



# Jew in go from

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Fig. 1: The former Jew school

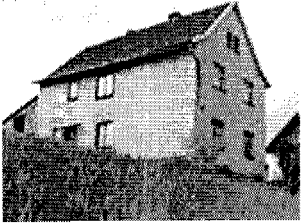


Fig. 2: The house of the family Rehbock



Fig. 3: The Jew cemetery seen by the municipality cemetery



Fig. 4: Go from of the Jew cemetery seen

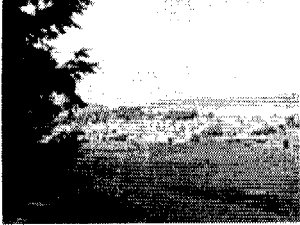


Fig. 5: The gravestones Rehbock and nut tree



Fig. 6: Gravestones punt, Rehbock and separate



Fig. 7: older unknown gravestones



Fig. 8: Gravestone of the family nut tree



Fig. 9: View of the Jew cemetery over go from to the Arzberg



## Prehistory of Jew pursuit

Actually this no characteristic worth mentioning should be that in go from also Jews lived, was doch Jesus Christ also a pious Jew. Perhaps it wanted to reform the Judentum, completely surely however wanted that its young. The Christian religion however brought only Paulus, the previous pursuer of those sparkling wines, which the Jeschua from Nazaret as the Messiah regarded, into being. Since that time as consequence of pursuit by the Jews the Antijudaismus came into the gospels and into the Paulusbrieife and served as reason of Jew pursuit both in the eastRoman realm and the first time completely violently ausufernd under the Westgoten in Spain, after they put the arianisch Christian faith down usual among Teutons and accepted the nicänische Glaubensbekenntnis of the Romans.

Since that time times of pursuit were replaced from times of the tolerance, then the Jews stood in the karolingischen realm under the special protection of the king and emperor. The king was at all responsible to Karl for all, which did not have a protector, so also for the Jews and for such without a firm domicile, is it that they pulled to country as pilgrims by, is it that they moved for other reasons from place to place, ensured for the fact that they were hospitably taken up everywhere. During and as a result of the crusade 1095 it came to Judenprogromen, into Cologne e.g. killed the citizens, those on the spot not into the holy country to pull meant, the Jews as ore enemies and a murderer Christi. Heinrich IV. let „the realm land peace announce 1103 “: Among other things nobody was allowed to become imprisoned around ransom, and clerics and monks, buyers and Jew enjoyed special protection, also women should not by force be robbed. These peace held only four years up to the seizure of power by its son.

When after the case of the cross driver state of Edessa 1144 Pope Eugen III. to a new crusade called, the enthusiasm of the Pöbels in a massacre among the Jews artete out on the Rhine, to who only the holy Bernhard Einhalt was able to order. Also late the Nichtadligen wanted and poor in the crusade movement sharings and pulled in large crowds out, a messianischen realm against. In order to prepare the paradiesische completion, they made first for the dämonischen enemies of God from, the Jew, the Christ had in front gekreuzigt.

In the plague time around 1350 served devastations, which black death arranged as trip of Judenpogromen. On the trade routes from the east brought in and of rats and fleas common, he attacked the countries of Eastern Europe between 1348 and 1350 and returned in the second century half in distances. First afflicting fell a substantial part - perhaps a third - of the population to the victim. The fact that core-healthy humans were hinweggerafft by the epidemic in few hours released

panic and illusion features. Jews were niedergemetzelt in masses, because they should have poisoned, in order to spread the plague, wells. 1394 come it to the Meininger massacre to the Jew. Because this follows, a fictitious announcement too, allegedly the participants in a Christian chamfering lecture to attack intend, arrange in this way fanatisierten Christians under the Jew a cruel Gemetzel. Who survives the blood bath as a prisoner, few days suffer fire death later after the will of bishop Albert von Würzburg. Like it, „the judgement is called on 17 July without all grace is executed “.

It is already amazing with this prehistory that under these circumstances a Jewish municipality in our village develops. Legal basis is the realm police order of 1548 (a uniform punishing and procedural law for the entire realm), in which the German emperor Karl V. assures the right to the remaining realm conditions (aristocracy, church, realm-free cities) holds to raise Jews on their area too „and from them protection and screen money.

