



**SaLon**  
**BILTEN JEVREJSKE  
 ZAJEDNICE "PRIJATELJI  
 LA BENEVOLENCIJE"**  
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# IZVJEŠTAJ 2

## IZVJEŠTAJ SA GODIŠNJE SKUPŠTINE DRUŠTVA PRIJATELJA LA BENEVOLENCIJE

Još jedan "skupštinska" godina je iza nas. Ovoga puta završila se godišnjom redovnom skupštinom našeg Društva koja je održana 20. septembra 2006. Ova je još "značajnija" od predhodnih po tome da broj učesnika tj. prisutnih, nikad nije bio bliži broju prisutnih članova Uprave. Bilo je nekih 15 učesnika i 7 prisutnih članova uprave.

Pošto je dosadašnji, a i odsadašnji predsjednik održao govor, od kojeg ćemo napomenuti samo najvažnije, prišlo se glasanju za nove članove Uprave. Boris Montiljo je ne samo ostao član Uprave nego ponovo izabran za predsjednika "Društva Prijatelji La Benevolencije". Naše čestitke Bori. Očito ga "narod voli". Milošću božjom i voljom narodnom, kako se to u neka stara (a evo i u nova) vremena govorilo, u novu upravu su ušli Jadranka Smiljanić, a izašli Vera Ungar, te će tako naš Boro voditi "četu malu, ali hrabru", čiji je sastav sljedeći: Draško Suvajdžić, Olja Ristić, Jadranka Smiljanić, Irena Altarac, Branko Danon i Dragan Ungar.

Svoj godišnji izvještaj Boris Montiljo je započeo poslije kratkog obraćanja prisutnima, da je ovo peta godina kako je on na čelu našeg Društva i da se na ovoj Skupštini članovima pruža prilika da to izmijene ako hoće. Očigledno nisu htjeli.

Konstatovao je nadalje, de se broj članova nadasve uvećao za nekoliko prinova u porodicama a time i članova Društva, i da nije evidentirano nijedno napuštanje članstva. Što se tiče prijatelja našeg društva, njihov je broj ostao na prošlogodišnjoj razini.

Nadalje Boris je istaknuo kako je jedan od značajnih događanja naše preseljenje u nove prostorije (uz prikladnu svečanost, dakako), koje su nam ustupili naši dobročinitelji iz Jevrejske organizacije pod ovdašnjim imenom Jewish Care. To će osobito, kako je istaknuo, biti od značaja kada WJR prestane sa finansiranjem naše organizacije.

Boris Montiljo poptom je iznio hronološki sva važnija događanja u našem klubu. Iz toga je vidljivo da smo ovu godinu aktivno provodili, na zadovoljstvo svih članova i gostiju koji su tim događanjima prisustvovali ili aktivno učestvovali. Posebno je naglasio izlete koji su veoma atraktivni i rekreativni poslije napornih radnih dana, a i to su prilike kada se okupimo u najvećem broju.

Osvrćući se na rad nešeg glasila SaLon, Boris Montiljo je istakao važnost njegovog izlaženja, jer prati i informira o događajima oko naše Zajednice, a mogu se naći i druge zanimljive teme. Upozorio je kako redakcija nailazi na probleme oko nalaženja saradnika, a nemali su i problemi oko njegovog daljeg izlaženja zbog finansijske situacije.

Odato je priznanje Ženskoj sekciji na samopregornom radu i nastojanjima da sva naša okupljanja budu popraćena odgovarajućim zakuskama i jelima, uglavnom spravljenim po kuhinjama naših vrijednih "Bohoreti".

Stanje blagajne čiji "sadržaj" uglavnom zavisi od članarine i pokojeg dobrotvornog priloga, na dan Skupštine bio je £1,587.38 što je nešto manji od lanjskog. S obzirom da je potrošeno gotovo isto kao lani, ispade kako je naglašeno, da bi trebalo pojedine članove pomalo podsjetiti na njihove finansijske obaveze prema Društvu.

Svoje izlaganje Boris Montiljo je zaključio da bi se uz promjene koje nas očekuju, što se finansiranja rada kluba tiče, moralo malo više razmišljati o načinu iznalaženja novih izvora sredstava.

Poseban izveštaj o radu Ženske sekcije dala je Irena Altarac- u stihovima. Iz njenih stihova se moglo razaznati da je ženska sekcija dala svoj puni udio u radu Društva, posebno prilikom svečanosti, sijela, proslava itd. Zbog samih stihova, a i zbog onoga što je i stihovima opjevano, Irena i njena ženska družina dobile su dugotrajan i zaslužan aplauz.

Nakon izlaganja prišlo se biranju novog članstva Uprave, o čijem je novom sastavu već bilo riječi.

Ako ovako nastavimo sa odzivom članstva da prisutstvuju Godišnjoj skupštini, mogli bi komotno sljedeću godišnju skupštinu održati u nečijoj primačoj sobi. Nadajmo se da za to neće biti potrebe.

Dragan Ungar



Irena Altarac submitted a special report on the activities of the Women's Group – but in verse. The verses reflected the full contribution of that Group to the activities of the Society, especially during celebrations and parties. Irena and her Group, and the verse in their own right, were rewarded by a long and deserved applause.

As was mentioned above, after the report the new Board was elected.

Should we continue with this trend of membership attendance of our annual assemblies the location of the next year's meeting could well be organized in the lounge of one of our members. Hopefully there will be no need for that.

Dragan Ungar

# REPORT 3

## ANNUAL ASSEMBLY REPORT

Another "Assembly" year is over. This year its end was marked by the regular annual meeting of our Society on the 20<sup>th</sup> of September. This meeting was even "more significant" than the previous ones because the number of the Society members present at the meeting was nearest ever to the number of the present Board members, actually the ratio was: 15 Society members - 7 Board members.

After the hitherto and hither after president gave his speech, the main points of which will be mentioned later, voting for the new Board started. Boris Montiljo not only remained a member of the Board, but he was elected later to be once more the president of The Friends of La Benevolencija. We would like to extend our congratulations to Boro. He is well liked by the people, it is clear. By Lord's grace and people's will, as the old saying was (and now again is) going, the new Board was joined by Jadranka Smiljanić, and left by Vera Ungar, so that Boro will lead a small but brave company: Draško Suvajdžić, Olja Ristić, Jadranka Smiljanić, Irena Altarac, Branko Danon and Dragan Ungar.

Boris Montiljo started his report addressing those present reminding them that it has been the fifth year in a row that he has been at the head of our society and that the meeting was an opportunity for the present members to replace him if they wanted so. Obviously they did not want to.

He mentioned that newborn babies increased the numbers in some families and as a result the number of our members; on the other hand no records exist of anyone leaving the Society. The number of our friends has not changed since last year.

One of the significant events over the last year, Boris further stressed, was our moving to the new place (marked with an appropriate celebration) which was made available to us by Jewish Care, our benefactors, and added that it will be especially important when there will be no more support from WJR.

After that all the major events in the club were mentioned in a chronological order. It reflected another active year which suited all our members and guests, either only visiting or actively participating. Outings were emphasized in particular as very attractive and refreshing after long tiring working weeks, but also as they attract biggest number of our members.

Talking about SaLon, our quarterly paper, Boris Montiljo pointed out that it is important because one can find information about things of interest for our community and other interesting topics. He drew our attention to the fact that the editorial board has difficulties in finding contributors and also that our future financial situation might create problems not to be neglected.

Credit was given to the Women's Group for their unselfish work and efforts to provide all our gatherings with dishes prepared mainly in the kitchens of our diligent "Bochorets".

The money from the membership fees and donations amounted to £1,587.38 as on the day of the assembly, slightly less than last year. As the expenditures were similar to those of the year before, it follows – as was mentioned, that some members should be reminded of their financial commitments to the Society.

Ending his report Boris Montiljo reminded us that we should think of new ways of finding funds to finance our activities pending the changes ahead of us.

# PORTRETI 4

## PORTRET: JELENA KALICIN



Kada je redakcija odlučila da predstavi čitaocima pojedine ličnosti, svakako je mislila na ljude koji nisu prosječni. Pri tome da su valjda nadprosječni. Ali i one koji su imali i imaju zanimljiv životni put, koji su u nečemu uspjeli. Jelenu, iz tih razloga predstavljamo.

Otac-Mostarac, majka Makaranka, hrvatska linija. O roditeljima priča sa sjetom i ljubavlju. Djed, vodoinstalat, kažu bio mostarski šeret. Muž, porijeklom iz Galicijskog dijela Rusije, proživio je svoje drame u II-om svjetskom ratu, protjerivan u Bugarsku od strane Italijana. Dobričina i pacifista, kada su 1991 Mostarom tutnjali Četnici, vratio se kući potresen, sjeo u fotelju i... umro. Podigli su dvoje divne djece, sina Konstantina-Kolju i kćer Galinu – Galju.

