



Our Family

by

Heinz and Thea Ruth Skyte, née Ephraim

The Jewish Community of Sugenheim



(photo: private)

A SHORT HISTORY OF SUGENHEIM

Sugenheim, origin of our Gutmann and Schloss families, is a small village on the southern edge of the Steigerwald in "Frankens gemuetlicher Ecke" (Franconia's Cosy Corner). It was the seat of government of Herrschaft Sugenheim Seckendorff, one of the 350 or so completely independent territories existing in Germany in the 16th and 17th centuries, after land had been divided further and further in the middle ages. These independent territories were ruled by territorial princes, ecclesiastical tenants-in-chief etc. or free knights. Some were small fiefs, consisting of just a castle and a few acres of land, but their rulers had no superior except the Emperor.

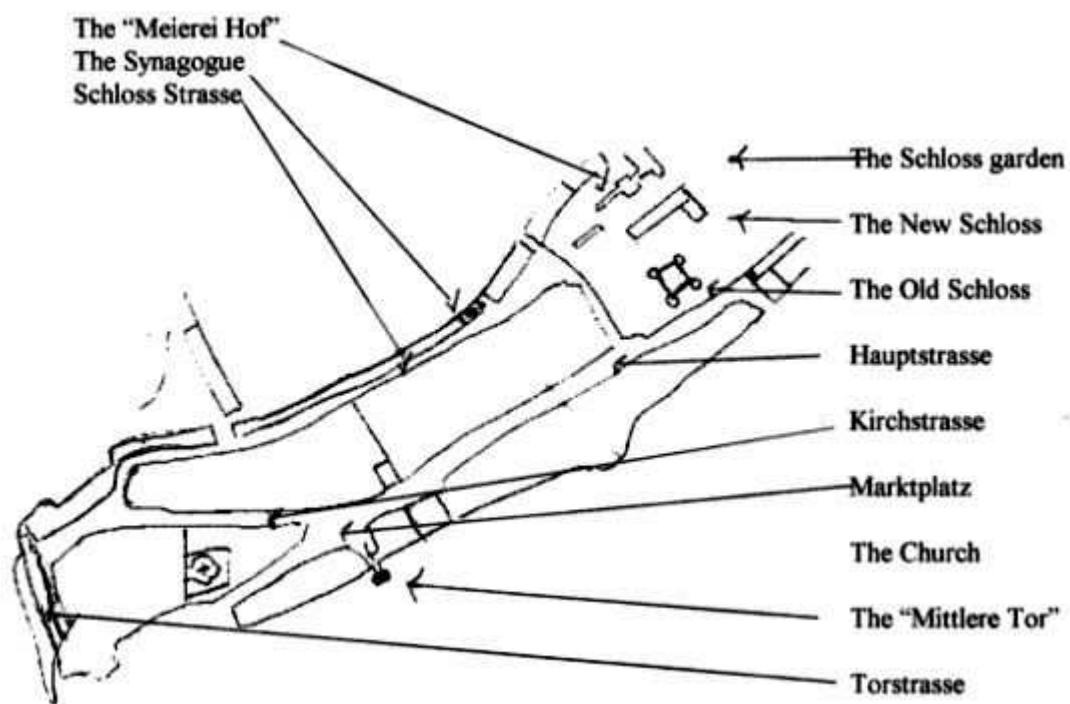
Herrschaft Sugenheim Seckendorff was such a territory. It had been given in 1500 by the Margraves of Brandenburg as fief to the family Seckendorff-Aberdar and remained a completely independent territory, loosely organised within the Franconian feudal system, until 1797. The ruling Seckendorff family lived in the old castle, standing on the main road from Ullstadt and Langenfeld at the en-

trance to the village. The castle had been rebuilt in 1525 after its destruction in the "Bauernkrieg" (Peasants' War). It is now a Doll's Museum. From 1797 territory Sugenheim was under Prussian sovereignty. As a result of the Napoleonic War peace treaty of Tilsit in 1807 Sugenheim, together with the principality Bayreuth came to France, until the principality finally became part of the Kingdom of Bavaria in 1810.

