



Jevreji na tlu Jugoslavije  
Jews in Yugoslavia

14. IV – 5. VI. 1988.

## Poglavlja izložbe

1.

Ponajprije je iscrpnim podacima označenim i ubilježanim na karti Jugoslavije – pravci doseljenja Židova (orijentalni, Sefardi, Aškenazi); arheološki lokaliteti (ostaci sinagoga i židovskih nekropola); gradovi u kojima su postojala geta i jevrejske mahale; židovske općine (sefardske, aškenaske, ortodoksne) i broj njihovih članova uoči rata i danas – imenovana izložba *Židovi na tlu Jugoslavije*, zacrtani joj kronološki okviri (od antičkih vremena do danas), naviješten daljnji tijek i obje – sefardska i aškenaska – komponente i tako dat informativan i pregledan uvod u izložbu.

2.

Tragom arheoloških nalaza kronološkim slijedom (II. i III. st., III/IV. st., IV. st., VIII. st.) iščitava se i očitava ime naroda jevrejskog (Poliharmov stub, *Stobi*; nadgrobna ploča židovskog trgovca, *Senia* – Senj), naslućuje njihova prisutnost (grobnica s jevrejskim simbolima, *Doclea* – Duklja) i posvjedočuje njihova nazočnost (fragment mramorne ploče sa zapisom o obnovi prozeuhe, *Mursa* – Osijek; fragment sarkofaga, privjesak i uljanice, *Salona* – Solin; uljanice, *Andentrium* – Muč) i odgoneta njihovo nastavljanje (ostaci ranosrednjovjekovne nekropole Čelarevo, nadomak Novog Sada).

3.

Geta – dijelovi gradova u kojima su u dijaspori prinudno živjeli Jevreji izolirani od ostalog stanovništva (primjerice *Via del Ghetto* u Dubrovniku) i mahale – jevrejska naselja u gradovima pod turskom vlašću (primjerice Sijavuš-pašina daira, Velika avlija ili *Kurtižiko* u Sarajevu; jevrejska mahala *La kaleže* u Bitoli) ucrtani u planove gradova, te nazivlje gradskih četvrti, ulica i trgova, koje – zadržavši pridjevke *Žudioski*, *Židovski*, *Jevrejski* – još uvijek pamti nekočnju gustu naseljenost Jevreja.

4.

Prikaz jevrejskih groblja – Staro jevrejsko groblje na Kovačićima u Sarajevu; Staro židovsko groblje na Marjanu u Splitu; Židovsko groblje na Boninovu u Dubrovniku; Staro jevrejsko groblje u Bitoli i Nišu (s – oblikom i ornamentima – jedinstvenim spomenicima); Jevrejsko groblje *Sepolcri hebrayci* u Beogradu, Aškenasko groblje u Novom Sadu; Židovsko groblje u Karlovcu i na Mirogoju u Zagrebu – i nadgrobnih spomenika s tih groblja: tradicionalni sefardski nadgrobnjaci (jednostavna horizontalna nadgrobna ploča ili prazan sarkofag nad grobom s uklesanim hebrejskim natpisom po uzoru na nadgrobnjake u Španjolskoj) i stari aškenaski nadgrobnjaci (vertikalna kamena stela) te nadgrobnjaci – zidani i u obliku obeliska – nastali pod kršćanskim utjecajem.

5.

Sinagogalna arhitektura – pobrojane su i datirane sinagoge, počam od najstarijih (Dubrovnik, Split; druga polovica XIV. st.), uključujući sinagoge podignute u turskom razdoblju (*El kal vježo*, Sarajevo) do sinagoga sagrađenih u drugoj polovici XIX. st. i na razmeđu XIX. i XX. st. te tijekom prvih mu desetljeća (Zagreb, Rijeka, Subotica, Novi Sad, Osijek, Vukovar, Vinokovci, Zrenjanin, Sarajevo, Sisak, Kikinda, Zenica, Nova Gradiška...) koje obilježuju neostilovi (neoklasicizam, neoromanika, neogotika, neobarok i, konačno, neomaurski stil koji je najbliži jevrejskoj težnji orijentalnome kao izrazu nacionalnoga) te imenovani njihovi graditelji (arh. Leopold Baumhorn, specijaliziran za gradnju sinagoga; Franjo Klein, Rudolf Lubinsky, Karlo Paržik, E. Lederer, Theodor Stern, Ljudevit Schöne, P. Petrović) i graditeljski parovi (Hönigsberg i Deutsch; Deže Jakab i Marcel Komor, peštanski arhitekti). K tome, prikazani su detalji sinagoga – pročelja i unutrašnjost – projekti i građevne povelje uzidane u temelje; ostaci nakon rušenja (ploče) te nazivljem sinagoga (*Kal kadoš Aragon* i *Kal kadoš Portugal* u Bitoli) evociran iberski sefardski zavičaj i naglašena bogoslužna namjena (*Il kal di Bilava* – »Hram na Bjelavama« ili *Bet tefila* – »Kuća molitve« u Sarajevu), dat uvid u posvećenje sinagoga, njihovo rušenje (*Beit Israel*,

*gore*: Parohet (zavjesa ormara za Toru); detalj; 1823. god.  
*Above*: Parokhet (curtain of the ark for the Torah); 1823  
Jevrejski historijski muzej, Beograd

*dolje*: Tas (štit za Toru); srebro; Bosna, 1716. god.  
*Below*: Tas (shield for the Torah); silver; Bosnia, 1716  
Jevrejski historijski muzej, Beograd



## Guide to the Exhibition

1. The Map of Yugoslavia serves as a general introduction to the exhibition *Jews in Yugoslavia*. It shows the routes followed by incoming Jewish settlers (Oriental, Sephardic, Ashkenazic); archeological sites (remains of synagogues and Jewish burial grounds), towns with ghettos and mahalas (Jewish quarters), Jewish religious communities (Sephardic, Ashkenazic and Orthodox) and the size of their membership before World War II and today. Chronologically it covers a time span from antiquity to the present day and presents both the Sephardic and the Ashkenazi components.

