



Our Family

by

Heinz and Thea Ruth Skyte, née Ephraim

THE JEWS OF CASTELL

It is not known when the first Jews came to Castell. It is possible that Brandenburg-Ansbach, being in need of money, had taken some Jews under their "protection" in Castell shortly after the end of the 30 year war (1618-1648). Jews were generally a source of income, having to pay "Schutzgeld" and various other special taxes.

When in 1684 an exchange of the Ansbach parts of Castell (together with parts of Wuestenfelden) against Castell estates near Uffenheim took place between the rulers of Castell and the Margrave of Brandenburg, Castell regained its property in the village and with it inherited the two former Brandenburg-Ansbach Jews Frommel and Marx and their families. No Jews had lived in the Castell part of the village.

The "*Schutzbrieife*" (Letters of Protection) for Abraham and Marx issued by the Margrave of Brandenburg in Ansbach in 1673 and 1680 have survived. (1) It is not known whether any of their forbears had already lived in the village prior to these dates or where they originated.

After the reunification of the village Castell both Jews on 31st March 1685 applied for Castell Schutz. (2) In their application they mention that both previously lived there under the protection of Ansbach.

Ew. Hochgraefl. Excellz Sollen wir zu endes unterschriebene Juden hiermit unterthaenigst anzusprechen nicht umbgehen

Was maßen nunmehr Zwischen Ew. Hochgraefl. Ezcellz und Jhro HochFuerstl. Dhl Zu Onoltzbach, unsern gewesenenen Gnaedigsten alten Herrn, wegen der Unterthanen eine ausBeuthe getroffen worden; Wie wir nun Ungezweiffelter Hoffnung leben, wir werden von E. HochGraefl. Ezcellz Unsern ietzigen Herrschaft und Gnaedigsten Graffen und Herrn, gleich wie Bey Jhro HochFuerstl. Dhl. auch mit Gnaedigen Augen angesehen werden. Wann dann Unterthaenigst zugedenken, ich auff die 19 Jahr allhier in Castell gehaußet und nicht allein viel mit Gnaedigster Herrschaft, sondern auch mit dero Unterthanen gehandelt und Gewandelt have, und mihr niemand mit Warheit nach zusagen weiß, daß ich wehre in einen und den andern, bey Gnaedigster Herrschaft verklagt oder Verunkluempft worden. Gelanget demnach an E. HochGraefl. Excellz Unser Unterthaenigstes Bitten, Gnaedigst zugeruhen, damit wir nich allein in E. HochGraefl. Excellz Schutz und Schirm gnaegigst auff und angenommen, sondern auch mir einem Schutzbrieff wie uns Vor diesen ertheilet worden moechten benadeted werden.

We the undersigned Jews shall not refrain to most humbly address Your noble Excellency.

As an exchange of subjects has now taken place between Your noble Excellency and his most serene Highness of Ansbach, our most noble former lord, we undoubtedly now live in the hope that we will be favourably looked upon by Your noble Excellency our present lord and most noble count and lord, as we have been by His most Serene Highness. Then also to consider most humbly that not only I have lived here in Castell for 19 years and have not only dealt with noble Lordship but also with his subjects and that nobody can honestly say that one or other has accused or blackened me before Your noble Lordship. Therefore our most humble plea to Your most noble Excellency shall suffice that we shall not only be accepted into Your noble Excellency's protection and shelter, but that we shall also be graciously given a *Schutzbrief* for this.

(Transcription and translation TRS)

Both their applications were granted on the payments of the usual "*Schutzgeld*", various other taxes, obligations, restrictions on trade, and on condition that no more than two Jews would at any time be granted "protection" in Castell.

As the name Frommel is a derivative of Abraham and Frommel further mentioning that he had lived in Castell for 19 years, it is believed Abraham and Frommel to be one and the same person. This may be further confirmed in later documents, where the names Abraham, Frommel and Fromle appear to be interchanged.

Apart from Frommel, Marx, Jacob Balin and their families, a few other Jews, possibly servants also lived in Castell at the end of the 17th and beginning of the 18th century. As servants they were unable to set up a household of their own and to marry.

At the beginning of the 18th century Jews were also expected to pay "*Neujahrs geld*" (New Year money) to the local clergyman. In 1715 Chaplain Dietz complained that the two then in Castell accepted Jews Schmul and Jacob Balin had to pay him annually 1 Thaler at the New Year, but had only done so once. After intervention by the authorities they paid up mentioning, however, that they considered this as a voluntary present and not a compulsory duty.

On top of this they were responsible for a number of "*Betteljuden*" (Jewish beggars), poor Jews, who did not enjoy "protection" of any particular authority and had to move from village to village, where their better-off co-religionists had to provide for them. The rulers of Castell laid down exactly how many such poor Jews had to be cared for by each of the settled Jews. Schmul, the less well-off of the two, had to provide for 18 of these, whereas Jacob was responsible for 26. For this purpose the authority issued "*Boletten*", some sort of vouchers, which had to be surrendered in exchange for board and lodging. This was mostly provided by the Christian population, and Schmul and Jacob then being responsible to pay the value of the vouchers.

A certain Jacob Koschmann (Goschmann) apparently originated in Castell, and after many years away, in 1735/36 made application to be granted "*Schutz*" in Castell to enable him to settle there and to marry. In Hamburg he had learned certain trades and would be able to supply the Schloss with their needs in tea and coffee freshly imported from Holland at favourable prices. Together with others this application was again refused for the reason that no more than two Jews would be allowed to reside there.

Around the 1750s several Jews were, however, admitted, so

1747 Fromle Schmul

1750 Selig Schmul

1755 Pfeifer Hirsch of Uehlfeld

1759 Nathan Loew, son of Jacob Balin

All Jews, however, left Castell and by 1763 Nathan Loew was the last Jew to live there. In that year he moved to Wiesenbronn, as the walk to the synagogue there, which Castell Jews attended and was some 3 km. away, had become too much for his elderly mother.

