

## Another Look at Madel and [Madel Guggenheim]

The name Madel Guggenheim appears in brackets because although such a person may have existed the evidence is, in my opinion, very circumstantial. What follows is another look, based on material that was not available to me when I did research for an *An Alsatian Jewish Story*, as well as a reconsideration of the material that I was aware of.

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### A Summary of What is Known

Because some of the material to be discussed appears in *An Alsatian Jewish Story* [p. 110 -- 123] I have decided to summarize what has been learned.

1. Madeleine Bloch (ca. 1770 -- 1849) [p.106] was an ancestor of Coralie Weill.
2. The parents of Madeleine Bloch were Fromet Bing [Bink] (ca. 1737 -- 1799) and Lazurus Bloch (ca. 1737 -- 1823) [p.108]. The couple were married in 1765 [p. 108]. The dowry was the relatively modest sum of 300 florins plus approximately 120 florins in personal belongings and jewelry.
3. From the 1765 AM [p. 108] of this latter couple we learn that the parents of Fromet Bing [Bink] were "Chaim Bink and Mattle, Obernai". Nothing further is said about the parents on the AM. I was unable to find either the AN, AM or AD for this couple.
4. The AM of a Reichel Bink is dated 1779; the amount of the dowry is not given. She is described as the daughter of Rabbi Bink. I stated [110] that she was another daughter of Chaim Bink and Mattle (3). However, given the fourteen year difference between 1779 and 1765 (2), the absence of a given name for "Rabbi Bink", and the lack of the title "rabbi" on the AM of Fromet Bing [Bink] *I now have doubts about my statement.*
5. The AM of a Genedel Bink is dated 1784; the amount of the dowry is not given. She is described as the daughter of the deceased Rabbi Chaim. Since her family name is Bink we can conclude that the father's full name was Chaim Bink. The gap between 1784 and the 1765 AM of Fromet Bing / Bink is nineteen years. As in (4) *I now have doubts about my statement that Genedel Bink was another daughter of Chaim Bink and Mattle.*
6. Since I wrote the book I came across the 1786 AM [264d] of "Sarle, fille du feu rabin Chaim", of Obernai. The dowry in this case was 600 florins with a ketouba of 900 florins. The marriage date gap is now twenty-one years. Furthermore the bride was still under the tutelage of someone.

I now turn to the new material:

7. Simon Wolf Guggenheim [p. 118] was also a *mohel* who kept a record of the circumcisions that he performed. Four of the circumcisions involved his grandchildren.
8. In 1737, in Obernai, Wolf Guggenheim circumcised a grandson named Judah, the son of a Chaim Bingen. The mother was therefore a daughter of Wolf Guggenheim, but unfortunately her name is not given. The Hebrew text refers to Chaim Bingen as a rabbi and teacher.
9. In 1852 Wolf Guggenheim circumcised his grandson Raphael, the son of his son Löb Guggenheim. Wolf states that his *granddaughter Fromet, the daughter of Chaim, was the sandakit* (the woman who hands the child to the sandak).
10. The combination of (8) and (9) is used to state that the granddaughter Fromet in (9) is the same person as the Fromet Bing/fsl Bink discussed on [p. 108] and that therefore the full name of Madel [p. 110], the mother of Fromet Bing/Bink, was Madel Guggenheim, a daughter of Wolf Guggenheim.

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## A Detailed Discussion of the New Material

This material was kindly sent to me by Claude Alexis Gras in May of 2023. It is available via the Madel link on the main genealogical web page or via Madel.html or via the NEW+REVISED\_MATERIAL directory.

[GIN] M. Ginsburger. 1904. "Aus einem elsässischen Mohelbuch". *Blätter für jüdische Geschichte und Litteratur*, 25, no. 2 [p.21 -- 26].

This article discusses a book (the 1710 date for publication is impossible given the dates of some of the circumcisions) that includes a list of the circumcisions practiced by an unnamed mohel in the early part of the eighteenth century.

