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## Jewish Heritage Sites of Bosnia-Herzegovina

Samuel D. Gruber

*United States Commission for the Preservation of America's Heritage Abroad*

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# **JEWISH HERITAGE SITES OF BOSNIA-HERZEGOVINA**



**United States Commission for  
the Preservation of America's Heritage Abroad**

**2011**



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UNITED STATES COMMISSION  
FOR THE PRESERVATION OF AMERICA'S HERITAGE ABROAD

WARREN L. MILLER  
CHAIRMAN

March 30, 2011

### **Message from the Chairman**

One of the principal missions that United States law assigns the Commission for the Preservation of America's Heritage Abroad is to identify and report on cemeteries, monuments, and historic buildings in Central, Eastern and Southern Europe associated with the cultural heritage of U.S. citizens, especially endangered sites. The purpose is to help enable efforts to restore and preserve the properties. The Commission also seeks assurances from the governments of the region regarding the protection and preservation of these cultural heritage properties and encourages their restoration and maintenance.

The Congress and the President were prompted to establish the Commission because of the special problem faced by Jewish sites in the region: The communities that had once cared for the properties were annihilated during the Holocaust. The communist governments that succeeded the Nazis throughout most of the region were insensitive to concerns about the preservation of the sites. Properties were converted to other uses or encroached upon by development. Natural deterioration was not counteracted. Vandalism has sometimes gone unchecked.

The Governments of the United States and Bosnia-Herzegovina entered into a Commission-negotiated agreement regarding the protection and preservation of places of worship, historic sites, cemeteries, and memorials in 2002. The agreement covers sites identified in this report. The report provides an overview of the condition of Jewish cemeteries, synagogues, and Holocaust sites in Bosnia-Herzegovina.

I hope this report will enable American Jews who trace their roots to Bosnia-Herzegovina to connect with their cultural heritage.

Warren L. Miller  
Chairman



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Front cover photo: Restored pre-burial house at the Sarajevo Jewish cemetery.

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This report was prepared by Commission Research Director, Samuel D. Gruber. It includes material written by Ruth Ellen Gruber included in a Preliminary Report on Jewish Heritage in Bosnia and Herzegovina written for the Commission in 2002. Executive Director, Jeffrey L. Farrow and Program Manager Katarina A. Krzysztofiak provided assistance at various stages in preparing the survey and the final report. Commission Chairman Warren L. Miller has encouraged this project at every stage.





## Introduction

Postwar communist Yugoslavia was a loose federation of six republics – Serbia, Croatia, Slovenia, Bosnia-Herzegovina, Macedonia, and Montenegro – ruled by former partisan hero Marshal Josip Broz Tito, who died in 1980. The secession of Slovenia, and then Croatia and Bosnia-Herzegovina in 1991 touched off a series of bloody Balkan wars that tore apart Yugoslavia, left hundreds of thousands of dead and millions displaced, and also destroyed thousands of religious, cultural, and historic heritage sites. Ethnically mixed among Serbs, Croats, and Muslims, Bosnia-Herzegovina was the third largest Yugoslav republic.

In October 1991, Croat and Muslim parties in Parliament joined forces against Serb nationalists and declared independence. Though the new state was quickly recognized internationally, Serb Members of Parliament opposed to independence set up their own parallel government in Pale, a mountain resort 12 miles from the Bosnian capital, Sarajevo. All-out war broke out in April 1992. Bosnian Serb ultra-nationalists, aided by the Yugoslav federal army, seized territory, initiated a savage campaign of so-called “ethnic cleansing” against local Muslims, and laid siege to Sarajevo.

Serbs set up concentration camps for Muslims and Croats and committed mass atrocities. Sarajevo was ravaged, and provincial towns, villages and homesteads were looted and destroyed. Fighting erupted, too, between Muslims and Bosnian Croat nationalists, egged on by Croatia’s president Franjo Tudjman. Croatian nationalists besieged and largely destroyed the Muslim quarter of Mostar, including the town’s historic bridge, in 1993. NATO and UN peacekeeping forces had little effect. All told, the Bosnian war left a quarter of a million or more civilians dead. More than 2 million people fled their homes; more than a million of them found refuge in other countries (including Croatia and Yugoslavia).

The signing of the Dayton Peace Accords at the end of 1995 led to the official end of the war. The Accords stated that Bosnia-Herzegovina would retain the original external boundaries of the former Yugoslav Republic, but internally would be composed of two “Entities” – the Federation of Bosnia-Herzegovina (the Croat-Muslim part), which would administer 51 percent of the country, and the Serb Republic of Bosnia-Herzegovina (Republika Srpska), which would administer 49 percent.

A NATO-led, 60,000-strong, international peace Implementation Force (“IFOR”) initially was installed to oversee the accords. This was replaced by the 20,000-troop SFOR, or Stabilization Force, in early 1997. It was in the context of governmental stabilization and recovery that the United States Commission for the Preservation of America’s Heritage Abroad signed a cultural heritage agreement with the Government of Bosnia and Herzegovina in 2002 (see Appendix I). On the basis of that agreement, the U.S. Department of State and the U.S. Commission assisted in the restoration of a synagogue and a pre-burial house at the historic Jewish cemetery of Sarajevo, which had been seriously damaged during the recent Balkan war. Subsequently, the Commission

organized a survey of all Jewish historic and cultural sites in Bosnia and Herzegovina, the results of which are presented in this report.

## **Jewish History in Bosnia-Herzegovina**

Jewish refugees from Spain settled in Bosnia-Herzegovina in the 16<sup>th</sup> century, and Ladino (or Judeo-Spanish), based on Spanish, became the local Jewish language. The region was then under Ottoman domination. Jews maintained generally good relations with the Christian and Muslim communities. They prospered as merchants, artisans, physicians and pharmacists – at one point in the nineteenth century, all the doctors in Sarajevo were reported to be Jewish.

After much of Bosnia and Herzegovina was annexed by the Austro-Hungarian Empire in 1878, Ashkenazic Jews settled in Sarajevo and founded their own congregation. Sarajevo became one of the most important Jewish centers in the region. About 12,000 out of Bosnia's 14,000 Jews lived in Sarajevo on the eve of World War II.<sup>1</sup> Some 8,000 were killed in the Holocaust.<sup>2</sup>

In the communist postwar period, Sarajevo remained one of the main Jewish centers in Yugoslavia and had some of the country's most important Jewish heritage sites. Much smaller Jewish communities existed in the towns of Mostar, Banja Luka and elsewhere.

In the postwar period, Yugoslav Jews belonged to local communities linked in autonomous, republic-wide organizations which in turn were members of a nationwide Federation of Jewish Communities based in Belgrade. Legally, the Jewish community – consisting of about 6,000 people throughout the former Yugoslavia – was recognized as both an ethnic and a religious community.

Communist Yugoslavia was not a member of the Soviet bloc, and local Jews were not persecuted or isolated as were Jews in other communist states. But they further assimilated into society and lost contact with religious life: they were “Yugoslavs” first, and “Jews” second. There was only one rabbi in the country.

The Federation of Yugoslav Jewish Communities was responsible for caring for Jewish cemeteries, synagogues and other infrastructure in towns where no communities existed any more. Some of these cemeteries were moved elsewhere; while others were maintained at considerable expense. In addition, the Jewish community (in all of Yugoslavia) erected close to thirty memorials around the country, to commemorate the Jews who lost their lives during the war.