The "Neue Schloss" (New Palace) standing next to it was built in the 16th century, but in the middle of the 18th Century was altered and enlarged. Behind the Palaces is the "Schlossgarten" (Palace garden), a small park planted in the "English" style and a small lake. At one time it must have been very beautiful. In 1998, however, it looked very neglected and was in the process of being developed for building.

Immediately adjacent and belonging to the "Schloss" was a farm, the "Schaefererei" (sheep farm), until fairly recently locally still known as "Meierei Hof" (dairy farm yard). In 1812 this farm and the grazing rights in the park were leased to ancestor Simon Samuel Gutmann, Loeser Loew Herbst and Heyum Maentel Freimann, all descendants of Isaak, one of the first known Jews to settle in Sugenheim around the turn of the 17th century. (See the "Descendants of Isaac" and "The Gutmanns of Sugenheim").

Hauptstrasse (Main street) is a relatively wide street, leading from the palaces/castles to the Marktplatz (Market Place), a small square and the church. Many old interesting houses line the street. At one side of this square is still one of the former gates of the village, the "Mittlere Tor" (Middle Gate), the only remaining one of the former three.



Parallel to and behind Hauptstrasse is Schloss Strasse, a street of lovely old houses, colloquially even fairly recently still referred to as "Judengasse" (Jew's Lane). This street started to be developed in the "Graben hinter dem Fleck" (the ditch behind the village) in the second half of the 18th Century. One of the first buildings on this street was the former synagogue (now Schloss Strasse 35), built on land given by the Baron of Seckendorff in 1755. The building still stands but was completely altered in 1968 and is now a dwelling house.

THE JEWISH COMMUNITY OF SUGENHEIM

Various accounts have appeared in the past as to when Jews first settled in Sugenheim.

E.M. Fuchs in his 1909 "Juden in Mittelfranken" (Jews in Middle Franconia) states that Jews were first mentioned in 1717, when four families paid "Schutzgeld" (protection money).

In 1929, according to Max Freudenthal (1), an Isaac had lived in Sugenheim from 1613 to 1634.

Further research in the Nuremberg State Archives in 1998 into the history of the Jewish Community of Sugenheim and that of our Sugenheim forebears showed, that Jews lived there already at the end of the 16th century.

An Isaac had indeed lived in house 79 between 1613 to around 1635, but the house had already been occupied by the Jew Moses in 1591 and was bought in 1606 by Jew Mosche (2). This house stood on the Hauptstrasse opposite the Old Schloss near the Untere Tor (lower gate). The gate appears to have been demolished some time at the beginning of the 19th century. Some time before 1717 the house was bought by another Isaac. Whether there is any family connection between the two is not known.

The research also showed that at the beginning of the 18th century not one but, in fact, two Jews named Isaac lived in Sugenheim - Isaac Druetinger bought house 12 around 1669 (3). which was taken over by his sons Aaron and Simon in 1717.

Apart from the two Isaacs the Jew Joseph is recorded in 1627 and Jew Gutmann in 1669. In 1720 Jew Menck moved from Deutenheim to Sugenheim and was joined in 1730 by Caesar. Nothing is known about them. Gump, who died in 1769, had bought a house in Sugenheim some time prior to 1738.

By 1756 the Jewish Community of Sugenheim had increased to twelve families:

Isaac	(ancestor of the Schloss, Freimann, Hammelbacher, Hirschmann, Klein, Reichhold and Saemann families)
Jacob Callmann	(ancestor of Schoenfaerber family)
Meyer Jacob	(ancestor of Weissmann family)
Gump	
Loew	(ancestor of Freimann, Hammelbacher and Saemann families)
Loeser	(ancestor of Schloss and Reichhold families)
Berlein Callman	(ancestor of Gutmann and Kolb families)
Simon Goez	(ancestor of Klein family)
Nathan Laza- rus	

Nathan Salomon (son-in-law of Loeser)

Joseph

Hirsch (ancestor of Hirschmann and Klein families)

It also appears that the entire Sugenheim Jewish community was very closely related. Practically one half of all the Jews later living in Sugenheim were direct descendants of Isaac. Most of the other half were descendants of a Kallmann of Kaubenheim and also connected to Isaac Druetinger of Sugenheim. There was much intermarriage between the families, cousins marrying cousins etc.

