

KAMEN
SPOTICANJA
STUMBLING STONES
STOLPERSTEINE

Židovska općina Čakovec | Jewish Community of Čakovec

Čakovec, 2021.

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Ništa nije kao što je moglo biti

Bili su naši susjedi, prijatelji, suradnici, ljudi koji su činili naš život, ljudi s kojima smo stvarali našu svakodnevnicu i planirali našu budućnost.

Danas, u Međimurju postavljamo dvadeset i osam *kamena spoticanja*, devet u gradu Prelogu, a devetnaest u gradu Čakovcu, u spomen na njihovo postojanje. Dan 2. rujna 2021. značajan je dan za Čakovec, za Međimurje i Hrvatsku, a posebno značajan dan za židovsku zajednicu.

Kamen spoticanja postavljamo kao znak trajnog sjećanja na dvadeset i osam članova židovske zajednice Međimurja koji su ovdje mirno živjeli te bili istrgnuti iz svoje sredine. Odvedeni su i ubijeni u logorima smrti nacističke Njemačke, samo iz jednog razloga, jer su bili Židovi.

Međimurje je ostalo siromašno za značajnu i uglednu zajednicu, židovsku. Ništa više nije kao što je bilo, ništa više neće biti kao što je moglo biti, a na nama je da poučavamo, da se sjećamo i da ne zaboravimo.

*Zichronam Livracha
Neka je vječno sjećanje*

Andrej Pal,
predsjednik Židovske općine Čakovec

„Kada umru posljednji preživjeli i kada umru posljednji preživjeli zločinci, a još važnije od toga, kada umre onaj svijet koji je svom ravnodušnošću asistirao Holokaustu i zločinima iz mržnje nastalim tokom Drugoga svjetskog rata i malo nakon rata, zateći ćemo se posve sami pred Auschwitzom. Što će se tada dogoditi? Odgovor na ovo pitanje mogao bi biti tako strašan da će zažaliti svatko onaj tko ga je doživio, da će zažaliti svatko onaj tko se prethodno nije ubio.“

Miljenko Jergović 29. 4. 2017.

Nothing is as it should have been

They were our neighbours, friends, co-workers, people who made up our lives, people with whom we created our day-to-day life and planned our future.

Today, we are laying twenty-eight *stumbling stones* in Međimurje nine in Prelog and nineteen in Čakovec - to remember their existence. The date 2 September 2021 is an important day for Čakovec, Međimurje and Croatia as well as a particularly important day for the Jewish community.

We are laying down the *stumbling stones* as a sign of permanent remembrance of the twenty-eight members of the Jewish community of Međimurje who lived here peacefully and were torn away from their home. They were taken away and killed in the death camps of the Nazi Germany for one reason alone - because they were Jews.

Međimurje was left poorer for a significant and reputable community, a Jewish community. Nothing is as it once was, nothing will be as it could have been, and it is for us to teach, to remember and not to forget.

Zichronam Livracha
Let remembrance be eternal

by Andrej Pal,
President of the Jewish Community of Čakovec

“When the last surviving die and when the last surviving criminals die; more importantly, after the death of the world who aided and abetted the Holocaust and hate crimes with its indifference during World War II and for a time afterwards, we will find ourselves completely alone before Auschwitz. What will happen then? The answer to this question could be so terrible that it will be regretted by everyone who has lived to see it, regretted by everyone who has not killed themselves”

by Miljenko Jergović, 29 April 2017

Osoba je zaboravljena onda kad je zaboravljeno njezino ime

(Talmud)

6 Ovaj projekt održava živim sjećanje na progone i uništenja Židova, Roma, političkih protivnika, homoseksualaca, Jehovinih svjedoka i žrtava eutanazije u doba nacional-socijalizma. Riječi su to autora projekta *Stolpersteine - Kamen spoticanja*, njemačkog umjetnika **Guntera Demniga**. Od 1992. do prije par godina gotovo svaki *kamen spoticanja* on je sam ugradio u pločnike, ispred obiteljskih kuća i domova žrtava, u 25 zemalja. Prvi je postavio u njemačkom Kölnu u okviru komemoriranja žrtava Holokausta, a u siječnju 2015. osnovana je zaklada *Stiftung - Spuren - Gunter Demnig* koja vodi i organizira *Stolpersteine* projekt ujedno odobravajući pojedinačne zahtjeve ugradnje.

Kamen spoticanja je mali betonski blok kojem je na jednu plohu učvršćena mjedena pločica s ugraviranim imenom, prezimenom i datumom rođenja osobe te datumom i mjestom njezina pogubljenja. Postavlja se ispred posljednje adrese stanovanja svake od žrtava, dovodeći je natrag - u njezin dom, njezin grad, u sjećanja i razgovore živućih.

Židovska općina Čakovec organizirala je postavljanje 28 *kamena spoticanja* u spomen na isto toliko nevinih žrtava koncentracijskih logora koje su iz svojih domova u Čakovcu i Prelogu odvedene 1944. godine. Dana 2. rujna 2021. je u 10 sati postavljeno devet kamena u Prelogu, a iza podneva njih devetnaest u Čakovcu. Ne, niti jedan zločin ne smije biti minoriziran i da, svaka žrtva zaslužuje da bude upamćena i poštovana.

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U njegovanju kulture sjećanja na Holokaust Židovskoj općini Čakovec su u ovome projektu podršku i poštovanje ukazali Međimurska županija, Grad Čakovec i Grad Prelog, želeći artikulirati važnost humanizacije društva svaki dan, na svaki način.

Aleksandra Ličanin

No person is forgotten until his or her name is forgotten

(Talmud)

8 This project keeps alive the memory of the persecution and killing of Jews, Romani people, political enemies, homosexuals, Jehovah's Witnesses and victims of euthanasia during the reign of National Socialism. Those are the words of the author of the *Stolpersteine - Stumbling Stones* author, the German artist **Gunter Demnig**. From 1992 up until a few years ago, he placed almost every *stumbling stone* into the pavement himself, in front of the family homes of victims, in 25 countries. He placed the first one in Cologne, Germany, as a part of remembrance of the victims of the Holocaust. In January 2015, the Stiftung - Spuren - Gunter Demnig trust fund was founded. It leads and organises the *Stolpersteine project*, approving individual applications for placement.

A *stumbling stone* is a small concrete block with a brass plaque fixed on one of its sides. The plaque is engraved with the name, surname and date of birth of the person as well as the date and place of execution. The block is placed in front of the last known address of residence of each of

the victims, bringing her or him back home, to her or his city, to the memories and conversations of the living.

The Jewish Community of Čakovec has organised the placement of 28 *stumbling stones* in remembrance of the same number of innocent victims of concentration camps who were taken from their homes in Čakovec and Prelog in 1944. On 2 September 2021 at 10 o'clock, nine stones were placed in Prelog, and nineteen in Čakovec in the afternoon. No, not one crime should be diminished, and yes, each and every victim deserves to be remembered and honoured.

In cherishing the culture of remembrance of the Holocaust, the Međimurje County, Municipality of Čakovec and Municipality of Prelog showed their support and respect to the Jewish Community of Čakovec, wishing to articulate the importance of the humanisation of the society, every day and in every way.

by Aleksandra Ličanin

Sjećanje se mora prenositi na nove generacije

Postavljanjem *kamena spoticanja* odajemo počast svakoj nevino stradaloj žrtvi te ujedno izražavamo poštovanje prema svim preživjelima i njihovim obiteljima koje i danas svjedoče što je Holokaust. Iskazujemo divljenje i zahvalnost jer su izdržali neizdrživo, nastavili živjeti, nadati se, radovati i voljeti.

Svjedočimo istinu o ljudima čije je živote prekinula mržnja. U svijetu je ubijeno preko šest milijuna Židova, među njima 7 000 hrvatskih Židova, a njih 700 živjelo je u Međimurju.

Židovi su u Međimurju dali veliki doprinos u gotovo svim segmentima društva, osobito gospodarstvu, graditeljstvu, prometu, novčarstvu, medicini.

Bili su poznati gospodarstvenici, osnivači tvornica poput Čateksa, Prve međimurske tkaonice, Mesne industrije „Vajda“, Čakovečkih mlinova, Tvornice kandita i čokolade, Tvornice likera, konjaka, ruma i octa, tvornica šećera, tiskare Zrinski, vlasnici kavane Royal (današnja Gradska kavana) i hotela s restoranom (današnja zgrada Scheier). Židovski obrtnici

i trgovci diljem Međimurja osnivali su brojne banke i štedionice te sudjelovali u izgradnji željezničke pruge prema Zagrebu i Beču.

Židovski narod u mnogočemu je doprinio razvoju Međimurja, a njihove patnje moramo se prisjetiti s dubokim poštovanjem i sjećanje prenositi na nove generacije, jer ni jedna žrtva ne smije biti uzaludna. Zbog toga, svaki *kamen spoticanja*, svako spomen obilježje, svaka pisana riječ mora doprijeti do svakoga kako se strahote Holokausta više nikada ne bi ponovile.

Matija Posavec,
župan Međimurske županije

Remembrance must be passed down to new generations

By laying down the *stumbling stones*, we honour each victim who died innocent and show respect toward all survivors and their families who bear testament to what the Holocaust is. We express our admiration and gratitude because they have endured the unbearable as well as continued to live, hope, be merry and love.

