

THE JEWS OF RIMBACH

(A Contribution to their History)

by

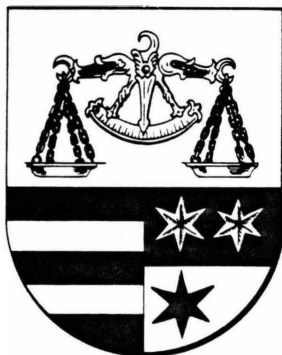
WOLFGANG GEBHARD

translated from the German

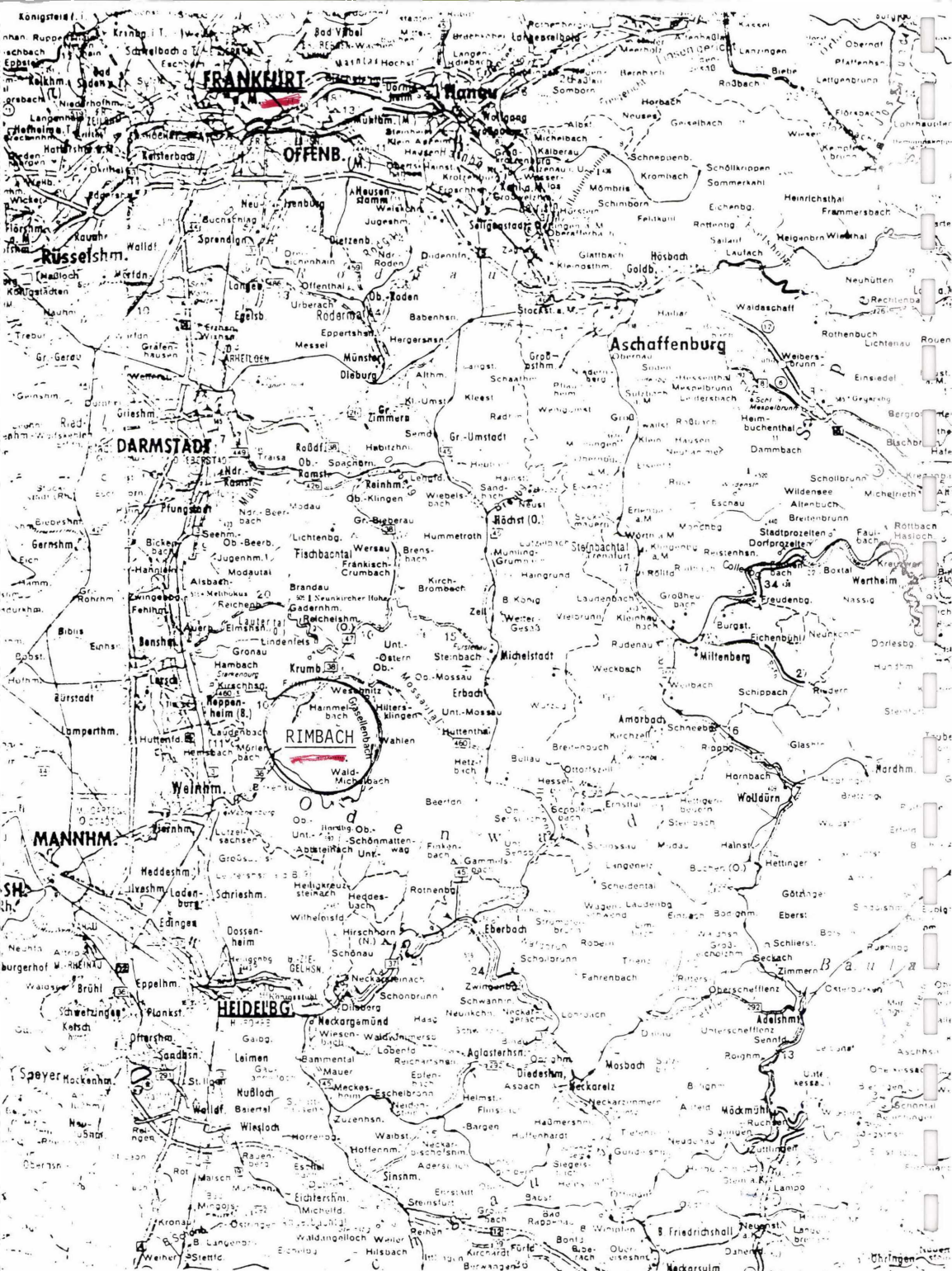
by

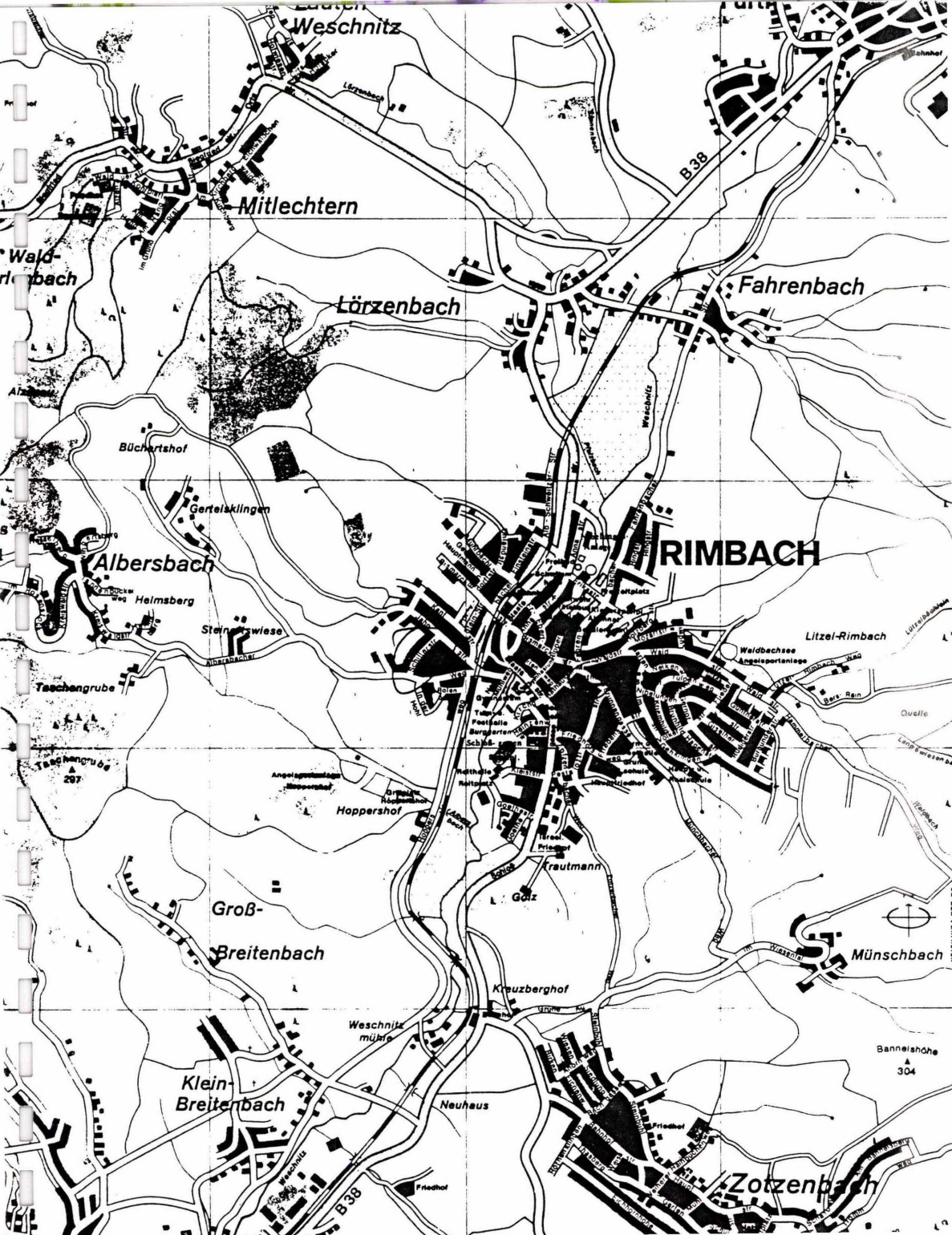
CORNELIA PETERMANN

Rimbach/Odenwald



Digitized by Project Zikaron
Touro University-NY Libraries
www.zikaron.tourolib.org
2024





This translation of The Jews of Rimbach
by Wolfgang Gebhard has been underwritten by three
of the descendants of Samuel Westheimer: William B.
Klee, Louis K. Loewenstein and Louis E. Westheimer.

We want to particularly thank Nadine Brown,
Jo Hehmann and Alicia Rosenfeld for their editorial,
layout and production assistance.

In the interests of time and economy the
book has been reproduced directly from the translator's
word processor's final version.

L.E.W.

TABLE OF CONTENTS

	Page
Introduction, Louis E. Westheimer	III
Preface, Cornelia Petermann	VIII
1 <u>The Former Jewish Congregations of the District</u> ("Kreis") of Bergrstraße in the First Half of the 19th Century	1
2 <u>The Jews of Rimbach</u>	3
The Jewish Families	3
The Jewish Population according to Statistical Data	10
From the Itinerant Jew to the Local Citizen	13
Itinerant Jew	13
Protected Jew	14
Local Citizen	19
Trade and Occupations	23
Jew Ordinance in Hesse and Erbach	23
Trading Center Rimbach	24
The Jewish Peddling Trade	30
Change of Occupation	31
The Jewish Houses of Rimbach	31
"House Lots" and Dwelling Houses before 1820	31
House Ownership after 1820	34
3 <u>The "Israelite Religious Congregation"</u>	40
The Jewish Executive Committee	40
From the Jewish School to the Synagogue	42
The School ("Schul")	42
The Synagogue	49
The House of God	49
The Church Service	51
The Jewish Care of the Poor	52
...by the Community/Congregation	52
...by the "Israelite Support Organization "	53
The Low Kahn Foundation	54
The Kahn Group	54
The Foundation	55
The Jewish Cemetery	56
Jewish Kosher Laws	60
Laws regarding Foods	60
Ritual Cleansing	60
4 <u>The Jews in their Environment</u>	61
Animosity and Tolerance	61
The Years of Adaptation	63
Expulsion and Extermination under Hitler	65
Destiny of the Jewish Citizens of Rimbach after 1933	70

	Page
Notes	75
Bibliography	81

INDEX
to the Maps, Plans and Graphic Presentations

Maps:

District of BergstraBe, approx. 1 : 600,000	1
Rimbach 1730, approx. 1 : 3,000 Jewish Houses and Building Lots, compiled by the author 1960/61	7
Southern Hesse 1789, according to <u>Hessen im Jahre 1789</u> , Historical Atlas of Hesse	18
Trading Center Rimbach, approx. 1 : 300,000	29
Rimbach around 1850, approx. 1 : 300,000 Jewish Houses, compiled by the author 1962/63	38

Plans:

Synagogue Rimbach, Odenwald, 1 : 100, according to documents of the District Board of Works Heppenheim-Catholic Church Rimbach and statements made by Mrs. Cora Hamburger	50
---	----

Graphic Presentations:

The Jewish Population, 1828 - 1950, according to documents of the Hessian Statistics Bureau (in) Wiesbaden (see p. 76), of the Rimbach Community Ledgers and the Births and Deaths 1823-1942	12
Livestock Sales, according to the Livestock Trade Protocols of the Community of Rimbach	27

APPENDIX

The Jewish Families	A 1
Petition of the Protected Jew, Simson Zacharias Oppenheimer, 1822	A 20
Births and Deaths 1823 - 1942	A 21
Response to Petitions for the Lifting of the Protection Fee	A 22
Jewish House Owners from 1820 until into the Nazi-Period	A 24
Glossary	A 33

INTRODUCTION

Two of the sons of Löser Westheimer (1784-1867) emigrated from their hometown of Rimbach, Germany to the United States during the early and middle 19th Century. Ferdinand (1825-1913) and Samuel (1833-1914) settled in St. Joseph, Missouri. Solomon (1815-1845) a third son, may have emigrated to the States based on one written statement by Samuel, but other than that statement we have no proof that he did so. Löser had eight children in all (seven sons and one daughter).

The writer is the grandson of Samuel Westheimer. In 1984 my son, Ben, and I went to Rimbach to delve into the history and background of the three brothers. I had been in Rimbach as a boy of 12. My father had retired from business in St. Joseph. He was in Germany on his way to Switzerland to put his children in school.

I remembered Rimbach and the old Westheimer home at 15 Hauptstrasse that had been in the family since 1820. I remembered visiting the then latter day relatives of the three brothers. But most of my memories were of stories that my parents had told me through the years. They had both been born in the United States (my father in St. Joseph). They enjoyed passing on family history and legends as they had been passed on to them. But my son and I felt we needed more information than we could garner from family memories and half remembered tales.

We had called ahead from Frankfurt asking for an appointment with the Bürgermeister. After I explained our mission, he asked us to meet with his secretary, a Ms. Otto. A charming lady in her late 30's, speaking impeccable English, Ms. Otto turned our visit to Rimbach into a Pandora's Box.

The wider the lid opened, the more chilling, the more incredibly credible the Rimbach experience became. She explained that along with every other Jewish group or community in Germany and Poland, Rimbach had been ravished and vandalized by the Nazis, the SA, the SS as well as by scores of Rimbach townspeople worked into a frenzy following the Nazi advent of "Kristallnacht," that infamous night of hate and hysteria.

How did this lovely lady who wasn't even born when all this occurred know of all the details of these unspeakable proceedings?

She reached into a drawer of her desk and took out a thick, neatly typed manuscript. Using extensively recorded details of Rimbach's history from the Middle Ages through the Holocaust, Wolfgang Gebhard, a resident of Rimbach (who still lived there) had meticulously researched the history of the Jews in that village from the 17th Century through 1940.

The following day we met with Mr. Gebhard who told us why and how he had decided to write the history of Rimbach Jewry. He explained why he had so carefully annotated and documented his extensive study and detailed footnotes. He felt it was important to document the area's Jewish

history in view of a somewhat neo-Nazi movement in the Rimbach area in 1965-66. He explained that the Rimbach debacle was a typical cross section of what had occurred all over Germany before and after the harrowing "Kristallnacht."

What follows then is the translation of Mr. Gebhard's history of Rimbach Jews. It has been carefully and quite literally translated by Cornelia Petermann, a brilliant bi-lingual German citizen residing in St. Louis. Ms. Petermann is a PhD candidate in German language and literature at Washington University, St. Louis.

Before reading The Jews of Rimbach it is important that one notes that when Mr. Gebhard is setting forth substantiated facts and statistics he writes in the "historical present." When coming to his own conclusions he writes in the past tense and always documents his statements in the text itself or in the Appendix. Jumping tenses is at first somewhat distracting. But it quickly becomes quite normal as one understands Mr. Gebhard's style and technique.

At no time in her translation has Ms. Petermann made an effort to romanticize or dramatize Mr. Gebhard's manuscript. So as to avoid misinterpreting any part of the original text, Ms. Petermann has translated from the literal German to equally literal English. And if at times the manuscript seems somewhat disjointed, that is Mr. Gebhard's style, not Ms. Petermann's. All quotes are substantiated in the Notes and Appendix.

In the Appendix you will find the names of many other Jewish families that originated in Rimbach as well as the descendants of Löser Westheimer. There are numerous Westheimers around the world but a very few of them originated in Rimbach. And, of course, that is certainly true in the case of hundreds of other German Jewish family names besides those you find listed in these pages. You may find your own family name among those in the Appendix. But just as there are many Westheimers in the United States and world who are not related, there probably are many families with your name that did not necessarily originate in Rimbach.

Hence, what began as a search for Westheimer family roots turned into the uncovering of the background and roots of a number of Jewish families whose forebearers lived in Rimbach 100 to 200 years ago. (See "Jewish Families," Pgs. A-1/A-19 in the Appendix).

Mr. Gebhard's notes, bibliography and mini family trees satisfy me as to the factuality of his manuscript.

Our trip to Rimbach included a visit to the abandoned, unkempt and unkept Jewish cemetery above the town. That visit dramatically verified Mr. Gebhard's research. Vandalism of the cemetery was everywhere. Headstones were disfigured, turned over and thrown about. Weeds and tall grass littered the paths between the half hidden graves. Later when we asked to see the former Synagogue we learned that it too had been burned to the ground. A Catholic Church now stands where it once stood.

If you have ever wondered how the German Jews lived long before the Hitler era, as far back as the 1600's, you will learn much of how they existed in the demi-world in which they were confined and restricted until the middle of the 19th Century. And you will understand much better why so many thousands of Jews fled Germany during the 19th Century. There are many fascinating and enlightening statistics in these pages, many of which bespeak more of survival, death, dying, pain and diminution than mere words ever can: "Nazi persecution led him to commit suicide in 1939." (Page 70, #3).

My cousins, William B. Klee and Louis K. Loewenstein (co-sponsors of this translation) feel as I do: The Gebhard document should be of great interest to the American descendants of Löser, Ferdinand, Samuel and Solomon Westheimer as well as to the descendants of the many other families that originated in Rimbach.

I take responsibility for the handwritten or typed notations in the statistical columns. Space nor time did not always permit us to re-do many of the German columns into which the typist wrote or typed interlinearly.

Copies of this manuscript are being made available to all Jewish archives, historical groups and organizations that may request them.

Louis E. Westheimer
St. Louis, Missouri
July, 1987

PREFACE

This study by Wolfgang Gebhard of Rimbach, West Germany originated as a thesis in 1965 in partial fulfillment of the requirements of his degree in education. It is indicative of a rather belated increasing West German interest in the history of the Jews in Germany.

Postwar Germany then had great difficulties in confronting its most recent history . . . especially the very painful chapter of Nazi treatment of its Jewish population which went from increasingly massive threats to the citizens of the Jewish communities to expulsion and deportation in just a few years.

This study is remarkable in several respects. It is quite unique in its scope and approach. It focuses on a typical small rural town, nestled in a valley of the Odenwald, a hilly, wooded and somewhat remote region situated between the Rhine Valley in the west, the Main River in the east and the Neckar River in the south. Based on material still held by state, regional and communal archives (part of which was destroyed during World War II) as well as on comprehensive statistical data, the study depicts and analyzes almost 300 years of Jewish history in Rimbach . . . beginning with the resettlement of the then deserted village after the Thirty Years War (1618-1648) and ending with the sobering listing of names and destinies of the last 78 Jews still there between 1933 and 1942.

A many-faceted panorama of Jewish life unfolds the seemingly insurmountable hardships caused by innumerable restrictions and limitations placed upon the Jews as non- or half-citizens, tolerated but not accepted. State laws, guild orders, local ordinances, body duties under which they had to exist (or rather survive) are described in detail and frequently quoted. Yet in spite of these difficulties Rimbach developed into a regional center of Jewish trade for most of the Odenwald region.

The author tells of the communal life of the Jews of Rimbach, their acquisition of property and privileges of ducal and princely protection. He also depicts the intricate Jewish system of taking care of poor itinerant Jews, their religious life as governed by ducal laws and regulations . . . up to the emergence of Reform Judaism and the gradual emancipation and enfranchisement in the early decades of the 19th Century as well as the educational developments and achievements made possible after traditional restrictions were lifted. And finally he portrays the involvement of local Jewish representatives in the democratic opposition movement which shook the obsolete dynastic rule and the resulting political and social backlash that spurred waves of emigration to the New World.

Gebhard's micro-historic study is a highly valuable, indispensable asset to the history of Jews in Germany as it unearthes the concrete life and destiny of the "common" Jew in a typical rural setting.

A brief historical note is in order. The town of Rimbach, ca. 40 miles south of Frankfurt on the Main and ca. 20 miles north of Heidelberg, now lies in the district (Landkreis) of Bergstrasse, State (Land) of Hesse in southwestern Germany. Originally under the jurisdiction of the Counts of Erbach/Odenwald, Rimbach was embedded in a patchwork of territories belonging to secular as well as ecclesiastical principalities and domains. Later, in a merger with the Hessian province of Starkenburg, it came under the rule of the Grand Dukes of Hesse-Darmstadt who gradually granted emancipation to the Jews. During the Franco-Prussian War of 1870 Hesse joined the newly founded second German Empire. In 1918 it became a free state, part of the Weimar Republic (1919-1933).

Much local color is inevitably lost in a translation. Most of the documents quoted, for instance, are written in a rather unwieldy manner in the Rhine-Franconian dialect of the region. They had to be rendered in plain, contemporary English. Closest English equivalents, at times with the original German term in parentheses, are given for currency, measurements and legal terms. A glossary of less common historical terms has been added. The historical present has been retained for all parts originally written in that tense.

Cornelia Petermann

Washington University, St. Louis

July 1987

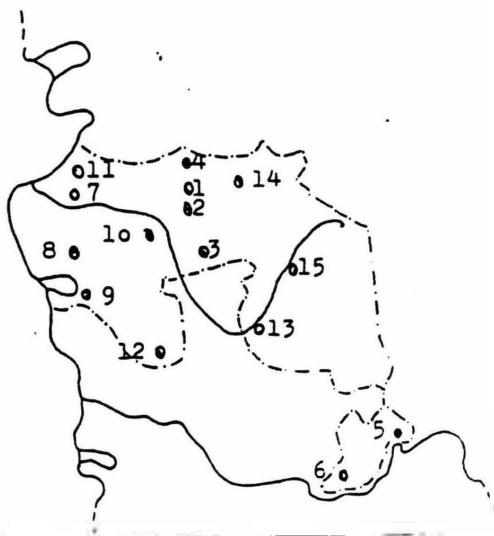
**The Former Jewish
Congregations of the District**

1 The Former Jewish Congregations of the District ("Kreis") of Bergstraße in the First Half of the 19th Century

In the area of the present day county of Bergstraße, there are fifteen separate Jewish religious congregations in the 19th century. They are distributed over the four geographically distinct regions of the county:

- | | | |
|------------|---|---|
| Bergstraße | : | 1. Auerbach mit Schwanheim, |
| | | 2. Bensheim mit Schönberg und Zell, |
| | | 3. Heppenheim, |
| | | 4. Zwingenberg, |
| Neckartal | : | 5. Hirschhorn, |
| | | 6. Neckarsteinach, |
| Ried | : | 7. Biblis, |
| | | 8. Bürstadt, |
| | | 9. Lampertheim, |
| | | 10. Lorsch mit Linzhausen, |
| | | 11. Groß-Rohrheim, |
| | | 12. Viernheim, |
| Odenwald | : | 13. Birkenau, |
| | | 14. Reichenbach mit Elms- und Wilmshausen und |
| | | 15. Kimbach. |

Landkreis
Bergstraße



It is not the purpose of this study to ascertain the exact times of origin of the separate congregations. In general, one can state:

The old trade routes of the Middle Ages wind along the Bergstraße and the Neckar valley. Therefore, the Jews probably settle early in the district region of Hirschhorn, Bensheim and Auerbach. The town of Viernheim also reports the time around 1600 to be the founding date of their Jewish congregation. If one takes into account the vicinity of Viernheim to the city of Worms which has one of the oldest Jewish congregations in Germany, then this would be entirely plausible. In contrast to this example, the other religious congregations originate towards the end of the 18th and the beginning of the 19th century. 1)

According to the population figures of the Grand Duchy of Hesse, the following reside in the area of the District of Bergstraße:

Year	Total Population: 2)	Jews: 3)	%
1828	60,522	1,033	1.7
1861	72,438	1,643	2.3

These Jews are distributed among the individual religious congregations (incl. affiliated locales) of the district in the following manner:

Locality	1828	*	1861	*
1. Auerbach	98	9,0	135	8,2
2. Bensheim	107	10,4	100	6,1
3. Heppenheim	77	7,5	119	7,2
4. Zwingenberg	39	3,8	72	4,4
5. Hirschhorn	58	5,6	30	1,8
6. Neckarsteinach	44	4,3	59	3,6
7. Biblis	75	7,3	182	11,1
8. Bürstadt	44	4,3	45	2,7
9. Lampertheim	79	7,7	160	9,7
10. Lorsch	63	6,1	122	7,4
11. Groß-Rohrheim	40	3,9	78	4,7
12. Viernheim	57	5,5	114	6,9
13. Birkenau	66	6,4	104	6,3
14. Reichenbach	62	6,0	92	5,6
15. Rimbach	129	12,5	232	14,1

When we compare the two years, we determine that:

With a general increase in population of 19.7%, the Jewish population of the district area increases by 59.1%, so that its relative proportion increases from 1.7% to 2.3 %.

The Jewish congregation in Rimbach is by far the largest congregation in both years. In 1828 every eighth, in 1861 even every seventh Jew of the district resided in Rimbach.

The Jews of Rimbach

Rimbach not only ranks first in the comparison of the Jewish congregations among themselves, but also in the comparison of the individual religious congregations (without affiliated locales) to the respective local total population, Rimbach maintains this exceptional position just as clearly:

Town/Locality	Total	Jews	%	Total	Jews	%
1. Auerbach	1574	79	4,4	1480	120	8,1
2. Bensheim	3977	74	1,9	4704	98	2,1
3. Heppenheim	3654	77	2,1	4625	119	2,6
4. Zwingenberg	1445	39	2,7	1531	72	4,7
5. Hirschhorn	1583	58	3,7	1893	30	1,6
6. Neckarsteinnach	1271	47	3,7	1425	59	4,1
7. Biblis	2000	75	3,8	2141	182	8,5
8. Bürstadt	1875	44	2,4	2759	45	1,6
9. Lampertheim	3580	79	2,2	5006	160	3,2
10. Lorsch	2459	63	2,6	3262	86	2,6
11. Groß-Rohrheim	1384	40	2,9	1622	78	4,8
12. Viernheim	2483	57	2,3	3577	114	3,2
13. Birkenau	1130	66	5,8	1341	104	7,6
14. Reichenbach	914	52	5,7	1135	76	6,7
15. Rimbach	1255	129	10,3	1721	232	13,5

In both years, the proportion of Jews among the total population of Rimbach exceeds 10%. This proportion is not even approximated by any other community of the district.

The exceptional position in the district area is highlighted by the fact that in 1861 there are in total only 16 towns and villages in the Grand Duchy of Hesse with more than 200 Jewish inhabitants. In comparison to these localities, Rimbach ranks 15th in absolute figures, in comparison to the local populations, it ranks 5th. It is the 7th largest Jewish rural community of Hesse.

2 The Jews of Rimbach

The Jewish Families

A register of inhabitants of the community of Rimbach exists from the time before the Thirty Years' War, from the year 1507, which was compiled for an apportionment of funds for distress. Among other, two inhabitants, "Engel Moyses" and "Niclas Moyses", are listed who, according to their names, could have been Jews. However, if this were the case, a special remark would probably have been included.

Therefore it is assumed that Jews were not allowed to settle in Rimbach until after the Thirty Years' War. Rimbach itself was sacked and burned down several times in the years 1622/23 and 1635/38.

Famine and the Plague depopulated the village to a few inhabitants. During the resettlement of the community, the counts of Erbach serving as sovereigns were thankful for anyone willing to settle there. G. Simon, the later historian of the counts of Erbach, therefore remarks rather caustically in a treatise on the history of Rimbach in 1838:

"...too little precaution was exercised in the admission of new inhabitants; hence the many Jews..." 5)

The first definite proof for the presence of a Jewish inhabitant is found in the cadaster ("Fund- oder Laagebuch" and "Schatzungs-Buch") from 1730. Under the cadaster number 64 a, b, c, "Mosche the Jew" is listed. He owns a house, courtyard and garden. The piece of property is in today's Brunnengasse, at that time, on the outskirts of the village, and measured 11 1/2 rods *). The street itself leads towards a hill, so that the property lies approx. 10 m above the village center. An addendum which cannot be dated seems to mention both heirs, for the property later goes to

"...Jew Zadick and Jew Löw, each (receiving) half..." 6)

Besides Mosche, "Jew Heyum" also appears in both documents. After 1730, he obtains the property 17 a, b, c of a Johannes Schaller, incl. house, courtyard and garden, measuring 17 1/4 rods. Compared with an additional handwritten addendum, this property transfer could have taken place until 1742. But in any case, Heyum is mentioned in 1758 in another document, according to which he owns property # 36 F 1/2:

"...Jew Heyum (owns) half of this to number 34 et 33." 7)

Besides these two Jews, Mosche and Heyum, there must have been other Jews living in Rimbach around the middle of the 18th century. The livestock "protocoll-book" ("Vieh-'Brotogolt Buch"), in which all livestock sales in the community from 1759 to 1791 are registered, gives us more names. Besides Heyum (1760 - 1771) and Mosche (1759 - 1763), here however as "Mosses gröter", we find in the year:

1759	"Jut Lösser Dafüt"	from 1759-1769
	"Jut Feitel"	from 1759-1791
760	"Lösser"	from 1760-1765
	"Löss Dafüt"	from 1760-1781
	"Mohier"	from 1760-1767. He
	resides until 1762 in Albersbach and	
	then moves to Rimbach.	
	"Zoduk"	from 1760-1763
	"Löss auf dem Berg" (on the mountain)	only 1760

* must be square rods, 8 - 32 m², depending on state.

