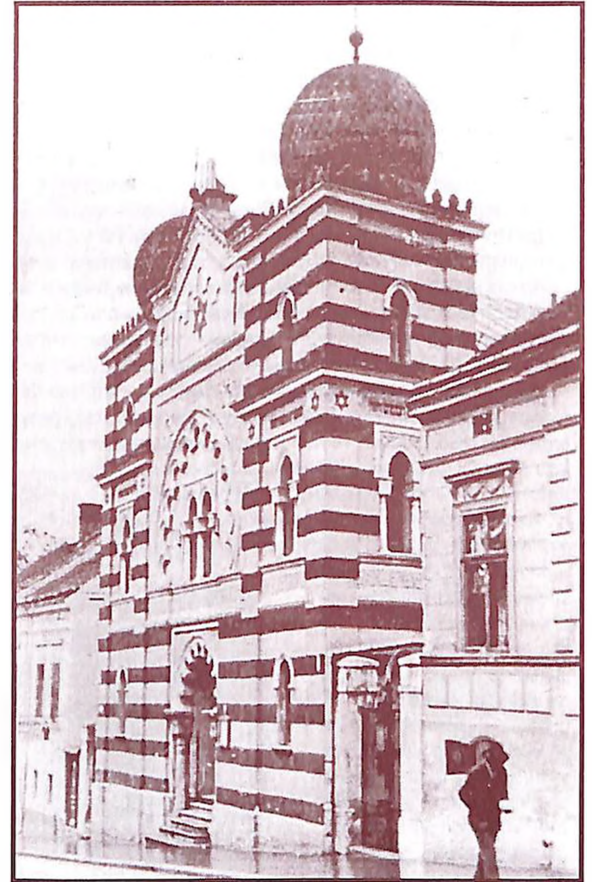




Beogradske ulice sa jevrejskim imenima
Belgrade streets with a Jewish names

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Na naslovnoj strani: Sinagoga Bet Jisrael, uništena u Holokaustu
Cover page: Synagogue Bet Jisrael, destroyed in Holocaust



Izdaje Jevrejska opština Beograd



Jevreji u Beogradu
Jews in Belgrade

Jevrejske kolonije postojale su u Beogradu još u X veku, ali je tek u XIII i XIV veku njihovo prisustvo postalo jasno vidljivo, sa organizovanom religijskom zajednicom i tesnim vezama sa Dubrovnikom, Venecijom, Ankonom i mađarskim gradovima. Posle 1521. god. primećuje se intenzivnije naseljavanje Sefarda, koji donose španski jezik i običaje i nameću ih Jevrejima koji su živeli u Beogradu. Sredinom XVII veka, posle epidemije kuge, zajednica se preselila sa obale Save na obalu Dunava, na Jaliju, gde su ostali sledeća tri veka. Kao i Jevreji širom Evrope, zbog konstantnog progona i zbog zabrane posedovanja zemlje, najveći broj beogradskih Jevreja bili su trgovci, bankari i zanatlije. Ekonomski napredak pojedinaca i cele zajednice bio je često ometan velikim istorijskim prevaranjima. Iako im je turski zakon garantovao jednaka prava, Jevreji su morali da podnose tiraniju lokalnih gospodara, posebno kada su se prikupljala sredstva za potrebe rata.

Jevreji su živeli u povoljnim uslovima, uživajući određen stepen pravne autonomije. 1663. god. jevrejska zajednica je brojala 800 ljudi. Između 1642. i 1688. beogradska ješiva, koju su vodili rabini: Jehuda Lerma, Simha ben Geršon Koen i Josef Almosnino postala je naširoko poznata.

Kada je otpočelo propadanje velike turske imperije krajem XVII veka, dugačka serija katastrofa je zadesila Jevreje u Beogradu. 1688. Austrijanci su zauzeli grad, austrijski vojnici su palili, krali, i ubijali jevrejsko i ostalo stanovništvo. Zajednica je bila potpuno uništena: neki od Jevreja uspeli su da pobegnu u Bugarsku, ali većina je zarobljena i odvedena u Austriju da bude prodana kao roblje, ili ponuđena tamošnjoj jevrejskoj zajednici na otkup.

