

SALON

**BILTEN JEVREJSKE
ZAJEDNICE "PRIJATELJI
LA BENEVOLENCIJE"
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AKTUELNO

ČITAOCIMA I ČLANOVIMA

Koliko se sjećamo, zadnjih godinu-dvije obračali smo vam se, ne suviše dramatično, ali sa zabrinutošću. Nagovještavali smo vjerovatnoću o prekidu finansiranja naših aktivnosti po isteku 2007-me. Osnovni razlog je bila činjenica da se Jewish Refugees' Committee iz sastava World Jewish Reliefa, koji je vodio brigu o nama, rasformirao 2005-te, jer tekući priliv izbjeglica - a i predviđanja budućeg razvoja događaja - nisu više opravdavali njegovo postojanje. No u svojoj "oporuci" obezbijedili su nastavak našeg finansiranja do i uključivo ove, 2007-me godine. Na takav način su nam omogućili da se pregrupišemo, osvrnemo, sagledamo naš interes za dalje okupljanje u izmijenjenim okolnostima, ukratko, da sami razmislimo o našoj budućnosti. Pri svemu ovome ne smijemo zaboraviti da čitavo vrijeme našeg organizovanog postojanja, Jewish Care snosi troškove administracije i plate za rukovodjenje projektom.

Mi jesmo razmislili! Prvo što je Odbor ustanovio, jeste da postoji opšti interes za nastavak organizovanog života pa čak i u uslovima potpunog ukidanja pomoći. Svi smo se složili da bi to značilo radikalnu promjenu. Kakvu, znali bismo kada bi došli u takvu situaciju. Sigurno je, međutim, da bi se aktivnosti nastavile. Drugim intenzitetom, svakako. Sa modifikacijama u programu i nešto izmijenjenom članstvu, vjerovatno.

Sada možemo sa ponosom da vam kažemo da sve ove dileme prelaze u sferu kalkulacija, jer su se upornim radom Odbora stvari pomjerile...na bolje.

Tri su osnovna izvora naših troškova:

- troškovi prostora za okupljanje;
- troškovi proizvodnje kvartalnog glasila SaLon-a
- troškovi zajedničkih izleta.

Ne ulazeći u pojedinačne vrijednosti, izleti su odnosili najveći dio budžeta, pa onda štampanje SaLon-a pa troškovi sale na kraju.

Kako god se uzme, mi smo se od samog početka zajedničkog rada opredijelili za participaciju, do mjere do koje su nam mogućnosti dozvoljavale. Naši dobrovoljni prilozi su pomogli organizaciju aktivnosti u Klubu. Od tog novca plaćali smo gostovanja, poslužnja, dekoraciju sale, sijela itd. Na izletima smo sve više uzimali učešća u cijenama ulaznica, troškovima parkiranja autobusa i drugo. No najveći doprinos je svakako pratio kontinuirano izlaženje SaLon-a. Za one koji ne znaju, troškovi izdavanja našeg biltena su samo oni neizbježni: štampanje i poštanski troškovi. Sve ostalo: tehnička priprema i obrada, redakcijska priprema, prilozi, su rezultat dobrovoljnog rada jednog malog broja entuzijasta. Ogroman posao. Da nije toga, SaLon bi sigurno bio duplo skuplji.

Ove činjenice su poznate našim sponzorima pa im je tim lakšale bilo donošenje odluka. Do sada, do i uključivo sa 2007-om, naš ukupni budžet je velikodušno obezbjeđivao WJR. Odbor, svjestan ove činjenice je grozničavo tražio nova rješenja. Upornost se isplatila i konačno su se rješenja, jedno za drugim, našla, pa ćemo ih ukratko izložiti:

A. Troškovi prostora.

Kako djelujemo u sastavu HSC i Centra za izbjeglice Jewish Care, ponudjeno nam je redovno korištenje sale koja je mnogo ugodnija i toplija od ranije korištene;

B Troškovi izdavanja SaLon-a

Budući da smo pod okriljem Jewish Care-a konačno nam je stavljen na raspolaganje Studio u Marketingu koji će se o SaLon-u brinuti što je slučaj i sa drugim publikacijama u Jewish Care-u

C. Izleti

Našim posebnim apelom uspjeli smo objasniti koliko su izleti važan faktor našeg okupljanja i kohezije, i da im je cilj upoznavanje kulturne baštine nove domovine, tako da je WJR, posebnom odlukom prihvatio da nastavi finansirati troškove izleta i po isteku 2007-me godine.

Da zaključimo, Odbor vjeruje da je zadovoljstvo ponekad biti u mogućnosti, obratiti se članstvu i sa povoljnim vjestima.

Dobar rad.



AN UPDATE

In some of our writings over the last few years we were anxious sometimes, without dramatising too much. We used to indicate the possibility that the financing of our activities might stop at the end of 2007. Actually the Jewish Refugees' Committee, acting within World Jewish Relief, which was taking care of us, was dissolved in 2005 because neither the current influx of refugees nor the forecasts for the future justified its existence. Nevertheless

in their "testament" they have provided for the continuation of our financing to and including this, the 2007 year. Thus they had enabled us to regroup, deal with and perceive our interest for future gatherings under the changed conditions. Briefly, we were given time to think of our future. In all that we should not forget that during the whole period of our organized existence, Jewish Care has been covering the administrative costs and the salaries for this project management.

We did give it a thought. The first thing that our Board has established is that there is an overall interest to continue with the organised activities, even should the support be stopped completely. We have all agreed that this would mean a radical change. What would it be? We would learn it if such situation would occur. But one thing is certain – the activities would go on. The intensity would differ, nevertheless.

There would be modification of the programme and probably the membership would change a bit.

We are proud to say that all these dilemmas enter now into a contemplative sphere because thanks to the efforts of the Board things have changed ... for the better.

There are three main sources of our costs:

- Venue of our gatherings.
- Production of SaLon, our quarterly bulletin.
- Outings.

The highest cost has been that of the outings, the next printing of SaLon and the costs of the venue the lowest.

Anyway, from the very beginning of our joint activities we have decided to participate in the costs to a level that we could afford at any point of time. Our voluntary contribution helped the financing of the activities within the Club.

This money was used to pay for visiting performers, entertainment, premises decoration, parties etc. While on outings, we have been increasingly participating in the price of entrance tickets, coach parking costs etc. The highest contribution, though, is the one that refers to the continuous publishing of SaLon. As many of you know the only costs we have in that regard are those that cannot be avoided: printing and mail expenses. All the rest – design and computer processing, editorial and publishing board's meetings and work, articles contributions, translation into English and/or Serbo-Croat, are the result of voluntary work by a small number of enthusiasts. It is a huge job. Were it not for this fact SaLon would certainly costs twice as much.

Knowing all this, our sponsors came much easier to their decision. Up till now and including 2007, our budget was generously provided by WJR. Being aware of it our Board feverishly looked for new solutions. Finally, as the result of our persistence, answers started emerging one after another:

A. Costs of premises.

We are acting within Jewish Care's Services for Holocaust Survivors and Refugees, therefore we were offered to use its hall, a much warmer and more comfortable one than the one used earlier.

B. Costs of SaLon publishing.

We are under the Jewish Care umbrella; accordingly it's Studio within the Marketing department finally will be taking care of SaLon publishing, same as it does with other Jewish Care publications.

C. Outings

Appealing specifically on this point, we have succeeded in explaining how these outings are important for our cohesion. We also argued that the aim was to learn more about the cultural heritage of the new homeland; in view of this WJR has passed a special decision to finance these costs beyond 2007.

As a conclusion, it is the pleasure of the Board to be able to bring some good news to our members at times.



SaLon razgovara sa....**Dr. Tanjom Milašinović, ambasadorom BiH u Velikoj Britaniji**

Naš današnji sagovornik, Ambasador Dr. Tanja Milašinović, rodom iz Kozarske Dubice, je po obrazovanju, doktor tehničkih nauka, oblast termodinamike. Doktorsku tezu radila je 1992 na Institutu za eksperimentalnu fiziku Univerziteta Ludvig Maksimilian u Minhenu i odbranila 1992. na Univerzitetu u Ljubljani. Naučnu karijeru zamjenjuje diplomatskom 1998, kada se priključuje Ministarstvu za ekonomske odnose sa inostranstvom Republike srpske.



Za Ambasadora Bosne i Hercegovine u UK i Republici Irskoj imenovana je 2005-te, nakon što je četiri godine provela kao Ministar savjetnik i Otpisnik poslova u Misiji Bosne i Hercegovine pri Evropskoj zajednici.

Kao naučnik objavila je 20-ak profesionalnih publikacija. Govori engleski, njemački i djelomično francuski.

P. Vi niste diplomata po obrazovanju. Šta vas je navelo da se bavite ovim komplikovanim, ali interesantnim i uzbudljivim poslom?