"Zoduk" and "Löb auf dem Berg" have already been mentioned above. The latter, however, only as Löb. They own the house in the Brunnengasse. Since this house, as opposed to all the others of the community, is located in 1760 on a hill, it is understandable that this "Löb", in contrast to his namesake, "Löb Dofät", is called "Löb auf dem Berg" (= "Löb on the mountain").

1764	"Siskind"	von 1764-1773
1771	"Gumbrich" (Heyum)	von 1771-1791
	"Löb Moßes"	von 1771-1787
1779	"Goguff"	von 1779-1790
	"David Somore"	nur 1779 (aus Albersbach)
1781	"Itzig" (Heyum)	von 1781-1791
1789	"Siskind Heyum"	nur 1789
	"Pöntel"	von 1789-1791
	"Itzig Peitel"	von 1789-1791
1790	"Lößer Heyum"	von 1790-1791

Since the Jews, like the other Eastern peoples, do not yet carry fixed surnames in those days, it is difficult to recognize any families or clans from the names cited. Not until an ordinance is passed in 1808, are the Jews in Hesse also

"...ordered to carry permanent surnames and to use these consistently in all public and private affairs." 8)

But let's start with the premise that in the Orient (= East of Europe), the name of the father or mother is added to one's name (f. ex., David ben Gurion, Jesus ben Miriam). Thus we can sort the names cited into eight groups:

(dates: year of the initial entry)

1. <u>Mosche</u> (Moßes grüßer)	1730	2. <u>Heyum</u>	1742
Zaduk (Sohn?)	1760	Gumbrich Heyum	1771
Löb (Sohn?)	1760	Itzig Heyum	1781
Löb Moßes	1771	Lößer Heyum	1790
		Siskind Heyum	1789

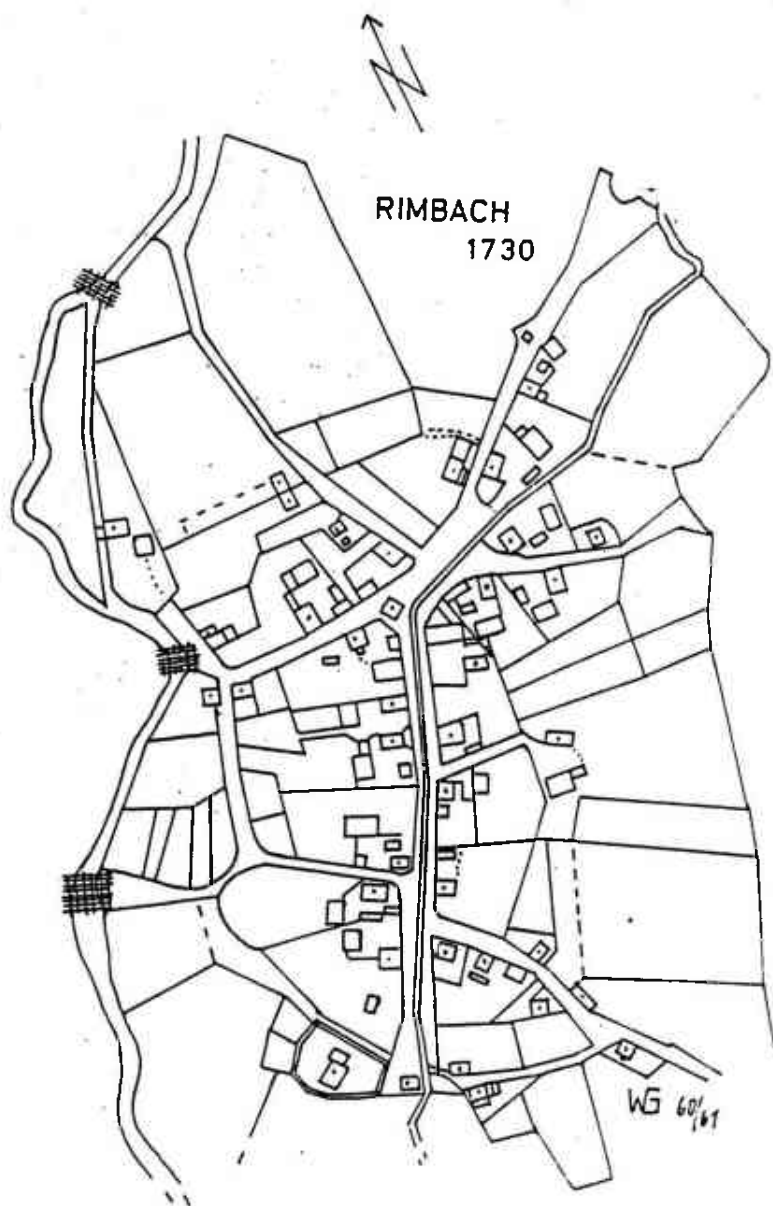
3. <u>David</u> (not mentioned)		4. <u>Feitel</u>	1759
Löser Dafüt	1759	Itzig Feitel	1789
Löb Dorüt	1760		
5. <u>Löser</u>	1760	6. <u>Mohier</u> (also Meyer)	1761
7. <u>Siskind</u>	1764	8. <u>Goguff</u> (G.Möntel)	1779
		Möntel	1789

These eight groups must have been residing in Rimbach by 1779 at the latest. Many of these names also appear in the cadaster of the community.

Thus:

Feitel acquires	properties 23 a, b, c, measuring 18 rods, and garden property # 40. The same handwriting can be determined on a deed supplement to property # 56, where
Siskind	"receives...half of the house...". According to the comparison of the handwriting, these transcriptions must have taken place around 1760.
Gumbrich Heyum	acquires from property # 55 d 5 1/4 rods. From the same piece of land,
Isaak Heyum	receives a building-site of only 2 rods. A Jew,
Mannes,	on the other hand, receives 6 rods of property #26 d,
Mendel Marz	also receives 6 rods of property # 38 d. These transfers result after 1780. According to the handwriting, these entries stem from the same person who also recorded the following changes:
Isaak Feitel	takes over (from his father) property # 23 a, b, c;
Isaak Kahn	receives 2 1/4 rods of property 24 d;
Gumbe Löb	receives 4 rods of property # 34 and
Löser Heyum	receives 8 rods of property # 260 c for house lots. Among the last group of entries (1800 - 1810) is the notation to property # 38 d -- besides Kendel Marx -- "...Alexander Wetterhahn has Peter Schenk (Schenk's?) portion."

The last names, Wetterhahn and Kahn, are the first surnames existing in the records from the Erbach-period. Both families belong to the priest (Cohen) clan.



The names mentioned so far stem from the estate or livestock books from that time. But besides the livestock-dealers and those owning property, a greater number of poor Jews must have lived in Rimbach. The first clear picture is given to us by the "Rimbach Mayoral list of 1816" ("Rimbacher Bürgermeister Rechnung vom Jahre 1816").

According to it, the following had to pay a "Jew fee" ("Judengeld"):

- | | |
|--------------------------|---------------------------|
| 1. Bender, Jud | 10. Oppenheimer, Cumbrich |
| 2. Bergertrüder, SUSkind | 11. Oppenheimer, LSW |
| 3. Breitenbach, Kentel | 12. Oppenheimer, Simon |
| 4. David, Levi | 13. Sternheimer, Mannes |
| 5. Demuth, Joseph | 14. Weixel, Isaak |
| 6. Kahn, Loew | 15. Westheimer, Loeser |
| 7. Kahn, Maier | 16. Wetterhahn, Alexander |
| 8. Kaufmann, Peidel | 17. Zacharias, Israel |
| 9. Oberndorf, Loeser | |

According to an ordinance issued by the Grand Ducal Hessian government of the Province of Starkenburg on November 4, 1822, all mayors are required to start keeping registers of Jewish births, marriages and deaths. Until that time, the entries were made by the district magistrates in the so-called "Jewish registers" ("Juden-Matrikeln"). Unfortunately, these have not been preserved. From 1823 until 1875, the required "Jewish registers" are kept by the office of the mayor. From 1876 until the present, the registry office, which originated through Imperial Law in 1875, is responsible for the documentation. From the registers of deaths, still other families can be determined within the individual groups before 1823. Thus we have an overview of 150 years of Jewish life.

During this period of time, 115 Jewish families are living in Rimbach. They are distributed among 20 various groups (A 1 - 19), of which only 6, however, have been residing continuously in Rimbach from the beginning. These groups are:

Weichsel, Oppenheimer, Breidenbach, Wetterhahn, Westheimer and Kaufmann.

The families of Hamburger, Meyer, Westheimer and Marx were established in the first decades of the 19th centuries. Through new arrivals to the area (Hamburger, Gottschalk-Lehrer)* and marriage, the Jewish community/congregation increases tremendously. The four families are

*"Lehrer" is either a proper name, or it refers to the profession of teacher.

able to establish themselves and remain until the Nazi-period.

The families of the groups of Oberndorf (A 15), Demuth (A 16), Kahn (A 17), Zacharias (A 18), Schwab (A 18), David (A 19), Goldschmidt (A 19) and Joseph (A 19) live in part over several generations in Rimbach. Most of them move to industrial towns in the 2nd half of the 19th century, so that their names are hardly known any longer. The groups of Bergsträßer and Sternheimer have no male descendants and die out, while the names Aschenbrand and David reappear around 1900 due to marriage.

List of the groups:

Group	Number of Families		Children	
1. Aschenbrand	5	1	29	5
2. Bergsträßer	1	1	12	
3. Breidenbach	5	10	21	64
4. David	1	3	3	8
5. Demuth	5	5	28	29
6. Goldschmidt	7	2	33	12
7. Hamburger	4	5	29	21
8. Joseph	6	1	29	3
9. Kahn	8	5	40	28
10. Kaufmann	17	7	107	33
11. Marx	3	4	10	29
12. Meyer	1	6	1	29
13. Oberndorf	19	8	118	40
14. Oppenheimer	6	17	27	107
15. Schwab	7	3	36	10
16. Sternheimer	4	1	8	1
17. Weichsel	115	19	608	118
18. Westheimer		6		27
19. Wetterhahn		7		36
20. Zacharias		4		8
		115		608

In summary, we can determine:

Over 150 years, 20 Jewish groups were at home in Rimbach. In 115 families, 608 children were born.

The Jewish Population according to Statistical Data

Official statistics from 1828 until 1950 give us information about the development of the Jewish community/congregation of Rimbach. Except for the period from 1831 until 1858, these population figures are given according to religions. For the missing time span of 28 years, which is of special importance for the development of the Jewish congregation of Rimbach, we have several reference points which are taken into consideration in the following table:

<u>Year</u>	<u>Population</u>	<u>Jews</u>	<u>%</u>	
1828	1255	129	10,3	
1836	1395	162	11,6	Preliminary estimates of the Rimbach community
1839	1506	170	11,3	
1842	1841	185	10,1	
1846	1865	188	10,1	
1848	2208	301	13,6	
1852	2273	258	11,4	
1855	2671	240	11,6	
1858	2004	233	11,6	
1861	1721	232	13,5	
1864	1816	197	11,5	
1867	1702	187	11,0	
1871	1703	178	10,5	
1875	1753	181	10,3	
1880	1855	189	10,2	
1885	1787	195	10,9	
1890	1706	166	9,7	
1895	1728	142	8,2	
1900	1808	126	7,0	
1905	1886	120	6,4	
1910	2004	100	5,0	
1925	2174	81	3,7	
1933	2226	77	3,5	
1939	2129	14	0,7	
1950	3064	-	-	

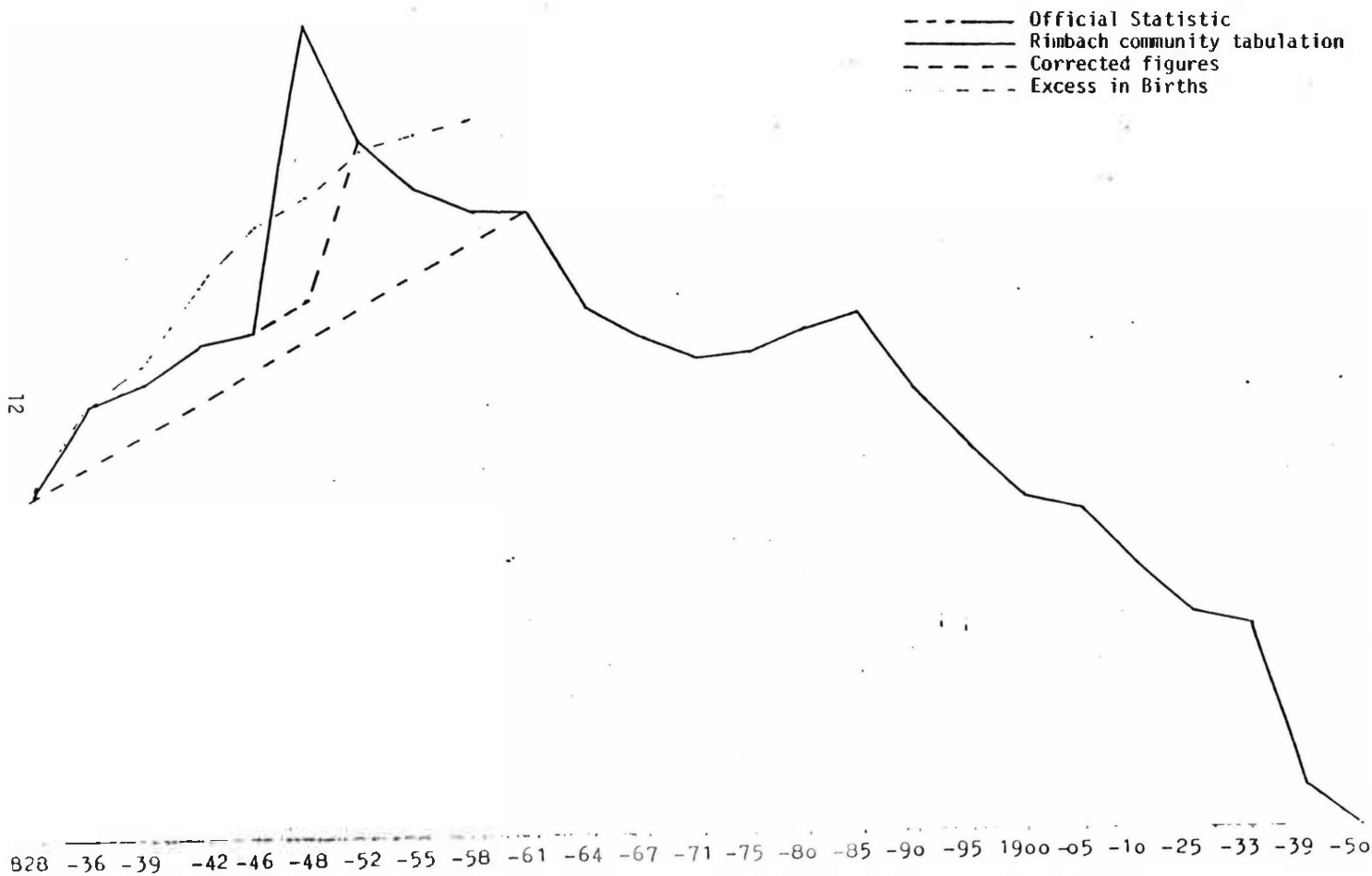
According to the increases in the official statistics (1828, 1861 - 1950), the Jewish population increases tremendously, as already mentioned, in the first half of the 19th century. From then on, the absolute numbers decrease constantly, with the exception of the years from 1871 until 1889 which exhibit a slight increase. From 1828 until 1885, the Jewish portion of the total population lies consistently above 10%. From 1890 on, the percentage drops from 9.7% to 3.5% in 1933 and finally, as a result of the Nazi-oppression, to 0.7% in 1939. During World War II, the last Jews are deported.

According to the preliminary estimates of the Rimbach community, the Jewish community/congregation already reaches its climax in 1848 with 301 persons. Although the figures of the previous years demonstrate a tendency to increase, they do not explain the sudden increase in the Jewish population from 188 persons (1846) to 301 persons (1848). Contrary to this, the decrease from 1848 until 1861 appears to be entirely given. The question must then be raised whether the high population of 1848 was at all possible.

According to the Jewish birth and death registers, the numbers given in column A can be calculated as a result of the high excess in births. These are compared with the numbers of Jewish inhabitants according to the preliminary community estimates listed in column B.

<u>Year</u>	<u>A:</u>	<u>B:</u>
1828	129 (Hessian statistic)	
1836	162	162
1839	176	170
1842	204	185
1846	227	188
1848	238	301
1852	255	258
1855	261	240
1858	267	233
1861	272	232

The Jewish Population



**From the Itinerant Jew
to the Local Citizen**

Both tables show a steady upward development until 1846. The figures of the preliminary Rimbach community estimates are, with the exception of the years 1848 and 1852, lower in all years. One may assume that the data for 1848 of the preliminary community estimate is incorrect. An incorrect number must have been recorded for this year so that, instead of 301, only 201 Jews live in Rimbach. Even then, a steady increase is determinable in the community figures until 1852: both data for the year 1852 are almost identical (255 - 258).

The decrease in the Jewish population in the following years can be explained by the emancipation of the Jews following 1848. It also brought about relief in the Jews' freedom to live where they chose, so that emigration and resettlement into the nearby industrial towns, in addition to the decline in excesses in births, are responsible for the decrease.

As grounds for the low numbers of the preliminary Rimbach community estimates until 1846 or, in the case of an error, until 1848, the following possibility might be comprehensible:

Until the emancipation, only the Jews under protection are considered, together with their families, to be residents while, after 1848, all Jews living in the locale were counted.

Summary: In the first half of the 19th century, the Jewish congregation/community of Rimbach grows tremendously. The climax of this development lies around 1850. At the latest, from 1861, a continuous decrease can be determined according to the absolute population figures as well as the proportion expressed as percentage of the total population. The last Jews resident for generations are expelled or exterminated after 1933.

From the Itinerant Jew to the Local Citizen

Under sovereign protection, the Jews live relatively peaceful lives in Germany until the Crusades. Besides freedom of trade and freedom to practice religion, they are granted security for life and property. The Crusades bring about a radical change in the life of the Jews. From this time on, no century passes without persecution of Jews. Thus in the near homeland region, Weinheim a.d.B. (an der Bergstraße), is affected by the Jewish persecution by the Franconian knight, Rindfleisch. 9) In these years, Rindfleisch kills close to 100,000 Jews in 140 communities through his unrestrained skirmishes. Several centuries later, in 1349, a rabbi is burned together with a number of fellow-believers. 10) They are blamed for the outbreak of the Plague in 1348. The Reformation period brings about no changes in this condition. The Jews remain outcasts of society.

Itinerant Jew

Without means, without permanent residence, debarred from every "honorable occupation" and left to trade with cheap peddler's goods, the great mass of Jewish beggars and petty dealers moves from one vil-

lage to another. With all means, the authorities look to resist these wretched creatures and to expel them from the land. This is still evident in a report from the Council in Michelstadt (previously Erbach-Fürstenau) to the Grand Ducal Hessian government in Darmstadt from 1810:

"...In the middle of last year, one of the Grand Ducal Badensian ??? (government) papers published the ordinance that itinerant beggar Jews, where ever they might be encountered within the land, be treated as highly dangerous persons with respect to public safety and be taken across the border; in the case that they reenter (the land), they will face corporal punishment...
...Moreover, the same instructions, if generally adhered to closely, would be of great value to the public safety of this land..." 11)

Making many personal sacrifices, the established protected Jews support their suffering fellow believers who receive from them

"...supper, lodging, breakfast and an allowance..." 12)

So far as their passage is tolerated, the passport controllers have instructions:

"...In case there is nothing suspicious, write specified travel routes along with notation of the time when they are to arrive at the various places into the passports themselves...
This intimidates many of them and prevents at least repeated returns..." 13)

For this reason, it is the goal of every itinerant Jew to be taken into the protection of a sovereign.

Protected Jew

The so-called "Jew-Ordinances" (Judenordnungen) state the terms which a "protected Jew" must meet. The most important stipulation of the "letter of protection" is that the sovereign can withdraw the protection at any given time. The person in question must then leave the land within a set (short) period of time.

In order to obtain a letter of protection, the applicant must prove to be in possession of 600 to 1,000 Guilders, he must have a good reputation, demonstrate skill in trade and be able to read and write German. Among the sons, only one may obtain protection. This stipulation is usually dealt with in a generous manner.

On the basis of the Hessian Jew-Ordinance of the 18th century, the Grand Ducal Hessian State Minister Du Thil summarizes the rights of the Jews in such a fashion that they

- "...a) enjoy only limited religious practice
- b) are merely tolerated
- c) are robbed of their rights as citizens
- d) pay a protection fee

e) are subject to the common jurisdiction..." 14)

Particularly the Jew-Ordinances of the Counts (Grafen) of Erbach are unknown. The State Archive in Michelstadt holds a copy of the Jew-Ordinance of Count Georg of Hesse from 1629. It is assumed that the Counts of Erbach employed more or less the Hessian Jew-Ordinances for their states Erbach-Erbach, Erbach-Fürstenau and Erbach-Schönberg. On the other hand, they issued their own ordinances against usury (1790) and regarding the "raffling privilege of the Christians against the Jews and the Jews among themselves".

In a Rimbach-document, the term "protected Jew" ("Schutzjude") appears for the first time in 1770.

"... Protected Jew Heiem and protected Jew Soder from Rimbach were sold a couple of oxen..." 15)

In connection with a sale in 1782, the Jew Gumbrich is also cited as being a protected Jew. Besides Mosche, these three Jews appear to have been the first protected Jews in Rimbach; we may assume as much of Mosche since he already owned house and land in the community in 1730.

An index of the mayor of that time, Bickel, which was compiled in 1822, gives information regarding others who were granted protection after 1780. Since one cannot deny that this index exhibits a certain originality, I would like to reproduce it here in its entirety:

"Index

of the residing Jews who have been admitted to and taken into protection in Rimbach

<u>Name of the Jew</u>	<u>Protection and Year</u>	<u>Date</u>	<u>Paid</u>	<u>Protection Fee</u>
Gumberich Oppenheimer	^{has protection} hat Schutz 1780	an 8ten oktober	6	-
Isack Weichsel	hat Schutz 1780	an 10ten Novembr.	6	-
Kentel Breitenbach	hat Schutz 1791	an 26ten oktober	7	-
Benter Oberndorf	hat Schutz 1794	an 9tem December	bezahlt nichts	^{paid nothing}
Löser Oberdürfer	hat Schutz 1793	an 7ten December	6	-
Peitel Kaufmann	hat Schutz 1798	an 25ten Novembr.	6	-
Siskint Berckströmer	^{lost his protection in 1820} hat sein Schutz verloren im Jahr 1820 ^{because of a fire, but paid each year} wegen eines brand hat aber alle Jahr ^{his protection fee with 6 Gulden} sein Schutz Geld mit 6 Gulden bezahlt			
Wayer Kahn	hat Schutz 1809	an 30ten oktober	6	-
Senter Weterhahn Witib	hat Schutz 1808	an 25ten May	3	-
Löser Vestheimer	hat Schutz 1809	an 14ten August	26	32

Schluga Oppenheimer	hat Schutz 1809 an 19ten	19	54
	April		
Löb Kahn	hat Schutz 1811 an 9ten	26	32
	September		
Isack Zarias	hat Schutz 1813 an 25ten	13	24
	Janvi		
Löb Oppenheimer	hat Schutz 1813 an 31ten	8	51
	Kertz		
Hcuum Weichsel	hat Schutz 1817 an 11ten	6	40
	october		
Pratel Kahns Witib	hat Schutz 1817 an 5ten	3	-
	September		

This protection fee is paid to the Grand Ducal tax collector Wal0 in Michelboch. Jews showed me his protection. This I certify
 Rimbach, September 12, 1822 Mayor
 Bickel signature

However, we've two other Jews here who have not been granted protection in Rimbach, but have only a "Drolrant" ("tolerance")-certificate. Their names are Demut and Löb Hamburger." 16)

From the index we conclude:

1. Seven protected Jews live in Rimbach in 1822, who had already received their letter of protection during the Erbach-period (Bergsträßer is among these, too). Another nine families were granted protection after 1806 under Hessian rule. Their ancestors had probably also already lived in Rimbach.

2. Besides the protected Jews, two Jewish families are residing with a residence permit.

3. These 18 families come from 12 groups:
 Opppenheimer (3 families), Kahn (3 fam.), Weichsel (3 fam.),
 Oberndorf (2 fam.), Breidenbach, Kaufmann,
 Bergsträßer, Wetterhahn, Westheimer,
 Zacharias, Demuth, Hamburger.

4. The protection fee to be paid vascllates between 3 Guilders and 26 Guilders and 32 Farthings. The economic conditions are decisive in this variable taxation, as is evident in the position of the district magistrate of the county of Lindenfels regarding applications of individual Rimbacher protected Jews to receive partial remission of their protection fee (A 2 - 2).

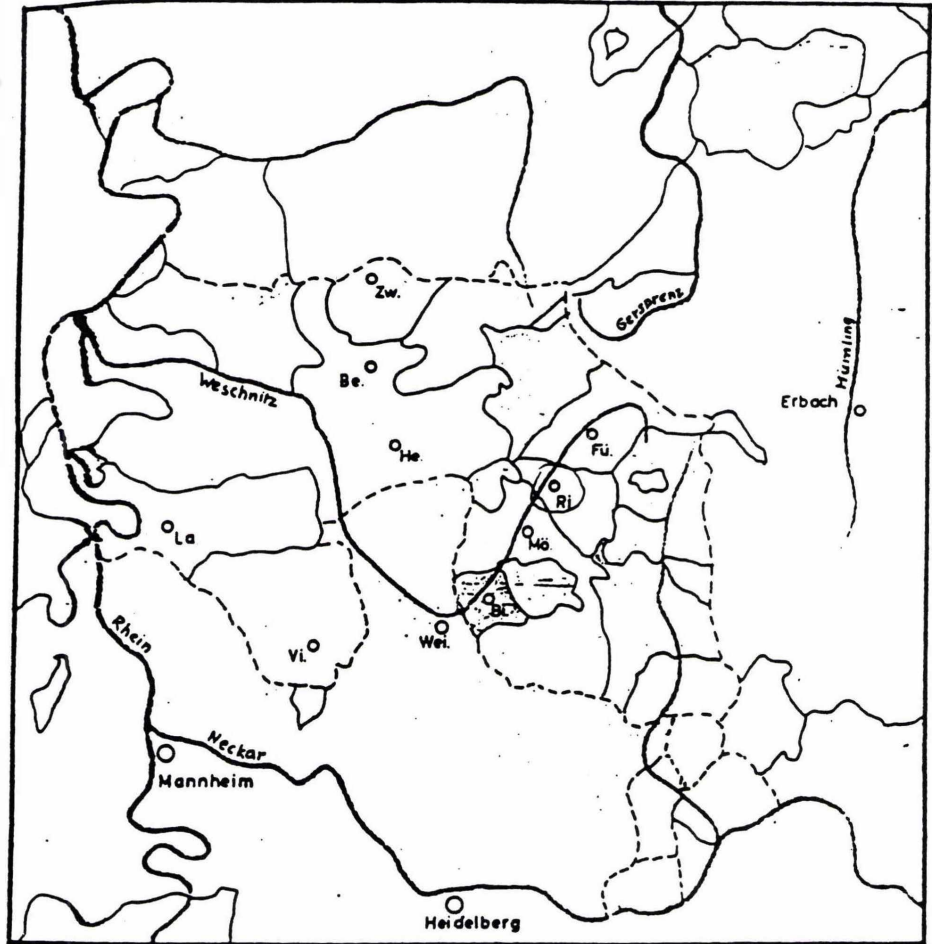
Besides the protection fee, all Rimbacher Jews are to pay 2 Guilders per year as "Jew fee" ("Judenqeld") to the community. Around 1830, it is only 1 Guilder 30 Farthings. In 1835, the Jew fee is lifted entirely by the government as a result of a petition of the Jewish executive committee. 17)

A grave financial burden is the "body duty" ("Leibzoll") for the

Jews. Whenever they cross over any state border, they must pay a specified monetary sum, as for livestock. During the sale of a pair of oxen, the Jew Heyum exclaims to Johann Peter Becker from Mörlenbach that he

"...had to pay 10 Farthings body duty each time that he had to go to Mörlenbach in order to request his payment...". 18)

Let's consider that in the Weschnitz-Valley alone, there were 4 different state borders in those days (Kurmainz, Erbach, Kurpfalz and Wambold) where body duty was charged. Thus it becomes understandable that the Jewish merchants make use of all devices in order to avoid this additional tax burden: Often they have Christians take their livestock over the border, while they themselves cross over on uncontrolled paths. 19)




KFT. PFALZ-VERN


KFT. MAINZ


FBT. WORMS


FBT. SPEYER


LG SCH. KÖLN-DARMSTADT


G SCH. ERBACH


WAMBOLD


SONSTIGES

The Local Citizen

Local Citizen

The idea of equality of all human beings is incorporated in the Declaration of Independence of the USA (1776). In the German speaking area, the Tolerance Patent of Emperor Joseph II (1786) is the first attempt at the emancipation of the Jews:

"...Through the edict, education and utilization/employment of the Jews for the state were to be promoted without granting them additional rights as state citizens beyond the toleration already granted". 20)

Legal equality is achieved on European soil through the revolution in France in 1789. After the occupation of the regions left of the Rhine, Napoleon introduces the French constitution here in 1808. Article 1 of the ordinance dated January 27, 1808 states:

"...Our subjects belonging to the mosaic religion are to enjoy the same rights and freedoms as our other subjects...". 21)

Therefore it is understandable that in Hesse, too, attempts are being made to alleviate the lot of the Jews, especially after Hesse is raised by Napoleon in 1806 to a grand duchy. In 1809, the already mentioned Du Thil draws up a recommendation regarding the improvement of the civil position of the Jews, in which he supports a step-by-step introduction of equality. Particularly the rural Jews, "who are on the lowest level with respect to culture," 22) are to mature into state citizens through education and cultivation. In 1823, an ordinance requires all Jewish children to attend public schools (see p. 53 f.).