1570 in the Gemeinde-Ordnung of sheep living with punishment of 10 guldens, that is at that time very much money, everyone warned to buy from Jews to or accommodate it.

Nevertheless: There the Jews only in 19. Jh. the municipal law is awarded, is it outside of the cities above all the smaller places in the country, where Jewish municipalities develop. Thus 1695 are taken up to ash living the first Jew.

upward

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## Settlement of Jews by of Boineburg

But already end 16. Jh. are it the Boineburgs, which accept Jews for the first time also to our village, 8 families. More may not be of realm because of in a place. Therefore more than (8) families is resident also into go from until 1730 and in Stadtlengsfeld until never 1735.

The fact that the Boineburgs opens our village Jews is already unusual, if one considers that up to then the Jew verfemt country-wide and outlawed, when begging and road Jew despotischer pursuit by the authority and the irreconcilable hate of the Nichtjuden is delivered from the outset.

The Boineburgs seems to think few from this terror against the Jews. Perhaps also the money, which they take as protection and screen money of the Jewish immigrants, versüsst the practice of this tolerance.

Otherwise unwanted, discriminated against and despised, becomes go from in this way for homeless Jews a place of refuge, where right of residence and residence, protection before pursuit as well as the free practice of the religion are granted to them.

Them granted protection receives by a charter issued by the Boineburgs its validity in law and that so long, how it is called wolf in the charter of the Bacharach from the year 1764,

- „... so long it as a calm and faithful Unterthan with restraint, no incomplete Händel to begin and capers to the load not come leave itself “.

The unrestrained Zuwanderung of Jews and the inlet of road and begging Jews the Gehäuser seeks itself to erwehren, because her (not to injustice?) a Überfremdung as well as a degradation of their living conditions fear. 1764 arranges it us documentary delivered and from all 70 families of the village signed input to the Boineburgs, with the urgent request for remedy of this condition. As their „Syndicus “designate it therein a Johann Zierheim.

1765 orders therefore the Boineburgs that the protection Jews living in the village

- Salomon Levi Moses Levi
- Abraham Levi Esau Levi

- Abraham Meyer Sabel Simon
- Moses Meyer heart Levi
- Abraham Bacharach Baruch sweet man

further the confirmed by a document protection teilhaftig, these are however in the future only for the house inheriting on the paternal side validity to have are, no longer however for remaining descendants. As it means,

- „... mögen themselves the remaining children around other protection and protector look around “.

From this restriction, probably money lender and other favorites of the Boineburgs the families are excluded of the

- Josef Meyer,
- Josef Feiffel,
- Hesskel Moses, as well as
- the widow Buchbinderin Riffge, which may enjoy „from special grace of the protection by the baron “.

Us accessible a certificate of good behaviour from the year 1785 for one Schwartzschild from open brook protects, executed of the there Jew shank and authenticates from the advice of the city, can on the other hand than reference to the fact apply that the Boineburgs in the long run particularly sets barriers nevertheless for the uncontrolled influx of strange Jews and their increasing portion of the population of village.

Protection Jews remained them up to the removal of the Boineburg rule in the year 1803. In the napoleonischen time they are as S.G. mosaische, however the remaining Gehausern equal citizens subjects of the Kingdom of Westphalia. /Weimar again become protection Jews, are entitled to 1815, with the connection of the office Stadtlengsfeld to the Grand Duchy of Saxonia at all for the first time, although them with „the Jew order “1823 limited citizen rights.

Nevertheless, looking back they are humans of second class, land foreigner, entrechtet, to a large extent their human and liberty were from the outset robbed. Also after the understanding of the Boineburgs, as does not come out more clearly also from the regulation issued by them from the year 1780. Therein one forbids to them,

- to drink and smoke to laugh loud „... before the Türe sitting to meet on the lanes and in the roads to sing to kreischen; in the beer and Branntweinstuben longer than to 10 to stay to be noisy on the roads to whistle much less cry, jauchzen o'clock or blöken “.

