

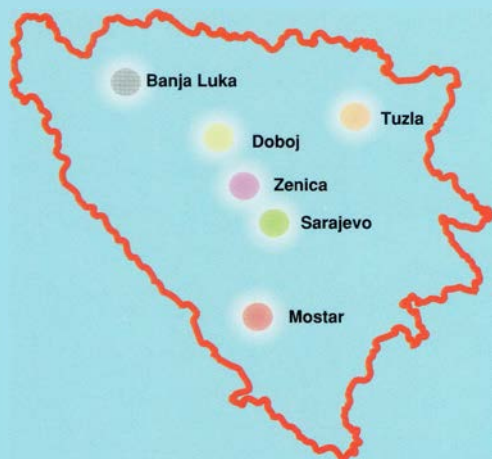


BORIS KOŽEMJAKIN

**JEVREJSKA ZAJEDNICA  
BOSNE I HERCEGOVINE**

**JEWISH COMMUNITY OF BOSNIA  
AND HERZEGOVINA**

## LIČNA KARTA



- Jevrejska opština u Doboju
- Jevrejska opština u Banjaluci
- Jevrejska opština u Sarajevu
- Jevrejska opština u Mostaru
- Jevrejska opština u Tuzli
- Jevrejska opština u Zenici

- Jewish Community in Doboj
- Jewish Community in Banja Luka
- Jewish Community in Sarajevo
- Jewish Community in Mostar
- Jewish Community in Tuzla
- Jewish Community in Zenica

**Puni naziv:** Jevrejska zajednica Bosne i Hercegovine

**Sjedište:** Sarajevo, BiH

**Vjera:** Jevrejska

**Broj pripadnika:** 1,130

**Etnička pripadnost:** Jevreji

**Broj vjerskih službenika:** 1

**Broj vjerskih objekata u kojima se obavljaju vjerski obredi:** 3 sinagoge

**Broj visokih obrazovnih ustanova:** 0

**Broj srednjih obrazovnih ustanova:** 0

**Broj osnovnih obrazovnih ustanova:** 0

**Broj predškolskih ustanova:** 1 u okviru JO Sarajevo

## IDENTIFICATION STATISTICS

**Official name:** Jewish Community of Bosnia and Herzegovina

**Seat:** Sarajevo, Bosnia and Herzegovina

**Religion:** Judaism

**Number of adherents:** 1.130

**Ethnic affiliation:** Jews

**Number of Religious Workers:** 1

**Number of religious buildings where religious services are performed:** 3 (synagogue)

**Number of institutions of higher education:** 0

**Number of institutions of secondary education:** 0

**Number of institutions of primary education:** 0

**Number of pre-school institutions:** 1

## DEFINICIJA

Jevrejska zajednica Bosne i Hercegovine je vjerska zajednica osnovana radi ostvarivanja vjerskih, nacionalnih, tradicionalnih, ekonomskih, kulturnih, socijalnih i drugih interesa i potreba svojih članova, u skladu sa Zakonom o slobodi vjere i pravnom položaju crkava i vjerskih zajednica u Bosni i Hercegovini.

Jevrejska zajednica Bosne i Hercegovine je pravni sljednik jevrejskih opština sefardskog i aškenaskog obreda koje su djelovale u Bosni i Hercegovini do 1941. godine, te mnogih jevrejskih nacionalnih, kulturno prosvjetnih i drugih društava i organizacija.

Najznačajniji ciljevi i zadaci djelovanja Jevrejske zajednice su očuvanje jevrejskog identiteta, religije i tradicije, prikupljanje i čuvanje arhivskih, muzejskih, književnih, umjetničkih, naučnih i drugih dokumenata koji svjedoče o prošlosti i sadašnjosti Jevreja na ovome tlu, staranje i održavanje te čuvanje grobalja, spomenika i spomen obilježja u znak sjećanja na jevrejske žrtve, kao i drugih objekata značajnih za Jevreje Bosne i Hercegovine, te staranje o sinagogama i drugoj nepokretnoj jevrejskoj imovini u Bosni i Hercegovini.

U svom radu, Jevrejska zajednica se zalaže za dobrobit čovjeka i građanina, bez obzira na njegovu nacionalnu pripadnost i vjersku opredjeljenost, te u tom pravcu i ostvaruje kontakt sa istorijski utemeljenim vjerskim zajednicama i crkvama u našoj zemlji, ali i izvan nje, s ciljem zajedničke promocije vrijednosti svih naših učenja.

## DEFINITION

The Jewish Community of Bosnia and Herzegovina is a religious community established to meet the religious, national, traditional, economic, cultural, social and other interests and needs of its members in accordance with the Law on Freedom of Religions and the Legal Position of Churches and Religious Communities in Bosnia and Herzegovina.

The Jewish Community of Bosnia and Herzegovina is the legal successor of the Sephardic and Ashkenazi communities which were active in Bosnia and Herzegovina until 1941, as well as many Jewish national, cultural-educational and other associations and organizations. The most significant aims and tasks of the Jewish Community are the preservation of the Jewish identity, religion and tradition, the acquisition and preservation of archival, museum, literary, artistic, scientific and other documents which testify about the past and the presence of Jews on this territory, caring for, maintaining and conserving cemeteries, monuments and memorials as a sign of remembrance of Jewish victims, as well as buildings of significance for the Jews of Bosnia and Herzegovina, and caring for the synagogues and other Jewish immovable property in Bosnia and Herzegovina.

In its activities, the Jewish Community strives for the well-being of all, regardless of ethnic and religious affiliation, and to this end, it establishes contacts with the historically established religious communities and churches in our country and abroad, with the purpose of joint promotion of values and teachings.

## ISTORIJAT

### Dolazak Jevreja u Bosnu i Hercegovinu

Jevrejska zajednica u Bosni i Hercegovini, tačnije prisustvo jevrejskog naroda u Bosni i Hercegovini, na osnovu pisanih dokumenata datira od 16. stoljeća. Prvi pisani dokument koji govori o Jevrejima u Sarajevu je dokument u sidžilu sarajevskog suda iz 1565. godine. Katolički kraljevski par Ferdinand i Izabela donijeli su, 31. marta 1492. godine, kraljevski edikt kojim je naređeno svim Jevrejima da napuste Španiju u roku od četiri slijedeća mjeseca ili, kako su doslovno, rekli: "Poslije zrelog razmatranja, naređujemo da se protjeraju iz naših kraljevstava svi Jevreji i da se tu više nikada ne vrate". Jevreji su prodali svu svoju imovinu, često u bescijenje, i napustili Španiju, svoju domovinu, koju nikada neće zaboraviti i koju će uvijek nositi u dubini svoje duše. Krenuli su u raznim pravcima. Prvo u Portugal, zatim u tadašnje Otomansko carstvo, Veneciju i Dubrovnik te, najzad, na prostore današnje Bosne i Hercegovine, gdje, evo, istina u veoma skromnom broju, i danas žive.

Krajem 16. vijeka, veliki vezir Sijavuš-paša, sagradio je u Sarajevu veliki han, tzv. Sijavuš-pašinu dairu, koju su Jevreji nazivali Kortiž, a ostali građani Velika avlija. Ovaj objekat podignut je kao evladijet-vakuf, vezan za Sijavuš-pašine zadužbine i njegovo potomstvo u Istanbulu, i predat je Jevrejima da tu stanuju. Ova nastanba bila je locirana u blizini sarajevske čaršije, a uz nju je nešto kasnije, 1581. godine, sagrađen prvi jevrejski hram u Sarajevu. Taj prvi sakralni objekat sarajevskih Jevreja Sefarda nazvan je još i II Kal Grandi. Po svojoj koncepciji, ovaj hram neodoljivo asocira i podsjeća na hramove daleke Španije, zemlje porijekla Jevreja Sefarda. Prvi poznati sarajevski rabin bio je Samuel Baruh, porijeklom iz Solu-

▼  
*Aškenaska sinagoga u Sarajevu, 1902 / Ashkenazi Synagogue, Sarajevo, 1902*

Religije u Bosni i Hercegovini / Religions in Bosnia and Herzegovina





The Jewish Community of Bosnia and Herzegovina / Jevrejska zajednica Bosne i Hercegovine

## HISTORY

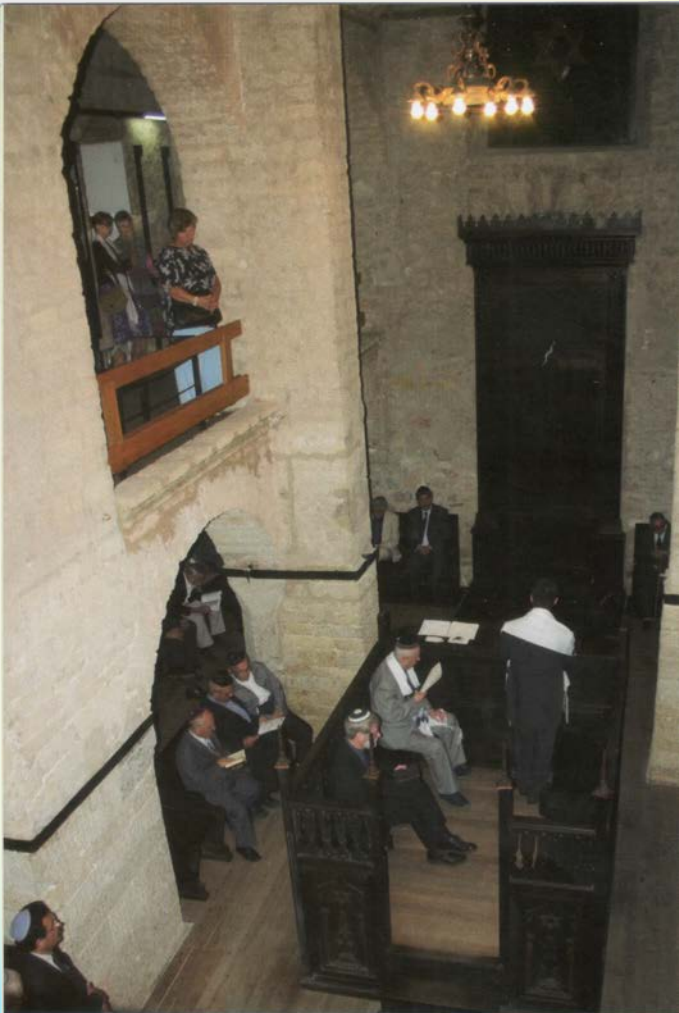
### The Arrival of Jews in Bosnia and Herzegovina

The Jewish Community of Bosnia and Herzegovina, more precisely, the presence of the Jewish people in Bosnia and Herzegovina, based on available written documents, dates back to the 16th century. The first document mentioning the Jews in Sarajevo is in the *Sidzil* (court document) of the Sarajevo Court, dated 1565. On March 31, 1492, the Catholic royal couple, Ferdinand and Isabella passed a royal edict ordering all Jews to leave Spain in the next four months or, as they said: "Following serious pondering, we order that all the Jews be expelled from our kingdom and to never return."

The Jews sold their property, often for next to nothing, and left Spain, their homeland which they never forgot and always carried deep within their hearts. They set off in different directions; first, to Portugal, then to what was the Ottoman Empire, Venice and Dubrovnik, and finally to the territory of the present-day Bosnia and Herzegovina where they still live, although in a very small number.

At the end of the 16th century, a great vizier Sijavus-pasha, built a great han (inn) in Sarajevo, the so-called Sijavus-pasha's Daira, which the Jews referred to as *Kortiz*, and the rest of the citizens called it *Velika avlija* (the Great Courtyard). Constructed as an *Avladiyyat-waqf* (endowment), this building was linked to Sijavus-pasha's endowments and his descendants in Istanbul, and was handed over to the Jews to live in. It was in the vicinity of the bazaar, and some time later, in 1581, the first Jewish temple in Sarajevo was built next to it. That first sacral building of the Sarajevo Jews, the Sephardi, was also referred

▲  
*Il Kal Viježu - Stara sefardska Sinagoga / Il Kal Viježu (Old Temple), Old Sephardic Synagogue*



na, grada u kojem je tada živio veliki broj Jevreja. Sijavuš-pašine daire, mada u početku mjesto najveće koncentracije sarajevskih Jevreja, nisu nikada poprimile oblike klasičnog geta, kao što je bilo slučajeva na Zapadu. Vrata Velike avlije nikada nisu zaključavana, a jevrejski trgovci imali su svoje dućane u sarajevskoj čaršiji i bili članovi pojedinih esnafa. Ova jevrejska nastanba, kao i mnoge građevine u Sarajevu, često je stradavala u požarima, a potpuno je izgorjela 8. avgusta 1879. godine u velikom požaru koji je zahvatio sarajevsku čaršiju i njenu okolinu. Prema savremenima, pred njen nestanak ova zgrada imala je 46 soba. Inače, to je bio prvi primjer kolektivnog stanovanja u Sarajevu. Dolaskom na Balkan, tako i u Bosnu i Hercegovinu, a posebno u Sa-

◀ *Unutrašnjost Sinagoge Il Kal Viježu - Veliki sefardski hram u Sarajevu, danas Bosanski kulturni centar / The Interior of Il Kal Viježu, Great Sephardic Temple in Sarajevo, present-day Bosnian Cultural Centre*

## Religije u Bosni i Hercegovini / Religions in Bosnia and Herzegovina



to as Il Kal Grandi. In its design, the temple is a compelling reminder of the temples of the distant Spain, the land of the origin of the Sephardi Jews. The first renowned Sarajevo rabbi was Samuel Baruh, from Solun, a city where a large number of Jews lived. Although it had a high concentration of Jews, the Sijavus-pasha's Daira never became a ghetto, as sometimes happened in the West. The gates of Velika Avlija were never locked, and the Jewish merchants had their own shops in the Sarajevo bazaar and were members of certain guilds. This Jewish quarter, like many other buildings in Sarajevo, was often struck by fires, and it completely burned down on August 8, 1879, in a great fire which engulfed the Sarajevo bazaar and its surroundings. According to the contemporaries, prior to its destruction, this building had 46 rooms. This was the first example of collective residence in Sarajevo.