Ratne godine bi najrade zaboravila ali tragovi su neizbrisivi.

Mostarka po rođenju i arhitekta po obrazovanju –sarajevski đak, radila je kao urbanista na, kako se ona stručno izjašnjava, «parterima». Drugim riječima davala je urbano meso golim objektima kako bi mogli da žive gradskim životom. Šta je onda ona? Mostarka, kaže. Tamo je ostavila svoje djetinjstvo, mladost, rad sa vidljivim tragovima, u naponu snage. Ljudi su je poznavali i prepoznavali. Svojim radom utjecala je na njihove živote. To kaže sa zadovoljstvom i oprezom. Sa zadovoljstvom, jer misli da je dobro obavljala svoj posao a s oprezom jer utjecati na tuđe živote nosi toliku odgovornost!

I kada je život trebao da ide nekim normalnim tokom, kada se porodica razvija i kada su brige roditeljske a dinamika i napetost posljedica ambicija i karijere, dolaze iznenada najdramatičniji trenuci života u kojima mora da proživi i preživi za sebe, djecu i roditelje, sama. Kada se sjeća tog vremena teško može da procjeni u svom ponašanju, gdje je nestajala granica između hrabrosti i ludosti. Sa svojom narandžastom Bubom jurila je sa lažnim propusnicama između Makarske i Mostara sklanjajući roditelje i kćer, i istovremeno sakrivajući sina, čas od bosanske čas od hrvatske vojske. Sina koji nije mogao da se miri sa situacijom i koji je u takvim prilikama razmišljao kako da završi fakultet. Ozbiljno sam joj sugerisao da sve to zapiše, izbljediće a treba zabilježiti.

No nekakav rasplet je bio neminovan. Nakon što je sklonila ostali dio familije, uspjela je i sina sa djevojkom Džanmom prebaciti na sigurno. On se konačno našao u Australiji, nakon Češke, iz koje se vratio u Split, izbjegao regrutacije i napokon završio studije. Talentovana kćerka Galina, dolazi u London 1993 gdje radi prvo kao au pair, te kasnije u Chichesteru završava Scenske umjetnosti – moderni ples i koreografiju. Jelena posjećuje kćerku, vraća se u Mostar, u tim turbulencijama uspijeva sačuvati stan unatoč svim nasrtajima. Konačno krajem 1993 dolazi u Englesku i započinje novu fazu svog života.

U razgovoru, ponekad se pojavi tvrd izraz na licu, no to je samo maska. Kad bih Jelenu da pretstavim lakonski, šta bih rekao? Možda...optimista. Jer, šta drugo reći o osobi koja se izmakne svim Scilama i Haribdama razvaljene domovine, samo da bi je u novoj luci spasa sačekali iz zasjede, premlatili (skoro ubili) i opljačkali, a da iza toga ne potone u očaj? Možda taj optimizam ima direktnu vezu sa kreativnošću?

Neki ljudi u teškim trenucima nadu snagu u vjeri u vrhunsko biće. Jelena je našla snagu u vjeri u vlastitu kreativnost. Eto, ta potreba za vlastitim izrazom je prati neprekidno. Otkako pamti, uvijek je nešto stvarala. Pokazuje sklonost ka gmčariji. Kaže, šila je, a shvatite da se bavila modnim kreacijama i to sa ne malim uspjehom. Onda je počela da radi predmete za unutrašnju dekoraciju, uključujući namještaj, slikala je i radila na obradi stakla.

Napokon u Engleskoj - problemi sa jezikom i ne baš u godinama koje joj daju šansu za rad u struci, i nakon kraćeg perioda prilagodavanja - shvatila je da ne može da se opusti i da životari ne radeći ništa, ne kreirajući. Sa uspjehom je krojila po narudžbi ali pravi preokret nastaje kada je 1997 upisala kurs iz keramike, odlučivši da usput uči jezik. Uspješna je do



# PORTRAITS 5

te mjere da na koncu dobiva PDC diplomu (International Certificate for Ceramics). U toku školovanja, bilo da se radilo o usavršavanju keramičarskog zanata ili jezika stakla je mnoge prijatelje; Indijci, Englezi, Južnoafrikanci, postali su njeno novo okruženje.

Radovi, puni mašte, tematika raznovrsna, lijep kolorit, su ono čime se odlikuju njena ostvarenja. Njen identitet? Kreativnost. Stvarati je bitno, nije bitno je li to u Mostaru ili Londonu. Duboko vjeruje da je u životu činila dobro i da joj se to vraća dobrim. Vrlo je uspješna. Njeni radovi su, između ostalog, prezentirani NJ.V. Kraljici Elizabeti II povodom 50-togodišnjice kraljevanja i izlagani u važnoj selekciji u Viktorija i Albert Muzeju u okviru projekta Inspired by – slobodno prevedeno moja inspiracija. Osim toga izlagala je u Whiteley's Centru u Bayswater-u, na kulturnoj manifestaciji bosanske dijaspore u Salon Des Arts 2004-te godine i na školskim izložbama. Sada asistira na kursovima keramike za buduće keramičare...



Nije bilo jednostavno ni na putu sticanja statusa u Engleskoj. Prvostepena odluka Ministarstva unutrašnjih poslova da odbije aplikaciju za azil, preokrenuta je intervencijom lorda za čiju ženu je šila. Pošto je dobila englesko državljanstvo 2000-te godine, njen jedini pogled je okrenut naprijed. Ali kada razmišlja o domovini, optimizam blijedi i sa zabrinutošću prati razvoj događaja, jer iako ne može uticati na razvoj stvari, nije joj svejedno.

Jelena je sve ovo ali i mnogo više od toga. Zovite je na kaficu i tražite da priča, ja nemam više prostora.

Branko Danon

## A PORTRAIT: JELENA KALICIN

The idea behind the editorial board decision to present some people to our readers was to portray not-average persons. Those who are beyond average; but also those whose lives have been interesting and who have been successful in what they were doing. That is why we present Jelena.

Her father – from Mostar. Her mother – from Makarska. The Croatian line. She talks about her parents with longing and love. Her grandfather, a plumber, was the Mostar jester, so they say. Her husband whose origin was from Galicia – Russia, had his share of drama during World War Two – the Italians expelled him to Bulgaria. When Chetniks ransacked Mostar in 1991 this good man and pacifist came home under a shock, sat in his armchair and ... died. They brought up two great children, their son Konstantin- Kolya and daughter Galina- Galya.

She would rather forget the war years but it is not possible to erase the traces.

Born in Mostar and educated in Sarajevo to become an architect. She worked as a town-planner. Her task was to add urban flesh to the naked buildings, thus enabling them to live a city life. Then who is she. She is someone from Mostar, she says. That is where she left her childhood, youth, work from her best period – marks of which are all over the place. People knew her and recognized there. She influenced their lives by her work. It is with pleasure that she says it, but also with concern. With pleasure because she thinks that she performed her job properly, and with concern because it is a great responsibility to affect the lives of others!

But, when life was expected to take a normal course, when the family starts to develop and when the worries that the parents have and the dynamics and the tensions are the result of ambition and career, all of a sudden she encounters the most dramatic moments of her life in which she has to live through and survive for her sake and the sake of her children and parents, all on her own. Remembering those days it is hard for her to judge where the boundaries between courage and madness disappeared in her behaviour. Using fake permits she would drive her orange “Beatle” from Mostar to Makarska and back, taking her parents and daughter away and hiding her son at times from the Bosnian and at other from the Croat army.

# PORTRETI 6

That son could not accept the reality; his only concern was to complete his studies. I suggested to her to put all this on paper – not to let it fade away.

Such situation, though, could not last for ever. After taking care of the rest of her family she managed to take her son and his girlfriend Džanma to safety. He reached Australia eventually after coming back from the Czech Republic to Split; avoiding drafting to the army and finally completing his studies. Her talented daughter Galina came to London in 1993 as an au pair. Later she got a degree in modern dance and choreography from Chichester University. Jelena came to visit her, then went back to Mostar and in spite of all the assaults she managed to save her apartment in those turbulent times. Finally, late in 1993 she came to England to start a new stage in her life.

Talking to her I sometimes notice a hard expression on her face, but it is a mask only. If I had to be concise presenting Jelena what would I say? Probably that she is an optimist. For how else could one describe a person escaping all the Scyllas and Charybdises of her destroyed homeland only to be ambushed, beaten (almost killed) and mugged in her new port of salvation and not to fall into utter despair? This optimism might be in direct link with her creativity. When faced with difficulties some people find strength believing in a supreme being. Jelena found her strength believing in her creativity. This need to express herself is always present. As long as she can remember she always created something. She is pottery inclined. When she says that she used to make dresses it should be understood that she was involved in fashion designing with no small success. Then she started creating interior decoration items, furniture including; she painted and worked with glass.