FROMMEL AND HIS FAMILY

ABRAHAM / FROMMEL

The 1673 Schutzbrief for Abraham, who is believed to be the same person as the one later variously known as Frommel, Abraham Frommel Judt etc., is the earliest to have survived.

SCHUTZBRIEF FOR ABRAHAM (3)

ISSUED BY THE MARGRAVE OF BRANDENBURG IN ANSBACH

3rd JANUARY 1673

Von Gottes gnaden, Wir Johann Friderich Marggraff zu Brandenburg. zu Magdeburg, in Preußen, Stettin, Pommern, der Caßuben und Wenden, auch in Schlesien, zu Croßen und Jaegersdorf, Herzog, Burggraf zu Nuernberg, Fuerst zu Halberstatt, Minden und Camin, Bekennen und thun kund oeffentlich mit diesem Brief, daß wir Abraham Juden, samt seinem Weib, unverheuratheten Kindern, auch ihren ungefaehrlichen Gesind, oder gebroedten Ehehalten uf sein unterthaenigst Bitten, dann auch aus bewegenden Ursachen, diese nachfolgende sondere Gnad, Freyheit und Sicherheit bewilliget und gegeben haben, dergestalt und also, daß Er neben seinen Angehoerigen zu Caßel Haußsaeßig wohnen moege, als Wir dann selbige in Unseren besonderen Schutz, Schirm und Verspruch genommen haben. Thun auch solches hiemit und mit Kraft diß Brief also, daß Wir ihme Abraham Juden und die Seinigen, gleich andern unsern Unterthanen, zu recht schuetzen und schirmen wollen, doch daß Er, sein Weib Kinder und Gesind von unsern Unterthanen, sie seyen Geist- oder Weltlich, keinern hoehern Gewinn oder Wucher nemen, noch nemen lassen, sollen oder wollen, weder durch sich noch jemand anders von seinetwegen, dann den gewoehnlichen Landlaeuffigen Zinß, alles bey Vermeidung der hier wider in Reichs Ordnungen gesezten, wie auch unserer sonderbaren Straff und Ungnad, sonsten aber moegen Sie derer Orten unsers Fuerstenthums Burggrafthums Nuernberg, Land und Gebiet, allerley redlich und erbare Handtirung Kauffmannschaft und Gewerb treiben, und gebrauchen, dagegen soll er Abraham Jud fuer sich und die seinige ihm angehoerige Personen, jaehrlich und jedes Jahr besonders Vier Gulden groschen, Quartaliter einen zu unserm Casten Amt allda reichen und geben, und darmit von dato diß anfahen und dann so lang Sie in unserm Schutz, Schirm, Gleit und Verspruch seyn und bleiben werden, mir Tuerken-Reichs-Land und andern Steuern, Reiß, Folg, Umgeld und dergleichen, wie andere unsere Unterthanen, unterworfen und Verpflicht, auch im hin- und widerreisen in unserm Fuerstenthum, Land und Gebiet von seinen Haab und Guetern, Zoll, Maut, und andere Aufsazung, gleich andern unsern Unterthanen, als Christen zu geben schuldning seyn, und hoeher nit geschaezet noch getrungen werden, biß auf unser widerruffen, und so lang es Uns gefaellig: Da Wir aber ihne und die Seinige in unserm Fuerstenthum, Land und Gebiet nit mehr haben, noch gedulden wollen, soll Uns diese unsere Freyheit gegen vorgedachten Abraham Juden, seinem Weib, unverheuraten Kindern und Ehehalten daran nicht hinderlich seyn, Gebieten darauf allen unseren Amtleuten, Verwaeltern, Caestnern, Voegten, Richtern, Schultheißen, Buergermeistern, Raethen und Gemeinden, auch allen unsern Verwandten, und angehoerigen Unterthanen, daß Jhr gedachten Abraham Juden, sein Weib, und die Jhrigen, an ihrem hin- und widerreisen bey gemeldter unserer Gnad, Sicherheit, Gleit, Schurz und Schirm bleiben laßet, derwegen fuer Euch selbst kein anders thut, noch fuernemet, noch auch jemand andern Zu thun und VorZunemen gestattet, sondern Sie sammtlich bey angezeigter unserer Gnad, Freyheit und Sicherheit, Gleit, Schurz und Schirm getreulich schuerzet und handhabet, alles getreulich und ohne Gefaehrde. Zu mehrerer Urkund, haben Wir diesen Schurz- und Freyheits Brief vielbemeldtem Abraham Juden mit un-

serem anhangenden Canzley Secret Insigel besigelt zustellen laßen. Geschehen und geben zu Onolzbach den dritten January, nach Christi unsers lieben Herrn und Seligmachers Geburt im SechZehn hundert, drey und Sibenzigsten Jahr.

Christian Friderich.....?

L.Eyselein./.

Christoph Arnold genannt.....?