With their arrival in the Balkans, and thus to Bosnia and Herzegovina, and especially Sarajevo, as the greatest centre of that time, the Jews significantly contributed to the development of economy, trades and medicine, and especially in organizing jobs, by introducing new forms and methods of capitalist economy. Aside from the domestic merchants of Sarajevo (and of Dubrovnik, Mlet, Florence and other cities), the Jews started

◀ *Ornament iz Aškenaske sinagoge / Ornament from the Ashkenazi Synagogue*

▼ *Nadrabin dr. Samuel Vesel / Arch-rabbi, dr. Samuel Vesel*





▲ Sarajevo, Aškenazi / - Sarajevo, Aškenazi

rajevo, kao najveći centar toga vremena, Jevreji su znatno doprinijeli razvoju privredne djelatnosti, zanatstva i medicine, posebno u novom načinu organizovanja poslova, uvodeći nove forme i metode kapitalističke privrede. Pored domaćih trgovaca, zatim Dubrovčana, Mlečana, Firentinaca i drugih, Jevreji počinju igrati sve značajniju ulogu u trgovini ovoga grada, posebno spoljnoj. Pravni i društveni položaj Jevreja u Sarajevu nije se razlikovao od položaja Jevreja nastanjenih po drugim gradovima Osmanskog carstva. Svoje porodične, bračne, nasljedne i druge imovinsko-pravne poslove Jevreji su rješavali pred svojim vjerskim starješinom, rabinom, dok su u agrarno-pravnim stvarima odgovarali isključivo pred kadijom. Osmanski izvori pokazuju da su

► Sidžil Suda u Sarajevu iz 1565. godine / Sarajevo Court Records from 1565



## The Jewish Community of Bosnia and Herzegovina / Jevrejska zajednica Bosne i Hercegovine

life of the Jews was based on the legacy brought from Spain. For a long time they preserved their songs and romances in their pristine form, as a part of a cultural heritage, and they have, more or less, been kept to this day.

With the establishment of the Austro-Hungarian government authority, our country was open for the immigration of colonists from the entire state of the then Monarchy, so that along with Austrians, Hungarians and Czechs, settling in Sarajevo were Ashkenazi Jews, coming from Germany, Poland and Austro-Hungary. The Ashkenazi Jewish Community numbered more than a thousand people, and many were respected civil servants, merchants and builders. They represented the potential for the development of Sarajevo. At that time Sarajevo already had a large community of Sephardic Jews who spoke a distinct Jewish-Spanish language, known as Ladino. Although there were already two synagogues in the city, they belonged to the Sephardic Jewish Community, so there was soon a need for the construction of a temple for Ashkenazi Jews, who spoke Yiddish. The plan for the construction of a synagogue was realized in 1902, when an imposing temple of a rectangular shape, in a *Pseudo Moorish* style, was built on the left bank of the Miljacka River; it was the work of a famous Czech architect, Carl Parik.

► Tore u Aškenaskoj sinagogi / Thoras in the Ashkenazi Synagogue





## Religije u Bosni i Hercegovini / Religions in Bosnia and Herzegovina

Jevreji od svog dolaska u Bosnu mogli slobodno da vrše svoje vjerske obrede, bez bilo kakvih ograničenja. Kako su Jevreji u Bosni i Hercegovini živjeli uglavnom u gradovima, oni su, kao i ostalo gradsko stanovništvo, bili oslobođeni izvjesnih nameta, obzirom da su se bavili zanatstvom i trgovinom.

### Organiziranje Jevrejske zajednice

Nakon dolaska u ove krajeve, Jevreji su, čim bi se za to stekli uslovi, organizovali svoj vjerski i društveni život po uzoru na život u Španiji. Tako su i sarajevski Jevreji, sa osnivanjem prve jevrejske opštine, paralelno osnovali i Sefardsko pobožno, pokopno i bolesničko društvo „Hevra Kadiša“. Društvo je, kao što mu i samo ime govori, imalo cilj da se brine za siromašne i bolesnike, ali i za sahranu svojih članova po propisima jevrejske vjere. Krajem 17. i početkom 18. vijeka, jevrejska populacija postaje brojnija, a i turski zakoni, reformisani u tom periodu, omogućili su kvalitetniju organizaciju jevrejskim zajednicama. (Naimenovan je i prvi vrhovni rabin u Bosni – Hahambaši.) Nekako u to vrijeme, počinju i da se osnivaju manja udruženja za pomoć siromašnim članovima zajednice. U početku su to bili imućniji trgovci i zanatlije, obično iz iste mahale, koji su svakog petka dijelili pomoć siromašnim. Osim vjerske i humanitarne djelatnosti, jevrejska društva obuhvatala su i ostale

▲  
Novi hram / portal - ulaz / u Sarajevu, XIX vijek / New Temple (portal - gate) in Sarajevo, 19th century

playing an increasingly significant role in the trade of this city, especially foreign trade. The legal and social status of the Jews in Sarajevo was not different from the status of the Jews residing elsewhere in the Ottoman Empire. They resolved their family, marital, inheritance and other proprietary affairs before their religious leader, the rabbi, while in regards to agrarian and legal affairs, they answered only to the qadi (Muslim judge). Ottoman sources show that after their arrival in Bosnia, the Jews were able to freely perform their religious rituals, without any restrictions. Since the Jews in Bosnia and Herzegovina lived mostly in towns, they, like the rest of the urban dwellers, were free from certain taxes, since they engaged in crafts and trade.

### The Organization of the Jewish Community.

Following their arrival, the Jews, as soon as they were able to, organized their religious and social life in accordance with their life in Spain. Thus, at the same time as they established the first Jewish municipality, the Jews founded the Sephardic Pious, Burial and Infirmity Society “Hevera Kadisha.” As its name indicates, the society’s goal was to care for the poor and the sick, and to ensure the burial of its members in accordance with the ordinances of the Jewish faith. At the end of the 17th and the beginning of the 18th century, the Jewish population increased, and the Turkish laws, reformed during that period, made better organization possible in the Jewish communities. (The first supreme rabbi in Bosnia was appointed – Hahambasa – head of all Jews.) Around that time, smaller societies for the assistance of the poor members of the community began to emerge. In the beginning, wealthier merchants and artisans, usually from the same neighbourhood, extended assistance to the poor every Friday. Apart from the religious and humanitarian activities, the Jewish mu-

▼  
Seder večer u Aškenaskoj sinagogi, 2009 / The Seder Night, Ashkenazi Synagogue, 2009





segmente društvenog života: religiju, prosvjetu, kulturu, sport, muziku, folklor, biblioteke, omladinska i ženska društva itd. Važno je napomenuti da su u mnogim društvima, a bilo ih je više od 70, , osim Jevreja, aktivno učestvovali i mnogi građani drugih nacionalnosti. Društva su većinom djelovala u Sarajevu, ali i u drugim gradovima u Bosni i Hercegovini u kojima su živjeli Jevreji. Među najaktivnijim jevrejskim društvima pominju se „La Benevolencija“, „La Humanitad“, „La Lira“, „La Glorija“, „Ahdus“, „Juda Makabi“, „Bar Kohba“, „Ezrat Jetomim“, „Hevra Kedoša“, „Matatija“, „Sociedad de vižitar doljentas“, „Mizgav ladah“, „Ezra becarot“, „Hahnusas“, „Safa berura“, Židovsko nacionalno društvo „Poale Cion“, Židovsko omladinsko kolo, „Kanfe nešer“ i mnoga druga.

Osim u Sarajevu, Jevreji su živjeli i u drugim većim gradovima u Bosni i Hercegovini, među kojima treba posebno naglasiti Travnik, Bugojno, Zvornik, Banja Luku, Tuzlu, Doboj, Zenicu, Mostar, Derventu, Rogaticu, Višegrad, Visoko, Žepče, Zavidoviće i Bihać. Krajem 17. vijeka, samo u Sarajevu je bilo više od 50 jevrejskih domaćinstava. U prvoj polovini 19. vijeka u Sarajevu su zabilježene 182 jevrejske porodice nastanjene u nekoliko mahala. Društveni i kulturni život Jevreja bazirao se na tekovinama donijetim iz Španije. Oni su dugo čuvali svoje pjesme, romanse, u njihovom izvornom obliku kao dio folklornog blaga i kulturne baštine, a one su se, u većoj ili manjoj mjeri, održale do danas.

Uspostavom austrougarskih državnih vlasti, naša zemlja se otvorila za useljavanje kolonista iz cijele tadašnje države, pa se, pored Austrijanaca, Mađara i Čeha, u Sarajevu nastanjuju i aškenaski Jevreji, porijeklom iz Njemačke, Poljske, Austro-Ugarske. Aškenaska jevrejska zajednica brojala je više hiljada ljudi, a mnogi od njih bili su veoma ugledni gradski činovnici, trgovci i graditelji. Oni su sačinjavali svojevrsni inicijalni potencijal ukupnog razvoja



▲ Groblje u Bugojnu / Cemetery, Jajce

▼ Ulazna kapija sinagoge u Zenici / Zenica Synagogue, entrance gate

## The Jewish Community of Bosnia and Herzegovina / Jevrejska zajednica Bosne i Hercegovine

municipalities encompassed other segments of social life: religion, education, culture, sport, music, folklore, libraries, youth and women's societies, etc. It is important to mention that in such societies, and there were more than 70 of them, aside from the Jews, many citizens of other nationalities took an active role. The societies were mostly active in Sarajevo, but included other cities in Bosnia and Herzegovina where Jews lived. Among the most active Jewish societies are the following: „La Benevolencija,” „La Humanitad,” „La Lira,” „La Glorija,” „Ahdus,” „Juda Makabi,” „Bar Kohba,” „Ezrat,” „Jetomim,” „Hevra Kedosa,” „Matatija,” „Sociedad de vizitar doljentas,” „Mizgav ladah,” „Ezra becarot,” „Hahnusas,” „Safa berura,” the Jewish National Society „Poale Cion,” The Jewish Youth Circle, „Kanfe neser” and many others.

Other than Sarajevo, the Jews lived in other large cities in Bosnia and Herzegovina, among which the following deserve special mention: Travnik, Bugojno, Zvornik, Banja Luka, Tuzla, Doboj, Zenica, Mostar, Derventa, Rogatica, Visegrad, Visoko, Zepce, Zavidovici and Bihać. At the end of the 17th century there were more than 50 Jewish households in Sarajevo. In the first half of the 19th century, 182 Jewish families were recorded, living in several neighbourhoods. The social and cultural





Sarajeva. U to vrijeme je Sarajeva već imalo brojnu zajednicu sefardskih Jevreja, koji su govorili posebnim jezikom – jevrejsko-španskim, zvanim ladino. Iako su u gradu već postojale dvije sinagoge, one su pripadale Sefardskoj jevrejskoj opštini, pa se ubrzo ukazala potreba za izgradnjom hrama za aškenaske Jevreje, koji su govorili jezikom koji se zvao jidiš (Yiddisch). Ideja o gradnji sinagoge ostvarila se 1902. godine, kada, na lijevoj obali Miljacke, niče impozantan templ (hram) pravougaonog oblika, u pseudomaurskom stilu, djelo tada čuvenog češkog arhitekta Karla Paržika (Pařík). Pred 2. svjetski rat u Bosni i Hercegovini bilo je aktivno nekoliko desetina jevrejskih opština, koje su djelovale samostalno, bez formalnog oblika udruživanja u neku asocijaciju ili zajednicu unutar Bosne i Hercegovine, ali s veoma intenzivnom uzajamnom saradnjom. Jevrejske opštine u Jugoslaviji, tačnije od davne 1919. godine, bile su udružene u Savez jevrejskih opština Jugoslavije, koji je egzistirao sve do 1992. godine, kada, raspadom dotadašnje zajedničke domovine, nažalost u krvavom i tragičnom ratu, od federalnih država nastaju iznova nezavisne države. Međunarodnim priznanjem

◀ Jad - ruka s ispruženim prstom za čitanje Tore / Metal hand for Torah reading

▼ Sinagoga u Zenici, 1903

Religije u Bosni i Hercegovini / Religions in Bosnia and Herzegovina

On the eve of WWII, several dozen Jewish municipalities were active in Bosnia and Herzegovina. They functioned independently, without any formal integration into a common association or community in Bosnia and Herzegovina, but with very intensive mutual cooperation. Since 1919, the Jewish municipalities in Yugoslavia had been integrated into the Association of Jewish Municipalities of Yugoslavia; this lasted until 1992, when, with the disintegration of the common homeland and the bloody and tragic war, new independent states emerged. With the international recognition of Bosnia and Herzegovina and at the common desire of all members of the Jewish municipalities in our country, the Association of Jewish Municipalities of Bosnia and Herzegovina was formed; it now comprises six Jewish municipalities. As before, the biggest one is in Sarajevo, with the others in Tuzla, Banja Luka, Doboj, Mostar and Zenica. Functioning within the Jewish Community of Bosnia and Herzegovina is the Jewish Cultural, Educational and Humanitarian Society “La Benevolencija,” with its seat in Sarajevo.

In the past 500 years the Jews have contributed significantly to the development of Sarajevo and, indeed, to the develop-



►  
Molitveni šal - talit / Tallit  
(prayer shawl)

Bosne i Hercegovine te zajedničkom željom svih članova jevrejskih opština u našoj zemlji, formirana je Zajednica jevrejskih opština Bosne i Hercegovine, u kojoj sada djeluje šest jevrejskih opština. Među njima je, kao i ranije, najveća u Sarajevu, a slijede jevrejske opštine u Tuzli, Banja Luci, Dobroju, Mostaru i Zenici. U Jevrejskoj zajednici Bosne i Hercegovine djeluje i Jevrejsko kulturno-prosvjetno i humanitarno društvo "La Benevolencija", sa sjedištem u Sarajevu.