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<sup>1</sup>For an interesting look at Sarajevo Jews in the 1930s, see West, Rebecca, *Black Lamb and Grey Falcon* (London: Macmillan, 1941).

<sup>2</sup>For a description of conditions for Jews in Sarajevo in the immediate postwar period, see St. John, Robert, *The Silent People Speak* (New York, 1948).

Through the 1980s, participation grew in wide-ranging programs and activities run by the Federation and the individual communities (with the help of international Jewish philanthropic organizations).

## **Historic Monuments Preservation Policy**

The monuments preservation policy of Bosnia-Herzegovina is based on the Dayton Peace Agreement reached at the end of 1995 that put an end to the Bosnia War and specifically addressed the issue of destroyed cultural heritage.

Annex 8 of the Agreement established a Commission to Preserve National Monuments whose mandate is to receive and act upon petitions to designate as National Monuments movable or immovable property of great importance to a group of people with common cultural, historic, religious or ethnic heritage. When property is designated as a National Monument, the Entities (the Republika Srpska and the Federation of Bosnia-Herzegovina) will make every effort to take appropriate legal, technical, financial and other measures to protect and conserve it and refrain from taking deliberate actions which might damage it.

It was the destruction of cultural heritage during the Second World War and the formation of the United Nations and its cultural branch, UNESCO, after the war that spurred efforts to protect cultural heritage during wars and armed conflicts. The Convention for the Protection of Cultural Property in the Event of Armed Conflict, convened by UNESCO at The Hague in 1954, created an international legal treaty that could protect this heritage during armed hostilities. This and subsequent measures stipulated protection to built heritage and moveable property during times of armed conflict as long as they were not used for military purposes, making them a “military objective” and thus a legitimate target.

Documentation of the destruction of cultural heritage in the former Yugoslavia (hardest hit were Bosnia-Herzegovina, parts of Croatia and Kosovo) has been carried out through the 1990s within this framework, and the restoration and reconstruction of ruined sites (such as the Bridge at Mostar) has been part of the overall effort to rebuild the shattered lands.

According to a report prepared for UNESCO in 1999, Bosnia-Herzegovina is now facing two major new threats to its cultural built heritage: the continuing deterioration of damaged monuments and inadequate post-war reconstruction. These categories include the deterioration of damaged monuments caused by weathering, an improper approach to the conservation of monuments, and inappropriate materials and methods for conservation, as well as the erection of inadequate new buildings at the sites where the destroyed monuments stood, and the construction of new housing estates for which old and small buildings are being demolished.<sup>3</sup>

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<sup>3</sup>*Heritage at Risk, Bosnia and Herzegovina*, ICOMOS report, [www.international.icomos.org](http://www.international.icomos.org). Information based on A. & F. Hadzimuhamedovic's report for the UNESCO conference “Cultural Heritage at Risk,” Paris, September 1999.

## **Jewish Heritage Sites in Bosnia-Herzegovina**

In one of the first efforts to bring attention to the neglected state of the Jewish cultural monuments of Bosnia-Herzegovina, the Center for Jewish Art (CJA) of Hebrew University in its *Newsletter* of 1999 described most of the approximately seven synagogues outside Sarajevo as in a “woeful state of disrepair.”<sup>4</sup> Describing findings of a research trip to Bosnia in 1999, the CJA Newsletter said:

Synagogues, nationalized or confiscated by the previous regime, are collapsing from decades of neglect and recent warfare or have been converted to secular use. Not one of the synagogues documented during this expedition functions according to its original intention. Some have been unrecognizably altered into apartment buildings, a dry cleaning shop, and a Red Cross station; only those used for cultural purposes have been maintained.

It described the fate of Jewish cemeteries as “equally distressing,” saying that “for the most part, tombstones are unadorned and the cemeteries are neglected.”

Jewish heritage sites in Bosnia-Herzegovina include synagogues and cemeteries dating back several centuries. The oldest preserved sites are the Old Sephardi synagogue and cemetery in Sarajevo. In all, this survey provides information about 16 synagogues or former synagogues in Bosnia-Herzegovina.

Prior to this survey, there were believed to be about 26 existing cemeteries. This survey identifies 30 Jewish cemeteries or burial grounds with graves of Jews throughout the country.

Jewish heritage sites also include several sites related to atrocities committed during the Holocaust, and a small number of commemorative plaques and monuments that remember those and other events of the long history of Jewish settlement in Bosnia-Herzegovina. The survey identifies and describes ten memorials or monuments located at Holocaust-related sites such as places of imprisonment and execution, or erected in Jewish cemeteries or elsewhere to commemorate Holocaust victims.

### **Synagogues**

**Sarajevo**

**Banja Luka**

**Derventa**

**Mostar**

**Rogatica**

**Stolac**

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<sup>4</sup> Newsletter 15, Jerusalem: Center for Jewish Art, 1999.

**Travnik**  
**Tuzla**  
**Višegrad**  
**Zeneca**  
**Zvornic**

**Sarajevo**  
**Ashkenazic Synagogue**  
**Hamdije Kresevljakovika 59**

Built in 1902 on the south bank of the Miljacka River, the Moorish style Ashkenazi synagogue is the only functioning synagogue in Sarajevo today. At its entrance is a stone menorah commemorating the 400<sup>th</sup> anniversary of the Jews in Bosnia. Designed by architect Karl Parzik, who also designed the National Museum of Bosnia and Herzegovina (1913), the synagogue has a dusty pink exterior defined by four massive corner towers, each topped with a pointed dome made of wood covered with copper sheeting. Inside, it has highly elaborate neo-Moorish style decoration, with horseshoe arches and busy arabesques and geometric wall ornamentation.

The original design featured a high, ornate ceiling, highlighted by a ten-pointed star, enormous arches, richly painted decorations, and women's galleries supported by columns. The synagogue did not suffer significant damage during Second World War but it underwent radical reconstruction in 1964-1966 to increase space for Jewish community activities. The sanctuary was divided into two levels, with a layer of reinforced concrete laid on steel beams installed at the level of the women's galleries. The upper level is used for worship and has retained the upper parts of the elaborate decoration. The ground-floor level is used for Jewish community functions and storage.

**Old Synagogue/Jewish Museum**  
**Velika Avlija 2**

Located in Velika Avlija, the former Jewish Quarter of Sarajevo, the Old Synagogue (known locally as Il kal vjezu) was built in 1581, damaged by fire in 1697 and again in 1788. The masonry building is one of the most architecturally impressive pre-modern synagogues in the world. After abandonment following the Second World War, a Jewish Museum was established there in 1966, and most of the ornamentation was removed. An agreement with the Sarajevo City Museum to operate the museum remained in effect until 1992. During the 1990s war, the museum was closed, and subsequently the City Museum moved out of its other quarters and brought all of its holdings to the synagogue for storage. Until recently, the synagogue housed the museum offices and served as a warehouse for the museum collections.

The synagogue was rededicated as a house of worship in 2004, and the Jewish community has reinstalled the Jewish Museum, converting the synagogue into a cultural and educational center for the Jewish and non-Jewish public. The ground floor will remain a consecrated synagogue where services will be held on special occasions while

the two upper floors, which consist of arched stone balconies surrounding the sanctuary area, house historical exhibits. The exhibit shows the richness of pre-Holocaust Jewish life as well as the history of the Holocaust in Bosnia.