Translation of Schutzbrief

By the grace of God, We Johann Friderich Margrave of Brandenburg, of Magdeburg, in Prussia, Stettin, Pomerania, of (the Caßuben and Wenden?) also in Silesia, in Krossen and Jaegersdorf, Duke, Burgrave of Nuremberg, Prince of Halberstadt, Minden and Camin, with this letter declare and acknowledge that on his most humble plea, also due to special circumstances, we have granted and given the following favour, freedom and security to the Jew Abraham, his wife and unmarried children as well as any necessary servants and dependant family members. In order that he and his family shall be able settle in Castell we have taken him and his family under our special protection and shelter and care. Also herewith and with force of this letter we will protect and shield Jew Abraham and his family the same as our other subjects, but that he, his wife, children and servants shall not take nor allow to be taken from our subjects, whether ecclesiastical or secular, any higher profit than the customary interest of the territory, engage in usury, against the laws of the country as well as Our specific punishment and displeasure. Apart from that they may carry on and use all honest and honourable transactions, business and trade in our principality, territory of the burgrave of Nuremberg, for which he, Jew Abraham, shall pay to Our office for himself and his family annually and every year four (florins/golden pennies??), one per quarter, starting from now and then as long as they are and will remain under Our protection, shelter and care, and be subjected to *Tuerken-Reichs-Land* and other taxes, to submit travel and other duties, the same as Our other subjects, and also be liable during his travels in and out of our principality, territory and area to pay duty, taxes and other expenses on his goods and chattels as Christians, and not be estimated or valued higher, until Our revocation and as long as it suits us: If we however do not want to tolerate him and his family any longer shall this our freedom for above Jew Abraham, his wife, unmarried children or dependant family members not stand in the way, and therefor order all Our officials, administrators, cashiers, bailiffs, judges, mayors, burgomasters, councillors and relevant communities, also all Our relatives and subjects to observe Our given favour, surety, safe-conduct, protection and shelter and to leave the above Jew Abraham, his wife, and his family to come and go, not to undertake or permit anybody else to do or undertake anything against this, but to faithfully protect and treat them according to Our given favour, surety, safe-conduct, protection and shelter.

In witness thereof we have had this Letter of Protection and Freedom sealed with Our attached Chancellery seal delivered to the above mentioned Jew Abraham.

It came to pass in Ansbach, the third January after the birth of Christ, our Lord and Saviour, in the year sixteen hundred and seventy three

(Transcription and translation Thea R. Skyte)

Frommel and his family had a house and farm in the centre of Castell. When in the 1680s Count Wolfgang Dietrich zu Castell-Castell wanted to relocate his residence from his castle on the

Schlossberg to the village Castell, the site of Frommel's house and part of his land, together with other land, was required for the new Schloss, built between 1686 and 1690. The rest of Frommel's land was later sold and became house No 16, its address in recent years being Breite Strasse 6. The house was demolished in 1977 and the ground is now the garden of house No 17. (4)

In exchange for his land (*Tausch mit Herrschaft*) "Abraham Frommel/Fromle Judt" was given house No 50.

Dieses Haus (Nr 50) ist aus gnd. Befehl dem Juden Fromle vor das Haus, so im(?) pag 6 befindlich, und gnd. Herrschaft an sich gebracht, zugeeignet

On the gracious orders of the gracious rulers has this house (No 50) been given to the Jew Fromle in exchange for the house entered in (?) § 6

House No 50 stood opposite the church its address later was Im Oberndorf 8. It was pulled down in 1964 and a modern house built on the site. (5)

Frommel appears to have been dealing fairly extensively in cattle and sheep and was a slaughterer, as is to be seen from various fines imposed on him for allegedly overstepping laid down restrictions. He had, for instance, been accused and fined for not observing a previous order, to report dutifully the total amount of meat he had slaughtered, in order that this could be taxed accordingly. On another occasion he was accused of and fined for having driven "no less than 52 head of cattle over an area forbidden to him". He was reprimanded and fined for having tended two head of cattle on a stubble-field on which the tithe still stood, one third of the fine going to the rulers, one third to the local authority and one third to the person, who had reported him. For getting his son to drive bullocks out on a Sunday afternoon and thereby not observing the Christian Sunday and a previous order, a fine was again imposed.

Apart from dealing in cattle and slaughtering Frommel appears also to had some financial dealings and, on at least one occasion, was entrusted to arrange a loan of 500 Reichstaler in his own name on behalf of the rulers of Grafschaft Castell, against the security of eleven pieces of silver ware of a service from the Schloss, which he deposited with a Wilhelm Rudolf Roeder of Hohenfeld. (6)

Frommel was married to Daygelein (many variations of spelling). They had twelve children, seven sons and five daughters. At the time of his death in 1710 most of them were already married and, according to the restrictions laid down for the settlement of Jews in Castell, then lived under the "protection" of various other surrounding territories:

Schmul Under "protection" of Castell in Castell.

David Under "protection" of Castell in Castell, though appears to have had to eventually move from there.

Schimmel Under the "protection" of Schwarzenberg in Krautostheim

Loew Under the "protection" of Brandenburg in Mainbernheim

Laemmlein Under the "protection" of Castell in Urspringen

Coppel Under the "protection" of Wurzburg in Grosslangheim

Seeligmann single

Koehle single

Naennle single

Three married daughters, whose names and places of abode are not known.

Long detailed records dated 5 July 1710 describe the settlement of inheritance, which also throws light on the Jewish life of the times.

The Jew Salomon of Prichsenstadt, a "friend" of the late Frommel and guardian to the three youngest still single children, and Jew Laemmlein from Wiesenbronn, a brother of and support for Daygelein, had appeared before the local chancellery to ask for permission to settle the affairs and inheritance of the family. Though at first it had been intended to appoint an official of the authority in order to safeguard any additional taxes which would have to be paid, it was accepted that the eldest son Schmul could be trusted to settle things according to his duty and conscience. The following was therefore agreed:

1) The house together with the acre of meadow and vegetable plot, which belonged to it to be valued at 200 fl. franc., belonged jointly to the seven sons. David, who had lived in his father's house and his brother Schimmel, who lived in Krautostheim would buy the house for the said 200 fl., providing Schimmel could get the necessary permission to do so and to settle in Castell. The proceeds would then be divided amongst the seven brothers in equal parts. The four brothers not living in Castell as well as young Seligmann, who was moving away with his guardians, would, however, have to pay additional taxes out of their share.

