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"THE FRIENDS OF LA BENEVOLENCIJA"

BILTEN JEVREJSKE ZAJEDNICE
"PRIJATELJI LA BENEVOLENCIJE"

KOMENTAR REDAKCIJE

Evo našeg prvog broja u novom ruhu i formatu.

Kao što smo ranije najavili, sticajem promijenjenih okolnosti oko finansiranja uslijedile su posljedice i po format i izgled našeg lista. Mi list sastavljamo i krojimo na čisto amaterskoj osnovi, dakle bez naknade članovima redakcije i autorima artikala. U našem slučaju to znači da se niko od članova redakcije ne bavi bilo kakvim novinarsko-uredničko-izdavačkim poslom profesionalno. To, opet, znači da i nama treba vremena da razumijemo i prilagodimo se promjenama. Rezultati će pokazati koliko smo uspjeli. Evo vas zovemo da kažete šta mislite o promjenama i priložite obogatite naš i vaš list.

Ovaj broj koristimo da vam skrenemo pažnju na opštu predodžbu o Jevrejima kao jedinstvenom i koherentnom narodu. Probrali smo informacije koje govore o slojevitosti podpodjela. Tema je ogromna i možda će čitaoci htjeti da se uključe i pomognu u razmišljanju. Religija je ista i na više načina određuje i kulturnu baštinu koja je jedinstvena. No razlike su evidentne u samoj praksi bogoslužnja, od liberala do hasida. Jezik je ostao jedan samo u bogoslužnju (Israel je svakako izuzetak). U svakodnevnoj komunikaciji u upotrebi je jezik zemlje

domaćina, čije običajno i kulturno nasljeđe ima ogroman uticaj. Da li je u tom pogledu Jevrej porijeklom iz Jemena bliži komšiji iz Sana'e ili Jevreju iz londonskog Golders Greena? Da li je podjela na sefarde i aškenaze vještačka ili stvarna? Šta je tu sa mentalitetom? Spomenuli smo Izrael. Državljeni te zemlje slave 60 godina od proklamovanja nezavisne države. Da li se ličnost odrasla i razvijena u uslovima stalnog ratnog stanja i dr mavog primirja razlikuje, i hoće li se sve više razlikovati od nekog iz Milwaukee-a, a imaju istog boga kome se mole ili ne. Možda se u Izraelu formira nova vrsta Jevrejina koji se bitno razlikuje od onoga iz Dijaspore? Ovdje smo utkali i intervju sa Predsjednikom Jevrejske opštine u Sarajevu jer se tu nikad nisu otvarale takve dileme.

Uostalom, postalo je ponovo aktuelno pitanje ko se može smatrati Jevrejinom. U jevrejskoj školi u Londonu, nadležni su odbili da upišu dijete u školu jer je majka «samo» konvertirala!

Razmišljamo, nemamo odgovore. Možda su profesionalci koji se bave ovim pitanjima bliže istini; istorija će svakako dati svoje odgovore...sa istorijske distance.

OUR COMMENT

Here is our first edition in a new garment and format.

We have discussed before the consequences of the changes in financing to the outlook and format of our Newsletter. We are tailoring and putting the paper together on a purely amateurish basis, which is to say that there is neither a reward for any contribution nor for the work of the publishing board. In our case this means that no member of the board is a reporter/publisher/publicist by profession. This, in turn, means that we also need time to understand and adapt to the changes. The outcome will show the degree of our success. Here is an appeal to you the readers, to come forward and comment on the changes. Your contributions will only improve and enrich your and our paper.

In this issue we wanted to draw your attention on the common concept of Jews being a unique and coherent nation. We have selected information that indicate the stratified subdivisions. The subject is enormous and the readers might want to participate and share their thoughts. The religion is the same and this determines the cultural heritage in many ways. But there are evident differences in the religious practice, from the Hasidic to the Liberal movements. The language has remained unique in prayers only (Israel is an exception, of course). The language of the host nation is in use in the day-

to-day communication. The customary and cultural heritage of the host nation is of huge influence. Would in this respect, a Jew from Yemen be closer to his neighbour from Sana'a than to that from Golders Green in London? Is the Sephardi/Ashkenazi division artificial or real? What with the mentality? We mentioned Israel. Citizens are celebrating the 60-th Anniversary of their statehood. Is a person who grew up and developed in the conditions of permanent war and shaky armistices different, and will ever diverge from someone from Milwaukee in spite of the fact that they have the same God, whom they worship...or not? Perhaps we are witnessing the birth of a new kind of Jew formed in Israel who is different to the one from the Diaspora? We have inter-weaved here the Interview with the President of the Jewish Community of Sarajevo. The reason being that such dilemmas have never opened there

As a matter of fact, the question who is to be considered a Jew has surfaced again. A child was refused enrolling a Jewish school in London because his mother has "only" converted.

We are contemplating, we do not have the answers. Perhaps the professionals who are studying these issues are closer to the truth; history will, no doubt, come up with answers...from a historic distance.

BORIS KOŽEMJAKIN Predsjednik Jevrejske opštine Sarajevo

Biografija:

Rođen sam u Sarajevu 1948. godine, gdje završavam svo svoje skromno školovanje. Završio sam Višu upravnu školu i radim u raznim organizacijama već dugih 35 godina. Sretno sam oženjen. U braku sa svojom suprugom dobio sam dvoje djece, koju je nesretni rat u našoj zemlji rasuo od Izraela do Švedske. Imam dvoje unučadi, koje nažalost vidam jednom godišnje u Sarajevu, na moru ili u Izraelu umjesto da šetam s njima po parku. Jevrejskoj opštini sam uvijek bio prisutan, nekad intenzivnije, mislim aktivnije, a u periodu kada sam formirao porodicu i gradio egzistenciju, malo manje intenzivno. Toliko od mene, ostalo ostaje moja privatnost.

P. Ti si i prije ove naše posljednje tragedije bio aktivan član JO u Sarajevu. Da li si razmišljao bi li tvoj odnos prema Opštini bio drugačiji da nije bilo rata?

O. Moja aktivnost u Jevrejskoj opštini, kao i aktivnost drugih u prijeratnom periodu bila je objektivno znatno manja nego danas, što je svakako bilo uslovljeno mnogo boljom, da ne kažem mirnijom situacijom u okruženju, te i u samoj Opštini. Rat i sve što uz taj nesretni rat ide, doprinijeli su da se život u Opštini dinamizira, da se aktivnosti multipliciraju, sadržajno obogate, te nažalost u toku rata uglavnom budu usmjerene na aktivnosti s ciljem preživljavanja, bilo putem evakuacije ili putem obezbjeđivanja osnovnih uslova za preživljavanje u uslovima rata. No, kao odgovor na tvoje pitanje, niko, pa tako ni ja, nisam mogao znati šta će nas zadesiti. Potrebe članstva u širem smislu, aktivnosti Opštine i La Benevolencije, kao i moj lični odnos prema tome diktirali su i moj angažman, koji bi, da nije bilo rata, vjerovatno bio mnogo manje intenzivan, jer bi rad sviju nas bio uslovljen i ukupnim aktivnostima Opštine u cjelini. Još jedna činjenica govori u prilog ovakvom mišljenju, a to je da bi mnogo više ljudi, koji danas nisu u Sarajevu, bili takodje aktivisti u našoj Opštini, te bi rad bio raspoređen na mnogo više članova.

P. Pokušaj nam objasniti brojke oko članstva Jevrejske zajednice. Kada se uporedi ranije brojno stanje sa

manje-više poznatim ciframa onih koji su otišli i koji su se



vratili, sa sadašnjim brojnim stanjem, cifre se nekako ne slažu. Da li je problem u formalnoj evidenciji...?!

O. Broj članova naše zajednice diktiran je raznim okolnostima od kojih je važno istaći samo neke koje najočitije oslikavaju čudnu "jevrejsku matematiku". Naime, prije rata nas je u članstvu Jevrejske opštine Sarajevo bilo oko 1200. Naš grad, tako i Opštinu napustilo je u više evakuacija 1005 članova. Prema našim podacima, nakon rata vratilo se nešto više od 200 prijeratnih članova. Danas nas u članstvu Opštine ima tačno 731, teško objašnjivo i boljim matematičarima od mene, zar ne? Pokušaću, u datom prostoru da koliko je to moguće objasnim ovu igru brojeva. Podsjetit ću, mada to svi znamo, da je u ranijoj državi, u sistemu koji mnogi zovu socijalističkim, bilo mnogo današnjih članova koji su se

izjašnjavali kao Jugosloveni, mnogo njih nije ni znalo da imaju jevrejske korjene, bili su nešto drugo. Došao je rat, nestalo je osnova da se bude Jugosloven, svojom voljom ili pritiskom sredine trebalo je negdje pripadati. Mnogo njih je iz raznih razloga "pronašlo" po neku baku ili djeda s jevrejskim porjeklom, te na taj način, shodno našim pravilima, našlo novi identitet i svoje mjesto u članstvu naše Opštine. Iskreno, radujem se svakom novom članu, radujem se svakom povratniku u članstvo, a najviše se radujem novorođenim članovima koji su garancija da će u ovoj BH zajednici naroda, Jevreji egzistirati još dugo vremena.

P. Poslije poznate herojske uloge koju je Jevrejska zajednica B&H odigrala tokom rata, sada kada stvari navodno treba da idu mirnijim tokom, prema Evropi, nadati se, kako vidiš položaj naše Zajednice u širem B&H društvu?