As early as 1805 or 1807, the body duty for native and outside Jews is lifted. Since 1808, they are required to have German surnames, and in 1812, the last stipulations concerning the right of refusal (Erbach: raffle privilege) dropped.

According to the community regulations of 1821 Jews, too, may be admitted as local citizens if they have already been granted state citizenship. In order to become a state citizen, they must meet the following requirements:

"...I. Every Jew to be granted state citizenship must be able to read and write German.

II. He must have a good reputation with regard to his actions and mode of life.

III. He must either

1) be engaged in wholesale trade, be it with goods, livestock or crops;

Here, the following stipulations must be considered:

a) He must demonstrate ownership of 4,000 Guilders in capital and real estate;

b) Wherever trade guilds exist, he must become a member thereof,...

c) In the case of commodity-trading, he must maintain a private firm;

2) Be engaged exclusively in agriculture or husbandry;

or

- 3) carry out a trade or a well-learned artifice/skill.
IV. Should he be engaged in any sort of petty-dealing, he must give it up and promise never to have anything to do with petty-dealers..." 23)

The stipulations under I and II are the same as those for the admission of protected Jews. Hence particular importance is given to the demands: wholesale trade, means of 4,000 Guilders and refraining from petty-dealing and dealers.

Of these stipulations, proof of possession of 4,000 Guilders seems to me to be the toughest. It shows that in those days, securing state citizenship depended more on wealth than on education. If a Jew has this sum, it is not difficult for him to fulfill the other requirements. At that time, 4,000 Guilders were equivalent in value to 100 to 130 oxen. According to present-day (= 1965) prices, this would still be 90 to 120,000 DM. Since this amount is not easily attained through retail-trade business, it is self-evident that, according to the law, only few can apply for state citizenship. Until absolute equality in 1848 (27 years later), 11 Jews were entered into the citizen register in Rimbach. They were

Year	Name:	Place of Birth	Year of Birth	Occupation
1822	Kahn, Lsb	Rimbach	1784	Handelsmann
1823	Kahn, Harochai	Rimbach	1801	Handelsmann
1830	Wetterhahn, Samuel	Rimbach	1804	Schneider
1832	Zacharias, Isaak	Rimbach	1802	Fruchthändler
1833	Kahn, Mayer	Rimbach	1785	Vieh-, Frucht-, Lederh., merchant
1838	Goldschmidt, Samuel	Großzimmern	1812	Lederhändler
1840	Oppenheimer, SUSkind	Rimbach	1797	merchant
1841	Oberndorf, Simon	Rimbach	1810	brandy dealer
1842	Oppenheimer, Salomon	Rimbach	1792	Branntweinbändler
1845	Oppenheimer, SUSkind	Rimbach	1823	merchant
1847	Wetterhahn, Wolf	Rimbach	1812	Kaufmann

In 1848, 238 Jews live in Rimbach, which would be approx. 40 families. But thereafter, only a fourth of the family fathers would have been able to secure state and local citizenship. If we order these according to their groups, the groups would be represented as follows:

Kahn - 3 times, Oppenheimer - 3 times, Wetterhahn - twice,
Zacharias - once, Goldschmidt - once, Oberndorf - once.

Families from the other 11 groups were unable to prove ownership of 4,000 Guilders.

Not until the Law of Religious Freedom of August 2, 1848 does the long awaited equality become reality. Article 2 states:

"...Differences of religious beliefs have no consequences in the realm of political or civil rights..." 24)

From this point on, the proof of wealth is dropped as a stipulation; it is possible for all Jews to become local citizens.

According to the "citizen register" ("Bürgerregister"), the following were admitted:

<u>Time</u>	<u>Total # of Town Citizens</u>	<u># of Jews among them</u>	<u>%</u>
1822-1828	56	2	3,5
1829-1838	88	4	4,5
1839-1848	121	5	4,1
1849-1858	79	17	21,5
1859-1868	160	18	11,3
1869-1878	101	7	6,9
1879-1888	60	3	5,0
1889-1898	89	4	4,5
1899-1908	91	4	4,4
1909-1918	85	8	9,4
1919-1923	120	4	3,3
		76	

(1923 End of the citizen register)

Ordered according to groups, it is the following Jews:

Group: Name: (Year of birth./ Year of Town citizenship)

Reichscl: Lazarus(1815/1852)-Mannasnes(1813, 1852)-David(1800/
1852)-Isaak(1835/1864)-Isaak(1839/1865)-Isaak III.
(1842/1867)-Koses(1841/1868)-Lbb(1840/1871)-Gustav
Lbb(1852/1890)-Marx(1879/1901)-Simon(1875/1906)
Abraham(1883/1914)-David(1879/1919)-Hugo(1892/1923)

Oppenheimer: Suskind (1797/1840) - Salomon (1792/1842) - Suskind (1823/1845) - Joseph (1817/1850) - Heyum (1825/1850) - Zacharian I. (1814/1851) - Lbb (1784/1852) - Haier (1827/1854) - Heyum II. (1834, 1866) - Hermann (1857/1890) - Mayer (1847/1911) - Isidor (1881/1911) -
Breitenbach: Alexander (1826/1851) - Lazarus (1802/1861) - Herz (1840/1864) - Isaak (1835/1866) - Ferdinand (1842/1870) - Kendel (1848/1878) - Lazarus (1853/1881) -
Wetterhahn: Samuel (1804/1830) - Wolf (1812/1847) - Lemle (1807/1851) - Alexander (1838/1865) - Alexander (1845/1879) - Samuel (1858/1885) - Leo (1881/1911) -
Kahn: Lbb (1784/1822) - Hardochai (1801/1823) - Mayer (1785/1833) - Karl (1831/1857) - Isaak (1826/1860) -
Mayer: Wirtchen Moses (1793/1852) - Moses (1829/1865) - Heyum (1832/1866) - Suskind (1838/1870) - Max (1868/1896) -
Kaufmann: Lazarus (1805/1853) - Samuel (1840/1866) - Ludwig (1878/1906) - Moritz (1878/1908) -
Oberndorf: Simon (1810/1841) - Heyum (1796/1854) - Anshelm (1826/1863) - Lazarus II. (1841/1871) -
Demuth: Zacharias (1812/1851) - Acher (1814/1860) - Zacharias (1844/1871) -
Hamburger: Jakob (1839/1865) - Rudolf (1871/1898) - Moritz (1885/1911) -
Westheimer: Isaak (1812/1872) - Jakob (1882/1912) - Gustav (1890/1922) -
Woldschmidt: Samuel (1812/1838) - Mayer (1839/1861) -
Marx: Moses (1853/1918) - Berthold (1869/1821) -
Zacharias: Isaak (1802/1832) - Hirsch (1842/1865) -
David: David (1886/1917) -
Joseph: Hermann (1823/1853) -
Schwab: Wolf (1803/1856) -

Trade and Occupations

Trade and Occupations

Jew Ordinances in Hesse and Erbach

Until the middle of the 19th century, the Jews are for the most part forced to earn their livelihood through trade and the lending of money. The strict guild regulations in all the states make it impossible for them to learn a trade (skill). It is also prohibited that they buy agricultural property so as to prevent them from settling as farmers. For these reasons, the greatest number of Jews are poor itinerant Jews who fight their way through life as peddlers with petty-dealing. These "retail businesses" must bring enough profit until one day the sum necessary for "protection" is together. The fact that here overproportionately high demands are often made on the buyer is not surprising.

The Jew ordinances set rigid guidelines within which Jewish trade is to take place. They can

"...buy and sell in a prudent fashion, but only at those places where there are no guilds..."

On the other hand, they may not

"...sell their goods door to door nor to our subjects at a higher price than they would be valued by Christians..."

In the trade of groceries, they are only permitted,

"...on week- and other market-days, (to) not have first but rather second choice of groceries..."

Strict regulations exist particularly regarding the lending of money. Here one may not set

"...the principal sum higher than the sum lent in the promissory note or advertisement...so during the entire year, 5% or at most 6%..."

may be collected as interest. Whoever does not adhere to this ordinance, must count on confiscation of his assets or on other severe penalties.

All debentures as well as trade of livestock, goods and field crops exceeding the sum of 20 Guilders (Erbach, 10 Guilders) must

"...be set with the officials or in the local court..." 25)

and be certified.

Furthermore, they may

"lend to no spouse without previous knowledge of the other, ...have no outstanding interest over 2 years without suing, ...not bribe any official, ...take proper precautions that they do not lend on stolen goods, ...sell no fat stock to butchers..." 26)

The Counts of Erbach include a further passage in their ordinance of 1790 which entirely prohibits putting livestock in another's stable in return for half of the profits or losses since, in so doing, the Jews

"...practice the gravest form of usury and bring greatest damage and ruin upon the subjects..." 27)

Consequently, the Jews have only a very narrow latitude in their trade businesses. They must diligently and indefatigably go after every piece of business in order to attain a profit ("Revach") so that they can continue to exist despite the financial burdens.

Trading Center Rimbach

Rimbach's Jews are primarily engaged in trade with agricultural products. Grains, flour, livestock, skins, leather, but also brandy and iron are the goods which the farming population wants to sell or buy. Rimbach, being a market place in the middle of the Weschnitz Valley, is the ideal place for this type of business. The neighboring villages of Zotzenbach, Bonsweier, Albersbach, Scheuerberg, Mittelechtern and Mittershausen belong to the Parish of Rimbach, which also puts Rimbach into the center of church life of these communities, at least since the Reformation. The parent congregation-community is hence the given place where the church goes of the affiliate congregations can obtain everyday necessities and talk about trade business after the church service. Consequently, Rimbach has already early on four annual fairs. In one announcement, the community is

"...graciously allowed (in 1809) to again move their annual fair from work days back to Sundays...(namely)...
...that the 1st fair always be held on January 1st -- and
the 2nd on the Sunday before "Maria-Verkündigung"
and, in case this day falls on a Sunday, on the day of "Maria-Verkündigung" --
the 3rd on the Sunday before "Matheus", and on the day of "Matheus" in
case it falls on a Sunday --
the 4th on Hallowmas (November 1)." 28)

The popular names for these fair days are: New Year's-, "Kleibels"-
"Matthias"- and Hallowmas-fair. According to the announcement mentioned above, the "Kleibels"-fair is the fair on "Maria-Verkündigung". 29)

The names point back to pre-Reformation times from which the four annual fairs are apparently taken. They are retained until the end of the 19th century.

Besides the annual fairs, there are also four livestock fairs in Rimbach until 1828. On June 24, 1829, the mayor of Rimbach announces in a "livestock fair announcement":

"The community of Rimbach has been given permission by the highest "place" to conduct four annual livestock fairs besides the already permitted four, making it a total of eight livestock fairs annual-

ly..." 30)

With ministerial permission of January 22, 1833, the number of annual livestock fairs is increased from 8 to 10. 31) The last livestock fairs are conducted around 1870. The Council Protocoll to estimate the community budget in 1867 notes:

"...There is no longer any revenue (per head of livestock) from the livestock fairs." 33)

This development corresponds entirely to the documentations of the livestock sales. The protocoll book of the livestock sales from 1759 - 1790 shows, on a yearly average, still very modest trade turnover. While in 1760 - 1769 and 1780 - 1789 30 sales contracts are drawn up, the seventies show only approx. 10 sales on a yearly average. This severe decline is attributed to high cost of living and famine which occurred from 1771 - 1773, but also still after 1816. 34) Besides poor harvests, the war years are responsible for the decline in trade. A petition of the livestock trader Simon Oppenheimer for the remission of the protection fee from 1822 makes this evident:

"...my entire earnings consist solely of livestock trading which has almost completely disappeared due to the stagnation of the business..." (A 20).

But already towards the end of the decade, livestock trade is revitalized and grows tenfold until 1850 - 1859 compared to the time before the turn of the century. The following overview illustrates this:

Livestock sales documented in protocols of the community of Rimbach

<u>Decade</u>	<u>Livestock sales</u>	<u>--Years</u>	<u>= Yearly average</u>
1760-1769	350	: 10	= 35
1770-1779	114	: 10	= 11
1780-1789	279	: 10	= 28
1820-1829	316	: 3	= 105
1830-1839	1 156	: 5	= 231
1840-1849	1 125	: 4	= 281
1850-1859	1 201	: 4	= 300
1860-1869	1 521	: 9	= 169
1870-1879	1 027	: 10	= 103
1880-1889	637	: 10	= 64

The table clearly shows the climax of trade activity between 1830 and 1859 (compare graphic representation, p. 36).

During the 100 years (1760 - 1860), the participation of the Rimbacher Jews in the livestock market expressed as percentage is consistently the same:

In the 832 existing protocols of livestock trade of the 18th century,

approx. 52% are Rimbacher Jews	= 432 entries
approx. 16% are outside Jewish merchants	= 137 entries

as sales partners, 69% of the livestock market is in Jewish hands at that time.

For the time after 1800, I would like to refer to 1835 for comparison. In this year there are 211 sales contracts. This corresponds to the average of the approx. 2,600 protocolled sales contracts from 13 different years of the first half of the 19th century. Here, Rimbachs Jews are represented 112 times = 53% and outside Jews 62 times = 29%. That corresponds to a Jewish participation of 82%.

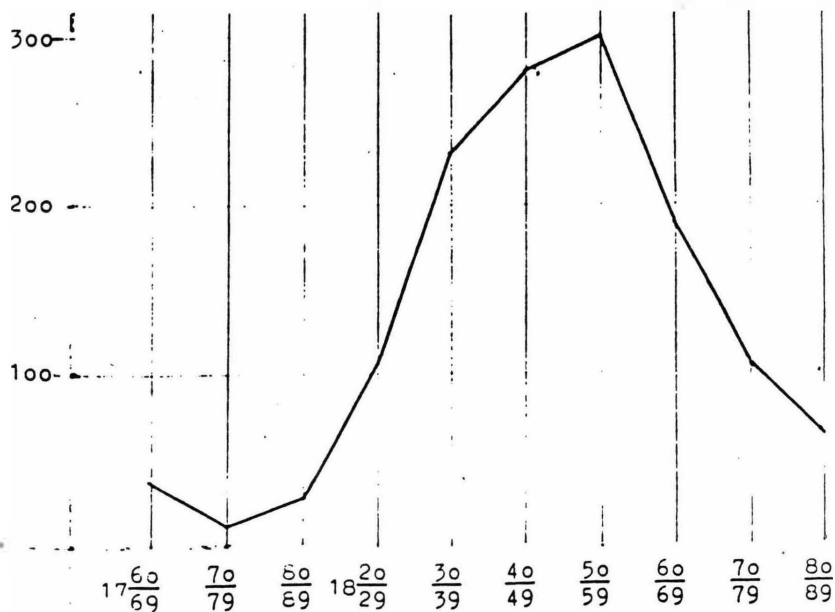
Comparatively, we can retain that during these 100 years the percentage of participation of the Rimbacher Jewish merchants in the livestock market remains the same with 53%. Outside Jews double their activities (from 16% to 29%). We may assume that, as is customary in the business world, the Rimbacher Jews were functioning as brokers in these dealings.

Livestock traders while shaking hands



Weather-vane on the Village Common
House (in) Rimbach

Livestock Sales



The profits which were attained in livestock trade in those days is not easily determinable today. The livestock obtained in Rimbach is generally offered for sale in other localities and the sales contract is also certified there. On the other hand, the livestock which is for sale in Rimbach was, without exception, bought elsewhere. We have but a few examples which give us an approximate picture of the attained profit margin.

Thus on March 2, 1780, a

"...Michael Wecht from Münschboch (sells) a pair of oxen to Jew MoGes Salmon of Reichelsheim for 46 Imperial Coins (Reiðtholer) cash..." 36)

The same pair of oxen returns through a second sales contract from Moses Salomon to Michael Wecht. Merchant Salomon receives only 51 Imperial Coins (Reichstaler) for them.

"...Besides approx. 150 litres spelt (ein Molter spelGen)...Wecht promises the Jew to pay for the oxen on (Petterydag) 1781..." 37)

Here, to a certain degree, the Jew gives Michael Wecht a loan for one year with the purchase and simultaneous sale. His profit amounts to approx. 6 Imperial Coins = eleven percent, including approx. 150 litres spelt (ein Malter Spelzen).

In another deal of 1835, Manasses Weichsel buys a heifer from a farmer from Scharbach for the price of 39 Guilders. 38) After 14 days, he sells it to an Adam Walter from Kocherbach for 45 Guilders and 12 Farthings. 39) The profit here amounts also to approx. 11%. Compared to today's trade margins, this is but a meager profit.

The extent to which the community of Rimbach has developed into an agricultural trade center of the Odenwald is demonstrated by a map of the home localities of the farmers and merchants who had come from near and far to attend the livestock fair in Rimbach in 1835 and to close contracts:



From the Odenwald, particularly the communities of the Weschnitz-Valley, including the side valleys and many localities of the Ulfenbach-, Gersprenz- and Mümling-Valleys are represented. In addition, there are almost all the villages and towns of the Bergstraße and the large communities of the Ried. But also localities on the other side of the Main (Eppstein in the Taunus), the Rhine (Bockenheim and Kindenheim in the Palatinate) and the Neckar (Neckarbischofsheim) appear in the protocols.

This demonstrates the resonance of the market place Rimbach and the quality of the traded livestock, but primarily also the industriousness and the far-reaching business connections of its Jewish livestock dealers. In the first half of the 19th century, they turned Rimbach into a respected trade center of the Odenwald.

The Jewish Peddling Trade

From the beginning, poor itinerant Jews have been dependent upon dealing with second-hand and other petty goods. In the villages, they go from house to house offering used household goods and articles of clothing or buying or exchanging the same. This "petty trading" ("Schacherhandel"), not tied to any permanent place, is the lowest level of the trading business. It is always frowned upon by the government, often even prohibited.

Protected Jews, but also "tolerated" Jews, can obtain a "peddler patent" ("Hausierpatent") upon application for retail trade of specified goods. In order to exclude the peddler, strict measures are included when presenting the certificate of permission. One ordinance from 1822 admonishes the officials to act with great caution and discretion when issuing the licenses, and makes it their duty:

1. "...to take the petitioner's good reputation and mode of life into consideration..." 40) and
2. to require proof of a specified sum (of money).

One fears

"...that for extremely poor Christians and Jews who don't even have enough money to enable them to buy goods which they want to peddle the peddling trade would serve as the pseudonym of a vagabond- and beggar-existence..." 41)

Should this suspicion exist, no "certificate of concession" ("Concessionsschein") may be issued. When being granted their license, the petitioners must pay a relatively high sum for the patent. In 1823/24, the fee amounts to 10 fl., 15 f. Under these circumstances, 18 protected Jews of Rimbach obtain a peddling license in the years 1823 - 1840. Only one petition is denied. In 1830, the authorities deny the town citizen, Samuel Wetterhahn, permission to engage in retail trade since, as a town citizen, he has committed himself to conduct only wholesale trade.

The peddling permit is valid for the entire Hessian region with the

exception of the 11 towns: Darmstadt, Offenbach, Mainz, Worms, Bingen, Gießen, Friedberg, Alsfeld, Lauterbach, Schlitz and Biedenkopf. The mayors of these cities can, however, issue a special license

"...if the goods in question (are) not (available there) at all or in adequate quality, or not in good quality..." 42)

Change of Occupation

Legal equality of the Jews influences to a great degree the professional choices of the Jewish youth.

Until the middle of the century, we find, without exception, only Jewish merchants. All of them have their steady customers. In each case, the type of trade, together with the business, is handed down until the Nazi-period from the father to one of his sons.

Thus, of the 76 Jewish local citizens of Rimbach who are entered in the citizen register of the community from 1822 - 1923,

approx. 75% declare themselves to be merchants,
approx. 20% declare themselves to be salesmen,
approx. 5% declare themselves to be artisans

in their registration.

The professional choice of the children who are unable to take over the father's business develops in an altogether different manner. With the rise of industry and the emancipation of the Jews, a clearly noticeable migration into the industrial cities becomes apparent. Besides entire families, primarily the Jewish youth of Rimbach takes part in this. The growing capitalism demands clever commercial thinking which is particularly characteristic of the Jews experienced in trading, so that they are able to quickly adapt to the new economic system. According to the register of withdrawal notices kept in the community since 1875, the merchant of the old school disappears almost entirely, namely to 6%. 40% have some sort of commercial profession; there is an increase in artisan professions (tailor, baker, butcher, upholsterer, etc.), particularly among women (21%). The fact that a high percentage of itinerant individuals declare intellectual professions (student, instructor of a trade/art, lawyer, physician) seems especially informative to me.

This proves that the Jews of Rimbach also had already at an early time a keen sense of decisive changes and transformations to appear in the economic and cultural realm. In their thinking as well as in the decisions they made, they were decades ahead of the world around them.

The Jewish Houses of Rimbach

"House Lots" (Hausplätze") and Dwelling-Houses before 1820

For the protected Jew, house and land ownership was possible for a long period of time only under most difficult conditions. Besides the requirement of permission granted by the sovereign authorities when purchasing real estate, the "right of refusal" ("Abtriebsrecht") exists in Hesse, in Erbach the "raffle right" ("Auslosungsrecht"). This sales privilege stems from old Germanic times. In property sales to strangers, blood relatives were able to make claims upon the piece of property sold. The "right of refusal to sell or "privilege to raffle off a piece of property" which had no time limitation gave this privilege to the members of the community for the case that Jews or other outsiders desired to purchase a piece of property lying within the community common. In 1774, the "right of refusal" regarding dwelling-houses is limited in Hesse-Darmstadt to 30 years. In the three regions of the state of Erbach, it was unclear and variously observed, which led the Counts of Erbach to issue an ordinance in 1792 establishing the

"rights of refusal" of Christians against Jews, and of Jews among themselves..." 43)

anew in favor of the Jewish population. It states:

"In the future, whoever wants to make use of the privilege to raffle off a piece of property against the Jews must exert this right before 14 days (have passed) in the case that he be present, or before 3 months have passed in the case that he be absent. Excluded from this are only the citizens of the town of Michelstadt who may for an entire year make use of the raffle-privilege against the Jews, however, without discrimination whether the raffling party be present or absent..." 44)

In 1805, Hesse-Darmstadt limits the right of refusal to 3 months and, in 1812, it is lifted in all Hessian provinces, including the lands of its sovereignty.

The two Jews, Mosche and Heyum, are Rimbachs first Jewish house owners (see map, p. 38). Mosche owns property # 64 (Brunnengasse # 8), Heyum the two houses on properties # 33 and 36 (Bismarckstraße 10, 10a). According to the cadaster (Schatzungs Buch), Heyum had already previously bought house # 17 (Schloßgasse, near the Catholic church) from Johannes Schaller. Around 1733, the Counts of Erbach-Schönberg erect a large seigneurial building here. Probably due to the raffle privilege, Heyum must give up his property. Before 1758, be it by means of purchase or exchange, he obtains in its place garden lots # 34 and 36 P 1/2 lying next to each other. He has a house built on each one of them. According to the cadaster of 1750, property # 17 is in the possession of the "Most Gracious Sovereign Authority" (Gnädigste Herrschaft) in 1758. In 1836, the Jews buy the mansion 45) and in 1839, they erect a synagogue there. 46)

Mosche's house doesn't continuously remain in Jewish hands either. In

1758, it is still registered under his name. According to the cadaster, # 64, house, courtyard and garden, is transferred to the Jews, Zadik and Löw. A Valentin Allert takes over the piece of property from them. According to the "fire cadaster" ("Brandkataster"), he is still the owner in 1820. In the same year, a Nikolaus Allert becomes the owner, who in turn sells it to Simson Oppenheimer in 1828. From then on, it remains continuously in Jewish possession until 1935.

It is unlikely that any raffle privilege was involved in the transfer to Valentin Allert. Mosche alone owned the house for at least 28 years. Another explanation seems more plausible:

The cadaster ("Fund- und Laage Buch") states among the notations to property # 63:

"... 6 R(ods) Valentin Allerd...
12 R Jewish school..."

Both entries are crossed out. On the same page, there is a notation to property # 64:

"...the Jewish school is situated on 64 c..."

From the various maps of the community from 1730 / 1842 / 1910 and 1960 47), as well as from the house number entries in the fire cadaster of 1820 / 1842 and 1885, we are able to determine without doubt the Mosche (Valentin Allert) house and the Jewish school over the entire period of time: the Jewish school is situated on the earlier property # 63 (Brunnengasse # 6), the Mosche house, on property # 64 (Brunnengasse # 8).

As mentioned above, Allert had acquired 6 rods = 120 m² of property 63 for a house lot. The house which he builds on this site later is transferred to the Jewish congregation in the form of the Jewish school. In turn, Allert receives the old Mosche property with house, courtyard and garden, measuring in total 11 1/2 rods. Until the school house is taken over by the David Weichsel family in 1835, the Jewish school teachers live there.

In the second half of the 18th century, a number of real estate lots are purchased by Jews. Economic distress caused by the war times and poor harvests together with the new ordinance regarding the "raffle privilege" facilitate these buys. The house lots are quite small, measuring 2 1/4 to 9 rods = 60 to 210 m². The price for a building site is very high. For 1 rod (approx. 24 m²), one must pay about 15 Guilders. In today's (1965) currency, this would correspond to 17 DM for one square meter.

First of all, one constructs modest one-story (=two-story in American terms) houses which are enlarged and improved according to financial circumstances. According to the fire cadaster of 1820, the following Jews own houses in Rimbach:

House number (today.)	Name:	First name	Insurance Value in #1.	
24 (Waldstraße	12)	Obernöfer	Löser, Kayun	400
47 (Brunnengasse	6)	Judenschaft		1500
63 (Hauptstraße	16)	Sternheimer	Kannas	1250
68 (Schloßgasse	4)	Kahn	Kayer	1500
85 (Schloßgasse	1)	Kaufmann	Feidel	1750
87 (Hauptstraße	21b)	Breidenbach	Kendel	1750
98 (Hauptstraße	19a)	Wetterhahn	Alexander	800 1/2 Haus
100 (Hauptstraße	17)	Westheimer	Löser	1500
106 (Bismarckstraße	10)	Zacharias	Israel	800
126 (Bismarckstraße	7a)	Reichsel	Isaak	500
127 (Bismarckstraße	7b)	Oppenheimer	Gunbrich	450

In 1820, there were altogether at least 14 groups with 17 families living in Rimbach. But according to the table, 10 families from 10 groups have their own home (see p. 46/47).

The fire insurance value of the houses fluctuates between 400 and 1750 Guilders. While one half lies above the average insurance value of the village (1122 Guilders per house), the other half remains considerably below it. The economic situation of the Jews must accordingly have been very variable.