Najprije želim da napomenem da u BiH još uvijek ne postoji diplomatska akademija. Ja sam po obrazovanju doktor tehničkih nauka u oblasti termodinamike. Zaokret u mom životu je nastupio 1998. godine sa odlukom da počnem da radim za upravne organe. Prije toga sam radila i predavala na Univerzitetu u Beogradu. Ja sam voljela univerzitet i rad sa studentima, ali su uslovi bili izuzetno loši, sa u to vrijeme vrlo slabim mogućnostima za naučni rad i primanjima. I to je bio glavni razlog za takav jedan zaokret u životu. Najprije je 1998. iskrsla ponuda za rad u vladi u Banjaluci, a potom sam se javila na konkurs Ministarstva inostranih poslova BiH u Sarajevu i evo me sada tu.

P. Da li je posao diplomate u biti isti, bez obzira gdje predstavlja svoju zemlju?

I jeste i nije. U smislu oblasti i aktivnosti koje pokriva, ovaj posao je u principu svugdje istog karaktera, bez obzira gdje u svijetu predstavljate svoju državu. Ali se veoma razlikuje u pogledu obimnosti, važnosti i složenosti zadataka. Ujedinjeno Kraljevstvo je vrlo važna destinacija, jako uticajna država i stoga je obim aktivnosti, a sa tim i odgovornosti, vrlo veliki. Zbog svoje važnosti i veoma značajne uloge koju UK ima na sadašnje procese u BiH, mi imamo veliki broj delegacija koje dolaze iz zemlje, potom pratimo veliki broj dešavanja koja su interesantna za našu zemlju, koordiniramo aktivnosti, pokrивamo konzularne poslove, pratimo politiku, ekonomiju, kulturna dešavanja, članica smo International Maritime Organisation itd. Ambasada BiH u Londonu nerezidentno pokriva i Republiku Irsku.

P. Možete li sažeto opisati kako se budući ambasador priprema kada preuzima novu dužnost?

Pripreme traju oko 3 mjeseca, tokom kojih se obilaze važna odjeljenja u samom Ministarstvu inostranih poslova. Ambasador se tom prilikom upoznaje sa osnovnim funkcijama DKP, sa relevantnom dokumentacijom i nadležnim osobama. Tokom tih priprema obilaze se i druga ministarstva i institucije, sluša se veliki broj predavanja iz svih oblasti koje se odnose na rad u ambasadi. Na kraju tog vremenskog perioda ambasador je dužan da pripremi završni rad i odbrani ga pred svim zaposlenim u ministarstvu. Rad sadrži sve relevantne informacije o zemlji prijema, kao i prioritete rada ambasadora tokom mandata u zemlji prijema.

P. Kakvo je vaše viđenje šansi Bosne i Hercegovine pridruženju Evropskoj uniji, i ako postoje, možete li procijeniti potrebno vrijeme za cjelokupni proces?

Bosna i Hercegovina je potencijalni kandidat za pridruženje EU. Za sticanje statusa kandidata, BiH treba da potpiše Sporazum o stabilizaciji i pridruživanju sa EU. Tehnički pregovori oko ovog sporazuma su završeni, ostala su još 4 uslova, od kojih su 3 relativno lakša pitanja i BiH je u poziciji da ih riješi, ali je trenutno najteži zadatak četvrti uslov – reforma policije. Politički lideri su se dogovorili oko velike većine sporazuma o reformi policije, otprilike oko 80%. Pitanje, koje preostaje da se riješi je teritorijalna organizacija policije unutar BiH i oko toga se trenutno vode pregovori. Po potpisivanju sporazuma, BiH će moći da podnese molbu za kandidaturu za članstvo u EU. Nakon sticanja statusa kandidata počinju službeni pregovori – tzv. screening proces cjelokupnog zakonodavstva BiH i usporedba sa zakonodavstvom EU, nakon čega predstoji obaveza BiH za usvajanjem izmjena i razlike zakona. BiH je već nekoliko godina u integrativnim procesima sa EU i veliki dio posla je u međuvremenu uspješno okončan, tako da nakon sticanja statusa kandidata, za BiH to neće značiti kretanje od nule. Mnogo toga, međutim, zavisi od političke volje i spremnosti da se pronalaze kompromisi i rješenja. Ukoliko se u narednom periodu stekne kritična masa političke volje, ja bih se usudila, iako je to veoma nezahvalno, da predvidim da će BiH postati članica recimo oko 2015. godine.

P. Posebno nam je palo u oči vaše nastojanje da promovirate kulturna dostignuća zemlje kako bi se promijenio nepovoljan imidž u javnosti UK. Kažite nam nešto o tome.

Zahvaljujem za ovo pitanje. Tokom mog mandata ambasada je sprovedla mnoge aktivnosti

u tom pogledu. Mi smo ustanovili redovno okupljanje dijaspore u prostorijama ambasade i u okviru tih večeri svaki put priredimo određen kulturni program sa umjetnicima, književnicima i radovima iz BiH. Kultura predstavlja most saradnje među narodima i uvijek spaja i uvezuje ljude. Cilj nam je bio upravo taj da ukazivanjem na kulturnu baštinu BiH, njene vrsne umjetnike, književnike, istoriju, pokažemo drugu stranu naše zemlje, koja je na žalost u britanskoj štampi često vezana za nemile događaje iz ratne prošlosti. Skretanjem pažnje na vrlo bogatu tradiciju, istoriju i kulturu, na naše umjetnike, naučnike i slično, želimo da probudimo pozitivna osjećanja u našim ljudima, kako bi se osjećali ponosni na svoje sugrađane i kulturno naslijeđe koje BiH nosi. Preduzeli smo niz aktivnosti u okupljanju ljudi, porijeklom iz BiH, čime želimo doprinijeti unapređenju slike o BiH u UK, a i šire. Skupovi dijaspore, koji se redovno održavaju u ambasadi, a koji su, može se s pravom reći, multietničkog karaktera, su posebno važni u pogledu pomirenja naroda u BiH i predstavljaju naš doprinos i podršku tom cilju. Naš cilj je da se svi građani BiH dobre volje osjećaju dobrodošli, bez obzira na nacionalno, ideološko ili vjersko opredjeljenje, a da se to zaista i ostvaruje potvrđuje činjenica da su te večeri veoma posjećene od strane pripadnika svih nacionalnih grupa i da se uvijek traži stolica više.

Prva takva manifestacija, koju je uspješno organizovala ambasada, je održana 17.11.2005. sa predstavljanjem posljednje knjige poezije Miroslava Jančića “Dome, prokleti dome”, a inicijativa ambasade je izvanredno prihvaćena među građanima BiH u UK.

U toku 2006. godine Ambasada BiH u Londonu je nastavila sa svojom inicijativom i organizovala 3 večeri sa dijasporom.

27.04.2006. organizovan je kulturno umjetnički program uz poeziju Maka Dizdara, u režiji bh. reditelja Zlatka Pranjića, uz pratnju na klaviru Dade Džihana i scenski nastup bh. balerine Galine Kalicin. Tom prilikom predstavljena je i postavka slika bh. umjetnika Željka Čorovića. 30.06.2006, u okviru večeri sa dijasporom predstavljen je projekat Sevdah opera, aktivnost međunarodne saradnje bh, hrvatskih i britanskih umjetnika. Produkcioni tim su činili Nigel Osborne, kompozitor i profesor muzike na Univerzitetu u Edinburgu, Tina Ellen Lee, producent i umjetnički direktor, Merima Kljuco, harmonika, Alma Ferović, sopran i Andy Morton, tenor. Predstavljena je i postavka radova Jelene Kalicin, bosanskohercegovačke umjetnice-keramičarke, po profesiji arhitektice, koja već godinama uspješno izlaže u Londonu. Jedan od njenih radova je bila izložena u Victoria and Albert Museum. 23.11.2006. organizovano je veče sa dijasporom uz projekciju promotivnog videa o bh. turizmu „Enjoy Life“ i video predstave „Zovem se Bosna“, u režiji Zlatka Pranjića i u produkciji Theatre With Accent. Video predstava je bila spoj koreografije i plesa Galine Kalicin, poezije Zlatka Pranjića i muzičkih zapisa Dade Džihana, poznatog bosansko-hercegovačkog filmskog kompozitora. Stihove je govorila sarajevska pozorišna i filmska umjetnica, Etela Pardo, te umjetnici Neska Isović-Džihan, Emir Hećo i Sakiba Gurda. Snimanje i kompletnu tehničku podršku je radio Darko Predanić. Svoj rad umjetnici su posvetili humanitarnoj aktivnosti sakupljanja sredstava za kupovinu novogodišnjih poklona za djecu u sirotištimu u BiH - u Sarajevu, Banjaluci i Mostaru. Na toj večeri sa dijasporom prikupljeno je 445 GBP, koje je Theatre With Accent ravnomjerno raspodjelio na 3 sirotišta.