On the other hand 1730 becomes already the Jew shank on imperial instruction, which may have belonged at that time small Gehausen Jew municipality to it, when special tax of the S.G. demands Jewish victim Pfennig.

upward

## The synagog municipality

Coined/shaped of a strong feeling of religious Zusammengehörigkeit also our Gehausen Jew closes to a

synagog municipality (later than Kultusgemeinde designated) together. It regulates its living together on the basis of a particularly created Gemeindeordnung under the line of an executive committee, that of the S.G. Parness as chiefs, whose deputy as well as 6 Deputierte belong. By its selected representative the Kultusgemeinde participates in the local autonomy, until she does not notice this right starting from 1926, probably because of the only small Jewish population portion, any longer. Up to then a Meier nut tree is their representative of many years. From the year 1855 are delivered white lead to us as name a Baruch nut tree and from the year 1865 a deer.

Only for the men of the municipality accessible, these meet regularly to the Sabbat, the Jewish holiday, for common worship. At first in their living accommodations, later, around the center 18. Jh., in their as new religious center established synagog. The soil, on which it stands, is like everything in the village, the Boineburgs lehns and delivery requiring.

It is an inconspicuous building, to which one does not regard its sakralen character from the outside. The only area, a praying hall, which does not contain anything decorating of existing Wandmalerei except simple, from climbing work. The only furniture, roughly gezimmerte banks and the Thora cabinet (repository of the Thora, on Pergamentrollen written, the old will comprehensive Jewish religion law).

Last Rabbiner, the highest religious authority of the Jewish municipality, is a teacher Sigmund Cahn, to which it is assigned also to accomplish with the butcher Jakob nut tree the procedure of the ritual Schächtens. As a teacher it holds the Kultusgemeinde being entitled and only position for teachers. It leaves still in time before the Nazis the village.

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## The Jewish school

Just as the synagog as religious center might have given it from the outset the Jewish school (when religion school). We refer here to a recommendation letter issued by the Boineburgs under that to 31.8.1745 to the protection Jews sweet man and Abraham Bacharach. The letter is to guarantee on its journey liberality at at that time numerous existing national borders and according to its request, it to the two them makes possible with her rich „relationship“ (yard Jew? to find) in Frankfurt Mannheim and Heidelberg the money needed for the mechanism of a school.

It is not to be excluded that this first Jewish school building, surely only a primitive building, stands at that time already above „the tri place“ on the place, where today Gehausern rises us as „Jew school“ common, the house Reuters (fig. 1).

Around 1830 in now the nationally furnished Jewish 1-klassigen elementary school about 50 Jewish boys and Madchen are informed.

Again built or also converted (the building accommodates from then on the dwelling of the Jewish teacher) the elementary school on the basis of a contractual agreement is combined 1867 with the 2-klassigen Christian school to the so-called undenominational school. Instruction is given from there on both by Christian teachers and of a Jewish teacher. The Kultusgemeinde pays an annual contribution of 150 Marks for cost financing and is enfranchised represented in the school executive committee.

The decrease of the portion of the Jewish children, in the year 1895 are there from altogether 152 school children of only 11 Jewish children, above all however the demand the parents shank after education of its children by Christian teachers, arrange the school executive committee, the dissolution „of the simultaneous contract“ with all reproduction to operate. Since the Kultusgemeinde holds however to it, it remains with the existing regulation, until in March 1933 the undenominational school must be abandoned inevitably their gates be closed and the Jewish position for teachers.

Unforgotten still until today the goats of the teacher are Cahn for some Gehausern. In direct neighbourhood to the school hall accommodated, and only by a narrow course from this separately, its

Meckern accompanies as welcome insert enough the otherwise in such a way tristen lessons and is often enough also often it the innocent victims of a übermütigen school youth.

upward

## Emigration of Jews around 1850

After Meys „native country customer “grows up to the year 1826 the portion of the Jewish inhabitants of the population of village on 64 families and/or 248 persons on (in Stadtlengsfeld on 145 families and/or 542 persons!). Nearly each third inhabitant with us is at that time Jewish descent, go from within the entire Grand Duchy of Saxonia/Weimar next Stadtlengsfeld one of the centers of the Jewish Diaspora.