We witness the truth about the people whose lives were ended by hatred. More than six million Jews were killed in the world. Among them were 7,000 Croatian Jews, out of which 700 lived in Međimurje.

Jews in Međimurje contributed greatly to nearly all segments of the society, particularly to the economy, construction, transport, banking and medicine. They were famous industrialists, founders of factories such as Čateks, Prva međimurska tkaonica weaving mill, “Vajda” meat industry, “Čakovečki mlinovi” mill, chocolate factory; liqueur, cognac, rum and vinegar brewery; sugarcane mill, “Zrinski” printing press, owners of the “Royal” coffee house (today’s “Town

Coffee House”) and hotel with a restaurant (today’s Scheier building). Jewish craftsmen and factories founded numerous banks and savings banks across Međimurje. They also participated in the construction of the Zagreb-Vienna railroad.

The Jewish people contributed to the development of Međimurje in many aspects. We must remember their suffering with utmost respect, and pass down that remembrance to new generations because no sacrifice must be in vain. Therefore, each and every *stumbling stone*, memorial and written word must reach every person so that the horrors of the Holocaust never repeat.

by Matija Posavec,
Međimurje County Prefect

Svaki kamen spoticanja ima svoje ime

14 Nakon Rijeke i Zagreba, zahvaljujući Židovskoj općini Čakovec, naš se grad pridružio projektu *Stolperstein - Kamen spoticanja*, prema ideji njemačkog umjetnika Güntera Demniga. U našem jeziku, „kamen spoticanja“ je metafora za pojavu koja nam ometa sporazumijevanje s drugima, izaziva neslaganje oko nečega. *Stolperstein*, umjetnički obrađeni *kamen spoticanja* s ugraviranim podacima o žrtvi, mjestu stanovanja i smaknuća, ugrađen u pločnike, okreće metaforu unatrag i daje joj dodatno, pozitivno značenje.

Judaizam je prožet zapovijedima koje se odnose na sjećanje i ono predstavlja neodvojivi dio identiteta židovskoga naroda, a ugrađivanje *kamena spoticanja* komemorativna je gesta kojom se žrtve pogroma humanizira. Naime, prolaznik se o ovaj kamen ne može doslovno spotaknuti, a da bi pročitao što na pločici piše mora se sagnuti. Na taj će se način pokloniti žrtvi, umom i srcem afirmirati poštovanje i pobuditi sjećanje. Iako se opisno pojednostavljuje kao „jedan kamen, jedno ime, jedna žrtva“, simbolika je puno dublja. Taj mali kameni blok s mjedenom pločicom na vrhu, žrtvu vraća njezinom obiteljskom domu, vraćajući joj tako dostojanstvo i čovječnost.

Taj mali kameni blok predstavlja osobu koja je šetala centrom Čakovca baš kao i mi danas. U Čakovcu je postavljeno 19 *kamena spoticanja* na sedam adresa, ispred kuća obitelji Neumann, Fleissig, Zoor, Körner, Schwarz, Scheier, Kelemen, Kohnstein te na mjestu na kojem je nekoć stajala kuća nadrabina Grünwalda i njegove obitelji, dok je u Prelogu položeno 9 kamena ispred kuća u kojima su živjele obitelji Singer, Hirschson i Fišer.

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Pločice s imenom i prezimenom osobe, datumom rođenja i sudbinom te žrtve, za nas su odraz bliskosti s precima koji su stvarali ovaj grad te su zalog za generacije koje neće tolerirati stradavanja u suvremenom, demokratskom društvu. Vrijednost projekta *Stolperstein - Kamen spoticanja* je i u suradnji koju kao Grad njegujemo sa Židovskom općinom Čakovec. Stalo nam je do svake akcije koja humanizira naše društvo i oslanja se na pojedinca. Jer, svaki je pojedinac bitan.

Ljerka Cividini,
gradonačelnica Grada Čakovca

Each stumbling stone bears a name

After Rijeka and Zagreb, thanks to the Jewish Community of Zagreb, our town joined the project titled *Stolperstein – Stumbling Stone*, based on the idea by the German artist Günter Demnig. In English, a “stumbling stone” is a metaphor for a phenomenon that disrupts understanding with others and creates disagreement over something. *Stolperstein*, an artistically shaped *stumbling stone* engraved with information about the victim, place of residence and execution; laid down into pavements, turns the metaphor on its head and gives it an additional, positive meaning.

Judaism is permeated with commandments relating to remembrance. It represents an inalienable part of the identity of the Jewish people. Laying down *stumbling stones* is thus a commemorative gesture humanising victims of the pogrom. Passers-by will not literally stumble over such a stone, but they must bend down at the waist in order to read the inscription. In such a manner, they will bow to the victim, affirm their respect with their minds and hearts, and evoke a remembrance. Even though the description has been simplified into “one stone, one name, one victim”, the

symbolism runs much deeper than that. The small stone block with a small brass plaque on it returns the victim to their family home, giving them back their dignity and humanity. This small stone block represents a person who strolled down the center of Čakovec just like we do today.

In Čakovec, nineteen stumbling stones have been laid down at seven addresses – in front of the houses of the Fleissig, Zoor, Körner, Schwarz, Scheier, Kelemen and Kohnstein families as well as the place where the house of Chief Rabbi Grünwald and his family once stood. In Prelog, nine stones have been laid down in front of the houses where the families Singer, Hirschson and Fišer lived.

For us, the plaques bearing the person's name and surname, date of birth and fate are an expression of intimacy with the ancestors who built this town. They are a testament to generations that will not tolerate pogroms in a contemporary, democratic society. The value of the project titled *Stolperstein – Stumbling Stone* also lies in the cooperation that we as a township cherish with the Jewish Community of Čakovec. We care about every activity that humanizes our society and leans on an individual. For every individual is important.

by Ljerka Cividini,
Mayor of the Town of Čakovec

Židovska je zajednica utkana u povijest Preloga

18 Grad Prelog posljednjih se godina ubrzano razvija. Osim na uspješnom gospodarstvu naš razvoj temeljimo i na povijesti, gdje je Prelog oduvijek bio središte ovog dijela Međimurja. Veliku ulogu u tom razvoju Preloga, u jednom razdoblju njegove povijesti, imali su i predstavnici židovske zajednice. U vrijeme najvećeg zabilježenog broja Židova u Međimurju, donjomeđimurski Židovi pokrenuli su inicijativu za osnivanjem židovske općine sa sjedištem u Prelogu.

Grad Prelog se, prije nekoliko godina, sjetio i odao počast, predstavnicima židovske zajednice koji su stvarali i povijest našeg Grada Preloga. Na gradskom groblju u Prelogu se do 1953. godine nalazilo Židovsko groblje s mrtvačnicom. Još sedamdesetih godina s preloškog su groblja uklonjene grobnice Židova koje su se nalazile na mjestu današnje mrtvačnice i njezinog okoliša. U spomen na taj dio naše povijesti, u Prelogu je otkrivena Spomen ploča kao jedina potvrda postojanja zajednice koje više nema.

Izuzetna nam je čast što je i Prelog dio projekta *Kamen spoticanja*, kako bi se i na taj način prisjetili i odali počast

brojnim žrtvama te poslali poruku sadašnjim i budućim naraštajima o dijelu povijesti čovječanstva na koje, sigurno, nitko od nas nije ponosan. Na kraju ću još jednom istaknuti da smo ponosni što su i predstavnici židovskoga naroda gradili našu zajednicu, ugrađujući poput ovih malih kamena, svoj dio u povijest Grada Preloga.

Ljubomir Kolarek,
gradonačelnik Grada Preloga

The Jewish community is woven into the history of Prelog

20 The development of the town of Prelog has accelerated in the past several years. Apart from one the successful economy, we base our development on history, where Prelog has always been the centre of this part of Međimurje. In one period of its history, members of the Jewish community played a large part in the development of Prelog. At the time of the highest-recorded number of Jews in Međimurje, the Jews of Lower Međimurje launched an initiative to establish a Jewish Community with its seat in Prelog.

A few years ago, the Town of Prelog remembered and honoured the members of the Jewish community who participated in the creation of the history of Prelog. Until 1953, the Prelog town cemetery contained Jewish graves with a mortuary. In the 1970s, the tombs of Jews located on the location of today's mortuary and its surroundings were removed from the Prelog cemetery. To remember that part of our History, a commemorative plaque was unveiled in Prelog as the sole confirmation of the existence of the community that is no more.

We are extremely honoured that Prelog too is a part of the *Stumbling Stones* project. In this manner, we can remember and honour the numerous victims as well as send a message to today's and future generations about a part of the history of mankind that surely none of us are proud of. Finally, I will once again emphasize how proud we are that members of the Jewish people built our community as well, laying their part into the history of the town of Prelog just like these little stones.

by Ljubomir Kolarek,
Mayor of the Town of Prelog

Da zabilježimo, da progovorimo!

Židovi su u Međimurje doselili iz raznih dijelova Austro-Ugarske monarhije. Bili su trgovci, tkalci, krojači, mesari, odvjetnici, liječnici, ljekarnici, inženjeri. Donijeli su mnoga znanja, ideje, jezike, alate i njihove nazive. Veliku su važnost davali obrazovanju. Tako su 1850. godine otvorili „pučku učionu“ koju su pohađala i kršćanska djeca.