SCHUTZGELD AND SPECIAL TAXES PAID BY JEWS

Apart from the usual annual Schutzgeld (protection money) Jews in the 17th century also had to pay for a "Fastnachthuhn" (Shrove Tuesday chicken), "Botengeld" (messenger fee), Frongeld (money in lieu of doing socage - compulsory labour), "Gaensegeld" (Goose money) "Martinsteuer" and "Neujahrgeld" (New Year money), a contribution for the local parson.

THE SUGENHEIM SYNAGOGUE

Sugenheim Jews apparently originally used the synagogue in nearby Ullstadt, but this had resulted in quarrels. As their numbers increased, permission was granted for the establishment of a prayer room in the private house of a member of the Sugenheim community. Permission for the engagement of a teacher/cantor was also given. The cramped condition in this room again led to disagreements. The Barons of Seckendorff were implored to give permission for the building of a synagogue in Sugenheim. On 16 May 1755 they gave some land at an annual ground rent of 4 Reichstalers. To raise money for the building of the synagogue amongst their fellow Jews in neighbouring territories, Josef Hirsch and Beerlein Jacob were given the necessary permission and granted travel documents by their Lordships. The ground rent also included the Schrankengeld (barrier money), for the erection and upkeep of an "Eruw", a wire construction across the streets. This, according to Jewish law, allowed Jews to carry articles on a Sabbath within the circumference of this construction.

THE CONSECRATION OF THE SYNAGOGUE

The new synagogue was consecrated on Saturday 7 August 1756. On leaving the old Prayer room Psalm 92 (giving thanks to the Lord) was sung and the chasan/teacher gave a small sermon, asking God for forgiveness for leaving the old premises. This was due to need because of the inaccessibility of the old room and not to haughtiness of the congregation. Psalm 3 was recited whilst the scrolls were taken from the Ark. With their Lordships' special permission the procession, accompanied by music and song, proceeded to the new synagogue through the courtyard of the Schloss, where a blessing for their Lordships was recited. Psalm 122 was sung outside the new building, followed by a further blessing of their Lordships and the first 23 verses of Psalm 118. At verse 26

the congregation moved into the synagogue. Psalm 48 was then recited. The Torah scrolls were carried three times around the synagogue and at verse 7 of Psalm 24 the Holy Ark was opened. The ceremony closed with another sermon by the Chasan based on the Book of Kings, chapter 8 verses 29, 36 and 51.

In the cellar of the building was the mikwa (ritual bath). The synagogue itself is described as having been 6.9m. long, 6m. wide and 3.5m. high. It had 42 men's seats. Seats for women were on the left of the men, separated by a wooden screen. The Holy Ark, 1.28m wide and 1.40m high, was of brown wood with bilateral twisted columns.

Due to its proximity to some barns the synagogue building was not destroyed by Nazis during "Kristallnacht", the "Night of the Broken Glass", 9th November 1938. It was altered in the 1960s and is now one of the dwelling houses in Schloss Strasse.

The community had no Rabbi of their own, but in the early 18th century had been allowed to consult the rabbis of Fuerth. In 1729 the rabbi of Mainbernheim was called upon to settle some internal communal issues. When Sugenheim Jews again requested the engagement of a Rabbi of their own in 1743, Baron von Seckendorff at first totally refused this. He considered it unnecessary "as in all circumstances he could decide to the rights or wrongs of their cases". Some time later, however, he stated that he would not object to a rabbi, providing the rabbi would only deal with the question of Jewish ceremonials and would not interfere in any other matters. Rabbi Jacob Beer Sulzbacher lived in Sugenheim towards the end of the 18th century. He died suddenly after four days illness on 4 January 1790, leaving a widow and four children (4). It is not known whether he served actually as Rabbi of the Sugenheim Community

THE COMMUNITY "KAHLSBUCH". (5)