2. Archeological discoveries in chronological order (2/3c, 3c, 4c, 8c) show Jewish names on Polycharm's column at Stobi, and on the tombstone of a Jewish merchant at Senia – Senj; their presence is intimated by a grave with Hebrew symbols at Doclea – Duklja, and confirmed on a fragment of a marble slab with an inscription about the renovation of the proseucha at Mursa – Osijek; a fragment from a sarcophagus, a pendant and an oil-lamp at Salona – Solin, oil-lamps at Andentrium – Muć, testify to Jewish settlements (remains of early medieval burial sites at Čelarevo near Novi Sad).

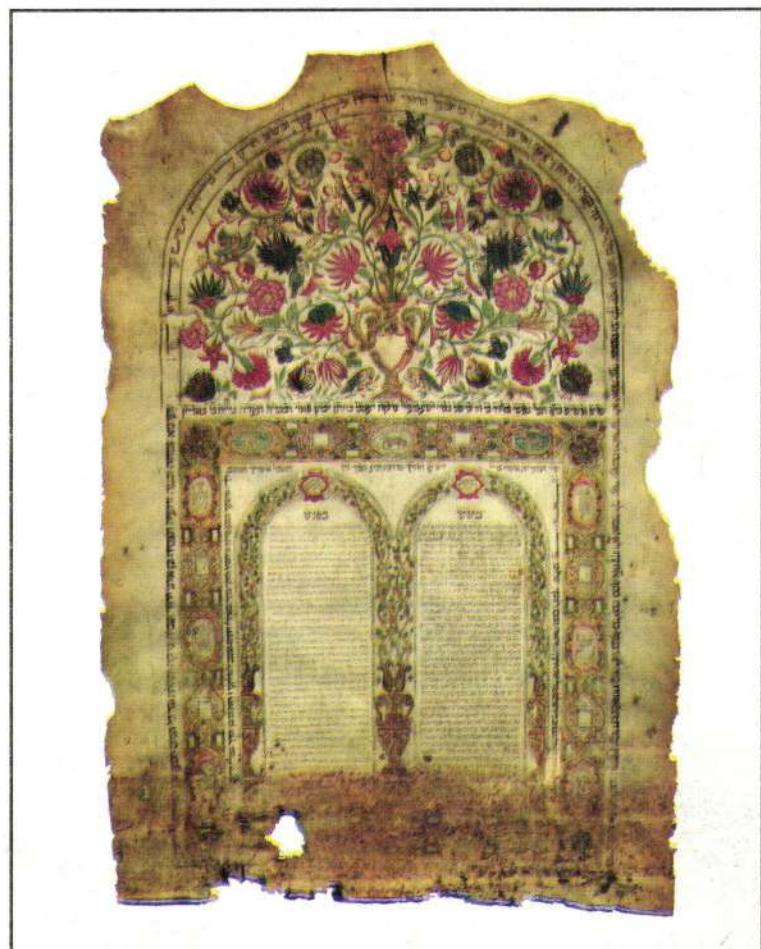
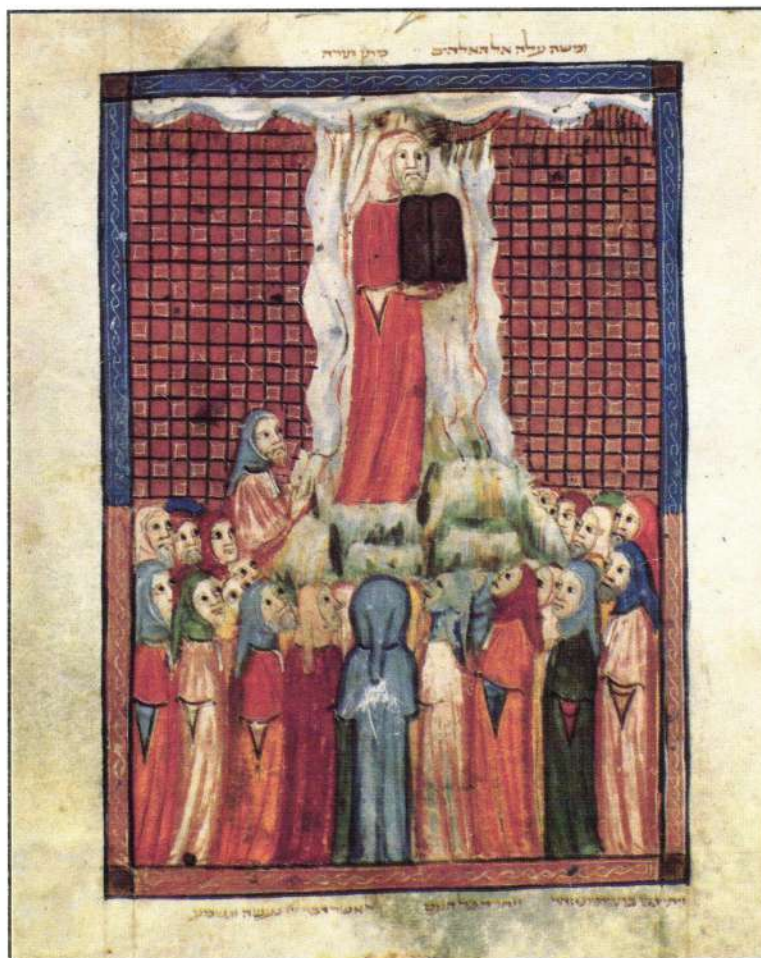
3. Ghettos were parts of towns in which the Jews in the Diaspora were compelled to live, isolated from the rest of the population (for instance *Via del Ghetto* in Dubrovnik). Mahalas were corresponding Jewish quarters in cities under Turkish rule (e.g. Siyavush Pasha's Daira, Velika Avlija »the great gate« or *Kurtižiko* in Sarajevo; the Jewish mahala *La Kaleže* at Bitola) and were marked on city maps. A Jewish address-book provides the names of parts of cities, streets and squares, which retained such attributes as *Žudioski, Židovski, Jevrejski* – all meaning »Jewish« and commemorate once dense Jewish settlements.