At which time the Zuwanderung of Jewish families stops and when it begins the drift from the village is not any longer to constitute so exactly. It stands firmly only that the Jewish inhabitant shank actually constantly reduces approximately from 1840. Seized of at this time the using emigration wave also many Jews our village turn the back beside numerous other Gehausern.

A preferential emigration goal are America, in addition, Israel Canada and other countries as well as the large cities, like Erfurt and Frankfurt. However 1846 is 30 emigrants, under it 20 Jewish fellow citizens, and as per church chronicle 1868 again in this order of magnitude, i.e. around 100 persons (?), the village on Nimmerwiedersehen left.

A cause for this wave of the emigration are completely obviously the living conditions in our village, that its humans any longer to nourish can and the economic development, particularly also its Jewish population portion, only little area for development does not leave. In the time and after 1933 ago it is the entitled concern around an uncertain future, on whose account some of the Jewish fellow citizens selects instead of the further whereabouts in the village the emigration.

From that formerly 248 fellow citizens 1919 still 60 and 1920 still 41 remained remaining. That 12 families, which do not give the property up ererbte by their ancestors, are not abandoned to the ererbten Broterwerb to hold and despite the mental and physical terror the village threatening them want.

upward

## Our Jewish fellow citizens

Who are they actually, these Jewish fellow citizens, who lived once among us, among them some up to the last hour?

Above all there is small people and as such descendants of those homeless Jews, to who one forbade activity relating to crafts since the Middle Ages any trade and like also the acquisition of real property, which as stuff and Trödelhandel hausierend and on markets was entitled to operated S.G.

Schacherhandel however. Their sense of business, which one must probably attribute händlerischen gift and its knowledge of the money economy it that despite various restrictions by the authority they bring it completely to conquer this Schachermarkt almost completely for itself.

Since it on borrow sell, they are not unsolicited guests in the country, even if some of them must be able to be pleased because of the height of the demanded interest, because of bad goods quality and the Gläschens of liquor of half (when animating means) the reproach of unfair Geschäftemacherei.

Many, which want to bring it to something, turned the village, as we to know, in the past long the back and left faith brothers, who understand it to furnish itself also in go from. In its last generation the still



following, many of us belongs to Gehausern name trusted:

- **Sally Cahn**  
maintains a small industrial goods shop (Haus-Nr.28) with woman and daughter, among other things with bicycles, lamps and radios, this repairs also and operates besides a shell gas station. He is a chairman of the Jewish synagog municipality.  
Sometime from the Gestapo fetched, one wants him because of alleged espionage the process to have made and, as it means, in Erfurt have executed.  
Mrs pink (geb. quail) and daughter Ruth are kidnapped in the KZ.
- **Nathan Cahn**  
Father of the Sally Cahn. Beside he offers everything to grain, feed and cattle dealers in his colonial goods business actually, which the Gehauser from the trousers button to the salt herring needs. It dies 1935 in go from and is buried here.
- **Anton Lichtenstädter**  
As successors Fritz of the Andorn and whose woman it acts with materials, cut goods and Fertigkonfektion (today house No. 100). The Andorns leaves the country still in time to America.
- **Meyer Rehbock**  
a colonial goods business operates with woman and daughter (today house No. 114). Mrs. Jette dies in go from. Daughter Martha still leaves before the Holocaust the village. The son marries an Evangelist woman in Suhl. Both fate is unknown.  
Stable and barn, which are still present today, point out that to the Ladengeschäft also times a cattle trade belonged sometime (fig. 2).
- **Martha God-faithfully**  
In the village „Pudeljes Marth “mentioned, however being located and unmarried, buys up skins and nourishes themselves laboriously of the trade with shoe polish, tying lacings, car lubricant and other small stuff. She inhabits the today's house of the Erko bean (house No. 113).
- **Sally because**  
makes its business with grain and feeds (today house No. 11) and moves 1935 with woman and five children to Dermbach, of where he emigriert including family (when, where?).