Za ovih 500 godina Jevreji su dali značajan doprinos razvoju Sarajeva i cijele Bosne i Hercegovine. Oni su se od svog dolaska na ove prostore potpuno uklopili u život ovoga grada, ali i drugih gradskih sredina širom Bosne i Hercegovine, gdje, zajedno s građanima drugih naroda, tradicija i drugih vjeroispovijesti, čine istorijski značajnu multietničku sredinu.

### POPULACIJA

Uoči 2. svjetskog rata, Jevrejska zajednica u Bosni i Hercegovini, prema popisu 1935/1936. godine,

▼  
Synagogue, Zenica, 1903



## The Jewish Community of Bosnia and Herzegovina / Jevrejska zajednica Bosne i Hercegovine



ment of Bosnia and Herzegovina. Since their arrival, they have integrated into the life of this city, and in other urban centres across Bosnia and Herzegovina, where, together with citizens of other nationalities, traditions and religions, they make up a historically significant multi-ethnic environment.

### POPULATION

On the eve of WWII, the Jewish Community in Bosnia and Herzegovina, according to the 1935/1936 census, had 14,500 registered members, of whom 12,500 lived in Sarajevo, which at that time had 80,000 inhabitants.

Unfortunately, 70% of the members of the Jewish Community did not survive the Nazi occupation, the concentration camps and the prisons across Europe. At the end of the war, in the second half of 1945, upon their return from the concentration camps and prisons, and coming home from the National-Liberation Struggle in which they took an active role, the Jews gathered in their Jewish municipalities, physically depleted but morally upright, with the wish to renew their Jewish life and, in spite of everything, maintain their own identity. With the emergence of the state of Israel be-



▲  
Kapela groblja "Borak", Sarajevo / Borak, Jewish cemetery (chapel)

imala je 14.500 registrovanih članova, od kojih je nešto više od 12.500 živjelo u Sarajevu, koje je tada imalo oko 80.000 stanovnika. Nažalost, pošast nacističke okupacije, logore i kazamate širom Evrope nije preživjelo oko 70 % članova Jevrejske zajednice. Krajem rata, u drugoj polovini 1945. godine, Jevreji se, po povratku iz nacističkih logora i kazamata, ali i iz Narodno-oslobodilačke borbe, u kojoj su aktivno učestvovali, okupljaju u svojim, jevrejskim opštinama, fizički desetkovani, ali moralno uspravni, s željom da obnove jevrejski život i, uprkos svemu, zadrže sopstveni identitet.

Nastankom države Izrael, u periodu od 1948. do 1951 godine, jedan broj članova Jevrejske zajednice iseljava se u Izrael, sa željom da se užasi holokausta više nikada ne ponove. Njihovim odlaskom, Jevrejska zajednica u Bosni i Hercegovini doživljava novo osiromašenje te se broj njenih članova značajno smanjuje i uglavnom iznosi između 1.200 i 1.500 članova. Nakon 2. svjetskog rata, "narodni režim" je, nacionalizacijom objekata te drugim oblicima otuđenja privatnog vlasništva vjerskih zajednica i crkava, Jevrejsku zajednicu definitivno i materijalno desetkovao i njen rad se praktično sveo na egzistiranje u jednom jedinom objektu, zgradi današnje sinagoge u Sarajevu, gdje se i danas odvija jevrejski život u ovome gradu.

U drugim gradovima naše zemlje, nažalost, ni jedan objekat nije ostao u funkciji, nije ostao u aktivnom vlasništvu Jevrejske zajednice. Voljom privatnog donatora, početkom novog milenijuma, izgrađena je nova zgrada Jevrejske opštine u Doboju sa sinagogom.

▼  
Motiv iz sarajevske Hagade / Motif from the Sarajevo Haggadah

## Religije u Bosni i Hercegovini / Religions in Bosnia and Herzegovina



tween 1948 and 1951, some members of the Jewish Community immigrated to Israel with the wish that the horrors of the Holocaust would never be repeated. With their departure, the Jewish Community in Bosnia and Herzegovina suffered another depletion; the number of its members was significantly reduced, and it now numbers between 1,200 and 1,500.

After WWII the Socialist "people's regime," with the nationalization of buildings and other forms of appropriation of private property of the religious communities and churches, seriously materially depleted the Jewish Community, and its activities were practically reduced to existence in a single building – today's synagogue in Sarajevo, still a centre for Jewish life in the city. Unfortunately, not a single building has remained in use elsewhere, nor have any remained in the ownership of the Jewish Community.

Thanks to a private donor, a new building, along with a synagogue, was built in Doboju at the beginning of the new millennium.

### MEMBERSHIP

Today, the Jewish Community of Bosnia and Herzegovina has 1,089 registered members. They are directly registered in the

## ČLANSTVO

Danas je u Jevrejsku zajednicu Bosne i Hercegovine učlanjeno ukupno 1.089 članova. Oni su neposredno učlanjeni u lokalne jevrejske opštine, kojih sada egzistira šest, a posredno u članstvo Jevrejske zajednice Bosne i Hercegovine.

Najbrojnija i, svakako, najaktivnija opština u Jevrejskoj zajednici Bosne i Hercegovine je Jevrejska opština u Sarajevu. Ona broji 743 člana, koji imaju materijalnu obavezu da, srazmjerno svojim mogućnostima, finansijski podrže aktivnosti opštine.

U drugim gradskim sredinama, gdje postoje registrovane i aktivne jevrejske opštine, egzistira slijedeći broj sljedbenika jevrejske vjere, odnosno članova tih zajednica: Mostar – 40 članova; Tuzla – 110 članova; Zenica – 42 člana; Banja Luka – 86 članova i Doboj – 68 članova. Veliki problem u Jevrejskoj zajednici predstavlja činjenica da nema rezidentnog rabina te se vjerski život u svim jevrejskim opštinama odvija otežano, uz pomoć članova zajednice koji najbolje poznaju jevrejsku vjeru, tradiciju i običaje. Taj problem se djelimično rješava dolaskom rabina dva puta godišnje (za Pesah i Roš Hašana), ali je naša tendencija da Jevrejska zajednica odškoluje vlastiti kadar za vjeroučitelje. Jevrejska zajednica u Bosni i Hercegovini ima izuzetno nepovoljnu starosnu strukturu. Prosjek godina



### The Jewish Community of Bosnia and Herzegovina / Jevrejska zajednica Bosne i Hercegovine

local Jewish municipalities in Bosnia and Herzegovina, of which there are six in existence, and are indirect members of the Jewish Community of Bosnia and Herzegovina.

The most numerous and, certainly the most active Jewish municipality is the one in Sarajevo. It numbers 743 members who have a financial obligation to, according to their means, financially support the activities of the municipality. In other urban centres where there are registered and active Jewish municipalities, the following number of adherents of the Jewish faith, that is, members of those communities, are in existence: Mostar – 40 members; Tuzla – 110 members; Zenica – 42 members; Banja Luka – 86 members; and Doboj – 68 members.

A big problem in the Jewish Community is the fact that there is no rabbi, so that the religious life in all the Jewish municipalities is unfolding with difficulties and with the assistance of the members of the community who are best acquainted with the Jewish faith, tradition and customs. This problem is partially worked out with a rabbi's twice-yearly visit (for Passover and *Rosh Hashanah*), but the Jewish Community tends to educate members of its own cadre for religious instructors.

The Jewish Community of Bosnia and Herzegovina has an exceptionally unfavourable age structure, with the average age being around 60. Great efforts are being invested in the Jewish youth, which is not numerous. Still, it is encouraging to see that it remains fairly active. Unfortunately, the possibility of educating Jewish religious workers in our country does not exist, and aside from a lack of interest, there is a lack of funds for costly and lengthy education in Israel.

▲  
*Sinagoga u Visokom – crtež /  
Synagogue, Visoko, sketch*

▼  
*Molitva s nerezidentnim Ra-  
binom u Il kal Viježu / Visiting  
Rabbi, prayer at Il Kal Viježu*





iznosi nešto ispod 60, te se ulažu veliki naponi u jevrejsku omladinu, koja je malobrojna, ali hrabri činjenica da je i dosta aktivna. Nažalost, u našoj zemlji ne postoji mogućnost školovanja jevrejskih vjerskih službenika te, osim manjeg interesovanja, problem predstavlja i nedostatak materijalnih sredstava za skupo i dugotrajno školovanje u Izraelu.

## VJERSKI OBJEKTI I IMOVINA

Jevrejska zajednica je tokom 2005. godine, čekajući Zakon o denacionalizaciji, pristupila identifikaciji objekata čiji je vlasnik ili pravni sljednik prethodnih vlasnika Jevrejska zajednica u Bosni i Hercegovini. U prethodnom periodu, dobro organizovane jevrejske op-

◀ Zgrada La Benevolencije iz 1940. godine - danas MUP Kantona Sarajevo / La Benevolencija building from 1940, present-day Ministry of Interior Affairs (MUP) of the Sarajevo Canton

## Religije u Bosni i Hercegovini / Religions in Bosnia and Herzegovina



### RELIGIOUS BUILDINGS AND PROPERTY

In 2005, while waiting for the Law on Denationalization, the Jewish Community started the process of identification of the buildings which it owns or is the legal successors of the previous owners of the buildings in question. In the previous period, the well-organized Jewish municipalities owned synagogues, cemeteries, schools and numerous other buildings for cultural, educational, sporting and other associations. The prohibition of the activities of all national associations during the Communist regime, following WWII, was followed by liquidation, general nationalization and confiscation of property belonging to the Jewish Community. As mentioned, 25 properties, of which 20 are cemeteries and lots and 5 are synagogues or buildings whose owners were Jewish communities or Jewish municipalities, and whose legal successor is the Jewish Community, are owned by the Jewish Community; this does not mean that they are in the possession of the Community. It is important to mention that the Jewish Community has registered 31 nationalized buildings with a total of 71 flats.

**The Old Jewish Cemetery in Kovacic (Sarajevo):** The Old Jewish Cemetery is located in the southwest part of Sarajevo, in

◀ Groblje u Zenici / Cemetery, Zenica

▼ Hanukija - svjećnjak za praznik Hanuka / Hannukah menorah





▲  
Komemoracija za Jom ha  
Šoah / Yom HaShoah com-  
memoration

štine posjedovale su sinagoge, groblja, škole i brojne druge objekte za rad različitih kulturno-prosvjetnih, sportskih i drugih udruženja. Zabrana djelovanja svih nacionalnih udruženja u komunističkom režimu, nakon 2. svjetskog rata, praćena je i likvidacijom, i opštom nacionalizacijom imovine Jevrejske zajednice. Shodno navedenom, danas je u vlasništvu, što ne znači i u posjedu Jevrejske zajednice, ukupno 25 objekata, od kojih su 20 objekata groblja i zemljišta, a pet objekata su čvrsti objekti sinagoga i zgrada čiji su vlasnici bila jevrejska društva i jevrejske opštine, a čiji je pravni sljednik Jevrejska zajednica. Važno je napomenuti da je Jevrejska zajednica evidentirala 31 nacionalizovani objekat, sa ukupno 71 stanom.

►  
Ploča sinagoge u Doboju /  
Doboj Synagogue plate

18 ✪ 71

ОВО СВЕТО ЗДАЊЕ  
БЕЈТ ШАЛОМ  
КУБА МИРА

ЈЕВРЕЈСКИ КУЛТУРНИ ЦЕНТАР  
СА СИНАГОГОМ, ОТВОРЕНО ЈЕ  
У СЛАВУ БОЖЈУ И НА КОРИСТ  
И РАДОСТ ЈЕВРЕЈСКОГ НАРОДА  
2003. ГОДИНЕ НАКОН ОБНОВЕ  
И РЕКОНСТРУКЦИЈЕ ПОРОДИЧНЕ КУБЕ  
АЛЕКСАНДРА ВРХОВСКОГ  
И ОТА КАЛМАРА  
ИЗГРАБЕНЕ 1922. ГОДИНЕ.

ОБНОВУ И РЕКОНСТРУКЦИЈУ  
ОМОГУБИЛИ СУ ГОСПОБА МИРА  
И ГОСПОДИН СЛОБОДАН ПАВЛОВИЋ,  
ТИТОРИ, ИСТАКНУТИ ДОБРОЧИНИТЕЉИ  
ИЗ ЧИКАГА.

ЗАХВАЛНА ЈЕВРЕЈСКА ЗАЈЕДНИЦА  
ДОБОЈ

## The Jewish Community of Bosnia and Herzegovina / Jevrejska zajednica Bosne i Hercegovine

the region of Kovacici and Debelo Brdo. After the one in Prague, it is the largest Jewish sacral complex, and at the same time, one of the most valuable memorial complexes in Europe. Because of its structure, the complex is a significant and compelling segment in the chronicle of the Jews from the middle of the 16th century to the closing of the necropolis in 1965. It is believed that the oldest part of the cemetery is next to the medieval necropolis of standing tombstones on Borak Hill; it was destroyed during the urbanization of this region and the construction of the narrow-gauge railway Sarajevo – Visegrad. There is no reliable documentation about the inception or development of the cemetery up to the 16th century; based only on the information of the protocols of the Jewish Municipality, the exact year of its establishment cannot be determined. The fundamental sources for the study of the cemeteries were looted and destroyed, especially in the 1941 fire in the Great Sephardic Temple, when “The Book of the Dead” was burned, after it had been carefully written for 40 years by Mose Altarac, better known by the nickname “Mose di la kancelarija,” a secretary of the Sephardic Municipality and the funeral parlour “Hevra Kadisha.” The Jewish Cemetery was opened in this city in 1545. Seven board members, who were responsible for the establishment of the cemetery, rest together

►  
Stari spomenik sa groblja  
Sočanica, Veliki Prnjavor / Old  
monument from the Sočanica  
cemetery, Veliki Prnjavor



**Staro Jevrejsko groblje u Kovačićima (Sarajevo):** U jugozapadnom dijelu Sarajeva, u predjelu Kovačići i Debelo Brdo, smješteno je Staro jevrejsko groblje, poslije praškog najveći jevrejski sakralni kompleks, a istovremeno jedan od najvrijednijih memorijalnih kompleksa u Evropi. Unutar njega zabilježen je, specifičnom fakturom, značajan i nezaobilazan segment hronike Jevreja negdje od sredine 16. vijeka, pa sve do zatvaranja nekropole 1965. godine. Smatra se da je najstariji dio groblja formiran uz srednjovjekovnu nekropolu stećaka na brijegu Borak i da je uništen prilikom urbanizacije ovog područja te izgradnjom uskotračne pruge Sarajevo – Višegrad. O nastanku i razvoju groblja do 16. vijeka nema pouzdane dokumentacije te se, na osnovu podataka protokola Jevrejske opštine, ne može sa sigurnošću utvrditi tačna godina osnivanja ovog groblja. Temeljni izvori za proučavanje groblja opljačkani su i uništeni, posebno u požaru 1941. godine, kada je, u ruševinama Velikog sefardskog hrama, spaljena “knjiga umrlih”, koju je četrdeset godina brižno ispisivao Moše Altarac, poznatiji pod nadimkom “Moše di la kancelarija”, sekretar Sefardske opštine i pogrebnog društva “Hevra Kadiša”.