31. januara 2007. godine priredeno tradicionalno veče sa dijasporom u okviru koje je održan kulturni program. U prostorijama Ambasade Bosne i Hercegovine u Londonu, pred mnogobrojnom publikom iz BiH i Velike Britanije, održan je koncert i otvorena izložba slika. Ansambel "Mostar Sinfoniete", koji čine Rada Pešut, violina, Tanja Romanić, viola, i Belma Alić, čelo, a koji je vodila vrlo uvažena britanska umjetnica Prof. Ruth Waterman, violina, su izveli djela Mocarta, Dvoržaka i Čajkovskog, te nekoliko tradicionalnih bosansko-hercegovačkih numera. Publika je sa velikim oduševljenjem i burnim aplauzom nagradila odličan program, nadahnuto izvođenje i izvanredan nastup. Istovremeno je u prostorijama Ambasade otvorena izložba privatne kolekcije rijetkih grafika iz Bosne i Hercegovine (1923. do 1937. godine) poznatog Art Nouveau umjetnika Tomislava Krizmana. U ovim djelima umjetnik je uvijek otkrio ljepotu Bosne i Hercegovine iz tog perioda, oslikao predjele i tradicionalni život dodajući svemu ličnu sentimentalnu notu.

20.03.2007. u Ambasadi BiH u Londonu održana je promocija luksuznog izdanja reprinta Sarajevske Hagade. Tom prilikom napravljena je i izložba o istoriji Sarajevske Hagade i njenog dolaska u BiH. Ovoj promociji je prisustvovao i ministar inostranih poslova BiH, g. Sven Alkalaj.

Radi se dakle o zavidnom broju aktivnosti, a s obzirom na vrlo skromnu materijalnu podršku koju imamo iz zemlje, onda se s pravom može reći da to označava uspjeh.

P. Odvojili ste dragocjeno vrijeme, uložili veliki trud i na kraju ponudili prostorije ambasade za promociju luksuznog reprinta Sarajevske Hagade. Vaši motivi?

Prije svega želja je bila da se javnost u UK i u svijetu upozna sa činjenicom da je takva jedna knjiga neprocjenjive vrijednosti, kao što je Sarajevska Hagada, u vlasništvu Bosne i Hercegovine i Zemaljskog muzeja u Sarajevu, gdje je stalno izložena. Važno nam je da istaknemo da je to jedna od najljepše ilumisanih jevrejskih rukopisa današnjice i jedna od najvrijednijih knjiga na svijetu. Njen umjetnički rad čini je svojevrsnim blagom i proslavlja je širom svijeta. Vrlo smo sretni da je takva jedna knjiga izložena u Zemaljskom muzeju u Sarajevu od 1894. kad je otkupljena. Sarajevska Hagada je dugo bila simbol jevrejske prisutnosti na Balkanu i simbol je multikulturnog društva, njegove različitosti i ljepote u

BiH. Za istoriju Sarajevske Hagade vezana je vrlo interesantna priča, ne samo zbog izuzetnog umjetničkog rada, već i zbog njene čudnovate istorije. Ovo remek djelo nepoznatog umjetnika krasi veliki broj ilustracija izuzetne ljepote. Ambasada BiH u Londonu i Jevrejska zajednica “Prijatelji La Benevolencije” su zajednički radili na pripremi ovog događaja u prostorijama ambasade. Prezentaciju manuskripta Sarajevske Hagade održao je g. Jakob Finci, predsjednik Zajednice jevrejskih opština u BiH, a praćena je sefardskim pjesmama u izvedbi bosanskohercegovačkih umjetnica Fatime Hadžić i Ornele Djukić. Ova veoma uspješna prezentacija je još jednom pokazala bogatstvo kulturnog naslijeđa naroda koji žive na prostorima Bosne i Hercegovine.

P. Kako ocjenjujete saradnju sa Jevrejskom zajednicom “Prijatelji La Benevolencije” u Londonu?

Veoma smo zadovoljni saradnjom sa ovom zajednicom. Radi se o vrlo lijepom udruženju građana iz Bosne i Hercegovine, koje okuplja vrlo drage ljude, o aktivnim osobama koje i same priređuju niz aktivnosti i prezentacija u cilju što većeg okupljanja i druženja naših građana i naglašavanja lijepe strane bh. istorije i kulture. I sama se vrlo rado pridružujem svakom događaju koji prirede. Takođe uživam i u druženju na zajedničkim izletima sa članovima ove zajednice i ovom prilikom želim posebno da se zahvalim čitavom rukovodstvu i posebno g. Branku Danonu na izvanrednoj saradnji.

P. Po završetku mandata, da li kanite ostati u diplomatskoj službi, ili....?

Ja sam radnik Ministarstva inostranih poslova BiH, dakle karijerni diplomata i po povratku u sjedište ću nastaviti sa radom u ministarstvu, a poslije ćemo vidjeti.

P. Imate li poruku čitaocima?

Želim da ovom prilikom pozovem čitaoce vašeg magazina da nam se pridruže na narednom okupljanju u Ambasadi BiH u Londonu. Takođe bih voljela da naglasim da razvoj ekonomije spada u prioritete politike BiH i da je ova ambasada posebno zainteresovana za ovu oblast saradnje sa UK i Irskom. Stoga, ukoliko vaši čitaoci imaju određene ideje u pogledu mogućnosti saradnje, ambasada je spremna da pruži svu potrebnu pomoć i podršku.

Razgovor vodio: Branko Danon

**SaLon in conversation with!****Dr. Tanja Milašinović, B&H Ambassador to the UK**

Today we talk to the Ambassador, Dr. Tanja Milašinović, a Doctor of Technical Sciences, who was born at Kozarska Dubica. She worked on her thesis at the Institute of Experimental Physics of Ludwig Maximilian University in Munich, and defended it at the University of Ljubljana in 1992. She replaces her career in science by a diplomatic career in 1998 when she joins the Ministry of Foreign Economic Affairs in the Republic of Srpska Government.

Following four years in the capacity of a minister Counsellor and Charge d’Affaires at the Mission of Bosnia and Herzegovina to the European Union in 2005 she was appointed the Ambassador of Bosnia and Herzegovina to the UK and the Republic of Ireland.

Q. Your background is not in diplomacy. What lead you to this complicated but interesting and exciting job?

It is interesting to note that an academy of diplomacy still does not exist in B&H. I was educated to be a doctor of technical sciences in thermodynamics. The turning point in my life started in 1998 after a decision to start working in administration. Before that I worked and taught at Belgrade University. I liked university and working with students, but these were very difficult times – both the chances for scientific work and the income were slim indeed. This was the reason for that change. It started in 1998 with the offer to work in Banja Luka government and later I applied for the position at B&H Ministry of Foreign Affairs in Sarajevo, and now I am here.

Q. Is the job of diplomats essentially the same wherever they might represent their country?

Yes and no. The domains and activities are basically of the same character everywhere, no matter where in the world you represent your country. But it differs greatly in respect to the scope, importance and complexity of the task. United Kingdom is a very important destination, a very influential country; consequently the scope of activities and thus the responsibilities are very big. The significance of the UK and the important role it plays in the present processes in B&H results in a large number of delegations from

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our country coming here; in addition we monitor the numerous events of interest to our country; we coordinate activities; cover consular activities; monitor the political economic and cultural events; we are a member of International Maritime Organisation etc. The B&H Embassy in London non-residentially covers the Republic of Ireland, as well.

Q. Can you describe in brief the preparations of the future ambassador for the new placement?

The preparations take some three months, during which period important departments within the Ministry are visited. The ambassador gets an insight into the basic functions of Diplomatic and Consular Offices, learns about the relevant documents and gets to know the persons in charge. Other ministries and institutions are also visited; many lectures in all areas relating to the activities in an embassy are heard. Eventually the future ambassador has to prepare a final paper and defend it before all the employees of the Ministry. The work contains all the relevant information on the receiving country and the priorities of Embassy activities during the term in the receiving country.

Q. What is your opinion on Bosnia and Herzegovina chances to join the European Union, and if such chances exist, could you assess the time necessary for the whole process?

Bosnia and Herzegovina is a potential candidate to join the EU. In order to get the candidate status B&H has to sign an Agreement on Stabilization and Joining with the EU. Technical negotiations on this agreement have been finalized, four more conditions remain, three of which are comparatively easy and B&H is in position to resolve them, but the fourth – the police reform is the most difficult one. The political leaders have come to an understanding on the major part of the agreement on police reform - about 80%. The question to be solved is the territorial organization within B&H and this is under negotiations at the moment. Following the signing of the Agreement B&H will be in the position to submit its application to become a candidate for EU membership. Only getting of the Candidate Status starts off the so called screening process of the overall B&H legislation and its comparison to the EU legislation. It will be the responsibility of B&H to adopt the changes and differences in law. It is some years now that B&H entered integrative processes with the EU and a great part of the work has been successfully completed in the meantime, so that after getting the Candidate Status it would not mean starting from zero for B&H. Nevertheless, much depends on the political atmosphere and willingness to find compromises and solutions. Should the critical mass of political willingness be reached in the period ahead I would dare to predict, although predicting is not a sensible thing to do, that B&H will become a member say in 2015, or so.

Q. We noticed especially your efforts to promote the cultural achievements of the country in order to change B&H image with the UK public. Would you, please, comment on this?