2) The widow Daygelein was apart from her clothes, a silver belt and her wedding ring, valued at between 4 and 5 Taler, not entitled to anything else but the 300 fl she had already received in money, silver, pewter, copper and other articles. 30 fl of this, which was due to the rulers in additional taxes, would be kept back by the heirs, and would be deducted from money still owed by the authorities for meat and other articles, which had been supplied by Frommel to the authority.

3) The two single daughters Koehle and Naennle, like their married sisters, should each get 200 Reichstaler, which the guardians undertook to collect from outstanding debts, less, however, of 40 Talers due in taxes. Like their sisters they were also each entitled to a simple bed, wedding arrangements and a wedding dress, though nothing had so far been arranged.

4) The single Seeligmann, on top of his share of the proceeds of the sale of the house, would, like his brothers, be entitled to 100 imperial fl. less 8 fl. due in taxes. The guardians also undertook to collect this money.

5) After allowing for all the above and the settlement of liabilities only 17 Reichstaler would remain of the total of Frommel's assets, which belonged jointly to his twelve children, who apart from Schmul, David, the brother in Urspringen (Urspringen also belonged to Grafenschaft Castell) and the three youngest, all lived outside the territory. Schmul thought that at least the wedding and wedding dress for the eldest single daughter, even if not for both,

would have to come out of this amount, which had been forgotten by the guardians. He undertook to talk to them about this. (7)

Frommel's widow Daygelein (Deichele) had after his death apparently moved to Fuerth to live there with one of her married daughters. This, however, does not appear to have worked out, as on 15 July 1711 she appealed to the Countess Renata of Castell to be accepted under the protection of Castell, as she was hoping to remarry.

"In her sorrow and loneliness she had hoped to spend the rest of her life at her daughter's in Fuerth. Against her will she had, however, been forced to alter her plans, due to the unwelcome behaviour and hard treatment, "which parents had to take from their children these days".

Hirsch Kuessel of Burg Ambach, whom Daygelein had hoped to marry, had on the same day himself also applied for "Schutz" in Castell. A few days later Coppel, one of Frommel's sons, who lived under the "protection" of Wurzburg in Grosslangheim had heard that his brother David, who had in 1710 applied and was granted the second place of "protection" in Castell, was hoping to sell half his house to the above Hirsch. Coppel himself made application to be given permission to do so and applied for the second "Schutzstelle" in Castell. He would then be able to undertake the slaughtering and could be of use to their Lordships of Castell which Hirsch, because of his age and bad reputation, would be unable to be. All these applications were, however, turned down. (8)

SCHMUL

Schmul, Frommel's eldest son, had applied for "Schutz" and got married in June 1705. On 15 July 1705 Frommel received the permission, providing Schmul would remain to live with his father, as in future no more than two Jews, the number received in the exchange with Brandenburg, would be allowed to settle in Castell. Schmul would not be allowed to buy a house of his own, a clause which appears to have been deleted from a subsequent Schutzbrief he received from Count Wolfgang Dietrich of Castell-Remlingen on 30 December 1707. (9) Like other "protected" Jews, he had to pay the usual "Schutzgeld" of 6fl, as well as all usual contributions and taxes. He was also subject to the normal soccage-service (historic compulsory labour).

The grant also laid down that after Frommel's death, only one of his sons would be allowed to remain under "protection" in Castell. Schmul must have moved from his father's house and set up a household of his own elsewhere in the village.

Translation Schutzbrief for Schmul

We Wolfgang Dietrich declare and acknowledge herewith how we have graciously granted and admitted Jew Schmuel, together with his wife and future children as well as any necessary servants and dependant family members that he shall live here amongst Us here in Castell ~~in the house of his father Jew Frommel, however that he shall not be permitted to buy himself in for as long as his father lives, nor to stay anywhere else in our territory but the house of his father~~ and shall be protected by our judges, officials and servants and have rights, for which he shall be satisfied to be treated by Us, Our chancelleries or wherever We direct him, like all Our other subjects, for which

1) He shall be loyal, obedient and honest, promote Our interests, warn against harm and, at all times, willingly observe Our commands and prohibitions, also be on the look out in the community and to either pay the same common taxes as any other fellow lodger or protected Jew or to pay these off.

2) To live honestly and peacefully with everybody, also with those who also enjoy protection, and always to behave peacefully according to our existing orders or those which may be given in future, and also

3) To refrain from all slander of God or provoke Christians at the peril of punishment by fines, body or life.

4) Not to dishonour the Christian Sun- or Holidays in any way.

5) Not to harbour any foreign Jews, especially those from such places, where infectious diseases reign, nor suspicious people or animals without the knowledge of Our administrator, also

6) Not to go to such places, where such illnesses rage, or where animals die to trade there or to bring these into the village.

7) Not to treat Our subjects dishonestly or to engage in usury, especially not to take more than 5 per 100 fl interest from them and if

8) Should any suspicious matters of any sort whatsoever come to hand to report this to Us or to the appointed official.

9) To provide at a reasonable cost whatever We need for Our Court in cattle, also to take at a reasonable price, whatever We may wish to dispose of in horses, cattle or other things either to take these himself or to sell these.

For such protection and care Our said Jew Schmuel shall pay starting from the time of the wedding for himself, his wife, any unmarried children living with him and needed servants annually six Franconian florins, i.e. 1½ Franconian florins per quarter, as well as to pay the contribution and assessments according to income and should any other fees be due to willingly pay these Hereupon we command Our judges, administrators, servants and subjects of Our country and territory of Castell, and wish that they leave the mentioned Jew Schmuel and his family as mentioned above correctly and unmolested in Our protection and care and that they be protected and cared for and treated righteously and fairly on Our behalf. This is Our earnest will and command.