Osnovali su tvornice, obrte, trgovine, donijeli novu kulturu odijevanja i stanovanja te pridonijeli zdravstvenoj zaštiti stanovništva. Bili su vlasnici i danas poznatih međimurskih i hrvatskih tvrtki: Međimurske trikotaže Čakovec, Čateksa, Vajde, Čakovečkih mlinova. Proizvodili su čokoladu, ocat, obrađivali drvo. Zapošljavali su veliki broj radnika.

Zahvaljujući Židovima Čakovec je rano dobio električnu rasvjetu, imao tri kina u kojima su prikazivani najnoviji filmovi. Njihovim zalaganjem održane su brojne kazališne predstave, koncerti, balovi. U Čakovcu su nastupali umjetnici iz Zagreba, Varaždina, Budimpešte; iz tih i drugih sredina dolazili su brojni posjetitelji. Vodili su i pomagali dobrotvorna društva.

Gospodarsko i kulturno bogatstvo koje su Židovi stvorili i danas je u osnovi svekolikog društvenog života Čakovca.

Od 1780. godine, kada je osnovana Vjeroispovjedna općina Čakovec, do četrdesetih godina 20. stoljeća, Židovi su, unatoč povremenim teškoćama, bili dobro prihvaćeni u Međimurju. Uzajamnost i suradnja bili su svakodnevni. Iako pripadnici drugačije, „mojsijevske“ vjere, nastojali su se sasvim uključiti u čakovečko društvo.

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A onda je četrdesetih godina 20. stoljeća „natpovijesno zlo“ - Holokaust - zahvatilo Europu; ozakonjeni su mržnja, ubijanje, nečovještvo. Strahote u ime domoljublja nemoguće je objasniti. Neki su Židovi pred nacizmom i ustaštvom uspjeli pobjeći u Međimurje. (U Čakovec se sklonio i Branko Lustig.) Eva Schwarz, kći Ljudevita Schwarza, predsjednika Židovske zajednice, koja je preživjela Auschwitz, smatra da je do deportacije u travnju 1944. u Čakovcu bilo oko 1000 Židova. Odvedeni su gotovo svi. O tome i o logorima smrti znalo se, ali šutjelo.

Kad su se malobrojni vratili, njih 98, našli su opljačkane kuće; odjeću svoje ubijene djece gledali su na tuđoj. Novi

svjetonazor i novi zakoni oduzimaju im preostalu imovinu. Međimurski Židovi prisiljeni su potražiti drugi dom i odlaze u Izrael.

I opet se šutjelo.

U *kamenje spoticanja* urezana su imena nekih ubijenih, urezano je sjećanje na sve stradale i strahote koje su podnijeli.

Kamen spoticanja opomena je nama sadašnjima da namjernim zaboravom i šutnjom ne sudjelujemo u novom antisemitizmu.

Da zabilježimo, da progovorimo!

Mirjam Despinić-Biškup

To record, to speak up!

Jews moved to Međimurje from various parts of the Austro-Hungarian Monarchy. They were merchants, weavers, tailors, butchers, lawyers, physicians, pharmacists and engineers. They brought with them a lot of knowledge, ideas, languages, tools and their names. They placed special emphasis on education. Thus in 1850, they opened a “public school”, which was for Christian children as well.

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They founded factories, workshops and stores, introduced a new clothing culture and contributed to the healthcare of the community. They owned famous companies in Međimurje and Croatia, which are still well-known: Međimurska trikotaža Čakovec, Čateks, Vajda, Čakovečki mlinovi. They produced chocolate and vinegar, and worked wood. They employed many workers.

Owing to Jews, Čakovec was an early adopter of electric lighting and had three cinemas in which the latest films were shown. Through their efforts, numerous plays, concerts and balls were held. Čakovec was a venue for artists from Zagreb, Varaždin and Budapest; many visitors came from

those and other places. They led and supported charities. The economic and cultural heritage created by Jews remains the basis of the social life of Čakovec.

From 1780 onwards, when the Religious Community of Čakovec was founded, until the 1940s, Jews were well-accepted in Međimurje despite sporadic difficulties. Reciprocity and cooperation were everyday occurrences. Even though they were members of a different, “Mosaic” religion, they strived to integrate themselves fully into the society of Čakovec.

And then, in the 1940s, the “suprahistorical” evil – the Holocaust – beset Europe. Hatred, murder and inhumanity were made legal. The atrocities in the name of patriotism are impossible to explain. Some Jews managed to flee the Nazi and Ustashe regimes, and came to Međimurje. (Branko Lustig fled to Čakovec too.) Eva Schwarz, the daughter of the President of the Jewish Community Ljudevit Schwarz, and who survived Auschwitz, considers that Čakovec was home to around 1,000 Jews before deportation in April 1944. Almost all of them were taken. People knew about that and about the death camps, but they were silent.

When the few returned, only 98 of them, they found looted houses. They watched others wear the clothes of their murdered children. The new worldview and new laws took what property they had from them. The Jews of Međimurje were forced to seek a new home, and so they moved to Israel.

And still people were silent.

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The *stumbling stones* are carved with some of those killed, the remembrance of the victims and of the atrocities they endured.

Today, the *stumbling stones* warn us not to participate in new anti-Semitism with deliberate forgetfulness and silence. To record, to speak up!

by Mirjam Despinić-Biškup

Iz transkripta audiozapisa razgovora gospođe **Zlatke Jambrović** s gospođom **Elizabetom Breslauer** (2010. godina). Zahvaljujemo gospođi **Kristini Štebih**.

O vjerskom životu

Zlatka: Ispred templu?

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Elizabeta: Ispred templu. I onda u 10 sati smo mogli iz škole otići u subotu da idemo...ovaj u templ, ne? Ne... ne samo, svake subote smo mi to imali. Onda prek puta je bila ona pekara Petrić, jako fino pecivo. Onda smo si tam nakupovali pa gore seli, ne? Gore su bila sjedala onak sa vratima, znate, išli ste kak v ložu unutra, spustili ih, ono sjedalo i ovi vas odozdola onda nisu vidli jer je ograda bila gore. Onda su nas samo čuli, sam je rabiner (smijeh) mi smo jeli pecivo i kaj bi mi to molili ili nekaj. No, a za Purim je uvijek bila predstava. I to je Hoffmann, bilo je i Meider, par ovih agilnih koji su to priredili. A za petak je u toj dvorani uvijek bila Seder večera. Znate kaj je to? Onda su nam juhu, Cili neni je delala kindli, to je svečano bilo. Onda vino crno je bilo, crveno. Onda, već se ne sećam kaj smo, kolače...kindli su bili. To ide ono... imam ja i hagadu, ovaj. Mislim, ne original, nego imam... ja sam si to kupila. Jedno vreme su to... v Zagrebu sam dobila. Hagada, kaj su španjolski Židovi donesli sa sobom u Sarajevo. I to su Nijemci jako tražili kad su došli, tu hagadu. A jedan profesor je to sakrio. I to je sad u Sarajevu u muzeju. To je jako vredna stvar jer to je negde od 1600-te godine.

Zlatka: Pa i stari su se nalazili, ne, onda v templu? Tak subotom?

Elizabeta: Je, je... a sprem... jer to se moralo platiti mjesto. Moja mama je imala od red... Bilo je prvi red i drugi red. U prvom redu je bilo jako skupo. U drugom redu je bilo nešto jeftinije, ali i to je bilo skupo. Onda kad je Nova godina ili taj post kad je bil onda je to sve bilo puno, ne? Oni koji nisu platili mjesto, mogli su jedino stajati. To... to nije bilo sam tak. Onda dolje, dolje su muškarci, znate da žene ne smiju dolje. I... onda koga prozoveju tam od muškaraca, onda dojde van tam k Tori, onda mora... ak ne zna čitat, onda ovaj kantor mesto njega i onak koliko... koliko, da koliko bu dal, ne? Kaj to ide u kasu Židovske općine. (?) to se pjevalo, pa se pričalo, ne?

O deportaciji

Elizabeta: ... Tu su... Kad su Židove tu metnuli u templ, ne? Onda su nakon tjedan dana ih sve odpeljali u Kanižu. Tam kraj kolodvora, ja ne znam dal je to škola bila ili vojarna. Jer ja nisam smela na vlak u ono vreme i tak da ja nisam tamo bila. Tu u templu sam išla svaki dan. Mojima sam nosila lijek i tak. A izgleda da su tu Lilu iz Kaniže pobrali. Jer je ona tam bila s mamom, a mama je iz Čakovca bila pobrana. I kad su prvo tamo iz Kaniže otpeljali starije ljude... prvo, ne, mlađe ljude. I onda je jedan njemački oficir... njemu se jako dopala, ta Lili. I nagovorio ju je da dete ostavi mami, da bu njoj puno lakše, a mama bu mogla čuvati dete. Jer da stari ljudi ne budu tak radili. Tak ju je na taj način, on je znal šta se dešava, ne? I ona je dete dala mami. I normalno, kad su stigli u Auschwitz, direktno u komore, ne? A ona je već bila onda u Auschwitzu i tamo je radila, ne? I imala je broj. I onda tamo su ženske sve ošišali. Kosu svu dole, imala je rubac. To mi je pričala njena sestrična, ta Klara Polak. I onda kad su, kad su... kad je ona tražila nju. Jer to su bile više ovih baraka. Kad je Lili stigla i kad je čula kaj se desilo s njenim detetom i mamom, ona je poludela.

