

But the documentation of the Torah [INAUDIBLE] which is the most valued possession of the Jewish people. For lease of this valued Torah, which are giving the text from The First Book of Moses, chapter 49:15, and The Second Book of Moses, as it was recorded earlier, found on the [INAUDIBLE].

What are we looking at?

OK, you're looking here at a prayer book from the High Holidays, which was from my parents and, obviously, grandparents and great-grandparents, dated 1856.

Would you like to turn the page to the next page you were looking at?

Mm-hmm.

And what are we seeing on this page?

I'm not going to recognize this.

Not a problem. Go ahead and tell us what it is, again.

OK, it says, prayers about the--

Sukkot.

--about Sukkot. Sukkot is-- what is Sukkot?

[INAUDIBLE].

Sukkot-- you know that, but if you say that here, who knows what Sukkot is.

I don't know.

Now, I know in German, LaubhÃ¼ttenfest.

Jewish Thanksgiving.

[LAUGHS] No. No, come on. Sukkot-- what's Sukkot in English?

It's called Sukkot.

In English?

Yes. People--

But in German, you say LaubhÃ¼ttenfest.

It's called Sukkot.

Sukkot, OK. And it's a book that was printed in 1856.

Wow! And this stayed in your family?

Yes, mm-hmm. That's one of them.

Shavuot.

Shavuot?

Yes, Shavuot.

Here? Wochenfest is Shavuot?

Right.

You know, I think you should talk, not me, because-- [LAUGHS] For each holiday is a separate machzor or prayer book, and this one here is for Shavuot, and also dated 1856. And in my family-- it's left in the family.

Very nice.

Schluss- und-- Schluss- und Freudenfest, what's that? Simchat Torah.

Simchat Torah, yeah, that's--

Oh, yeah, OK. This is the prayer-- am I too early? This is the prayer book for Simchat Torah, also dated 1856.

This is still the Simchat Torah--

Yeah, mm-hmm.

--prayer book.

Yes.

And we're looking at one of the-- at two of the pages in Hebrew. Was there Germany in it as well?

Not on this page, but on another page I saw some. Here-- I see here. [SPEAKING GERMAN] Here it is in German, translated here. Here is a translation in German.

Wow!

And also, they would have made their mark, where it was evident that [INAUDIBLE], which congregation it came from.

Uh-huh.

Do you know?

Huh?

Do you know which congregation-- people having this book?

Who did? [SPEAKING GERMAN] Heidenheim. It was edited-- this prayer book, all those prayer books were edited-- edited and translated by Heidenheim. But that's the name of a guy?

Can I have it for one second? Go ahead and tell us.

There was a town called Roedelheim. The print-- the publisher was called--

Oh, here it is now, I see.

--Lehrberger and Company, 1856. And on this side, you have the whole thing in Hebrew, Yiddish. Machzor, which means prayer book [SPEAKING HEBREW] Simchat Torah, there we go. And there it shows it is a German translation. And--

[INAUDIBLE] access to [INAUDIBLE] Ashkenazi.

That's right, [? Jude ?] Ashkenazi, German translation. And here is-- it was translated by-- and here is another scripture which is supposed to be Heidenheim, which is a person who did it. Anyhow, that's that.

How unusual to have a separate prayer book for each holiday.

That's right.

It's very lovely.

Bloody good condition, this.

These are really incredible.

This is a prayer book for Passover. [SPEAKING HEBREW] Pesach; from the first and second day of Pesach, each were the major holidays. Because Pesach is for eight days, but only the first two days are the serious holidays. And the rest, again, translated by the same Heidenheim and published in Roedelheim by this same publisher.

And do you think that these prayer books were used by many synagogues, or just a few?

They were usually used in quite a number of synagogues. Because they were the leading congregations where Jewish people were on the conservative orthodox side, so they used all of those prayer books.

Great. Lovely.

[INAUDIBLE] seems to be near Frankfort.

And this is for Shavuot again. Here is the name of the father of Johanna.

What does it say?

Leopold Braunschweig.

Is there a date?