Kratko vreme posle ovih događaja, neki od Jevreja su se vratili u grad i obnovili sinagogu.

Pod Austrijskom okupacijom od 1717. do 1739. jezuiti su bili ekstremno netolerantni, i mnoge sefardske porodice su se odselile odavde, a došli su Aškenazi iz centralnoevropskih gradova. Od tad, skoro bez prekida, u Beogradu postoje dve jevrejske religijske zajednice – sefardska i aškenaska.

Serija pobuna i ratova Srba protiv lokalnih turskih gospoda-



Aron Alkalaj, pisac
Aaron Alkalaj, wrighter

Jewish colonies existed in Belgrade in the 10th century, but it was only in the 13th century when existence became clearly identified with an organized religious community and close connections with Dubrovnik, Venice, Ancona and Hungarian cities. After 1521 a more intensive settling of Sephards is observed who brought the Spanish language and customs which were then put upon the Jews living here. In the middle of the 17th century, after the plague epidemic, the community moved from the Sava bank to the banks of Danube, to *Jalija* bank, where it remained for further three centuries. As the Jews throughout Europe, because of constant persecution and bans to owe land, Belgrade Jewry were predominantly tradesmen, bankers and manufacturers. The economic progress of individuals and of the whole community was often disturbed by great commotion, as was the city itself, which changed rulers many times. Although their equal rights were granted under the Turkish regime, Jewish population had to endure tyranny of local masters, especially when produce and money for war purposes were collected.



Knjige štampane u Beogradu, XIX i XX vek
Books published in Belgrade, XIX-XX century

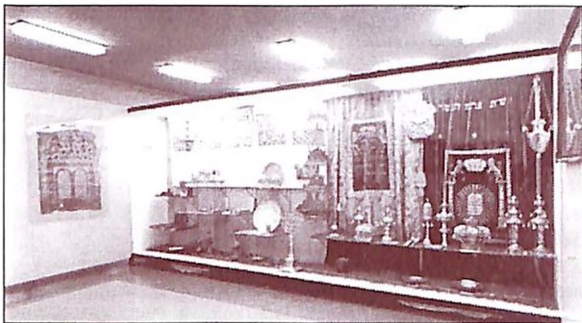
The Jews lived in comfortable circumstances and enjoyed a degree of judicial autonomy. Community numbered 800 in 1663. Between 1642 and 1688. the Belgrade Yeshivah became widely known under the rabbis Judah Lerma, Simhah b. Gershon Kohen and Joseph Almosnino.

With the start of the decline of the Turkish Empire in the late 17th century, a long series of catastrophes befell the Jews of Belgrade. In 1688 Austrians capture the city. Austrian soldiers burned, looted and killed the Turkish and population. The community was totally destroyed; some Jews managed

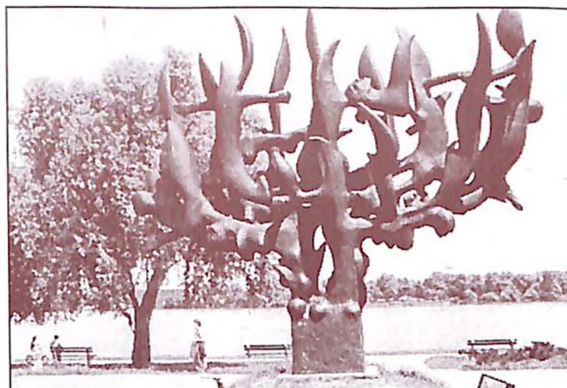
ra, koji su bili skoro nezavisni od Konstantinopolja, počela je 1804.