### **New Synagogue Mula Mustafe Baseskije 38**

Next door to this old synagogue is a newer one – founded in 1746, and now used as an art gallery. Still owned by the Jewish community, the gallery is run by a committee established by the community to promote the arts. Judaica exhibits are held there, but the gallery is open to all. The Jewish Museum claims a single work from an artist's exhibition held in the space. Upstairs was an apartment for the undertaker who has traditionally maintained the Jewish cemetery.

### **Il Kal di la Bilava Synagogue**

Built in 1901, today it is an apartment house.

### **Former Great (Sephardi) Synagogue, now Bosnian Cultural Center Branilaca grada Str. 24, 71000 Sarajevo**

Designed by Rudolf Lubynski (1873-1935), and built in 1930, the domed Great (Sephardi) Synagogue was once one of the largest synagogues in the Balkans. Partially destroyed in Second World War, it stood abandoned until 1966, when the Jewish community offered it to the city of Sarajevo for use as a cultural center. Most of the synagogue's surviving interior and exterior decoration was removed during transformation of the building.

Rudolf Lubynski was one of the most prominent Croatian architects of the early 20<sup>th</sup> century. He is perhaps best known for the Royal University Library and Royal State Archives (now Croatian State Archives) in Zagreb (Croatia), built in 1911-13. Lubynski was a student of architect J. Durm on the High Technical School in Karlsruhe (Germany), and worked on the University Library in Heidelberg as well as on projects in Offenberg, Köln and Freiburg Germany).

A menorah-shaped monument in the atrium of the former synagogue was dedicated on December 25<sup>th</sup>, 1965, to mark the 400<sup>th</sup> anniversary of the arrival of Jews in Ottoman Bosnia. The day also marked the opening of the Worker's University "Djuro Djakovic" in the former synagogue. The name has since been changed to "Bosanski kulturni centar" (Bosnian Cultural Centre). The monument was designed by architect Zlatko Ugljen (b. 1929), professor on the Architectural Faculty in Sarajevo. Ugljen is probably best known for his design of the 1980 White Mosque in Visoko (Bosnia-Herzegovina), for which he was awarded the coveted Aga Khan Award for Architecture in 1983.

### **Banja Luka**

Two pre-war synagogues were destroyed.

## **Derventa**

The Moorish-style synagogue, built in 1911, was heavily damaged by Ustashe in 1941 and the remnants collapsed in 1950. The site is now a residential property.

## **Mostar**

### **Synagogue and Jewish Cultural Center**

Construction of a new synagogue and Jewish Cultural Center was begun with much fanfare in 2001, following an initiative of the former Mostar mayor Safet Oručević. The project, however, has not proceeded, and the Center has not been built.

### **Former Synagogue**

The synagogue was erected in 1902, and served the community until November 17, 1942. At that time members of the Jewish community were deported to Croatian concentration camps, from which few returned. Early in 1944 Ustasha and German forces burned the synagogue. Jewish survivors reclaimed it after the Second World War, but needed to take out a sizeable loan to refurbish it. They defaulted on the loan, and the rebuilt synagogue was turned over to a puppet theater; it has been used as a puppet theater ever since. After the 1990s war, EU money was used to restore the synagogue – again as the puppet theater. The adjoining house, once the home of the rabbi, now serves as theater offices.

The only evidence of either building's Jewish origins is the broken stone Decalogue found during the recent renovation, which is now displayed near the great stairway that leads to the synagogue/theater entrance. Ground was broken for a new synagogue complex in 2001, but as of August 2002 little work had been completed.

## **Rogatica**

A Moorish-style Sephardic synagogue built in 1928 stands in ruins.

## **Stolac**

### **Prayer House**

A prayer house for visiting pilgrims, dating from 1832, was in ruins but has recently been rebuilt. The one-room building is located in a lot adjacent to the cemetery, on the opposite side from the road but raised on a higher terrace level.

## **Travnik**

The Old Synagogue was built in 1768 and destroyed in 1860. The New Synagogue, built in 1860, has been used since the Second World War as a metal workshop.

## **Tuzla**

### **Sephardi Synagogue**

The small synagogue was built in 1936, and confiscated in 1950. It is now used as a dry cleaners.



## **Ashkenazi Synagogue**

The Ashkenazi synagogue was built in 1902 and demolished in 1955.

## **Višegrad Sephardi Synagogue**

The Sephardi synagogue, built in 1905 with a plain façade and two towers, is now used as the local Red Cross Headquarters.

## **Zeneca Former Synagogue/Municipal Museum**

The former synagogue, a Moorish style building, was traded to the municipality in the 1960s in exchange for two apartments and today is used as the town museum. Since the trade appears to have been a legally binding agreement initiated by the impoverished Jewish community, the community has no claim to the building today. The former synagogue building is well maintained, though no original interior features are visible. The sanctuary has been divided into two floors with an exhibition area downstairs and storage above. The small museum office is in a space that was once part of the women's gallery, set over what was once the synagogue vestibule. The museum has a collection of Jewish ritual objects including silver Torah finials from 1896, Hanukah menorahs, and Torah staves with mother-of-pearl inlays.

## **Zvornic Synagogue**

Built in 1902 to serve a mixed Sephardic and Ashkenazic community, today it is a private dwelling. There is no exterior sign that it was a synagogue, but inside, the wooden painted ceiling remains visible in the attic.

## **Cemeteries and Holocaust Sites**

**Bihač**  
**Bijeljina (Republic of Srpska)**  
**Bosanski Brod (Republic of Srpska)**  
**Bosanski Šamac (Republic of Srpska)**  
**Brčko (Republic of Srpska)**  
**Bugojno**  
**Derventa**  
**Doboj**  
**Gračanica**  
**Ivancici-Cevljanovici (between Kladanj and Sarajevo)**  
**Jajce**  
**Kakanj**

**Kiseljak**  
**Kladanj**  
**Mostar**  
**Podromanija (Republic of Srpska)**  
**Rogatica**  
**Sanski Most**  
**Socanica (Republic of Srpska)**  
**Misinci (village), cemetery “Kamenje”**  
**Srebrenica/Srebrenik**  
**Stolac**  
**Travnik**  
**Tuzla**  
**Višegrad**  
**Visoko**  
**Vlasenica**  
**Zenica**  
**Zvornik**

## **Sarajevo**

### **Old (Sephardi) Cemetery**

The Sarajevo cemetery, located outside the town at Kovacici on Mount Trebevic, is one of the most famous Sephardi burial grounds in the world. It was founded in 1630 by Rabbi Samuel Baruch who rented the land from the Muslim Waqf. It is the oldest intact burial ground of any religious group in Sarajevo and is renowned for its age and beauty. Rabbi Baruch’s gravestone is still preserved.

The cemetery is on a steep hill, which rises even more just beyond it. Clusters of what were family houses flank the site, but many of these houses were ruined between 1992 and 1996 during the siege of Sarajevo. During the Austro-Hungarian era, a railroad was constructed through the middle of the cemetery, and today only the upper half remains. This is still large, however, covering three and a half hectares with about 3,800 graves. The cemetery is surrounded by a massive stone wall surmounted in places by a metal fence. There are five gates made of hammered iron from the village of Kreshevo. The wall and gates were erected between 1926 and 1930 when a large pre-burial house and chapel was also built near the main (north) entrance, where entry is through a triple-arched gateway that leads into the modern section.