4. Jewish cemeteries. There are old Jewish graveyards at Kovačići in Sarajevo, on Marjan hill in Split, at Boninovo in Dubrovnik, and in Niš which has tombstones unique in shape and ornamentation. The *Sepolcri hebrayci* in Belgrade, the Ashkenazi cemetery in Novi Sad and the Jewish cemetery in Zagreb, have tombstones some of which are traditional Sephardic with a simple horizontal stone slab or an empty sarcophagus above the grave with carved Hebrew inscriptions modelled after tombstones in Spain, or are old Ashkenazi tombstones with upright stone *stelae*, or tombstones constructed in the shape of obelisks under Christian influence.

5. Synagogue architecture: there are lists and dates of synagogues from the oldest in Dubrovnik and Split (14c) to those of the Turkish period (*El Kal vježo* in Sarajevo) and synagogues built in the second half of the 19c or at the turn of the century (Zagreb, Rijeka, Subotica, Novi Sad, Osijek, Vukovar, Vinkovci, Zrenjanin, Sarajevo, Sisak, Kikinda, Zenica, Nova Gradiška). These later ones are characterized by styles such as neo-Romanesque, neo-Gothic, neo-Baroque and finally neo-Moorish, which comes closest to the Jewish yearning after the Oriental as an expression of national identity. They were designed by architects such as Leopold Baumhorn, who specialized in synagogue architecture, Franjo Klein, Rudolf Lubienky, Karlo Paržik, E. Lederer, Theodor Stern, Ljudevit Schöne, and the firms Hönigsberg and Deutsch, Deže Jakob and Marcel Komor of Budapest. Details of the synagogues are also shown: facades and interiors; construction inscriptions built into the foundations and remains after destruction (slabs). The names of the synagogues (*Kal Kadoš Aragon* and *Kal Kadoš Portugal* at Bitola) in many cases are reminders of the Iberian Sephardic homeland and emphasize the purpose of worship (*Il Kal di Bilava* – »the Temple at Bjelave« or *Bet Tephillah* »the House of Prayer« in Sarajevo). Some exhibits show the consecration of the synagogues, their destruction (*Beit Israel* in Belgrade), or their re-allocation as in *Il Kal Gran-*

*gore*: Mojsije donosi Deset Božjih zapovijedi; Sarajevska hagada; minijatura Above: The Giving of the Law, two Tablets of the Covenant; The Sarajevo Hagaddah; Miniature

*dolje*: Ketuba (bračni ugovor); pergament; Ancona, 1652. god. Below: Ketubbah (marriage contract); parchment; Ancona, 1652 Jevrejski istorijski muzej, Beograd





Meil (navlaka za Toru); Obrenovac, 1904. god.  
Meil (cover for the Torah); Obrenovac, 1904  
Jevrejski istorijski muzej, Beograd

Beograd), prenamjenu (sarajevski *Il kal grandi* – Veliki sefardski hram – pretvoren u Radnički univerzitet «Duro Đaković»; zenička sinagoga pretvorena u Gradski muzej) i obnovu.

6.

Judaizam – naziv za jevrejsku religiju kojim je obuhvaćena i jevrejska etika, filozofija, zakonodavstvo i narodni običaji – i *judaica*, jevrejska primijenjena umjetnost.

Rekonstrukcija unutrašnjosti sinagoge, jevrejske bogomolje, i sinagogalni inventar namijenjen bogoslužju:

– *aron hakodeš* («sveti ormar») u kome se čuva *Tora*; *bima*, podij ispred ormara za čuvanje *Tore*; *parohet*, zavjesa na ormaru za čuvanje *Tore*, kojoj je ponekad izvezen njen gornji dio – *kaporet*

– klupe iz Aškenaske sinagoge u Sarajevu (danas jedine aktivne sinagoge u Bosni i Hercegovini)

– rabinske stolice (par) iz razrušene skopske sinagoge

– oprema *Tore*: *mapa* (povoj), *meil* (navlaka) i metalni ukrasi koji imaju simbolično značenje: *keter Tora* (kruna *Tore*), *rimonim* (natikač), *tas* (štit) i *jad* (kazalo)

– *menora* (sedmokraki svijećnjak, *ner tamid* (vječno svjetlo) i par svijećnjaka.

7.

Prikaz vjerskih obreda i običaja – *seder*–večera (svečana večera uoči prva dva dana *Pesaha*); *brit mila* (obrezanje, odsjecanje naglavnog nabora na spolovilu muškog djeteta osmog dana po rođenju); *bar micva* (označavanje vjerske zrelosti dječaka kad navršje 13 godina); *bat micva* (označavanje vjerske zrelosti djevojčica kad navršje 12 godina); *kiduš* (obred nad vinom); *havdala* (završni subotnji obred); vjeridba i vjenčanje – uz prateće sukladne predmete – *mahzor* (molitvenik) i okov za nj; *talit* (molitveni ogrtač) i aplikacije za talit; *talit katan* (mali talit ili obredni prslučić, *cicit*); torbica za molitvenik i talit; *kitl* (dugi bijeli ogrtač ili košulja); rabinski ornat; kapa (*kipa*, *kepela*, *la kapika*); *šofar* (rog); *tefillin* (molitveni remen); nož za obredno klanje stoke (*halef*) i dokumentni materijal: propisi o ishrani (*kašrut*), narudžbenice za isporuku *kašer*–brašna i *macota*, bračni ugovori (*ketube*) i pozivnice za vjenčanje...

8.

Jezik Židova: hebrejski (*ivrit*) – jedini izvorni jezik Židova – koji u III. st., zamijenjen u govoru aramejskim jezikom (također pripada skupini sjeverozapadnih semitskih jezika), kao sveti jezik (*lašon hakodeš*) postaje isklju-

čivo jezikom bogoslužja; govorni jezik: *jidiš* (aškenaski) i *ladino* (sefardski); novohebrejski, nastao potkraj XIX. st. pod utjecajem prosvjetiteljskog, kasnije cionističkog pokreta (danas službeni jezik u državi Izrael).