Jevrejsko groblje je otvoreno u ovom gradu 1545. godine. Sedam odbornika, koji su zaslužni za uspostavljanje groblja, počivaju tu zajedno, pod istom humkom, smješteni oko tijela svog velikog rabina Baruha.

Na sjeverozapadnoj strani smještena je grobljanska kapela (Ciduk Adin), sagrađena između 1923. i 1924. godine. Zapadno od kapele, kod glavne kapije, postavljena je kamena česma. Najraniji podatak o parcelisanju groblja datira iz 1901. godine, kada je groblje parcelisano u dva dijela, od kojih je onaj manji, na južnoj strani od željezničke pruge, ostao odsječen i zanemaren. Slijedi uređenje, parcelisanje i ograđivanje (1919-1930), što je posljednji put,

▼  
*Sinagoga u Derventi, 1911*  
*/Synagogue at Derventa,*  
*1911*

## Religije u Bosni i Hercegovini / Religions in Bosnia and Herzegovina







### The Jewish Community of Bosnia and Herzegovina / Jevrejska zajednica Bosne i Hercegovine

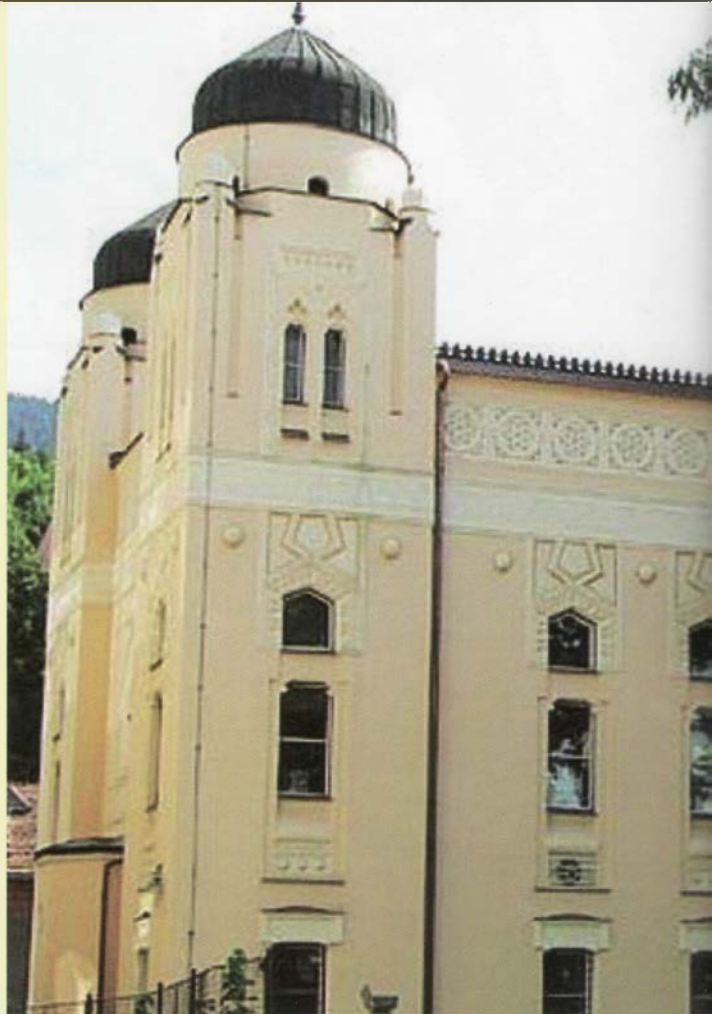
under the same grave-mound, placed around the body of their great rabbi Baruh. The cemetery chapel (Ciduk Adin), built between 1923 and 1924, is situated on the northwest side. West of the Chapel, near the main gate, a stone fountain was erected. The earliest information about the parcelling out of the cemetery into lots dates back to 1901 when the cemetery was divided into two parts; the smaller one, on the south side of the railroad tracks, remained cut-off and neglected. What came next was the grooming, parcelling out and fencing (1919-1930) of the cemetery, marked by the construction of the Ashkenazi Ossuary and Memorial; at this time, the stairway, the pathway and benches were completed. On the occasion of the event "Shalom Sarajevo" and "Sephard '92" a photo exhibition, "The Old Jewish Cemetery in Kovacici" (Gallery "New Temple," 15.03.1992-01.04.1992) was organized by the Municipal Institute for the Protection of Monuments in Sarajevo in cooperation with the Jewish Municipality and "La Benevolencija." The purpose of the exhibit was to show the overall values and the significance of the cemetery, its endangered status and the enormous damage; the exhibit pointed out the overall complexity and urgency of repairing destroyed monuments, in a bid to protect this memorial and sacral complex. The experts of the Institute for the Protection of Monuments, the associates of the Municipal Institute, art historian Snjezana Mutapcic, and engineer and architect Munib Buljina, documented damages and prepared the "Program of Conservation of the Old Jewish Cemetery on Borak in Kovacici," in November 1991. Unfortunately, during the war from 1992-1995, this cemetery was the first line of demarcation and, later, the defence of the city. As a result, the cemetery was horribly devastated; trenches were dug, drainage was cut off, the monuments, chapel and cemetery fence were destroyed. Following the war,

▲ *Il kal Grandi (danas BKC), 1930  
/ Il Kal Grandi (Great Temple),  
present-day Bosnian Cultural  
Centre*

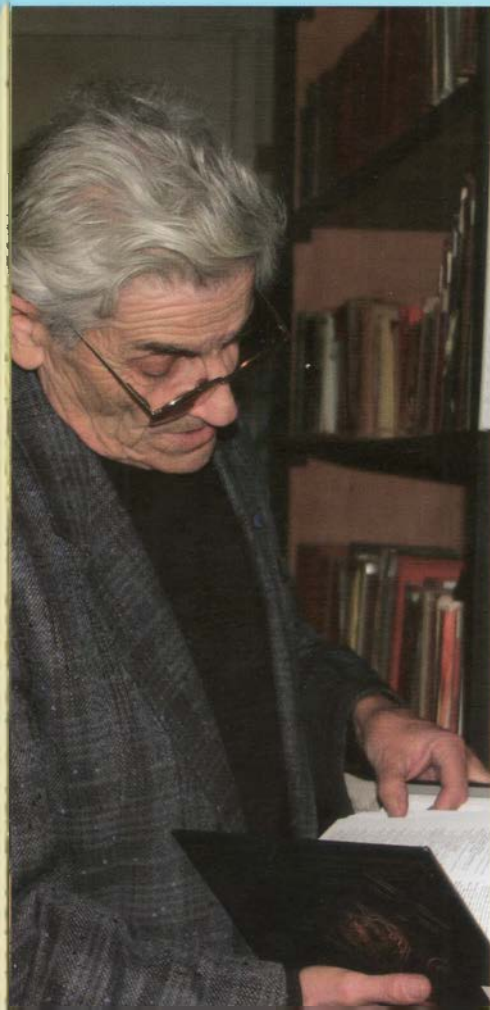
od sredine ovoga vijeka na ovamo, učinjeno podizanjem Aškenaske kosturnice i spomen-obilježja, kada je završeno uređenje stepeništa, staza i postavljanje klupa.

Povodom manifestacija "Šalom Sarajevo" i "Sefard '92", postavljena je foto-izložba "Staro jevrejsko groblje u Kovačićima" (Galerija "Novi hram", 15.3.-1.4.1992.) koju je priredio Gradski zavod za zaštitu spomenika u Sarajevu u saradnji sa Jevrejskom opštinom i "La Benevolencijom". Izložbom se željelo ukazati na ukupne vrijednosti i značaj groblja, na stanje njegove ugroženosti i na ogromna oštećenja, a što upućuje i na svu složenost i hitnost sanacije devastiranih spomenika, da bi se aktuelizovala problematika ukupne zaštite ovog memorijalnog i sakralnog kompleksa. Stručnjaci Zavoda za zaštitu spomenika, saradnici spomenutog zavoda, istoričar umjetnosti Snježana Mutapčić i ing. arh. Munib Buljina obavili su evidentiranje oštećenja na kompleksu groblja, a nakon toga su izradili "Program zaštite Starog jevrejskog groblja na Borku u Kovačićima", u novembru 1991. godine.

Nažalost, u toku rata u našoj zemlji, od 1992. do 1995. godine, ovo groblje je u početku bilo prva linija razgraničenja, a kasnije i odbrane grada, usljed čega je prouzrokovana



## Religije u Bosni i Hercegovini / Religions in Bosnia and Herzegovina



the Jewish Community managed to restore the chapel and repair the land-slide and remove waste water around the chapel. In cooperation with the Federal Ministry of Environment and the expert assistance of the Institute for the Protection of the Cultural Heritage of the Sarajevo Canton, this Jewish cemetery, along with the surrounding land, is being repaired to prevent further landslides. In the following years, a general reconstruction of monuments will begin.

**Il Kal Grandi – The Old Jewish Temple:** The first sacral building of the Sarajevo Jews, named Il Kal Grandi, which presently houses the Jewish Museum of Bosnia and Herzegovina, was built in the same period as the Sijavus-pasha's Han. The construction of the synagogue began in 1581 with the permission of the Imperial Divan (Council). The year of construction was found in the transcripts found in the Sidzil (court document) written in 1728/29, presently kept in the Ghazi Husrev-bey's Library in Sarajevo. Il Kal Grandi was located within the Velika Avlija (the Great Courtyard) – the Jewish residential quarters. The initial shape of the Great Temple is not known,

▲ Aškenaska sinagoga u Sarajevu danas

◀ Biblioteka Jevrejske opštine u Sarajevu / Library of the Jewish Municipality, Sarajevo



užasna devastacija groblja, kopane su tranšeje, prekinuta drenaža, rušeni spomenici, rušena kapela i obarana ograda groblja.

Nakon rata, Jevrejska zajednica uspjela je obnoviti kapelu i sanirati klizišta i otpadne vode oko kapele. U saradnji sa Federalnim ministarstvom prostornog uređenja, uz stručnu pomoć Zavoda za zaštitu kulturne baštine Kantona Sarajevo, ovo jevrejsko groblje je u fazi sanacije cijelokupnog kompleksa tla, čime će se spriječiti daljnje klizanje zemljišta i u narednim godinama pristupiti generalnoj rekonstrukciji nadgrobnih spomenika.

**Il Kal Grandi – Veliki jevrejski hram:** Prvi sakralni objekt sarajevskih Jevreja, nazvan Il Kal Grandi ili Veliki hram, građevina u kojoj danas egzistira Muzej Jevreja Bosne i Hercegovine, izgrađen je u istom periodu kao i Sijavuš-pašin han. Gradnja sinagoge počela je 1581. godine i saglasnost za gradnju dobivena je od Carskog divana. Godina gradnje pronađena je u podacima iz sidžila pisanog 1728/29. godine, koji se danas čuva u Gazi Husrev-begovoj biblioteci u Sarajevu. Il Kal Grandi bio je unutar stambene jevrejske četvrti Velika avlija. Nije poznat prvobitni izgled Velikog hrama, izuzev da je hram bio trobrodna građevina sa jed-

## The Jewish Community of Bosnia and Herzegovina / Jevrejska zajednica Bosne i Hercegovine

▲  
*Present-day Ashkenazi Synagogue in Sarajevo*

except that it was a prismatic structure with one gallery. The synagogue was ablaze several times, and the worst fires were in 1697 and 1788. In 1788 a fire broke out in Sarajevo which engulfed the “Jewish neighbourhood” and the surrounding neighbourhoods. On that occasion, the roof of the synagogue caved in, and the pillars collapsed. After eight years of construction, the temple was restored and the building assumed its present-day appearance. On that occasion, the pillars were reinforced and another floor was added. It is not known how the Jewish Community managed to circumvent the laws of that time and increase the height of the synagogue. The synagogue was covered with four larger domes in the main nave and four smaller ones in the side naves. A newly built konha on the south side of the synagogue appears in the photographs at the beginning of the 20th century. In 1930, the Great Temple (Il Kal Grandi) changed its name with the construction of a new temple, the biggest one in the Balkans, and the originally built temple received a new name –

►  
*Rabin Menahem Romano /  
Rabbi Menahem Romano*





nom galerijom. Sinagoga je gorjela nekoliko puta, a najveće posljedice bile su 1697. i 1788. godine. Godine 1788. u Sarajevu je izbio požar koji je zahvatio «jevrejsku mahalalu» i okolne mahale, i tada se u sinagogi obrušio krov i popadali stubovi. Nakon osam godina gradnje, hram je obnovljen i objekat je dobio današnji izgled. Tom prilikom, stubovi su ojačani i dodan je još jedan sprat. Nije poznato kako je Jevrejskoj općini uspjelo da zaobiđe tadašnje zakone i poveća visinu sinagoge. Sinagoga je nadsvodena sa četiri veće kupole u glavnom brodu i četiri manje u bočnim brodovima. Na fotografijama sa početka 20. vijeka vidi se i tek izgrađena konha na južnoj strani sinagoge. Veliki hram (Il Kal Grandi) 1930. godine mijenja svoje ime izgradnjom novog hrama, najvećeg na Balkanu, koji dobija to ime, a prvoizgrađeni hram dobija novo ime – Il Kal Vježu (Stari hram). Za vrijeme 2. svjetskog rata, tačnije početkom 1941. godine, Hram je opljačkan i demoliran. Poslije toga je služio kao zatvor za Jevreje, a krajem rata u njemu je bio magacin. U hramu je sve potpuno uništeno, tako da su ostali samo zidovi i krov. Godine 1957. urađena je rekonstrukcija objekta. Sinagoga je 1966. godine pretvorena u Muzej Jevreja Bosne i Hercegovine, u kome su sada pohranjeni eksponati Muzeja grada Sarajeva.

