



GLASNIK

B'nai B'rith

Gavro Schwartz, Hrvatska

Časopis za židovsku kulturu, civilizaciju i povijest.
Godina 7, broj 26, Zagreb, travanj 2022. Izlazi četiri puta godišnje.



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of B'nai B'rith



Gavro Schwartz, Croatia

Magazine of Jewish Culture, Civilization and History.
Year 7, No. 26, Zagreb, April 2022. Published quarterly.

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Časopis *Glasnik B'nai B'rith* pokrenut je 2016. godine kao digitalni časopis s fokusom na židovsku kulturu, civilizaciju, povijest, kao i aktivnosti židovskih zajednica i pojedinaca te udruge B'nai B'rith u Hrvatskoj. Časopis izlazi četiri puta godišnje u dvojezičnom formatu, na hrvatskom i engleskom jeziku, a svi su brojevi dostupni na <https://www.bnaibrith.hr/hr/>. Svrha časopisa je ukazati na doprinos židovstva u razvoju hrvatske te europske kulture i civilizacije, povezati židovsku i opću javnost, kao i osigurati kontinuitet komunikacije između židovskih zajednica u Hrvatskoj i inozemstvu. Današnji suradnici uključuju judaiste, izraeliste, povjesničare, teoretičare umjetnosti i stručnjake za različita područja iz Hrvatske, Austrije, Indije, Izraela, Amerike, Poljske, Brazila i drugih zemalja.

The Voice of B'nai B'rith was started in 2016 as a digital magazine focusing on Jewish culture, civilization, history, as well as the activities of Jewish communities and individuals and the B'nai B'rith association in Croatia. The magazine is published four times a year in bilingual format, in Croatian and English, and all issues are available at <https://www.bnaibrith.hr/hr/>. The main objective is to point out the contribution of Judaism in the development of Croatian and European culture and civilization, to connect the Jewish and general public, as well as to ensure the continuity of communication between Jewish communities in Croatia and abroad. Today's contributors include scholars from areas of Jewish Studies, Israel Studies, historians, art theorists and experts in various fields from Croatia, Austria, India, Israel, America, Poland, Brazil and other countries.

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Paula Rem, urednica

Uz dvadeset šesti broj **Glasnika B'nai B'rith**



Poštovani čitatelji,
poštovane čitateljice,

Solidna baza koju je stvorio dugogodišnji urednik prof. **Darko Fischer** kontinuirano se proširuje, pa je tako naš časopis od ovog broja obogaćen za nekoliko novih suradnika koji dolaze iz različitih kulturnih miljea, različitog su obrazovanja i različite dobi, no jedna stvar im je zajednička: svatko od njih na jedinstven način predstavlja teme vezane uz židovsku kulturu, civilizaciju i povijest. Nastojimo osigurati raznolikost ponuđenog sadržaja, kao i pluralizam zastupljenih perspektiva. Časopis je podijeljen na šest rubrika, koje će se možebitno mijenjati s obzirom na priloge pojedinih izdanja.

Nova rubrika **Atlas oblaka** teleportirat će nas u udaljene krajeve, prikazujući život i običaje Židova diljem svijeta. Izuzetno mi je drago što se u ovom broju svojim priložima predstavljaju dvije nove suradnice, izraelistica indijskog podrijetla **Deborah Samuel** i američko-poljska judaistica **Catherine Szkop**.

Izraelistica Deborah Samuel, s bogatim iskustvom života u nekoliko zemalja, svojim nas tekstom odvodi

u Indiju, gdje su židovske zajednice prisutne već nekoliko tisuća godina. Čitatelj se pronalazi čarobno teleportiranim u lučki gradić Cochin, gdje se mirisi, okusi, prizori i običaji Indije isprepliću s židovskim kulturama i tradicijama. Pogled u ovu interkulturalnu zajednicu nadahnjuje, a sve geografske i kulturne barijere nestaju.

Američko-poljska judaistica Catherine Szkop donosi izuzetno zanimljiv tekst o poljskom židovstvu, koji ruši stereotipe vezane uz židovstvo u Poljskoj. Tekst pokazuje kako ova istočnoeuropska zemlja ima dugu i bogatu židovsku povijest, a čak i nakon neizmernih stradanja židovske zajednice u koncentracijskim logorima diljem Poljske, židovski život se nastavlja. Kod mladih Poljaka budi se interes za njihovim židovskim podrijetlom, kao i potreba za reafirmacijom vlastitih identiteta.

Nakon dvije godine provedene "pod maskama", život se vratio u normalu, ili barem tako želimo vjerovati. Ovgodišnji **Purim** bio je prvi uz novorelaksirane COVID-mjere koje su dopustile veća okupljanja, a 9.4.2022. u Hrvatskoj su ukinute gotovo sve mjere vezane uz suzbijanje pandemije uključujući i nošenje masaka. Čini se da maske

padaju, barem naizgled. Iz tog razloga, “fokus” ovog broja časopisa je **Purim**, blagdan koji se slavi pod maskama.

Purim i Pessach dva su praznika međusobno odijeljena svega nekoliko tjedana. Iako je Pessach viši praznik od Purima, zbog svojih korijena u Tori, valja istaknuti važnost obaju praznika za židovsku povijest i civilizaciju. Zaključci koje smo stekli za vrijeme Purima ostali su s nama i tijekom Pessacha. Ova dva praznika savršeno se nadovezuju jedan na drugi: na Purim, maske laži padaju i razotkriva se istina o prirodi ropstva kojoj je čovjek izložen, a na Pessach, nastupa prilika osloboditi se tog ropstva. U tekstu dugogodišnje suradnice časopisa, knjižničarke **Nar-cise Potežice**, saznat ćemo više o običajima vezanim uz ovaj praznik.

U sjeni najnovijih terorističkih napada u Izraelu, s obzirom na rastući antisemitizam i povijesni revizionizam, važno je čuvati činjenice vezane uz stradanja Židova tijekom nacističkih perioda. Kako bi se izbjegao zaborav, te kako bi se ušutkali svi pokušaji relativiziranja, umanjivanja ili negiranja zločina koji su se dogodili, važno je čuvati sjećanja na žrtve Holokausta, kao i na kontinuirani doprinos židovstva svijetu prije Drugog svjetskog rata. Upravo tome namijenjena je rubrika **U potrazi za izgubljenim vremenom**, nazvana po poznatoj seriji romana Marcela Prousta, francuskog književnika čije je židovsko podrijetlo malo poznato.

Tekst **Vesne Brezovac**, zaposlene u Gradu Osijek, kritički evaluira temu

zaborava. Čudeći se nad činjenicom da veliki doprinos židovskog stanovništva razvoju grada nije dio kolektivnog znanja, autorica ističe važnost očuvanja ispravnog sjećanja na prošlost i povijesne događaje, kao i nužnost reafirmacije doprinosa Židova u izgradnji hrvatske industrije, kulture i tehnologije tijekom 19. i 20. stoljeća.

Naš novi suradnik, mladi student logopedije **Marko Majnik** u ovom broju donosi osvježavajuću priču o osječkoj secesiji i osječkim Židovima zaslužnim za projektiranje nekih od najistaknutijih zgrada u gradu. Priča o arhitektima secesije “upakirana” je u veću narativu o osječkoj kulturi kina, koja živi već sto deset godina, prožimajući mnogobrojne generacije.

Finalni tekst ove rubrike donosi izvještaj o promociji knjige “Još nekoliko dana: Budimpeštanski dnevnik 1944.”, za vrijeme koje je istaknuta važnost očuvanja ispravnih sjećanja vezanih uz Holokaust, kao i kritičke evaluacije svakodnevice.

Rubrika **Zemlja mlijeka i meda** odvodi nas u Izrael, prošli i sadašnji. Činjenica što smo fizički odvojeni od nekog mjesta ne predstavlja problem, jer imamo uvid u život nekog područja unatoč prostornoj udaljenosti. Ovaj je aspekt u židovstvu prisutan još od razdoblja babilonskog egzila u 6. st. pr. n. e., kada židovski identitet postaje neovisnim od fizičkog boravka u Izraelu, temeljen na zapisu Tore. Nakon rimskog protjerivanja iz Jeruzalema 70. godine n. e., an-

tički Židovi ponijeli su sa sobom knjige i tekstove kao temelj svog identiteta i poveznicu sa zemljom od koje su fizički bili odvojeni. Ova tradicija nastavlja se nakon dva minula tisućljeća, a rubrika posvećena Izraelu omogućit će nam uvid u izraelsku povijest, ali i sudjelovanje u svakodnevnom životu.

Studentica diplomskog studija teologije i biblijskih jezika **Christine Freitas** donosi nam crtice iz svakodnevnog života u Jeruzalemu, pružajući osvježavajući uvid u život najposebnijeg grada na svijetu. U ovom broju, Christine Freitas donosi nam izuzetno praktičan vodič kroz povoljne i kvalitetne restorane u Jeruzalemu. Preporuke će nam biti izuzetno korisne kad se nađemo u Obećanoj zemlji, a dotad – možemo iskusiti barem dio atmosfere zahvaljujući Christini koja će nas voditi kroz ovaj fascinantni grad.

Naša nova suradnica, dopredsjednica Židovske općine Osijek **Biljana Majnik ex Papo** donosi inspirativan tekst o Goldi Meir, ženi skromnih korijena koja je postala jednom od osnivačica Države Izrael i na koncu premijerkom. Izuzetan tekst o jednoj od najvažnijih žena za povijest Izraela povezuje sadašnjost i prošlost, podsjećajući na povijesnu nužnost židovske borbe za slobodu, motivirajući nas na aktivno sudjelovanje u očuvanju židovske kulture i identiteta.

Dok nas rubrika **Atlas oblaka** vodi na putovanje različitim prostorima, rubrika **Nostalgija** teleportira kroz vri-

jeme. U priložima ove rubrike, dobit ćemo uvid u običaje, tradicije i kulturu svakodnevnog življenja u židovstvu recentnije povijesti.

U **Tradicijskoj škrinjici** imat ćemo priliku doživjeti crtice iz svakodnevnog života Židova s početka 20. stoljeća. Cijenjena profesorica povijesti **Zlata Živaković-Kerže** priređivat će zanimljivosti vezane uz recentniju židovsku povijest, s posebnim naglaskom na židovsku svakodnevicu. U ovom broju, prof. Živaković-Kerže ilustrira običaje vezane uz sklapanje braka, rođenje djece i religijske rituale hrvatskih Aškenaza s početka 20. stoljeća. Fragmente, koji su prethodno objavljeni u knjizi “Židovi u Osijeku (1918-1941.)”, donosimo uz dopuštenje autorice.

Tekst doktorantice povijesti **Radmile Šutalo** odvodi nas na jugozapad Hrvatske pričom o Flori Tolentino, istaknutoj dubrovačkoj Židovki. Priča o jednoj majci, baki i prabaki, članici ugledne obitelji Tolentino, priča je o stradanju – obitelj je bila žrtvom siromaštva u socijalno nepravednom sustavu Habsburške Monarhije, a mnogi su članovi ubijeni tijekom nacističkog razdoblja – ali i hrabrosti, nadi i preživljavanju.

Židovski književnik Franz Kafka usporedio je književnost sa sjekirom čija je primarna svrha razbiti zaleđenu površinu mora kod čitatelja, omogućavajući im pogled prema unutrašnjosti samih sebe. Rubrika **Led na**

površini mora namijenjena je tekstovima vezanim uz židovsku umjetnost u najširem smislu: književnost, glazbu, film, likovnu umjetnost, kao i sve ostale forme umjetnosti, današnje i povijesne. Ova rubrika podrazumijeva umjetnost židovskih i izraelskih autora, kao i umjetnost nežidovskih

autora koja uključuje tematski fokus vezan uz židovstvo ili elemente iz židovske povijesti, kulture i civilizacije. U sklopu ove rubrike, donosimo recenziju romana “Zalagaoničar” njezove prevoditeljice na hrvatski jezik, **Vjere Balen-Heidl**, o preživjelom Holokausta.

Paula Rem, editor

Editorial to the 26th Issue of **The Voice of B'nai B'rith**



Dear readers,

A solid base created by the longtime editor prof. **Darko Fischer** is constantly expanding, so our magazine has been enriched by several new contributors. They differ in cultural background, occupation and age, but all of them they have one thing in common: each one can contribute to our magazine in a completely unique way, by covering different topics related to Jewish culture, civilization, and history. We strive to offer diverse contents, as well as to include multitude of perspectives to ensure pluralism. This edition of the magazine is divided into six sections.

The section **Cloud Atlas** will teleport us to distant lands, showcasing the lives and customs of Jews around the world. I am extremely pleased to present two new collaborators in this issue, Indian-born Israel Studies scholar **Deborah Samuel** and American-Polish Jewish Studies scholar **Catherine Szkop**.

The Israel Studies scholar Deborah Samuel, with her experience of having lived in several countries, takes us to India, where Jewish commu-

nities have been present for several thousand years. The readers will find themselves magically teleported to the port town of Cochin, where the smells, tastes, scenes and customs of India intertwine with Jewish cultures and traditions. The view of this intercultural community is inspiring, and all geographical and cultural barriers are disappearing.

American-Polish Jewish Studies scholar Catherine Szkop brings an interesting text about Polish Judaism, which breaks down stereotypes related to Judaism in Poland. The text shows how this Eastern European country has a long and rich Jewish history, and even after the immense suffering of the Jewish community in concentration camps throughout Poland, Jewish life continues. Young Poles are interested in their Jewish origins, as well as the need to reaffirm their identities.

After two years spent “under masks”, life has returned to normal, or so we want to believe. This year’s **Purim** was the first with newly relaxed COVID measures that allowed larger gatherings, and on April 9, 2022. in Croatia,

almost all measures related to the suppression of the pandemic, including the wearing of masks, have been abolished. The masks seem to be falling off. For this reason, the “focus” of this issue of the magazine is **Purim**, a holiday celebrated under masks.

Purim and Pessach are two holidays separated by only a few weeks. Although Pessach is a higher holiday than Purim, due to its roots in the Torah, the importance of both holidays for Jewish history and civilization should be emphasized. The conclusions we gained during the Purim remained with us during the Pessach. These two holidays are perfectly connected to each other: on Purim, the masks of lies fall and the truth about the nature of slavery to which man is exposed is revealed, and on Pessach, there is an opportunity to get rid of that slavery. In the text of the long-time contributor to the magazine, librarian **Narcisa Potežica**, we will learn more about the customs associated with this holiday.

In the shadow of the latest terrorist attacks in Israel, given growing anti-semitism and historical revisionism, it is important to preserve the facts surrounding the suffering of Jews during the Nazi periods. In order to silence all attempts to relativize, diminish, or deny the crimes that took place, it is important to preserve the memories of Holocaust victims. Also, it is important to continually remind about Jewish contributions the world

before World War II. This is exactly what the column **In Search of Lost Time** is intended for, named after the famous series of novels by Marcel Proust, a French writer whose Jewish origins are little known.

The text by **Vesna Brezovac**, an employee of the City of Osijek, critically evaluates the topic of oblivion. Astonished by the fact that the great contribution of the Jewish population to the development of the city is not part of collective knowledge, the author emphasizes the importance of preserving the correct memory of the past and historical events.

Our new collaborator, a young student of logopedics **Marko Majnik** in this issue brings a refreshing story about Osijek Secession and Jewish Architects of modern Osijek, who are behind some of the most prominent buildings in the city. The story of the architects of the *Art Nouveau* is “packaged” in a larger narrative about the Osijek culture of cinema, which has lived for one hundred and ten years, permeating many generations.

The final text of this section brings a report on the promotion of the book *A Few More Days: The Budapest Diary 1944*, during which the importance of preserving correct memories of the Holocaust was emphasized, as well as critical evaluations of everyday life.

Land of Milk and Honey takes us to Israel, past and present. The fact that we are physically separated from a

place is not a problem, because we have an insight into the life of an area despite the spatial distance. This aspect has been present in Judaism since the Babylonian exile period in the 6th century BC. n. e., when Jewish identity becomes independent of physical residence in Israel, based on the Torah record. After the Roman expulsion from Jerusalem in 70 C.E., the ancient Jews took with them books and texts as the foundation of their identity and connection with the land from which they were physically separated. This tradition continues after the past two millennia, and a column dedicated to Israel will provide us with an insight into Israeli history, but also participation in everyday life.

Christine Freitas, a graduate student in Theology and Biblical languages, brings forth sketches from everyday life in Jerusalem, providing a refreshing insight into the life of the most special city in the world. In this issue, Christine Freitas brings us an extremely practical guide to affordable and quality restaurants in Jerusalem. The recommendations will be extremely useful to us when we find ourselves in the Promised Land, and until then - we can experience at least part of the atmosphere thanks to Christina who will lead us through this fascinating city.

Our new contributor, Vice President of the Jewish Community of Osijek **Biljana Majnik ex Papo** brings an inspiring text about Golda Meir, a wom-

an of humble roots who became one of the founders of the State of Israel and eventually Prime Minister. This text connects the present and the past, today's independent State of Israel and its turbulent history during which much struggle for freedom was necessary. This exceptional text about one of the most important women in the history of Israel connects the present and the past, reminding us of necessity to fight for freedom and motivating us to actively participate in preserving Jewish culture and identity.

While the **Cloud Atlas** section takes us on a journey through different spaces, the **Nostalghia** section teleports us through time. In the appendices of this column, we will get an insight into the customs, traditions and culture of everyday life in Judaism of recent history.

In the text **Traditions and Customs**, we will have the opportunity to experience scenes from the everyday life of Jews from the beginning of the 20th century. The renowned professor of history **Zlata Živaković-Kerže** will prepare interesting facts related to recent Jewish history, with a special emphasis on Jewish everyday life. In this issue, prof. Živaković-Kerže illustrates the customs related to marriage, the birth of children and the religious rituals of the Croatian Ashkenazi from the beginning of the 20th century. The fragments, which were previously published in the

book “Jews in Osijek (1918-1941)”, are brought with the permission of the author.

The text of doctoral student in history **Radmila Šutalo** takes us to the southwest of Croatia with a story about Flora Tolentino, a prominent Dubrovnik Jewess. The story of a mother, grandmother and great-grandmother, a member of the Tolentino family, is a story of suffering - the family was a victim of poverty in the socially unjust system of the Habsburg Monarchy, and many members were killed during the Nazi era - but also courage, hope and survival.

The Jewish writer Franz Kafka likened literature to an axe whose primary

purpose is to break the icy surface of the sea in the reader, allowing them to look inward into themselves. The section **The Frozen Sea Within** is intended for texts related to Jewish art in the broadest sense: literature, music, film, fine arts, as well as all other art forms, modern and historical. This section includes the art of Jewish and Israeli authors, as well as the art of non-Jewish authors that includes a thematic focus related to Judaism or elements from Jewish history, culture, and civilization. As part of this column, we bring you a review of the novel “The Pawnbroker” by its Croatian translator, **Vjera Balen-Heidl**, about a Holocaust survivor.

Deborah Samuel

Židovi u indijskom lučkom gradiću Cochinu

Deborah Samuel (*1991, Indija), izraelistica i anglistica, stječe obrazovanje u raznim zemljama, uključujući Kuvajt, SAD i Izrael, što potiče njezin interes za međunarodne odnose i transkulturalnu komunikaciju. Završila je preddiplomski studij engleskog jezika i književnosti te diplomski studij izraelistike na Hebrejskom sveučilištu u Jeruzalemu. Trenutno je inskribirana na diplomski studij međunarodnih odnosa u Izraelu.

Život židovskih zajednica u priobalnom lučkom gradu Cochinu većim je dijelom nepoznat za svjetsku javnost. Tijekom mog posjeta Indiji prije nekoliko godina, počela sam istraživati život Židova u Kerali. Ova tema otpočetak mi je bila izuzetno zanimljiva, budući da sam i sama odrasla između nekoliko kultura. Prekrasna Kerala, zemlja na jugozapadu Indije, dom je mnogobrojnim narodima i nacionalnostima. Osim hinduista, kršćana i muslimana, Keralu naseljavaju pripadnici židovskih zajednica *Paradesi* i *Malabari*. Saznala sam da neki Židovi tečno govore lokalni jezik *malajalam* i primjenjuju mnoštvo lokalnih kulturnih elemenata, istovremeno se pridržavajući vjerskih obreda i zakona u skladu s židovskom tradicijom.

Poznat pod titulom *kraljica arapskog mora*, Cochin je glavni lučki grad u jugozapadnoj državi Kerali u Indiji. Ovaj je gradić kroz povijest ostao sigurnim utočištem za židovsku nacionalnu manjinu, koja je uvelike doprinijela lokalnom životu i kulturi. Indijski potkontinent je svojevrsno multikultural-

no prebivalište koje od davnina naseljavaju različite zajednice. Jedna takva zajednica je Židovska zajednica Kerala, izvorno manjinska skupina koja je kroz povijest uživala potpunu religijsku slobodu. Iako se ovaj članak fokusira na Židove iz Cochina, zanimljivo je primijetiti da postoji pet skupina Židova u Indiji – europski, bagdaski, manipurski, maratski i malajalejski Židovi s različitim običajima i tradicijama.

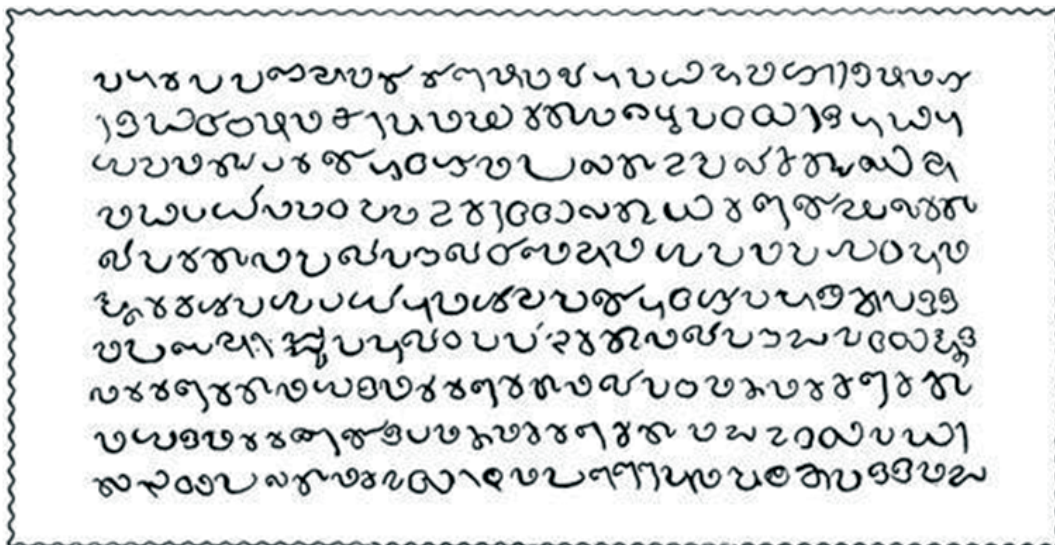
Podrijetlo Židova u Kerali

Neki povijesni izvori datiraju prisutnost Židova u Kerali već iz vremena kralja Salomona. Trgovački putevi između Indije i Izraela možda su postojali već za vrijeme vladavine kralja Salomona jer biblijski zapisi ukazuju na možebitno indijsko porijeklo robe koja se prevozila na njegovim brodovima. Povjesničari su nastojali povezati hebrejske izraze za robu iz tereta brodova s riječima indijskog podrijetla, no rezultati su nekonkluzivni.

Bakrene ploče koje je 1020. godine lokalni hinduistički kralj predao Josep-

hu Rabbanu, židovskom vođi, još su jedan arheološki dokaz židovske prisutnosti u Cochinu. Na tim su bakrenim pločama zapisani zakoni kojima

je židovskoj zajednici osiguran povoljan status i posebni privilegiji kraljevske zaštite. Ove bakrene ploče do danas su sačuvali Židovi iz Cochina.



Bakrena ploča 1 iz Cochina.

Izvor: [https://en.wikipedia.org/wiki/File:Jewish_copper_plate_\(c._1000_CE\).png](https://en.wikipedia.org/wiki/File:Jewish_copper_plate_(c._1000_CE).png)

Budući da postoje brojni kontradiktorni podatci o možebitnom razdoblju pojavljivanja židovske dijaspore u Kerali, teško je ustanoviti kada su se Židovi prvi put naselili. Ne postoje točni podatci o dolasku Židova u Aziju i razvoju orijentalnog judaizma. Premda je teško sa sigurnošću utvrditi podrijetlo i datum pristizanja Židova u Cochin, većina povjesničara pretpostavlja da su Židovi stigli u Keralu nakon uništenja Drugog hrama (oko 70. godine n. e). Dakle, iako je točan datum dolaska Židova u Keralu nepoznat, široko je prihvaćena pretpostavka da su se Židovi u 1. stoljeću n. e. naselili u Cranganoreu, Kerali, drevnom trgovačkom središtu. Današnjim je Židovima ovaj grad poznat pod imenom Shingly.

Dok su se neki Židovi preselili u Cochin zbog njegove komercijalne privlačnosti, drugi su ostali u Cranganoreu. Tijekom povijesti promijenio se kad su Europljani osvojili Indiju. Portugalci su pristigli u Keralu, a Židovi su se suočili s kataklizmičkom ratnom situacijom između portugalskih osvajača i Maura koji su se kratko vrijeme borili za kralja Kalicutu. Muslimani su Židove i kršćane smatrali trgovačkim suparnicima, međutim, hinduistički vladari nikada nisu sudjelovali u progonu Židova ili kršćana. Tijekom konfliktne situacije uzrokovane portugalskom inkvizicijom, kralj Cochina ponudio je utočište izbjeglicama, dajući im zemlju uz svoju palaču. To je označilo kraj židovskog naselja u Cranganoreu 1565. godine i zoru novog života u Cochinu.

Kulturalne prilagodbe

Židovska zajednica u Indiji prihvatila je različite lokalne običaje s ciljem bolje integracije u društvo. Smještena na trgovačkim putevima, Kerala je zbog strateški povoljnog priobalnog položaja privukla pripadnike mnogobrojnih kultura, pa tako i Židove. U Kerali je zbog suživota različitih naroda formirano pluralističko, tolerantno i multikulturalno društvo.

Židovi iz Cochina slijedili su *Shulchan Aruch*, poznati kodeks židovskog za-

kona napisan u 16. stoljeću u Veneciji. U većinsko društvo su se integrirali učeći *malajalam*, koji im je bio materinji jezik, a dječaci i djevojčice su osim toga učili i hebrejski. Muškarci i žene slijedili su stil odijevanja većinskog stanovništva Kerale. Kao i ostalim stanovnicima Kerale, lokalnim su Židovima riža i curry činili osnovu prehrane, međutim, uobičajena pravila *košer* prehrane su se održavala, pa se tako npr. mesni curry nikada nije miješao s mlijekom.



