

Coordinator & Editor  
**Antonio FAUR**

# JEWISH HISTORY CENTERS AND RESEARCH INSTITUTIONS IN EUROPE



Presa Universitară Clujeană  
2012

# **JEWISH HISTORY CENTRES AND RESEARCH INSTITUTIONS IN EUROPE**

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Coordinator and editor: **Antonio FAUR**

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UNIVERSITY OF ORADEA  
“EVA HEYMAN” RESEARCH CENTRE  
ON THE HISTORY OF THE JEWS

**JEWISH HISTORY CENTRES  
AND RESEARCH INSTITUTIONS  
IN EUROPE**

COORDINATOR AND EDITOR:

**Antonio FAUR**



Presă Universitară Clujeană  
Cluj-Napoca, 2012

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*In collaboration with:*

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“DR. MOSHE CARMILLY” INSTITUTE FOR HEBREW  
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**ANTONIO FAUR**

He is a professor at the Faculty of History, International Relations, Political Sciences and Communication Sciences, specialised in Contemporary History (Romanian and universal one). He is the editor-in-chief of the journals *Cele trei Crişuri* and *Cetatea Bihariei*, the deputy editor of the *Annals of the University of Oradea, History-Archaeology Fascicle*, and executive president of “Crişana” Cultural Association. He is the author of several books, among which we mention the following: *Romania – “an Open Gate” to Save the Jews of Hungary and Northern Transylvania (April-August 1944). Documentary Contributions*, published by University of Oradea Publishing House, Oradea, 2010, 403 p.; *Teodor Popoviciu – the Saviour of Hundreds of Jews from Death*, Oradea, University of Oradea Publishing House, 2010, 175 p.; *Transylvanian Realities in the Reports of some French Diplomats (1944-1948)*, Oradea, University of Oradea Publishing House, 2008, 351 p.; *Ştefan Popescu – the Leader of the Anticommunist Resistance Group in Southern Bihor County (1946-1950)*, Oradea, University of Oradea Publishing House, 2007, 231 p.; *The State of Mind of the North-Western Transylvanian Inhabitants in 1945*, Oradea, University of Oradea Publishing House, 2006, 472 p.; *Manifestations of the Revisionist Spirit in the North-Western Transylvanian Counties (1944-1945). Study and Documents*, Oradea, University of Oradea Publishing House, 2003, 331 p.; *The Relations between the Soviet Soldiers and the Population and Administration in Western Romania (1944-1945)*, University of Oradea Publishing House, 2002, 454 p.; *The Tragic Destiny of the Romanians from Bessarabia and Bukovina located in Bihor County. Documents*, Presa Universitară Clujeană, Cluj-Napoca, 1998, 335 p.; coordinator (together with Ladislau GYÉMÁNT) of the volume *The Situation of the Jews from Central Europe at the End of the Second World War (1944-1945)*, University of Oradea Publishing House, Oradea, 2011, 308 p.; *A Decade in the Existence of the Jews from Bihor (1942-1952). Historiographical and Documentary Contributions*, Cluj-Napoca, Mega Publishing House, 2012, 278 p. He is the initiator and director of “Eva Heyman” Research Centre on the History of the Jews within the University of Oradea.



## OPENING SPEECH

*Distinguished professors in the country and abroad,  
Dear representatives of Jewish communities in  
Romania and Oradea,  
Honourable leaders of administrative institutions in Bihor  
County,  
Ladies and gentlemen,*

*It is a great honour for me to open the proceedings of this international conference which aims at examining one of the most current and important issues related to the history of the Jewish minority from several European states.*

*More specifically, this is all about the contribution brought, in recent years, by the centres and institutions doing research on the history of Jews in Romania, France, Poland, and Slovakia to reconstitute some significant aspects of the past of this population with a tragic fate during the Second World War.*

*It is obvious that the study of historiography related to the Jews from Romania is different as compared to the period before 1989 because there has been considerable progress, particularly when it comes to interpretations, the most relevant one being the chapter dedicated to Holocaust, which earned in truth and consistency. One of the factors that has dynamised this activity of historiographical recovery was undoubtedly the emergence - in a few university centres - of some research institutions in Jewish history, which have managed to give an impetus to documentary investigations and to contribute to a*



*certain synchronicity with similar phenomena in the specialised world literature of the way of reconstituting the history of the Jewish minority.*

*As there were sound scientific premises, last year we took steps in establishing a centre for investigating the history of Jews in Oradea as well, which I assigned the name of the martyr-girl Eva Heyman, a symbol of the tragic experience lived by the Jews from Oradea in the year 1944.*

*We believe that the necessary conditions for conducting some systematic and efficient concerns for the recovery of the history of the Jews living in the North-western counties of Romania have thus been configured.*

*We confess that the first large-scale initiative of this research centre has been to organise this international conference with a topical theme.*

*The presence at Oradea of some personalities that have contributed to the establishment and affirmation of research centres and institutes on the history of the Jews offers real examination possibilities, with critical discernment, of what has been achieved until now, aimed at prompting the future work of several research centres.*

*In fact, they have not had a unitary perspective and comprehensive information on the role of these institutions in the context of European reconstituting efforts up to now.*

*At the end of my short speech, I would like to give sincere thanks to everyone who supported this scientific meeting and especially Bihor County Council and "Crişana" Cultural Association. I am also thinking about all the professors and researchers in the country and abroad who responded to our initiative, thus effectively contributing to ensure a certain quality level of this event.*

*I hope that the participants in this conference to be fully satisfied with the scientific debates, exchanges of ideas and the*

*content of the papers presented and to leave the University of Oradea with pleasant memories.*

Prof. Ph.D. Antonio FAUR,  
*Director of “Eva Heyman” Research Centre on the History of  
the Jews*

UNIVERSITY OF ORADEA,  
Wednesday, 27 June 2012



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**« DU „CENTRE DE RECHERCHES ET  
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INTERDISCIPLINAIRES EN SCIENCES  
HUMAINES ET SOCIALES (C.R.I.S.E.S.)” »**

**Carol IANCU**

*(«FROM „CENTRE OF JEWISH AND HEBREW RESEARCH  
AND STUDIES (C.R.E.J.H.)” TO „CENTRE OF  
INTERDISCIPLINARY RESEARCH IN SOCIAL SCIENCES  
(C.R.I.S.E.S.) ”*

**Abstract:** *The "Centre of Jewish and Hebrew Research and Studies" ("Centre de Recherches et d'Etudes Juives et Hébraïques»), created at the Paul Valéry University in 1982, has developed considerably during the thirty years of its existence. If it has kept its specific bearings regarding the way its research is thought out, it has also merged with such broader structures as the centres "Jews, Armenians and Eastern Christians" (« Juifs, Arméniens et Chrétiens d'Orient», 1999-2006), the "Contemporary outlooks and beliefs" (« Mentalités et croyances contemporaines », 2006-2008) and the "Centre of Interdisciplinary Research in Social Sciences" (« Centre de Recherches Interdisciplinaires en Sciences Humaines et Sociales» (C.R.I.S.E.S.), since 2008 and up to now. The Centre of Jewish and Hebrew Research and Studies, single-handedly and within the different structures, has managed to organize thirty-four scientific sessions (panels of experts, national and international symposiums), as well as putting to the disposal of students and researchers a store of data that have helped them realize 98 Master 1 and Master 2 theses about Jewish subjects, and 18 Doctorate theses, covering the area of five countries, Romania being second (with 5 theses), just after France (7 theses).*

**Key words:** *Paul Valéry University, Interdisciplinary Research, C.R.E.J.H., Montpellier, France.*

## INTRODUCTION

La thématique de ce symposium m'a conduit à faire un vaste tour d'horizon de près de trois décennies d'implication personnelle dans les activités scientifiques liées à Clio et, en même temps, à mesurer le chemin parcouru dans la recherche de l'histoire des Juifs, effectuée à l'Université Paul Valéry de Montpellier.

Il faut souligner le fait que pendant les années 1980-1990, dans les universités françaises considérées comme „littéraires” ou dont les spécificités étaient liées au domaines des sciences humaines et sociales en général, la recherche était généralement menée „à titre personnel” ou dans des petits groupes. En effet, de ce point de vue, rares étaient les équipes organisées et reconnues sur le plan national et international. Les recherches qui avaient du poids, ou ce que certains considèrent encore comme „la vraie recherche” étaient l'apanage des universités scientifiques, appelées à apporter à la société, des progrès matériels concrets. Cette vision „utilitariste” a changé en raison de l'essor des sciences humaines et sociales, soutenue par une politique volontariste, et par le développement de l'informatique appliquée justement aux disciplines des sciences humaines et sociales. J'ai pu constater ce fait à l'Université Paul Valéry de Montpellier dont le Conseil scientifique a encouragé de nouvelles initiatives et le regroupement des enseignants et des chercheurs dans une perspective pluridisciplinaire. C'est dans ce contexte qu'il faut aussi comprendre la recherche concernant l'histoire des Juifs.

Peu de temps après avoir été élu, en 1979, comme assistant dans cette université, j'ai proposé au Conseil scientifique la création d'un centre de recherche orienté aussi bien vers l'histoire des Juifs que vers divers aspects de la civilisation d'Israël. Ce Centre de recherche portant le titre de

„Centre de Recherches et d'Etudes Juives et Hébraïques” (C.R.E.J.H.), a pu être fondé en 1982, et fut reconnu une année plus tard par la direction de l'université. Grâce au soutien du Conseil scientifique de l'Université et d'autres institutions et organismes culturels, ce Centre s'est fait connaître par l'organisation systématique de nombreuses réunions scientifiques auxquelles ont participé de nombreux chercheurs de différentes universités européennes, israéliennes et américaines.

Dans la présente communication, nous nous proposons de présenter l'évolution de ce centre, en privilégiant trois aspects: - l'organisation des réunions scientifiques; la publication des résultats des réunions scientifiques et des diverses recherches; les mémoires de Master et les thèses de Doctorat réalisés dans le cadre de ce Centre de recherche.

## I. ORGANISATION DES RÉUNIONS SCIENTIFIQUES

Voici dans l'ordre chronologique la liste exacte des 13 (treize) manifestations organisées entre 1982 et 1995, 12 (douze) à l'université Paul Valéry de Montpellier et 1 (une) à Paris.

1. « **ARMAND LUNEL ET LES JUIFS DU MIDI** », Montpellier, Université Paul Valéry, 14-16 juin 1982. Colloque international sous la présidence de M. René-Samuel SIRAT, Directeur de la Section d'Hébreu de l'I.N.A.L.C.O., Grand Rabbin de France. Vingt-trois communications présentées.
2. « **JULES ISAAC, UN PEDAGOGUE POUR NOTRE TEMPS** », Montpellier, Université Paul Valéry et Centre Régional de la Documentation Pédagogique, 15 janvier 1983. Colloque sous la direction de Monsieur le



- professeur Charles Olivier CARBONELL. Cinq communications présentées.
3. « **JUIFS ET JUDAISME EN AFRIQUE DU NORD DANS L'ANTIQUITE ET LE HAUT MOYEN AGE** », Montpellier, Université Paul Valéry, 26-27 septembre 1983. Colloque international organisé en collaboration avec le regretté professeur Jean-Marie LASSERE. Dix communications présentées.
  4. « **LA CULTURE YIDDISH, HIER ET AUJOURD'HUI** », Montpellier, Université Paul Valéry, 7 mai 1984. Table ronde scientifique accompagnée de films. Quatre communications présentées.
  5. « **LES JUIFS DU MAROC, HIER ET AUJOURD'HUI** », Montpellier, 7 novembre 1984. Table ronde scientifique. Trois communications présentées.
  6. « **ECRITURE ET JUDEITE** », Montpellier, Université Paul Valéry, 25 avril 1985. Table ronde scientifique, trois communications présentées.
  7. « **LES JUIFS A MONTPELLIER ET DANS LE LANGUEDOC A TRAVERS L'HISTOIRE. DU MOYEN AGE A NOS JOURS** », Montpellier, Université Paul Valéry, 22 et 23 octobre 1985. Colloque international, organisé dans le cadre du Millénaire de la ville de Montpellier, sous la présidence de M. René-Samuel SIRAT, Directeur de la Section d'Hébreu de l'I.N.A.L.C.O., Seize communications présentées.
  8. « **L'AFFAIRE DREYFUS, BERNARD LAZARE ET THEODORE HERZL** », Montpellier, Université Paul Valéry, 14 mai 1986. Table ronde, six communications présentées.
  9. « **LA MEMOIRE DES JUIFS DE ROUMANIE** », Paris, Centre Rachi, 10 janvier 1988. Table ronde scientifique, dix communications présentées.

10. « **PERMANENCES ET MUTATIONS DANS LA SOCIÉTÉ ISRAËLIENNE** », Montpellier, Université Paul Valéry, 15-19 avril 1988. Colloque international, douze communications présentées.
11. « **LA SOLIDARITÉ À L'ÉPREUVE. JUIFS, CATHOLIQUES ET PROTESTANTS PENDANT LA DEUXIÈME GUERRE MONDIALE** », Montpellier, Université Paul Valéry, 16 mai 1991. Table ronde scientifique, douze communications présentées.
12. « **LE MONDE SEFARADE: DE L'ESPAGNE MÉDIÉVALE À LA DIASPORA CONTEMPORAINE** », Montpellier, Université Paul Valéry, 2 mars 1992. Table ronde scientifique, sept communications présentées.
13. « **LES JUIFS DE ROUMANIE, HIER ET AUJOURD'HUI** », Montpellier, Université Paul Valéry, 5 novembre 1992. Table ronde scientifique, trois communications présentées.

Pendant cette période, j'ai pu organiser les huit expositions culturelles suivantes, à l'occasion des différentes réunions scientifiques déjà mentionnées.

1. « **ARMAND LUNEL ET LES JUIFS DU MIDI** ». Exposition organisée aux Archives Départementales, Montpellier, 14 juin - 14 septembre 1982. Avec le concours des Archives Départementales. À l'occasion du Colloque international « **Armand Lunel et les Juifs du Midi** ».
2. « **EXPOSITION JULES ISAAC** ». Exposition de manuscrits, correspondances et manuels scolaires, Montpellier, Centre Régional de la Documentation Pédagogique, 18 janvier - 25 janvier 1983. À l'occasion du Colloque « **Jules Isaac, un pédagogue pour notre temps ?** »

3. **« LA CULTURE YIDDISH, HIER ET AUJOURD'HUI »**. Exposition organisée à la Bibliothèque Universitaire de l'Université Paul Valéry, Montpellier, 7 mai 1984 (ouvrages, journaux, revues, manuscrits, photos, etc.). A l'occasion de la Table ronde scientifique **« La culture yiddish, hier et aujourd'hui »**.
4. **« LES JUIFS A MONTPELLIER, HIER ET AUJOURD'HUI »**. Exposition organisée aux Archives Départementales, Montpellier, 22 octobre-15 novembre 1985. A l'occasion du Colloque international **« Les Juifs à Montpellier et dans le Languedoc à travers l'histoire. Du Moyen Age à nos jours »**.
5. **« LE MIKVE ET LA COMMUNAUTE JUIVE MONTPELLIERAINE AU MOYEN AGE »**. Exposition organisée au Musée du Vieux Montpellier, Montpellier, 23 octobre-15 novembre 1985, préparée par Mme Danièle IANCU et le Service des Archives Municipales de Montpellier. A l'occasion du Colloque international **« Les Juifs à Montpellier et dans le Languedoc à travers l'histoire. Du Moyen Age à nos jours »**.
6. **« L'AFFAIRE DREYFUS »**. Exposition d'ouvrages et journaux, organisée à l'Université Paul Valéry, Montpellier, 14 mai 1986. A l'occasion de la Table Ronde **« L'Affaire Dreyfus, Bernard Nazare et Theodore Herzl »**.
7. **« LA MEMOIRE DES JUIFS DE ROUMANIE »**. Exposition organisée au Centre Rachi, Paris, 10 janvier - 24 janvier 1988. Exposition d'ouvrages et documents divers sur l'histoire des Juifs de Roumanie et exposition de peintures d'artistes juifs d'origine roumaine. A l'occasion de la Table ronde scientifique **« La Mémoire des Juifs de Roumanie »**.
8. **« LES COMMUNAUTES JUIVES CATALANES AU MOYEN AGE »**. Exposition organisée aux Archives

Départementales de Montpellier, 2 mars - 23 mars 1992, préparée par Mme Maryse Choukroun. A l'occasion de la Table ronde scientifique « **Le Monde sefarade: de l'Espagne médiévale à la diaspora contemporaine** ».

En 1995, un changement est intervenu, par la création du Centre de recherche « **Juifs et Chrétiens d'Orient** » (**J.C.O.**), considéré comme une « **Jeune Equipe** » (J.E. n°737), devenue « **Equipe d'Accueil** » (E.A. n°3023) reconnue par le Ministère de l'Enseignement Supérieur et de la Recherche sous le titre « **Juifs, Arméniens et chrétiens d'Orient** ».

A la thématique spécifique du C.R.E.J.H.s'est ajoutée la recherche comparée des diasporas juive et arménienne, et l'histoire comparée dans la longue durée, du Moyen Age jusqu'à l'époque contemporaine, des Juifs, des Arméniens et des Chrétiens de l'aire méditerranéenne et de l'Europe orientale et balkanique. Du point de vue de la recherche sur l'histoire des Juifs, il s'agit d'une nouvelle période qui s'est prolongée jusqu'en 2006.

Dans ce nouveau cadre institutionnel, que j'ai codirigé avec mon collègue, le professeur Gérard Dédéyan, historien médiéviste, j'ai pu organiser les réunions scientifiques suivantes.

1. « **LES JUIFS A NIMES ET DANS LE MIDI. DU MOYEN AGE A NOS JOURS** », Nîmes, Carré d'Art et Montpellier, Université Paul Valéry, 12, 13 et 14 mars 1996. Colloque international, 28 communications présentées.
2. « **DE L'ARARAT A JERUSALEM: LANGUES, IDENTITES, MEMOIRE** », Montpellier, Université Paul Valéry, 11 et 12 décembre 1996. Colloque international, 16 communications présentées. (Co-organisateur).
3. « **DE L'AFFAIRE DREYFUS A LA FIN DE LA SECONDE GUERRE MONDIALE (1894-1945). LES ENGAGEMENTS DE JULES ISAAC** », Aix-en-

- Provence, 27 et 28 mars 1997. Colloque international, onze communications présentées.
4. « **DE BÂLE A JERUSALEM: LES JUIFS ET LE SIONISME (XIXe-XXe SIECLES)**, Montpellier, Université Paul Valéry, 23 et 24 juin 1997. Colloque international, 12 communications présentées.
  5. « **JULES ISAAC ET LE DIALOGUE JUDEO-CHRETIEN** », Montpellier, Salle Pétrarque, 3 décembre 1998. Table ronde, quatre communications présentées.
  6. « **LES COMBAT D'ADOLPHE-ISAAC CREMIEUX** », Nîmes, Carré d'Art, 11 mars 1999. Table Ronde scientifique, six communications présentées.
  7. « **JUIFS, ARMENIENS ET CHRETIENS ORIENTAUX: TYPOLOGIE DES DIASPORA** », Montpellier, Université Paul Valéry, 17, 18 et 19 mai 1999. Congrès international, vingt-neuf communications présentées. (Co-organisateur).
  8. « **LES JUIFS EN ROUMANIE (XIXe-XXe SIECLES). PERMANENCES ET RUPTURES** », Montpellier, Université Paul Valéry, 25, 26 et 27 septembre 2000. Congrès international, trente communications présentées.
  9. « **BERNARD LAZARE ET SON EPOQUE**, Nîmes, Carré d'Art, 6 avril 2006, et Montpellier, Université Paul Valéry, 6 et 7 avril 2006. Congrès international, Vingt-quatre communications présentées.
  10. « **DU GENOCIDE DES ARMENIENS A LA SHOAH. TYPOLOGIE DES MASSACRES DU XXe SIECLE** », Montpellier, Université Paul Valéry, les 7, 8 et 9 juin 2005. Congrès international, trente-six communications présentées. (Co-organisateur)
  11. « **LA LOI DE SEPARATION DES EGLISES ET DE L'ETAT (1905) ET LES JUIFS** », Nîmes, Carré d'Art, 4

décembre 2005. Colloque, huit communications présentées.

12. «**L’AFFAIRE DREYFUS ET SES CONSEQUENCES**». Montpellier, Université Paul Valéry et Institut Universitaire Euro-Méditerranéen Maïmonide, 7 et 8 décembre 2006. Colloque international, vingt-quatre communications présentées.

Comme nous pouvons le constater, sur un ensemble de douze réunions scientifiques, trois ont une thématique commune concernant l’histoire et la culture des Juifs, des Arméniens et des chrétiens orientaux, et neuf sont relatives uniquement à l’histoire des Juifs.

Pendant cette période, il a été possible d’organiser quatre expositions culturelles, à l’occasion de certaines, parmi les plus importantes réunions scientifiques déjà mentionnées:

1. «**LES JUIFS A NÎMES A TRAVERS L’HISTOIRE** ». Exposition organisée au Carré d'Art, Nîmes, 12-14 mars 1996. (A l'occasion du Colloque «**Les Juifs a Nîmes et dans le Midi. Du Moyen Age à nos jours** ».
2. «**ADOLPHE ISAAC CREMIEUX ET LA VILLE DE NIMES AU XIXe SIECLE** ». Exposition organisée aux Archives Départementales du Gard, Nîmes, 11 - 31 mars 1999. A l'occasion de la Table Ronde «**Les Combats d’Adolphe-Isaac Crémieux** » (Co-organisateur).
3. «**JUIFS, ARMENIENS ET CHRETIENS ORIENTAUX: HISTOIRE DES DIASPORAS** ». Exposition organisée aux Archives Départementales de l'Hérault, Montpellier, 18 mai - 31 mai 1999. A l'occasion du Congrès international «**Juifs, Arméniens et Chrétiens orientaux: typologie des diaspora** » (Co-organisateur).
4. «**BERNARD LAZARE ET SON EPOQUE** ». Exposition organisée au Carré d’Art à Nîmes, inaugurée le 6

avril 2003, en présence de Monsieur le Maire de la ville. Responsable de la préparation de l'exposition, avec le concours de la Bibliothèque municipale de Nîmes et de la Bibliothèque de l'Alliance Israélite Universelle de Paris.

Entre 2006 et 2008, il y a eu une brève période de transition durant laquelle les activités du « **Centre de Recherches et d'Etudes Juives et Hébraïques (C.R.E.J.H.)** » se sont déroulées sous l'égide de l'Equipe de recherche « **Mentalités et croyances contemporaines** ». Pendant cette période, j'ai pu co-organiser un important colloque international intitulé « **LES RELATIONS ISRAEL – DIASPORA A TRAVERS L'HISTOIRE** (vingt-quatre communications présentées), avec l'« **Institut Universitaire Euro-Méditerranéen Maïmonide** » de Montpellier et l'« **Ecole des Hautes Etudes du Judaïsme** » de France.

Une troisième étape s'est ouverte avec l'année 2008, avec la création d'un nouveau et extrêmement vaste centre de recherches intitulé « **Centre de Recherches Interdisciplinaires en Sciences Humaines et Sociales (C.R.I.S.E.S.)** » qui regroupe près de cent enseignants-chercheurs et qui couvre la majorité des disciplines d'enseignement et de recherche de l'Université Paul Valéry. Dans ce nouveau cadre aussi, la recherche sur l'histoire des Juifs a pu se développer d'une façon satisfaisante

Voici les réunions organisées sous l'égide de ce Centre aussi bien à Montpellier, Nîmes et Paris en France, qu'à Bucarest, Iasi et Hârlau en Roumanie.

1. « **LES JUIFS DE ROUMANIE DEPUIS L'ARRIVEE DES SEFARADES AU XVI<sup>e</sup> SIECLE JUSQU'AU POST-COMMUNISME** ». Table Ronde dans le cadre de

- «La Journée du judaïsme roumain», Paris, Espace Rachi, 6 janvier 2008, huit communications présentées.
2. « **LES JUIFS D'ALGERIE: DE L'ENRACINEMENT A L'EXIL** », Nîmes, Centre culturel Pablo Neruda, 10 et 11 novembre 2009 et Montpellier, Université Paul Valéry et Institut Universitaire Euro-Méditerranéen Maïmonide, 12 novembre 2009, vingt-trois communications présentées.
  3. « **LA FRANCE ET L'EMANCIPATION DES JUIFS DE ROUMANIE** », Bucarest, Institut Français, 10 décembre 2009, douze communication présentées. Sous la présidence de S.E. Monsieur l'Ambassadeur de France en Roumanie Henri PAUL.
  4. « **ENSEIGNANTS ET ETUDIANTS JUIFS A L'UNIVERSITE DE IAȘI ET DANS D'AUTRES UNIVERSITES ROUMAINES ET EUROPEENNES (FIN XIXe SIECLE – FIN DE LA DEUXIEME GUERRE MONDIALE)** », Iași, Centre d'Histoire des Juifs et d'études hébraïques « Dr. Alexandru Safran », Université de Iași, 1<sup>er</sup> – 3 septembre 2010, vingt-six communications présentées. [co-organisateur]
  5. « **70 ANS DEPUIS LE POGROM DE IAȘI (28-30 JUIN 1941): HISTOIRE ET MEMOIRE** », Iași, Centre d'Histoire des Juifs et d'études hébraïques « Dr. Alexandru Șafran », Université de Iași, 26-27 juin 2011, dix-huit communications présentées. [co-organisateur]
  6. « **LES JUIFS DE LA REGION DE HÂRLAU: HISTOIRE, ECONOMIE, CULTURE** », Hârlau, Salle « Clubul Copiilor », 22 septembre 2011, onze communications présentées. Sous la présidence du Dr. Aurel Vainer, président de la Fédération des communautés juives de Roumanie, député au Parlement.



## II. LA PUBLICATION DES RESULTATS DES REUNIONS SCIENTIFIQUES ET DES DIVERSES RECHERCHES.

Il convient de mentionner qu'une partie de ces réunions scientifiques ont été publiées dans la collection « **Sem – Etudes Juives et Hébraïques** », que j'ai réussi à créer à l'Université Paul Valéry. Un nombre de quatorze volumes ont été publiés dans cette collection et deux autres sont programmés à paraître cette année et l'année prochaine. Quelques ouvrages sont parus dans diverses maisons d'éditions, et les actes des dernières réunions scientifiques organisées en Roumanie, paraîtront dans la nouvelle collection « **Dagesh** », que j'ai fondée avec le professeur Alexandru-Florin Platon, sous l'égide du „**Centre d'Histoire des Juifs et d'Etudes hébraïques**” (« *Centrul de istorie a evreilor și Ebraistică « Dr. Alexandru Safran »*) de l'Université « Alexandru Ioan Cuza » de Iași. Voici la liste des volumes de la collection « **Sem – Etudes Juives et Hébraïques** »:

1. **JUIFS ET JUDAISME EN AFRIQUE DU NORD DANS L'ANTIQUITE ET LE HAUT MOYEN AGE**, Montpellier, Université Paul Valéry, 1985, 117 p. (21/29 cm) (Sem n°1).
2. **ARMAND LUNEL ET LES JUIFS DU MIDI**, Montpellier, Université Paul Valéry, 1986, 360 p. (Sem n°2).
3. **BLEICHRODER ET CREMIEUX. LE COMBAT POUR L'EMANCIPATION DES JUIFS DE ROUMANIE DEVANT LE CONGRES DE BERLIN. CORRESPONDANCE INEDITE (1878-1880)**, Montpellier, Université Paul Valéry, 1987, 264 p. (Sem n°3).
4. **LES JUIFS A MONTPELLIER ET DANS LE LANGUEDOC DU MOYEN AGE A NOS JOURS**, Montpellier, Université Paul Valéry, 1988, 446 p. (Sem n°4).
5. **L'EMANCIPATION DES JUIFS DE ROUMANIE (1913-1919). DE L'INEGALITE CIVIQUE AUX DROITS DE MINORITE: L'ORIGINALITE D'UN COMBAT A**

- PARTIR DES GUERRES BALKANIQUES ET JUSQU'A LA CONFERENCE DE PAIX DE PARIS***, Montpellier, Université Paul Valéry, 1992, 350 p. (Sem n°5).
6. ***PERMANENCES ET MUTATIONS DANS LA SOCIETE ISRAELIENNE***, Montpellier, Université Paul Valéry, 1996, 190 p. (Sem n°6).
7. ***LA SHOAH EN ROUMANIE. LES JUIFS SOUS LE REGIME D'ANTONESCUCU (1940-1944). DOCUMENTS DIPLOMATIQUES FRANCAIS INEDITS***, Montpellier, Université Paul Valéry, 1998, 189 p. (Sem n°7).
8. ***LA SHOAH EN ROUMANIE. LES JUIFS SOUS LE REGIME D'ANTONESCUCU (1940-1944). DOCUMENTS DIPLOMATIQUES FRANCAIS INEDITS***, Montpellier, Université Paul Valéry, 2e édition revue et augmentée, 2000, 205 p. (Sem n°8)
9. ***MEMOIRES DE LA SHOAH***, Université Paul Valéry, 2001, 189 p. (Sem n°7).
10. ***TRACER LE CHEMIN. MELANGES OFFERTS AUX PROFESSEURS RENE-SAMUEL SIRAT ET CLAUDE SULTAN***, Montpellier, Université Paul Valéry, 2002, 222 p. (Sem n°10).
11. ***PERMANENCES ET RUPTURES DANS L'HISTOIRE DES JUIFS DE ROUMANIE (XIXe-XXe SIECLES)***, Montpellier, Univ. Paul Valéry, 2004, 350 p. (Sem n°11).
12. ***LES JUIFS DE ROUMANIE ET LA SOLIDARITE INTERNATIONALE (1919-1939)***, Montpellier, Université Paul Valéry, 2006, 351 p. (Sem n°12).
13. ***ALEXANDRE SAFRAN. UNE VIE DE COMBAT, UN FAISCEAU DE LUMIERE***, Montpellier, Université Paul Valéry, 2007, 318 p. (et 32 p. d'illustrations) (Sem n°13).
14. ***VICHY ET LES JUIFS. L'EXEMPLE DE L'HERAULT***, par Michaël IANCU. Préface de Gérard NAHON, Montpellier, Université Paul Valéry, 2007, 445 p., (Sem n°14).

15. *L'AFFAIRE DREYFUS ET SES CONSEQUENCES*, Montpellier, Université Paul Valéry, 2012, 420 p. (Sem n°15). [à paraître]
16. *LES JUIFS D'ALGERIE: DE L'ENRACINEMENT A L'EXIL*, Montpellier, Université Paul Valéry, 2012, (Sem n°16). [à paraître]
17. *LES RELATIONS ISRAEL – DIASPORA A TRAVERS L'HISTOIRE*, Montpellier, Université Paul Valéry, 2013, (Sem n°17). [à paraître]

### III. MEMOIRES DE MASTER ET THESES DE DOCTORAT AVEC UNE THEMATIQUE JUIVE

Dans le cadre du Centre de recherche dont nous avons décrit l'évolution institutionnelle, des chercheurs indépendants et de nombreux étudiants ont été conseillés, guidés et dirigés dans le choix de leurs travaux de recherches avec une thématique juive. Sous ma direction ont été réalisés et soutenus un ensemble de 116 travaux universitaires concernant cette thématique, en vue de l'obtention du titre de **Master 1**, **Master 2** et **Docteur en Histoire**.

#### A. MEMOIRES DE MASTER:

[Mémoires de maîtrise (1993-2004: n°1 – n°69) et de Master 1 (2005-2010: n°70 - n°91 ); Mémoires de Diplôme d'Études approfondies (D.E.A.) (1994-2004: n°95 - n°127 ) et de Master 2 (2005-2011: n°129 – n°160)]

Parmi les 161 mémoires de **Master 1** et **Master 2** qui ont été réalisés et soutenus sous ma direction, 98 (60,8%) sont relatifs à

une thématique juive comprenant cinq rubriques: a) histoire régionale, nationale, méditerranéenne et européenne; b) Shoah; c) Israël et les relations israélo-arabes; d) Relations judéo-chrétiennes et judéo-musulmanes; e) Antisémitisme et négationnisme.