This was published in Frankfurt am Main, which was a very pious congregation, by the same translator, Wolf Heidenheim. They mention he was a rabbi. And this book-- excuse me-- was printed in 1913, so that's a later edition.

The same translator, just a later edition.

Right. And there you can see the German translation.

Look at that!

It's beautiful.

Whenever you're ready, just tell me.

OK, now, tell us what we're looking at now.

That's the Haggadah. That is the book you read on Passover, about the story of the liberation of the Jewish people from Egypt, from the slavery of Egypt. When they went with Moses to the Sinai and crossed the Red Sea. That's the story of the Haggadah, telling all the historic events which happened at that time.

I'm noticing the font of the German, the type of the letters, it looks like the same kind of font that you see on a lot of German national propaganda from the time of the Third Reich.

That is very possible.

Is that because it was just a very common style to write letters in, in Germany?

That's right. They printed that in the same type of-- now, this book was published in-- all it says is it's the first edition. There's a Hebrew date, which was-- well, this is the second edition and the Hebrew date was 5651. What would that be in the Gregorian calendar, 5651?

Well, this year is 5758?

So how many years difference do we have?

That's 107 years ago.

OK. And here is the signature-- the writing of the mother of Johanna, Rebecca Braunschweig. Frau, Mrs. Rebecca Braunschweig.

It looks like this was a 1891 edition.

Right.

Could we-- what was her maiden name?

Her maiden name was Olesheimer, O-L-E-S-H-E-I-M-E-R.

Very wonderful. Very good.

For today, Arnold is about to explain this next book. Go right ahead.

Yeah. There's a little history behind it first.

Sure.

Switzerland did not allow Jews to live freely in the various areas. Except there were two towns, which were called Endingen and Langnau, and that's where the Jews were legally allowed to settle. And so they built those synagogues in those towns. The synagogues is the biggest building in that village-- at the time, it's a village-- it even exceeds the height of the church there.

Naturally, as time went on, a lot of those people who were primarily engaged in cattle dealing with the farmers there, they moved on to the cities. And also, as the cities allowed them to move into, such as, Zurich, which is very close by other areas.

Johanna's father, Leopold Braunschweig, he was acting as the Cantor of the congregation in Endingen. There were just a few Jews left. And this congregation finally was also dissolved, but the synagogue was called a national landmark.

In the '70s, Johanna and I, we made a trip to Switzerland. There was also the president of an insurance company, which I represented here. He would have to be there, because we invite him for a trip through Switzerland, not on the highways, but through the little villages.

We came to Endingen, and we saw the synagogue, which was closed. Johanna, who does wonderful detective work, she found out who has the key. And this woman came, very reluctantly, she opened up. When she told the woman that she is the daughter of the previous Cantor of Endingen, the last Cantor of Endingen, she opened up.

We went inside that synagogue and looked around. And I went up on the-- I remember, the upper part, and there were some cabinets which contained lots of books. I picked this particular book here, which you see here. I looked through it, and I recognized it was [INAUDIBLE].

I saw the name of Guggenheim, which has great significance, because the Guggenheims, they came eventually to America. They became the [? cup-cakes, ?] became very wealthy. They were very poor Jewish-- Jews. The way they came to America was the congregation couldn't support them anymore, so they bought a one-way ticket to the United States. They became the [? cup-king ?] of the United States, very wealthy; the Guggenheim Museum in New York, and so on.

I had that book in my hand, and I said to the woman can I have it. Oh no, I cannot do that, all that will go into a museum. I said, look, we came all the way from California, and there is a certain attachment because my wife's father was officiating, please let me have it. And she said, OK, you can have it.

I didn't know what treasure I had in my hand, because it's an old, old edition. It was published in-- around the turn of the century, I would say about 1820, or something like that. And when I looked in the book, I also saw some Hebrew letters which I could not decipher, but I see the date 1897. Here is a Samuel Guggenheim, which possessed this book at one time, and a Julius Bloch. And this is this Over Endingen, it means the upper part of Endingen, 1900.

And I also have in this book with me a newspaper publication about the Jewish villages of Langnau and Endingen. There's a picture of the synagogue. In this article, which appeared in a newspaper in Zurich, it explains about the historic events of these two congregations.