House Ownership after 1820

The fire cadasters of the 19th century give us detailed information regarding the further development of Jewish house ownership. According to them, 59 buildings were in Jewish hands from 1820 until 1930. The buildings themselves are mostly situated along the old "transit street" Weinheim-Fürth (Schloßgasse-Haupt- und Fahrenbacher Straße) and around the old Jewish school on the Brunnengasse. A large part of them is in the vicinity of the "market" place. After the construction of the new state road, several Jewish businessmen settle in the new construction area. The following table gives us a precise overview of where the buildings were located and of the time in which they were inhabited by Jews.

Jewish Buildings/Houses of the Community of Rimbach

[illegible]

31. Fahrenbacher	6	
(1842-1958)		
32. Fahrenbacher	11	
(1870-1953)		
33. Bismarckstr.	1	
(1853-1876)		
34. Bismarckstr.	7	
(1820-1903)		
35. Bismarckstr.	7b	
(1820-1903)		
36. Bismarckstr.	10	
(1820-1927)		
37. Bismarckstr.	11	
(1821-1866)		
38. Bismarckstr.	16	
(1838-1896)		
39. Schloßgasse	1	
(1820-1840)		
40. Schloßgasse	4	
(1820-1862)		
41. Schloßgasse	6	
(1854-1935)		
42. Schloßgasse	7	
(1830-1879)		
43. Schloßgasse	10	
(1874-1902)		
44. Schloßgasse	14	
(1879-1895)		
45. Schloßgasse	16	
(1886-1895)		
46. Schloßgasse	24	
(1851-1922)		
47. Heinenwiesenw.2		
(1836-1939)		
48. Heinenwiesenw.3		
(1835-1860)		
49. Heinenwiesenw.13		
(1847-1892)		
50. Brehmergarten	5b	
(1823-1900)		
51. Brehmerg./Gymna.		
(1870-1936)		
52. Gymnasiumstr.	11	
(1847-1932)		
53. Gymnasiumstr.	12	
(1880-1912)		
54. Staatsstraße	7	
(1854-60/76-1938)		
55. Staatsstraße	16	
(1874-1942)		
56. Staatsstraße	20	
(1831-1937)		
57. Staatsstraße	47	
(1911-1937)		
58. Lagerhalle/Bahnh.		
(1921-1935)		
59. Bahnhofstraße	17	
(1910-1936)		

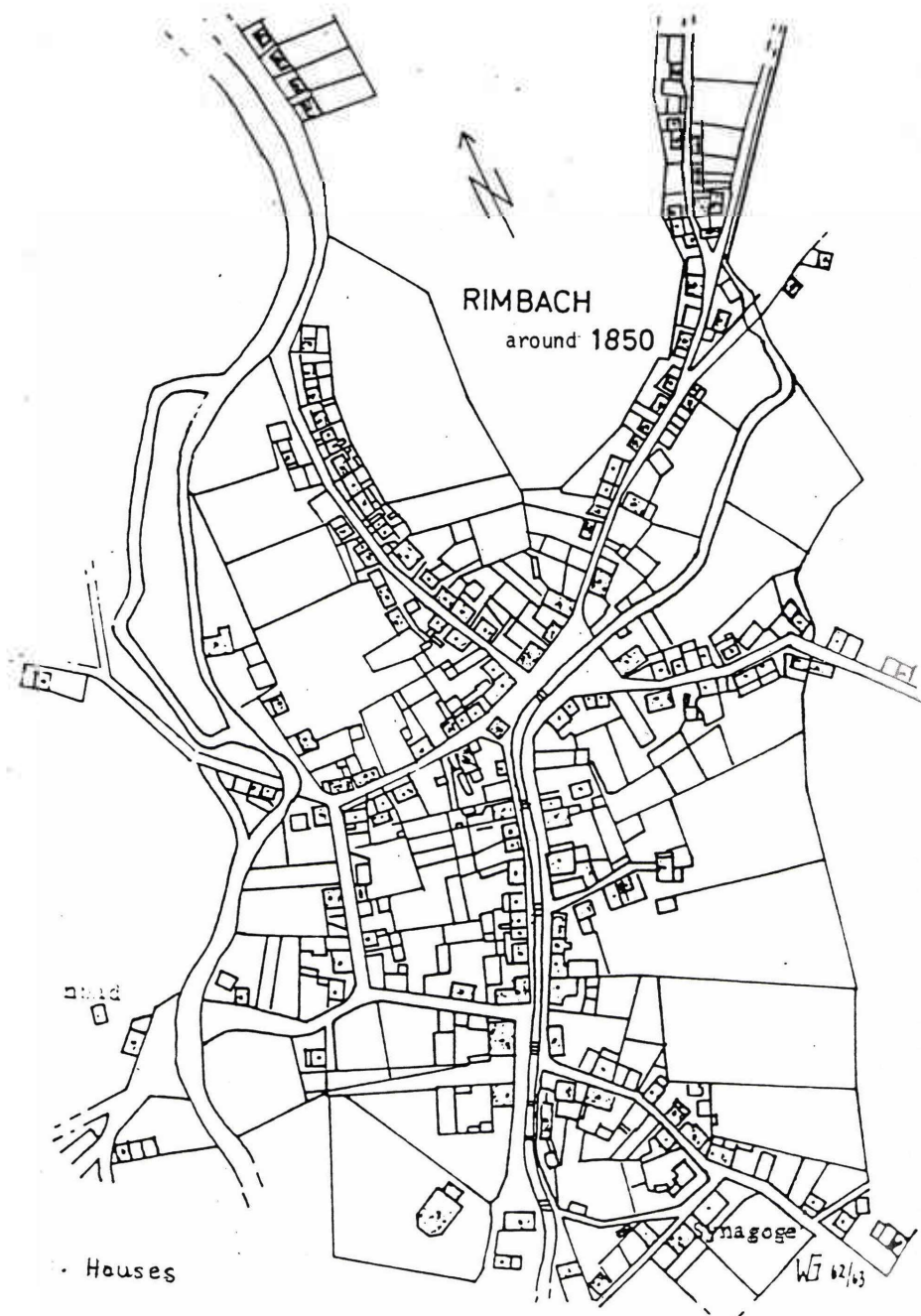
11 18 29 33 39 37 38 37 31 28 25 24 7

Including 50-
 Synagogue, Women's
 Bath, Warehouse

From the table we conclude that Jewish ownership of buildings increases from 17 homes in 1820 to 39 homes in 1860 (almost 400%). This increase was, however, only partially necessary due to the growth of the Jewish population: 1820 = approx. 100 persons, 1852 = approx. 260 persons, increase = 250%. Beyond this, it was the blossoming trade business of these decades which enabled the Jews to buy homes in addition to the necessities. Hence, around 1860, it must have been possible for almost every Jewish family to live in their own home. (see map, p. 41)

From 1860 until 1890, the number of Jewish owned houses remains constant despite greatly decreasing population numbers; thereafter both drop in equal proportions, as the following table demonstrates. A comparison of the Jewish population numbers with Jewish owned houses again clearly indicates the improvement of the living standard of the Jewish community/congregation in Rimbach during the last 100 years.

<u>Year</u>	<u>Jews</u>	<u>Buildings/Houses</u>	<u>House Owners given in %</u>	<u>Inhabitants per House</u>
1828	129	17	13,0	7,6
1840	195	27	13,7	7,2
1850	258	31	12,0	8,3
1860	232	37	15,9	6,3
1870	178	34	19,0	5,2
1880	189	36	19,0	5,2
1890	166	35	21,0	4,7
1900	126	29	22,2	4,3
1910	100	26	26,0	3,8
1920	ca. 81	22	27,0	3,7
1930	ca. 77	21	27,0	3,7



**The Israelite
Religious Congregation**



The Heyum House



Catholic Church - former Synagogue



Hauptstraße - The greater portion of the buildings/houses was once owned by Jews

3 The "Israelite Religious Community"

The Jewish Executive Committee

According to Jewish teachings, one uses the term religious community only when 10 or more male persons over 13 years of age are living in a given locality. At the latest, this must have been the case in Rimbach in the 2nd half of the 18th century (see Jewish school).

Order within the community is the responsibility of the Jewish executive committee which is in charge of church services, support for the poor, the Jewish school and the hiring of a teacher. Political unrest before and after 1800 and the increase of young families in the first decades of the 19th century must have affected Jewish community life in Rimbach. For this reason, Mayer Kahn and Löb Oppenheimer, members of the Jewish executive committee, of the community submit an inquiry to the Court of Law in Schönberg in 1820 stating:

"...that the Jewish executive position has remained vacant for 8 years..."

(and) "... to what degree they are authorized to intervene in disorderly situations in and outside of the synagogue according to Jewish law and to do away with such disorder. The previous Jewish executives were authorized to punish disobedient persons within the Jewish community by demanding a fee of 2 f. to 3 fl..." 48)

They want to know whether this disciplinary authority is still within their rights and whether

"...in the event of disorderly situations such as arguments and fights, the Administrator of Justice Trautmann..." 49)

is to assist. With a favorable response, they hope to be able to bring about once again the normal order within the Jewish community of Rimbach.

Particular guidelines do not seem to have existed in Hesse in those years, for in response to this writing, the Justice Official of Schönberg asks the administration in Reichelsheim how such matters are handled in the Jewish Community there. Upon having received a response, the Court of Law in Schönberg issues separate regulations for the Jewish community/congregation of Rimbach.

According to these, the community/congregation is governed by a board of 4 men:

- 1 chair person,
- 1 officer in charge of charity/ the poor,
- 1 deputy of the Jewish community/congregation and
- 1 officiating individual

The chair is the superior of all the Jews. He is in charge

"...of the synagogue, direction, arrangement and supervision of the church service, direction and supervision of the care of the poor, regulation of the special necessary income of the Jewish community/congregation." 50)

He is solely responsible to meet all the necessary arrangements. In the event of disobedience on the part of an adult or a child, he can impose a fine of up to 1 Guilders 30 Farthings. Poor members of the community/congregation receive, instead of a monetary fine, a punishment of spending up to 24 hours in the local jail, which must, however, be reported to the court of law. Their children, too, can be locked up by him for up to 3 hours, f. ex., for bad behavior in the classroom, in which case the local mayor must "execute" the punishment. Out-of-the-ordinary financial assessments and expenditures of the Jewish community/congregation are decided upon by him, the officer in charge of charity/the poor and the deputy by a majority vote. His term lasts 3 years; upon its expiration, the Jewish community/congregation nominates 2 new candidates one of whom is appointed as chair by the court of law.

The officer in charge of charity keeps the financial books and is to submit the annual statement to be checked and signed by the chair and the deputy. He is also responsible for the lights (candles) in the synagogue. His term also lasts 3 years. He is elected by majority vote of the Jewish community/congregation.

The deputy represents the Jewish community/congregation in all decisions which the chair is unable to make alone. He, too is elected for a 3-year term. The members of the executive committee do not receive a special compensation.

The officiating individual is an employee of the congregation. Since the cost of having their own teacher would be too great a burden upon the Jewish community of Rimbach, the congregation is - as has been the practice up to this point - allowed to assign the posts of officiating minister, teacher and butcher to one and the same person. Hiring, dismissals and pay are decided upon by the executive committee by a majority vote. The butcher responsibilities, however, are not to take precedence over teaching. The court of law requires the congregation to continue conducting morning and afternoon classes, retaining the full number of hours as before. Should an urgent slaughter demand a reduction of classes, it must occur in the afternoon. The chair must see to it that the regulations are adhered to and it is within his right to impose a fine of 30 Farthings should the teacher be out of line. In community/congregational life, the teacher is only bound to the orders and instructions of the chair. His pay comes from the religious congregation/community, specifically

1/3 from all male residents,
1/3 according to the revenues ("Steuerkapital") and
1/3 from the children required to attend school.

As long as the father of a family pays his dues, he has the

executive committee according to these regulations:

Mayer Kahn	as chair,
Löb Oppenheimer	as charity officer and
Mendel Marx Breidenbach	as deputy.

On September 16, 1824, the 1st executive committee election takes place. A protocoll shows 17 entitled voters. In conclusion, it states:

"Hereafter, the votes were counted; they were distributed in the following manner:

Mayer Kahn	= 12 votes
Löser Westheimer	= 11 votes
Löb Kahn	= 9 votes..."

In the report regarding the outcome of the election, Mayor Bickel writes to the administration:

"It is my duty to notify the highly praised administration that Mayer Kahn, who received 12 votes, is the most suitable and appropriate one..." 51)

On November 19, 1830, the Grand-Duchal government issues an ordinance regarding the "formation of the executive committees of the Israelite religious communities/congregations" which introduces uniform guidelines for the entire state. 52)

In 1876, a number of Jews from Rimbach request that the officials grant direct executive committee elections. These are carried out from 1877 on.

From the Jewish School to the Synagogue

The School ("Schul")

If, despite constant contempt and persecution over centuries, the Jews were able to hold their ground again and again, it came about through their unshakeable faith in the

"ONE GOD, who had chosen Israel from all nations and made an everlasting covenant with her. HE, the LORD, commands and rules mankind and the nations; HE, in particular, is to be obeyed by Israel. HE is the HOLY ONE, who tolerates no other gods besides himself and does not want images of himself to be worshipped. HE ordains through the LAW (Thora) what is to be just and moral.

HE is the sole leader of his people, who shows and paves the way for their redemption and salvation throughout nations and time." 53)

This faith enables them to face all adversities, even to take death upon themselves. Reciting the hymn of praise to God, the "Schema Israel":

"Hear Israel, the Lord is our God, there is only one Lord..." 54)

they face death in Germany already during the crusades, but also still in the gas chambers of the Third Reich.

The representative of religious life is not the priest, but rather, the individual Jew himself within the congregation/community in which each feels he has been called to serve as a general sort of priest. The school ("Schul") or synagogue is the place where the congregation assembles to pray. It is the last refuge in a time of need, but also the meeting place of the congregation for joyous occasions. During the week, it serves as the school.

At the latest, Rimbach must have had a Jewish religious congregation with a Jewish school and their own teacher by 1774.

On February 6, 1774, Mayor Helfrich notes in a protocol of livestock trade:

"...the local judge, Johon Jögl Obber from Krogerboch reports that in response to his appeal, the Jewish school master, Zacheris Bernheimer von Rimboch, lent him ...this day 89 Guilders cash..." 55)

As has already been proven, the Jewish congregation of Rimbach is in possession of its own house (Brunnengasse 6), which is referred to in various documents as the Jewish school. Before the trade with Valentin Allert, the Mosche house must already have been used for school purposes, which would also explain the conflicting accounts of ownership in the cadaster ("Fund- und Laage Buch"). This place meets the guidelines for the selection of a lot for a synagogue:

"If at all possible, one erects the synagogue in an elevated part of the locality: for, as the rabbis say, 'no one may live above it': at the same time, one makes an effort to build it in the vicinity of a flowing water (stream) in order to facilitate the ritual washings". 56)

Both requirements: elevated location (see p. 9 - "Löb on the Mountain") and vicinity to water (Waldbach, see map, p. 12) are met by Brunnengasse 6 and 8. Here, school is taught daily. We may assume that the subjects taught were the same before 1840 as those determined for that year: 57)

1. Reading and translation of Hebrew,
2. History of the Jews according to the Old Testament,
3. Study of the Jewish religion...,
4. The Mosaic Laws and ceremonial prescriptions.

Whether all of the Jewish children attended the school in those days is uncertain. But most of them must at least have been familiar with Hebrew writing. In his own livestock sales to Jews, Mayor Helfrich has the various Jewish merchants verify the protocol. They sign their names in Hebrew.

Besides the school teacher hired by the congregation, the wealthy

Jewish families must also have hired private tutors. The above mentioned ordinance of 1821 already provides for this possibility, as long as the family fathers pay their portion for the salary of the congregational school teacher. Gottschalk Hamburger, 1766 - 1851, (A 11) must have been such a private tutor. He is not among the Jewish teachers mentioned by J. Getrost in "Rimbacher Schulen" ("Schools of Rimbach") - chapter 'Die jüdische Schule' ('The Jewish School'). Getrost lists all traceable teachers of the Jewish congregation from 1818 to 1929. The protected Jew, and especially the state citizen of Hesse, is required to be able to read and write German. Immediately after the new congregational ordinance becomes law, the sons of Isaak Kahn, Löb and Madochai, fulfill its requirements. Hamburger could have taught them German already around the turn of the century. Getrost sets out with the assumption that there was no Jewish school in Rimbach until 1818. According to the findings of the protocol of 1774, he determines that:

"...neither the existence of a 'Jewish school' nor the presence of a 'Jewish school master' in Rimbach ...can serve as evidence that the Jewish children of Rimbach were offered a separate elementary education beyond perhaps the study of religion before 1818..." 58)

This view cannot be ignored. But we must consider that almost all of the signatures of the Jews of Rimbach in the Jewish birth-, marriage- and death-registers from 1823 on were written in a good unbroken German hand by adults whose school years lie at least 10 years in the past (1813). If not in the Jewish school, then they probably learned German from a private tutor (f. ex., Hamburger). Not until 1815 are the Jewish children allowed to attend Christian schools. At the latest by 1821, German reading, writing and arithmetic are incorporated into the curriculum of the Jewish school of Rimbach. This made it

"...in essence more than a mere school of religion and, with respect to the curriculum, less than an elementary school." 59)

As a result of the gradual emancipation and, at the same time, the adaptation of the Jews to their environment, Jewish family fathers evidently send their children to the village school in 1827, 1840 and 1841. Instruction in religion continues to be given by teachers of the Jewish congregation. After all, according to the school law of 1874, all children of the community, including the Jewish children, are required to attend elementary school. Religious instruction remains separated according to confession. The Jewish pupils are allowed to observe and fulfill their religious obligations on the Sabbath.

For the time from 1818 to 1929, Getrost traces 33 Jewish teachers who, from 1906 - 1929, also teach Jewish religion classes at the elementary school ("Bürgerschule") of Rimbach. From among this large number, I would like to mention two teachers.

Hermann H e r z f e l d is a teacher of the Jewish congregation of Rimbach from 1835 until his death in 1841. In 1836, he marries a

Jewish woman from Rimbach, Malchen Breidenbach, which is looked upon with approval by part of the Jews. Yet others reject him for shabby reasons. In response to their complaints, the Protestant Dean Dauber from Waldmichelbach and Pastor Kritztler from Rimbach sat in on Herzfeld's school classes (Dauber 1837, Kritztler 1840). Both determine his instruction to be satisfactory. In his report to the district school commission, Dean Dauber notes:

"...that Herzfeld worked diligently and taught all children equally without discrimination". 60)

In this case, the two representatives of the "clergy", acting as school inspectors, are satisfied with the "Jew"-school teacher;

K U T T E N A U E R is even highly praised by the "worldly" Mayor Schäfer in 1850 for his abilities as teacher. Both are members of the young democratic association of Rimbach, Kuttenuer serves as its secretary. In 1849, many Rimbach democrats participate in the uprising in Ober-Laudenbach on the Hessian-Badensian border. In the battle with the Hessian government troops, severe casualties were suffered. 2 Jews from Rimbach were killed. 61)

Although Kuttenuer had not been in Laudenbach, as a liberal democrat he is no longer tolerated in Rimbach after the failed uprising. When he is dismissed, Mayor Rettig writes him the following recommendation:

"The Mayor of the community of Rimbach, Administrative District of Heppenheim, (who signed this recommendation below), herewith certifies that the Israelite religion teacher, Kuttenuer, who taught for 2 years as Israelite teacher in the community of Rimbach..., did not only teach the children of the Israelites but also the youth of the Christians and taught them in such a manner unprecedented in our community.

His conduct is exemplary and praiseworthy, and the entire community, Israelites and Christians alike, regrets that such a man was torn away from our midst.

I who have signed below feel compelled to recommend this man to any and every Israelite congregation as teacher, as I am completely convinced that I can expect nothing but thanks for my recommendation.

Rimbach, July 2, 1850

Community seal

The Grand-Ducal Mayor
Rettig" 62)

This recommendation, which appeared in democratic pamphlets, causes a feeling of degradation among the "Christian" teachers (Seeger, Herbenstreit, Seeger), and they complain to the authorized district school commission. The probably orthodox

"...Israelite executive committee Löw Oppenheimer and consorts...", 63)

also distance themselves from their teacher in a writing to the Grand-

Ducal Governing Commission and refer to the "liberal" Kuttenauer as an "...ill-famed subject..." 64)

Pastor Kritzler supports the complaint of the teachers in a report of the school board of Rimbach and tells the administration:

"...as I learned from dependable sources, Kuttenauer went so far as to publicly ridicule the belief in immortality in the inns, and searched for the kingdom of heaven solely in the "republic"..." 65)

With this disdain of "throne and altar", Kuttenauer made himself forever impossible (sic) among State and Church. When a liberal Jewish executive committee petitions for his reappointment in 1859, the District Council of Lindenfels responds with a denial.

Due to the growing Jewish population, the old Jewish school in the Brunnengasse becomes too small for the church services and school classes. So, in 1834, the Jewish congregation buys one of the two seigneurial "mansions" ("Hofhäuser") (today, Schloßgasse / Heinzenwiesenweg). Since the new synagogue is used only for matters related with church services, living quarters and a classroom are generally rented for the teacher in the vicinity of the synagogue (as, f. ex., 1845 - 1848, house # 106 -- Heinzenwiesenweg; 1850 - 1861, house # 96 -- Schloßgasse 6). It is often the case that the teachers living room must serve as classroom. During an inspection in 1837, the inadequate furnishings of tables and chairs are adversely criticized. This shortcoming seems to have been eliminated after the construction of the new synagogue. 66)

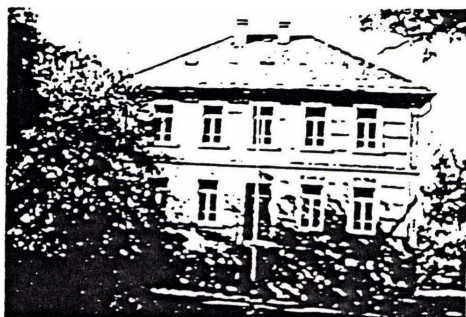
The Hessian elementary school law of 1874 requires the political bodies to, among other things, make an appropriate school-place available to all confessions as well as meet a portion of the salary for the religion classes. From 1876 until 1930, location and subsidy are furnished by the civic community. In 1930, the Jewish congregation is no longer financially able to hire a steady teacher. After the Jewish school of Rimbach had existed for over 150 years, the executive committee of the Jewish congregation sees no other alternative than to close it. Now the religion classes are taught by outside Jewish teachers.

The economic conditions in the second half of the 19th century demand that the young people receive a better education in order to succeed in the business world. The elementary school law of 1874 requires all children to attend the public elementary schools. At the same time, it permits the communities to set up an "extended elementary school" (1897 -- "Höhere Bürgerschule", 1931 -- "Realschule") which is to be a preliminary stage to the higher schools. By attending this school, the pupils are able to skip the lower classes of the higher schools which, in those years, only exist in the cities. The Jewish family fathers are thrilled with this possibility and, together with other residents of Rimbach, advocate the construction of such a school. In 1887, the school is opened. Among the seven curators are Isaak Kahn and Moses Westheimer. A high percentage of the pupils is composed of Jewish children from Rimbach. Although, f. ex., from 1919 to 1925, the Jewish portion of the total population drops from 5% to 3.7%, the

percentage of Jewish pupils from Rimbach attending the "Höhere Bürgerschule" in 1922 comes to 24% = 11 pupils. In a list of signatures from 1920 containing 65 names of persons from Rimbach and the surrounding area supporting a "security-fund" (Garantiefond), we find 15 Jews from Rimbach.



Brunnengasse 6 and 8,
previous "School"



previous "Realschule" (Jr. High School)

The Synagogue

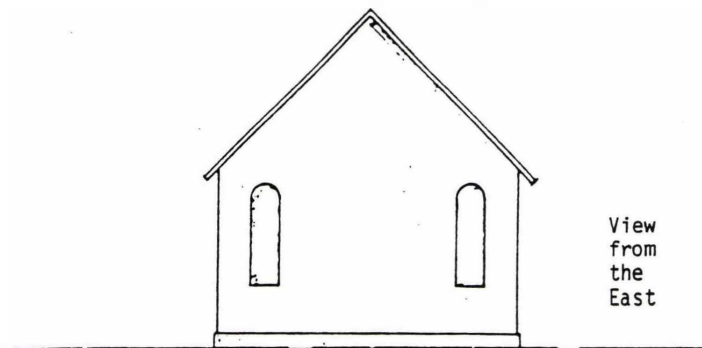
The Synagogue

The House of God

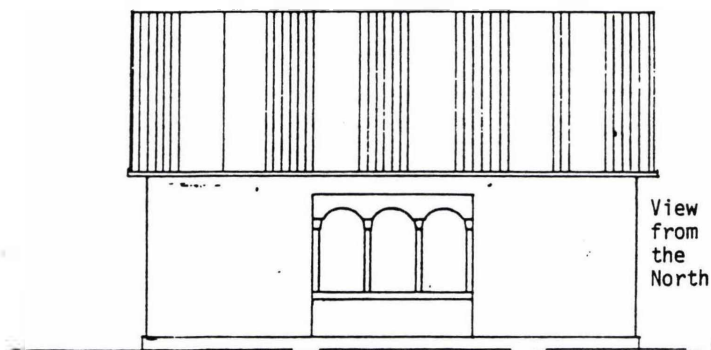
In 1834, the Jewish congregation buys the delapidated mansion which has to be supported by beams. In 1838, it is torn down. Parts of the building material that is still useable are sold. Mayor Geist obtains the "rough" stones. A construction plan for the new synagogue, with a cost estimate, has existed since 1835. Several alterations are made. The district council suggests in 1836 to add a "half-circle" (Roman arch) to the doors, too. A great portion of the construction capital is raised through an auction of the old Jewish school and by taking out a loan of 2,300 Guilders from the Ludwig- and Luise Foundation in Darmstadt, while the remainder is apportioned among the members of the congregation.

Mason Master Hetz (Netz?) from Brensbach supervises the construction of the new building. He appoints Mason Master Dörr from Rimbach to do the masonry work. He receives a salary of 66 Guilders, however, he must supply his own billets of wood, straw and clay. All other materials such as sandstone, limestone and sand are furnished by Hetz (Netz?) himself. In his contract from November 11, 1838, Dörr commits himself to begin the work in early spring 1839 and to carry it out without interruption. 67) In 1840, construction is finished and the synagogue is consecrated.

This new synagogue is a rectangular sandstone building, 17 m long and 10.5 m wide. The pediment side faces East (Jerusalem). Here, as well as on the Northern side of the eaves, there are 2 or 3 larger windows with Roman arches respectively. The entrance is located on the West side (today, Hof Schütz). Immediately to the left and right of the entrance doors there are, to the right, an adjoining room containing the bier and, to the left, the stairs to the gallery. On the East side, across from the entrance, the shrine with the Tora-scrolls -- which is considered to be a copy of the Ark of the Covenant -- is located upon a dais, in front of it is the reading desk with 2 candlesticks. The "eternal lamp", dating back to the Jewish tabernacle, and 2 larger crystal candlesticks are fixed to the ceiling. All benches face in the direction of the case containing the Law. They are situated in such a manner that there is still plenty of room for processions which take place during the Feast of Tabernacles. During the church service, men and women are strictly separated. The men sit below, the women in the gallery -- which, in Rimbach, is supported by columns. The gallery itself is partitioned by Roman arches with open windows.

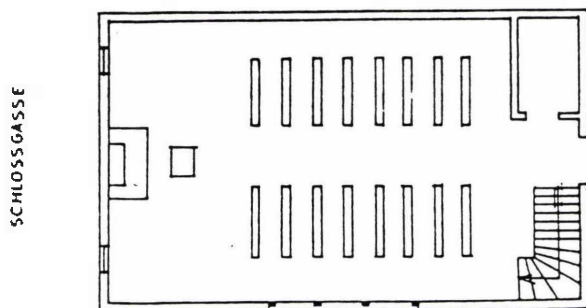


View
from
the
East



View
from
the
North

SYNAGOGUE RIMBACH/ODENWALD



Floor Plan

SCHLOSSGASSE

HEIZENWIESENWEG

The Church* Service

- * The word "church" is translated literally from the German. It might have more correctly been translated "religious" or "synagogue".