Finally, here, in England - with language problems and at an age which did not give her the best of chances to work in her profession – she realized, after a short period of adapting, that she cannot relax and barely exist doing nothing, not creating a thing. She designed commissioned dresses with success, but the real change took place when she took a course in ceramics in 1997, deciding to learn the language at the same time. She is doing so well that she finally got The International Certificate for Ceramics. During her education both in ceramics and language she met many people – Indians, English, and South Africans are her new friends now.

The features of her works are imagination, diversity of theme, pleasing colours. Her identity? Creativity. The important thing for her is to create. It is not important whether it is in Mostar or London. She truly believes that the good she did in life is being returned. Her high success is also reflected in the fact that her works were presented to H.M. the Queen on the occasion of The Fiftieth Anniversary of Her Reign and also were included in the V&A Museum selection within the important Inspired By selection. She also exhibited in Whiteley's Centre, Bayswater; in Salon Des Arts during 2004 event of the Bosnian Diaspora in London and at school exhibitions. She is an assistant now at Ceramic Courses for future ceramists ...

It was not simple either to get her status in Great Britain. The first decision by the Home Office to refuse her asylum seeker application was overturned only after the intervention of the lord for whose wife she made dresses. Since getting her British citizenship in 2000 – she looks only forward. But when thinking of her homeland her optimism fades away; she observes with anxiety the situation there, and although she cannot influence the events, it upsets her.

Jelena is all of these things, but much more than that. Invite her for a coffee and ask her to talk, I have no more space.

Branko Danon



# SJEĆANJA 7

## ZABRANJENO PUŠENJE

U ratu su cigarete najdeficitarniji artikl. Opšte mjesto u gotovo svim opisima rata je događaj u kome se posljednja korica hljeba zamjenjuje za cigaretu. Prestao sam da pušim još 5 godina prije posljednjeg rata i ta mi se odluka, da prestanem sa pušenjem, činila jako razboritom i dalekovidom. Kako sam prestao da pušim je opet priča za sebe.

Bilo je to ovako. Godinama, gotovo svake zime, uhvatio bih gripu koja bi se zakomplikovala u bronhitis. Pošto sam bio strastveni pušač, te nisam prekidao pušenje i kad sam imao najjače napade kašlja, nisam se mogao riješiti bijede bez pomoći ljekara. Tada bi moja supruga zakazala pregled kod svog poznanika, sarajevskog fiziologa dr. Duška. Ulazimo u ordinaciju dr. Duška u Domu zdravlja Stari Grad na Bašćaršiji. Neugodno mi je što ulazimo preko reda, te izbjegavam poglede pacijenata koji čekaju u čekaonici. Poslije srdačnog pozdravljanja počinje da se odvija ne znam po koji put repriza iste predstave. Dr. Duško me pita na šta se žalim. Konstatuje da u Gradu ima mnogo gripa, da je to normalno za našu klimu i čuveni smog, treba samo da uzimam dosta vrućih napitaka i vitamina C i sve će biti u redu. Ali kao poeta sa zadržkom, kaže da ipak pogledamo kako stoje stvari sa mojim plućima, zove sestru i moli je da hitno napravi rendgenski snimak pluća “druga profesora”. Film je već razvijen, osušen i nalazi se na njegovom stolu dok se oblačim. Dr. Duško uzima film, stavlja ga ispred osvijetljene ploče, ozbiljno ga proučava par sekundi dok ja čekam presudu i kaže. “Za sada je sve u redu, ne vidim nikakve promjene”. Pita me, onako usput da li pušim iako, od prošlogodišnje seanse, zna sasvim pouzdano da pušim i to intenzivno. ”Pušim”, kažem, i gledam u vrhove cipela kao osnovac koga su uhvatili u nekoj opačini. On se više ne obraća meni nego mojoj supruzi jednim monologom u kome je kori kako ne brine o mom zdravlju, kako to da ja, kao intelektualac, ne uzimam dovoljno ozbiljno pogubnost pušenja po zdravlje, i dodaje da je on upravo sada, prije deset minuta, konstatovao karcinom pluća kod jednog mladog čovjeka naravno pušača. Repriza prošlogodišnje seanse sa malim varijacijama.

Posljednja od tih seansi je bila u februaru 1986 godine kada sam konačno odlučio da prekinem sa pušenjem i tako se riješim neugodnih posjeta dr. Dušku. Začudo, odvikao sam se od pušenja mnogo bezbolnije nego što sam očekivao. Posljednju cigaretu zapalio sam neposredno prije opisanog ljekarskog pregleda i nikad više nisam “povukao “ niti jedan dim.

Da se vratim na početak priče. Rat je. Nestašica cigareta me direktno ni malo ne pogadja. Ali tu je moja punica, osrednje strastven pušač, kojoj je cigareta neophodna kao ritual koji se zove prva jutarnja kafa. Ostala je bez cigareta i moli me da joj pomognem. Ujutro, kad je prestala razmjenja minobacačkih granata zaraćenih strana, nove vlasti zakazuju sastanak svih građana mjesne zajednice na parkiralištu ispred nebodera Lenjinova 127b. Došle komšije, ozbiljna i zabrinuta lica, pokušavaju da se razaberu šta to oficir govori, nešto o uspostavljanju nove vlasti, o pravilima ponašanja u ratnim uslovima o lojalnosti vlastima ili tako nešto. Očito ja nisam pažljivo slušao. Koncentrisao sam se da nadjem nekog poznatog koji je uz to i pušač da mogu da posudim koju cigaretu za punicu. Lutam pogledom po masi i konačno ugledam Nuhana. Nuhan je komšija iz Lenjinove 127 b ali i više od toga. Mi smo kolege po struci i ujedno i dugogodišnji saradnici. Naime Nuhan je dugo godina bio laborant na našem fakultetu, bio je vrlo spretan i gotovo nezamjenjiv u konstrukciji raznih aparatura za nastavu i naučni rad. Kad je već bio prešao četrdesetu, nagovorili smo ga da položi par preostalih ispita i da diplomira. Proguram se do Nuhana, zamolim ga za cigaretu koju mi on nesebično daje.

Nisam ga više vidjeo. Iskoristio je priliku i slijedećeg dana prešao na desnu obalu Miljacke. Mene je put odveo na drugu stranu, hoću da kažem na Zapad.

Sedam godina kasnije i deset hiljada milja dalje od parkirališta kod nebodera Lenjinova 127b, u Vancouveru, Kanada, priča mi Pavle, koji je došao iz Sarajeva u posjetu svojoj djeci, anegdota raširenu po Sarajevu, u kojoj sam ja glavna ličnost. U anegdoti ja, koji sam bio nekad strastveni pušač pa zatim dugogodišnji apstinent, ponovo sam počeo da pušim “iz straha” kad je situacija na sastanku na parkiralištu postala dramatično ozbiljna. Ovo je jedan mali prilog opštoj teoriji o nepouzdanosti svjedoka. Moj komšija Nuhan i ja, tako reći saučesnici u jednom događaju, imamo tako različito vidjenje i svjedočenje o njemu.

Albi Papo

# REMINESCENCES 8

## NO SMOKING

During a war cigarettes are in shortest supply. In almost every description of war there is an event in which the last piece of bread is exchanged for a cigarette. I stopped smoking five years before the outbreak of the last war and the decision to do so seemed to me very reasonable and farsighted. It is another story altogether how I stopped smoking. Let me tell you. Almost every winter I would catch a flu which would later turn into bronchitis, and it went so for years. As I was a passionate smoker who was not able to stop smoking even during the fiercest coughing attacks, I could not do without the help of a doctor. Then my wife would make an appointment for me to see her acquaintance, Sarajevo physiologist Dr. Duško. And so, we enter the surgery of Dr. Duško in “Stari Grad” Health Centre at Bašćaršija. Feeling uncomfortable to enter jumping the queue I try to avoid the looks of the patients in the waiting room. After the cordial greetings the many times repeated show starts again. Dr. Duško asks how he can help me. He says that the flu is spread all over the town as is normal for our climate and the notorious smog; the thing I have to do is to take a lot of hot drinks and vitamin C, and everything will be all right. But with a slight delay he points that we should have a look at my lungs; he calls the nurse and asks her to X-ray right away the lungs of “Comrade Professor “. While I dress the film is already developed and dry on his desk. Dr. Duško takes the film, places it over the lighted board, studies it seriously for a few seconds while I wait for the verdict, and



then he says: Everything is in order for the time being, I cannot see any changes.” Then he asks me casually if I smoke, although from a similar meeting of a year before he knows for certain that I do and quite a lot at that. ”I smoke” I say and look at the tips of my shoes like a primary-school pupil caught in mischief. He now turns to my wife in a monologue, scolding her that she does not take care of my health; how is it possible that an intellectual like myself does not take seriously enough the health hazards of smoking and adds that just now – ten minutes ago – he found that a young man, a smoker – of course, had lung cancer. It was a repetition of last year’s show with slight variations.