A stepped path from the main gate also leads up the hill towards a Holocaust monument. To the left of the path is a section of gravestones removed to this site from the destroyed Ashkenazi cemetery, closed in 1959. The remains of 900 people were exhumed and transferred to this cemetery, and placed under a common monument. There are also monuments to Jews who were killed in the First World War and to the victims of the Holocaust. One monument commemorates a group of Jews and Serbs who were brought to the cemetery and killed together by Nazis in 1941. Among the early twentieth century graves there is also believed to be a *geniza* (a depository for religious writings).

The oldest stones in the cemetery are in the sections mostly set away from the walls. Their rounded shape, large size and horizontal arrangement – with the stone often set into the hillside – are unique in Europe. The stones were quarried in a stone-pit near the cemetery and carried to the site. Most are almost identical in size and form, giving the hillside a patterned look. Only the gravestones of prominent rabbis and scholars were larger or more lavish. The older stones are only inscribed in Hebrew. Later stones are inscribed both in Hebrew and Ladino (Judeo-Spanish), with epigraphs written in poetic form. Most of the monuments erected after 1878 are modeled on the funerary monuments of other religions.

The cemetery was vandalized a number of times before and after 1966, when all the city's religious cemeteries were closed, and the central cemetery was opened with sections for every religion. During the siege of Sarajevo in the 1990s, the Jewish cemetery was in the front line of fighting and was used as an important artillery position by Bosnian Serbs. The damage to the cemetery and nearby buildings was mostly caused by returned fire from the city below. The large, elaborate ceremonial hall which had only recently been fully restored was shelled and burned in 1994. The Bosnian Serbs extensively mined the cemetery before their withdrawal. After the end of hostilities, an international effort was undertaken to restore the cemetery. The first phase consisted of the de-mining of the cemetery site. This was completed in 1998. The second phase is the restoration of the synagogue/pre-burial house, funded in large part by contributions from the United States Government, matched by grants from the city and region of Sarajevo.



Holocaust memorial.



Old Sephardic cemetery.



Old Sephardic cemetery.



Old Sephardic cemetery.



Old Sephardic cemetery.



Plaque to Holocaust victims.



Holocaust memorial wall with names of victims inscribed.

## Cemetery Pre-Burial House and Chapel

The most prominent feature of the cemetery is a large pre-burial house and chapel erected between 1926 and 1930 near the main cemetery entrance. The building was designed by architect Franz Scheiding. The building was restored in the early 1990s, and then seriously burned and damaged in 1994 during the siege of Sarajevo. A new restoration the building began in 1998. Architects Sakib Okivic, Berislav Kutni, and Krvavac Zijo prepared the conservation and restoration plan for the building. While the new restoration is based in large part on the prior work, some design changes, such as the transformation of the basement level into a caretaker's apartment, were made. The discovery since 1990 of some historic photographs of the building also allowed some changes in details, such as the reintroduction of the small chimneys on two of the corners of the central roof. A major change to the building in restoration is the use of copper sheathing to cover the exterior of the roof. This replaces an earlier roof cover of zinc, a common roofing material at the time of construction and a less costly alternative to copper. The decision to use copper was based on its resistance to corrosion and its long lifetime.

The domed cruciform building, called "Tzidduk Hadin," is a two-storied structure of polygonal stone masonry. The main entrance is flanked with two applied square pilasters, and decorated with shallow reliefs. Above the entrance is a pointed pediment, within which is set a square medallion with a Magen David, and at the apex is a Decalogue. On the corners are acroteria with acanthus motifs. These mask the gutters.

The building is 13.54 meters long and 13.30 meters wide. The height of the hall is 6.40 meters, and the total height of the building to the top of its dome is 10.20 meters. There is also access for the burial society officials and occasional visitors through a separate gate on the west. The building is set on a corner of the cemetery overlooking the city, from which it is visible from two-thirds of Sarajevo. Its commanding position explains its importance during the last war.

The entrance to the chapel is on the east side of the upper floor. The building is situated on the slope, so the entrance into the lower floor (now an apartment for the cemetery caretaker) is on the western side, 4.15 meters lower. A third entrance is on the south side of the main floor. This is designed for bringing remains into the part of the building used for the washing of the body and the preparation for the burial ceremony. Here were situated a table (*tahara*), made of artificial stone, together with water facilities and equipment. The space was connected with the main hall by a door giving access to the apse on the west side of the hall, where the coffin stayed during the religious ceremony.

The primary interior space is octagonal, off of which protrude four short arms. One of these is the entrance. Opposite is a deep and high apse under a half-dome. On the two other sides are rectangular spaces surmounted by barrel vaults. Between these spaces are narrow angled walls out of which rise pendentives. These support the drum and dome. The pendentives are decorated with painted medallions, black on white, and a Hebrew inscription. Originally, it is thought that there were four different inscriptions, but during one of the reconstructions only one was left as a model, so that one was repeated four

times. The dome, built of oak timbers, rises from the drum through a transverse rib. The inside of the dome is plastered and was originally decorated, but now is painted in white.

At the request of the government of Bosnia and Herzegovina, in 2000 the Commission helped to restore the Jewish cemetery of Sarajevo.

The cemetery, founded in 1630, is the oldest intact burial ground of any religious group in the city. Its strategic location made it a favorite target of snipers during the 1992-1995 war in Bosnia and Herzegovina. As a result, the cemetery, its elaborate pre-burial house, and walls sustained significant damage. The area was also extensively mined. The pre-burial house, a large building near the entrance to the cemetery, was totally burned during the siege, destroying much of the original structure and undoing the restoration work that had been done only a few years before.

The United States Congress appropriated \$100,000 to the Commission to restore the site. These funds have been matched by donations from private sources and from the Sarajevo municipal and regional governments. The first stage of the restoration consisted of removing the explosive mines. The second stage is restoring the pre-burial house. The building's structure has been secured and the restoration of the exterior has been completed.

Renovations of the interior and the caretaker's basement apartment were also completed.

A third phase of repair at the cemetery, still unscheduled, calls for rebuilding the cemetery wall damaged during the siege. While the oldest section of the cemetery itself was not significantly damaged, there also are some headstones that need to be repaired.





Pre-burial house under renovation.



Pre-burial house under renovation.

## **Sarajevo Holocaust Monument, Old Jewish Cemetery, Kovacicci**

The Holocaust Monument is located in the central part of the Old Cemetery, between the historic pre-1878 part and the lower, later one. It was designed by architect Jahiel Finci and built in 1952. Commemorations mark the anniversaries of events associated with the National-Liberation war of 1941-45. The monument was damaged by artillery fire during the war of 1992-1995, and has not been repaired. The commemorative inscriptions on the monument are in Hebrew and Serbo-Croatian.

## **Sarajevo Monument to Serbs and Jews killed at the Jewish Cemetery**

The Joint Monument to Jews and Serbs is located in the upper part of the Old Cemetery, above the historic pre-1878 part, near the eastern wall that surrounds the complex. It was built in 1952 and the designer remains unknown. Access, only by a narrow path from the Holocaust monument, is not easy.

## **Sarajevo Municipal Cemetery “Bare”- Jewish Section**

The cemetery was established on January 1<sup>st</sup>, 1966, and it is still in use. The site is part of a municipal cemetery, and serves Sephardi and Ashkenazi communities. The Jewish section is 0.5 hectares in size, contains 354 gravestones, and is marked by a sign in Serbo-Croatian. Inscriptions on the stones are in Hebrew and Serbo-Croatian. The cemetery has a regular caretaker and it has never been vandalized. Within the cemetery there is a pre-burial house and one of the five chapels in the center of the municipal cemetery is Jewish.