The Church Service

During the church service, the officiating individual recites several prayers in the Hebrew language. In the reading of the Scriptures, he is supported by the male members of the congregation. In the beginning of the 19th century, it is customary that a boy may read aloud from the Tora for the first time on the first Sabbath after his 13th birthday. For the remaining holidays, this honor is auctioned off:

"The justice...to dictate who is to be called upon to read from the Tora as well as who is to lift the Tora out of the Ark of the Covenant and return it again, unwrap it and wrap it up again, all this is to be sold vi ritus and ceded to the highest bidder." 68)

The officiating individual is to announce the times of the church services according to the Jewish calendar on a notice on the door of the synagogue. Beyond that, at the beginning of the Sabbath and on holidays, he must announce the church service in the houses. This calling to the church service has led to some complaints among the rest of the population so that, in 1842, the district council tells the Israelite executive committee:

"...that in the future, the loud calling together of the Israelites on Rimbach on the open streets...would be prohibited or 45 Farthings penalty imposed..." 69)

As in all aspects of life, because customary or necessary, rules of conduct are also set up by the state regarding the Jewish church service. In order to issue such a synagogue-ordinance, the District Council of Lindenfels asks the executive committee of the Jewish congregation of the district which particular wishes they would like to see included in the ordinance. In a writing from the chair of the committee, Westheimer, gratitude for the acquired equality is expressed. He forgoes putting forward his own wishes since

"...we already have the good fortune anyhow to belong to the most humane and tolerant government, and we very gladly adhere to the laws and regulations it decrees." 70)

But the district council insists that Westheimer, too, make known his wishes, so that he might communicate certain "grievances". These give some insight into the "vices" of everyday life around the middle of the last century. Among other things, he writes:

"...Out of decency, no one should enter the synagogue with worn shoes, a house cap xx, no tobacco should be chewed there, no snuff should be presented in a tin can, no tobacco pipes should be brought into the synagogue either, nor should any be stuffed or lit in the forecourt..." 71)

The official synagogue-ordinance (1859) issued thereafter sets the following guidelines:

No one may disturb the church service in the synagogue through

speaking or singing. Eating and drinking are also prohibited, likewise the smoking and chewing of tobacco. When attending a church service, clean clothing is presupposed. It is expected of married men to wear headgear, this holds for unmarried men only when they go to the Tora. Children under 5 are excluded from church services. Offences against the ordinance are punished with a police penalty of 10 Farthings to 2 Guilders.

Through the religious reform movement of the Jewish church service setting around 1800 which

"...strove for a refinement of the outer forms of Judaism..." 72)

we find orthodox and liberal tendencies even in the Jewish congregation of Rimbach. The discussions are harsh, sometimes even violent. Thus the executive committee in charge of the consecration celebration of the synagogue decides to start its own choir. With the support of the "kind-hearted" village school teacher, Hebenstreit, the religion teacher, Herzfeld, conducts the rehearsal. Some

"...uncultivated people of our own religion..." 73)

are furious about this innovation. They disturb the rehearsals and threaten the singers

"...they would strike them on the cheeks that their heads would wobble..." 74)

Despite the intervention of this orthodox portion of the Jews of Rimbach, the liberal majority succeeds with the reform movement so that in later years, the entire Jewish congregation is considered to be liberal and is assigned to the liberal "Rabbinat" Darmstadt II. 75)

Care for the Poor among the Jews...

...by the Congregation

For the devout Jew, support of poor fellow believers is a great duty. For this purpose, the Jewish congregation of Rimbach, too, has a poor-box which is supervised by the charity officer. Every member of the congregation is to pay a specified sum each month. In addition, there are the auction bids (Tora, prayers) each week and the penalty fines imposed by the chair (of the executive committee). Besides this, everyone is to make available to the charity officer one or more "poor billets" ("Armenbillette") -- requisitions for billets (Quartierscheine) -- according to his financial situation. Poor itinerant Jews passing through receive such a ticket for which they

"...are fed for a day by the Jew whose name is written on it," 76)

given lodging for the night and obtain an allowance for their further travel. Should a poor Jew remain over the Sabbath or, for whatever reason, for several days, he receives "billets" for this period of time, too. In addition, sick itinerant Jews are

"...by means of transportation or, under circumstances, through messengers helped along with travel money" 77)

and given all turned-in requisition tickets by the officer of charity, and the Jewish families are thus required to hand in new commitment billets. Just how blessed, yet also burdensome, this arrangement is is demonstrated by the fact that the Jewish congregation of Michelstadt/Odenwald takes care of 1,500 to 2,000 beggar Jews around 1810. 78)

...by the "Israelite Support Organization"

Furthermore, in 1846, 11 Jews of Rimbach form an "Israelite Support Organization" which

"...is to exist forever and at all times and that (sic) its purpose is the support of its members in need of aid and, in their lacking other poor Israelites living in Rimbach." 79)

These men donate a starting capital of 280 fl. and 29 1/4 f., which is invested for so long until it has grown through interest, furthursums (of money) and expected donations to 400 Guilders. Only then is the annual interest, together with offerings and other income, distributed for support.

No single donation is to exceed 5 Guilders. Every member is required to give an annual sum of 12 Farthings.

The further stipulations which are to be met by the members are very informative with respect to the religious customs. On every Sabbath and on every holiday, they are to listen to the religious presentation of a "certified" religion teacher after the church service; on the evenings before certain holidays, they are all to attend special services; and they are to attend all organization meetings. Improper conduct is punished with a monetary fine between 30 f. and 1 Guilder, under circumstances, with exclusion. Should a member of the organization or his wife die, everyone is to

"...accompany the corpse in appropriate dress to the grave." 80)

In the case that the deceased has no descendants

"...the...prayer is to be recited throughout an entire year by the members of the organization in the order of their ages. In the same manner, this prayer is also to be performed every year on the day of death for a period of 20 years." 81)

The "light of the soul" ("Seelenlicht") burns for 30 days after the

death of a member at the expense of the organization. Furthermore, space allowing, a religious presentation is to be held in the home of the deceased in the 1st month after the day of death.

Among the founders of this organization are: L. Oppenheimer, Max Wetterhahn, J. Kaufmann, Zacharias Oppenheimer I., Lazarus Oberndorf, Isaak Westheimer, Ascher Demuth, Joseph Oppenheimer, Isaak Kahn, Benjamin Hamburger, Salomon Westheimer.

The Löw Kahn Foundation

The Kahn Group

After the Hessian Common Law of 1821 comes into force, Löb Kahn (1822) and Mardochai Kahn (1823) are the first Jews to become local citizens. In 1833, 15 years before the general emancipation, their brother, Mayer Kahn, also attains this right. As the name already suggests, they are "Kohen" (priests). Only members of this group, representing the peoples, were allowed to bring offerings to God and, vice versa, proclaim God's grace and instructions to the peoples. They were subject to special cleanliness/chastity laws, were not permitted to have any obvious physical defects and could only marry women of good reputation. In their families, very strict discipline and morals prevailed. After the destruction of the Temple, the priesthood lost its significance. Nevertheless, a "Cohen" ("Kohen") has even today certain privileges in the synagogal church service.

Accordingly, it is understandable that in 1820, the Cohen, Mayer Kahn, together with Löb Oppenheimer, requests measures from the Court of Law in Schönberg which would enable him to reestablish the order within the Jewish religious congregation of Rimbach. The court of law responds by appointing him to preside and, in 1824, he is reelected by the majority of the Jewish congregation. In later years, his brother, Löb Kahn, presides over the Jewish congregation for a long time. This demonstrates that the Jews of Rimbach entrusted the men of the Kahn clan with a leadership position within the congregation/community, at least before the emancipation. After 1848, we no longer find any Kahn in the presiding body of the Jewish congregation.

Furthermore, the question arises whether "Mosche the Jew" ("Mosche der Judt") was not the ancestor of the Kahns. The appointment of priests goes back to the handing down of the Law of Moses. For this reason, Moses ("Mosche") must have been a common name in priest families. According to their names, the two "heirs" of Mosche, Zaduck and Löb, are also closely related to the Jewish priest caste. The Levites were the sanctified servants of the priests. In the time of Salomon, Zadock was a high priest in the Temple of Jerusalem. (1 Kings 1,34f). Should this train of thought be correct, then the Kahn clan would be the oldest Jewish clan in Rimbach. Already in 1730, they would have owned house and land and also have had the oldest trade connections in and around Rimbach. They would then have had to attain respect and wealth before all other groups. This all comes about for the Kahn brothers around 1821. Each one of them receives the general education

The Foundation

required by the state and is also able to prove possession of at least 4,000 Guilders. They have a leadership position among their fellow believers and are considered to be "capable" ("tauglich") and "fitting" ("passend").

The Foundation

Before his death in 1861, the first Jewish local citizen of Rimbach, Löb Kahn, leaves 600 Guilders to the Israelite religious congregation which is to be used to pay off loans and purchase equipment for church services. Also, a "Löw Kahn Foundation Fund" is set up by him to the tune of 10,000 Guilders which is meant for

"...the dowry of poor girls of good reputation of the Israelite confession, the conducting of memorial celebrations for the founders and distribution of interest to the poor..." 82)

The donation is certified by "his Royal Highness, the Grand Duke" ("des Großherzogs Königlicher Hoheit") on June 13, 1862.

A directorate, made up of four men, administers the fund. In accordance with the regulations, it consists of

1. the mayor of the community
2. the Israelite executive
3. a relative of the Kahn family and
4. an accountant.

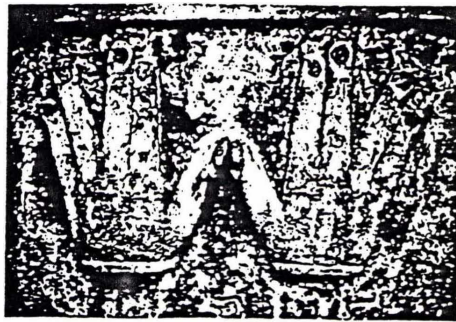
The 10,000 Guilders are invested in mortgage bonds, loans, mortgages and savings. Besides paying for the administrative costs, the interest is used to cover the following expenditures:

1. wax candles for the church services
2. allowance for the Israelite religion teacher who, on the anniversaries of the death of the Kahn couple, attends a service in the cemetery together with nine other Jews of Rimbach and
3. the bride-legate.

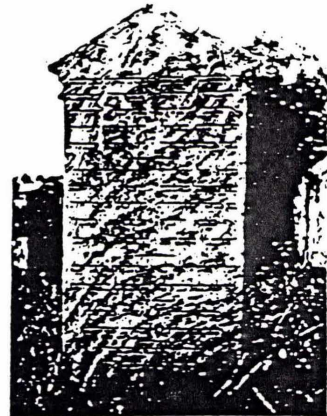
The remaining annual income (over 50% of the income from interest) is distributed among needy on the anniversaries of the death of the couple, specifically:

- 1/3 to Christians of Rimbach
- 1/3 to Jews of Rimbach and
- 1/3 to outside Jews.

According to the financial records, this annual distribution takes place until 1923. The foundation suffers a great loss through the inflation; a mere sum of 2,961 Mark remains. This money continues to be lent but the interest taken in only covers wax money and the allowance in connection with the service on the anniversaries of death. In 1938, the foundation fund still has net assets totalling 2,943.67 Mark. The entries in the ledger end on December 29, 1938. With the compulsory transfer of the foundation fund to the community of Rimbach, the "Löw Kahn Foundation" is dissolved on January 6, 1939.



Blessing Hands of the Cohen



Tombstone of Löb Kahn

The Jewish Cemetery

As caring for the poor is the responsibility of the entire Jewish congregation/community so, too, the burial of the dead. According to an old "funeral regulation" (Leichenordnung) of the Jewish congregation of Rimbach, at least 10 "individuals" must be present at the burial. The deceased is buried in a simple and unadorned coffin. According to Jewish law, the grave is the possession of the deceased; for this reason it can never be levelled or removed. It is not to be

tended and thus to exhibit the transitoriness of all life. Together with their fellow believers from Birkenau, the Jews of Rimbach have a common cemetery on the outskirts of that community.

The fact that the cemetery is two hours away by foot and that the 10 men who must be present on the day of the burial neglect their "businesses" and have expenses on that day, often leads to disagreements within the religious congregation of Rimbach. These disagreements are above all directed against the men of the Kahn clan who, as "Cohens", are not permitted to attend funerals. A complaint submitted to the District Council of Heppenheim attempts to lift their privilege. The District Rabbi, Dr. Auerbach, Darmstadt, is requested by the district council to render a recommendation. Subsequently, the following is established:

"...1) The Jews from the Kahn clan are not to set foot in a home where there are deceased, nor attend any funeral processions, nor go near any funerals.

2) As long as Jews from other clans are living in the village, the Jews from the Kahn clan need neither to be represented by others in the event of a funeral nor, in lieu of this, make appropriate contributions...

3) Of course, for funeral dress, coffins for the poor and the like, these Jews (the Kahns) must also make contributions." 83)

It is understandable that, during his term as chair around 1844, Löb Kahn attempts to clear the difficulties regarding funerals out of the way. In the name of the Jewish congregation, he requests permission from the appropriate authorities to establish an own Jewish cemetery in Rimbach. In his petition, he calls attention to the fact that:

"...then, the three villages of Mörlenbach, Reihsen, Birkenau, through which the funeral procession had passed up to this point, would no longer be subjected to the alarming danger of being infected by the diseases of the corpse..." 84)

In addition, the families in question would be saving considerable expenses since up to now

"...the transportation of the corpse by means of a wagon as well as the transportation of a tombstone a year after the funeral would be too expensive..." 85)

The smaller Jewish congregation of Birkenau is not in agreement with this proposal and demands that the Jews of Rimbach first contribute to the expansion of the cemetery of Birkenau or that the entire common funeral fund should go to Birkenau in the case of a separation. The negotiations end in favor of the Jewish congregation of Rimbach. The dissociation is granted and, in 1845, the common funeral fund is divided. In the same year, the Jewish executive committee buys a piece of land on the Zotzenbacher Weg (= street). In 1846, the cemetery is established and a fourth of the wall is erected; it is completed in 1849. As early as 1844, an organization for the "establish-

ment of a cemetery for the Synagogue-Congregation of Rimbach" was formed. Its members pay expense subsidies for the purchase of the piece of land. For the burial lots, contributions of 20 f. up to 1 Guilder are to be paid, according to the age of the deceased, to the organization treasury. Graves for "foreign" Jews or non-members cost five times the normal price. The statutes of the organization also provide for regulations regarding the guarding of the deceased according to Jewish mourning custom. It is the duty of the servant of the congregation, immediately upon having received the news of a death, to make sure that the corpse is guarded during the day by two and during the night by three persons over the age of 18. All Jews are committed to perform their turn at guard duty. In the case that a Jew is prevented from serving as a guard, another must step in.

"...In the case of a male corpse, the guards must consist entirely of male persons, and in the case of a female corpse, only of women." 86)

The men of the priest clan are freed of this guard duty. The guards are relieved every 4 hours. One half hour before the funeral ("Leichenbegräbnis"), the servant of the congregation must request the attendance (of the member of the Jewish congregation) at the burial in a

"...manner of his choosing, yet it must be proper..." 87)

Approximately 230 Jews are buried in the cemetery. The last person to have been buried there was Hermann Oppenheimer, at the age of 83 years, on January 21, 1941.

Jewish Kosher Laws*

and

The Jews in Their Environment

- * It should be noted before reading the following Jewish Kosher Laws section that Mr. Gebhard undoubtedly was writing for the uninitiated reader who may know little or nothing of Jewish dietary and sanitation laws.



Jewish Cemetery in Birkenau



Jewish Cemetery in Rimbach



Row of Graves of the Cohen, Wetterhahn
and Kahn

Jewish Kosher Laws

Laws regarding Foods

In everyday life, the Jew has many kosher laws to observe. The laws regarding foods distinguish between kosher and unkosher animals. The mammals with cleft hoofs such as cattle, sheep, deer and gazelles (antelopes) are considered to be kosher (3 Moses 11 and 5 Moses 14). The pig is considered to be unkosher; for the Jew, it is detestable. Among fish, everything that has fins and scales may be eaten.

The officiating individual who, in Rimbach, is at the same time the butcher, performs the slaughters in accordance with the religious prescriptions. With a sharp knife, he makes one cut in the throat down to the backbone of the slaughter animal, cutting through the carotid artery, oesophagus and trachea. Through the sudden interruption of the blood supply to the brain, the animal is instantly unconscious. In order to allow all the blood to flow out, the blood-vessels and sinews are also removed. The meat is not kosher until it has been washed and pickled. Venison must also be butchered accordingly, or it is considered to be unkosher carrion. In the preparation of meals, the housewife is forced by the law to use two sets of dishes since pieces of meat must not come into contact with milk and milk products. For this reason, many Jewish homes have two kitchens. Foods made from flour(pasta) and other nourishment, which are related neither to milk nor meat, may be prepared in any dish.

Ritual Cleansing

In order to be "pure" when going to a church service, the prescriptions regarding the ritual washings must be observed. F. ex., whoever touches a corpse, a room where someone has died or a person who has come into contact with the deceased becomes "impure" and must "cleanse" himself.

Women also become "impure" through their monthly menstruation. This is why special "women's baths" have been established in almost all Jewish communities.

In Rimbach, too, there must have already been such a women's bath in the vicinity of the old Jewish school in the Brunnengasse which, in 1825, no longer meets the new legal regulations. In 1826, Mayer Kahn therefore buys a piece of land from Adam Öhlenschläger for 100 Guilders for the construction of a new women's bath. The lot is located on the other side of the Weschnitz (= a stream) away from the village (today, Staatsstraße 22). A well is drilled and a bathhouse built for 525 Guilders. 400 Guilders are obtained through a loan, the remainder is covered through an apportionment onto the taxable capital of the members of the congregation. The bath is under the supervision of a "Physikus". The bath could not be used until he had certified that the legal regulations were observed and the

"...establishment and the use thereof would have no ill effects upon the health (of its users)..." 88)

The new bath is constructed in such a manner that the water can be drained. It has heating for the rooms and bath water. Cold baths are not permitted. The bath basin must be lined with stones or wood. The steps leading into the basin are made of oak. According to the regulations, the water may not remain in the basin longer than one day. The women's bath is used until the turn of the century, then it serves as wash-house. In 1937, it is sold and later torn down. 89)

4 The Jews in their Environment

Animosity and Tolerance

The farming population of Rimbach tolerates the local business-Jews, since they are the buyers of their agricultural products. On the other hand, genuine personal contact seems to have been the exception rather than the rule. Many reject the Jews, as is also evident from the statement of the Pastor Curate ("Pfarrvikar") G. Simon who, in 1838, describes the Jews as "idle inhabitants of Rimbach". But the political community knows well what they must be thankful for to the super-regional trade activity of their Jewish residents. This also leads to a flourishing economy within the village itself -- from which the 13 inns of Rimbach (1828) also profit. Nevertheless, the Community Council of Rimbach is unwilling to lift the annual "Jew fee" in 1833 since

"...all the Jewish residents here are well-off and can afford the tax quite well". 90)

Not until two years later, do the Jews become exempt from this special communal tax through a ministerial ordinance.

The neighboring villages pay close attention to the economic rise of the community of Rimbach. Around 1800, the community of Fürth is already making attempts to counteract the "supreme position" of Rimbach. The High Court of Starkenburg approves a corresponding petition to the Court Chamber in Aschaffenburg (Archbishopric Mainz),

"...in order to motivate the buyers and sellers and (to)...counter the chicanery of the closest neighboring villages (Rimbach and Reichelsheim) where livestock fairs are held." 91)

But the two subsequently approved livestock fairs are not enough to satisfy the residents of Fürth, and the Centenary Mayor of Fürth makes efforts to have further livestock fairs approved, whereby he describes Rimbach and Reichelsheim as

"...surrounding foreign-ruled villages whose location is less than ideal for this purpose and yet they experience such a great advantage..." 92)

But Fürth is unable to prevail against the competition of the merchant Jews of Rimbach and Reichelsheim. The latter control the livestock trade of the Weschnitz- and Gersprenz-Valley to the advantage of their

communities.

This "great advantage" of the business activity of the native Jews brings about a considerable growth of the population of Rimbach in the 1st half of the 19th century. In comparison with the other larger communities of the Weschnitz-Valley, Rimbach grows, alone in the period from 1834 until 1846, considerably. According to population statistics ("Zollabrechnungsbevölkerung"), the population distribution looked as follows:

<u>Village</u>	<u>1834</u>	<u>1846</u>	<u>Growth in %</u>
Pürth	1248	1598	28
Rimbach	1395	2208	59
Hörlenbach	1005	1058	5
Birkenau	1106	1342	15

According to these statistics, Rimbach is already in those days a growing community. The Jewish business world also opens up new profit opportunities to the rest of the population, so that one can speak, in terms of the conditions of those days, of a certain wealth among the community as a whole, even when, in 1846, of 343 Rimbach families 36 are considered to be insolvent. 93)

This more economic symbiosis between the Jews and the rest of the population stands the test perfectly in 1793 and 1848. In these years, attacks from outside occur on the life and property of the Jews of Rimbach. Both years are revolution-years in which, besides transgressions against the Jewish minority, riots "of the most frightful sort" against castles, rectories and the properties of various landlords result in many places. 94)

Rimbach's Jews are, in part, considered to be rich and well-to-do. Many people who have become distressed blame usury or other unfair practices of the Jewish businessmen for their economic defeat. In the files familiar to me, however, there is no basis to be found for such contentions.

G. Schäfer, a "homeland author" (Heimatschriftsteller) of the last century, wrote a popular novel, Die Falschmünzer im Weschnitzthale (The Counterfeiters of the Weschnitz-Valley). For the writing of it, he used sources from the rectory archive which are no longer traceable today. According to these sources, he depicts the attack of a band of 120 men from the Eastern Odenwald who, in 1793, set out to plunder the Jews of Rimbach. The robbers come equipped with pitchforks, sabres, rifles and spears and, after initial success, they are driven into flight by the courageous inhabitants of Rimbach. I have found no

documentation to support Schäfer's claim that in that year, 75 Jews were to have been beheaded by revolutionaries in the Eastern Odenwald. 95)

As in this attack, so 55 years later as well, the people of Rimbach support their Jewish co-burgers. In this year, the economic situation is particularly grave, and many inhabitants of the neighboring villages try to recoup themselves from the property of the Jews of Rimbach. On March 7, 1848, these enemies of the Jews come to Rimbach in order to plunder the Jewish businesses and to set fire to the Jewish homes. The Jews, however, were made aware of this plan in time, and ask their fellow townspeople for support and help, which the inhabitants of Rimbach -- led by Pastor Kritzler and Seeger, the teacher, -- promise and do. When the intruders, armed with clubs and pitchforks, enter Rimbach, hefty, violent arguments take place in various streets. Once again, the robbers are driven back. Days later, many of them still have a terribly aching, multi-colored back from the fierce blows they had received. The rectory-chronicle could not have presented a better account thereof:

"...Naturally, the ("foreign") women do not remain indifferent either, and Schiller's words, "Then women turn into hyena" ("Da werden Weiber zu Hyänen"), prove to be true. They wanted their husbands to bring them back various things from the shops of the Jews. One ordered quite a bit of coffee and sugar, another, cotton for clothing, etc. When matters in Rimbach turned out differently than (had been) expected, since many of the intruders (who gladly would have shared their booty) had been thoroughly beaten, the women could not get the cotton they longed for so desperately. To the question whether they had the cotton, their husbands responded, "Sure, we brought back cotton, green-blue-yellow and with red polka dots; it is hanging on our backs!" 96)

In the following nights, excitement and unrest persist in the village. The Jewish families hire a great number of guards for their personal protection against repeated attacks. They give them the best meals, plenty of wine and a good salary.

The Years of Adaptation

Through civil equality, the relationship of the Jews to their environment also changes. They try very hard to adapt themselves to the general customs and habits. Liberal movements encourage adaptation in various realms. One no longer considers oneself to be first a Jew, but rather, a Rimbacher, a Hessian, a German. This inner process of transformation is clearly visible in the names given (to children). From 1822 until 1837,

David, Feidel, Gumbrich, Heyum, Isaak, Kobel, Löb, Mardochai, Moses, Salomon, Samuel and Sender

are the first names chosen most often. On the other hand, in the last 15 years of the 19th century, first names of the non-Jewish environment are chosen:

Alfred, Berthold, Friedrich, Gustav, Hermann, Hugo, Julius, Leopold, Moritz, Oskar and Sigmund.

As already mentioned, the Jewish family fathers are very interested in making up for a certain educational backwardness which, in the beginning of the century, was still referred to as being a trait of the rural Jews. Together with other progressive inhabitants of Rimbach, they are instrumental in the establishment of a local "Real"-school which, percentage-wise, is attended mostly by Jewish children.

Through his foundation, the old presiding Jew, Löb Kahn, bequeathes high annual subsidies for Christian and Jewish poor people of the community. Thus by the end of the 19th century, one can hardly speak of a gap between the Jews and the rest of the population. Especially among the youth, one knows no differences in "race", only the differences among the religious believes, similar to the denominational situation in Diaspora communities. Boorish behavior among the youth, such as the breaking of windows in the synagogue, cannot be interpreted as expression of a schism. To me, it seems that the poem dedicated by a Jewish girl in the album (Poesiealbum) of her Protestant girlfriend better reflects the normal social life of the young people. In 1896, she writes the following lines in her childlike manner:

"!!! Out of Love!!!

Our friendship began here
within Rimbach's strong walls;
everlasting it is to be,
only death can ever part us.

In remembrance of your friend, Jettchen Westheimer." 97)

In his novel from around 1890 mentioned above, G. Schäfer, too, presents a congenial portrait of Heyum as an honest Jewish businessman of Rimbach who finds time beyond his profession to continue to educate himself in many areas. His advice is well-considered, open and meant honestly. Despite some unjust attacks on his person, he endeavors to live in peace and harmony with his environment. He is steadfast in his faith and therefore devoted to all that is humane. Schäfer also depicts Jews who are of a different sort. These even begrudge the Jewish competitor his good business, attempt to place him in a bad light and lure away each other's customers. But such an attitude does not seem to me to be "typically Jewish", rather, it seems to be a "flaw of the profession" on the part of some businessmen and shopkeepers, even today.

That Rimbach's Jews think of themselves as citizens of the town or village and state, enjoying equal rights, and also are considered to be that by the inhabitants, is proved by the following facts: Since 1910, the merchant, Rudolf Hamburger, has been elected several times to the local council and has been active in this council for over 15 years. 98)

During the First World War, the Jews carry out their military service like all other citizens; they, too, suffer great losses. In their honor, a plaque was erected in the synagogue.

Expulsion Under Hitler

Expulsion and Extermination under Hitler

The defeat in World War I and the harsh clauses of the Treaty of Versailles severely wound the national sentiment of the Germans. The privation that accompanies the inflation and the subsequent economic crisis enhance the desire to find a culprit for the worsened situation. As early as in Mein Kampf, Hitler already presents "the Jew" as a "pest", a "parasite" and as "Satan". As the archenemy of the German people, this "Jew" allegedly has but one goal, to thrust them into misfortune. This antisemitic propaganda already creates a smoke screen in the thinking of many Germans before 1933. As a consequence of such Nazi-instruction, scandalous actions occur already early on in Rimbach. Thus in 1931, after a party assembly, the Jewish cemetery 99) is desecrated and in 1932, the synagogue 100) as well.

Among most of the inhabitants of Rimbach, this type of political conflict finds no echo. A "History of the Local Group of the NSDAP in Rimbach", written in 1934, establishes for these years:

"1925: Passes without any progress on the part of the NSDAP in Rimbach, since Jewish influence over the farmers and merchants is increasing substantially, and the workers are rejecting the NSDAP.

1926

1927: Public assemblies in inns and outdoor places...

1928 -- in the form of farmer assemblies -- against the influence of Jewish power were poorly attended. Nevertheless, there was manifest proof of the furor teutonicus for the Jews and "those" loyal to them".

1931: From May 5th on, evening instruction sessions...took place regularly. Opposition against Jews was immediately intensified so that a public assembly...with the theme: How much longer! was poorly attended.

September: Hissing of a swastika flag on the chimney of the Jewish oil factory!! Continuous excitement among the adversaries and intensive opposition against the Hitlers." 101)

After the Nazis take power, the hostile attitude towards the Jews is intensified more and more through pressure from the party. On April 1, 1933, the SA boycotts the Jewish businesses. A number of Jewish citizens is arrested and held in the concentration camp of Osthofen for several weeks.

With the "Nuremberg Laws" ("Nürnberger Gesetze"), the second phase of oppression also begins in Rimbach. From now on, marriages between Jews and "Arians" are prohibited. Such "disgrace of race" is later punished with death. The Jews have now become second-class citizens everywhere. A great portion of them sees the threatening danger which is approaching them and considers emigration. But foreign nations only accept emigrants if there are citizens willing to vouch for them. Fortunately, many Jews of Rimbach have relatives and friends in foreign countries and are therefore able to escape the terror in time. They sell their belongings and property, leave the homeland where their ancestors have lived for generations and, some advanced in years, take

the risk of creating a new existence for themselves in a foreign country. Thus the Jewish population drops from 77 (1933) to 62 (1935) and finally to 32 (1938). 102)

The "crystal night of the Reich" ("Reichskristallnacht") leads in the third phase of the Jewish persecution. It seems to me to be the "final rehearsal" for the "extermination" ("Endlösung") (fourth phase). This "spontaneous uprising of the people" through the unquestioning submission of their followers gives the powerful men of the NS the certainty that many Germans are ready to put aside all moral values and obey even the most inhumane order, at the least, to remain silent.