Cochinski Židovi oko 1930.

Izvor: https://en.wikipedia.org/wiki/Cochin_Jews#/media/File:Cochin_Jews.jpg

Rabinski judaizam jasno definira i razlikuje ulogu muškarca i žene. U patrijarhalnom sustavu, uloga žene najčešće je ograničena na obavljanje kućanskih poslova te brigu o obitelji, dok se muškarci bave javnim aktivno-

stima poput molitve, učenja i vodstva u zajednici. Kad je riječ o Židovima u Kerali, primjetno je da su žene često imale vodeće funkcije u mnogim sferama života. Židovske žene u Kerali često su bile integrirane u religijsko

obrazovanje, učeći hebrejski jezik i Sveto pismo. Židovke u Kerali sklada- le su i pjevale pjesme za razne prilike, uključujući obrezivanje, vjenčanja i festivale. Uživale su određeni stupanj društvenog prestiža, relativnu neovisnost i imale pristup obrazovanju. Iako je sudjelovanje žena u religijskim obredima bilo marginalno, Židovke u Kerali ispunjavale su komplementarnu ulogu u pjevanju liturgijskih tekstova u prostoru predviđenom za njih.

Društvena stratifikacija među Židovima u Cochinu

Slično kastinskom sustavu koji je prevladavao u Indiji, Židovi u Kerali podijeljeni su u različite skupine na temelju sljedećih čimbenika: boja kože - *bijeli Židovi* i *crni Židovi*; nacionalnost - *Paradesi* i *Malabari*; rođenje - *Meyuhasim* i *Meshwararim*. Iako su Židovi bili socijalno razdijeljeni u različite skupine, njihov je položaj bio povoljan. Našli su se pri samom vrhu kastinskog sustava i uživali mnogobrojne privilegije. Također su bili vješti u borbi, a u povijesnim se tekstovima navode kao "najbolji ratnici koje je kralj Cochina trenirao". Židovi u Cochinu živjeli su pod utjecajem lokalne kulture i kastinskog sustava. Barbara C. Johnson, izvanredna profesorica antropologije i koordinatorica židovskih studija na It-haca College u New Yorku, objašnjava da, iako je u Cochinu postojao kastinski sustav temeljen na hinduističkim društvenim vrijednostima, Židovi Cochina među sobom nisu bili podijeljeni u zasebne kaste. Umjesto toga, svi su

dijelili zajedničku kulturu. Bez obzira na mnoštvo društvenih čimbenika koji su razdvojili grupe Židova u Cochinu, ostaje im zajednička privrženost biblijskom židovstvu, židovskim tradicijama i ritualima, kao i proučavanje hebrejskog jezika.

Zaključak

Premda se Židovi u Kerali nikada nisu osjećali primorano da napuste Kerala, nakon neovisnosti Indije 1947. i formiranja Države Izrael 1948., većina keral-skih Židova provela je *aliyah* i iselila u Izrael. Jedan od glavnih razloga je vjerski osjećaj i želja za povratkom u obećanu domovinu. Važno je napomenuti da je Židovska zajednica Cochin zadržala svoje tradicije i nakon selidbe u Izrael.

Kako su se Židovi iz Cochina nastanili u raznim dijelovima Izraela, oni se još uvijek pridržavaju svojih keral-skih tradicija i načina života u Izraelu, uključujući izgradnju sinagoga u tradicionalnom stilu Kerale, pa čak i praćenje tradicionalne liturgije u Cochinu.

Kerala danas ima osam židovskih sinagoga, iako nisu sve operativne, a vjeruje se da je postojalo i mnogo drugih o kojima nema podataka. Sinagoga *Paradesi* i sinagoga *Kadavumbhagam Ernakulam* u centru Ernakulama funkcioniraju kao sinagoge i danas, a nekoliko drugih zgrada bivših sinagoga ostaju simbolima živahne, multikulturalne i tolerantne Kerale koja promiče zajednički sklad među svojim stanovništvom.

Lutajući ulicama turističkog gradića Mattancherryja u Fort Cochinu gdje se nalazi Židovski grad, moguće je naučiti pojedinosti o povijesti židovskog života u Cochinu. Dok je većina Židova otišla u Izrael, šaćica ih je još uvijek ostala, kao žar poslije spaljivanja ugljena, održavajući sinagoge i čuva-

jući svoju baštinu u Kerali. Prolazeći kroz užurbane ulice, antikvarnice, umjetničke kafiće, trgovine prirodnih parfema Židovskog grada, možete doživjeti bogatu i multikulturalnu tradiciju prisutnu u židovskim naseljima u Kerali.

Deborah Samuel

Jewish Life in The Coastal Port of Cochin, India

Deborah Samuel (*1991, India) is a third culture individual with a degree in Israel Studies. Having lived and studied in various countries, including Kuwait, the USA and Israel, she is passionate about international living and culture. She completed her undergraduate studies in English language and literature and graduate studies in Israel Studies from the Hebrew University of Jerusalem. Currently, she is planning to continue her graduate studies and thesis in International Relations in Israel.

Little is known to the outside world of Jewish life in the coastal port city of Cochin. My quest to gain more information about the Jews in Kerala began a few years ago while I was visiting India being a cultural straddler myself. It was interesting to note that the beautiful southwestern state of India called Kerala was not only home to the local population consisting of Hindus, Christians, Muslims, and other religions but also housed the community of *Paradesi* and *Malabari* Jews. I was taken aback when I heard some Jews speak the local language *Malayalam* fluently and implemented a plethora of local cultural elements while adhering to their religious observances and laws according to the Jewish traditions.

Famously known as the *Queen of the Arabian Sea* Cochin, a major port city in the southwestern state of Kerala in India, was and still remains a safe haven for the Jews who live here. From ancient times the Indian subcontinent has been a multicultural abode

for various communities who have found her as a home to establish their lives. One such community is the Jewish Community of Kerala, a minority group that has enjoyed full religious freedom throughout history. While this article focuses on the Cochin Jews it is interesting to note that there exist five groups of Jews in India – European, Baghdadi, Manipuri, Marathi, and the Malayalee Jews with their distinct ways of life and tradition.

Origin in Kerala

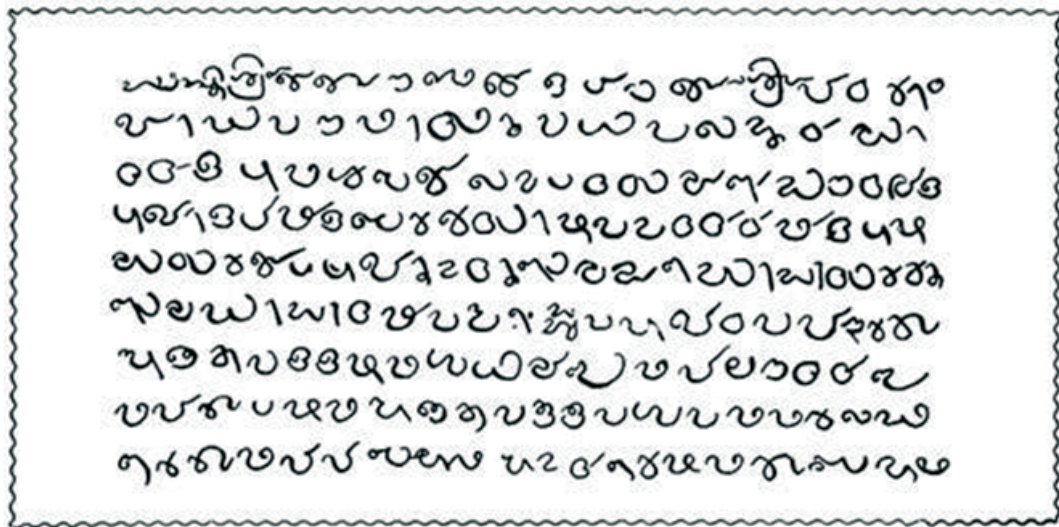
Some historical sources date the presence of Jews in Kerala to the time of King Solomon. Commercial connections may have resumed during the reign of King Solomon. Biblical evidence suggests that the goods carried in the ships of King Solomon may have been of Indian origin. Historians link the mercantile carried in the cargo to the names mentioned in the Bible.

Another archeological evidence that proves Jewish life in Cochin is the copper plates which were given in

the year 1020 by the local Hindu King to Joseph Rabban, a Jewish leader. Laws which bestow favorable status and special privileges to the Jewish community were engraved on these

copper plates. They were preserved to this day by the Jews of Cochin.

It is difficult to conclude when the Jews first settled in Kerala due to the



Copper plate 2 from Cochin.

Source: : [https://en.wikipedia.org/wiki/File:Jewish_copper_plate_\(c._1000_CE\).png](https://en.wikipedia.org/wiki/File:Jewish_copper_plate_(c._1000_CE).png)

lack of clear evidence. The arrival of Jews to Asia and the development of Oriental Judaism are uncertain. One of the inadequacies to determine the ancestry of the Cochin Jews is the lack of reliable documents that corroborate their origin and the date of arrival. However, most historians agree that the Jews arrived in Kerala after the destruction of the Second Temple dating it to around 70 C.E. While the exact date of Jewish arrival in Kerala is uncertain, it is widely accepted that the Jews first settled in Cranganore, Kerala, an ancient trade center known by the Jews as Shingly.

While some of the Jews moved to Cochin due to its commercial attrac-

tion, others remained in Cranganore. The course of history takes a turn when the Europeans make their conquest in India. As the Portuguese entered Kerala, the Jews faced a belligerent and cataclysmic situation between the Portuguese and the Maors who fought for the King of Calicut for a brief period. Jews and Christians were considered trade rivals by the Muslims, however, the Hindu rulers never took part in persecuting Jews or Christians. Regardless of the conflicting situation and the Portuguese inquisition in Cranganore, the King of Cochin offered refuge and generously gave the refugees land in Cochin adjoining his palace. This marked the

end of the Jewish settlement in Cranganore in the year 1565 and the dawn of a new life in Cochin.

Cultural Adaptations

The Jewish community in India adapted various local customs and cultures which helped them in assimilating well into the society. Focusing on the Jews in the state, Kerala is a coastal state that has witnessed the influx of various cultures due to its coastal proximity and mercantile connections which has led to the formation of a pluralistic, tolerant and multicultural society.

The Jews of Cochin followed the *Shulchan Aruch*, the code of Jewish law written in 16th-century Venice. However, they also integrated into the society by learning *Malayalam*, which was their mother tongue, while both boys and girls also learned Hebrew. In addition, clothing style of Jewish men and women also followed the dressing patterns of Kerala. Their staple diet included rice and curry, as it is done in Kerala. At the same time, *kosher* diet was observed: for example, that meat curry was never mixed with milk.

Rabbinic Judaism clearly defines and differentiates the role of men and women. In this patriarchal system, the role of a woman is often limited to household chores and taking care of her husband and kids as opposed to more public activities of prayer, study, communal relationship, and leadership. While studying about the Jews in Kerala, I noticed that women

often played socially important roles in many spheres of life. They were not merely limited to household duties but played a major role in society. Jewish women in Kerala often engaged in learning Hebrew and the sacred texts. Jewish women in Kerala composed and sang songs for various occasions including circumcision, weddings, and festivals. They enjoyed a certain degree of social prestige, relative independence, and a good standard of education equal to that of men. On the religious level, even though their participation in rituals remained marginal, in the space reserved for them they held a complementary role in the singing of "liturgical texts."

Social Stratification Among The Jews of Cochin

Similar to the caste system that prevailed in India, the Jews in Kerala divided themselves into different groups based on the following factors: skin color - *White Jews* and *Black Jews*; nationality - *Paradesi* and *Malabari*; birth - *Meyuhasim* and *Meshwararim*. While the Jews stratified themselves into various groups, they enjoyed a favorable position and found themselves "near the very top of the caste system" and enjoyed privileges. They were also skilled to fight, and the best warriors the King of Cochin had trained.

The Jews in Cochin were influenced by the local cultures and the caste



Arrival of the Jews in India, 71 C.E.

Source: https://en.wikipedia.org/wiki/Cochin_Jews#/media/File:Receiving_jews.jpg

system. Barbara C. Johnson, Associate professor of anthropology and coordinator of Jewish Studies at Ithaca College in New York, explains “Although Cochin Jewish internal social relationships were undoubtedly influenced by the caste system and Hindu social values, it should be emphasized that the Cochin Jews were not themselves divided into separate castes and that all of them shared in a common culture.”

Notwithstanding the multiplicity of factors that separated the groups, adherence to Biblical Judaism, Jewish traditions, and rituals along with the study of Hebrew remained a commonality between the Jewish communities of Cochin.

Conclusion

Even though the Jews in Kerala never felt threatened to leave Kerala, after the independence of India in 1947 and the formation of the State of Israel in 1948, the majority of the Jews made *Aliyah* to Israel with a few of them remaining back in Kerala. One of the foremost reasons is religious sentiment and returning to their promised homeland. Today, the Cochin community of Jews is a thriving community in Israel along with keeping some of their traditions.

As the Cochin Jews have settled down in various parts of Israel, they still keep to some of their Kerala traditions and lifestyle in Israel including the construction of synagogues in the



Cochin Jews in year 1900.

Source: https://en.wikipedia.org/wiki/Cochin_Jews#/media/File:Cochin_Jews.jpg

traditional Kerala style and even following traditional Cochin liturgy. On the other hand, Kerala houses eight Jewish synagogues to this day although not all are operational while there are other synagogues that are believed to have existed that were lost in time. The Paradesi synagogue and the Kadavumbhagam Ernakulam Synagogue in downtown Ernakulam function as synagogues to date while few others remain symbols of a vibrant, multicultural, and tolerant Kerala promoting communal harmony among its population.

Meandering through the touristy town of Mattancherry in Fort Cochin which houses the Jew Town, every curious mind can learn about the history of Jewish life in Cochin. While most of the Jews have left for Israel, a handful still remain as embers from burning coal, taking care of the synagogues, and preserving their heritage in Kerala. On the way to the historic Jew Town passing through bustling streets, antique shops, art cafes, natural perfumes shops, and more one can experience the rich and multicultural traditions that embodied the Jewish settlements in Kerala.

Catherine Szkop

Renesansna generacija poljskog židovstva

Catherine Szkop (*1997, Michigan / SAD) pripada prvoj generaciji poljskih Židova u SAD-u. Diplomirala je na Sveučilištu Michigan (*Go Blue!*) i Hebrejskom sveučilištu u Jeruzalemu, gdje stječe master diplomu iz judaistike. Njezin je istraživački fokus na proučavanju srednjovjekovne i moderne poljske židovske povijesti i kulture. Trenutno radi za *Combat Antisemitism Movement* (CAM), pokret aktivan diljem svijeta i na internetu s ciljem suzbijanja antisemitizma, u Odjelu za partnerstvo te Odjelu za diplomaciju.

Drugi svjetski rat uzrokovao je stradanje lokalnog civilnog stanovništva Poljske i potpuno promijenio infrastrukturu nacije. Danas, katolicizam je sastavni dio poljskog nacionalnog identiteta, a katolici čine čak 98% ukupnog civilnog stanovništva zemlje. Ipak, malo je poznata činjenica da je tijekom gotovo tisuću godina postojanja Poljske (u ovom ili onom obliku) na njezinom teritoriju živjelo mnoštvo pripadnika naroda s različitim vjerskim, etničkim, kulturnim i nacionalnim identitetima, ponajviše pripadnika židovske zajednice. Zemljopisno ravničarska regija s umjerenom klimom, a geopolitički smještena na glavnom strateškom položaju u središtu europskog kontinenta, Poljska je tijekom svoje dugotrajne povijesti pretrpjela nebrojene invazije sa zapadnih i istočnih granica, služeći kao prolaz između zapadne i istočne Europe. Posljedično, ponos na izdržljivost, upornost i neprekidnu otpornost poljske nacije (cjelokupnog kolektiva naroda) pred stranim invazijama razumljivo

je postao sastavnim dijelom poljskog nacionalnog narativa. Bez obzira na dugotrajnu židovsku participaciju u poljskoj nacionalnoj kulturi, Poljska je nažalost zauzela mračno mjesto u židovskom sjećanju nakon Šoe središnjom dvadesetog stoljeća. Europska kultura, jezik i društvo ostali su u potpunom rasulu nakon što je dvije trećine europskog židovstva ubijeno do 1945., a zemlja u kojoj je prije Drugog svjetskog rata živio najveći broj Židova postala je nacrnjom točkom na karti židovskog sjećanja.

S obzirom da je najveće (neoznačeno) židovsko groblje, koncentracijski logor i logor istrjebljenja Auschwitz-Birkenau danas jedno od najposjećenijih mjesta u Poljskoj, ponavlja se narativ da je židovski život u Poljskoj završio nakon Šoe (Holokausta). Uz takvu povijest, nežidovska populacija nastoji uspostaviti svoj legitimni martirologij pred nacističkim *napadima s brutalnim uništenjem* (koristeći engleski prijevod za poljsku riječ koja se koristi za Holokaust, *Zagłada*) od 90% židovske popu-

lacije koja je živjela u Poljskoj u rujnu 1939. Usprkos svim ovim tragičnim povijesnim okolnosti, potrebom za promicanjem obrazovanja o Šoi i posjeta mjestima na kojima su se dogodili ti tragični događaji, svijet mora prepo-

znati i proslaviti pozitivnu obnovu židovskog života koja se danas odvija u Poljskoj, dok treća generacija preživjelih Holokausta otkriva vlastite židovske korijene, odlučujući prihvatiti židovsko podrijetlo kao dio svog identiteta.



Kazimierz, Poljska.

Izvor: Catherine Szkop.

Nazvana *renesansnom generacijom*, mlada generacija Poljaka koja je otkrila svoje židovske korijene u posljednjih nekoliko desetljeća nakon raspada Sovjetskog Saveza, prihvatila je židovsku kulturu i praksu mnogo više nego njihovi roditelji. Postoji nekoliko mogućih objašnjenja zbog čega je upravo treća generacija odlučila vratiti se židovskim korijenima. Moguće je da prethodna generacija (*druga generacija*) nije ni shvaćala da njihovi roditelji (*prva generacija*) potječu iz židovskih obitelji i da su živjeli kao Židovi prije Šoe. Drugo moguće

objašnjenje je rastuća tolerancija prema židovskom identitetu u post-komunističkom društvu.

Tijekom posljednjih 15 godina, sve je više Poljaka u dvadesetim i tridesetim godinama iz znatizlje počelo istraživati svoje židovske korijene i tradiciju. Velika većina ovih mladih "novih Židova" odrasla je u katoličkom okruženju u školi i kod kuće te nisu bili izloženi tradicionalnom židovskom životu: ni obilježavanju vjerskih praznika, a kamoli znanju hebrejskog jezika. Unatoč ovoj "kasnoj izloženosti" židovskom životu i praksi, u uspored-

bi sa židovskim obiteljima koje imaju židovsko kućanstvo i koje svoju djecu odgajaju u židovskom duhu, mnogi mladi Poljaci u *renesansnoj generaciji* odlučili su djelomično ili u potpunosti prihvatili židovski način života. Daka-ko, to se ne odnosi na sve pripadnike *renesansne generacije*, pri čemu zasigurno brojni mladi ljudi zadržavaju svoj katolički identitet, ali opći interes i znatiželja definitivno prožimaju, u većoj ili manjoj mjeri, čak i katolike koji su otkrili svoju židovske korijene iz razdoblja prije Šoe.

Velik dio svijeta, uključujući židovske zajednice u cijeloj dijaspori, smatra Poljsku svojevrsnim grobljem židovstva iz prošlih vremena, zanemarujući cjelokupnu povijest židovskog prisustva u toj zemlji. Današnja poljska židovska zajednica smatra tu percepciju potpunim ignoriranjem njihovog postojanja te negiranjem svih aktivnosti židovskih zajednica u dvadeset prvom stoljeću. Naime, većina međunarodnih turističkih grupa koje održavaju temu židovske povijesti u Poljskoj komemoriraju žrtve Holokausta obilazeći lokacije primarno vezane uz židovska stradanja, izostavljajući život današnje židovske zajednice u Poljskoj ili pak razdoblja tijekom kojih su poljski Židovi bili izvrsno integrirani u društvo.

Mnogobrojne male, ali aktivne židovske zajednice i danas žive u Varšavi i Krakovu. Iako su tijekom proteklog desetljeća mnoge turističke grupe promijenile svoje programe kako

bi uključile posjete centrima židovskih zajednica u Varšavi i Krakovu, pogrešna pretpostavka da su “Židovi napustili Poljsku” i dalje je prisutna. Kao rezultat toga, Židovi koji žive u Poljskoj osjećaju se omalovaženo i zakopano ispod ogromnih, često posjećivanih spomenika koji dokumentiraju uništenje većine poljskog židovstva. Posljedično, židovske zajednice moraju redovito braniti svoje postojanje i prosperitet pred međunarodnim skupinama koje pretpostavljaju sve najgore o njihovom životu u današnjoj Poljskoj.

Ova renesansa židovskog života u Poljskoj, međutim, ne zaustavlja se na vanjskim rubovima židovske zajednice, već se proteže na opću nežidovsku većinsku populaciju koja je na sličan način imala interes uklopiti se u svijet židovskog života i prakse. Generacija rođena nakon Drugog svjetskog rata bila je prva generacija u gotovo tisuću godina koja nije živjela među značajnom židovskom manjinom u Poljskoj. Do ovog trenutka, Šoa je uništila 90% poljskih Židova, a značajan broj preživjelih pobjegao je iz zemlje u desetljeću nakon završetka rata zbog antisemitskih napada, uključujući ubilačke pogrome i političke nestabilnosti u Sovjetskom Savezu. Stoga, ona poljska djeca koja su bila premlada da se sjećaju ovih turbulentnih vremena u poljskoj povijesti nemaju sjećanja ili veze s nekoć značajnom židovskom populacijom koja je živjela u Poljskoj sve do prije samo nekoliko desetljeća.



Već u antici, Židovi su bili prisutni u Poljskoj.

Izvor: <https://en.wikipedia.org/wiki/File:PolishHebrewCoins1.jpg>

Međugeneracijski jaz između onih Poljaka koji se sjećaju Drugoga svjetskog rata i židovskog stanovništva prije Šoe i onih koji su rođeni nakon toga doveo je mnoge nežidovske Poljake poslijeratne generacije da gledaju na judaizam sa dozom znatiželje i interesa. Svjetski *Festival židovske kulture* iz godine u godinu održava se u Krakovu i prvenstveno je prilagođen nežidovskim Poljacima koji su zainteresirani za povezivanje s dotad nepoznatim židovskim aspektom poljske povijesti i života. Sam festival osnovao je nežidovski Poljak Janusz Makuch, godinu dana prije službenog sloma komunizma 1989. kao sredstvo oživljavanja vjerskog i kulturnog života nakon antisemitskog, anticionističkog protjeriva-

nja 1968. Od tada velika većina posjetitelja Festivala židovske kulture nisu Židovi, s obzirom na usporedbu veličine stanovništva između 38 milijuna opće poljske populacije i poljske židovske zajednice danas oko 30.000 ljudi (velikodušna procjena). Uz obilaske sinagoga, poduke narodnih pjesama na jidišu, koncerte, filmske projekcije i židovske štandove, *Festival židovske kulture* u Krakovu ne samo da služi kao simbol židovskog preporoda u Poljskoj, već je i dokaz čežnje poljskog naroda za obnavljanjem povijesne i kulturne veze sa židovskim narodom.

Nemojte pogriješiti. Čak i nakon Šoe, židovstvo u Poljskoj je opstalo, čak unatoč činjenici da su mnogi nast-

vili skrivali svoj identitet nakon završetka Drugog svjetskog rata, iz straha od nasilnih antisemitskih skupina lokalnog stanovništva. Nadalje, nemojte se zavaravati da je židovski život u Poljskoj uvijek bio težak. Židovska zajednica svojedobno se usočavala s diskriminacijom, progonom, segregacijom, protjerivanjem, pa čak i pogubljenjem u različitim točkama povijesnog zapisa, ali uvijek je ostala važnim dijelom poljskog društva. Po-

gotovo nakon pada Sovjetskog Saveza, židovski život u Poljskoj dobio je priliku ponovno procvjetati i obnoviti se nakon Šoe. Možemo se samo nadati da će poljska židovska zajednica moći sigurno ostati u Poljskoj i nastaviti povezivati Poljake, mlade i stare, s njihovim židovskim korijenima na njihovoj razini tempa i udobnosti. Rame uz rame, *Jeszcze Polska Nie Zginęła i Am Yisrael Chai*.

Catherine Szkop

The *Renaissance Generation* of Jewish Life in Poland

Catherine Szkop (*1997, Michigan / USA) is a first generation Polish American with Jewish roots from the US. She is a proud graduate of the University of Michigan (Go Blue!) and the Hebrew University of Jerusalem, where she earned her MA in Jewish Studies and focused on medieval to modern Polish Jewish history and culture. She currently works for the *Combat Antisemitism Movement* (CAM) in the Partnerships and Diplomacy departments, fighting antisemitism around the world and online.

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Ever since the conclusion of World War II, which undeniably devastated the local civilian population of Poland and destroyed the nation's infrastructure, the world has come to associate the modern Polish state as a solidly and historically Catholic country. Presently, the Catholic population of Poland constitutes 98% of the total civilian population, certainly a convincing and dominating percentage. Nonetheless, most of the world does not know that for the majority of Poland's nearly one-thousand years of existence (in one form or another), a plurality of peoples with different religious, ethnic, cultural, and national identities lived within its borders, most notably the Jewish communities. Serving as the gateway between Western and Eastern Europe, situated in a prime strategic position on the European continent as a mostly flat region with temperate weather patterns, Poland has endured countless invasions both from its westernmost and easternmost borders. As a result,

the Polish national narrative has understandably adopted a deep rooted pride in the endurance, persistence, and undying resilience of the Polish nation (in reference to the collective Polish people) in the face of foreign invasion and imposition.

In contrast to this exemplary image of both the Polish people as well as the nation-state itself, Poland has held a dark place in Jewish memory, to put it lightly, in the aftermath of the Shoah in the mid-twentieth century. With an entire culture, language, and society left in utter shambles as two-thirds of European Jewry lay dead by 1945, one can at least recognize the reason why the country that hosted the largest number of Jews within its borders prior to World War II unfortunately hosts the bleakest hole on the map of Jewish memory. The fact that the largest (unmarked) Jewish cemetery, Auschwitz-Birkenau concentration and extermination camp, serves as the most visited site in Poland understand-

ably perpetuates the narrative that Jewish life in Poland ended with the Shoah. Alongside this narrative, the non-Jewish host population struggles to balance both its own rightful martyrology in the face of Nazi onslaughts with the brutal *annihilation* (using the English translation for the Polish word used in reference to the Shoah, *Zagłada*) of 90% of the Jewish population living in Poland in September 1939. Despite all these harsh realities and points of contention, including the need to promote education on the Shoah and to visit the sites where these tragic events took place, the world must recognize and celebrate the exciting renewal of Jewish life that is currently taking place in Poland today, as the Third Generation of Holocaust survivors discover their Jewish roots and choose to accept their Jewish ancestry as part of their identity.