Pismo Židova: kvadratno, preuzeto od Kananaca, odnosno Feničana; pisalo se, kao i u drugih semitskih naroda, zdesna nalijevo i isprva su bilježeni samo suglasnici.

Temelji židovstva: Stari zavjet – hebrejski *Tanah* (kratica od prvih slova imenica: *Tora* – Nauk, Zakon, Petoknjžje; *N'viim* – proroci; *K'tuvim* – spisi) i *Talmud* (hebr. učenje), zbornik židovske usmene predaje koji čini *Mišna* (učenje opetovanjem) i *Gemara* (predaja).

9.

Židovski blagdani – *Šabat*, sedmi dan u tjednu, osnovni blagdan židovske vjere; hodočasni blagdani: *Pesah* (pasha), *Šavuot* i *Sukot*; čisto vjerski blagdani, pokore za grijeh: *Roš hašana* (Nova godina) i *Jom kipur* (Dan pomirbe); polublagdani nastali nakon babilonskog sužanjsva: *Hanuka* i *Purim*, *Tu bišvat* i *Lag baomer*; dani sjećanja i žalosti: *Tiša b'av* (postom se oplakuje razaranje Jeruzalemskog hrama i prestanak postojanja židovske države) i *Jom hazikaron lešva vehag'vura* (Dan sjećanja na uništenje i junaštvo), skraćeno *Jom hašoa*, pomen na dan početka ustanka u Varšavskom getu (17. IV. 1942) – točnim nadnevcima ubijeljeni u židovski kalendar; njihova izvorna obilježja i pridodani sadržaji; svetkovanje blagdana i blagdanske blagovanje (pjesme i molitve; jela); prateći predmeti: nož i pokrivka za subotnji kruh, blagdanski tanjuri i zdjele, čaše za *kiduš*, pokrivka za *macot*, *menore* i *hanukije* (sedmokraki i osmодijelni svijećnjaci), *mezuze* (hebr. dovratka), pergamentni svici s biblijskim citatima koji, pribijeni na desni dovratnik ulaznih vrata u jevrejsku kuću, služe kao amulet, *besamimi* (posude za mirišljave trave)...

10.

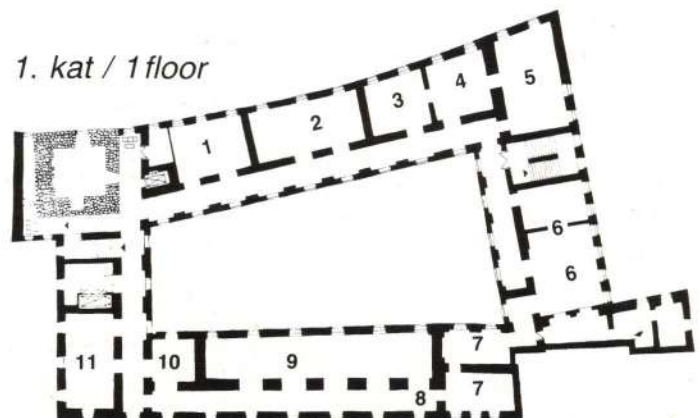
Odjeća – muška, ženska, dječja – i nakit; dijelovi nošnje: izvorni (*tukado*, ženska sefardska kapa) i nejevrejski, prihvaćeni pod utjecajem sredine u kojoj su živjeli Jevreji (anterija i jelek); nošnja jevrejskog trgovca i rabinska nošnja. Izradba i nošenje amuleta – uvriježeni unatoč vjerskim zabranama – koji imaju samo prikaze jevrejskih simbola, ponajčešće menoru i Davidovu zvijezdu.

11.

Prikaz žalobnih obreda i običaja – obredno kupanje pokojnika (*tahara*) i opremanje za ukop, polaganje u lijes bez ukrasa, sahranjivanje bez cvijeća i vijenaca, bacanje po tri grumena zemlje u grob, čitanje molitve *Kadiš* nad zatvorenim grobom; kidanje odjeće u znak žalosti (*kria*), žalost za pokojnikom, pomeni (aškenaski *jahrzeit*, sefardski *limud*), *Jahrzeit*–tablice, *Trauer*–albumi (albumi žalosti), zadušne molitve (*mazkir*), ospomeničavanje grobova. Dat je poseban osvrt na dobrotvorno i pogrebno društvo *Hevra kadiša* («Sveto društvo»), kojim su obuhvaćeni statuti, zapisnici i spiskovi njenih članova, te osvrt na sahranjivanje isluženih i oštećenih nabožnih knjiga i predmeta za bogoslužje u posebna skloništa u sinagogi, pokraj nje, ili na groblju (*geniza*).

12.

Povijest jevrejskih zajednica i općina – osnutak, razvoj i djelatnost – dokumentirana bogatom arhivskom građom i fotografijama – zapisi o prvim Židovima, stanovnicima naših gradova; povelje u kojima se spominju Jevreji i jevrejski toponimi; sudski zapisi o procesu zbog «ritualnih ubojstava»; naredbe o ograničenjima i zabranama koje se odnose na Židove; popisi Židova; dokumenti o prvim židovskim trgovcima; potvrde o kupnji i kupoprodajni ugovori; naredbe o protjerivanju Židova; spiskovi židovskih žrtava; Patent o toleranciji Josipa II; dokumenti o progonima i pogromima; op-



di, the great Sephardic Temple turned into Đuro Đaković Workers' University, or the synagogue of Zenica which now houses the Town Museum. Others show their renovation.

6.

Judaism – is a term for the Jewish religion including Jewish ethics, philosophy, legislature and folk customs; *Judaica* refers to Jewish applied art. A reconstruction of the interiors of synagogues, Jewish houses of prayer and synagogue articles used in worship:

- *Aron ha-Kodesh* «the Holy Ark», the shrine containing the scrolls of the *Torah* in the synagogue; *bimah*, a curtain which hangs in front of the ark with the *Torah*, sometimes with its upper part, the *kapporet*, embroidered;
- benches from the Ashkenazi synagogue in Sarajevo (today the only active synagogue in Bosnia and Herzegovina).
- rabbinic chairs (a pair) from the synagogue in Skopje
- decorations of the *Torah*: *mappah* (binder), *meil* – mantle and metal ornaments which have symbolic meaning; *keter Torah* (crown of the *Torah*), *rimmonim* (finials), *tas* (breastplate) and *yad* (pointer).
- *Menorah* (the seven-branched candlestick), *Ner Tamid* (eternal lamp) and a pair of candlesticks.