O obitelji Kelemen

Elizabeta: I kak se je on zval, Kelemen... ne znam ime. Strašno nervozan čovek bio. Tam niste mogli da dođete u dućan, da odete, a da ništ ne kupite. (smijeh) Joj, izbacio bi vas iz dućana.

Onda pokraj su bili Kelemenovi. Oni su isto... to je današnji taj Izvor, imali veliku trgovinu. Imali su tri kćerke, Žžu, onda...

30. **Zlatka:** Evu.

Elizabeta: Eva je bila najmlađa. Klari i Evu. Žžu, ona, ja ne znam dal je u Pešti bila ili gde. A ona je sad u Australiji, to znam. Možda je već i umrla jer je bila ona najstarija. Onda, Klara se udala u Zagreb. ... Tam je na vuglu Medulićeve, imali su knjižnicu, ste mogli posuđivati knjige kod njih. Imala je jednoga sineka i muža su joj već u Zagrebu likvidirali, onda je ona pobegla sim u Čakovec. ... No, onda ju je posle Blau (?) oženil. A Blau je isto iz Lendave. ... On se vratio, Blau, jer je on bil u zarobljeništvu njemačkom, kao oficir. Bio je zarobljen za vreme rata i tak je proživio četiri godine u Njemačkoj, kad je došao natrag, nije bilo ni žene ni djeteta. I onda je oženio tu Klaru, ne? I tam su živeli u Lendavi. A Eva, ona se udala za jednog jugoslavenskog oficira. Zval se Panić Rade. ... I tam su... on je iz nekog sela tamo u Srbiji bio. I, kad je rat završio... su ga optužili da je surađival sa Informbiroom, sa Staljinom, ne? Ono kad je došlo '48. I tolko su ga mučili u zatvoru da su mu i ruku slomili. I onda je po noći skinuo zavoj s ruke i obesil se. Tak je Eva ostala s tim djetetom, malim. Imala je curicu. I odma su i po nju došli. Pa veli, imam malo dete, nije važno. Onda je susjeda javila tu, jer oni su si bili dobri, Klari. I onda su tu curicu dopelali u Lendavu, a nju su odpelali na Goli otok. I ona je, ne znam, dve tri godine bila na Golom otoku i o tomu je bio i film snimljen kojega je snimio Danilo Kiš iz Crne Gore.

From the transcript of the audio recording of the interview of **Mrs Zlatka Jambrović** with **Mrs Elizabeta Breslauer** (in 2010). We thank **Mrs Kristina Štebih**.

On the religious life

Zlatka: In front of the temple?

Elizabeta: In front of the temple. And then we could leave our classes at 10 a.m. on Saturdays in order to go to the temple, right? No, not only... we could do that every Saturday. Across the street, there was the Petrić bakery, selling really good bagels. We bought some and went to sit upstairs, where there were seats by the door. You went inside the loge, lowered the seats and then those below could not see you because of the railing. They were only able to hear us... the rabbi (laughter). We ate our bagels and didn't pray or whatever. On Purim there was always a play, organised by Hoffman, Meider and several proactive people.

On Friday, we always had a Seder supper. Do you know what that is? They prepared soup, Cili neni made kindli knödels, it was very festive. There was also red wine. We also had cake, don't remember exactly... kindli. I too have the Haggadah. Not the original, mind you, I bought one for myself. For a while, they... I got one in Zagreb. The Haggadah, what the Spanish Jews brought with them to Sarajevo. When the Germans came, they worked very hard to find it, the Haggadah. A professor hid it, and now it is in Sarajevo in a museum. It is a very valuable thing from the year 1600.

Zlatka: The elderly also got together in the temple, right? On Saturdays?

Elizabeta: Yes, yes, and you had to buy a seat. My mother had one in the...there was the first row and the second row. And the first row was very expensive. The second row was a bit cheaper, but still expensive. On New Year or during the fasting the place was chock full of people. Those who hadn't bought a seat could only stand. It was strict like that. Downstairs there were men, you know that women weren't allowed to go there. They called out a man's name, he had to approach the Tora, and...if he couldn't read, the cantor would read instead of him and asked him how much money he was going to give. It was for the Jewish Community treasury. (?) They sang, talked etc.

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On the deportation

Elizabeta: ... They were... When they locked Jews inside the temple, right? After a week, they took them all to Kanizsa. There by the train station, I don't know whether it was a school or army barracks. I wasn't allowed to travel by train at the time so I never went there, but I went to the temple every day. I brought medicines to my parents and so on. It seems that Lili from Kanizsa was taken as well. Because she was with her mother, and her mother was taken from Čakovec. When they first took older people from Kanizsa. First, not younger people. Then a German officer, he took a liking to that Lili. He talked her into leaving the child to her mother to make it easier for herself because her mother was able to take care of the child. He said that older people would not have to work so hard. He convinced her in that way, he knew what was going on, right? And she gave her child to her mother. And then, when

they came to Auschwitz, they taken directly to the gas chambers. She was already there in Auschwitz and worked, had a number. And they cut the hair of all the women. She wore a headscarf. I heard that from her cousin, that Klara Polak. And then when they...when she looked for her. Because there were many barracks. When Lili arrived and heard what had happened to her child and mother, she went mad.

On the Kelemen family

What was his name, Kelemen, I don't know his first name. He was a very ill-tempered man. You couldn't have gone to his store and not buy anything. (laughter) He would throw you out of his store.

The Kelemen family lived next to them. They are also... That's today's Izvor, they had a big store. They had three daughters: Žuža, then...

Zlatka: Eva.

Elizabeta: Eva was the youngest one. Klari and Eva. Žuža, I don't know whether she lived in Pest or somewhere else. Now she's in Australia, that much I know. Maybe she is already dead now because she was the oldest. Klara was married a man from Zagreb and went to live with him. There on the corner of Medulićeva Street, they had a bookstore, you could borrow books from them. She had one son. Her husband was executed already in Zagreb, so she fled here to Čakovec. Blau(?) married her later. Blau was also from Lendava. ... He came back, Blau, because he was captured by the Germans as an officer. H was a prisoner during the war for four years in Germany. When he came back, his wife

and child were gone. And then he married that Klara, and they lived in Lendava. And Eva, she married a Yugoslavian officer. His name was Rade Panič. ... And there they... He was from a village in Serbia. When the war was over... he was accused of collaborating with the Cominform, with Stalin, around 1948. They tortured him so much they broke his arm. And then, one night, he took off his bandage and hanged himself, leaving Eva with a small child. She had a girl. They came for her immediately. She said, "I have a small child, it's not important". And then a neighbour notified Klara because they got along. The girl was brought to Lendava, and she was taken to Goli Otok. She was there for, I don't know, two or three years. There was a film made about that by Danilo Kiš from Montenegro.

Iz transkripta razgovora **Mirjam Steiner s Đurom Borićem** rođ. **Ebenspanger**, 2011. godine (zahvaljujemo gospodinu **Mirku Borichu** sinu gospodina Đure)

O obitelji Neumann

Đuro: Fabrike, da vam kažem Braća Graner, to je bila fabrika kombinezona, čarapa, šniranaca i pletene robe, take pletene robe, možda su imali i preko hiljadu radnika. Preko hiljadu radnika. Onda su bili, to se zvala Braća Graner. Onda su bili Neumannovi oni su se zvali „S. Neumanna naslednici“ to je bil farberaj i štampali su i mustre. Zato jer u Međimurju su na početku seljaci radili sami platno za sebe onako belo znate sa lanom. I ovi su se dosetili ti Neumannovi da su počeli to da boje. I to je ljudima mnogo više odgovaralo. Onda su još u Čehoslovačkoj na otpadu kupili jednu tekstilnu fabriku, tkaonu jednu, i sagradili jednu veliku fabriku gde se samo to platno tkalo i onda se vozilo kod njih na bojenje na štampanje. Ozbiljna fabrika bila. Onda je bila jedna manja fabrika bombone i čokolade i takve stvari. To sam reko... To je bilo to.

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O vjerskom životu

Mirjam: Recite nam, dve sinagoge ste rekli da su bile. Ta zimska i ta velika sinagoga, Da li je bilo puno pobožnih Židova?

Đuro: Bio je rabiner, bio je kantor i bio je predmolitelj, tako se reklo. E sada. Doktor Schwartz koji je bio Rasekol, on je bio sin ranijeg rabinera koji je bio u Čakovcu rabiner. A ovaj kojega ja pamtim, on je iz Mijave iz Slovačke došao. Tako je brzo progovorio i nemački i mađarski i hrvatski

zahvaljujući tom slovačkom. Za jedan par se kazalo da su pobožni. Postojao je i šahter. Brit mila je održavana Jom Kipur su održali, roš ha šona se održalo. Onda su svi, i moja mama, zatvorili trgovinu i Jom Kipur. E ovo za Pesaha, to je bilo nekako upola. Kupili su maces i stvarno se onih sedam dana kruh nije jeo u familiji, ali ja kako tu sad vidim to nije bilo tamo rađeno.