## Religije u Bosni i Hercegovini / Religions in Bosnia and Herzegovina

▲  
Današnja sinagoga u Doboju  
/ Present-day Synagogue at  
Doboj

Il Kal Vježu (the Old Temple). During WWII, more precisely, at the beginning of 1941, the Temple was plundered and demolished. After that, it served as a prison for Jews, and near the end of the war, it was a storehouse. Everything in the temple was destroyed, so that only the walls and the roof remained. In 1957 the building was reconstructed. In 1966 the synagogue was converted into a Jewish Museum of Bosnia and Herzegovina, and today, the artefacts of Sarajevo City Museum are stored there. The Old Temple is one of the most valuable Jewish cultural monuments in Bosnia and Herzegovina.

▼  
Sinagoga u Bihaću / Syna-  
gogue at Bihać



**Ashkenazi Synagogue in Sarajevo:** The construction of the Ashkenazi Synagogue in Sarajevo was completed on September 30, 1902, when the consecration was also performed. The Synagogue was built in Pseudo Moorish style, and the construction was financed with the funds of the Municipality and donations from numerous members of the Municipality. The designer was renowned architect Karl Parzik, who designed many of the buildings in Sarajevo. Ludwig Jungwirth was the builder, and the interior design and painting was the work of master Ludwig Oisner. The consecration of the Synagogue was performed by Chief Rabbi Dr. Samuel Vesel. Although it was built in Pseudo Moorish style, with the characteristic quadrangular domes and relief ornamental designs on the building facade, the Synagogue, although built in an oriental style, integrated well into its surroundings. The hall in which public worship was performed had a gallery for women which rested on ten relief pillars cast in brass. Located on the east side, facing Jerusalem, was the Aron Hakodesh (where the Torah was kept), separated by a perpendicular wall and a horseshoe-shaped arch, from which the shrine stood out in a striking manner. In 1927, on the occasion of its 25th anniversary, the building was thoroughly reconstructed, and in 1933, a

Stari hram je jedan od najvrednijih jevrejskih spomenika kulture u Bosni i Hercegovini.

**Aškenaska sinagoga u Sarajevu:** Izgradnja sarajevske aškenaska sinagoge završena je 30. septembra 1902. godine, kada je obavljeno i posvećenje. Sinagoga je građena u pseudomaurskom stilu, a izgradnja je finansirana sredstvima same Opštine i dobrovoljnim prilozima tada brojnog članstva Opštine. Projektant je bio poznati arhitekt Karl Paržik, projektant mnogih zgrada u Sarajevu, graditelj Ludwig Jungwirth, a unutrašnja obrada i oslikavanje sinagoge djelo su majstora Ludwiga Oisnera. Osvećenje sinagoge obavio je nadrabini dr. Samuel Vesel. Iako građena u pseudomaurskom stilu, sa karakteristične četiri ugaone kupole i ornamentalnim reljefima na fasadi zgrade, sinagoga se odlično uklopila u sredinu, pretežno građenu u orijentalnom stilu. Dvorana u kojoj se odvija bogoslužjenje sagrađena je sa galerijom, koja je služila za žene. Galerija se oslanjala na deset reljefnih stubova, izlivenih od mjedi. Na istočnoj strani, okrenut prema Jerusalemu, smješten je Aron Hakodeš (ormar u kome stoji Tora), koji je odvojen poprečnim zidom, u kome je izveden visoki potkovičasti luk, iz kog se efektno isticalo svetište. Godine 1927., u povodu proslave 25-godišnjice sinagoge, zgrada je temeljito rekonstruisana, a 1933. godine sa njene zapadne strane izgrađena je zgrada za smještaj administracije Aškenaske jevrejske opštine, biblioteke, stana za rabina i ostale prateće službe. Povodom obilježavanja 400-godišnjice dolaska Jevreja u Bosnu i Hercegovinu, 1964-1965. godine, sinagoga je pregrađena po visini, tako da je gornji sprat osposobljen za religijski život, a prizemlje za društveni život zajednice. Sinagoga, koja je jedan od glavnih simbola multietničnosti Sarajeva, više nije toliko zapažena u svom okruženju, jer je potpuno zaklonjena zgradom zvanom "Papagajka", jarkih boja i arhitektonskog stila koji odudara od okoline.



▲ Sinagoga Il kal Bilava u Sarajevu, 1892 / Il Kal Bilava Synagogue, Sarajevo, 1892

▼ Aron Kodeš - ormar u kojem stoje Tore / Aaron Kodesh (chest for Torahs)

## The Jewish Community of Bosnia and Herzegovina / Jevrejska zajednica Bosne i Hercegovine

building housing the administration of the Ashkenazi Jewish Community, the library, rabbi's residence, and other supporting facilities was constructed on the west side. In 1964-65 on the 400th anniversary of the arrival of Jews into Bosnia and Herzegovina, the Synagogue was partitioned off: the upper floor was used for religious life and the ground floor for the social life of the Community.

The Synagogue which is one of the main symbols of the multi-ethnic character of Sarajevo no longer stands out – it is screened from view by a building known as "Papagajka," whose garish colours and architectural style clash with its surroundings.

**The Grave of Rav Mojsija Mose Danon:** In June every year, on the 20th of Sivan, the Jewish Municipality of Sarajevo organizes a traditional pilgrimage to the grave of Rav Mose Danon located on the Mostar – Stolac route, in the place of Krajisna, three kilometres from Stolac. This place of pilgrimage is one of the richest aspects of Sephardic culture, although the concept of pilgrimage is unusual for the Sephardi and places of pilgrimage rarely exist anywhere in the Jewish world. As far as the Jewish people are concerned, there is not another place like it in the world. The visit to the grave of Rav Mose





◀ Ornament iz Aškenaske sinagoge / Ornament from the Ashkenazi Synagogue

**Grob Rav Mojsija Moše Danona:** Svake godine u junu mjesecu, na dan 20. sivana, Jevrejska opština u Sarajevu organizuje tradicionalno hodočašće na grob Rav Moše Danona. Grob Rav Moše Danona, rabina sarajevskog, nalazi se na putu Mostar – Stolac, na mjestu Krajšina, udaljenom tri kilometra od Stolca. Ovo hodočašće je jedan od bogatih segmenata sefardske kulture, mada je za Sefarde hodočašće neuobičajno i rijetko gdje je u jevrejskom svijetu zabilježeno da postoji mjesto hodočašća.

U svijetu ne postoji paralela kod jevrejskog naroda za ovo mjesto. Posjeta grobu Rav Moše Danona predstavlja simbol čudnog spasenja Jevreja Sarajeva. Mnogo je pisano o istinitoj priči koja kruži o Rav Moši Danonu i njegovom spasenju sarajevskih Jevreja od Mehmeda Ruždi-paše, davne 1819. godine. Poznato je da sarajevski Jevreji imaju svoj Purim (Purim de Sarajevo), kao i svoju Megilu (Megila de Sarajevo) i da svoj Purim praznuju 4. hešvana, kao Dan spasenja, oslobođenja iz tamnice Rav Moše Danona i deset uglednih Jevreja koje je na smrt osudio Ruždi-paša. Pred kraj života, sarajevski rabin Moše Danon, haham baši – prvi rabin ili nadrabin sarajevske Jevrejske opštine Sefardskog obreda u periodu od 1815. do 1830 godine, učen i mudar čovek, za mnoge »sveti čovjek« – odlučio je da ode u Jerusalem, da umre tamo, u Svetoj zemlji. Kada je, ispraćen mnogim pošto-

## Religije u Bosni i Hercegovini / Religions in Bosnia and Herzegovina



Danon represents a symbol of the miraculous deliverance of the Jews of Sarajevo. Much has been written about Rav Mose Danon and his deliverance of the Sarajevo Jews from Mehmed Ruzdi-pasha in 1819. The Sarajevo Jews have Purim (celebration of Jewish survival – Purim de Sarajevo), as well as Megillah (the narrative of the Book of Esther – Megillah de Sarajevo); they celebrate Purim on the 4th of Heshvan as the Day of Deliverance, the freeing from the prison of Rav Mose Danon and ten eminent Jews who were sentenced to death by Ruzdi-pasha. Near the end of his life, Sarajevo Rabbi Mose Danon, haham basha – the first Rabbi or Chief Rabbi of the Sarajevo Jewish Municipality of the Sephardic rites between

◀ Tore u Aškenaskoj sinagogi u Sarajevu / Torahs, Ashkenazi Synagogue in Sarajevo

▼ Spomen park Vraca u Sarajevu / Vraca Memorial Park





▲  
Grob Rav Moše Danona,  
Krajsina kod Stoca / Rav Moše  
Danon's tomb, Krajsina near  
Stolac

vaocima, krenuo ka luci Dubrovnik, predvidio je da će na putu umrijeti, a po ličnoj želji sahranjen je na mjestu na koje mu je pao fes. U Krajsini kraj Stolca nalazi se jevrejsko groblje sa samo tri spomenika, koji su smješteni u lijepo uređenom i ograđenom prostoru. U samom prostoru groblja, prilaz spomeniku rabina Moše Danona urađen je u obliku Menore, a na spomeniku je, na hebrejskom jeziku, uklesan tekst, čiji je prevod slijedeći: "Ovaj kamen koji je ovdje podignut neka bude kao znak i spomenik ukopa jedne svete osobe čija su djela čudesna. O njemu se može kazati da je bio pobožan i svet. Rabin Moše Danon bio je naš učitelj i rabin. Njegova dobra djela neka nam pomognu. Amen. Odijelio se od ovog svijeta dana 20. sivana 5590/1830. g."

U okviru samog prostora ovog jevrejskog groblja i hodočasnog mesta, na pristojnoj udaljenosti od grobova, nalazi se i havra, kuća za molitvu, prostor žaljenja, prostor gdje hodočasnici oplakuju smrt rabina Moše Danona. U sobi su klupe za sjedenje i mala niša. Havra je u prethodnom ratu značajno oštećena, a obnovljena je 2004. godine.

### STRUKTURA

Jevrejska zajednica u Bosni i Hercegovini, u današnjim uslovima, registrovana je shodno Zakonu o slobodi vjere i pravnom položaju

▶  
Ornament iz Aškenaske sinagoge  
/ Ornament from the Ashkenazi  
Synagogue



## The Jewish Community of Bosnia and Herzegovina / Jevrejska zajednica Bosne i Hercegovine

1815 and 1830, a learned and wise man, for many a "holy man" – decided to go to Jerusalem, to die in the Holy Land. When he made his way towards the port of Dubrovnik, seen off by many followers, he predicted that he would die en route, and in accordance with his wishes, he was buried where his fez fell off his head. In Krajsina, near Stolac, there is a Jewish cemetery with only three monuments located in a nicely decorated and enclosed space. Within the cemetery, the pathway leading towards the monument of Rabbi Mose Danon is built in the shape of the Menorah and engraved on the monument in Hebrew is a text, whose translation is as follows: "Let the stone raised serve as a sign and a monument to a burial

▶  
Hanukije - sviječnjaci za  
praznik Hanuka / Hanukkah  
menorahs





## Religije u Bosni i Hercegovini / Religions in Bosnia and Herzegovina

▲  
Struktura

of a holy person whose deeds are miraculous. It can be said about him that he was pious and a saint. Rabbi Mose Danon was our teacher and rabbi. May his good deeds help us. He parted from this world on 20 Sivan 5590/1830.” Within this Jewish cemetery and the place of pilgrimage, at a respectable distance from the graves, there is a Havrah (house of prayer), a place for grieving and a place where pilgrims lament the death of Rabbi Mose Danon. Inside the room are benches and a small niche. They sustained significant damage in the previous war and were restored in 2004.

### STRUCTURE

The Jewish Community in Bosnia and Herzegovina is registered in accordance with the Laws on the Freedom of Worship and the Legal Position of Churches and Religious Communities. According to the Law, all members of the Jewish Community, as distinct legal personalities, are registered in the Ministry of Justice; they function independently but also within the Community.

An important segment of the Jewish Community is the Jewish Cultural, Educational and Humanitarian Association “La Benevolencija” which with shorter or longer interruptions, has been functioning since 1892. Depending on circumstances and life conditions in these parts, it bases its activities on humanitarian issues, and to a greater extent on cultural and educational concerns, nurturing and presenting the Jewish tradition and culture.

The Jewish Community is comprised of six Jewish municipalities and the Jewish Cultural and Educational Society “La Benevolencija.” The highest administrative body is the Community Council which numbers seven members. More precisely, the Council is made up



ju crkava i vjerskih zajednica. Shodno navedenom zakonu, sve članice Jevrejske zajednice, kao posebna pravna lica, registrovane su u Ministarstvu pravde te djeluju samostalno, ali i u okviru Zajednice.

Bitan segment Jevrejske zajednice je i Jevrejsko kulturno-prosvjetno i humanitarno društvo "La Benevolencija", koje, s manjim ili većim prekidima, radi od 1892. godine i, zavisno od okolnosti i uslova života na ovim prostorima, svoju aktivnost temelji na humanitarnom, ali mnogo sadržajnije na kulturno-prosvjetnom planu, njegujući i prezentujući jevrejsku tradiciju i kulturu jevrejskog naroda.