7.

Illustration of religious rites and customs: the *Seder*-evening meal, a ritual meal on the eve of the first two days of *Pesah*; *brit milah*, circumcision, removal of the foreskin of a male baby on the eighth day after birth; *bar mitzvah* the ceremony marking a boy's religious maturity at the age of 13; *bat mitzvah* marking a girl's religious maturity at the age of 12; *Kiddush* rite over a cup of wine; betrothal and wedding with ritual objects: *Mahzor* prayer book and its mountings; *tallit*, a shawl worn during prayers, and tassels and fringes for the tallit; a bag for the prayer book and the tallit; *tallit katan*, a small tallit or ritual sleeveless jacket, *tzitzit*; *kittel*, a white robe or shirt, rabbinic vestments; cap (*Kippah*, *keppela*, *la capica*); *shofar*, ram's horn; *tefillin*, phylacteries worn during prayer; knife for ritual slaughter of cattle (*halaf*) and documents including dietary laws (*kashrut*), order forms for the delivery of *kosher*-flour and *matzot*, marriage contracts (*ketubbah*) and wedding invitations.

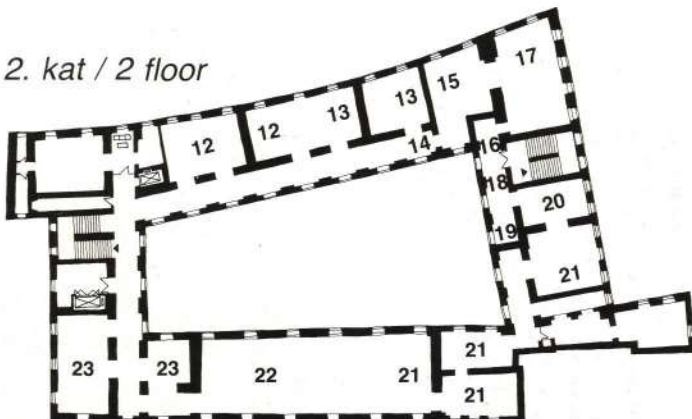
8.

The language of the Jews: Hebrew, the original language of Jews is considered the Holy Tongue, and has become the exclusive language of worship. It was replaced in speech by Arameic, which is one of the north-western Semitic languages. Spoken Languages: *Yiddish* (Ashkenazi) and *Ladino* (Sephardi); Modern Hebrew, developed in the late 19c under the influence of the Enlightenment, and later Zionist movements (today the official language of the State of Israel). *Jewish script* has square-shaped characters taken over from the Canaanites and Phoenicians. It is written like that of other Semitic languages from right to left, with only consonants written down at first. Foundations of Judaism: The Old Testament – Hebrew *Tanakh* (an acronym formed from the nouns *Torah* – Learning, Laws, the Pentateuch; *Nevi'im* – the Prophets and *Ketuvim* – the Hagiographa) and *Talmud* – Hebr. »teaching«, the compilation of Jewish oral law, consisting of *Mishnah* (learning by repetition) and *Gemara* (oral tradition).

9.

Jewish festivals: Shabbath, the seventh day of the week, the Jewish main holy day; pilgrim festivals: *Pesah* (Passover), *Shavuot* and *Sukkot*; purely religious festivals, days of repentance: *Rosh ha-Shannah* (New Year) and *Yom Kippur* (Day of Atonement); half-holidays instituted after the Babylonian Exile: *Hanukkah* and *Purim*, *Tu bi-Shevat* and *Lag ba-Omer*; days of

2. kat / 2 floor



Hanukija (osmodijelna svjetiljka za Hanuku); srebro; Brno, oko 1820. god. Hanukkah (eight-branched candlestick for the Hanukkah festival); silver; Brno, 1820. Muzej za umjetnost i obrt, Zagreb

remembrance and mourning: *Tishah be-Av*, observed as a fast day in memory of the destruction of the Jerusalem Temple and the fall of the Jewish State, and *Yom ha-Zikaron le-Sho'ah ve ha-g'vurah* day commemorating the Holocaust and heroism, abbreviated to *Yom ha-Sho'ah*, memorial day of the beginning of the Uprising in the Warsaw Ghetto (17 April, 1942). All festivals are dated in the Jewish calendar, with their original features and the meanings added later, with festival observance and ceremonial meals, hymns and prayers, food) implements: the knife and cover for the Shabbath bread, ceremonial plates and pans, *Kiddush* cups, menorahs and hanukiyahs (seven- and eight-branched candlesticks), *mezuzahs* (Hebr. doorpost) parchment scrolls inscribed with biblical texts, which, enclosed in a case and fixed to the right doorpost of the entrance to Jewish homes, serve as amulets.

10.

Costume: men's, women's and children's – and jewellery; parts of garments: original (*tukado*, Sephardi women's head-cover) and non-Jewish, adopted under the influence of the neighbourhood in which Jews lived (anteria and sleeveless jacket); garments of a Jewish merchant and rabbinic vestments. Production and wearing of amulets, used in spite of religious bans, with Jewish symbols, most commonly a menorah and the Shield of David.

11.

Mourning rituals and customs – ritual cleansing of the deceased (*Tohorah*) and burial clothing, deposition into the unadorned coffin, burial without flowers or wreaths, tossing of three clods of earth into the grave; reading of the Mourner's Prayer, rending of clothes in grief (*keri'ah*), mourning for the deceased, memorial ceremonies (Ashkenazi *Yahrzeit*, Sephardi *Limud*), *Yahrzeit*-plates, Traueralbums, (albums of mourning), prayers for the deceased (*Mazkir*), marking graves in memory of the dead. A special account is given of the charitable and funeral society *Hevra Kadisha*, covering the rules, minutes and lists of its membership. A description is provided of the *Genizah*, a special storage place for damaged books and texts and sacred objects out of use, in a synagogue or near it, or in a graveyard.