Jevrejska zajednica na Jaliji bila je ugrožen od strane ustaničke vojske 1806. kada su Jevreji bili uključeni u kategoriju nehrišćanskog stanovništva koje je živelo u prestonici Srbije. Do 1813, kada su se Turci vratili na ove teritorije, malo je pomena o Jevrejima u srpskim gradovima. Za vreme vladavine kneza Miloša Obrenovića (1815-1839) jevrejska mahala ponovo je oživela. došli su doseljenici iz Sofije, Bitolja i Bukurešta i naravno oni koji su se vratili iz izgnanstva. Među njima bio je veliki broj Jevreja iz Zemuna.

Kada je 1815. Miloš Obrenović zvanično priznat za vladara Srbije položaj Jevreja se popravio. 1831 bilo je u Beogradu oko 1300 Jevreja (200 Aškenaza). Čak je i Državna štamparija Kneza Miloša, osnovana 1837. godine imala i hebrejska slova. Tekstovi, uglavnom liturgijski ili obredni, štampani su na ladinu, ili na hebrejskom sa prevodom na ladino. Ladino časopis *El Amigo del Pueblo* osnovan je 1888. i pojavljivao se u Beogradu do 1892. godine. Aleksandar Karađorđević (1842-1858), uveo je brojna ograničenja u vezi sa jevrejskim boravištem, profesijama i sticanjem zemljišta. Kada su posle kongresa u Berlinu 1878, Jevreji dobili sva prava, oni bogatiji su se postepeno utopili u srpsko društvo. Govorili su srpski, njihova deca su išla u državne škole i univerzitetu i postajala lekari, službenici i sl. Beogradski Jevreji su 1907. sagradili novu sefardsku sinagogu Bet Jisrael u Ulici cara Uroša. Postojala je i jevrejska škola od 1850. Većina Jevreja živela je u mahali do Prvog svetskog rata, kada je ta četvrt bila delom uništena. Posle Prvog svetskog rata kada je Beograd postao prestonica Kraljevine Jugoslavije, mlađe generacije postepeno su napuštale mahalalu i počele da se uključuju u moderne poslovne tokove – bavili su se bankarstvom, radili na berzi i u tekstilnoj industriji. Sefardska i aškenaska zajednica (koja je osnovana 1869) razvile su svoje aktivnosti postupajući po ustavu iz



Jevrejski istorijski muzej
Jewish Historical Museum



„Menora u plamenu“, vajara Nandora Glida, spomenik posvećen beogradskim Jevrejima žrtvama Holokausta
“The Burning Menorah” by Nandor Glid, monument dedicated to the Belgrade Jewish Holocaust victims

to flee to Bulgaria, but the majority were taken prisoner and deported to Austria to be sold as slaves or offered to Jewish communities for ransom.

Shortly after, a number of Jews returned to the city and rebuilt the synagogue.

Under Austrian occupation from 1717 till 1739, the Jesuits were extremely intolerant and many Sephardic families left. Instead of them Ashkenazim came from Central European cities. Since then, almost uninterrupted, there were two Jewish communities in Belgrade: the Sephardic and the Ashkenazi.

A series of uprisings by the Serbs against the local Turkish despots, who had made themselves semi-independent of Constantinople, began in 1804.

The community on *Jalija* was severely threatened by Karađorđe's army in 1806, when Jews were included in the category of non-Christians living in the future capital of Serbia. Till 1813, when the Turks came back to these territories there is little mention of Jews in Serbian cities. During the reign of Prince Milosh Obrenovich (1815-1839), the Jewish quarter in Belgrade again became a lively place as settlers from Sophia, Bitola and Bucharest came here to live and of course, those who returned from exile. Among them there was a great number of those from Zemun.

