

Statistika smrti

U toku II svjetskog rata od 14.000 Jevreja u Bosni i Hercegovini stradalo je na razne načine, većinom u koncentracionim logorima, 10.000; počev od maja mjeseca 1941 godine samo iz Sarajeva transportovano je 7.000 Jevreja u Jasenovac i druge logore. O jednom od tih tragičnih transporta sačuvani su dokumenti. Naime, u mjesecu decembru godine 1941 iz Sarajeva je u logor odveden transport od 1200 Jevreja, uglavnom žena i djece, a Jevrejska opština Sarajevo moli Jevrejsku opštinu Osijek za informacije o tom transportu. Jevrejska opština Osijek odgovara: "Prema izvaji pratnje u transportu je bilo 800 duša, od čega 160 muškaraca". Dakle, prije nego što su stigli u logor, "zameo se trag" 400 ljudskih bića. Pola stoljeća kasnije na sudjenju komandantu jasenovačkog logora pojavio se svega 12 imena i prezimena za čija ubistva odgovara pomenuti komandant, a svi ostali - Srbi, Jevreji, Romi, antifašisti - iz transporta, racija, zbjegova, ofanziva - koji su skoro četiri godine dospjivali u Jasenovac - tonu u tminu anonimnosti. Ovaj primjer je tragična ilustracija kako istovremeno sa zločinom počinje prikrivanje istine o njemu; ono što je započeo taj anonimni ustaša - sprovdnik transporta, nastavili su njegovi pretpostavljeni sistematskim uništavanjem dokumenata i tragova zločina, a slijede ih savremeni nacionalistički propagandisti. I koliko god su napredovale discipline sakupljanja i korištenja podataka, statistika i demografija, toliko, ako ne više, "napredovala" je vještina manipulisanja mrtvima tamo gdje se to naknadno pokaže upotrebljivo za političke elite, posebno one ekstremno nacionalističkog profila. U tom pogledu stanje na prostorima razorene Jugoslavije bitno se ne razlikuje u odnosu na druge zemlje, izuzev što je to bila zemlja u samom vrhu po broju žrtava u II svjetskom ratu i po žestini kojom savremeni nacionalistički režimi manipulisali tim žrtvama. A broj žrtava Jasenovca uvijek je bio u centru te manipulacije. U jeku rata za stvaranje "Velike Srbije", velikosrpski "statističari smrti" počeli su operisati sa "milijon ubijenih Srba u Jasenovcu", a velikohrvatski nacionalisti - koji žele ostvariti san o "Velikoj," a etnički čistoj Hrvatskoj - nameću tezu da su svi podaci o žrtvama Jasenovca - "neprijateljska propaganda". U tim slučajevima može se govoriti o **upotrebi** mrtvih u aktualne političke svrhe; odnosom prema mrtvima najavljuje se, ili pravda, odnos ili namjere prema živima.

U stvari, tačan broj žrtava koncentracionih logora niko ne zna. "The New Encyclopaedia Britannica", izdanje 1994, za većinu, ili gotovo sve logore, bilježi samo **procjene** o broju žrtava, a za one najzloglasnije u vrlo širokim rasponima: Auschwitz "od 1.000.000, 2.500.000 do 4.000.000"; Treblinka "od 700 - 900.000"; Majdanek "od 200.000 do 1.500.000". Za procjenu broja žrtava u Jasenovcu ne možemo se, nažalost, poslužiti istim izvorom. Slučajno ili ne, ali pod jedinicom "Jasenovac" tamo stoje: "Croatia, location - map 14- 594." I to je sve. Zato ćemo navesti one procjene o broju žrtava Jasenovca, koje nisu - tako smo uvjereni - motivisane manipulacijom. "Jugoslavenska enciklopedija" (Leksikografski zavod, Zagreb 1960) ukupan broj žrtava procjenjuje na 700.000; "Enciklopedija leksikografskog zavoda" (Zagreb, 1967- urednik obe publikacije Miroslav Krleža) donosi oprezniju procjenu od "nekoliko stotina tisuća" ubijenih. Dr. Bogoljub Kočović, autor knjige "Žrtve drugog svjetskog rata u Jugoslaviji," (London, 1985 god.), cifru od 700.000 smatra pretjeranom i kaže: "Ja ne znam koliko je ljudi ubijeno u Jasenovcu," ali procjenjuje da je "u Jasenovcu i drugim logorima u NDH ubijeno između 150 i 200.000 Srba". Židovska općina u Zagrebu ("Voice", Autumn 1998) je iznijela procjenu od 85.000 ukupno ubijenih u Jasenovcu. Prošle godine objavljen je nedovršeni pojedinačni popis žrtava Jasenovca od 60.000 imena stradalnika, što je neoboriv dokaz o genocidu koji je izvršen u tom logoru, ali ne i definitivni broj žrtava. Ako se to uporedi sa procjenama broja žrtava u drugim logorima, kako je to dato u "The New Encyclopaedia Britannica," dolazimo do zaključka da je - po broju žrtava- Jasenovac bio **manji** logor od Auschwitzta, Treblinke ili Majdaneka, **približno** kao Mauthausen (122.000) i Sachsenhausen (100.000), a **zasigurno veći** nego Dachau (32.000), Bergen - Belsen (37.000), Ravensbruck (50.000), Suttorf (50.000) ili Neuengamme-Ring (82.000).

U Auschwitzu, Jasenovcu ili Dachau izvršen je zastrašujući zločin genocida koji ne zastarjeva i koji je kažnjiv; ili će se pravni sistemi - nacionalni ili međunarodni - definitivno odvojiti od elementarnih pojmova pravde i humanosti i prihvatiti nacističku destrukciju kao normalan oblik egzistencije ljudskog roda.

U ovom broju SALON završava seriju napisa na ovu temu. Nastojali smo predočiti čitaocima okolnosti početka sudjenja komandantu Jasenovca, utvrđene činjenice, svjedočenja preživjelih, refleksije na tu temu poznatih autora, ali i vidove manipulacije i izvrtanja stvarnih fakata. Nismo pretpostavljali da pratimo i ocjenjujemo tok sudjenja; sudjenje je bilo samo povod sučeljavanju sa realitetom Jasenovca kao primjerom holokaustičke "kulture" našeg vremena.

Redakcija.