O. Bojim se da je riječ "herojska" za ulogu koju je naša zajednica odigrala u toku predhodnog rata malo prejaka, da ne kažem pretenciozna, ali to si ti rekao. Ja mislim da smo u datim okolnostima odigrali ulogu primjerenu situaciji u kojoj smo se našli, vodeći računa da svojom aktivnošću prije svega omogućimo našim ljudima opstanak, kako ovdje u Sarajevu, za one koji su ostali, tako i u inostranstvu, na destinacijama koje su nam bile dostupne, za one koji su zbog rata odlučili da odu. Uvijek smo, u svim aktivnostima nastojali raditi tako da ne ugrozimo naše sunarodnjake

koji su živjeli u različitim političko-vojnim okruženjima, u Banja Luci, Mostaru, Zagrebu, Beogradu ili bilo gdje drugdje, u čemu smo, nadam se, uspjeli. Danas, Jevrejska zajednica, registrovana kao vjerska zajednica, uglavnom koegzistira s ostale tri tradicionalne monoteističke crkve i vjerske zajednice na načelima jednakopravnosti, uvažavanja i s mnogim oblicima međusobne saradnje. Aktivno djelujemo u radu Međureligijskog vijeća u Bosni i Hercegovini, a čini mi se da imamo i adekvatan prostor u medijskoj sceni BH društva. Shodno ustavnim rješenjima, u političkom životu zemlje djelujemo kao nacionalna manjina, iako smatramo da smo, ne konstitutivan, ali u svakom slučaju autohton narod s ovih prostora. Iako bročano manjinski, imamo korijene koji datiraju od početka 16 vijeka, što nam daje pravo na ovakvo stajalište u pogledu svog mjesta u današnjem BH društvu, ali....

P. Koliko su vaše ambicije u razvijanju aktivnosti sputane finansijskim teškoćama? Da li jevrejska zajednica u Evropi i svijetu daje podršku (pa u tom smislu i finansijsku) očuvanju i razvijanju jevrejske komponente Bosansko-Hercegovačkog društva?

O. Većinu nasih aktivnosti, kao i u drugim sredinama, sigurno sputava, možda je bolje reći ograničava finansijska situacija. Nedostatak sredstava, hroničan problem malih jevrejskih zajednica je i naš problem. Međutim, izuzetnim naporima našeg današnjeg članstva, a čini mi se i ukupnim pozitivnim rezultatima zajednice u cijelini, uspijevamo obezbjeđiti značajna, ali sigurno ne i dovoljna sredstva za naš rad. Jevrejske zajednice u svijetu nisu u svojim programima, pa tako ni u finansijskim sredstvima prepoznali potrebu da pomognu očuvanje jevrejske komponente BH društva, što mislim da i nije teško objasniti. Mi smo, nažalost, mala jevrejska zajednica koja od 1966. godine nema rabina, koja je ipak više tradicionalna nego u teološkom smislu vjerska zajednica, što diktira i odnos jevrejskih organizacija prema nama.

P. Kako bi opisao odnos pojedinaca i Opštine (Saveza opština) prema vjerskoj komponenti jevrejskog života?

O. U predhodnom odgovoru, čini mi se, sadržan je i dio odgovora na ovo pitanje. Istina, mislim da je jevrejstvo u dijaspori, koja traje više od dva milenijuma, održala molitva na istom jeziku i organizovanost u opštinama. Shodno tome, naša zajednica se trudi, a čini mi se i uspijeva, da u okolnostima tradicionalnog jevrejstva zadrži, kakav takav, vjerski život koji je, osim opštine kao organizacionog stuba, garancija opstanka jevrejstva na ovim prostorima. Što se tiče odnosa pojedinca prema vjerskoj komponenti jevrejskog života, to je svako privatna stvar svakog ponosob, te mislim da je na to pitanje odgovor nemoguće dati uopšteno, niti generalno.

P. Nas bivših sarajlija u Engleskoj ima oko 100. Da li osjećate potrebu i imate li prijedloge za razvijanje saradnje? Za sada se ona svodi uglavnom na pojedinačne kontakte i razmjenu glasila. Smatrate li da je to dovoljno?

O. Teško prihvatam riječ "bivše", ne želim vas se odreći, kao što ne želim da se vi odreknete nas i Jevrejske opštine. Osjećaj potrebe i mogućnosti aktivnije saradnje sa vama, sarajlijama koji danas žive u Engleskoj, su nažalost u potpunog nesrazmjeri. Uzrok su svakako finansijske koje ni vama u Engleskoj, niti nama ovde ne dozvoljavaju aktivniji sadržaj međusobnih kontakata i saradnje. Za nadati se da će intenziviranje avionskog saobraćaja na relaciji London-Sarajevo i angažman "jeftinijih" kompanija omogućiti intenzivniji i sadržajniji kontakt. Mislim da bi jedan "sarajevski bejahad" bio potreban i iz njega bi uz



određene tematske sadržaje bilo moguće razvijati mnoge oblike saradnje.

P. Rastakanjem bivše Jugoslavije, formalno se razdvojio na sastavne dijelove i bivši Savez jevrejskih opština. Da li se, koji, i koliko uspješno čine napori na prevazilaženju nametnute podjele; Bejahad, Šolet...?

O. Sudbina naše zajedničke domovine, koja se raspala po republičkim šavovima, neminovno je donijela i raspad Saveza jevrejskih opština, organizacije koja je okupljala i u organizacionom smislu bila predvodnica mnogih jevrejskih aktivnosti. Naravno, u okviru novonastalih država, vrlo brzo oformljene su odgovarajuće jevrejske zajednice, tako da smo mi u BiH udruženi u Jevrejsku zajednicu Bosne i Hercegovine, u Hrvatskoj je formirana Koordinacija židovskih općina Hrvatske itd. Jevreji generacija koje su se družile u ranijem periodu nisu željeli da prekinu druženje, nisu željeli da ih politika država u kojima žive, niti granice koje su im nametnute razdvoje, te su pristupili osmišljavanju kontakata kroz, u početku neformalna druženja, a vrlo brzo, nakon nekoliko godina, i kroz organizovane oblike druženja, kakvi su za sada Bejahad na Jadranu, Šolet u Novom Sadu ili Makabijada na Tisi u Zrenjaninu. Ima ih još, da ne zaboravim "Menuhu" koju u raznim sredinama i državama održavamo već tri godine. S tim u vezi, a na tragu moguće saradnje i s našom "dijasporom" širom svijeta predlažem, a volio bih da od toga nešto i bude, manifestaciju koju bismo nazvali "Sarajevski Bejahad" ili "Šabat u Sarajevu", što je vjerovatno primjereniji naziv, da ne bi bilo poistovjećivanja ili osjećaja konkurencije, što mi nije ni kraj pameti. "Šabat u Sarajevu", trebao bi okupiti prvenstveno Jevreje s ovih naših BiH prostora, a koji bi bio otvoren i na kojem bi uvijek rado bili videni naši prijatelji iz Beograda, Zagreba, Splita, Niša i svih drugih krajeva nekadašnje nam domovine.

BORIS KOŽEMJAKIN, President of The Jewish Community of Sarajevo

My biography

I was born in Sarajevo in 1948. After completing my modest education in management I have been working in various organizations for 35 long years.

I am a happily married man. I have two children with my wife, but the unfortunate war in our country has dispersed them from Sweden to Israel. Instead of walking my two grandchildren in the park, I see them only twice a year either on the coast or in Israel.

I was always present in the Jewish community. At times my presence here was quite an active one, but when I started my family and when I was building my existence this presence was not that intensive. This is how much I have to say, the rest is private.

Q. Even before this last tragedy hit us you were an active member of the Jewish Community of Sarajevo. Have you ever contemplated whether your position would be different if the war never happened?

A. Similar to many others, my activities in the Jewish Community during the pre-war period were considerably smaller than they are today – the reason being a much better, or should I say more peaceful situation in our surroundings and in the community itself. The unfortunate war and anything to do with it have contributed to more dynamism in the life of the Community - multiplying the activities which during the war were regrettably mainly directed to make our existence possible either by evacuation or by providing the basic conditions of survival in war circumstances. Answering your question, though, I would say that nobody, including me, knew what would befall us. The needs of the membership, the activities of the Community and of La Benevolencija and my attitude to all this determined my involvement, which most likely would be much less intensive had the war not taken place, because the activities of all of us would be influenced by the overall activities of the whole Community. There is still another factor to be taken into account. Quite a number of people who are not in Sarajevo any more would take part in the activities of our Community so that the work would be distributed among a much larger

number of members

Q. Is there an explanation, what do you think, with regard to Jewish Community members. The more or less known figures referring to those who had left and those who have returned, the previous membership numbers fail to tally with present membership numbers. Is the problem in formal recording...?!