Termed the “Renaissance Generation”, the young generation of Poles who have discovered their Jewish roots the past few decades following the collapse of the Soviet Union, have embraced Jewish culture and practice much more than their parents who lived under communism. This may have resulted due to the previous generation (Second Generation) not even realizing that their parents (First Generation) came from Jewish families and that they had lived as Jews before the Shoah or because “being Jewish” has become more accepted in a post-communist society. Nevertheless, over the past 15 years, more and more Poles, especially those in their twenties and thirties, have begun researching their Jewish roots and exploring Jewish tradition out of genuine curiosity. The vast majority of these young “new Jews”, as it were,



Kazimierz, Poland.

Source: Catherine Szkop.

grew up in a Catholic environment, both in school as well as at home, and have had little to no previous exposure of traditional Jewish life, from simple holiday recognition to Hebrew language training. Despite this “late exposure” to Jewish life and practice, in comparison to Jewish families who maintain a Jewish household and who raise their children exclusively Jewish, many young Poles in the “Renaissance Generation” choose to partially or fully embrace a Jewish lifestyle. Certainly, this does not apply to all members of the “Renaissance Generation”, with surely a number of young people maintaining their Catholic identity, but the general interest and innocent curiosity definitely permeates if only slightly for even the most steadfastly faithful Catholics who have discovered their pre-Shoah Jewish roots.

Much of the world, including Jewish communities throughout the Diaspora, regard Poland as simply a Jewish graveyard from a time gone by and as a country in which terrible tragedies against its neighboring Jewish minority have been committed. In the eyes of the Polish Jewish community of today, however, this perception is completely ignoring and denying their existence and Jewish way of life in the twenty-first century Poland. Namely, most international tour groups that maintain the theme of “Jewish history in Poland” almost exclusively focus on sites from the Shoah and other remnants of Jewish

suffering, without much mention of the prosperous times for the Jewish community in Polish history or the small, but thriving Jewish communities living in Warsaw and Kraków today. Even though over the past decade many tour groups have shifted their programming to include visits to the Jewish Community Centers both in Warsaw and Kraków, the overarching narrative of “Jews left Poland” remains perpetuated among these tour groups. As a result, Jews who live in Poland feel belittled and undermined next to the enormous and frequented monuments documenting the annihilation of the majority of Polish Jewry, leading the community to having to regularly defend its existence and prosperity to international groups who assume the worst of their living situation in the modern Polish state.

This Renaissance of Jewish life in Poland, however, does not halt at the outer edges of the Jewish community, but rather extends to the general non-Jewish majority population who similarly have had an interest in dapping with the world of Jewish life and practice. The generation born after World War II was the first generation in nearly one-thousand years that did not live among a considerable Jewish minority in Poland. By this point, the Shoah had annihilated 90% of Poland's Jews and a significant number of the survivors fled the country in the decade following the conclusion of the war due to antisemitic attacks,



Jews have been present in Poland since antiquity.

Source:https://en.wikipedia.org/wiki/History_of_the_Jews_in_Poland#/media/File:PolishHebrew_Coins1.jpg

including murderous pogroms, and political instability under the Soviet Union. Therefore, those Polish children who were too young to remember these turbulent times in Polish history would not have any recollection or connection with the once significant Jewish population that had resided in Poland up until just a decade or two previously. This inter-generational gap between those Poles who remember World War II and the Jewish population from before the Shoah and those who were born after the fact has led many non-Jewish Poles of the post-war generation to view Judaism with an air of curiosity and interest.

The largest Jewish culture festival in the world today, conveniently named the “Jewish Culture Festival,” takes place in Kraków and primarily tailors to non-Jewish Poles who find themselves interested in connecting with the missing Jewish aspect of Polish history and life. The festival itself was established by a non-Jewish Polish man, Janusz Makuch, one year prior to the official collapse of communism in 1989 as a means of reviving an essentially outlawed form of religious and cultural expression after the antisemitic, anti-Zionist expulsion in 1968. Ever since, the vast majority of visitors to the Jewish Culture Festival have been non-Jews, consider-

ing the population size comparison between the 38 million general Polish population and the Polish Jewish community today of approximately 30,000 people (a generous estimate). With synagogue tours, Yiddish folk song lessons, concerts, film screenings, and Judaica stands, the Jewish Culture Festival of Kraków not only serves as a symbol of the Jewish revival in Poland, but also stands as a testament to the yearning the Polish nation has for renewal of its historical and cultural connection with the Jewish people.

Make no mistake. Even after the Shoah, Poland was never devoid of Jews. Many went into hiding following the end of World War II, for fear of further deadly attacks at the hands of

violently antisemitic groups in the local population. Furthermore, make no mistake that living in Poland as a Jew was not always the best of times. It certainly did not bode well for the Jewish community in the face of discrimination, persecution, segregation, expulsion, and even execution at different points in the historical record. Since the fall of the Soviet Union, however, Jewish life in Poland has had the opportunity to flourish unlike the previous generations before, notably since the Shoah. We can only hope that the Polish Jewish community has the ability to safely remain in Poland and continue to connect Poles young and old to their Jewish roots at their pace and comfort levels. Side by side, *Jeszcze Polska Nie Zginęła i Am Yisrael Chai*.

Narcisa Potežica

Blagdan Purim: tradicije i običaji

Mr. sc. Narcisa Potežica (*1947.) završila je studij hrvatskog jezika i književnosti te knjižničarstva. Od 1977. godine do umirovljenja 2012. radila je u Knjižnicama grada Zagreba. Bila je direktoricom Knjižnice Vjekoslava Majera i voditeljicom Knjižnice Novi Zagreb. Danas je aktivna na raznim područjima kulture te objavljuje književne osvrtne, eseje i članke u raznim časopisima. Također je osnivačica Čitateljskog kluba u Židovskoj općini Zagreb.

Najzabavnijim židovskim blagdanom Purimom obilježava se uspomena na spasenje Židova u drevnoj Perziji. Židovi slave dva povijesna čuda izbavljenja, Hanuku i Purim. Za vrijeme paljenja blagdanskih svijeća, izgovara se blagoslov “za čuda”, koji podsjeća na čudo izbavljenja od fizičkog istrjebljenja čitavoga naroda, dok Hanuka simbolizira spas od duhovnog uništenja.

Purim je povijesno stariji od Hanuke, a slavi se u proljetnom mjesecu adaru, koji odgovara veljači ili ožujku po gregorijanskom kalendaru. Purim i Hanuka nazivaju se “malim” blagdanima, jer nisu obuhvaćeni šabatnim pravilima o zabranama rada, ali su omiljeni među Židovima. Ove godine, Purim je održan 16. i 17. ožujka.

Purim podsjeća na događaj od prije oko 2 300 godina u Perzijskom Carstvu, opisan u biblijskoj knjizi *Ester*, kada je carev ministar Haman naredio ubojstvo svih Židova u Carstvu. Međutim, carevim službenicima nije poznato da je carica Estera zapravo Židovka hebrejskog imena Hadasa. Budući da

Estera u početku krije svoj židovski identitet, djeca na Purim nose masku da ih se ne bi moglo prepoznati. Heroina Estera na koncu otkriva kralju svoje podrijetlo te uspijeva mudrošću i hrabrošću spasiti svoj narod. Estera



Za Purim je običaj skrivati lice pod maskom.
Izvor: Tomislav Lichtenthal

je iznijela pred carev sud zlu nakanu njegovu ministra, a car je naredio da se upravo Hamanu dogodi ono što je bio namijenio Židovima.

Najmanja je religijska obveza na Purim čitati fragmente biblijske knjige *Ester* u sinagogi. *Megilat Ester* je jedinstvena knjiga u židovskoj Bibliji i po tome što je uz "Pjesmu nad pjesmama" jedina knjiga u kojoj nijednom nije spomenuto Božje ime. Budući da je Bog u Tori najavio da će u budućnosti "sakriti svoje lice", običaj je na Purim skriti svoje lice pod maskom.

Purim se obilježava uz dobar obrok i crno vino, a uobičajeno je davati milostinju za siromašne i slati hranu prijateljima s ciljem širenja radosti. Proslava se tradicijski obilježava igrokazom o biblijskoj priči o Esteri i zabavom pod krinkama. U to doba godine održava se i europski karneval, tijekom kojeg je uobičajen ples pod maskama. Treba podsjetiti da je i u mnogim poganskim obredima običaj bio istjerivanja zlođuha zime putem rituala vezanih uz maskiranje.

Mladi i djeca na Purim dolaze u sinagogu s maskom na licu. Pri čitanju knjige *Ester*, na svaki spomen zločin-

ca Hamana snažno se buči čegrtalj-kama, viče i udara nogama o pod. Tijekom teških trenutaka u srednjem vijeku, Židovi su Purim dočekivali osobito s radošću i velikim nadama da će se Bog njih sjetiti i spasiti ih onako kako je spasio njihove stare u Perzijskom Carstvu. Za proslavu Purima, tradicionalno se pripremaju Hamanove uši, trokutasti kolači punjeni marmeladom (džemom), makom ili orasima, jer Haman je glavom platio svoju zločinačku namjeru. Na taj dan, dopušteno je piti razna alkoholna pića. Običaji vezani uz proslavu Purima donekle "ruše" uobičajene ograde ponašanja. Na taj dan, u sinagogama je bučno i veselo. Djeca dolaze pod krinkom ili maskom, lupajući nogama na svako spominjanje Hamanova imena. Nakon dvije godine, tijekom kojih se nismo mogli okupljati zbog epidemioloških mjera, ovogodišnji je Purim bio pun radosti zbog obnovljenog zajedništva u židovski zajednicama, kako i treba biti toga najveselijeg dana u godini.

Na kraju treba podsjetiti da se čestita govoreći: **Sretan Purim, Purim Sameah!** (ili **Freilichin Purim / Purim Allegre!**)

Narcisa Potežica

Purim: Customs and Traditions

Mr. sc. Narcisa Potežica graduated in Croatian language and literature and information science. From 1977 until retirement in 2012, she worked in the Libraries of the City of Zagreb. She was the director of the Vjekoslav Majer Library and the head of the Novi Zagreb Library. Today she is active in various fields of culture and publishes literary reviews, essays and articles in various journals. She is also the founder of the Readers' Club in the Jewish Community of Zagreb.

The most entertaining Jewish holiday, Purim, commemorates salvation of the Jews in ancient Persia. The Jews celebrate two historical miracles of redemption, Hanukkah and Purim. During the lighting of holiday candles, a blessing is pronounced “for miracles,” reminiscent of the miracle of deliverance from the physical extermination of an entire nation, while Hanukkah symbolizes salvation from spiritual destruction. Purim is historically older than Hanukkah, and is celebrated in the spring month of Adar, which corresponds to February or March according to the Gregorian calendar. Purim and Hanukkah are called “small” holidays because they are not covered by the Sabbath rules on work bans, but are very popular among Jews. This year, Purim was held on March 16th and 17th.

Purim recalls an event about 2,300 years ago in the Persian Empire, described in the biblical book of Esther, when the emperor's minister Haman ordered the killing of all Jews in the Empire. However, the emperor's of-

ficials do not know that Empress Esther is actually a Jewess of the Hebrew name Hadassah. Because Esther initially hides her Jewish identity, the children on Purim wear masks in order not to be recognized. The heroine Esther finally reveals her origins to the king and saves the people with her wisdom and courage. Esther reported the minister Haman's evil intention to the emperor's court, and the emperor ordered that what Haman intended for the Jews should happen to Haman. The minimal religious obligation is to read fragments of the biblical book of *Esther* in Purim in the synagogue. *Megilat Esther* is a unique book in the Jewish Bible also because, in addition to the Song of Songs, it is the only book in which God's name is never mentioned. Since God announced in the Torah that he would “hide his face” in the future, it is customary on Purim to hide face under a mask.

Purim is celebrated with a good meal and red wine, and it is customary to give alms to the poor and send food

to friends with the aim of spreading joy. The celebration is traditionally marked by a play about the biblical story of Esther and a masquerade. At this time of year, a European carnival is held, during which masked dancing is common. It should be recalled that in many pagan rites it was customary to exorcise the demon of winter through rituals associated with disguise. Young people and children on Purim come to the synagogue with a mask on their face. While reading the book of Esther, at every mention of the criminal Haman, he rattles loudly with rattles, shouts and kicks the floor. During the difficult times of the Middle Ages, the Jews welcomed Purim with special joy and great hopes that God would remember them and save them as He had saved their ancestors in the Persian Empire.

For the celebration of Purim, Haman's ears are traditionally prepared. These

triangular cakes are stuffed with jam (jam), poppy seeds or walnuts, because Haman paid with his head for his criminal intent. On that day, it is allowed to drink various alcoholic beverages. The customs associated with the celebration of Purim somewhat "break down" the usual fences of conduct. On that day, the synagogues are noisy and merry. Children come under cover or mask, stamping their feet at every mention of Haman's name. After two years, during which we were not able to gather due to epidemiological measures, this year's Purim was full of joy because of the renewed communion in Jewish communities, as it should be on the happiest day of the year.

Finally, it should be reminded that he congratulates himself by saying: **Happy Purim, Purim Sameah!** (or **Freilichin Purim / Purim Allegre!**)

Paula Rem

Povijesna dimenzija Purima: poruka nade

Paula Rem (*1995, Osijek) završila je studij judaistike i komunikologije u Beču i Jeruzalemu. Dosad je objavila četiri knjige fiksijske proze, a trenutno piše doktorsku disertaciju na temu antisemitizma u Europskoj Uniji pri Bečkom Sveučilištu.

Živimo u turbulentnim vremenima, pa ipak, nakon dvije godine “života na pauzi”, ove je godine bilo moguće kolektivno obilježavanje Purima kao u predpandemijskom razdoblju. Purim, blagdan koji se obilježava obrokom, darivanjem i maskenbalom, u stvarnosti je mnogo više od puke zabave. Može se reći da je vanjska manifestacija ovog praznika također maska koja krije njegovo dublje značenje, naime, da stvari često nisu onakve kakvima se čine. Čovjek iz svoje ograničene perspektive često ne može vidjeti stvarne uzroke koji su pokrenuli određene događaje, već samo površinsku “masku”.

Purim Židovske zajednice Osijek u Dalju

Stotinjak članova Židovske općine Osijek okupilo se na proslavi Purima u Dalju. Među maskiranima je bilo djece i odraslih, a ovom je prilikom uspostavljena posebna veza među pripadnicima različitih generacija. Na svaki spomen Hamana, djeca i okupljeni proizvodili su buku *gragerom* (čegrtaljkom), kako je običaj. Obi-

lježavanje Purima započelo je igrokazom koju su izveli polaznici Nedjeljne škole u dobi od pet do trinaest godina pod vodstvom Nives Beissmann. Osnovna ideja bila je da dobro uvijek pobjeđuje zlo, a čak i kada se okolnosti čine veoma nepovoljnima, iz svake negativne situacije na koncu proizlazi nešto pozitivno.

Rabin Luciano Moše Prelević objasnio je važnost Purima za Židove i za cijeli svijet, osvještavajući prisutnima činjenicu da se pod krinkom maskenbala krije poruka nade u bolju budućnost. Rabin je uspostavio interaktivni dijalog s publikom, pogotovo djecom, postavljajući im pitanja vezana za sadržaj biblijske knjige Ester. Prisutni su se tako prisjetili biblijske priče o kraljici Ester koja je iskoristila svoj utjecaj da bi popravila životne uvjete za antičke Židove kojima je prijetilo potpuno istrjebljenje kad je kraljev savjetnik Haman naložio pljačku i ubojstvo svih Židova diljem Perzijskog Carstva.

Rabin Prelević osvrnuo se na rastući antisemitizam u današnjem društvu,



Celebration of Purim in Dalj, 2022.

Source: Tomislav Lichtenthal

podcrtavajući aktualnost ove biblijske priče. Premda je prošlo otprilike 2500 godina od događaja u Perzijskom Carstvu, mnogi potomci antičkih Židova još uvijek se suočavaju sa sličnim problemima: antisemitističkim predrasudama, pa čak i eksplicitnim terorističkim napadima. Višeput kroz povijest, različiti vladari i skupine progonili su židovske zajednice, projicirajući na njih sve što su smatrali pogrešnim u društvu. Čitava judeokršćanska civilizacija temeljena je na vrijednostima iz židovske Tore, a kroz cijelu povijest, Židovi su uvijek doprinosili svojoj okolini na područjima kulture, politike, ekonomije, međutim, njihov doprinos rijetko se vrjednovao, a često sankcionirao, pa su često bili iracionalno optuživani za sve što je pogrešno u nekom društvu. Međutim, rabin je naglasio kako je antisemitizam u stvarnosti ojačao koheziju između židovskih zajednica, koje opstaju unatoč svim progonima, svjesne svog na-

sljeđa i ponosne na doprinos židovske kulture judeokršćanskom svijetu.

Rabin je objasnio značenje hebrejske riječi “purim” – “ždrijebovi”, jer Haman je, riješivši istrijebiti sve Židove, bacio kocku kako bi odabrao pogodan datum. Njegova je odluka već bila unaprijed predodređena, na način kojega čak ni on nije bio svjestan.

Na koncu, rabin Prelević izgovorio je blagoslov nad kruhom, nakon čega je započeo svečani obrok članova Židovske zajednice Osijek, se'udat Purim. Za rabinovim stolom, diskutiralo se o sadašnjosti, budućnosti, eshatologiji i mesijanskom dobu. Rabin je naglasio kako židovstvo ne vjeruje u smak svijeta, a čak ni kršćansko učenje o apokalipsi ne podrazumijeva potpuno uništenje Zemlje i čovječanstva, već dolazak niza potencijalno negativnih događaja, nakon kojih će uslijediti pozitivna promjena. Rabin Prelević rekao je kako ne postoji rabinski kon-

senzus oko toga kako će život izgledati nakon mesijanskog dolaska te kada će točno to razdoblje započeti, budući da pojedinosti nisu spomenute u Tori.

Nakon ručka, prisutnima su poslužene sufganiyot (krofne), nakon čega je uslijedila tombola kao oblik *mischloch manota*, tradicionalne razmjene darova. Svaki od prisutnih članova ŽO donio je malen poklon, a sistemom “ždrijeba” dobivao je jedan od darova koje su donijeli drugi. Stoga je esencija “purima” očuvana čak i u aspektu podjele darova, koji su se međusobno uvelike razlikovali – od čokolada i bombonijera, preko posuđa, pa sve do sasvim praktičnih poklona kao što su maske protiv koronavirusa.

Kao i uvijek, članovi ŽO pokazali su visoku razinu kohezije i povezanosti, koja je osobito važna u kritičnim trenucima. Djeca i odrasli sudjelovali su u dijalogu, a pripadnici mnogih generacija ušli su u međusobnu interakciju. Naglašena je važnost uzajamnog povezivanja i afirmacije židovskog identiteta, kao i važnost poboljšavanja svijeta u kojem živimo.

Ovom prilikom, vrijedno je prisjetiti se povijesno-religijskih okolnosti o kojima govori knjiga o Ester.

Povijesno-religijska dimenzija praznika Purima

Kroz povijest, Židovi su živjeli u različitim povijesno-političkim kontekstima. Kroz veći dio židovske povijesti, zemlja Izrael bila je pod okupacijom različitih

naroda: Asiraca, Babilonaca, Perzijanaca, Grka, Rimljana, Arapa. Uvjeti života za Židove bili su bolji ili gori, a perzijsko razdoblje (6. - 4. st. pr. n. e.) bilo je bolje od grčkog (4. - 1. st. pr. n. e.) ili rimskog razdoblja (1. st. pr. n. e. - 7. st. n. e.), kao i od babilonskog egzila, koji mu je prethodio (586. - 516. pr. n. e.), no ne može se reći da je bilo posve pozitivno. Nekad neovisne države s neperzijskim stanovništvom bile su reducirane na kolonije. Donedavno snažno židovsko kraljevstvo sada je bilo pokoreno od strane perzijskog okupatora. Premda za događaje opisane u knjizi Ester nema drugih povijesnih izvora, ovaj tekst Tanakha svjedoči da je anti-semitizam u doba Perzijskog Carstva bio veoma raširen svim razinama društva, čak i na dvoru. Prema izvještaju knjige Ester, tijekom perzijske vladavine nad antičkim Izraelom, počinjen je prvi kompletni pokušaj genocida nad židovskim narodom.

Nakon sedamdeset godina babilonskog egzila, za vrijeme kojeg je židovskim elitama bilo zabranjeno vratiti se u Jeruzalem, Židovi u 6. st. pr. n. e. dočekali su Perzijance predvođene Kirom kao osloboditelje. Kad su perzijski osvajači otjerali Babilonce, završen je egzil i Židovima je bilo ponovno dopušteno vratiti se na teritorij domovine, pa ipak, njihova je država reducirana na koloniju. Babilonska opresija zamijenjena je perzijskom. Pod krinkom određene mjere autonomije, Perzijanci su uspostavili moć nad svim okupiranim kolonijama.

Razlog zbog kojeg se Purim obilježava kao maskenbal leži upravo u povijesnom kontekstu: naime, knjiga Ester govori o narodu koji je bio žrtvom okupacije, opresije, nasilja, ali pod krinkom slobode, naime, Židovi su percipirali Perzijance svojim spasiteljima od Babilonaca. Perzijanci su s pokorenim narodima komunicirali putem glasnika koji su redovito prenosili vijesti, ponekad istinite, a ponekad lažne. Posljedično, mnogi pokoreni narodi prihvatili su perzijsku prevlast kao pozitivan fenomen, a perzijski narod smatrali su veoma naprednim u pogledu tehnoloških postignuća. Perzijanci su bili među prvim narodima koji su koristili vjetrenjače, njihova metalurška industrija bila je napredna u odnosu na druge države, poštanski sustav besprijekoran, vojska mnogobrojna, a arhitekturna postignuća fascinantna. Perzijski gradovi, ceste i proizvodi uzrokovali su privid bogatstva i obilja.

Zbog rastućeg antisemitizma, postojao je strah od perzijske odmazde prema Židovima. Na koncu, Židov Mordekaj donio je odluku koja će zauvijek poljuljati svjetski poredak te izbaciti iz balansa moć Perzijanaca nad ostalim narodima. Udajom za kralja Ahašveroša, Mordekajeva pokćerka Hadasa dobila je mogućnost integritati se u politički sustav Perzijskog Carstva i agirati u korist potlačenih Židova. Pod lažnim imenom Ester, Hadasa je trebala omogućiti Židovima veći udio u državnoj vlasti te im pružiti sigurnost i zaštitu od antise-

mitističkih napada. Mordekaj je riješio da valja oduzeti moć zlim ljudima na dominantnim položajima, koji su se krili pod maskama dobrih. Naime, Hadasa nije bila jedina osoba pod maskom: dok je ona skrivala svoje dobre namjere, Haman je skrivao zle namjere, noseći masku dobrog čovjeka, predstavljajući se kralju kao kvalitetan i benevolentan savjetnik.

Kraljica Ester

Predstavljajući se Perzijankom pod imenom Ester (*zvijezda / skrivanje*), Hadasa je zatajila svoj židovski identitet. Pod krinkom Perzijanke, dobila je priliku postati kraljicom i promijeniti životne uvjete za ugrožene Židove. Površnom bi se promatraču njezin brak s perzijskim okupatorom (koliko god njegova vlast bila benevolentna prema Židovima prije dolaska Hamana) mogao učiniti problematičnim. Hadasina lojalnost vlastitom židovskom identitetu, kao i spremnost očuvati židovsku kulturu i tradiciju, mogle bi biti dovedene u pitanje.

Hadasino maskiranje u Ester moglo se protumačiti kao izdaja osnovnih vrijednosti na kojima je temeljeno židovstvo, dok se njezin brak s okupatorom (čiji se savjetnik spremao počinuti zločin nad Židovima) mogao smatrati brakom iz koristi. Premda je Hadasa imala određene dvojbe, njezin skrbnik Mordekai uvjerio ju je da nastavi s provedbom plana. U tom trenutku, Hadasa se zamaskirala u Ester – no nije doista *postala* Ester. Ispod maske,

još uvijek se nalazila Židovka Hadasa, svjesna da će joj položaj kraljice donijeti veći politički utjecaj i mogućnost poboljšavanja svijeta. Pa ipak, za obične je Židove Esterina dugoročna namjera – uvesti trajne promjene na makropolitickom planu u Perzijskom Carstvu – ostala skrivena.

Izvor Hamanovog antisemitizma bio je u njegovom osobnom antagonizmu prema Mordekaju, koji mu se odbio pokloniti. Zbog jednog negativnog iskustva s jednim pripadnikom židovskog naroda, Hamana je obuzela iracionalna mržnja, koja se materijalizirala u plan o uništenju svih Židova. Kralj Ahašveroš u prvo je vrijeme šutke tolerirao Hamanov antisemitizam, a vremenom je i sam počeo u njega vjerovati. Zbog svog bezuvjetnog povjerenja u Hamana, Ahašveroš je povjerovao u tvrdnju da židovski narod predstavlja kolektivnu opasnost za političko-ekonomski poredak te odobrio Hamanu razaslati u sve pokrajine tekst o navodnoj prijetnji koju predstavljaju Židovi, kao i nalog za njihovo istrjebljenje.

Dok su u razdoblju od 3. st. pr. n. e. do 1. st. n. e. postojali jaki pokreti otpora protiv grčke i kasnije rimske okupacije, u razdoblju Perzijskog Carstva to nije bio slučaj. Perzijanci su se s područja današnjeg Irana proširili na Europu, šireći vlastitu ekonomiju i kulturni utjecaj, ali jedino Mordekaj i Ester otpočetak su bili svjesni nepravdnosti takvog sustava. Ester je ulogu kraljice prihvatila nevoljko, prezirujući svog perzijskog gospodara. Kad je

Mordekaj odbio pokloniti se Hamanu, prava priroda perzijske dominacije izišla je na površinu i pale su sve maske benevolentnosti. Na Esterin apel, kralj Ahašveroš je postao svjestan nepravde kojoj su bili izloženi Židovi u Carstvu. Nakon nekog vremena ugnjetavanja i ubijanja Židova na Hamanovu naredbu, Ahašveroš konačno pokreće operaciju vezanu uz njihovo spašavanje, omogućujući Židovima obranu protiv skupina agresora.