The Statistics of Death

Some 14,000 Jews from Bosnia and Herzegovina perished in different ways during The Second World War. Most of them (10,000) died in concentration camps. Starting with May 1941, 7,000 Jews from Sarajevo only, were transported to Jasenovac and other camps. Documents still exist about one of these tragic transports. Actually, a transport of some 1200 Jews, mainly women and children was taken to camp in December of 1941. Sarajevo Jewish Community contacted Osijek Jewish Community asking for information on that transport. Osijek Jewish Community responded: "According to the statement by the escort there were 800 souls in the transport, 160 of which were men". This actually means that 400 human beings vanished even before reaching the camp. Half a century later only 12 names and surnames have appeared at the trial to the commander of Jasenovac camp for the murders of which the mentioned commander has been accused. All the others - Serbs, Jews, Gypsies, anti-fascists - from various transports, raids, refugees, offensives - who were getting to Jasenovac for almost four years - sank into the darkness of anonymity. This tragically illustrates how covering up of the truth about a crime starts simultaneously with its committing; superiors of the anonymous Ustasha escorting the transport carried on with the process he had started. They were systematically destroying the documents and traces of crime. Today's nationalist propagandists go on with this process. Even though there are advancements in disciplines dealing with the collection and usage of data, statistics and demography, there are similar if not bigger "advancements" in the skills to manipulate the number of dead if it subsequently proves to be usable by the political elites, especially the extremely nationalistic ones. The situation in that respect in the regions of destroyed Yugoslavia does not differ essentially from practices in other countries, except for two things. First - Yugoslavia was among the countries with the highest number of victims in The Second World War and second - severity with which the current nationalist regimes manipulate with the number of victims. The number of Jasenovac victims has always been the focus of these manipulations. When the war for the creation of "Great Serbia" was at its peak, the nationalists declaring the "death statistics" started operating with "a million of Serbs killed in Jasenovac", and the nationalists with aspirations to turn to reality their dream of a "Great" but ethnically clean Croatia - impose a thesis that any information on Jasenovac victims is "enemy's propaganda". In such cases one can say that the dead have been used for current political targets; the attitude taken in respect to the dead proclaims or justifies the relations and the intentions with the living.

The truth is that nobody knows the exact number of the victims in concentration camps. In its 1994 issue, "The New Encyclopaedia Britannica" records only estimated numbers of victims for most, or almost all the camps, while for the most notorious ones it gives very wide ranges: Auschwitz "from 1,000,000, 2,500,000 to 4,000,000"; Treblinka "from 700 - 900,000"; Majdanek "from 100,000 to 1,500,000". Regrettably, it is not possible to use the same source for the estimation of the number of victims in Jasenovac. Accidentally or not, the entry of Jasenovac reads: "Croatia, location - map 14 - 594." And that is all. For this reason we shall mention the estimates on the number of Jasenovac victims which, we are confident, were not motivated by manipulation. "Jugoslavenska enciklopedija" (Leksikografski zavod, Zagreb 1960) estimates the total number of victims to 700,000; "Enciklopedija leksikografskog zavoda" (Zagreb 1967 - Miroslav Krleža editor of both publications) gives a more cautious estimate of "several hundred thousands" who were killed. Dr. Bogoljub Kočović, the author of "The Victims of Second World War in Yugoslavia," (London, 1985) thinks that the figure of 700,000 is too big and states: "I do not know how many people were killed in Jasenovac". He estimates that in "Jasenovac and other camps of NDH (Quisling Independent State of Croatia) between 150 and 200,000 Serbs were killed." The Jewish Community in Zagreb ("Voice", Autumn 1998 estimated that 85,000 in total were killed in Jasenovac. An unfinished individual list with 60,000 names of Jasenovac victims published last year is an irrefutable proof of genocide carried out in that camp, but it is not the final number of victims. Should this be compared to the estimates of the number of victims in other camps as stated in "The New Encyclopaedia Britannica", we come to the conclusion that in respect of numbers Jasenovac was a camp smaller than Auschwitz, Treblinka or Majdanek, approximately the same as Mauthausen (122,000) and Sachsenhausen (100,000) and certainly bigger than Dachau (32,000), Birgen-Belsen (37,000), Ravensbruck (50,000, Suttorf (50,000) or Neuengamme-Ring (82,000).

The terrifying crime of genocide took place in Auschwitz, Jasenovac or Dachau. This crime has not become obsolete and it is punishable; or the legal systems - both national and international - will finally detach themselves from the elementary concepts of justice and humanity and will accept the Nazi destruction as a normal form of existence of human race.

With this issue SaLon finalises the series of articles with this theme. We have tried to present to our readers the circumstances surrounding the beginning of the trial to the commander of Jasenovac, the established facts, testimonies of the survivors, reflections of the well known authors in that respect, but also the forms of manipulation and distortion of actual facts. We have not aspired to follow and judge the course of the trial: the trail was only an incentive to face the reality of Jasenovac as an example of the holocaust "culture" of our time.

Editorial Board

Translation: Branka Danon



Camil Sijarić (1913 -1989) was for many years a journalist of Radio Sarajevo, also Academy member, traveller, poet, storyteller and one time President of the Writers Association of Bosnia and Herzegovina. Sijarić visited Jasenovac immediately after its liberation and wrote his observations in the form of testimony in the book "Jasenovac Liberated" which was published in 1983. SaLon here publishes an extract from his testimony.

I am walking along the right perimeter of the camp, its side washed by the waters of the river Sava. I have come to the place where the camp's harbour has been. For countless victims this was the last port of call.

For the young and the old.

For the women and the children.

Their world ended here, in this stench, in that place - ended by the hands of their killers.!

The river bank is steep here and the water is deep. Barges came alongside, ferries were pulled in, flat-bottomed river boats, and from all of them people were dragged out. The barges went on their way, but the people stayed, never to go any further. Here things survived people. Because things served while people were destroyed.

In the end the things died, too. They were destroyed, pulled down - not to remain as evidence, not to give up traces of the murderers! The flat river boats were also destroyed, only splintered pieces of wood being left where bombs shattered the boats, dispersing their fragments over this filthy soil, flattened by so many footprints of the soles of prisoners.

I see in front of me another shadow left by the murderers, yet another trace they have left behind. A pile of prisoners' clothes and shoes. The people who wore these suits, the women who wore those bloodied shirts are no longer alive, but all their clothes are bundled together, congealed into this ball with their blood!

There are no more arms to put these sleeves on, nor any feet left on which to put these socks.

I picked up a rag out of the pile, others stuck to it, by pulling at one I lifted an entire pile of underwear, suits, footwear, all things glued together and stiffened by human blood. I picked up a child's sock. Mud-soiled and blood-stiffened. Its owner might have been two years old. The child had barely arrived in this world, to be imprisoned....

There is another one...

On it there is a snail embroidered in red thread. A child could bend its head to see the embroidered snail...

Today to all the effects it is the 1st of May! The year is nineteen forty five. I am standing and looking at the edges of a wound faded white. The wound under a human throat. The throat has been slashed. And hands, again, like the throat, bound with wire. And all of these people lying here have had their throats slashed and hands tied with wire...

Translated by Vesna Domany - Hardy

Here below are a few testimonies by former Jasenovac prisoners

Adolf Friedrich ... Killings only would not satisfy the Ustašes. In intervals of a few days they would organise hangings to be carried out in front of the whole camp. Thus, one day they singled out 30 prisoners and took them to Zvonara (The Bell Tower). After 14 days of horrific torture they were hanged in front of the whole camp during a "lining-up". Šakić, the commander, read the sentence of the irregular court martial according to which they were sentenced because of their links with the Partisans. Eight days later 10 Orthodox Christians were killed and five days after that 6 electricians. Over this whole period of time they would take old and weak prisoners in order to kill them at "granik". (Extract from the Book Jasenovac - Recollection of the Jews, published in 1972.)