## **Memorial Park “Vraca” Trebevicka Cesta**

The Austro-Hungarian Monarchy occupied (and later annexed) Bosnia-Herzegovina in 1878. They immediately started to build a cluster of fortifications on strategic spots, including the hilltops around Sarajevo. One of them, named “Vraca,” built in 1898, is a strongpoint overlooking the city from the South. With walls 1.70 meters thick (the “blockhaus”) and an almost impregnable position, it was never captured by any enemy force and was mostly used for military storage. During the Second World War, it was an official scaffold where thousands of people were executed. The victims included men and women of all ages, including Serbs, Muslims, Croats, Jews, Communists and Partisans. In 1981 the city of Sarajevo restored “Vraca” as a memorial park and museum dedicated to fallen anti-fascist national heroes, the National Liberation Army and victims of the Fascist terror. The names of the 9,091 Second World War victims from Sarajevo are inscribed in stone on the walls of two inner atria, including the names of 7,262 Jews, victims of the Holocaust. On the black granite walls that flank the wide access ramp, the names of 2,013 fallen Partisans from Sarajevo, including 354 Jews, are engraved. In the center of the complex is a memorial fountain, a round structure made of black marble with the names of 26 popular heroes from Sarajevo, including three Jews.

The Memorial Park was created by architect Vladimir Dobrovic, architect Aleksandar Maltaric, and sculptor Alija Kucukalic.

During the Bosnian War of 1992-1995 the complex was heavily damaged and the museum building was totally destroyed. The names of many of the victims fell off the walls due to the heavy explosions that shook the building. The outer structures, which are mostly made of granite, were less damaged, and there the names of partisans and popular heroes are mostly preserved. A restoration project was begun by architects Lidvina Simic and Amer Sulejmanagic in December 2001, but due to a lack of funds it was postponed indefinitely. The Memorial Park, owned by the municipality, was listed as a national monument immediately after opening in November 1981.

### **“Luburica Villa,” Ustashe Prison and Execution Place Skenderija 18 Str., 71000 Sarajevo**

There is a marble commemorative plaque on the wall of the building at 18 Skenderija Str. in downtown Sarajevo, where during the Second World War the **Ustashe Prison and Execution Place**, known as “Luburica Villa,” were situated. The building, originally named Villa Wilkert, was seized by Ustashe (Croatian Nazis) between 1941 and 1945 and used as a prison and place of execution. The building earned its name and reputation between autumn 1944 and spring 1945 when Vjekoslav “Max” Luburic, one of the most infamous war criminals and a commander of the “Jasenovac” Concentration Camp, was posted there and hundreds of Serbs, Jews and Communists were tortured and killed in the building’s basement. Luburic killed many of the victims personally. Immediately following the liberation of Sarajevo, the new authorities exhumed dozens of corpses from the garden of the Villa, and these facts were documented in the document: ZKBiH-Odluka 8119 from June 9<sup>th</sup>, 1945.

The building was torn down and a kindergarten was built on the site. Until 1992, annual commemorations and the placement of wreaths marked the events associated with the People’s Liberation War fought during World War II (1941-45). Following the end of the Bosnian war in 1995, only a few commemorative ceremonies have been organized there.

### **Banja Luka**

Approximately 50 Jews live in Banja Luka.

### **Cemetery and Holocaust Memorial**

The Jewish cemetery was established in 1883. In 1977 graves were excavated and human remains exhumed, and together with the gravestones of still-extant families, were transferred and reburied in the municipal cemetery. The remains of those without living relatives were reburied in a common grave with a single monument listing all the names. There are 25-50 tombstones in this new Jewish section of the well-maintained municipal cemetery. The inscriptions on the gravestones are in Hebrew, German and Serbian. There is also a Holocaust memorial at the cemetery.

**Bihač**  
**Cemetery**  
**28, Isaka Samokovlije Str., “Islamovac”**

The cemetery, owned by the municipality, is located at the center of Bihač, a city 200 km from Sarajevo. It was established in 1875 and the last known burial was in 1940. The large cemetery occupies an area of 16 hectares and is surrounded by a broken masonry wall and a broken fence.

The solid brick wall, visible on the archival picture from 1940, exists now only in fragments since being destroyed by Ustashis in 1942. There is a gate that locks. The boundaries have been reduced slightly due to the encroachment of a housing development. Fewer than 100 gravestones are visible, and many of them have been disturbed from their original positions. The cemetery has been neglected over the years and it is heavily overgrown and in recent years it has been used as a waste dump. According to researcher Ivan Ceresnjes “only the wild vegetation and danger of snakes are now protecting the cemetery from final destruction by uncontrolled builders.”

**Bijeljina**  
**Cemetery**  
**Cara Urosa Str.**

The Jewish cemetery was founded between 1860 and 1878. It is about 0.05 hectares in size and it contains about 75 tombstones, most of which are from the 20<sup>th</sup> century. The inscriptions are in German and Serbo-Croatian. There is a partial fence surrounding the area but nothing to prevent access. The last known Jewish burial was in 1940.

The cemetery is less than half of its size prior to the Second World War. Since there were no Jews in Bijeljina after the early 1950s, no one maintained the cemetery and parts of it were used for incompatible development. Gravestones have been vandalized and many stones have probably been stolen from the completely open site. Very few inscriptions survive, and almost all are damaged.

**Bosanski Brod**  
**Sanac Cemetery**

Today nothing remains of the cemetery in this town located 100 kilometers from Sarajevo. Established in 1880, the cemetery was destroyed by the Ustashe, and is now used as a garbage dump. The Ustashe killed almost all Jews of Brod, and also destroyed the prayer house. Only a few Jewish survivors returned after the Second World War. They used the Jewish cemetery over the river Sava, in the Croatian city of Slavonski Brod. At the new municipal cemetery in Brod one section is reserved for Jews, but since there are none in the city, it remains empty.

## **Bosanski Šamac Pisavina Cemetery**

The cemetery was established in 1906 and was in use until 1941 when Ustashe killed most of the Jews from Brod, destroyed the prayer house and damaged the cemetery. After the Second World War no Jews returned to Šamac, and in 1948, during the construction of the main railroad-line between Šamac and Sarajevo the cemetery was destroyed and a crossing was built over it. Still, the foundations of tombstones are still recognizable under the layer of garbage. The site is now used as a dump.

## **Brčko**

120 kilometers from Sarajevo

### **Jewish gravestones and Holocaust monument Serb-Orthodox Cemetery, Zmaj-Jovina Str.**

The remnants of the Jewish cemetery were obliterated in 1988 for the building of a new road. A local leader of the Serbian Orthodox Church, Father Slavko Maksimovic, rescued some of the remaining gravestones and transferred them to the Serbian Orthodox cemetery. With the consent of the Federation of Jewish Communities in Belgrade and the Jewish Community in Sarajevo, Father Maksimovic arranged for the erection of a Holocaust monument made of four of the recovered gravestones and a new memorial marker made of black marble. There is a simple text commemorating the 150 Jews from Brčko, who were massacred on the bridge over the Sava River on December 10<sup>th</sup>, 1941 (see below).