.Voici la liste chronologique des mémoires à partir de 1993 et jusqu'en 2012, regroupés dans les cinq rubriques et dans l'ordre alphabétique des auteurs:

**a) Histoire régionale, nationale, méditerranéenne et européenne (23 mémoires, 23,7%)**

7. MAZON Géraldine, « Le problème juif et les Juifs en Espagne à l'époque moderne et contemporaine » (06/1994).
17. LEONI Karine, « Les Juifs dans la presse du Midi, de janvier 1933 à septembre 1939 » (1996).
19. FRIBOLLE Alexandre, « Les Juifs à travers la presse du Midi: l'exemple du *Petit Méridional* et de *L'Eclair*, de 1914 à 1932 » (4/06/1997).
32. PEFFER Stéphanie, « L'immigration des Juifs russes en Grande Bretagne (1880-1914) » (8/10/1999).
34. BLAUSTEIN Amélie, « La communauté juive d'Avignon dans les années soixante » (13/10/2000).
38. DEREDJIAN Sophie, « Eugène Lisbonne: la carrière politique d'un Juif du Midi » (2/10/2000).
42. PONGE Magali, « La communauté juive de Nîmes au XIXe siècle » (juin 2000).
44. SEVENE Gladys, « Israël Bedarride (1798-1869) » (10/10/2000).
52. MILESI Gérard, « Les Juifs de l'Isle sur la Sorgue au XIXe siècle » (28/06/2001).
58. OURITSKAIA Rita, « Les déportations des peuples en URSS (1917-1953) » (2002).

69. VRECH Jean-Philippe, « La communauté juive d'Algérie, de la création d'Etat d'Israël à l'indépendance de l'Algérie (1948-1962) » (2004).
77. DELLAC Solange, « Léon Blum face à l'affaire Dreyfus et à l'antisémitisme » (2007).
78. JEREMY Jean, « Le centenaire de la réhabilitation d'Alfred Dreyfus à travers la presse française » (juillet 2006) » (2007).
79. SCHMIDT Chloé, « Edmond Fleg: sa vie et son œuvre » (2007).
80. SULTAN Lionel Mayer, « L'enseignement religieux juif (talmudique) en France (1962-2005) » (2007).
98. AMATRUDA épouse GIRARD Josette, « La condition des Juifs d'Algérie pendant la guerre d'indépendance (1954-1962) » (1995).
117. BLAUSTEIN Amélie, « Le cimetière juif de Carpentras » (2002).
130. LUGASSY Maurice, « Les sionismes d'Albert Cohen » (2005).
132. NAVARRO Maurice, « Les écoles de l'Alliance israélite universelle en Egypte (1896-1956) » (2005).
145. SCHMIDT Chloé, « Le Comité de bienfaisance israélite de Paris et les sociétés de secours dans la crise française à la veille de la Seconde Guerre mondiale (1933-1941), face à l'immigration » (24/09/2008).
146. SULTAN Lionel, « L'Ecole juive en France: l'enseignement religieux » (24/09/2008).
151. DEDDOUCHE épouse YAGUE Delphine, « La condition de la femme juive en France aujourd'hui » (30/09/2010).
155. SORANO Marine, « La communauté juive de Marseille à l'épreuve de la Shoah: reconstruction et réinsertion (1945-1950)» (2010).

161. SPITALERI Sandrine, « La Loi de séparation des Eglises et de l'Etat du 9 décembre 1905 à Nîmes » (2012).

**b) Shoah (22 mémoires, 22,6%)**

1. BENEZET Delphine, « Le camp d'Agde de ses origines à 1942 » (1993).
3. D'AGOSTINO Sophie, « Les Juifs dans le Gard pendant la Seconde Guerre mondiale » (1993).
12. BLOCH Coralie, « Enfance et adolescence juives en France pendant la Seconde Guerre Mondiale à travers le cinéma » (24/09/1996).
23. PEPIN Yannick, « Rieucros: un camp d'internement en Lozère (février 1939-février 1942) » (25/06/1998).
40. GALLARET David, « Le camp d'internement de Rivesaltes (1941-1942) » (10/10/2000).
48. DERDEYN Aurore, « La déportation dans le Gard pendant la Seconde Guerre mondiale » (5/10/2001).
49. GONTIER Corinne, « La déportation de France pendant la Deuxième Guerre mondiale à travers des témoignages écrits et oraux » (8/10/2001).
55. CHARNAUD Céline, « Les Juifs dans le Vaucluse pendant la Seconde Guerre mondiale » (11/19/2002).
64. HEJDA Thomas, « La Shoah et les enfants juifs sous le protectorat Bohême-Moravie (1939-1945). Souvenirs des rescapés: Theresienschtadt – Auschwitz-Birkenau » (2004).
81. AH-SAM Ursula, « La Shoah dans les manuels scolaires du cycle terminal du secondaire, des années 1960 à nos jours: politique, contenu et évolution du savoir transmis » (2008).
86. SORANO Marine, « La pratique de la religion juive durant la Shoah » (2009).

88. VINCENT Emelyne, « La condition de la femme juive pendant la Shoah » (2009).
109. PEPIN Yannick, « Etrangers et Juifs en Lozère de 1939 à 1944) » (1999).
119. DERDEYN Aurore, « L'épuration dans le Gard au lendemain de la Seconde Guerre mondiale » (2002).
121. CHARNAUD Céline, « Les Justes des Nations en France. L'exemple des religieux » (2003).
123. OURITSKAIA Rita, « Les Juifs soviétiques pendant la Deuxième Guerre mondiale » (2005).
129. HEJDA Thomas, « La condition des Juifs et la mémoire de la Shoah dans les pays tchèques » (2005).
143. RUPPERT Frank, « Les Réfugiés luxembourgeois dans l'Hérault, du 10 mai 1940 au 11 novembre 1942 » (2007).
145. SCHMIDT Chloé, « Le Comité de bienfaisance israélite de Paris et les sociétés de secours dans la crise française à la veille de la Seconde Guerre mondiale (1933-1941), face à l'immigration » (2008).
149. DUMONT Anthony, « Les représentations cinématographiques de la Shoah » (2009).
154. JEAN Jérémy, « Le système concentrationnaire nazi: la place des *Sonderkommandos* » (2010).
157. VINCENT Emelyne, « La condition de la femme juive dans les camps nazis » (2010).

**c) Israel et les relations israélo-arabes (23 mémoires, 23,7%)**

2. COUDERT Stéphane, « Le kibboutz à la croisée des chemins » (1993).
5. GUIRAUD Patricia, « L'immigration 'illégal' des Juifs vers Israël à la veille de sa création (1945-1948) » (1993).

20. REYNARD Jean-Christophe, « La première révolte juive (66 à 73-74 après J.C.) au regards des historiens » (06/1997).
21. CIOLELLA Alexandra, « Archéologie, politique et religion en Israël (1967-1997) » (10/1998).
29. MARTIN Laurence, « Les relations économiques israélo-arabes de 1991 à 1995 à travers la presse française » (29/06/1999).
30. MESON Emmanuelle, « Israël et les Palestiniens de 1988 à 1993 » (8/10/1999).
33. RAISON Caroline, « Polémiques autour des manuscrits de la Mer Morte » (29/09/1999).
39. DESCHANEL Isabelle, « La politique française au Proche-Orient dans *Le Petit Méridional* et *L'Éclair*, de l'armistice de Moudros au traité de Sèvres (30 octobre 1918 – 10 août 1920) » (3/10/2000).
50. HEYMAN Valérie, « La sécurité publique en Palestine mandataire (1922-1939) » (2001).
53. POLARSKI Marcel, « Les premiers succès du sionisme politique (1915-1925) » (15/10/2001).
68. VINCENT Brice, « Les mouvements extrémistes palestiniens. De l'Intifada Al Aqsa en septembre 2000 à la mort d'Abdel Aziz Al-Rantisi en avril 2004 » (2004).
71. MONKOTOWICZ Catherine, « Histoire et thèmes du roman de Hanoch Bartov, *A qui appartiens-tu enfant*, 1970 » (2005).
85. KLEIN Mélanie, « La fin du mandat britannique sur la Palestine (novembre 1947-mai 1948) » (2008).
100. ALBERNHE épouse CLAPAREDE Brigitte, « Amos Oz et la société israélienne. Engagement politique et représentation littéraire » (1996).
106. CORREIA Emmanuel, « Le mal dans la *Règle de la communauté* » (1997).



107. REYNARD Jean-Christophe, « La première révolte juive (66 – 73/74 après J.C.) au regard des historiens » (1997).
114. MESON Emmanuelle, « Israël et les Palestiniens de 1998 à 1995 à travers les images » (2000).
115. RAISON Caroline, « Les ‘nouveaux historiens’ israéliens et l’identité culturelle en Israël » (2000).
118. BONVOISIN Marianne, Hafez El-Assad et Israël: de la haine à la paix ? » (2002).
122. GROSS Mathias, « La diplomatie française et la Palestine (1897-1917 » (2003).
124. VAREILLES Guillaume, « Les frontières de la Palestine de la chute de l’Empire ottoman à la Conférence de San Remo » (2003).
133. VINCENT Brice, « Les regards du *Monde* et du *Jerusalem Post* sur les attentats suicides palestiniens (1993-2005) » (2005).
136. MONKOTOWICZ Catherine, « Analyse et toile de fond historique de cinq nouvelles de Hanoch Bartov » (2006).

**d) Relations judéo-chrétiennes et judéo-musulmanes  
(17 mémoires, 17,6%)**

4. ELMALIH Laurence, « Jules Isaac dans le rapprochement judéo-chrétien » (1993).
6. LLAMBRICH Jordi, « Les relations judéo-chrétiennes depuis 1945 et l’exemple de Montpellier » (1993).
74. CLERC Emmanuel, « Le rôle de Jean-Paul II dans le rapprochement entre Juifs et Chrétiens: l’exemple de son voyage en Terre Sainte (20-26 mars 2000) » (2006).
75. AHAMED Zahara, « Les discours sur le judaïsme et les Juifs dans la pensée de quelques intellectuels musulmans francophones » (2007).

83. DUMONT Anthony, « La Repentance de l'Eglise catholique de France » (2008).
89. GIL Christelle, « Le dialogue judéo-catholique sous le pontificat de Benoît XVII » (2010).
91. PEREZ Florent, « Emmanuel Eydoux face au dialogue judéo-chrétien. Etude de la correspondance du poète (1967-1971) » (2010).
96. ELMALIH Laurence, « Le philosémitisme en France pendant l'entre-deux-guerres (1919-1939) » (1994).
97. WOLKOWICZ épouse BREILLAT Déborah, « Les Relations entre Juifs et Catholiques depuis Vatican II » (1994).
108. SIGNORELLO épouse POUJOL Catherine, « L'idée messianique après la Shoah dans les traditions juive et chrétienne (la revue *Sens* de 1977 à 1985) » (1997).
125. JACOT Anne, « L'affaire du Carmel d'Auschwitz et les relations judéo-chrétiennes. Etude du journal *Le Monde* » (1984-2004) » (2004).
141. CLERC Emmanuel, « Le dialogue judéo-chrétien: où en sommes nous aujourd'hui ? Un regard sur la question » (2007).
152. EL GHIAT Thaïs, « Israël, les Juifs et le judaïsme au regard de Tariq Ramadan » (2010).
153. HASNI Mustapha, « Les Juifs vus par plusieurs mouvements religieux musulmans à travers l'Internet » (2010).
156. VIGNOZZI Aurélie, « L'Affaire du Carmel d'Auschwitz et le dialogue judéo-chrétien (1986-1993) (2010).
159. GIL Christelle, « Emmanuel Eydoux et le dialogue judéo-chrétien a travers sa sa correspondance (fin 1978-1980) » (2012).
160. MONNERAIS Sophie, « Le dialogue entre les protestants et les Juifs du milieu du XIXe siècle à nos jours » (2012).

**e) Antisemitisme et négationnisme (12 mémoires, 11,3%)**

62. DUGUET Laurent, « Le négationnisme sur Internet » (2004).
72. REX Emmanuelle, « Essai de bibliographie analytique sur les *Protocoles des Sages de Sion* » (2005).
76. COPPEL Frédéric, « L'Antisémisme dans le monde arabo-musulman. Internet et les média comme vecteurs des thèses antisémites » (2007).
87. VIGNOZZI Aurélie, « Le mythe du complot judéo-maçonnique pendant l'Affaire Dreyfus au travers des journaux *Le Temps* et *La Croix* (1894-1896) » (2009).
99. DOMIN Jean-Christophe, « Les Juifs et l'antisémisme à l'extérieur de la France, à travers deux journaux locaux *L'Eclair* et *Le Petit Méridional*, de 1919 à 1936 » (1995).
127. MILESI Gérard, « L'imaginaire du complot judéo-maçonnique dans la France catholique de la fin du XIXe siècle » (2004).
139. REX Emmanuelle, « Le discours conspirationniste depuis 1970: Essai de bibliographie analytique » (2006).
142. ESSAIDI Hafid, « Les différentes formes de négation de la Shoah sur l'Internet français » (8/06/2007);
144. COPPEL Frédéric, « L'Antisémisme sur Internet dans le monde arabo-musulman » (9/06/2008);
147. AH-SAM Ursula, « L'antisémisme en France depuis l'affaire de Carpentras à nos jours » (2009);
150. REF Magali, « L'Affaire Finaly et la presse » (11/09/2009);
153. HASNI Mustapha, « Les Juifs vus par plusieurs mouvements religieux musulmans à travers l'Internet » (2010).

## **B. THESES DE DOCTORAT**

Entre 1999 si 2012, un nombre global de 18 (dix-huit) thèses de doctorat avec une thématique entière ou partielle juive, ont été réalisées sous ma direction, parmi lesquelles 16 (seize) ont été soutenues à l'Université Paul Valéry – Montpellier 3, et deux, en co-tutelle, ont été soutenues respectivement à l'Université Babes-Bolyai de Cluj et à l'Université „Alexandru Ioan Cuza” de Iasi. Ces thèses peuvent être regroupées en 4 rubriques:

**a) Histoire des Juifs: aspects religieux, sociaux et économiques: trois thèses.**

10. Lucian-Zeev HERSCOVICI, *Le mouvement illuministe (de la Haskalah) parmi les Juifs de Roumanie*. [3 décembre 2009]
11. Joëlle BENKEMOUN-VALENTE, *La vie religieuse dans la France contemporaine à travers l'exemple d'une grande ville du sud: Nice de 1860 à 1980*. [15 décembre 2009]
13. Elisabeth BORGOLOTTO, *Les Juifs à Florence au temps de de Côme l'Ancien, 1437-1464: une histoire économique et sociale du judaïsme toscan*. Co-direction avec Danièle IANCU. [16 décembre 2009]

**b) Shoah: trois thèses**

5. Aurore DERDEYN, *Déportations et épurations dans le Midi de la France (1942-1950)* [7 décembre 2007]
12. Brice VINCENT, *La Shoah et l'immigration de France vers la Palestine et l'Etat d'Israël (1936-1950)*. [15 décembre 2009]
16. Ioana Stefania COZMAN, *L'Holocauste dans le Nord-Ouest de la Transylvanie*. [Thèse en co-tutelle, soutenue à l'Université Babes-Bolyai, Cluj-Napoca, Roumanie, le 12 décembre 2009]

**c) Relations judéo-chrétiennes: deux thèses consacrées intégralement et trois partiellement:**

1. Laurence ELMALIH, *Le Philosémitisme en France pendant l'entre-deux-guerres (1919-1939)*. [30 juin 1999]
18. CLERC Emmanuel, *Les relations entre Juifs et Chrétiens en France depuis l’Affaire Dreyfus jusqu’en 1948*. [date prévue: decembrie 2012]
4. Abdelatif HAMZAOUI, *Le problème des minorités en Tchécoslovaquie de 1919* [9 décembre 2006]
7. Rita OURITSKAIA, *Les immigrés russes, chrétiens et juifs, en France dans les années 1933-1948*. [17 décembre 2007]
15. Océane CISZEK, *Les relations culturelles franco-roumaines de 1878 à 1965* [10 décembre 2010]

**d) Israel et les relations israélo-arabes: quatre thèses.**

2. Brigitte ALBERNHE-CLAPAREDE, *Identité et histoire dans l'oeuvre d'Amos Oz*. [5 décembre 2002]
6. Emmanuelle MESON, *Les relations israélo-palestiniennes entre 1982 et 1999, d’après les caricatures de presse du Monde, The Jerusalem Post et Al Fajr*. [14 décembre 2007]
8. Guillaume VAREILLES, *Les frontières de la Palestine de la veille de la Première Guerre mondiale à la création de l’Etat d’Israël*. [3 décembre 2008]
14. Michel SOULAS, *Les engagements du général Koenig*. [10 décembre 2010]

**e) Imagologie: deux thèses consacrées intégralement et une partiellement**

9. Amélie BLAUSTEIN, *L’image des Juifs, du judaïsme et d’Israël dans les manuels scolaires d’histoire de 1957 à nos jours*. [4 décembre 2008]

17. Alina BRAESCU-CAILEANU, *L'image du Juif dans la presse nationaliste de Roumanie (1900-1940). Une approche comparative*. [Thèse en co-tutelle, soutenue à l'Université Alexandru Ioan Cuza de Iasi, Roumanie, le 23 septembre 2011]
3. Adrian NICULESCU, *Aux racines de la démocratie en Roumanie: Pruncul Român (L'Enfant Roumain), premier journal libre roumain. Chronique de la révolution valaque de 1848*. [12 décembre 2002]

Comme nous pouvons le constater, du point de vue géographique, sept thèses sont consacrées à la France, cinq à la Roumanie, quatre à Israël, une à l'Italie et une à la Tchécoslovaquie.

#### **IV. CENTRES DE DOCUMENTATION: « BIBLIOTHEQUE DR. KARL-ANDREAS GOLDNER »**

Si la majorité des doctorants ont pu bénéficier de la grande et riche Bibliothèques interuniversitaire de Montpellier, il faut signaler que les étudiants qui ont consacré leurs thèses à la Roumanie, ont pu travailler et se documenter dans une bibliothèque spécialisée « Judaica ».

Cette bibliothèque a été donnée au Centre de Recherches et d'Études Juives et Hébraïques (CREJH) par le regretté Dr. Karl Andreas Goldner (Carol Andrei Goldner), originaire de Cluj, et établi ultérieurement à Offenbach/Main, dans le souvenir de ses parents: Rahel-Rosalie Frenkel-Goldner (1889-1944) qui s'est suicidé pour éviter les humiliations et les atrocités du camp d'extermination d'Auschwitz, et le Dr. Michael GOLDNER (1886-1945), célèbre notaire de Cluj, anéanti dans

le camp de Buchenwald. Cette bibliothèque contient plus d'un millier de volumes et revues en quatre langues: hongrois, allemand, roumain et français. Conçue pour l'étude pluridisciplinaire du judaïsme européen des XIXe et XXe siècle, elle réunit une documentation unique concernant l'Europe centrale et surtout la Roumanie. De même, concernant l'étude de l'antisémitisme dans l'entre-deux-guerres mondiales et la période communiste d'après la Deuxième Guerre mondiale, la Shoah occupant une place privilégiée. Dans sa lettre du 23 novembre 1989, adressée au président de l'Université Paul Valéry, le regretté Dr. Karl-Andreas GOLDNER a résumé dans les termes suivants les objectifs principaux de la donation de sa bibliothèque:

« 1° La recherche globale de l'histoire des communautés juives de Roumanie;

2° La recherche particulière de l'antisémitisme en Roumanie aux XIXe et XXe siècles, tenant compte de l'évolution du phénomène qui a provoqué l'anéantissement des Juifs roumains, notamment en Bessarabie et en Bucovine

## **CONCUSIONS: PROJETS D'AVENIR**

Le „**Centre de recherches et d'études juives et hébraïques**”, aujourd'hui partie intégrante du „**Centre de Recherches Interdisciplinaires en Sciences Humaines et Sociales, (C.R.I.S.E.S.)**” dont les activités ont été résumées ici, a réussi à organiser plus de trente réunions scientifiques nationales et internationales, a offert des ressources documentaires et des conseils méthodologiques qui ont permis la réalisation de 98 mémoires de Master 1 et Master 2, et 18 thèses de Doctorat, comprenant l'aire géographique de cinq

pays, la Roumanie se situant en deuxième position, avec 5 thèses, après la France (sept thèses).

En ce qui concerne les projets d'avenir, nous nous proposons d'encourager la réalisation des thèses en cotutelle entre l'Université Paul-Valéry Montpellier 3 et les universités de Roumanie. De même, nous continuerons l'organisation des Séminaires et des réunions scientifiques, en collaboration avec des centres similaires de Roumanie, donnant la priorité aux centres créés récemment à Iași et à Oradea.



# THE ACTIVITY OF THE „DR. MOSHE CARMILLY” INSTITUTE FOR HEBREW AND JEWISH HISTORY IN THE ACADEMIC YEARS (2005/2006 AND 2008/2009)

Ladislau GYÉMÁNT

**Abstract.** *The article focuses on the most significant aspects of the research and teaching activity of “Dr. Moshe Carmilly” Institute for Hebrew and Jewish History in the academic years 2005-2006 and 2008-2009. It is worth noting that Carmilly Institute has developed an ultra-modern library with the support of the Ministry of Education and Research, “Babeş-Bolyai” University and some Jewish foundations.*

**Key words:** *“Dr. Moshe Carmilly” Institute for Hebrew and Jewish History, Babeş-Bolyai University, teaching activity, international conferences, Library.*

During the academic year 2005/2006, a teaching and research program was developed by the “Dr. Moshe Carmilly” Institute for Hebrew and Jewish History of the Faculty of History and Philosophy within “Babeş-Bolyai” University in Cluj-Napoca (Romania).

One hundred and twenty students are enrolled in the officially accredited four years BA program in Jewish Studies. This program includes courses in: Hebrew Language, General Jewish History, History of the Jews in Romania, Jewish Culture and Civilization, History of Jewish Art, Jewish Literature, Jewish Philosophy, Jewish Historiography, History of Zionism and Biblical Archaeology. The second class of 30 BA students successfully graduated in July 2006.

At the Faculty of Letters, the students of the Foreign Languages Department have the possibility to choose Hebrew as their second language of study. These students also study History of the Hebrew Language, Hebrew Literature, as well as Jewish Culture and Civilization. The two-semester Master of Arts program in Jewish Studies offered by our Institute includes in its curriculum: Hebrew Language; General Jewish History; History of the Jews in Romania, American Jewish Literature; Jewish Philosophy; History of Anti-Semitism in Romania. Visiting professors from Jerusalem, Tel Aviv, Vienna, and Bucharest have contributed to the high level quality of this program. The number of students enrolled in this MA program was 15, most of them continuing their BA obtained in Jewish Studies.

Prof. Ladislau Gyémánt has awarded Ph. D. degrees in Jewish Studies. In 2006, two of his students, successfully defended their theses: Maria Radosav, *Jewish Book and Printing in Northern Transylvania* (a thesis jointly coordinated by Professor Gyémánt and Prof. Moshe Idel from Jerusalem. It was awarded the Summa cum laude distinction) and Ionel Popescu whose thesis was: *The Jewish Communities in Banat in the 18<sup>th</sup>- 19<sup>th</sup> Centuries*. The following Ph. D. dissertations were published: Claudia Ursuțiu, *Jewish Senators and Representatives in the Parliament of Romania (1919-1931)*, Cluj-Napoca, EFES, 2006, 394 pp. (in Romanian); Ana-Maria Caloianu, *The History of the Jewish Community from Alba Iulia*, Bucharest, Hasefer, 2006, 354 pp. (in Romanian). The following theses are in preparation: Grigore Buda, *The Participation of the Jews in the Economy of North-Western Transylvania*, Maria Ghitta, *Anti-Semitism in Inter-War Transylvania*, Bianca Bretan, *The Zionist Press in Romania*, Bende Lajos, *The Jews from Partium and Banat in the First Half of the 19<sup>th</sup> Century*, Gido Attila, *The Jewish Community of*

*Cluj in the Inter-War Period*, Paula Coşeri, *The Jewish Press in Romanian in the Inter-War Period*, Dan Ilieş, *The Jewish Medieval Philosophy from Maimonides to Spinoza* (a joint PhD with Prof. Remi Brague, University Sorbonne, Paris); Raluca Moldovan, *The Representation of the Holocaust in Literature, Historiography and Film*. A new PhD student has begun her work this year: Mrs. Izabella Ady, *The Roman-Catholic Church in Transylvania during the Period of the Holocaust*. Three members of the Institute (Lajos Bende, Raluca Moldovan and Claudia Ursuţiu) obtained doctoral and post-doctoral scholarships from the Foundation for Jewish and Israeli Culture from Bucharest sponsored by the Israeli businessmen in Romania.

During February-September 2006, a new Summer Semester for Romanian high-school teachers teaching Holocaust studies in the Romanian schools was organised and was coordinated by Dr. Maria Radosav. It was supported by the Claims Conference, Task Force, Yad Vashem, The Romanian Ministry of Education and “Babeş-Bolyai” University in Cluj. Lecturers from Jerusalem, Tel-Aviv, Washington D.C., Bucharest, Paris, Montpellier, Krakow were invited. Thirty Romanian high-school teachers attended the courses and presented projects on Holocaust teaching in their schools. The participants visited Holocaust memorial sites from Transylvania and the Auschwitz-Birkenau Museum in Poland. They met Holocaust survivors from Transylvania. For the first time, the Summer Seminar included journalists working in the Romanian printed and electronic media to improve their knowledge concerning the Holocaust in order to represent appropriately the Shoah in the Romanian media.

During October 15-17, 2006, the 16<sup>th</sup> annual international conference of Jewish Studies focusing on *Political Ideologies in the 19-20<sup>th</sup> Century and their Jewish*

*Representatives* took place in Cluj-Napoca. Lecturers from Israel, United States, Great Britain, France, Germany, Hungary and Romania participated in this event. Book and film presentations were organised and the participants visited Jewish sites in the neighbourhood of Cluj. The lectures of the conference will be published in *Studia Judaica*, vol. XV.

The Institute published volume XIV of its annual *Studia Judaica*, Cluj-Napoca, EFES, 2006, 436 p. (in English), including the papers presented during the 14<sup>th</sup> international conference on Jewish Studies in Cluj dealing with *Jewish Contributors to Modern Art Movements in the 19<sup>th</sup>-20<sup>th</sup> Centuries*, as well as those presented during the 15<sup>th</sup> international conference of the Institute with the theme: *The Contribution of the Jews to the World of Music*. Prof. Ladislau Gyémánt and Maria Ghitta edited the volume *The Dilemmas of Cohabitation. Jews and Non-Jews in Central-Eastern Europe*, Cluj-Napoca, Romanian Cultural Institute. Centre of Transylvanian Studies, 2006, 202 p. (in Romanian and French), including the papers presented at a conference organized by the “Dr. Moshe Carmilly” Institute, The Centre of Transylvanian Studies, The Romanian National Archives and the Foundation for the Memory of Shoah in Paris during December 6-7, 2004 in Cluj. In June 2006, Prof. Ladislau Gyémánt gave a series of lectures in Montpellier at the Paul Valery University concerning the History of the Jews in Romania and participated at the inaugural conference of the International Institute for Jewish Genealogy in Jerusalem (September 10-12, 2006), presenting a paper *Perspectives of the Jewish Genealogical Research in the Ashkenasi World from Central and Eastern Europe*. In October 2006, Dr. Maria Radosav gave a series of lectures in Yad Vashem on Holocaust teaching in Romania. In December 2006, Ms. Raluca Moldovan participated at a conference in Montpellier

(France) presenting a paper on *The Romanian Press and the Dreyfuss Affair*.

The research program continued the investigation of the archives and libraries in order to discover, inventory, microfilm and catalogue the records and manuscripts containing Jewish references in Hebrew, Romanian, Hungarian, Latin and German. Important new information about the Transylvanian Jews in the 18<sup>th</sup> century was discovered in the Hungarian National Archives in Budapest. We have continued the work concerning the Transylvanian Jewish History in the first half of the 19<sup>th</sup> century in the archives of the Roman Catholic Bishopric from Alba Iulia. Jewish genealogical research has offered important results concerning Jewish family history in the Transylvanian, Maramureş, Banat and Moldova regions. A new research program started in cooperation with the Archival Division of Yad Vashem, the Romanian National Archives and the Centre for History of the Federation of the Jewish Communities of Romania in order to discover, catalogue and microfilm the archival records of the Holocaust in Transylvania, its causes and effects (1938-1950). Another research project coordinated by Dr. Maria Radosav is the gathering and cataloguing the Hebrew books preserved in the Transylvanian Jewish Communities. They will be placed at the Library of Jewish Studies in Cluj.

The Institute continued to develop its new building, a former synagogue in Cluj, where a Library of Jewish Studies (containing over 3,000 books and periodicals), class-and conference rooms, staff offices, computer rooms for researchers and students are located. A new video-audio laboratory was established and developed with the support of “Babeş-Bolyai” University in Cluj and the Jerusalem Film Archive. The support of the Littauer and Ridgefield Foundations were important in developing these facilities for study and research.

The 17<sup>th</sup> annual international conference of Jewish Studies with focus on *Philosophy and Kabbala* will take place during October 16-18, 2007 in Cluj-Napoca. Lecturers from Israel, United States, Great Britain, France, Italy, Austria, Germany, Switzerland, Hungary and Romania are expected to participate. The lectures will be published in *Studia Judaica*, vol. XVI. In June 2007, the Institute will participate in the activities of the Euro-Judaica week organized in the framework of *Sibiu-Cultural Capital of Europe 2007* to be held in Sibiu.

The “Dr. Moshe Carmilly” Institute for Hebrew and Jewish History aims at developing its activities in the fields of teaching and research in order to bring its contribution in the preservation of the tradition of Jewish culture and spirituality in the East-Central European area. The constant interest of the students, the permanently improved quality of teaching and research, the support of the University and the cooperation with foreign partners are guarantees for the continuity and success of these efforts.

(*Studia Judaica*, Cluj-Napoca, 2007, p. 256-259)

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During the academic year 2008/2009, a teaching and research program was developed by the “Dr. Moshe Carmilly” Institute for Hebrew and Jewish History of the “Babeş-Bolyai” University in Cluj-Napoca (Romania).

The students were enrolled in the officially accredited three-year BA program and the two-year MA program in Jewish Studies. These programs include courses in: Hebrew Language, General Jewish History, History of the Jews in Romania, Jewish Culture and Civilization, History of Jewish Art, Jewish Literature, Jewish Philosophy, Jewish Historiography, American Jewish Literature, Yiddish Language and Culture. At the Faculty of Letters, the students

had the possibility to choose Hebrew as their second language of study. These students also study History of the Hebrew Language, Hebrew Literature, as well as Jewish Culture and Civilization. Visiting professors from Jerusalem, Tel Aviv, Montpellier and Bucharest contributed to the high level quality of this program. A new class of BA and MA students successfully graduated in July 2009.

Prof. Ladislau Gyémánt awarded Ph.D. degrees in Jewish Studies, to Raluca Moldovan who successfully defended her thesis: *The Representation of the Holocaust in Literature, Historiography and Film*. The following theses are in preparation: Grigore Buda, *The Participation of the Jews in the Economy of North-Western Transylvania*, Maria Ghitta, *Anti-Semitism in Inter- War Transylvania*, Gidó Attila, *The Jewish Community of Cluj in the Inter- War Period*, Paula Coșeri, *The Jewish Press in Romanian in the Inter-War Period*, Dan Ilieș, *The Jewish Medieval Philosophy from Maimonides to Spinoza* (a joint PhD with Prof. Rémi Brague, University Sorbonne, Paris); Izabella Ady, *The Roman-Catholic Church in Transylvania during the Period of the Holocaust*, Mihai Melinte, *The Jewish Community from Bukovina*; Dorean Horovitz, *Hebrew Books in the Jewish Communities from Transylvania*.

In 2009, a Training program for the Romanian teachers teaching Holocaust studies in the Romanian high-schools was organized and was coordinated by Dr. Maria Radosav. It was supported by the Claims Conference, The Romanian Ministry of Education and “Babeș-Bolyai” University in Cluj. Lecturers from Jerusalem, Tel-Aviv, Bucharest, and Krakow were invited. Thirty Romanian high-school teachers attended the courses and presented projects on Holocaust teaching in their schools. The participants visited Holocaust memorial sites from Transylvania and the Auschwitz-Birkenau Museum in Poland. They met Holocaust survivors from Transylvania.

During October 27-29, 2009, the 19<sup>th</sup> annual international conference of Jewish Studies, focusing on *The Alienation and Assimilation Process in the Jewish Communities from Europe*, took place in Cluj-Napoca. Lecturers from Israel, United States, France, Germany, Poland, Hungary and Romania participated in this event. The papers of the conference will be published in English in *Studia Judaica*, vol. XVIII.

The Institute published the volume XVII of its annual *Studia Judaica*, Cluj-Napoca, EFES, 2009, 299 pp. (in English), enclosing the papers presented in the 17<sup>th</sup> international conference on Jewish Studies in Cluj dealing with *The Impact of Maimonides on European Scholarship*.