I personally feel that historical significance, because it belonged to the people who lived in Switzerland before coming to the United States. And it's in pretty good condition yet. Selichot, the Erev Rosh Hashana-- the selichot for the evening of Rosh Hashanah. And that is the story about this book, which came into our possession.

Now, as far as you know, this book is just the selichot or forgiveness--

Just the selichot.

--for High Holy days, and not the service for Rosh Hashanah as well?

No, only the selichot for Rosh Hashanah and Yom Kippur. Here's the Rosh Hashanah. And there's Yom Kippur. Selichot le Mincha, for the afternoon, you see?

Yes. Because nowadays, this would just be added onto the regular prayer book for both Rosh Hashanah and Yom Kippur.

Would it be as voluminous as this here?

I don't know, this is quite voluminous.

I would love to have somebody translate to me what these scriptures mean. You think there is somebody in Berkeley who would be capable of doing that?

Is it in Hebrew?

It is Hebrew lettering.

Yes. We could see if maybe Josie could [INAUDIBLE]

[SPEAKING GERMAN]

OK, go right ahead.

These are two books which were published after the war by a minister in Kirchen, the town where my wife comes from. And it tells the story of the Jews of Kirchen, from the very beginning, such as the first settlement took place in 1736. In 1940, it was terminated.

Here's a picture of the synagogue, which was burned down. There's the interior of that synagogue. And here is a picture of some of the students. And-- I want to interrupt for one moment.

We're looking at students?

First of all, the teacher, his name is Alfred Rosenberg. He's still alive, he lives now in Ann Arbor, and we're in contact with him. When he saw my wife for the very first time again, it was some 50 years later.

Will you tell us, again, what this is a classroom of?

This is the Jewish Hebrew class, I guess, or religious class of the town of Kirchen. And Mr. Rosenberg was the teacher.

Who else did you [INAUDIBLE]?

And here is a picture of my wife's sister. Her name was Denise, and she was married to a Swiss person in Basel.

She's the one all the way on the right, in the black, or the one next-- one more over.

The one all the way on the right, in the black, right here. Oops, sorry-- this one here.

Denise.

Denise. She's deceased now. She died, what, two years ago, three years ago?

When she was 72.

OK.

And this book on the left?

It's the same thing. That's an earlier edition, and then it came out with a second book, which is-- as you can see Alex Huettner is the author. -

And you say he's a minister. Do you mean a religious minister or--

He's a religious minister in Kirchen.

I'm looking at a framed piece of parchment. Could you tell us about it, Johanna?

OK. Obviously, when the synagogue was burned down in Efringen-Kirchen, where I grew up as a child-- that is on German territory, about 12 to 14 kilometers outside of Basel-- Basel, Switzerland, and this is Germany. And on Kristallnacht, they burned-- naturally, they burned the temple, they burned the Torahs, and everything else.

And somebody saved a few pages. On this page you see the burn marks from burning, while it was already burning, and you also see the water marks from-- somebody doused it with water. And a few pages, about five pages, of this Torah were saved and were kept in the kindergarten school.

And somebody discovered them. I don't know exactly who it was-- discovered them, and my sister heard about it. My sister lives in Basel, Switzerland, and is married to a Swiss, and she was fighting for those. Kirchen wanted to keep them as a museum piece, and my sister was fighting for them.

So she got them, and this is how I got it, from the Torah, from Efringen-Kirchen, Germany. And many years later, she got also-- we split it up, she got some-- I got one, she got one page, and my nephews each got one.

Do you happen to know what part of the Torah this is, by chance?

No, I don't.

It's on the back.

It's on the back?

The Second Book of Moses.

Huh?

On the back, it's written what it is.

In what language?

In German.

So I have to read it.

Do you want to hold it up for a second, and she can pick it up.

Sure.

[SPEAKING GERMAN]

Go ahead.

I have to find out where it is.

Careful. Careful there.

It's The First Book of Moses, chapter 49, and it is paragraph 15, until The Second Book of Moses, chapter 14, paragraph 28.

Very nice.