### **Holocaust Monument**

#### **The bridge over the river Sava (border-crossing “Gunja” to Croatia)**

The entire Brčko Jewish community was slaughtered on the bridge over the Sava River on December 10<sup>th</sup>, 1941. A week later, on December 16<sup>th</sup>, 236 Jewish refugees from Austria suffered the same fate. In the late 1970s, the municipality of Brčko installed a memorial plaque at the midpoint on the bridge, which separates Bosnia and Croatia. In the beginning of the war of 1992-95, however, the bridge was blown up and the plaque fell in the river. When the bridge was restored on the same place after the Dayton accord, a new plaque was made. Its new location, however, is at the beginning of the bridge, on the side of Republic of Srpska, (since the national border with Croatia now runs through the middle of the bridge). The granite monument is inscribed in Serbian and Croatian.

### **Holocaust Monument**

#### **The furniture factory “Majevisa” 28, Brace Cuskica Str.**

In 1989, a plaque commemorating the fate of 286 Austrian and German Jews killed on the Sava River Bridge on Dec. 16<sup>th</sup>, 1941 was installed in the furniture factory “Sipad” by the local Committee of the Union of Fighters from the Popular Liberation War.

Since then, the factory, now called “Majavica,” has been privatized, so the future fate of the monument is uncertain. The marble plaque, inscribed in Serbo-Croatian, is freestanding inside the factory.

## **Bugojno**

### **Cemetery**

**“Gromile”, Vrbaska Str., 70230 Bugojno**

The cemetery was established in 1908, and also served the Jewish communities of Duvno, Kupres, Donji, and Vakuf. The last known Jewish burial was in 1940. Almost all the Jews of Bugojno were slaughtered in 1941, and no Jews returned to the town after the war. The cemetery and its pre-burial chapel (Chebra) were damaged heavily in the war of 1992-95, and have not been repaired. Because the cemetery was only partially used in anticipation of what was assumed to be a growing Jewish community, city authorities of Bugojno (in an unusual move) erected a metal fence with a gate around the whole site to prevent incompatible development that was impinging on the site. Thus, the cemetery retains its original size, but the gravestones are neglected, and are deteriorating. The oldest remaining gravestone is from 1918. Inscriptions are in Hebrew, German, and Serbo-Croatian.



Bugojno cemetery.



Bugojno cemetery.



Bugojno cemetery.



Bugojno cemetery.

## **Derventa**

The Jewish community in Derventa was completely destroyed in the Holocaust – only two survivors returned after 1945 to live in the town.

### **Cemetery**

The Jewish cemetery has been gradually encroached upon by incompatible development. More than a third of the site has been used for private building. Lack of maintenance and heavy fighting during the last war (1992-95) caused further destruction. Hundreds of landmines were planted, and these were still present as late as 2005.





Derventa cemetery.

## **Doboj** **“Bare” Cemetery**

The Jewish cemetery was founded between 1876 and 1888 outside of Doboj, about 80 kilometers from Sarajevo, in an area known as “Bare.” It is situated with other cemeteries on the slope of a forested hill. There is no fence to separate one cemetery from another, so it is not clearly visible where one begins or other ends, and there are some crosses in the midst of the Jewish part. There are about 100-150 gravestone stones in the medium-sized cemetery, and many monuments reflect the former relative wealth of the community. The inscriptions are in Hebrew, Ladino, Serb/Croatian, and German. The oldest stone is from 1887. There are portraits on some of the stones. The cemetery is owned by the Jewish community and it is still in use.



Dobož cemetery.

### **Gračanica Cemetery**

The Jewish cemetery, established in 1885, still exists. It is on a small piece of land, now claimed by a neighbor who doesn't allow access or maintenance. It is now a private, gated garden. Of 10 gravestones, six are visible. The epitaphs are inscribed in Hebrew, Ladino, and Serbo-Croatian.



Gračanica cemetery.

### **Ivancici-Cevljanovici (between Kladanj and Sarajevo)**

There is an isolated Jewish gravestone in an uninhabited area, marking the burial of Holocaust victim Jakob B. Levi, who was a shoemaker from Sarajevo. Levi escaped the Nazis and Ustashe (Croatian Nazis) in Sarajevo seeking refuge in nearby village of Ivancici. Peasants took care of him, until Chetniks (Serbian nationalists and German collaborators) arrived in the area, fighting with Partisans. The commander of Chetnik's unit ordered Levi to make him a pair of new boots, although the latter complained that he has no suitable material. Nevertheless, he proceeded to make them, but the Chetnik officer was not satisfied and ordered his soldiers to beat Levi. The beating was so severe that Levi died. Villagers buried him in an isolated place, away from the village, on July 27<sup>th</sup>, 1944.

The grave is sometimes visited by the victim's grandson, who clears the site. The isolated location ensures, however, that the vegetation soon grows back.



Ivancici cemetery.

## **Jajce Cemetery**

Twenty gravestones with inscriptions in Hebrew and Ladino survive on what is now privately-owned land. The cemetery has no fence, but it is well maintained by the Muslim owner.



Jajce cemetery.

### **Kakanj** **“Mocioci”**

There was probably a small cemetery in Kakanj before the Second World War, but its location is unknown, and there is no trace in the Kakanj land registry office about its location or size. A site visit failed to identify the cemetery and it is not possible to determine its fate. There was no mention of Jews in Kakanj in a 1940 census. It is unknown the Jews had left the town earlier.

### **Kiseljak** **Cemetery** **Behind the Catholic cemetery “Borna”**

Located 27 kilometers from Sarajevo, Kiseljak was a summer resort for the Sarajevo Jewish community because of its healthy climate. Only a handful of Jews settled there, working as merchants and clerks. There was no prayer facility and usually the deceased were taken to Sarajevo or Visoko Jewish cemeteries. Nevertheless, a few Jewish individuals without families were buried in Kiseljak between 1900 and 1940. The municipality approved a small plot of land for the Jews behind the Catholic cemetery. In the Second World War, local Ustashes destroyed the three or four gravestones and ploughed the ground. Today, no trace of the graves remains. The cemetery plot is owned by the municipality and it is currently used for agricultural purposes.



Kiseljak cemetery.

### **Kladanj** **Marshal Tito's Street, "The Partisans' Cemetery"**

This cemetery was known as the "Partisans' Cemetery" because atheists and communists were buried there. According to a local policeman (who would not give his name), there used to be three Jewish gravestones at the cemetery, near the entrance. He was unable or unwilling to say what had happened to those stones. It is possible that the stones pre-date the Holocaust, since it is known that a few Jews lived in Kladanj before 1941, and no Jews lived there afterwards. Today, there is no longer visible evidence of Jewish burials at this site.

The cemetery, 0.06 hectares in size, is surrounded by a broken fence with a gate that does not lock. It is still used for the burial of atheists.



Kladanj cemetery.

## **Mostar Cemetery and Holocaust Memorial**

The cemetery was established some time between 1890 and 1904. It is located at the northern entrance to the town, in the “Sutina” area. The cemetery is 0.2 hectares in size, and is surrounded by a stone wall with an iron gate on the west side. It contains 50-100 gravestones from the 20<sup>th</sup> century, some of which have portraits on them. The oldest stone is dated 1904. The inscriptions are in Serbo-Croatian, Hebrew, and Ladino. Restoration work was carried out with support from the European Union in 1996. The cemetery is still in use and well maintained by the Jewish Community of Mostar.

The front gate is kept locked. The key is kept at the gas station opposite the cemetery and is given upon request.

A large and impressive Holocaust memorial was dedicated in 1999. The monument was the work of sculptor Florijan Mičković, designed by architects Zdravko Gutić, Edo Kadribegović and Zoran Mandelbaum.

See: [http://www.centarizamir.org.ba/jevreji/kun\\_eng.html](http://www.centarizamir.org.ba/jevreji/kun_eng.html)



Mostar cemetery.