The honorary title of Honorary Professor was awarded to Dr. Joshua Meiri from Tel-Aviv in September 2009 for his remarkable activity in saving the remnants of the Babylonian Jewish dialect. Professor Ladislau Gyémánt presented in May 2009 a lecture in the Romanian Cultural Centre from Tel-Aviv concerning *The Past and Perspectives of Jewish Studies in Romania*, and participated in the international conference organized in Bucharest by the Italian Cultural Centre in June 2009 with a paper concerning *The Jews in the Romanian and Hungarian Historiography*.

The research program continued the investigation of the archives and libraries in order to discover, inventory, microfilm and catalogue the records and manuscripts containing Jewish references in Hebrew, Romanian, Hungarian, Latin and German. Important new information about the Transylvanian Jews in the 18<sup>th</sup> century was discovered in the Hungarian National Archives in Budapest. The work concerning the Transylvanian Jewish History in the first half of the 19<sup>th</sup> century in the archives of the Roman Catholic Bishopric from Alba Iulia was continued. Jewish genealogical research offered



important results concerning Jewish family history in the Transylvanian, Maramureş, Banat and Moldavian regions. A research program continued in cooperation with the Archival Division of Yad Vashem, the Romanian National Archives and the Centre for History of the Federation of the Jewish Communities of Romania in order to discover, catalogue and microfilm the archival records of the Holocaust in Transylvania, its causes and effects (1938-1950). Another research project coordinated by Dr. Claudia Ursuțiu is dedicated to the problem of the status of women in Judaism. A bibliography of the history of the Jews in Romania after 1990 is in preparation.

The Institute continued to develop its new building, a former synagogue in Cluj, where a Library of Jewish Studies (containing over 3,000 books and periodicals), class and conference rooms, staff offices, computer rooms for researchers and students are located. A new video-audio laboratory was established and developed with the support of “Babeş-Bolyai” University in Cluj and the Jerusalem Film Archive. The support of the Littauer Foundation, Claims Conference, Nicolas-Benzin-Stiftung, the generous book donations by Prof. Moshe Carmilly-Weinberger, by the Library of the Barllan University, by the Jewish Studies Centre from Potsdam had an important contribution in developing these facilities for study and research.

In November 2010 an international conference will be organized in Oradea, in cooperation with the local University and Jewish Community on the topic *The Situation of the Jews in Central Europe at the end of the Second World War (1944-1945)* with participation of scholars from Israel, France, Poland, Hungary and Romania. The honorary title of Honorary Professor will be awarded to Dr. Shlomo Leibovici Laiş, president of the World Cultural Association of the Romanian

Jews. The volume XVIII of *Studia Judaica* will be published including the papers presented in the international conference *The Alienation and Assimilation Process in the Jewish Communities from Europe*.

The “Dr. Moshe Carmilly” Institute for Hebrew and Jewish History aims at developing its activities in the fields of teaching and research in order to bring its contribution in the preservation of the tradition of Jewish culture and spirituality in the East-Central European area. The constant interest of the students, the permanently improved quality of teaching and research, the support of the University and the cooperation with foreign partners are guarantees for the continuity and success of these efforts.

(*Studia Judaica*, Cluj-Napoca, 2010, p. 351-353)

# JEWISH STUDIES IN THE CONTEXT OF CONTEMPORARY ACADEMIC DYNAMICS IN ROMANIA

Liviu Rotman

**Abstract.** *The study intends to establish the place of the Jewish Studies within the academic system, and also to define the fields covered by them.*

*It presents a short view regarding the interests in the Romanian culture on the history and civilisation of the Jewish people.*

*The second part of the study deals with the founding of the Centres of the Jewish Studies in the Romanian Universities after 1990.*

**Key words:** *cultural studies, Jewish studies, Israeli studies, Jewish history*

I think it is necessary to make an analysis of the place and scope of Jewish studies in the academic world, especially in the Romanian academic field. At the same time, it is necessary to see how the centres or the institutes that have Jewish centres fit into university structures and, as far as they are concerned, to find priorities for establishing didactic and research programs. As in all fields, it is necessary to have a proper historical perspective of the field, also because it facilitates the future development of this subject matter.

## A Historical Perspective

The concept of science of Judaism ("*Culturverein*") first appeared in the Jewish-German cultural area, in the 1820's. A

deep identity crisis, caused by the major mentality changes faced by the Jewish intellectual elite, after Mendelsohn's "revolution", entailed the search for solutions to reconcile tradition with the renewing present. A group of Jewish intellectuals, the *maskils*, were advocates of reforms, but also worried about the possibility of major concessions of their world to the pressure put upon them by the culture of the "others". The crisis was also aggravated by a modern anti-Semitic trend that was more dangerous than Middle-Age anti-Semitism. Moreover, the European model of using history as a national affirmation weapon, or what might be called "the search for the ancestors" influenced the Jews as well, who tried to find a source of dignity and an argument of emancipation in their distant history.

Specifically, *Culturverein* referred to the systematic research of the Hebrew religion, history and literature, by finding and correctly reading most varied sources, in various forms. Immanuel Wolf defined Judaism as the **"quintessence of living conditions, particular features and achievements of the Jews in terms of religion, philosophy, history, law, literature, in general of civil life and all human-related issues..."** [*La Société juive à travers l'histoire (The Jewish Society along History)*, ed. Smuel Trigano; vol. I, Fayard, 1992, p. 15]

The followers of the *Culturverein* spirit aimed to: found a scientific institute, publish a magazine, create an educational cell (update classes), i.e. schools for adults and to create an archive. [Maurice Ruben Hayoun, *O istorie intelectuală a iudaismului* (An Intellectual History of Judaism), vol. 2, Bucharest, Hasefer, 1998] p. 296-299.

These objectives were taken over by Jewish intellectuals of different European trends of the time. A contribution to these trends was also brought by training

centres for modern Jewish leaders, new Jewish institutions, such as the Jewish Theological Seminary in Breslau (*Judische-Teologisches Seminar*) which had a huge influence on the dynamics of the Jewish-Romanian world: Moses Gaster, Meir Beck (who developed the educational activities at the community of the Coral Temple, in Bucharest, etc.), as well as the more emancipated *Landesrabinische Schulle* from Budapest. In the Jewish-Romanian society of the second half of the 19th century, a number of modern Jewish intellectuals, who belonged to the *Haskalah* current, tried to implement the commandments of *Culturverein*. Among them, first of all, I have to mention the brothers Wilhelm, Elias and especially Moses Schwarzfeld, founders of scientific organizations that proposed ambitious projects for the collection of various historical sources, as well as their use and dissemination in numerous magazines that were developed in the Jewish cultural ambiance. [L. Rotman, *Școala israelito-română (1851-1914)* (The Romanian-Israelite School, (1851-1914)] I shortly referred to this development, that I consider to be a first, still very modest direction for the emergence of structures that focus on the study of the Jewish heritage. A second direction is that of the interest in Judaism, outside of the Jewish world.

In the Romanian society, there was a certain continuity of Jewish studies in the context of theological education. That was perhaps the only place where the teaching of the Hebrew language and various aspects of the Jewish civilization were subject matters which were taught almost without any time gap. Naturally, we have to take into account that it was an external perspective.

I have to mention a trend of the Romanian educational system in the 18th century: Hebrew was taught and textbooks were printed for Romanian schools of varying degrees. When reminding about the teaching of Hebrew in the late 18th

century, in schools, I have to mention the school of Năsăud. Professor Moshe Idel pointed out the growing interest - a real "fashion" in the non-Jewish world, more specifically, in its elite - in the study of the Kabbalah in interwar Romania.

The 50 years of various totalitarian regimes in Romania entailed a policy of silence on the history and civilisation of the Jewish people. Yet, even in that levelling ambience of the communist regime that was against any type of differentiation there were different ways of maintaining Jewish studies. In this sense, I have to mention the continuity of the Old Testament studies and Hebrew teaching in theological institutes. I am mentioning, among many others, Father Atanasie Negoită, Ph.D., an eminent Eastern Studies author who had fundamental contributions to the understanding of the Dead Sea Scrolls. He co-authored, with Daniel Constantin, a major work, *Tipologia biblică a Vechiului Testament* (The Biblical Typology of the Old Testament - Bucharest, 1992).

Returning to the various attempts to study Judaism from within the Jewish world, I have to remind of the shy Talmud Torah classes organized by Chief Rabbi Moses Rosen in the late 1950's, supported by a group of rabbis and Jewish intellectuals, as well as the failed attempt to found an Yeshiva in Arad, by the learned and very active Rabbi Dr. Nicolae Schonfeld, the Prime-Rabbi of Arad. After an "internship" in communist prisons, being charged with Zionist activities, he made Aliyah in the late 1950's. (He was very active in organising, under the patronage of Professor Bela Vago, a documentation centre on Holocaust studies, at the Haifa University). The archive of the History Centre of the Jews in Romania has a draft curriculum for that yeshiva.

But, the Talmud Torah classes represented a folk-focused education, not an academic one. Nevertheless, it did maintain certain sensitivity to the culture and religion of the

Jews, especially for the Hebrew language. The semi-legal nature of this activity, as well as the frequent persecution ultimately led to its end.

A syncope in the silence imposed by the communist regime took place in 1977, when the activity of a history documentation centre was "allowed". I did not use the term "allowed" by chance, for the newly created structure, at the initiative of Rabbi Moses Rosen and historian Professor Alexandru Vianu, had a semi-legal existence, with certain inaccuracies on the nature of its activity. The reasons for the "clemency" of the regime, which accepted the existence of a research team on Jewish history in Romania, were of a strictly political nature, especially meant to "beautify history" by denying the virulent anti-Semitism of the Romanian society, in the past.

As clearly stated in the presentation of this institution, made in 1983 by an official of the history research establishment of the time, Ștefan Ștefănescu, the Chairman of the Academy of Social and Political Sciences - a body of the Communist Party's Central Committee, for the coordination of humanities' activities of research, "the activity of the laboratory will focus to reveal the spirit of tolerance of the Romanian people towards the Jews..." [*Ațiunea Credinciosul. Șefrabinul dr. Moses Rosen și comunitatea evreiască în arhivele CNSAS* (The Believer Connection. Chief Rabbi Dr. Moses Rosen and the Jewish Community in the CNSAS<sup>1</sup> Archives, by Anca Ciuciu, Hasefer, Bucharest, p. 258]. Speaking of the future works of the Centre, whose issue was sabotaged by the very same representatives of the establishment, its chairman underlined that they "...will be a new prestigious international assertion of Socialist Romania's wise policy towards her

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<sup>1</sup> The National Council for the Study of the Former State Security Agency Archives

national minorities" [ibid]. It is clear that the strategists of the Central Committee's propaganda department and those around them wanted to use this initiative to achieve specific propaganda objectives.

But what happened was against to the projects of the power, due to enthusiastic people such as the person who led this team from the very beginning, Sergiu Stanciu. They initiated serious projects and a systematic documentation in libraries and archives, as well as the collection, hitherto neglected, of the sources of Jewish history in Romania. Moreover, despite the oppressive ambiance of the early '80s, the activity that was taking place in a modest house behind the Coşbuc Market attracted some Jewish and gentile intellectuals of the time, who considered the centre to have an ambiguous status, to be a form of "otherness". Among the first researchers of the Centre, I have to mention historian Victor Eskenasy; historian, now academician and professor Constantin C. Giurescu; Andrei Pippidi - now a professor at the University of Bucharest; the late literary historian Marin Bucur, as well as the author of these lines. Plans were being drawn up, they searched archive funds - limited to the approval of "special" institutions, both the Jewish and the Romanian media of the 19th century was being researched. Bibliographic lists were being compiled. The Centre's staff was completed in the late 1980's, after the arrival of other researchers, such as Lya Benjamin, Hary Culler and Maria Litman. Somehow, this "otherness", in the dark ambiance of the era, entailed the creation of a civil society element, whose starting point was the study of Jewish history. The Power of the time understood this fact well, given the permanent activity of "informative surveillance" of the people who worked at the Centre of History, performed by the State Security Agency (shortly, the "*Securitate*"). The reports drafted by the *Securitate* agents,



found in the CNSAS archive, are proof of the "discomfort" of the Power about this activity.

Despite the difficult situation, the Centre managed to publish a first volume of documents about the history of the Jews, due to Victor Eskenasy's endeavours, in 1989. This volume inaugurated the prestigious *Istorie și Materiale de Istorie a Evreilor din România (IMR)* [History and Historical Materials of the Jews in Romania (IMR)] series, which was published in six volumes that comprise historical sources from the early presence of Jews in the Romanian territories until 1848. After the emergence of the democratic regime, the History Centre, which was later referred to as The Centre for the Study of Jewish History in Romania (CSIER), imposed academic standards of research and recruited and trained valuable researchers in time. They publish many materials, including an Annual Newsletter, and organize scientific events that focus on topics of interest, on the history of the Jews in Romania. Due to their work, the centre gained a deserved recognition from the academic environment in Romania and abroad.

Of course, the normalization of the scientific and academic climate after 1990 was a complex process of recovery. Given this process, the interests diversified, the university activities broadened beyond the former limits, imposed by the communist regime. This diversification also entailed an effort to know previously neglected cultural horizons. Among them, I have to mention the centres of Jewish Studies founded in various universities of Romania. The first centre was established in 1992, at the "Babes-Bolyai" University, in Cluj. The initiative belonged to Rabbi Dr. Moshe Carmilly-Weinberger, a former Neolog rabbi of Cluj and a professor at the Yeshiva University in New York. It is interesting to point out that Moshe Carmilly graduated from the

above-mentioned Jewish Theological Seminary in Breslau and from the Rabbinical School in Budapest. The establishment and development of the centre was supported by the University, especially by Professor Andrei Marga, who ran the University for 12 years. The university programs and the implementation of strictly academic directives also enjoyed the special contribution of the late Professor Pompiliu Teodor. But the one who developed this academic structure and turned it into a flagship of Jewish studies in Central and Eastern Europe is Professor Ladislau Gyemant. For the last 20 years, between 1992 and 2012, he led the centre, helping it evolve and be a success. The Centre issued a prestigious academic publication, *Studii Iudaice* (Jewish Studies), with 19 editions which included contributions of an outstanding number of researchers of Jewish studies from all over the world. Thus, they had an invaluable contribution to the progress of this subject matter. It is enough to mention well-known personalities, such as Moshe Idel, Ladislau Gyemant, Andrei Marga, Leon Volovici, Raphael Vago, Ernest Kraus, Robert Wistrich, Arnold Paucker, Israel Bartan, Andras Kovacs, David Asaf, Michael Silber and many others.

Next in line is the Centre for Jewish Studies in Bucharest, founded in 1998, whose first director was the late Professor Dan Mazilu, Dean of the Faculty of Letters, assisted as deputy director by the author of these lines. The Centre in Bucharest edited an academic publication, *Studii Ebraice* (Hebrew Studies). It was in this centre that a group of researchers and professors was established, who ensured its academic continuity: Măriuca Stanciu, Andrei Oişteanu, Andrei Cornea, Felicia Waldman and Francisca Băltăceanu. A graduate of this Master degree, Madeea Axinciuc, now an Associate Professor at the Faculty of Foreign Languages, the University of Bucharest, founded a BA and, more recently an MA in this faculty, with remarkable results.

In Iași, the "Alexandru Ioan Cuza" University founded a Centre of Jewish Studies that focuses on Jewish history.

In Arad, the "Vasile Goldiș" University hosts a Centre of Jewish Studies, led by Associate Professor Marius Grec.

The great merit of these centres is that they taught a significant number of graduates, many of whom are active in the field of Jewish studies.

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Thus, we can say that, by their activities, these centres ensured the continuity of the scientific activity in the field of Jewish studies.

In the last two decades, the centres of Jewish studies developed teaching modules that include the history of the Jews, Jewish philosophy, classical and modern Jewish literature, cultural anthropology, etc. The implementation of these teaching programs faced difficulties, mainly caused by the lack of specialists in certain fields, primarily for the study of the Hebrew language and other subject matters. These difficulties were overcome due to partnerships with foreign universities, especially from Israel, and, later on, their own graduates were employed.

The activity of the Centres of Jewish Studies imposed new directions for the exploration of Jewish realities that have been neglected, so far: social issues [See Liviu Rotman, "A Scholarly Urgency, The Social History of Romanian Jewry" in *Studia Hebraica* 2/2002, pp. 21-29 ], the research of the Jewish cultural heritage, the research of Jewish mythology, etc.

Due to the activity of these centres, the Romanian academic environment multiplied its dialogue with the international academic world, with beneficial results for developing their knowledge. Recently, the National School of

Political and Administrative Studies founded a Centre for Israeli Studies, with an educational and research structure which aims to deepen knowledge about contemporary Israel from a political, economic, social and cultural perspective. The main Romanian governing school considered it was necessary to make an effort and broaden their knowledge of different governing experiences, in different areas of political culture. Among them, Israeli studies are of interest to the academic world due to a series of specific developments. The reconstruction of a political structure after an experience of two millennia of social life without a state provides a very interesting field of research.

The Israeli research centres are a reality of academic life in Israel, Europe and the USA. Of course the field of interest of an Israeli Studies Centre is different from that of Jewish studies centres, but it is undeniable that Israeli studies developed from them.

Given the circumstances of an increased interest in Israeli studies, the emergence of a Centre at the University of Oradea has a special meaning. The perspective of Jewish history in north-western Romania has a wide opening, this being an area of multiple cultural interferences.

At the same time, the establishment of such a structure in a city in which 90% of its Jews went on their one way journey to Auschwitz is a gesture of academic morality, which is reinforced by the decision that the new academic structure be named after a victim of the Holocaust, Eva Heymann.

Given Romania's process of European integration, the quantitative and qualitative developments in the research of the history and culture of the Jewish people, whose cultural heritage is an important part of European identity, can be considered an effort of self-knowledge.

# ***THE CENTRE OF JEWS HISTORY AND HEBREW STUDIES "DR. ALEXANDRU SAFRAN"***

Alexandru-Florin **PLATON**

**Abstract.** *The Centre for Jewish History functions as a Department within the Faculty of History of the “Al.I.Cuza” University. From May 2009, through the approval of the “Al.I.Cuza” University Senate, the Centre for Jewish History received the name “Dr. Alexandru Safran”. The Teaching Activity of the Centre for Jewish History “Dr. Alexandru Safran” is illustrated through a master program, whose teaching plan includes extremely diverse courses and seminars, whose purpose is to form specialists within the field of the history, culture and civilization of the Jewish communities (primarily those from Romania). The Scientific Activity of the Centre consists of organizing national and international events (colloquiums, symposiums, round tables etc.) dedicated to the Jewish history and civilization from Romania and also of stimulating the research within this field.*

**Key words:** “Al.I.Cuza” University centre for Jewish History “Dr. Alexandru Safran”, Scientific Activity, Teaching Activity, Jewish history and civilization from Romania.

## **Establishment and mission.**

The Centre for Jewish History functions as a Department within the Faculty of History of the “Al.I.Cuza” University. Established through the approval of the Bureau of the “Al.I.Cuza” University Senate, I/35, from 12.11.1999, reorganized at the end of 2003, the Centre started its activity

during the fall of 2004. From May 2009, through the approval of the “Al.I.Cuza” University Senate, the Centre for Jewish History received the name “Dr. Alexandru Safran”.

The establishment of such a research centre was, at Iasi, the more necessary as the Jews formed for a long time (until the Second World War) almost half the city’s population and had a very important contribution to its economic, social and cultural life.

Realized by respecting the truth and tolerance, the fundamental mission of the Centre for Jewish History “Dr. Alexandru Safran” is to coagulate the available strengths in the academic environment, with the purpose of developing some didactic and research programs capable to ensure the formation of the specialists within this field. The Centre intends to act as a link between the academic environment, the factors of political decision and governmental or nongovernmental structures.

The Teaching Activity of the Centre for Jewish History “Dr. Alexandru Safran” is illustrated through a master program, whose teaching plan includes extremely diverse courses and seminaries, whose purpose is to form specialists within the field of the history, culture and civilization of the Jewish communities (primarily those from Romania). The master program ensures for its participants an introduction into Jewish history and Yiddish language. The courses and the programs of the seminaries are taught by important specialists from the Faculties of History, Letters, Philosophy from the Universities of Iasi and Bucharest, from the History Institute “A.D.Xenopol” from Iasi from the Romanian Academy, from the Institute of Archaeology – Iasi and from foreign universities (Jewish University from Jerusalem, Paul Valéry – Montpellier III – professor Carol Iancu). The master program is also supported by the Ministry of Education, Research and Sport

from Romania, by the Ministry of Culture and Cults, by the Federation of Jewish Communities from Romania and the World Cultural Association of the Jews born in Romania.

The Scientific Activity of the Centre consists of organizing national and international events (colloquiums, symposiums, round tables etc.) dedicated to the Jewish history and civilization from Romania and also of stimulating the research within this field. Amongst the recently-organized colloquiums, we point out: International Colloquium "PROFESSORS AND JEWISH STUDENTS AT IASI UNIVERSITY AND OTHER EUROPEAN AND ROMANIAN UNIVERSITIES (END OF THE XIX-TH CENTURY - END OF THE SECOND WORLD WAR) Iași, 1-3 September 2010 (organized by Professor Dr. Carol IANCU and Professor Dr. Alexandru Florin PLATON); International Colloquium "70 YEARS SINCE THE IASI POGROM, 28-30 JUNE 1941), Iasi, 27 June 2011 (organized by Professor Dr. Carol IANCU and Professor Dr. Alexandru Florin PLATON).

The papers of both colloquiums will appear in a volume. The "A.I.I.Cuza" University Publishing House, in its new collection "Yod. Studii de istorie a evreilor" (coordinated by Carol Iancu and Alexandru-Florin Platon), of the "Historica" series (the latter coordinated by Alexandru-Florin Platon).

With respect to the research within the field of the history of the Jews from Romania, the Centre is currently developing a Doctoral program under joint supervision (within the cooperation agreement between "Al. I. Cuza" University from Iasi and University Montpellier III, "Paul Valery"). Until now, one doctoral thesis under joint supervision has been produced (Alina Braescu, THE IMAGE OF THE JEW IN THE NATIONALIST PRESS FROM ROMANIA (1900-1940). A COMPARATIVE RESEARCH IMAGINEA EVREULUI ÎN

PRESA NAȚIONALISTĂ DIN ROMÂNIA (1900-1940). O CERCETARE COMPARATĂ (coordinated by Prof. PhD Carol Iancu and Prof. PhD Alexandru-Florin Platon). A second thesis (THE POGROM OF IASI / POGROMUL DE LA IASI, 28-30 IUNIE 1941) is under development, under the same scientific supervision.



# UNE INSTITUTION FRANÇAISE: LA « NOUVELLE GALLIA JUDAICA », EQUIPE CNRS FONDEE EN 1970 A PARIS, INSTALLEE A MONTPELLIER EN 2003

Danièle IANCU

**Abstract.** *The "New Gallia Judaica" (NGJ) works in partnership with the "Laboratoire d'Etudes sur les Monothéismes" (LEM) of Villejuif. It has been lodged in Montpellier since 2003, next to the Maïmonide Institute, in a historic mediaeval building sheltering a XIIth century mikveh. The last ten years in Montpellier have been periodically marked by MONTHLY SEMINARS presenting the very latest researches of University Colleagues, and INTERNATIONAL SYMPOSIUMS (the latest report, n°7, about Philippe Le Bel, in the NGJ Collection, has been issued this year (Editions du Cerf). Undertaking the publishing of the REGIONAL DICTIONARIES has proved highly successful (PROVINCIA JUDAICA issued in 2010, and PRESENCE JUIVE MEDIEVALE EN ALSACE-LORRAINE to be issued in 2013). The Editorial Committee's mission is also to see to safeguarding the decayed remains of Jewish buildings, and to the restoring of the Hebrew mediaeval building in the "Rue de la Barralerie".*

**Key words:** *New Gallia Judaica, Bernhard Blumenkranz, Montpellier, Hebrew mediaeval, Jewish buildings.*

***La «Nouvelle Gallia Judaica» est rattachée au Laboratoire d'études sur les monothéismes (Unité Mixte de Recherche 8584, CNRS – EPHE, Villejuif).***

Fondée par Bernhard Blumenkranz à Paris (1970-80), Elle avait été portée sur les fonts baptismaux par les

médiévistes français les plus réputés: Jacques Le Goff, Emmanuel Le Roy Ladurie, Robert-Henri Bautier, Jean Favier, et mon maître, le regretté Georges Duby.

Dirigée par la suite par Gérard Nahon (1981-91), puis Gilbert Dahan (1991-2001), par Danièle Iancu-Agou à Montpellier depuis fin 2002, cette Équipe a pour principal domaine de recherche l'histoire des juifs en France au Moyen Age, dans ses divers aspects: histoire sociale, politique, intellectuelle et religieuse, rapports entre chrétiens et juifs.

Référence obligée pour l'histoire du judaïsme français médiéval et moderne, au-delà donc du Moyen Age strictement entendu, cette institution française à vocation spécifique et unique est une formation en rapports étroits avec des équipes européennes impliquées dans ses recherches, notamment en Espagne (Madrid-Barcelone-Gérone-Saragosse-Lérida), en Italie (Pise-Bologne), en Allemagne (Trier).

## 1. Historique: pourquoi la «Nouvelle Gallia Judaica»?

**Bernhard Blumenkranz** ambitionnait de renouveler l'ouvrage d'Henri Gross, *Gallia Judaica*, publié en 1897 à partir des sources rabbiniques<sup>1</sup>. D'où le nom de «Nouvelle *Gallia Judaica*» (NGJ) attribué à cette Formation – la première en France à avoir comme domaine de recherche le

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<sup>1</sup> Henri GROSS, *Gallia Judaica. Dictionnaire géographique de la France d'après les sources rabbiniques*, traduit sur le manuscrit de l'allemand par Moïse BLOCH. Réimpression de l'édition originale, Paris, 1897. Réimpression de ce classique en 1969 à Amsterdam avec un Supplément bibliographique, Additions et Corrections de Simon SCHWARZFUCHS. Il vient d'être réédité chez Peeters (Paris-Louvain, 2011), avec une Préface de Danièle IANCU-AGOU et de Gérard NAHON, et un nouveau Supplément bibliographique de S. SCHWARZFUCHS.

judaïsme médiéval - afin de compléter ce travail monumental par un autre corpus documentaire (latin, vernaculaire, etc.). Les dépouillements effectués en son temps à la Bibliothèque nationale de monographies locales ont offert d'imposants fichiers mis à la disposition des chercheurs. Il s'agissait également de poursuivre les études savamment amorcées par E. Renan et A. Neubauer dans l'*Histoire Littéraire de la France* (HLF)<sup>2</sup> sur l'immense patrimoine hébraïque médiéval de la France.

Elargissant à la période moderne (jusqu'en 1808) son champ d'études, l'Equipe NGJ a publié de nombreux volumes « préparatoires », tels ces classiques de la Collection « Franco-Judaica » aux Editions Privat parus « au temps de Bernhard Blumenkranz »: *Histoire des Juifs en France* (1972); *Art et archéologie des Juifs en France médiévale* (1980), offrant en fin de d'ouvrage un utile « Inventaire archéologique » (p. 307-387) qui n'a pas fini d'ouvrir de précieuses pistes aux chercheurs; et bien sûr les commodes instruments d'investigation: *Bibliographie des Juifs en France* (1974), *Auteurs juifs en France médiévale* (1975)<sup>3</sup>.

Il convient de rendre hommage à l'impulsion réelle que Bernhard Blumenkranz a donnée aux études juives médiévales en France<sup>4</sup>. Dans ce but Un colloque international marquant

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<sup>2</sup> Cf. les volumes « Les rabbins français du commencement du XIV<sup>e</sup> siècle » et « Les écrivains français du XIV<sup>e</sup> siècle », HLF, XXVII et XXXI, Paris, 1877, et 1893.

<sup>3</sup> On trouvera la liste de toutes les publications de la NGJ sur son Site: <http://ngj.vjf.cnrs.fr>

<sup>4</sup> Cf. *Les Juifs au regard de l'Histoire. Mélanges en l'honneur de Bernhard Blumenkranz*, édités par Gilbert DAHAN, Paris (Ed. Picard), 1985, 414 pages, et *Les Juifs en France. Ecrits dispersés*, par B. Blumenkranz, Paris, 1989. Cf. aussi la Notice que j'ai écrite « Blumenkrank, Bernhard (Vienne, 1913 – Paris, 1989) », dans *Dictionnaire biographique des historiens français et francophones. De Grégoire de Tours à Georges Duby*, sous la

les 100 ans de Bernhard BLUMENKRANZ, va se tenir en Autriche, à Vienne (lieu de sa naissance) du 23 au 25 octobre 2013 organisé conjointement par l'Université de Vienne (Philippe BUC), la « Nouvelle *Gallia Judaica* » (Danièle IANCU-AGOU), le RELMIN (« The Legal Status of Religious Minorities in the Euro-Mediterranean World. 5th-15th centuries ») de l'Université de Nantes (John TOLAN). Ce Colloque aura pour titre: *Jews and Christians in Medieval Europe: the historiographical legacy of Bernhard Blumenkranz*, et la publication des Actes est prévue par Brepols.

Dans le sillage d'un tel prédécesseur, ses successeurs ont poursuivi son labeur, chacun en y imprimant ses proches domaines de recherches:

**Gérard Nahon**, auteur du bel ouvrage préfacé par B. Blumenkranz lui-même: *Inscriptions hébraïques et juives en France médiévale* (1984), ou de *La Terre sainte au temps des kabbalistes* (Paris, Albin Michel, 1997), n'est plus à présenter. Des *Mélanges* en son honneur, regroupant trente-huit contributions sous la direction de Danièle Iancu-Agou et de Carol Iancu<sup>5</sup>, témoignent du renom du récipiendaire, spécialiste du judaïsme en France à l'époque médiévale et moderne.

**Gilbert Dahan**, est l'auteur de travaux qui ont fait date (*Les Intellectuel chrétiens et les juifs au Moyen Age*, Paris,

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direction de Christian AMALVI, Paris, La Boutique de l'Histoire, 2004, p. 30-31.

<sup>5</sup> *L'écriture de l'Histoire juive. Mélanges en l'honneur de Gérard Nahon*, sous la direction de Danièle IANCU-AGOU et Carol IANCU, Paris-Louvain (Editions Peeters, Collection de la Revue des Études juives), 2012, 686 pages. Cf. aussi Danièle IANCU-AGOU, « Gérard Nahon », in *Homenatge Eduard Feliu. IV Congrès per a l'estudi dels Jueus en territoris de llengua catalan*, Tessa CALDERS – Esperança VALLS (ed.), Barcelona (PPU – Institut Mon Juïc), 2010, p. 41- 89.

Editions du Cerf, 1990, ou *La Polémique chrétienne contre le judaïsme au Moyen Age*, Paris Albin Michel, 1990), et d'ouvrages collectifs parus chez aux Editions Peeters (Paris-Louvain) tels que *Gersonide en son temps*, 1991; ou *Rashi et la culture juive en France du Nord au moyen âge*, 1997, en collaboration avec Gérard Nahon et Elie Nicolas.

Il a créé à Paris la Collection « *Nouvelle Gallia Judaica* » aux Éditions du Cerf (en y publiant les Actes de deux Colloques: *Le Brûlement du Talmud*, Préface de René-Samuel Sirat, Paris, 1999, et *L'expulsion des juifs de France, 1394*, Paris, 2004), dont le travail d'édition se poursuit en province par Danièle Iancu-Agou, spécialiste des juifs en Provence médiévale<sup>6</sup>.

En effet, délocalisée à Montpellier en 2003 sous la responsabilité de **Danièle Iancu-Agou**, la « *Nouvelle Gallia Judaica* » est installée grâce au regretté Georges FRECHE, dans un lieu de mémoire abritant un *mikvé* du XII<sup>e</sup> siècle, aux côtés d'un *Institut Universitaire Euro-Méditerranéen Maïmonide* que le valeureux député-maire de Montpellier avait lui-même créé en 2000.

Ce site privilégié, que n'aurait pas dévoué le fondateur de l'Equipe Bernhard Blumenkranz !, et auquel Gérard Nahon et Gilbert Dahan ont applaudi, a positionné favorablement la NGJ devenue avec *l'Institut Maïmonide*, partenaire scientifique de la Ville: les deux organismes voisins ont pu ainsi fournir argumentaire et iconographie pour illustrer les sept vitrines historiées de la rue de la Barralerie qui proposent aux passants

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<sup>6</sup> Cf. *Les Juifs en Provence (1475-1501). De l'insertion à l'expulsion*, Préface de Georges Duby, Marseille (Institut Historique de Provence), 1981, 346 pages; et *Juifs et néophytes en Provence. L'exemple d'Aix à travers le destin de Régine Abram de Draguignan (1469-1525)*, Préface de Georges Duby, Postface de Gérard Nahon, Paris-Louvain (Peeters), 2001, 689 pages, Grand Prix Historique de Provence 2002 et Prix de l'Académie d'Aix 2002.

l'histoire des riches heures du judaïsme montpelliérain et languedocien médiéval.