Thank you for this question. During my term the Embassy had quite a number of activities in that respect. We have started regular Diaspora gatherings in the Embassy premises. On such occasions we always have a cultural programme with artists, authors and works from B&H. Culture is the bridge of cooperation between nations and always brings people together. This was our very aim - to point to the cultural heritage of B&H, its exceptional artists, authors and history, and thus to show the other side of our country, which regrettably is often linked to the unfortunate events during the past war in the British press. Drawing the attention to the very rich tradition, history and culture, to our artists, scientists etc., it is our wish to arouse positive feelings in our people and make them proud of their fellow citizens and the cultural heritage. We have started a number of activities to gather people originally from B&H in an effort to enhance the image of B&H in the UK and beyond. We may say freely that the regular gatherings of Diaspora in the Embassy are multiethnic and therefore of utmost importance in respect to the reconciliation of the ethnic groups in B&H; and that is our contribution to achieve this end. We would like all the B&H citizens of good will to feel welcome, regardless of their ethnic, ideological or religion affiliation. The fact that these evenings are well attended by the members of all ethnic groups and that there is always search for an extra chair is a proof that we are succeeding in our endeavours.

The first of these successfully organized events was on the 17th of November 2005, when the Embassy presented “Home, Bloody Home”, the last book of poetry by Miroslav Jančić, and the initiative of the Embassy was accepted with delight among B&H citizens in the UK.

The Embassy of B&H in London continued its initiative in 2006 as well and had organized Three Evenings with the Diaspora.

The programme of the evening on the 27th of April 2006 which included poetry by Mak Dizdar was directed by Zlatko Pranjić, a B&H director. Galina Kaličin, a B&H ballerina was performing and the whole evening was accompanied by Dado Džihan on piano. Paintings by Željko Čorović, a B&H painter were exhibited on that occasion.

Within the Evening with the Diaspora on the 30th of June 2006 Sevdha Opera was presented. It was the result of the international efforts of B&H, Croatia and Britain

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artists. The production team was made of Nigel Osborne, a composer and music professor at the Edinburgh University, Tina Ellen Lee, a producer and art director, Merima Ključo, accordion, Alma Ferović, soprano and Andy Morton, tenor. The works of Jelena Kaličin, the B&H pottery artist were also presented. She exhibits with success in London for some time now and one of her works was shown in V&A Museum.

During The Evening with Diaspora on the 23rd of November 2006 the promotion video film “Enjoy Life” on B&H tourism was shown. The other event was the video show “My Name is Bosnia”, directed by Zlatko Pranjić in the production of Theatre with Accent. The video show was a blending of dance and choreography by Galina Kaličin, poetry by Zlatko Pranjić and musical notes by Dado Džihan, the well known B&H film composer. We heard the poetry from Etela Pardo, Sarajevo film and theatre actress and from Neska Isović-Džihan, Emor Hečo and Sakiba Gurda. It was recorded and completely technically processed by Darko Predanić. The amount of £445 collected that evening was donated by the artists to the humanitarian action of buying New Year’s gifts for the children in three B&H orphanages – Sarajevo, Banja Luka and Mostar. The Theatre with Accent distributed the amount equally to the three orphanages. The next Evening with Diaspora was on the 31st of January 2007. The Embassy was again packed with public to hear the concert by “Mostar Sinfoniete” ensemble consisting of Rada Pešut, violin, Tanja Romanić, piano and Belma Alić, cello, led by Ruth Waterman, the prominent British artist. They performed the works of Mozart, Dvorak and Tchaikovsky and a number of B&H traditional pieces. The applause reflected the delight of the public with the excellent programme performed with inspiration. The exhibition opened at the same time was the private collection of rare etchings from Bosnia and Herzegovina (covering the period from 1923 to 1937) by the well known artist Tomislav Križman. These works immortalize the beauty of Bosnia and Herzegovina from that period by depicting regions and the traditional way of life, his personal sentimental note added to all of this.

On the 20th of March 2007, the launch of the luxury reprint of the Sarajevo Haggadah took place in the B&H Embassy. The exhibition installed for that occasion reflected the history of Sarajevo Haggadah since its arrival in B&H. Mr. Sven Alkalaj, the Foreign Affairs Minister of B&H, was also present during the event.

This significant number of activities can be rightly referred to as success, especially when bearing in mind the modest financial support we get from the country.

Q. You have devoted your valuable time, put in a lot of effort and eventually offered the Embassy premises for the launch of Sarajevo Haggadah luxury reprint. What are your motifs?

Primarily the wish to let the UK public and the world know that this priceless book is owned by Bosnia and Herzegovina and Sarajevo Land Museum, where it is permanently on display. It is important for us to point out that it is one of the most beautiful illuminated Jewish manuscripts today and one of the most valuable books in the world. Its worldwide fame of exceptional treasure is due to its artistic value. We are very happy that since 1894, when it was bought out, this book has been displayed in Sarajevo Land Museum. For a long time Sarajevo Haggadah has been the symbol of Jews presence on the Balkans and the symbol of multicultural society, its diversity and beauty. Both its exceptional art and its remarkable history make it very interesting. This masterpiece by an anonymous artist is adorned by numerous illuminations of exceptional beauty. B&H Embassy in London and the Jewish Community of the “Friends of La Benevolencija” worked together on the preparation of this event in the Embassy premises. The manuscript of Sarajevo Haggadah was presented by Mr. Jakob Finci, President of the Jewish Communities of Bosnia and Herzegovina. Fatima Hadžić and Ornela Djukić, artists from Bosnia and Herzegovina made the evening even more pleasant by their interpretation of Sephardic songs. This very successful evening has shown yet again the very rich cultural heritage of the ethnic groups living together in the regions of Bosnia and Herzegovina.

Q. How do you see the cooperation with The Jewish Community “Friends of La Benevolencija” in London?

We are very pleased with the cooperation with this community. It is a very satisfactory community of citizens from Bosnia and Herzegovina where one can find many nice people, who are active in preparing numerous events with the aim to bring our citizens together and highlight the pleasing side of B&H history and culture. I am always glad to join any event organized by them. I also enjoy the company of their members on their outings. I would like to take this opportunity to thank the whole board and especially Mr. Branko Danon for the exceptional cooperation we have.

Q. After your term ends, do you intend to stay in the diplomatic service, or ...?

I am employed by B&H Ministry of Foreign Affairs. It means that my career is a diplomatic one. Returning to the headquarters I will continue working in the Ministry, later we’ll see.

Q. Have you got any message to the readers?

I would like to invite the readers of your bulletin to join us at our next gathering in B&H Embassy in London. I would also like to point out that the development of economy is one of the priorities of B&H policy and that this Embassy is particularly interested for this field of cooperation with the UK and Republic of Ireland. Accordingly, should your readers have any ideas about possible cooperation, the Embassy would be happy to offer help and support.

Interviewed by: Branko Danon

8

PROČITALI SMO

Dajemo ovdje dva vezana priloga, po stilu i mislima već prepoznatljivog Tersa

TERROIR

Baš kao što rastanak, po Jesenjini novi susret obećava, tako i svaki odlazak u sebi nosi zametak povratka. Svako ko napušta dolinu sjećanja iz koje potiče, nosi sa sobom tajnu povelju o povratku, nepisan ugovor kojeg neće prekršiti, jer tek i samo sa povratkom, svaki taj odlazak dobiva smisao.

To je stoga što smisao čujemo tamo gdje pripadamo, a pripadamo, prije svega i ponajviše, tlu koje nas je iznjedrilo. Na istom onom mjestu na kom smo spoznali svijet, najlakše ga možemo razumjeti. Na tom mjestu, na kom smo kušali život, najsočniji su nam njegovi sokovi. Zbog toga svako sidro svoje duše baca tamo gdje je prvi put razabrao zrake sunca kroz krošnju platana u jesenje poslijepodne ili posrnuo u februarskoj bljuzgavici, pokušavajući uhvatiti pahuljice na vrh jezika.

Jednom bačeno, to sidro, poput baobabova korijena, ostaje jedini oslonac, jedino uporište u silnim olujama i neverama života, jedino svjetlo u najcrnjem mraku oceana tuđine, jedina zvijezda na nebu prema kojoj možemo okrenuti svoj krhki čamac da bi se vratili onamo odakle smo pošli, u maleni kutak što ga zovemo svojim domom. Tek kada znamo gdje se i čemu vratiti, mi možemo otići, jer, bez tog znanja, ni odlazak ne bi bio odlazak, no tek besciljno lutanje zabludjelih beskućnika.

I tako... mi odlazimo.

Neko iz želje, neko iz nevolje, neko svojevolumno, neko prisilno, neko iz potrebe, a neko iz meraka, ali odlazimo. Otišli smo prije dvadeset godina, otišli smo prije deset, otišli prije pet, otišli smo prošlog ljeta, otišli smo jucer. Otišli smo i danas, pa nas je, kao i one prije nas, vjetar usuda kao maslačkovke sjemenke raspuhao i razbacao onako kako mu je, ćudljivom, u tom trenu bilo po volji.