Into the 20's inside the Jewish dealers in the rural cattle trade take a key position. It is that a business, with which they come in stables and on markets far around and understand with that them it, with the aid S.G. Schmuser (them betrayed, where cattle stand), to make from its knowledge of supply and demand their „Rewach “.

Since the dealers the cattle frequently on borrow at lucrative interest sell, it not out (particularly it also with the buying up of cattle its profit in the eye to have) accepts, does not remain a respite for payment not or however only against further interest indebtedness that they in-act at its rural customers (their Christian competition not excluded) in not at all rare cases the call one „neck cutter “. Nevertheless, without it it would hardly have given to trade and change in the rural cattle trade and also not for many farmers, mostly the money income only planned on a long-term basis once which can be expected with the sales of cattle.

, None determines two of them „neck cutters “lived among us:

- **Bubi nut tree**  
inhabited together with his Mrs. Jette and its nut/mother Sophie, which works at farmers as Tagelöhnerin, the today's house of the Josefina Hobert (Haus-Nr.19). He manages beside a small piece country. Its sisters Lisbeth and Lotte emigrieren to Paris and England. From the sister Anna is missing each trace. A daily from the village disappeared, the fright of the KZ is to have remained saved for it.
- **Josef quail**

in the village „Schähl “mentioned, operates Ettelje “the cattle trade in somewhat larger style with its wife „. Passage station for the bought up cattle is today the small restaurant yard at that time existing on the property Helmut Scheer, to which several hectares pointing and field belong. House is the house No. 20 (today George bacon).

Since the religion laws forbid the consumption of Schweinefleisch, our Gehauser Jew refers it „koscheres “meat over the butcher's shop of Jakob nut tree, which sells its commodity likewise in addition, to Christian customers. The slaughter cattle is temporarily in a small stable, hay and a straw in a small auxiliary building accommodated. 1922 it dies at the age of 50 years. Its message was formerly, where today in the central lane the house of the family Garkisch (house No. 31) is located.

- Meier nut tree

It lives with its family in the today's house of the Heinrich Christian (house No. 122). Its suffering way is the many Jews and ends, as one wants to know, like that of its sons Fritz and Kurt, in the KZ. Its daughter Lene, in the village „Rai Lene “mentioned, stays which must strike itself alone standing miserably enough by the lives.

- Meier Rosenthal

and his wife, who both are buried here, manage the old-established Schankwirtschaft „to the eagle “. Its only daughter Lene will still meet us in other place.

The village owes its modest cork industry to Jewish sense of business. From Samuel Rehbock imported, is established in the 60's this 1856 in Dermbach justified and with us as home industry (home working) claimant cork production. For „Korkschniedersch “and Möllersch up to the turn of the century an in any case source of income, even if it does not gush straight productively.

That applies also to Guido tree brook, which refers its raw cork however from Geisa and just like the finished products on the barrow (and probably in Holzschuhen) back and forth transported this raw commodity. Late Steinklopfer must it lumpiger Pfennigs because of, thus advice minutes, often enough with the municipality strike itself.

, How they are, their dealer spirit does not make skillful for stop also before the catering trade. Thus a Moses Levi Blum for a long time already possesses a resting on its house, it privately lent Schankgerechtigkeit before the Rosenthals, which turns into later on the Steinerhöfer property rule. Now they take care of also the handicraft. How we experience from the church chronicle, there is 1851 a Baruch Eppstein, which resides as shoemaker masters in the village.

Despite all business skill our Gehauser Jew remains nevertheless only the small people, which try in their way somehow or other to come with the life rightfully. When dealers and buyers pay attention, sell them to their business advantage in addition, pump on, if the Gehausern the money goes out. And that is pretty often the case.

They employ Christian house aids, who have it after agreeing excessive quantity with them well.

The black sheep among them are not missing. In a letter from the year 1773 to „the high-well-being-born baron “it does not want to accept the Levi Alexander that one is in the village a synagog chief, who hurts itself other people around its money pray-reprimanded, at the community cash seized and religion laws openly. That further „the Jud Katz makes “despite prohibition its business with white flour and the Rabbiner from Vacha takes two Dukaten annually, although he can be seen only every three years times.