## 2. Objectifs

- Oeuvrer pour la sauvegarde des vestiges juifs médiévaux et modernes (archéologues ou organismes urbains sollicitent la NGJ comme à Chinon, Cavaillon, ou Ennezat).

- Offrir aux lecteurs (étudiants, chercheurs, et collègues universitaires) une bibliothèque *Judaica* enrichie – qui a pris à Montpellier une large inflexion méditerranéenne: ainsi notre fonds ibérique a acquis récemment dix volumes (2006-2010) de la revue savante *Sefarad* publiée à Madrid.

- Poursuivre la publication des volumes régionaux du *Dictionnaire de géographie historique des juifs en France médiévale la France médiévale*. Les successeurs de B. Blumenkranz trouvant en effet l'entreprise de refonte de la *Gallia Judaica* peut-être démesurée ou trop ambitieuse, ont avisé judicieusement de compartimenter le terrain (la « *Gallia* ») en volumes régionaux.

## 3. Réalisations

### a. Innovation des Séminaires:

Pour la « visibilité » locale dans le Midi, ont été tentés des Séminaires mensuels: l'expérience, soutenue dès le départ par notre direction, le *Laboratoire d'Etudes sur les Monothéismes* (LEM, directeurs Philippe Hoffmann, puis Olivier Boulnois), et par la *Fondation du judaïsme français* (madame Nelly Hansson au départ), s'est poursuivie, offrant annuellement à une dizaine de collègues universitaires –

enseignants, chercheurs, étudiants – la possibilité d'exposer et de confronter leurs tout derniers travaux.

Qu'il soit permis d'énumérer les différents thèmes traités:

- Séminaire 2005- 2006 publié: *Les Juifs méditerranéens au Moyen Age. Culture et prosopographie*, Paris, Éditions du Cerf, Collection Nouvelle Gallia Judaica, n°5, 2010, 250 pages.

- Séminaire 2006-2007 et 2007-2008: *Juives et chrétiennes en Europe médiévale: Rites, coutumes et traditions*. Est donnée en Annexes la Liste des contributions

- Autre thème porteur: *Le patrimoine juif en France et en Europe au Moyen Age et à l'époque moderne* (années 2008-2009-2010); [cf. Annexes la Liste des contributions en fin d'article].

- Le thème 2010-2012 sera publié: *Pratique médicale, rationalisme et relâchement religieux: Les élites lettrées juives de l'Europe méditerranéenne (XIV<sup>e</sup> – XVI<sup>e</sup> siècles)* [cf. Annexes en fin d'article].

**b. Publications récentes des membres de l'Équipe, statutaires ou « associés »:**

- Élie Nicolas et Claudie Blamont, *Le registre du Consistoire de Paris 1809-1810*, Paris, Cercle de Généalogie, 2005, 156 pages.

- Denis Lévy Willard, *Le livre dans la société juive médiévale de la France du Nord*, Préface de Gérard Nahon, Les Editions du Cerf, Collection *Nouvelle Gallia Judaica* n°3, 2008, 213 pages.

- Colloque 13-14 décembre 2004 célébrant le huitième centenaire de la mort de Maïmonide: *Des Tibbonides à Maïmonide. Rayonnement des juifs andalous en pays d'Occident médiéval*, édités par Danièle Iancu-Agou et Élie Nicolas, Les

Éditions du Cerf, Collection *Nouvelle Gallia Judaica* n°4, 2009, 245 pages.

- Publication de la thèse de Juliette Sibon soutenue en 2006: *Les Juifs de Marseille au XIVe siècle*, Préface de Henri Bresc, Les Éditions du Cerf, Collection *Nouvelle Gallia Judaica* n°6, 2011, 585 pages.

- Colloque 20-21 novembre 2006, commémorant le septième centenaire de l'expulsion des juifs du royaume de France par Philippe le Bel: *Philippe le Bel et les Juifs de son royaume (1306)*, sous la direction de Danièle Iancu-Agou, avec la collaboration d'Élie Nicolas, Les Éditions du Cerf, Collection *Nouvelle Gallia Judaica* n°7, 2012, 295 pages.

### c. Dictionnaires régionaux

- Un premier volume est paru en 2010: *Provincia judaica, Dictionnaire de géographie historique des juifs en Provence médiévale*, par Danièle Iancu-Agou, Préface de Noël Coulet, Paris-Louvain, Editions Peeters, XXII + 248 pages + 23 planches.

- Le second volume est en cours d'achèvement et paraîtra au printemps 2013: *Présence juive en Alsace-Lorraine médiévales. Dictionnaire de géographie historique*, par Simon Schwarzfuchs et Jean-Luc Fray, Editions du Cerf, Collection *Nouvelle Gallia Judaica* n°8.

## 4. Projets

Poursuivre les séminaires, veiller avec l'Institut Maïmonide à la restauration des lieux de mémoire juifs montpelliérains, à la sauvegarde aussi d'autres vestiges en péril, et respecter surtout nos engagements de publication:

- Claude Denjean, *Présence juive en Roussillon-Cerdagne au Moyen Age. Dictionnaire de géographie*



*historique*, Éditions du Cerf, Collection *Nouvelle Gallia Judaica* n°9.

- Danièle Iancu-Agou et Michaël Iancu, *Présence juive en Languedoc médiéval. Dictionnaire de géographie historique*, Éditions du Cerf, Collection *Nouvelle Gallia Judaica* n°10.

- Articles réunis de chercheurs confirmés:

Simon Schwarzfuchs, *Les Juifs d'Europe médiévale. Articles réunis*.

Gilbert Dahan, *Les Juifs en France au Moyen Age. Études*.

Noël Coulet, *Les Juifs dans la Provence médiévale. Articles réunis*.

Danièle Iancu-Agou, *Les élites juives et néophytes en Provence (milieu XV<sup>e</sup>- début XVI<sup>e</sup>). Études réunies*.

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ANNÉE 2006-2007

ANNEXES: SÉMINAIRES

JUIVES ET CHRÉTIENNES AU MOYEN ÂGE ET A L'ÉPOQUE MODERNE:

PARENTÉS, RITES, CULTURE

- 23 octobre 2006. **Guy Lobrichon (Université d'Avignon)**: « La construction sexuelle de l'histoire: Héloïse et ses modèles antiques ».

- 6 novembre 2006. **Colette Gros (Université de Provence)**: « Mariages et dots dans la *Nuova Cronica* de Giovanni Villani ».

- 20-21 novembre 2006. **COLLOQUE INTERNATIONAL**: « Les Juifs du Royaume de France et leur expulsion par Philippe le Bel »

- 4 décembre 2006. **Claudie Duhamel-Amado (CNRS):** « L'espace protégé des aristocrates languedociennes au XII<sup>e</sup> siècle ».
- 8 janvier 2007. **Danièle Iancu-Agou (UMR 8584, NGJ):** « Destin aixois et vie privée de la néophyte Régine-Catherine..., suite (nouveaux documents, 1495-96) »
- 5 février 2007. **Simone Mrejen-O'hana (NGJ):** « Sexualité et déviances dans les cités juives du pape ».
- 5 mars 2007. **Gérard Nahon (EPHE, Paris):** « Regards sur l'ouvrage hébraïque d'A. Grossmann, Pieuses et rebelles. Femmes juives en Europe au Moyen Age (2001) ».
- 23 avril 2007. **Christoph Cluse (Arye Maimon-Institut, Université de Trèves):** « Femmes en esclavage: quelques remarques sur l'Italie du Nord (XIV<sup>e</sup>-XV<sup>e</sup> siècles) ».
- 7 mai 2007. **Juliette Sibon (Université de Paris X-Nanterre):** « Les femmes fortes de la communauté juive de Marseille au XIV<sup>e</sup> siècle ».
- 11 juin 2007. **Asuncion Blasco (Université de Saragosse, Espagne):** « Amour et désamour dans les Juiveries de la Couronne d'Aragon ».
- 18 juin 2007. **Simon Schwarzfuchs (Université de Bar Ilan, Israël):** « Un contrat de mariage hébraïque en Haute-Provence (Forcalquier, 1444) ».

ANNEE 2007-2008

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Poursuite du cycle sur JUIVES ET CHRETIENNES, suivi par un cycle PATRIMOINE JUIF EN EUROPE.

**OUVERTURE:** - 8 octobre 2007. **Mauro PERANI (Université de Bologne):** « Un exemple d'interculturalité judéo-chrétienne: la "Guenizah italienne", et ses ressources: parentés, rites, culture »

- 5 novembre 2007. **Danièle IANCU-AGOU (UMR 8584, Montpellier)**, «Trousseaux, parure et livres des juives provençales au prisme du notariat chrétien (XVe siècle)».
  - 3 décembre 2007. **Claude ROUX (UMR Telemme, Université de Provence)**, «Chrétiennes et juives à Tarascon à la fin du Moyen Âge».
  - 7 janvier 2008. **Isabelle FABRE (Université Paul Valéry, Montpellier)**: "*Maria soror Moysi*, chef de chœur et chef de guerre: une figure biblique au destin singulier dans l'œuvre du chancelier Jean Gerson (1363-1429)".
  - 4 février 2008. **J. RAMON MAGDALENA NOM DE DEU (Université de Barcelone)**: «Les dernières volontés de Doña Oro, juive aragonaise de Monçon (1463)»
  - 3 mars 2008. **Simon C. MIMOUNI (EPHE, Paris)**: «La figure de Marie au Moyen Âge: mère et épouse du Christ».
  - 7 avril 2008. **Nicolò BUCARIA (Luxembourg)**: «Femmes juives de la Sicile médiévale»
  - 5 mai 2008. **Huguette TAVIANI-CAROZZI (Université de Provence)**: «Femmes d'Italie du Sud: statut juridique et relations de parenté».
  - 26 mai 2008. **Gérard NAHON (EPHE, Paris)**: «Luisa-Maria-Bernarda-Sara Henriques-Raba: une matriarche PATRIMOINE JUIF EN EUROPE portugaise (Bragance 1712 – Bordeaux 1784)».
  - 2 juin 2008. **Anngret HOLTSMANN-MARES (Université de Darmstadt)** et **Marie-Michèle ESNARD (Mairie de Chinon)**: «Inscription d'un épisode dramatique pour les juifs (1321) dans l'histoire patrimoniale de la ville de Chinon».
  - **CLOTURE**: 30 juin 2008. **Georges WEILL (Conservateur général honoraire du Patrimoine)**: «Un patrimoine historique menacé: les archives juives».
- Bilan et perspectives par **Danièle IANCU-AGOU (Nouvelle Gallia Judaica)**.

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SÉMINAIRES 2008-2009.

**PATRIMOINE JUIF AU MOYEN AGE ET A L'EPOQUE MODERNE**

**PATRIMOINE JUIF EN FRANCE**

*OUVERTURE*: - 27 octobre 2008. **Danièle IANCU-AGOU (NGJ)**: « Pour une *Provincia judaica* ».

- 1er décembre 2008. **Denis LEVY WILLARD (Chercheur associé NGJ)**: « Les manuscrits hébreux du Royaume de France ».

- 5 janvier 2009. **Alain GENSAC (Chercheur associé NGJ)**: « Pour une typologie médiévale des *mikvaot* ».

- 2 février 2009. **François GUYONNET (Service archéologique du département du Vaucluse)** et **Bruno PORTET (Musées et Patrimoine de Cavaillon)**: « Le *mikvé* médiéval et le patrimoine juif de Cavaillon: résultats des études récentes et perspectives de mise en valeur ».

- 2 mars 2009. **Martine BERTHELOT (Université de Perpignan)**: « Redécouverte et valorisation du patrimoine juif

**PATRIMOINE JUIF EN EUROPE**

en Roussillon ».

- 30 mars 2009. En présence de Philippe HOFFMANN et de Mohammad Ali AMIR-MOEZZI, directeur et directeur-adjoint du Laboratoire d'Etudes sur les Monothéismes (LEM, UMR 8584), **Jordi CASANOVAS I MIRO (Societat Catalana d'Estudis Hebraics)**: « Les vestiges catalans dans le cadre de l'archéologie juive en Espagne. ».

- 20 avril 2009. **Michele LUZZATI (Université de Pise)**: « *Toscana judaica*: synagogues, cimetières et *mikvaot* (XVe-XVIe siècles) ».

- 4 mai 2009. **Philippe PIERRET (du Musée Juif de Belgique, Chercheur associé NGJ)**: « Patrimoine juif de la Moselle

(cimetières de Vantoux XVIIIe, et de Créhange, XVIIe-XVIIIe siècles) ».

- 1er juin 2009. **Johannes HEIL (Institut universitaire d'études juives de Heidelberg)**: « *Germania judaica*: les *mikvaot* de Spire et de Worms ».

**CLÔTURE**: - 29 juin 2009. **Nicoló BUCARIA (Université de Trèves, Allemagne)**: « Pour une *Sicilia judaica* ».

Bilan et perspectives par Danièle IANCU-AGOU.

## SÉMINAIRES 2009-2010

### **PATRIMOINE JUIF EUROPÉEN AU MOYEN ÂGE ET À L'ÉPOQUE MODERNE [DEUXIEME PARTIE]**

#### **MOYEN AGE OCCIDENTAL**

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- Lundi 9 novembre 2009. **OUVERTURE** par **Danièle IANCU-AGOU (NGJ)**: « L'artisan du renouveau des études juives en Catalogne: Eduard Feliu (1938-2009), *in memoriam* ».

**Flocel SABATE (Université de Lérida)**: « *Sefarad* réinventée: le patrimoine culturel juif espagnol entre Histoire et réinvention ».

- Lundi 14 décembre 2009. Sous la présidence de **Philippe HOFFMANN (directeur du LEM, UMR 8584)**: **Claude de MECQUENEM (INRAP et NGJ) et Hervé GUY (INRAP)**: « Les synagogues médiévales: un cas très probable: Lagny-sur-Marne, et une opération en cours: le cas de Trets ».

- Lundi 4 janvier 2010. **Philippe BLANCHARD (INRAP) et Patrice GEORGES (INRAP)**: « L'archéologie préventive et les cimetières juifs: l'exemple de Châteauroux (Indre) ».

- Lundi 8 février 2010. **Gérard NAHON (EPHE)** « Le cimetière juif d'Ennezat (Puy-de-Dôme) classé monument historique », et **Bruno PORTET (Musée et Patrimoine de Cavillon)**: « Le sceau juif de Saint-Rémy-de-Provence ».

- Lundi 1er mars 2010. Sous la présidence de **Noël COULET (Université de Provence): Abbé Raymond BOYER (Laboratoire d'Anthropologie de Draguignan):** « La façade romane de la synagogue médiévale contestée de Draguignan » et **Sandrine CLAUDE (Mission archéologique d'Aix-en-Provence):** « Les limites d'une recherche d'archéologie urbaine: hypothèses sur le quartier juif de Manosque ».

- Mercredi 17 mars 2010: **Laurence SIGAL (Musée d'Art et d'Histoire du Judaïsme, Paris):** « L'arche sainte de Saint-Paul-Trois-Châteaux (Drôme) ».

- Lundi 26 avril 2010: **Alexandra VERONESE (Université de Pise):** « L'ancien cimetière hébraïque du Lido de Venise (XIVe-XVIIIe siècle) ».

#### **Époque moderne orientale**

- Lundi 10 mai 2010: **Carol IANCU (Université Paul Valéry III):** « Réflexions sur les cimetières juifs de Roumanie ».

- Lundi 7 juin 2010: **Daniel TOLLET (Institut de recherches pour l'étude des religions, Université Paris IV Sorbonne):** « Archives juives, bibliothèques et lieux de mémoire de la Pologne moderne ».

**CLÔTURE:** Bilan des Séminaires (2008-2009 et 2009-2010) et perspectives de recherches par **Danièle IANCU-AGOU.**

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#### **PATRIMOINE JUIF EN FRANCE ET EN EUROPE AU MOYEN ÂGE ET A L'EPOQUE MODERNE (FIN DU CYCLE) SEMINAIRES DE L'ANNEE 2010-2011**

- Lundi 8 novembre 2010. – **Mauro PERANI (Université de Bologne):** « Un trésor d'informations et de poésies à sauvegarder en Italie. La publication du *Corpus epitaphiorum hebraicorum Italiae* (CEHI) ».

- Lundi 29 novembre 2010. – **Carsten WILKE (Université de Budapest):** « Des épigrammes pour épitaphes. Poésies sépharades et ashkénazes aux cimetières de Hambourg ».

- Lundi 13 décembre 2010. - **Alain TEULADE (Société d'Histoire de Posquières-Vauvert)**: « A la recherche de stèles funéraires du cimetière juif médiéval de Posquières ».

**PRATIQUE MEDICALE, RATIONALISME ET RELACHEMENT RELIGIEUX: LES ELITES LETTRES JUIVES DE L'EUROPE MEDITERRANEENNE (XIVE – XVIe SIECLES).**

- Lundi 10 janvier 2011. – **Danièle IANCU-AGOU (NGJ)**: « Pratique médicale et relâchement religieux dans la société juive lettrée de Provence (XVe-XVIe siècle) ».

- Lundi 7 février 2011. – **Juliette SIBON (Centre Universitaire d'Albi)**: « Les élites lettrées juives à Marseille au bas Moyen Age ».

- Lundi 7 mars 2010. - **Claude DENJEAN (Université de Toulouse Le-Mirail)**: « Crédit et usure dans les milieux lettrés juifs de la Couronne d'Aragon au XIVE siècle ».

- Lundi 4 avril 2011. – **Javier CASTANO (CSIC, Sefarad, Madrid)**: « Les élites médicales castillanes au XVe siècle ».

- Lundi 2 mai 2011. – **Cecilia TASCIA (Université de Cagliari)**: « Les médecins juifs sardes au Moyen Age ».

- Lundi 6 juin 2011. – **Elodie ATTIA (EPHE, IVE section, Paris)**: « Rationalisme et relâchement religieux au regard des manuscrits et bibliothèques des élites lettrées juives italiennes (1500-1550) ».

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SEMINAIRE DE L'ANNEE 2011-2012 [prolonge le thème de

**PRATIQUE MEDICALE, RATIONALISME ET RELACHEMENT RELIGIEUX: LES ELITES LETTRES JUIVES DE L'EUROPE MEDITERRANEENNE (XIVE – XVIe SIECLES).**

l'année 2011; est appelé à être publié].

- Lundi 10 octobre 2011. – **OUVERTURE: Thomas GERGELY (Université Libre de Bruxelles, Institut du**

**Judaïsme M. Buber, Bruxelles):** « Etre juif et médecin aux époques médiévale et moderne ».

- Lundi 7 novembre 2011. – **Silvia PLANAS (Institut Nahmanide, Gérone):** « Les livres de maître Nathan Mosse des Portal, médecin juif de Gérone (1410) ».

- Lundi 5 décembre 2011. - Exceptionnel et en partenariat avec l'Institut Maïmonide: A l'occasion de la sortie du n°6 de la Collection *Nouvelle Gallia Judaica* (octobre 2011), aux Editions du Cerf, présentation de l'ouvrage: *Les Juifs de Marseille au XIVe siècle*, par **Juliette SIBON (Université d'Albi)**, en présence du préfacier **Henri BRESC (Paris X-Nanterre)**.

- Lundi 9 janvier 2012. – **Gad FREUDENTHAL (CNRS, Paris, Villejuif):** « Le rôle des médecins dans le transfert culturel du latin en hébreu au Moyen Âge. Phase 1: "Doeg l'Edomite" et ses 24 traductions d'oeuvres médicales (1197-1199) ».

- Lundi 6 février 2012. - **Lola FERRE (Université de Grenade):** « Les juifs et l'université médiévale: l'exemple de l'Ecole de médecine à Montpellier ».

- Lundi 5 mars 2012. – **Maurice KRIEDEL (EHESS, Paris):** « Josué ha-Lorki et l'effondrement du judaïsme espagnol, 1391-1415 ».

- Lundi 2 avril 2012 - Exceptionnel et en partenariat avec l'Institut Maïmonide: A l'occasion de la sortie de *L'écriture de l'Histoire juive. Mélanges en l'honneur de Gérard Nahon* (Paris-Louvain, Peeters, 2011), présentation de l'ouvrage en présence du Récipiendaire, de contributeurs, et des éditeurs **Danièle IANCU-AGOU et Carol IANCU**.

- Lundi 7 mai 2012. – **Élodie ATTIA (EPHE, IVe section, Paris):** « Rationalisme et relâchement religieux au regard des manuscrits et bibliothèques des élites lettrées juives italiennes (1500-1550) ».



- Lundi 4 juin 2012. – **Christophe VASCHALDE (LAMM, Aix-en-Provence)** et **Élodie ATTIA (EPHE, Ixe section, Paris)**, « La bibliothèque inventoriée au décès de Salomon Bellaut, médecin juif de Trets (env. 1350-1417) ».

- Lundi 25 juin 2012. – **CLÔTURE: Giuseppe MANDALA (CSIC, Madrid)** « Les élites juives siciliennes entre pratique médicale et circulation des savoirs: état de l'art et nouvelles acquisitions (XIIIe-XVIe siècles) ».

**CONCLUSIONS** par **Danièle IANCU-AGOU**

# ON THE ESTABLISHMENT OF THE “EVA HEYMAN” RESEARCH CENTRE ON THE HISTORY OF THE JEWS

Antonio FAUR

**Abstract.** *The author describes the steps taken to establish “Eva Heyman” Research Centre on the History of the Jews within the University of Oradea. He also presents the premises of Oradea of the scientific research on this issue, highlighting the authors’ contributions so far, especially those that have been brought after the change of the political regime in Romania in 1989.*

**Key words:** *Eva Heyman research Centre, University of Oradea, Jewish Community, Bihor, historiography.*

The path from the origin of an idea to its materialisation is often long and uncertain. More often than not, obstacles hard to overcome may occur. Some are explainable, some are destabilising. Only the determination of the people involved can prevent such demobilising elements from finally achieving a project and reaching a positive result of scientific endeavours.

Considering the abovementioned remarks, the topic referring to the history of the Jewish community in Oradea and elsewhere (in other parts of Romania) is a “relatively new issue in the field of historiography or sociocultural research”<sup>1</sup> in Romania. In fact, before 1989, researchers focused only on a few aspects in the past of the Jews. After 1990, the “perception

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<sup>1</sup> Maria Ghitta, *The Jews in the Romanian History*, in *Transylvanian Review*, 2000, vol. IX, no. 3, p. 109.

of the past”<sup>2</sup> of the Jewish minority has changed. Therefore, we can state that a genuine bibliography on the “Jewish issue” in Romania has developed in over two decades. It is still an ongoing process due to new issues (relating to interpretation and information-documentation). We have to notice that specialised scientific institutions have been established along with the only one existing so far, particularly at Romanian universities<sup>3</sup>. Their main objective is to retrace the history of the Jews in Romania and publish some works (such as studies, articles and books) on the results of this new endeavour. Free from political censorship and open to synchronise with the European phenomenon, the evolution in national historiography sets the conditions for expression in the most marginal field of minorities in Romania, particularly the Jews. Right from the first post-December decade, we can notice such concern in both local and national contexts.

### Historiographic premises

The year 1995 was the time of great concern for those interested in becoming familiar with Jewish communities in Oradea and the Bihor County. If the authors of studies and articles had been of Jewish origin until then, other fellow countrymen and particularly Romanian professors and researchers from Oradea started to publish works for historical

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<sup>2</sup> *Dilemele conviețuirii. Evrei și ne-evrei în Europa Centrală*, coordinators Ladislau Gyémánt and Maria Ghitta, Institutul Cultural Român, Centrul de Studii Transilvane, Cluj – Napoca, 2006 , p. 101.

<sup>3</sup> We refer to the “Dr. Moshe Carmilly” Institute of Judaism and Jewish History (at the „Babeș-Bolyai” University of Cluj-Napoca), “Elie Wiesel” National Institute for the Study of the Holocaust in Romania (Bucharest), “Alexandru Șafran” Centre of History and Hebrewism (“Alexandru Ioan Cuza” University of Iași) and the Centre for Judaic Studies (“Vasile Goldiș” West University of Arad).

evocation and reconsideration of some important aspects of the life of the Jews in Crișana. We can mention at least five historiographic articles of the kind. Almost fifty-five years later, Ioan Chira depicted, for the first time, the genocide against the Jews in Bihor<sup>4</sup> in 1940-1944 based on a bibliography of reference sources and especially on research of documents existing at the Oradea branch of the National Archives.

Carol Moses referred to “the fate of the Jews in Oradea”<sup>5</sup> in an article published in *Realitatea evreiască*. A more eloquent study was due to Téreza Mózes and it depicted the atmosphere in Oradea during the “evacuation”<sup>6</sup> of the Jews from the (central) “ghetto” in Oradea to put them on animal trains and deport them to the death camps in Poland (Auschwitz-Birkenau). From there, some were sent to camps located on territories under German occupation.

Dr. Téreza Mózes also wrote a book bearing a significant title, *Decalog însângerat*<sup>7</sup> (Bloody Decalogue), published by ARA Press in Bucharest and disseminated all over the country and abroad. Although it belongs to the memorialistic genre, the book is the first initiative with great impact, bringing to the foreground the tragic situation of the Jews in Oradea, forcefully disowned and sent to ghettos, then sent to extermination camps.

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<sup>4</sup> Ioan Chira, *Genocidul evreilor din Bihor în perioada ocupației ungare (septembrie 1940- octombrie 1944)*, în *Aletheia*, Oradea, 1995, no. 5, pp.50- 58.

<sup>5</sup> Carol Moses, *Destinul evreilor orădeni*, in *Realitatea evreiască*, 1995, no. 9, p. 8.

<sup>6</sup> Téreza Mózes, *The Atmosphere in Oradea in the Evacuation of the Ghetto*, in *Studia Iudaica*, 1995, pp. 122-129

<sup>7</sup> Idem, *Decalog însângerat*, Editura ARA , București, 1995, 222 p.; we have to mention that the book had been published into Hungarian two years before and was entitled: *Bevézett Köztáblák (Decalog însângerat)*, Oradea, 1993.

We have to mention that the life of young martyr *Eva Heyman*<sup>8</sup> was made public. The same year, a journal of the Holocaust of Oradea<sup>9</sup> was published along with the Romanian version (published since 1991).

As the eminent professor Pompiliu Teodor points out, in contrast with the “barbarity” of the occupants, the “solidarity of communities” with a “humane face” belongs to the “aspects” of the time. An eloquent example in point is represented by the communities in Maramureș, where relevant human relationships developed between the “Romanian and Jewish population and between ethnic and religious groups”<sup>10</sup>.

For almost a decade, works on the Jewish community in Bihor were rarely published, yet they were useful from a scientific point of view. We have to point out the (great) part of Tereza Mózes’ book on *Evreii din Oradea*<sup>11</sup> (The Jews from Oradea) focusing on the period 1940-1944 that includes the “history” of the ghetto in Oradea as well. Professor Ioan Teodor Guț tackled the situation of the Jews in Bihor after the Second Vienna Award on the 30th of August in an article published in the well-known journal *Transylvanian Review*<sup>12</sup>.

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<sup>8</sup> Eva Heyman, *Am trăit atât de puțin. Micul meu Jurnal*, translation and introduction by Oliver Lustig, Editura Alex, București, 1991.

<sup>9</sup> Alexandru Sășianu, Gheorghe Gorun, *An Unedited Journal of the Holocaust from Oradea*, in *Studia Iudaica*, 1995, pp. 117-121.

<sup>10</sup> Pompiliu Teodor, *Din istoria deportării evreilor din Maramureș. Cronica unui sat: Botiza*, in *Tribuna*, 1994, no. 45-46, p. 6; Idem, *Pages from the History of the Deportation of the Jews from Maramureș. Chronicle of a Village: Botiza*, in *Studia Iudaica*, 1995, pp. 22-29; Antonio Faur, *Organizarea unor acțiuni de salvare (în anul 1944) a evreilor din Ungaria și Transilvania de Nord. Contribuții istoriografice* (manuscript submitted for the volume dedicated to Prof. Dr. Carol Iancu).

<sup>11</sup> Tereza Mózes, *Evreii din Oradea*, Ed. Hasefer, București, 1997, pp. 169-221; 253-377.

<sup>12</sup> Ion Teodor Guț, *La situation politique de Juifs de Bihor pendant la Diktat de la Vienne*, in *Transylvanian Review*, 2000, no. 3, pp. 61-66

The harsh and inhumane treatment of the Jews in Oradea and in the north of the Bihor County was also depicted by Dr. Ioan Chira in his book on the consequences of the Horthyst “occupation”<sup>13</sup> on Northern Transylvania. New “testimonies” on the injustice against the Jewish and Romanian inhabitants were provided.

In the first years of this century, when researching the attitude of minorities in western counties of the country towards the Romanian state, I wrote and edited a book of documents referring to some revisionist expressions<sup>14</sup> of the Hungarian inhabitants<sup>15</sup>. The book also comprises information on the Jews in the historical regions of Crișana and Maramureș.

A notable initiative we released in the summer of 1995 has born results worth drawing the attention of specialists and the public interested in the history of the Jews. A set of studies and articles were published in the journal *Cele trei Crișuri* of Oradea, under the title: *Aspecte istorice ale existenței Comunității evreilor din Transilvania și Bihor*<sup>16</sup> (Historical Aspects of the Jewish Community in Transylvania and Bihor). The first text belongs to us and is explicitly entitled: *Un demers istoriografic necesar*<sup>17</sup> (A Necessary Historiographic Initiative).

In a fragment of the aforementioned text, we drew the following (warning) conclusion regarding Bihor: “[these works] are particularly written by Jewish and less (and accidentally) by Romanian and Hungarian researchers. Hence,

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<sup>13</sup> Ioan Chira, *Rugul durerii. Ocupația ungaro-horthystă. Mărturii și adevăruri*, Oradea, 2001.

<sup>14</sup> Antonio Faur, *Manifestări ale spiritului revizionist în județele din nord-vestul Transilvaniei (1944-1945). Studiu și documente*, Editura Universității din Oradea, 2003, p. 193.

<sup>15</sup> *Ibidem*, pp. 239, 316-320.

<sup>16</sup> See *Cele trei Crișuri*, 2005, no. 8-9, pp. 50-54.

<sup>17</sup> Antonio Faur, *Un demers istoriografic necesar*, in *Cele trei Crișuri*, 2005, no. 8-9. pp. 1-2.

we believe that we have to amend this attitude. It is also the case of other researchers (living in Oradea and Bihor) to objectively and with interest look into this chapter of local history and to reach the most accurate knowledge on the contribution of the Jewish population to the historical life of the western area of the country through thorough investigations (particularly in the archives)”<sup>18</sup>.

To avoid that our statement remains but an opinion relating to the topic, we published in the same issue of the abovementioned journal some studies on the Jews in Transylvania and Bihor<sup>19</sup> due to experienced historians and

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<sup>18</sup> *Ibidem*

<sup>19</sup> We quote the names of the authors, the titles of the works, and the place where they were published: Viorel Faur, *O carte [scrisă de istoric și profesorul clujean Ladislau Gyémant] despre destinul istoric al evreilor din Transilvania* (in *Cele trei Crișuri*, 2005, no. 8-9, pp. 50-54); Blaga Mihoc, *Din relațiile românilor cu evreii bihoreni în perioada interbelică* (in loc. cit., pp. 11-15); Antonio Faur, *O mărturie a unei supraviețuitoare a lagărelor germane din timpul celui de-al doilea război mondial* (in loc. cit., pp. 35-49); Mihai Georgiță, *Situația evreilor din România în primii ani interbelici reflectată în câteva documente* (in loc. cit., pp. 3-10); Augustin Țărău, *Bihorul de sud sub impactul Dictatului de la Viena (septembrie 1940 - noiembrie 1941). Câteva referiri la proprietățile evreiești* (in loc. cit., pp. 16-21) and Camelia Mureșan, *Lagărul de concentrare din pădurea Bungurului de lângă orașul Dej (județul Someș)* (in loc. cit., pp. 22-34). We also have to mention that the second cover of the issue (8-9/2005 of the same journal *Cele trei Crișuri*) depicts two images, as follows: one with the monument of the Jewish martyrs in Oradea, victims of the Holocaust (1944), while the other renders the text (in Hebrew, Romanian and Hungarian) of the plaque on the monument: „Adu-ți aminte și nu uita martiriul celor 30.000 de evrei bihoreni mistuiți de flăcările Holocaustului în urmă cu 50 de ani” (Remember and do not forget the martyrdom of the 30,000 Jews from Bihor burning in the flames of the Holocaust 50 years ago). Iulian Boțoghină, *Relații interetnice în Crișana după Marea Unire. Analiză de caz, in Cetatea Bihariei*, 2006, nr. 2, pp. 36-40.

researchers from several institutions, such as the University of Oradea, “Babes-Bolyai” University of Cluj-Napoca, and the National Archives – Bihor County Directorate. The six monographs conferred viability to scientific requirements that took priority. They were an incentive needed for subsequent research focused on sequences of the history of the Jews in Bihor and other counties of Romania. Shortly after, we presented the most important documents (dating back to the latter half of the year 1945) regarding the Jews in North-Western Transylvania<sup>20</sup>. In 1995, Professor Moise Ilieș also published an article on the contribution of the Jews in Marghita<sup>21</sup> to the life of the town.