[ROOS] Roos-Schuhl, E. 1999. "Paléographie hébraïque/Une jeune fille dans un Mohelbuch, le mohelbuch Guggenheim d'Obernai", *Revue du Cercle de Généalogie juive*, no. 58, pp. 24 -- 25.

This latter article, based on the article by Ginsburger, appears to be the origin of the linking of a person named Madel [110], the grandmother of Madeleine Bloch, with a Madel Guggenheim who in turn was supposed to be a scion of the three well-known families. As indicated by the dashed lines in the chart on page 113, I was unable to even establish the existence of this Madel Guggenheim. even though we have references to four people who would have been her siblings.

In view of these two documents I have decided to review the situation. Because this Madel Guggenheim is purported to be the sister of Jacques Guggenheim [119] I have also looked at the following articles dealing with him:

- [REJ] Ginsburger, M. 1900. “Les Mémoires alsaciens, les rabbins alsatiens”, *Revue des études juives* vol. 41, [p.127 -- 128].
- [1784] *Recensement de juifs d'Alsace en 1784*: <https://www.genami.org/en/lists/~alsace/census-1784.php> → Hagenau.
- [NEH] Neher-Bernheim, R. 1971. Documents inédits sur l'entrée des juifs dans la société française / (1750-1850) , 2 vols. Tel Aviv: Diaspora Research Institute.

I have also conducted, without any success, a new search in Fraenkel for AM which would aid in identifying various people. The main difficulties involve the very incomplete set of AM, not to mention the absence of AN, in the first part of the eighteenth century and the failure of the mohel, whose entries are discussed in [GIN], to state the names of the mothers.

I now quote from the Ginsburger article, including parts of the Hebrew, and add my comments using what I wrote in *An Alsatian Jewish Story* and the above references. See the article for the complete Hebrew entry, which in each case precedes Ginsburger's commentary:

N.B. The town that is referred to in the texts as *Oberehnheim* now goes by the name of *Obernai*. This is of importance for the discussion because the AM from 1765 [p. 108] speaks of the bride as “Fromet fille Chaim Bink et Mattle, *Obernai*”. It is this Mattle, the mother of Fromet Bing [p.108] and grandmother of Madeleine Bloch [p. 107] who is of interest.

### **Ginsburger, p. 22**

Am 13. Sivan 514 (1754) beschnitt also der Schreiber in Rapeschwir d.i. Rappoltsweiler (Ob. Eis.) seinen Enkel Samuel gen. Sanwil, den Sohn seines Sohnes R. Jeqil Guggenheim. Dieser Jeqil Guggenheim ist nun aber kein Anderer als der nachmalige Rabbiner von Rixheim und Hagenau, der im J. 1754 noch in Rappoltsweiler wohnte, da er die Tochter des im Jahre zuvor verstorbenen Landrabbiners Samuel Sanwil Weil zur Frau hatte.

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Wir wissen ferner dass der Vater des R. Jeqil Guggenheim den Namen Benjamin Wolf [Guggenheim] führte und in Oberehnheim wohnte, in diesem haben wir demnach auch den Schreiber unseres Mohelbuches zu erkennen.

The mohel says that he circumcised his grandson (מִלְתִּי נִכְדִּי), I circumcised my grandson; apparently from biblical Hebrew (מול) Samuel (Sanwil) the son of his son, Rabbi Jequil Guggenheim. Thus Ginsburger associates Jeqil Guggenheim with Jacques Guggenheim [119], who was indeed a rabbi in Rixheim and Hagenau [REJ, NEH]. He also states that Jacques Guggenheim married the daughter of Samuel Sanwil Weyl, the latter having passed away in 1753 [117, top; the AM of Jacques Guggenheim with Madene [Weyl], dated 1739, appears on p.118].

I note for the discussion below that the mohel uses the Hebrew abbreviation מוהר"ר, “teacher and rabbi”, [Wikipedia:“List of Hebrew Abbreviations”] to designate his son. and Ginsburger writes “R. [Rabbi] Jeqil Guggenheim” in his German text.