When in 1815 Milosh Obrenovich was recognized ruler of Serbia the situation of the Jews improved. There were some 1.300 Jews (200 Ashkenazim) in 1831. Prince Milosh's Serbian State Typography, founded in 1837, had Hebrew type too. The works, mostly liturgical or ritual, were printed in Ladino translation. The Ladino periodical *El amigo del Pueblo* was established in 1888 and appeared in Belgrade until 1892. Mo-



Knjiga Haima S. Daviča „Priče sa Jalije“, Beograd 1898.
Book “The Jaliya Stories”, by Haim S. Davičo, Belgrade, 1898

1888. Sinagoge i druge jevrejske opštinske zgrade bile su izgrađene. Obe zajednice davale su stipendije siromašnim mladim ljudima da uče na univerzitetima, akademijama umetnosti i školama u Jugoslaviji i u inostranstvu. Osnovana su kulturna i humanitarna društva (Društvo aškenaskih žena– *Dobrotvor* 1894, *Srpsko-jevrejsko pevačko društvo* 1879), dok su postojeća proširila svoje aktivnosti. Jedno od najživljih bilo je *Jevrejsko žensko društvo* osnovano od strane sefardskih žena 1874. Jevreji su počeli da otvaraju radnje i da se naseljavaju i u drugim delovima Beograda. Imućniji Jevreji, kojih doduše nije bilo mnogo u odnosu na ostale, investirali su svoj kapital u lokalne industrije, bankarstvo, veletrovinu i građenje i stoga znatno doprineli razvoju grada. U isto vreme postojali su Jevreji koji su bili prosti radnici, zanatlije i torbari

Beogradski Jevreji su se pridružili Srbima za vreme Balkanskih i Prvog svetskog rata (1912-1918). Mnoge medalje dodeljene jevrejskim vojnicima i veliki spomenik na Jevrejskom groblju svedoci su tog zajedništva.

Jevreji su učestvovali u javnom životu Beograda i Srbije, imali su svoje predstavnike u Parlamentu. Sve je to još više naglašeno posle Prvog svetskog rata. Mnogi Jevreji su bili istaknuti trgovci, doktori, advokati i umetnici, i bili pripadnici raznih političkih partija.

Period Holokausta

Promena stava prema Jevrejima osećala se već od 1938. pod uticajem fašizma koji se širio Jugoslavijom. Uve-



Venčanje u sinagogi Bet Jisrael, oko 1930.
Wedding in the Bet Jisrael synagogue, around 1930

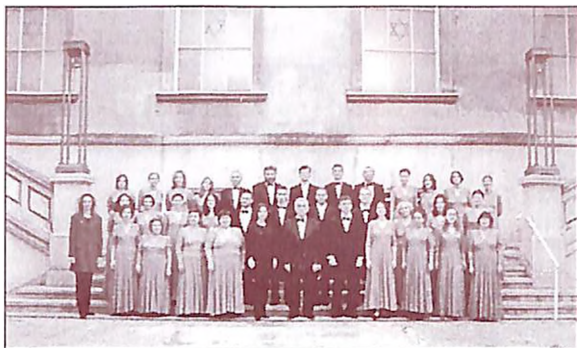


“Rabin sa Dorčola”, 1958, Radomira Damjanovića Damjana
“Raby from Dorčol”, 1958, by Radomir Damjanović Damjan

loch's successor, Alexander Karageorgevich (1842-58) introduced a series of restrictions on Jewish residence, professions, and acquisition of property.

After obtaining full rights following the Congress of Berlin in 1878, the wealthier Jews gradually became part of Serbian society. They spoke Serbian, their children went to state schools and universities, and became physicians, civil servants etc. In 1907. they built the new Sephardi synagogue, Bet Yisrael, in *Cara Urosha* street. There was a Hebrew school from 1850s. Most Jews lived in the mahala until World War I when it was partly setroyed. After World War I, when Belgrade became the capital of Yugoslavia, the younger generation gradually left the mahala to enter professions, the stock exchange, and the garment industry.

The Sephardic and the Ashkenazic Communities (the latter founded in 1869) developed their activities following the Constitution of 1888. Synagogues and communal buildings were put up. Both Communities gave scholarships to poor young people to study in universities, art academies and schools at home and abroad. Cultural and humanitarian societies came into being (society of Ashkenazi women *Dobrotvor*, in 1894, *Serbian-Jewish Choral Society* in 1879), while the existing ones extended their activity. One of the most lively was the *Jewish Women's Society* was founded by Sephardi women in 1874. Jews began to open businesses and settle in other



Hor "Braca Baruh"
"The Baruh Brothers" choir

dene su dve mere: „Numerus clausus“ (Zakon o ograničenju upisa u srednje škole i univerzitete) bio je uveden za univerzitetima, i bilo im je zabranjeno da trguju hranom na veliko.