A. Various circumstances have influenced the number of members in our community. Some of them present the strange "Jewish mathematics". Namely, before the war the number of Sarajevo Jewish Community members was some 1200. During several evacuations 1005 members left Sarajevo and the Community. According to the records available to us 200 pre-war members came back. The number of the present Community members is 731 exactly – even a better mathematician than I can hardly explain it. In the space available to me I shall try to explain this game of numbers. Although known to everybody, I shall remind you, that in the former country in the system that is often referred to as socialism, many of our present members declared themselves as Yugoslavs, many even did not know that they had Jewish roots, they were something else. The war came, the grounds to be a Yugoslav ceased to exist; and either of one's own desire or under the pressure of the social environment a need has risen to belong somewhere. Due to different reasons, many of those "found" a grandparent

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with Jewish descent, and thus in accordance with our rules, they found a new identity and a place among the members of our Community. Honestly, I am looking forward to every new member; I am looking forward to every returning member, but most of all I am looking forward to the newly born members who are the guarantee that in this Bosnia and Herzegovina society the Jews will exist for many years to come.

Q. Following the recognized heroism shown by the Jewish Community during the war, how do you envisage the position of our Community in the broader Bosnia and Herzegovina society, now when hopefully, things should take a calmer course?

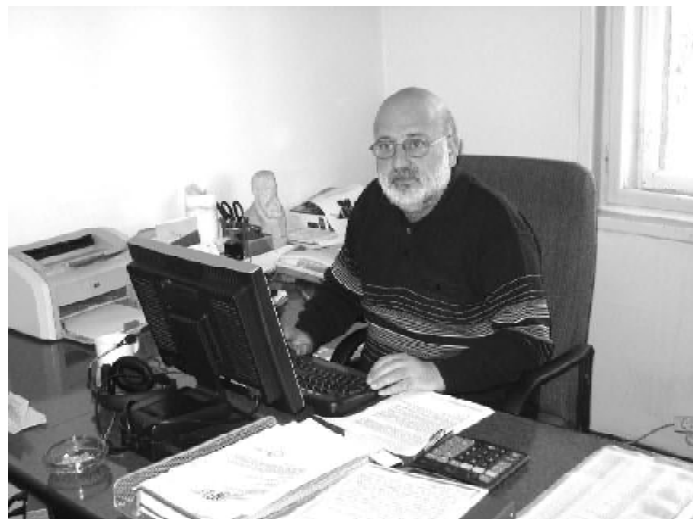
A. I am afraid that mention of "heroism" when referring to the role of our community during the last war is a bit too strong, even pretentious I would say, but you said so. It seems to me that under the circumstances we played a role adequate for the situation we were in. The main purpose of our activities was to make survival possible for our people, both here in Sarajevo for those who stayed, but also abroad at destinations accessible to us, for those who had decided to leave because of the war. In all our activities we made an effort not to jeopardize our compatriots who lived in different political and military environments in Banja Luka, Mostar, Zagreb, Belgrade or anywhere else. I hope we had succeeded in that. The Jewish Community registered as a religious community coexists with the three traditional monotheistic religious communities on the principles of equality, respect and various forms of cooperation. We take an active part in the Inter-religious Council of Bosnia and Herzegovina and it seems to me that we have adequate space in the media of Bosnia and Herzegovina society. According to the constitution we act as an ethnic minority within the political system, although we are of the opinion that even if not a constitutive nation in this region we still are autochthonous here. It is true that we are small in number; still our roots go back to the sixteenth century allowing us to this view with respect to our place in the present day Bosnia and

Herzegovina society, but ...
Q. To which extent your ambitions to expand activities have been held back by financial difficulties? Do the Jewish Communities of Europe and of the world support (financially as well to that effect) the continuation and development of the Jewish component within the society of Bosnia and Herzegovina?

A. It is certain that most of our activities, as is the case in other places, are restrained or better to say restricted by the financial situation. Lack of funds - the chronic problem of small Jewish communities - is our problem too. However, thanks to the exceptional efforts of our present members, and to the overall positive results of the community as a whole, it seems, we manage to provide significant, but indeed not sufficient funds for our activities. World Jewish communities have not recognized in their programmes, and consequently in their budgets the need to help the continuity of the Jewish component in Bosnia and Herzegovina society, which is not hard to explain, I think. Regretfully, we are a small Jewish Community, without a rabbi since 1966 - more a traditional than a religious community in theological sense. This fact determines the attitude of the Jewish communities to us.

Q. How would you describe the position of individuals and the Community (Union of Communities) to the religious component of Jewish life?

A. Part of the answer to this question is already given above. It is true that the prayers in the same language and or-



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ganization into communities preserved the Jewry in Diaspora for more than two thousand years now. Along these lines, our community tries, and I would like to think succeeds, to keep a religious life of some kind within the traditional Jewishness. We are aware that this together with the community as the organizing pillar means a guarantee that Jewry will continue to exist in these regions. The position of the individuals to the religious component of Jewish life is a private thing for everybody and I cannot answer it in general terms.

Q. There are some 100 former Sarajevo citizens living in the UK. Do you feel the need to cooperate with us and if so do you have any suggestions? For the time being it is reduced to individual contacts and exchange of newsletters. Do you consider this to be sufficient?

A. It is hard for me to accept the word "former". I do not wish to forsake you and I do not wish you to forsake us and the Jewish Community. But I am sorry to say that the feeling of need on the one hand and the odds to cooperate more actively with you on the other is disproportionate. It comes again to the same thing: neither you in UK nor we here, are able to finance more active contacts and cooperation. Let us hope that a more intensive London-Sarajevo air traffic and employment of "cheaper" companies will enable us more meaningful contacts. A "Sarajevo Beyahad" would certainly be very useful because it could offer themes for numerous forms of cooperation.

Q. The disintegration of former Yugoslavia meant also that the former Union of Jewish communities had separated formally. Are any efforts made to overcome the forced division, what are they, and how successful are they? Beyahad, Sholet ...?

A. The destiny of our shared motherland which collapsed along the republic seams inevitably resulted in a split up of the Union of Jewish Communities, an association which in organizational terms was a leader of many Jewish activities. Within the newly formed states proper Jewish communities had soon been established, of course, so that we have here The Jewish Union of Bosnia and Herzegovina, in Croatia they have formed The Coordination of Jewish Communities of Croatia, etc.

The generation of Jews who befriended each other in the earlier periods did not wish to discontinue these friendships; they did not wish the politics of the countries they live in, nor the boundaries imposed on them to separate them. So they started giving sense to their contacts, at the beginning socializing informally, but soon later, after only a few years these developed into organized gatherings now in the form of Beyahad on the Adriatic coast, Sholet in Novi Sad or Macabiade on The River Tisa at Zrenjanin.

There are other ones as well, among them is "The Menuha" organized at different places and different states for over three years now.

Along these lines, and keeping in mind possible cooperation with our "Diaspora" worldwide, I would like to suggest - with the hope that it might materialize - events with a possible name of "The Sarajevo Beyahad" or better "Shabbat in Sarajevo", a more adequate name it seems because it would not imply identifying with or competing with other events. "Shabbat in Sarajevo" should primarily gather Jews from the regions of Bosnia and Herzegovina, but it should also be open to welcome our friends from Belgrade, Zagreb, Split, Niš and all the other places of our previous homeland.

ČITALI SMO ZA VAS

Larry Katzman: Pijanica i vlastelin ili Pozivam pravog sebe da ustane

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Negdje davno, duboko u ruskim šumama Rusije, otprilike prije dvije stotine godina dok Ruska revolucija još nije prosvjetlila mase, stanovništvo je živjelo podjeljeno u dvije grupe. Jedna grupa su bili bogati zemljoposjednici, kojima je pripadala zemlja. Druga grupa su bili seljaci koji su radili za zemljoposjednike.

Zemljoposjednici, ili vlastelini, kako su voljeli da se zovu, ne samo da su znali da čitaju i pišu, nego su bili obrazovani i u umjetnosti i književnosti. Živjeli su u velikim i dobro namještenim kućama, koje su bile odraz njihovog obrazovanja, bogatstva i zanimanja za umjetnost.

Seljaci su bili neobrazovani. Nisu znali ni da čitaju ni da pišu. Obradivali su zemlju vlastelina, a za uzvrat su dobivali određeni postotak ljetine i dozvolu da žive na imanju vlastelina. Za razliku od vlastelina, seljak je uživao u nižim zadovoljstvima kojim je ispunjavao svoj život. Živjeli su različite živote i rijetko se srećali, pošto su im želje, zadovoljstva i interesi bili toliko udaljeni jedni od drugih. Jednog je dana neki vlastelin putovao kočijom kroz svoj posjed kada je primjetio seljaka izvaljenog na smetljištu. Vlastelin stade da pogleda šta se desilo i ustanovi da je seljak mrtav pijan i ne zna za sebe.

Želeći da se našali, vlastelin naredi pratiocima da čovjeka unesu u kočiju i da se svi vrate u kuću vlastelina. Tamo je naredio slugama da čovjeka operu, obriju, obuku u najbolju vlastelinovu svilenu pidžamu i

da ga stave u vlastelino krevet. Nakon što je sve to urađeno bez da se pijani seljak osvjestio, vlastelin se smjestio kraj prozora kako bi uživao u reakciji jadnog seljaka kada se ovaj probudi.

Kratko vrijeme iza toga pijani seljak se počeo meškoljiti i buditi od mamurluk. Kako se taj iznenadio kad se osvjestio u tako lijepoj sobi! Treptao je očima od zaprepaštenja. Nikada nije vidio takvu raskoš. Soba puna luksuza o kome nikad nije mogao ni da sanja. Zidovi obloženi najodabrabijim tapetama i ukrašeni najljepšim, veličanstveno uralmljenim slikama. Uskladeni namješta, tapecirana stolica. Krevet mekan i ugodan prekriven čaršafima i perinama, divan baldahin; ni po čemu to nije ličilo na ruševnu udericu u kojoj je provodio svoju nesretnu svakodnevicu.