1793 are delivered to Salomon Israel an offense complaint dear man Benedikt Katz versus. Some one does not take it with „the Schweinefleisch “and the Sabbat mandate so exactly. Human-all too-human is not so also strange to our Gehauser Jews.

Otherwise they live their life in the delivered old-testamentary tradition, celebrate their religious celebrations and keep „the Schabbas “(Sabbat) holy, which they commit as a day of the meditation after traditional rite and with the service in the synagog.

Living together over centuries in the village let a community, which is coined/shaped by tolerance,

mutual assistance, good neighbourhood and common interests develop between Christians and Jews. With Knips it means for this: „... as in Lengsfeld the Jews to the Christians they get along with restraint, so peacefully also in go from “.

Belonging one of the Jewish municipality are in the 1. World war soldier, in 2. World war as unworthy to bear arms deklassiert.

upward

## Jew pursuit by the Nazis

The seizure of power Adolf Hitler and the Jew hate preached by it do not pass at the village. Some few do out, many are Mitläufer, under it to some „obligation in accordance with “. Besides there is the being silent majority of the Gehäuser and a part in the consciousness of the long historical community stupid indifferent.

The Antisemitismus takes place mostly at night. There SS-runes, swastikas and anti-Jewish slogans are produced hetzerische speech choirs, which school youth fanatisiert to the house walls sprayed, windowpanes hit. There are cases of physical use of force.

In the village the Jew star emerges. Where one tries to carry it less openly Denunzianten ensure for the fact that his bright yellow at the clothes for the population becomes indeterminable.

One nearly 400-jährige common history does not seem to have given it.

In the fascist Pogromnacht on 9 November 1938 go from and its synagog is not forgotten. There is SA people from Dermbach, escorted from some conviction comrades from the village, who penetrate into the building, furniture and cult articles demolieren, books zerfetzen, doors and windows hits. The creation of a fire can be prevented because of endangerment of the adjoining houses by understanding ones.

More of obligation dictated than voluntary, of the Jewish municipality to the construction industry dig sold, change property and building after 1945 in the way of the compensation remunerationless to the legal successor, the Jewish national municipality Thuringia into Erfurt. This sells the building to the pad business Otto Christian, who furnishes a workshop therein. Which was not able „the crystal night “to put the synagog in debris and ash a destructive fire finally creates. At the place, where the synagog stood once, today the living and firm of the family rise turn.

The Jewish school gets over the terror of the fascist Pogromnacht and is today, as we knows, the house Reuters.

Glass splinters at this night with Sally punt, which one hits the shop window. Radio and bicycle, one lets which go along opportunity for the sake of, stand on the morning after the next intact again before the Ladentüre.

The alone standing Lene nut tree („Rai Lene “) over itself must be issued let physical terror in these nocturnal hours.

Which from our Gehäuser Jews became, who of them survived and who is fallen to the victim the fascist Apokalypse, over it there are only few authentic messages. One knows oneself to remind that a SS-command of a daily in the village emerges and fetches Jewish men. On the truck, with which one removes her, someone threw from the village a federation straw.

It is the 9. May 1942, for over 80-year old, in the meantime the deceased Anna Weih an unforgettable day, when the last members of the Jewish municipality, not without their feelings to hide, always leave way to the station Oechsen the village on that. There is that the Mrs. Lene intelligent, which sent regularly small packages to its sister into the Warsaw Ghetto. Sophie nut tree and Martha God-faithfully.

From a letter from 8 January 1947, of a relative addressed to the municipality, we know reliably that the above mentioned single Martha died God-faithfully in the KZ Auschwitz. Which from the other

Gehauser Jews became, we can only suspect.

The realm regulation from 1 April 1938 over the registration of Jewish fortune, of many Jews with good reason as threat of their property felt, entails also with us in the village the sales of Jewish reason and soil. Besides those cases exist, for which the compensation law of 14.9.45 the feedback of the fortune in the cases prescribes, where Jewish property was decreased to its owner by expropriation and seizure illegally. From the 15 cases of this kind in our village lead possibly today still some in filing cabinets and archives a shade existence.