Kao i oni što su ostali, i mi koji smo otišli smo: voljeli, plakali, patili, pjevali, varali, slavili; rječju - živjeli, ali živjeli uvijek u nekom međuvremenu, nadajući se da će sve to što proživljavamo, stičemo i gubimo, još jednom slavodobitno poprimiti miris, ukus i boju, dobiti smisao, onda kada se vratimo, kada se ono u međuvremenu pretvori u konačno. Zato su radosti bile suzdržane, suze gutane, a pjesme prigušene, zato ih se nije smjelo sve potrošiti, već ih se brižljivo čuvalo za kuće, za podijeliti sa onima sa kojima će naša tuga i naša radost, naša sreća i naš bol nešto značiti, i tako naposljetku dobiti pravi smisao i za nas same.

Baš kao kad u nekom sitnom razredu osnovne škole kući doneseš dačku knjizicu nadžidžanu peticama, pa materino lice, kada je otvori, zablista, a u tebe srce ispuni sobu i obuzmu te ponos i sreća još tripud onoliki nego što su bili onda kada si knjizicu otvorio sam.

Zato su naši odlasci, ma koliko bolni, ma koliko tegobni i tjeskobni, ma koliko neizvjesni i zastrašujući, ipak bili podnošljivi. Podnošljivi, jer su na kantar naših života bili uravnoteženi svečanom težinom naših povrataka, baš kao što je i naše vrijeme, umjesto po gregorijanskim, julijanskim i hidžretskim kalendarima, bivalo mjereno odbrojanjem dana do našeg puta nazad. U tim našim odlascima, mi smo se čutili ograncima neke divlje, ali žilave, izdržljive loze, čije su se vitice pružile na sve strane i uspuzale uz najudaljenije i najnegostoljubivije pritke, pa na njima i opstale, zahvaljujući tome što crpe životne sokove iz jednoga, zajedničkog korijena.

S takvim je osjećanjem i sa takvom mišlju dočekivan i ispraćan svaki dan u odlasku, svaki dan u tuđini. Svaki te novi dan, govorio bi sebi, za mrvu približava danu povratka. Svaki novi dan, hrabrio bi sebe. Svaki novi dan, lagao bi sebe.

Dok, naposljetku, jedan dan ne bi shvatio...

ZRNO (TERROIR - II)

Desilo bi se to u toku slučajne, poslijepodnevne šetnje Ferhadijom, ili dok u sitan sat, gladan sna, iz taksija gledaš kako kraj tebe promiče svježa sarajevska noć, ili za punom trepezom, dok, prepune duše, sjediš sa prijateljima koji ti pričaju o malenim stvarima koje im uljepšavaju i zagorčavaju život...

Prikrade se odnekud nepojmljiva, nikad prije probudena misao da oni neće razumjeti. I želja da podeš kući.

Sve što bi imao reći, zvučalo bi tuđe, baš kao i svijet iz kojeg dolaziš. Zvučalo bi grubo i bezosjećajno, poput kuđenja, samoživo i oholo, poput hvalisanja, ili predviđivo i tegobno, poput jadikovke zabludjelog grešnika kad, naposljetku, ugleda svjetlo i spozna istinu. Svu silu tananih, isprepletenih osjećanja što te razdiru i koja bi želio iskazati, nikako ne bi uspio neoštećene prevesti kroz daljine što si ih svladao, niti kroz vrijeme što je ostalo izgubljeno. Ne bi ih umio pretočiti u razborite riječi i dotaknuti sva ta srca za čijim treperenjem uzdahe, sažaljive poglede ili otrovnu ljutnju.

Shvatiš da se i jezik promijenio, da su se značenja izmetnula i da ih ne uspijevaš sva rastumačiti, jer živom čovjeku nije dato da govori već jezikom jedne duše. Kada oni upitaju: ... i kako život tamo?, oni misle na tamo, ono nešto tamo, a ti misliš na život, evo ovaj svoj nasušni. Kada kažeš ‘teško mi je’, oni čuju ‘tamo se teško živi’. Kada kažeš ‘sretan sam’, oni čuju ‘tamo se sretno’. Kada kažeš... zato šutiš i ništa ne govoriš, jer zacijelo nećete isto

govoriti i jedni druge razumjeti.

A i onaj ko bi razumio, ništa ne kazuje. Niti ce kazivati, niti mora. Tišina sve kazuje, a bijeli mermer tišinom pritišće više na svojom težinom. U toj tišini zrcališ sebe i shvatiš da sve ono zbog čega si otišao, sve ono što si trudom napravio i pameću stekao, sve ono za šta si se izborio, sve to blijedi pred onom šačicom petica iz trećeg osnovne, jer njih si, eto, imao kome pokazati, a sve ovo sada nemaš. Shvatiš, na kraju, da tebe nostalgija vuče i rastače između dva vremena, a ne između dva mjesta i da, koliko god bio vješt u putovanjima kroz prostor, kroz vrijeme koračaš u samo jednom pravcu.

Sazriješ, valjda, u tom trenutku kao čovjek, pa polako, nemajući druge, umornim, krmzavim korakom od rodnog doma kreneš prema kući, svjestan da do nje nikada nećeš dospjeti. Sazriješ, baš tada, kao zrno u grozdu na septembarskom suncu i otkineš se od svoje loze, znajući, još dok hitaš ka zemlji, da se na tu svoju lozu više nikada nećeš ispeti.

Danas sam tu, u slobodnom padu ka tlu i nadam se da udarac koji će uslijediti neće biti odveć nemilosrdan. Danas sam tu, svjestan da me, jednom išcupanog iz korijena, ne možeš ponovno zasaditi u tvrdnu zemlju iz koje sam istrgnut, niti me, ovakvog, možeš presaditi u neku mekšu, rahliju i sokovima obilatiju zemlju. Ja sam svoje sokove već odavno nacrpio.

Danas sam tu, zrelo zrno grožđa.

* * *

Terroir je izraz koji se, među znalcima grožđa, vina i kahve, koristi kako bi se opisale odlike arome koje se ne mogu objasniti na drugi način, već se pripisuju tlu iz kojeg potiče navedena berba. Iz boje, okusa i mirisa svakog grozda i svakog zrna kahve provejavaju sokovi i elementi, sparine i suše, kiše i mrazovi, sve ono što je natapalo i mrvilo taj komadić zemlje i, pride, još ono što je zemlja, onakva kakva je, sama sebe ulila u te sokove.



Kad već ne mogu pustiti korijen u ovim dalekim, tuđim dvorima od kamena u kojima sam sada, nadam se barem da će sok koji iz mene potekne, sve ono što uradim, sve što dotaknem i promijenim, sve što ostvarim i ostavim iza sebe kad mene ne bude, nositi jednu filigranski upredu šaru, taj opori, baršunasti, raskošni terroir bosanskog tla, kojeg, bez obzira gdje bili i gdje počivali, svi nosimo u sebi.

TERROIR

Just as saying goodbye is a promise of a reunion according to Yesenin, thus also every departure holds in it the seed of return. Everybody leaving the valley of remembrance that he originates from, takes with him the secret charter about his return - a never broken unwritten law, because only the return gives sense to the departure.

The reason being that we feel the sense in the place we belong to; and we primarily and above all belong to the soil that brought us to life. At the very place that we came to know life it is easiest for us to understand it. Juices are juiciest at the very place we tasted life for the first time. That is why all of us drop our souls' anchors at places where for the first time the sun beams shone on us through plane tree branches one autumn afternoon or where we stumbled in February slush trying to catch the snow flakes by the tips of our tongues.

Once dropped, this anchor, similar to baobab roots, remains the only support, the only prop in all the life storms and commotions, the only light in the gloomiest darkness of the foreign oceans, the only star on the sky showing to our fragile boat the way back to our starting point - that small nook we call our home. We can leave only when we know where to and what to can we come back, short of which knowledge our departure would not be departure but only aimless wandering of prodigal homeless people.

And so ... we leave.

Some following their wishes, others out of need, some voluntarily, others forced and some for fun, but we leave. We left twenty years ago, or ten years ago, we left five years ago, we left last summer or yesterday. We left even today; similar to those before us the wind of destiny blew us away, as if we were dandelion seeds, to places chosen for us at that moment by its whimsical nature.

Same as those who stayed, those of us who left: loved, cried, suffered, sang, cheated, celebrated; in one word – lived, but we always lived in a meantime, hoping that everything that we go through, gain or lose will again victoriously find the scent, taste and colour; that it will get sense, once when we return, when the meantime will change to final. That is why our joys were restrained, tears swallowed and the songs toned down; that is why we dared not to use them, but to save them for home, to share them with those to whom our sadness and our joy, our happiness and our pain will mean something and thus finally make sense to us.

That is how it used to be when in the earliest school days you would bring the best marks home and your mother's face would start radiating and the swelling of your heart would fill the room; your pride three times as big as when you first saw the marks.

That is why however painful, however sorrowful and upsetting, however uncertain and frightening our departures may have been, they were still bearable. Bearable because on the scale of our lives they were balanced by the solemn weight of our returns, to the same degree that instead of being measured by Gregorian, Julian or Hidjret calendars our time was measured by counting down the days before the return journey. In those departures we felt as we were branches of a wild but tough vine the creepers of which have spread all over the place and climbed over the furthestmost and least welcoming poles and survived thanks to the fact that their life juices were drawn from one common root.