“Kralj je dopustio Židovima po svim gradovima da se mogu sastajati, braniti svoj život te uništavati, ubiti i zatrti svaku skupinu, narodnu ili pokrajinsku koja bi ih napala”. (Ester 8: 11)

Nakon Esterine intervencije, balans moći u Carstvu se promijenio: Haman je smijenjen i osuđen na smrtnu kaznu, a Mordekaj je zauzeo njegovu poziciju. Prethodno potlačeni Židovi sada su imali udjela u državnoj vlasti i bili u mogućnosti slobodno prakticirati svoju religiju, njihovi su teritoriji stekli visok stupanj političke autonomije, a kralj se obvezao ubuduće osigurati bezopasnost i sigurnost svim građanima.

Negativan događaj vezan uz Hamanov zli plan na koncu je doveo do poboljšanja životnih uvjeta za sve stanovnike Perzijskog Carstva. Malenom čovjeku tog razdoblja ta je situacija izgledala kao raspad svijeta koji poznaje i može bitni kraj židovskog naroda – koji je svojom kulturom i poviješću toliko mnogo doprinio civilizaciji. Unatoč zloslutnosti cjelokupne situacije:



Rebecca Beissmann u ulozi Zubić vile osvojila je nagradu za najbolju masku zbog vedrine i optimizma koji taj bajkoviti kostim predstavlja.

Izvor: Tomislav Lichtenthal

Hamanovog pokušaja istrjebljenja Židova i konflikta u kojem su stradali mnogi stanovnici Perzijskog Carstva, na koncu dolazi do pozitivnih promjena. Hamanova odluka bila je vođena određenom providnošću koje ni sam nije bio svjestan.

Zaključak

Praznik Purim nosi poruku da povijesni tijek, čak i kada situacija izgleda nevjerovatno loše, na koncu dovodi do nekog pozitivnog pomaka. Kao što govori protagonist knjige o Jobu, čovjekova spoznaja je ograničena: ljudi

nisu u mogućnosti vidjeti širu sliku, odnosno smisao iza svakog događaja. Pa ipak, samo zato što čovjek ne vidi smisao, ne znači da on ne postoji.

Nakon ovog kratkog povijesnog pregleda, valja se vratiti poantama koje je pri proslavi Purima u Dalju 2022., usred turbulentnih vremena u kojima živimo, izrekao rabin Luciano Moše Prelević, povlačeći paralele s današnjicom. Rabin je naglasio kako ljudi iz svoje perspektive ne mogu razumjeti uzroke zbivanja pojedinih događaja. Naglasio je kako religija ne daje nužno odgovore na pitanje “zašto”, što je funkcija filozofije, već nudi pragmatično rješenje “kako” popraviti život za sebe i sve ljude.

Rabin je podsjetio da ljudi često postavljaju pitanje: “Zašto Bog dopušta zlo?”, a odgovor je upravo u slobodnom izboru čovjeka, kao i u njegovoj limitiranoj perspektivi, odnosno nemogućnosti vidjeti “širu sliku”, nemogućnosti spoznati način na koji svaki događaj na koncu dovodi do bolje budućnosti. Podcrtao je da, koliko god se situacija činila bezizlaznom, čovječanstvo uvijek sve preživi – kao što su Židovi preživjeli svaku ugrozu.

Poruka Purima je poruka nade. Upravo u tome je simbolika maskenbala, budući da je Bog također “sakrio svoje lice” od čovjeka, odnosno njegova prisutnost, plan i smisao ostaju nepoznatljivi u sadašnjosti. Ostaje nada da će jednog dana u budućnosti postati spoznatljivima.

Paula Rem

Historical Dimension of Purim: a Message of Hope

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We live in turbulent times, and yet, after two years of “life on a hold”, this year it was possible to collectively celebrate Purim as in the pre-pandemic period.

Purim, a holiday celebrated with meals, gifts and masquerade, has a deeper meaning. An external manifestation of this holiday through fun and joyful activities is a mask that hides its deeper meaning, namely, that things are often not as they seem. Humans, limited by their perspectives, often cannot see the real causes that triggered certain events, but only a superficial “mask”.

Purim of the Jewish Community in Eastern Croatia

Hundreds of members of the Jewish Community Osijek gathered to celebrate Purim in Dalj. Among the masked were children and adults, and on this occasion a special bond was established between members of different generations. At each mention of Haman, children and those gathered produced noise with a *grag-*

er, as is customary. The celebration of Purim, a Jewish masquerade that connects children and adults, began with a play performed by students of the Jewish Sunday School, aged five to thirteen, under the direction of Nives Beissmann. The basic idea was that good always defeats evil, and even when circumstances seem very unfavorable, something positive ultimately emerges from every negative situation.

Rabbi Luciano Moše Prelević opened the Purim ceremony with his address, in which he explained the importance of Purim for Jews and the whole world, raising awareness of the fact that under the guise of masquerade there is a message of hope for a better future. The rabbi established an interactive dialogue with the audience, especially the children. Thus we recalled the biblical story of Queen Esther, who used her influence to improve the living conditions of the ancient Jews who were threatened with total extermination when the king's adviser Haman ordered the plunder



Rabbi Luciano Moshe Prelević addresses the Jewish Community Osijek in Dalj, 2022.

Source: Tomislav Lichtenthal

and murder of all Jews throughout the Persian Empire.

Rabbi Prelević referred to the growing antisemitism in today's society, emphasizing the relevance of this biblical story. Although approximately 2,500 years have passed since the events in the Persian Empire, many descendants of ancient Jews still face similar problems: antisemitic prejudices and even explicit terrorist attacks. Many times throughout history, various rulers and groups have persecuted Jewish communities, projecting onto them everything they thought was wrong in the society. The entire Judeo-Christian civilization is based on values from the Jewish Torah, and throughout history, Jews have always contributed to their environment in the fields of culture, poli-

tics, economics. Unfortunately, their contributions were rarely appreciated, as Jews were often victims of irrational hatred. However, the rabbi stressed that antisemitism has in fact strengthened cohesion between Jewish communities, who survived despite all persecutions. Today's Jews are aware of their heritage and proud of the contribution of Jewish culture to the Judeo-Christian world.

Rabbi Prelević explained the meaning of the Hebrew word "purim" - "lots", because Haman, deciding to kill all the Jews, threw the dice to choose a suitable date to begin his mission. He was not aware that his decision had already been predetermined.

At the end, Rabbi Prelević pronounced a blessing on the bread, after which the meal, *se'udat Purim*, began. At the

rabbi's table, the present, the future, eschatology and the messianic age were discussed. The rabbi stressed that Judaism does not believe in the end of the world, and even the Christian teaching of the apocalypse does not mean the complete destruction of the Earth and humanity, but the arrival of a series of potentially negative events, followed by positive change. Rabbi Prelević said there was no rabbinic consensus on what life would look like after the messianic arrival and when exactly that period would begin, as details were not mentioned in the Torah.

After lunch, attendees were served sufganiyot (donuts), followed by a raffle as a form of Mischloach Manota, a traditional gift exchange. Each of the present members brought a small gift, and through the "lots" system he received one of the gifts brought by the others. Therefore, the essence of "purim" is preserved in the aspect of the distribution of gifts, which differed greatly from chocolates, dishes and kitchen utensils, all the way to quite practical gifts such as masks against coronavirus. As always, the members of the Jewish Community showed a high level of cohesion, which is especially important in critical moments. Children and adults participated in the dialogue, and members of many generations interacted with each other. The importance of interconnecting and affirming Jewish identity was emphasized, as well as the importance of improving the world in which we live.

On this occasion, it is worth recalling the historical and religious circumstances discussed in the book of Esther.

The historical-religious dimension of the holiday of Purim

Throughout history, Jews have lived in a variety of historical-political contexts. Throughout most of Jewish history, the land of Israel has been occupied by various peoples: Assyrians, Babylonians, Persians, Greeks, Romans, Arabs. Living conditions for Jews were better or worse, and the Persian period (6th - 4th century BC) was better than the Greek (4th - 1st century BC) or Roman period (1st century BC - 7th century AD). Persian period was also better than the Babylonian exile, which had preceded it (586-516 BC), but it cannot be said that it was completely positive. Once independent states with non-Persian populations were reduced to colonies. Until recently the powerful Jewish kingdom was now conquered by the Persian occupier. Although there are no other historical sources for the events described in the book of Esther, this text of the Tanakh testifies that antisemitism in the time of the Persian Empire was widespread at all levels of society. According to the report of the book of Esther, during the Persian rule over ancient Israel, the first attempt of complete genocide against the Jewish people took place.

After seventy years of Babylonian exile, during which Jewish elites were

forbidden to return to Jerusalem, Jews in the 6th century BC. n. e. welcomed the Persians led by Cyrus as liberators. When the Persian conquerors drove out the Babylonians, the exile ended and the Jews were allowed to return to their homeland, yet their state remained reduced to a colony. Babylonian oppression was replaced by Persian. Under the guise of a measure of autonomy, the Persians established absolute power over all the occupied colonies.

The reason why Purim is celebrated by masquerade lies precisely in the historical context: namely, the book of Esther writes about a nation that was a victim of occupation and violence, but under the guise of freedom, namely, the Jews perceived the Persians as liberators from the Babylonians. The Persians communicated with their conquered peoples through messengers who regularly transmitted the news, sometimes true and sometimes intentionally false. Consequently, conquered nations generally accepted Persian dominance as a positive phenomenon, as Persian people were considered very advanced in terms of technological achievements. The Persians were among the first nations to use windmills, their metallurgical industry was advanced compared to other states, the postal system impeccable, the army numerous, and the architectural achievements fascinating. Persian cities, roads and products caused an illusion of wealth and abundance.

Due to growing antisemitism, there was a fear of Persian retaliation against the Jews. In the end, the Jew Mordecai made a decision that would forever shake the world order in which the Persians dominated over other nations. By marrying King Achashverosh, Mordecai's stepdaughter Hadassah would be integrated into the political system of the Persian Empire. This would make it possible to her to intervene in favor of the Jews. Under the false name of Esther, Hadassah was supposed to give Jews a greater share of power, providing them with security and protection from antisemitic attacks. Mordecai decided that the Persian Empire should be reformed and the power should be taken away from the evil people who were hiding under the masks of the good. Namely, Hadassah was not the only person under the guise: while she hid her good intentions, Haman hid his evil intentions, wearing the mask of a good man, presenting himself to the king as a quality and benevolent adviser.

Queen Esther

Introducing herself as a Persian woman named Esther (*star / hiding*), Hadassah hid her Jewish identity. Under the guise of a Persian, she was given the opportunity to become queen and change the living conditions for endangered Jews. To the superficial observer, her marriage to the Persian occupier (however benevolent his rule towards the Jews before the arrival

of Haman) might seem problematic. Hadassah's loyalty to his own Jewish identity, as well as her willingness to preserve Jewish culture and tradition, could be called into question.

Hadassah's disguise in Esther could be interpreted as a betrayal of the basic values on which Judaism was based, while her marriage to the occupier (whose adviser was preparing to commit a crime against the Jews) could be considered a marriage of convenience. Although Hadassah had some doubts, her guardian Mordecai assured her to continue implementing their plan. At that moment, Hadassah disguised herself as Esther - but she did not really *become* Esther. Under the mask, there was still a Jewish woman named Hadassah, aware that her position as queen would bring her greater political influence and the opportunity to improve the world. Yet for ordinary Jews, Esther's long-term intention — to bring about lasting macro-political change in the Persian Empire — remained hidden.

The source of Haman's antisemitism was his personal antagonism to Mordecai, who refused to bow to him. Because of one negative experience with one member of the Jewish people, Haman was overwhelmed by irrational hatred, which materialized in a plan to exterminate all Jews. He decided that Jewish culture was not part of Persian culture, their beliefs were not compatible with Persian. At first, King Achashverosh silently tol-

erated Haman's antisemitism, and in time he began to believe in it himself. Because of his unconditional trust in Haman, Achashverosh believed in the claim that the Jewish people posed a collective threat to the political and economic order and approved Haman to send into all provinces a text about the alleged threat posed by Jews and an order to exterminate them.

Prior to Haman's proclamation, the Jewish people were inclined to idealize the Persians, attributing to them the liberation from the Babylonian occupation, unwilling to realize that instead of freedom and independence, new enslavement ensued. While in the period from the 3rd century BCE to the 1st century CE there were strong Jewish resistance movements against the Greek and later Roman occupation, in the period of the Persian Empire this was not the case. The Persians spread from the territory of present-day Iran to Europe, spreading economy and cultural influence, but only Mordecai and Esther were aware from the beginning of the injustice of such a system. Esther reluctantly accepted the role of queen, despising her Persian master. When Mordecai refused to worship Haman, the true nature of Persian domination came to the surface and all masks of benevolence fell. At Esther's appeal, King Achashverosh became aware of the injustice to which the Jews in the Empire were exposed. After some time of oppressing and killing Jews

on Haman's orders, Achashverosh finally allowed the Jews to defend themselves against groups of antisemitic aggressors.

“The king allowed the Jews in all the cities to meet, defend their lives, and destroy, kill and destroy every group, national or provincial, that would attack them.” (Esther 8:11)

Balance of power in the Empire changed: Haman was removed from power and sentenced to death, and Mordecai assumed Haman's political position. Previously oppressed Jews now had a share in state power and were able to practice their religion freely, and their territories gained a high degree of political autonomy. Thus the constituent peoples acquired greater rights, and the king committed himself to ensuring the safety and security of all citizens.

A negative event related to Haman's evil plan eventually led to an improvement in living conditions for all the inhabitants of the Persian Empire. To the common man in that period, the situation seemed like the collapse of the world he knew which may bring forth the possible end of the Jewish people - who had contributed so much to the entire civilization with their culture and history. Despite illusion of hopelessness of the whole situation: Haman's attempt of extermination of the Jews and the conflict that resulted in deaths of many residents of the Persian Empire, there



Two clownesses reminded us of necessity of laughter in difficult times during celebration in Dalj, 2022.

Source: Tomislav Lichtenthal

were ultimately positive changes in the political plane of the Persian Empire. Haman's decision was guided by providence that he himself was not aware of.

Conclusion

The holiday of Purim carries the message of hope: even when the situation looks incredibly bad, negative events can ultimately lead to major positive shifts. As the protagonist of the book about Job says, human cognition is limited: people are not able to see the bigger picture and decipher meanings behind every event. Yet, just because a man does not see the

meaning, does not mean that it does not exist.

After this brief historical overview, it is worth returning to the points made by Rabbi Luciano Moše Prelević during the celebration of Purim in Dalj in 2022. The rabbi stressed that people from their perspective cannot understand the causes of certain events. The rabbi reminded that people often ask the question: “Why does God allow evil?”, And the answer is in man’s free choice, as well as in his limited perspective, as well as the inability

to see the “bigger picture”. He underlined that, no matter how hopeless the situation may seem, humanity always survives everything – just as the Jews survived every threat.

The message of Purim is a message of hope. This is precisely the symbolism of Purim, the masquerade ball, since God also “hid his face” from man, that is, his presence, plan and meaning remain unknowable in the present. The hope remains that they will one day become knowable.

Vesna Brezovac

EU projekti Grada Osijeka: Doprinos osječkih Židova

Vesna Brezovac (*1971., Osijek) diplomirala je engleski i njemački jezik i književnost 1997. na Sveučilištu J. J. Strossmayera u Osijeku. Nakon jedanaest godina rada u osnovnim školama u okolici Osijeka, od 2008. zaposlena je u Gradu Osijeku. Radila je u Upravnom odjelu za društvene djelatnosti, a od 2014. u Upravnom odjelu za projekte i programe EU i gospodarstvo (od 2018. Upravni odjel za programe EU). EU projektima se intenzivno bavi od 2010., a posebno od 2014., nakon ulaska RH u EU.

Kada je Grad Osijek u rano proljeće 2017. primio e-poruku iz Budimpešte s upitom za suradnju u EU projektu koji su isplanirali u gradu Segedinu (Szeged) uz pomoć konzultanata iz Budimpešte, nisam ni slutila kakvo otkriće je pred nama. Pitali su nas jesmo li zainteresirani za suradnju u projektu ponovnog otkrivanja židovske kulturne baštine do 2. svjetskog rata u srednjim gradovima Podunavlja, što mi je na prvi pogled bilo pomalo čudno. Pomislila sam da u Osijeku baš i nema toliko toga za istraživanje. Naravno, znala sam za neke pojedince, Osječane židovskog podrijetla poput Branka Lustiga, Oskara Nemona i Vilmu von Vukelich, ali smatrala sam da to neće biti dovoljno za jedan trogodišnji projekt... Koliko sam samo bila u zabludi! Kako sam malo znala o toj temi shvatila sam čim sam u internetski pretraživač upisala riječi "Židovi u Osijeku". Totalni šok. Toliko toga postoji o ovoj temi, a ipak nije poznato u javnosti. Pa zašto se to ne zna? Zašto nam nitko nikada nije pričao o tome? U školi nismo baš ništa učili o ovome.

Kako je to moguće? Moja prva pomisao nakon prvotnog šoka i nevjerice bila je: ovu nepravdu treba ispraviti. Ili barem pokušati.

Ubrzo sam uzela dvije knjige koje je u suradnji s vrhunskim stručnjakinjama ovoga područja izdala Židovska općina Osijek (prof. dr.sc. Ljiljana Dobrovšak: "Židovi u Osijeku od doseljavanja do kraja Prvog svjetskog rata" / "Jews in Osijek from the Early Settlement until the End of the World War I", Osijek, 2013.; prof. dr. sc. Zlata Živaković Kerže: "Židovi u Osijeku (1918. – 1941.)" / "Jews in Osijek (1918 – 1941)", Osijek, 2005.) i progutala ih u dahu. Nizali su se podaci o raznim značajnim osobama. U prvim generacijama sredinom 19. st. bili su to uglavnom trgovci i obrtnici, potom bankari i industrijalci te vrhunski intelektualci i umjetnici, gradski zastupnici, predsjednici trgovačke, liječničke i odvjetničke komore grada; filantropi, humanitarci i nositelji važnih, pa i avangardnih društvenih i kulturnih trendova. Drugim riječima,

nositelji silovitog, nikad ponovljenog uzleta grada s kraja 19. i prve polovine 20.st. I ne samo u gospodarskom segmentu, nego i društvenom – kulturnom, obrazovnom, socijalnom i dobrotvornom. Čak trećina svih osječkih intelektualaca početkom dvadesetog stoljeća imala je židovsko podrijetlo, iako ukupni udio Židova u stanovništvu grada nije premašivao 10%. Sama ta činjenica govori dovoljno.

Bili su pokretači i financijeri osječke trgovine, obrta, industrije, obrazovnih, društvenih, kulturnih i umjetničkih aktivnosti. Bogat program koji je redovno organizirala Židovska bogoštovna općina Osijek okupljala je sve građane Osijeka. Zgrada Židovske općine u Radićevoj, tada Kolodvorskoj ulici, na broju 13, bila je središtem društvenog života grada. Što se dogodilo? Kako je to moglo nesta-

ti? Kako smo to mogli zaboraviti?

Prisjećajući se naših židovskih sugrađana i zvjerstva počinjenih nad njima tijekom 2. svjetskog rata, užasnih zločina koji se nikako ne mogu ispraviti, zaključila sam kako ne smijemo dopustiti da njihov doprinos gradu padne u zaborav. Želeći ispraviti barem dio nepravde nad našim sugrađanima, nagovorila sam nadređene da se uključimo u ovaj projekt. Definitivno, bez doprinosa židovskih Osječana, grad nikad ne bi dosegao blistavi razvitak prve polovine dvadesetog stoljeća, koji je bio preduvjetom za njegov daljnji razvoj. Židovi su pokrenuli mnogobrojne industrijske pogone u gradu, kao što su Kožara, Adlerova Kemička tvornica d.d., Prva hrvatsko-slavonska tvornicu šećernih proizvoda i čokolade u Osijeku, Prva osječka tvornica kandita i čo-



Židovska radnja s početka 20. stoljeća u Deszatićinoj ulici u Osijeku.

Izvor: arhiv Židovske općine Osijek.

kolade Kaiser i Stark, koja opstaje do dandanas, moćna Tvornica poslastica i čokolade iz 1928. Gustava Krausza, Prvi osječki mlin na valjke (paromlin) Josipa Kraussa, Tvornica papirne konfekcije Mursa Mill, industrija trikotaže kasnije poznata kao "Mara"... Osim tih tvornica, židovski Osječani još su pokrenuli rad brojnih ciglana, destilerija, staklana, mljekara i brojnih obrta. Kada k tome još dodamo industrijske pogone koje su pokrenuli, vodili ili sudjelovali u vlasničkom kapitalu kao što su Saponia, OLT, Šećerana, Paromlin Union, Svilana pa čak i rafinerija Ipoil, shvatimo da je riječ o većini industrije našega grada, koja je činila temelj njegovog razvoja kako na početku, tako i u drugoj polovici dvadesetog stoljeća.

Ogromnu ulogu u pokretanju svih tih proizvodnji odigrali su financijeri Oskar Weismayer i Julio Sorger, koji su za svoj prvu banku dali izgraditi zgradu u kojoj stoluje današnji osječki ogranak FINA-e, a koji su stajali iza svih ovih poduzetničkih pothvata. Izuzetno značajan bio je i Julius Miskolczy, industrijalac i predsjednik Trgovačke komore Slavonije (kao i Oskar Weismayer), inicijator uvođenja električnog tramvaja u Osijek, otac spisateljice Wilme von Vukelich.

A tek umjetnici... osim već spomenutih, tu je još niz sjajnih majstora i majstorica: slikari Ivan Rein i Elsa Reichenitz rođ. Basch, glazbenici Luis (Luj) Svečenski / Svećenski, Lav Mirski, Elsa i Makso Hankin, pisac Alexander (Šandor) Friedrich Ladislav Rosenfeld

(Alexander Roda Roda) i brojni svirači, pjevači i glumci osječkog kazališta. Ako sam barem djelić te povijesti i baštine pomogla otrgnuti zaboravu, onda sam ponosna na to. Upravo tome služe projekti koje sam vodila i u kojima sam aktivno sudjelovala kao jedan od predstavnika Grada Osijeka, poput Rediscovera i Štruce kulture. Projekt Štruca kulture je donio novu dimenziju upoznavanja i shvaćanja manjinskih kultura u Osijeku kroz Muzej osobnih priča te izložbu i Živu knjižnicu, sastavljenu iz dva dijela pod nazivom Priče Židova i Priče Roma.

Vrlo je dojmjljiva bila velika izložba u suradnji Grada Osijeka i Muzeja Slavonije "Priča o nezaboravu - ostavština Hermannanna Weissmanna u muzejskim ustanovama grada Osijeka", koja je kasnije pretočena u digitalni oblik virtualne šetnje u cilju da ostane zauvijek dostupna kao izuzetno dirljiva i tužna osobna sudbina jedne obitelji, ali i ilustracija tragedije skoro čitave ove zajednice u Osijeku i u Hrvatskoj. Izložba je također pokušaj da se ova tragična priča otrgne zaboravu i podsjeti na strahote ratnih zločina kako se ne bi nikada ponovila. Sve ove činjenice podsjećaju nas koliko je važno pamtiti doprinos Židova cjelokupnoj kulturi našeg grada.

Vesna Brezovac

EU Projects of the City of Osijek: Contributions of Jews towards development of Osijek

Vesna Brezovac (* 1971, Osijek) graduated in English Studies and German Studies in 1997 at the Josip Juraj Strossmayer University in Osijek. After having worked in schools around Osijek, since 2008 she has been employed in the City of Osijek. She worked in the Administrative Department for Social Activities, and since 2014 in the Administrative Department for EU Projects and the Economy (since 2018 the Administrative Department for EU Programs). She has been intensively involved in EU projects since 2010, and especially since 2014, after the accession of the Republic of Croatia to the EU.

In early Spring 2017 the City of Osijek received an e-mail from Budapest asking for cooperation in an EU project which was planned to be carried out by the city of Szeged with the help of consultants from Budapest. At that point, we had no idea what kind of discovery was laying ahead. We were asked if we were interested in cooperating in the project of rediscovering Jewish cultural heritage until World War II in Central European cities surrounding the Danube. At first glance, I thought that there was not much content to be investigated when it comes to Jews of Osijek. Of course, I had known about some individuals from Osijek who were of Jewish descent like Branko Lustig, Oscar Nemon and Vilma von Vukelich, but I never thought it would be enough for a longitudinal three-year project... How much was I mistaken! I realized how little I knew about this topic as soon as I typed the words “Jews in Osi-

jek” into an Internet search engine. Total shock. There are so many, yet this information is not widely known. Why has no one ever told us about it? We didn’t really learn anything about this in school. How is that possible? My first thought after the initial shock and disbelief: we have to correct this injustice. Or at least try.

I soon read two books published by the Jewish Community of Osijek in collaboration with experts of the field (Prof. Ljiljana Dobrovšak, PhD: *Jews in Osijek from the Early Settlement until the End of World War II*, the World War I, Osijek, 2013; Prof. Zlata Živaković Kerže, PhD: *Jews in Osijek (1918-1941) / Jews in Osijek (1918-1941)*, Osijek, 2005). These books were filled with interesting data about Jews of Osijek. In the middle of the 19th century, they were mainly merchants and craftsmen. Afterwards, many Jews became bankers and industri-

alists, as well as intellectuals and artists, city representatives, presidents of the city's chamber of commerce, doctors and lawyers; philanthropists, humanitarians and bearers of important and even avant-garde social and cultural trends. In other words, Jewish citizens were mainly responsible for immense geopolitical and cultural rise of the city from the end of the 19th and the first half of the 20th century. And not only in the economic segment, but also in social activities, including culture, education and charity. One third of all Osijek intellectuals at the beginning of the twentieth century were of Jewish origin, although the total share of Jews in the city's population did not exceed 10%. That fact alone says enough.

Many Jews in Osijek were initiators and financiers of trade, crafts, industry, educational, social, cultural and artistic activities. A rich program regularly organized by the Jewish Community of Osijek gathered all the citizens of Osijek. The building in Radićeva Street 13, then Kolodvorska Street, was the center of social life of the city. What happened? How could that disappear? How could we forget that?

Osijek citizens of Jewish origin contributed so much to the society, yet monstrosities committed against them in the World War 2. These horrific crimes can in no way be corrected or compensated, and we must work hard to preserve the memory



Židovska radnja s početka 20. stoljeća u Osijeku.

Source: arhiv Židovske općine Osijek.

of Jewish contributions in our city. In my attempt to correct at least part of the injustice done to our fellow Jews, I persuaded my superiors to get involved in this project. Definitely, without the contribution of the Jewish people of Osijek, the city would never have reached that brilliant development of the first half of the twentieth century, which was a prerequisite for its further development. The Jews started many industrial plants in the city, such as Kožara, Adler's Kemička tvornica dd, the first Croatian-Slavonian sugar and chocolate factory in Osijek, the first Osijek candy and chocolate factory Kaiser and Stark, which survives to this day,

a powerful confectionery factory and Gustav Krauss's 1928 chocolates, Josip Krauss's first roller mill in Osijek, Mursa Mill's paper confection factory, the knitwear industry later known as "Mara" ... glassworks, dairies and numerous crafts.