Witnesses of the history of the Jewish municipality are 12 of their houses inhabited this very day, the last of the Jewish dwellings formerly existing in the village.

upward

## The Jew cemetery

Memorial place for past Jewish life in go from is the Jewish cemetery.

1745 acquire at that time still small Jewish municipality above the village at the old Weilari way a piece country as funeral place, for which she pays the Boineburgs a rent of a gulden according to leaning confession. With the influx of further Jewish families the funeral place becomes, that Ruhestätte of the Dermbacher Jews is simultaneous (only two families!) extends again and again. As one wants to know, the cemetery was once larger to the village, before its lower and probably oldest part in the course of the Feldseparation (1875/80) is separated by the dirt road leading past this very day there and disappears.

In the same connection from its child years that darkly imposed, horse-covered corpse vehicle remained for the chronicler in memory and the long darkly seeming corpse course, which accompanies the deceased Felix Nussbaum († 1923) from Dermbach on its last way on the road after Oberalba (and further after go from).

If there is before the war people from the surrounding field of the NSDAP, then there is after 1945 juvenile Rowdys, which seize themselves repeated at tombs and gravestones, them besudeln, damages and umstürzen. They are long again put up. With many are Hebrew inscriptions, years and name weathered and more hardly decipherably. Some of the formerly existing burial places made the time to the ground equal. Two that today 150 still existing graves release the years 1769 and 1777 gehauenen in sandstone.

A large grave monument in the top of the cemetery makes attentive on itself. More than the black marble is alike it its inscription, to a Memento: „Gest. Theresienstadt 1942 “. A in accordance with ice ELT into the hard stone has the inscription, the 1989 deceased Holzbildhauerin Nana Teske choice living in their Refugium at the Baier. It is the memory place of the Johanna nut tree from Dermbach (fig. 5 and 8).

Eine Reihe der Grab- und Gedenksteine hat uns Namen derer hinterlassen, die einmal zur Gehauser jüdischen Gemeinde gehörten. Wir begegnen da folgenden Namen:

- Ehrlich Wachtel Nussbaum
- Baumgart Katzmann Rehbock
- Cahn Appel Frankenberg
- Gottgetreu Eppler Lichtenstädter
- Tannenbaum Sonder Andorn
- Falkenberg Bleiweiß

Wer sich über das Absonderliche mancher Namensgebung wundert, mag wissen, dass es erst anfangs des 13. Jh. jüdische Familiennamen gibt. Soweit sie von oben nicht „verordnet“ sind, dürfen sie den sonst gebräuchlichen bürgerlichen Namen nicht entliehen sein.

Manche der ehemals vorhandenen Grabstätten hat die Zeit dem Erdboden gleichgemacht. Dass die Gräber von den Nachfahren derer, die hier ruhen, nicht vergessen sind, erfahren wir Gehäuser, wenn gelegentlich Fremde ins Dorf kommen und sich nach dem jüdischen Friedhof erkundigen. Auf dem Grabstein liegt dann manches Mal ein einfacher Stein, anstatt der Blumen, ein anderes Symbol stillen Gedenkens.

In der Bewahrung des jüdischen Erbes ist es unsere Gemeinde, die das Gedenken an unseren jüdischen Opfer der nazistischen Gewaltherrschaft wach hält, nicht zuletzt auch durch die Unterhaltung und Pflege des jüdischen Friedhofes.

Den jüdischen Friedhof in unserem Dorf vor schleichender Zerstörung und als ein letztes Stück gemeinsamer Geschichte zu bewahren, muss uns alle angehen. Weil wir nicht zulassen dürfen, dass die Tragödie eines ganzen Volkes, darunter vieler, die einmal unter uns lebten jemals in Vergessenheit gerät.

Am 9. Nov. 1988 versammelt sich am jüdischen Friedhof mit Pfarrer Kister eine kleine christliche Gemeinde, um aus Anlass der 50-jährigen Wiederkehr der faschistischen „Kristallnacht“ zur Erinnerung zu mahnen und der Opfer des jüdischen Volkes ehrend zu gedenken.

nach oben

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