As a retaliatory measure against the shooting of the German embassy councilor, von Rath, (November 7, 1938), persecutions against the Jews are ordered in all areas of the Reich for the night of November 9th to

the 10th. The preparations were met under greatest secrecy so that, f. ex., even Göring and Streicher have no knowledge of the action until the course of this night. On the morning of November 9th, the party leadership of Rimbach is already notified through the district command of the planned retaliatory measures; but the party functionaries were denied participation. The "retaliation" is reserved for the SA who, since the Röhm-Putsch (1934), has lost considerable respect among the public. Around noon, the Rimbacher SA also receives orders to set fire to the synagogue in the coming night and to annoy the Jewish townspeople. Although the local leaders have great doubts regarding this order, they don't raise enough courage to disobey. They obey and meet the necessary preparations. In the evening, the annual memorial celebration takes place on November 9th, 1923; the party with its organizations participates. During the assembly, the news of the death of von Rath arrives which gives special occasion for inflammatory speeches against the Jews. Towards the end of the assembly, the SA men are ordered to go to the courtyard of the former "Real"-school to perform a retaliatory action. Around midnight, approx. 60 men in civilian dress arrive there. Among these are also persons not belonging to any party organization. In groups of 5 to 10 men, they receive orders to locate the Jewish houses and to "irritate" the Jewish townspeople and to destroy the inside of the synagogue.

By the time this group arrives at the synagogue, the entrance door is already broken open and, inside, a large number of local residents is raging "spontaneously". With hatchets and clubs, the furniture is smashed; later it is burned at a solstice celebration. The three crystal candle holders are hurled from the ceiling. Valuable sacred objects disappear in this night which have not resurfaced to this day. The street lights are cleverly turned off during this time, and guards see to it that curious persons continue along their way.

In the meantime, the other groups have begun their work in accordance with their orders. They break into the Jewish homes, turn off the lights, force their way into the bedrooms and, in the protection of the dark, thrash the men and women. The windows are smashed in and the home furnishings demolished. Many valuable objects are either destroyed or stolen.

Several groups carry out their orders in a particularly sadistic fashion. One Jewish couple is hauled out of bed with thrashes and shoves and, sparsely dressed, driven into the courtyard. Here, a number of men hold the wife in the cold jet of water of a defective waterpipe which was ruptured during the violent opening of the house-door. Both spouses are physically abused. The husband suffers a terrible psychological shock and, in his despair, runs out into the open field crying for help. In another Jewish home, the fuddled torturers force the home owner, who is also only sparsely dressed, to the house-door and make him sit on a pole they had fetched with his bare seat. Through this procedure, which lasts several minutes, the abused man suffers second-degree frostbite.

The majority of the townspeople did not approve of these shameful activities but, out of fear of the Nazis, they do not bring forth enough courage to come to the aid of the distressed. Solely the physician, Dr. Ungeheuer, is not afraid of the men in power. In the same night, he assists the injured Jewish townspeople and takes care of them in the following days and weeks.

On the morning of November 10th, outside SS-men show up in Rimbach to set fire to the destroyed synagogue with petroleum. This senseless plan is thwarted at the last moment. 103)

The terrible events of the "crystal night" cause many Jewish townspeople to leave Rimbach. They feel safe in the cities of Frankfurt, Darmstadt, Aschaffenburg, Worms, Mannheim and Stuttgart and hope to be able to obtain emigration visa more quickly there. On November 3, 1939, only 11 Jews remain in Rimbach. The war makes emigration more difficult and later entirely impossible.

After the "crystal night of the Reich", the pressure upon the Jews increases still further. They may no longer run any businesses nor carry out any sort of trade. Jewish pupils must leave the German schools. This fact saves the life of the young Kurt Manfred Weichsel. He is put into a Swiss Jewish school and, in this manner, escapes deportation. Since, contrary to the view of the Nazi race theoreticians, the Jews can in fact not be so readily recognized according to their appearance, the "Star-of David-ordinance" requires all Jews six years and older to wear the "Star of David" with the inscription, "Jew". Furthermore, the women must add the first name Sara, the men, the first name Israel, and file this with the police so that they can already be recognized as Jews by their names. They are prohibited from keeping pets, going to Arian hair dressers, owning typewriters, bicycles, electrical appliances, records and record players. They are only allowed to leave Rimbach with a special permit issued by the authorities. The families of Leo Wetterhahn and David David are evicted from their own homes and must move in with the Berthold Marx family.

At the beginning of the last (fourth) phase of the persecution of the Jews, the "extermination of the Jewish question" ("Endlösung der Judenfrage"), 4 families (9 persons) remain in Rimbach:

the family of David David	(2 persons)
the family of Berthold Marx	(2 persons)
the family of Moses Mayer	(3 persons)
the family of Leo Wetterhahn	(2 persons).

Of the few possessions they still have, they, too, are "allowed" to donate articles of clothing for the front in the winter of 1941/42. A receipt of delivery from Mrs. Selma Marx lists the following articles:

"For delivery for the front
2 fur collars,
1 sweater,
2 fur cuffs" 104)

In the spring of 1942, David David and his wife (March 19, 1942) and Leo Wetterhahn and his wife (March 21, 1942) are deported to the East. Their property falls into the hands of the state; they themselves are only allowed to take 50 kg of luggage and 100 DM along. Today one is deeply moved when reading a receipt for various groceries which the Wetterhahns were unable to take along and give to the Jews remaining behind in their house:

"Received today from Leo Israel Wetterhahn:

1. one opened jar of pickles
2. one opened jar of beans
3. one opened jar of tomatoes
4. 1/2 pound of curd
5. several stale rolls
6. half a glass of jelly
7. approx. 4 pounds of sugar
8. approx. 2 pounds of flour
9. approx. 1/2 pound of barley
10. approx. 1/2 pound of coffee
11. approx. 1/2 pounds of "soup"-beans
12. one package of "green-seed"-flour
13. one package of tea
14. one package of matches

Rimbach, March 18, 1942

The Mayor:
Signature

The above items (were) received.
Rimbach, March 18, 1942
Selma Sara Marx" 105)

In the autumn of 1942, the Marx- and Mayer families are also deported. Their state registration files include the notation:

"Moved on September 24, 1942 to an unknown location." 106)

The further destiny of the Jewish families lies in the dark. Solely

the Mayer family writes from Theresienstadt to their neighbors who are also able to respond once more. The wife of David Weichsel, Recha, who had moved with her family to Frankfurt after the "crystal night" and, from there, had been deported to the East, is said to have been seen once more by a soldier while she was sweeping a street in Smolensk. According to my research, of 78 Jewish townspeople who were living in Rimbach in 1933, 22 were deported to the East and there, all died, either through the "mobilization of labor" or in extermination camps.

PAGES 70 THROUGH 74 DETAIL
THE ULTIMATE OUTCOME OF THE
LIVES OF THE JEWISH POPULATION
OF RIMBACH AFTER 1933.

Destiny of the Jewish Citizens of Rimbach after 1933

(Year of Birth, present-day Street Names and House Numbers)

1. Aschenbrand, Henriette Ww. ^{maiden name} geb. Oppenheimer, (1876),
Fahrenbacher Straße 11
^{emigrated} ausgewandert am 27.10.1940 nach Avigdor, Argentinien
2. Aschenbrand, Frieda (1911), Fahrenbacher Straße 11
ausgewandert am 29.11.1937 nach Avigdor, Argentinien
3. Aschenbrand, Ernst (1912), Fahrenbacher Straße 11
^{Nazi persecution led him to commit suicide in 1939} durch NS-Verfolgung in den Selbstmord getrieben 1939
4. Breidenbach, Julius (1892), Bahnhofstraße 17
ausgewandert 5.8.1937 nach New York, USA
5. Breidenbach, Erna geb. Grünebaum (1900), Bahnhofstraße 17
ausgewandert 5.8.1937 nach New York, USA
6. Breidenbach, Gerhard Emanuel (1926), Bahnhofstraße 17,
ausgewandert 5.8.1937, nach New York, USA
7. Breidenbach, Liselotte (1929), Bahnhofstraße 17,
ausgewandert 5.8.1937 nach New York, USA
8. Breidenbach, Johanna (1889), Bahnhofstraße 17
ausgewandert 5.8.1937 nach New York, USA
9. Breidenbach, Paula (1897), Bahnhofstraße 17
ausgewandert 13.5.1936 nach New York, USA
10. David, David (1886), Hauptstraße 5
^{deported} deportiert 1942
11. David, Johanna ^{maiden name} geb. Oppenheimer ^{born} (1891), Hauptstraße 5
deportiert 1942
12. Gutmann, Berta ^{maiden name} geb. Breidenbach ^{born} (1897), Brunnengasse 11
ausgewandert 1934 in die USA
13. Hamburger, Gustav (1874), Fahrenbacher Straße 6
^{died} gest. 1941 in Frankfurt/Main
14. Hamburger, Rudolph (1871), Fahrenbacher Straße 6
^{died} gest. 1942 in Worms
15. Hamburger, Johanna ^{maiden name} geb. Fürth ^{born} (1876), Fahrenbacher Straße
gest. 1942 in Worms
16. Hamburger, Cora (1904), Fahrenbacher Straße 6
ausgewandert Mai 1940 nach New York, USA

17. Kaufmann, Dina geb. Lehmann (1849), Brunnengasse 3
gestorben 17.7.1935 in Rimbach
18. Kaufmann, Ernst Ludwig (1913), Staatsstraße 47
ausgewandert 16.9.1936 nach Avigdor, Argentinien
19. Kaufmann, Isaak (1848), Staatsstraße 47
20. Kaufmann, Ludwig (1878), Brunnengasse 3
ausgewandert 6.9.1938 nach Chicago, USA
21. Kaufmann, Frieda geb. Mann (1881), Brunnengasse 3
ausgewandert 6.9.1938 nach Chicago, USA
22. Kaufmann, Moritz (1878), Staatsstraße 47 -
ausgewandert 22.7.1937 nach Avigdor, Argentinien
23. Kaufmann, Celine geb. Dreyfuß (1883), Staatsstraße 47
ausgewandert 22.7.1937 nach Avigdor, Argentinien
24. Kaufmann, Heinz (1920), Staatsstraße 47
ausgewandert 22.7.1937 nach Avigdor, Argentinien
25. Kaufmann, Sophie (1909), Staatsstraße 47
ausgewandert 22.7.1937 nach Avigdor, Argentinien
26. Marx, Moses (1853), Brunnengasse 15
gestorben am 12.1.1937 in Rimbach
27. Marx, Therese (1858) Brunnengasse 15
verzoogen 28.4.1939 nach Mainz,
28. Marx, Berthold (1889), Brunnengasse 15
deportiert 1942
29. Marx, Selma geb. Isselbacher (1889), Brunnengasse 15
deportiert 1942
30. Marx, Julius Adolf (1921), Brunnengasse 15
ausgewandert 3.3.1939 nach England
31. Marx, Hella Margot (1928), Brunnengasse 15
verzoogen 24.1.1939 nach Darmstadt, ausgewandert nach England
32. Marx, Hermann (1896), Brunnengasse 15
ausgewandert 15.7.1933 nach Palästina
33. Marx, Dora geb. Rosenstock (1900), Brunnengasse 15
ausgewandert 20.4.1934 nach Palästina
34. Marx, Helmut Leopold (1924), Brunnengasse 15
ausgewandert 15.7.1933 nach Palästina

35. Marx, Johanna (1925), Brunnengasse 15
ausgewandert 20.4.1934 nach Palästina
36. Marx, Edith (1932), Brunnengasse 15
ausgewandert 20.4.1934 nach Palästina
37. Marx, Heinrich (1926), Brunnengasse 15
ausgewandert 20.4.1934 nach Palästina
38. Mayer, Jettchen geb. Held Ww. (1867), Staatsstraße 7,
^{moved to} verzogen nach Kassel, 1938 ausgewandert nach den USA
39. Mayer, Moritz (1897), Staatsstraße 7
ausgewandert 5.6.1937 nach New York, USA
40. Mayer, Berta (1903), Staatsstraße 7
ausgewandert nach Ohio, USA
41. Mayer, Moses (1870), Fahrenbacherstraße 6
deportiert 1942
42. Mayer, Jenny geb. Höchster (1878), Fahrenbacher Straße 6
deportiert 1942
43. Mayer, Berta (1867), Fahrenbacher Straße 6
deportiert 1942
44. Oppenheimer, Hermann (1857), Hauptstraße 5,
gestorben am 21.1.1941 zu Rimbach
45. Oppenheimer, Bertha geb. Altstädter (1860), Hauptstraße 5,
gestorben 29.11.1934
46. Oppenheimer, Cilly (1892), Hauptstraße 5
deportiert
47. Oppenheimer, Isidor (1881), Brunnengasse 8
ausgewandert am 28.2.1936 nach New York, USA
48. Oppenheimer, Elara geb. Wey (1889), Brunnengasse 8
ausgewandert am 28.2.1936 nach New York, USA
49. Oppenheimer, Friedrich Max (1912), Brunnengasse 8
ausgewandert am 23.2.1934 nach New York, USA
50. Oppenheimer, Karoline (1856), Schloßgasse 6,
gestorben 5.1.1934
51. Weichsel, Abraham Alfred (1883), Brunnengasse 6
^{moved to} verzogen 28.3.1939 nach Frankfurt/Main, deportiert
52. Weichsel, Hedwig geb. Fuld (1885), Brunnengasse 6
verzogen 28.3.1939 nach Frankfurt/Main, deportiert

- X 53. Weichsel, Bernhard (1870), Hauptstraße 17
verzogen 2.9.1937 nach Frankfurt/Main, ausgewandert
nach New York, USA *die 1946 N.Y.*
- X 54. Weichsel, Amalie geb. Oppenheimer (1872), Hauptstraße 17
verzogen 2.9.1937 nach Frankfurt/Main, ausgewandert nach
New York, USA *58 N.Y.*
- X 55. Weichsel, Ludwig (1905), Hauptstraße 17
ausgewandert 21.5.1937 nach New York, USA *Florida*
- X 56. Weichsel, Manfred (1903), Hauptstraße 17 mit Ehefrau
Gertrud und Sohn Joachim *(Peter + 43)*
ausgewandert 2.3.1934 nach New York, USA
57. Weichsel, David (1879), Staatsstraße 16
verzogen 27.12.1938 nach Frankfurt/Main, deportiert
58. Weichsel, Recha geb. Löwenthal (1892), Staatsstraße 16
verzogen 27.12.1938 nach Frankfurt/Main, deportiert
59. Weichsel, Herbert (1922), Staatsstraße 16
verzogen 27.12.1938 nach Frankfurt/Main, deportiert
60. Weichsel, Kurt Manfred (1926), Staatsstraße 16
verzogen 27.12.1938 nach Frankfurt/Main, lebt in Belgien
61. Weichsel, Max (1871), Gymnasiumstraße
verzogen 7.3.1939 nach Stuttgart, deportiert
62. Weichsel, Flora geb. Mayer (1888), Gymnasiumstraße
verzogen 7.3.1939 nach Stuttgart, deportiert
63. Weichsel, Erich (1921), Gymnasiumstraße
presently living
lebt heute in Israel
64. Weichsel, Gustav Löss (1855), Hauptstraße
ausgewandert 2.11.1937 nach Mexiko *J. 1917*
65. Weichsel, Hugo (1892), Hauptstraße
ausgewandert 2.11.1937 nach Mexiko
66. Weichsel, Tilla geb. Strauß (1900), Hauptstraße
ausgewandert 2.11.1937 nach Mexiko
67. Weichsel, Erwin (1923), Hauptstraße 15
ausgewandert 2.11.1937 nach Mexiko
68. Weichsel, Werner (1926), Hauptstraße
ausgewandert 2.11.1937 nach Mexiko

69. Westheimer, Malchen geb. Weichsel (1856), Hauptstraße 15
verzogen 19.12.1938 nach Aschaffenburg
70. Westheimer, Salomon (1891), Hauptstraße 15
verzogen 22.5.1937 nach Stuttgart, deportiert
71. Westheimer, Gustav (1890), Hauptstraße 15
verzogen 8.4.1936 nach Stuttgart, deportiert,
gestorben 1938 Dachau
72. Westheimer, Gerty geb. Srlenbacher (1898), Hauptstraße 15
ausgewandert nach New York, USA
73. Westheimer, Jakob (1882), Hauptstraße 15
verzogen 21.10.1939 nach Aschaffenburg, deportiert
74. Westheimer, Lina geb. Berberich (1895), Hauptstraße 15
verzogen 21.10.1939 nach Aschaffenburg, deportiert
75. Westheimer, Norbert (1922), Hauptstraße 15
verzogen 5.10.1939 nach ^{to}Frankfurt, ^{presently in} heute Kalifornien, USA ^{atomic physicist}
Atomphysiker
76. Wetterhahn, Loo (1861), Hauptstraße 19
deportiert 1942
77. Wetterhahn, Ernstine geb. Buchheimer (1884), Hauptstraße 19
deportiert 1942
78. Wetterhahn, Anneliese (1919), Hauptstraße 19
verzogen 1.3.1939 nach Mannheim, deportiert

Notes and Bibliography

Notes

- 1) Bureau for Statistics of the Jews (Bureau für Statistik der Juden), Die Juden im Großherzogtum Hessen. Berlin 1909, p. 71 f.
- 2) According to information of the Statistics Dept. at the District Commission of the District of Bergstraße.
- 3) The author's own compilation according to the Contributions to the Statistics of the Grand Duchy of Hesse.
- 4) Fr. Höreth, Einwohnerlisten der Grafschaft Erbach und der Herrschaft Breuberg. Darmstadt 1935, p. 11.
- 5) Parochial Archive of Rimbach (Pfarrarchiv Rimbach), G. Simon, Geschichte Rimbach, §2.
- 6) Communal Archive of Rimbach (Gemeindearchiv Rimbach), Cadaster (Fund- oder Laage Buch) of 1730, no. 64.
- 7) Communal Archive of Rimbach, Taxation Register (Schatzungsbuch) of 1758, no. 36.
- 8) Fr. A. Kuchler, Handbuch der Lokal-Staatsverwaltung. Heidelberg 1866, p. 155.
- 9) Ludwig Hellriegel, Geschichte der Bensheimer Juden. Bensheim 1963, p. 8.
- 10) Ibid.
- 11) Hessian State Archive (Hessisches Staatsarchiv), Darmstadt, Section XIII, District Council (Kreisamt) of Heppenheim, Holding 1, vol. 281.
- 12) Ibid.
- 13) Ibid.
- 14) J. Lebermann, "Aus der Geschichte der Juden in Hessen". Jahrbuch der Jüdischen Literarischen Gesellschaft. Frankfurt/Main 1909, p. 13.
- 15) Communal Archive of Rimbach, Protocol (Protokoll) Book of 1769, p. 26.
- 16) Hessian State Archive, Darmstadt, Section XIII, District Council of Heppenheim, Holding 1, vol. 278.
- 17) Hessian State Archive, Darmstadt, Section XIII, District Council of Heppenheim, Holding 2, vol. 421.

- 18) Communal Archive of Rimbach, Protocol (Brotogolt) Book of 1769, p. 26.
- 19) Ludwig Hellriegel, Geschichte der Bensheimer Juden, p. 28.
- 20) E. L. Ehrlich, Geschichte der Juden in Deutschland. Düsseldorf 1958. 2nd edition, p. 77.
- 21) Ibid., p. 78.
- 22) Dr. Steiner, Ludewig I., Großherzog von Hessen und bei Rhein. Offenbach 1842, p. 438.
- 23) Hessian State Archive, Darmstadt, Section XIII, District Council of Heppenheim, Holding 1, vol. 278.
- 24) Reh et al., Gesetz-Sammlung für das Großherzogtum Hessen. Mainz 1904, p. 270.
- 25) Municipal Archive (Stadtarchiv) of Michelstadt, Section XIII, Jew Ordinance of George of Hesse, 1629.
- 26) J. Labermann, Aus der Geschichte der Juden in Hessen, p. 15.
- 27) Communal Archive of Rimbach, Section XIII, Photostatic copy of the ordinance from 27 December 1790, p. 3.
- 28) Großherzoglich Hessische Zeitung. No. 94, from 8 August 1809.
- 29) Cf. Grimm Wörterbuch, vol 5 (1873), definition of "kleiben".
- 30) Großherzoglich Hessische Zeitung. No. 148, from 24 June 1829.
- 31) Communal Archive of Rimbach, Grand-Ducal Document of Permission from 2 September 1834.
- 32) Communal Archive of Rimbach, Community Budgets for 1847, 1849, 1850, 1852.
- 33) Community Archive of Rimbach, Community budget estimate for 1867.
- 34) Cf. W. Gebhard, "Hungersnot und Erntedank," Rodensteiner (Weinheim), vol. 17 (1958), no. 1.
- 35) For the period of time after 1800, a listing of the livestock sales in the 19th century by Hans Jakob, Rimbach, was also used.
- 36) Communal Archive of Rimbach, Protocol (Brotogolt) Book of 1769, p. 108.
- 37) Ibid.
- 38) Communal Archive of Rimbach, Register of livestock sales for Rimbach, no pagination.

- 39) Ibid.
- 40) Großherzoglich Hessisches Regierungsblatt, Decree from 24 September 1822, no. 31, p. 486.
- 41) Ibid.
- 42) Communal Archive of Rimbach, Sect. XIII, Peddling Permit issued by the Police to the protected Jew, Lazarus Breidenbach, 29 Nov. 1830.
- 43) Communal Archive of Rimbach, Sect. XIII, Photocopy of the Ordinance from 24 December 1792, p. 1.
- 44) Communal Archive of Rimbach, Sect. XIII, Ordinance from 24 December 1792, p. 2, §2 and §3.
- 45) Communal Archive of Rimbach, Fire cadaster of Rimbach, Litzelrimbach and Münschbach, under the jurisdiction of Schönberg, 1820.
- 46) Ibid.
- 47) Map of 1730, scale ca. 1 : 3000, see p. 13, drawn according to the Cadaster of Acres (Gewand/Gangbuch), 1730.
Map of 1850, scale ca 1 : 3000, see p. 55, drawn according to the maps of lots of the Landmark (Gemarkung) of Rimbach, 1842, vols. 1 and 2.
Map of 1910, Communal Archive of Rimbach, re.: Water supply system of Rimbach -- scale 1 : 1000.
Map of 1960, Cadaster Bureau of Fürth, Plan of the Landmark of Rimbach, 1 : 1000.
- 48) Hessian State Archive, Darmstadt, Sect. XIII, District Council of Heppenheim, Holding 1, vol. 269.
- 49) Ibid.
- 50) Ibid.
- 51) Ibid.
- 52) Großherzoglich Hessisches Regierungsblatt, Decree from 19 Nov. 1830. No. 77, p. 455.
- 53) W. Gebhard, Antisemitismus in der christlichen Kirche. Thesis (Erweiterungsprüfung), 1963, p. 5.
- 54) E. L. Ehrlich, Geschichte der Juden in Deutschland, p. 15.
- 55) Communal Archive of Rimbach, Protocol (Protogolt) Book of 1769, p. 97.
- 56) Henri Daniel-Rops, und er kam in sein Eigentum. Stuttgart 1963, p. 360.
- 57) J. Getrost, Rimbacher Schulen. Rimbach 1960, p. 60.

- 58) J. Getrost, "Pfingst-Markt 1964". (Festschrift), p. 63.
- 59) J. Getrost, Rimbacher Schulen, p. 59.
- 60) Ibid., p. 62.
- 61) W. Gebhard, "Rimbacher Demokraten," Rodensteiner, vol 17 (1956), nos. 1 and 2.
- 62) Parochial Archive of Rimbach, Letter of Complaint of the Body of Teachers, 14 July 1850.
- 63) Parochial Archive of Rimbach, Report of the Grand-Ducal School Board, 2 August 1850.
- 64) Ibid.
- 65) Parochial Archive of Rimbach, Report of the Grand-Ducal School Board, Notation 2, 2 August 1850.
- 66) J. Getrost, Rimbacher Schulen, p. 64.
- 67) Communal Archive of Rimbach, 370-07.
- 68) Hessian State Archive, Darmstadt, Sect. XIII, District Council of Heppenheim, Holding 1, sect. 5, vol. 292.
- 69) Communal Archive of Rimbach, 370-07.
- 70) Hessian State Archive, Darmstadt, Sect. XIII, District Council of Heppenheim, Holding 2, vol. 430.
- 71) Ibid.
- 72) H. J. Gamm, Judentumskunde. München 1960, 2nd edition, p. 33.
- 73) Communal Archive of Rimbach, 370-07.
- 74) Ibid.
- 75) Ibid.
- 76) Hessian State Archive, Darmstadt, Sect. XIII, District Council of Heppenheim, Holding 1, vol. 269.
- 77) Hessian State Archive, Darmstadt, Sect. XIII, District Council of Heppenheim, Holding 1, vol. 281.
- 78) Ibid.
- 79) Hessian State Archive, Darmstadt, Sect. XIII, District Council of Heppenheim, Holding 2, vol. 424.
- 80) Ibid.

- 81) Ibid.
- 82) Großherzoglich Hessisches Regierungsblatt, 1862, p. 285.
- 83) Communal Archive of Rimbach, 370-07.
- 84) Hessian State Archive, Darmstadt, Sect. XIII, District Council of Heppenheim, Holding 2, vol. 436.
- 85) Ibid.
- 86) Ibid.
- 87) Ibid.
- 88) Hessian State Archive, Darmstadt, Sect. XIII, District Council of Heppenheim, Holding 2, vol. 435.
- 89) Hessian State Archive, Darmstadt, Sect. XIII, District Council of Heppenheim, Holding 1, vol. 294.
- 90) Hessian State Archive, Darmstadt, Sect. XIII, District Council of Heppenheim, Holding 2, vol. 421.
- 91) Hessian State Archive, Darmstadt, Files of Court of Fürth, X H 13, vol. 89.
- 92) Ibid.
- 93) Parochial Archive of Rimbach, Letter of Parochial Office to the Grand-Ducal Hessian District Council, 4 August 1846.
- 94) Sterling, Er ist wie du. München 1956, p. 192.
- 95) G. Schäfer, Falschmünzer im Weschnitzthale. Stuttgart 1896, pp. 261, 267.
- 96) Chronik der evang. Pfarrei Rimbach, p. 43.
- 97) Poetry album of Ms. Goes, Rimbach.
- 98) Minute-Books of the Council of the Community of Rimbach from 31 December 1910 through 5 November 1925.
- 99) Harry Pross, Die Zerstörung der deutschen Politik. Frankfurt 1959, p. 262.
- 100) Communal Archive of Rimbach, presently in the Binder "Jews".
- 101) Ibid.
- 102) Ibid.
- 103) Cf. the daily Darmstädter Echo, 10 January 1949, p. 4, and the files of the District Court (Landgericht) of Darmstadt.

- 104) Communal Archive of Rimbach, presently in the Binder "Jews".
- 105) Ibid.
- 106) Communal Archive of Rimbach.
- 107) According to the "departure" registers (Abmelderegister) and with support from Mrs. Cora Hamburger.