12.

The history of Jewish communities, their establishment, development and work, is documented by archival records and photographs. These include records of the first Jewish inhabitants of towns and cities in Yugoslavia.



Fragment opeke s urezanim menorom, Čelarevo; (rani srednji vijek)  
Fragment of brick with engraved menorah; Čelarevo; (Early Middle Ages)  
Muzej grada Novog Sada

ćinski žigovi, zapisnici i popisi – diljem zemlje (Dalmacija: Dubrovnik, Split, Šibenik i Zadar; Slovenija: Ljubljana, Maribor, Piran; Banska Hrvatska i Slavonija: Zagreb; Bosna i Hercegovina: Sarajevo; Srbija: Beograd, Šabac i Smederevo; Vojvodina: Subotica, Novi Sad, Kikinda, Senta, Sombor, Stari Bečej, Vršac; Makedonija: Skopje, Bitola, Kumanovo i Štip).

13. Predstavljen Savez jevrejskih opština Jugoslavije (SJOJ) – pravila, spisi, statuti, izvještaji, podaci o glavnim i izvršnim odborima, o zasjedanjima i skupovima – te Savez cionista Jugoslavije (SCJ).

14. Pregled društava i organizacija prema njihovoj djelatnosti i programima – vjerska, socijalno-humanitarna: *Hevra kadiša* («Sveto društvo»); kulturno-politička, prosvjetiteljska: sarajevska *La Benevolencia*; literarna: «Izraelitičko-hrvatsko literarno društvo»; kulturno-umjetnička: sarajevska *Mata-tja*, napose muzička: sarajevska *La Lira*, splitski *Jarden*, niški «David», beogradsko i skopsko «Srpsko-jevrejsko pevačko društvo»; sportska: *Makabi*; omladinska: *Hašomer hacair* («Mladi stražar»), *Kadima* («Naprijed»), *Thelet-lavan* («Plavo-bijeli»); studentska: *Esperanza*, *Judea*, *Omanut*... Navedeni su, k tome, podaci o društvima i njihovom članstvu (broj članova), djelatnosti, natjecanjima (Makabijade), uspjesima koji su posvjedočeni brojnim izlošcima (medalje, značke, diplome i zastave društava).

15. Prikazi znanosti, književnosti i publicistike te su u tim okvirima dati portreti istaknutih znanstvenika, književnika i publicista – njihove fotografije, biografije i bibliografije. Prelistane su, k tome, novine i časopisi – vjerski, informativno-politički, kulturno-umjetnički, književni, omladinski, dječji, zabavni; glasila jevrejskih općina; prigodni, svečani, povremeni, stalni (tjednici, mjesečnici, godišnjaci); pregledi, almanasi, kalendari – i predstavljeni «osobnim kartama» (nazivlje, jezik i pismo, adresa, uredništva, nakladnici, tiskari, ilustratori i oprema). Pobjorani su najistaknutiji tiskari, knjižari i nakladnici te dat uvid u djelatnost biblioteka i čitaonica. U «knjižarskim izlozima» izložene su rukopisne knjige i bilježnice (kuntresi), te tiskane knjige i ekslibrisi, popraćene podacima o njihovim autorima i sadržaju.

16. Jevrejske škole – osnovne (sefardski *meldari*, aškenaski *hederi*) te više i visoke škole, ponajčešće teološkog usmjerenja (*ješive*). Povijest školstva

– začeci i razvoj – prikazana podacima – o školama i đacima, njihovim učiteljima, nastavi i nastavnim predmetima – i originalnim izlošcima: imenici, udžbenici, svjedodžbe, nastavna pomagala.

17. Pregled umjetnosti kojim je obuhvaćena glazba, kazalište, kazališni amaterizam, balet, slikarstvo, kiparstvo i arhitektura te u tim okvirima dati imenici umjetnika – glazbenici, skladatelji, dirigenti, glazbeni pedagozi; glumci, glumice, redatelji; balerine, plesači, koreografi; slikari, kipari i arhitekti – njihove fotografije, biografije, bibliografije i izložba likovnih umjetnina.

18. Jevreji u oslobodilačkim ratovima – sudjelovanje u revolucionarnim događanjima burne 1848/49. godine, u Ilindenskom ustanku, balkanskim ratovima i prvom svjetskom ratu – popisi sudionika i podaci o njima.

19. Jugoslavenski Jevreji u političkom životu između dvaju ratova – sudionici u španjolskom građanskom ratu i osuđenici na robiju – dokumenti, fotografije, podaci.

20. Nacizam i počeci «konačnog rješenja» jevrejskog pitanja; reagiranje jevrejske štampe na jačanje i divljanje nacizma i teror; jevrejske izbjeglice. Antisemitizam – antisemitski plakati, leci i brošure iz vremena okupacije; protujevrejske mjere i odredbe.

21. Genocid nad jugoslavenskim Jevrejima – naredbe okupatora i njihovih domaćih pomagača protiv Jevreja (zabrane i ograničenja slobodnog kretanja); žuti znakovi za obilježavanje Jevreja u vrijeme okupacije (trake, zvižde, natpis *Jude*, slovo *Ž*); kronika o stradanjima; razaranja, spaljivanje i devastiranje sinagoga; oskrvnuće groblja; uništavanje relikvija; zločin prije osnivanja logora; logori na području NDH; logori u talijanskoj okupacionoj zoni; odvođenje makedonskih Jevreja; logori izvan Jugoslavije; predmeti iz logora i osobni predmeti logoraša; zarobljeništvo – dokumentiran spisima, fotografijama i originalnim izlošcima.

22. Jevreji u NOB-u – partizani, prvoborci, zdravstveni radnici, kulturni radnici i umjetnici; spisak narodnih heroja i nosilaca Partizanske spomenice 1941; njihove biografije i fotografije, ordenje i odlikovanja. Umjetnička djela na temu NOB-a; jugoslavenski Jevreji u pokretu otpora i u inozemnim logorima i zatvorima.