Mostar cemetery.



## Podromanija Commemorative Monument at Execution Site

A commemorative monument was erected on July 27<sup>th</sup>, 1973, to mark the place where 25 Jews from the town of Rogatica and 29 Serbs and Muslims from the area were executed by Germans. The majority of the victims were partisans from the local partisan units. The monument is surrounded by a fence with a broken gate that does not lock.



Podromanija monument.

## Rogatica Cemetery

Established in 1900 on a western slope of one of the surrounding hills outside of town, the Jewish cemetery is reached with difficulty. It is small, with 16 gravestones above ground, and ten more, presumably older ones, sunken into the earth. There is a modest memorial for those who perished in the Second World War. The cemetery is surrounded by a concrete fence that is partly damaged. Inscriptions are in Hebrew, Ladino and Serbo-Croatian.



Rogatica cemetery.

### **Sanski Most “Kruhari” Cemetery**

The cemetery was established in 1903 and the last known Jewish burial was in 1940. The site is 0.02 hectares in size and is surrounded by a broken masonry wall without a gate. The gravestones all date from the 20<sup>th</sup> century and the inscriptions are in Hebrew and Serbo-Croatian. Almost the entire Jewish population was destroyed in the Holocaust and no survivors returned. The cemetery was left untended, except once, in 1990, when it was cleaned. Today, the cemetery is completely abandoned and heavily overgrown with vegetation.

### **Second World War and Holocaust Memorial at “Susnjar”**

This monument commemorates 5,500 citizens of Sanski Most and adjacent areas who were killed during the Second World War. The central element is a ten-meter-high monument made of steel plates shaped to resemble a flame, representing the resistance and victory of the people over fascism. The monument was erected in 1972 by sculptor Petar Krstic.

The monument was said to have been remade during the period in which the town was under the rule of the Republic of Srpska. The monument is inscribed in Cyrillic alphabet letters and with a Magen David and an Orthodox cross. The text now refers to the Serbian and Jewish victims of fascism and the Holocaust, making no mention of Muslims and Croats. On the ground, there are stone tablets with the names of the victims and

the fallen fighters set along the edges of the paths that criss-cross the site. Today, only names of Serbian and Jewish origin, together with the “unknowns,” are visible. All others have been removed. This is possibly a result of action taken by the Serbs during the period of ethnic cleansing. When visited in 2004, the monument was not repaired, even though the town was then entirely Muslim.



Sanski Most Holocaust memorial.



Sanski Most cemetery.

### **Socanica** **Misinci Cemetery “Kamenje”**

This village was known as Veliki Prnjavor/Misinci until 1918. A Jewish monument inscribed in Bosnian Glagolitic letters from the 15<sup>th</sup> or 16<sup>th</sup> century was recently discovered in the Catholic cemetery of the village of Misinci, known as Veliki Prnjavor until 1918.

### **Srebrenica/Srebrenik** **“Topcici”** **Cemetery**

A Jewish cemetery was established in the Middle Ages (before 1398), when local silver mines were active. This cemetery – with about a dozen visible gravestones – was still visible prior to the Second World War. Today, according to researcher Ivan Ceresnjes, there is no local memory of record of its location. It appears that a regional road has been built over the site.

## Stolac Cemetery and Grave of Rabbi Danon

Stolac has a small cemetery where the revered Rabbi Moshe Danon is buried. It is a small plot located directly on the side of the main road into Stolac, at Krajsina, a few kilometers west of the town. The complex was restored and partially reconstructed in 1989 by Ivan Ceresnjes. It also includes the graves of two Jewish soldiers in the Austrian army who died in this area at the turn of the last century. One of these has no inscription. The other is inscribed in German: *ARNOLD SILBERSTEIN Gestorben im Mai 1889*.

The cemetery is now surrounded by a low stone wall with a metal gate, erected as part of the 1989 renovation. Inside the gate a stone path leads diagonally to the grave of Rabbi Danon, branching into three concave paths surrounding the grave, to create the image of a seven-branched menorah around the grave, with the long “seated lion” style tombstone as the central branch. Elsewhere on the site are several mature shade trees.

Danon’s tomb bears the following inscription in Hebrew and Ladino:

This stone is placed here so that it can be a sign and monument of the burial of the saintly person whose works were wondrous and of whom it was said that he was pious and saintly. He was our master teacher and great Haham Rav Moshe Danon. His good works aid us. Amen. He left this world on the 20th day of Sivan 5590.



Stolac cemetery.

## **Travnik Cemetery**

The Jewish Cemetery was founded in 1762. It is outside of town, on the slope of one of the surrounding hills, bordering the Catholic cemetery. There are some 250-300 tombstones. It is quite overgrown with vegetation. In the center of the plot is a monument for those who perished in the Holocaust. It is a simple cubical concrete pedestal, on which are positioned three tombstones, possibly among the oldest ones. Tomb inscriptions are in Hebrew and Ladino.



Travnik cemetery.

## **Tuzla Cemetery**

The Jewish Cemetery was established in 1900. It is located outside of the town and is a reasonably well preserved complex, but poorly maintained. The central part is relatively clean, but bordering parts are fully covered with vegetation. It is fenced, with a gate. Inscriptions are in Hebrew, Ladino, German, and Serbo-Croatian.



Tulza cemetery.

### **Višegrad Cemetery**

The Jewish cemetery, established in 1882, still exists. It is located outside of town. The site is not the original one; it was transferred there from the previous location in 1882, when the railroad was built. There is not much damage to tombs, but the place looks abandoned. It is partly fenced, without a gate, and poorly maintained.



Višegrad cemetery.

## **Visoko Cemetery**

Outside town, on the slope of the hill, is a small but relatively well maintained Jewish cemetery, founded in the mid-19<sup>th</sup> century and containing 25-50 tombstones. It is surrounded by a fence with a gate. The Jewish community in Sarajevo takes care of the cemetery and older members are regular visitors. Inscriptions are in Hebrew, Ladino, German, and Serbo-Croatian.

## **Vlasenica Cemetery**

The Jewish cemetery was established in 1875. Until 2000 it had been used as the town garbage dump. It was cleaned up for the survey undertaken by Ivan Ceresnjes on behalf of the Center for Jewish Art, but its present situation is unknown. There are 20 intact tombstones and the remains of five broken ones. There is no fence, and no maintenance. Inscriptions are in Hebrew and Ladino.



Vlasenica cemetery.



## **Zenica Cemetery**

The cemetery is on a steep hillside outside of town in a place called “Raspotocje.” It was founded in 1875. It is situated on the slope of the hill, facing the north. The cemetery, surrounded by a fence with a gate, is heavily overgrown, with only a few stones accessible near the front. The inscriptions are in Hebrew/Ladino and German.



Zenica cemetery.

## **Zvornik Cemetery**

The cemetery was founded in 1890. It is situated outside of town, near the road, and in 2000 was used as a vegetable garden. The old monuments were literally buried under pumpkin leaves and barely visible. There is a makeshift fence, but no gate and no maintenance.



Zvornik cemetery.

## Conclusion

Only a few of the Jewish cemeteries in Bosnia are in good condition and are well maintained. Such is the case at Banja Luka.

For many of the others, the need is for regular care and protection – and for the implementation of a gradual program of maintenance and restoration. This needs to be coordinated by the Jewish community in Sarajevo, but it can also be coordinated with national and local monuments authorities.