In witness thereof we have graciously ordered to have this Letter of Protection prepared with our printed Chancellery seal.

It came to pass Castell, ~~the 15 July 1705~~ 30 December 1707

Schmul undertook the sale of the all sheep and wether skins for the government, which he sold to a tawer in Prichsenstadt.

All further applications by Jews to be accepted in Castell were turned down, some of them for the reason that according to old regulations no more than two Jews were to be tolerated in Castell.

On 15 December 1713 Schmul was even forbidden to accommodate his young brother Seeligmann for more than 8 days and on the following day was fined 5 fl. for doing so.

The total number of Schmul's children is not known but we know of three or possibly four of them:.

Fromel

Roeßle

Seelig

(Madel)

Schmul's wife died around 1740/1741.

In 1746 Schmul, now a widower for six years and under the "protection" of Castell for 40 years, applied for Schutz for his eldest son Fromel. (10) As he still had four children living at home and was getting old and poor, he was unable to carry on his household any longer. His children were coming of age and longing for a household of their own. Fromle was also in a position to marry happily and could live in his father's house until his, Schmul's death. He was informed that "protection" would be granted after the death of Jacob Balin, who had been granted Castell protection in 1712, then the second Jew to be allowed to live in Castell (See Jacob Balin). Jacob Balin died on 4 September 1746.

- FROMEL SCHMUL

After the death of Jacob Balin Fromel was now accepted as the second "protected" Jew in Castell. In his Schutzbrief dated 12 January 1747 it was specifically laid down that Fromle, his wife and any expected children could not establish a household of their own, but that he would have to reside in his father's house, until the death of the father. He had also to undertake to supply the rulers with all the cattle they required at reasonable cost, and to either buy himself or dispose of any cattle or horses the rulers no longer wanted. Fromel would also have to leave Castell without fail, should the rulers no longer wish to tolerate Jews in their family seat of Castell. His annual "Schutzgeld" amounted to 12 fl. The cost of preparation of the document was 3 Rthlr and ½ Rthlr had to be paid to the chancellery-clerk.

What happened to Fromel is not known. His "Schutzbrief" had stated that it was for six years. Did he move elsewhere? So far we have not found any further records relating to him.

- SEELIG SCHMUL

another son of Schmul and brother of the above Fromel was also accepted into "Schutz" in Castell and received his Schutzbrief on 22 July 1750. (11)

From 1790 records relating to his youngest son Loeb Seelig it would, however, appear that Seelig Schmul had actually lived under Castell Schutz in Wiesenbronn. Although in the 1790 documents the names Samuel Seelig and Seelig Samuel are variously interchanged, it is clear from the contents that they refer to Seelig Schmul, i.e. Seelig Samuel.

Seelig Schmul married around the 1750 and died about 1761 according to his son's Loeb Seelig application for Schutz in Wiesenbronn. (12)

There were at least two sons

Samuel Seelig, eldest son Seelig Schmul, lived under Schutz in Wiesenbronn, working as a butcher and in 1817 adopted the family name SELIGMANN (13)

Loeb Seelig. In August 1790 Loeb also applied for Schutz in Wiesenbronn. He mentions that his mother, Seelig's widow, had lived under Castell protection in Wiesenbronn for approximately 42 years, his father having died 19 years previously. The application, which appears to be personally signed by Loeb Seelig, was granted. He married Ottilia, eldest daughter of Loew of Nenzenheim, became a butcher in Wiesenbronn and adopted the family name WIESMANN. (14)

Seelig WIESMANN,

son of Loeb, in 1823 received his "Matrikel" and was also a butcher in Wiesenbronn. (15)

- ROESLE SCHMUL. In 1732 Roefle married her cousin Loew, son of her father's brother Laemlein, who was living under Schutz of Castell in Urspringen. (16)
- (MADEL SCHMUL) (17)

From a 1929 publication by Max Freudenthal:

Die Verfassungsurkunde einer ritterlichen Judenschaft -

Das Kahlsbuch von Sugenheim 1756

it is known that Berlein Kallmann, one of the ancestors of our Gutmann family of Sugenheim, around 1746/1747 married Madel Schmul of Castell. In 1756 Berlein and Madel presented a Torah scroll to the new Sugenheim synagogue. The parchment pages of this were stitched together by Madel with thread she had woven herself. This fact was recorded on the handle mounts of the scrolls. From this we assumed that Madel was also a daughter of Frommel's son Schmul, no other Schmul being recorded in Castell. So far there is no definite documentary proof that Madel is in fact a daughter of Schmul of Castell, though Freudenthal must surely have had some evidence at the time.

Madel must have died in Sugenheim around the 1780s, as Berlein Kallmann married his second wife Heinlein in 1785. (18) More research is required.

DAVID FROMMEL

a second son of Frommel was accepted into "Schutz" in Castell in 1710. For some time he had apparently been dealing fairly extensively in horses. After the death of his father he had bought Frommel's house, which he eventually sold in 1712 to Jacob Balin. (19) He left Castell, but it is not known where he moved.

SELIGMANN FROMMEL

Frommel's youngest son was still single at the time of his father's death in 1710. It is not known what happened to him or where he moved. In 1713 his brother Schmul was fined for having him staying with him over the permitted limit of eight days.

NOTE:

Albert Schuebel, an archivist working in the Castell archives around the middle of the 20th century, in his very slanted and anti-Semitic account in *"Die Juden zu Castell"* (The Jews of Castell) (20) also mentions two grandsons of Schmul, "Simon Seelig and his brother Nathan Loew".

- Simon Seelig may possibly have been another son of Schmul's son Seelig, who lived under Castell protection in Wiesenbronn.