Đuro: Bila je velika sinagoga i bila je zimska sinagoga.

36 **Mirjam:** Zimska Sinagoga - Šta to znači?

Đuro: To je bila manja tamo je bio jedan katolik Austrijanac zaposlen i on je ložio tako da su Židovi mogli doći u zimi u tu sinagogu zimsku gde je dosta toplo bilo. Odlazili smo, kao deca rabiner nas je terao znate, dok nam je on predavao da dođemo na onu stranu sedeti u sinagogu gde je on. Da nas vidi jer je on bio prema ovamo okrenut. I da ponesemo sobom molitvenik. A morali smo.

Mirjam: A to znači da je bio kao nekakva heder?

Đuro: Nije bio heder to. Mi smo imali jedan sat veronauke. Nije se zvalo heder. Prvo nas je u trećem i četvrtom razredu kantor, Katz se zvao, on nas je učio čitati. A onda kad smo došli van osnovne škole, u građansku školu i tako, onda je rabiner preuzeo predavanje i on nam je predavao židovsku istoriju i predavao nam je to nam je diktirao. Još pamtim on je rekao „zovem se još“. To nam je predavao roša ha šonu pa nam je predavao jom kipur pa nam je predavao pesah. To je diktirao, to smo pisali, a istoriju je, sad kad pomislim natrag, prema Bibliji predavao.

Nije koristio imena „đavo“, nego je učio da posle smrti telo ide u zemlju od čega je stvoreno, a duša ide natrag kod gospoda. Nije imao nebo.

O Chevra Kadishi

Đuro: Da, opština je bila. Imali su hevre kadiša, cela hevre kadiša je bila na dobrovoljnoj bazi. Nikakve pare. I moj tata je bio u hevre kadiša. I to su održavali. I onda meni je jako teško bilo, ja sam bio 12 godina star, a moj bratić je već prešao 13 pa su njega odveli da mrtvacu, mrtvom Neufeld Bačiju, čisti nokte, a ja nisam smeo ići. Jer nisam bio 13 godina... Hevre kadiša je imao samo jedna kola mrtvačka. I to nam je teta držala moral: eto vidite bogat ili siromašna svaki ide u istim kolima. Sve su crno obojene rake imali. I bila su dva siromašna Weissa. Njima se platilo da preko noći budu, jer je drugi dan bio pogreb, a sve su radili dobrovoljno. I imali su za žene posebno.

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O obitelji Scheier

Đuro: ... To je bilo, e sad, čekajte, na drugu stranu na levu stranu... tamo se još dalje išlo pa je bila od Scheierovih gostionica, kafana i kino. Na čošku na kraju.

From the transcript of the audio recording of the interview of **Mirjam Steiner** with **Đuro Borić** née **Ebenspanger** in 2011 (we thank **Mr Mirko Borich**, the son of Mr Đuro)

On the Neumann family

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Đuro: Factories, that is “Braća Graner”, it produced overalls, socks, shoelaces and knitwear. They probably had over a thousand workers. Over a thousand workers. It was called “Braća Graner” (the Graner brothers). Then there were the Neumanns, they were called “Heirs of S. Neumann”. It was a textile dyeing factory, and they also printed patterns. Because in Međimurje, people in the country made their own white linen from flax. The Neumanns came to the idea to dye it. People liked it more. In Czechoslovakia, at a scrapyards, they bought a textile plant, a weaving mill, and built a big factory where linen was woven and taken to their plant for dyeing and printing. It was a serious factory. Then there was a smaller candy and chocolate factory and so on. That was it.

On the religious life

Mirjam: Tell us, you said there were two synagogues. The winter synagogue and the big synagogue. Were there many observing Jews?

Đuro: There was a rabbi, he was a cantor and a prayer, as it was called at the time. Now, then. Doctor Schwarz, who was a Rasekol, he was the son of the previous rabbi in Čakovec. This one whom I remember, he came from Myjava, Slovakia. He learned German, Hungarian and Croatian

thanks to Slovakian. One couple was said to be very observant. There was also a schachter. Brit Milah, Yom Kippur and Rosh Hashanah were all observed. Everybody, including my mother, closed down the shop on Yom Kippur. About the Pesach, it was partially observed. They bought matzo and bread was really not eaten in the family for the seven days. And now, as I see it, it was not done there.

Đuro: There was the big synagogue and the winter synagogue.

Mirjam: Winter synagogue – what does that mean?

Đuro: It was a smaller one. A Catholic from Austria worked there and stoked the fire so that Jews could come to that winter synagogue in winter because it was quite warm inside.

Đuro: We would go there... When we were children, the rabbi made us go and sit on the side where he was while he was giving a lecture. To be able to see us because he was turned toward that side. And to bring with us a prayer book. We had to.

Mirjam: That means it was some kind of a cheder?

Đuro: It was not a cheder. We had one hour of religious lessons. It was not called a cheder. First, in the third and fourth grades, the cantor – Katz was his name – taught us to read. And then when we finished elementary school and enrolled in the civil school and so on, then the rabbi, started teaching us. He gave lectures in the Jewish history and dictated texts to us. I still remember him saying “I am still called”.

He taught us about Rosh Hashanah, Yom Kippur and Pesach. He dictated the text, we wrote it down. When I think of it, he taught us history from the Bible. He didn't use words like the "devil", but rather taught us that, after death, the body goes to the earth, from which it was made, and the soul goes back to the Lord. He didn't mention the heavens.

On the Chevra Kadisha

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Duro: Yes, there was a Jewish Community. They had a chevra kadisha. The entire chevra kadisha was voluntary. No money. My father was also in the chevra kadisha. They maintained the tradition. It was very difficult for me. I was twelve years old, but my brother was thirteen already, so he was told to clean the nails of the dead Neufeld Baci . I wasn't allowed to go because I was under thirteen years old... There was only one hearse in the chevra kadisha. And our aunt told us: you see, be they rich or poor, they all travel in the same hearse. They had coffins painted black. And there were two poor Weisses. They were paid to stand vigil during the night because the funeral was on the next day, and they did all on a voluntary basis. They had a separate system for women.

On the Scheier family

... It was, let me recall, on the other side, on the left side... A bit further, and there was Scheier's inn, coffee house and cinema. On the corner at the end of the street.

Kameni spoticanja Prelog

U gradu Prelogu su prije Drugog svjetskog rata živjele dvije židovske obitelji, Hirschson i Singer te povremeno obitelj Fišer. Međusobno su se posjećivale, čak i povezivale brakom. Druženje je trajalo i tijekom rata sve dok ih nisu deportirali u logore ili odveli na prisilni rad. Ovih devet osoba deportirano je i ubijeno u logorima:

Nikola Hirschson, zvan Miki rođen je 1903. godine u Prelogu. Pun energije i komunikativan, vodio je veletrgovinu, bio brižan muž i otac te živio životom pravog „preločkog dečka“. Bio je član sportskog društva Sokol, igrao nogomet i tenis, vodio bogat društveni život. Volio je novotarije pa je među prvima imao motor i radio. Deportiran je 1944. godine, a 1945. ubijen u logoru Mauthausen.

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Blanka Fišer, zvana Banci, sestra Nikole Hirschsona bila je domaćica. Sa suprugom Josipom Fišerom, koji je radio u državnoj službi, i svoje dvije djevojčice često se selila. Posljednja selidba bila je iz Banja Luke kada se obitelj, bježeći pred NDH, vratila u Međimurje. Nažalost, 1944. godine cijela je obitelj iz Preloga deportirana u Auschwitz gdje su Banci i njezine kćeri ubijene.

Edita Fišer, rođena 1926. godine, starija kćer obitelji Fišer, bila je učenica Ekonomske škole u Čakovcu. Zbog židovskog podrijetla bilo joj je zabranjeno sudjelovati u organiziranim razrednim druženjima i društvenim aktivnostima. Na kraju je morala prekinuti i školovanje. 1944. godine deportirana je u Auschwitz, a zatim u Doru, gdje je i ubijena.

Suzana Fišer, zvana Suzi, mlađa kćer obitelji Fišer. Rođena je 1929. godine. Polazila je Građansku školu u Čakovcu. Iako je u teškim godinama bila tek tinejdžerka, bila je buntovna i neustrašiva. Deportirana je u Auschwitz 1944. godine i ubijena.

Dr. Eugen Singer, rođen 1888. godine, bio je među prvim židovskim studentima kojima je omogućeno studiranje u Austro-Ugarskoj monarhiji. U Prelogu je imao poznatu odvjetničku kancelariju. S prvom suprugom Josefinom Leitner, koja je umrla od tuberkuloze, imao je tri sina, od kojih se samo jedan, Ivica, vratio iz logora. Josefina Friedrich bila je njegova druga supruga. Volio je umjetnost i pomagao mlade slikare. Deportiran je 1944. godine u Auschwitz gdje je i ubijen.

Josefina Singer, rođena Friedrich, bila je druga supruga dr. Eugena Singera, udozca sa trojicom sinova, kojima je bila poput prave majke. Deportirana je u Auschwitz 1944. godine, gdje je i ubijena.