Ginsburger (see also [REJ]) identifies the father, and thus the mohel, as Benjamin Wolf Guggenheim. On the 1739 AM of Jaques Guggenheim [118] the name of the father is simply Wolff Guggenheim and he said to be living in Obernai. On the 1803 AD of Jacques Guggenheim the name is Simon Wolff Guggenheim.

Ginsburger goes on to say that both the father and son were living in Hagenau at the time of the 1784 census of the Jews of Alsace [1784]. I note that in 1784 the wife of Jacques Guggenheim is called Sarah, whereas on the AM [p. 118] her name is listed as Madene; perhaps he was twice married.

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We now come to that part of the text of particular interest in connection with the attempt at identification:

In 1737, in Obernai, the mohel (i.e. Wolf Guggenheim) circumcised Judah, the son of a Chaim Bingen. He once again describes himself as the grandfather so that the wife of Chaim Bingen was a daughter of Wolf Guggenheim. As with the above circumcision the Hebrew designation מוהר"ר, "teacher and rabbi" is used in connection with Chaim Bingen.

The next notice (bottom of page 22, top of page 23) concerns a grandson of Wolf Guggenheim named Joseph, the son of David, who was circumcised in Westhoffen in 1750. In this case Ginsburger was able to ascertain with almost certainty the name of the daughter of Wolf Guggenheim by checking the 1784 census for Westhoffen. There we find the parents in family 9 to be David Issac and Sarah Guggenheim. The 1745 AM of this couple is discussed on page 118. There the bride is referred to as Sarlé. The following notice in [GIN] is about another child, Todros, of the same couple.

### Ginsburger, p. 23

Next we have mohel's text and the statement of Ginsburger which is at the heart of Roos's article:

As in the above entry from 1737, this circumcision again took place in Obernai, but now fifteen years later, in 1852. Wolf Guggenheim circumcised his grandson Raphael, the son of his son Löb Guggenheim. Wolf states that he himself was the sandak (סנדק; this is the person who holds the child on his knees while the circumcision takes place) and that his *granddaughter Fromet, the daughter of Chaim, was the sandakit* (the woman who hands the child to the sandak) [עם נכדי הבתילה פרומט מ' חיים].

I have not been able to the meaning of the abbreviation מ'. Roos interprets this as meaning "de notre maître", (perhaps from מורה, teacher). From her statement, "Fromet Binge[n], petite fille du mohel Benjamin Wolf Gugenheim d'Obernai, est fille du rabbin Haïm Bingen...", she is taking the interpretation of מ' one step further and assuming that "maître" means that Chaim was a rabbi. As I state above in connection with the 1754 circumcision of the son of Jacob Guggenheim the expression used is מוהר"ר. It is also possible that Roos had looked at the 1779 AM of Reichel Bink [110] and/or the 1784 AM of Genedel [110] on both of which it is stated that Chaim Bing was a rabbi. This is not stated in the 1765 AM of Fromet Bing [108].

She apparently also interprets the first 'ה in 'ה ליב ה' רפאל בן ה' as indicating that Löb was a rabbi. The abbreviation 'ה is used, as far as I know, only for the Tetragrammaton. Further Roos does not speak about the 'ה which appears after the name Löb. On the 1790 AM of Raphael [Fraenckel, 255n] the latter is referred to as “Le lettré” and nothing is said about Löb.

In addition to her assuming that two distinct abbreviations indicate that the person referred to was a rabbi, there is the further assumption that Chaim (without a family name) in 1852 is the same person as the Chaim Bingen who was the father in the 1737 circumcision. This is certainly a distinct possibility, but unproven. From the AD of Fromet Bing we know that she was born ca. 1737 so that in 1752 she would have been about fifteen. Thus there is no contradiction here. Similarly for the AN of Judah, the son of Chaim Bingen (above) who was circumcised in 1737. Since the unnamed wife of the Chaim Bing in 1737 was the sister of Löb Guggenheim there is nothing strange in her, or her daughter, being the sandakit.