After the two moments (1995 and 2005) showing more concern with the history of the Jews in Bihor, research did not cease and had important achievements in 2010 and 2011. Thus, Iulian Boțoghină was concerned with the interethnic relations after the Great Union<sup>22</sup> focusing on the Romanian and Jewish inhabitants in Crișana. Dr. Corneliu Crăciun made a thorough critical analysis of the activities developed by the Jewish Democratic Committee<sup>23</sup> (Bihor-Oradea) in the first postwar decade, as it adjusted to the policy of Sovietising Romania. Thus, the Committee followed the orders of local and central authorities to a great extent. We can also mention the publication (by us) of the petition of the former Deputy

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<sup>20</sup> See Antonio Faur, *Surse documentare cu privire la evreii din județele din nord-vestul Transilvaniei (iulie-decembrie 1945)*, in *Cetea Bihariei*, 2005, no. 2, pp. 75-78.

<sup>21</sup> Moise Ilieș, *Contribuția comunității evreiești din Marghita la viața economică, socială și culturală a localității*, in *Revista bihoreană de istorie*, 2005, no. 5, pp. 13-18

<sup>22</sup> Iulian Boțoghină, *Relații interetnice în Crișana după Marea Unire. Analiză de caz*, in *Cetea Bihariei*, 2006, no. 2, pp. 36-40.

<sup>23</sup> Corneliu Crăciun, *Comitetul Democratic Evreiesc (Bihor-Oradea) între promisiunea loialității și eșuarea în trădare*, in *Crisia*, 2007, pp. 173-192.



Theodor Fischer, sent to the French delegation to the Paris Peace Conference (on 7 August 1946)<sup>24</sup>.

We consider it necessary to point out that from 2007 on, we have conducted several researches and published their results in journals in the country (mainly *Studia Iudaica*, Cluj-Napoca) and independent books. Consequently, in the year 2008, we published in two articles<sup>25</sup> the first accurate data and information (discovered in local, state and private archives) on the actions organised by the Romanian inhabitants in Bihor to save hundreds of Jews from Northern Transylvania and Hungary, or other areas under German occupation, from certain death.

The same year, the academic Corneliu Crăciun pursued his studies on the history of the Jews in Bihor in contemporary times. We have to mention his three articles published in local periodicals referring to “institutional structures and democratic status of some Jewish communities”<sup>26</sup> and the role of the Jewish Democratic Committee<sup>27</sup> (Oradea-Bihor). He also

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<sup>24</sup> Antonio Faur, *The Petition addressed by Theodor Fischer to the French Delegation of the Paris Peace Conference (August 7, 1946)*, in *Studia Iudaica*, 2007, pp. 240-250. The Romanian version was published in our book on *Realități transilvănene în rapoartele unor diplomați francezi (1945-1948)*, Editura Universității din Oradea, 2008, pp. 209-222.

<sup>25</sup> Idem, *Originally Documentary Contribution of the Bihor Illegal „Pathways” for Crossing Jews over the Border from Hungary to Romania*, in *Studia Iudaica*, 2008, pp. 221-228; Idem, *The Contribution of the Mayor Teodor Popoviciu (from Vârciorog, Bihor County) to the Salvation of Hundreds of Jews from „certain” Death (1944)*, in *Studia Universitatis Babeș-Bolyai. Studia Europaea*, 2008, no. 3, pp. 101-108.

<sup>26</sup> Corneliu Crăciun, *Structuri instituționale și stări democratice ale unor comunități evreiești din județul Bihor în perioada interbelică*, in *Revista bihoreană de istorie*, 2008, no. 3, pp. 65-108.

<sup>27</sup> Idem, *Contribuții documentare la cunoașterea rolului Comitetului Democratic Evreiesc (Oradea-Bihor), în perioada 1945-1953*, in *Revista de istorie contemporană*, 2008, no. 3, pp. 65-108.

published documents<sup>28</sup> dating back to the years 1941-1942. In the year 1927, Senior Lecturer Dr. Gabriel Moisa wrote an article<sup>29</sup> on “anti-Semite troubles” in Oradea in the year 1927. Other authors from different higher education institutions also made reference to these events, thus turning them into a trend, despite the fact that much more serious events occurred, such as the terror in the ghetto of Oradea, or the deportation of 30,000 Jews from Oradea and Bihor to death camps.

In the year 2009, the late academic Corneliu Crăciun wrote a book made up of several “contributions”<sup>30</sup> to knowing the Jews in Bihor. Some of them had been published in local cultural and scientific periodicals. The book confirmed the existence of different concerns with the history of the Jews, from their religious societies and education to the development of Zionist initiatives. Other varied works have been added, such as the publication<sup>31</sup> and review<sup>32</sup> of new documents attesting the

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<sup>28</sup> Idem, *Contribuții documentare la istoria evreilor din Bihor (1941-1942)*, in *Cetatea Bihariei*, 2008, no. 1, pp. 57-80.

<sup>29</sup> Gabriel Moisa, *Tulburări antisemite în Oradea anulului 1927*, in *Crisia*, 2008, pp. 189-198. The article was republished in English (see *Analele Universității din Craiova, Seria Istorie*, 2009, no. 2, pp. 269-280).

<sup>30</sup> Corneliu Crăciun, *Contribuții documentare la istoria evreilor din Bihor*, Editura Arca, Oradea, 2009, 193 p. We have to mention the titles of the chapters of the book: *Situații statistice* (pp. 9-30), *Structuri instituționale și stări democratice ale unor comunități evreiești din județul Bihor în perioada interbelică* (pp. 31-50), *Societăți religioase și caritative* (pp. 51-76), *Învățământul* (pp. 77-86), *Sionism și antisemitism* (pp. 87-100), *Partidul Evreesc* (pp. 101-105), *Stări și experiențe dramatice în anii 1941-1944* (pp. 106-128), *Evacuări în sudul Bihorului (1942)* (pp. 129-139), *Comitetul Democratic Evreesc – o șansă falsă, o diversiune reală* (pp. 140-187) and *Continuarea agresiunii comuniste* (pp. 188-192).

<sup>31</sup> Antonio Faur, *Documente privind trecerea frontierei dintre România și Ungaria de către evrei (aprilie-mai 1944)*, in *Societate, istorie, filologie*, coordinator and editor Antonio Faur, Editura Universității din Oradea, 2009, pp. 161- 191.

<sup>32</sup> Idem, *Unpublished Documents Referring to Crossing the Border from Hungary to Romania by the Jews of Hungary during the Months of April*

action to safeguard the Jews from Northern Transylvania and Hungary (by illegally crossing the border to Romania), then the identification of the way in which the Jewish community was involved in “the life of the city of Oradea”<sup>33</sup> with examples of notes and information provided by the *Gazeta de Vest*<sup>34</sup> journal during the economic crisis (1929-1933).

After half a decade of investigations on a topic referring to the actions of solidarity with the Jews against the tragic background of the Holocaust, we have managed to discover important documents urging us to deepen the research. First of all, the discovery of an exceptional document in the archives of the family of Ilieana Suciu (born Popoviciu) in Oradea (written in three languages: Romanian, Hebrew, and Hungarian) showing the involvement of the Mayor of Vârciorog (Bihor County) in the action of saving hundreds of Jews (from certain death) touched me, so I dedicated a lot of time to becoming acquainted with this historical issue. I made great progress when I discovered other documents in the funds of an institution of the time (preserved in the National Archives of Oradea) and, consequently, I was involved in *field documentation*<sup>35</sup>.

We finally elaborated and edited two books in which we gathered and interpreted almost 200 new documents<sup>36</sup>

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*and May 1944*, in *Analele Universității din Oradea, Fascicola Istorie-Arheologie*, 2009, pp. 153-186.

<sup>33</sup> Mihai D. Drecin, Gabriel Moisa, *Repere ale implicării comunității evreiești în viața orașului Oradea*, in *Crisia*, 2009, pp. 235-244

<sup>34</sup> Gabriel Moisa, *The Jewish Community of Oradea and the Romanian Press (The Western Gazette) – in the Years of the Economic Crisis (1929-1933)*, in *Revista Română de Geografie Politică*, 2009, no. 2, pp. 45-48

<sup>35</sup> We have also made a video documentary in the village of Vârciorog, at the former house of the mayor Teodor Popoviciu.

<sup>36</sup> Antonio Faur, *România - „poartă deschisă” pentru salvarea evreilor (aprilie-august 1944) din Ungaria și Transilvania de Nord. Contribuții documentare*, Editura Universității din Oradea, 2010, 403 pp.

providing extremely valuable information on the existence of “passage connections”<sup>37</sup> for the Jews to illegally cross the border from Hungary and Northern Transylvania to Romania. This risky operation was facilitated by guides, who were Romanian peasants in the villages neighbouring the border with Hungary and who were familiar with the area and the ways of avoiding the (Romanian and Hungarian) border guards.

We should also mention that the same year, four studies and articles were published in specialised periodicals and independent volumes on the following topics: the ghetto in Oradea<sup>38</sup>, the Romanian General Consulate in Oradea (1941-1944)<sup>39</sup>, the role of Jewish printers in Oradea in editing journals and books<sup>40</sup>, and new information on the illegal crossing of Jews from Northern Transylvania and Hungary<sup>41</sup> in June 1944, an action saving them from certain death.

As shown above, our concerns to redraw relevant elements in the history of the Jews in Bihor were materialised as early as 2003 in a series of studies and articles reaching the climax with two books published in 2010. While researching the documents, we also resorted to other means to make the history of this minority known. For instance, we have

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<sup>37</sup> Idem, *Teodor Popoviciu – salvatorul de la moarte sigură a sute de evrei (1944)*, Editura Universității din Oradea, 2010, 175 pp.

<sup>38</sup> Bujor Dulgău, *Ghetoul din Oradea (1944)*, in *1940. Drama românilor bihoreni sub administrație horthystă*, Editura TIPO MC, Oradea, 2010, pp. 69-71

<sup>39</sup> Mihai Drecin, *Informații de „istorie orală” privind activitatea Consulatului român din Oradea (septembrie 1940-1944)*, in *1940. Drama românilor bihoreni...*, pp. 61-68.

<sup>40</sup> Hajnal Tavaszi, *The Role of Printing in Public Live in Oradea (1852-1940)*, in *Cetatea Bihariei*, 2010, pp. 92-98

<sup>41</sup> Antonio Faur, *New Data on the Jews who saved their Lives by Crossing the Border from Hungary to Romania (June 1944)*, in *Studia Iudaica*, 2010, pp. 333-339.

conceived two multiannual scientific research project<sup>42</sup> entitled *Politica minorităților în România: cazul evreilor din Bihor (1919-1945) (Minority Policy in Romania: the Case of the Jews in Bihor)*. Their aim was to reconsider an essential sequence from the past of the Jewish ethnics in Bihor from their establishment as inhabitants (citizens) of Romania (in 1919) to the enforcement of the “final solution” by the Horthyst authorities in 1944. The tragic result was the decrease of the population in Oradea by one valuable third of its citizens.

The year before, the research we are concerned with significantly developed due to the publication of studies and articles and to scientific events. Dr. Mihai Marina’s report dating back to 1944 as a single document was analysed from an up-to-date perspective. It provided direct information on the situation of the Jews in the ghetto in Oradea, as well as on the Jews in other ghettos throughout Northern Transylvania<sup>43</sup>. To this, we should add the opinions referring to the illegal crossing of the Jews from Hungary to Romania in May – August 1944<sup>44</sup>. Other works followed but we will mention them in the following subchapter, as they were mainly due to complementary initiatives.

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<sup>42</sup> The projects were submitted to the Ministry of Education and Research (National Council for Scientific Research in Higher Education) in 2006 and 2008. We mention that we re-edited and sent the project (in English) again in 2011, but the result was the same: no funding.

<sup>43</sup> Antonio Faur, *Raportul consulului general român din Oradea despre situația evreilor din Transilvania de Nord (1944)*, in *Istoriografie, cultură și politică în vestul României*, volume in charge of Radu Romînașu, Editura Universității din Oradea, 2011, pp. 304-316

<sup>44</sup> Idem, Considerations Regarding the Illegal “Pathways” for Crossing Jews from Hungary to Romania (May-August 1944), in *Studia Iudaica*, 2011, pp. 25-35

## **Organising international conferences on the history of the Jews in Central Europe and particularly in Oradea**

Besides unravelling less known aspects of the past of the Jewish population in Bihor (and in Northern Transylvania to a greater extent), we have employed other ways to bring this topic to the foreground, such as the organisation of two international conferences on the history of the Jews in Central Europe. They were the initiative of the Department of History at the Faculty of History, Geography and International Relations (as it was known until the autumn of the year 2011) in collaboration with higher education institutions from Romania and abroad.

Thus, on 19 and 20 November 2010, the international conference on the *Situation of the Jews in Central Europe at the End of the Second World War (1944-1945)* was organised at the University of Oradea<sup>45</sup>. Although we had the initiative of the event, it was a success due to the collaboration with Prof. Dr. Ladislau Gyémant (“Babeş-Bolyai” University of Cluj-Napoca) and Prof. Dr. Carol Iancu (“Paul Valéry” University of Montpellier). Personalities from Romania and abroad (such as France, Poland, and Hungary) responded to our invitation.

The opening speeches were delivered by the Rector of the University of Oradea (Prof. Dr. Cornel Antal), the Ambassador of Israel to Bucharest (Dan Ben Eliezer), the President of the F.C.E.R. and a Deputy in the Romanian Parliament (Dr. Aurel Vainer), the President of the Jewish Community in Oradea (Eng. Teodor Felix Koppelman), and the Mayor of the City of Oradea (Ilie Bolojan).

Fifteen papers were presented by historians and well-known researchers, such as Ladislau Gyémant, Carol Iancu,

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<sup>45</sup> The international conference was partly hosted at the Hall of the Oradea City Hall as a memorable presence in the life of the city.

György Haraszti, Viorel Faur, Liviu Rotman, Michael Shafir, Corneliu Crăciun, Waclaw Wierzbienec, Claudia Ursuțiu, Attila Gido, Raluca Moldovan and Gabriel Gherasim.

Some of the most important points of view were expressed by professors Ladislau Gyémant and Carol Iancu in their speeches at the “opening” of the conference. Professor Ladislau Gyémant considered that the conference and the publication of the proceedings would contribute “to imposing the *Centre for Judaic Studies in Oradea* on the general map of universal concerns of the kind”<sup>46</sup>. Professor Carol Iancu from the University of Montpellier, France, agreed to the opinion and expressed his joy that “besides important centres in Bucharest, Cluj and Iasi, the *city of Oradea will turn into a centre for Judaic studies* due to the colleagues at the university”<sup>47</sup>.

Thus, at least two remarkable historians suggested establishing a centre to study the Jews at the University of Oradea.

We shared the same opinion. In a very short time, we proceeded to make the needed preparations for reaching this scientific objective, respecting the rule of the law. Nevertheless, it is important that several professionals in the field of history reached the conclusion that a centre to research the history of the Jews was a must. It was one of the immediate consequences of the exchange of ideas relating to the role and usefulness of this historical reconsideration element.

The success of the first international event in Oradea focusing on the history of the Jews in Central Europe was an

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<sup>46</sup> *Situația evreilor din Europa Centrală la sfârșitul celui de-al doilea război mondial (1944-1945)*, coordinators Antonio Faur and Ladislau Gyémant, Editura Universității din Oradea, 2011, p. 27.

<sup>47</sup> *Ibidem*, p. 29.

encouraging factor in organising such events each year. Therefore, the *second edition of the international conference on the Contribution of the Jews to Urban Development in Central Europe. Economy, Culture, Arts* was organised at the University of Oradea on 4 and 5 November.

Eight “speeches” were delivered by representatives of the organising institutions and nineteen papers were presented. They were divided into three topics: 1. *Architecture, education, culture*; 2. *History, historiography, personalities*; 3. *Economy*<sup>48</sup>. The works of some foreign (Professor Carol Iancu from “Paul Valery” University of Montpellier III, Professors Peter Kónya and Martin Javor from Slovakia, and Professor Dorottya Halász from Hungary) and Romanian (Professors Mircea Moldovan, Liviu Rotman, Viorel Faur, Sever Dumitrașcu and Aurel Chiriac) academics were remarkable. Particularly interesting was the extensive work belonging to Dr. Aurel Vainer (President of the F.C.E.R.) regarding the contribution of the Jews to the urban development of Romania.

There was also a *single initiative* materialised in the year 2011 due to the editorial endeavours of Professors Antonio Faur (University of Oradea) and Ladislau Gyémánt (“Babeș-Bolyai” University of Cluj-Napoca), with his well-known readiness and generosity, Academician Ioan Aurel Pop, the Director of the Centre for Transylvanian Studies who approved the publication of an issue of the *Transylvanian Review* dedicated to works on the history of the Jews focusing on the following topic: *Local and Universal in the Romanian*

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<sup>48</sup> See the volume comprising all texts (welcome speeches and papers): *Contribuția evreilor la dezvoltarea urbană în Europa Centrală (Economie, Cultură, Artă)*, coordinator and editor Antonio Faur, Universitatea din Oradea, 2011, 368 p.



*Jewish Society and Culture (19th – 20 the Centuries)*<sup>49</sup>. The history studies and articles on the Jews in Bihor belong to the following authors: Barbu Ștefănescu, Aurel Chiriac, Corneliu Crăciun, Antonio Faur, Ronald Hochhauser, Georgeta Daniela Marian, Radu Romînașu and Edith Bodo.

The year 2011 was significant in the historiography on the Jews in Central Europe and particularly in Crișana. There were the premises for an organisational development to establish a scientific institution in the field, thus contributing to a more systemic and efficient research activity on all aspects relating to the past of the Jews in North-Western Romania with an emphasis on the dramatic experience of the Holocaust that has left permanent “traces” on the memory of the generations in Oradea. Thus, they have become more sensitive to the tragic events in the history of the peoples due to rigorous knowledge and information.

### **Organisational approaches**

Establishing a new research centre at the University of Oradea involved some legal actions we started on the 5th of August 2011, when we called a meeting at the Faculty of History, Geography and International Relations in order to establish the “Eva Heyman” Research Centre on the History of the Jews (an NGO working as a separate structure at the faculty). The meeting was held on the 25th of August 2011. At the meeting, three core documents for the functioning of the new institution were submitted for approval: 1. *Scientific strategy of the Centre*; 2. *Statutes*; 3. *Member list* comprising the leading body and the active members of the Centre. As the Director of the History Department, I forwarded the *proposal to establish* the Research Centre at the meeting held on the

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<sup>49</sup> *Transylvanian Review*, vol. XX, 2011, Supplement No. 1, 196 p.

6th of September 2011. The department members agreed to the proposal. Consequently, I submitted all aforementioned documents to the Council of the Faculty of History, Geography and International Relations at the meeting held on the 8th of September 2011, requesting their approval. They were accompanied by other documents, such as the *Self-evaluation Report* of the members' activity.

The Senate discussed the proposal to establish the Centre at the meeting held on *the 28th of November 2011*. The proposal was unanimously approved.

Thus, the organisational process (started on the 5th of August 2011 and successfully closing on the 28th of November 2011) ended with the adoption of the decision to establish the "Eva Heyman" Research Centre on the History of the Jews as a regional importance scientific institution.

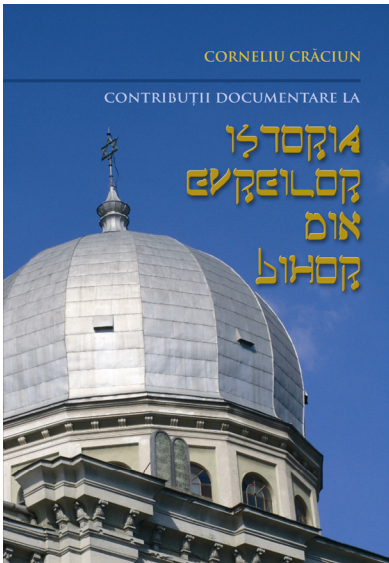
Other moments followed. Due to them, the public and the media were informed on the establishment of the structure and its role in recovering the history of the Jews in Oradea and Bihor, as well as in the north-western counties of Transylvania. Regarding these aspects, the documents of this volume comprise several items of information.

After so many organisational endeavours lasting for almost one year, we reached the conclusion that, in order to make the initiative known in its entirety (from the first event to its legal validation through the Internal Certification no. 18103 of 23/12/2011), we need to edit a book comprising most documents relating to the genesis of the "Eva Heyman" Research Centre on the History of the Jews useful to those interested in knowing the past of the Jewish minority in our country.

*(Translated by Junior Lecturer Daciana Erzse)*

**ILLUSTRATIONS:**

1. Corneliu Crăciun, *Documentary Contributions to the History of the Jews in Bihor County*, Editura Arca, Oradea, 2009
2. Antonio Faur, *Teodor Popoviciu – the Saviour of Hundreds of Jews from Death*, Editura Universității din Oradea, 2010, 175 p.
3. Antonio Faur, *România – “an Open Gate” to Save the Jews of Hungary and Northern Transylvania (April-August 1944). Documentary Contributions*, Editura Universității din Oradea, 2010
4. *The Situation of the Jews from Central Europe at the End of the Second World War (1944-1945)*, coordinators Antonio Faur and Ladislau Gyémánt, Editura Universității din Oradea, 2011
5. *The Jews’ Contribution to the Urban Development of Central Europe (Economy, Culture and Art)*, coordinator Antonio Faur, Editura Universității din Oradea, Oradea, 2011
6. *Transylvanian Review, Local and Universal in the Romanian Jewish Society and Culture (19th-20th Centuries)*, Vol. XX, Supplement No. 1, 2011, edited by Antonio Faur and Ladislau Gyémánt, Cluj-Napoca, Romanian Academy, Centre for Transylvanian Studies
7. Antonio Faur, *A Decade in the Existence of the Jews from Bihor (1942-1952). Historiographical and Documentary Contributions*, Editura Mega, Cluj-Napoca, 2012
8. Antonio Faur, *On the Establishment of the “Eva Heyman” Research Centre on the History of the Jews*, Editura Muzeului Țării Crișurilor, Oradea, 2012



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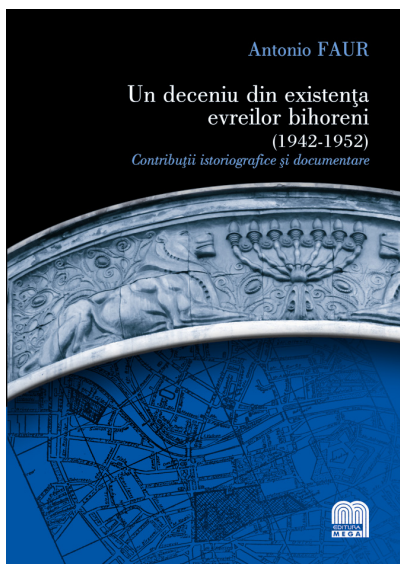
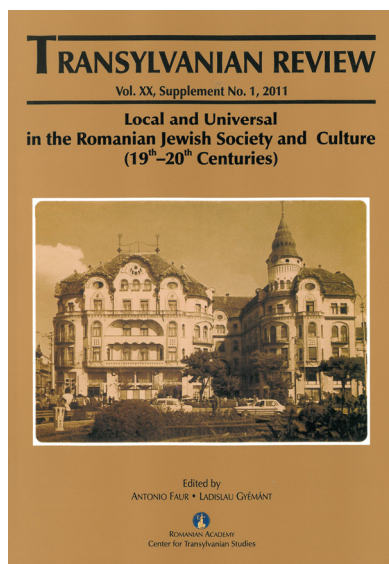
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# JEWISH HISTORY RESEARCH CENTRES IN POLAND - FAMOUS AND NEWLY FORMED – EXAMPLES OF WARSAW AND RZESZOW".

Wacław **WIERZBIENEC**

**Abstract.** *The Jewish Historical Institute (ŻIH) is a unique example in the whole Poland of a scientific – historical institution that has acquired the best practice and knowledge of the Jewish community in Poland (past and present). This institution brings together well known Polish historians who pay attention to Jewish background, religious and cultural heritage. It continues the best tradition of interwar research centres and now provides good methodology for historical research.*

*Workshop of Jewish History and Culture at the University of Rzeszow is a very young research institution, but the commitment of its employees, graduate students and students contributes to spreading not only knowledge, but also the stereotypes which the researchers of the Jewish history often have to face.*

**Key words:** *Jewish historical institute, Poland, Warsaw, Rzeszów, conference, Holocaust Remembrance Day.*

The Jewish Historical Institute (ŻIH) is a unique example (in the whole Poland) of an institution that can boast of its *genius loci*, ‘a spirit of the place’, because it is fortunate to be located in the building of its own historical traditions. It used to house the Main Judaic Library and the Institute for Judaic Studies before the war. The library was built in the vicinity of the Great Synagogue in Warsaw<sup>1</sup>. However, among the

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<sup>1</sup> *Public sitting of ZIH Scientific Board [in:] „Biuletyn ŻIH” 3-4/1988, p. 240 - Speech by Józef Niedźwiedzki, PhD to celebrate the forty years of scientific work of Prof. Maurice Horn.*

scientific predecessors of the Jewish Historical Institute, we can mention the YIVO Institute for Jewish Research established in Vilnius in 1925, which in 1929 appointed its own Historical Commission in Warsaw<sup>2</sup>. The Commission was co-founded by Emanuel Ringelblum. The Pre-war Institute of Jewish Studies was to train Reform rabbis and Judaic secondary school teachers. The Chancellors of the Institute were eminent historians: Mojzesz Schorr, Majer Balaban, Menachem Stein, Abraham Weiss. The Institute was established in the edifice of the Main Library at the Great Synagogue in Tłomackie Street, opened four years before World War II<sup>3</sup>.

During the Second World War the building of ŻIH was one of the centres of cultural and social life of the Warsaw Ghetto. The Library collection at that time consisted of about 30 thousand volumes. They were taken away in December 1939, most probably lost forever. In this building Jewish Social Self-help Unit began to operate; that was the only Jewish organisation whose activities the German occupation authorities agreed to. From 16<sup>th</sup> November 1940 to March 1942, the Library building was within the ghetto. Concerts and other cultural events were held there. It was also a place of clandestine meetings of *Oneg Shabbat* group (Hebrew: The Joy of Saturday), which under the leadership of Emanuel Ringelblum gathered comprehensive documentation of the life and Holocaust of the Jews in Poland during World War II. In April 1942, around 2,000 Jews resettled from Germany were located there. They shared the fate of the Jews of Warsaw,

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<sup>2</sup> YIVO is still active, but after World War II, the Institute changed its head office; it was transferred from Vilnius to New York, and now the YIVO Library has by far the largest collection of works by Jewish writers in the world, see <http://www.yivoinstitute.org/index.php> - on 25.05.2012.

<sup>3</sup> Vide: *Żydzi w Polsce. Dzieje i kultura. Leksykon*, edited by J. Tomaszewski, A. Zbikowski, Warszawa 2001.

murdered by the Germans several months later at the Treblinka extermination camp. After excluding Tłomackie Street from the Ghetto, furniture plundered from the deserted flats was brought to the Library, the Synagogue and the square in front of them. On 16<sup>th</sup> May 1943, as a sign of suppressing resistance in the Warsaw Ghetto, the Germans blew up the Great Synagogue and set fire to the edifice of the Library. The traces of the fire remained on the floor in the main hall<sup>4</sup>.

The new Warsaw authorities allocated a burnt-out building to the Central Committee of Jews in Poland, which after a thorough restoration, financed by *the Joint* (an American-Jewish charity organisation), placed the Central Jewish Historical Commission there. This institution came to rescue the memory of Polish Jews, inter alia, collecting surviving remnants of their cultural heritage in that building. In May 1947, the newly-renovated building was handed over for the use of the Jewish Historical Institute, taking over the collections and tasks of the Central Jewish Historical Commission. In 1950 the first issue of *The Bulletin of the Jewish Historical Institute* was released. However, on 1<sup>st</sup> December 1950, the second part of the Ringelblum Archive was found, the first part of which having already been found in 1946. As a result of the anti-Zionist persecution waged by the communist authorities after the March events, twenty historians emigrated from Poland; nevertheless, there were no significant names in Polish historiography among them. Mostly affected by this loss was the Jewish Historical Institute, whose nearly all workers emigrated from Poland. They include Lucjan Dobroszycki, PhD, doc. Dawid Fajnhauz, doc. Łukasz Hirszowicz, Józef Lewandowski, PhD, all members of the Institute of Humanities of the Polish Academy of Sciences and

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<sup>4</sup> A. Mieszkowska, *Matka dzieci Holocaustu. Historia Ireny Sendlerowej*, Warszawa 2004, pp. 35 – 36.



prof. Emanuel Halicz (WAP), doc. Paweł Korzec (the Institute of Humanities of the University of Łódź), prof. Henryk Katz (the Institute of Humanities of the University of Łódź), prof. Karol Lapter, Aleksander Litwin (Department of Party History at the Central Committee of the Polish United Workers' Party (KC PZPR)). Stefan (Szmul) Krakowski (Director of ŻIH archives), Tatiana Bernstein and Adam Rutkowski also emigrated<sup>5</sup>. What is more, in later years (1979) the Department of Distinctions Documentation Yad Vashem was founded at ŻIH; further research activities and collecting of newly-found archives and Judaica from all Polish territories continued. Moreover, joint scientific sessions with historians from the Polish Academy of Sciences were carried out, and they participated in international conferences more frequently<sup>6</sup>.

Only in 1991, Historical Monuments Documentation Department was established, and it began a query of Jewish architecture and cemeteries throughout the country. The first educational projects have been done and the publishing activity has been revived since 1992. In 2000, a ceremony of reopening the building of the Jewish Historical Institute was held after several years of renovation. Modernisation of the building, saving and protecting the volumes were possible thanks to the generosity of sponsors, government agencies, foundations and individuals, primarily: The Conference on Jewish Material Claims Against Germany (New York), the Foundation for Polish-German Cooperation, the Holocaust Museum (Washington), Hermann Niermann Foundation (Dusseldorf), the Foundation for Polish Science, Ronald S. Lauder Foundation, and American Society for Jewish Heritage in Poland.

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<sup>5</sup> T.P. Rutkowski, *Władze PRL i historycy, okres gomułkowski 1956 – 1979* [in:] „Biuletyn IPN”, 3/2008, p 102.

<sup>6</sup> M. Horn, *Żydowski Instytut Historyczny w Polsce w latach siedemdziesiątych* [in:] „Biuletyn ŻIH”, 3/1979, pp. 13 – 14.

On 1<sup>st</sup> January 2009, the Emanuel Ringelblum Jewish Historical Institute - a state cultural institution - was established according to the resolution of the Minister of Culture and National Heritage. The 13<sup>th</sup> Science Festival was held in the same year (20-27th September 2009), when hundreds of people visited the Jewish Historical Institute. The popular science lectures in the “youth club” attracted most attention. Professor Marian Fuks attracted the listeners' attention with his lecture *Musical culture of the Jews*, supplemented by beautiful archival recordings of Jewish music. Dr. Jurgen Hensel gave a presentation titled *Warsaw in Germanisation plans of the occupier* accompanied by the exhibition of official German documents and maps. Alina Cała, PhD spoke about anti-Semitism, Associate Professor Jan Doktor about Hasidism, Agnieszka Żółkiewska, PhD about how the Jews used humour to fight with their enemies, anti-Semites; and Pawel Fijałkowski, PhD presented and discussed the parchment scroll of the Hebrew Torah (the Bible). The crowds of Warsaw inhabitants turned up for walks *Following the Footsteps of Warsaw Ghetto*, which were led by Magda Wólkowska<sup>7</sup>.