„Mora da sanjam“ promrmlja. „Prevršio sam sinoć.“ Uštinu se. „Hopf!“ Zaboli ga! „Kakav bi ovo san mogao da bude? Sigurno je jedno – ovo ne može biti stvarnost.“

Sada vlastelin naredni slugama da jednom seljaku posluže doručak. Vrata u sobu se otvoriše i livrejisani sluga ude sa srebrenim poslužavnikom natovarenim hranom.

„Da li je gospodar spreman za doručak?“ zapita sluga. Nesretni seljak se još više zbuni. Ako je to što se nalazio u ovoj sobi samo po sebi bilo veoma čudno, ko je sad još i ovaj sluga koji ga oslovljava sa „gospodaru“?

On ponovo razmotri

svoju nepriliku. Ako sam ovo stvarno ja, zapravo seljak koji je sinoć prekaradašio u piću, onda ovo mora da je san, ali ako je ovo san, onda ko je ovaj sluga?

Sluga je čekao na odgovor svog „gospodara“. Konačno mu se seljak obrati tražeći hranu. „Ako je ovo san, onda ovo neće biti prava hrana,“ razmišljao je. Sluga je postavio hranu na noćni stočić pored kreveta i sipao čaj svom „gospodaru; skinu je poklopac sa tanjira sa hranom – omlet, dvopek, svježa riba, kuhani brokoli, (što se smatralo delikatesom), komad butera i čaša soka od narandže. Sve ovo je posluženo



na najskupljem porcelanu i sa srebrenim priborom za jelo. „Ovo nije stvarno. Ja nemam ovako otmene stvari.“ Kada je uzeo nešto hrane stao je. „Nikad nisam pojeo ništa što je bilo ni izdaleka ovako ukusno. Ali šta ja radim ovdje? Ko sam ja? Da li sam ja pijani seljak koji leži na smetljištu, ili sam stvarno gospodar ove predivne kuće i imanja?“

Hrana je stvarno bila ukusna i hranjiva. Nakon obroka prohoda sobom. Kada je ugledao neke knjige na polici sinula mu je ideja. „Ovo bi stvarno mogla da bude moja kuća i moje imanje, na kraju krajeva šta ja radim ovdje ako ovo nije moja soba i moja kuća!? Pa i sluga me je oslovio sa „gospodarom“, tako da stvarno mora da i jesam gospodar kuće. I hrana je bila stvarna. Ali zašto mi se onda vrzma po glavi da sam seljak, da sam pijanica i da sam zaspao na smetljištu. A-ha! Mora da je TO bio san i da sam se konačno

probudio iz lošeg sna, a da stvarno ovdje pripadam. Da bih to dokazao uzeću knjigu sa „svoje“ police. Ako sam seljak neću moći da čitam. Ako sam vlastelin, a sigurno jesam, onda ću moći.“

Ode do police i odabere veliku kožom uvezanu knjigu i donese je do stola. Otvori je i počne da čita. Riječi su bile u knjizi, sva slova abecede bijahu tamo, ali zbunjeni čovjek nije mogao da slovim da ni najjednostavnije značenje.

Zatvorivši knjigu, čovjek je morao donjeti neku odluku. Nije mogao da čita. Soba i hrana su bili stvarni! Ali šta je

stvarna realnost? Da li je moguće da je on uistinu onaj pijani seljak, a sve ovo što ga okružuje nije njegovo?

„A-ha! Znam! Uzviknu u naletu nadahnuća. „Sve ovo je moje. Ja stvarno jesam bogati zemljoposjednik, a razlog zašto ne mogu da čitam ovu knjigu je ... taj ... što niko ne može da čita knjige. Da! Knjige u stvari nisu uopšte za čitanje nego samo za dekoraciju!“

Tako je seljak došao do veoma prihvatljivog zaključka koji je davao podršku njegovim željama i zabludama.

Smješna priča? Bila bi da nije tako istinita. Imamo sposobnost da se zavaravamo i mislimo da smo ono što u stvari nismo. Biti svjestan realnosti i njeno prihvatanje je kvalitet poštenja koji se teško postiže. Svi mi vidimo greške i nedostatke svojih prijatelja, ali vidjeti vlastite greške zahtijeva želju za istinom ...stvari... zajedno ...čak i ne mož ... istinito. Mora da sam pio.



Larry Katzman:

The Drunk and the Nobleman or...Will the real me please stand up

Back about two hundred years, deep in the Russia forest, long before the Russian revolution brought popular education to the masses, the population was divided into two groups. One group was the wealthy land owners, to whom the land belonged. The other group were the peasants who worked for the land owners.

The land owners, or noblemen, as they preferred to be called were educated, not just in reading and writing, but in art and literature. They lived in large and well appointed mansions, which reflected their education, wealth and interest in the arts. The peasants were uneducated. They didn't know how to read or to write. They worked the land of the nobleman and in return received a percentage of the crops and the permission to live on the nobleman's property. Unlike the nobleman, the peasant pursued a more base pleasure to fulfil his life. The two lived separate lives, rarely mixing since the desires, pleasures and interests of each were worlds apart.

One time a noble man was travelling by carriage through his lands, and spotted a peasant lying sprawled in a garbage heap. The nobleman stopped to investigate and found that the peasant was indeed very drunk and completely oblivious to the world.

With a sense for humour, the nobleman instructed his attendants to take the man into his carriage and drive with him back to the nobleman's mansion. There the nobleman had his servants wash the man, shave him, dress him in the nobleman's finest silk pyjamas and put him into the nobleman's own bed. After this was accom-

plished without the drunken peasant being aware of what had been done to him, the nobleman positioned himself by the window to have some enjoyment by seeing the poor peasant's reaction upon awakening.

In a short time, the drunken peasant began to stir from his drunken slumber. What a surprise to find himself in such a beautiful room! The peasant blinked his eyes in amazement. Never had he seen such splendour. A room of such luxury he could never had dreamed of. Wall lined with the most exquisite wallpaper and decorated with beautiful oil paintings, majestically framed. Matching furnishings, an upholstered chair. The bed, soft and comfortable, with lined sheets and a down blanket, a stunning canopy, it was nothing like the crumbling shack where he spent his unfortunate existence. "I must be dreaming," he mumbled. "The much too much last night." He pinched himself. "Ouch!" It hurt! "What kind of dream can this be? For sure this can't be real."

The nobleman now instructed his servants to serve the poor peasant breakfast. The door to the room opened and a well dressed servant came in with a silver tray laden with food. "Is the master ready for breakfast?" the servant inquired.

The unfortunate peasant was now doubly confounded. If being in this room was strange enough, who is this servant that is addressing him as "master"? The peasant thought his predicament through again. If I am really me, that is the peasant that good overly drunk last night, then this must be a dream. But is this is a dream,

then this servant, who is he?

The servant stood waiting for his "master's" answer. Finally the peasant turned to him and asked him to give him the food. "If this is a dream, then this won't be real food," he reasoned.

The servant set the tray on the night table next to the bed, poured his "master" the tea, and uncovered the plate of food, an omelette, toast, fresh fish, cooked broccoli, (regarded as delicacy), and a pat of butter and a glass of orange juice. All this was served on the most expensive china and real silver silverware. The peasant thanked the servant and dismissed him.

"This can't be real. I never saw food like this. It's really a dream. I'll try it and prove to myself that it isn't real!" The peasant looked at the silverware. "This isn't real, I don't have such fancy things." Taking a bit of the food, he stopped, "I've never eaten anything near this good. But what am I doing here? Who am I? Am I the drunken peasant lying in the garbage heap or am I really the master of this beautiful house and estate?"

The food was indeed delicious and nourishing. After the meal, he walked around the room. Spotting some books on the shelf, he had an idea. "It could very well be that this is my house and estate, after all, what am I doing here if it's not my room and house!?" The servant himself called me 'master,' so I really must be the master of the house. And the food was real. But what is this in my head that tells me that I am a peasant, that I'm a drunk and that I fell asleep in a garbage heap. A-ha! It must be that THAT was a dream, and

that I have finally awoken from my bad dream and I really belong here. To prove it, I will take a book off of 'my' bookshelf. If I am a peasant, I won't be able to read it. If I am a nobleman, and for certain, I am, then I will be able to read it!" With certainty, he walked over to the book shelf and choose a large leather bound book and took it to the table. Sitting down, he opened it and began to read. The words were in the book, all the letters of the alphabet were there, but the confused man could not piece any simplest sense out of the letters. Closing the book, the man had to come to a decision. He could not read! The room and the food were real! But what is the real reality? Could it be that he is really the drunken peasant, and all that surrounds him is not his?

"A-ha! I know!" he exclaimed, with a flash of inspiration. "All this is mine! I am really the wealthy land owner, and the reason I can't read these book is because....no one can read books. Yes! Books aren't really read at all, they are just decorations!"

And so the peasant came to a very nice conclusion to support and promote his own desires and delusions

A funny story? It would be, if it were not so true. Our ability to delude ourselves into thinking that we are who we desire to be. Being in touch with reality and accepting it is a quality of honesty that is difficult to accept. We can see, our friends' faults and fallacies, but to see our own faults requires a desire for truth. thing together to make even the is can't be real. I must have drunken.

