Jeuch definitely established himself as the est but well-proportioned building, his third demanded by ritual. The first floor always room and a narrow, deep basin, entered by community. The bath consisted of a changing windows, was the ritual bath of the Jewish Year of construction: 1750 which the school was slightly distanced.

the synagogue, also drew the plans for this school. Caspar Joseph Jeuch, the architect of community finally build a proper Jewish school. Eugen Schneider from Ennetbaden to add an additional floor and a gym. Beneath the 1938, the village commissioned the architect the Jewish school and the Christian school in the style of Neues Bauen, Jeuch's subtly large windows on the new second floor built for it.

reason for this anomaly is unknown. Around 1850, the Jewish community in Endingen had grown, more space was not located in a prominent position but was thus slightly larger than the Christian.

Around 1850 the Jewish community in Endingen's mikvah had its own natural immersion before holidays or days of fasting. Endingen's mikvah had its own natural facing towards the east, but here the burial stones no longer comply with the old ideal of

Moreover, the appearance of the head-ry. The ornamental paintings in the interior of the ornamented moroccan architecture had been used already in German synagogues. Particularly ornate with this Arabic-Is-moroccan architecture. With this Arabic-Islammental painter, Heinrich Wettstein, allude to ptery of Endingen -Lengnau. This also applies to the two build-

and a horizontal separation of the apart-

In 1993 the Aargovian Heritage Society awarded the Cultural Heritage Protection of Endingen-Lengnau to 525. They accounted for 30 percent of Lengnau's residents and 50 percent of Endingen's. Until present times, their buildings have placed their dis-

In 1997/98. Commission. In 1986 the facade was restored by the Federal Council. Eversince, kosher meat can be found in Ennetbaden once or twice a year. In 1893 when a citizens' initiative was accepted by the Federal Council. Eversince, kosher meat can be found in Ennetbaden once or twice a year. In 1893 when a citizens' initiative was accepted by the Federal Council.

In the 19th century, more housing space was needed in Endingen and Lengnau. Jews have been living in Endingen and Lengnau for 400 years. For decades they were only granted two to three houses to change. Now and SBB started the Basel Penthouse in the 19th century. This also applies to the two build-

Heritage Path makes this cultural heritage accessible to the public. Starting with the Jewish heritage of Endingen and Lengnau and using the example of the synagogue the Jewish community of Endingen uses it.
the institution also admits non-Jewish board-
ern side, and a nursing ward was adjoined to
es. In the beginning, 36 elderly people found
mous wealth with their industrial enterpris-
Since many Jewish emigrants still felt a
Further information can be found on the Society's website at
are safeguarding and ensuring the appropriate use of emblematic examples of
chapters or sections. The SHS is devoted to preserving and cultivating the ap­
members. Founded in 1905, it is the overseeing organization for 25 cantonal
minder of the flight from Egypt, because
which by then had grown to 500 individuals.
consolidated, and the building became the
Jewish parish hall barely sufficed for this
ish children be educated in public elementa-
Architect: Builder schmid, Zurzach
Year of construction: 1842
Zürichstrasse 34, Lengnau
Architects: dorer and Füchslin, Baden
Year of construction: 1903
grabenstrasse 9, Lengnau
14. JEWISH RESIDENCE
The house is a two-story building with a gable roof and a large rectangular main door.
The building is surrounded by a garden with a fence. The interior includes a living room,
A mezuzah is a piece of parchment contained in a case made of metal
The Thora (Jewish bible), which are meant to
parchment. This was traditionally decorated with various motifs, such as the Star of
the right doorpost. A mezuzah is a piece of
bless the house.
The house was designed by the architect Jegge, who incorporated traditional Jewish
17. JEWISH SYNAGOGUE
The synagogue is a rectangular building with a sloping roof and a single entrance.
the Synagogue from Lengnau and Endingen and the Jüdisches Kulturgut in und aus Endingen und Lengnau.
edith hunziker, ralph weingarten:
Year of construction: 1750
Year of construction and architect: unknown
16. JEWISH SCHOOL
The building is a rectangular structure with a gable roof and a large main entrance.
stituted by a series of arches and a large window. The interior includes several classrooms
school was held during the day
fied many needs of the Jewish community.
°tions, which are not allowed by the book of the Torah. The matzo is prepared from unleavened
One undressed and stepped into the deep ba-
Genheim operated a matzo bakery before it
and bath received their own buildings. Be-
Once again served solely as a private resi-
treg. Matzoh is a flatbread made from flour, water, and yeast, which is eaten during Passover
Once again after the end of the war, the house was not only inhabited by Jews, but also by
the Thora (Jewish bible), which are meant to
The house was designed by the architect Jegge, who incorporated traditional Jewish
The house was provided with all the facilities of the time. The interior includes a living room,
meant to bless the house. The entrance of the house is marked by a mezuzah, which is a small
the Synagogue from Lengnau and Endingen and the Jüdisches Kulturgut in und aus Endingen und Lengnau.
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about the swISS Heritage soCIety
The Swiss Heritage Society (SHS) is a public-interest association that has 27,650 members. Founded in 1905, it is the overseeing organization for 20 cantonal Heritage Societies. The SHS is an independent organization in the form of a limited liability company. The Society’s main objective is to promote the recognition and preservation of the country’s architectural and cultural heritage, with the aim of safeguarding and ensuring the appropriate use of emblematic examples of architecture and culture. The SHS pursues its goals through informative and public rela­tions, through programmes and projects, and by taking legal action if need be. The SHS operates at a federal level, works in cooperation with the cantonal Heritage Societies, and in partnership with other organizations. The cantonal Heritage Societies are the direct representatives of the Society’s work in the cantons. The SHS is a member of the International Council on Monuments and Sites (ICOMOS) and the International Federation of National Heritage Organizations (IFNHO) and adheres to their principles and guidelines. Further information can be found on the Society’s website at
www.heimatschutz.ch