Currently, there are research workshops and people with varied interests working in the Jewish Historical Institute; their research papers include monographic studies on communities (The Jews of Warsaw), the history of ideas (the studies on Jewish mysticism, Hasidism, anti-Semitism), studies on the periods of Jewish history (Old Polish and the postwar periods), research on identity of the generation, for whom Jewishness was no longer taken for granted. An important trend of scientific activity is constituted by research teams established

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<sup>7</sup> Vide: „Kronika ŻIH” - <http://www.jewishinstitute.org.pl/pl/kronika/kroniki/1.html> - z dnia 29.05.2012.

to develop the legacy stored in the Institute: the team working on war materials of the Central Committee of Jews in Poland and the Department of Varsovian Jewish History. The rhythm of the academic life is established by Tuesday seminar meetings, during which the Institute's employees present their interesting findings to researchers from other Polish and foreign centres.

The Central Committee of Jews in Poland, being the most important Jewish institution in post-war Poland, currently carries out various research activities. These projects involve writing monographs of departments and editing source materials; the Central Special Committee - Alina Cała, PhD; Department of Education - Helena Datner, PhD; the Presidium - Bożena Szaynok, PhD; Andrzej Żbikowski, Assoc. Prof; Secretariat - August Grabski, PhD; Department of Statistics and Department of Landsmannschaft - Piotr Weiser, PhD; the Central Jewish Historical Commission - Piotr Weiser, PhD. The project *Department of Varsovian Jewish History in the E. Ringelblum Jewish Historical Institute* was established at ZIH in 2009, its head being Zofia Borzyminska, PhD. The team is made up of five academics: Marian Fuks, Prof., Jan Doktor, Assoc. Prof, Hanna Węgrzynek, PhD, Paweł Fijałkowski, PhD and Rafał Żebrowski, PhD.

Work has begun on four new publications aimed at disseminating knowledge of the history of the Jews in the capital. Two of the publications will contain archival documents issued with a wealth of scientific apparatus and introductions: Dwojra Raskin and her work on priest Chiarini (ed. P. Fijałkowski) and *The Jewish People Register written in January 1778 in Warsaw* (ed. H. Węgrzynek). The third work will be a volume of sources on the history of the Jews of Warsaw (collective work), the fourth - a monograph, *The Warsaw Frankists* (ed. J. Doktor). Two other monographs are

also being prepared for printing, on which work has begun earlier: *Communal organisation of Jews in Warsaw at the end of the First Republic of Poland* by Z. Borzymińska, and *Jewish Religious Community in Warsaw 1918-1939* by R. Żebrowski, as well as the revised and expanded edition of the book *The Jewish Press in Warsaw, 1823-1939* by M. Fuks.

Moreover, a series of lectures devoted to Warsaw and entitled *Faces of the city - Warsaw as a centre of Jewish cultural, religious and political life* has been launched since 2009/2010. Furthermore, ŻIH historians, who constitute an international team appointed to carry out full editing of materials in the original languages and translations, also lead the project “Ringelblum Archive”. The Project Coordinator is now Eleonora Bergman, PhD, the chief consultant is Ruta Sakowska, PhD. In addition, the project *Jewish Children in the Holocaust: Early Testimonies*, is also implemented. It is a bilingual Polish-German edition of selected relations between Jewish children during the war (from the set of relations in the Archives of Jewish Historical Institute). Another current project, *The Catholic Church in Poland towards the Jews and Judaism*, deals with editing sources with a large selection of Polish translations of key documents belonging to the church and it is carried out by Hanna Węgrzynek, PhD. Other projects include *Institutum Judaicum zu Halle*, which is an edition of missionary reports from Polish lands in the 18th century, as a continuation of research collaboration with the Institute Franckesche Stiftungen in Halle, led by Jan Doktor, Assoc. Prof.<sup>8</sup>.

In addition, the regular meetings of scientists, mostly historians, dealing with the history of the Jews in Poland, are now one of the traditions of the Jewish Historical Institute.

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<sup>8</sup> Vide: „Badania naukowe ŻIH” - <http://www.jewishinstitute.org.pl/pl/nauka/nauka/1.html> - on 28.05.2012.

Tuesday seminars have a more and more interdisciplinary approach. They show the latest and most enduring achievements of Polish researchers dealing with the history, culture and religion of the Jews. Eminent scholars and promising scientists take part in those seminars. Tuesday seminars are usually in-depth discussions on the text presented; sometimes “Discussions in Tłomackie” turn into intellectuals’ debate on important issues. Thematic meetings take on a broad formula. They illustrate a variety of topics and present a wide range of methods. Their trademark is openness to different scientific disciplines.

In the Jewish Historical Institute (ŻIH) one can look at the past and the present of the Jews through the eyes of sociologists and religious studies specialists, philosophers and psychologists, anthropologists and ethnographers, literary specialists and political science specialists. The most representative example of Tuesday Scientific Workshops are thematic cycles describing in detail the most important and interesting issues. At present we are discussing the image of Jews in Polish literature and the image of Poles in Jewish literature. The past cycles were entitled “Scientific Study of Holocaust. Themes, Borders, Methods”, “The Anatomy of the Difficult Neighbourhood. Poles and Jews in the 20<sup>th</sup> Century”, and “Jews of Warsaw, Warsaw of Jews”. ŻIH archives are worth mentioning as they possess one of the richest sources for research on the history of Jews in Poland. They contain documents of such organisations as: Central Committee of Jews in Poland, Joint, Hebrew Immigrant Aid Society HIAS or Society Promoting Work among Jews; works of high school students and rabbinical seminaries concerning history, philosophy and religious studies, documents of Jewish communities and also historical documents concerning World War II: Underground Archives of Warsaw Ghetto, the so-

called Ringelblum Archives - signed in the list of UNESCO monuments of world literature *Memory of the World*, diaries written in concentration camps and ghettos, records of the Judenrat, accounts of people who survived the Holocaust, the underground press and a variety of valuable archives<sup>9</sup>. Moreover, there is the Library of ŻIH, which currently has over 70 thousand volumes and is the biggest collection of historical and modern publications concerning history, culture and religion of Jews in Poland. It continues the tradition of the main Judaic Library from which it has got many books. Almost half of the collection consists of books and periodicals in Hebrew and Yiddish. The library also has over a thousand manuscripts, which include commentaries on the Talmud and the Torah, works on medicine and astronomy, and Kabbalistic treatises, and about two and a half thousand old books, most of which are works of religious and rabbinical discourse. The library is the only one in Poland with the catalog of books also in Yiddish and Hebrew without transliteration into the Latin alphabet. There is also Museum of the Jewish Historical Institute that has the largest collection of Judaica in the country, which consists of everyday and religious objects, and objects from concentration camps and ghettos. The most interesting objects are presented in the permanent exhibitions. The museum has a large collection of paintings, prints and sculpture by Jewish artists, such as Roman Kramsztyk, Maurycy Gottlieb, Henryk Kuna or Alina Szapocznikow. Most of it was donated by the activists of the Jewish Society for the Promotion of Fine Arts.

One of the unique groups in the Institute is the Association of Members of the Jewish Historical Institute whose goal is to maintain and preserve the memory of the

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<sup>9</sup> Z. Hoffman, *Archiwum Żydowskiego Instytutu Historycznego w Polsce, zarys historii i charakterystyka zbiorów* [in:] „Biuletyn ŻIH”, 4/1979, s. 103 – 104.

history and culture of Polish Jews and their contribution to the world culture. To achieve this goal our association: cultivates and promotes the traditions of Polish Jews, supports and promotes research on Jewish history and culture, supports educational activities (co-organization of educational courses for Polish and foreign communities, the Jewish language courses), takes steps towards the development of tolerant attitudes in society, working with other Jewish organisations in the country and institutions with similar objectives in the country and around the world (it initiates the formation of associations and foundations that support the activities of the Association in the country and abroad). Moreover, it aims to attract representatives of science and culture in the country and abroad to achieve the objectives of the Association; it collects and stores objects associated with the history and culture of Polish Jews, conducts publishing works of scientific, educational and popular nature, supports the maintenance, documentation and cataloging of objects of material culture that have belonged to Polish Jews and spreads knowledge about the achievements of the Society for Promotion of Jewish Studies, the Main Judaic Library YIVO in Vilnius and the Central Jewish Historical Commission.

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A completely different role, although perfectly supplementing the whole renaissance of Jewish culture in Poland, is played by small academic centres, which in the nearest region activate the action commemorating the Jewish community in Poland. The reasons for the creation of the Workshop should be sought in scientific and educational achievements of the first, and also those of its current director and Professor at Rzeszow University (UR), Ph.D. Waclaw Wierzbiec. Thanks to his efforts, Rzeszów students have a chance to pursue their interest in the topic of Judaism.

Professor W. Wierzbieniec's initiative to create the Workshop of Jewish History and Culture was very important from the academic point of view, because in Podkarpackie, located in the former areas of Galicia, there was no such place that would collate the researchers of issues discussed here.

Thus, in the academic structure of Rzeszow University the Workshop has been operating officially for five years. That is, from the moment when the then Rector of the University of Rzeszow - Professor Włodzimierz Bonusiak on 1 April 2007, appointed Professor UR Waław Wierzbieniec to act as Head of Workshop of Jewish History and Culture in the History Institute of the University of Rzeszów.

One of the first projects of the History Workshop was to initiate, together with the Dominican monastery, regular celebrations of the International Day for the Remembrance of the Victims of the Holocaust, which takes place annually on 27 January, the anniversary of the liberation of Auschwitz-Birkenau. The aim of the celebrations is to remind people of Rzeszow and Podkarpackie about the Jewish community that inhabited this region before World War II. The main celebration day is usually divided into three parts. In the morning there is an ecumenical prayer in the Jewish cemetery on the Rejtana Street. Then, at the University of Rzeszów there is a meeting at the lecture theatre where the most interesting points about the Holocaust are presented in the form of lectures, film projections and a variety of art exhibitions. It has become a tradition that each International Day of Remembrance for the Victims of the Holocaust organized by the History Workshop of Jewish Culture has a *Shoa* theme. Up to now, the main characters of the ceremony were the survivors of the Holocaust and their acquaintances, and also the representatives of the Tannenbaums family, Jewish philanthropists from Rzeszow; the attention was also focused



on the character of Irena Sendler and her invaluable struggle for Jewish children in Warsaw; the figure of Jan Karski has been the subject of discussion recently. In the evenings there are prayers led by the Dominican Fathers, who prepare the Service of Remembrance, during which they read first names and surnames, or only first names, and sometimes only the number of people – the Poles murdered in the region of Rzeszow for the help they provided for the Jews and the Jews who were killed along with them.

The First Day of Remembrance for the Victims of the Holocaust took place on 27 January 2009. The theme, as previously mentioned, was the survivors of the Holocaust. The day began with an ecumenical prayer in the Jewish cemetery in Rzeszow. The survivor Shlomo Wolkowicz from Israel and Rabbi Shalom Ber Stambler of Chabad Lubavitch prayed on behalf of the Jewish community, and Father Romuald Jędrejko on behalf of the Christians. The official delegations, as well as the residents of Rzeszow laid flowers, stones and lit candles around the graves commemorating the collective murder of the Jews of Rzeszow. In the lobby of the University of Rzeszów the organizers opened an exhibition entitled *Portrait of a Jewish family Tannenbaum - Rzeszow philanthropists*. The granddaughter of Adolf Tannenbaum, Anna Rzeszowska, also a survivor, meticulously described each photograph, talking about the history of her family and forgotten part of the history of Rzeszow. The session entitled *The Holocaust Experience* has become an opportunity to tell the public how they survived and about those who saved them from the Holocaust. The Rev. Romuald Weksler-Waszkinel told an extraordinary story of his life, an attempt to reconcile being a Catholic priest and the memory of his Jewish origins. Wolkiowicz Shlomo, a resident of Haifa had the difficult task of outlining the relations between people during the Second World War. He told students about

his experiences during the execution - mass murder of the Jews in Zolochiv<sup>10</sup>.

The Second International Day of Remembrance for the Victims of the Holocaust had a slightly expanded form, due to the number of additional events. One of the first events was a lecture given by Professor Thomas Gąsowski entitled *Poles and Jews' Dispute about Memory* and George Ficowski's work presented by young poets, Dariusz Pado and Radosław Wisniewski, accompanied by Raphael Roginski and Ficowska Elizabeth. The leading figure of the Day of Remembrance for the Victims of the Holocaust was Irena Sendler, who was recalled by Elizabeth Ficowska, rescued as a child from the Warsaw ghetto by one of the women working with Sendler who later became her adoptive mother. Then again, the Survivors Lucia Retman and Shlomo Wolkowicz of Haifa gave a speech. On the following days there was the presentation of the book *The History of Polish-Jewish Relations* written by Dr. Edith Chop and Dr. Elizabeth Rączy and a lecture by Dr hab. Arthur Patek (Jagiellonian University – Cracov) *To Escape the Shoah. The Jews on their Way to Palestine during World War II*. The project *Geniza - Earth, Air, Fire*, art installation of music and words made by the younger generation of poets, Radosław Wisniewski and Dariusz Pado with Raphael Roginski, who accompanied them on the guitar was an occasion to look at the Holocaust from a different point of view than previously. The celebration ended with an event, “Restoring the memory of the Poles who saved the Jews during the Holocaust” under the auspices of the Former President RP Lech Kaczyński. During the ceremony

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<sup>10</sup> Vide: K. Thomas, *I Międzynarodowy Dzień Pamięci o Ofiarach Holocaustu* [in:] „Gazeta Uniwersytecka UR”, 03/2009, s. 24 – 25; M. Bury, *Kto ratuje jedno życie ratuje cały świat* [in:] „Gazeta Uniwersytecka UR”, 9/2009, s. 23.

the First Lady Maria Kaczyńska granted state awards to those who rescued the Jews<sup>11</sup>.

And the last International Day of Remembrance for the Victims of the Holocaust of the year 2011 was devoted to Jan Karski's activities. Professor Gustavo Corni from the University of Trento (Italy) gave a lecture about Karski entitled *Knowledge and perception of the fate of the ghettoized Jews in Poland and the role of Jan Karski*. The meeting was accompanied by an exhibition presented in the main hall of the University of Rzeszow *The Faces of Resistance. Faye Schuman's War Photographs – a Jewish Partisan*, coordinated by the employees of the Galicia Jewish Museum. As in previous years, there were also several school lessons with Lucia Retman the survivor living now at Haifa (Israel) and Judith Elkin from Miami (USA)<sup>12</sup>.

Although the International Day of Remembrance for the Victims of the Holocaust is one of the most publicised events organized by the studio, one must not forget the daily work of teaching and research of its employees, UR Professor W. Wierzbieniec and PhD Eugeniusz Lis. The Department has been organizing lectures and meetings for several years, not only with scientists but also with people who have their personal experience and may share the religion, history and culture of Polish Jews with a wider audience. For example, students and employees of UR had the opportunity to familiarise themselves with the concept and the various stages of implementation of the Museum of the History of Polish Jews, presented by Mrs. Ewa Wierzyńska in February 2009, during this meeting with

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<sup>11</sup> K. Thomas, *Pamiętając Holocaust...* [in:] „Gazeta Uniwersytecka UR”, 02/2010, s. 31-32.

<sup>12</sup> K. Środulski, *Rzeszowskie Obchody Międzynarodowego Dnia Holocaustu* [in:] „Gazeta Uniwersytecka UR”, 02/2011, s. 12.

Małgorzata Załuska from the Polish President Office, who presented a book for the first time, issued in cooperation with the museum and entitled *Poles who Saved Jews during the Holocaust. Recalling Forgotten History*<sup>13</sup>. In the next month, Eugeniusz Lis, PhD, the member of the Institute of History of UR, presented his research on Jewish themes of self-help during World War II. In May 2009, Katarzyna Thomas, PhD Candidate, also invited Chief Rabbi of Galicia, Mr. Edgar Gluck, to deliver a lecture on Moses Isserles Remu, the Rabbi of Cracow, at the Department of Jewish History and Culture. The lecture sparked a lively debate on contemporary Judaism. The tragic story of the Belzec death camp in a two-part lecture was presented on December 6, 2010 by the employees of Belzec Memorial Museum - Jarosław Joniec and Ewa Koper. In April 2010, at the invitation of Prof. W. Wierzbieniec and the Department of Students' Religious and Cultural Circle at the University of Rzeszow, Miriam Marcinkowska hosted a lecture and advocated the importance of the issue *Women in Judaism* and presented a closer picture of contemporary Jewish women, based on religious law as well as their own experience. However, in February 2011 Karolina Szymaniak, Ph.D., managing editor of the journal *Cwiszn*, presented not only the latest issue of the magazine, but also a sample of Yiddish literature in the original. Thanks to it, some of the listeners could hear the original language of the Jews for the first time.

Important parts of Professor W. Wierzbieniec's teaching are field trips with the students who joined the Religious Department of Students' Religious and Cultural Circle at the University of Rzeszow; the professor is also the

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<sup>13</sup> M. Maroń, *Muzeum Pamięci o Polskich Żydach* [in:] „Gazeta Uniwersytecka UR”, 03/2009, s. 24.

academic supervisor of the Circle. They have also visited such places as Kazimierz in Cracow, Leżajsk, Markowa and Łańcut<sup>14</sup>.

The essential and extremely important part of the activities of the Workshop of History and Culture of the Jews are the master and doctoral seminars conducted by Professor W. Wierzbieniec. So far, a number of undergraduate and graduate works have been written by the students gathered around the Professor, who discuss the Holocaust, Judaism or the Jewish community in Poland and abroad. The Professor's PhD students publish the results of their research in Polish and foreign journals, go to various seminars and scholarships in Poland and abroad, and improve their skills on various courses and workshops. The first doctoral dissertation which was supervised by Professor W. Wierzbieniec, defended with the highest rating, is the work of Dorota Kozdra entitled *The image of the Jew during World War II in Polish feature films in the years 1945-2005*. Ms. D. Kozdra was awarded by Professor Stanisław Uliasz - Rector of the University of Rzeszow - a prize for this work. At the moment, the thesis by Małgorzata Kuźma entitled *The Jewish Community of Przeworsk County in 1918 -1939*, is also completed and is planned to be defended in the coming months of 2012. The next two doctoral dissertations, by Katarzyna Thomas, and Małgorzata Maroń, characterise the history and culture of Polish Jews and both are in progress.

The Department of Students' Religious Cultural Circle at the University of Rzeszow is a very young research institution, but the commitment of its employees, graduate students and students contributes to spread not only

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<sup>14</sup> Vide: A. Paluch, *Śladami tych, których już nie ma* [in:] „Gazeta Uniwersytecka UR”, 05/2009, s. 51-52; M. Bury, *Odkrywanie przeszłości* [in:] „Gazeta Uniwersytecka UR”, 06/2009, s. 23.

knowledge, but also the stereotypes which the researchers of Jewish history often have to face. According to Professor W. Wierzbieniec, the intention of the department is to have a place for meetings during which you can freely exchange ideas, and above all, educate yourself, improve your skills and background investigation.

# PREŠOV JEWISH MUSEUM- THE FIRST JEWISH MUSEUM IN SLOVAKIA

Peter KÓNYA

**Abstract.** *The paper deals with events which ended in the idea of establishing Prešov Jewish Museum. The representatives of Prešov Jewish communities, Eugen Barkány and Dr. Tivadar Auszterlitz, made an effort to collect Jewish artefacts to accomplish their plan. After a long process of hard and devoted work, it became real, so today we can admire the collections in Prešov Jewish museum.*

**Key words:** *Jewish museum, collection of artefacts, Jewish communities, Prešov, Tivadar Auszterlitz.*

Prešov - the third biggest city in Slovakia, located in the north-eastern part of the country, has a lot of cultural monuments. One of the most famous ones, which attracts tourists from all over the world, is the Jewish Museum. Not many people know that this modest institution is situated in the women's gallery of the old Orthodox Synagogue built hundreds of years ago. Prešov Jewish Museum was established in 1928 without any intention of planning its establishing. It could be said that the museum was founded thanks to some coincidences in the past. In 1928, the garment merchant named Keller wanted to have his hundred-year-old small house on Jarková Street under reconstruction but a very interesting and extraordinary painting was found while removing layers of old paint from the walls of the living room at the beginning of the reconstruction works. Under the old paint there appeared a Hebrew tetragram, four letters indicating the Almighty. The

painter, a simple and superstitious man, refused to continue his work, left the house and informed the Jewish community in town about the event. Almost immediately after what had happened, local Jews started to gather at this place and hundreds of religious Jews went there during the following days to see the place of a miracle, about which rumours were spreading far to the surrounding areas<sup>1</sup>.

Two important and educated personalities of the Jewish community, the representatives of Prešov Neological and Orthodox communities, engineer Eugen Bárkány, the head of the Jewish Neological community and Dr. Tivadar Auszterlitz, the son of a famous Prešov rabbin, went to see the painting and claimed that the tetragram was part of the bigger painting, hidden under the new coloured coating. Consequently after relatively difficult removing of the upper layer, they could finally reach the original paint<sup>2</sup>. On the three walls of the room, among the pillars holding the arch, there were painted upwards semi-circularly closing signs on which, after hundreds of years, Hebrew writings were legible, preaching on religiousness and sanctity, and church prayers. The signs were mutually connected by simple floral wreaths of green leaves and red flowers. On the fourth wall there was a cupboard shaped niche, probably used as sanctuary in the past. These findings confirmed that the house or the room in the house was used as a chapel<sup>3</sup>. However, there was no evidence in the old town's documents, or in Jewish writing documents about the existence of the discovery of the Tabernacle. The first Jewish synagogue was built in 1849 and after 1830 the first chapel (Beth

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<sup>1</sup> Austerlitz, Tivadar: *A Prešovi Zsidó múzeum. Lányi, Menyhért - Propperné Békefi, Hermin: Szlovenszkói zsidóhitközségek története*. Košice 1933, s. 151.

<sup>2</sup> *Ibidem*, p. 152.

<sup>3</sup> *Ibidem*.



Hamidrasch) was founded by Leo Holländer who was then the first head of Jewish community. All these facts confirmed that the chapel origin was dated sometimes before the period that was mentioned above<sup>4</sup>. However, everything about this event was not clear and it was veiled by secret. In the past, the Jews could neither live nor even stay for a while in Prešov. The first Jew in Prešov, the wholesaler, distiller and landholder Marek Holländer could settle there in the 80s of the 18<sup>th</sup> century<sup>5</sup> and the Jewish community could be founded in 1830<sup>6</sup>.

Although the Jews often visited the town during the 18<sup>th</sup> century, they were punished for staying overnight or longer. Only in extraordinary cases they could extend their stay. Most often they were staying in Šarišské Lúky (Sebeskellemes), where they lived or used a synagogue and other cult places such as mikves, Chevra Kadiša and schools<sup>7</sup>. But the discovery of the chapel testifies about the fact that, in spite of strict prohibitions and rules, during county markets and fairs, the Jewish merchants were staying in town for a couple of days, mostly on Saturdays and other Jewish holidays. Because of business matters and distant living, they were forced to stay in town longer. For these reasons they were using a secret prayer

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<sup>4</sup> Teda pred r. 1830, alebo, čo je ešte pravdepodobnejšie v 18. storočí.

<sup>5</sup> Kónya, Péter: *Počiatky židovskej komunity v Prešove a formovanie vzájomného vzťahu s mestskou spoločnosťou*. Acta Judaica Slovaca 5, Bratislava 1999, s. 11-32.

<sup>6</sup> Kónya, Peter – Landa, Dezider: Kónya, Peter - Landa, Dezider: *Stručné dejiny prešovských židov*. Prešov, 1995, 23. l.

<sup>7</sup> Šarišské Lúky, village located approximately 5km to the east from Prešov. It was Yishuv of Prešov. The village located on the road to Bardejov was founded by Jews on the property of earl Haller in the 18th century. Its locality had its practical reason from the point of view of comfortable travelling of Jewish merchants from Šarišské Lúky to Prešov. From this place the first Jews, among which Holländer, moved to Prešov. Later, till the end of the first half of the 20th century the village was mainly inhabited by Jews.

room and they rented a house from a Christian owner, or it could be a similar situation to the one in Košice where Jews were using a house as an illegal hostel for overnight sleeping during town fairs and markets<sup>8</sup>. Later, when Jewish people could settle down in town, the first Bet Hamidras (chapel) was legally established, so the illegal one lost its importance<sup>9</sup>.

Probably, after several years the chapel fell into oblivion and its Christian owners repainted the religious texts and writings on the walls. Being informed about the previous function of the original paintings and writings in the house, there was a question on how to use the house in the future. Because of these circumstances, the idea of using the house for living was unacceptable and, considering the existence of numerous Jewish communities having their own infrastructure, it was meaningless to use it as the chapel. Then, an excellent idea of establishing the Jewish museum was originated, so the paintings could be used for religious and cultural purposes to serve domestic and foreign Jews<sup>10</sup>.

The authors of the idea were already mentioned, the engineer Eugen Barkány and the lawyer Dr. Tivadar Auszterlitz, who started organisational works enthusiastically. To build the museum, they mainly needed money to buy collections. That is why the Fellowship of Jewish Museum was founded in Prešov in 1928 and had 135 members in a short time<sup>11</sup>. The Fellowship

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<sup>8</sup> Austerlitz, Tivadar: *A Prešovi Zsidó múzeum*. Lányi, Menyhért - Propperné Békefi, Hermin: *Szlovenszkói zsidóhitközségek története*. Košice 1933, 152. l.

<sup>9</sup> First Jewish community was founded in 1830 and first synagogue was built in 1849 by Leo Holländer, cca 80 years before the described event.

<sup>10</sup> Austerlitz, Tivadar, *A Prešovi Zsidó múzeum*. Lányi, Menyhért - Propperné Békefi, Hermin: *Szlovenszkói zsidóhitközségek története*. Košice 1933, 152-153. l.

<sup>11</sup> Prešov Jewish Museum Archive, *The list of members of the Prešov Jewish Museum Fellowship*.

established their following tasks: 1. to collect and store all religious and profane consumer goods from the past periods of Slovak and Zakarpattia Jews, 2. to collect and keep all archive writings, manuscripts and book-posts concerning Jewish inhabitants of Slovakia and Zakarpattia, 3. to protect all pictures of important personalities, buildings and things with emphasis on the area of Slovakia and Zakarpattia, 4. to build up a complete collection of Slovak and Zakarpattia Jewish literature and book-posts, 5. to collect important publications concerning Jewish art and science, as well as to organise lectures and support literary and cultural activities<sup>12</sup>.

Since its establishment, the Prešov Jewish Museum has been concerned with collecting and exhibiting objects, as well as with conducting scientific activity. The engineer Eugen Barkány was elected the chairman of the fellowship and Dr. Tivadar Austerlitz became vice-president. In 1929, the Czechoslovak Ministry of Interior ratified the statute of the Fellowship of Jewish Museum in Prešov<sup>13</sup>. With regard to quite high membership dues, the fellowship was disposing of enough financial amount, as well as it was supported by the town's chief and some burgesses (they were Jews). However, not money, but a more important task appeared, and that was gathering items to complete the museum collections. For this purpose, the chairmanship prepared the proclamation in Slovak, Hungarian and German, addressed to all Slovak and Zakarpattia Jewish communities which were asked not only to cooperate and support them financially, but mainly to lend or donate things for the museum<sup>14</sup>. However, this initiative failed. Conservative Jewish communities were distrustful and they

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<sup>12</sup> *Idem, Regulations of Prešov Jewish Museum Fellowship.*

<sup>13</sup> *Ibidem.*

<sup>14</sup> Prešov Jewish Museum Archive. Call to Jewish communities in Slovakia and Ruthenian Ukraine.

refused to lend unused items<sup>15</sup>. That's why both Eugen Barkány and Tivadar Austerlitz made a road trip around Slovakia and Carpathian Ruthenia. They visited Jewish communities and explained the importance of the museum, its aims and tasks, as well as they were asking for articles to enrich the museum's collections. Thanks to their enthusiasm, their expectations were exceeded. They came back home with a completely packed car, full of various articles for the museum, and some boxes were also sent to Prešov by train. Since then local Jewish communities and other Slovak and foreign Jewish institutions have willingly cooperated with the museum. After two years, the museum had so much material that there was no place to store everything in one building, so another building had to be found for all collected articles<sup>16</sup>. That is why the representatives of both Neological and Orthodox communities asked the municipal authorities to provide them with a suitable building. With regard to the nationwide importance, in 1930 the town of Prešov decided to rent the building, called Kumšt, for a symbolic 1 crown per year only<sup>17</sup>. Kumšt used to be an old town tower, where in the 16<sup>th</sup> century there was a pumping system which pumped water into the old wooden pipeline of the town. Having collected 80,000 crowns, the fellowship got the building reconstructed and two other rooms were built, as well. In 1931 the whole collection of the museum was moved into the newly reconstructed building of Kumšt. The windows of an old Košice synagogue were placed in two new rooms<sup>18</sup>. Prešov Jewish Museum was not big; it consisted only of three

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<sup>15</sup> Austerlitz, Tivadar: *A Prešovi Zsidó múzeum*. Lányi, Menyhért - Propperné Békefi, Hermin: *Szlovenszkói zsidóhítközségek története*. Košice 1933, 153. l.

<sup>16</sup> Ibidem.

<sup>17</sup> *Ibidem*, p. 154.

<sup>18</sup> Kónya, Peter – Landa, Dezider: Kónya, Peter - Landa, Dezider: *Stručné dejiny prešovských židov*. Prešov 1995, s. 41.

bigger rooms and one office, where, according to the statute of the fellowship, it continued collecting items, writings and conducting professional research and publishing activities. The collections were divided into two parts. The first consisted of the items concerning important events, periods and personalities of Jewish history. The second collection consisted of the items related to art, cultural and handicrafts production, mainly artefacts used in everyday life of Jewish inhabitants of the town and village. These items and artefacts mainly came from Slovakia and Ruthenian Ukraine, but there were also the items from Prešov- writings by Mark and Leo Hollender and Mark Schiller-Sziinessy. The museum also owned a rich collection of portraits of famous Jewish personalities and the paintings of Eugen Barkány - the fellowship chairman -, painted by himself<sup>19</sup>. The scientific activity of the museum was mainly focused on organizing lectures, educational activities and book publishing. One of the publications, which can be considered as the most important is the publication of Teodor Auszterlitz *Kodesch von Orkuta. Die letzte Folterprozedur in Österreich-Ungarische Monarchie*, dealing with the last judgement for the ritual murder which happened in Prešov and other places of Šariš County<sup>20</sup>. Other works were published, for example the works of lawyer Dr. Šimon Horowitz, and other authors. The museum's collection also comprised religious articles such as: cups, candlesticks, shabbat spice boxes, yad pointers, mantles for covering the Torah scrolls, crowns for the Torah, parochets, menorahs, chanukkiyahs, etc. On the basis of

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<sup>19</sup> Austerlitz, Tivadar: *A Prešovi Zsidó múzeum*. Lányi, Menyhért - Propperné Békefi, Hermin: Szlovenszkói zsidóhitközségek története. Košice 1933, s. 155-178.

<sup>20</sup> Austerlitz, Tivadar, *Die letzte Folterprozedur in der öst.-ung. Monarchie. Prešov 1931*. Bárkány, Jenő, *A prešovi (Eperjes) zsidók története 1800-1942*. Rkp.

variety and richness of the collections in the museum, it was possible to set up chronological development of art and manufacture technologies<sup>21</sup>. But the adverse political events in March 1939 violently disrupted the 20 years of existence of the Fellowship of Jewish Museum in Prešov. Fascistic system refused to tolerate the Jewish museum in the second largest Slovak town. The museum was closed and the collection of 2,300 items was confiscated. Precious artefacts were saved only because they were stored in the rooms of Kumšt together with county documents from Košice archive. Thanks to these coincidences, most of the museum collection was protected from war destruction<sup>22</sup>.

After the Second World War the museum was not re-established anymore. Eugen Bárkány was in charge with the collection safekeeping. The whole collection was moved to Prague because the town of Prešov cancelled the contract of lease. In this time, the head of Jerusalem Bezallel started to be interested in the museum collection and offered to move it to Jerusalem, but the Czechoslovak state refused it. Twelve cases of precious artefacts remained unopened and not exhibited in Prague<sup>23</sup>. Eugen Bárkány began to work at the Slovak National Museum in Bratislava, where he carried out great activities to describe the history of Slovak Jewish communities and also tried to establish a new Jewish museum in the capital of Slovakia<sup>24</sup>. But he was not successful. Finally, in 1993, the newly established Museum of Jewish Culture ensured the transport of Prešov collections to Bratislava and in December

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<sup>21</sup> Austerlitz, Tivadar: *A Prešovi Zsidó múzeum. Lányi, Menyhért - Propperné Békefi, Hermin: Szlovenszkói zsidóhitközségek története. Košice 1933, s. 155-178.*

<sup>22</sup> Bárkány, Jenő: *A prešovi (Eperjes) zsidók története 1800-1942.* Rkp.