The last of those meetings was in February 1986 when I finally decided to stop smoking and thus spare myself of the unpleasant visits to Dr. Duško. I realized with surprise that I gave up smoking much easier than I expected. I had my last cigarette immediately before the above described medical check-up and that was it.

Let me go back to the beginning of the story. The war is on. The shortage of cigarettes does not affect me directly. But my mother-in-law is here. Her craving for cigarettes is not extreme, but she needs her cigarette for the ritual called first morning coffee. She has no more cigarettes and asks me to help her. In the morning after the exchange of the mortar shells between the warring parties had stopped the new authorities convene a meeting of all the citizens in the neighbourhood on the parking lot in front of the high-rise building at Lenjinova 127b. The neighbours gather, their faces sombre and anxious; they try to make out what the officer says: something about establishing of the new authority; about the rules of behaviour in war circumstances; about the loyalty to the new authority, or something like that. I am not listening carefully, it is clear. I am focused on finding a smoker whom I know to borrow a few cigarettes for my mother-in-law. Searching the crowd I see Nuhan. He is a neighbour from Lenjinova 127b, but even more than that. We worked together for a long time. Nuhan used to be the laboratory technician at our faculty for many years, a very competent one and almost irreplaceable in the construction of various apparatuses used for teaching and our research work. When he was over forty we managed to persuade him to take the few remaining examinations and then his diploma examination. I push my way to Nuhan and ask him for a cigarette which he generously gives.

I have not seen him since then. He took an opportunity to cross to the right bank of Miljacka River. My direction was different – it was to the West. Seven years later and ten thousand miles away from that parking lot, here in Vancouver, Canada I heard an anecdote from Pavle who came from Sarajevo to visit his children. I am its main character. According to it I, the passionate smoker of earlier years and later an abstinent for many years had started smoking again “out of fear” when the situation at the meeting on that parking lot became extremely serious. This small story is a contribution to the theory about the unreliability of witnesses. My neighbour Nuhan and I were co-participants, so to say, of the same event and yet had so different views and testimonies of it.

Albi Papo

# POSJETE 9

## IZLET U HEVER CASTLE

Sve generacije kraljeva i drugih vladodržaca, trudili su se da njihov zamak bude najbolji, najljepši, najbogatiji, naj...

Svaki je zamak za sebe jedna je istorija, još nezavršena, jer njihovi vlasnici još postoje, obični ljudi od krvi i mesa, doduše malo bogatiji od mene, daleki potomci tih srednjovjekovnih junaka, ali ne obavezno, neki su jednostavno te zamkove– kupili., neki zamkovi su, kao ovaj o kome će biti riječi. prešli u starateljstvo nečemu što bi mi zvali u naše vrijeme - interesna zajednica.

Nikad nisam ni sanjao da ću jednoga dana igrom sudbine biti u prilici da se na licu mjesta uvjerim o svim tim bogatstvima, mističnim pričama i predanjima i istorijskim činjenicama o postanku tih zamkova.

U septembru smo si upriličili jedan ugodan i zanimljiv jednostavni odlazak u jedan od takvih dvoraca po imenu Hever Castle.

Manje od dva sata vožnje u pravcu jugo-istočno od Londona, zaputili smo se prema zamku. Atmosfera u autobusu je uvijek vesela, ljudi vole da putuju, da se druže, a i džabe je. Atmosferu je napravio još veselijom jedan od naših članova, koji je cijelom autobusu podijelio kriške rođendanske torte.

Zapisi kažu da je gradnju zamka započeo neki William (a ko bi drugi) po prezimenu Hever, hiljadu dvjesto i neke. Prije gradnje samog dvorca izgradio je debeli zid sa zaštitnom kapijom (pusti ti to, što je sigurno, sigurno), a oko svega toga još voda, koju je trebalo premostiti. Izdržao bogami zamak izgleda sve najezde. (Čak ni mi nismo mogli proći, a da prvo ne platimo). Potom je 1462 Sir Goffrey Bullen uzео zamak. Ne znam je li ga oteo (što bi u ono doba bilo dosta realan scenario) ili kupio ili naslijedio. Izvršio je još neke nadogradnje, a 1505 godine dogradio je jednu djevojačku sobu u kojoj je dosta vremena provodila jedna mala curica, pa potom mlada dama, nadasve kažu prelijepa, a zvala se Anne Boleyn. Lijepih dama je bilo i prije i poslije nje i biće ih još, ali je ova poznata po tome što je postala žena kralja Henry- a VIII, koji ju je, pošto mu iz ko zna kojeg pokušaja nije podarila sina, jednostavno skratio za tu njenu već opisanu lijepu glavicu. Kažu donijeli za tu priliku iz Francuske specijalni “bezbolni” mač, savršeno tehnološki, doveden je i dželat specijalist na tom savršeno tehnološki. Do tada se to radilo specijalnom sjekirom, a dželatni su bili domaći. Egzekucija se dogodila u poznatom londonskom Tower-u.

U dvorcu- istorija sama za sebe. Slike, portreti, mačevi, noževi, koplja, sjekire (ne za cijepanje drva) ovakve, onakve i oklopi - sve to dobro očuvano. Voštane figure u prirodnoj veličini Henrija VIII, njegove “sretne” izabranice života Anne Boleyn, dvorske svite, dželata, dvorske straže...

Čitamo iz priloženih zapisa da je poslije toga dvorac prelazio iz ruke u ruku. Prvo su ga preuzeli obitelj Waldegrave, potom Humfrey, pa obitelj Meade Waldo. Na poslijetku William Waldorf Astor uložio je vrijeme, svoju maštu, a bogami i gomilu para, te je restaurirao dvorac, izgradivši imanje kome je dao ime po dinastiji Tudor, napravivši od okolnih potoka i bara jezero sa ljetnikovcem, u čiju se ljepotu može samo osobno uvjeriti ili gledajući filmove - riječi teško da mogu tu ljepotu opisati. Toliko samo; mermerni stubovi, kako smo mi iz istorije umjetnosti učili – dorski, jonski i korintski, “doneseni” iz krajeva antičke Grčke, antička poprsja i svakojake druge skulpture, lavirinti od živih ograd, cvijeća i drveća, aleja, zelena trava, svakojakih pataka, gusaka, labudova... itd, itd.

Izgleda da u doba srednjovjekovnih vladodržaca nije se puno marilo za parkove, vjerovatno jer bi ih svakojaki uzurpatori izgicali i uništili, jer prvi ko je započeo da se bavi baštovanstvom oko zamka bio je neki Joseph Cheal i njegov sin između 1904 i 1908 godine da bi napravili ono što je opisano.

Proveli smo tako jedan lijepi nedjeljni dan u tom “kastlu”, bogatiji za još jednu povjesnu epizodu. Prošetali svim tim parkovima i lavirintima. Pratio nas je lijepo vrijeme, a da ne bi prekinuli tradiciju izleta, našli smo malo vremena i za pub, za jedno pivo ili vinco. Vratismo se u London uveče, malo potišteni jer uvijek sve ima kraj, pogotovo ako se dogodilo nešto lijepo i ugodno.

Dragan Ungar



# KULTURA 10

## BEJAHAD 2006.

Da Bejahada nema, trebalo bi ga izmisliti - slažu se gosti i učesnici tradicionalnog jevrejsko-židovskog okupljanja, sad već navikli da posljednje dane svojih ljetnih odmora okruno hvarskim zajedništvom.

Kao i prethodne i ovogodišnju manifestaciju je otvorio predsjednik RH Stjepan Mesić, a direktor Židovske kulturne scene dr. Vladimir Šalamon upoznao je okupljene s namjerom da na ovogodišnjem Bejahadu, na kojem će se susresti Židovi i muslimani ovih prostora – intelektualci, umjetnici i vjerski dostojanstvenici s obje strane - zajedno s dr. Mustafom Cerićem reisu-l-ulemom, "uputi apel i digne glas protiv rastućeg antisemitizma i islamofobije u Europi. Zajedničkim projektima demonstrirat će se i afirmirati kultura dijaloga i želja za životom i radom u miru."