In December 1756 Christoph Friedrich and Christoph Wolfgang Philipp, Barons von Seckendorff, issued the Community "Kahlsbuch" laying down very precise rules and regulations to be followed in the newly erected synagogue as well as in other communal matters. Attendance at services held every Monday and Thursday were ordered. Anybody not attending had to pay a fine to the community fund. For talking during services, quarrelling, pulling, pushing or hitting and various other "offences" fines were imposed either in money or varying quantities of wax, presumably used for lighting purposes, one half of these going to the Barons von Seckendorff and the other half to the Community fund. It also laid down the order in which members were to be "called up" at services, rules for the engagement, wages or possible dismissal of a cantor, the exact time to be spent daily by the various age groups of children on religious studies, rules regarding the powers of the community elders and treasurers, the reciting of loyal prayers for their rulers, according to a formula specially approved by them, and much more. It especially forbade Jews to engage in trade on Sun- or Holidays, to walk about in fancy dress with lights and torches at Purim or to engage in certain amusements during Simchat Thora. The cantor, "Chasan", officiated at services, but also served as teacher, "Shochet" (slaughterer) and "Schulklopper" (person calling out members of the congregation to attend services). He had also to provide accommodation for any Jewish travellers passing through the village.

"In order that no member can plead ignorance, the Elders shall have this book read immediately by the cantor to the congregation in the Synagogue, clearly and word for word, and then every year at Whitsuntide, so that its contents are observed precisely and without fail."

Families paid contributions towards community expenses which were fixed every three years according to assessments of their estimated assets. We learn how the twelve Jewish families living in the village were assessed in 1756:

Eyssig	(ancestor of Schloss, Freimann, Hammelbacher Hirschmann, Reichhold, and Saemann families)	2600 fl
Jacob Callmann	(ancestor of the Schoenfaerbers)	3000 fl
Meyer Jacob		1800 fl
Gump		900 fl
Loew	(ancestor of Freimann, Hammelbacher and Saemanns)	1100 fl
Lassar	(ancestor of the Schloss family)	600 fl
Beerlein Callman	(ancestor of the Gutmanns and Kolbs)	900 fl
Simon Goez		200 fl
Nathan Lazarus		400 fl
Nathan Salomon		100 fl
Joseph		150 fl
Hirsch (ancestor of Hirschmanns)		350 fl

Between 1762 and 1792 the small community increased further from twelve to twenty-two families and seemed to have prospered during the 18th and beginning of the 19th centuries. Members engaged in trade, but also in agriculture and livestock.

The cancellation of the "Synagogenordnung fuer Mittelfranken" (Regulations for synagogues in Middle Franconia) meant a financial loss for the Sugenheim synagogue. The following decisions regarding the raising of necessary funds were therefore taken by the community on 25 December 1830.

Members had to pay the following amounts:

- 1) For saying of blessings, each time for one month, everyone has to pay at the start 36 Kr.
- 2) Calling up to start with the oldest family member down to the youngest, to include also unmarried ones after their Barmitzah.
- 3) For the honour of being "called up" each one to pay 1 Kr.

4) Married men to have priority on Sabbath mornings, and also on mornings during Pass-over week, Succoth, New Year and the Day of Atonement. They also have priority in the evening of the latter. On all other days unmarried members to have the same rights as married men.

5) As there was no rabbi and the president had waived the honour of "calling up", this function was to rotate, a payment to be made for this 30 Kr.

On an engagement to be paid 1 fl. This also applied to fiancés from outside Sugenheim, who were "called up".

6) For a "Gevatterschaft" (6) or for accompanying the bride and groom to and from the canopy at weddings 30 Kr.

7) For blessings of women after childbirth 15 Kr.

8) At confirmations the boy and the father or mother to pay 15 Kr.

JEWISH EDUCATION

The "Kahlsbuch" (Community Rules) of 1756 also laid down that the duties of the Cantor included religious instructions of the children and the length of time each child had daily to spend at lessons:

boys aged thirteen years and girls aged eleven had to attend for 1 hour
younger children for 1/2 hour
small children for 1/4 hour

Around the end of the 18th century and beginning of the 19th century Simon Loew Aub was employed as schoolteacher. He was unable to produce a Schutzbrief as he, "as a schoolteacher, had not previously been required to have one" (7). Simon Loew Aub was married with six children. After his death in the late 1820s Jacob Kannreuther was engaged to serve the Community as cantor and schoolteacher.