U vreme nemačke okupacije Jugoslavije u Beogradu je bilo jedanaest hiljada Jevreja, većinom Sefarda (80 do 90 posto), i tu se nalazilo sedište Saveza jevrejskih veroispovednih opština Jugoslavije.

6. aprila 1941. Nemačka sa svojim saveznicama Italijom, Mađarskom i Bugarskom napala je Jugoslaviju. Beograd je pretrpeo strašno bombardovanje, poginulo je tri hiljade ljudi, uključujući i Jevreje. 13. aprila Nemci su okupirali grad. Posle kratkog vremena vlastima je naređeno da izvrše popis, popisano je devet hiljada Jevreja. Većina jevrejskih muškaraca i manji broj mladih žena bilo je organizovano u radne grupe za prinudni rad raščišćavanje ruševina.

U prvim mesecima okupacije, vojne vlasti izdale su mnogo dekreta kojima su ugrožavale život Jevreima i ograničavale njihov kontakt sa nejevrejskim stanovništvom. Posle izbijanja srpskog ustanka protiv Nemaca, u julu 1941, počelo je masovno hapšenje jevrejskih muškaraca u Beogradu. Do kraja avgusta većina je poslata u koncentracioni logor Topovske šupe na ivici grada. Od septembra do novembra iste godine nemačka vojska je vršila masovna streljanja pod izgovorom da su Jevreji učestvovali u pokretu otpora. U decembru 1941. sve jevrejske žene i deca u Beogradu su bili odvedeni u koncentracioni logor Sajmište u blizini grada. Marta 1942. gasni kamion bio je poslat iz Berlina za Beograd, i do početka maja sve žene i deca iz logora Sajmište ubijeni su gasom. dr. Harald Turner, šef nemačke vojne uprave u Srbiji, poslao je izveštaj svom nadređenom u kome je izjavio: „Srbija je jedina zemlja u Evropi u kojoj je jevrejski problem rešen.“

parts of Belgrade. Better-off Jews, who were not numerous in comparison to the other population, invested their capital in local industries, banking, wholesale trade and construction and thereby substantially contributed to the progress of the city.

Belgrade Jews joined the Serbs during the Balkan wars and World War I (1912 – 1918). Numerous medals awarded to Jewish soldiers and the large monument at the Jewish cemetery are witness to this cooperation.

The Jews took part in the public life of Belgrade and Serbia, being represented in the Parliament as well. This became even more pronounced after World War I. Many were distinguished tradesmen, doctors, solicitors and artists, and belonged to various political parties. At the same time there were other Jews who were simple workers, craftsmen and peddlers.

Holocaust

A change of attitude towards Jews was felt by 1938, under the influence of the fascism that flooded Yugoslavia. *Numerus Clausus* was introduced at universities and Jews were denied the right to trade with food.

On the eve of the German occupation of Yugoslavia, there were about eleven thousand Jews, mostly Sephardic (80-90 percent to), in Belgrade, which was also the seat of the Federation of Jewish Communities in Yugoslavia.

On 6 April, 1941, Germany, together with its allies Italy, Hungary and Bulgaria, invaded Yugoslavia. Belgrade suffered heavy bombardment and about three thousand inhabitants were killed, including Jews. On 13 April the Germans occupied the city. A short while later, the authorities were instructed to carry out census, and about nine thousand Jews were counted. Most of the Jewish men and some of the young women were organized into labour groups and employed mainly to clear ruins.



Sinagoga
Synagogue



Iz beogradske sinagoge, oko 1960.
From the Belgrade synagogue, around 1960

Procenjeno je da su Nemci ubili oko 90 posto beogradskih Jevreja.