Marija Singer, rođena Zeissler bila je majka dr. Eugena Singera, njegova dva brata i sestre, ali je imala još djece koja su umrla od tuberkuloze. Mirna i ugodna osoba, pred Drugi svjetski rat se iz Maribora, gdje je pod starije dane živjela kod kćeri, sklonila u Prelog kod sina. Kratko prije deportacije 1944. godine, slomila je kuk. Nepokretna je deportirana te je tijekom transporta za Auschwitz umrla.

Nikola Singer, rođen 1921. godine najstariji je sin dr. Eugena Singera. Bio je društven, popularan, poznati preloški sportaš. Kako nije bio osobiti učenik, otišao je u Zagreb gdje je izučio za optičara. U Zagrebu je bio aktivni član Židovskog sportskog društva Makabi. Uspostavom NDH,

među prvima je 1941. godine deportiran u logor Danica, a zatim u Jadovno, gdje je ubijen.

Geza Singer, rođen 1923. godine, zvan Genči, suprotno svom starijem bratu, nije imao talenta za sport. Ipak, svoju popularnost u sportskom Prelogu, stekao je drugim talentima. Bio je načitan, govorio je nekoliko stranih jezika, a njegovi duhoviti članci i pjesme bile su popularni u međimurskom humorističkom časopisu „Pikač“ u čijem je bio uredništvu. Kao aktivni omladinac bio je osuđen zatvorskom kaznom koju je izdržavao na sjeveroistoku Mađarske. Približavanjem trupa Crvene Armije zatvor je raspušten, a Genči se vratio u Prelog, odakle je 1944. godine odveden na prisilan rad. Ubijen je u logoru Mauthausen 1945. godine.

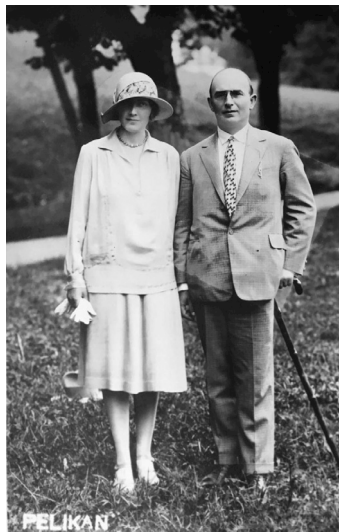
Ove su obitelji i nakon rata bile bračno povezane. Naime, iz logora su se vratile samo dvije osobe: Josip Fišer iz Auschwitzta i Ivica Singer iz Mauthausena. Josip Fišer, koji je u ratu izgubio ženu Blanku i kćeri Editu i Suzanu, oženio se 1948. s Antonijom Hirschson, udovicom Nikole Hirschsona te postao poočim Alici i Marjanu, Nikolinoj djeci. Svoju ljubav prema rano izgubljenim kćerima iskazao je kroz brigu za brakom stečenu djecu te kroz strpljenje i nježnost prema unucima.

Ivica Singer, rođen 1926. godine, najmlađi sin dr. Eugena Singera, jedini koji je preživio logor Mauthausen, oslobođen je 1945. Godine 1957. oženio se s Alice Hirschson, kćeri Nikole Hirschsona s kojom je imao dvoje djece, Danku i Mladena, i s kojom je 56 godina, do svoje smrti 2013. godine bio u sretnom braku.



Miki i supruga

Nikola Miki Hirschson



Dr Eugen i Josefina Singer



Nikola Singer



Geza Genči Singer



Obitelji Fišer i Hirschson:

Gore: Josip i Blanka Fišer, Nikola i Antonija Hirschson.

Dolje: Edita Fišer, Serafina Hirschson, Alice Hirschson Singer i Suzana Fišer.

Stumbling Stones Prelog

Before World War II, two families lived in the town of Prelog - Hirschson and Singer, and occasionally the Fišer family. Mutual visits, even marriage links occurred between those families. They continued to visit each other even during the war, until they were deported to concentration camps or sent to forced labour. The following nine persons were deported to and killed in concentration camps:

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Nikola Hirschson, also known as Miki, was born in 1903 in Prelog. Full of energy and outgoing, he ran a wholesale business, was a good husband and father, and lived the life of a true “young man from Prelog”. He was a member of the “Sokol” Athletic Club, played football and tennis, and had a rich social life. He liked new technology, and so he was the first to own a motorcycle and radio. He was deported in 1944 and killed in 1945 in the Mauthausen concentration camp.

Blanka Fišer, also known as Banci, the sister of Nikola Hirschson, was a housewife. She often moved, together with her husband Josip Fišer, who was a civil servant, and her two young daughters. Her last move was from Banja Luka, when the family returned to Međimurje while running away from NDH authorities. Unfortunately, in 1944, the entire family was deported from Prelog to Auschwitz, where Banci and her daughters were killed.

Edita Fišer, born in 1926, the older daughter of the Fišer family, was a student at the High School of Economics in Čakovec. Due to her Jewish

origin, she was forbidden from participating in organised class get-togethers and social activities. In the end, she had to leave school. In 1944, she was deported to Auschwitz, and later to Dora, where she was killed.

Suzana Fišer, also known as Suzi, the younger daughter of the Fišer family, was born in 1929. She went to the Civil School in Čakovec. Even though she was only a teenager during the difficult years, she was rebellious and courageous. She was deported to Auschwitz in 1944 and killed.

Dr. Eugen Singer, born in 1888, was among the first Jewish students who were allowed to enrol in a university in the Austro-Hungarian Monarchy. He ran a famous law firm in Prelog. With his first wife Josefina Leitner, who died of tuberculosis, he had three sons, out of which only one – Ivica – returned from the concentration camp. Josefina Friedrich was his second wife. He loved art and supported young painters. In 1944, he was deported to Auschwitz, where he was killed.

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Josefina Singer, née Friedrich, was the second wife of Dr Eugen Singer, a widower with three sons, to whom she was like a true mother. She was deported to Auschwitz in 1944, where she was killed.

Marija Singer, née Zeissler, was the mother of Dr Eugen Singer, his two brothers and a sister, but had more children, who died of tuberculosis. She was a calm and pleasant person. In the period leading up to World War II, she moved from Maribor, where she spent her senior years with her daughter, to her son's house in Prelog. In 1944, shortly before deportation, she broke her hip. Thus disabled, she was deported and died en route to Auschwitz.

Nikola Singer, born in 1921, is the oldest son of Dr Eugen Singer. He was a social and popular person, a well-known athlete from Prelog. Since he was not particularly successful in school, he went to Zagreb, where he apprenticed for an optician. In Zagreb, he was an active member of the “Makabi” Jewish Athletic Club. With the establishment of the NDH, he was among the first to be deported to the Danica concentration camp in 1941, followed by the Jadovno concentration camp, where he was killed.

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Geza Singer, born in 1923, also called Genči, had no talent for sports, unlike his older brother. Still, he gained his popularity in the athletic town of Prelog using other talents. He was well-read, spoke several foreign languages, and his humorous articles and poems were popular in “Pikač”, a popular humour magazine in Međimurje, whose board of editors he was a member of. As an active youth, he was sentenced to prison in north-eastern Hungary. As the Red Army troops approached, the prison was closed, and Genči returned to Prelog, from where he was taken into forced labour in 1944. He was killed in the Mauthausen concentration camp in 1945.

Those families were linked by marriage even after the war. Only two persons returned from the concentration camps: Josip Fišer from Auschwitz and Ivica Singer from Mauthausen. Josip Fišer, who lost his wife Blanka and daughters Edita and Suzana during the war, married in 1948 Antonija Hirsch, the widow of Nikola Hirschson, and became a step-father to Alica and Marjan, Nikola’s children. He expressed his love toward the daughters whom he had lost early through his care

for the children gained in marriage as well as through the care and tenderness toward his grandchildren.

Ivica Singer, born in 1926, the youngest son of Dr Eugen Singer, was released in 1945 as the only one who survived the Mauthausen concentration camp. In 1957, he married Alice Hirschson, the daughter of Nikola Hirschson, who bore him two children – Danka and Mladen – and with whom he spent 56 years in a happy marriage until his death in 2013.

by Family Singer

Kameni spoticanja Čakovec

Vilim Neumann

Vilim, sin Samuela Neumanna, rođen 1886., bio je poznati industrijalac i trgovac tekstilom u Čakovcu. Godine 1934. počeo je izgradnju tkaonice. S Dionisom Zoorom razvio je tvrtku „Samuel Neumann i nasljednici“. U tvrtki je do početka Drugog svjetskog rata radilo 150 radnika. Suprug Helene, otac Magde, Gisele i Nikole, ubijen je 1944. godine u Auschwitzu.

50

Helena Neumann

Rođena Szego, 1892. u Kaposvaru u Mađarskoj. Bila je majka troje djece i supruge Vilima Neumanna. Skrbila je o obitelji i domaćinstvu. Deportirana 1944. u Auschwitz, tamo je i ubijena.

Magda Fleissig

Rođena Neumann 1914. godine, bila je kućanica. Sa suprugom Julijem Fleissigom imala je kćer Veru. S njima je deportirana u Auschwitz gdje je 26. 5. 1944. ubijena.