<sup>23</sup> *Ibidem.*

<sup>24</sup> Bárkány, Eugen – Dojč, Ľudovít, *Židovské náboženské obce na Slovensku.* Bratislava 1991.

to Prešov. Here in Prešov, in the presence of the members of Jewish community, the exhibits of so-called “Bárkány collection” were presented at the women’s gallery of the Orthodox synagogue<sup>25</sup>. The Fellowship of Jewish Museum in Prešov was one of the oldest and the most important Jewish cultural and research centres in Slovakia. Even though it was established thanks to “coincidental discovery” in the past, only dedicated attitude and effort of the fellowship representatives helped to establish the first Jewish museum in a short time, which became an equal partner to other Jewish museums such as Prague Jewish Museum, Hungarian and Polish museums, etc. Because it also devoted its activities to educational, publishing and research works, it also can be considered as the first research institution of the history of Slovak Jews.

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<sup>25</sup> Kónya, Peter, *Židovské múzeum v Prešove*. Pamiatky a múzeá 1996, č. 3, s. 8-11.

# UNE INSTITUTION MONTPELLIERAINE: L'INSTITUT UNIVERSITAIRE EURO-MEDITERRANEEN MAÏMONIDE FONDE EN 2000

Michaël IANCU

***Abstract.** The Euro-Mediterranean Maïmonide Institute was created in January 2000, thanks to two particularly enlightened academics: the Mayor of Montpellier, Professor George Frêche, responding to an appeal from Professor René-Samuel Sirat, former Chief Rabbi of France.*

*The Institute was lodged in a historic mediaeval building (where a 12<sup>th</sup> century "mikvé" has survived, in the basement). It is a particularly open platform for international inter-confessional exchanges; a large diversity of programmes are worked out there, on a scientific basis and at the same time with a view to reaching a broad public, combining scholarship and the wish to establish easy contact with other People, organizing conferences at the forefront of scientific and cultural news.*

**Key-words:** *Euro-Mediterranean Maïmonide Institute, interconfessional exchanges, Georges Frêche, Grand Rabbin de France, René – Samuel Sirat, Montpellier.*

## **La genèse du projet de création de l'Institut Maïmonide:**

La création de l'Institut Universitaire Euro-Méditerranéen Maïmonide participe d'une volonté commune, manifestée en 2000 par le maire de Montpellier, Georges Frêche et l'ancien Grand Rabbin de France, René – Samuel



Sirat, président fondateur de l'Institut, tous deux universitaires. Doter la ville d'une structure scientifique chargée de travailler sur le Montpellier des origines, « carrefour des civilisations », et créer un institut d'études juives dans la « Ville du Mont », *Ir ha-har*, (l'une des multiples appellations hébraïques de Montpellier au Moyen Age).

Sans lecture apologétique de l'histoire locale, il importe de savoir qu'au Moyen Age, Montpellier n'est pas loin d'avoir représenté une oasis de tolérance, ou tout au moins de progrès dans la connaissance, dans l'accueil aux individus d'où qu'ils venaient, dans l'ouverture aux sciences d'où qu'elles provenaient. Les historiens ont mis en avant la place privilégiée de la ville de Montpellier, proche de l'Espagne, commerçant avec le monde arabe, bénéficiant de la proximité des savants juifs établis à Lunel ou à Béziers.

Le programme de la licence en 1309 juxtapose Galien, Avicenne, Rhazès et Isaac Israeli, autrement dit les médecines antique, arabe, et juive d'expression arabe.

### **Travailler à la source de Montpellier, suite à la redécouverte du *mikvé* médiéval de Montpellier:**

Montpellier a cette chance de posséder par-delà les âges un vestige archéologique de tout premier plan: le *mikvé*, bain rituel juif daté du XIIe siècle, restauré l'année du millénaire de la ville en 1985. L'Espace culturel hébraïque médiéval où est basé l'Institut, est « Monument Historique » depuis 2004, et fait actuellement l'objet d'investigations archéologiques. Objet: mettre à jour la synagogue médiévale, la maison de l'aumône (*domus helemosine*) et la maison d'études, composantes de la *Schola Judeorum* selon les sources latines chrétiennes et les documents hébraïques.

## Les racines hébraïques de la ville, c'est une histoire juive assez exceptionnelle...

Montpellier, et d'une manière plus large le Languedoc, ont été une terre d'accueil pour les juifs d'Andalousie, fuyant les persécutions des Almohades. Réfugiés dans un premier temps à Narbonne, le lignage des Kimhi a véhiculé un savoir biblique et talmudique, générant le « Prince des grammairiens », David; à Lunel également avec les Tibbon. Des Juifs ibériques qui se répandront ensuite dans les terres alentour, dont Montpellier particulièrement.

C'est au sein de la famille exceptionnelle des Tibbonides, qu'une vaste entreprise de traduction va s'opérer (de l'arabe en hébreu): Moïse ibn Tibbon traduira de multiples travaux scientifiques et médicaux, les transposant de l'arabe – langue savante de l'Andalousie des « trois cultures » - en hébreu: Rhazès, Avicenne, Averroès.

C'est à Montpellier que Jacob Anatoli (XII<sup>e</sup>-XIII<sup>e</sup>), auteur du *Malmad ha-Talmidim* (« L'Aiguillon pour les disciples »), gendre de Samuel ibn Tibbon, fera ses sermons synagogaux emplis d'allégories heurtant les rigoristes sourcilleux de la foi, peu adeptes d'une lecture fidéiste étayée par la raison.

C'est à Montpellier enfin que le benjamin de cette lignée illustre, Jacob ibn Makhir ibn Tibbon (connu en latin sous le nom de *Profacius judeus*, et en occitan *Don Profiat*) écrira ses *Luhot* (« tables astronomiques ») à la longitude de Montpellier en 1301; c'est encore dans cette capitale de la médecine médiévale, qu'il échangera des recettes médicinales avec son homologue chrétien, Armengaud Blaise, neveu d'Arnaud de Villeneuve et traduira avec ce dernier son propre travail de l'hébreu au latin, par le biais de la langue vernaculaire. En effet, à Montpellier, les frères aînés du

monothéisme partageaient la même croyance dans l'influence des conditions astrales sur le destin du monde et l'efficacité médicale des traitements par des médailles astrologiques. Un traité en hébreu sur ces talismans magiques s'est retrouvé presque mot pour mot dans le texte latin de Bernard de Gordon.

### **Sur les traces de l'Internationale andalouse... Montpellier, une petite Cordoue ?**

Rôle crucial joué par ces juifs andalous en terre montpelliéraine: intermédiaires culturels, ils véhiculèrent en Occident la culture andalouse d'expression arabe nourrie aux sciences antiques et grecques. Les Juifs de la *Provinzia* (Languedoc – Provence) ont été en quelque sorte, le trait d'union entre l'Ibérie islamique et la Chrétienté féodale. Pour reprendre l'expression du professeur Moshe Idel de l'Université Hébraïque de Jérusalem, reçu par l'Institut en 2008, il s'agissait de « *L'internationale andalouse* ».

### **Montpellier la tolérante...**

Tout commence avec l'Edit de Guilhem VIII en 1181:

*« ... Le Seigneur ordonne, veut, encourage toute personne sans distinction de nationalité, ni d'origine à enseigner la médecine à Montpellier en pleine liberté et à y tenir école sans avoir à craindre le moindre empêchement. Cette décision est irrévocable et le Seigneur exige de ses successeurs de s'en tenir à sa volonté ».*

*L'invitation du seigneur Guilhem* à qui le veut de venir enseigner à Montpellier doit être comprise certes dans un contexte confessionnel ou religieux, mais aussi dans une réalité

où des maîtres de la même discipline sont en concurrence, tentent de monopoliser l'enseignement dans la faculté, de se « disputer » les élèves les uns aux autres.

### **Maïmonide et Montpellier ou les raisons du cœur et de l'intelligence**

Montpellier est une terre de confluences, où l'étincelle maïmonidienne andalouse s'est greffée, générant un bouillonnement d'idées et de confrontation de pensées.

L'on doit à Samuel ibn Tibbon, fils de l'exilé andalou Judah ibn Tibbon, la traduction (achevée à Lunel le 30 septembre 1204) du fameux *Guide des Perplexes* de Maïmonide, autre juif andalou ayant fui lui aussi les Almohades, mais non vers le versant occidental: à Fès, puis en Egypte d'où parvint son *opus magnum*, véritable brûlot, qui allait susciter justement en Languedoc et à Montpellier en particulier, dans un terrain si réceptif, de véritables passions: les fameuses polémiques autour de la pensée maïmonidienne qui allaient déchirer des communautés vers 1230, (confrontation de deux approches du Judaïsme, chacune sincèrement convaincue d'œuvrer dans l'intérêt de la Religion d'Israël), et se cristalliser ensuite contre la philosophie des « Grecs » autour de 1300. En quelque sorte: « Athènes ou Jérusalem », « Athènes et Jérusalem » ?

### **Le Languedoc, terre de Kabbale ?**

Une effervescence spirituelle et intellectuelle que nous vérifions également avec les célèbres académies de Lunel et Posquières (l'actuel Vauvert), renommées pour leurs sciences

bibliques, talmudiques et mystiques. Les premiers documents kabbalistiques, nous les trouvons en Languedoc dès le XIIIe, signés du RABAD de Posquières, d'Isaac l'Aveugle et de Rabbi Yaakov *Ha-nazir* (« l'ascète ») de Lunel.

### **« L'Institut prend ses quartiers... juifs ! »**

L'Institut Maïmonide est installé dans l'un des deux quartiers juifs médiévaux (le quartier juif de la Barralerie, rue Barralerie, rue du Puits des Esquilles, de Ratte, du Figuier, Castel Moton, de la Vieille Intendance, du Palais des Guilhem, Montgolfier; l'autre quartier juif localisé rue salle L'Evêque, dans le fief ecclésiastique de l'Evêque de Maguelone). L'on ne peut employer le terme de « ghetto » (anachronisme) et puis parce que c'étaient des quartiers juifs ouverts à l'habitat judéo-chrétien mêlé (certes, les Juifs ne pouvaient propriétaires); l'Institut Maïmonide est ainsi installé dans un espace en somme où se développèrent, il y a sept cents ans - les passions maïmonidiennes et anti-maïmonidiennes. Il n'est pas interdit de penser que c'est dans la *sinagoga judeorum* dont on a trace archivistique latine en 1277 et qui est en instance de restauration, que notre Jacob Anatoli, gendre du traducteur de Maïmonide, a pu faire ses sermons qui suscitaient l'ire des conservateurs.

Instruire autour de l'histoire et de la civilisation du judaïsme et d'Israël, favoriser le dialogue interreligieux (écho à la formidable interpénétration culturelle et religieuse judéo-chrétienne médiévale locale), restent les deux piliers de l'Institut Maïmonide. Cela passe par des cycles d'enseignement: langue hébraïque, histoire et civilisation juive, bible et pensée juive; colloques, conférences, cours, séminaires, en collaboration avec la Nouvelle *Gallia Judaica*, équipe CNRS.

## ANNEXES

Qu'il me soit permis de citer, chronologiquement et au fil des ans, les interventions majeures produites dans notre Institution:

- Serge Klarsfeld en 2000: « Devoir de mémoire et d'histoire »;
- Mohamed Arkoun en 2000: « Concilier foi et raison: l'héritage de Maïmonide, Averroès et Thomas d'Aquin »;
- Daniel Mesguich en 2000: « Poètes et écrivains de la Shoah », 2001: « Paroles tolérantes d'hommes de foi, entre religiosité et rationalité: lectures de textes d'Averroès, Maïmonide et Thomas d'Aquin », 2003: « D'une rive à l'autre: de l'Algérie à la France » et 2007: « Lecture du *J'accuse* de Zola »;
- Bernard-Henri Lévy en 2001: « Réflexions sur la Guerre, le Mal et la fin de l'Histoire »;
- Jean-Claude Guillebaud en 2001: « Le principe d'humanité », 2004: « La force de conviction » et 2008: « Le commencement d'un monde. Vers une modernité métisse »;
- Marc Ferro en 2002: « Le choc de l'Islam »;
- le Prix Nobel de Physique Claude Cohen-Tannoudji en 2002: « Des ondes lumineuses aux ondes de matière »;
- Frédéric Encel en 2002: « La démocratie à l'épreuve de l'islamisme », 2006: « Le sionisme: un grand projet géopolitique » et 2012: « Un an après le *Printemps arabe*, qu'est-ce qui a véritablement changé ? »;
- André Glucksman en 2003;
- Ady Steg en 2003: « L'Eglise et les Juifs depuis la Shoah et Vatican II »;
- le Prix Nobel de la Paix Elie Wiesel en 2003 et 2008: « Le temps de déracinés » et « Le cas Sonderberg »;

- Michel Winock en 2004: « La France est-elle antisémite ? »;
- Richard Prasquier, président du Comité Français pour Yad Vashem et du Conseil Représentatif des Institutions Juives de France: en 2005: « Quelle mémoire pour le XXI<sup>e</sup> siècle ? », 2008: « Quel avenir pour les Juifs de France ? » et 2012: « La montée de l'antisémitisme »;
- les Cardinaux Jean-Marie Lustiger en 2006: « De la fraternité judéo-catholique » et André Vingt-Trois en 2009: « Religion et Laïcité »;
- le Père Desbois en 2002: « L'idée messianique: point de rencontre et de rupture judéo-chrétien » et 2005: « Qu'entend-on par tradition judéo-chrétienne ? »;
- Pierre-André Taguieff en 2007: « Le mythe moderne du complot mondial »;
- Robert S. Wistrich en 2008: « Wagner, Nietzsche et l'antisémitisme », 2009: « Théodore Herzl, 150 ans après: mystique, politique et identité juive », et 2010: « Une obsession mortelle. L'antisémitisme de l'Antiquité au Djihad global »;
- l'universitaire montpelliérain Jean-Marie Brohm en 2008: « Sport et totalitarisme »;
- l'artiste Tudor Banus, les professeurs Avinoam Safran et Carol Iancu en 2008: « Regards sur le judaïsme roumain »;
- l'universitaire Antoine Coppolani en 2009: « De l'ancien au nouveau président des USA: quelle politique étrangère pour l'Amérique ? »;
- en 2009 également: Paul Fenton, professeur à l'Université Paris-IV Sorbonne, autour de l'intitulé suivant: « La Gueniza du Caire »;

- le président de la Commission Française des Archives Juives Jean-Claude Kuperminc en 2009;
- Mohammad-Ali Amir Moezzi, directeur de recherches au CNRS: « Réflexions sur la rédaction du Coran » (2009);
- le Cardinal Archevêque de Paris, Monseigneur André Vingt-Trois: « De la fraternité judéo catholique »;
- Elie Barnavi en 2009: « Pourquoi tant de désenchantement autour de l'Europe aujourd'hui ? »;
- Un Colloque universitaire sur les Juifs d'Algérie en 2009;
- Une table ronde , dans le cadre de la Saison de la Turquie en France (2009), sur « Les spécificités du rapport du pouvoir turc avec ses citoyens juifs » avec Naïm Güleriyüz, Jean-Pierre Allali et Michaël Iancu;
- Moshe Idel, professeur à l'Université Hébraïque de Jérusalem (Israël): « Nouvelles perspectives autour du Rabbi Israel Baal Shem Tov »;
- Georges Frêche, maire de la Ville de Montpellier (1977-2004), président de la Région Languedoc-Roussillon et de l'Agglomération de Montpellier, et René Samuel Sirat, ancien Grand Rabbin de France, président fondateur de l'Institut Maïmonide: « De l'Euro-Méditerranée »;
- le spécialiste de l'Algérie Benjamin Stora: « Le Mode d'écriture de l'histoire algérienne »;
- Mireille Hadas-Lebel, professeur à l'Université Paris-IV Sorbonne: « Rome, la Judée et les Juifs »;
- l'ancien recteur de l'Université de Cluj-Napoca (Roumanie), le professeur et philosophe Andrei Marga: « Maïmonide, Mendelssohn, Rosenzweig: contributions juives à l'identité européenne... »;



- Anna Pagans Gruartmoner, Silvia Planas, Manuel Forcano ouvrant l'année universitaire 2010-2011 avec la thématique suivante: « Une histoire de la Catalogne juive »;
- Francine Kaufmann, professeur à l'Université Bar-Ilan (Israël): « André Schwarz – Bart: faire aimer l'étranger dans ses différences» et « Faut-il et peut-on traduire adéquatement la Bible et les sources juives ? La question de la traduction dans la tradition juive »;
- Christian Amalvi, professeur à l'Université Paul Valéry Montpellier 3: « De Grégoire de Tours à Georges Duby... Présentation du Dictionnaire biographique des historiens français et francophones »;
- Jacques Semelin, directeur de recherches au CNRS: « Comprendre notre barbarie ? Une approche comparée des génocides et violences de masse »;
- le directeur de l'Institut du Judaïsme Martin Buber de Bruxelles (Belgique), Thomas Gergely: « Le judaïsme entre théologie de la substitution et théologie de la falsification »;
- Chantal Bordes-Benayoun, directrice de recherches au CNRS: « Diasporas et nations »;
- Agnès Vareille, professeur agrégée de Lettres classiques: « « Saint Augustin ou l'écriture virtuose. La polémique antipaïenne dans La Cité de Dieu »;
- l'écrivain et journaliste Victor Malka: « Les veilleurs de l'aube »;
- Dalil Boubakeur, recteur de la Grande Mosquée de Paris en 2011, ouvrant la saison 2011-2012: « Sur les pas de Benjamin de Tudèle »;
- Paul Salmona de l'Institut National de Recherches Archéologiques Préventives: « L'archéologie du judaïsme en France et en Europe »;

- la chanteuse yiddish Talila, pour un concert de chants yiddish, autour de la présentation de son ouvrage « Notre langue d'intérieur »;
- l'historien Thierry Rozenblum: « Les Juifs de Liège sous l'Occupation (1940-1944) »;
- L'Ambassadeur d'Israël en France Yossi Gal: « Israël dans le nouveau Moyen-Orient »;
- les écrivains Jacques-Sylvain Klein et Jean-Pierre Allali: « La Maison sublime de Rouen. Il était une fois des Juifs en Normandie au Moyen Age »;
- Pierre Marie Carré, Archevêque de Montpellier: « La question du judaïsme dans l'ouvrage Jésus de Nazareth du Pape Benoît XVI »;
- Carsten L. Wilke, professeur au Central European University de Budapest (Hongrie), pour une conférence sur un sujet singulier: « Drogues d'outremer, filières sépharades: les Juifs et l'introduction du tabac, du chocolat et du café dans l'Europe du XVIIe siècle »;
- Nathan Wachtel, professeur honoraire au Collège de France: « Sur les traces des marranes du Brésil... »;
- Geneviève Gavignaud-Fontaine, professeur à l'Université Paul Valéry Montpellier 3: « Au croisement de l'histoire et de la philosophie morale: les catholiques et l'économie sociale »;
- Horia Ursu, maître de conférences à l'Université Babes-Bolyai de Cluj-Napoca (Roumanie): « Kundera ou comment habiter l'ailleurs ? »

Telle est la liste non exhaustive des prestigieux universitaires et onférenciers accueillis à la tribune maïmonidienne de Montpellier.

# RESEARCH CENTRES ON THE HISTORY OF JEWS IN SLOVAKIA

Martin JAVOR

**Abstract.** *History of the Jews is a frequent topic of the Slovak historical research. There are several research centres on the territory of Slovakia those are dedicated to Jewish history. The study discusses and presents all important research centres on Jewish history in Slovakia. The most recognisable of them is the Slovak Jewish Heritage Centre, than Museum of Jewish Culture, Menorah, Jewish Holocaust Documentation Centre, National Memory Institute and University of Prešov - Centre of excellence for socio-historical and culture-historical research. The author is interested in research programs, research projects, publications, conference and other activities of the centres. The above-mentioned research centres work on the basis of modern historical methods using the maximum number of archival material.*

**Key words:** *Jews, historical research, Jewish centres, Slovakia, historiography.*

History of the Jewish community is a common material for scientific research in Slovak conditions. History of the Jews is a frequent topic of the Slovak historical research<sup>1</sup>. It should be mentioned that, although Jews are part of Slovak history for many centuries, the research focuses almost only on the period

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<sup>1</sup> See BÁRKÁNY, Eugen – DOJČ, Ľudovít. Židovské náboženské obce na Slovensku. Bratislava 1991; KAMENEC Ivan: Po stopách tragédie. Bratislava 1991; KÓNYA Peter – LANDA Dezider: Stručné dejiny prešovských židov. Prešov 1995; KÓNYA, Peter: Dejiny židov na východnom Slovensku v kontexte celoeuropskeho vývin. Prešov 1997

of World War II, or inter-war period in Czechoslovakia. The history of Jews in dual Monarchy or later is analysed only partially.

History of Jews was not in the focus of Marxist historiography. The wave of interest in Jewish history started after 1989 and it has lasted till present. There are several research centres on the territory of Slovakia that are dedicated to Jewish history. The most recognisable of them is the Slovak Jewish Heritage Centre.

Slovak Jewish Heritage Centre<sup>2</sup> is a non-profit organisation, founded in spring 2006 in Bratislava as a joint project of the Jewish community in Bratislava and non-investment fund of Jewish Heritage - Menorah. There is a wide range of activities: research, documentation and monitoring sites, educational activities, promotion and consulting. The aim of all these activities is to contribute to preserving the Jewish heritage in Slovakia. The centre is trying to respond to the needs of vulnerable Jewish monuments in Slovakia. This centre is a non-political professional organization that is committed to issues of preservation of cultural heritage in Slovakia.

The Centre engages in the research of the Slovak Jewish Heritage, synagogue architecture and other artifacts of Jewish material culture in Slovakia. The Centre processed the results of the project called *Synagoga Slovaca*, which documents the Slovak synagogue architecture. In addition to documenting the synagogue architecture, the centre also documents other Jewish sites, such as former education and general buildings, houses of mourning, and some selected cemeteries.

The Slovak Jewish Heritage Centre is also devoted to publishing activities. It published the monograph *Synagogue*

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<sup>2</sup> Informations about centre are taken from <http://www.slovak-jewish-heritage.org/>

*Architecture in Slovakia*, which is the first extensive publication about Slovak synagogue architecture<sup>3</sup>. The Centre prepares information leaflets about sites associated with the Slovak Jewish Heritage Route. These are an important tool to provide basic visitor information needed to gain access to the monuments. Important parts of the Centre's work are educational and consulting activities in the area of Jewish heritage preservation. The Centre is currently involved in the project of the Jewish Community of Bratislava. It is a long-term strategic heritage sites management including Heydukova Street synagogue restoration, Cemetery chapel at the Orthodox cemetery restoration, Management of the Judaica collection of the Bratislava Jewish Community and preparing its exhibition.

The Slovak Jewish Heritage Route is a complex project that includes research, educational and promotional activities. It is aimed at advocating preservation of Jewish heritage in Slovakia as well as sustaining this attitude. These activities are to a great extent based on the results of the Synagoga Slovaca documentation project on synagogues, conducted in 2001-2006. The outcome of the survey (architectural plans, photographs, descriptions) is used to create an audience for Jewish culture in Slovakia, to shape cultural policies and contribute towards improved site management.

In order to develop The Slovak Jewish Heritage Route, the Centre carries out the research of the yet undocumented built Jewish heritage. In addition to the completed documentation of synagogue architecture, the survey gathers data and photographic documentation on ritual baths, educational and other communal buildings, selected cemeteries and Holocaust memorial sites. The survey data will be included into the web database maintained as free public service

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<sup>3</sup> BORSKY, Maros. *Synagogue Architecture in Slovakia: A Memorial Landscape of a Lost Community*. Bratislava 2007

at [www.slovak-jewish-heritage.org](http://www.slovak-jewish-heritage.org). The Centre prepares a photographic exhibition on Slovak synagogues. It will promote Slovak Jewish heritage in Slovakia and abroad. An important part of the centre is organising educational seminars and workshops that inform on the preservation and tourism opportunities of Jewish heritage.

The most successful project of the centre is called “Synagoga Slovaca”. Several surveys and documentation activities had been conducted before the project and for the matter of complex information, it would be important to summarize them. A prominent survey was performed by architect Eugen Bárkány during the 1960’s, when many synagogues were still standing and the cemeteries had been less overgrown by vegetation or plundered by the locals. Although outdated, this survey remains the most authoritative and often consulted. Several surveys from the 1990’s are available: by the US Commission for the Preservation of America’s Heritage Abroad, a private survey of cemeteries by the Slovak Jewish Federation. During the nineties, the National Monuments Board conducted through its regional offices the mapping of the immovable monuments of Jewish culture.

In the late 1980’s and 2002, Rivka and Dr. Ben-Zion Dorfman of Jerusalem travelled Slovakia within the framework of their documentation project of European synagogues (Dorfman, Rivka a Ben-Zion: Synagogues without Jews: And the Communities That Build and Used them. Philadelphia 2000). Well known are the activities of a Bratislava-based physician Tomáš Stern. Finally, the most recent activity was conducted in summer 2003 by the ICOMOS Israel with work done by the Israeli students in three Eastern Slovak cities of Košice, Prešov and Bardejov.

Synagoga Slovaca had been launched in summer 2001 as a joint-project of three Slovak institutions: Institute of

Jewish Studies, Comenius University, Slovak National Museum – Museum of Jewish Culture and the Faculty of Architecture, Slovak Technical University. It is a systematic, detailed documentation project, conducted by the local Slovak institutions, with project results archived in Slovakia and thus allowing future accessibility to the local public.

The documentary part of project expanded in several stages:

1. Identification. In 2000, they evaluated the available information in the archives of the National Monuments Office in Bratislava. Bárkány's survey from the 1960s was compared with the survey conducted by the National Monument Office during the 1990s. Based on this archive work, a list of over hundred synagogue objects spread through the entire territory of Slovakia was compiled.
2. Photo documentation. Hundred-five synagogues and prayer halls have been systematically photo-documented in detail: in slides, digital camera and also the classic picture for future publicity purposes. By now, all identified buildings of former synagogues and prayer halls have been visited and photo-documented. Two colleagues from abroad, Dr. Samuel D. Albert (Hebrew University of Jerusalem) and Dr. Janez Premk (Ljubljana University) assisted in this work.
3. Further processing of field trip results. The analysis of the collected material. Images were continuously scanned for future digitalized archive.
4. Archive research. The original building plans and historical documents were mostly searched for, serving for the concrete attribution of buildings and exact dating. This stage of the project was due to complicated conditions in post-Communist archives one of most difficult stages.

5. Research of historical images. The main objective was to obtain information about heavily altered or demolished synagogues.

In February 2005, a bi-number of the academic journal “Architecture and urbanism” was presented. It was dedicated to the synagogue architecture in Slovakia. The publication contains studies resulting from the project supported by the Grant Agency of the Slovak Republic for Science VEGA number 1/9054/02. This joyous occasion was also an opportunity to award the Chatam Sofer Medal to Professor Matúš Dulla. The medal is awarded by the Museum of Jewish Culture to distinguished individuals for their contribution to preserving Jewish culture in Slovakia. An important element of the research project was the doctoral study of Maroš Borský at the Hochschule für Jüdische Studien and Ruprecht-Karls-Universität in Heidelberg. This was successfully completed in September 2005 by defense of the doctoral dissertation *Synagogue Architecture in Slovakia: towards Creating a Memorial Landscape of Lost Community*. The doctoral advisor was Dr. Felicitas Heimann-Jelinek; the second advisor was Prof. Dr. Michael Hesse. In April 2006, an online database of hundred-five documented synagogue buildings in Slovakia was launched. The database presents rich documentation to numerous synagogues. The database was in the meantime updated and enlarged to include documentation of ritual baths, Jewish school buildings, Holocaust memorials, selected cemeteries and other valuable Jewish heritage sites in Slovakia. The monographic book work on synagogue architecture in Slovakia was published in September 2007<sup>4</sup>.

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<sup>4</sup> Documentation Project synagogue architecture in Slovakia took place and was published with the financial and material support of the following



The most important and most famous museum of Jewish history, which also does research in this area, is the "Museum of Jewish Culture"<sup>5</sup>. The Museum of Jewish Culture is a branch of the Slovak National Museum and is a prominent state-sponsored institution dedicated to preserving and promoting Jewish culture and art in Slovakia. The museum was established in 1993 together with several other specialized museums of national minorities living on the territory of Slovakia. It was established as a new state policy redefining Slovakia's cultural identity as part of European multicultural heritage.

The Museum maintains its permanent exhibitions in four Slovak towns and in the future it anticipates establishing other exhibitions in newly restored synagogue buildings across Slovakia. Aside from permanent exhibitions, the Museum has been organizing, in partnership with Slovak regional museums, special exhibitions to promote Jewish culture in places that were once centres of rich Jewish communal life. Raising awareness about rich Slovak Jewish legacy is one of its main goals.

The activity of the museum focuses on the development of spiritual and material Jewish culture and documenting the Holocaust in Slovakia. The main activities include charity collections, documentation and subsequent presentation activities. Its aim is to save dimensional Judaica, documents, images and mementos from destruction, oblivion or export abroad and to present them to the general public through exhibitions. The results are impressive and speak for themselves. At the opening of the museum, only 5% of the artefacts in its collection were received via own purchase, up to 95% of them were borrowed from various Jewish communities.

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<sup>5</sup> Informations about the Museum are taken from [http://www.muzeum.sk/default.php?obj=museum&ix=mzk\\_snm](http://www.muzeum.sk/default.php?obj=museum&ix=mzk_snm)

Today, loans represent only 20 units of the total number of collection items, 50% of the collection are donations. An accompanying fact of donor system is the donors' wish that the subjects will be treated professionally and displayed to the public. The Museum of Jewish Culture formed a Department of Jewish culture on the premises of the Historical Museum of the SNM. It became a separate specialized nationwide museum in 1994.

The research activities of the museum, in addition to technical and scientific processing of collection items, aim to tackle the impact of this type of museum on the development and shaping of cultural attitudes and values of youth. It deals with anti-Semitism in the political development of Slovakia and also addresses the synagogue architecture. The outputs are mainly technical and scientific studies published in their own editorial titles. Along with the civic association EDAH the museum organizes seminars for teachers of primary and secondary schools. The project is called "The Library of rescued memories". The project creates short films based on family stories, which demonstrate the fate of Jews in Slovakia. The aim of the museum is to demonstrate not only how Jews lived, but also how they died. By using old family photographs they created short films that can powerfully and emotionally reach young people's hearts. Rare life stories told by elderly Jews from Slovakia enabled the creation of a unique library of different stories – from the history of Jewish families in small towns to the lives of secular families in big cities.

The museum publishes the journal *Acta Judaica Slovaca* which presented the results of its scientific research and other activities as well. The museum also publishes the Slovak version of the Encyclopaedia of Jewish Communities, which comes in three parts in the series *Judaica Slovaca*. The first part was published in 2009 and contains Slovak towns and

cities in alphabetical order from A - K. The second part of the encyclopaedia was published in late 2010. It includes cities and towns in alphabetical order from L – R. The third part of the encyclopaedia is currently being edited.

The museum successfully organizes exhibitions abroad with the aim to promote the Slovak Jewish heritage. Numerous exhibitions in various European countries, United States and Israel, actively contribute to the promotion of Slovakia and European contexts of culture. An important partner to the museum is the non-investment Jewish Cultural Heritage Fund in Bratislava - Menorah.

Menorah<sup>6</sup> is a non-governmental, non-profit institution, which was established in 2000 by a group of Slovak citizens. The major goal is to support activities leading to preservation of the Jewish culture and religion in the Slovak Republic. Menorah closely cooperates with the Jewish Community Bratislava and other Jewish organizations in the country. Its aim is to support education within the Jewish community, to organise seminars for general public and to provide a possibility to teach Judaism, to help those who wish to live a Jewish life and to learn about their heritage.

Another organization that systematically deals with the Jewish history is the Jewish Holocaust Documentation Centre (DSH), which was established in February 1999 as a joint project of Milan Simecka Foundation and the Jewish community in Bratislava. DSH initiates, supports and implements projects which aim to comprehensively document the Holocaust in Slovakia, its course, causes and consequences. The collected material is used to address research challenges in Slovakia so far not been addressed. In addition to research support, a great emphasis is given on multimedia presentation of research results, publication of texts and publishing

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<sup>6</sup> Informations about Menorah are taken from [www.menorah.sk](http://www.menorah.sk)

activities. Part of the Holocaust Documentation Centre is a thematic library, with the possibility to study the sources, to provide advice on archival research and consultation with experts.