Otpor

Odmah posle nemačke okupacije, jevrejska omladina, većinom iz *Hašomer Hacaira*, pridružila se pokretu otpora, sabotirajući neprijateljska postrojenja, šireći antifašističku propagandu i sakupljajući sredstva i medicinsku opremu. U avgustu 1941. pridružili su se partizanskim jedinicama u šumama, pre nego što je znatan broj njih bio uhapšen i streljan.

Beograd je oslobođen 20. oktobra 1944. Samo dva dana kasnije Savez jevrejskih veroispovednih opština nastavio je sa radom. Predratne Sefardska i Aškenaska zajednica su se ujedinile u jednu. Uz pomoć novih vlasti i stranih jevrejskih organizacija, posebno *The American Jewish Distribution Committee*, počela je obnova jevrejske zajednice. Od oko 12000 Jevreja koji su živeli u Beogradu pre rata, preživelo je jedva 2300.

Glavne aktivnosti beogradske jevrejske opštine bile su socijalne i humanitarne (ambulanta, kantina, dom za decu i stare), sve sa ograničenim kapacitetima i skromnim finansijama. Sinagoga je bila ponovo osvećena.

Vremenom, opšti socijalni i finansijski uslovi su se poboljšali, jevrejska zajednica se okrenula ka edukacionim, kulturnim i nacionalnim programima. Osnovan je Jevrejski istorijski muzej. Glavni zadatak zajednice je bio je i ostao upoznavanje mlađih generacija sa jevrejskom istorijom i tradicijom. Danas postoje kursevi hebrejskog, hor *Braća Baruh* je vrlo aktivan, postoji redovna religijska služba, pionirski, omladinski, ženski i drugi klubovi imaju svoje redovne sastanke. Većina aktivnosti je otvorena i za nejevreje.

In the first months of the occupation, the German military government issued many decrees aimed at harming the situation and livelihood of the Jews and restricting their contacts with the non-Jewish population. After the outbreak of the Serbian revolt against the Germans in July 1941, mass arrests of the Jewish males in Belgrade commenced, and until late August most were interned in the Topovske Supe concentration camp on the outskirts of the city. From September to November of that year, prisoners were killed death by firing squads of the German army, on the pretext that the Jews participated in the opposition movement. In December 1941, all the Jewish women and children in Belgrade were arrested and taken to the Sajmiste concentration camp near the city. In early March 1942 a gas van was sent from Berlin to Belgrade, and by early May all women and children in Sajmiste were gassed to death. In August 1942, Dr. Harald Turner, head of German civilian administration in Serbia, sent a report to his superiors in which he claimed: "Serbia is the only country in Europe in which the Jewish problem has been solved".

It is estimated that the Germans murdered about 90 percent of Belgrade Jews.

Resistance

Immediately after the German occupation Jewish youth, mainly from Ha-Shomer ha-Za'ir, joined the resistance movement, sabotaging enemy installations, disseminating propaganda, and collecting funds and medical supplies. From August 1941 many joined partisan units in the forests, but not before considerable numbers of them were arrested and shot.

Belgrade was liberated on 20 October 1944. Only two days later the Federation of Jewish Communities resumed its work. Pre-war Sephardic and Ashkenazi communities in Belgrade united in one. With the help of new authorities and foreign Jewish organizations (especially the American Joint Jewish Distribution Committee), the restoration of the Jewish community started. Out of the more than 12,000 Jews who lived in Belgrade before the war, hardly 2,300 survived.

The main activities of the Belgrade Jewish Community were social and humanitarian (reception point, ambulance, canteen, shelter for children and the aged), all with limited capacities and modest funding. The synagogue was reconstructed.

As general social and financial conditions improved, the Jewish community turned its attention more to educational, cultural and national programs. The Jewish Historical Museum was founded. The main task of the Community had been teaching Jewish History and tradition to younger generations. There are Hebrew courses, the choir „Braća Baruh” is very active, there are regular religious services, children, youth, women and other clubs have their regular meeting. Most activities are open to non-Jews as well.