THE JEWISH ELEMENTARY SCHOOL

Jewish children had attended the village school. During 1829 there were negotiations to establish a Jewish Elementary School in Sugenheim and amalgamate the religious and elementary schools. All heads of Jewish families were required to state their willingness to allow their children, who had up to that time attended the Christian Elementary School, to attend the new school in future in order to learn to read, write and reckon in the German language, as they had done in the Christian School. The school fee at that time was 45 Kreuzer per child. There was also a "Sabbath Schule" twice weekly for one hour each on Saturdays and Sundays. A contract of agreement of amalgamation of religious and elementary school between the Jewish Community and the Religious teacher Jakob Kannreuther was signed by all the family heads of the Jewish Community on 23 September 1829, showing further increase in the Jewish population of Sugenheim to 27 families:

Signatures in German script:

Simon Gutmann	Hirsch Joseph Saemann	David Saemann
Loeser Schloss	Hirsch Schloss	Hayum Freymann
Jacob Loeb Weissmann	Isaak Wolf Brader	
Simon Is. Schoenfaerber	Joseph Hirsch Winter	
Kalman Gutmann	Isaak Klein	
Isaak Joseph Reichhold		

Signatures In Hebrew script:

Goez Klein	Jacob Klein	Izig Mackel
Kallmann Schoenfaerber	Abraham Kolb	
Behla Hammelbacher	Marjam Reichhold	
Roessel Saemann	Emanuel Scheidling	
Meier Hirschmann		

Simon Gutmann signed for Moses Herold and Lazarus Stark and

Loeb Hirschmann and Elkala Winter signed with OOO, Jews not using crosses.

The final amalgamation documents were signed in November 1829 by great-great-grandfather Simon Samuel Gutmann, "Parnass" (president/Elder) of the Sugenheim Jewish community, Hayum Freimann and great-great-grandfather Loeser Schloss, who were Pflieger (trustees, treasurers). Jacob Kannreuther, the cantor and religious teacher now also became teacher of the Jewish elementary school (8).

The school was supervised by an official School Inspection Board, and any new appointments required the agreement of the Bavarian government. When Jacob Kannreuther retired and Mendel Moses Weissmann of Wassertruedingen was engaged as the new cantor and Jewish teacher in 1865, he was not immediately accepted as elementary school teacher, as he had not passed the necessary examinations and still had a further two years to study.

Twice weekly Weissmann also had to give religious instructions in nearby Ullstadt, the community there having dwindled. He celebrated his silver jubilee as chasan and teacher in February 1890, when the congregation voted 200 Marks towards a presentation to him.

In 1899 Weissmann was succeeded by Heinemann Edelstein of Poppenlauer, who also served as slaughterer. Edelstein and his wife Jeanette née Kahn still lived in Sugenheim in 1933. They must have eventually moved and became victims of the Holocaust.

School fees for the weekday school amounted 75 pf a quarter, 3 M. annually

Sunday school fees were 35 pf. a quarter or 1,37 M. annually.

SCHOOL STATISTICS 10.7.1899

Number of Pupils

Year	Weekdays	Sundays
1888/89	17	1
1889/90	18	3
1890/91	21	4
1891/92	19	2
1892/93	18	4
1893/94	15	3
1894/95	16	3
1895/96	16	5
1896/97	19	4
1897/98	17	2

As the Jewish population of the village declined more and more during the beginning of the 20th century the Sugenheim Jewish elementary school finally closed in 1924. In 1937 an agreement was signed with Burghaslach, for their teacher Hammelburger to give weekly religious instructions to Jewish children in Sugenheim.