- Nathan Loew, however, who was given "Schutz in Wiesenbronn in 1763, was a son of Jacob Balin (see Jacob Balin) and his second wife Kroenlein and a grandson of Samuel Balin of Segnitz and Nathan of "Carlintach" (Kairlindach?).

MARX AND HIS FAMILY

THE FAMILY OF MARX

Marx, the other Jew to live in Castell after the 1684 exchange of land, had received his Ansbach Schutzbrief in June 1680.

SCHUTZBRIEF FOR MARX (21)

ISSUED BY THE MARGRAVE OF BRANDENBURG IN ANSBACH

JUNE 1680

Von Gottes gnaden, Wir Johann Friderich Marggraff zu Brandenburg. zu Magdeburg, in Preußen, Stettin, Pommern, der Caßuben und Wenden, auch in Schlesien, zu Croßen und Jaegersdorf, Herzog, Burggraf zu Nuernberg, Fuerst zu Halberstatt, Minden und Camin, Bekennen und thun kunth oeffentlich mit diesem Brief, daß wir Marx Juden, samt seinem Weib, unverheurathen Kindern, auch Ihrem ungefaehrlichen Gesind, oder gebroedten Ehehalten uff sein unterthaenigst Bitten, dann auch aus Bewegenden ursachen, diese nachfolgende sondere Gnad, Freyheit und Sicherheit bewilliget und gegeben haben, dergestalt und alsßo, daß Er neben seinen Angehoerigen zu Castel Haußsaeßig oder Bestand weiß wohnen moege, als Wir dann selbige in Unseren besonderen Schuz, Schirm und Verspruch genommen haben, thun auch solches hiemit und in Craft diß Briefs, also, daß Wir ihme Marx Juden und die seinen, gleich andern unßern Unterthanen, zu recht schuezen und schirmen wollen, doch daß Er, sein Weib Kinder und Gesind von unßern Unterthanen, sie seyen Geist- oder Weltlich, keinern hoehern gewinn oder Wucher nehmen, noch nehmen laßen, sollen oder wollen, weder durch sich noch jemand anders von seinetwegen, dann den gewoehnlichen Landlaeußigen Zinß, alles bey Vermeidung der hiewider in Reichs Ordnungen gesezten, wie auch unßerer sonderbaren straff und ungnad, sonsten aber moegen Sie dero orten unßers Fuerstenthumbs Burggrafthums Nuernberg, Land und Gebiet, allerley redlich und erbare Handthirung Kauffmannschaft und Gewerb treiben, und gebrauchen; Dargegen soll er Marx Jud fuer sich und die seinige ihm angehoerige Personen, jaehrlich und jedes Jahrs besonders Vier Gulden groschen, Quartaliter einen zu unßerm Casten Ambt Kleinlangheim reichen und geben, und damit von dato diß anfahren und dann so lang Sie in unßerm Schuz, Schirm, Glait und Verspruch seyn und bleiben werden, mit Tuerken:Reichs:Land:und andern Steuern, Raiß, Volg, Umbgeld und dergleichen, wie andere unßerer Unterthanen, unterworfen und Verpflicht, auch im hin- und widerraißen in unßerm Fuerstenthumb, Land und Gebieth von seinen Haab und Guettern, Zoll, Maut, und andere ufsazung, gleich andern unßern Unterthanen, alß Christen zu geben schuldung seyn, und hoeher nicht geschaezt noch getrungen werden, biß auf unßer widerruffen, und so lang es Unß gefaellig; Da Wir aber Ihne und die Seinige in unßerm Fuerstenthumb, Land und Gebieth nit mehr haben, noch gedulten wollen, soll Unß diese unßere Freyheit gegen vorgedachten Marx Juden, sein Weib, unverheurathen Kindern und Ehehalten daran nicht hinterlich seyn, Gebiethen darauf allen Unßeren Ambtleuthen, Verwaelthern, Caestnern, Voegten, Richtern, Schultheißen, Burgermeistern, Raethen und Gemeinden, auch allen unßern Verwanthen, und angehoerigen Unterthanen, daß Jhr gedachten Marx Juden, sein Weib, und die Jhrigen, an ihrem hin- und widerraißen bey gemeldter Unßerer Gnad, Sicherheit, Glait, Schuz und Schirm bleiben laßet, derwegen fuer Euch selbst kein anders thut, noch fuernehmet, noch auch jemand andern Zu thun und vorzunehmen gestattet, sondern Sie samentlich bey angezeigter Unßerer Gnad, Freyheit und Sicherheit, Glait, Schuz und Schirm getreulich schuezet und handhabet, alles getreulich und ohne Gefehrde; Zu mehrerer Urkund, haben Wir diesen Schuz: und Freyheits Brief vielbemeltem Marx Juden mit Unßerem anhangenden Canzley Secret Jnnsiegel besiegelt zustellen laßen. Geben und geschehen Onoelzbach den andern Juny, nach Christi Unßers Lieben Herrn und Seeligmachers Geburth im Sechzehnhundert und achtzigsten Jahr.