Strukturu Jevrejske zajednice čini šest jevrejskih opština i Jevrejsko kulturno-prosvjetno i humanitarno društvo "La Benevolencija".

Najviši organ upravljanja Jevrejske zajednice je Upravni odbor Zajednice, koji ima devet članova, tačnije Upravni odbor sačinjavaju predsjednici jevrejskih opština i predstavnik društva "La Benevolencija", te predsjednik i generalni sekretar. Operativne poslove za Jevrejsku zajednicu, iz praktičnih razloga, obavlja sekretarijat Jevrejske opštine u Sarajevu.

Svaka od članica Jevrejske zajednice Bosne i Hercegovine ima svoje organe upravljanja, koje imenuje Skupština određene jevrejske opštine, kao najznačajniji organ upravljanja tom opštinom.

U okviru jevrejskih opština biraju se predsjednik i zamjenik predsjednika te, ukoliko su statutima predviđeni, i drugi organi upravljanja.

▼  
Structure

### The Jewish Community of Bosnia and Herzegovina / Jevrejska zajednica Bosne i Hercegovine



## OSLOVLJAVANJE

Danas, nažalost, kada je vjerski život u Jevrejskoj zajednici sveden na tradicionalno jevrejstvo, bez kvalifikovanog vjeroučitelja, u ovom tekstu naglašava se više kako je bilo ranije, prije 2. svjetskog rata i holokausta, koji su desetkovali Jevrejski narod i ovu zajednicu. Jevrejska zajednica čuva tradicionalne sefardske i aškenaske načine oslovljavanja vjerskih lica.

U prvom slučaju, kod Sefarda, zvaničnije direktno oslovljavanje bilo bi sinjor rubi (g. rabin) ili sinjor haham (g. mudrac) i u tom slučaju se ne dodaje ime ili prezime, jer se radi o neposrednom obraćanju. Prsnije te, tako, i manje zvanično, ali još uvijek, s poštovanjem, oslovljavanje bi bilo ribi te njegovo vlastito ime (ribi Hajim, ribi Moše, ribi Eliezer ili ribi Isak), ili ham te njegovo vlastito ime (ham Menahem, ham Bohor ili ham Merkado).

U direktnom, zvaničnom obraćanju, oslovljava se sa ham Ribi te, potom, ime i prezime (ham Ribi Moše Danon, ham Ribi Cadik Danon, ham Ribi Avram Perera). U vrlo formalnim kontekstima, Sefardi vole kitnjaste orijentalne titule tipa Kevod Morenu ve Rabenu ha Rav Ribi te ime i prezime (Moše Perera, Cadik Danon), ili u prevodu: Naš slavni učitelj i Naš rabin ribi (Moše Perera, Cadik Danon). Što se, pak, Aškenaza tiče, rabina se oslovljavalo sa herr Rabiner (g. rabin) u direktnom obraćanju ili sa rav te prezime (rav Klakn, rav Vesl i sl.).

▼  
*Molitva u Aškenaskoj sinagogi u Sarajevu / Praying in the Ashkenazi Synagogue in Sarajevo*

Religije u Bosni i Hercegovini / Religions in Bosnia and Herzegovina





The Jewish Community of Bosnia and Herzegovina / Jevrejska zajednica Bosne i Hercegovine

of the presidents of the Jewish municipalities and the president of “La Benevolencija” Society; they elect the Community President from among them, and he represents the Jewish Community in Bosnia and Herzegovina. For practical reasons, the operational affairs of the Jewish Community are conducted by the Secretariat of the Jewish Municipality in Sarajevo. Every Jewish Community in Bosnia and Herzegovina has an administrative body, named by the Council of a given municipality as the most significant organ of administration in that community. Within the Jewish municipalities, the president and the vice-president are elected, and if specified by the statute, other administrative organs.

▲ Sarajevska Hagada / The Sarajevo Haggadah

## FORMS OF ADDRESS

Unfortunately, today, the religious life in the Jewish Community has been reduced to traditional Jewishness, without a qualified religious teacher. This text emphasizes how things were before WWII and the Holocaust, events which decimated the Jewish people and the community.

Nevertheless, the Jewish Community upholds traditional Sephardic and Ashkenazi forms of address of religious figures. With the Sephardi, a formal and direct form of address is Signor Rabbi or Signor Haham (sage); the name and surname are not included, since it is a direct form of address. A more intimate and less formal, but still respectful form of address is ribi along with the proper name (Ribi Hajim, Ribi Mose, Ribi Eliezer or Ribi Ishak), or ham along with the proper name (Ham Menahem, Ham Bohor or Ham Merkado). In a direct, formal address, one is addressed as ham ribi along with one's name and surname (Ham Ribí Mose Danon, Ham Ribí Cadik Danon, Ham Ribí Avram Perere). In a very



## IZBOR I IMENOVANJA

Obzirom na mali broj članova jevrejskih opština učlanjenih u Jevrejsku zajednicu Bosne i Hercegovine, postupci imenovanja osoba koje zastupaju i predstavljaju opštine su različiti i pojednostavljeni. Tako, u nekim Jevrejskim opštinama, Skupština bira Predsjedništvo s različitim brojem članova, koje, između izabranih članova, imenuje predsjednika određene opštine. U drugim opštinama, Skupština bira direktno, neposrednim glasanjem, predsjednika koji zastupa i predstavlja tu opštinu.

## OBRAZOVANJE

Specifičnost uslova u kojima je nastajala, rasla, razvijala se, ali i preživjela Holokaust i sva stradanja kojima je bila izložena tokom gotovo 500 godina bitisanja na ovim prostorima,

◀ Spomenik Moše Atijasa - Zeki efendije Rafailovića, groblje Borak u Sarajevu / Moše Atijas-Zeki efendija Rafailović monument, Borak cemetery, Sarajevo

## Religije u Bosni i Hercegovini / Religions in Bosnia and Herzegovina



formal context, the Sephardi like flamboyant oriental titles such as Kevod Morenu ve Rabenu ha Rav Ribbi, along with the name and surname (Mose Perera, Cadik Danon), or in translation: our famous teacher and our rabbi (Mose Perere, Cadik Danon). As far as the Ashkenazi are concerned, a rabbi is addressed as Herr Rabiner (Mr. Rabbi) in a direct form of address or rav along with the surname (Rav Klakn, Rav Vesl, etc.)

## APPOINTMENTS AND ELECTIONS

As there are a small number of registered Jewish municipalities in Bosnia and Herzegovina, the procedure of appointing people who represent the municipalities is different and simplified. Thus, in some Jewish municipalities the Council elects the President; members appoint a President for a certain municipality from among the elected members. In other municipalities, the Council elects the President who represents the municipality by direct vote.

## EDUCATION

Depending on the specific conditions of the times in which it evolved, grew, developed, but also survived the Holocaust and

◀ Palenje svjećica uz praznik Hanuka / Lighting Hanukkah candles

►  
Vrata groblja Borak u Sarajevu, 1545 / Borak cemetery gate, Sarajevo, 1545

Jevrejska zajednica je imala različite mogućnosti obrazovanja vjerskih lidera, rukovodstva i članstva. Vjerski život u Jevrejskoj zajednici do zlokozne 1941. godine, kada pošast fašizma desetkuje jevrejski narod širom svijeta te tako i u Bosni i Hercegovini, bio je izuzetno razvijen, a samim tim i vjersko obrazovanje članstva, pripadnika jevrejskog naroda, bilo je dobro organizovano, kako redovnom vjeronaukom u školama, tako i u brojnim sinagogama. Krajem 2. svjetskog rata, povratkom malog broja preživjelih Jevreja, aktivira se, istina veoma skromna, malobrojna jevrejska zajednica te, samim tim i saglasno uslovima, veoma skroman oblik vjerske edukacije i obrazovanja članstva. Obrazovanje se odvija dosta stihijski, neorganizovano i za mali broj zainteresovanih. Sistem u kom je tada obnavljala svoj rad Je-



### The Jewish Community of Bosnia and Herzegovina / Jevrejska zajednica Bosne i Hercegovine

all the suffering it had been exposed to for almost 500 years of its existence in these parts, the Jewish Community has had different possibilities of educating its religious leaders, leadership and membership. Until 1941, when the fascist plague decimated Jewish people throughout the world and in Bosnia and Herzegovina, religious life in the Jewish Community was well organized, including the religious education of its members, with regular religious instruction in schools and in numerous synagogues. Towards the end of WWII, with the return of a small number of surviving Jews, a very modest and small Jewish Community became active and, conforming to the conditions, a very modest form of religious education and the education of its membership emerged. The education proceeded in a rather unorganized manner and for a small number of those expressing interest. The system of that time, in which the Jewish Community was renewing its activities, did not prohibit religion, but it did systematically negate religion and religious values in general, by declaring that it was “opium for the masses.” This directly influenced the already frustrated and frightened Jewish population in Bosnia and Herzegovina, causing them to minimize or discontinue religious life within the Jewish Community.

►  
Ornament iz Aškenaske sinagoge / Ornament from the Ashkenazi Synagogue





◀ Groblje u Jajcu / cemetery, Jajce

vrejska zajednica nije zabranjivao, ali je sistematski negirao religiju uopšte, negirao religijske vrijednosti, proglašavajući je “opijumom za narod”, te tako direktno uticao i na ionako frustrirano i uplašeno jevrejsko stanovništvo u Bosni i Hercegovini da minimizira ili prestane s vjerskim životom unutar Jevrejske zajednice. Danas, kada religija ponovo ima pravo građanstva, obrazovanje malobrojnog jevrejskog podmlatka predstavlja zadatak kom rukovodstvo Zajednice pridaje izuzetan značaj, ali kadrovski, finansijski i prostorni kapaciteti limitiraju i mogućnosti ukupne te tako i vjerske obnove jevrejskog života u Bosni i Hercegovini.

Malobrojnost članstva, naročito mali broj mladih ljudi, ne dozvoljava da se u okviru školskog obrazovnog programa uvede jevrejska vjeronauka te, samim tim, Jevrejska zajednica mora sama u svojoj sredini omogućiti mladim ljudima vjersku pouku. Međutim, Jevrejska zajednica od 1968. godine, smrću rabina Menahema Romana, nema zvaničnog rabina, čime cjelokupna zajednica gubi kvalifikovanog vjeroučitelja. Pokušaj da školujemo budućeg rabina nije dao očeki-

▼ Slika kamene menore iz Sinagoge Il kal Grandi

## Religije u Bosni i Hercegovini / Religions in Bosnia and Herzegovina

Today, when the citizenry once again have the right to religion, the education of a new Jewish generation, although few in number, represents a problem to which Community leaders are assigning great importance, but the small cadre, as well as financial and spatial incapacity limit the possibility of religious renewal in Bosnia and Herzegovina. The sparse membership, especially the small number of young people, does not allow the inclusion of Jewish religious education in the educational program; that being the case, the Jewish Community must, within its milieu, ensure that young people have religious education. However, since 1968, with the passing of Rabbi Menahem Roman, the Jewish Community has not had an official rabbi, and the community is deprived of a qualified religious teacher. An attempt to educate a future rabbi did not produce the expected result, and we can conclude, with regret, that religious life in the Jewish Community is relatively modest, or more precisely, inadequate.

Despite the disadvantages, public worship is regularly held in the active synagogue in Sarajevo in accordance with the Jewish ordinances. Concurrently, by means of short seminars throughout the world, the Jewish youth of Bosnia and



►  
*Ornament sa zida sinagoge u Sarajevu / Ornament from the Sarajevo Synagogue wall*

vani rezultat te sa žaljenjem možemo konstatovati da je vjerski život u Jevrejskoj zajednici relativno skroman, tačnije nedovoljan.

Uprkos svim nedostacima, u aktivnoj sinagogi u Sarajevu redovno se održavaju jevrejskim propisima utvrđena bogoslužjenja. Istovremeno, putem odgovarajućih kratkotrajnih seminara širom svijeta, na koje se upućuju malobrojni mladi članovi Zajednice, jevrejska omladina Bosne i Hercegovine stiče osnovna znanja iz judaizma i jevrejske istorije, tradicije i religije, kao pretpostavku budućeg aktivnijeg jevrejskog vjerskog života.

### FINANSIRANJE

U okviru zakonskih pretpostavki u Bosni i Hercegovini, vjerske zajednice, tako i Jevrejska zajednica, nemaju obezbjeđeno stabilno i kontinuirano finansiranje, koje bi bilo ugrađeno u proračun niti jednog nivoa vlasti u zemlji. Malobrojno članstvo, skroman materijalni položaj i standard te nezaposlenost, predstavljaju današnju ekonomsku zbilju u Bosni i Hercegovini, a samim tim i opredjeljuju

▼  
*Stone menorah, Il Kal Grandi Synagogue*



## The Jewish Community of Bosnia and Herzegovina / Jevrejska zajednica Bosne i Hercegovine



Herzegovina acquire a basic understanding of Judaism and Jewish history, tradition and religion. This is a prerequisite for a more active Jewish religious life.

### FINANCING

Within the legal framework in Bosnia and Herzegovina, the religious communities, including the Jewish Community, do not have stable and sustained financing and are not integrated into the budget of any level of government in the country.