U plesno-scenskim nastupima u izvedbi djece i mladih iz Osijeka, Beograda, Sarajeva i Novog Sada, gosti Bejahada, turisti i stanovnici grada Hvara mogli su uživati na gradskom trgu.

U glazbenom dijelu programa prve večeri je nastupila čelistica Monika Leskovar, a slijedećih Nizza Thobi iz Münchena i Nitza Termin iz Tel Aviva.

Monokomedijom „Cabares Cabarei“ mnoge je do suza nasmijao Zijah Sokolović.

O 200 godina Židovske općine Zagreb predavanje je održao Ivo Goldstein, a o Židovima u Hrvatskoj i Hrvatskoj na putu u EU Slavko Goldstein.

O "Toleranciji" - zajedničkom projektu Bejahada i Zaklade Anne Frank, govorio je Norbert Hinterleitner iz Amsterdama.

Održane su i promocije knjiga: "Semper idem" Đorđa Lebovića i književni opus Gordane Kuić, a predstavljene su Sarajevska i Križevačka Hagada.

Razgovor dva prijatelja - Oskara Danona i Leona Daviča pobudio je veliko zanimanje, kao i razmišljanja Predraga Fincija o umjetnosti između ništavila i nade.

Dvostruki jubilej - sedamdeset godina života i pedeset godina rada kompozitor Alfi Kabiljo je proslavio u društvu bejahadovaca. Njegove je kompozicije uz klavirsku pratnju Julija Njikoša otpjevala Jasna Bilušić.

O temi da li kulturna globalizacija ugrožava kulture malih naroda u prijepodnevnom terminu su raspravljali Gy rgy Konrad i Henri Atlan, a u poslijepodnevnom Žarko Puhovski, Laslo Vogel, Predrag Finci, Slobodan Šnajder i Saša Goldman.

Za vrijeme trajanja Bejahada održane su i dvije radionice. Povodom blagdana Hanuke u zagrebačkom Muzeju za umjetnost i obrt, pod vodstvom Maline Zuccon-Martić mladi članovi zajednice Bet Israel, učenici zagrebačkih škola i poznati kipari izradili su hanukije koje su bile izložene u galeriji hotela Amfora. Kao nastavak tog projekta, gospođa Malina je i na Hvaru vodila kreativnu radionicu "Mala škola judaike - hanukije."

Radionicu pod naslovom "Mala škola židovske tradicije" vrlo uspješno je vodio Vatroslav Ivanuša.

U okviru dana posvećenog Izraelu, okupljene je pozdravio ambasador Izraela u RH Shmuel Meiom. Mirjam Rajner je održala dva vrlo zanimljiva predavanja: jedno o novom Jad Vašem i drugo o pitanju identiteta u umjetnosti, a o Izraelu danas i sutra govorio je poznati novinar Raul Teitelbaum.

Gost Bejahada reisu-l-ulema Mustafa Cerić, nakon što je održao predavanje na temu "Postoji li europski muslimanski identitet" potpisao je s direktorom Bejhada već spomenuti apel, ženski zbor zagrebačkog Mešihata "Arabeske" je oduševio izvedbom religioznih pjesama, a otvorena je i izložba Mersada Berbera "Hommage Sarajevska Hagada." „Hagada je velika Berberova tema,“ naglasio je Milan Bešlić. Potakla ga je na stvaranje sedam velikih grafičkih listova u tehnici drvoreza u boji rađenih od 1976. do 1980 i velikog poliptiha Dovož žita za blagdan Pesaha u Bosni, nastalog 2006.

Zajednica čeških Židova predstavila se predavanjem koje je održao Peter Gy ri, foto izložbom i dokumentarnim filmom "Snaga dobrote."

Unatoč oblačnom vremenu gosti Bejahada su ipak brali grožđe i "marendali" u selu Svirče. Obiteljski Šabat koji je vodio Glavni rabin Kotel Da-Don, bila je i posljednja zajednička večer. Hrana je bila vrlo ukusna, a da sve bude po pravilima kašruta budno je pazila gospođa Vesna.



# KULTURA 11

One koji nisu bili na Hvaru ovaj mali pregled "Bejahada 2006" upoznat će s događanjima, a one koji su tamo bili podsjetit će na sedam dana zajedništva: možda na večer kad su u polumraku Kongresne dvorane naizmjence na svojim gitarama prebiral i pjevali sefardske pjesme Raša Kamhi i Nikola Salačani, a pričanjem viceva smijeh do suza mamili Neno iz Sarajeva, Tomika iz Subotice, Darko iz Osijeka, Zoran iz Splita ...

Potpuniju sliku dočarat će izjave nekih od gostiju i učesnika. Na vama je samo da ih zamislite u lobiju hotela Amfora i da se prisjetite boje njihovog glasa i autentičnog govora:

Sobodan Šnajder (Zagreb) kojem je ovo prvi boravak na Bejahadu, susret je nazvao "rijetkom koncentracijom značajnosti - umjetničkih i filozofskih - na jednom mjestu. Bejahad ima svoju tradiciju i drago mi je što sam tu," rekao je, "jer ja sam po prilici tako osamljen kao što je osamljena vaša zajednica. Ili nešto više."

"Kao i ranijih godina i ovogodišnja je manifestacija sjajno organizirana," izjavio je Predrag Finci (London). "Razina kulturnih događanja je u nekim segmentima još viša. Impresioniran sam uspjehom organizatora koji svaki put osmisli intelektualno provokativan i raznolik program."

Jedan od onih koji sudjeluje i prati Bejahad gotovo od samog početka je Žarko Puhovski (Zagreb): "Bejahad se od početka širio i mijenjao. Početna ideja je bila da se Židovima/Jevrejima s područja bivše Jugoslavije kojima je bila otežana komunikacija, omogući kontakt. Te prve susrete koji su bili neka vrsta velesajma židovskih događanja kroz godinu dana i koji su omogućavali da se nadoknadi taj zaostatak u komunikaciji, zamijenila je koncentracija na kulturne sadržaje u užem smislu riječi; na određene znanstvene, teorijske, glazbene teme, u kojima se, s obzirom na židovsku kulturu, pokušava govoriti suvremenom svijetu. Dakle, ne samo o Židovima, ne samo oplakivati židovsku sudbinu, iako za to,

na žalost, uvijek ima razloga, nego sa stajališta židovske tradicije i s obzirom na nju, govoriti o Židovima danas i o svijetu danas. Ove je godine veoma važan pokušaj pokazivanja da židovska i muslimanska kultura jesu i mogu biti u kulturnom dijalogu. Čini mi se da je to indicija onoga što će se razvijati narednih godina."

Za Rafaela Kamhija (Pariz) "od neprocjenjive je vrijednosti zajedništvo koje iz godine u godinu obnavljamo i održavamo i koje nas ispunjava do sljedećeg susreta. To su ona topla sjećanja na naš zajednički život u okviru jevrejske jugoslavenske zajednice."

Mirjam Rajner (Izrael) Bejahad podsjeća na "nekadašnja zajednička ljetovanja i druženja na moru. Tome naravno pridonosi i sam Hvar i činjenica da se može susresti ljude s raznih strana. Danas sam vidjela jednog gospodina kojeg nisam vidjela od 1977. Program, onoliko koliko sam uspjela vidjeti u dva dana svog boravka, vrlo je interesantan i vrlo bogat."

Evo kako razmišlja Tomika Halbrohr (Subotica): "Bejahad je jedno prijatno letovanje na Hvaru na kraju sezone. Bele sam puti i ne mogu ni u septembru na suncu da budem, pa onda rado slušam predavanja na jevrejsku tematiku. Predavači su jako dobri jer znaju predavati tako da bude razumljivo i meni i drugim prosečnim ljudima."

Raul Teitelbaum (Izrael), koji je nakon mnogo godina opet u ovom dijelu svijeta, rekao je da je "Bejahad vrlo lijep skup koji okuplja Jevreje iz svih krajeva bivše Jugoslavije. Program je vrlo lijepo osmišljen. Naravno, jevrejstvu u dijaspori je potrebno to kulturno jevrejstvo i s time svakako treba nastaviti. Bilo mi je vrlo prijatno naći tu prijatelje s kojima sam stanovao u studentskom domu pre 57 godina i od tada ih nisam video. Ono što je najvažnije i na tome treba posebno raditi, je mlada jevrejska generacija. Nju treba uključiti u ovaj skup specijalnim kulturnim programima koji se njima dopadaju, a oni su različiti od onog što se meni dopada. To je potrebno u svim jevrejskim zajednicama bivše Jugoslavije jer na mladima svet ostaje. Mladu generaciju na njihov način treba uključiti u jevrejsku kulturnu aktivnost."