Bibliography

Handwritten Sources

Communal Archive of Rimbach:

- 1 Brandkataster der Orte Rimbach, Litzelrimbach und Münchbach Ants Schönberg 1820
- 2 Brandkataster der Gemeinde Rimbach 1842
- 3 Brandkataster über die Gebäude in der Gemeinde Rimbach mit Litzelrimbach und Münchbach 1885
- 4 Protogolt Buch 1759 (Viehhandel)
- 5 Bürgerregister 1790
- 6 Fund oder Lange Buch über das dorff Rimbach 1730, renoviert 1807/08
- 7 Schatzungsbuch über Rimbach Anno 1730
- 8 Schatzungsbuch, repetiert unter Georg Ludwig II. (1750-1777)
- 9 Geburt-Protokoll für die Israelitische Gemeinde zu Rimbach 1823
- 10 Civil-Standes-Register der Juden in der Gemeinde Rimbach Geburts-Register 1838
- 11 Geburteregister der Juden in der Gemeinde Rimbach 1873
- 12 Geburtshauptregister Standesamtsbezirk Rimbach der Jahre 1876 - 1943
- 13 Coblations Protokolle für die Israelitische Gemeinde zu Rimbach, 1823
- 14 Jüdisches Trauung-Register für die Judengemeinde Rimbach, 1831
- 15 Heirathshauptregister, Standesamtsbezirk Rimbach, der Jahre 1876 - 1943
- 16 Sterb-Protokoll für die Israelitische Gemeinde zu Rimbach, 1823
- 17 Civil-Stands-Register der Juden in der Gemeinde Rimbach,
- 18 Sterberegister der Israeliten in der Gemeinde Rimbach, 1871
- 19 Sterbhauptregister, Standesamtsbezirk Rimbach, der Jahre 1876 - 1943
- 20 Gewand, oder Gangbuch der Gemeinde Rimbach, 1730

- 21 Parzellenkarten der Gemarkung Rimbach, 1842
- 22 Plan Gemarkung Rimbach, Katasteramt Fürth, 1960
- 23 Akten 370-07

24 Gemeindevoranschläge ab 1816

25 Gemeinderrechnungen ab 1816

26 Viehkaufprotokollbücher des 19. Jahrhunderts

Hessian State Archive, Darmstadt

Abteilung XIII, Kreisamt Heppenheim, Ablieferung 1

- 1 Band 269 Die Wahl des Vorstandes der israelitischen Religionsgemeinde Rimbach (1825)
- 2 Band 274 Rechnungswesen der israelitischen Religions-
gemeinde Rimbach (1825)
- 3 Band 276 Verteilung des Judenschutzes (1817)
- 4 Band 278 Besondere Abgaben der Juden (1810)
- 5 Band 287 Religions-u. kirchliche Verhältnisse, insbesondere
Religionslehrer zu Rimbach (1821)

Abteilung XIII, Kreisamt Heppenheim, Ablieferung 2

- 6 Band 155 Einbürgerungen Rimbach (1859-1934)
- 7 Band 410 Vorstand der isr. Religionsgemeinde Rimbach
(1895-1940)
- 8 Band 415 Rechnungswesen der isr. Religionsgemeinde Rimbach
(1895-1938)
- 9 Band 418 Voranschläge der isr. Religionsgemeinde Rimbach,
(1893-1937)
- 10 Band 421 Einzug-pp. Geld f.d. isr. Religionsgemeinde
Rimbach (1832-1934)
- 11 Band 424 Schenkungen und Stiftungen der isr. Religions-
gemeinde Rimbach (1833-1917)
- 12 Band 425 Rechnungen und Belege der jüd. Lebz-Mahnachen-
Stiftung zu Rimbach (1866-1895)
- 13 Band 430 Synagoge und Synagogenordnung in Rimbach (1840-
1937)
- 14 Band 435 Das Judenfrauenbad zu Rimbach (1826-1897)
- 15 Band 436 Der Friedhof der Israeliten zu Rimbach
(1844-1915)

Municipal Archive of Michelstadt

- 1 Abteilung XIII - Judenordnung Georg von Hessen 1629

Printed Sources

- 1 Chronik der evangelischen Pfarrei Rimbach
- 2 Akten-Beschwerde der Lehrerschaft
- 3 Akten-Großherzoglicher Schulvorstand Rimbach

- 1 Bureau für Statistik der Juden: Die Juden in Großherzogtum Hessen, Berlin 1909
- 2 Ehrlich, Ernst Ludwig: Geschichte der Juden in Deutschland, Düsseldorf 1956
- 3 Hofer, Walther: Der Nationalsozialismus, Dokumente 1933-1945 Frankfurt 1959
- 4 Hürth, Friedrich: Die Bevölkerungsbewegung im Landkreis Erbach im Odenwald von 1450 bis zur Gegenwart, Frankfurt 1952
- 5 Hürth, Friedrich: Einwohnerlisten der Grafschaft Erbach und Herrschaft Breuberg, Darmstadt 1935
- 6 Kuchler, Fr.: Handbuch der Lokal-Staatsverwaltung, Heidelberg 1866
- 7 Reh u.a.: Gesetz-Sammlung für das Großherzogtum Hessen, Mainz 1904
- 8 Thieme, Karl: Dreitausend Jahre Judentum, Paderborn 1960
- 9 Anklageakt des Staatsanwaltes an Kriminalsenat des Großherzoglich Hessischen Hofgerichts der Provinz Starkenburg gegen Dr. Ferdinand Löhr und acht und achtzig Consorten, Darmstadt 1851
- 10 Hessisches Statistisches Landesamt
 - a) Beiträge zur Statistik des Großherzogtum Hessen:
Band: 3, 7, 11, 14, 19, 24, 34, 39, 44, 51, 56, 59, 63
 - b) Gemeindeverzeichnis für den Volksstaat Hessen vom 16.6.1925
 - c) Mitteilungen des Hessischen Statistischen Landesamtes
Band: 63, 64, 69, 71

Additional Sources

- 1 Adler, H.G.: Die Juden in Deutschland, München 1960
- 2 Festschrift: Pfingstmarkt 1964, Rimbach 1964
- 3 Gatz, Hans Joachim: Judentumskunde, München/Hamburg 1960
- 4 Gebhard, Wolfgang: Antisemitismus in der christlichen Kirche, Erweiterungsprüfung 1963
- 5 Gebhard, Wolfgang: Alte Rimbacher Demokraten, in "Der Rodensteiner", Weinheim 1955/56
- 6 Gebhard, Wolfgang: Hungernot - Erntedank, in "Der Rodensteiner", Weinheim 1956
- 7 Getrost, Jakob: Rimbacher Schulen, Rimbach 1960
- 8 Heydecker-Leeb: Der Nürnberger Prozeß, 2. Aufl., Köln 1958
- 9 Kuroth, Friedrich: Der Odenwald nach dem 30-jährigen Krieg, Erbach 1934
- 10 Lebermann, J.: Aus der Geschichte der Juden in Hessen, Jahrbuch der Jüdischen Literarischen Gesellschaft Frankfurt 1909
- 11 Lohse, Eduard: Israel und die Christenheit, Göttingen 1960
- 12 Reitlinger, Gerald: Die Endlösung, 4. Aufl. Berlin 1961
- 13 Schiffer, Georg: Die Falschmünzer in Wechnitzthal, Stuttgart 1890
- 14 Simon, J.: Geschichte der Dynasten und Grafen zu Erbach, Frankfurt 1856
- 15 Steiner: Ludwig I. Großherzog von Hessen und bei Rhein, Offenbach 1842
- 16 Sterling, Eleonore: Er ist wie du, München 1956
- 17 Kops - Daniel: Er kam in sein Eigentum, Guttart 1963
- 18 Vogt, Hanna: Schuld oder Verhängnis, 3. Aufl., Frankfurt 1962

Appendix

Jewish Families

Group:

WEICHSEL

- Weichsel, Isack *maiden name*
ω — Malchen geb. Zacharias
(1754-1827) *X 6. 70 j. Polnischbuche* (—)
- a. Heyum (—) b. SUBkind (1794) c. Meyer (1794)
d. David (1801) e. Hannasses (1802) f. Lazarus (1815)
- a. Weichsel, Heyum *1827, H.C.F.* *maiden name*
ω — Rifke geb. Sternheimer
(—) (1793-1827) Rimbach
- a. SUBkind (1819) b. Beilchen (1824) c. — (1827)
ω 1828 Karoline *maiden name* geb. Rodenbus
(1799-1837) Zwingenberg
- d. Regina (1829) e. Isack (1830) f. Karoline (1832)
g. Dufchen (1834) h. David (1835) i. — (1837)
ω — Rosina geb. Reinmann
(1800-1847) Feudenheim
- k. Hannchen (1840) l. Fanny (1842) m. Babette (1844)
- b. Weichsel, SUBkind ω 1831 Ester geb. Löwenberger
(1794-1840) (1799- —) Lützelachsen
- a. Nadel (1832) b. Isack (1833) c. Afron (1835)
d. Abraham (1836) e. Heyum (1838) f. — (1842)
g. Levi (1842) h. Lenchen (1845) i. SUBchen (1848)
- c. Weichsel, Meyer ω 1833 Zerle geb. Darmstädter
(1794-1866) (—) Birkenau
- a. Isack (1835)
- d. Weichsel, David ω 1833 Karoline geb. LÖb
(1801-1877) (1799-1877) Reichelsheim
- a. Mentelchen (1834) b. Isack (1835) c. Moses (1837)
d. Heyum (1839) e. Gumbe LÖb (1840) f. Abraham (1844)
- Weichsel, Isack I. ω 1864 Babette geb. Weichsel
(1835-1920) (1840-1920) Rimbach
- a. Mathilde (1865) c. Helene (—) (1866) c. Jakob (1866)
d. Moses (1870) e. Hermann (1872) f. Ferdinand (1874)
g. David (1877) h. Gustav LÖb (1879) i. Karoline (1880)
k. Salomon (1882) l. Abraham (1883) m. Betty (1885)

Weichsel, Abraham

(1883-)

a. Julius (1915) NY

m 1914 Hedwig geb. Fuld

(1885-) Ostheim

Weichsel, Lsb (Gumbe)

(1840-1928)

a. Moses (1872)

d. Mathilde (1877)

e. Helene (1887)

m 1871 Fanny geb. Westheimer

(1846-1922) Rimbach

b. Jette (1875) c. Louis (1876)

e. David (1879) f. Betty (1881)

Weichsel, David

(1879-)

a. Erich (1920) b. Herbert (1922) c. Kurt-Manfred (1926)

m Recha geb. Löwenthal

(1892-) HSGbach

e. Weichsel, Kanasses

(1802-1880) 14.3.50

a. Isaak

d. Lehrle

e. Heyum

(1839)

(1845)

(1855)

m 1838 Brubetto geb. Meyer

(1817-1871) Weichelsheim

b. Moses

e. Babette

(1841)

(1850)

c. Jette

f. Baruch

(1842)

(1852)

Weichsel, Isaak

(1839-1907)

a. Betti (1867)

d. Louis (1871)

e. Auguste (1877)

m 1866 Kalchen geb. Oberndorf

(1841-1916) Rimbach

b. Frieda

e. Babette

(1841)

(1872)

c. Bernhard

f. Simon

(1870)

(1875)

Weichsel, Bernhard

(1870-)

a. Manfred (1903)

d. Ernst-Isaak (1909)

m 1902 Amalie geb. Oppenheimer

(1878-)

b. Ludwig (1905) c. Siegmund (1907)

e. Lothar (1911) 11.11.11

Weichsel, Moses

(1841-)

a. Raha (1871)

d. Isaak (1876)

m 1869 Kina geb. Oppenheimer

(1844-) Schriesheim

b. Babette

e. Siegmund

(1872)

(1878)

c. Simon

10.11.11

(1875)

Weichsel, Simon

(1875- 09)

a. Betty (1907) Kz.

m --- Ernstine geb. Halle

(-) Kz.

f. Weichsel, Lazarus
(1815-1900)

⚭ 1839 Hanna geb. Westheimer
(1817-1900) Rimbach

a. Babette (1840)	b. Isaak (1842)	c. ——— (1844)
d. Jakob (1845)	e. Heyum (1847)	f. Mehrle (1850)
g. David (1851)	h. Gustav LÖb (1852)	i. ——— (1855)
✓ k. Malchen (1856)	l. Panny (1859)	m. SUBkind (1862)

Weichsel, Isaak III.
(1842-1922)

⚭ 1867 Babette geb. Kahn
(1840-1922) Rimbach

a. ——— (1868)	b. Kathilde (1869)	c. Marx (1871)
d. Jakob (1873)	e. Guta (1875)	f. Berta (1876)
g. ——— (1878)	h. Karl (1879)	

Weichsel, Marx
(1871-) *Hx.*

⚭ 1899 Ida geb. Simon
(1874-1918) Gedern

a. Hugo (1900) <i>m.</i>	b. Gerty (1902) <i>Hx.</i>	c. Martin (1903)
d. Hedwig (1904/15)		

⚭ — Flora geb. Meyer
(1888- *Hx.*) Reichelsheim

e. Erich (1921) *Jahrel*

Weichsel, Gustav LÖb
(1852-)

⚭ — Lina geb. Guthof
(1864-1920)

a. Isaak (1891) <i>Hx.</i>	b. Hugo (1892) <i>Hx.</i>	c. Julius <i>Hx.</i> (1894)
d. Alfred (1895)	e. Sophie (1897) <i>Hx.</i>	f. Hermann (1898)
g. Kartha <i>Hx.</i> (1899)	h. Ludwig (1901) <i>Hx.</i>	i. Siegfried (1902) <i>Hx.</i>

Weichsel, Hugo ✓
(1892-) *Hx.*

⚭ — Klothilde geb. Strauß ✓
(1900-) Budesheim

a. Erwin (1923)	b. Artur Werner (1926)
-----------------	------------------------

Hx.

Hx.

Gruppe:

OPPENHEIMEROppenheimer, Gumbrich

∞ -----

(1751-1830)

(-)

a. Heyum (1782) b. Salomon (1792) c. SUSkind (1797)
 d. Brendel (1799) e. Babette ()

a. Oppenheimer, Heyum∞ ----- Ranohen geb. -----

(1782-1846)

(-)

a. Kowe (1828)

∞ 1833 Handele geb. Breitenbach

(-) Rimbach -

b. Gütel (1834) c. Gumbrich (1835) d. Jeanette (1836)
 e. Bella (1838)

b. Oppenheimer, Salomon∞ ----- Jette geb. Zacharias

(1792-1859)

(1794-1877) Rimbach

a. SUSkind (1823) b. Heyum (1825) c. Gütel (1829)
 d. Gumbrich (1831) e. Sara (1834) f. Gütchen (1838)
 g. Babette (1841)

Oppenheimer, SUSkind II. ∞ 1846 Analie geb. Gradewohl

(1823-1892)

(1823-1908) Hörstein

a. Jakob (1847) b. Rosa (1849) c. Gustav (1852)
 d. Michael (1854) e. Karoline (1856) f. Margarete (1859)
 g. Salomon (1861) h. Gustel (1865)

Oppenheimer, Heyum I. ∞ 1856 Panny geb. Kahn

(1825-)

(1838-) Rimbach

a. Gütel (1857) b. Mathilde (1859) c. Salomon (1862)
 d. Thekla (1864) e. Gütchen (1866) f. Dina (1868)
 g. Marx (1870) h. Gustav (1872) i. Goldchen (1874)
 k. Frieda (1876) l. Isaak (1878) m. Ida (1881)
 n. Cecilie (1883)

c. Oppenheimer, SUSkind ∞ 1823 Babette geb. Wetterhahn

(1797-1865)

(1805-1825)

a. Senter (1823) b. Jettchen (1824)

∞ ---- Sara geb. Zacharias
(1800-1835)

c. Gumbe Lbb (1826) d. Babette (1827) e. Panny (1828)
f. Babette (1830) g. Gumbrich (1831) h. Manasses (1832)
i. Heyum (1834)

∞ 1835 Gutel geb. Meyer
(1809-1894) Reichelsheim

k. Fromnat (1836) l. Mahle (Wina) (1837) m. Moses (1839)
n. Brendle (1840) c. Meyer (1843) p. ----- (1845)
q. Benzion (1846) r. Martha (1849) s. Jettchen (1853)
t. Panny (1857)

Oppenheimer, Heyum II. ∞ 1876 Babette geb. Meyer
(1834-1876) (1840-1911) Rimbach
a. Sette (1868) b. Berta (1870) c. Karoline (1872)
d. Henriette (1876)

Oppenheimer, ---- ∞ ---- Zerla geb. ----
(-) (1740-1828)

a. Simon (1784) b. Lbb (1789)

a. Oppenheimer, Simon ∞ ---- Babette geb. Marx
(1784-1856) (-)

a. Eva (1813) b. Klara (1818)

b. Oppenheimer, Lbb ∞ ---- Babette geb. ----
(1789-1861)

a. Herzchen (1819) b. Martha (1823) c. Schöle (1824)
d. Meyer (1827) e. Kölichen (1828) f. Zerle (1827)
g. Sara (1835)

Oppenheimer, Meyer ∞ 1854 Babette geb. Muhr
(1827-) (1828-) Reichelsheim
a. David (1855) b. Zacharias (1857) c. Hermann (1859)

Oppenheimer, Zacharias I. ∞ --- Karoline geb. Heil
 (1814-) (-)
 a. Simon (1842) b. Sette (1844) c. Hermann (1846)
 d. David (1848) e. Meyer (1850) f. Lina (1853)
 g. ~~Leva~~ (1855) h. Gütel (1857) i. Jettchen (1860)

Oppenheimer, Zacharias II. ∞ 1842 Mina geb. Harburger
 (1811-1862) (1811-1896) Leutershausen
 a. ----- (1843) b. Edel (1844) c. Zerle (1845)
 d. Hannchen (1846) e. Meyer (1847) f. Mehrle (1853)

Oppenheimer, Meyer ∞ --- Rosa geb. Meyer
 (1847-1923) (1853-1924)
 a. Zacharias (1879) b. Isidor (1881) c. Berta (1883)
 d. Amalie (1885)

Oppenheimer, Isidor ∞ --- Klara geb. May
 (1881-) (1889-)
 a. Friedrich Max (1912)

Oppenheimer, Joseph ∞ 1846 Minchen geb. Goltschmidt
 (1817-1870) (1821-1903) Dieburg
 a. Zerlina (1847) b. Berta (1849) c. Karoline (1850)
 d. Meyer (1852) e. Zacharias (1854) f. Hannchen (1856)
 g. Hermann (1857) h. Panny (1860) i. Lobb (1862)
 k. Heinrich (1864)

Oppenheimer, Hermann ∞ --- Berta geb. Altstädter
 (1857-1941) =letzte Beerdigung (1860-1934)
 a. Johanna (1891) b. Cecilie (1892)

Gruppe: BREITENBACH

Breitenbach, Mendel-Marx ∞ ---- Gutel geb. ----
(1765-1846) (- 1837)

a. Wortchen (1800) b. Lazarus (1802) c. Madel (1809)
d. Jette (?) (1811)

a. Breitenbach, Wortchen ∞ 1825 Mandel geb. Sändel
(1800-1830) (-)

a. Sentel (1825) b. Feidel (1827) c. Hanna (1829)

Breitenbach, Alexander ∞ 1857 Regina geb. Goldstücker
(Sentel) (1833-1859) Neckarsteinsach
(1825-1888)

a. Hannchen (1857) b. Wortchen (1859)

∞ ---- Amalie geb. Emmerich
(1836-) Hensbach

c. Hanna (1861) d. Emilie (1863) e. Johanette (1865)
f. Berta (1865) g. Marx (1866) h. Sophie (1868)
i. Mina (1870) k. Justine (1873) l. Moritz (1875)
m. Ida (1875)

b. Breitenbach, Lazarus ∞ 1832 Frädelchen geb. Oppenheimer
(1802-1870) (1807-1838) Fränk.-Krumbach

a. Hanna (1834) b. Isaak (1836) c. Wortchen (1838)

∞ 1839 Babette geb. Schriesheimer
(1824-1896) Leutershausen

d. Herz (1840) e. Feidel (1842) f. Sarchen (1845)
g. Mendel (1848) h. Elisabeth (1850) i. Lazarus (1854)

Breitenbach, Isaak ∞ 1866 Jette geb. Kiefer
(1836-1900) (-) Mählein

Breitenbach, Herz ∞ 1864 Mina geb. Oppenheimer
(1840-1900) (1837-1915) Rimbach

a. Simon (1865) b. Helma (1869) c. Leo (1871)
d. Johanna (1876) e. Luise (1878) f. Frieda (1880)

Breitenbach, Ferdinand ♂ 1870 Sophie geb. Rothschild
 (1842-) (1849-)
 a. Emmanuel (1871) b. Gustav (1872) c. Schöne (1874)
 d. Lina (1876) e. Thekla (1878) f. Ludwig (1880)
 g. Adolph (1883) h. Maria (1886) i. Max (1895)

Breitenbach, Mendel ♂ 1877 Sophie geb. Ledermann
 (1848-1917) (1851-1885)
 a. Louis (1878) b. Emil (1881)
 ♂ 1886 Lina geb. Straßburger
 (1860-1919) Leutershausen
 c. Siegesmund (1887) d. Johanna (1889) e. Meta (1890)
 f. Jonas (Julius) (1892) g. Selma (1894) h. Paula (1897)

Breitenbach, Jonas ♂ ---- Erna geb. Grünebaum
 (Julius) (1900-) Neukirchen
 (1892-)
 a. Gerhard (1926) b. Liselotte (1929)

Breitenbach, Lazarus II. ♂ ---- Adelheid geb. Löb
 (1854-1924) (1858-1931) Griesheim
 a. Ludwig (1882) b. Selma (1884) c. Lina (1886)
 d. Moritz (1888) e. Karola (1890) f. Johanna (1891)
 g. Klothilde (189) h. Hermann (1895) i. Max (1896)
 k. Berta (1897) l. Hugo (1902)

Gruppe:

K A U F M A N N
*****Kaufmann, Isaak

(-)

∞ --- Daub geb. Oppenheimer

(-)

a. Joseph (1800) b. Löser (1805) c. Ester (1801)

∞ --- Zerline geb. ---

(1784-1853)

d. Sara (1821) e. Samuel (1822)

a. Kaufmann, Joseph

(1800-1876)

∞ 1839 Babette geb. Oberndorf

(1811-1839)

a. Daub (1839)

∞ --- Sara geb. Friedberger

(1808-1897) Neldenstein

b. Zerle (1841) c. Hannchen (1843) d. Isaak (1846)

e. Babette (1848) f. Ferdinand (1851)

b. Kaufmann, Löser

(1805-1873)

∞ 1835 Gütel geb. Horn

(1802-1880) Wallenberg

a. --- (1837) b. Feidel (1838) c. Samuel (1840)

d. Daub (1842) e. Hannchen (1845) f. Isaak (1849)

Kaufmann, Samuel

(1840-1899)

∞ 1866 Jette geb. David

(1842-1873) Reichelsheim

a. Thekla (1867) b. Recha (1868) c. Helena (1869)

∞ 1874 Dina geb. Lehmann

(-) Lengfeld

d. Jeanette (1874) e. Ludwig (1878)

Kaufmann, Ludwig

(1878-)

∞ --- Frieda geb. Mann, Landau

(1881-)

a. Elisabeth Gertrud (1908) b. Herta Beate (1912)

Kaufmann, Isaak

(1849-)

∞ 1875 Friederike geb. Sinn, Keckar

(1847-1918) Bischofsheim

a. Lina (1875) b. Louis (1876) c. Moritz (1878)

d. Samuel (1880) e. Jakob (1882)

Kaufmann, Moritz ∞ ——— Selma geb. Dreyfuß
 (1878-) (1883-) Nonnenweiler
 a. Sophie (1909) b. Erna (1911) c. Ernst Ludwig (191
 d. Heinz (1920)

Gruppe:

H A M B U R G E R

Hamburger, Gottschalk ∞ ——— Scheile geb. Seligmann
 (1766-1851) (1780-1850)
 a. Benjamin (1809)

a. Hamburger, Benjamin ∞ 1832 Sara geb. Zacharias
 (1809-1892) (1807-1874) Kimbach
 a. ——— (1832) b. Suskind (1834) c. Jetta (1837)
 d. Jakob (1839) e. Mina (1842) f. Panny (1846)

Hamburger, Jakob ∞ 1866 Amalie geb. Meyer
 (1839-) (1845-1897) Kusloch
 a. Recha (1867) b. Jenny (1869) c. Rudolph (1871)
 d. Panny (1872) e. Gustav (1874) f. Ludwig (1875)
 g. Siegmund (1881) h. Moritz (1885) i. Leopold (1887)

Hamburger, Rudolph ∞ ——— Johanna geb. Fürth
 (1871-1942) (1876-1942) Osterspai
 a. Amalie (1899) b. Cora (1904)

Hamburger, Gustav
 (1874-1941)

Hamburger, Moritz ∞ ——— Hilda geb. Dreifuß
 (1885-) (1886-)
 a. Heinz Bertram (1911) b. Ilse Amalie (1915)
 c. Edith (1918)

Gruppe:

M E Y E RMeyer, Mordchen-Moses

(1793-1865) Reichelsheim

a. Moses (1829)
 d. Heyum (1832)
 c. Gütel (1838)
 k. Lazarus (1844)

b. Gunbrich (1830)
 e. Meyer (1835)
 h. Babette (1840)

a 1828 Brendel geb. Oppenheimer

(1799-1869) Rimbach

c. Salomon (1830)

f. Susskind (1836)

i. Mehle (1842)

a. Meyer, Moses

(1829-1885)

a. Minna (1866)
 d. Heinrich (1870)

b. Mordchen (1866)
 e. Berta (1871)

a 1866 Jette geb. Marx

(1833-1904) Schriesheim

c. Marx (1860)

f. Johanne (1875)

b. Meyer, Heyum

(1832-1894)

a. Berta (1867)
 d. Moses (1871)

b. Marx (1869)
 c. Joseph (1873)

a 1867 Fannechen geb. Reinmann

(1839-1913) Feudenheim

c. Jakob (1869)

Meyer, Moses

(1871-)

a — Jenny geb. Muxter

(1870-) Roth u. Marburg

c. Meyer, Susskind

(1836-1910)

a. Marx (1870)
 d. Berta (1880)

b. Gustine (1873)
 c. Sophie (1885)

a 1869 Ester geb. Meyer

(1841-1888) Reichelsheim

c. Moses (1875)

a 1885 Minna geb. Schack

(-) Reichenbach

Meyer, Marx

(1870-)

a. Moritz (1897) b. Roeha

a 1896 Jettchen geb. Held

(1867-) Kulsheim

c. Bertha (1903)

Gruppe:

WESTHEIMERWestheimer, Liseer

(1754-1867)

⚭ — Else geb. Zahn

(1795-1878)

a. Isaak	(1812)	b. Salomon	(1815)	c. Hanna	(1817)
d. Feidel	(1825)	e. Mortchen	(1827)	f. Lew	(1829)
g. Samuel	(1831)	h. Samuel	(1833)		

a. Westheimer, Isaak

(1812-1893)

⚭ — Jette geb. Marx

(1813-1865)

a. Hannchen	(1843)	b. Lehrle	(1844)	c. Panny	(1846)
d. Moses	(1848)	e. Jakob	(1849)		

Westheimer, Moses

(1848-1923)

⚭ 1877 Kalchen geb. Weichsel

(1856-1939) Rimbach

a. Jettchen	(1877)	b. Hermann	(1879)	c. Betty	(1891)
d. Jakob	(1882)	e. Babette	(1884)	f. David	(1895)
g. Fanny	(1887)	h. Friedrich	(1888)	i. Gustav	(1890)
k. Salomon	(1891)				

Westheimer, Jakob

(1882-)

⚭ — Fanny geb. Monatt,

(-)

a. Julius (1913)

⚭ — Lina geb. Berberich

(1895-) Groß-Krotzenburg

b. Norbert (1922)

Westheimer, Gustav

(1890-)

⚭ — Gerty geb. Erlbacher

(1898-) Bretten

b. Westheimer, Salomon

(1815-1846)

⚭ 1843 Rosina geb. Hirsch

(-) Partenheim

a. Rosina (1843) b. Berta (1845)

Gruppe:

M A R X
=====Marx, Moses

(1815-1904) Umstadt

m 1838 Klara geb. Oppenheimer

(1818-1875)

a. Meyer	(1839)	b. Zacharias	(1840)	c. Malchen	(1843)
d. Zerlo	(1845)	e. Jettchen	(1847)	f. Jeannette	(1849)
g. Eva	(1851)	h. Moses	(1853)	i. Isaak	(1855)
k. Teichel	(1858)	l. Hannechen	(1860)		

h. Marx, Moses

(1853-1937)

m 1883 Johanna geb. Marx

(1856-1924) Reichenbach

a. Simon	(1884)	b. Berta	(1885)	c. Julius	(1887)
d. Klara	(1888)	e. Berthold	(1889)	f. Blanka	(1891)
g. Salomon	(1892)	h. Mina	(1893)	i. Lina	(1895)
k. Hermann	(1896)	l. Max	(1899)	m. Ida	(1901)

Marx, Berthold

(1889-)

m — Selma geb. Isselbacher

(1889-) Isselbach

a. Julius Adolph (1921) b. Hella Margot (1928)

Marx, Hermann

(1890-)

a — Dora geb. Rosenstock

(-) Buchenau

a. Helmut Leopold	(1924)	b. Johanna	(1925)	c. Heinrich	
d. Edith	(1932)				(1935)

Gruppe:

A S C H E N B R A N D
=====Aschenbrand, David

(1876-)

m 1901 Henriette geb. Oppenheimer

(1876-) Kimbach

a. Hugo	(1902)	b. Siegfried	(1905/10)	c. Moritz	(1907)
d. Frieda	(1911)	e. Ernst	(1912/39)		

Gruppe:

O B E R N D O R FObernndorf, Bender

(1755-1834)

a. Fanny (1801)

a --- Babette geb.