Ivan Skomrak ... "Lining-up" is the event when all the camp prisoners must stand in a circle and an ustaša walks around and selects those to be killed. Thus, he picks at random five or six men after which we all watch them being hanged. You can imagine our fear at those moments. We used to stand in groups of threes during these "lining-



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ups". Dinko Šakić, the commander of the camp would usually take those from the first line. Once, Musafija, Vidoje Bandžur and another prisoner were standing in the first line. Bandžur trembled seized with fear, and as such was the most likely person to be taken out. Musafija, almost unnoticed, grabbed and pulled him aside swapping places with him. (START Magazine, 31 March 1990)

At a lecture given for the Jewish Community in Zagreb, **EFRAIM ZURROF** read the statement given by a survivor from the camp published in the book "Sjećanja" (Recollections) in 1972. The author stated that he cannot be a witness at the trial to D. Šakić, because no guarantee has been given for his personal safety. Here below is a section of that statement".

The prisoner Ivan Volnar had disappeared in a mysterious way on the 10th of May 1944. A day later his corps was brought and the whole camp was lined-up. The camp commander Šakić exposed Volnar's stabbed corpse to all of us and said that this "criminal" had disappeared from the camp in a mysterious way and had been captured at Bosanska Dubica and that it was certain that he had links with somebody in the camp. He wanted that person to come forward and said that nothing will happen to him. He threatened that unless the accomplice is found he will single out one in every ten prisoners and kill him. He allowed five minutes for that person to come forward. A deadly silence followed. When nobody came forward after those five minutes, enraged he shot the first two in the line up. Then he singled out 20 prisoners who

were members of the camp music band. There was a 34 prisoners music band in the camp, and as Volnar was one of them Šakić accused them most of all. In front of all of us he tied their hands and took them to the prison at Zonara where he tortured them in a dreadful way for four days. During the night they were then taken over the Sava River to Gradina where they were slaughtered. A few days later we had learnt that Volnar did not run away at all but that he was taken by ustašes to play for them at a party they had in Bosanska Dubica not informing Šakić about it. They killed him later saying that he was trying to escape from the camp... That is why 56 prisoners were killed".

Translated by Branka Danon

Two reports from the end of the trial

'A Cynical Mask of a Lawful State', by a Witness to the Proceedings

... For the fifth and the last time I am entering this courtroom, as a 'guest' of the Croatian PEN Centre. The guest of what? I smirk ironically at the words printed on my pass permitting my presence at the court proceedings. Proceedings for what? I am trying to grasp the incriminatory legal language of the indictment.

In simple words: Šakić is innocent until proven guilty. A classic legal formula.

However, this simple unalterable truth has to be underlined so that the evidence leaves no doubt that Šakić was one of the commanders of the Jasenovac camp, one of the most brutal in the anthology of the 'culture of the holocaust'.

For many years morally and legally these words have defined everything.

To have commanded one of the most terrible death factories, built and equipped for the individual and mass liquidation of the prisoners, is to have committed the crime of genocide. What has happened to the authority of the High Court that in legal terms it has qualified Šakić's responsibility for the concentration camp at Jasenovac, charging him only with individual crimes?

At the same time the charge of genocide seems only to be applied to Bleiburg and not Jasenovac, only to the partisans or as some may say the British, but not to the deeds of the Usatšes.

Such 'legal' mutations and 'thesis' are only a cynical mask of a lawful state.

From the above it may seem to anyone to comprehend, as the evidence indicates, that Jasenovac



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and other camps in the quisling state of NDH were only collection centres for the politically undesirable, dangerous and hostile individuals or fractions, all of them enemies of the 'Croatian state and its freedom'; in no way were these places death camps for all those who could not prove their membership of the pure Croatian (read Catholic) nation.

Accordingly, if his individual crimes are not proven, Dinko Šakić will be (just as his spouse Nada and her brother Maks Luburić, various functionaries, capos, assistants, and other commanders in Šakić's genocidal empire) to all effects innocent and morally pure "in the eyes of God and before the people"...

Čedo Prica, Feral Tribune, 26 June 1999

Translated by Vesna Domany - Hardy

Chief of "Balkan Auschwitz" gets 20 years in jail

Croatia faced up to its fascist past yesterday when a court in Zagreb sentenced Dinko Šakic, the last known living komander of a second world war concentration camp, to a maximum 20 years in jail for war crimes against civilians. Mr. Šakic, 78, who was extradited from Argentina last year, smiled and gave a quiet round of ironic applause when the seven judges found him guilty of personal responsibility for the death of 2000 people. There was uproar in the public gallery after the verdict - relief from the families of the victims, Jewish groups and human rights organisations and anger from extremist Croat nationalists, one of whom attacked a human rights worker.

Mr. Šakic commanded the Jasenovac camp, dubbed the "Auschwitz of the Balkans" between April and November 1944, near the end of Croatia's short but dark history as a Nazi puppet state between 1941 and 1945. The government of the Croatian president, Franjo Tuđman, bowed to international pressure to extradite Mr. Šakic from Argentina, where he had lived under his own name for 50 years, to try to improve the Balkan state's troubled ties with the European Union. But Mr. Tuđman and members of the ruling elite revere Croatia's second world war past, seeing it as the first real step to croatian independence, eventually won in 1991.

The number of Serbs, Jews, Gypsies and Croat anti-fascists slaughtered in the archipelago of camps along the banks of the Sava river is still subject to emotionally charged debate between Serb and Jewish groups - who claim hundreds of thousands were killed there. Mr. Tuđman and his his allies have said that "only" 70,000 - 80,000 people were killed at Jasenovac....

But the attitude of Mr. Tuđman's government to Mr. Šakic is ambivalent at best. Last year, Nedjelko Mihanovic, a former speaker of the Croatian parliament, said: "It (Jasenovac) couldn't have been such an awful place. I know for sure that the prisoners there even performed an operetta.". Mr. Nedjelko is now Mr. Tuđman's adviser on ethical issues. The past bears heavily on the present, with Croatia now at odds with the international war crimes tribunal in the Hague over its refusal to extradite Mladen Naletelic, accused of "ethnically cleansing" the Bosnian city of Mostar of its Muslim inhabitants.

The Guardian, Tuesday, October 5, 1999.



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Correction

In the last issue of SaLon (No 14), two errors took place in the interview with Mrs. Štefica Belak-Pavičić. On page 5, the sentence which reads: "Once, it was actually on 11th of November 1944, a group of 300 Jewish women and children ..." should read: "Once, it was actually on 1 March 1944..." On page 9, the sentence which reads: "I saw D. Šakić in spring of 1943 for the first time." should read: "I saw D. Šakić early in spring of 1944 for the first time. The editorial board apologises both to Mrs. Belak-Pavičić and to the readers.

BISERI RIJEČI...

Ričard Luis, ljubitelj poezije, pripremio je malu zbirku pjesama koje su pisala djeca. Knjiga je štampana pod naslovom: "ČUDA". Želio je čika Luis da i naslovom knjige čitaocima pokaže šta mogu djeca da napišu, kada im se za to pruži prilika. ZMAJ – književni časopis za djecu -u svoje vrijeme je objavio nekoliko pjesama iz te knjige. Pjesmice je odabrao i preveo Borislav Antelić. Ove priloge štampano onako kako su objavljeni u ZMAJU.

VOLIM SVET

Volim te, VELIKI SVETE,
želeo bih da mogu da te
pozovem

i kažem ti tajnu:

da te volim, SVETE.

**Pol Volner
(7 godina), SAD**

LETO

Leto je zlatno.
Proleće je zeleno,
sveže pokošena trava,
I dole, dole, dole idemo
sa vrha brega,
kotrljajući se.

