

in 1940. In 1967 the remains of the “martyred” children were removed from the church.

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**ENDINGEN AND LENGNAU**, villages in the Swiss canton of \*Aargau, in the Surbtal near the German border. A few Jewish families are known to have lived there during the Middle Ages, when the villages were in the county of Baden, but organized communities were not formed until early in the 17<sup>th</sup> century. Around 1650 Marharam (Meir) Guggenheim was their leader. The legal status of the Jews was based on letters of protection, which had to be renewed (and paid for) periodically. From 1696 these letters were renewed every 16 years, the last dating from 1792. The letters authorized them to trade in the whole Baden region, though not in real estate, but for the most part they engaged in the sale of livestock. They were authorized to grant loans against movable property only. The number of Jewish houses was limited and a Jew and non-Jew were forbidden to live under the same roof. The Jews were subject to the bailiff, but they had recourse to their rabbis in civil and religious affairs. The 1776 letter of protection limited Jewish residence in the county of Baden to Endingen and Lengnau only. From 20 households in the entire county in 1634, the number grew to 35 in 1702, 94 in 1761, 108 in 1774, and 240 in 1890.

A cemetery was leased to the Jews in 1603 on a small island in the Rhine, called the *Judenaule* or *Judeninsel*. In 1750 they were allowed to acquire another cemetery (*Waldfriedhof*), halfway between the two villages. In the same year a permanent synagogue was dedicated in Lengnau (which had no church!), and in Endingen in 1764; both communities shared the services of a rabbi from around the same date. The synagogues were rebuilt in 1848 and 1852 respectively.

The French Revolution and the formation of the Helvetic Republic brought the Jews of Endingen and Lengnau no nearer to civic and political emancipation. By a law of 1798 they at least achieved the status of other aliens in the republic. When the French left in 1803, the Christian population of the district rioted, plundering Jewish homes, as had already happened in 1729 and recurred in 1861. The Jews' Law of 1809 was a retrograde move, and like the laws of 1824 (*Organisationsgesetz*) and 1835 (*Schulgesetz*) led to increased interference in the autonomy of the communities, which by then had achieved the legal status of public corporations. The struggle for full equality continued and was successful only in 1878. The Reform movement led to sharp controversies within the communities, but the majority remained loyal to tradition. The Jewish scholars J. \*Fuerst and M. \*Kaysersling served as rabbis of the communities from 1854 to 1858 and 1861 to 1870

respectively. The Jewish population of Endingen and Lengnau, around 1,500 in 1850, had decreased to less than 100 by 1950, and in 1962 the combined community had only 17 members. The Swiss-Jewish Home for the Aged was established in Lengnau in 1903.

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**ENDLICH, QUIRIN** (d. 1888), antisemitic journalist in Vienna called the “Judenfresser” (“Jew-eater”), particularly prominent during the revolution of 1848. Endlich first contributed to S. \*Ebersberg's *Zuschauer*, later founding *Schild und Schwert* (“Shield and Sword”), with a column entitled “Judenkontrolle” which heaped denunciations and obscenities upon the Jews. Taking advantage of the newly proclaimed freedom of the press, Endlich called the Jews “Austria's greatest disaster” and asserted that all their activities were destructive. His book, *Der Einfluss der Juden auf unsere Civilisation*, was published in 1848. According to Endlich, the Jews had instigated all the unrest of March 1848 in order to achieve their emancipation. To divert public resentment, they stimulated hatred against the real benefactors of the people, i.e., the aristocracy and the army. By building railways the Jews ruined the innkeepers and carters, and their factories ruined the artisans. His style and methods were later adopted by the Austrian \*Christian Social Party.

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[Israel Smotricz]

**EN-DOR** (Heb. עֵין דָּאָר, עֵין דּוֹר).

(1) A city in the territory of Issachar that was occupied by the strong Manasseh tribe (Josh. 17:11). The biblical statement that Gideon's triumph over the Midianites took place at En-Dor (Ps. 83:11) corresponds well with its location north of the hill of Moreh (Gibeath-Moreh, Judg. 7:1). The city's notoriety is mainly due to Saul's visit to “the woman that divineth by a ghost” – the famous witch of En-Dor (1 Sam. 28:7). Saul disguised himself because he and his army were then at Gilboa and the Philistines at Shunem and he had to pass near the enemy camp to reach En-Dor. Eusebius describes it as a very large village 4 m. (6½ km.) south of Mount Tabor and north of the Little Hermon (al-Nabī Daḥī), and also mentions its proximity to Na'im, near Scythopolis (Onom. 34:8; 94:20). En-Dor seems to have been originally part of the district of Sepphoris and was detached from it with Na'im to form a separate district. The name is preserved in 'Indūr, east of Na'im and north of the hill of Moreh. Tell al-ʿAjjūl or Khirbat al-Ṣafṣāfa, two tells in the vicinity of Na'im containing Iron Age remains, have been suggested as possible sites of the ancient city.

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