Jews started, ran and participated as shareholders in numerous industrial plants, many of which still exist today, such as Saponia, OLT, Sugar Factory, Paromlin Union, Svilana and even the Ipoil refinery. More than 50% of industrial activities in the city were fostered by the Jews, enabling fast development of Osijek throughout the twentieth century.

Financiers Oskar Weismayer and Julio Sorger played a huge role in launching all these industries. Julius Miskolczy, an industrialist and president of the Slavonian Chamber of Commerce (as well as Oskar Weismayer), the initiator of the introduction of the electric tram in Osijek, the father of the writer Wilma von Vukelić, was also extremely important.

There were also numerous artists. In addition to those already mentioned, there are a number of other great masters: painters Ivan Rein and Elsa Reichnitz b. Basch, musicians Luis (Lujo) Svečenski / Svećenski, Lav Mirski, Elsa and Makso Hankin, writer Alexandar (Šandor) Friedrich Ladislav Rosenfeld (Alexander Roda Roda) and numerous musicians, singers and actors of the Osijek Theater.

If I helped to tear away at least a part of that history and heritage, then I am proud of that. I organized and participated in numerous projects as a representative of the City of Osijek with a main purpose of preserving memory of contributors towards our city, for example projects *Rediscover* and *The Loaf of Culture*. *The Loaf of Culture* project brought a new dimension of getting to know and understanding minority cultures in Osijek. This project includes a well-known Museum of Personal Stories and the Living Library which consists of two parts: Stories of the Jews; and Stories of the Romas.

The large exhibition in collaboration with the City of Osijek and the Museum of Slavonia "The Story of Oblivion - the legacy of Hermann Weissmann in the museum institutions of Osijek" was very impressive. This exhibition was later translated into digital virtual tour in order to remain forever available as a very touching and sad personal the fate of one family, but also an illustration of the tragedy of Jewish community in Osijek and Croatia. At the same time, this exhibition is an attempt to tear this tragic story from oblivion, and remind us of the horrors of crimes perpetrated against the Jews, so that it would never happen again. We have to work hard as a society to remember all wonderful contributions of our fellow Jews towards building our culture.

Marko Majnik

Secesijska arhitektura modernog Osijeka

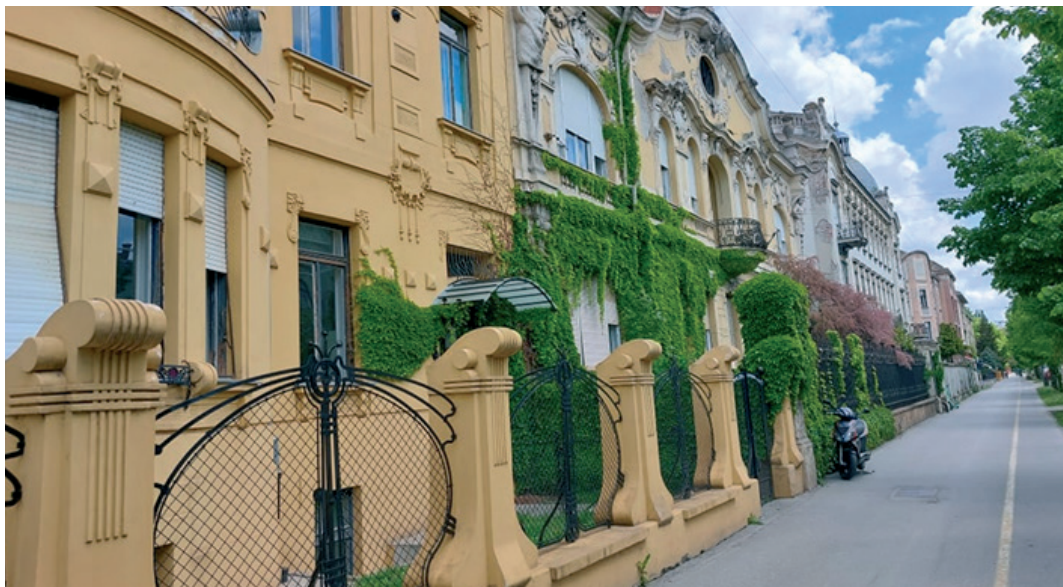
Marko Majnik (*2002.) u Osijeku je završio osnovnu školu, a kasnije i Jezičnu gimnaziju. Trenutno studira logopediju na Edukacijsko-rehabilitacijskom fakultetu u Zagrebu, a nakon završetka studija planira osnovati logopedski kabinet. U slobodno vrijeme, prati filmove i glazbu, a također bi volio svirati u vlastitom bendu.

Svaki kvalitetan izlazak u Osijeku trebao bi izgledati otprilike ovako: nakon šetnje Europskom avenijom, brzi odlazite do kioska s kolicama te naposljetku trčite po karte do kina "Urania". Ovo kulturno osječko kino smješteno je u jednoj misterioznoj, blago zastrašujućoj, ali predivnoj secesijskoj zgradi koja vam uvijek može poslužiti kako biste "impresionirali" prijatelje ili curu s kojom idete u kino jednom jednostavnom rečenicom: "Hej, znaš, tu ti je prije bila jedna loža!". To je dobra polazna točka za početak razgovora o osječkoj secesiji. Pa ipak, razgovor ovdje najčešće staje, bilo to zbog nedostatka interesa za arhitekturu, iznenadnog skretanja teme u teorije zavjere ili nečeg trećeg. O povijesti se ne govori često, a povijest iza najupečatljivijih osječkih građevina ostaje misterija.

Mnogobrojne zgrade u Europskoj aveniji, Osječanima poznatoj pod nazivom *Secesijska ulica*, bile su u vlasništvu židovskih obitelji ili su projektirane na njihovu zamolbu. Na primjer, kuće na adresama Europske avenije 14 i 16 pripadale su obiteljima

Kästenbaum (Korsky) i Spitzer. Kuća Spitzer izgrađena je početkom dvadesetog stoljeća i u njoj je živjela obitelj odvjetnika dr. Huga Spitzera, a u prizemlju se nalazio njegov odvjetnički ured. Kuća na broju 16 bila je u vlasništvu drugog odvjetnika, dr. Alfreda Kästenbauma. Otprilike četrdeset godina kasnije, članovi obitelji vlasnika ovih zgrada bili su deportirani ili prisiljeni na bijeg, ali zgrade su ostale kao trajni podsjetnik na minula vremena. Premda su činjenice o židovskom vlasništvu zgrada u Europskoj aveniji malo poznate, ipak svijest o židovskom doprinosu arhitekturi Osijeka postoji.

Mnogi Osječani židovskog podrijetla s kraja 19. i početka 20. stoljeća studirali su u inozemstvu. Članovi uglednih obitelji obrazovali su se u Beču, Budimpešti ili čak Berlinu i Münchenu, gdje su se ujedno i upoznali s urbanom arhitekturom koja je tada bila "u tijeku". Upravo su zbog tih okolnosti osječki Židovi bili iza genijalne osječke urbane vizure kakvu i danas poznajemo. Visokoobrazovani Židovi velikim su udjelom sudjelovali u tran-



Secesijska ulica u Osijeku.

Izvor: privatni arhiv.

sformaciji Osijeka iz skromnog gradića u grad koji nalikuje (tada) modernim srednjoeuropskim središtima.

Često ćete od brojnih ljudi čuti pojam “secesija” dok prolazite Europskom avenijom u Osijeku i to s dobrim razlogom. Prolazeći Europskoj avenijom, lako ćete primijetiti kako veća zgrada odgovara raskošnom stilu secesije, za koje biste od nekih upućenijih ljudi čuli objašnjenje kako se taj smjer na francuskom naziva *Art Nouveau*. Upravo za takav izgled jedne od (meni) najljepših gradskih ulica možemo zahvaliti osječkim Židovima.

Sjećate li se onog trčanja po karte u kino s početka teksta? Najvjerojatnije ćete, ukoliko se nađete u istoj situaciji, trčati po stazama Sakuntala parka, nedavno redizajniranog da nalikuje parku iz 19. stoljeća kada je u Osijeku bila veoma aktivna židovska zajednica. Mnogi znameniti osječki Židovi

možda su šetali tim secesijskim parkom, na primjer poznata književnica Vilma Vukelić. Ipak, nakon što sam ovoliko puta napisao “secesija”, bio bi red da spomenem i preostali utjecaj Židova na izgled urbanog dijela Osijeka prije (skoro!) stotinu godina koji se, srećom, nije od tada u većoj mjeri mijenjao.

Mnogi arhitekti nakon 1. svjetskoga rata prihvaćaju noviji smjer, *modernu*, kao inspiraciju za nova djela, a secesija polako postaje dijelom prošlosti. Ulica Europske avenije, dizajnirana po uzoru na austrijske i mađarske secesijske građevine, ostaje kao trajan spomen na razdoblje postojanja Habsburške Monarhije.

Budući da Rim nije izgrađen u jednom danu, na karakterističan izgled urbane jezgre Osijeka utjecali su mnogobrojni arhitekti i povijesne osobe. Habsburška Monarhija bila je

zemlja različitih naroda, a njezina se multikulturalnost vidjela i u arhitekturi inspiriranoj raznim stilovima. U izgradnji Osijeka sudjelovali su Hrvati, Nijemci, Austrijanci, Mađari, ali i Židovi.

Kad šecemo Europskom avenijom ili pak trčimo Sakuntala parkom prema kinu "Urania", prisjećamo se naših sugrađana s kraja 19. i početka 20.

stoljeća, koji su prolazili tim ulicama baš kao i mi danas. Postajemo svjesni da je Osijek bio i ostao grad suživota mnogih naroda i skupina, a Osječani židovskog podrijetla imali su velik utjecaj na današnju prepoznatljivu vizuru grada, koju rado komentiramo prilikom svakodnevnih šetnji ili pokazujemo turistima.

Marko Majnik

Secession: Architecture of Modern Osijek

Marko Majnik (* 2002) finished primary school and Grammar High School in Osijek. He is currently studying Logopedics at the Faculty of Education and Rehabilitation Sciences in Zagreb, and after completing his studies he plans to establish a speech therapy office. In his spare time, he watches movies and music, and would also love to form his own band.

Every Saturday night in Osijek should look something like this: after a walk along the European Avenue, you quickly go to the popcorn kiosk and finally run for tickets to the “Urania” cinema. This cult Osijek cinema is located in a mysterious, slightly frightening, but beautiful *Art Nouveau* building. You can always “impress” your friends or your girlfriend with one simple sentence: “Hey, you know, there used to be a certain lodge here!”.

This is a good starting point for starting talks on Secession in Osijek. However, the conversation usually stops here, whether it is due to a lack of interest in architecture, a sudden turn of the topic into conspiracy theories or something else. People tend not to discuss history, so the story behind Osijek’s most impressive buildings remains a mystery.

Many of the buildings on European Avenue, known to the people of Osij-



Kino Urania is an example of Secession in Osijek.

Source: personal archive.

jek as Secession Street, were owned by Jewish families or designed at their request. For example, the houses at European Avenue 14 and 16 belonged to the families Kästenbaum (Korsky) and Spitzer. The Spitzer House was built in the early twentieth century and was home to the family of lawyer Dr. Hugo Spitzer, and his office was located on the ground floor. The house at number 16 was owned by another lawyer, Dr. Alfred Kästenbaum. About forty years later, family members of the owners of these buildings were deported or forced to flee, but the buildings remained as a lasting reminder of times gone by. Although the facts about the Jewish ownership of the buildings on the European Avenue are little known, there is still an awareness of the Jewish contribution to the architecture of Osijek.

Many Osijek residents of Jewish descent from the late 19th and early 20th centuries studied abroad. Members of prominent families were educated in Vienna, Budapest or even Berlin and Munich, where they also became acquainted with urban architecture, which was “ongoing” at the time. It was precisely because of these circumstances that the Jews of Osijek were behind the ingenious Osijek urban vision as we know it today. Highly educated Jews played a large part in the transformation of Osijek from a modest town into a city resembling (then) modern Central European centers.

You will often hear the term “secession” from many people as you walk along European Avenue in Osijek, and with good reason. Walking along



European Avenue Street in Osijek.

Source: personal archive.

European Avenue, you will easily notice that most of the buildings correspond to the lavish Secession style. More knowledgeable people would often try to explain that this direction is called Art Nouveau in French. Jews of Osijek have also participated in creation of one of the most beautiful city streets.

Do you remember that run for tickets to the cinema from the beginning of the text? Most likely, if you find yourself in the same situation, you will run along the paths of Sakuntala Park, recently redesigned to look like a park from the 19th century when the Jewish community in Osijek was very active. Many famous Osijek Jews may have walked through this *Art Nouveau* park, for example the famous writer Vilma Vukelić. However, after writing "Secession" so many times, it would be appropriate to mention the remaining influence of Jews on the appearance of the urban part of Osijek (almost!) A hundred years ago, which, fortunately, has not changed much since then.

Many architects after World War I accepted a newer direction, *modern*, as inspiration for new works, and *Art Nouveau* was slowly becoming a

part of the past. European Avenue, modeled on Austrian and Hungarian Art Nouveau buildings, remains a lasting reminder of the period of the Habsburg Monarchy.

Since *Rome was not built in one day*, the characteristic appearance of the urban core of Osijek was influenced by many architects and historical figures. The Habsburg Monarchy was a country of different peoples, and its multiculturalism was also seen in architecture inspired by various styles. Croats, Germans, Austrians, Hungarians, but also Jews took part in the construction of Osijek.

When we walk along European Avenue or run through Sakuntala Park towards the Urania cinema, we remember our fellow citizens from the end of the 19th and the beginning of the 20th century, who passed through these streets just as we do today. We are becoming aware that Osijek was and remains a city of coexistence of many peoples and groups, and the people of Osijek of Jewish origin had a great influence on today's recognizable view of the city. We are glad to comment on this during our daily walks, as well as to tell this story of our city to the tourists.

Paula Rem

Promocija “Budimpeštanskog dnevnika” Alfreda Fischera

8.4.2022. u 18 sati održana je promocija knjige “Još nekoliko dana: Budimpeštanski dnevnik 1944.” Alfreda Fischera u prepunoj dvorani Kulturnog centra, gdje se stisnulo gotovo stotinjak osoba željnih nazočiti promociji, a program je popratilo mnoštvo medija. Entuzijazam Osječana vezan uz “Budimpeštanski dnevnik” pokazao se posve opravdanim: promocija je ponovno otvorila židovsku povijest osječkoj javnosti te podsjetila na važnost očuvanja sjećanja i činjenica vezanih uz zločine Holokausta. U publici se našlo mnoštvo poznatih lica i osoba značajnih za razvitak kulture grada Osijeka, uključujući članove Židovske općine Osijek, koji su došli pozdraviti i podržati počasnog predsjednika ŽO Osijek, prof. Darka Fischera, sina autora knjige.

Nakon pozdrava predsjednika Židovske općine Osijek Damira Lajoša, o knjizi su govorili urednik dr. sc. Siniša Bjedov, dr. sc. Kristina Peternai Andrić i prof. Jaroslav Pecnik. Promocija je bila izuzetno dinamična i uzbudljiva, uz mnogo sugovornika koji su se izmjenjivali, a glumac Mario Rade izražajno je čitao fragmente iz knjige, što je kod publike probudilo velik interes za nabavljanjem knjige.

U glazbenom dijelu programa, publici je počastio dječjački sopran Ivan Bulić svojom nadkorporealnom izvedbom pjesama “Eli, Eli” i “Jerušalaim šel zahav” uz klavirsku pratnju Ivančice Hinek. Njegov nježni vokal donio je osvježanje u vruću dvoranu Kulturnog centra.

Kristina Peternai naglasila je posebnost objavljivanja dnevnika kao književne forme koja pruža čitatelju potpuni uvid u osobni život svog autora. Prof. Peternai naglasila je kako objavljivanje dnevnika u sebi nosi paradoks, zato što je riječ o intimnoj formi teksta pisanoj bez namjere objavljivanja. Forma dnevnika, pogotovo kad je vezana uz period poput Holokausta, čitatelju posreduje misli i osjećaje povijesnih osoba, doprinoseći razvijanju solidarnosti, baš kao i dnevnik Anne Frank. Prof. Peternai istaknula je privatne aspekte dnevnika koji su na nju ostavili poseban dojam, kao što su izvješća Alfreda Fischera o šetnjama s malim sinom Darkom. Naglasila je kako je dnevnik A. Fischera važan povijesni izvor vezan uz status Židova u Mađarskoj tijekom 2. svjetskog rata. Atmosfera u kojoj je živio Alfred Fischer bila je obojena neimaštinom, tjeskobom, strahom i nelagodom.



Jaroslav Pecnik, Kristina Peternai, Darko Fischer, Siniša Bjedov, Mario Rade.

Izvor: Tomislav Lichtenthal

Budimpeštanski Židovi živjeli su u stalnoj nadi u brzi dolazak sovjetskih osloboditelja, ali nažalost, nisu svi dočekali njihov dolazak živi, pa je tako A. Fischer ubijen samo nekoliko dana prije oslobođenja 18.1.1945.

Ideja o objavljivanju dnevnika potekla je od njezinog urednika, bivšeg ravnatelja Državnog arhiva u Osijeku, Siniše Bjedova, koji je s publikom podijelio informaciju kako je do toga uopće došlo. Saznavši da je osnivač osječkog Arhiva Kamilo Firinger pomogao obitelji Fischer pobjeći u Mađarsku prikazujući ih kao članove svoje obitelji, Bjedov se raspitivao o izvorima vezanim uz Alfreda Fischera te naposljetku saznao kako je budimpeštanski dnevnik još uvijek očuvan. Bjedov je također naglasio kako je Kamilo Firinger po redu drugi Osje-

čanin službeno proglašen “pravednikom među narodima” od strane Yad Vashema.

Izlagачi su napomenuli kako su tadašnja djeca, poput malenog Darka i njegove sestre, uspjeli preživjeti zahvaljujući svojim roditeljima – majci Margiti i ocu Alfredu, koji su poput Roberta Benignija u “La vita e bella” uspjeli održavati iluziju da je sve u redu. Zahvaljujući ekstremnim roditeljskim naporima, djeca su uspjela imati relativno normalno djetinjstvo, unatoč negativnim događajima koji su ih okruživali. Međutim, stvarne su posljedice ipak na koncu prodrle u dječji svijet, pa su tako brat Darko i sestra Lelja izgubili tatu, na koncu potisnuvši većinu događaja vezanih uz boravak u Mađarskoj.

U prijelaznom dijelu programa, dječaćki sopran Ivan Bulić izveo je pjesmu “Jerusalaim šel zahav”, “Jeruzalem od zlata”, izraelske glazbenice Naomi Shemer uz pratnju mentorice Ivančice Hinek. Ivanov ugodni, zvonki glas okrijepio je gledatelje između nastupa pojedinačnih sudionika promocije.

Fischerovi su bili ugledna osječka židovska građanska obitelj u kojoj je oboje roditelja bilo fakultetski obrazovano: otac Alfred radio je kao odvjetnik, a majka Margita srednjoškolska nastavnica. Roditelji dječaka Darka i njegove sestre Lelje već su od 1939. godine bili svjesni da je samo pitanje vremena kad će se ratna zbivanja proširiti i na područje tadašnje države. Već duže vremena pribijavali su se mogućnosti širenja nacizma, znajući da bi posljedice za židovsko stanovništvo bile slične onima u Njemačkoj i Austriji. Nakon ustaškog dolaska na vlast, Alfred Fischer izbjegao je u Mađarsku gdje je situacija za Židove bila donekle sigurna do 1944. godine. Ubrzo nakon njegovog odlaska, i preostali članovi uže obitelji morali su preseliti, prvo u Bosnu, zatim u Mađarsku, pri čemu im je pomogao Kamilo Firinger.

Od Siniše Bjedova, publika je saznala kako je Alfred Fischer radio kao odvjetnik za Gabrijelu Pejačević, sestru skladateljice Dore Pejačević, kad ju je otac namjeravao razbaštiniti zbog njezine udaje za mađarskog plemića. Upravo oni pomogli su mu pronaći posao u Mađarskoj, što mu je

omogućilo opstanak u Budimpešti za vrijeme najtežih dana. Osim o aspektima privatnog života, Alfred Fischer u svom je dnevniku mnogo pisao o trenutnoj političkoj situaciji te vlastitim političkim uvjerenjima, a prof. Pecnik prisutnima je razjasnio osnovne premise Fischerovog “građanskog liberalizma”.

Prof. Pecnik objasnio je izraz “sintetički narod” koji Alfred Fischer koristi u svom dnevniku. Prema A. Fischeru, svaki “narod” obuhvaća mnoštvo međusobno ravnopravnih nacija, rasa i kultura, koje bi se trebale odreći “nacionalnog purizma” u cilju osiguravanja prosperiteta zajednice. Prof. Pecnik objasnio je kozmopolitiska uvjerenja Alfreda Fischera, koji je smatrao da bi države, umjesto na nacionalnim osnovama, trebale biti uspostavljene na temelju “društvenog dogovora” između pripadnika svih konstitutivnih naroda i narodnosti, u kojem će biti definirane potrebe i mogućnosti svake zajednice.

Prof. Pecnik objasnio je idealističku premisu Fischerovog “građanskog liberalizma”, koji je podrazumijevao mogućnost ravnopravnog suživota mnoštva zajednica u svojevrsnoj federaciji. Alfred Fischer u svom je dnevniku uspoređivao različite političke poretke, izražavajući vlastitu naklonost demokraciji (a ne diktaturi) i individualizmu (a ne kolektivizmu), u duboko uvjerenju da politika ne treba govoriti o “općem”, već individualnom interesu.

Prof. Pecnik naglasio je kako je moral Alfreda Fischera temeljen na individualističko-pacifističkom religijskom postulatu da “čovjek ne treba drugome činiti ono što ne želi da se njemu čini” te da pojedinac koji nije voljan žrtvovati sebe radi većeg cilja ne bi trebao to tražiti ni od drugih. Izražavajući nadu u brzo oslobađanje Budimpešte, uz svijest da je sovjetski državni ustroj različit od onog o kakvom je sam sanjao, A. Fischer izrazio je načelno slaganje s teorijskom premisom socijalizma temeljenom na jednakopravnosti, ali skeptično postulirao o njezinoj praktičnoj izvodivosti.

Pred kraj programa, publiku je još jednom oduševio Ivan Bulić, svojom anđeoskom izvedbom “Eli, Eli”, uglazbljene verzije poznate pjesme izraelske heroine Hanne Szenes, mađarsko-židovske pjesnikinje, cionistice i partizanke koju su u 23. godini ubili fašisti.

Na koncu, publici se obratio prof. Darko Fischer, počasni predsjednik ŽO Osijek, izražavajući ogromnu zahvalnost svima zaslužnima za objavljivanje knjige, kao i nazočnoj publici.

“Drago mi je što je g. Bjedov uspio objektivno evaluirati dnevnik mog oca, jer ja to nikad nisam uspio. Naprosto, sve vezano uz mog oca i njegov budimpeštanski dnevnik za mene je veoma emotivno”, naveo je Darko Fischer, izražavajući posebnu zahvalu Siniši Bjedovu koji je prepoznao književni potencijal u zapisima Alfreda Fischera.

Gromoglasnom pljesku oduševljene publike uslijedilo je druženje u foajeu, gdje je bila pripremljena zakuška. Mnogi gosti odlazili su čestitati prof. Fischeru, kupiti knjigu, zatražiti autogram. Još dugo vremena nakon završetka formalnog dijela programa, nastavilo se ugodno druženje članova Židovske općine Osijek s prof. Darkom Fischerom.

Paula Rem:

Presentation of the “Budapest Diary” by Alfred Fischer

On April 8th at 6 pm, a public presentation of the book “A Few More Days: The Budapest Diary 1944” was held. Alfred Fischer in the crowded hall of the Cultural Center, where almost a hundred people gathered to attend the promotion, which was abundantly covered by the mass media. The enthusiasm of Osijek residents related to the “Budapest Diary” proved to be completely justified: the promotion reopened Jewish history to the Osijek public and reminded them of the importance of preserving memories and facts related to Holocaust crimes. The audience included many famous people and persons important for the development of culture of the city of Osijek, including members of the Jewish community of Osijek, who came to greet and support the honorary president of Osijek Osijek, prof. Darko Fischer, son of the author of the book.

After the greeting of the president of the Jewish community of Osijek Damir Lajoš, the editor dr. Siniša Bjeđodov, as well as prof. Kristina Peternai Andrić and prof. Jaroslav Pecnik spoke about the book. Tempo of the book event was very dynamic because many speakers were taking turns.

The actor Mario Rade expressively read fragments from the book, which aroused great interest of the audience to purchase the book.

In the musical part of the program, the boy soprano Ivan Bulić prepared a special treat for the audience with his soft performance of the songs “Eli, Eli” and “Jerušalaim šel zahav” with piano accompaniment by Ivančica Hinek. His gentle vocals brought refreshment to the hot hall of the Cultural Center.

Kristina Peternai emphasized the peculiarity of publishing a diary as a literary form that provides the reader with a complete insight into the personal life of its author. Prof. Peternai emphasized that publishing the diary is a paradox, because it is an intimate form of text written without the intention of being published. The form of the diary, especially when related to a period like the Holocaust, conveys to the reader the thoughts and feelings of historical figures, contributing to the development of solidarity, just like the diary of Anne Frank. Prof. Peternai highlighted private aspects of the diary that left a special impression on her, such as Alfred Fischer’s



Promotion of the “Budapest Diary” in Osijek.

Source: Tomislav Lichtenthal

reports of walks with little son Darko. She stressed that A. Fischer’s diary is an important historical source related to the status of Jews in Hungary during World War II. The atmosphere in which Alfred Fischer lived was colored by poverty, anxiety, fear and discomfort. The Jews of Budapest lived in constant hope of the speedy arrival of the Soviet liberators, but unfortunately not everyone managed to survive until their arrival. Sadly, A. Fischer was killed only a few days before the liberation on January 18, 1945.

The idea to publish the diary came from its editor Siniša Bjedov, who shared with the audience information about how it came about. Siniša Bjedov, a former Director of the Osijek Archives, learned that the found-

er of the Osijek Archives Kamilo Firinger had helped the Fischer family escape to Hungary, risking his own safety, portraying them as members of his family. Bjedov inquired about sources related to Alfred Fischer and finally learned that the Budapest diary was still preserved. Bjedov also stressed that Kamilo Firinger was the second Osijek citizen to be officially declared “righteous among nations” by Yad Vashem.

Speakers noted that the children who lived during the Holocaust, such as little Darko and his sister, managed to survive thanks to their parents - mother Margita and father Alfred, who, like Robert Benigni in “La vita e bella”, managed to maintain the illusion that everything was fine. Thanks to ex-

treme parenting efforts, the children were able to have a relatively normal childhood, despite the negative events that surrounded them. However, the real consequences shattered the children's world, so brother Darko and sister Lelja lost their dad, eventually suppressing most of the events related to their stay in Hungary.