**Giljan Selers
(9 godina), Engleska**

NIKO

Da li si se ikad osećao kao niko?
Samo sićušan deo vazduha.
Kada su svi oko tebe,
a ti uopšte nisi tamo.

**Karen Kraford
(9 godina), SAD**

PROLEĆE

Kada dođe proleće,
osećam se kao
krasuljak koji se upravo
otvorio i polazi u život.
Osećam se kao da trčim
davedeset milja

I skidam svoj teški kaput,
navlačeći plitke cipele.
Osećam se kao da sam počeo
novi život
I da je sve bolje nego što je
bilo ranije.

Postajem brži
u trčanju i plivanju.
Volim proleće.
Volim proleće.

**Mičel Patrik
(10 godina), SAD**

NOVEMBAR

Sve ptice su odletele,
I ja sam sâm
u velikim ustima neba.

**Charles Gluk
(10 godina), SAD**

Nisam dorastao
narančama.

Zorom pred prozorom
One zamirišu
Zaparom u krošnjama
Narkotično -
Kao žena
U lugu i saunama,
Kad se za me svlači.

Nisam dorastao
narančama.
Zbijene u tugu obdan,
One, kad se smrači -
Bujaju u noćnom moru;
Agonično dišu
Kad ih podraga moj dlan.

Nisam dorastao
narančama.
One se zanjišu
Na lahoru u granama
Bokovima -
Kao žena
Kad joj se prikradem vran.

I tog mogog

**Vladimir Albahari
SPOZNAJA**

Praskozorja
Mirisna koprena
Okovima
Omota mi san:
Usred zore sred obzorja
Zamamno su one cvale
Dično, melodično,
A ja im nedostajao.

Smoren morem,
Obodren od modrogorja,
Vrl u zavist se razbudih;
One mamno mirisale,
Melankolično,
Ja - nedorastao.
I Svibanj se budi,
Čulom domislih;
A uz mene kihao je
Listopad,
Grcao mi stih;
Zamirali ljudi,
Skotne doge uboge.

Potom se uzbudih:
One se rasevale,
One se mirisu
Otkinule svodovima,
Plodovima klonule

Pred moje noge
I u slad.

Ne, nisu to one umirale,
Ja sam opadao mlad
Niz sne u ranama
Kad sam se dopao;
Kad su mi se u granama
male
Podale mirisne;
Kad sam oblim im odao
Ukusani,

U opoju
Kad sam uz njih stao,
Kad strah na mah me
spopao,
Kad u znoju
Beznan sam im na
usnama
Što me isisale sved -
Opao.

Od tad stup mog srama
Do 'tice je porastao.

Otad nisam dorastao
Narančama.

- 07.10.1998. Vrijeme je provedeno uz kafu, karte i priču.
- 14.10.1998. Održano je prvo predavanje SPIRO Instituta sa temom "Jevrejska predratna umijetnost u Parizu". Predavač je bio gosp. Andrew Burgess. Tema je bila veoma interesantna pa je i odziv publike bio dobar.
- 21.10.1998. Otpočelo je i takmičenje u kulinarskim sposobnostima. Miris jela je opet zauzeo naše prostorije!
- 28.10.1998. Gosp. Andrew Burgess je održao novo predavanje na temu "Posljeratna umijetnost u Njujorku". Svi smo pomno slušali.
- 04.11.1998. Ove srijede smo napravili mali predah u predavanjima. Vrijeme je stoga provedeno ležerno.
- 11.11.1998. Saradnik SPIRO Instituta, gosp. Alex Gordon, je govorio na temu "Humor u jevrejskoj literaturi".
- 18.11.1998. Došao je red na kušanje ukusnih i lijepih jela. Moram priznati da ne bih bila u koži ocjenjivačkog odbora, jer su sva jela vrijedna pobijede!
- 25.11.1998. Gosp. Alex Gordon je održao predavanje na temu "Literatura engleskih i američkih jevrejskih pisaca". Sigurna sam da smo svi po nešto novo naučili.
- 02.12.1998. Gledali smo projekciju filma "Bure baruta", Gorana Paskaljevića. Interesovanje je bilo veliko, pa bi stoga Klub trebao ponuditi mnogo više projekcija.
- 09.12.1998. Gosp. Gerry Gotell, iz SPIRO Instituta, je bio gost i govorio je na temu "Šta je to cionizam". Ova zanimljiva i poučna tema je privukla veliki broj slušalaca.
- 16.12.1998. Došao je red na kafu i kartanje.
- 23.12.1998. Okupili smo se da obilježimo Hanuku i Novu godinu. Proveselili smo se uz pjesmu, igru, jelo i piće.
- 06.01.1999. Umorili smo se od svih proslava i veselja, pa smo stoga Novu godinu otpočeli ležerno uz kaficu i časkanje.
- 13.01.1999. Klub je ugostio gosp. Eli Benson-a, koji je govorio o svom iskustvu u radu sa dobrotvornim organizacijama WJR.
- 20.01.1999. Održano je proglašenje pobjednika u kulinarskim vještinama. Nagrade su osvojili g-da Irena Altarac, g-da Vjera Jovanović i g-da Branka Levi.
- 27.01.1999. Ove srijede podijeljen je "SaLon" br. 11. Ostatak vremena proveli smo uz priču i kafu.
- 03.02.1999. Opet smo napravili predah, pa smo se ove srijede posvetili kafici i priči.
- 10.02.1999. Izgleda da nam se jako sviđio odmor, pa zato i ovaj put ne radimo ništa značajno!
- 17.02.1999. Vesna Domani-Hardy je održala predavanje na zanimljivoj temi "Prije Marka Pola – grad svijetlosti". Odziv je bio velik, tema zanimljiva, a predavanje izuzetno.
- 24.02.1999. Čekanje se isplatilo, naizad je podjeljen "SaLon" br. 12.
- 03.03.1999. Opet nam je bilo veselo u klubu. Naime, obilježen je Purim. Pjesmi i veselju nije bilo kraja.
- 10.03.1999. Karte, šah, čitanje, priča, kafa. Primamljivo, zar ne?
- 17.03.1999. Nastavlja se razgovor sa gospodom Vesnom Doman Hardy o knjizi "Grad Svijetlosti".
- 24.03.1999. Održan je sastanak zajednice. Predmet rasprave je bila nova prostorija kluba. Sastanku su prisustvovala g-da Janet Cohen i g-da Judith Hassan.
- 31.03.1999. Ovu srijedu koristimo za opuštanje.
- 07.04.1999. Članovi zajednice su prisustvovali još jednom sastanku na kome su razmatrani zaključci doneseni 24.03.1999. u vezi sa novim prostorijama kluba.
- 14.04.1999. Gost kluba je bio gosp. Malcom Hardy koji je govorio o principima i metodama istraživanja porodičnog stabla.
- 21.04.1999. Odazvao nam se na poziv poznati beogradski glumac Predrag Ejodus. Izveo je odlomke iz drama. Veče je zaista bilo prijatno.
- 28.04.1999. Zadržu srijedu u aprilu provodimo ležerno uz druženje i nezaobilazno časkanje.
- 05.05.1999. Priče nikad dosta, pa i ovo veče provodimo u druženju.
- 12.05.1999. Počelo je novo takmičenje u kulinarstvu. Ali ovog puta došao je red na muškarca da pokažu svoje talente. Pokusni kunić je bio gospodin Branko Danon, koji nas je sve iznenadio sa ukusnom musakom. Jelo je nestalo dok si trepnuo!
- 19.05.1999. Ovo veče smo odvojili za gledanje snimaka sa prijašnjih skupova.
- 26.05.1999. Predah uz kartanje, kafu i neobilaznu priču.
- 02.06.1999. Podijeljen je SaLon broj 13. Dodiđljene su i nagrade za djecu takmičare.
- 09.06.1999. Vrijeme provodimo uz kartanje i priču.
- 16.06.1999. Na redu je drugi talentovani muški kuhar. Ovog puta se dokazao gosp. Dragan Ungar. Probali smo jelo iz orijentalne kuhinje. Svidjelo nam se.
- 23.06.1999. Mali predah.
- 30.06.1999. Održano je dugo očekivano sijelo. Družilo se, pjevalo se, a miris čevapa se širio po klubu.
- 07.07.1999. Nakon velikog sijela, došlo je vrijeme da se malo odmorimo.
- 14.07.1999. Kuhar je bio gosp. Albert Kamhi. Njega već svi poznaju kao dobrog kulinara tako da nije bilo sumnje u njegov talent. Prisutni su se počastili.