Mada se smatra da je to jedna cjelovita, jasno definisana etnička grupa, među Jevrejima postoje jasno definisane etničke podjele, od kojih većina uglavnom proističe od geografskog grananja iz prvobitne izraelske populacije i kasnijih pojedinačnih kretanja.

Sve od biblijskih vremena se primjećuju kulturne i jezičke razlike među jevrejskim zajednicama čak i na području starog Izraela i Judeje. Tokom novije historije jevrejski naseljenici su osnovali čitav niz jevrejskih zajednica na raznim mjestima Starog svijeta. Tokom hiljada godina jevrejske diaspore zajednice su se razvijale pod uticajem lokalnih okruženja: političkih, kulturnih, prirodnih i populacijskih. Danas se manifestacije tih razlika mogu primjetiti u kulturnom izražavanju svake jevrejske zajednice; u jezičkoj različitosti i miješanju unutar jevrejske populacije. Također se odnose i na religiozne običaje, tradiciju i tumačenja, kuhinju i druga područja. Pa ipak, Jevrejevi imaju toliko toga zajedničkog na svim ovim i drugim poljima, pošto pripadaju istoj grupi, ili bar najbližije povezanim grupama.

Stari Izrael i Judeja

Nakon pada Kraljevine Izrael i Kraljevine Judeje, jevrejski narod je rasut po Srednjem Istoku, naročito po Egiptu, Jemenu i Mezopotamiji. Kada je Rimski Imperijum bila na vrhuncu, jevrejske zajednice je bilo moguće naći skoro u svim značajnijim naseljima po Imperiji, ali također razbacane i van granica Imperije, u Sjevernoj Evropi i Africi. Na istoku su se jevrejske zajednice mogle naći po cijeloj antičkoj aziskoj kraljevini Parti, pa i u istočnijim carevinama kao što su Indija i Kina. Jevreja je bilo i u istočnoj Evropi i jugozapadnoj Aziji.

Nakon pada Rimske Imperije, a naročito nakon što su Maori izvršili invaziju Iberije, komunikacije između zajednica u raznim dijelovima ranije Imperije su postale sporadične. Sa sve većim progibanjima u „Aškenaskom“ svijetu - to su sada područja sjeverne

Francuske i Njemačke – velike grupe Jevreja su počele da se pomjeraju više na istok. Istovremeno, zahvaljujući slobodnijim komunikacijama u muslimanskom svijetu, zajednice iz Iberije su bile u češćoj vezi sa zajednicama u Sjevernoj Africi i na Srednjem Istoku. U međuvremenu, zajednice koje su bile udaljenije, u centralnoj i južnoj Aziji i centralnoj Africi, ostale su izolovane i nastavile su da razvijaju svoje jedinstvene tradicije.

Nakon istjerivanja iz Španije 1492. godine, Sefardi su bili rasuti po Sjevernoj i Južnoj Americi, Holandiji, Balkanu, Sjevernoj Africi i u manjem broju po drugim područjima Srednjeg Istoka.

Sem toga Jevreji su uvijek ostali prisutni u Palestini. Nakon Krstaša Jevreji iz cijelog svijeta su počeli da se useljavaju u sve većem broju. Kad su stizali tamo ti Jevreji su usvajali običaje Mizrahi i Sefardskih zajednica u koje su ulazili. Kako je Baron von Rothschild počeo da filantropski kupuje zemlju i kako su uslijedili i drugi napori da se Palestina pretvori u zelenu jevrejsku domovinu, poplava Aškenaskih emigranata je dovela broj jevrejskog stanovništva u tom regionu na nekoliko stotina hiljada.

Moderna podjela

Istorijski gledano, etničkom podjelom među Jevrejima dominiraju dvije glavne grupe: *Aškenazi*, ili „Njemci“ (Aškenaz znači „Njemač“ u Srednjevjekovnom hebrejskom jeziku, što ukazuje na to da su se nalazili u Srednjoj Evropi), i *Sefardi*, ili „Španci“ (Sefarad znači na hebrejskom „Španija“ ili „Iberija“, što ukazuje na to da su iz Španije ili Portugala). *Mizrahim*, ili „Istočnjaci“ (Mizrah znači „istok na“ hebrejskom), zapravo Jevreji sa Srednjeg Istoka i iz Sjeverne Afrike, bi mogli da predstavljaju treću veliku grupaciju. Postoje i neke manje jevrejske zajednice. Podjela među svima njima je gruba, a njihove granice nisu čvrste. Uprkos ovoj raznolikosti, aškenaski Jevreji predstavljaju većinu modernog jevrejstva. Jedino u Izraelu jevrejsko

stanovništvo predstavlja sve ove grupe; to je mjesto gdje se sve smješalo u jedno, bez obzira na to koliko je koja grupa zastupljena u ukupnom broju Jevreja u svijetu.

Geografska rasprostranjenost**Evropa:**

Aškenazi su potomci Jevreja koji su došli u sjevernu Francusku i Njemačku oko 800-1000 nove ere, a kasnije i u Istočnu Evropu. Među njima se nalazi i niz značajnijih kulturnih podgrupa: *Zapadni Jevreji*, *Oberlanderi*, *Centralni Jevreji* (*Galicijaneri*), *Litvanski Jevreji* i *Jugoistočni Jevreji*.

Romanioti su Jevreji sa Balkana koji govore grčki jezik i koji su tamo živjeli od helenističkog doba do danas.

Sefardi su Jevreji čiji su preci živjeli u Španiji i Portugalu vjerovatno čak i dvije hiljade godina prije nego što su istjerani 1492. godine; kasnije su došli do Sjeverne Afrike, Latinske Amerike, Italije i Holandije. Sem toga veliki broj je došao do Otomanske Carevine, koja se u to doba smatrala bezbjednom za Jevreje Evrope. Ovdje su se uglavnom naselili u evropski dio Carevine.

Bene Roma ili *Italkim*, predstavljaju mnoge talijanske Jevreje; *Chuts* su bili holandski Jevreji, a *San Nicandri Jevreji* – grupa talijanskih obraćenika iz sredine dvadesetog vijeka. Postoje jevrejske zajednice koje žive na Kavkazu i na Krimu.

Mizrahi Jevreji Jevreji iz Sjevera Afrike, sa Srednjeg Istoka i iz Centralne Azije su oni koji potiču iz muslimanskih zemalja i obično se nazivaju sveobuhvatnim izrazom Mizrahi Jevreji. To su: *Buharski Jevreji* iz Centralne Azije; *Berberski Jevreji* iz zemalja Magreba u Sjevernoj Africi; *Irački Jevreji* su potomci Jevreja koji su živjeli u Mesopotamiji sve od kada su Asirci osvojili Kanan; *Kurdski Jevreji*; *Perzijski Jevreji* iz Irana imaju historiju 2700 godina dugu i jedna su od najstarijih jevrejskih zajednica na svijetu. Zatim postoje *Jemenski Jevreji*, čija je geografska i društvena izolacija od ostatka jevrejske zajednice dovela do toga da su razvili liturgiju i niz praksi koje

se značajno razlikuju od drugih Orijentalnih jevrejskih grupa. Postoje i *Egipatski Jevreji*, *Libanski Jevreji*, *Marokanski Jevreji*, *Omanski Jevreji* i *Sirijski Jevreji*.

Subsaharska Afrika Nešto Jevreja živi u *Nigandi*, *Zapadnoj Africi*, *Gani*, *Nigeriji*, *Malaviju* i *Zimbabveu*.

Desetine hiljada *Beta Israel* i *Falašim* jevreja iz Etiopije (vijekovima jevrejska zajednica nije čak ni bila svjesna da postoje) je dovedeno u Izrael tokom operacija Solomon i Mojsije.

Južnoafrički Jevreji predstavljaju najveću zajednicu Jevreja u Africi. Holandski sefardski Jevreji su bili prvi stalni stanovnici Keip Tauna, kada je ovaj grad osnovan 1652. godine. Međutim, većina današnjih Južnoafričkih Jevreja su Aškenazi, litvanskog porijekla.

Indija, Kina i Pakistan Još uvijek neke male grupe Jevreja žive u *Indiji*, ali se većina sada nalazi u Izraelu. Danas je stara jevrejska zajednica u *Kini* praktično ugašena. U *Pakistanu* je postojala uspješna jevrejska zajednica, ali se vjeruje da je današnji broj Jevreja u Pakistanu negdje oko 700.

Amerika, Sjeverna i Južna Većina jevrejskih zajednica u Sjevernoj i Južnoj Americi potiču od Jevreja koji su tamo dospjeli u raznim periodima moderne historije. Velika većina priznatih Jevreja i na sjeveroameričkom i na južnoameričkom kontinentu su Aškenazi: postoje i Sefardi, Mizrahim i druge grupe diaspore.

Izrael U doba kada je proglašena država Izrael, većinu Jevreja u državi i regionu su sačinjavali Aškenazi. Nakon što je država proglašena u Izrael je ušla bujica jevrejskih migranata i izbjeglica iz arapskog svijeta i uopšte muslimanskog svijeta. Uglavnom su to bili Mizrahim i Sefardim. Među novim pridošlicama su se nalazili i Jevreji iz Etiopije i Indije. Tokom vremena sve Jevreje iz Evrope su se počeli zvati „Aškenazi“ u Izraelu, bilo da jesu ili nisu imali veze sa Njemačkom, dok su se Jevreje iz Afrike i Azije počeli nazivati „Sefardi“, bilo da jesu ili nisu imali ikakve veze sa Španijom.