Transition from one part of the program to another was smoothly led by the boy soprano Ivan Bulić, who performed the song "Jerušalaim šel zahav" by Israeli musician Naomi Shemer, accompanied by his mentor Ivančica Hinek. Ivan's pleasant, calming voice refreshed the audience.

The Fischers were a prominent Jewish family from Osijek. Both parents had university education: father Alfred worked as a lawyer and mother Margita a high school teacher. The parents of the boy Darko and his sister Lelja have been aware since 1939 that it is only a matter of time before the war would spread. For a long time, they feared the possibility of arrival of Nazism, knowing that the consequences for the Jewish population would be similar to those in Germany and Austria. After the Ustasha came to power, Alfred Fischer fled to Hungary where the situation for the Jews was somewhat secure until 1944. Shortly after his departure, the remaining members of his immediate family had to move, first to Bosnia and then to Hungary, assisted by Kamilo Firingier.

Siniša Bjedov told the audience that Alfred Fischer had worked as a lawyer for Gabrijela Pejačević, the sister of the famous Croatian composer Dora Pejačević. When Gabrijela's father intended to disinherit her because of her marriage to a Hungarian nobleman, A. Fischer helped her settle the case. Therefore, Gabrijela Pejačević and her husband helped Alfred Fischer find a job in Hungary, which enabled him to survive in Budapest during the most difficult days. Apart from aspects of private life, Alfred Fischer wrote a lot in his diary about the current political situation and his own political beliefs, and prof. Pecnik clarified to the audience the basic premises of Fischer's "civic liberalism".

Prof. Pecnik explained the term "synthetic people" that Alfred Fischer uses in his diary. According to A. Fischer, every "nation" includes a multitude of mutually equal nations, races and cultures, which should renounce "national purism" in order to ensure the prosperity of the community. Prof. Pecnik explained the cosmopolitan beliefs of Alfred Fischer, who believed that states, instead of national ones, should be established on the basis of a "social agreement" between members of all constituent peoples and nationalities, which would define the needs and possibilities of each community.

Prof. Pecnik explained the idealistic premise of Fischer's "civic liberalism", which implied the possibility of equal coexistence of many communi-

ties in a kind of federation. In his diary, Alfred Fischer compared different political orders, expressing his own preference for democracy (not dictatorship) and individualism (not collectivism), in the deep conviction that politics should not be about “general” but individual interest.

Prof. Pecnik emphasized that Alfred Fischer’s morality was based on the individualistic-pacifist religious postulate that “a man should not do to another what he does not want to be done to him” and that an individual who is unwilling to sacrifice himself for a greater goal should not ask others to do so. Expressing hope for the speedy liberation of Budapest, aware that the Soviet state system was different from the one he had dreamed of, A. Fischer agreed in principle with the theoretical premise of socialism based on equality, but he was sceptical towards its implementation in practice.

Towards the end of the program, the audience was once again delighted by Ivan Bulić’s angelic performance of “Eli, Eli”, a musical version of the famous song by Israeli heroine Hanna Szenes, Hungarian-Jewish poet, Zionist and partisan killed by fascists at the age of 23.

In the end, the audience was addressed by prof. Darko Fischer, Honorary President of the Osijek Jewish Community, who expressed great gratitude to all those who contributed to the publication of the book, as well as to the audience.

“I am glad that Mr. Bjedov managed to objectively evaluate my father’s diary. I never managed to take a neutral standpoint, simply because everything related to my father and his Budapest diary is very emotional for me,” said Darko Fischer, expressing special thanks to Siniša Bjedov who recognized the literary potential in the writings of Alfred Fischer.

The enthusiastic applause of the audience was followed by socializing in the lobby, where a snack was prepared. Many guests went to congratulate prof. Fischer, buy a book, ask for an autograph. Long after the completion of the formal part of the program, the members of the Jewish community of Osijek continued to socialize with prof. Darko Fischer.

Christine Freitas

Vodič kroz povoljne restorane u Jeruzalemu

Christine Freitas (*1994, Brazil) studentica je diplomskog studija teologije i biblijskih jezika u Izraelu. Iskustvo života u Keniji i Sjedinjenim Državama omogućili su joj stupiti u kontakt s različitim kulturama i steći uvid u mnogobrojne perspektive. Njezini interesi uključuju kazalište, kuhanje, ples i pisanje. Planira nastaviti studij u Engleskoj nadolazeće jeseni, a voljela bi raditi na koledžu, što bi joj omogućilo stupiti u kontakt s mladima i potaknuti ih da s entuzijazmom pronađu svoje mjesto u svijetu.

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Iako je Izrael poznat po svojim vjerskim objektima, visokotehnološkim startupima i jedinstvenim krajolicima, također je poznat po skupim troškovima života. Bila sam samo napola svjesna toga prije dolaska u Jeruzalem na studij. Nekoliko dana nakon dolaska, shvatila sam da bi se lijepi san o životu u Izraelu mogao pretvoriti u noćnu moru svakodnevnog brojanja penija. 70 NIS (izraelskih šekela), otprilike 20 USD, za hamburger bez krumpirića? Ozbiljno? A to je bio samo običan izlazak. Kao dugogodišnja studentica, odlučila sam pronaći najpristupačniji način da iskusim bliskoistočnu kulturu iz prve ruke, a da ne moram za to prodati bubrege. Koje je bolje mjesto za početi – nego hrana? Druženje s prijateljima u restoranima ključni je element studentskog života bilo gdje, a posebno u zemlji u kojoj ima mnogo novih okusa za isprobati. Navest ću nekoliko pristupačnih restorana, savršenih da u njima uživaju mladi i stari, turisti i lokalno stanovništvo, bogati i siromašni.

Jachnun Bar – Hillel 28 / HaEgoz 30

Jachnun je jemensko židovsko pecivo, koje se tradicionalno peče preko noći u petak navečer i služi kao jelo za doručak na Šabat. Tako ukusno pecivo praktički izaziva ovisnost, pa sam odlučila pronaći restoran koji ga poslužuje svaki dan u tjednu. U Jachnun Baru možete jesti tradicionalni Jachnun s prilogom od tvrdo kuhanih jaja, umaka od rajčice i zhuga (jemenski ljuti umak) za samo 24 NIS, ili manju verziju za 15 NIS. Moj osobni favorit definitivno je jelo Malawach, jemensko prženo tijesto koje se može puniti raznim sastojcima za 28 NIS. S povoljnim cijenama i zadovoljavajućom kvalitetom, Jachnun Bar nudi autentični okus Jemena po vrlo pristupačnoj cijeni. (Web stranica: <https://www.jbar.co.il>, Instagram: https://www.instagram.com/iam_jahnun_bar/)

Aricha Sabich – Agrippas 15

Sabich je još jedna jednostavna i ukusna ulična hrana zanimljivog porijekla. U Izrael su ga donijeli irački Židovi koji

su rano ujutro kao brzi doručak imali pita kruh punjen salatom, tvrdo kuhana jaja i patlidžan. Uz poseban dodatak tahinija, sendvič sabich je postao najpopularniji izraelski sendvič. Arichah Sabich prodaje ovakve sendviče za samo 23 NIS, a najskuplja opcija na jelovniku iznosi tek 32 NIS: Sabich plata. Osim što nudi sendviče po pristojnoj cijeni, restoran se nalazi odmah do tržnice Mahane Yehuda, živahne lokacije za uživanje u Sabichovim zdravimokusima. (Web stranica: <https://www.arichas.co.il/>; Instagram: https://www.instagram.com/aricha_sabich/)

Maswadeh – HaNeviim 10

Povoljan falafel možete pronaći posvuda, ali po mom mišljenju, nijedan nije nadmašio falafel od 10 NIS iz Maswadeha kod Damascus Gatea, jednog od ulaza u Stari Grad Jeruzalem. Ovaj falafel bio je najpovoljniji koji sam pronašla, a osoblje je uvijek vrlo velikodušno. Ne samo da vašu pitu do vrha napune dodatcima koje izaberete, već nude i besplatne ukiseljene salate. Ponekad se malo “razbacam” pa naručim Shawarmu u Laffa Bread-u za 25 NIS, što također nije loša cijena u odnosu na većinu mjesta oko Jaffa centra. Tu su i štandovi s povrćem i voćem te slastičarnica s primamljivim arapskim slatkišima u susjedstvu. Pametno birajte međuobroke!

Focaccia Bar – Rabi Akiva 4 / Emek Refaim 35

Moje prvo iskustvo u Focaccia Baru nije bilo najbolje. Ja sam ljubitelj

kozjeg sira, a focaccia (pogača) s kozjim sirom koju sam naručila dolazi sa samo tri malena komadića sira. Odlučila sam dati još jednu priliku restoranu nakon što moj prijatelj nije mogao prestati pričati o istoj focacciji koja me toliko razočarala (možda je kuhar bio loše raspoložen na dan kada sam otišla). Drago mi je što sam ovom mjestu dala još jednu priliku jer i dandanas tamo često vraćam s prijateljima. Obrok se savršeno može podijeliti između nekoliko ljudi, budući da su focaccije ogromne i kreću se između 36 – 68 NIS. Moji favoriti su kozji sir, dimljena gušćja prsa i mozzarella focaccia. Imaju i druga jela poput pizze, salate i tjestenine koja nisu tako skupa u usporedbi s drugim mjestima. Ambijent je također dosta lijep. Iz Focaccia Bara ćete sigurno otići veselog želuca i sretnog džepa. (Web stranica: <https://bar.focaccia.co/>)

Rawnaq – Al-Zahra 4

Turisti rijetko odlaze u Istočni Jeruzalem, ali u ovom dijelu grada također postoje mjesta koja poslužuju kvalitetnu hranu. Osim nevjerojatne arapske hrane, možete pronaći i izraelsku užinu po vrlo pristupačnoj cijeni. Rawnaq je ljupki kafić smješten u hotelu National, ugodnog ambijenta, s pažljivim i pristojim konobarima. Možete pojesti tanjur palačinki i voća za 35 NIS ili francuski tost za 30 NIS. Čajnik njihovog Rawnaq čaja za dvije osobe je 20 NIS, a u ponudi imaju brojne sendviče i tostove u rasponu od 25 do 30 NIS. Njihovi slatki napitci i kave

su skuplji, ali vrijedno ih je kušati ako ste spremni izdvojiti malo više novca. (Web stranica: <https://rawnaq-cafe.com/>, Instagram: <https://www.instagram.com/rawnaqcafe/>)

Christ Church Coffee Shop – Jaffa Gate

Prva protestantska crkva Svete zemlje, smještena tik uz Jaffa Gate i Davidovu kulu, ima prekrasnu arhitekturu. Na njihovoj ugodnoj terasi moguće je uživati u šalici dobre kave i pecivu tijekom toplih dana proljeća i jeseni. Iako Christ Church Coffee Shop nema opsežnu ponudu hrane, raspolaže odličnim kolačima, keksima i kolačićima po vrlo pristupačnoj cijeni. Kolač s maslacem od kikirikija košta 5 NIS, a velika kriška baršunaste torte od sira je 25 NIS (koju je moguće podijeliti između dvije osobe). Dok većina malih capuccina u Jeruzalemu košta 12-14 NIS, ovdje je šalica tek 10 NIS. U ovom kafiću, provela sam mnoga poslijepodneva radeći na svom prijenosnom računalu, promatrajući turiste koji su sjeli odahnuti nakon razgledavanja Starog grada. (Web stranica: <https://www.cmj-israel.org/christ-church-guest-house/christ-church-coffee-shop>)

Pepito's – Agrippas 117

Da, u Jeruzalemu možete iskusiti čak i južnoameričku hranu! Pepito's donosi Arepe do punog sjaja u jelovniku u rasponu od 23 NIS (s prženim gljivama i graham) do 39 NIS (sa asadom i chorizom). Preporučila bih i probati neki od sendviča posluženih u kruhu ili u tortilji. Vesela atmosfera prostora, koja upotpunjuje iskustvo, predstavlja dobitnu kombinaciju za vlasnike, konobare i klijente. Ako tražite dodatni začim radosti uz svoj obrok, Pepito je mjesto za vas. (Web stranica: www.pepitosisrael.com, Facebook: <https://www.facebook.com/Pepitos.latin.street.food>)

Ovi skromni restorani u Jeruzalemu su među mojim najdražima, jer predstavljaju odličan balans između dobre cijene i kvalitetne hrane. Sasvim je svejedno putujete li s ograničenim budžetom ili ste spremni potrošiti više na hranu, u ovim restoranima zasigurno ćete pronaći nešto po svom ukusu i istovremeno doživjeti barem dio kulturne raznolikosti tipične za Izrael.

Christine Freitas

Yes, Cheap Eats in Jerusalem!

Christine Freitas (*1994, Brazil) is currently furthering her studies on Theology & Biblical Languages in Israel. She has previously lived in Kenya and the United States, experiences which broadened her cultural horizon. Her experiences have also been shaped and enriched by passions that have allowed her to see the world through multiple perspectives: theater, cooking, dancing, and writing. She plans to continue her studies in England this upcoming Fall in order to become a college professor and encourage young students to engage with the world purposefully and enthusiastically.

While Israel is famous for its religious sites, high tech startups, and unique landscapes, it is also well-known for its expensive cost of living. I was only half-aware of it before coming to Jerusalem for my studies and after a couple of days here, I realized that my bank statements could quickly turn a dream come true into a penny counting nightmare. 70 NIS (20 USD) for a burger without fries? Seriously? And that was only a casual night out. Being the seasoned student that I am, however, I set out to find the most accessible way to enjoy my first-hand experience of Middle-Eastern culture without feeling the need to sell my kidneys for it. What better place to start than food? Hanging out with friends at restaurants is a key element of student life anywhere and especially so in a foreign country where there seems to be so many new flavors to try. Here are some gems my life here has brought my way, perfect to be enjoyed by young and old, tourists and locals, rich and poor.

Jachnun Bar – Hillel 28 / HaEgoz 30

Jachnun is a Yemenite Jewish pastry, traditionally baked over-night on Friday evening to be served as a breakfast dish on Shabbat. But since the pastry is so addicting, it begged for a restaurant that would serve it any day of the week. At Jachnun Bar you can have the traditional Jachnun with a side of hard-boiled eggs, tomato sauce and zhug (a Yemenite hot sauce) for only 24 NIS, or a smaller version for 15 NIS. They also serve a personal favorite of mine, Malawach: a Yemenite fried dough that can be filled with a variety of ingredients for 28 NIS. Cheap and satisfying, Jachnun Bar offers the authentic flavor of Yemen for a very accessible price.

(Website: <https://www.jbar.co.il/>, Instagram: https://www.instagram.com/iam_jahnun_bar/)

Aricha Sabich – Agrippas 15

Sabich is another simple and tasty street food with an interesting origin.



Jerusalem is known for good restaurants and bakeries, but generally expensive prices!
Source: private archive.

It was brought to Israel by Iraqi Jews who used to have pita bread stuffed with salad, hard-boiled eggs, and eggplant as a quick breakfast in the early morning. With a special touch of tahini, the sandwich became a staple Israeli sandwich. Arichah Sabich sells the original sandwich for only 23 NIS and their most expensive option in the menu is only 32 NIS: Sabich on a plate. On top of offering the sandwich at a decent price, the restaurant is right next to the Mahane Yehuda Market, a lively location for enjoying Sabich's wholesome flavors. (Website: <https://www.arichas.co.il/>, Instagram: https://www.instagram.com/aricha_sabich/)

Maswadeh Restaurant – HaNeviim 10

You can find cheap falafel everywhere, but in my opinion, none has beat the 10 NIS falafel of Maswadeh by Damascus Gate. It is the cheapest I've found and the staff is always very generous. Not only do they really stuff your pita with all the good stuff but they also offer a side of pickled salads for free. I sometimes splurge a little and order the Shawarma in Laffa Bread for 25 NIS, which is also not a bad price compared to most places you find around Jaffa Center. There are also vegetables and fruit stalls around plus a dessert shop with tempting Arab sweets next door.

Choose your post-meal snack wisely I suppose.

Focaccia Bar – Rabi Akiva 4 / Emek Refaim 35

My first experience at Focaccia Bar was not the best. I'm a lover of goat cheese and the goat cheese Focaccia I ordered came with only three tiny pieces of its name's sake. I decided to give the restaurant another shot after a friend of mine could not stop talking about the same Focaccia that had disappointed me so much (maybe the chef was in a bad mood the day I went). I'm glad I gave the place another shot because it has become a regular for my friends and me. The meal is perfect to share with friends, since the Focaccias are huge and range between 36 – 68 NIS. My favorites are the Goat Cheese, Smoked Goose Breast, and Mozzarella Focaccia. They also have other dishes such as Pizza, Salads, and Pasta that aren't that expensive either when compared to other places. The ambience is also quite nice. You will surely leave Focaccia Bar with a happy stomach and a happy pocket. (Website: <https://bar.focaccia.co/>)

Rawnaq – Al-Zahra 4

East Jerusalem is relatively unexplored by tourists but has its own set of quality food. Apart from the amazing Arabic food, you can also find something more brunch-like for a very accessible price. Rawnaq is a lovely café tucked in the National Ho-

tel, pleasantly decorated, and staffed with the most attentive waiters. You can have a plate of pancakes and fruit for 35 NIS or some French Toast for 30 NIS. A teapot of their Rawnaq tea is 20 NIS, easily sharable between two people. They also offer a number of sandwiches and toasts ranging from 25 NIS to 30 NIS. Their luscious coffee drinks are pricier, but a worthwhile treat if you feel inclined to splurge. (Website: <https://rawnaq-cafe.com/>, Instagram: <https://www.instagram.com/rawnaqcafe/>)

Christ Church Coffee Shop – Jaffa Gate

The first protestant church of the Holy Land, located right by Jaffa Gate and the Tower of David, has a beautiful architecture and a very pleasant patio where one can enjoy a good cup of coffee and some pastries in the mild days of Spring and Fall. Although Christ Church Coffee Shop does not have an extensive food menu, it has a selection of very tasty cakes, pastries, and cookies for a very affordable price. A peanut butter cookie costs 5 NIS and a big slice of their velvety cheesecake is 25 NIS (totally sharable). While most small capuccinos in Jerusalem cost 12/14 NIS, the cup here is 10 NIS. I've had very productive afternoons working in my laptop there as visitors strolled in to catch a breath from their Old City sightseeing. (Website: <https://www.cmj-israel.org/christ-church-guest-house/christ-church-coffee-shop>)

Pepito's – Agrippas 117

Yes, there is South American food to be experienced in Jerusalem! Pepito's brings Arepas to their full glory in a menu ranging from 23 NIS (with fried mushrooms and beans) to 39 NIS (with asado and chorizo). I would also recommend trying one of their sandwiches, which can be served in bread or in a tortilla. The upbeat atmosphere of the space completes the experience and offers a win-win situation for both owner and client. If you're looking for an extra seasoning of joy in your cheap meal, Pepito's is

your spot. (Website: www.pepitosisrael.com, Facebook: <https://www.facebook.com/Pepitos.latin.street.food>)

These unassuming spots around Jerusalem are some of my favorite when pairing good prices with good quality food. Whether you are travelling on a budget or willing to spend more on food, these restaurants will certainly satisfy your palate and showcase some of the cultural diversity so pervasive in Israel.

Biljana Majnik ex Papo

Od trnja do zvijezda: Golda Meir, prva izraelska premijerka

Biljana Majnik ex Papo (*1964. Bijeljina, BIH) u ranom djetinjstvu doselila je s obitelji u Osijek, gdje je završila osnovnu školu i srednju Upravnu školu. Od ranih 1970ih godina, aktivna je članica Židovske općine Osijek, gdje dugo vremena djeluje kao predsjednica Ženske sekcije, doprinoseći kontinuitetu očuvanja židovske kulture i identiteta na području Osijeka. Zaposlena je u Udruzi paraplegičara i tetraplegičara Osječko-baranjske županije, gdje radi kao administratorica zadužena za provođenje nacionalnih i europskih projekata. Danas je dopredsjednica Židovske općine Osijek te aktivno sudjeluje u oblikovanju i organiziranju cjelokupnog rada Općine.

Golda Meir rođena je 1898. godine u siromašnoj istočnoeuropskoj židovskoj obitelji. Otac Moshe Meir bio je stolar, a majka Blume Mabovitch domaćica. Imala je sedmero braće i sestara, od kojih je petero umrlo u ranom djetinjstvu, a samo su Golda i njezine dvije sestre Clara i Shane preživjele. Nitko od Goldinih ukućana nije mogao ni zamisliti da će malena djevojčica širokih interesa i talenata jednog dana postati jedna od osnivačica Države Izrael, a kasnije i premijerka. U ranoj mladosti, Golda je s obitelji emigrirala u Sjedinjene Američke Države zbog nepovoljnih prilika u kojima su se Židovi našli u njezinom rodnom gradu. Prvo je emigrirao otac, a nakon tri godine za njim su došle supruga i kćerke. Smjestili su se na sjeveru zemlje u malom gradu Milwaukee, Wisconsin.

Golda je vrlo rano pokazala svoje humanističke i oratorske sposobnosti, kao i socijalnu osviještenost. Već kao djevojčica, zajedno sa svojom prijateljicom Reginom osnovala je Društvo mladih sestara koje je prikupljalo no-



Golda Meir, 1914.

Izvor: https://en.wikipedia.org/wiki/File:1914_Golda_in_Milwaukee.jpg

vac za kupovinu udžbenika za siromašnu djecu. Godine 1912. završava školu i odlučuje nastaviti školovanje u Denveru. Premda su se roditelji protivili Goldinom odlasku u Denver, četrnaestogodišnja djevojčica bila je odlučna. Unatoč roditeljskom opiranjju, Golda je samoinicijativno otputovala u Denver, ostavljajući roditeljima

poruku u kojoj ih je zamolila da se ne brinu za nju.

Goldina starija sestra Shane živjela je u Denveru sa suprugom i malom kćerkom, tako da je mogla računati na njenu pomoć. Treba napomenuti da je u to vrijeme u gradu postojala bolnica za Židove imigrante, koja je bila jedina u cijeloj zemlji. Među pacijentima su bili cionisti, što je utjecalo na stvaranje njezinog budućeg svjetonazora. Njezina starija sestra bila je prilično stroga: nakon što je jednog dana došlo do ozbiljne svađe, Golda je morala zauvijek napustiti njenu kuću. Uspjela je naći posao u malom studiju i iznajmiti sobu.

Nakon nekog vremena primila je prijekorno pismo od oca, u kojem joj je napisao se vrati kući "ukoliko joj je majka draga". Želeći popraviti odnos s roditeljima, Golda se 1914. godine vratila u roditeljski dom u Milwaukee. U međuvremenu, stanje u obitelji se nešto popravilo, pa je obitelj dobila mogućnost preseliti u novu prostraniju kuću. Golda je završila srednju školu, a zatim upisala učiteljski koledž.

U dobi od 17 godina, Golda je već imala formirane stavove, te se pridružila cionističkoj organizaciji "Poalei Zion". Kao devetnaestogodišnjakinja, udala se za Morrisa Meyersona kojeg je upoznala u Denveru. 1921. godine zajedno sa suprugom otišla je u tadašnju Palestinu, gdje je postala aktivna u cionističkom pokretu. Živjeli su u kibucu u kojem je radila u poljopri-

vrednoj zajednici. Nakon što njezin suprug obolijeva od malarije, Golda napušta posao da bi se o njemu brinula. Nakon što je suprug ozdravio, dobiva posao računovođe u Jeruzalemu, te pronalaze malu kuću u kojoj se nastanjuju. U studenom 1924. godine, Golda je rodila dječaka Menachema, a dvije godine kasnije kćer Sarah. Želja za društvenom aktivnošću konačno se manifestirala 1928. godine kada je Golda postala predsjednicom ženskog ogranka Federacije radnika. Godine 1938. djelovala je kao promatrač na Evianskoj konferenciji, gdje je sudjelovalo 32 stranke i odlučilo pružiti pomoć Židovima koji su pobjegli od Hitlerovog režima.

Zanimljivosti

Tijekom tridesetih i četrdesetih godina djelovala je u raznim cionističkim organizacijama u Palestini te u Europi i Sjedinjenim Američkim Državama. Budući da je njezin posao podrazumijevao česta putovanja u Sjedinjene Države i Englesku, Golda je nerijetko provodila tjedne odvojenosti od djece. Osjećala je krivnju zbog nemogućnosti stalnog provođenja vremena s djecom, koja su bila tužna zbog odsutnosti majke. Od supruga se razdvojila tridesetih godina, premda se nikad nisu službeno rastali. Nakon Meyersonove smrti 1951. godine, Golda je vratila svoje djevojačko prezime, Meir. Golda Meir bila je među potpisivačima dokumenta kojim je 1948. godine proglašeno osnivanje Države Izrael. 1949. godine izabrana je za za-

stupnicu u Knesset, a već kasnije te iste godine ušla je u vladu, postajući ministricom rada i socijalne skrbi. 1956. godine postala je ministricom vanjskih poslova, a taj je posao obavljala do 1966. godine. 1969. godine naslijedila je Levija Eshkola na položaju premijera. Premijerka je bila do 1974. godine, kada je dala ostavku zbog optužbi za nepripremljenost zemlje tijekom Jomkipurskog rata. Yitzhak Rabin ju je naslijedio na mjestu premijera. Njezina autobiografija *Moj*

život objavljen je 1975. godine. Zbog njezina karaktera nazivali su je židovskom Ivanom Orleanskom. Ingrid Bergman glumila je Goldu Meir 1982. godine u TV-filmu "A Woman Called Golda". Bila je strastveni pušač, zbog čega je ispaštalo njezino zdravlje. Čak petnaest godina borila se s leukemijom, da bi na koncu umrla 1978. godine u Jeruzalemu u dobi od 80 godina. Nažalost, njezin san o miru na Bliskom istoku ni danas nije ostvaren.

Biljana Majnik ex Papo

Per Aspera ad Astra: Golda Meir, First Israeli Female Prime Minister

Biljana Majnik ex Papo (*1964 Bijeljina, BIH) moved with her family to Osijek in her early childhood, where she finished primary school and Secondary Administrative School. Since the early 1970s, she has been an active member of the Jewish Community of Osijek. For a long time she has been the president of the Women's Section of the Jewish Community Osijek, contributing to the continuity of preserving Jewish culture and identity in the Osijek area. She is employed in the Association of Paraplegics and Tetraplegics of Osijek-Baranja County, where she works as an administrator in charge of implementing national and European projects. Today she is the Vice President of the Jewish Community Osijek, actively involved in shaping and organising all activities of the Community.