Small membership, poor financial situation and standards, as well as unemployment, are today's economic reality, and that being the case, religious communities must commit to self-financing, especially the Jewish Community. The financial assistance which the Community manages to obtain in Bosnia and Herzegovina is modest. It depends on the project the Community proposes, and the extent of government support. The Jewish Community manages to obtain modest material assistance from other sources from abroad, but that assistance is mostly directed towards servicing the medical and social needs of the members of the Community who have survived the Holocaust; it is not possible to

mogućnost samofinansiranja vjerskih zajednica, ali i Jevrejske zajednice posebno. Finansijska pomoć koju Zajednica uspijeva obezbijediti u Bosni i Hercegovini je skromna i zavisi kako od projekata koje Zajednica predloži, tako i od potencijala određenog nivoa vlasti u zemlji. Jevrejska zajednica ostvaruje skromnu materijalnu pomoć i iz drugih izvora, van zemlje, ali je ta pomoć uglavnom usmjerena prema servisiranju medicinskih i socijalnih potreba članova Zajednice koji su preživjeli holokaust te iz tih izvora nije moguće finansirati značajne aktivnosti Zajednice. Restitucija ili denacionalizacija bi bila "lijek" za prevazilaženje problema finansijske oskudice crkava i vjerskih zajednica te tako i Jevrejske zajednice, koja ima velika potraživanja, odnosno koja ima značajan broj objekata koji su Zajednici i jevrejskim nacionalnim društvima oduzeti uglavnom opštom nacionalizacijom.

### INFORMATIVNO-IZDAVAČKA DJELATNOST

Jevrejska zajednica, u odnosu na druge tradicionalne i istorijski utemeljene crkve i vjerske zajednice u Bosni i Hercegovini, ima dosta skromnu vlastitu medijsku infrastrukturu, koja je, istini za volju, limitirana činjenicama o malobrojnosti članstva, finansijskom oskudicom i slično. Pisano glasilo Jevrejske zajednice u Bosni i Hercegovini je "Jevrejski glas", periodični časopis, koji, četiri-pet puta godišnje, u tiražu od 500 primjeraka, pokušava, koliko je to moguće, biti aktuelan jevrejski časopis koji se bavi životom u Zajednici, aktuelnim "jevrejskim" dešavanjima u zemlji i svijetu, njegujući prvenstveno informativnu tematiku. Određen napredak u uređivačkoj politici lista predstavlja pokušaj edukativne tradicionalne tematike judaizma, s aspektom na osvjetljavanje običaja i propisa koji regulišu način i metod održavanja vjerskih i drugih jevrejskih manifestacija, praznika, komemoracija i drugih

▼  
*Dječija priredba za praznik  
 Hanuka, 2006 / Entertainment  
 for children on the  
 occasion of Hanukkah, 2006*

## Religije u Bosni i Hercegovini / Religions in Bosnia and Herzegovina



finance other activities from that source. Restitution or denationalization would be a "remedy" for the financial shortages in churches and religious communities, including the Jewish Community which has great demands, in other words, it has a significant number of buildings which were seized from the Community and the Jewish national societies, mostly through general nationalization.

### INFORMATION AND PUBLISHING ACTIVITIES

The Jewish Community, in respect to other traditional and historically established churches and religious communities in Bosnia and Herzegovina, has its own modest media infrastructure which is, truth be told, limited by its small membership, financial shortages and the like.

The press organ of the Jewish Community in Bosnia and Herzegovina is *Jevrejski glas*, a periodical published four to five times a year with a circulation of 500 copies; it attempts, as much as possible, to be a current Jewish journal concerning itself with the life in the Community,

"Jewish" events at home and abroad, while focusing primarily on informative topics. A certain progress, visible in its editorial

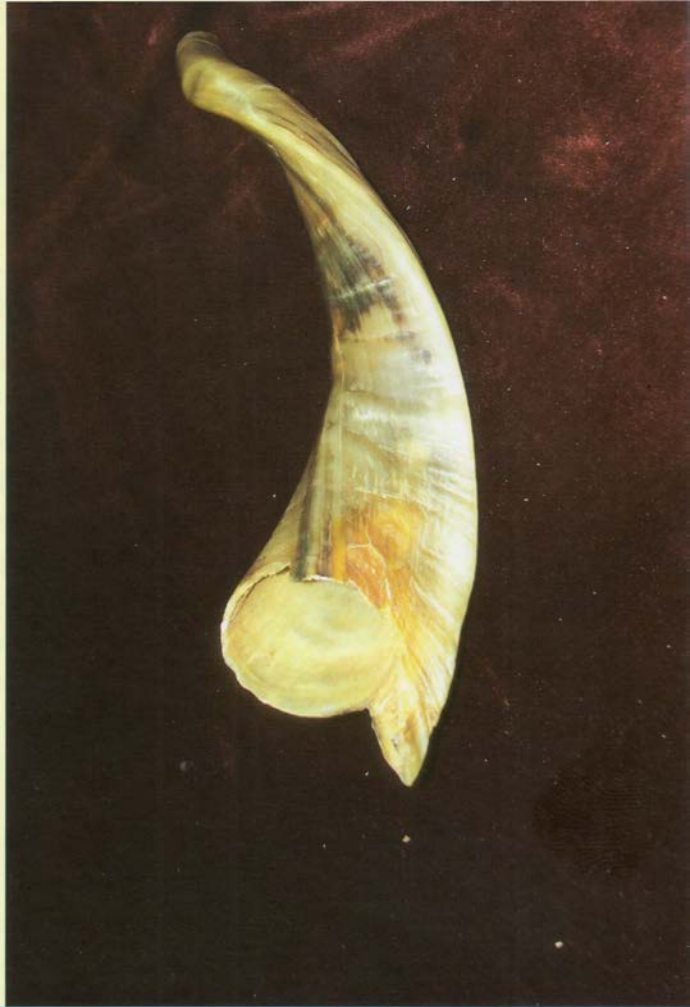


oblika kolektivnog i individualnog jevrejskog načina života. Izuzetno korektnu saradnju Zajednica ostvaruje u razmjeni štampanih publikacija s jevrejskim zajednicama bivše nam zajedničke države, čime doprinosimo razmjeni iskustava, ali i održavanju bliskih veza sa sunarodnjacima koji sada žive u odvojenim državama.

Važno je istaći da od 1996. godine, u saradnji sa lokalnim radio-stanicama, imamo afirmativnu emisiju "Radio La Benevolencija", koju njeđujemo s ciljem da se građani Bosne i Hercegovine na primjeren način bolje upoznaju sa jevrejskim narodom, običajima, tradicijom i kulturom ljudi s kojima žive zajedno već gotovo 500 godina, a koje još uvijek nedovoljno poznaju.

### ODNOS JEVREJSKE ZAJEDNICE I DRŽAVE

Zakonom o slobodi vjere i pravnom položaju crkava i vjerskih zajednica u Bosni i Hercegovini, regulisan je odnos crkava i vjerskih zajednica i države. Tim zakonom niti jedna crkva ili vjerska zajednica nema status državne religije te, samim tim, niti može ostvarivati određene privilegije u odnosu s državom. Jevrejska zajednica i sve njene članice predstavljaju pravna lica registrovana shodno Zakonu i upisana u odgovarajući registar koji vodi Ministarstvo pravde Bosne i Hercegovine. Važno je



## The Jewish Community of Bosnia and Herzegovina / Jevrejska zajednica Bosne i Hercegovine

policy, represents an attempt to voice educational and traditional themes of Judaism with the purpose of shedding light on the customs and ordinances which regulate the method of observing religious and other Jewish events, holidays, commemorations and other aspects of the collective and individual Jewish way of life.

The Community has an exceptionally correct cooperation in the exchange of printed publications with the Jewish communities from the former common state, which contributes to reciprocity of experiences, but also to maintaining close ties with the fellow compatriots who now live in separate countries.

It is important to mention that since 1996, in cooperation with the local radio stations, we have a program "Radio La Benevolencija." Its aim is to acquaint the citizens of Bosnia and Herzegovina with the Jewish people, their customs, traditions and culture. Although the Jews have lived here for the past 500 years, many know little about them.

### RELATIONS BETWEEN THE JEWISH COMMUNITY AND THE STATE

The relation between the churches and religious communities and the state is regulated by the Law on the Freedom of Religions and the Legal Position of Churches and Religious Communities in Bosnia and Herzegovina. According to the Law no church or religious community has the status of a state religion, and thus, cannot achieve certain privileges in its relations with the state. The Jewish Community and its members represent legal personalities registered in accordance with the Law and are entered into a registry kept by the Ministry of Justice of Bosnia and Herzegovina. It is important to mention that the

▲ Šofar - rog za molitvu za Roš ha Šana i Jom Kipur / Shofar (horn) for Rosh Hashanah and Yom Kippur prayers



napomenuti da Zajednica nema potpisan nikakav sporazum, ugovor, protokol ili drugi pravni akt s državom, tako da osnovicu za cjelokupan odnos oba subjekta predstavlja navedeni zakon.

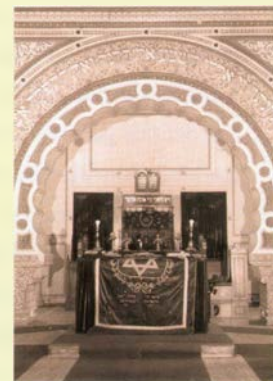
### NAJVAŽNIJI VJERSKI PRAZNICI

U jevrejskom kalendaru mnogi datumi predstavljaju praznike, dane obilježavanja i druge dane koji u jevrejskoj vjeri, tradiciji i istoriji predstavljaju praznike, odnosno datume koji za Jevreje znače obavezu molitve ili sjećanja.

Najznačajniji jevrejski praznici, koji se zvanično i kolektivno obilježavaju u jevrejskim opštinama u Bosni i Hercegovini, jesu Šabat, Roš Hašana, Jom Kipur, Pesah i Sukot.

**Šabat (hebr., subota), najveći jevrejski praznik**, počinje sa zalaskom sunca, odnosno izlaskom prve tri zvijezde u petak. Nekoliko minuta prije zalaska sunca, domaćica pali subotnju svijeću uz blagoslov: "Blagosloven si Ti, Gospode Bože, naš Kralju svijeta, Koji si nas posvetio svojim zapovjedima i zapovijedio nam da zapalim subotnju svijeću".

**Roš Hašana**, prvi dan mjeseca tišrija, prema jevrejskom kalendaru mjeseca velikih i važnih jevrejskih praznika; počinje jevrejska Nova godina, odnosno Roš Hašana. Roš Hašana se slavi 1.



▲ Bima - molitveno mjesto Aškenaske sinagoge u Sarajevu, 1902 / Bima - praying site of the Ashkenazi Synagogue in Sarajevo, 1902

◀ Spomenik žrtvama Holokausta u Donjem Vakufu / Monument to the Holocaust victims, Donji Vakuf

## Religije u Bosni i Hercegovini / Religions in Bosnia and Herzegovina



Community has not signed any contract, protocol or other legal act with the state, so that the Law is the basis for relations between them.

### THE MOST IMPORTANT RELIGIOUS HOLIDAYS

In a Jewish calendar, many dates represent holidays, days of observances and other days in Jewish religion, tradition and history, in other words, dates which for the Jews signify the obligation of prayer or remembrance.

The most important Jewish holidays which are officially and collectively marked in Jewish communities in Bosnia and Herzegovina, are Shabbat, Rosh Hashanah, Yom Kippur, Pesah and Sukkot.

◀ Groblje u Mostaru / Cemetery, Mostar

►  
Jevrejsko groblje Borak - ka-  
pela / Borak, Jewish cemetery  
(chapel)

tišrija, a u dijaspori i 2. tišrija. Na praznik Roš Hašana duva se u šofar, poseban rog, čiji zvuci opominju vjernike da počinje deset dana pokore i pozivaju ih na pokajanje. Ustaljeni su običaji da se za jevrejsku Novu godinu jedu slatka jela (jabuka i med), da bi godina bila slatka, šipak ili nar, da bi godina bila plodna koliko ima zrna u naru (613). Od mesa se obično servira jagnjeća glava, da se bude glava, a ne rep i slično.

Roš Hašana se čestita sa: „Lešana Tova“, što znači: Dobra godina, ili: „Lešana Tova Tikatevu“ (Neka bude upisana dobra godina). Prvi dan Roš Hašana je neradni i nije dozvoljeno raditi, isto kao što važi za Šabat. Deset dana od Roš Hašana do Jom Kipura su dani pokajanja i nazivaju se Strašni dani,



### The Jewish Community of Bosnia and Herzegovina / Jevrejska zajednica Bosne i Hercegovine

►  
Groblje u Visokom /  
Cemetery, Visoko

**Shabbat (Hebrew for Saturday)**, the most important Jewish holiday, begins with the sunset, or the appearance of the first three stars on Friday. A few minutes before sunset, the lady of the house lights the Shabbat candle with the blessing: “Blessed are You, Lord, Sovereign of the world, Who has sanctified us with His commandments and commanded us to kindle the light of Shabbat.”

**Rosh Hashanah**, is the Jewish New Year. It marks the first day of the month of Tishri, according to the Jewish calendar of months, and is the biggest and most important Jewish holiday. Rosh Hashana is characterized by the blowing of the shofar, a special horn, whose sounds remind believers to begin ten days of penitence and invite them to repent. The well-established customs for the Jewish New Year include eating sweet foods like apples and honey so that the year may be sweet, and pomegranates so that the year may as fertile as the number of seeds in it (613). Concerning meat, a lamb's head is usually served, representing the head and not the tail of the family. A Rosh Hashana greeting is “Leshana Tova Tikatevu” (May you be inscribed for a good year). The first day of Rosh Hashana is a non-working day and one is not allowed to work, as is the case with Shabbat. The ten days from Rosh Hashana to Yom Kippur are days of repentance and are referred to as

▼  
Sinagoga u Banja Luci, 1902 /  
Synagogue, Banja Luka, 1902





Jamim Noarim. Prema vjerovanju, za to vrijeme čitava ljudska zajednica i svi ljudi pojedinačno izlaze pred Nebeski sud, gdje im se upisuju svi počinjeni grijehovi, ali i sva dobra djela koja su učinili u protekloj godini.