FROM AN ANGLE

JEWISH ETHNIC DIVISION

Although considered one single self-identifying ethnicity, there are distinct ethnic divisions among Jews, most of which are primarily the result of geographic branching from an originating Israelite population and subsequent independent evolutions.

As long ago as Biblical times, cultural and linguistic differences between Jewish communities even within the area of ancient Israel and Judea are observed. In more recent human history an array of Jewish communities were established by Jewish settlers in various places around the Old World. During the millennia of the Jewish diaspora the communities would evolve under the influence of their local environments, political, cultural, natural and populational. Today, manifestation of these differences can be observed in Jewish cultural expressions of each Jewish community, Jewish linguistic diversity, and admixture among Jewish populations. They also revolve around religious customs, tradition and interpretation, culinary and other areas. Still, all Jews share much in common in these and other aspects, being of the same, or at least closest related groups.

Ancient Israel and Judea

Following the defeat of the Kingdom of Israel and the Kingdom of Judah, the Jewish people were dispersed through the Middle East, especially in Egypt, Yemen and the Mesopotamia. By the height of the Roman Empire, Jewish communities could be found in nearly every notable settlement throughout the Empire, as well as scattered communities found beyond the Empire's borders in northern Europe and in Africa. In the east, Jewish communities could be found throughout Parthia and in empires even further east including India and China. Jews could also be found in the Eastern Europe and south western Asia.

Following the collapse of the Roman Empire and especially after the Moorish invasion of Iberia, communications between the communities in various parts of the former Empire became sporadic. With increasing persecution in

"Ashkenazy" world, that is the areas that are now northern France and Germany – masses of Jews began to move further to the east. At the same time as a result of freer communications within the Muslim world, the communities in Iberia were in more frequent communications with those in North Africa and the Middle East. Meanwhile, communities further afield, in central and south Asia and central Africa, remained isolated and continued to develop their own unique traditions.

Following the 1492 Expulsion from Spain, the Sephardim were dispersed to the Americas, the Netherlands, the Balkans, North Africa, and in smaller numbers to other areas of the Middle East.

In addition Jews had always retained presence in Palestine. Following the Crusades Jews from around the world began emigrating in increasing numbers. Upon arrival, these Jews adopted the customs of the Mizrahi and Sephardi communities into which they moved. With Baron von Rothschild's philanthropic land purchases and subsequent efforts to turn Palestine into a verdant Jewish homeland, a flood of Ashkenazi immigration brought the Jewish population of the region to several hundred thousand.

Modern Division

Historically, the ethnic divisions among Jews have been dominated by two major groups: the *Ashkenazim*, or "Germans" (Ashkenaz meaning "Germany" in Medieval Hebrew, denoting their Central European base), and the *Sephardim*, or "Spaniards" (Sefarad meaning "Spain" or "Iberia" in Hebrew, denoting their Spanish and Portuguese base). The *Mizrahim*, or "Easterners" (Mizrach being "East" in Hebrew), that is Middle Eastern and North African Jews, could constitute a third major group. There are also some smaller Jewish communities. The division between all these groups are rough and their boundaries aren't solid. Despite the diversity, Ashkenazi Jews represent the bulk of modern Jewry. Only in Israel is the Jewish population representative of all groups, a melting pot

independent of each group's proportion within the overall world Jewish population.

Geographic distribution Europe:

Ashkenazim are the descendants of Jews who migrated into northern France and Germany around 800-1000 CE, and later into Easter Europe. Among them are a number of major cultural subgroups: *Western Jews*, *Oberlander*, *Central (Galitzianers) Litvak*, *Jews and South-eastern Jew*.

Romaniotes are Greek-speaking Jews from the Balkans that have lived there from the Hellenistic era until today.

Sephardim are Jews whose ancestors lived in Spain and Portugal for possibly as much as two millennia before being expelled in 1492; they subsequently migrated to North Africa, Latin America, Italy and the Netherlands. Also a large portion of them immigrated to the Ottoman Empire which at the time was considered a safe haven for the Jews of Europe. Here they mostly settled in the European portion of the Empire.

Bene Roma or *Italkim*, represent many of the Italian Jews; *Chuts* were Dutch Jews and *San Nicandri Jews* – a group of mid-20th century converts from Italy.

There are also Jews communities living in the Caucasus and the Crimea.

The Mizrahi Jews

Jews from North Africa, Middle East and Central Asia are those originating from Muslim lands and are generally called by the catch-all term The Mizrahi Jews. These are: the *Bukharian Jews* from Central Asia; the *Berber Jews* are the Jews from Maghreb in North Africa; the *Iraqi Jews* are descendants of the Jews who have lived in Mesopotamia since the time of Assyrian conquest of Canaan; *Kurdish Jews*; *Persian Jews* from Iran have a 2700-year history and are one of the oldest Jewish communities of the world. Then there are the *Yemenite Jews* whose geographic and social isolation from the rest of the Jewish community allowed them to develop a liturgy and set of practices that are significantly distinct from other Oriental Jew-

ish groups. There are also the *Egyptian Jews*, *Lebanese Jews*, *Moroccan*, *Omani and Syrian Jews*.

Sub-Saharan Africa Some Jews live in *Uganda*, *West Africa*, *Ghana*, *Nigeria*, *Malawi and Zimbabwe*.

The tens of thousands of *Beta Israel* or *Falashim* of Ethiopia (for centuries the Jewish community was not even aware of their existence) were brought to Israel during operation Solomon and Operation Moses.

The South African Jews make up the largest community of Jews in Africa. Dutch Sephardic Jews were among the first permanent residents of Cape Town when the city was founded in 1652. Today, however, most of South Africa's Jews are Ashkenazim and in particular of Lithuanian descent.

India, China and Pakistan

There are some small groups of Jews still living in *India*, but most of them are in Israel now. The ancient Jewish community in *China* is functionally extinct today. There was a thriving Jewish community in Pakistan but today the Pakistan's Jewish population is believed to number around 700.

Americas Most Jewish communities in the Americas are descendants of Jews who found their way there at different times of modern history. The great majority of recognized Jews on both the North American and South American continents are Ashkenazi; there are also Sephardi, Mizrahim and other diaspora groups.

Israel By the time the State of Israel was proclaimed, the majority of Jews in the state and the region were Ashkenazi. Following the declaration of the state, a flood of Jewish migrants and refugees entered Israel from the Arab world and the Muslim world in general. Most were Sephardim and Mizrahim. New arrivals include Ethiopian and Indian Jews. Over the time *all* Jews from Europe came to be called "Ashkenazi" in Israel, whether or not they had any connection with Germany, while Jews from Africa and Asia have come to be called "Sephardi", whether or not they had any connection with Spain.



SJEĆANJE

SJEĆANJE NA MAJU

Maja Albahari se rodila u avgustu 1977-e godine u Sarajevu gdje je provela svoje sretno i bezbrižno djetinjstvo okružena bezgraničom pažnjom i ljubavlju. Sjećamo se Maje onako bezbrižne, sa velikim srcem i još većim osmjehom, vragolastih kovrdža i sjajnih oka.

Sa petnaest godina Maja dolazi u London i tamo joj se ubrzo pridružuju mama Seka i tata Milenko. Maja je bila osoba koja je sa lakoćom i ubrzo nakon dolaska u London, stvorila veliki krug iskrenih prijatelja, uklopila se uspješno u novi školski sistem i velikim i hrabrim koracima savladavala izazove koje joj je nametalo novo društvo. Nakon završenog studija istorije, Maja je zahvaljujući njenom vedrom duhu, izuzetnoj bistrini i predanosti, napravila uspješnu karijeru za veoma kratko vrijeme.

Ali..... nažalost... Život ponekada piše teške i tužne scenarije gdje su glavne uloge dodijeljene baš onima koji su specijalni!

Nakon iznenadne teške i kratke bolesti, Maja gubi životnu bitku u januaru 2008 u Londonu; naglo prekinuta u strastvenoj volji i želji da živi i uživa život punim srcem.

Maja je osoba koja će ostati u sjećanju svima koji su je bar jednom vidjeli: vesela brbljivica, bistra i brza, sa fantastičnim smislom za humor i nezaboravnim smijehom. Maja je voljela život i živjela ga je strastveno.

Iako nije više tu sa nama, Majin duh će uvijek živjeti i svjetlucau u srcima onih koji su imali tu sreću da je upoznaju.

Tamara Janjić

Maja!

Bila mi je najbolja prijateljica, a ja njoj....Bila je zabavna i velikog srca....bezbrižna. Život je živjela u potpunost, ispunjena radošću.... Znala se nasmijati, na račun drugih, ali najviše na svoj račun, osvježavajuća osobina koja se rijetko sreće. A šta reći o njenim izrekama?!

No, iza svega toga, kada se zagrebe ispod površine, naide sa na mudrost, slojevitost i pronicljivost.