Drago Kohn (Osijek) kojem je ovo bio prvi susret s Bejahadom, oduševljen je programom koji je nadmašio njegova očekivanja. Njegovo mišljenje dijeli i Filip Rosenzweig (Zagreb): "Savršeno je. Prekrasno. Sreo sam mnogo krasnih ljudi i naučio puno toga što ne bih znao jer ne bih ni došao u priliku da saznam. Posebno se veselim čitanju knjiga koje sam kupio u knjižari Bejahada".

Direktor Bejahada Vladimir Šalamon vrlo je zadovoljan realizacijom, odazivom gostiju kojih je bilo preko 300, izuzetno izraženim duhom zajedništva i kvalitetnim programom koji se odvijao bez ikakvog kašnjenja, odgađanja ili otkazivanja.

Dodate li ovoj slici mnogo sunca, mirisni potpuri mediteranskog rastinja i mora, plivanje i šetnje, druženje uz kavu te niz drugih zgoda u društvu dragih ljudi i umetnete li u taj mozaik još ponešto svoje, doživljaj Bejahada 2006. bit će jedinstven.

DOLORES BETTINI

# CULTURE 12

## BEYAHAD 2006

If Beyahad did not exist somebody should invent it – it has been agreed both by the guests and the participants of this traditional Jewish gathering who have already got used by now to crown the few last days of their summer holidays by this togetherness at Hvar.

Same as earlier, this year’s event was opened by Mr. Stjepan Mesić, the President of the Republic of Croatia. Dr. Vladimir Šalamon, the Director of The Jewish Cultural Scene informed those present that from this year’s Beyahad, a meeting place for Jews and Muslims from these regions, intellectuals, artists and religious dignitaries of both sides – together with Dr. Mustafa Cerić, the reisu-l-ulema, it was intended to send an “appeal and rise the voice against the increasing anti-Semitism and Islam phobia in Europe. Joint projects will demonstrate and affirm a culture of dialogue and willingness to live and work together in peace.”

Beyahad guests, tourists and Hvar citizens could enjoy the dances and performances of children and young people from Osijek, Belgrade, Sarajevo and Novi Sad at the City Square.

Within the music programme the cellist Monika Leskovar performed during the first evening, later we heard Nizza Thobi, Munich and Nitza Termin, Tel Aviv.

Zijah Sokolović brought many people to roar with laughter with his Cabares Cabarei one man comedy.

Ivo Goldstein talked about two hundred years of The Zagreb Jewish Community and Slavko Goldstein about the Jews in Croatia and Croatia on its way to EU.

Norbert Hinterleitner from Amsterdam talked about “Tolerance” a joint project by Beyahad and Anna Frank Foundation

There were two launches. The first was the book “Semper idem” by Đorđe Lebović and the literary opus of Gordana Kuić. The Sarajevo and Križevci Haggadah were also presented. The discussion of the two friends Oskar Danon and Leon Davičo drew great interest, just the same as the contemplations of Predrag Finci on art between nothingness and hope.

Alfi Kabiljo celebrated his double jubilee – seventy years of life and fifty years of work – among his “Beyahad” friends. Jasna Bilušić sang his pieces accompanied by Julija Njikoša on piano.

Does cultural globalization imperil the cultures of small nations was discussed during the morning session by György Konrad and Henri Atlan and during the afternoon by Žarko Puhovski, Laslo Vogel, Predrag Finci, Slobodan Šnajder and Saša Goldman.

Two workshops were also organized. To mark Hanukah, young members of the Bet Israel community, pupils from Zagreb schools and recognized sculptors made Chanukiyah Zagreb Museum for Arts and Crafts under the guidance of Malina Zuccon-Martić. They were displayed in Amfora Hotel gallery. As a continuation of that project Mrs. Zuccon-Martić organized “A small School of Judaica – Chanukiyahs” at Hvar as well.

“A Small School of Jewish Tradition” was the other workshop under the capable guidance of Vatroslav Ivanuša.

On the day dedicated to Israel the audience was addressed by Mr Smuel Meir, the Israeli ambassador to the Republic of Croatia. Mirjam Rajner gave two very interesting talks: one about the new Yad Vashem and the other about the question of identity in arts. Raul Teitelbaum, the well known journalist spoke about Israel today and tomorrow.

After his talk titled “Does European Moslem identity exist?” the Beyahad guest reisu-l-ulema Mustafa Cerić, together with Beyahad director signed the already mentioned appeal. The “Arabeske” women choir from Zagreb Meshihat delighted the audience by their performance of religious songs. “Hommage to Sarajevo Haggadah”, an exhibition by Mersad Berber was opened. “Haggadah is one of the great Bereber’s themes” was emphasized by Milan Bešlić, “it inspired him to create seven graphic plates in colour woodcut technique in the period between 1976 and 1980 and a large polyptych “Delivery of Grain for Pesah holidays in Bosnia” in 2006.

A talk given by Peter Györi, an exhibition of photographs and “Power of Benevolence”, a documentary film presented The Czech Jewish community.

In spite of the cloudy weather Beyahad guests picked grapes and had breakfast in Svirče village. A family Shabbat with Kotel Da-Don head rabbi was the last evening shared by everybody. The food was very tasty and Mrs. Vesna made sure that everything was Kosher.

This short review of “Beyahad 2006” will inform those who did not come to Hvar of the events and will remind those who were there of seven days of togetherness - they might

# CULTURE 13

remember evening dusks at the Congress Hall where Raša Kamhi and Nikola Salačaniin played on their guitars and sang Sephardic songs and Neno from Sarajevo, Tomika from Subotica, Darko from Osijek or Zoran from Split and others who attracted many to come in by their jokes.

Some statements by the guests and participants will add to the picture. You have only to imagine them in the lobby of Amfora Hotel and think of their voices:

Sobodan Šnajder, for the first time at Beyahad said that this gathering was “an exceptional concentration of celebrities – in arts and philosophy – at one place. Beyahad has its tradition and I am glad to be here because I am quite as lonely as is your community; or a bit more.”

“This year’s event is organized as brilliantly as ever” Predrag Finci ( London) said. “The level of cultural events is even higher in some segments. I am impressed by the organizer’s success who always puts together an intellectually provocative and diversified programme.”

Žarko Puhovski (Zagreb) is one of those who take part in Beyahad almost from its beginning: “From the very start Beyahad was growing and changing. The initial idea was to enable contact among Jews from former Yugoslavia in lack of otherwise good communication. Those first meetings were a sort of a major fair of Jewish events over the previous year helping to overcome the delays in communications. It was replaced by focusing on cultural happenings in its narrower sense; to specific science, theory and music themes which, considering the Jewish culture, are an attempt to speak to the contemporary world. Thus, it is not just about the Jews, not only lamenting the Jewish destiny, although regretfully there is reason to do so, but to speak about Jews today and of the world today from the point of view of the Jewish tradition and regarding it. This year is a very important attempt to show that Jewish and Moslem cultures are and may be in a cultural dialogue. It seems to me that it is an indication of the developments in the years to come.”

For Rafael Kamhi (Paris) “togetherness is of utmost importance renovated and continued every year fulfilling us to the next meeting. These are the warm memories of our life together within the Jewish community of Yugoslavia.”

Beyahad reminds Mirjam Rajner (Israel):”of the former summer vacations and friendships on the coast. Hvar contributes, of course, to this line of thinking, as does the fact that one can meet here people from all over the place, I saw today a gentleman I have not seen since 1977. The two days I am staying here proved to me that the programme is very interesting and plentiful.”

Here is how Tomika Halbrohr (Subotica) thinks: “Beyahad is a pleasant end-of- the-season summer vacation at Hvar. My skin is pale and I cannot be exposed to sun even in September; that is why I gladly go to talks covering Jewish topics. The lecturers are very good and know how to make me and other average people understand them.

Raul Teitelbaum (Israel) who is again in this part of the world after many years says that: “Beyahad” is a very pleasant meeting that gathers Jews from all parts of former Yugoslavia. The programme is put together well. Jewry in Diaspora certainly needs this cultural Jewishness and this should be continued by all means. It was very pleasant to meet again friends that I shared the students’ hostel with fifty seven years ago but whom I have not seen all these years. Most important, though, is the young generation of Jews and efforts should be put in that direction. They should be involved in these gatherings by special cultural programmes attractive to them and different to those I like. This has to be done in all the Jewish communities of former Yugoslavia, because the world belongs to the young. The young generation should be included in the Jewish cultural scene on their terms.”

Drago Kohn (Osijek) for the first time at Beyahad was thrilled by the programme that surpassed his expectations. His opinion is shared by Filip Rosenzweig (Zagreb): “It is perfect. Fantastic. I have met many great people and learned many things that otherwise I would have no chance to learn. I am especially looking forward to reading the books I bought in the Beyahad book shop.