Ginsburger interprets the fact that the granddaughter was the sandakit ifor the 1752 circumcision by saying that “his wife was no longer alive”. From the structure of the sentence I presume that “his wife” refers to the wife of Chaim. Ginsburger too assumes that “Chaim” here is the same person as the Chaim Bingen referred to in the 1737 circumcision. If Ginsburger is correct and the Chaim here is the same person as in the 1737 circumcision and if his wife were deceased, then the wife was unlikely to be the same person as Madel, the mother of Fromet Bink. For Fromet Bink was married in 1765 -- at about the age twenty-eight -- and the entry [108], “Fromet fille de Chaim Bink et Mattle, Obernai”, suggests -- although we can not be certain -- that Mattle was still alive at that time.

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## Conclusions

First of all, Fromet Bing [Bink], the daughter of Chaim Bink and Mattle married in 1765 (2). Chaim Bink is not stated to be a rabbi, an honorific title that would most probably been added if he had been one. Fourteen, nineteen and twenty-one years later we have the AM of three daughters of a rabbi Chaim Bing (4,5,6). The last of these daughters was still under the tutelage of someone in 1786 which suggests an AN after 1760. These large gaps in time strongly suggests that we dealing with two different people named Chaim Bink.

Next, as I indicated above there are problems with the interpretations of both Guggenheim and Roos. However, none of these objections are enough to reject the identification of the Madel in the AM of Fromet Bink with a Madel Guggenheim.

I do, however, have two main objections to the identification:

### The lack of documents

There is to my knowledge no document, and certainly not an AM in [Fraenckel] which indicates that Wolff Guggenheim had a daughter named Madel, nor does Roos

give such a source. Roos obtains the name “Madel” by looking at the AM of Fromet Bing and reading the mother's name [108].

### **The vast difference in dowries**

Consider the 1745 dowry of 3000 florins for “Sarlé fille de Wolf Guggenheim[119] of Obernai and the dowry of 5,687.50 florins (this was a large fortune; [Fraenckel, xv, xvi]) for “Rebecca Guggenheim fille de Wolf” of Obernai. Jacob Guggenheim [118] married his cousin in Obernai in 1739 and the dowry was 11,000 livres.

Above we saw the notice of the 1752 circumcision Raphael Guggenheim the son of Löb Guggenheim and grandson of Wolff Guggenheim. Raphael was still living in Obernai and married in 1790 [Fraenckel, 255n]. The “Ketouba” [Fraenckel, xiv] was the very large sum of 1350 Florins.

Further evidence of the great fortune of Wolf Guggenheim appears in a 1730 AM [Fraenckel, 72a], where the dowry is 4500 plus additional sums upon the birth of children. The guarantor for the dowry is “Wolf Guggenheim, Obernai”. This Guggenheim family was rich (cf. [117] where I suggest that Wolf Guggenheim was perhaps the son of the ultra rich Josephe Guggenheim) and the marriages were with other rich families.

Now consider the 1764 marriage of “Fromet fille de Chaim Bink et Mattle”, who, as was the case for the above three children of Wolf Guggenheim, as well as his grandchild Raphael, were living in Obernai. Here the dowry was only “500 florins plus personal belongings and jewelry estimated at 120 florins”. Further, whereas for the three children of Wolf Guggenheim the name of the father was clearly indicated, the mother of Fromet only merits a personal name, “Mattle”. On the 1790 AM of Raphael Guggenheim his father is referred to as “Leib Wolff Guggenheim”, suggesting that even at this late date Wolf Guggenheim was still a person whose memory was to be honoured.

Of the three sisters who are stated to be the daughter of a rabbi Chaim Bing, we only know of the dowry of Sarle (1786) which was 600 florins with a ketouba of 900 florins. This was more than that of Fromet, but certainly not excessive.

I can only conclude that there were there were at least three people named Chaim Bing in Obernai in the eighteenth century. One, a rabbi, had three daughters (4,5,6) whose AM suggest that their father had children quite a bit later than the other two. The other two had daughters name Fromet. One married a daughter of the very rich Wolf Guggenheim. The other was of modest means as indicated by the dowry of his daughter.