Iskreno je voljela sve svoje



prijatelje, porodicu a iznad svega svoje mamu i tatu. Svi koje je poznavala će je se sjećati da je nikad ne zaborave. Pa, iako nije više sa nama, njen će duh zauvijek ostati živ u našim srcima....Bila je naša kraljica i uvijek će titrati u našim srcima...Uvijek ćemo te voljeti Majo, ti si osobita, zaista. ...Nasmiješiću se kad god pomislim na tebe. Stephane Anastasiades (Ovdje su navedeni izvodi iz njegovog oproštajnog govora Maji)

Maja Albahari was born in August 1977 in Sarajevo where she had a happy and innocent childhood filled with unlimited love and attention. We remember Maja in that carefree way with a big heart and an even bigger smile, with cheeky curls and bright big eyes.

She was fifteen when she came to London, soon followed by both of her parents, Seka and Milenko. She had a talent for making friendships easily and soon developed a large circle of sincere friends. She started



school again, integrated into the new educational system, bravely overcame obstacles imposed on her by the new society. After successfully completing a degree in History, due to her exceptional brightness and commitment she quickly developed a very successful career.

But...unfortunately... life sometimes writes sad and painful stories whereby the main character roles are given to the most special ones!

After a sudden, short and difficult illness Maja lost her battle for life in January 2008 in London; she was abruptly stopped in her passionate wish and urge to love and live her life wholeheartedly.

Maja will be remembered to all those who met her even just once: happy and bubbly, bright and quick thinker, with fantastic sense of humour and unforgettable smile. Maja loved life and lived it passionately.

Although she is not here with us any more, Maja's soul will always live and sparkle in the hearts of those who were lucky enough to have known her.

Maja! She was my best friend. And I was hers! She was so funny and warm-hearted...

She was carefree and lived life to the fullest. She was full of joy! And what about her ability to laugh? At others, but mostly at herself such a rare quality to find in person and so refreshing! And those one-liners!

But beyond all of that, if you scratched beneath the surface, there was wisdom, a lot of depth, and insight. She truly loved all of her friends, family, and above all her Mum and her Dad. Remembered by all who met her, she will never be forgotten.

And even though, she is no longer with us in person, her spirit will always remain very much alive in our hearts forever!.....

She was our Queen! And she will always sparkle in our hearts!.....

Maja, we will always love you! You are truly special!.....

And you will always make me smile!

Stephane Anastasiades (excerpts from his memorial speech)



ZONA UČENJA

ISTORIJA JEVREJA U ŠPANJI

Prema nekim teorijama jevrejski kontakt sa Iberijom možda datira sve od vremena kralja Salomona. Određeniji podaci koji ukazuju na jevrejsko prisustvo u Španiji počinju sa trećim vijekom.

Kao građani Rimske imperije Jevreji Španije su se bavili raznim zanimanjima, između ostalog i poljoprivredom. Prije nego što se hrišćanstvo rasprostrlo, Jevreji su bili u bliskoj vezi sa nehrisćanskim stanovništvom i igrali su važnu ulogu u društvenom i privrednom životu provincije. Invazija Barbara je početkom petog vijeka dovela većinu Iberijskog poluostrva pod vladavinu Vizigota. Nakon što je njihova kraljevska porodica prešla na katolicizam 587. godine, usvojili su agresivnu politiku prema Jevrejima. Vijekovi katoličke vladavine Vizigota su bili u znaku netolerantnosti prema Jevrejima koje su proganjali. Jevreji Španije su bili veoma ogorčeni na katolicizam u doba muslimanske invazije. Oni su gledali na Maore kao oslobodioce, što su uistinu za njih i bili. Jevreji su bili spremni da pomognu Muslimanima da upravljaju zemljom, gdje god su ovi stigli. Tako je započeo preiod koji je poznat pod nazivom „Zlatno doba“ španskih Jevreja.

Život Sefarada se znatno promjenio. Uprkos ograničenja koja su Jevrejima nametnuta kao ne-muslimanskim članovima monoteistička vjere, život pod muslimanskom vlašću je pružao velike mogućnosti, što svjedoči i veliki doliv Jevreja iz inostranstva. Domaćim jevrejskim zajednicama su se pridružili Jevreji iz Evrope i iz arapskih teritorija. Te razne jevrejske tradicije su kulturno, intelektualno i religijski obogatile Sefarde. I arapski

jezik je također izvršio trajan uticaj na kulturni život Sefarda. Usvajajući arapski jezik obrazovani Jevreji su imali koristi i od arapske i od grčke kulture. Najznačajnija dostignuća Sefarada su vjerovatno bila u književnosti i na jezičkom planu. Ta intelektualna dostignuća Sefarada su obogatila i živote nejevreja. Jevreji su bili aktivni i na poju astronomije, medicine, logike, matematike i prevođenja koja su obuhvatala tekstove na grčkom, arapskom, hebrejskom i latinskom, što je sve doprinjelo tome da nauka i filozofija, koje su u velikom dijelu bile osnova renesansnog učenja, dospiju do ostalog dijela Evrope.

Početkom 11 vijeka počele su se stvarati nezavisne kneževine pod vlašću lokalnih arapskih i berberskih vođa. Raspad kalifata je pružio još veće mogućnosti jevrejskim i drugim stručnim ljudima. Zlatno doba se završilo prije nego što je okončana Hrišćanska *Rekonkvista*. Masakr izvršen u Granadi je bio jedan od prvih znakova pada u statusu Jevreja, što je uglavnom bila posljedica uticaja sve vatrenijih islamskih sekti iz Sjeverne Afrike.

Kako se *Rekonkvista* nastavila širiti na Sjeveru početkom 12 vijeka, uslovi za neke Jevreje u novonastalim Hrišćanskim kraljevinama postaju ponovo sve povoljniji. To što su Jevreji znali jezik i kulturu neprijatelja; to što su bili vješti u diplomatiji i drugim profesijama i što su željeli da se oslobode nepodnošljivih uslova dovelo je do toga da su njihove usluge bile od velike koristi Hrišćanima – a to sve su bili razlozi i zašto su bili toliko korisni Arapima tokom ranijih faza muslimanske invazije. Hrišćanski lideri su im dali veliku autonomiju, pa se jevrejska nauka oporavila i razvijala kako su zajednice brojevano rasle. Međutim Jevreji *Rekonkviste* nikada nisu dosegli isti domet kao oni iz Zlatnog doba.

Jevreji u Španiji su bili španci i po običajima i po jeziku. Posjedovali su nekretnine i obrađivali svoju zemlju; radili su u

javnim službama i obogatili su se pošto su bili marljivi, a znanjem i sposobnošću su stekli poštovanje i uticaj. Ovo je dovelo do ljubomore među ljudima i mržnje od strane sveštenstva. Kraljevi, naročito aragonski, smatrali su Jevreje svojom imovinom i štitili su ih od nasilja zbog svog vlastitog interesa.

Negdje oko 1300. godine u hrišćanskoj Španiji je bilo oko 120 jevrejskih zajednica, sa oko pola miliona ili više Jevreja. Od doba vladavine Maora Jevreji Španije su imali svoju vlastitu upravu. Živjeli su uglavnom samo u Juderias, jer su ih razni povremeni zakoni sprečavali da žive na drugim mjestima. Sve više su dolazili do izražaja akcije sveštenstva usmjerenih protiv Jevreja. Bili su obavezni da nose žutu značku na odjelu kako bi se razlikovali od Hrišćana; nije im bilo dozvoljeno da grade nove sinagoge bez posebnih dozvola; nije im bilo dozvoljeno da se druže sa Hrišćanima, it.

Na početku četrnaestog vijeka položaj Jevreja je postao nesiguran u cijeloj Španiji i kako je antisemitizam rastao mnogi Jevreji su emigrirali iz Kastilje i Aragona. Tačno je da su u nekim slučajevima kraljevske porodice bile na njihovoj strani, ali ne uvijek. Opšti bijes ljudi je bio takav da je rulja spaljivala čitave jevrejske kvartove – sinagoge, kuće, fabrike i skladišta – a hiljade ljudi je zaklano; ostatak je pokršten. Nakon ovih krvavih ispada iz 1391. godine mržnja narod prema Jevrejim se nije nimalo smanjivala. Ova proganjanja su bili neposredni prethodnik Inkviziciji Proganjanja, zakoni o progonu, poniženja koja su im nanošena i mnoga pokrštavanja među njima su veoma povrijedila Jevreje, ali sa njima je patilo i cijelo špansko kraljevstvo. Trgovina i industrija su bile na mrtvog tački. Kako bi ih obnovila kraljica Marija je nastojala da privuče Jevreje u svoju zemlju. Nakon progona od 1391. godine, u Aragonu i Kastilji su se sem Jevreja koji su se tako izjašnjavali, našli i mnogi pokrštenjaci ili neo-hrišćani. Pokrštenjaci su stekli znatan uticaj i dobivali mjesta

u vladi.