Maja Durdevac

Slika sa Tamarine izložbe, "THE VIRGIN AND UNICORN" izabrana za Millenium Dome.



Krajem augusta mjeseca ove godine, u Workhouse Gallery, Chelsea, London, otvorena je treća samostalna izložba slika naše, londonske i sarajevske slikarke Tamare Jovandić. U prisustvu velikog broja prijatelja, poznanika i ljubitelja slikarstva bez velike pompe, ali mladalački privlačno upriličeno je otvaranje ove izložbe.

Slike su bile izložene zračno, po ciklusima, a dugački zidovi na kojima su visile, omogućili su kompletan pregled i jedinstven doživljaj gotovo cijelog Tamarinog opusa. Slike aktova na crnoj podlozi su bile njen početak u Londonu. I na ovoj izložbi su stajale na samom početku. Lijepe, mirne i savršenog poteza. Meni još uvijek najljepše. Kako je vrijeme prolazilo, Tamara se mijenjala i mijenjala su se njene slike. Narastala je njena unutrašnja snaga i slike su joj postale "moćnije", slobodnije, mada na par slika gotovo da izražava otvorenu agresiju. Kada smo pričale o tim "agresivnim slikama", iskreno mi je rekla da, kada ih je slikala, osjećala se ugroženom, neispunjenom, nevoljenom.... Slike koje je naslikala u posljednje vrijeme i prikazala na izložbi su zaista raskošne, putene i drže pogled, stoga nije ni čudo što je neko, negdje donio odluku da ulje na platnu "The Virgin and a Unicorn" bude izloženo u Millennium Dome.

Iskrene čestitke! Veliko je to priznanje!

Marian Wenzel, likovna kritičarka kaže da Tamarine slike unose novi život u tradicionalni koncept nagog tijela u slikarstvu. Sloboda tijela u prostoru, žensko tijelo koje pobjeđuje... To je Tamara!

Darija Stojnić

Godišnja skupština Zajednice "Prijatelji La Benevolencije" održana je 29. septembra u prostorijama kluba. U izvještaju koji je podnio Skupštini predsjednik Zajednice, Boriša Ristić, najprije je podsjetio na "dobro posjećeni skup, održan 24. marta 1999. godine, kada su nas naši sponzori, Janet Cohen ispred WJR i Judith Hassan ispred Jewish Care -a, obavijestili da nam Jewish Care konačno može ponuditi objekat a da je WRJ izrazio spremnost da sufinansira Projekat Centra za izbjeglice," odnosno, našeg novog, vlastitog prostora. Podsjetivši da smo tom prilikom izrazili spremnost da vlastitim snagama učesujemo u ostvarivanju tog projekta, Boriša je izrazio nadu da ćemo slijedeću Skupštinu držati u našim novim prostorijama. Zatim je predsjednik, u ime Odbora (koji su sačinjavali Irena Altarac, Danon Branko, Kućinović Zelimir, Mandić Živka, Ristić Boriša, Mile Švarc i Ungar Dragan) podnio izvještaj o tri osnovna područja aktivnosti Zajednice - rad Kluba, izdavanje SaLona i izlet.

Iako u radu kluba nije bilo onog udarnog događaja, kakav je, recimo, promocija engleskog izdanja Isaka Samokovlje, postojao je jasan koncept i osiguran zanimljiv program aktivnosti tokom godine. Uz pomoć SPIRO instituta osigurana su kvalitetna predavanja o predratnoj i poratnoj jevrejskoj likovnoj umjetnosti u Parizu i Njujorku (Andrew Burgess), zatim predavanja o jevrejskim književnim stvaracima, posebno humoru, u engleskoj i američkoj literaturi (Alex Gordon). U istom aranžmanu obaviješteni smo o osjetljivim pitanjima nastanka i razvoja cionizma, o kojima smo relativno malo znali (Gerry Gotell). Isto tako iscrpno smo obaviješteni o tome šta je prethodilo i šta je omogućilo naš dolazak u ovu zemlju (Eli Benson), a Vesna Domany-Hardy nas je zainteresovala za jevrejske putopise i putnike, savremenike ili prethodnike Marka Pola, a Malcolm Domany u zanimljivom izlaganju uputio nas je u načine genealoškog istraživanja i mogućnosti koje savremena kompjuterizovana baza podataka pruža. Uspjeli smo osigurati dvije lijepe predstave nama poznatih glumaca iz "stare sredine" - Predraga Edjusa i Hasije Borić - sa humorističkom i literarnom podlogom koja nam je tako bliska. Rad kluba i čitave Zajednice stalno je protokan aktivnostima Zenske sekcije koju predvode Paula Ristić, (predsjednica), te Kućinović Snežana, Kamhi Zumreta, Jovanović Vjera i Altarac Irena. One su organizovale četiri sijela, kojima se obilježavaju jevrejski praznici, takmičenje u kulinarskim vještinama, koje je ove godine obogaćeno uspješnim uključivanjem "jačeg pola" - zatim posjete porodiljama i bolesnim .