Vladimir Šalomon, the director of Beyahad is pleased with the outcome: number of guests – there was more than 300 hundred; highly pronounced spirit of togetherness; and high quality of programme with no delays, postponing or cancellations.

Should you add to this a lot of sunshine, the fragrant potpourri of Mediterranean vegetation and sea, swimming and walks, socializing while drinking coffee and a number of other occasions in the company of dear people as well as some of your own impressions, the experience of Beyahad will be a unique one.

DOLORES BETTINI

# RAZMIŠLJANJA 14

## JA I MORMONI

Nedavno mi je Branka Bjeloš dala štampani listić o istoriji sinagoge Kahal Šalom sa Rodosa. Ljetovala Branka sa svojim Bjelošem na Rodosu, posjetila sinagogu i donijela listić. Evo veli, možda će te zanimati. Hvala, uzmem, i mislim što bi me to posebno zanimalo. Bio sam u mnogo sinagoga, pročitao i upoznao njihovu istoriju, ali Kahal Šalom sa Rodosa me nije navodio ni na šta značajno. No na poledini listića, ugledao sam uokviren izvod iz spiska od 2.000 žrtava nacistickog terora porijeklom sa Rodosa. Čitam: Alhadeff, Avzaradel, ili Moussafir i Yeshouroum. Pa šta, imena mi ništa ne govore osim što zvuče pomalo hebrejski (koji sam učio u mladosti), pomalo turski (koji se česao o Balkan 400 godina), pomalo ladino (koji mi je negdje u malom mozgu)... Ali onda sam ugledao i prezimena Benvenisti, Baruh i Kohen, Eškenazi i Gaon, Izrael i Levi, Nahmias i Šalom...Kad na to dodate imena Altarac, Kamhi, Danon, Pardo, Papo, Konforti(e) i još neka koja ćete naći na spisku i fotodokumentaciji nekadašnjeg (jer je većina i njih stradala u Holokaustu) jevrejskog živilja iz Soluna, dobijete dobru lepezu prezimena sefardskih Jevreja sa područja bivše Jugoslavije. E tu za mene počinje razmišljanje o porijeklu. I što takve stvari postanu interesantne čovjeku kada zagazi u jesen svog života. Prije 40 godina nije mi padalo na pamet da o tome razmišljam, niti je moj otac imao prema tome poseban afinitet.. U svakom slučaju, sve što znam jeste da nosim prezime po djedu rođenom u Rogatici i da je djevojačko prezime njegove žene, a moje babe, Papo, rodjene u Višegradu. I tačka. Ko, gdje, kako, jesu li i njihovi djede i babe rodjeni u Višegradu/Rogatici ili su došlje. Odakle? Iz Soluna? Ili možda sa Rodosa, na kraju krajeva na Rodosu je živjelo prije Drugog svjetskog rata 4.000 Jevreja sefarda, uglavnom. Možda iz Turske. Da nisu došli sjevernim obalama Mediterana, preko Italije, obalom pa ravno kroz Dubrovnik? I to sve prije više od 500 godina, iz Španije. Da stanem tu, u Španiji, sa retrospektivnim razmišljanjem otkud se zovem baš tako kako se zovem, jer mogao bi čovjek i dalje - i tamo, u Španiju su odnekud došli! Negdje čovjek mora stati i otpočeti. Ne postoji način da utvrdim kako potičem od Avrahama. Ima neka logika u tome da se razmišlja o prijelku iz Španije. Jesu li sva ta imena postojala u Španiji prije protjerivanja; ili su možda stvarana, oblikovana, modifikovana, slučajno ili namjerno izmišljena vremenom i okolnostima u kojima su se nosioci tih imena stoljećima nalazili. Slične transformacije kakve je doživio i sam Ladino jezik upijajući, uvrćući i prevrćući izraze iz lokalnih jezika. Ima još nešto, osjećam u sebi skrivene afinitete koji su nekim mehanizmima ugrađeni u moje biće i po kojima osjećam špansko-mediteranski mentalitet, kulturno naslijeđe, istoriju...kao svoje. Je li slučajno što moja kćerka više-manje spokojno (možda i sretno) živi i radi u Španiji ili što je moj sin odlučio da upravo tamo usavršava svoje znanje ili što je naučio španski, na prepad i to dobro, bez sistematskog obrazovanja? Je li slučajno što oboje neskriveno govore kako im je tamo sa ljudima dobro, a kćerka kaže da nikad ne bi mogla živjeti u Engleskoj. Ne, otkad se obrela u Španiji. Ima neka tajna veza!

Do sada sam iznio samo razmišljanja i postavljao pitanja. No sasvim je sigurno da će me potraga za precima i porijeklom imena, neminovno voditi u Španiju. Zvuči pomalo romantično i egzotično pomisao da su moji preci nekada prodavali perece ili cvijeće, popravljali cipele ili izučavali Toru po sokacima Sevilje, Kordove ili Taragone; uživo gledali Alhambriu; slavili Bar Micva. Da bih doznao više, morao bih početi čitati i prevrtati arhive, pravi posao, sve me više zanima. No to ću, po svoj prilici ostaviti za nešto kao hobi kad zagazim u penziju.

U svemu ovome, dođe mi neopravdana pomisao, da je za moje istraživačke ambicije sasvim zgodno što sam Sefard. Jer da sam kojim slučajem Aškenaz, pa sam onda možda iz nekog štetla iz Moldavije ili zapadne Ukrajine, pa mi neki nadobudni istoričar poturi teoriju kako vodim porijeklo od Hazara. Šta bih onda? Tu sad nema više tvrdih dokaza nego su u pitanju teorije pomješane sa legendom i posrednim zaključivanjem!

U svakom slučaju, ako prihvatim neke sugestije, biće izgleda, najbolje da se obratim, Mormonima, jer kažu da imaju najbogatiju, najprecizniju, najdetaljniju i najrazgranatiju, kompjuterski obrađenu datoteku porodičnih stabala sa istorijatom. Možda će nastojati da me konvertiraju, ali ja se ne dam, ostajem Jevrej, Sefard pri tome. I opet u svakom slučaju, počecu ozbiljnije da radim na svom porijeklu. Jednog dana u penziji.....

Branko Danon



# CONTEMPLATIONS 15

## I AND THE MORMONS

Branka Bjeloš gave me recently a leaflet on the history of Kahal Shalom Synagogue in Rhodes. Enjoying her summer holiday with her Bjeloš on the Island of Rhodes, she visited the synagogue and brought the leaflet. It might interest you, she said. Thanks, I say and think, why should this be of special interest to me. I visited many synagogues read and learnt their history, but Kahal Shalom from Rhodes did not indicate to anything significant. But in a box at the back of the leaflet I saw an extract from a list of 2000 Nazi terror victims coming from Rhodes. I start reading; Alhadeff, Avzaradel, or Moussafir and Yeshouroum. Than what, these names mean nothing to me. I notice that they sound a bit like Hebrew (I learnt it in my youth) slightly Turkish (which touched on Balkans for 400 years), slightly ladino (which is somewhere at the back of my brain) ... And then I saw the surnames of Benvenisti, Baruh and Kohen, Eškenazi and Gaon, Izrael and Levi, Nahmias and Šalom... When you add to this the names of Altarac, Kamhi, Danon, Pardo, Papo, Konforti(e) and some other ones you can find on the list of photo documents reflecting the former Thessalonica Jewish population (most of them perished during the Holocaust) you will get to a vast range of surnames among Sephardic Jews from the area of former Yugoslavia. At that point I start pondering about origin. Why is it that those things become increasingly interesting when a man enters the autumn of his life? Forty years ago it never occurred to me to contemplate about it. My father had no special affinity for it. In any case the only thing I know is that my surname comes from my grandfather who was born in Rogatica and that the surname of his wife, my grandmother, who was born in Višegrad, was Papo. Full stop. Who, where, how? Had their grandfathers and grandmothers been born in those small towns or had they come there from somewhere? Where from? From Thessalonica? Or from Rhodes? After all, 4000 Jews, mainly Sephardic, lived on Rhodes before World War Two. Or, is it Turkey? Was it along the Mediterranean northern coasts, through Italy, and then straight to Dubrovnik, that they came? All this started more than 500 years ago – from Spain. Let me stop there – in Spain with retrospective contemplations about the origins of my name. One could go even further – because they had arrived there, in Spain, from somewhere! One should stop somewhere and start from that point. There is no way for me to establish my ancestry from Abraham. There is sense to think about my descent from Spain. Had all these names existed in Spain before the expulsion; or were they formed, modulated, modified or invented over the time by chance or on purpose due to the circumstances that the holders of those names were exposed to. Was it similar to the transformations that the language itself went through – absorbing, twisting and turning terms from the local languages? There is yet another thing: within me I sense hidden affinities built by some mechanisms into my being so that I feel the Spanish-Mediterranean mentality, cultural heritage, history ... as my own. Is it just a coincidence that my daughter lives serenely (possibly happy) and works in Spain and that my son had decided to advance his knowledge there or that he attacked Spanish in no time at all and learned it well even though he had no systematic education in it? Is it a coincidence that both of them say openly that they feel comfortably with the people there, that my daughter says that she could never live in England? Not, since the time she found herself in Spain. There is a hidden bond!