23. Poslijeratna obnova jevrejske zajednice – useljenja (alije) u novoosnovanu državu Izrael; ospomeničavanje grobova i grobnica, obilježavanje spomen-područja; veze s drugim jevrejskim zajednicama i međunarodnim jevrejskim organizacijama; obnova vjerskog života; omladinski i pionirski klubovi i zabavišta, ljetovališta; Dom Lavoslava Švarca; zborovi, literarni natječaji Saveza jevrejskih opština; izdavačka i znanstvena djelatnost – prikazana bogatom dokumentarnom građom.

#### Popratne izložbe:

– *Glazbala u drevnom Izraelu*, izložba Glazbenog muzeja u Haifi (Izrael), kojom su obuhvaćena glazbala iz davnih vremena – lira, harfa, šofar (ritualni rog) te njihovi prikazi na starim mozaicima, novčićima i pečatima – rekonstruirana na temelju ikonografsko-arheoloških podataka i starih dokumenata, kao i najnovijih tehničkih istraživanja na tom području. Veliki tim stručnjaka suočio se s mnogobrojnim problemima glede strukture materijala, veličine i osobito zvuka, tako da su vršeni različiti eksperimenti dok nije postignut najbolji mogući rezultat.

– Slike, skulpture, primijenjena umjetnost – izložba suvremenih jevrejskih likovnih umjetnika Jugoslavije.

Salih Isaac

Naslovna stranica: Tora s opremom; Italija, 16–18. st.

Cover: The Torah with decorations; Italy, 16–18 c  
Jevrejska općina, Dubrovnik

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There are legal documents of trials for »ritual killing«, orders of disabilities and bans concerning Jews, censuses of the Jewish population, documents of the first Jewish merchants, sale contracts and confirmations of sales, orders for the expulsion of Jews, lists of Jewish victims; Letters Patent of Tolerance by Emperor Joseph II; documents of persecutions; seals of Jewish communities, records and official censuses from all over the country (Dalmatia: Dubrovnik, Split, Šibenik and Zadar; Slovenia: Ljubljana, Maribor and Piran; Banus' Croatia and Slavonia: Zagreb; Bosnia and Herzegovina: Sarajevo; Serbia: Šabac and Smederevo; Vojvodina: Subotica, Novi Sad, Kikinda, Senta, Sombor, Stari Bečej and Vršac; Macedonia: Skopje, Bitola, Kumanovo and Štip).

13.

The Federation of Jewish Communities of Yugoslavia is presented with its regulations, documents, statutes, reports, data on the main and executive boards, and on sessions and meetings, as well as the Zionist Association of Yugoslavia.

14.

A survey of societies, clubs and organizations listed according to their activities and programmes: religious and humanitarian: *Hevra Kadisha* («the Holy Society»); cultural, political and educational groups: *La Benevolencia* of Sarajevo; the *Israelite-Croatian Literary Society*; society for culture and art, *Matatja* of Sarajevo; musical societies, *La Lira* in Sarajevo, *Jadren* in Split, *David* in Niš and the *Serbian-Jewish Choir* in Belgrade and Skopje; the sports club *Makabi*; the youth societies *Hashomer Hatzair* (the »young guard«), *Kadima* («Forwards«), *Thelet-laven* («Blue-whites«); student societies *Esperanza*, *Judea*, *Omanut*. Information is provided on the societies and their members, their activities, competitions (*Macca-biahs*) and their achievements illustrated by numerous exhibits (medals, badges, certificates and flags).

15.

A survey of scholarly works, literature and journalism includes portraits of eminent scholars and scientists, authors and journalists, with their photographs, lives and bibliographies. Newspapers and magazines have been consulted for the exhibition: these cover religious papers, political, cultural, artistic and literary texts and publications as well as those for entertainment, for young people and children. There are also papers of Jewish communities, with occasional special, temporary and regular issues (weeklies, monthlies and annual publications); surveys, almanachs and calendars, all listed with titles, language and writing, addresses of editorial boards, publishers, illustrators and equipment. Prominent publishers, bookshop-owners and printers are listed, and the activities of libraries and reading rooms are described. Book show-cases display manuscript books and copy-books (kuntres), as well as *ex Libris* bookplates, supplemented with data on their authors and contents.

16.

Jewish schools – elementary (Sephardi *Meldar*, and Ashkenazi *heder*), colleges and schools of higher education, mainly offering training in theology (*Yeshivah*). The history of the schools, their beginnings and development are all documented with data on the schools and students, their teachers, teaching and curricula, with original exhibits, such as class lists, text books certificates and teaching aids.

17.

A survey of the arts covers achievements in music, the theatre, amateur drama, ballet, painting, sculpture and architecture, with the names of artists – musicians, composers, conductors and music teachers; actors, actresses and directors; ballet dancers and choreographers; painters, sculptors and architects; their photographs, lives, bibliographies and works of art.

18.

Jews in liberation wars – their participation in the revolutionary events of 1848/49, in the Uprising of Ilinden, in the Balkan Wars and World War I. This section gives lists of participants and information about them.

19.

Yugoslav Jews in political life between the two World Wars: participants in the Spanish Civil War and prisoners – documents and photographs.

20.

Nazism and the beginnings of the Final Solution to the Jewish question: reaction of the Jewish press to the strengthening and ravages of Nazism and to the terror; Jewish refugees. Antisemitism – antisemitic posters, leaflets and brochures from the time of occupation, measures and orders against Jews.



Staro jevrejsko groblje na Kovačićima, Sarajevo; 17. st.  
Old Jewish cemetery at Kovačići, Sarajevo; 17 c

21.

Genocide of Yugoslav Jews: orders by the aggressors against Jews (bans and restriction on free movement); yellow badges marking Jews during the occupation (ribbons, shields, inscription *Jude*, the letter Ž); destruction, burning down and devastation of synagogues, desecration of graveyards, destruction of relics; concentration camps in the Independent State of Croatia; concentration camps in the Italian occupied zone; deportation of Macedonian Jews; concentration camps outside Yugoslavia; objects from the camps and personal belongings of the prisoners; imprisonment – documented by records, photographs and original exhibits.