"Ja sa sigurnošću tvrdim", nastavio je g. Ristić, "da je u našim oklonostima izlazak svakog broja SaLona ravan malom čudu". Te teškoće ne porizlaze u prvom redu zbog finansiranja - mada se to naslućuje- nego zato što smo mi za takav napor ipak tako malobrojni. Stalno su prisutne muke oko obezbjeđivanja sadržaja. Osnovni koncept je na prvi pogled jednostavan - list treba da bude hronika našeg rada ali i spona sa našim ljudima u svijetu i zavičaju, sa jedne strane, ali i obraćanje našem okruženju, sa druge strane. Takav koncept je, međutim, jako teško ostvariti ako u pripremi SaLona ne uzme učešća veći broj sardnika, svojim prilozima ili na drugi način. Primjeri radi, prevodjenje tekstova postaje sve izraženiji problem, prepreka i usko grlo jer se broj prevodilaca sveo na jednoga redovnog i povremeno ali neizvjesno učešće drugih. Redakcija i Odbor apeluju i ovom prilikom na sve one koji nam mogu pomoći. Ali još važnije je pitanje sadržaja i tu treba angažovanje svih onih koji imaju šta reći o svojim zapažanjima, problemima, iskustvima i poznavanju područja života - o kojima drugi malo ili ništa ne znaju. List treba da bude aktuelniji i zanimljiviji, a za to treba novih saradnika i novih ideja. "Ima li možda prijedloga za nove rubrike ili osveženja izgleda lista? Ne treba da se plašite", podvukao je Boriša, "SaLon nastavlja sa izlaženjem, - ali hoću namjerno da uzburkam vodu kako bi se ljudi potakli i motivisali da se uključe." Za redovno izlaženje SaLona zaslužni su svi članovi redakcije, ali ipak treba istaći pojedince zato što vlastitom voljom ulažu više znanja i energije u ovaj važan vid naše aktivnosti. Zato sa posebnim uvažavanjem pominjemo imena Predraga Fincija, Dejana Stojnića i Branke Danon. Ovaj put takodje ističemo Milana Zelca za inicijativu, koncept, umješnost i objektivnost u pripremi tematskih priloga SaLona u vezi sa sudjenjem komandantu Jasenovačkog logora Šakici. To je ostvareno uz punu saradnju Redakcije i završice se u narednom, petnaestom broju SaLona, ali nesumnjivo je već sada da je serija priloga na ovu temu pobudila veliko interesovanje.

"Izleti i dalje predstavljaju izvor zadovoljstva, način upoznavanja novih mjesta, prirodnih ljepota, istorijskih zanimljivosti, tradicije, arhitekture i, što je posebno važno, nešto što doživimo zajednički i dijelimo međusobno." Izleti su, medijim, u principu jednostavni i stoga ograničeni na mjesta udaljena najviše od dva i po sata vožnje od Londona. Poslije četiri sezone, izbor novih mjesta postaje ograničen. Bilo bi dobro da naši članovi, prema vlastitim iskustvima ili informacijama, dadu ideja o mjestima koje treba ili se može posjetiti. U vezi sa izletima, predsjednik je kritikovao one članove zajednice koji se prijave za izlet, a onda jednostavno, bez obaviještenja odustanu. "Izleti nisu obavezni, ali postoji moralna obaveza za one koji se izjasne da žele ići," naglasio je predsjednik, jer za izlete se podmiruju troškovi koji nisu mali. Inače, posebno se uspješnošću ističu izleti u Warwick, Cotswolds, Bourmemouth, Poole, Rye, Eastbourne..

Komentarišući podneseni Finacijski izvještaj predsjednik Odbora je naglasio da se na prvi pogled ne razlikuje od prošlogodišnjeg, ali je istakao da su prihodi prošle godine bili znatno veći, što je omogućilo veće rashode - nabavku prazničkih poklona za djecu, pripremu dječije predstve, neke troškove oko književnih večeri i slično. Predsjednik je kritikovao pojedince, gotovo uvijek iste, koji "zaborave" svoju obaveznu uplatu priloga, ističući da to "nije fer i prelazi mjeru ukusa".

Značajne aktivnosti odvijaju se tokom godine mimo organizovanih oblika organizacije Zajednice, putem kancelarije u Shalvati. Postoji razradjen program za grupu seniora koji im nudi zanimljive oblike okupljanja, uključujući i populamu školu Engleskog jezika koju vodi poštrovana gospodja Myra Green. Realno je pretpostaviti da će se ti vidovi korisne aktivnosti proširiti i obogatiti u novim prostorijama. Mješoviti odbor Loža B'nai B'rit već nekoliko godina nam pomaže sakupljajući sredstva prodajom karata za popularne kino i pozorišne predstave i koncerte. Putem kancelarije organizuju se aktivnosti vezane za raznovrsne oblike praktične pomoći našim članovima - pravni savjeti, pomoć oko transporta, obezbjeđenja namještaja, nabavke korištenih kompjutera, jednokratne pomoći studentima, pomoć kod traženja posla i slično. Posebno ističemo stalnu vezu Kancelarije sa Reformskom sinagogom i Špansko - Portugalskom sinagogom kao i njihovu pomoć našoj djeci i druge prijateljske geste.

Prisutni članovi Skupštine pratili su podnošenje izvještaja živahnim saučestvovanjem jer su u Izvještaju svoga predsjednika prepoznavali ono što su sami organizovali i u čemu su učestvovali. Izvještaj je prihvaćen i dat je razrješnica dosadašnjem Odboru. Zatim je Skupština prešla na izbor članova novog Odbora. Članovi skupšne su najprije svojim prijedlozima utvrdili listu kandidata, a zatim je - u skladu sa Pravilima - Skupština tajnim glasanjem izabrala članove Odbora Zajednice u sastavu: Boriša Ristić, Dragan Ungar, Boris Montiljo, Irena Altarac, Lejla Camera, Branko Danon. Predsjednik odbora i u idućoj godini biće biće Boriša Ristić.

Nakon izbora Odbora razgovaralo se o nekoliko informacija koje je dao B. Danon, a Predrag Finci je predložio da se razmotri mogućnost proširenja izdavačke djelatnosti SaLona, što je kao inicijativa povoljno ocijenjeno i sugerisano novom Odboru Zajednice da to praktično razmotri.

The Annual Assembly of "The Friends La Benevolencija" Society was held at our Club on 29 September 1999. The opening lines of the Report submitted by Boriša Ristić, the President, reminded us of "the well attended meeting held on 24 March 1999 when we were informed by our sponsors, Mrs. Janet Cohen on behalf of WJR and Ms. Judith Hassan on behalf of Jewish Care that Jewish Care is finally in the position to offer us a building and that readiness had been expressed by WJR to co-finance "The Refugee Centre Project". This means that we would have our own premises. Reminding us that on that occasion we had expressed our will to contribute our own skills in bringing the project to reality, Boriša said that he hoped that our next Annual Assembly will be held at that new place. Reading further the report on behalf of the Board (Irena Altarac, Branko Danon, Zelimir Kućinović, Boriša Ristić, Mile Švarc and Dragan Ungar) the President gave details of the three basic areas of our Society activities : Club activities, publication of SaLon and outings.