So far I mentioned my thoughts and questions. It is certain, nevertheless that the search for my ancestors and my origin will take me to Spain. It is a somewhat romantic and exotic thought that in the past my forefathers sold pretzels or flowers, mended shoes or learned Torah on the streets of Seville Cordoba or Tarragona; lived in Alhambra; celebrated Bar Mitzvah. In order to learn more I should start reading and go through archives – a real job

that increasingly interests me. But it seems that I shall leave it to be my hobby once when I retire.

An unduly thought occurred to me that it is a good thing for my research ambitions that I am a Sephardic Jew. Were I an Ashkenazi one by chance, and further more from a stetl in Moldavia or Western Ukraine and if an ostentatious historian passed a theory that I derived my origin from the Khazars, what would I do? No hard evidence exists there – these are only theories mixed with legends and indirect conclusions.

In any case, should I accept any suggestion, the best thing would be to contact the Mormons because their computer data base of family trees and histories is the richest, most precise and most detailed, as they say. They may even try to convert me, but I am a tough nut, I remain a Jew, and a Sephardi at that. Again, in any case, I will take my origins seriously. One day in the future, once retired...

Branko Danon

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## SAMUEL, posljednji od sudija I SAUL, prvi kralj Izraela

Teško je reći koja je bila prava uloga Samuela, djelimično i zato što je njegova reputacija obogaćena folklornim motivima. Prema legendi „Hana“ (što znači milost) Samuelova majka je bila nerotkinja mnogo godina. U molitvama se zaricala da ako joj Bog podari sina ona će ga za uzvrat vratiti Bogu. Molitva joj je uslišena i ona ga je nazvala Samuel, prevodeći ime kao „izmoljen od Boga“ (šaul me-el). Kasnije je rodila još tri sina i dvije kćerke. Ponekad se Samuel javlja kao proročka figura, ponekad kao sveštenik, na drugim se mjestima javlja kao sudija nad Izraelom čija je dužnost da nadzire pripreme za uspostavljanje monarhije. Neki ga vide kao posljednjeg u nizu sudija čija je funkcija više vojna nego pravna. Sa Samuelom počinje istorija izraelskih kraljeva. To je bio period kada se Izrael tek počeo formirati kao narod i monarhija, vjerovatno u jedanaestom vijeku stare ere. Bio je potreban jak vođa koji bi se borio protiv Filistinaca – naroda koji je zauzimao



SAMUEL WITH A VIAL OF OIL ANOINTS SAUL TO BE KING OVER THE LORD'S PEOPLE. (I. SAMUEL, X., 1.)

FROM THE ORIGINAL WOODCUTS PUBLISHED

priobalno područje Izraela. Filistinci su imali nadmoćnije željezno oružje i bili su dobro organizovani i ujedinjeni. Neprestano su napadali neujedinjena izraelska plemena. Knjige o Samuelu bilježe dramatične događaje vladavine Saula i Davida, koji su uspješno ujedinili izraelska plemena, borbama odagnali pretnju Filistinaca i stvorili svoje vlastito veliko carstvo.

Prema jednoj priči Samuel je pomazao Saula za kralja, a prema drugoj njega je za kralja izabrao narod kada je Samuel skupio sve Izraelčane. Uskoro je ugušena svaka pobuna protiv njega kada je Saul poveo armiju Izraelčana od 330.000 u pobjedu protiv Amoničana. Tokom njegovog kraljevanja vodio je mnoge uspješne borbe protiv susjednih država koje su i dalje stremile ka izraelskoj zemlji. Pobjedio je Amalkite na jugoistoku i istjerao Filistinice iz centra. Međutim kada su Filistinci ponovo napali na sjeveru, Izrael je bio otjeran iz tog područja, a Saul koji se povukao na planinu Gilboa bacio se na svoj mač i tako se ubio. Tri od njegova četiri sina su umrli sa njim.

Saul je bio skroman, pa čak i povučen čovjek. Kada mu je Samuel tek ponudio kraljevstvo, protestovao je rekavši da je njegova porodica najniža u najmanjem plemenu (Benjamin). Kada ga je stric zapitao šta mu je Samuel rekao, Saul čak nije ni spomenuo da je bio pomazan za kralja. Samuel je predviđao da će kralj izrabljivati i porobiti narod, ali se to proročanstvo nije nikada obistinilo sa Saulom. Mada je imao sinove i kćeri nije bio dovoljno nezajažljiv da bi osnovao svoju vlastitu dinastiju.

Druga slabost koju je imao bila je njegova mentalna nestabilnost. Na dvor su doveli jednog mladog pastira, a budućeg kralja, Davida da svojom harfom razgali uznemirenog Saula. Međutim, kada je David ubio Filistinskog Golijata, Saul ga nije čak ni prepoznao, mada je do tada već postao njegov štitonoša. Kasnije je svoju kćerku Mihal dao Davidu za ženu, ali kada je Davidova slava porasla nesigurni Saul je nekoliko puta pokušao da ga ubije. Čak je i Mihal dao drugom mužu.

Samuel koji je na početku pomazao Saula za kralja očito je zažalio svoj izbor. Dva puta je izjavio da je Bog odbacio Saula. Mada je Saul ostao na prestolu još neko vrijeme Samuel je pomazao Davida da bude budući kralj, otvarajući tako novu stranicu u istoriji Izraelčana.

Idući put: David – najznačajniji kralj Izraela

Branka Danon



## SAMUEL, The Last Judge and SAUL, The First King of Israel

It is difficult to be certain of Samuel's precise role, partly because his reputation has been enriched by folklore motifs. According to the legend Hannah (meaning "grace") was Samuel's mother who was barren for many years. In her prayers she vowed that if God gave her a son she would in turn give him to God. Her prayer was granted, and she called her son Samuel, interpreting the name as "asked from God" (shaul me-el). She later bore three more sons and two daughters. At times he is a prophetic figure, at times a priest, elsewhere he appears as judge over Israel charged with supervising the arrangements for establishing a monarchy. Some have seen him as the last of the line of judges, their function being military rather than judicial. With Samuel begins the history of the kings of Israel. It was the period when Israel was just establishing itself as a nation and a monarchy, probably in the eleventh century B.C. A strong leader was needed to fight against the Philistines, a people who occupied the coastal area of Israel. The Philistines had superior iron weapons and were well organized and united. They continually harassed the disunited tribes of Israel. The Books of Samuel record the dramatic events of the reigns of Saul and David, who successfully united the tribes, fought off the Philistine threat and established an extensive empire of their own.

Samuel anointed Saul as the king according to one story; according to another he was chosen as king by lot when Samuel assembled all the Israelites. Any opposition to him was soon silenced when Saul led an Israelite army of 330,000 to victory against the Ammonites. In his time as king, he fought many successful battles against the neighbouring states who still coveted Israel's land. He defeated the Amalekites in the south-west and expelled the Philistines from the centre. When the Philistines attacked again in the north, however, Israel was routed out and Saul, who had withdrawn to Mount Gilboa, fell upon his own sword thus killing himself. Three of his four sons died with him.

Saul was a modest, even diffident man. When Samuel first offered him the kingship, he protested that his was the lowest family of the smallest tribe (Benjamin). When his uncle asked him what Samuel had said, Saul did not even mention that he had been anointed king. Samuel predicted that the king would come to exploit and enslave the people but this prophecy was never fulfilled in Saul. Although he had sons and daughters he was not ruthless enough to establish his own dynasty.

Another weakness was his mental instability. A young shepherd, and the future king, David was brought to court to soothe the troubled Saul with his harp. But when David killed the philistine Goliath, Saul did not recognize him, even though by then David had become his armour bearer. Later he gave David his daughter Michal in marriage but when David's fame grew, the insecure Saul tried several times to kill him. He even gave Michal to another husband.

Samuel, who had anointed Saul king in the first place, apparently regretted his choice. He twice declared that God had rejected Saul. Though Saul remained on the throne for some time yet, Samuel anointed young David to be the future king, opening so a new page in the history of Israel.

Next time: David, Israel's greatest king