**Jom Kipur:** Desetog dana mjeseca tišrija, za Jom Kipur, vrši se pečaćenje knjige koja će se otvoriti tek slijedeće godine na Roš Hašana. To je dan pokajanja za sve, za pojedinca i za zajednicu, i predstavlja završetak procesa oprosta i pomirbe u Izraelu. Micva jomkipurskog priznanja grijehova počinje već u posljednjem danu koji prethodi, prije posljednjeg jela – da se čovjek ne bi zagrcnuo i udavio u toku objeda prije posta i tako umro nepokajan. Iako je dato priznanje grijeha prije Jom Kipura, dužnost je ponoviti ga i na Jom Kipur, i to na večernjoj, jutarnjoj, popodnevnoj i zaključnoj molitvi. Prilikom viduja, neophodno je tačno i iscrpno definisati grijeh. Pokajanje se sastoji u tome što se ostavlja svoj grijeh i odlučuje se u srcu da se to više ne čini. Međutim, to nije dovoljno. Potrebno je i riječima iskazati to opredjeljenje: “Posramih se i postidjeh se djela svojih i nikad se neću vratiti na

◀ Jevrejsko groblje Borak / Borak, Jewish cemetery

▼ Jevrejsko groblje Borak

## Religije u Bosni i Hercegovini / Religions in Bosnia and Herzegovina

the Terrible Days, Yamim Noarim. According to belief, during this time, the entire human community and all people individually appear before the Court of Heaven; the sins they have committed and their good deeds from the previous year are recorded.

**Yom Kippur:** The tenth day of Tishri, or Yom Kippur, features the sealing of the Book of Life which will be opened the following year on Rosh Hashana. This is a day of repentance for all, for an individual and the community, and represents the conclusion of the process of forgiveness and reconciliation in Israel. Mincha, or the admission of sins, begins in the afternoon before Yom Kippur, before the last meal – traditionally so that a man will not choke during the meal before the fast and die without repenting. Although the admission of sins is given before Yom Kippur, it is obligatory to repeat it on the day of Yom Kippur during the evening, morning, afternoon and the final prayer. During the confession, it is necessary to define the sin exactly and in great detail. Repentance consists of leaving the sin and deciding in one's heart not to repeat it. However, this is not sufficient. It is necessary to express commitment with the words: “I am ashamed of my deeds and I shall never return



►  
Spomenik žrtvama Holokausta  
na Jevrejskom groblju u Mostaru /  
Monument to Holocaust  
victims, Jewish cemetery,  
Mostar

njih“. Jom Kipur donosi praštanje za prekršaje prema Bogu, ali nema praštanja za uvrede i nepravde načinjene bližnjem sve dok prekršilac ne obešteti povrijeđenog i ne zamoli ga za oprostaj. Postoji mnogo čestitki za Jom Kipur, ali je najpoznatija, koja je prvobitno bila aškenaska, a prihvatili su je svi Jevreji: “Gmar hatima tova” (Dobar svršetak “potpisa”/pokajanja). Zato se Jom Kipur čestita riječima: “Neka bude upisana i zapečaćena dobra godina”.

**Pesah:** Jedan od najvećih jevrejskih praznika. Praznuje se u spomen na oslobođenje Jevreja iz misirskog ropstva. Na hebrejskom jeziku Pesah se još naziva Hag A-macot (praznik prijesnih, beskvasnih hljebova), jer je u vrijeme praznika izričito zabranjeno bilo kakvo jelo sa kvascem, pa čak i posjedovanje bilo čega kvasnog. Također, poznat je i naziv Zeman Herutenu (u doslovnom prevodu, praznik naše slobode, a u slobodnom prevodu odgovara uobičajenom nazivu na našim prostorima – praznik slobode), Hag Haariv (praznik proljeća, zato što je uvijek u proljeće).

▼  
Borak, Jewish cemetery



## The Jewish Community of Bosnia and Herzegovina / Jevrejska zajednica Bosne i Hercegovine



to such deeds.” Yom Kippur brings forgiveness for transgressions against God, but there is no forgiveness for insults and injustices committed against one’s fellow man until the transgressor compensates the transgressed and begs him for forgiveness. There are many greeting for Yom Kippur, but the best known is one that was initially an Ashkenazi greeting, accepted by all the Jews: “Gmar hatima tova” (A good finish of the sealing/repentance). That is why one wishes another a Happy Yom Kippur with the words: “*May a good year be inscribed and sealed.*”

**Pesah:** One of the biggest Jewish holidays, it is celebrated in remembrance of the Jewish deliverance from Egyptian slavery. In Hebrew, Pesah is also referred to as *Hag Ha-Matzot* (the holiday of unleavened bread), since during this holiday, it is forbidden to eat any meal with leavening or even to possess any leavening agent. It can also be called *Zeman Herutenu*, the literal translation of which is “the holiday of our freedom,” and the loose translation of which corresponds to a common name here – “freedom holiday”; or *Hag Haaviv*, the festival of spring since it always falls during spring. According to the Jewish calendar, it begins on the 15th and ends on the 22nd of Nisan.



Po jevrejskom kalendaru, praznik počinje 15., a završava se 22. mjeseca nisana. Pesah je jedan od tri hodočasna praznika, kada svi Jevreji koji su u mogućnosti hodočaste u Jerusalem. U vrijeme postojanja hrama svaki punoljetni muškarac bio je obavezan doći u sveti grad. Slavlje blagdana započinje večer prije prvog dana praznika (Erev Hag) večerom, koja se zove Seder večera. Seder je hebrejska riječ koja znači red, a seder večera je praznična, obredna večera, na kojoj se molitve, čitanje Hagade i svi drugi običaji obavljaju prema strogo utvrđenom redu. I hrana koja se servira na "kearat seder" (veliki tanjir na kome je postavljeno sve što je potrebno za jelo tokom večere) konzumira se prema strogo utvrđenom redoslijedu. Kako je Pesah praznik koji se proslavlja u porodici, za vrijeme seder večere svi ukućani se okupljaju oko trpeze na kojoj su postavljena jela koja simbolično podsjećaju na robovanje Izraelaca u Egiptu i na njihovo izbavljenje. U svim jevrejskim porodicama se za trpezom tokom Seder večere ostavlja jedno prazno mjesto i jedna čaša vina za proroka Eliju. Postoji vjerovanje da će se prorok Elija vratiti kao vjesnik dolaska Mesije. Običaj je i da se za vrijeme večere vrata od kuće ostavljaju otvorena. To je znak dobrodošlice svakom dobronamjernom putniku namjerniku. Seder počinje domaćinovima pozivom siromašnima da dođu i



▲ Rimonim za Tore / Torah Rimonim

◀ Ornament sa zida sinagoge u Sarajevu / Ornament from the Sarajevo Synagogue wall

## Religije u Bosni i Hercegovini / Religions in Bosnia and Herzegovina



Pesah is one of three pilgrimage holidays when all Jews who are able to make a pilgrimage to Jerusalem must do so. During the time of the Temple, every adult male was obligated to come to the Holy City. The celebration of the holiday begins on the eve of the first day of the holiday (Erev Hag) with a dinner called Seder. Seder is a Hebrew word which means red, and Seder Dinner is a ceremonial dinner during which the prayers and the reading of the Haggadah, and all other customs are performed in accordance with strictly determined rules. Even the food which is served on a "kearat seder" (a great plate on which everything needed for the dinner is placed) is consumed in accordance with a strictly determined order. Since

◀ Aškenaska sinagoga u Sarajevu, unutrašnjost / Ashkenazi Synagogue (interior), Sarajevo

►  
Štit Tore (Tas Magen Tora) /  
Torah Shield

sa njima podijele sve što ima na trpezi. Čitanje Hagade je osnovni dio Sedera. Hagada opisuje događaje koji se odnose na praznik, hronološki iznoseći istoriju dolaska izraelskih plemena u Misir, njihovo oslobađanje iz ropstva i objašnjava svrhu Pashalne žrtve za vrijeme Drugog hrama. Ona govori i o upotrebi beskvasnog hljeba (Macesa), gorkih trava (Maror) i ostalog jela koje se nalazi na trpezi. U njoj su sadržani odlomci iz Biblije, Midraša, stare legende i anegdote, molitve i pjesme zahvalnice, a završava se popularnom pjesmom "Had gadja".

**Sukot**, praznik sjenica, počinje 15. tiršrija, a završava se devet dana kasnije praznikom Simhat Tora (Radost Tore).

Sukot je praznik berbe. Za vrijeme praznika boravi se u sjenicama koje



Štit za Toru, XIX vek, Austro-Ugarska

## The Jewish Community of Bosnia and Herzegovina / Jevrejska zajednica Bosne i Hercegovine

►  
Aškenaska sinagoga u  
Sarajevu, detalj / Ashkenazi  
Synagogue in Sarajevo (detail)

Pesah is a holiday celebrated with the family, during the Seder Dinner, all household members gather around the table; the dishes serve as a symbolic reminder of the slavery of the Israelites in Egypt and their deliverance. In all Jewish families, one place at the table is left empty, along with a glass of wine for the prophet Elijah. There is a belief that Elijah will return as a messenger of the coming of Moses. It is a custom that during the dinner the door of the house is left open as a sign of welcome for any chance traveller. Seder begins with an invitation to the poor by the head of the household to come and share everything on the table. The reading of Haggadah is an essential part of Seder. It describes the events which relate to the holiday, chronologically presenting the history of the arrival of the Israelite tribes into Egypt, their deliverance from slavery, and explains the purpose of the Pashal sacrifice during the time of the Second Temple. It also speaks about the use of unleavened bread (Matza), bitter herbs (Maror) and other dishes on the table. In it are passages from the Bible, Midrash, old legends and anecdotes, prayers and songs of thanks; it concludes with a popular song "Chad gadya."

**Sukkot**, a holiday of tabernacle, begins on the 15th of Tishri and ends nine days later with the holiday of Simchat Tora (Rejoicing of the Torah). Sukkot is a holiday of harvest. During the holiday,

▼  
Kruna Tore / Torah crown



se prave na otvorenom prostoru. Okićene su plodovima voća, žitom i cvijećem, a obavezna su četiri simbola bilja: citrus (estrog), datule (lulav), grančica vrbe (arava) i mitra (hadas). Ove četiri biljke moraju se imati i u hramu za vrijeme molitve. Sukot je hodočasni praznik i za vrijeme praznika je dobro djelo (Micva) hodočastiti u Jerusalemu.

**Simhat Tora**, praznik tore, praznuje se posljednjeg, devetog dana Sukota. Toga dana obilježava se završetak godišnjeg ciklusa čitanja Tore. To je veseli praznik i u raznim sredinama veseli se prema običajima tih sredina.

## JEVREJSKI KALENDAR

Jevrejski kalendar je lunisolaran, tj. predstavlja kombinaciju solarnog (sunčevog) i lunarnog (mjesječevog) kalendara. Ustanovio ga je vladara Hillela II oko 359. godine. Koristi se u religiozne svrhe, a ujedno je i zvanični kalendar današnjeg Izraela.

U svojoj osnovi ovaj kalendar je lunaran, tj. poštuje se dužina mjeseca koji se računa po Mjesječevim mijenama, ali, u isto vrijeme, hoće se zadržati i solarna dužina godine, koja je za oko deset dana duža od lunarne. Stoga je ovaj kalendar nešto komplikovaniji od ostalih.



## Religije u Bosni i Hercegovini / Religions in Bosnia and Herzegovina



one is to dwell in huts built in open spaces and decorated with fruit, corn and flowers; four plant symbols are required: citrus (estrog), dates (lulav), the branch of a willow (arava) and the branch of a myrtle bush (hadassim). These four plants must also be present in the temple during the prayer. Sukkot is a pilgrimage holiday and during the holiday, it is a good deed (Micva) to make a pilgrimage to Jerusalem.

**Simchat Tora** (Rejoicing of the Torah), is celebrated on the last, the ninth day of Sukkot. At this time, the completion of the last cycle of reading of the Torah is marked. This is a joyous holiday and is celebrated in different milieus in accordance with the local customs.

## THE JEWISH CALENDAR

The Jewish calendar is lunisolar, that is, it represents a combination of a solar and lunar calendar. It was established by Hilel II around 359. It is used for religious purposes and is also the official calendar of present-day Israel.

▲ Aškenaska sinagoga u Sarajevu

◀ Dvorište Sinagoge II kal Viježu / II Kal Viježu Courtyard





Obična ili neprestupna godina ima 353, 354, odnosno 355 dana. Prestupna ima 383, 384 ili 385 dana. Ove tri godine koje različito traju nazivaju se nepotpuna, regularna i potpuna godina. Obična godina ima 12, a prestupna 13 mjeseci, koji imaju 29 ili 30 dana.

Početak svakog mjeseca pada na dan mladog Mjeseca (Molad), tj. pojavom Mladaka. Imena mjeseci jevrejskog kalendara su tišri, hešvan, kislef, tevet, ševat, adar I ili adar alef, adar II ili adar bet, nisan, ijat, sivar, temuz, av i elul. Mjesec adar II ili adar bet pojavljuje se jedino u prestupnoj godini. U neprestupnoj, adar I ili adar alef jednostavno se naziva adar.

## The Jewish Community of Bosnia and Herzegovina / Jevrejska zajednica Bosne i Hercegovine

▲  
Ashkenazi Synagogue in Sarajevo (detail)

Basically, this calendar is lunar, following the length of the month which is calculated according to the phases of the moon; but at the same time, the solar length of the year is kept, and this is ten days longer than the lunar one. Therefore, this calendar is somewhat more complicated than others. A regular year has 353, 354 or 355 days. A leap year has 383, 384 or 385 days. These three years, which vary in length, are referred to as the incomplete, regular and complete year. A regular year has 12 months, and a leap year has 13 months, which have 29 or 30 days. The beginning of every month falls on the day of the New Moon (Molad), in other words, with the appearance of the young Moon. The names of the months of the Jewish calendar are: Tishri, Cheshvan, Kislev, Tevet, Shevat, Adar I or Adar Alef, Adar II or Adar Beit, Nissan, Iyar, Siva, Tammuz, Av and Elul. The month of Adar II or Adar Beit appears only in a leap year. In a regular year Adar I or Adar Alef is simply called Adar.

▶  
Sinagoga u Bijeljini/Synagogue Bijeljina