Although Club activities lacked a dominant event as was the launch of Isak Samokovlija translation into English, a clear concept was followed which has ensured an interesting year for us. SPIRO Institute was of great help. We first heard the high quality lectures on the pre-and post-war Jewish art in Paris and New York (Andrew Burgess). Next a lecture was given on Jewish authors, with an emphasis on humour in English and American literature (Alex Gordon). Within this same framework we were informed about the sensitive issue of the origin and development of Zionism. (Gerry Gotell). In addition, we were given a very thorough insight to what preceded and what made our coming to this country possible (Eli Benson). Vesna Domany-Hardy drew our attention to Jewish travellers who wrote about their travels that took place before or at the time of Marko Polo. A very interesting presentation given by Malcolm Hardy pointed to the ways of genealogical research and the possibilities offered by the modern computerised database. We enjoyed two beautiful performances, one by Predrag Edjus, the other by Hasija Borić, both actors well known to us from "the old place". They were based on literature and humour so close to our hearts. The calendar of the Society is permeated by the activities of the Women's Group, where Mrs. Paula Ristić is the President and the members are Snežana Kućinović, Zumreta Kamhi, Vjera Jovanović and Irena Altarac. During their term they organised four parties to mark the Jewish festivals, went on with the culinary competition, with a difference this year because it has been enriched by successful participation of our male members. They also visited families with new born babies and our ill mem-

"I am sure," Boriša went on, "that publishing of each issue of SaLon is a miracle in our circumstances". The difficulties we are facing are not due to financing - there is a hint of that as well - but because we are so small in number. Troubles in providing the contents are ever present. The basic concept is very simple at first glance - our bulletin is supposed to be the chronicle of our activities but also a link with our people world-wide and in our homeland on the one hand. On the other hand it aims to address our environment. Nevertheless, it is very difficult to achieve this concept if more contributors do not come forward to take part in the preparation of Salon in any way. For instance, translation becomes a pronounced problem, a bottle-neck really, because of the number of translators. There is only one standing translator and occasionally some others are involved. SaLon editorial Board and this Board would like to appeal to all those who can help us in that respect. But the issue of contents is even more pronounced and we would like to invite to join in all those who have something to say about things they notice, problems they might have, experience or path of life not known to the others. We need new people and new ideas to make the bulletin more up-to-date and more interesting. "Are there any ideas for new columns or how to refresh the appearance of the bulletin? You should not be afraid" Boriša reassured, "Publishing of SaLon will go on - but it is my intention to stir things up in order to motivate people to take part." All the members of the Editorial Board take credit for its publishing, but it is necessary to mention with special appreciation in particular the names of Predrag Finci, Dejan Stojnić and Branka Danon because they devote more knowledge and energy to this important aspect of our activity. This time we would like to point out the initiative, concept skill and impartiality by Milan Zelac in the preparation of the series of SaLon writings on the process to Šakici, the Jasenovac Camp commander. This has been achieved with the full cooperation of the whole Editorial Board and will be completed in the fifteenth issue of SaLon. It is with no doubt already evident that the whole series on this issue has attracted great interest.

"The outings still mean pleasure for us. That is how we learn about new places, natural beauties, historical landmarks, tradition and architecture but most important is our shared experience." These outings are one-day breaks and therefore limited to places not further than two or two and half hours away. After four seasons selection of new places is becoming ever smaller. It would be appreciated if based on their own experience or information available to them our members suggested places to visit. Talking about these outings the Presidents criticised those members who sign up for an outing and later on do not come not informing anybody about that. "The outings are not compulsory, but there is an ethical obligation for those who register to go," as was stressed by the president, because the charges for these outings which are not small are covered by somebody else. Especially successful this summer were the outings to Warwick, Cotswolds, Bourmemouth, Poole, Rye, Eastbourne.

Commenting on the Financial Report, the President drew our attention to the fact that at first glance only it does not differ from the previous years. He went on stressing that the input last year was considerably higher which in turn enabled higher expenditures - purchase of holiday gifts for children, production of a performance by children, covering of some literature evening costs etc. There was another criticism by the President. This time he was talking of those people, almost always the same, who "keep forgetting" their obligation to pay their contribution, and said that "it is not fair and present signs of rather poor taste".

Outside the activities organised by our Society important actions are carried taken through the office in Shalvata over the year. A well established programme is in place for the group of seniors offering them interesting forms of socialising. There is also the popular School of English with their self-sacrificing teacher, Miss Myra Green. It can be realistically assumed that these forms of useful activities will be extended and enriched even more in the new premises. It is several years now that the B'nai B'rit Refugee Liaison Committee helps us by collecting funds through sales of tickets for popular films, theatre performances and concerts. The office in Shalvata organises practical help to our members - legal advises, assistance with transport, provision of second-hand furniture and computers, one-off financial supports to students, assistance with job seeking etc. We especially point to the continuous contact that this office has with the Reform Synagogue and the Spanish and Portuguese Synagogue and to their help extended to our children and to their other friendly gestures. The members present at the Assembly followed the report with interest because they could recognise their own participation. The report was accepted and the former Board was released from its duty. Then the Assembly started with the election of members for the new Board. A list of candidates was proposed, which was followed by secret ballot and the Assembly elected the new members of the Board: Boriša Ristić, Dragan Ungar, Boris Montiljo, Irena Altarac, Lejla Camera, Branko Danon. The President of the Board for the next year will be Boriša Ristić.

After the election of the Board discussion started about several information submitted by Branko Danon. Predrag Finci proposed consideration of the possibility to extend the publishing activities of SaLon. The reaction to the initiative was a positive one and it was suggested to the new Board to consider it in practical terms.

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IZDAVAČ <> PUBLISHER

Jevrejska Zajednica "Prijatelji La Benevolencije" London
Jewish Society "The Friends of La Benevolencija" London

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SaLon je besplatan i izlazi tromjesečno

SaLon is free of charge and published quarterly

Mišljenja u SaLonu nisu nužno i stajališta urednika ili izdavača.
The opinions expressed in SaLon are not necessarily those of the
editors or the publisher.

Ÿ SaLon

Printed by Freedman Brothers Printers

Boris Nilević

JEVREJSKI HOD KROZ BOSANSKU ISTORIJU (III)

Privredna aktivnost Jevreja

Kada se govori o Jevrejima, onda je to kazivanje o visoko urbanom narodu za uzor. Dolazak Sefarda u naše krajeve obogatio je Bosnu u više oblasti u ekonomiji, prosvjeti, kulturi, medicini i mnogim drugim sferama ljudskog djelanja. U otomansko-turskom vremenu, naročito je mnogo ljekara iz njihove sredine. Polovina dubrovačkih ljekara jevrejskog su porijekla, a slično je i u Bosni.

Doselivši se na nove prostore, Jevreji su se uklopali u već ranije utvrđeni sistem trgovine. U njega su unosili donešena materijalna sredstva i, naročito, svoje sposobnosti. Njihova uloga bila je osobito značajna u spoljnoj trgovini, zbog toga što su Jevreji bili povezani sa drugim jevrejskim naseobinama i pojedincima sirom Otomanskog Carstva, a i izvan njega. Jevreji su najviše svojih poslova obavljali preko Dubrovnika, a od konca XVI stoljeća, kada je otvorena splitska skela, orijentisali su se na trgovinu sa Venecijom i drugim italijanskim gradovima preko Splita.

Vremenom, jevrejski trgovci dobijaju sve veći značaj. Oni su kao vještici trgovci podigli svoj ugled i uspjeli steći i osjetan uticaj. Oni su vjerovnici bosanskih paša i turske administracije, uvijek pohlepnih na novac i gotovo redovno oskudnih. Jevreji čak kreditiraju i pravoslavne vladike u Bosni, osobito sarajevskog, i taj dug, koji se nakupio za isvjestan broj godina XVIII stoljeća, iznosi zamašnu sumu od 22.145 groša.

U periodu austrougarske vladavine, pristigli Jevreji iz Monarhije - Aškenazi, koji su se proširili po bosanskohercegovačkim gradovima, uz ostalo, javljaju se i kao osnivači prvih industrijskih preduzeća u zemlji, a u procesu brze urbanizacije uključuju se u moderna izgrađnu stanova, naročito u Sarajevu.