THE JEWISH CEMETERY IN ULLSTADT

The Jewish Cemetery in Ullstadt is situated on a slope at the edge of a wood on the outskirts of the village of Ullstadt, some 3 km. from Sugenheim and goes back to about 1627. It served as the last resting place not only for the Jews of Ullstadt and Sugenheim, but also the Jewish Communities of Burgamstadt, Schnodsenbach, Kaubenheim, Aub (1665-1695), Dottenheim (till 1933), Schornweissach (till 1933), Neustadt an der Aisch, Scheinfeld, as well as those of Pahres and Di-especk, the latter two establishing their own cemetery in 1811. In 1838 some further areas of the adjoining common woodland was purchased for the enlargement of the cemetery. Many members of the Gutmann and Schloss families, ancestors of our Scheidt/Skyte families are buried there. Some repair and restoration of foundations of gravestones, to prevent them from falling over has taken place in recent years.

NEUJAHRSGELD

It was usual for many Jewish communities to have to pay "Neujahrs-geld", a New Year's contribution, to the local parson. In his book "Juden in Mittelfranken" (Jews in Middle Franconia) E.M. Fuchs reports, that in 1909 the 30 Sugenheim families had paid 6 fl "Neujahrs-geld" to the parson for some 80 years.

CARE OF THE SICK OF THE COMMUNITY.

The community took care of sick members of its congregation. An agreement for all members of the congregation to participate in a rota system of "watching" its severely ill members during the night was drawn up in 1859. Detailed lists for this duty and service with names of patients and "watchers" right up to November 1938 are still in existence (9). The house next to the synagogue was left to the community by the owner, who had been cared for by the community until his death.

THE DISTRICT RABBINATE

The Sugenheim community had belonged to the district Rabbinate of Welbhausen but on 28 July 1879 Sugenheim joined the District Rabbinate of Fuerth. The agreement was signed by Dr Neuburger for Fuerth and G.L. and G.H. Schloss for the Sugenheim community.

CONNECTING SUGENHEIM

After the arrival of the railway, Sugenheim was situated between the lines Nuremberg-Wurzburg and Munich-Wurzburg, and had an inadequate once daily mail coach linking it with the stations Markt Bibart and Uffenheim. When Sugenheim was unable to provide suitable premises for a post office and its official, Hermann Kolb, a Jewish horse dealer, built a special house with accommodation for a post office employee in the grounds of his own newly acquired house in Hauptstrasse. Plans were provided by the postal authorities. A larger mail coach could now connect the village and stations twice daily in both directions (10).

THE DECLINE OF THE JEWISH COMMUNITY

The effect of the "Emanzipationsedikt" of 1861, which allowed Jews to settle anywhere in Bavaria and thereby causing a movement into towns, was felt here as in all other Bavarian villages. At a meeting held on 10th December 1871 the community expressed their fears, that with the restrictions lifted, there was the possibility that many of the most prosperous members of the community might move away. This would leave fewer members in Sugenheim, thereby causing an increase of contributions towards the upkeep of the communal services for those remaining. A further meeting held on 18 February 1872 decided the following:

- 1) Every member who moves away, has to pay 1/2% of his estimated assets to the community fund.

2) Every young man who marries in Sugenheim has to pay 1/2% of the dowry of his bride to the community fund.

A stranger moving to Sugenheim has to pay 1/2% of his assets for settlement.

A widower on re-marriage to pay the same as a young bridegroom.

Community Fund accounts show receipts on occasion of marriages of members of the community including:

Gabriel Schloss fl. 60
Max Schloss fl. 120
Gabriel Gutmann fl. 75 (7.11.1888)

Payments into this fund are recorded as late as 1929/30.

ASSESSMENTS 1891

In 1891 there were still 30 Jewish families living in Sugenheim as can be seen from the following assessments of assets, which were agreed on 20 July 1891. The agreed assessments are personally signed by all members:

1. Widow Schloss	1,000
2. Jeanette Samuel	6,000
3. Sofie Friedmann	3,000
4. Esther Hammelbacher	6,000
5. Berlein Gutmann	2,000
6. Sal. Weissmann	11,000
7. Nathan Gutmann	11,000
8. Wolf Schoenfaerber	1,000
9. Amson Gutmann	40,000
10. Babette Schloss	10,000
11. Jos. D. Saemann	6,000
12. Isak Schoenfaerber	---
13. Philip Freimann	6,500
14. Gabriel Saemann	18,000
15. J.L. Klein	6,000
16. Em. Schloss	6,000
17. A. Walter	1,000