(1753-1844)

Obernndorf, Lüser

(1765-1843)

a. Heyun (1791)

d. Simon (1810)

a --- Helrie geb.

(1774-1836)

b. Mortchen (1797) c. Lazarus (1806)

e. Babette (1811) f. Malchen ()

a. Obernndorf, Heyun

(1791-1868)

a. Aschel (1826)

a 1826 Banschen geb. Darmstädter

(1785-1853) Birkenau

b. Babette (1832)

a 1834 Gerina geb. Alexander

(1799-1894) Viernheim

Obernndorf, Aschel

(1826-1902)

a 1863 Gustel geb. Ringelspiel

(1838-1882) Lützelaschsen

b. Obernndorf, Mortchen

(1797-1854)

a. Herta (1831)

d. Heyun (1836)

e. Lazarus (1843)

k. Lazarus (1852)

a 1830 Hanna geb. Hermann

() Seehelm

b. Bräutle (1832) c. Babette (1834)

e. Madel (1838) f. Mahle (1841)

h. Peidel (1845) i. Rikchen (1848)

c. Obernndorf, Lazarus

(1806-1864)

a. Lazarus (1841)

d. Karoline (1847)

e. Malchen (1856)

a 1840 Brandel geb. Meyer

(1. 13-) Reichelsheim

b. Maria (1843) c. Tina (1845)

e. Heyun (1850) f. Babette (1853)

h. Jette (1862)

Obernndorf, Lazarus

(1841-)

a. Mathilde (1873)

a 1871 Karoline geb. Herzfeld

(1847-) Künig

d. Oberndorf, Simon ♂ 1840 Theresia geb. Kahn
 (1810-) (1819-) Rimbach
 a. Marianne (1841) b. Panny (1842) c. Panny (1843)
 d. Lazarus (1845) e. Meyer (1847) f. Hermann (1849)
 g. Isaak (1851) h. Marx (1854) i. Gustav (1854)
 k. Deichen (1856) l. David (1857) m. Salomon (1860)

Gruppe:

D E M U T H

Demuth, Jonas ♂ ---- Johanette geb. Oppenheimer
 (1754-1848) (1772?-1848)

a. Zacharias (1812) b. Ascher (1814) c. Meyer ()

a. Demuth, Zacharias ♂ 1833 Ester geb. Hirschel
 (1812-) (1811-1863) Rödelheim

a. Meyer (1834) b. Wolf (1835) c. Gütel (1839)
 d. Malchen (1841) e. Moses (1843) f. Zerline (1845)
 g. Wändel (1846) h. Zerline (1847)

♂ 1864 Karoline geb. Bormann

- (1835-) König

i. Johanette (1865) k. Jonas (1867) l. Bonnet (1868)
 m. Artur (1869)

b. Demuth, Ascher ♂ 1836 Jette geb. Breitenbach
 (1814-1889) (1811-1843) Rimbach

a. Marianne (1837) b. Malchen (1839)

♂ 1843 Madel geb. Breitenbach

(1809-1867) Rimbach

c. Zacharias (1844) d. ----- (1847) e. ----- (1848)

♂ 1868 Panny geb. David

(-) Rimbach

f. Jonas (1869) g. Johanette (1871) h. Karl (1873)
 i. Meyer (1875) k. Barbara (1878) l. Zilly (1881)

Demuth, Zacharias II. ♂ 1864 Adelheid geb. Joseph

(1844-) (1845-) Michelstadt

a. Malchen (1871) b. Ludwig (1873) c. Julius (1881)

c. Demuth, Meyer ♂ 1836 Sara geb. Bohnstätt
 (-) (-) Mainbernheim

Gruppe:

K A H K
-----Kahn, Isaak∞ --- Pradel geb. ---

(-)

(1761-1831)

a. Meyer (1785) b. Lobb (1789) c. Bäsele (1795)

d. Wörtchen (1801)

a. Kahn, Meyer∞ ---- Promnat geb. Oppenheimer

(1785-1837)

(1784-1831) Rimbach?

a. Therese (1819)

∞ ---- Bolin (Bäsele) geb. -----

(-)

b. David (1833) c. Joseph (1834) d. Salomon (1836)

b. Kahn, Lobb∞ ---- Karoline geb. Jakob

(1789-1861)

(1794-1858)

∞ 1858 Henriette geb. Lehmann

(-) Darmstadt

a. Isaak (1861) b. Leopold (1862)

d. Kahn, Wörtchen∞ 1824 Goldchen geb. David

(1801-1863)

(1798-1870) Reichelsheim

a. Dreilen (1824) b. Theresia (1825) c. Isaak (1826)

d. Wubchen (1828) e. Kopel-Karl (1830) f. David (1833)

g. Baruch (1835) h. Panny (1837) i. Zerle (1839)

k. Babette (1840) l. Jette (1842)

Kahn, Isaak∞ 1864 Panny geb. Joseph

(1826-1895)

(1843-) Michelstadt

a. Marr (1864) b. Louis (1866) c. Karl (1867)

d. Leopold (1869) e. David (1871) f. Moritz (1875)

g. Bernhard (1876) h. Gutta (1882)

Gruppe:

ZACHARIAS

Zacharias, Jonas Paul ∞ --- Gutle geb. -----
(1768-1835) (-)

a. Suskind (1826) b. Ester (1827)

Zacharias, Isaak ∞ ---- Jakobine geb. -----
(1801-1853) (1802-1839)

a. Karoline (1836)

∞ ---- Hedina geb. Alexander
(-)

b. Abraham (1849)

Zacharias, Israel ∞ 1838 Jakobine geb. Jacobi
(1779-1843) (1801-1864) Leutershausen

a. Gumbe Löb (1839) b. Hirsch (1842)

Zacharias, Hirsch ∞ 1866 Hannchen geb. Bruchsaler
(1842-) (1842-) Ittlingen

a. Jakobine (1866) b. Jakob (1871)

Gruppe:

SCHWAB

Schwab, Samuel ∞ ----
(-)

a. Körtchen (1801) b. Wolf (1803) c. Zerline (1808)
d. Klörchen ()

a. Schwab, Körtchen ∞ 1833 Keile geb. Hochstädter
(1801-1834) (-) Lampertheim

a. Bösle (1834)

b. Schwab, Wolf ∞ 1844 Gutle geb. Lössermann
(1803-1859) (-) Reichelsheim

a. Dölschen (1845)

∞ ---- Hannchen geb. -----
(1815-1855)

b. Feist (1847) c. Jette (1850) d. Samuel (1852)

e. Feist (1855)

∞ ---- Jettchen geb. Lössermann
(1816-1900) Jugenheim

Gruppe:

D A V I DDavid, Abraham∞ 1825 Babette geb. Oppenheimer

(-)

(-) Rimbach

a. Gütel (1826) b. Kopel (1828) c. Jettchen (1830)

d. Gumbrich (1833) e. Thubchen (1837) f. Promnat (1839)

g. Zerle (1842) h. Heyum (1845)

David, Heyum∞ 1871 Babette geb. Rothschild

(1845-)

(1844-) Weinheim

David, David∞ 1913 Johanne geb. Oppenheimer

(1886-) Reichelsheim

(1891-) Rimbach

Gruppe:

G O L D S C H M I D TGoldschmidt, Samuel∞ --- Regina geb. ---

(1812-)

(-)

a. Meyer (1839) b. -Panny (1841) c. Isaak (1843)

d. Gütel (1845) e. Regina (1846) f. Isaak (1848)

g. Jakob (1849) h. Gustav (1852) i. Abraham (1854)

a. Goldschmidt, Meyer∞ 1861 Karoline geb. Zacharias

(1839-)

(1836-) Rimbach

a. Justine (1862) b. Franziska (1864) c. Julius (1866)
in Pfm.

Gruppe:

J O S E P HJoseph, Hermann∞ 1855 Jeanette geb. Meyer

(1823-1877)

(1834-1858) Griesheim

a. Feist (1856) b. Jonas (1858)

∞ --- Fanny geb. Seidenberger

(1831-) Schwetzingen

c. Emma (1862)

Petition of the Protected Jew, Simson Zacharias Oppenheimer, 1822

Darmstadt -- Landesarchiv (today = Staatsarchiv Darmstadt): holdings
"Kreisamt" Heppenheim" Abt. (=dept.) XIII vol. 278

To
The Honorable Highest Grand Ducal Hessian Government of the Principality of Starkenburg
Most humble and obedient presentation and petition
from
the protected Jew Simson Zacharias Oppenheimer
of Rimbach Rimbach, July 15, 1822
District Court Schönberg

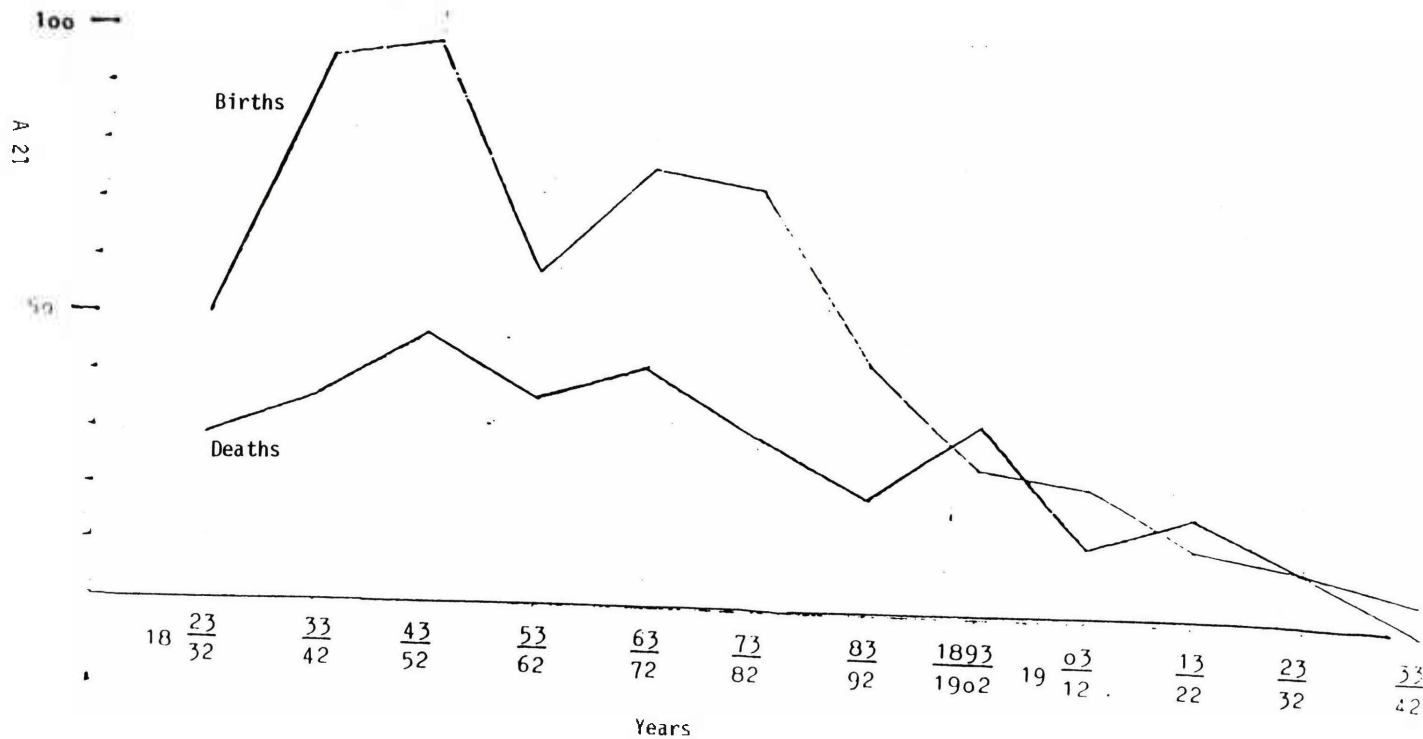
re.: Lifting of the Jew fee

Very poor, without any capital, I find myself helpless in a despairing situation; for 8 years now, I have had a sick wife who, through all too great weakness, has gone mad; I have three children to raise, of whom one is 8 years old and has polio; and my entire income is dependent upon the livestock market which has almost entirely disappeared through the stagnation of the trade.
Now I am also to pay an annual protection fee of 13 fl. 19 f. which is beyond my means, so that I am forced to request the Honorary Government that, considering my sad situation, to graciously exempt me from paying the protection fee.

With full confidence, I look forward to the granting of this most humble request.

Simson Oppenheimer

The Jewish Inhabitants of Rimbach



Response to Petitions for the Lifting of the Protection Fee

Staatsarchiv Darmstadt: holdings "Kreisamt" Heppenheim
Dept. ("Abt.") XIII vol. 278

Draft of the "Kreisamt" (= Court of Law) to the Grand Ducal Government
Protection fee exemption petition of a number of Jews...living...in
the District of Lindenfels

A number of Jews of the local district are petitioning that the
protection fee which they are to pay be lifted or reduced and I now
note the following in response to the individual petitions

I. of Rimbach

- Enclosure I 1. Petition of Löser Westheimer. The same has paid
26 fl. 32 f. up to now. He owns approx. 2,000 fl.,
his debts amount to approx. 1,500 fl. A number of
years ago, he suffered losses through theft which,
in addition to a frequently recurring gout illness,
has taken its toll on him. I herewith propose a re-
duction of the protection fee to one half.
- Enclosure II 2. Petition of Simson Oppenheimer. The same has no
capital whatsoever and earns his livelihood through
broking. His wife and one of his children are total-
ly feeble-minded. I propose lifting the fee entire-
ly.
- Enclosure III 3. Petition of Heium Weichsel of Rimbach. ...paid
only 1/4 of last year's protection fee, but had to
pay off the entire sum. He owns nothing but a small
house for which he owes 300 fl.; he earns his liveli-
hood by selling goods which he, however, bought on
credit; beside his family, he still has an old
-father-in-law to support. May the protection fee for
these reasons be reduced to 1/4.
- Enclosure IV 4. Petition of Isaac Zacharias. He owns a small
house for which he owes 300 fl., so that the same no
longer has any value. His wife is paralyzed. A re-
duction to 1/4 would be my recommendation.
- Enclosure V 5. Petition of Isaac Weichsel. This man is 64 years
old, seriously blind from a cataract and unable to
support his family. It would be humane to exempt him
from paying the protection fee entirely. The same
holds for:

- Enclosure VI 6. Petition of Bender Oberndorf. He is...70 years old, one arm is paralyzed.
- Enclosure VII 7. Petition of Gumbrich Oppenheimer. He owns some capital. Nevertheless, since he is 70 years of age, his petition deserves some consideration.
- Enclosure VIII 8. Petition of Löw Oppenheimer. He owns a house for which he is still in debt and has a large family to support. I believe that under these circumstances the protection fee can be reduced to one half.

II. Reichenbach

.....
.....

September 10, 1823

PAGES A24 through A32 LIST JEWISH RESIDENCE
FOR THE YEARS 1820-1885.

Jewish House Owners

Compiled according to the Fire Cadasters and Register of Real Property for Rimbach. The Figures in Parentheses are the House Numbers of the Years 1820/1842/1885.

Hauptstraße 5 (104/142/190)	1846	Ohlenschläger, Philipp
	1856	Oppenheimer, Joseph
	1909	Oppenheimer, Hermann
	1913	David, David - Johanna geb. Oppenheimer
	1927	Rhein. Kreditbank, Mannheim
	1933	Oppenheimer, Cecilie
	1940	Gemeinde Rimbach
Hauptstraße 6 (56a/81/108)	1820	Trautmann, Gerichtsschultheis
	1828	Oppenheimer, Suskind
	1840	Demuth, Zacharias
	1871	Demuth, Zacharias I.
	1879	Bangert, Valentin
Hauptstraße 8 (57/82/109)	1881	Trautmann, Jakob III.
	1910	Hamburger, Rudolph u. Moritz
	1937	Schmitt, Peter
Hauptstraße 10 (58/83/110)	1830	Schenk, Georg Philipp
	1832	Zacharias, Isaak
	1860	Joseph, Hermann
	1880	Joseph, Hermann Ww.
	1884	Schäfer, Joseph III.
Hauptstraße (101/138/186)	1835	Kärmer, Leonhard
	1839	Oppenheimer, Suskind
	1870	Oppenheimer, Benzion
	1877	Oppenheimer, Suskind Ww.
	1891	Westheimer, Moses
	1903	Weichsel, Gustav Lbb
	1927	Weichsel, Hugo
	1937	Pinkbeiner, Elisabeth ^{maiden name} geb. Berg

Hauptstraße 16a (63/91/118)	1820	Sternheimer, Mannes
	1823	Weichsel, Heyum
	1849	Oppenheimer, Salomon
Hauptstraße 16	1820	Mader, Michael w.
	1828	Oppenheimer, Salomon
	1888	Oppenheimer, Heyum I.
	1894	Oppenheimer, Babette
	1899	Recht, Adam
Hauptstraße 15 (100/137/185)	1820	Westheimer, Löser
	1841	Westheimer, Isaak
	1870	Westheimer, Moses
	1913	Westheimer, Jakob
	1939	Weber, Kath. Charlotte
Hauptstraße 17 (99/136/184)	1820	Trautmann, Peter
	1847	Oberndorf, Simon
	1877	Weichsel, Isaak II.
	1917	Weichsel, Bernhard
	1941	Dölz w.
Hauptstraße 19 (98/135/183)	1820	Wetterhahn, Alexander
	1831	Wetterhahn, Wolf
	1850	Wetterhahn, Alexander III.
	1911	Wetterhahn, Leo
	1941	Hölle, Ludwig
Hauptstraße 21 b (97/134/182)	1820	Breidenbach, Wendel
	1839	Oppenheimer, Heyum
	1852	Breidenbach, Alexander
	1852	Geist, Nikolaus III.
Backgasse 3 (61/87/114)	1835	Lörr, Johann
	1842	Kaufmann, Joseph
	1890	Kaufmann, Zerline u. Hannchen
	1914	Isr. Religionsgemeinde
	1916	Schmitt, Wilhelm II.

Brunnengasse 1 (55/79/106)	1820	Getrost, Heinrich
	1823	Oppenheimer, Löb
	1854	Oppenheimer, Mayer
	1871	Hallstein, Philipp
	1874	Seip, Georg
Brunnengasse 3 (54/78/105)	1820	Dörr, Heinrich
	1840	Kaufmann, Löser
	1871	Kaufmann, Samuel
	1906	Kaufmann, Ludwig
	1938	Bickel, Georg Michael
Brunnengasse 4 (45-46/59/82)	1834	Leininger, Philipp
	1840	Demuth, Ascher
	1899	Berg, E.J
Brunnengasse 5 (100/77/104)	1871	Blatt, Philipp II.
	1874	Oberndorf, Lazarus II.
	1899	Bickel, Adam III.
Brunnengasse 6 (47/60/83)	1820	Judenschaft
	1835	Weichsel, David
	1871	Weichsel, Isaak I.
	1903	-eichsel, Moses
	1909	Weichsel, Abraham gen. Alfred
Brunnengasse 8 (48/61/84)	1939	Schuster, Philipp IV.
	1730	Mosche
		Zaduk und Löw
		Allert, Valentin
	1820	Allert, Nikolaus
	1826	Oppenheimer, Simeon
	1851	Oppenheimer, Zacharias
	1877	Oppenheimer, Meyer
	1912	Oppenheimer, Isidor
	1935	Schmitt, Georg XV.

Brunnengasse 11 (-/75/101)	1891 Michel, Georg 1897 Breidenbach, Lazarus II. 1909 Breidenbach, Ludwig 1916 Breidenbach, Laz. II. Ww. 1922 Breidenbach, Berta 1934 Schuster Adam
Brunnengasse 15 (149/73/99)	ca. 1842 Jakob, Peter III. 1844 Marx, Lsb 1882 Marx, Moses 1921 Marx, Berthold 1951 Marks, Alfred Julius u. Hella Margot 1955 Kienzle, Otto
Brunnengasse 17 (169/72/98)	187 Leininger, Philipp 1842 Breidenbach, Lazarus 1881 Breidenbach, Feidel 1902 Getrost, Adam
Waldstraße 4 (20/26/39)	1831 Fuhr, Wilhelm Georg 1836 Wetterhahn, Lemle 1856 Jakob, Georg Adam II.
Waldstraße 12 (24/30/42)	1820 Oberndörfer, Löser Heyum 1838 Oberndorf, Lazarus 1844 Oberndorf, Heyum 1866 Oberndorf, Ansel 1910 Reichert, Philipp II.
Waldstraße 14 (25/31/43)	1820 Bauder, Georg Adam 1836 Oberndorf, Nordche 1860 Welp, Johannes
Waldstraße 16 (23/32/44)	1830 Rörr, Jakob 1836 Breidenbach, Lazarus Ehefrau 1842 Leininger, Philipp Ww. 1863 Diehn, Peter 1897 Pa. Kaufmann, Mannheim 1904 Diehn, Georg

Waldstraße 22 (29/35/47)	1830 Maurer, Johannes jun. 1854 Wetterhahn, Wolf ca. 1870 Dörzan, Heinrich
Holzberg 4 (-/190/49)	1864 Jakob, Philipp 1872 Wetterhahn, Wolf 1877 Hartmann, Michael IV.
Holzberg 5 (-/49/63)	1844 Dingeldein, Georg 1854 Oppenheimer, Suskind I. 1859 Horn, Maria
Holzberg 6 (-/38/50)	1882 Schmidt, Johannes IV. 1908 Mayer, Moses aus Öhringen 1910 Beer, Max
Fahrenbacher Straße 4 (129/171/224)	1849 Helfrich, Bernhard 1853 Mayer, Werdche Moses 1870 Mayer, Hayun 1949 Schmidt, Jakob
Fahrenbacher Straße 6 (130/172/225)	1820 Blatt, Peter und Spilger Leonhard 1842 Hamburger, Benjamin 1866 Hamburger, Jakob 1910 Hamburger, Ludolph 1958 Kösel,
<i>Spilger, Heinrich Horn, Heinrich Horn, Heinrich</i> Fahrenbacher Straße 11 (14/21/32)	1868 Spilger, Georg Adam III. 1870 Oppenheimer, Hayun II. 1902 Aschenbrand, David 1953 Blatt, Jakob II.
Bismarckstraße 1(u.3) (128/170/222-223)	1851 Schäfer, Karl 1853 Wetterhahn, Lemle 1866 Wetterhahn, Alexander 1876 Bickel, Jakob und Rettig, Georg II

Bismarckstraße 7 (a) (126/168/220)	1820 Weichsel, Isaak 1830 Mayer, Mardochai Moses 1853 Weichsel, Lazarus 1882 Weichsel, Gustav LÖb 1903 Schäfer, Adam
Bismarckstraße 7 (b) (127/169/221)	1820 Oppenheimer, Gumbrich 1830 Weichsel, Isaak w. 1842 Weichsel, Lazarus 1882 Weichsel, Gustav LÖb 1903 Schäfer, Adam
Bismarckstraße 10 (106/145/196)	1758 Heyum 1820 Zacharias, Iserte 1840 Zacharias, Israel 1861 Zacharias, Hirsch 1881 Weichsel, Malchen 1927 Hallstein, Georg V.
Bismarckstraße 11 (124/166/218)	1820 Kirchenrat Jagenstecher 1821 Kahn, Mayer 1840 Goldtschmidt, Samuel 1866 Schütz, Niklaus
Bismarckstraße 16 (108/147/199)	1820 Hirtenhaus (Gemeinde) 1838 Weichsel, Manasses X 1861 Zacharias, Hirsch 1896 Diehm, Peter
Schloßgasse 1 (65/188/149)	1820 Kaufmann, Peidel 1840 Geist, Jakob
Schloßgasse 4 (68/95/122)	1820 Kahn, Mayer 1821 Kahn, LÖb 1862 Altendorf, Georg Philipp II.

Schloßgasse 6 (64/96/123)	1847 Trautmann, Peter II 1854 Oppenheimer, Suskind II 1861 Oppenheimer, Heyum 1888 Oppenheimer, Suskind II 1893 Oppenheimer, Karoline 1935 Platzer, Karl
Schloßgasse 7 (81/113/146)	1820 Allert, Friedrich u. Kettig, Gottfried 1830 David, Abraham 1869 David, Hayum und Gustel 1879 Hübner, Adam
Schloßgasse 10 (70/97/124)	1868 Altendorf, Johann II. 1874 Breidenbach, Isaak 1902 Kessler, Peter II.
Schloßgasse 14 (-/212/126)	1874 Schmidt, Jakob III. 1879 Weichsel, Moses 1881 Weichsel, Moses Ehefrau 1895 Pfeifer, Jakob
Schloßgasse 16 (-/210/127)	1882 Bangert, Bernhard ow., Münschbach 1886 Breidenbach, Lazarus 1895 Spar- und Kreditverein Rimbach
Schloßgasse 24 (Ecke Friedhofsweg) (145/102/130)	1838 Stein, Michael 1851 Weichsel, Heyum Kinder 1864 Oppenheimer, Suskind I 1866 Breidenbach, Herz 1922 Schuster, Philipp Ehefrau
Weizenwiesenweg 2 (77/105/137)	1820 Standesherrschaft 1836 Judenschaft, Synagoge 1939 Gemeinde Rimbach
Weizenwiesenweg 3 (78/107/140)	1820 Ohlenschläger, Leonhard 1835 Schwab, Adolf 1860 Eckert, Adam II. u. Getrost, Georg Philipp

Heinzenwiesenweg 15 (79/111/141)	1840	Schäfer, Georg
	1847	Oppenheimer, Salomon
	1856	Oppenheimer, Heyun
	1892	Baltz, Michael
Brehmergartenweg 5 (94/131/179)	1820	Eckert, Johannes w.
	1823	Kahn, Mardochai
	1864	Kahn, Isaak
	1900	Nettig, Michael und Wecht, Jakob
Brehmergartenweg/ Ecke Gymnasiumstraße (60/151/175)	1867	Geist, Adam II.
	1870	Weichsel, Isaak III.
	1919	Weichsel, Max
	1936	Öhlenschläger, Wilhelm
Gymnasiumstraße 11 (60/151/206)	1835	Schullehrer Liebenstreit
	1847	Oppenheimer, Zacharias I.
	1872	Wemuth, Zacharias II.
	1889	Wetterhahn, Samuel
	1928	Flaut, Stella
	1932	Gemeinde Rimbach
Gymnasiumstraße 12 (110/149/204)	1844	Öhlenschläger, Peter
	1880	Kaufmann, Isaak
	1911	Kaufmann, Moritz
	1912	Schuster, Martin
Staatsstraße 7 (173/124/172)	1842	Öhlenschläger, Valentin
	1854	Kahn, Mordche
	1860	Öhlenschläger, Philipp
	1876	Mayer, Moses
	1892	Mayer, Max
	1938	Rettig, Leonhard
Staatsstraße 16 (-/204/162)	1842	Geist, Adam
	1874	Weichsel, Löb
	1919	Weichsel, David
	1942	Jakob, Karl

Staatsstraße 20 (147/127/167)	1831	Judenbadehaus
	1937	Schaab, Niklaus
Staatsstraße 47 (-/-/166 6/10)	1911	Kaufmann, Moritz
	1937	Schmitt, Georg
Lagerhalle am Bahnhof (-/-/263)	1921	David, David
	1927	Brüder David, Reichelsheim
	1928	Fa. Westheimer, Moses
	1935	Landw. Bezugs- und Absatzgenossen- schaft
Bahnhofstraße 17 (-/-/165 8/10)	1910	Breidenbach, Mendel
	1919	Breidenbach, Jonas gen. Julius
	1936	Spar- und Kreditverein Rürth

Glossary

Glossary

ausgewandert (nach) : emigrated (to)

cadaster : a register, survey, or map of the extent, ownership, value, etc., of lands as a basis of taxation.

deportiert : deported

geb. : "geborene"; nee, indicates a married woman's maiden name.

gestorben : died .

lebt heute : is presently living

Physikus : physician

raffle privilege : the right to employ a form of lottery in the sale of property frequently used up to the beginning of the 19th century to prevent Jews and foreigners from acquiring property in the town common.

right of refusal : the legal right to refuse to sell a piece of property to an individual. This became illegal in the Grand Duchy of Hesse at the beginning of the 19th century.

rod : a square perch or pole (30 1/4 square yards)

Steuerkapital : tax revenue

verzoogen (nach) : moved (to)

witib : widow

dates are given : day - month - year