Golda Meir was born in 1898 in a poor Eastern European Jewish family. Her father Moshe Meir was a carpenter and her mother Blume Mabovitch was a housewife. Golda had seven siblings, five of whom died in early childhood, so only Golda and her two sisters Clara and Shane survived into adulthood. None of Gold's family members could have imagined that a little girl with wide interests and talents would one day become one of the founders of the State of Israel and later the Prime Minister.

At an early age, Golda emigrated with her family to the United States because of difficult historical circumstances in her birthtown. The father emigrated first, and after three years his wife and daughters joined him abroad. They lived in the north of the USA in the small town of Milwaukee, Wisconsin. Golda showed her humanistic and oratory skills very early, as



Golda Meir in kibbutz, 1920s.

Source: https://en.wikipedia.org/wiki/File:Golda_working_in_kibbutz_Merhavia1.jpg

well as her social awareness. Already as a little girl, she founded the Young Sisters Association together with her friend Regina, raising money to buy textbooks for poor children.

In 1912, she finished school and decided to continue her education in Denver. Although Golda's parents opposed her

departure to Denver, the fourteen-year-old was determined. Despite her parents' resistance, Golda traveled to Denver on her own initiative, leaving her parents with a message asking them not to worry. Her older sister Shane lived in Denver with husband and young daughter, so Golda could count on her help. It should be noted that at that time there was a hospital for Jewish immigrants in the city, which was the only one in the whole country. Many patients were Zionists, which influenced Golda's worldview. Her older sister was quite strict: after a serious quarrel one day, Golda had to leave her house forever. She managed to find a job in a small studio and rent a room.

After some time, she received a reproachful letter from her father, in

which he wrote to her to return home "if her mother is dear to her". Wanting to mend her relationship with her parents, Golda returned to her parents' home in Milwaukee in 1914. In the meantime, the situation in the family improved somewhat, so the family was given the opportunity to move to a new, more spacious house. Golda graduated from high school and then enrolled in teacher training college.

At the age of 17, Golda had already formed strong beliefs, and joined the Zionist organization "Poalei Zion". As a nineteen-year-old, she married Morris Meyerson, whom she had met in Denver. In 1921, together with her husband, she went to live in Palestine, where she became active in



Golda Meir during speech in 1947.

Source: Wikimedia Commons

the Zionist movement. They lived in a kibbutz where she worked in an agricultural community. After her husband falls ill with malaria, Golda leaves work to take care of him. After her husband recovers, she gets a job as an accountant in Jerusalem, and they find a small house to live in. In November 1924, Golda gave birth to a boy, Menachem, and two years later a daughter, Sarah.

Interesting facts

The desire for social activity finally manifested itself in 1928 when Golda became president of the women's branch of the Federation of Workers. In 1938, she acted as an observer at the Evian Conference, where 32 parties participated and decided to provide assistance to Jews who had fled the Hitler regime. During the 1930s and 1940s, she worked in various Zionist organizations in Palestine, Europe and the United States. Because her job involved frequent trips to the United States and England, Golda often spent weeks apart from the children. She felt guilty for not being able to spend time constantly with the children, who were sad about the absence of the mother. She separated from her husband in the 1930s, although they never officially divorced. After Meyerson's death in 1951, Golda regained her maiden name, Meir.

Golda Meir was among the signatories of the document declaring the founding of the State of Israel in 1948. In 1949, she was elected to the Knesset, and later that year she joined the government, becoming Minister of Labor and Social Welfare. In 1956, she became Minister of Foreign Affairs, a position she held until 1966. In 1969, she succeeded Levi Eschol as Prime Minister. She was prime minister until 1974, when she resigned over allegations of unpreparedness during the Yom Kippur War. Yitzhak Rabin succeeded her as prime minister. Her autobiography "My Life" was published in 1975. Because of her character, she was called the Jewish Joan of Arc. Ingrid Bergman played Golda Meir in 1982 in the TV movie "A Woman Called Golda". She was a passionate smoker, which affected her health. She struggled with leukemia for fifteen years, only to die in 1978 in Jerusalem at the age of 80. Unfortunately, her dream of peace in the Middle East has not been realized even today.

Zlata Živaković-Kerže

Tradicijska škrinjica

Prof. dr. sc. Zlata Živaković-Kerže (*1953, Osijek) je u Zagrebu diplomirala povijest i arheologiju, te na istom zagrebačkom Sveučilištu magistrirala i doktorirala. Radila je za mnoge osječke kulturne i prosvjetne ustanove, uključujući današnji Državni arhiv u Osijeku i Muzej Slavonije u Osijeku. Više od dva desetljeća je radila u Podružnici za povijest Slavonije, Srijema i Baranje Hrvatskog instituta za povijest, u sklopu čega je vodila mnogobrojne projekte. Predavala je na Filozofskom fakultetu u Osijeku kao vanjska suradnica. Bavi se istraživanjem društveno-političkih prilika i gospodarskom hrvatskom povijesti u 19. i u 20. stoljeću, povijesti Židova grada Osijeka i crkvenom povijesti. Napisala je nekoliko knjiga te velik broj znanstvenih radova. Sudjeluje na mnogim znanstvenim i stručnim skupovima. Članica je uredništva mnogih domaćih i inozemnih časopisa za povijest.

Židovi, s njemačkim prezimenima aškenaske grupe koja se nekoć služila jidiš jezikom, su na početku 20. stoljeća u potpunosti integrirani u sredinu Kraljevini Hrvatske, Slavonije i Dalmacije. Oni su većinom pripadali trećoj ili četvrtoj generaciji Židova koji su se u 18. stoljeću doselili na područje Kraljevine Hrvatske, Slavonije i Dalmacije, pa su to područje doživljavali kao svoje ognjište prihvativši dobar dio običaja sredine u kojoj su živjeli. Međutim, Židovi su narod kojem tradicija (lat. traditio: predaja, predavanje) ima golemo značenje. Ona je kao kulturna tečevina (običaji, vjerovanja, norme, vrjednote i dr.) prenošena – usmeno, pismeno ili primjenom – iz naraštaja u naraštaj. Pri tome je u religiji usmeno i pismeno prenošenje religijskih učenja i prakse tijekom dugih razdoblja. Pritom se razlikuje proces prenošenja, njegova sredstva (jezik i ustanove) te preneseni sadržaji (povijesne uspomene, vjerovanja, obredi, molitve, običaji, pravo).

Iako tradicija omogućava neprekidnost početnog religijskog iskustva, već od prvog desetljeća 20. stoljeća osjećala se njena otvorenost i prilagođavanje novim okolnostima. Naime, među Židovima je, s njihovim sjedinjavanjem sa sredinom u kojoj su živjeli, slabila religioznost. Tako su npr. židovska djeca znala da je blagdan, ali nisu znala kakav je blagdan. Jačale su i nove dvojbe u vezi s vječnim pitanjem o smislu i značenju židovstva; može li, naime, židovska zajednica ustrajavati na tradicionalnim konceptima religioznog organiziranja i religijsko-nacionalnog određenja u društvima u kojima su Židovi posve ravnopravni građani?

U takvim previranjima je u unutar-njem životu židovskih bogoštovnih općina od 20-ih godina 20. stoljeća sve više poticano zadržavanje tradicionalne veze s religioznošću. Članove zajednice je većinom povezivala i svijest o istovjetnom podrijetlu ili pripadno-

sti, a sredstvima vlastite tradicijske kulture izražavali su svoj osebujni (kulturni i socijalni) identitet prema drugim kulturama i zajednicama.

U međuratnom razdoblju (1918. – 1941.) Židovi diljem Hrvatske, ali i šire, ženili su se tek pošto bi priskrbili izvjestan imetak. Stoga su bračni parovi bili relativno „stari“, jer je prosječna dob ženika bila 30, a udavače oko 20 godina. Na početku obreda vjenčanja u Hramu prvo je mladoženja potpisivao ketubu, a potom su potpis stavljala i dva svjedoka. To je bilo uvjerenje o vjenčanju po židovskom zakonu u kojem su navedene obveze muža i prava žene. Katuba je osiguravala prava žene u braku u slučaju smrti muža ili rastave. Muž se tom ispravom obvezivao da ženi osigura hranu i dostojnu odjeću, te održava s njom spolne odnose kako je odredila Tora. Također se obvezao brinuti za njezino liječenje i pogreb. Obitelj je bila međusobno jako povezana, i to je bio židovski običaj, po svemu sudeći razvijen zbog prilika u kojima su Židovi oduvijek živjeli, zbog pogroma i proganjanja koji su ih zbližavali i držali zajedno. Budući da je kod većine židovskih obitelji postojao pravi kult obitelji snažno se držalo do rodbinskih veza.

Obitelji su bile brojne. Među aškenaskim Židovima prema običaju obitelj je svojem sinu ili kćeri davala ime prema nekom dragom preminulom rođaku čiji je život služio kao uzor i čije bi

osobine roditelji željeli vidjeti u svom djetetu. Dječak je ime dobio za vrijeme brit mila (obrezivanja). Taj čin se neupitno primjenjivao kao jedno od temeljnih vjerskih pravila židovskoga naroda, kao simbol židovstva i jamstvo roditelja da će dijete biti odgojeno u židovskom duhu i tradiciji. Iako se u ranijim vremenima obrezivanje obavljalo u sinagogi, sve se češće obavilo u obiteljskom domu. Nakon obrezivanja svi su nazočni izrekli molitvu zahvalnicu što je dječak ušao u Savez i time bio pripremljen za Toru, brak i svako dobro.

Djevojčica je ime dobivala u sinagogi za vrijeme čitanje Tore. Neki su pri tome ime kćeri davali za vrijeme prvog čitanja Tore, odmah nakon rođenja, a drugi su čekali prvi Šabat. Za vrijeme čitanja Tore molila se posebna molitva za dobivanje zdravlja majke ili kćeri i tada se davalo ime djetetu. Prije nego bi otac došao u sinagogu da svom djetetu nadjene ime morao je znati svoje židovsko ime i ime svojega oca, svoje podrijetlo (Kohen, Levi ili Jisra'el), židovsko ime svoje žene, ime njezine majke kao i židovsko ime koje će dati djetetu. U podizanju djece roditelji su morali ispuniti pet glavnih ciljeva: brinuti se o njihovom zdravlju, moralu, odgoju, obrazovanju i lojalnosti židovskoj zajednici.

U obitelji proslavljale su se Bar micva i Bat micva. Za te svečanosti pripreme je provodio rabin. Djevojčice su za Bat micvu dobile i oblačile bijele haljiniće i bijele cipele. Pozivane su k Tori i



Osječka obitelj Miskolczy – Vilma (kasnije Vukelić), Julius i Ana

Izvor: “Židovi u Osijeku (1918.-1941.)”

svaka je morala nešto reći.

Članovi obitelji su imali svoje mjesto u sinagogi u koju su dolazili petkom uvečer, pred Šabat, i slušali molitve i pjevali židovske pjesme. Muškarci su imali na glavi kipu, prastari odjevni predmet narodne nošnje Židova, pokrivalo za glavu, po obliku nalik trećini kugle, a veličina je ovisila o uzrastu osobe. Izrađivana je najčešće od svile, lanene tkanine ili od vune. Najviše su u crnoj ili bijeloj boji, ali i u nijansama plave boje. Vrativši se kući iz sinagoge u vrijeme blagdana dom je obasjavala svjetlost svijeća, a mirisali su ranije ispečeni kolači.

Najstariji muški član obitelji svakoga se jutra molio u svom domu, pošto bi pokrio glavu kipom, ogrnuo se bijelim molitvenim ogrtačem i omotao molitvenim remenjem s kojega su, u kožnim kapsulama, visjele oko čela i lijeve ruke pergamentske role ispisa-

ne tekstom iz Talmuda. Pri pjevanju molitve molitelj se ljuljao gornjim dijelom tijela, naginjao se naprijed i nazad, što je bilo dio židovskog ritualnog ceremonijala.

U obiteljima poštivali su tradicionalno židovske zakone i običaje, ali bez stroge religioznosti; uz pravilo da se hrane samo dopuštenim namirnicama. Budući da su namirnice bile razvrstane u tri grupe – mesne, mliječne i neutralne – u većini kuća sve je bilo *košer*, tj. imali su posebno posuđe za mliječnu, a posebno za mrsnu hranu. Najstrože je bilo zabranjeno pripremanje mesnih i mliječnih jela za isti obrok, dok su se neutralne namirnice mogle kombinirati s mesnim i mliječnim jelima. Strogo je bilo odvojeno i, uglavnom bakreno, posuđe za Pesah. Ritualno zaklanu stoku i perad ostavljali su jedno vrijeme u koži, te je meso imalo svjetlu boju. Židovske su gospođe u pratnji služavki na gradskim tržnicama kupovale tovljene guske, koje su za njih u jesen pripremale seljanke iz najbliže okolice. Od tih gusaka se topila mast, koja se spremala i koristila za zamašćivanje jela tijekom cijele godine. U obiteljima srednjih i nižih slojeva domaćica je sama priprekala hranu, za razliku od imućnijih Židovki koje su imale služavku kuharicu i služavku bedinericu, većinom židovskog podrijetla. Jela su pripremana po receptima aškenaske kuhinje, koja je bila u Slavoniji i Srijemu pod utjecajem njemačke i mađarske kuhinje. Posebno su se



Osječanka Ana Paunz na purimskoj zabavi

Izvor: "Židovi u Osijeku (1918.-1941.)"

pripremali npr. čaldas kolač, krafne, kuglofi, medenjaci, puslice, fritule od macesa, pastel, burikitas, pašas de poros (odresci od poriluka) i druga jela. Na jelovniku je kao poslastica bila tovljena guska, od koje se meso pripremalo kao svježe, ili marinirano ili dimljeno. Na trpezi je bila omiljena svježa teletina, govedina, janjetina, piletina i riba, te jetrena pašteta od tovljene guske. Različite kobasice pripremane su uz uporabu kože guščeg vrata i telećih crijeva. Od povrća su najviše koristili krumpir, svježi i kiseli kupus, grah, mrkvu, ciklu, poriluk i drugo povrće, a od žitarica oljušteni ječam (geršl), te razne tipove brašna. Pripremali su i različite vrste juha (teleće, pileće, kokošje), a od riba šarane i štuke. Uz *košer* hranu pilo se i *košer* vino.

Očita su bila nastojanja ovdašnjih Židova da sačuvaju osjećaj židovstva, koliko u vjerskom toliko i u nacionalnom pogledu, i to posebice u pojedinim segmentima života; židovski identitet je ponajviše dolazio do izražaja u obiteljskom životu, i to u čuvanju i održavanju naslijeđenih običaja. Slavili su blagdane npr. Šabat, Pesah, Jom kipur, Roš hašana, Hanuka, Purim, Sukot i druge. U sinagogu su odlazili, kako je to tradicija nalagala, petkom, subotom i u vrijeme velikih blagdana. Za vrijeme blagdana Šemini aceret bio je maskir, a sljedećeg blagdanskog dana (Simhat Tora) nošene su po sinagogi svete knjige.

Napomena: fragmente iz knjige "Židovi u Osijeku (1918.-1941.)" donosimo uz dopuštenje autorice.

Zlata Živaković-Kerže

Traditions and Customs of 20th Century Jews in Croatia

Prof. dr. sc. Zlata Živaković-Kerže (*1953, Osijek) graduated in history and archeology in Zagreb, and received her master's and doctoral degrees from the same University of Zagreb. She worked for many Osijek cultural and educational institutions, including today's State Archives in Osijek and the Museum of Slavonia in Osijek. For more than two decades she worked in the Branch for the History of Slavonia, Srijem and Baranja of the Croatian Institute of History, within which she led numerous projects. She lectured at the Faculty of Philosophy in Osijek as an external associate. She researches socio-political circumstances and Croatian economic history in the 19th and 20th centuries, as well as the history of the Jews of the city of Osijek and church history. She has written several books and a large number of scientific papers. She participates in many scientific and professional conferences. She is a member of the editorial board of many history journals.

Croatian Jews with German surnames, who belong to the Ashkenazi group that once spoke Yiddish language, were fully integrated into the Middle Kingdom of Croatia, Slavonia and Dalmatia at the beginning of the 20th century. They were mostly the third or fourth generation of Jews who immigrated to the Kingdom of Croatia, Slavonia and Dalmatia in the 18th century. Having fully accepted their new homeland, Jews started to implement many customs of the environment in which they lived. However, their own tradition (lat. *Traditio*: surrender, surrender) is very important for the Jewish people, who have been transmitting cultural heritage (customs, beliefs, norms, values, etc.) orally, in writing or by application from generation to generation. In religion, there is an oral and writ-

ten transmission of religious teachings and practices over long periods. There are many different ways and channels of cultural heritage transmission (language and institutions) and transmitted contents may differ (historical memories, beliefs, rituals, prayers, customs, law).

Due to openness and possibility of adaptation to new circumstances, the continuity of tradition has been preserved. However, religious feeling has been progressively weakening and assimilation has been growing. For example, 20th century Jewish children would know about Jewish holidays, but would not be sure what exactly is commemorated by this holiday. Questions about the meaning and significance of Judaism grew stronger: can the Jewish community preserve its traditional concepts of religious



The Klein family from Osijek

Source: "Jews in Osijek (1918.-1941.)"

organization and religious-national determination in circumstances of growing assimilation to the majoritarian societies?

To preserve the traditional essence of Judaism, many Jewish communities have been encouraging their members to pursue practical religiosity in the 1920s. The members of the communities were mostly connected by the awareness of the same origin or affiliation. They expressed their distinctive social and cultural identity through preservation of their own culture. This also enabled them to strengthen their "outer" identity in communication with other cultures and communities.

In the period between World War I and World War II (1918-1941), Jews throughout Croatia and beyond, married only after gaining some wealth. Therefore, married couples were relatively "old", as the average age of the bride and groom was 30 and that of the bride and groom about 20 years. At the beginning of the wedding ceremony in the Temple, the groom was the first to sign the ketubah, and afterwards two witnesses signed. It was a certificate of marriage under Jewish law which set out the obligations of the husband and the rights of the wife. Ketubah ensured the rights of a married woman in the event of her husband's death or divorce. With this document, the husband undertook to provide the wife with food and decent clothing, and to have sexual inter-

course with her as determined by the Torah. He also pledged to take care of her treatment and funeral. The family was very close to each other, and it was a Jewish custom, apparently developed because of the circumstances in which Jews have always lived, because of the pogroms and persecutions that brought them together and held them together. Since most Jewish families had a true cult of the family, kinship ties were strongly held.

Families were large. Among Ashkenazi Jews, according to custom, the family named their son or daughter after a dear deceased relative whose life served as a model and whose qualities parents would like to see in their child. The boy was given the name during brit milah (circumcision). This act was unquestionably applied as one of the fundamental religious rules of the Jewish people, as a symbol of Judaism and a guarantee of the parents that the child will be brought up in the Jewish spirit and tradition. Although in earlier times circumcision was performed in the synagogue, it was increasingly performed in the family home. After the circumcision, all those present said a prayer of thanksgiving for the boy entering the Covenant and thus being prepared for the Torah, marriage and all good.

The girl was named in the synagogue while reading the Torah. Some gave

their daughter's name during the first reading of the Torah, immediately after birth, while others waited for the first Sabbath. During the reading of the Torah, a special prayer was said for the health of the mother or daughter, and then the name was given to the child. Before a father could come to the synagogue to name his child, he had to know his Jewish name and his father's name, his origin (Kohen, Levi or Jisra'él), his wife's Jewish name, her mother's name and the Jewish name he would give to the child. In raising children, parents had to fulfill five main goals: to take care of their health, morals, upbringing, education, and loyalty to the Jewish community.

The families celebrated Bar Mitzvah and Bat Mitzvah. Preparations for these ceremonies were conducted by a rabbi. The girls received and wore white dresses and white shoes for the Bat mitzvah. They were invited to stand in front of the Torah and each had to say something.

Family members had their place in the synagogue they came to on Friday evenings, before the Sabbath, and listened to prayers and sang Jewish songs. The men wore on their heads the kippah, an ancient Jewish garment, a head covering, shaped like a third of a sphere, and the size depended on the age of the person. It was usually made of silk, linen or wool.

They are mostly in black or white, but also in shades of blue. Returning home from the synagogue during the holidays, the home was lit by candlelight and smelled of previously baked cakes.

The oldest male member of the family prayed every morning in his home, as he would cover his head with kippah, put on a white prayer robe and wrap a prayer belt from which, in leather capsules, hung around his forehead and left arm parchment rolls written in Talmudic text. While chanting the prayer, the praying person rocked his upper body, leaning back and forth, which was part of the Jewish ritual ceremony.

The families respected traditional Jewish laws and customs, but without strict religiosity; with the rule of eating only permitted foods. Since the food was divided into three groups - meat, dairy and neutral - in most houses everything was *kosher*, ie they had special utensils for dairy and especially for fatty foods. The preparation of meat and dairy dishes for the same meal was strictly forbidden, while neutral foods could be combined with meat and dairy dishes. The dishes for Pessach were strictly separated and mostly copper. Ritually slaughtered cattle and poultry were left in the skin for a while, and the meat was light in color. Accompanied by maids, Jewish ladies bought



The interior of the former Upper Town Synagogue in Osijek, which was burnt in 1941.

Izvor: "Židovi u Osijeku (1918.-1941.)"

fattened geese at city markets, which were prepared for them in the fall by peasant women from the surrounding area. From these geese melted fat, which was prepared and used to grease dishes throughout the year. In middle- and lower-class families, the housewife prepared the food herself, unlike wealthier Jewish women who had a maid and a maid, mostly of Jewish descent. The dishes were prepared according to the recipes of Ashkenazi cuisine, which in Slavonia and Srijem was influenced by German and Hungarian cuisine. Specially prepared were, for example, *čaldas* cake, donuts, *kuglofi*, gingerbread, *puslice*, mace fritters, *pastel*, *burikitas*, *pašas*

de poros (leek steaks) and other dishes. On the menu as a delicacy was a fattened goose, from which the meat was prepared as fresh, or marinated or smoked. On the table were favorite fresh veal, beef, lamb, chicken and fish, and liver fattening goose pate. Different sausages are prepared using thicker neck skin and veal casings. From vegetables, they mostly used potatoes, fresh and sauerkraut, beans, carrots, beets, leeks and other vegetables, and from cereals, peeled barley (gershl), and various types of flour. They also prepared different types of soups (veal, chicken, chicken), and carp and pike from fish. Along with *kosher* food, *kosher* wine was drunk.

The efforts of the local Jews to preserve the feeling of Judaism, both religiously and nationally, were obvious, especially in certain segments of life; Jewish identity was most pronounced in family life, in the preservation and maintenance of inherited customs. They celebrated holidays such as Shabbat, Passover, Yom Kippur, Rosh Hashanah, Hanukkah, Purim, Sukkot and others. They went to the synagogue, as tradition dictated, on Fridays, Saturdays and during the big holidays. During the feast of Shemini the aceret was a camouflage, and the next feast day (Simhat Tora) holy books were carried around the synagogue.

Note: fragments from the book "Jews in Osijek (1918-1941)" are brought with the permission of the author.

Radmila Šutalo

Dubrovačka “majka Courage”, Flora Tolentino

Radmila Šutalo (*1972.) po zanimanju je socijalna radnica, a inače velika zaljubljenica u povijest, s posebnim fokusom na prava manjina – Roma i Židova. Doktorantica je na doktorskom studiju Povijest stanovništva na Sveučilištu u Dubrovniku. Trenutno živi i radi u Dubrovniku, gdje također piše doktorsku disertaciju o dubrovačkim Židovima u prvoj polovici 20. stoljeća.

Obitelj Tolentino dolazi iz malog talijanskog mjesta Tolente. U Dubrovniku, njihov je trag moguće pratiti od početka 17. stoljeća, što ih čini najstarijom židovskom sefardskom obitelji toga grada. Danas je pripadnika obitelji Tolentino u samom Dubrovniku vrlo malo, jer su se njezini pripadnici raspršili po cijelom svijetu: Italiji, Izraelu, Americi, Velikoj Britaniji.

Sasvim obična obitelj?

U prošlosti, bogata i značajna židovska obitelj Tolentino bila je izuzetno cijenjena u dubrovačkom društvu. Pripadnici ove obitelji bili su obrtnici, trgovci, odvjetnici, vjeroučitelji, a također su posjedovali različite trgovačke radnje, manufakture, pržionicu kave i sl. Među mnogobrojnim članovima ove obitelji, istaknula se jedna obična, a istovremeno posebna žena.

Flora Tolentino rođena je u obitelji Jakova Fincija u Sarajevu, 1872. godine. U mladoj dobi, Flora je u Sarajevu sklopila brak s Jakobom Tolentino, 24 godine starijim Dubrovčaninom,

koji je rođen 1848. godine u obitelji Solomona Tolentina i Sperance r. Maestro. Jakob Tolentino i njegov otac Solomon obojica su bili vjeroučitelji. Jakob je već imao imao već četvero djece iz prvog braka: kćer Anu te sinove Solomona, Davida i Vita.

Flora i Jakob zajedno su imali još desetoro djece: Mojsije (r. 1891.); Abraham (r. 1892.); Regina (r. 1899.); Rafael (r. 1893.); Esperanca (r. 1895, u. 1897.); Emilio (r. 1898.); Simha-Alegra (r. 1901.); Josef (r. 1903.); Angelo (r. 1906.) i Estera-Stella (r. 1906.).

Flora, Jakob i njihova djeca živjeli su relativno skromno u jednoj kući na početku Žudioske ulici, a jedini izvor prihoda ove mnogočlane obitelji bila je Jakobljeva plaća. Kako bi uspio pokriti troškove svakodnevnog života, također je obavljao posao *košer-mesara*, odnosno klanja životinja u skladu s židovskim vjerskim propisima. Od Židovske općine dobivao je mjesečnu novčanu pomoć u iznosu od 10 forinti.

Smrt hranitelja obitelji

Obitelj je živjela skladnim obiteljskim životom do 1911. godine, kada je započela ekshumacija kostiju sa starog židovskog groblja na novo groblje na Boninovu. Emil Tolentino, koji je tada imao 13 godina, promatrao je kako se njegov otac Jakob spušta u stare grobove, skupljajući kosti golim rukama radi prijenosa u zajedničku kosturnicu na novom groblju. Prema sinovim riječima, njegov se otac ozlijedio pri obavljanju tog teškog posla. Jedna ga je kost ubola u ruku, nakon čega je obolio od sepse i u roku nekoliko dana umro u šezdeset trećoj godini života.

Nakon Jakobljeve smrti, nastupilo je teško razdoblje za udovicu Floru i njihovih devetero djece, koji su ostali bez ikakvog izvora prihoda. Uvidom u oporuku pok. Jakoba koja je pohranjena u Državnom arhivu u Dubrovniku, vidljivo je da Jakob nije imao nikakvu imovinu koju bi mogao ostaviti svojoj obitelji na raspolaganju.