Vera Fleissig

Vera Fleissig, dijete Julija i Magde, u četvrtoj je godini života deportirana u Auschwitz. Dana 26. 5. 1944. tamo je i ubijena.

Julio Fleissig

Sin Jonasa i Beti Fleissig, rođen je u Mađarskoj. U Čakovcu je živio sa suprugom i kćerkom. Po zanimanju je bio trgovac. Ubijen 1941. godine.

Dionis Zoor

Uspješni trgovac i industrijalac rođen je 1882. u Seni u Mađarskoj. Oženio se Herminom, kćerkom Samuela Neumanna, poznatoj po dobrotvornom radu u Čakovcu. Imali su kćeri Irenu, Elizabetu i Pirošku. Hermina je umrla 1931. godine. Dionis se poslije nije ženio. S Vilimom Neumannom bio je vlasnik tvrtke „Samuel Neumann i nasljednici“. Bio je i član ravnateljstva Čakovečko-međimurske štedionice te vijeća Trgovačke i obrtničke komore u Zagrebu. Ubijen je u Auschwitzu 1944. godine.

Irena Körner

Rođena Zoor 1908. godine, kći Dionisa i Hermine; udala se za kemičara Pavla Körnera. Deportirana je u Auschwitz i ubijena 1944. godine.

51

Dr. Ilija Grünwald

Nadrabin, znanstvenik i učitelj, rođen je 1886. godine u Slovačkoj. Studirao je povijest i judaizam u Berlinu, Parizu (na Sorbonni) i u Budimpešti. Godine 1915. preuzeo je službu rabina, a kasnije i nadrabina u Čakovcu. Taj je poziv obavljao do deportacije. Imao je pet sinova; svoj petorici je sa svojom suprugom Friederikom omogućio vrhunsko obrazovanje. Poticao je osnivanje humanitarnih društava. Godine 1924. osnovao je u Čakovcu Talmud Toru, školu za dublje proučavanje Biblije, a 1925. preveo je Židovski molitvenik na hrvatski jezik. Sugrađani su ga voljeli i poštovali. Za svoj rad i postignuća je 1930. godine primio Orden sv. Save. Uhićen 28. travnja 1944. godine, ubijen je 15. 5. 1944. u Auschwitzu.

Friederika Grünwald

Rođena Strausz u Čakovcu, 1891. Bila je supruga Ilije Grünwalda i majka petorici sinova: Nikoli, Tiboru, Aleksandru, Teodoru i Andriji. Bila je

kućanica i potpredsjednica Židovskog ženskog društva u Čakovcu, aktivno je sudjelovala u životu Grada. Zvali su je Rikica. Ubijena je 21. 5. 1944. u Auschwitzu.

Andrija Grünwald

Rođen je 19. ožujka 1923. godine u Čakovcu. Sin Friederike i posljednjeg nadrabina, Ilije. Andrija je maturirao u Varaždinskoj gimnaziji 1940./1941. U istoj su školi maturirala i ostala braća. U monografiji objavljenoj prigodom proslave 350. obljetnice Gimnazije, navodi se da je Andrija stradao zbog nacionalne i vjerske pripadnosti na povratku iz logora 1945. godine. U službenoj osmrtnici piše da je ubijen u Auschwitzu 1944. godine.

52

Ljudevit Schwarz

Čuveni odvjetnik, rođen u Čakovcu 1877., predsjednik Židovske općine Čakovec od 1920. do deportacije u Auschwitz 1944. godine. Rano je ostao bez sina i supruge pa je živio s kćeri Evom rođenom 1927. Eva Schwarz je preživjela Auschwitz; svoga je oca opisivala kao jako lijepog, zdravog, visokog i veoma obrazovanog čovjeka. Govorio je devet jezika. Često je pružao besplatnu pravnu pomoć siromašnima. Volio je pjevati i šetati. Da drugi Židovi ne bi bježali, Ljudevit Schwarz i još neki uglednici, zatvoreni su kao taoci 15.4.1944. u Gradskoj vijećnici. Krajem travnja odveden je s ostalim čakovečkim Židovima u Auschwitz gdje je 21. 5. 1944. ubijen.

Dragutin Scheier

Organizator mnogih kulturnih događanja u Čakovcu između dva svjetska rata, rođen je u Mađarskoj, 16. 4. 1887. Bio je vlasnik hotela Zrinski u

kojem su se održavali koncerti, kazališne predstave, kino projekcije, balovi i veoma posjećene društvene zabave. Uz Međimurce, posjetitelji su bili Varaždinci, Zagrepčani, Slovenci, Mađari... Program su izvodili brojni poznati umjetnici. Ovaj poduzetni čovjek ubijen je u Auschwitzu 1944. godine.

Jolanda Scheier

Rođena je 7. 10. 1892. u Sv. Lerincu. Udala se za Dragutina Scheiera, bila je kućanica. Dragutin i Jolanda bili su roditelji kćerki Ibi koja je preživjela ratne strahote. Sudjelovala je u mnogobrojnim obiteljskim i društvenim poslovima. Godine 1944. odvedena je u Auschwitz i ubijena.

53

Bela Kelemen

Uspješni trgovac, rođen 18. 1. 1879. godine u Kaposvaru. Emmin suprug i otac triju kćeri. Jedna od njih, Eva Nahir, svjetski je poznata; o njoj je pisao Danilo Kiš prema čijem je tekstu o Evi snimljen dokumentarni film. Aleksandra Ličanin je 2015. napisala knjigu „Dvije ljubavi i jedan rat Eve Panić Nahir“, David Grossman je 2020. godine o Evi napisao roman „Kad je Nina znala“. Bela Kelemen je sa svojom suprugom Emmom ubijen 21. 5. 1944. u Auschwitzu.

Emma Kelemen

Rođena Kohn, 18. 12. 1881., u Velikoj Kaniži. Kao majka i supruga skrbila je o svojoj obitelji. Ubijena je u Auschwitzu 21. 5. 1944.

Emanuel Kohnstein

Emil je, kako su ga zvali, rođen 1898. godine u Slovačkoj. Obitelj Kohnstein preselila se u Maribor, a odatle u Čakovec. Bavio se obradom kože i

trgovinom. Imao je suprugu Vilmu i dvoje djece, Tereziju i Ota. Nedjeljom je volio s obitelji odlaziti u kino i s prijateljima ponekad kartati belu. Odvojen je od obitelji i odveden u Auschwitz gdje je 1944. godine ubijen.

Vilma Kohnstein

Rođena Heimer 1911. godine. Majka i supruga. Sin Oto pamti je kao brižnu i blagu osobu. U Auschwitz je deportirana sa svoje dvoje djece. Petnaestogodišnji Oto poslan je na prisilni rad i on je jedini preživjeli iz obitelji Kohnstein. Majka Vilma je sa desetogodišnjom kćeri ubijena u Auschwitzu u plinskoj komori, 1944. godine.

54

Terezija Kohnstein

Zvali su je Tea. Rođena je 1934. godine u Čakovcu. Živjela je s roditeljima i bratom Otom. Voljela je šetati gradom. Deportirana je u Auschwitz 1944., gdje je u desetoj godini života ubijena.

Paula Kohnstein

Rođena je 1889. Sestra Emanuela Kohnsteina. Deportirana je 1944. i ubijena u Auschwitzu.

Mirjam Despinić-Biškup



Helena Neumann



Vilim Neumann



Magda Fleissig



Dionis Zoor



Friederika Grünwald



Dr. Ilija Grünwald



Ema Kelemen

Obitelj Kelemen



Bela Kelemen



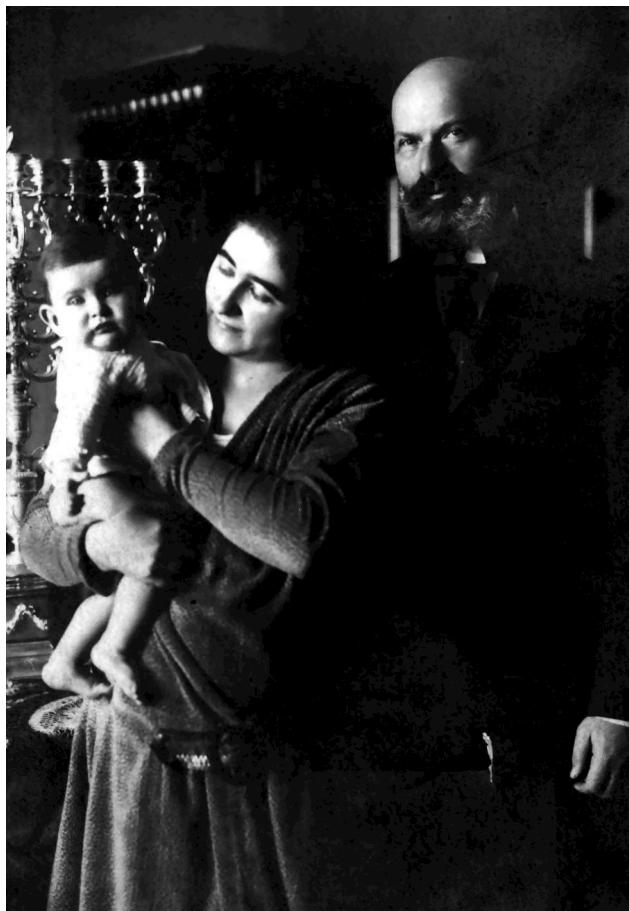
Jolanda Scheier



Dragutin Scheier



Obitelj Kohnstein



Ljudevit Schwarz, Eva i Ilus

Stumbling Stones Čakovec

Vilim Neumann

Vilim, the son of Samuel Neumann, born in 1886, was a famous industrialist and textile merchant in Čakovec. In 1934, he started building a weaving mill. With Dionis Zoor, he developed a company called “Samuel Neumann and Heirs”. Until the beginning of World War II, the company employed 150 workers. The husband of Helena, father of Magda, Gisela and Nikola was killed in 1944 in Auschwitz.