Do sredine petnaestog vijeka mržnja prema neo-hrišćanima je prevazišla onu prema Jevrejima koji su se tako izjašnjavali. Opet su mnogi pobijeni, a njihove kuće spaljene. Čim su se katolički monasi Ferdinand i Izabela popeli svako na svoj presto, preduzeti su koraci da se Jevreji odvoje i od „conversos“ (pokrštenjaka) i od drugih sugrađana. Godine 1480. uvedena je Inkvizicija u Španiji; glavni cilj joj je bio da se pozabavi sa „conversos“. Mada su oba monarha bila okružena neo-hrišćanima i mada je Ferdinand bio unuk Jevrejina, on je iskazao najveću netrpeljivost prema Jevrejima, bilo da su pokršteni ili ne, naredjujući svim pokrštenjacima da se pomire sa Inkvizicijom do 1484 godine. Onda su 31 marta, 1492 Ferdinand i Izabela izdali proglas protiv Jevreja. Njime se naređuje svim Jevrejima da napuste kraljevinu do posljednjeg dana mjeseca jula. Bilo im je dozvoljeno da ponese svoje imanje pod uslovom da to nije zlato, srebro ili novac. Razni posmatrači i istoričari su različito procijenili broj onih koji su na takav način istjerani iz Španije; taj broj se kreće od 165.000 do 800.000. Oni su se iselili na razna mjesta, zapravo: Alžir, Sjevernu i Južnu Ameriku, Egipat, i Tripoli, Francusku, Holandiju, Englesku, Skandinaviju i Hamburg, Italiju, Maroko, Otomansku Carevinu i na još neka mjesta. Najbolje su prošli oni koji su dospjeli do Otomanske Carevine. Priča se da je Sultan Bajazid II sarkastično poslao zahvalnost Ferdinandu zato što mu je poslao neke od svojih najboljih podanika i tako „osiromašio svoju vlastitu zemlju, a obogatio njegovu (Bajazidovu).“

Kada je 1868 godine Španija dobila novi ustav, Jevrejima je ponovo bilo dozvoljeno da kroče na špansko tlo, ali proglas o istjerivanju nije zamjenjen sve do 1968. godine. Nekolicina Jevreja je počela dolaziti u Španiju u 19. vijeku, kada su otvorene i neke sinagoge. Danas u Španiji živi oko 50.000 Jevreja.

LEARNING ZONE

HISTORY OF JEWS IN SPAIN

According to some theories Jewish contact with Iberia may date back to the time of Solomon. More definitive and substantial data indicating Jewish contact with Spain begins with the third century.

As citizens of the Roman Empire, the Jews of Spain engaged in a variety of occupations, including agriculture. Until the spread of Christianity, Jews had close relations with non-Jewish populations, and played an active role in the social and economic life of the province. Barbaric invasions brought most of the Iberian Peninsula under Visigothic rule by the early fifth century. Following the conversion of their royal family to Catholicism in 587 they adopted an aggressive policy concerning the Jews. The centuries of Catholic Visigoth rule were marked by intolerance to Jews and their persecutions. The Jews of Spain had been utterly embittered and alienated by Catholic rule by the time of the Muslim invasion. To them, the Moors were perceived as, and indeed, were a liberating force. Wherever they went, the Muslims were greeted by the Jews eager to aid them in administering the country. Thus was initiated the period known as the “Golden Age” for the Spanish Jews.

The lives of the Sephardim changed dramatically. In spite of the restrictions placed upon the Jews as *dhimmi* (non-Muslim members of monotheistic faiths), life under Moslem rule was one of great opportunity, as testified by the influx of Jews from abroad. The native Jewish community was joined by the Jews from Europe and from Arab territories. Thus the Sephardim found themselves enriched culturally, intellectually, and religiously by these diverse Jewish traditions. Arabic culture also made lasting impact on Sephardic cultural development. In adopting the Arabic language the educated Jews benefited from both Arabic and Greek culture.

Perhaps most notable of Sephardic achievements were in the literary and linguistic field. The intellectual achievements of the Sephardim enriched the lives of non-Jews as well. Jews were also active in

such fields as astronomy, medicine, logic, mathematics and translation including Greek, Arabic, Hebrew and Latin texts thus being instrumental in bringing the fields of science and philosophy, which formed much of the basis of Renaissance learning into the rest of Europe.

In the early 11th century independent principalities arose under the rule of local Arab and Berber leaders. This disintegration of the caliphate expanded the opportunities to Jewish and other professionals. The Golden Age ended before the completion of the Christian *Reconquista*. A massacre in Granada was one of the earliest signs of a decline in the status of the Jews, which resulted largely from the influence of increasingly zealous Islamic sects from North Africa.

By the early 12th century, as the *Reconquista* continued in the North, conditions for some Jews in the emerging Christian kingdoms became increasingly favourable again. Jewish knowledge of the language and culture of the enemy their skills as diplomats and professionals, as well as their desire for relief from intolerable conditions rendered their services of great value to the Christians – the very reasons that they had proved useful to the Arabs in the early stages of the Moslem invasion. Christian leaders granted them extensive autonomy, and Jewish scholarship recovered and developed as communities grew in size. However, the Reconquista Jews never reached the same heights as had those of Golden Age.

The Jews in Spain were Spaniards, both as regard their customs and their language. They owned real estate, and they cultivated their land; they filled public offices, and on account of their industry they became wealthy, while their knowledge and ability won them respect and influence. This roused the jealousy of the people and provoked the hatred of the clergy. The kings, especially those of Aragon, regarded the Jews as their property and in their own interest they protected them against violence.

There were about 120 Jewish

communities in Christian Spain around 1300, with around half a million or more Jews. From the time of the Moors the Jews of Spain had their own administration. They lived almost solely in the Juderias, various enactments being issued from time to time preventing them from living elsewhere. The clergy endeavours directed against Jews became more and more pronounced. They were compelled to distinguish themselves from Christians by wearing a yellow badge on their clothing; they were not allowed to build a new synagogue without special permission; they were not allowed to associate with Christians, etc.

In the beginning of the fourteenth century the position of Jews became precarious throughout Spain and as anti-Semitism increased many Jews emigrated from Castile and Aragon. In some cases they had the royals on their side it is true, but not always. The overall rage of the people was such that the mob burned down entire Juderias – synagogues, houses, factories and ware-house – and thousands of people were slain; the rest were baptized. After these bloody excesses of 1391 the popular hatred of the Jews continued unabated. This persecution was the immediate forerunner of the Inquisition.

The persecutions, the laws of expulsion, the humiliation inflicted upon them and the many conversions among them had greatly injured the Jews, but with them suffered the whole kingdom of Spain. Commerce and industry were at a standstill. In order to restore commerce and industry Queen Maria endeavoured to draw Jews to the country. After the persecutions of 1391, there were in Aragon and Castile, in addition to professed Jews, many converts or Neo-Christians. The converts gained considerable influence and filled government offices.

By the mid-15th century, hatred toward the Neo-Christians exceeded that toward the professed Jews. Again, many of them were killed, their houses burned down. As soon as the Catholic monarchs Ferdinand and

Isabella ascended their respective thrones, steps were taken to segregate the Jews both from the “conversos” and from their fellow countrymen. In 1480 the Inquisition in Spain was established; its main object was to deal with the “conversos”. Though both monarchs were surrounded by Neo-Christians and Ferdinand was a grandson of a Jew, he showed the greatest intolerance to Jews, whether converted or otherwise, commanding all “conversos” to reconcile themselves with the Inquisition by the end of 1484. On March 31, 1492 an edict was issued against Jews by Ferdinand and Isabella. It ordered all Jews to leave the kingdom by the last day of July. They were permitted to take their property provided it was not gold, silver or money. The number of those who were thus driven from Spain has been differently estimated by various observers and historians and ranges from 165,000 to 800,000. They emigrated to different parts of the world, namely: Algeria, Americas, Egypt and Tripoli, France, Holland, England, Scandinavia and Hamburg, Italy, Morocco, Ottoman Empire and some other places. The best fate befell those who reached the Ottoman Empire. The Sultan Bayezid II was known to sarcastically send his gratitude to Ferdinand for sending him some of his best subjects, thus “impoverishing his own lands while enriching his (Bayezid’s)”. When Spain got a new Constitution in 1868, Jews were permitted to tread once more upon Spanish soil, but the edict of expulsion was not replaced until 1968. Small numbers of Jews started to arrive in Spain in the 19th century, and some synagogues were opened. Today there are around 50,000 Jews in Spain.



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KOMUNALNE VIJESTI

*** Ognjen Ristić sa uspjehom je završio semestar dana praktikuma u Njemackoj (Minhen) u okviru svog studija Arhitekture na Univerzitetu u Bath-u

*** Leon Danon potpisao dvogodišnji ugovor o istraživačkom radu kao Naučni saradnik na Harvardskom Univerzitetu u Bostonu, SAD

*** Sonja Radan, sa uspjehom izlagala na grupnoj izložbi radova umjetnika iz svih zemalja Mediterana kao jedini predstavnik Bosne i Hercegovine. Organizator izložbe koji je ujedno i izvršio selekciju je Kulturni institut Italijanske ambasade u Londonu.

*** Snežana i Željko Kučinović dobili stan od države (Council Flat), konačno

*** Branka Danon dobila stan od države (Sheltered accomodation), konačno

*** Vera i Dragan Ungar, od septembra 2007 g. koriste besplatne prevozne karte (tzv. Freedom Pass), što će reci da su postali šezdesetogodišnjaci. Mašala.

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Bertrand Russell



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

ADRESA <> ADDRESS

Shalvata - Jewish Care, Att Mr Branko Danon
Parson Street - Corner of Church Road
London NW4 1QA

Email: salon@benevolencija.eu.org

REDAKCIJA <> EDITORIAL BOARD

Branka Danon, Branko Danon, Želimir Kučinović, Sveto Gaćinović, Vesna Domany-Hardy, Dragan Ungar
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