Translation of Schutzbrief

By the grace of God, We Johann Friderich Margrave of Brandenburg, of Magdeburg, in Prussia, Stettin, Pomerania, of (the Caßuben and Wenden?) also in Silesia, in Krossen and Jaegersdorf,

Duke, Burgrave of Nuremberg, Prince of Halberstadt, Minden and Camin, with this letter declare and acknowledge that on his most humble pleas, also due to special circumstances, we have granted and given the following favour, freedom and security to the Jew Marx, together with his wife and unmarried children as well as any necessary servants and dependant family members. Also herewith and with force of this letter we will protect and shield Jew Marx and his family the same as our other subjects, but that he, his wife, children and servants shall not take nor allow to be taken from our subjects, whether ecclesiastical or secular, any higher profit than the customary interest of the territory, engage in usury, against the laws of the country as well as Our specific punishment and displeasure. Apart from that they may carry on and use all honest and honourable transactions, business and trade in our principality, territory of the burgrave of Nuremberg, for which he, Jew Marx, shall pay to Our office for himself and his family annually and every year four (florins/golden pennies??), one per quarter, starting from now and then as long as they are and will remain under Our protection, shelter and care, and be subjected to *Tuerken-Reichs-Land* and other taxes, to submit travel and other duties, the same as Our other subjects, and also be liable during his travels in and out of our principality, territory and area to pay duty, taxes and other expenses on his goods and chattels as Christians, and not be estimated or valued higher, until Our revocation and as long as it suits us: If we however do not want to tolerate him and his family any longer shall this our freedom for above Jew Marx, his wife, unmarried children or dependant family members not stand in the way, and therefor order all Our officials, administrators, cashiers, bailiffs, judges, mayors, burgomasters, councillors and relevant communities, also all Our relatives and subjects to observe Our given favour, surety, safe-conduct, protection and shelter and to leave the above Jew Marx, his wife, and his family to come and go, not to undertake or permit anybody else to do or undertake anything against this, but to faithfully protect and treat them according to Our given favour, surety, safe-conduct, protection and shelter.

In witness thereof we have had this Letter of Protection and Freedom sealed with Our attached Chancellery seal delivered to the above mentioned Jew Marx.

It came to pass in Ansbach, the other June after the birth of Christ, our Lord and Saviour, in the year sixteen hundred and eighty.

(Transcription and translation Thea R.Skyte)

Marx, together with Frommel, was subsequently given Schutz of Castell in 1685. (22)

Little is known about Marx or his family. We know of a daughter, Sprinz and Joseph his only son (23)

- SPRINZ, daughter of Marx, had been married to a Schwarzenberg protected Jew, but after the death of her husband had returned to her parents in Castell. Nothing further is known about her.
- JOSEPH. About 1695 Joseph applied to be given "Schutz" in Castell in place of his father, who was then already aged over 60 years and ailing. Joseph was therefore responsible for providing the livelihood for his parents and sister.

His request does not appear to have been granted at that time, as in 1735 he again applied to be given the necessary permission to enable him to rent a room and settle in Castell. He mentions that his parents as well as his grandparents had lived there for many years. His fa-

ther seemed to be dead and Joseph had lived with his mother and helped to support her. After her death he stayed for a while with Schmul, but this was no longer tolerated. The application was refused.

After repeated applications he was eventually accepted in nearby Wiesenbronn and received the necessary Schutzbrief dated 19th March 1736.

JACOB BALIN AND HIS FAMILY

THE FAMILY OF JACOB BALIN

After Frommel's death in 1710 his son David had bought half of his father's house and was given "Schutz" in Castell in September of that year. His brothers Schimmel and Coppel, as well as Hirsch of Ambach, who intended to marry Daygelein, his father Frommel's widow, tried to purchase the other half of the house, but all failed to get the necessary "protection" to enable them to settle in Castell. In each case the reason was that only a maximum of two Jews were allowed to live there.

For some reason David appeared to have been no longer welcome in Castell and on 20th June 1712, sold his half of the house to Jacob Balin, son of Samuel Balin of Segnitz, which however required the sale to be ratified by the Castell government.

Jacob Balin now applied to be accepted in Castell, giving 12 good reasons why this should be granted: (24)

- 1) not buying a house of a Christian
- 2) only buying one half of the house of a Jew
- 3) David would have to emigrate and leave the territory
- 4) should the two halves of the house at any time again become one, priority to buy this would remain with the present Christian owner of the other half.
- 5) it would be in the interest of the ruler because
- 6) he paid more for the part house than a Christian would have done
- 7) he would bring honest capital and a good business into the territory
- 8) he would be accountable for higher taxes and
- 9) would be of all possible service to the rulers not to mention that
- 10) on moving out his extra taxes would be higher than those of a Christian
- 11) in addition on emigration David would also have to pay the usual extra taxes

12) their Excellencies should consider that he would be willing to bring the whole dilapidated house again into a good state of repair and, in one word, would do everything in his power to please their lordships

His application was also turned down with the written remark on the application:

"NB. des hierin vermelden Judens gesuchte Schutzertheilung ist darumb recoupiert worden, weil David Jud sein noch habendes halbes Haus an einen Christen verkaufen solle, umb der Juden allhier gar los zu werden."

(The application for Schutz by the said Jew should be refused, as David should sell his half house to a Christian, so that one can get entirely rid of Jews here).

Although a second application by Jacob Balin was also turned down, he was eventually successful in buying David Frommel's half house and being accepted in Castell in July 1712. This time the Castell official wrote the remark:

"Pro Nota: Durch diessen Verkauf wird man nicht so wohl dess liederlichen Juden David los, alss dass man dargegen einen reich- und gesicherten Juden mit einem versicherten Tuch Handel neben obigen Handlohn und Nachsteuer zum Herrschaft. Interesse bekommt."

(Note: Through this sale one not only gets rid of the slovenly Jew David, but gets instead a rich and secure Jew with an assured trade in cloth and drapery who, apart from the income and additional taxes, would be of use to the territory).

So Schmul and Jacob Balin were now the two "*Schutzjuden*" tolerated in Castell. Apart from their annual "Schutzgeld" and special taxes for various things, they each also had to pay an annual New Year money of 1 Thaler to the court chaplain, as well as also each being responsible for a substantial number of poor Jews. They had also to pay many fines for so-called infringements of the restrictions imposed on them.

Jacob, however, did not set up the expected cloth business, but instead traded as a cattle dealer and slaughterer. His first wife died some time in the 1720s and in 1727 he married Kroenlein (Kraenlein, Grenlein), daughter of Nathan of "Carlintach". (25) This may probably be the present Kairlindach, a village north west of Erlangen.