S obzirom da nije imala nikakvih prihoda, Flora se pribojavala da bi joj socijalna služba mogla oduzeti djecu i dodijeliti ih nepoznatom skrbniku. Nastojeći spriječiti takav tijek događanja, Flora Tolentino uputila je dopis Kotarskom sudu preko Izraelske općine sa molbom da se njezinog sina Mojsija, tada starog dvadeset godina, imenuje skrbnikom mlađe braće i sestara. S obzirom na manjak sredstava za brigu o devetero djece, istim je dopisom zamolila Kotarski sud primiti



Obitelj Tolentino: Jakob, Flora i djeca: Mojsije, Reny, Simha i Pepica (kraj 19. ili početak 20 stoljeća)

osmogodišnjeg Josipa u Dječje zaklonište. Premda nije poznat razlog zbog kojeg je izdvojen baš Josip, a ne ostala djeca, sigurno je kako je jednoj majci trebala golema hrabrost za donošenje takve odluke.

Flora Tolentino naglasila je kako obitelj nakon smrti supruga više nije dobivala nikakvu pripomoć, ni od državnih zavoda, niti od Izraelske općine. Dječje zaklonište, danas poznato pod nazivom Dom za nezbrinutu djecu, odbilo je njezinu zamolbu s pedagoškim obrazloženjem da za jednog dječaka ne bi bilo dobro biti izdvojenim od braće i sestara te stavljenim u potpuno novi kontekst među nepoznatom djecom koja se odgajaju u skladu s katoličkom religijom. Prema odgovoru Dječjeg zakloništa Kotarskom sudu 28.5.1912., “dječak bi se našao sam u nekom posebnom i za samog njega nezgodnom položaju dok ostala djeca

vrše svoje vjerske čini buduću da su sva djeca rimokatoličke vjeroispovijesti [...] da pokažemo svoju susretljivost spremni smo pomoći malom mjesečnom potporom za dotičnog ukoliko nam sredstva budu dopuštala.”

Drugi svjetski rat: nove teškoće za obitelj

Na temelju dokumenata Kotarskog suda, moguće je zaključiti kako je Flora Tolentino vodila dobru brigu o djeci uz minimalnu pripomoć koju je obitelj primala. 1921. godine, sin Rafael je već bio oženjen i osamostaljen, Abram je postao vlasnikom trgovine u kojoj se Emil zaposlio, a Mojsije je radio kao činovnik. Zaposlena braća pružala su financijsku pomoć majci te mlađoj braći i sestrama. Iz sudskih zapisa, moguće je zaključiti kako su djeca bila uzornog vladanja. Rafael je prvi sin koji dobiva svoje vlastito dijete sa suprugom Renom, a kćeri daje ime Flora u čast svoje majke. Kasnije, Mojsije sklapa brak sa Sarom, Simha s Albertom Papom, Stella s Michaelom Danonom, s kojim odlazi živjeti u Sarajevo.

U tom se trenutku činilo da je problema obitelji Tolentino konačno došao kraj. Flori su rođeni mnogobrojni unuci, što ju je zasigurno učinilo sretnom i opuštenom. Kao pedesetogodišnja baka, vjerojatno je šetala Stradunom sa svojim unucima, ponosna na njih i zadovoljna činjenicom da je uspjela sama podići djecu i dati im kruh u ruke.

Nažalost, ovo je idilično razdoblje trajalo relativno kratko. Sin Emilio, koji je bio tajnikom Židovske općine, 1941. godine svjedočio je ustaško-nacističkom uništavanju i pljačkanju Sinagoge. U to vrijeme, mnogobrojni jugoslavenski Židovi bježali su u Dubrovnik, a tragični događaji zadesili su i obitelj Tolentino. Florina kći Stela uspijeva izbjeći s kćeri Sarom u Dubrovnik, njezin muž Michael Danon pokušava im se pridružiti, ali tijekom legitimacije u vlaku, ustaše ga izbacuju i strijeljaju u Maksimiru, Zagrebu. Već krajem 1942. godine, mnogobrojni članovi obitelji već su internirani, prvo u hotelu Wregu u Gružu, zatim u logoru u Kuparima, a na koncu u logoru na Rabu, koji je bio pod talijanskom vlašću. Flora i njezina kći Regina uspijevaju ostati u Dubrovniku, a u svojem stanu skrivaju sina Josipa i njegovog polubrata Davida. Nekako se uspijevaju othrvati napadima, preživljavaju mnogobrojne batine i pretrese stana, te preživljavaju 2. svjetski rat.

Na koncu, do njih dolaze tužne vijesti: Rafaelova obitelj i Mojsijeva obitelj ubijeni su u Jasenovcu, Simha u Auschwitzu. Simhina kći Flora, Stella i njezina kći Sara uspjele su preživjeti. Abram, Emilio i Angelo pridružuju se partizanima, osnivaju Rapski židovski odred radi organizacije pokreta otpora, te na taj način preživljavaju.

Emilio odlazi u Italiju liječiti se od zarazne bolesti koju je dobio tijekom boravka na Rabu. Na koncu, preostali preživjeli pripadnici obitelji Tolenti-

no okupljaju se u Dubrovniku. Prisjećaju se i oplakuju poginule članove obitelji: Rafaela i njegovu Rene; Moj-sija i Saru te Sihmu, koji su nestali u strahotama Holokausta.

Flora Tolentino nastavlja živjeti do svoje 77. godine zajedno s Reginom, Abraminom i Emilijom, koji brinu o njoj do kraja života, naime do 24.3.1949. Na grobu Flore, pokopane na Židovskom groblju u Dubrovniku, stoji natpis: "Ovdje počiva naša dobra majka Flora ud. Jakoba Tolentino preživivši tragediju svoje djece [...]." Mnogi od preživjelih Holokausta, a pogotovo Regina, teško su oboljeli zbog pretrpljenih zlostavljanja.

Stella se ponovno udaje nakon rata, te odlazi u Izrael s novim suprugom Josefom Finzijem. Albert Papo odlazi u SAD sinu Michaelu, koji tamo radi kao liječnik, a njegova kći Flora seli

u Izrael. Stellina kći Sarah preživljava strahote koncentracijskog logora, na koje ju podsjeća tetovaža A-7229. Nakon rata udaje se za Stijepa Granadu i dobivaju kćer Katiju.

Troje članova obitelji Tolentino nastavlja živjeti zajedno čak i nakon Florine smrti, a umiru relativno brzo jedno iza drugog: Emilio živi do 1982., Abramin do 1984., a Regina umire 1986. kao posljednja kćerka Flore i Jakoba. Njihovi su potomci danas prisutni diljem svijeta, pa ću navesti samo neke od njih: dr. Michael Papo i njegova djeca Rene i Michell; Flora Avichay i njene Alegra i Carol, Flora Tolentino-Devčić i njena obitelj. Katija Granada Worman, koja se nakon života u Londonu i Floridi vratila kući svojim korijenima, i danas živi u Dubrovniku.

Radmila Šutalo

“Mother Courage” of Dubrovnik, Flora Tolentino

Radmila Šutalo (*1972) is a social worker by profession. She is enthusiastic about history, with a special focus on the rights of minorities - Roma and Jews. She is a doctoral student at the Doctoral Program in Population History at the University of Dubrovnik. She currently lives and works in Dubrovnik. Her dissertation deals with the Jews of Dubrovnik in the first half of the 20th century.

The Tolentino family comes from the small Italian town of Tolente. In Dubrovnik, their trace can be traced back to the beginning of the 17th century. They are the oldest Jewish Sephardic family in that city. Today there are very few members of the Tolentino family in Dubrovnik, because its members are scattered around the world: in Italy, Israel, America, Great Britain.

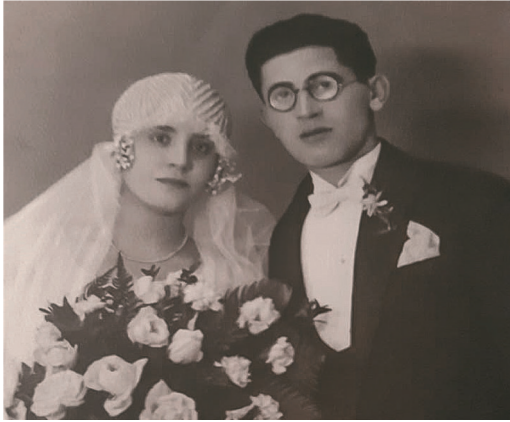
Just an ordinary family?

In the past, the wealthy and significant Jewish Tolentino family was highly esteemed in Dubrovnik society. The members of this family were craftsmen, merchants, lawyers, religious teachers, and they also owned various shops, manufactories, coffee roasters, etc. Among the many members of this family, one ordinary but very special woman stood out. Flora Tolentino was born in the family of Jakov Finci in Sarajevo in 1872. At a young age, Flora married Jakob Tolentino from Dubrovnik, who was 24

years her senior. Jakob was born in 1848 in the family of Solomon Tolentino and Sperance Maestro. Jakob Tolentino and his father Solomon were both teachers of religion. Jakob already had four children from his first marriage: a daughter Ana and sons Solomon, David and Vito.

Flora and Jakob together had ten other children: Moses (b. 1891); Abramino (b. 1892); Regina (b. 1899); Raphael (b. 1893); Esperanza (b. 1895, d. 1897); Emilio (b. 1898); Simha-Alegra (b. 1901); Josef (b. 1903); Angelo (b. 1906) and Esther-Stella (b. 1906).

Flora, Jakob and their children lived relatively modestly in a house at the beginning of Žudioska Street, and the only source of income for this large family was Jakob's salary. In order to cover the costs of his daily life, he also performed the work of a *kosher* butcher, that is, slaughtered animals in accordance with Jewish religious regulations. He received a monthly allowance of 10 forints from the Jewish community.



Wedding day of Stella and Mihael Danon

Source: Katija Granada Worman

Death of the Breadwinner

The family lived a harmonious family life until 1911, when the exhumation of bones from the old Jewish cemetery to the new cemetery on Boninovo began. Emil Tolentino, then 13, watched as his father Jakob descended into the old graves, collecting bones with his bare hands for transfer to a common ossuary at the new cemetery. According to his son, his father was injured while doing this difficult job. One bone stabbed him in the arm, after which he contracted sepsis and died within a few days at the age of sixty-three.

After Jacob's death, a difficult period came for the widow Flora and their nine children, who were left without any source of income. An inspection of the will of the late Jakob, which is stored in the State Archives in Dubrovnik, shows that Jakob did not have any property that he could leave at the disposal of his family.

Since she had no income, Flora feared that the social services might take away her children and assign them to an unknown guardian. In an effort to prevent such a course of events, Flora Tolentino sent a letter to the District Court through the Israeli community requesting that her son Moses, then twenty years old, be appointed guardian of the younger siblings. Given the lack of funds for the care of nine children, in the same letter she asked the District Court to admit eight-year-old Josip to the Children's Shelter. Although it is not known the reason why Josip was singled out, and not the other children, it is certain that one mother needed enormous courage to make such a decision. Flora Tolentino pointed out that after the death of her husband, the family no longer received any assistance, neither from state institutions, nor from the Israeli municipality. The children's shelter, now known as the Home for Orphans, rejected her request with a pedagogical explanation that it would not be good for a boy to be separated from his siblings and put in a whole new context among unknown children raised according to the Catholic religion. According to the Children's Shelter's response to the District Court on May 28, 1912, "the boy would find himself in a special and awkward position while the other children performed their religious acts, since all children are Roman Catholic [...]. We are ready to help with a small monthly grant for the person concerned if the funds allow us. "

World War II: Days of Hardship

Based on the documents of the District Court, it is possible to conclude that Flora Tolentino took good care of the children with the minimal assistance that the family received. In 1921, his son Raphael was already married and independent, Abram became the owner of the shop where Emil was employed, and Moses worked as a clerk. The employed brothers provided financial assistance to the mother and younger siblings. From the court records, it is possible to conclude that the children were of exemplary conduct. Rafael is the first son to have his own child with his wife Ren, and he gives his daughter the name Flora in honor of his mother. Later, Mojsije marries Sara, Simha marries Albert Papa, Stella marries Michael Danon, with whom he moves to Sarajevo.

At that moment, it seemed that the problems of the Tolentino family had finally come to an end. Many grandchildren were born to Flora, which certainly made her happy and relaxed. As a 50-year-old grandmother, she probably walked Stradun with her grandchildren, proud of them and pleased with the fact that she managed to raise the children on her own and give them bread.

Unfortunately, this idyllic period lasted a relatively short time. His son Emilio, who was secretary of the Jewish community, witnessed the 1941 Ustasha-Nazi destruction and looting

of the Synagogue. At that time, many Yugoslav Jews fled to Dubrovnik, and tragic events befell the Tolentino family. Flora's daughter Stela manages to escape with her daughter Sara to Dubrovnik, her husband Michael Danon tries to join them, but during the identification on the train, the Ustahas kick him out and shoot him in Maksimir, Zagreb. As early as the end of 1942, many family members were already interned, first in the Wregu Hotel in Gruž, then in the Kupari camp, and finally in the Rab camp, which was under Italian rule. Flora and her daughter Regina manage to stay in Dubrovnik, hiding their son Josip and his half-brother David in their apartment. Somehow they manage to resist the attacks, survive numerous beatings and searches of the apartment, and survive World War II.

In the end, sad news comes to them: Raphael's family and Moses' family were killed in Jasenovac, Simha in Auschwitz. Simha's daughter Flora, Stella and her daughter Sara managed to survive. Abramin, Emilio and Angelo joined the Yugoslavian partisans, an antifascist resistance movement, where they established the Rab Jewish Bataillon which organized Jewish resistance. In this way, they managed to survive the war. Emilio went to Italy to be treated for an infectious disease he contracted during his stay on Rab. Finally, the remaining surviving members of the Tolentino family

gathered in Dubrovnik, where they remembered and mourned deceased family members: Rafael and his Rene; Moses and Sarah, as well as Sihma, all of whom disappeared in the horrors of the Holocaust.

Flora Tolentino continued to live together with Regina, Abramina and Emilia, who took care of her for the rest of her life, namely until March 24, 1949. On the grave of Flora, buried in the Jewish cemetery in Dubrovnik, there is an inscription: "Here rests our good mother Flora, widow of Jakob Tolentino, who survived the tragedy of losing her children." Many Holocaust survivors, especially Regina, became seriously ill due to the abuse they suffered.

Stella remarried after the war, and went to Israel with her new husband, Josef Finzi. Albert Papo moved to the US to his son Michael, who works there as a doctor, and his daughter Flora moved to Israel. Stella's daughter Sarah survived the horrors of the concentration camp, which is reminded of by tattoo A-7229. After the war, she married Stijepa Granada with whom she had a daughter, Katija.

Three members of the Tolentino family continue to live together even after Flora's death, and die relatively quickly one after the other: Emilio lives until 1982, Abramin until 1984, and Regina dies in 1986 as the last daughter of Flora and Jacob. Their descendants are present all over the world today,



Stella Tolentino Danon and Sarah Danon Granada

(Courtesy of Katija Granada Worman)

so I will list just a few of them: Dr. Michael Papo and his children Rene and Michell; Flora Avichay and her Alegra and Carol, Flora Tolentino-Devčić and her family. Katija Granada Worman, who returned home after having lived in London and Florida, now lives in Dubrovnik.

Vjera Balen-Heidl

Roman Edwarda Lewisa “Zalagaoničar”

Vjera Balen-Heidl (*1938., Zagreb) diplomirala je komparativnu književnost i engleski jezik. Dugi niz godina bila je novinarka i koordinatorica Eurovizije u emisiji HRT-a, Redakciji kulture, a od 1998. do 2007. također je bila urednicom biblioteke Hit. Na Sveučilištu Portland State predavala je hrvatski jezik te završila postdiplomski studij engleske i američke književnosti. Dobitnica je nekoliko nagrada i priznanja, a od 1967. do danas istaknula se prevođenjem američke književnosti.

(prijevod s engleskoga Vjera Balen-Heidl, Zagrebačka naklada, studeni 2021.)

Na valu obnovljenog interesa za roman Edwarda Lewisa Wallanta “The Pawnbroker” potaknutog ponovljenim američkim izdanjem konačno je objavljen i prijevod toga djela na hrvatski, pod naslovom “Zalagaoničar”. Izdavač je Zagrebačka naklada.

Edwarda Lewisa Wallanta (1926.-1962.) književni kritičari stavljaju uz bok najistaknutijih američkih židovskih pisaca poput Saula Bellowa, Bernarda Malamuda, Normana Mailera i Philipa Rotha. No njegova je književna karijera nažalost naglo prekinuta preranom smrću u trideset šestoj godini.

Objavljen 1960., “Zalagaoničar” je ušao u najuži izbor za književno priznanje National Book Award, a već je 1964. oskarovac Sidney Lumet po njemu snimio istoimeni kulturni film sa sjajnim Rodom Steigerom u glavnoj ulozi.

“Zalagaoničar” je jedan od prvih američkih romana o posljedicama Holokausta, a kritika ga danas proglašava

remek-djelom. Za razliku od mnogih književnih ostvarenja posvećenih jednom od najmračnijih razdoblja ljudske povijesti ovaj roman nije prožet ni sentimentalnošću ni patetikom, pa čak ni krajnjim naturalizmom. Upravo stoga i dobiva na uvjerljivosti. Autor ne idealizira protagonista romana, Sola Nazermana, koji je jedini od svoje obitelji preživio zatočeništvo u zloglasnom koncentracijskom logoru Bergen-Belsenu. Taj poljski Židov, bivši sveučilišni profesor iz Krakova, započinje novi život poslije rata, prihvaćajući se vođenja zalagaonice u sirotinjskoj četvrti njujorškog istočnog Harlema.

Kako mora uzdržavati sestrinu obitelj, a i udovicu pokojnog prijatelja zvjerški ubijenog u Bergen-Belsenu, Sol zatvara oči pred činjenicom da je zalagaonica zapravo u rukama mafijaša kojemu ona služi za pranje nezakonito stečena novca. Sol, koji sam dobro zarađuje, nema moralnih dvojbi zbog toga što siromašnim klijentima zalagaonice isplaćuje najmanju moguću svotu za založene predmete.

“Zar vi nemate srca?” pita ga jedan od tih očajnika, a Sol odgovara: “Ne. Nemam”.

Šarolika je galerija grotesknih likova s kojima Sol posluje. Mahom su to crnci – sitni kriminalci, ovisnici, prostitutke, ali i boguugodni pristojni građani, a naiđe i pokoji bijelac na rubu egzistencije. “Neprekidno su dolazili, stidljivi, namrgođeni, oznojeni, osjećajući se krivima, plaćajući strahom svoje sitne prijestupe na koje su bili osuđeni, potajno se i mrzovoljno ponovno osovljajući na noge.”

Solova bešćutnost ustvari je samo fasada. On je umrtvio svoje emocije kako bi se uopće mogao nositi s traumom koju je proživio – užasnom smrću svoje žene i djece u nacističkome logoru te osjećajem krivnje zbog toga što je sam preživio. “Srce mu je atrofiralo”, piše autor. “Sačuvao se kao mamut u ledu... Čak i kada mu se pruža prilika da ostvari emocionalnu vezu s bjelkinjom, aktivisticom, Amerikan-kom zdrava duha i tijela koja mu nudi prijateljstvo, Sol je surovo odbija riječima: “Mogli bi vas optužiti za nekrofiliju – sramota je voljeti mrtve.”

Događaji se zakovitlaju do tragičnoga kraja u kojem sred upada lokalnih kriminalaca u zalagaonicu s namjerom da je opljačkaju pogiba Solov pomoćnik, mladi crnac simbolična imena Jesus. I sam upleten u taj pothvat, Jesus ipak ne pristaje na likvidaciju svoga poslodavca i svjesno se žrtvuje zaštitivši ga svojim tijelom. I tako, eto, na-

oko bešćutni Sol Nazerman na koncu doživljava katarzu te, obliven suzama, zbraja svoje gubitke i oplakuje svoje mrtve: “Počivajte u miru.... Mendele, Rubine, Ruth, Naomi, Davide...”

Iz ovako kratkoga sažetka ne može se, dakako, steći uvid u bogatstvo tog slojevitog romana s brojnim, makar prolaznim likovima i s nekoliko razina fabule, od kojih su one s prizorima iz koncentracijskog logora ispriповijedane u obliku Solovih noćnih mora te se čak i grafički izdvajaju, tiskane kurzivom. I neki klijenti Solove zalagaonice toliko su groteskni kao da su i sami spodobe iz nekog košmara.

Roman je pisan vrlo ambiciozno, osebnim stilom koji vrvi bizarnim metaforama i proširenim poredbama; čak se tu i tamo nađe i poneki oksimoron. Ima tu i nekog otkaćenog humora kojim se ublažava tragičnost priče. O ironiji koja se provlači kroz tekst govori Solovo povremeno gledanje na samog sebe kroz tuđe stereotipe o Židovima, kada se vidi u očima drugih kao netko tko iza sebe ima tisućgodišnju trgovačku tradiciju, tko je lihvar, zelenaš, Shylock. Zanimljivo je da Sol posluje u crnačkome miljeu pa tako autorov tekst zahvaća u život još jedne manjine u Americi u godinama poslije Drugoga svjetskoga rata.

Književnica i kritičarka Dara Horn u svome predgovoru novom američkom izdanju “Zalagaoničara” naglašava pak to da je ton romana, iako spada u sekularnu američku književnost,

daleki odjek traumom izazvane i srdžbom ispunjene lamentacije nad vjekovnim stradanjima Židova koja seže unatrag sve do Starog Zavjeta. Možda će to biti prepoznatljivo samo upućenima, što naravno ne znači da se to moćno djelo neće duboko dojmiti

i čitatelja iz drugih sredina i kultura. Koga, naprimjer, ne bi dirnula potrebna scena u kojoj stari Židov Mendel, još jedna preživjela žrtva holokausta, umire duševno i tjelesno osakaćen, pjevajući na jidišu: "Schmai Yisroel."

Vjera Balen-Heidl

“The Pawnbroker”, a Novel by Edward Lewis

Vjera Balen-Heidl (*1938, Zagreb) holds degrees in Comparative Literature and English. For many years she was a journalist and coordinator of Eurovision in the show *Redakcija kulture*, and from 1998 to 2007 she was also the editor of the *Hit* library. She taught Croatian language at Portland State University and completed her postgraduate studies in English and American literature. She has won several awards and recognitions, and since 1967 she has been a distinguished translator of American literature into Croatian language.

(translated from English into Croatian by Vjera Balen-Heidl, Zagrebačka naklada, November 2021)

On the wave of renewed interest in Edward Lewis Wallant's novel “The Pawnbroker”, encouraged by the repeated American edition, the Croatian translation of the work was finally published. The publisher is Zagrebačka naklada.

Literary critics have declared Edward Lewis Wallant (1926-1962) one of the most prominent American Jewish writers, alongside Saul Bellow, Bernard Malamud, Norman Mailer, and Philip Roth. Unfortunately, his literary career was abruptly interrupted by his untimely death at the age of thirty-six.

Published in 1960, “The Pawnbroker” was shortlisted for the National Book Award, and in 1964 Oscar winner Sidney Lumet made a cult film of the same name with the great Rod Steiger in the lead role. “The Pawnbroker” is one of the first American

novels about the consequences of the Holocaust, and has acquired a status of masterpiece by today's critics. Unlike many literary works dedicated to one of the darkest periods of human history, this novel is not imbued with sentimentality or pathos, or even extreme naturalism. That is the main reason for its high persuasiveness.

The author does not idealize the novel's protagonist, Sol Nazerman, who is the only one of his family to survive captivity in the infamous Bergen-Belsen concentration camp. This Polish Jew, a former university professor from Krakow, begins a new life after the war, accepting to run a pawn shop in a slum in New York's East Harlem.

As he has to support his sister's family and the widow of a deceased friend who was brutally murdered in Bergen-Belsen, Sol ignores the fact that the pawnshop is actually used by a mobster to launder illegally acquired money. Although he earns very good money by paying the least possible

amount of money to the poor pawnshop clients for their items, Sol has no moral doubts.

“Don’t you have a heart?” one of those desperate people asks him, and Sol replies, “No. I don’t.”

Sol does business with a colorful gallery of grotesque characters. Most of them are black people - petty criminals, addicts, prostitutes, but also God-pleasing decent citizens, and there are some white people on the edge of existence. “They came incessantly, shy, frowning, sweating, feeling guilty, paying with fear for their petty offenses for which they were condemned, secretly and sullenly getting back on their feet.”

Sol’s callousness is really just a facade. He stifled his emotions so that he could cope with the trauma he experienced – the horrific deaths of his wife and children in a Nazi concentration camp and the survivor’s guilt. “His heart atrophied,” the author writes. “He saved himself like a mammoth in the ice... Even when given the opportunity to forge an emotional connection with a white woman, activist, American of sound mind and body who offers him friendship, Sol harshly rejects her, saying, ‘We could accuse you of necrophilia - it is a shame to love the dead.’”

The events revolve around a tragic end in which, in the midst of local criminals, a pawnshop with the intention of robbing her is killed by So-

lo’s assistant, a young black man with the symbolic name of Jesus. Involved in this endeavor, Jesus does not agree to the liquidation of his employer and consciously sacrifices himself by protecting him with his body. And so, the seemingly heartless Sol Nazerman finally experiences catharsis and, in tears, sums up his losses and mourns his dead: “Rest in peace Mendele, Rubine, Ruth, Naomi, David...”

It is impossible to illustrate full richness and layers of this novel through such a brief summary. This novel has numerous, albeit transient, characters and several levels of plot. Scenes from the concentration camp are narrated in the form of Sol’s nightmares and even stand out graphically, being written in italics. And some of Sol’s pawnshop’s clients are as grotesque as if they were a nightmare.

The novel is written very ambitiously, with a distinctive style teeming with bizarre metaphors and expanded comparisons; even here and there are some oxymorons. There is also some wacky humor that alleviates the tragedy of the story. The irony that runs through the text is evidenced by Sol’s occasional view of himself through other people’s stereotypes about Jews, when he sees himself in the eyes of others as someone who has a millennial trading tradition behind him, who is a moneylender, a greengrocer, Shylock. It is interesting that Sol operates in the black milieu, so the author’s text captures the life

of another minority in America in the years after World War II.

Writer and critic Dara Horn emphasizes in her preface to the new American edition of *The Pawn Stars* that the tone of the novel, while belonging to secular American literature, is a distant echo of the trauma-provoked and angry lamentation of centuries of Jewish suffering that dates back to the Old Testament. Perhaps this will

be recognizable only to those familiar with the matter, which of course does not mean that this powerful work will not deeply impress readers from other backgrounds and cultures. Who, for example, would not be touched by a shocking scene in which an old Jewish Mendel, another Holocaust survivor, dies mentally and physically crippled, singing in Yiddish: “Schmai Yisroel.”