U Sarajevu je uoči Drugog svjetskog rata bilo oko 400 jevrejskih trgovačkih radnji i oko 300 zanatskih, kao i nekoliko većih industrijskih preduzeća, te dvije jevrejske banke. Do 1941. godine sve te trgovačke radnje bile su relativno dobro snabdjevene i u njima su zatečene, za tadašnje prilike velike, zalihe raznovrsne robe.

Čuvari španske klasične baštine

Zauzeti trgovinom i praktični ljudi, onovremeni Jevreji se nisu mnogo bavili knjigom i naukom. Iz njihovih redova zadugo nema ni jedne osobe koja bi stekla veći glas svojom djelatnošću. Sefardski Jevreji, kazuje Kalmi Baruh, "veoma su skupo platili lagodno i udobno življenje u Otomanskom Carstvu - jer su se asimilirali". Došli su "iz velike kulture, prvo arapsko-jevrejskog zlatnog veka u Španiji, zatim te iste visoke kulture održavane u hrišćanskoj Španiji. Veoma, veoma brzo su svoju kulturu zaboravili, utopili se u levantski život, bili jedna zatvorena, konzervativna mala zajednica u svim mestima u kojima su stanovali". Ali je zato ovaj narod sačuvao svoje molitve na hebrejskom i donekle aramejskom. Sefardski Jevreji sačuvali su još nesto što je čudno, španski jezik, pretklasični jezik Španije, te Španci danas iz jevrejskih izvora, tih bosanskih, makedonskih, grčkih, turskih Jevreja, porijeklom iz Španije, uče porijeklo svoga jezika, mada su 1492. godine te iste Jevreje istjerali iz zemlje, koju su oni veoma voljeli. I što je još važnije, Jevreji su sačuvali još jednu veoma bitnu baštinu, a to je u Bosni osobito došlo do izražaja - sačuvali su ogromni Španski romansero iz XII i XIII stoljeća. Sačuvali su ga i očuvali do današnjeg dana.

Ipak, duhovni, religijski smisao je ostao u jednom religijskom konzervativizmu, gdje velikog duhovnog stvaranja, nažalost, nije bilo. Poznato je i to da u tim našim sredinama nije bilo ni izučavanja Talmuda, kao što je bilo u ostalim dijelovima dijaspore. Tako iz historije znamo da je, recimo, sarajevska zajednica često u svojoj prošlosti (sve do druge polovine XVIII stoljeća) morala rabine dovesti iz srednje i istočne Evrope, jer oni svojih ozbiljnih rabinskih škola - *jesiva* - nisu ni imali. Talmud, kao predmet izučavanja dijalektičkog učenja i izostravanja misli i učenja jevrejske tradicije, bio je u ono vrijeme veoma rijedak u Sarajevu i ostalim mjestima u BiH. Nasuprot tome, kako kaže Kalmi Baruh, kod sefardskih Jevreja koji su "skupo platili lagodno i udobno življenje u Otomanskom Carstvu jer su se asimilirali", razvijala se Kabala. Ta je jevrejska mistika glavna duhovna preokupacija muškaraca koji su počeli u Bosni, Makedoniji i Srbiji prireditivati mistične liturgije, a najpoznatiji kabalista je bio Kajon. U tu svrhu su pisali posebne kompedijume, brevijare, koji su se sastojali iz citata iz Tore, Zohara - osnovne knjige Kabale, te raznih drugih kabalističkih knjiga.

(nastaviće se)

Boris Nilević

TREADING THROUGH BOSNIAN HISTORY - THE JEWS (III)

Jewish Economic Activity

Talking about Jews means talking about a model of urbanised people. The arrival of the Sephards in our region enriched Bosnia in several different ways: economically, historically, culturally, in medicine and in many other spheres of human interest. During the Ottoman-Turkish period there were especially many medical doctors from among them. Half of the number of doctors in Dubrovnik, as well as in Bosnia, were of Jewish origin.

In settling in new territories, the Jews adapted themselves to the already existing systems of trade. They contributed to it with their material goods, but also with their abilities. Their role was particularly important in foreign trade because they were connected with other Jewish settlements and individuals throughout the Ottoman Empire and elsewhere. Most Jewish trade was carried out through Dubrovnik. From the end of the 16th century when the port of Split re-opened they re-orientated themselves to trading with Venice and other Italian cities via Split.

With time the importance of the Jewish traders increased. They were respected as able businessmen and were able to acquire considerable influence. They were money-lenders to the Bosnian pashas and the always needy Turkish administration. The Jews were even the creditors of the Orthodox religious leaders in Bosnia, especially in Sarajevo, and the debt which accumulated throughout one period of the 18th century was the quite considerable sum of 22145 grosha.

During the period of the Austro-Hungarian administration, Askenazi Jews arriving from other parts of the dual monarchy settled in Bosnian and Herzegovinan towns and were the founders of the first industrial enterprises in the country, taking part in the process of urbanisation by building modern housing developments, especially in Sarajevo.

On the eve of the Second World War, there were about 400 Jewish shops and 300 craft workshops in Sarajevo, along with several bigger industrial enterprises and two Jewish banks. Until 1941 all of the shops were relatively well supplied and considerable stocks of different goods were to be found in them.

Guardians of Spanish Classical Heritage

Practical, busy with trade, the Jews were people of their time and not much occupied with books or science. For a long time there was not one person among them who would become famous for outstanding activity. Kalmi Baruh wrote that the Sephardic Jews "paid very dearly for their easy and comfortable living within the Ottoman Empire by assimilating themselves". They came "from the great cultural tradition of the Arabic and Jewish golden period in Spain, and that same culture as maintained in Christian Spain. Very soon they forgot their culture through immersion in Levantine life and became closed and conservative small communities wherever they lived." However these people preserved their prayers in Hebrew, and also very often in Aramaic. Strangely enough, Sephardic Jews also preserved the pre-classical language of Spain. Spaniards of today learn about the origins of their language from Jewish sources, from these Bosnian, Macedonian, Greek or Turkish Jews whose ancestors were expelled from their beloved Spain in 1492. And even more importantly, the Jews preserved another important heritage which came especially to prominence in Bosnia. They have preserved to our day the great Spanish romances of the 12th and 13th centuries.

While a spiritual and religious sense was kept within the religious conservatism, it did not foster any greater spiritual originality. It is known that in our region there was no study of the Talmud as in other parts of the Diaspora. We know from history that the Sarajevo Jewish community (until the second part of the 18th century) had to import their rabbis from central and eastern Europe because they had no serious religious schools, *jesivas*. The study of the Talmud as dialectical research, the sharpening of thought, and the teaching of the Jewish tradition was very rare in Sarajevo or in other Bosnian towns. On the other hand, the Kabala developed among the Sephardic Jewry, who as Kalmi Baruh said "paid dearly for their easy and comfortable living in the Ottoman Empire by assimilating themselves". This Jewish mysticism was the major spiritual preoccupation of Jewish men, who in Bosnia, Macedonia and Serbia began to prepare mystical liturgies, while the best known Kabalist was Kayon. They composed special compendiums or breviaries consisting of quotations from the Torah, and the Zohara (the elementary Kabala book) and other types of kabalistic literature.

(to be continued)