22.

Jews in the National Liberation Struggle – partisans, veterans of 1941, medical staff, artists and writers; lists of national heroes and holders of the 1941 Testimonial for War Service with photographs and awards. Art works inspired by the National Liberation Struggle; Yugoslav Jews in the resistance movement in camps and prisons.

23.

Post-war renewal of the Jewish community – *Aliyah* – emigration to the newly established State of Israel; memorial inscriptions on graves and tombstones, marking of the memorial places; links with other Jewish communities and international Jewish organizations; renewal of religious life; youth and children's clubs and holiday resorts; Lavoslav Schwarz Old People's Home; gatherings and literary contests of the Federation of Jewish Communities; publishing and scientific work – all presented with ample documentation.

Special events

– *Music in Ancient Israel* is an exhibition coming from the Haifa Music Museum. It shows musical instruments of old times, the lyre, harp, shofar (the ritual horn) and their presentations on ancient mosaics, coins and seals. The exhibits were reconstructed on the basis of iconographic and archeological data, old documents and explorations with modern techniques. A large team of experts was faced with many problems concerning the structure of the material, the size and sound, and a variety of experiments had to be undertaken before proper results could be achieved.

– *Painting, sculpture and applied art* are displayed in an exhibition by contemporary Yugoslav Jewish artists.

# MUZEJSKI PROSTOR

Zagreb, Jezuitski trg 4

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Gradnja jezuitskog kolegija započeta u prvoj polovici 17. stoljeća trajala je u etapama do drugog desetljeća 18. stoljeća. Nakon ukinuća jezuitskog reda 1773. godine od pape Klementa XVI, zgrada postaje vojni objekt, a potom služi kao sjedište raznih administrativnih ustanova. Ante Topić Mimara 1972. godine odabire zgradu za pohranjivanje i izlaganje svoje zbirke umjetnina darovane hrvatskom narodu, pa se ona preuređuje u izložbeni prostor.

Javnosti je otvorena 15. ožujka 1982. godine, izložbom grafika Albrechta Dürera, Dušana Džamonje i retrospektivom slikara Otona Glihe, nakon čega su uslijedile velike izložbe: *Riznica zagrebačke katedrale*, *Ivan Meštrović*, *100 godina Strossmayerove galerije*, *Drevna kineska kultura*, *Mimara-Kineska umjetnost*, *2000 godina nigerijske umjetnosti*, *Srednjovjekovna umjetnost Srba*, *Pisana riječ u Hrvatskoj*, *S poštovanjem Titu*, *U susret muzeju suvremene umjetnosti*, *Kyôto-cvijet kulture Japana* i u toku 1987. godine: *Blaž Jurjev Trogirarinin*, *Emanuel Vidović*, *Zlatno doba Dubrovnika*, *Ikone Makedonije*, *Antički portret na tlu Jugoslavije*, *Svjetski majstori moderne umjetnosti iz jugoslavenskih kolekcija* i *Drevna kineska kultura 2*.

Zgrada Gradec, u neposrednoj blizini Muzejskog prostora, javnosti je otvorena 4. listopada 1984. godine izložbom: *Prvi svjetski triennale male keramike* a ujesen 1987. godine izložbom *Pijetao na Griču*.

Program za 1988. god. započeo je izložbom *Svjetski majstori iz riznice Ermitaža*.

The construction of the Jesuit monastery began in the first decade of the 17 c and continued through various stages until the second decade of the 18 c. After the Emperor Joseph II suppressed the Jesuit Order, the building was first used by the army, then by various administrative bodies. In 1972 Ante Topić Mimara chose it as the place of exhibition for the art collection he donated to the Croatian people. This led to its adaptation into an art gallery.

The building was opened to the public on March 15, 1982 with exhibitions of Albrecht Dürer's prints, the works of the sculptor Dušan Džamonja, and a retrospective exhibition of the painter Oton Gliha. After these came the following important exhibitions: *Zagreb Cathedral Treasury*, *Ivan Meštrović*, *One Hundred Years of the Strossmayer Gallery*, *Ancient Chinese Culture*, *Ante Topić Mimara Collection-Chinese Art*, *Treasures of Ancient Nigeria-Legacy of 2000 Years*, *Serbian Medieval Art*, *The Written Word in Croatia*, *For Tito-With Respect*, *Towards a Museum of Contemporary Art*, *Kyôto-Flower of Japanese Culture*, and during 1987: *Blaž Jurjev Trogirarinin*, *Emanuel Vidović*, *The Golden Age of Dubrovnik*, *Icons from Macedonia*, *Classical Portraits in Yugoslavia*, *World Masters of Modern Art from Yugoslav Collections*, *Ancient Chinese Culture 2*.

The Gradec-building, in the vicinity of Muzejski prostor, was opened to the public on October 4, 1984, with the exhibition: *first World Triennial Exhibition of Small Ceramics*, and in the autumn of 1987 with the exhibition: *Rooster on Grič*.

The 1988 events began with an exhibition of *World Masters from the Eremitage Treasury*.

Zlatnik i srebrnjak u povodu izložbe *Jevreji na tlu Jugoslavije* akademskog kipara Damira Mataušića

Gold and silver coins issued on the occasion of the exhibition *Jews in Yugoslavia*, designed by Damir Mataušić

promjer: zlatnik 24 mm; srebrnjak 38 mm  
težina: zlatnik 8,64 g; srebrnjak 17 g  
finoća: 900/1000 zlatnik  
925/1000 srebrnjak  
naklada: 200 komada zlatnika i 400 komada srebrnjaka



Diameter: gold coin 24 mm, silver coin 38 mm  
Weight: gold coin 8.64 g, silver coin 17 g  
Fineness: 900/1000 gold coin  
925/1000 silver coin  
Mintage: 200 gold coin pieces and 400 silver coin pieces