The departure and every day away from home was met and seen off with these feelings and these thoughts in mind. You would say to yourself that every new day brings you a bit closer to the day of return. Every new day, you would cheer yourself up. Every new day you would lie to yourself.

Then, eventually one day you would understand.....



THE GRAIN (TERROIR - II)

This would happen during a casual afternoon stroll along Ferhadija; or while craving for sleep you sit in a taxi early in the morning and watch the fresh Sarajevo night escaping by you; or when with your heart bursting you sit at an overloaded table with your friends who tell you about the small things making their lives a joy or a misery ...

An inconceivable thought creeps into my mind that they will not understand; and I wish to go home.

Anything that you might have to say would sound as strangely as the world you come from. It would sound harsh and insensitive - resembling criticism, selfish and arrogant – resembling boasting; or predictable and hard - resembling the lamentation of the prodigal sinner when he eventually observes the light and comprehends the truth. Your wish to express the multitude of the intertwined subtle feelings tormenting you could not be carried out without damaging them by the distances you got through or by the time that was lost. You would not be able to transform them into words or touch all those hearts for the tremor of which you yearn, actually when reaching the ears of the others they would be distorted provoking their envious sighs, pitiful looks or venomous anger.

You understand that the language has also changed, that meanings have degenerated, because a living man can speak only the language of one's soul. When they ask: and what is the life like there? They think of there, something that is away and you think of life, your daily life. When you say "it is hard for me", they hear "the life is hard there". When you say "I am happy", they hear "there is happiness there". When you say ... that is why you keep quiet and say nothing, because you are not speaking the language and do not understand each other. And the one who might understand says nothing. Nor will he say, nor does he have to. Silence says everything and the white marble presses more by its silence than by its weight. In that silence you mirror yourself and you understand that everything that was the reason for your departure, everything that you gained by your hard work and acquired by your wisdom, everything that you won, all this fades away when compared to the few excellent marks in your early school days because you had someone to show them to, something you do not have now. You understand at last that your nostalgia draws and pulls you between two times and not between two places, and no matter how skillful is your journey through space your pace through time is only in one direction.

At that moment you probably ripen as a man, and then slowly, having no other option, tired, and staggering you start from your birth home towards the house, aware that you will never reach it. You ripen at that very moment like a grain of grape in a bunch under September sun and you drop from your vine, knowing on your way to the ground, that you will never get back to that vine of yours.

I am here today, in a free fall to the ground hoping that the resulting blow will not be too merciless. I am here today. Aware that once uprooted I cannot be planted again into the hard soil I was pulled out from, nor to another soil which is softer, looser and abounding with juices. I have drawn my juices long ago.

I am here today, a ripe grain of grape.

* * *

Terroir is the term used by wine and coffee connoisseurs to denote the special characteristics that can be explained only by the effect of the soil upon which they grow. Every grape and every bean of coffee embody juices and elements, humid and dry weather, frost and everything that had soaked and crushed that piece of soil and in addition all those things that the soil as it is had poured into those juices.

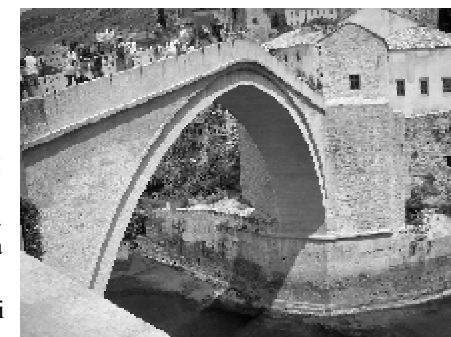
As I can not grow roots in these remote, foreign castles made of stone that I live in now, I do hope that once when I depart the juices running out of me, everything that I did, everything that I touched and changed, everything that I achieved and left behind will carry a woven in delicate pattern – the strong, velvety, luxurious terroir of the Bosnian soil that all of us carry within no matter where we might be.

U posljednjih nekoliko susreta prostorije Kluba rezonirale su od našeg uzbuđenja, uskočica i komentara. Skoro da smo smetali našim predavačima. Nije ni čudo, jer oni talentovani među nama su nam pričali o gradovima odakle smo. O tome mislimo da sve znamo, ili da je malo toga što ne znamo, pa kad je tako nek' se zna. A da li?

Sveto o Sarajevu a Jadranka, Miro i Cezo o Mostaru su nam rekli mnogo stvari i podsjetili nas na znane i ponekad zaboravljene, ali važnije i više od toga rekli su nam mnogo podataka i priča vezanih za naše gradove, koje nismo znali, nismo razmišljali o njima ili nismo povezivali rastrkane činjenice. No, sigurno je osvježavajuće ono što se moglo čuti od "pučanstva", saznati od onih upadica, razumijeti kolika je ljubav i nostalgija za našim rodnim grudama. Zato je na momente i izgledalo da jedni drugima držimo predavanja. Pa neka, i treba.

NIJE BIH SAMO SARAJEVO

Nije BiH samo Sarajevo. Da je to tako podsjetili su nas Jadranka i Miroslav Smiljanić, dvoje divnih Mostaraca, kojima je Mostar bio i ostao u srcu isto kao i sarajlijama Šeher. Uz asistenciju punu entuzijazma i sugestivnosti starog Mostarca-doajena Cadika Cezara Danona, proveli smo jednu srijedu uveče sa njima. Miro je učinio poentu, izloživši svoja divna slikarska videnja Mostara i Mosta



Čuli smo stvari koje smo zaboravili ili nisam nikada ni znali; o Mostaru, njegovoj istoriji o, ljudima koji su ga činili svojstvenim, kao što je i Mostar činio njegove ljude svojstvenim. Čuli smo opet poneki Šantičev stih, pogledali nekoliko izvanrednih slika radenih čudnovatim umijećem Mostaraca slikara. Slušali smo priču o Starom i "Novom starom" mostu i sve što se na njemu, oko njega i pod njim dešavalo. Slušali smo priče o vrlom graditelju Hajrudinu koji ga je završio, kako spisi kažu, 1566 godine, i noć prije nego što će ga otvoriti - pobjegao. Prepao se, zar, njegove ljepote? A oni koji ga srušiše - na znamo zašto, na čast im. Nek im je lagan Hag, još mnogo, mnogo godina.



Jadranka i Miro govorili su nam o mnogim Mostarcima, poznatim po kojekakvim "liskarijama" na primjer o dvojici istoimenika Ica Voljevića. (Pitali onog mostarskog šta mu dođe onaj drugi; "Dvjesto maraka!", veli on).

Pričali su nam o Mostarki, malo luckastoj Greti, koja nije imala "dlake na jeziku", a za sve je bila u pravu. Zato nije ni čudo da kada bi Tito

posjetio Mostar, a Gretu bi "na kratko" strpali u "fijoku", tek sigurnosti radi da ne "lane" štogod nezdgodno. Kad su se u Mostaru pojavili minjaci jedan dobaci nekoj djevojci u minjaku kako joj se vide čašice na koljenima. "Vidi joj se čitav servis"!-dreknu Greta koja je bila u blizini. Imali smo te večeri dakle, i razloga da se malo nasmijemo.

Bilo je i malo poezije sa nezaobilaznim Šantićem, pripovijedalo se još mnogo toga. A da bi ugodaj bio jos osebudjniji, sve se zalijevalo sa malo vina, nažalost žilavke nismo imali.

Hvala Jadranki i Miri a i Cezaru.

A da BiH nije samo Sarajevo i Mostar pozivamo čitaoce SaLona da nas malo podsjetite na to. Ako već ne mogu da skoknu kod nas u London da nas uživo rasonode svojim pričama, neka nam pišu, šalju fotografije. Naše su stranice otvorene. Pišite nam, dakle o Zvorniku, Busovači, Prnjavoru, Drvaru, Vakufu (Donjem, Gornjem, Kulen i Skender), Banjaluci, Kaknju, Nevesinju, Srebrenici, Čapljini... Ako nemate baš ništa da govorite o današnjoj tematici, a vi nam recite kako je to nekad bilo. Vjerovatno je to interesantnije.

Dragan Ungar



SARAJEVO GRAD, OLIMPIJSKI GRAD

Sveto Gaćinović je svoje izlaganje podijelio na dva dijela, na onaj o Gradu i onaj o Olimpijskom Gradu. Namjerno, i opet sa velikim umijećem. O Sarajevu Gradu je govorio kao građanin koji je tu rođen, odrastao, stasao, zaljubio se u grad i u ženu svog života, stvarao, lumpovao, podizao sebe i familiju. O Olimpijskom Gradu je govorio kao aktivni učesnik (kao ljekar je bio u Olimpijskom timu tadašnje zemlje koja se zvala SFR Jugoslavija).

