INFORMATION POINT
ROSENBAUM SUKKAH
Judenhof 1 a, 97299 Zell a. Main

OPENING TIMES
The Rosenbaum Sukkah is open for guided tours only. The display boards outside the sukkah can be viewed during the whole year.

CONTACT / GUIDED TOURS
Persons or parties who are interested in guided tours, please contact Rathaus (City Hall) Zell at official opening times. Tel.: 0931 46878-11 or email: info@zell-main.de. On weekends, contact Mrs. Annette Taigel, Tel.: 0157 71 706 231

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ROTHHAUSPLATZ 8
97299 ZELL A. MAIN
TEL. 0931 46878-0

www.zell-main.de
THE BEGINNINGS OF JEWISH LIFE IN ZELL

Around the year 1820, Mendel Rosenbaum (1783-1868) and his brothers Josef and Joel Rosenthal bought large parts of a former convenant which had existed in the village from about 1221 to 1803 but which at the time lay almost in ruins. The first three Jewish families moved into these buildings of the secularized convent in 1823. From then on, both Jewish and Christian families lived there peacefully until the year 1909.

THE FEAST OF TABERNACLES IN UNTERZELL

The Rosenbaum family celebrated Sukkoth according to the bibli-cal rules. In order to comply with biblical regulations, it was nec-essary to build an opening mechanism into the existing roof of the sukka. Below that, a wooden grid was installed, making it possible to cover it with a fresh layer of foliage from neighbour-ing trees for each Sukkoth. In this way, the religious community could gather and have meals during the seven days of Sukkoth. In this way, the religious community could gather and have meals during the seven days of Sukkoth. In this way, the religious community could gather and have meals during the seven days of Sukkoth. In this way, the religious community could gather and have meals during the seven days of Sukkoth. In this way, the religious community could gather and have meals during the seven days of Sukkoth. The original foliage of the last Sukkoth has survived until this day. It apparently originated from a Canadian black poplar (Popu-lus canadensis) that grew nearby the bank of the river Main. In-terestingly, this tree is now planted in the Tolk cuantoo park as an example of the original opening mechanism.

THE FAMILY OF THE Reb MENDEL ROSENBAUM

Mendel Rosenbaum s.A. (1783-1868) was born into a well respected Jewish family in Theilheim (now part of Waigolshaus-en, near Schweinfurt). His father, Isaac Löb, was a cantor (Chasan) in the synagogue and therefore responsible for the services, religious feasts, the kosher kitchen and the Mikve. He also taught Torah and Talmud to the members of the Jewish community of Theilheim.

With the edict of 1813 (Edikt über die Verhältnisse der jüdis-
chen Glaubensgenossen im Königreich Baiern) (Edict regard-ing the situation of the Jewish religious community in Bavaria) and the Bavarian constitution of 1818, Jews were granted more rights, such as the permission to settle and to trade. They obtained freedom of religion and conscience. Under these new rules, Rosenbaum hoped to establish a safe Jewish life.

In their expansive estate with its plentiful supply of water, the Rosenbaum family developed and engaged in several com-mercial activities that would benefit the aspiring market com-munity. They owned a nail factory and the first import grocery store of Zell. They traded in nails and stakes for the vineyards, had a kosher bakery and sold kosher food and wine. They also offered rare em-ployment opportunities with working hours that were compat-
ible with Jewish holidays and traditions. They lived out their Jewish life and traditions as well, and in this way set an exam-
ple for and offered support to many Jews in Lower Franconia. Mendel Rosenbaum set up a prayer room in his estate near the sukka, and established a small but, at the time, reputable Talmud school.

A CHAMPION OF JEWISH EMANCIPATION

In 1883, Lippmann Wolff (1856-1914) married Rachel (1858-1937), one of Mendel Rosenbaum’s granddaughters. Wolff dealt in inks for writing and printing. He sold the family property in 1909 and moved to live with his son in Gunzenhausen. From that time on, no more Jews lived in Unterzell. When the National Socialists took power in Zell a. Main in 1933, there were no Jews living in Un-
terzell. For that reason, no deportations took place here. Many Jews who were born here, however, fell victim to the anti-Semitic and racist Nazi ideology, and were either murdered or forced into exile. These citizens are also com-memorated at this Information Point.

THE END OF JEWISH LIFE IN ZELL

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