Jacob Balin died on 4th September 1746. The inheritance was disputed and was heard according to Jewish custom by Rabbi Lazarus Philipp Halberstaetter of Mainbernheim, who attended hearings for 11 days. Long records of his will and of all his property including bedding and cooking utensils exist. After an extremely detailed inventory was made, most of it was then locked and sealed. A small box containing some papers and a small amount of money was also locked and sealed and the key deposited in the Chancellery. The amount in each of the barrels of wine in the cellar was calculated according to number of buckets each contained and the number of "fists and fingers" by which they had been emptied. These were also sealed as was the loft which contained oats. A ration of a certain quantity of this was given daily for the family's use. (26)

The final distribution of Balin's estate to the various members of the family does not appear to have been finally agreed until 1755, when all outstanding debts were finally settled. From this settlement we also learn details about Jacob Balin's family. There were three children of the first marriage:

- ELDEST DAUGHTER (later adopted the name Maria Theresia) In 1736 Jacob applied for Schutz for his eldest daughter and her fiancé and intended to buy the adjoining house for them. This application was again turned down, as still only two Jews should live under "Schutz" in Castell. It is not known where the couple settled.

After the death of her first husband, she was supposed to marry a Jew from Großlangheim. She, however, converted to Catholicism, adopted the name Maria Theresia and married Johann Georg Gernet of Geiselwind.

- IDEL (ITEL) was married to Loew of Geiselwind
- LEA around 1746 married Benjamin, son of Lazarus of Geiselwind.

The children of Jacob Balin's second marriage to Kroenlein Nathan

Haya (Keiala) born ca. 1731/32

Risla (Roeslein) born ca. 1734

Nathan Loew born ca. 1737

Heinlein (Henne) born ca. 1740

Simon born ca. 1741/42 died 1746 after death of father.

Birth years of the above children are estimated according to ages quoted after death of their father.

- HAYA (Keiala) may have been married twice. She may be the daughter who in 1755 was married in Sommerhausen. She later appears to have been married to either Izig Levy or Moses of Wiesenbronn.
- RISLA (Roeslein) was also married in Wiesenbronn to either Izig Levy or Moses. It is not known which of the sisters married whom.
- NATHAN LOEW was born around 1736 and was the only surviving son of Jacob Balin. Simon, the only other son, had according to a statement of his mother died aged 4½ years shortly after the death of his father in 1746.

Nathan Loew apparently received Schutz in Castell, possibly about 1759. He married at the beginning of 1763, a fact he mentions in an application of 10 May 1763. As the long difficult walk to the synagogue in Wiesenbronn, which was used by Castell Jews, was becoming impossible for his elderly mother, he applied for permission to sell his property in Castell, buy a Castell tenure in Wiesenbronn and remain under Castell Schutz there. The application was granted and a Schutzbrief issued on 15th June 1763. Nathan Loew's wife was a daughter of Aron Berlein of Uffenheim and sister of Moses Aron. (27)

Nathan Loew appears to have been the last Jew to have lived in Castell.

Kroenlein, mother of Nathan and widow of Jacob Balin, appears to have died around July/August 1763, very shortly after the move to Wiesenbronn. A settlement of her estate between Nathan Loew and his brothers-in-law Izig Levy and Moses, both of Wiesenbronn,

show that these were obviously the husbands of his sisters Haya (Keiala) and Rislā (Roeslein).

Izig Levy and Moses could possibly be the two brothers, Eisig Laemlein and Moses Laemlein who are recorded in Wiesenbronn and in 1817 adopted the family name ROSEN-BUSCH. (28)

Nathan Loew died in Wiesenbronn around 1783/84. The couple were childless. After his death his widow, then aged 44/45 years, became engaged to Berlein Loew of Wellhausen. (29)

- HENNE. In 1763 Henne (Heinlein), the youngest daughter of Jacob Balin and Kroenlein, was still single.

Footnotes

- (1) Copies of these were very kindly given to us by the archivist Jesko Graf zu Dohna.
- (2) FCKA D II 3, 112 (6) Albert Schuebel: Abhandlungen zur Geschichte der Juden in der Grafschaft Castell. Die Juden zu Castell. (Articles on the history of the Jews in Grafschaft Castell: The Jews of Castell.
- (3) FCKA UA M 58b.
- (4) Casteller Haeuserbuch: (History of Castell Houses): Description, owners, alterations to buildings and their use.
- (5) do.
- (6) FCKA XIIIc 9.
- (7) FCKA DII 3,112 (6).
- (8) do.
- (9) do.
- (10) do.
- (11) do.
- (12) FCKA DII 3, 83.
- (13) FCKA DII 3, 111.
- (14) do.
- (15) do.
- (16) Information Dr. Leonhard Scherg, Marktheidenfeld.
- (17) Max Freudenthal: Sugenheim- Die Verfassungsurkunde einer reichritterlichen Judenschaft - Das Kahlsbuch von Sugenheim - Nurnberg 1929. In this Freudenthal states that Berlein Calman and his wife Madel, daughter of Samuel of Castell presented a Thorah scroll to the new Sugenheim synagogue and that their names were inscribed on the holder). Further research is necessary.
- (18) A marriage contract between Berlein Calmann and his second wife Heinelein Samuel is in

records of Sugenheim-Seckendorff in State Archives in Nuremberg.

(19) FCKA DII 3,112 (6).

(20) do.

(21) FCKA UA M 58c.

(22) FCKA D II 3, 112, (6) Die Juden zu Castell (The Jews of Castell).

(23) do.

(24) do.

(25) do.

(26) do.

(27) FCKA DII 3, 84.

(28) FCKA DII 3, 111.

(29) FCKA DII 3, 83.