Ovo nije izvještaj posvećen Sveti, jer mi već znamo da je erudita, talentovan pripovjedač, lucidni posmatrač koji razmišlja lateralno i komponuje neke svoje cjeline. Ono što je on provocirao jeste ona di-lemma, tri-lemma, multi-lemma koja kod svakoga tinja; šta je to šta nam znači rodni grad i zašto. Ljudi, objekti, ulice, klima, priroda, rijeka, obala, most, zrak, groblja...? Šta? Postoji li zajednički faktor?...Ljudi? Poneko od nas ima tamo u Gradu još uvijek dosta prijatelja, poneko mnogo manje. Ponekome su ta prijateljstva trajna koliko i život, a ponekome su se istanjila vremenom i dugogodišnjom različitom sudbinom i iskustvom. Objekti? Oni turski, austrijski ili socijalistički? Da li nam je draži Sebilj, ili Skenderija? Da li nam je više žao što Vječnica stoji i dalje teško ranjena, ili što nema više Sarajke, ili Olomana? Da li se vraćamo Ferhadiji, jer tako se zvala u davna vremena, ili Vase Miskina, jer tuda smo šetali u vrele ljetnje večeri, ili gacali po bljuzgavici u rano proljeće? Je li kapija Jevrejske opštine u Dobrovoljačkoj (čiji dobrovoljci?) ili u Hamdije Kreševljakovića (šta on znači onom mom Gradu)? Mostovi? Je li to onaj koji se zvao Most Gavrila Principa, a sada i ponovo Latinska čuprija? Da li idemo da tražimo one sudbonosne stope na čošku, kojih više nema, jer prestolonasljednika nije trebalo ubiti, bar ne oni koji su to uradili? Ili je to onaj mostić koji je nekada bio drvena Drvenija, ili onaj što je betonska Drvenija? Da li su to po šta idemo «Željo» ili «Jadranka»? Šta je onda zajednički imenitelj? Možda rijeka, koja uvijek ljeti curi i smrdi a u proljeće pobjesni i nabuja. Možda okolna neponovljiva brda i planine, ili kotlina od čijeg se smoga od kasne jeseni do proljeća i onako ništa ne vidi, a u kojoj ljeti vri kao u kazanu? I...groblja, da i groblja, koja sve više postaju potreba i razlog. Najvjerovatnije, sve ovo skupa!

Drugo o čemu je Sveto govorio, sa mnogo poznavanja i vidjenja iznutra, je Olimpijski Grad. Nostalgija i sjeta nisu uspjeti prekriti osnovni odnos prema tom medjašu među sarajevskim simbolima. Svima nama, u vijugama i u srcima ostao je neizbrisivo nataložen ponos i radost. Obično se kaže: briga me k'o za lanjski snijeg. A za ovaj snijeg od prije 23 godine, koji se jedva smilovao Olimpijskim takmičarima i organizatorima, briga nas je sve do dana današnjeg. Iznenađili smo se i sami koliko nas je našlo po svojim domovima, a tako daleko (mjereno miljama i godinama) od tog događaja, raznih manjih i većih predmeta, vezanih za XIV Zimske olimpijske igre.

Ovi događaji u Klubu su bili dobrodošli i nekako blagovremeni. Opet smo nagnani na razmišljanje i opet smo se podsjetili zašto se ustvari okupljamo, zašto nismo izbljedili i nestali u domaćim rijekama, dvorcima, muzejima, palatama, obalama, koncertnim dvoranama i samoposlugama koje tako obilato obilazimo.

Branko Danon



Over some recent meetings our club resonated with our excitement, friendly interruptions and comments. We almost disturbed our speakers. It was not surprising at all because those talented among us were telling us about the towns of our origin. Usually we think that we know everything about them, or that there is little that we do not know. But is it really so? We heard from Sveto about Sarajevo and from Jadranka, Miro and Cezo about Mostar so many things that reminded us of the known but sometimes forgotten things, but even more important than this, they gave us many data and told stories about our cities that we did not know, we never thought of them or did not link together the scattered facts. It was certainly refreshing what we heard from the “floor”; from those interruptions we learnt and understood how great is the love and nostalgia for our native soils. That is why it seemed at times that each of us gave lectures to the others. All right then. That is just the thing.

B&H IS NOT JUST SARAJEVO

B&H is not just Sarajevo. We were reminded of that fact by Jadranka and Miro Smiljanić, two lovely people from Mostar who still keep that town in their hearts just the same as I keep Sarajevo in mine. With the enthusiastic assistance and suggestions by Cadik Cezar Danon, the Mostar doyen, we spent a very pleasant Wednesday evening. Miro has made a point bringing his lovely paintings of Mostar and The Bridge.

We heard many forgotten things or things never known to us: about Mostar, its history, about its people that made it a unique place, and about how Mostar created its unique people. We heard again some of the Šantić's verses and saw some exceptional paintings by the amazingly skilful Mostar painters. We were told the story about the Old Bridge and the “New Old” bridge and everything that was happening on that bridge, around and under it. We were told that the documents about Hajrudin, its worthy architect, allegedly say that after finishing it in 1566 he ran away a night before it was due to be opened. He was alarmed, allegedly, by its beauty. And about those who destroyed it – for whatever reason they had – are they proud of it? Let them rest in peace in Hague for many, many years to come.

Jadranka and Miro were telling us stories about quite a number of people from Mostar. A prominent place in their narrative was given to the many characters well known by their witticisms.

They also told us a few things about Greta, who was weird a bit and did not mince her words, but she was right, always. It was not surprising, then, that she was always locked up whenever Tito was visiting Mostar, because there was the danger that she might say something unpleasant, and the authorities wanted to be on the safe side. When mini skirts hit the streets of Mostar, a bloke shouted after a girl: “I can see your cap (meaning kneecap). Greta was quick to remark: “Not just the cap but the full Monty”!

We had many reasons for good laugh that evening.

To add to the ambience in which poetry with the inevitable Šantić and numerous other stories were prevailing there was some wine on offer, but regretfully enough we had no “Žilavka”.

Many thanks to Jadranka, Miro and Cezar Danon of course.

To prove that B&H is not just Sarajevo we would like to invite SaLon readers to remind us of things known to them. If you can not come to visit us in London and cheer us up with you stories, please write to us and send your photographs. Our pages are open. We would like to hear about Zvornik, Busovača, Prnjavor, Drvar, Vakufs (all four of them), Banja Luka, Kakanj, Nevesinje, Srebrenica, Čapljina. If there is nothing you can tell us about the present affairs, please tell us stories from the past. It is probably more interesting.

Dragan Ungar



THE CITY OF SARAJEVO, THE OLYMPIC CITY

There were two parts to the presentation by Sveto Gaćinović – the part about the City and the other about the Olympic city. On purpose, and again with great skill. When speaking about the city of Sarajevo he did it as a citizen who was born there, grew up, came of age, fell in love with the city and the women of his life, created, went on benders, and raised himself and his family. When speaking about the Olympic City he did it as an active participant (he was a doctor in the Olympic team of the former country once called SFR Yugoslavia).

This report is not about Sveto. We are already well aware that he is an erudite, a talented speaker and lucid observer thinking laterally and composing entities of his own. On that occasion he had provoked, though, a di-lemma, tri-lemma, multi-lemma burning slowly in each and every one of us: what does the native city mean to us and why? Is it the people, buildings, streets, climate, nature, river

bank, bridges, cemeteries ...? What? Is there a common factor? ... People? Some of us still have, quite a number of friends in that city, some much less. These friendships are lasting for some, for others they have thinned out with time and due to different destinies and experiences over many long years. Buildings? Which of them – those from the Turkish, Austro-Hungarian or the Socialist era? Do we like Sebilj or Skenderija more? Do we regret more the Old Town Hall which still stands badly wounded or the fact that “Sarajka” or “Oloman” do not exist any more? Do we go back to Ferhadija Str., because that is the name from the bygone days, or to Vase Miskina Str, because that is where we used to stroll during the hot summer evenings or wade through slash early in spring? Is the gate to the Jewish Community in the Streets of Volunteers (whose volunteers) or the street of Hamdija Kreševljaković (what does he mean for that town of mine)? Bridges? Is that the bridge once named the Bridge of



Gavrilo Princip and now again The Latin Bridge? Shall we go looking for those fateful footsteps imprint at the corner, which do not exist any more, because the Crown Prince shouldn't have been assassinated, at least not by those who did it? Is it Drvenija (The Wooden Bridge), the small bridge that once upon a time was made of wood, or is it the Drvenija made of concrete? Are we going there to find “Željo” or “Jadranka”? What is the common denominator? Is it the river - thin and smelly in the summer and a wild torrent in spring? Are these the surrounding unique hills and mountains, or is it the valley full of smog from early autumn to late spring preventing any view, and boiling hot in summer? And ... cemeteries, yes cemeteries as well, becoming ever more the need and the reason. Most probably all this together!

The other topic that Sveto was telling us about with great insight is the Olympic City. Nostalgia and melancholy had not obscured the basic attitude to that milestone among Sarajevo symbols. The enduringly deposited pride and joy still remain in all our brains and hearts. There is a saying: I care as much as for last year's snow. We still think quite a lot of that winter 23 years ago and of the snow that took some time to show mercy both on the Olympic competitors and the organizers. We were surprised, being so far away (both in miles and in years) from that event, how many of us found various small and larger items in our homes, related to the XIV Winter Olympic Games.