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Helena Neumann

Born Helena Szego in 1892 in Kaposvár, Hungary. She was the wife of Vilim Neumann and mother of three children. She took care of her family and household. In 1944, she was deported to Auschwitz, where she was killed.

Magda Fleissig

Born Magda Neumann in 1914, she was a housewife. She had a daughter named Vera with her husband Julio Fleissig. Together with them, she was deported to Auschwitz, where she was killed on 26 May 1944.

Vera Fleissig

Vera Fleissig, a child of Julio and Magda, was deported to Auschwitz at the age of four. She was killed there on 26 May 1944.

Julio Fleissig

He was born in Hungary to Jonas and Beti Fleissig. In Čakovec, he lived with his wife and daughter as a merchant. He was killed in 1941.

Dionis Zoor

A successful merchant and industrialist, he was born in 1882 in Szina, Hungary. He married Hermina, the daughter of Samuel Neumann, famous for her charity work in Čakovec. They had three daughters: Irena, Elizabeta and Piroška. Hermina died in 1931. Dionis never remarried. Together with Vilim Neumann, he co-owned the company “Samuel Neumann and Heirs”. He was also a member of the board of the Čakovec-Međimurje Savings Bank as well as the Council of the Chamber of Trades and Crafts in Zagreb. He was killed in Auschwitz in 1944.

Irena Körner

Born Irena Zoor in 1908, the daughter of Dionis and Hermina, she married to the chemist Pavao Körner. She was deported to Auschwitz and killed in 1944.

Dr. Ilija Grünwald

A Chief Rabbi, scientist and teacher, he was born in 1886 in Slovakia. He studied history and Judaism in Berlin, Paris (at Sorbonne) and Budapest. In 1915, he took became a rabbi, and later Chief Rabbi in Čakovec. He followed that calling until he was deported. He had five sons; together with his wife Friederika, he provided them with top-quality education. He encouraged the establishment of humanitarian organisations. In 1924, he founded Talmud Tora – a school for a deeper study of the Bible – in Čakovec. In 1925, he translated the Jewish Prayer Book into Croatian. His fellow townspeople loved and respected him. In 1930, he received the Medal of St Sava for his work and accomplishments. He was arrested on 28 April 1944 and killed on 15 May 1944 in Auschwitz.

Friederika Grünwald

Born Friederika Strausz in 1891 in Čakovec. She was the wife of Ilija Grünwald and mother to five sons: Nikola, Tibor, Aleksandar, Teodor and Andrija. She was a housewife and Vice-President of the Jewish Women's Society in Čakovec. She actively participated in the life of the town. She was called Rikica. She was killed on 21 May 1944 in Auschwitz.

Andrija Grünwald

He was born on 19 March 1923 in Čakovec as a son of Friederika and the last Chief Rabbi Ilija. Andrija graduated from the Varaždin Grammar School in 1940/1941. The other brothers graduated from the same high school. In the monograph published on the occasion of the 350th anniversary of the school, it says that Andrija was killed due to his nationality and religion upon returning from the camp in 1945. In his official obituary, it says that he was killed in Auschwitz in 1944.

Ljudevit Schwarz

He was a famous lawyer, born in Čakovec in 1877, President of the Jewish Community of Čakovec from 1920 until his deportation to Auschwitz in 1944. His son and wife died early, so he lived with his daughter Eva, who was born in 1927. Eva Schwarz survived Auschwitz; she described her father as a very handsome, healthy, tall and educated man. He spoke nine languages. He often provided legal assistance free of charge to the poor. He liked to sing and go on walks. In order to prevent other Jews from fleeing, Ljudevit Schwarz and several other influential citizens were held as hostages in the Town Hall on 15 April 1944. At the end of April, he was taken with other Čakovec Jews to Auschwitz, where he was killed on 21 May 1944.

Dragutin Scheier

He was the organiser of many cultural events in Čakovec between the two World Wars. He was born in Hungary on 16 April 1887. He owned the Zrinski Hotel, which was the venue for concerts, plays, film projections, balls and highly attended social functions. Apart from inhabitants of Međimurje, the hotel was patronised by people from Varaždin, Zagreb, Slovenia, Hungary... Numerous famous artists performed there. This enterprising man was killed in Auschwitz in 1944.

Jolanda Scheier

She was born on 7 October 1892 in Sv Lerinc. She married Dragutin Scheier and was a housewife. She participated in many family and social affairs. In 1944, she was taken to Auschwitz and killed.

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Bela Kelemen

A successful merchant, born on 18 January 1879 in Kaposvár. He was Emma's husband and father to three daughters. One of them, Eva Nahir, is world-renowned; Danilo Kiš wrote about her, and his text was used as the basis for a documentary film. In 2015, Aleksandra Ličanin wrote the book titled "Two Loves and One War of Eva Panić Nahir". In 2020, David Grossman wrote a novel about Eva titled "When Nina Knew". Bela Kelemen was killed with his wife Emma on 21 May 1944 in Auschwitz.

Emma Kelemen

Born as Emma Kohn on 18 December 1881 in Nagykanizsa. She took care of her family as a mother and wife. She was killed in Auschwitz on 21 May 1944.

Emanuel Kohnstein

Emil – as he was called – was born in 1898 in Slovakia. The Kohnstein family first moved to Maribor, and then to Čakovec. He was a leatherworker and merchant. He had a wife Vilma and two children – Terezija and Oto. On Sundays, he loved to see a movie at a cinema with his family and sometimes play Belote with his friends. He was separated from his family and taken to Auschwitz, where he was killed in 1944.

Vilma Kohnstein

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Born as Vilma Heimer in 1911. She was a mother and a wife. Her son Oto remembers her as a caring and mild-mannered person. She was deported to Auschwitz with two children. The fifteen-year-old Oto was sent to forced labour, and he is the only surviving member of the Kohnstein family. Vilma was killed with her ten-year-old daughter in a gas chamber in Auschwitz in 1944.

Terezija Kohnstein

Also known as Tea, she was born in 1934 in Čakovec. She lived with her parents and brother Oto. She liked to stroll around the town. In 1944, she was deported to Auschwitz, where she was killed at the age of ten.

Paula Kohnstein

Born in 1889, she was the sister of Emanuel Kohnstein. She was deported in 1944 and killed in Auschwitz.

by Mirjam Despinić-Biškup

Dan sjećanja žrtve Židova Čakovca za vrijeme Holocaosta 2021

Ove godine ovaj događaj odvija se na jedinnstveni način. Ova odluka postaviti kameni spoticanja je bila ispravno u pravo vrijeme.

Želim nahvaliti gospodinu Andrej Pal i svim građanima Čakovca i pojedini ostale ljude na ovu inicijativu

Naravno da kameni moje obitelji su za mene uzbudljivije. Mojega Otca Nadrabina, moje Majke i mogega brata Andrije, koji su ubijeni

65

Moj Otac, Dr. Ilija Grünwald rođen u Slovačkoj nastupio je u Čakovcu 1915 g. i služio vjerno do zadnjeg časa svoju opčinu

Bio je veliki učenjak u židovskim Svjedkim i naukama. Mnogo ljubljen u svojoj općini. Mnogo poštivan u očima Čakoveckoga i Međimurskoga stanovništva.

Moja Majka, rođena u Čakovcu bila vjerna supruga rabina, predana Majka 5 sinova. Bila je aktivna u židovskoj ženskoj o

Čast i poštovanje - onima koji su ovdje živjeli

Napisao, Miki Grünwald – zadnji sin obitelji.
Tel Aviv. Israel 26/07/2021

Day of Remembrance for the Jewish Victims from Čakovec during the Holocaust, 2021

This year, the event is marked in a unique way. The decision to lay down the stepping stones was the right choice at the right time.

I wish to thank Mr Andrej Pal,
all citizens of Čakovec and certain other people for this initiative.

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Naturally, I am the most excited about the stones representing the members of my family my father the Chief Rabbi, my mother and my brother Andrija who were killed.

My father Dr Ilija Grünwald was born in Slovakia. He came to Čakovec in 1915 and served his community faithfully to the very end.

He was a great scholar of the Jewish tradition and worldly science. He was very much loved in his community, and enjoyed great respect from the citizens of Čakovec and Međimurje.

My mother, born in Čakovec, was a faithful wife to the Rabbi and devoted mother to her five sons. She was active in the Jewish women's group.

Honour and respect to those who lived here.

Written by Miki Grünwald, the last son of the family
Tel Aviv, Israel, 26 July 2021

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