Many sites would benefit from being put under the protection of the city authorities, or the proper cultural heritage agency. In the case of the Republic of Srpska, this is the Institute for the Protection of Cultural and Historical Monuments in Banja Luka. The Jewish community in Sarajevo should also be involved, and whenever possible take responsibility.

In some cases, as at Derventa, the important work of de-mining the cemetery remains to be carried out. In other cases, as in Sarajevo, this dangerous work has been achieved, but the actual restoration of the cemetery still lags behind.

In many cases, all that is needed is to draw attention to the existence of a site by properly marking it with signage, and when possible to have it listed as protected local or regional landmark or monument. In some cases, local authorities are not even aware of the location or condition of the Jewish cemetery.

While it would be optimal to arrange care for cemeteries through local authorities, it would also be desirable to hire whenever possible a part-time or occasional caretaker to keep the cemetery clean, and to keep vegetation from completely overwhelming the site. For urban sites, this can be more easily arranged. For rural sites, local farmers or others might be engaged.

In some cases, as with Bihac, Derventa, Doboj, and elsewhere, a concerted effort is also needed to repair broken walls and fences, or to erect them in some places where no fences exist, such as Bijelina. Fencing a cemetery would alert local people to the cemetery's significance, and it might also severely limit the ongoing vandalism and theft of gravestones and desecration of graves.

**Appendix I: Agreement Between the United States of America  
and the Republic of Bosnia and Herzegovina**

**AGREEMENT**  
**BETWEEN**  
**THE GOVERNMENT OF THE UNITED STATES OF**  
**AMERICA**  
**AND**  
**THE GOVERNMENT OF BOSNIA AND**  
**HERZEGOVINA**  
**ON**  
**THE PROTECTION AND PRESERVATION**  
**OF CERTAIN CULTURAL PROPERTIES**

The Government of the United States of America and the Government of Bosnia and Herzegovina, hereafter referred to as Parties --

*Desirous of successful mutual cooperation in the fields of culture and cultural heritage of either state,*

*Convinced that such an agreement will contribute to the strengthening of numerous contacts between the two states,*

*Bearing in mind the respect due to fundamental human rights, and seeking to promote understanding, tolerance and friendship among all nations, racial and religious groups,*

*Convinced that each culture has a dignity and a value which must be respected and preserved, and that all cultures form part of the common heritage belonging to all mankind,*

*Desiring to enhance the protection of cultural heritage and provide access to the treasures of national and world culture without discrimination,*

*Considering that deterioration or disappearance of items of the cultural heritage constitute a harmful impoverishment of the heritage of all the nations of the world,*

*Considering that the protection of cultural heritage can be effective only if organized both nationally and internationally among states working in close cooperation,*

*Considering the principles of the Helsinki Final Act of the Conference on Security and Cooperation in Europe, and*

*Desirous of elaborating concrete steps in furtherance of the principles and purposes of the 1972 Convention for the Protection of the World Cultural and Natural Heritage with respect to certain items of cultural heritage of the victims of genocides,*

*Have agreed as follows:*

#### ARTICLE 1

Each Party will take appropriate steps to protect and preserve the cultural heritage of all national, religious, or ethnic groups (hereafter referred to as "groups") that reside or resided in its territory, including victims of genocide during the Second World War.

The term "cultural heritage" for the purposes of this Agreement means places of worship, sites of historical significance, monuments, cemeteries, and memorials to the dead, as well as archival and other authentic and documentary materials relating thereto.

#### ARTICLE 2

The Parties shall cooperate in identifying lists of appropriate items falling within the scope of Article 1, particularly those which are in danger of deterioration or destruction. Either Party may publish such lists.

#### ARTICLE 3

Each Party will ensure that there is no discrimination, in form or in fact, against the cultural heritage of any group referred to in Article 1 or against the nationals of the other Party in the scope and application of its laws and regulations concerning:

- (a) the protection and preservation of their cultural heritage;
- (b) the right to contribute to the protection and preservation of their cultural heritage; and
- (c) public access thereto.

#### ARTICLE 4

In cases where the group concerned referred to in Article 1 is unable, on its own, to ensure adequate protection and preservation of its cultural heritage, each Party shall take special steps to ensure such protection and preservation of cultural heritage within its territory and shall invite the cooperation of the other Party and its nationals where assistance is required for this purpose.

#### ARTICLE 5

Properties of cultural heritage, referred to in Article 4, that are of special significance shall be designated in the lists of items of cultural heritage. Such lists shall be publicly announced and communicated to competent state and local authorities.

All properties of cultural heritage so designated shall be protected, preserved, and marked in the manner stipulated by valid legal internal regulations of either Party. Public access thereto shall be ensured.

Such lists of items of cultural heritage shall be designated by the Commission referred to in Article 6 hereof. The Commission may also designate properties for inclusion in the list at any time.

#### ARTICLE 6

A Joint Cultural Heritage Commission is hereby established to oversee the operations of the lists referred to in Articles 2 and 5, and to perform such other functions as are delegated to it by the Parties. Each Party shall appoint one or more member(s) to the Commission, who may be assisted by alternates and advisers. Decisions of the Commission shall require the assent of the representatives of both parties. The Parties shall cooperate in supplying the Commission with access to the items of cultural heritage and information necessary for the execution of its responsibilities.

Each Party through its representative on the Joint Cultural Heritage Commission referred to in the first paragraph hereof may request that special arrangements, as appropriate, be worked out under the procedures of the Joint Cultural Heritage Commission to protect and preserve the cultural heritage in the territory of the other Party of groups not covered under Article 1, in cases where such cultural heritage is associated with the cultural heritage abroad of citizens of the requesting Party and is in need for any reason of protection and preservation. The other Party will consider steps, within the scope of its laws and regulations, to respond to the request.

The United States Commission for the Preservation of America's Heritage Abroad shall be the Executive Agent for implementing behalf of the United States. The Ministry of Foreign Affairs of Bosnia and Herzegovina shall jointly be the Executive Agent for implementing this Agreement on behalf of Bosnia and Herzegovina. Either Party may, by diplomatic note to the other, change its Executive Agent.

#### ARTICLE 7

Nothing in this Agreement shall be construed to relieve either Party of its obligations under the 1972 Convention for the Protection of the World Cultural and Natural Heritage or any other Agreement for the protection of cultural heritage.

#### ARTICLE 8

This Agreement shall be implemented in accordance with the laws and regulations of both countries and the availability of funds.

#### ARTICLE 9

Disputes concerning the interpretation or application of this Agreement shall be submitted to the Agents referred to in the third paragraph of Article 6.

#### ARTICLE 10

This Agreement shall enter into force upon an exchange of notes by which the Parties inform each other about the fulfillment of their respective constitutional requirements for entering into international agreements.

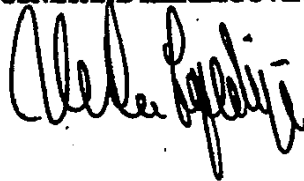
This Agreement shall remain in force indefinitely. However, either Party may at any time give written notice through diplomatic channels of its intention to terminate this agreement, which notice shall be effective six months from the date of delivery.

DONE this *July 2* day of *Sarajevo* 2002, in duplicate in the English, Bosnian, Croatian, and Serbian languages, each text being equally authentic.

FOR THE GOVERNMENT OF  
THE UNITED STATES OF AMERICA;



FOR THE GOVERNMENT OF  
BOSNIA AND HERZEGOVINA;







## Selected Bibliography

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