These events in our club were welcome and somehow timely. We were made to think again and to remind ourselves for the reason of our gatherings - why we have not faded away and disappeared in local rivers, castles, museums, palaces, river banks, concert halls and supermarkets visited by us so often.

Branko Danon



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SOLOMON

Solomon, sin Davida, vladao je ujedinjenim kraljevstvom Izraela i Judeje u desetom vijeku stare ere. Njegovo kraljevstvo se protezalo od rijeke Eufrat na sjeveru do Egipta na jugu. Prema Bibliji njegova dostignuća su bila značajna ali neke od priča koje opisuju njegovu vladavinu imaju karakter folklora.

David i Batševa su dobili Solomona nakon što je umrlo dijete rodjeno iz njihove preljubničke veze. U pričama o njegovoj vladavini javljaju se tri glavne teme: njegova mudrost i njegovo pisanje; hram koji je sagradio i otpadništvo od bogoslužnja.

Njegova mudrost

Njegova mudrost, onoliko koliko je to zasnovano na historiji, izgleda da se uglavnom odnosila na organizaciona pitanja; on nije bio, kao David, herojska figura, koji se oslanjao na božansku privlačnost stvaranja uspjeha. Sada kada je Izrael postao država među državama, čiji se vladar bavi sporazumima, udruživanjima na osnovu sklapanja brakova i uvođenjem gradskih službi, kraljevstvo je potisnulo lokalna i klanovska udruživanja. Posjetu kraljice od Šebe treba vjerovatno također posmatrati unutar konteksta u kome je je Solomon želio da njegova kraljevina postane važan faktor u međunarodnoj trgovini tog doba. Ona je došla iz Južne Arabije. Istorijski je poznato da je Arabija bila zemlja bogata zlatom, tamjanom i mirtom. Solomonu su bili potrebni Šebini proizvodi i trgovački putevi; Kraljici od Šebe je bila potrebna saradnja Solomona u plasiranju robe njene zemlje. Kraljica je došla Solomonu sa kamilama natovarenim začinima, zlatom i dragim kamenjem. Ona mu je postavljala zagonetke i pitanja i bila zadivljena njegovom mudrošću.

Najpoznatija proča o njegovoj mudrosti je ona koja ga opisuje kao sudiju. Dvije žene su došle tražeći njegov sud o bebi, za koju su obje tvrdile da je njihova. Solomon je zaprijetio da će bebu presjeći na pola. Jedna od žena je bila spremna da prihvati presudu, ali je druga preklinjala kralja da živi bebu da onoj prvoj ženi. Tada je Solomon znao da je ova druga žena majka.

Ljudi iz okolnih naroda su također dolazili da čuju Solomonovu mudrost. On je sastavio 3.000 poslovice i izreka i 1.005 pjesama. On je napisao Pjesmu nad pjesmama, Knjigu poslovice i Knjiga Propovjednika.

Gradnja Hrama

Kada se Solomonova carevina smirila on je počeo da gradi sveti hram. Drvo je dobio od Kralja Hiram iz Tira i zaveo radnu obavezu i među izraelčanima i među stranim narodima koji su bili pod njegovom kontrolom. Njegovi radnici su sagradili građevinu, izradili dekoraciju i postavili svete posude. Hram je građen sedam godina. Sagrađen je od kedra i kamena, rezbaren je i pokriven čistim zlatom. Kada je završen, Solomon je Hram posvetio tokom javne ceremonije uz molitve i polaganje žrtvi.

Solomon je bio poznat i po drugim građevinskim projektima za koje je koristio radnu snagu robova koje je uzeo od Hitičana, Amoričana, Perizičana, Hivičana i Džebuzičana. Na gradnju svoje vlastite palate potrošio je 13 godina; sem toga sagradio je zid oko grada, utvrđenje zvano Milo i palatu za Faraonovu kćerku (jednu od njegovih žena) kao i smještaj za strane trgovce. Podigao je mjesta za kola i konjanike i stvorio stovarišne prostore. Proširio je Jerusalema na sjever i utvrdio gradove uz Jerusalema i planine Judeje.

Otpadništvo od bogoslužnja

Do Solomonovog pada je došlo u njegovim poznim godinama. Imao je mnogo stranih žena, kojima je dozvolio da služe svojim bogovima. Čak je gradio i oltare za žrtve koje su prinisile njegove strane žene. Unutar kraljevstva teško je oporezivao ljude koji su postali veoma ogorčeni. Sem toga ljudi su morali da rade kao vojnici, viši oficiri i komandanti u konjici. Dao je posebne olakšice plemenima Judeje što je otudilo sjeverna plemena. Moderna historijska analiza bi se vjerovatno pozabavila i ekonomskim faktorima: ogromni razvoj je stvorio interne pritiske što je dovelo do toga da nije bilo moguće održavati kompletnu carevinu a kasnije i do podjele kraljevine nakon Solomonove smrti. Solomon je umro u Jerusalemu nakon što je četrdeset godina vladao Izraelom. Sahranjen je u Davidovom gradu. Njegov sin ga je naslijedio kao kralj. Za njegove vladavine Solomonova carevina je izgubljena a njegova kraljevina je podjeljena na dva dijela.

Prema tome, konačna ocjena Solomona nije samo hvaljenje. Ipak, neosporno je da njegova velika dostignuća znače da će se njegovo ime još dugo pamtiti. On je bio graditelj hrama i „pokrovitelj“ pokreta mudrosti.

Pripremila Branka Danon



SOLOMON

Solomon, son of David, ruled over the united monarchy of Israel and Judah in the tenth century BCE. His kingdom extended from the Euphrates River in the north to Egypt in the south. The Bible account makes it clear that his achievement was considerable, but some of the stories describing his reign have folkloric character.

Solomon was born to David and Bathsheba after the death of the child of their adulterous union. The account of his reign is concerned with three main themes: his wisdom and writings; his building of the temple; and his falling away from his worship.

His Wisdom

His wisdom, insofar as its historical basis, appears to have consisted largely in organisational matters; he was not like David a hero figure, relying upon the divine charisma to achieve success. Now Israel was a state among states, with its ruler engaging in treaties, marriage alliances and the establishment of a civil service, which imposed a royal establishment cutting across the older local and clan allegiances. The visit of the queen of Sheba should probably also be seen in the context of establishing Solomon's kingdom as an important one in terms of the international trade of the day.

She came from southern Arabia. Historically Arabia was a country rich in gold, frankincense and myrrh. Solomon needed Sheba's products and trade routes; the queen of Sheba needed Solomon's cooperation in marketing her country's goods. The queen came to Solomon with camels carrying spices, gold and precious stones. She asked him questions and riddles and was amazed at his wisdom.

The most famous story about his wisdom is the one describing him as a judge. Two women came to his court with a baby whom both women claimed as their own. Solomon threatened to split the baby in half. One woman was prepared to accept the decision but the other begged the king to give the live baby to the other woman. Solomon then knew the second woman was the mother.

People from surrounding nations also came to hear Solomon's wisdom. He composed 3,000 proverbs and 1,005 songs. He wrote the Song of Songs, the book of Proverbs and Ecclesiastes.

Building of the Temple

Once Solomon's empire was tranquil, he began to build the Holy Temple. He received wood from King Hiram of Tyre and imposed a compulsory labour service on both the Israelites and the foreign nations that were under his control. His workers built the structure of the Temple, its decorations and its vessels. The Temple took seven years to complete. It was built of stone and cedar, carved within and overlaid with pure gold. When it was done, Solomon dedicated the Temple in a public ceremony of prayers and sacrifices.

Solomon was also renowned for his other building projects in which he used slave labour from the Hittites, Amorites, Perizzites, Hivites and Jebusites. He spent 13 years building his own palace, and also built a city wall, a citadel called the Millo, a palace for the daughter of Pharaoh (who was one of his wives) and facilities for foreign traders. He erected places for chariots and horsemen and created storage places. He extended Jerusalem to the north and fortified towns near the mountains of Judah and Jerusalem.

Falling away from his Worship

Solomon's downfall came in his old age. He had taken many foreign wives, whom he allowed to worship other gods. He even built shrines for the sacrifices of his foreign wives. Within Solomon's kingdom, he placed heavy taxation on the people, who became bitter. He also had the people work as soldiers, chief officers and commanders of the chariots and cavalry. He granted special privileges to the tribes of Judah and this alienated the northern tribes. Modern historical analysis would probably be concerned also with economic factors: the immense development had produced internal stresses which led both to inability to maintain the full extent of the empire and to the division of kingdom upon Solomon's death. Solomon died in Jerusalem after forty years as ruler of Israel. He was buried in the City of David. His son succeeded him as king. Under his rule, Solomon's empire was lost and his kingdom was divided into two parts.

The final verdict on Solomon, therefore, has to be a mixed one. Nevertheless it is indisputable that his great achievements caused his name to be long remembered. He was a builder of the temple and the "patron" of the wisdom movement.

Prepared by Branka Danon