18. M. Hammelbacher	8,000
19. Kolb	18,000 = 17,000
20. Reichhold	9,000
21. G.M. Schloss	7,000
22. Jos. J. Saemann	15,000
23. Max Schloss	25,000
24. Max Freimann	10,000
25. David Saemann	8,000
26. Gabriel Gutmann	15,000 should be 14,000
27. Jakob Weissmann	9,500
28. Karl Schloss	6,500
29. B. Hammelbacher	7,500
30. B. Saemann	8,000

In 1933 the following families still lived in Sugenheim:

- Edelstein, Heinemann*, (teacher) and his wife
- Geiger, Hermann, his wife Ida née Klein and daughter Toni
- Gutmann, Gabriel and wife Lina née Saemann
- Hammelbacher, Samuel
- Hausmann, David and wife Rosa
- Saemann, Max, wife Johanna (Hansi) née Schoenwalter and children Kurt, Alfred and Martha
- Saemann, Louis*, wife Cilly* née Schloss and children Theo*, Max*, and Ilse
- Schloss, David, wife Anna née Hausmann and children, Marianne, Hermann and Ruth
- Schloss, Klara née Hausmann, widow of Hermann Schloss
- Schloss, Max, wife Bella née Finke and children Siegfried and Marie
- Schloss, Max*, mother Pauline, wife Bertha née Schwab*, daughter Frieda, and sister-in-law Paula*
- Schloss, Sigmund and wife
- Seelig, Bernhard and wife
- Stern, Rosa née Schloss* and mother Regine Schloss née Jochberger*
- Weissmann, Jacob and wife*

* the above were to become victims of the Holocaust

"JUDENGASSE"

Contrary to other accounts there does not appear to have been a separate "ghettolike" area in Sugenheim. Judengasse, now Schloss Strasse, but until fairly recently still referred to as "Juden-

gasse", only started to be developed in the "Graben hinter dem Flecken" (the ditch behind the village) in the second half of the 18th century, the synagogue, being the first building in the street. The great increase in the Jewish population of Sugenheim between the middle of the 18th and middle of the 19th centuries probably necessitated further houses to be built along the new street. Before that Jews had lived in various houses in Hauptstrasse and also in the street at the western end of the village and lived there continuously alongside their Christian neighbours well into the 20th century.

THE 1914-1918 WAR MEMORIAL

Near the entrance to the village stands the memorial to Sugenheim citizens killed in World War I.

Amongst the names are those of

- Albert and Louis Reichhold,
- Philipp Saemann and
- Hermann, Hugo and
- Dr. Julius Schloss.

SUGENHEIM RECORDS

Records relating to Sugenheim Matrikel and census returns etc. were found in the State Archives Nuremberg, others also in the Central Archives for the History of the Jewish People in Jerusalem and the Leo Baeck Institute in New York. On the whole, however, Birth, Marriage and Death records for Sugenheim appear to be very sparse and incomplete.

THE POPULATION OF SUGENHEIM

Year	No. Inhabitants	No. Jews
1717		4 families
1756		12 families
1792		22 families
1910	690	74
1925	630	56
1933	642	42
1935		30
1937		18
10.11.1938		15
17.12.1938		1 (Gabriel Gutmann)

12. 1.1939		0
------------	--	---

Footnotes

- (1) Die Verfassungsurkunde einer reichsritterlichen Judenschaft: Das Kahlsbuch von Sugenheim (Charter of the Constitution of a Jewish community of an Imperial Knight The Community book of Sugenheim)
- (2) Gerhard Rechter
- (3) do.
- (4) STN Herrschaft Sugenheim 126
- (5) Central Archives for the History of the Jewish People (CAHJP) Sugenheim N26/2 (for translation of document see **Appendix**)
- (6) "Gevatter", the man holding the baby during circumcision
- (7) STN
- (8) CAHJP Sugenheim N26/28
- (9) CAHJP
- (10) Leo Baeck Institute New York - Bernhard Kolb 1958 correspondence