The main areas of activity carried out by the Holocaust Documentation Centre are:

1. Providing information and consulting - a specialized library of the DSH includes publications and materials related to the Holocaust, not only in Slovakia. In addition, the Library also includes exclusive video material testimony, obtained as output from the completed project “The Fate of Holocaust Survivors”.
2. Support for research - mediation of expert consultations with historians concerned with studying the Holocaust for individuals, educational institutions and other professional, but also support student work and research.

Holocaust Documentation Centre also carries out its own research projects. The most important research projects currently create the database of Holocaust victims in Slovakia, supervised by Associate professor Eduard Nižňanský. The outcome of the project is a continually updated database of names of about 57,625 deported Jews from Slovakia in 1942 to be a part of Slovak exhibition in Auschwitz Museum.

Holocaust documentation centre staff plans to include Roma Holocaust in their research, since treatment of this issue in Slovakia is still insufficient. An important part of the Holocaust documentation centre activities is the publication of scientific materials, literature and memorial.

The Jewish issue is also included in the activities of the National Memory Institute (UPN)<sup>7</sup>. The National Memory Institute was established in 2003 and since then it has collected

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<sup>7</sup> See [www.upn.sk](http://www.upn.sk)

a large amount of material about Slovak Jews from 1939 - 1945. The website includes Jews Census of 1942, the number of Jews in southern Slovakia and Ruthenia after the Vienna Award based on 1938 census, the complete lists of the aryanized Jewish businesses. In addition to collecting and publishing these materials, UPN is conducting its own scientific research in this area.

Universities played an important role in Jewish history research. The Centre of Excellence for Socio-Historical and Cultural-Historical Research was established at the University of Prešov in 2010. The Centre conducts excellent research on religions in Slovakia. The research is partially devoted to Jewish history. It digitalizes important documents to the Jewish history like lists of Jews from modern times etc.

The brief sketch above shows that the history of Jews in Slovakia is relatively well institutionalized. The above-mentioned research centres work on the basis of modern historical methods using the maximum number of archival material. But without donations from the Jewish environment, their activity would not be possible.

# THE CENTRE FOR HEBREW STUDIES AT THE UNIVERSITY OF BUCHAREST: A 14 YEAR HISTORY

Felicia WALDMAN

**Abstract.** *Set up in 1998, the Centre for Hebrew Studies at the University of Bucharest quickly managed to become a “name” in the international Jewish studies academia. With an MA program in Hebrew culture and civilization and assistance programs for PhD studies in philosophy, history, political sciences and literature, a reputed yearly academic journal, Studia Hebraica, and several scholarly volumes published at the University of Bucharest Press, Paideia or the National Foundation for Science and Art, numerous public lectures and an annual international conference, occasional student colloquiums and yearly teacher training sessions in Holocaust and tolerance education, and many international partnerships, the Centre, which was sponsored for 12 years (1999-2011) by the Cukier Goldstein Goren Foundation, is today among the top providers of Jewish studies in Europe and worldwide.*

**Keywords:** *Jewish and Hebrew studies, Holocaust education, Studia Hebraica, Cukier Goldstein Goren Foundation.*

Despite a long and important tradition of research and writing on Jewish culture and civilization and its relation to the Romanian milieu<sup>1</sup>, as an academic field Jewish studies only emerged in Romania after the fall of the communist regime, with the setting up, in 1990, of the “Moshe Carmilly

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<sup>1</sup> Suffice it to recall Moses Gaster, Lazăr Șăineanu, the Schwarzfeld brothers, Romanian Jewish figures of international renown whose works are still referential today.

Weinberger” Institute for Hebrew and Jewish Studies at the “Babeş Bolyai” University of Cluj, at the initiative of Prof. Dr. Andrei Marga, the University’s Provost at the time.

The Centre for Hebrew Studies at the University of Bucharest was thus the second Jewish Studies Centre to be set up in Romania. Despite the manifestation of an interest in the existence of a similar Centre in the country’s capital city as of 1995, due to the reticence of the university’s leadership the new Centre was only opened in 1998, at the Letters Department of the University of Bucharest, by order of the same Prof. Dr. Andrei Marga, who had been appointed Education Minister in the meantime, and subsequent decision of the university’s Provost.

During its first year (1998-1999), the Centre offered open courses in Hebrew language and culture held by the second secretary of the Israeli Embassy in Bucharest, David Saranga. His courses were so successful, that not only students, but also many people from outside the academia came to attend them. The Centre also organized a series of public lectures delivered by foreign guests such as Liviu Rotman (Israel) – *The Romanians and the Jews of the Modern Era*, Gustav Meiseles (Israel) – *Romanian as Spoken in Israel – Case Study on Bilingual Users*, Carol Iancu (France) – *The Beginnings of the Emancipation of Romanian Jews*, Moshe Idel (Israel) – *New Perspectives in Jewish Thought*. It also hosted an international conference devoted to the national and international impact of Moses Gaster’s works, in May 1999.

In the fall of 1999, the Centre signed an agreement with the Cukier Goldstein Goren Foundation of Israel<sup>2</sup>, which agreed to sponsor its activities on a yearly basis. This instantly put the

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<sup>2</sup> The Cukier Goldstein Goren Foundation was set up in 1972 by the Jewish philanthropist of Romanian descent Avram Goldstein Goren, who wanted to sponsor, among many other things (see <http://www.goldstein-goren.org/>) academic education in the field of Jewish studies throughout the world.

Centre on the map of the international academia, since it connected it to the sister Goldstein Goren Centres at New York University, Università degli Studi di Milano, Ben Gurion University of the Negev, Beer Sheva, and Tel Aviv University, which were sponsored by the same Foundation. The newly named Goldstein Goren Centre for Hebrew Studies opened a three semester MA program in Hebrew culture and civilization, with courses such as conversational Hebrew, Hebrew grammar, Jewish literature, Biblical exegesis, Biblical archaeology, Introduction in the Torah, Jewish thought, Jewish history, history of Romanian Jews, history of Jewish intellectuality, history of Jewish arts, stereotypes about the Jews in the Antiquity, the image of the Jew in Romanian and European culture, etc. It also continued to organize public lectures delivered by such experts as Carol Iancu (France) – *The Jews of Southern France in the Modern and Contemporary Era*, Solomon Vaimberg (Romania) – *Hebrew Words in the Language of the Oldest Romanian Religious Texts*, and Liviu Rotman (Israel) – *The Jewish Population and Communism; Myth and Reality*.

As of the academic year 2000-2001, besides the regular public lectures which had already become a tradition (with Carol Iancu (France) who spoke about *The Evolution of the Emancipation of Romanian Jews*, Liviu Rotman (Israel) who spoke about the *History of Judaic Sciences*, and Franck Alvarez Pereyre (France) who gave three lectures on *Jewish Cultural Anthropology*, *Hebrew Music* and *Hebrew Linguistics*), the Goldstein Goren Centre for Hebrew Studies also started organizing an annual international conference. The first such conference was devoted to *Judaism in European Civilization: 2000 Years of Interference* and was held in April 2001, bringing together experts from all over the world. The Centre also made a particular point of encouraging early academic excellence; consequently, its annual international conference included, from



the very beginning, a special section where the most outstanding of its MA students were able to present their achievements (the tradition was unfortunately discontinued in 2010).

The Centre further diversified its activities during the following academic year (2001-2002). Besides the public lectures held by Oliver Lustig (Romania) on *Truths & Untruths about Life in Auschwitz – Talking to a Witness*, Harvey Zeev (Israel) on *Love in the Philosophy of Maimonides*, Moshe Idel (Israel) on the *Kabbalah* and Nava Semel (Israel) on *Life and Death in Families of Holocaust Survivors*) and the annual international conference (*Emancipation from within: Jewish Spirituality during the 19<sup>th</sup> and 20<sup>th</sup> Century*, April 2002), it also organized an international round table, *The Study of the History of Romanian Jewry: Survey and Prospects* (April 2002), a joint conference with the Ministry of National Defense's Institute of Political Studies and Army History, *Romania and the Holocaust: History and Contemporary Significance* (July 2002), which resulted in an appreciated academic volume published one year later in Bucharest, and a training session for history teachers in Holocaust, tolerance and anti-discrimination education, at the Faculty of History of the University of Bucharest, which was attended by over 40 teachers from all over Bucharest and where lectures were given by such internationally acknowledged experts as Jean Ancel and Raphael Vago of Israel, Radu Ioanid of the US, etc. (July 2002). It was in 2002, too, that the Centre signed an Erasmus agreement with the "Paul Valery" University, Montpellier III, with the kind assistance of Prof. Dr. Carol Iancu, who was teaching (and still does) in both places.

The series of public lectures continued in 2002-2003 with Moshe Idel & Harvey Zeev (Israel) – *Influence of Jewish Mysticism on Modern Thought* (double lecture), Nicolae Roddy (USA) – *The Elusive Genre of Testamentary Literature* and *The*

*Archaeological Site at Bethsaida* (Israel), Moshe Kones (Israel) – *Synagogues of Romania*, Yom Tov Assis (Israel) – *The Jewish Messiah who Turned Muslim: Shabbatai Zvi and His Followers*, Shalom Sabar (Israel) – *Childbirth and Magic* and *The Image of Jews and Judaism in German and Italian Renaissance Art*, Raphael Vago (Israel) – *Israel's Foreign Policy – Past, Present and Future*, and Jeremy Cohen (Israel) – *Jewish Martyrs and Jewish Memories of the Middle Ages*. The Centre's annual international conference was organized in May 2003 under the title: *Identity, Integration, Assimilation, Rejection – Europe and the Jews*. A new training session for history teachers in Holocaust education was also organized in the spring of 2003, in cooperation with Yad Vashem and the Ministry of Education (which started recognizing these courses as in-service training) and the financial assistance of the Task Force for International Cooperation on Holocaust Education, Remembrance and Research (ITF). These training sessions were very important, in a country where the communist regime had rewritten history to fit its own objectives, leaving the Holocaust out as a taboo subject. They brought together teachers from all over the country and led to the emergence of projects that included: optional courses, exhibitions, essay contests, encounters with survivors. As of 2004, when the Romanian authorities chose October 9 as the National Holocaust Remembrance Day, the Centre has also provided assistance to various schools in putting together the commemorative events that they must organize on this day, in keeping with the education law.

Even more activities were organized during the following year, 2003-2004. The public lectures given by Ruth Glasberg Gold (USA), *Talking to a Holocaust Survivor*, Rene Sirat (former Chief Rabbi of France), *S. J. Agnon: the Nobel Prize for Literature*, Carol Iancu (France), *From the Principle of Nationalities to the Rights of Minorities*, Liviu Rotman (Israel),

*The Jews during the Communist Era*, Rodica Radian Gordon (the Israeli Ambassador to Romania), *The State of Israel's Foreign Policy*, Oshima Takayosi (Israel), *Babylonian Job and the Mesopotamian Religious System*, Raphael Shuchat (Israel), *The Theory of Evolution and the Book of Genesis: An Unusual 19<sup>th</sup> Century Jewish Approach to Synthesis and Messianic Activism in Theory and Practice in the Writings of the Vilna Gaon (1720–1797)*, Moshe Idel (Israel), *New Perspectives on the Golem and Cabala and Eros*, Michael Shafir (Czech Republic), *Comparative Negationism and the Holocaust Gulag Competition*, and Armin Lange (USA), *An Overview of the Dead Sea Scrolls*, as well as the book presentations of \*\*\* *The Holocaust and Romania: History and Contemporary Significance* (Semne 94, Bucharest, 2003) plus *Les Mythes Fondateurs de l'Antisemitisme. De l'Antiquites a Nos Jours* (Privat, Toulouse, 2003) and *Permanences et Ruptures dans l'Histoire des Juifs de Roumanie (XIXe–XXe Siecles)* (Montpellier III University Press, 2004), both by Carol Iancu, attracted a wide audience, far exceeding the MA program's students, who made the primary target. So did the international conference *Minorities, Cultural Heritages, Contemporary Romanian Civilization*, co-organized with B'nai B'rith International, the US Government through USAID, the Romanian Government through the Ministry of Foreign Affairs and the Federation of Jewish Communities in Romania on October 21–22, 2003, and the series of two round tables on the *Current Significances of the Holocaust* co-organised with the Romanian Institute for Recent History and the Swedish Embassy in Bucharest on December 3–4, 2003 (with Johan Ohman and Tomas Sniegon). Moreover, the Centre's annual international conference, *Being a Minority in the 21<sup>st</sup> Century* of May 6–8, 2004, was organized in cooperation with IDEE Association and the Romanian Institute for Recent History under a wider project with the same title sponsored by the Council of Europe (which

also included the already traditional training session for history teachers in Holocaust education organized on May 10–12, 2004).

In 2004-2005, Carol Bines (Israel) delivered a lecture on *Romanian Jewish Emigration to Israel and the Integration of Romanian Jews into the Israeli Society*, Kristian Gerner (Sweden) on *The Holocaust, Communism & Cultural Bivalence in Central Europe*, Klas-Goran Karlsson (Sweden) on *The Holocaust in European Historical Culture: A General Comparative Perspective*, Moshe Idel (Israel) on *Maimonides and Jewish Mysticism*, Amnon Ben Tor (Israel) on *Archaeological Discoveries at Hatzor*, Marcelo Dascal (Israel) on *Conflictive Communication*, and Martin Smok (Czech Republic) on *The Shoah Visual Memory Foundation*. A student session, *Violence and Holocaust*, was organized in November 2004, where seven PhD students undertaking research under the Centre's aegis presented their findings. On November 12, 2004, several members of the Wiesel International Commission for the Study of the Holocaust in Romania (Leon Volovici, Raphael Vago, Jean Ancel, Liviu Rotman, Michael Shafir, Victor Neumann, Vasile Ionescu, Zoltan Tibori Szabo, William Totok, and George Voicu) presented the Commission's Report (issued the previous day) and submitted it to public debate; the round table, entitled *Reflection of the Minorities' Problems in the Romanian Public Space*, also benefitted from the presence of a special guest: Michele Sarfatti, the Director of the Centro di Documentazione Ebraica Contemporanea of Milan, Italy. In May 2005 Carol Iancu's book *The International Struggle for the Emancipation of Romanian Jews* (Hasefer, Bucharest, 2005) was launched at the Centre's headquarters. The annual training session for history teachers in Holocaust education was organized in partnership with the Romanian Institute for Recent History, with the logistic support of the National Endowment for Democracy, the Romanian Ministry of Education and Yad Vashem. The Centre's annual international

conference, *The Holocaust in Romania: Pre-requisites, Facts and Consequences*, took place on June 2–3, 2005.

With the adoption of the Bologna system, as of 2005 the MA program was restructured in four semesters. A cooperation agreement was signed with the Hebrew University of Jerusalem and the Centre got affiliated to the European Association for Jewish Studies (EAJS) and the ITF. Public lectures were given by Gottfried Wagner (Italy) – *From Wagner to Hitler and Descendants of Nazi Victims and Nazi Perpetrators in Search of a Dialogue*, Rodica Radian Gordon (the Israeli Ambassador to Romania) – *Overview of the Israeli Society on the Eve of Elections*, Jean Ancel (Israel) – *The Romanian Holocaust: Archival Sources*, Moshe Idel (Israel) – *Kabbalah and Modern Literary Criticism: Derrida, Eco, Steiner* and Aharon Maman (Israel) – *History of the Karaites* and *The Cairo Geniza*. On April 19, 2006 a conference on the *Romanian Hassidic Cultural Trail* was organized in partnership with the Consultancy Centre for European Cultural Programs of the Romanian Ministry of Culture within the framework of the European Jewish Trail program of the Council of Europe. The regular training session in Holocaust education for school and high-school history teachers was organized in cooperation with the Association for Civic Education and Dialogue (ACED) and IDEE Association, with the support of the ITF, the Romanian Ministry of Education and Yad Vashem on May 10–12, 2006. The annual international conference, *Jews, Christians and Muslims – Cohabitation and Confrontation along the Centuries*, was held on May 18–19, 2006 and raised a high interest in the academia as well as in the media.

In the spring of 2006, the Centre participated in the first phase of EPOS (Europe as a Post-secular Society), a European thematic research network including 15 universities, which was initiated by the University of Würzburg, Germany. (Due to financial reasons, ten of the initial project partners, including the Centre, discontinued participation in the project's second phase.)

During the same year the Centre also joined TRES (Teaching Religion in a Multicultural European Society), a thematic academic network set up by the University of Uppsala, Sweden, under a European research project, with 57 partner institutions which met in 2006, 2007 and 2008. The project resulted in the publication of several referential academic books. Several TRES members intend to continue with phase II.

Moreover, in September 2006 the Centre participated, together with the Romanian Association for the History of Religions, in the organization of the 6<sup>th</sup> Congress of the European Association for the Study of Religions, which brought together important experts from around the world.

New guest lecturers visited the Centre in the academic year 2006-2007. Besides Armin Lange (Austria), who spoke about *The Canonical History of the Hebrew Bible*, the Centre also benefited from the presence of Benjamin Brown (Israel), who lectured on the *History of Hassidism*, Bülent Şenay (Turkey), who held four lectures on the *History of Religions: Judaism, Early Christianity, Islam, Buddhism and Hinduism*, and Justus van de Kamp (the Netherlands) who introduced the audience to *Yiddish Language and Culture in the Netherlands*. Bülent Şenay (Turkey) returned later on with a new series of four lectures on *Ecotheology in Judaism, Christianity, Islam, Buddhism and Hinduism*, and so did Moshe Idel (Israel) who spoke about the *History of the Kabbalah and Woman in the Kabbalah*.

In January 2007 the Centre organized together with the Italian Cultural Institute in Bucharest a colloquium entitled *Fragments of Memory. Old Hebrew Manuscripts and Books in Italy and Romania*, meant to allow for an assessment of the Jewish heritage of the two countries. In spring it organized not one, but four training sessions for history teachers in Holocaust education, throughout the country (Bucharest, Târgu Mureş, Iaşi and Craiova) opening a new era, with what was to be

called “the Holocaust educational caravan”. From then on the Centre held each year several such multiple trainings, in cooperation with the Ministry of Education, local school inspectorates, on site schools and universities, as well as various NGOs from Romania (IDEE, ACED) and abroad (Yad Vashem, Centropa, the USC Shoah Visual Memory Foundation, the Memorial de la Shoah, etc.). Besides the annual international conference, *Jewish Life in the Diaspora before World War II: Europe and the Mediterranean*, held on May 28-29, 2007, the Centre also contributed to the preparation of the Centropa – IDEE photo exhibition *Jewish Witness to a Romanian Century*<sup>3</sup>, first shown in March 2007 in Sibiu, European Capital of Culture 2007, and then in June 2007 in Bucharest, in the opening of the OSCE Conference on Anti-Semitism held at the Romanian Parliament.

It should be mentioned that the Centre has, in fact, an ongoing cooperation with Centropa (Vienna) and IDEE Association (Bucharest) in programs dealing with Jewish life before, during and after the Holocaust, and the Romanian Jewish cultural and architectural heritage respectively. As such the Centre uses the Centropa travelling exhibition as an educational tool for the primary and secondary school teaching of Jewish history and the Holocaust, and together with IDEE and the “Al. Safran” Centre for Jewish and Hebrew Studies of the “Al. I. Cuza” University of Iași has documented the Jewish history, and mapped the Jewish cemeteries and synagogues, of several Moldovan towns (Podu Iloaiei, Târgu Frumos, Hârlău, Ștefănești, Târgu Neamț, Iași, Piatra Neamț and Botoșani)<sup>4</sup>.

In 2007 the Centre signed Erasmus agreements with the University of Salerno, Italy, and the Uludag University of Bursa, Turkey. It also joined JICNET (The hermeneutics of

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<sup>3</sup> See <http://www.jewishwitness.ro/brosura.html>.

<sup>4</sup> See [www.idee.ro/jewish\\_heritage](http://www.idee.ro/jewish_heritage), [www.idee.ro/jewish\\_heritage2](http://www.idee.ro/jewish_heritage2), [http://www.idee.ro/jewish\\_heritage\\_3](http://www.idee.ro/jewish_heritage_3).

Judaism, Islam and Christianity Network), an academic research network established by the University of Vienna, with 8 partner institutions from Austria, the Netherlands, UK, Croatia, France, Germany, Romania and Israel, which convenes periodically.

Three guests lectured at the Centre in the academic year 2007-2008, Moshe Idel (Israel) on *Hassidism in Israel*, Jonathan Rosenzweig (second secretary at the Israeli Embassy in Bucharest) on *Religion and Politics in Israel* and Mark Cohen (USA) on *Maimonides' Code of Jewish Law and the Social and Economic Realities of the Islamic World and Geniza for Judaicists, Geniza for Islamicists, and the "New Cairo Geniza"*. A symposium on *The Role and Status of the Romaniote Jews in the Byzantine Empire* was organized together with the Byzantine Cultural Society on March 27, 2008, as well as two training sessions in Holocaust education, in Bucharest and Șimleu Silvaniei, with the logistic support of ACED, the ITF, the Romanian Ministry of Education and Yad Vashem. On April 24-25, 2008, the Centre was proud to contribute, alongside the Faculty of Letters, the Faculty of Political Sciences, the "Babeș Bolyai" University of Cluj, the Polirom Printing House, the "Curtea Veche" Printing House, and the "Observator Cultural" magazine, to the granting of the title of Doctor Honoris Causa to Norman Manea (American Jewish writer of Romanian origin), Orhan Pamuk (Turkish Muslim writer) and Antonio Tabucchi (Italian Catholic writer), which was followed by a round table on the interethnic and interreligious relations in Europe viewed through their eyes. The Centre's 2008 annual international conference also had a special significance: organized on June 26–27, 2008 under the title *Jewish Culture – between Local and Universal*, it was in fact the Second Goldstein Goren Conference (in 2005, when Avram Goldstein Goren had turned 100 years old, the five



Goldstein Goren Centres organized a joint conference at the University of Milan, to mark this very special anniversary. A decision was then made to have a Goldstein Goren Conference every three years. The third one took place with a one year delay, in May 2012, at Tel Aviv University).

Four guests lectured at the Centre during the academic year 2008-2009: Moshe Idel (Israel) on *Sonship in Jewish Mysticism and Kabbalah and Modern Thought*, David Oren (the Israeli Ambassador to Romania) on *Israel at Age 60*, Nicolae Roddy (USA) on *Eating the Sacred: Hierophagy as Religious Experience, The Synagogues of Northern Galilee: A Virtual Reality Tour, The Iron Age Kingdoms of Edom, Moab, and Ammon, Khirbet Qumran in Context: The State of the Qumran-Essene Hypothesis Debate* and Raphael Shuchat (Israel) on *Modern Jewish Philosophy*.

Three teacher training sessions in Holocaust education were organized in the spring of 2009, in Timișoara, Arad and Bucharest, in cooperation with Centropa and with the logistic support of the Ministry of Education and the Friedrich Ebert Foundation, while the annual international conference of May 28-29 focused on a topic of utmost importance: *Jewish Heritage – Part of the World Heritage*, giving the notion of “heritage” the widest sense possible, including both its material and immaterial (cultural) aspects.

In 2009 the Centre signed an agreement with the University of South California Shoah Visual Memory Foundation, USA, for the reposition and use of the Foundation’s database of Holocaust related Romanian interviews. It also contributed as a founding member to the establishment of JBSCE (the Society for Jewish and Biblical Studies in Central Europe), a professional academic organization that includes 55 European academic centres and institutes from 10 countries<sup>5</sup>. Moreover, it

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<sup>5</sup> See [www.jbsce.eu](http://www.jbsce.eu).

reached an agreement with the Memorial de la Shoah of Paris, for sending two of its staff members to the teacher training sessions on Holocaust and tolerance education held by the French foundation for Romanian teachers every two years.

On September 15, 2009 the Centre also organized, together with the Italian Cultural Institute in Bucharest, a colloquium entitled *The Day of Memory*, meant to mark for the first time in Romania the European Day of Jewish Culture.

Lecturers who visited the Centre in 2009-2010 included Nicolae Roddy (USA), who spoke about *The Megaliths of the Levant, The Archeology of Religion in the Iron Age, Ordinary Life in Biblical Israel*, and *The Legacy of Herod*, Jürgen K. Zangenberg (the Netherlands), who spoke about *Exploring Galilean Village Culture. The Kinneret Regional Project Trial Excavations on Horvat Kur 2008*, David Oren (the Israeli Ambassador to Romania), who spoke about *Peace Prospects in the Middle East*, Lucian Herșcovici (Israel), who gave six lectures on *The Haskalah in Europe and in Romania*, Barak Cohen (Israel), who spoke about *Introduction to Jewish Law* and *Halakha Versus Contemporary Needs: Lenient Halackhic Rulings in Jewish Law*, Raphael Shuchat (Israel), who lectured on *The Garden of Eden Story and Human Moral Judgment in Maimonides' Outlook; Man Created in the Image of God in the Outlook of Maimonides, Joseph Irgas and Moses Cordovero; Judaism and Scientific Evolution in the Outlook of Rabbi Kook, Samson Raphael Hirsch and Others* and *Judaism and the Issue of Human Free Will in the Outlook of Maimonides, Gersonides and Menachem Mendel of Lubovitch*, Cristina Ciucu (France), who spoke about *The Polemics between the Kabbalists and the Philosophers (13<sup>th</sup> – 15<sup>th</sup> Centuries)* and Maria Gorea (France), who lectured on *A Motif throughout Centuries: the Righteous Man who Suffers*.

Three teacher training sessions in Holocaust education were organized by the Centre in cooperation with IDEE and

Centropa in the spring of 2010, with the logistic support of the Ministry of Education, the Friedrich Ebert Foundation and the American Embassy in Bucharest, in Pitești, Constanța and Bucharest. The annual international conference of May 27-28, entitled *Jews and the City: Ethnic and Urban Identity within the European Space*, brought together experts from Israel, Hungary, Poland, the Czech Republic, and Romania. In keeping with its intention to promote early academic excellence, in June 2010 the Centre also organized a national conference of the MA and PhD students in Jewish studies. Under the title *Judaism and Christianity: A Necessary Dialogue*, the conference provided students in Jewish studies from all over the country with the opportunity to share their preoccupations and achievements in the frame of an academic event.

The Centre's public lectures were further diversified in the following academic year (2010-2011), with the contribution of Alberto Castaldini (Italy), who spoke about *Jews in the Romanian Space in Several Italian Sources of the Modern Age*, Ivan Biliarski (Bulgaria), who lectured on *The Old Testament and the Formation of Identity and Political Ideology in Early Medieval Bulgaria*, Margarita Kuyumdjieva (Bulgaria), who spoke in her turn about *Old Testament Prophetic Visions and the Image of God in Orthodox Art*, Barak Cohen (Israel), who introduced the audience to *Jewish Law and Legal Thinking and Interpretation in Jewish Law*, Moshe Idel (Israel), who told students how he became an expert in the Kabbalah, Daniel Silva Perdigão (Portugal-Romania), who lectured on the *Iberian Expansion and the Universal Diaspora of Portuguese Jews*, Ruth Oren (Israel), who spoke about *National Identity: Jewish Photography in Palestine 1898-1948 and Challenging a Collective Memory: Israeli Photographic Heritage at the National Institutions' Archives and in Visual Narratives 2000-*

2010, and Rabbi Prof. Yaakov Elman (USA), who lectured on *How Are the Rabbis Different? What Distinguishes Talmudic Literature from Roman and Sasanian Law and Legal Codes?* and *The Rabbis and the Dastwars: A Comparison of Rabbinic and Zoroastrian Intellectual History*.

The teacher training sessions in Holocaust education organized in the spring of 2011 in Braşov, Iaşi and Bucharest in cooperation with IDEE and Centropa and with the logistic support of the Ministry of Education, the local school inspectorates and the Friedrich Ebert Foundation attracted not only history teachers, but also experts from other fields, interested to find out more about the new up to date state of the art educational tools and teaching methodologies, while the Centre's annual international conference, *Bucharest – Zurich – Paris – Tel Aviv: Romanian and Jewish Avangardists in the Romanian Cultural Milieu*, organized on May 26-27, 2011, enjoyed a wide coverage in the Romanian and international media due to its very actual and inciting subject.

Old and new friends came to deliver public lectures at the Centre in 2011-2012: Ruth Oren (Israel) spoke about the *History of Israel in Pictures*, and *Landscape Photographs of Israel – New Perspectives on Old Ideals*, Asher Maoz (Israel) gave details on *Marriage and Divorce in Jewish Law*, Victor Neumann (Timișoara) explained the condition of *The Jews in the Multicultural Context of the Banat Region*, Moshe Hallamish (Israel) spoke about *The Ethos of the Individual in the Hassidic Movement*, Alberto Castaldini (Italy) lectured on *The Shoah as an Anti-Genesis? Some Reflections about History, God and Evil*, and Adrian Măcelaru (Bucharest) made *A Plea for Comparative Semitics*. The annual international conference, *The Jews of the Mediterranean*, held on May 24-25, 2012, raised interest far beyond the academic world, drawing many public figures from the capital's cultural milieu.

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Besides all these past and current activities, the Centre provides logistic support to all those interested in undertaking research under its aegis, whether established specialists or young researchers in the early days of their career. Through its members, local personalities as well as important international experts from Israel, France and the US, the Centre facilitates contacts with other universities and academic institutes, as well as exchanges of academic staff, students and publications. The Centre has, in fact, its own library of books and periodicals, collected from donations and exchanges.

In their turn, the MA courses are open to all students of the University of Bucharest, as well as other universities in Romania and abroad, based on the transferable credits system. The MA students come from very diverse backgrounds, having taken their BA in such fields as: history, philosophy, letters, foreign languages, sociology, journalism, economics, law, Orthodox, Catholic or Baptist Theology, etc. They benefit each year from a number of scholarships, in Israel, the US, Germany, France, and the UK. Some of the Centre's graduates have specialized in Holocaust education at Yad Vashem and are now known researchers in their own right. Others are diplomats, academics, journalists, NGO activists, etc. The scholarships and the wide variety of job opportunities offered by this specialization have made the program more and more attractive as time went by.

As of 2001 the Centre publishes an internationally acknowledged peer-reviewed yearly academic journal, *Studia Hebraica* (no.11-12/2011-2012 of which is forthcoming). The journal's editorial board includes Prof. Dr. Moshe Idel (Hebrew University, Jerusalem, member of the Israeli Academy), Prof. Dr. Carol Iancu ("Paul Valery" University, Montpellier III, member

of the Academy of Nimes), Prof. Dr. Raphael Vago (Tel Aviv University), Assoc. Prof. Bulent Senay (Uludag University, Bursa), Assoc. Prof. Dr. Peter Dan (Long Island University), Assoc. Prof. Dr. Nicolae Roddy (Creighton University), Prof. Dr. Liviu Rotman (National School of Political and Administrative Studies), Prof. Dr. Andrei Cornea (University of Bucharest), Assist. Prof. Dr. Felicia Waldman (University of Bucharest), Dr. Andrei Oişteanu (Institute for the History of Religions), and Dr. Măriuca Stanciu (Library of the Romanian Academy of Sciences).

*Studia Hebraica* is structured in four sections:

1. The scholarly research papers presented at the Centre's annual international conference
2. Articles submitted by the most outstanding MA and PhD students in Jewish studies and related fields (in keeping with the Centre's encouragement of early academic excellence)
3. Scholarly research articles in Jewish Studies or related fields submitted by researchers who did not attend the conference but want to contribute to the journal
4. Book reviews

Based on an agreement with CEEOL (Central and East European Online Library), *Studia Hebraica* is also available in electronic format.<sup>6</sup> As a result, it has close to 100 institutional and 50 individual subscribers for the electronic version and 10 institutional subscribers for the printed version (including the universities of Princeton, Chicago, Miami, Vienna, Jerusalem, etc.).

Along the time, the Centre has published various works related to Jewish studies: Mihai Canianu, *Studies and Collections of Romanian Folklore*, Minerva, Bucharest, 1999 (in Romanian), Sal. Segal, *Of the Jewish People's Folklore*,

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<sup>6</sup> At [www.ceeol.com](http://www.ceeol.com).

Minerva, Bucharest 2000 (in Romanian), Ion-Aureliu Candrea, *Folklore Studies. Of the Romanian People's Customs and Beliefs*, National Foundation for Science and Art, Bucharest, 2001 (in Romanian), *Madeea Axinciuc, Moses Maimonides as an Itinerary of the Mind in God*, National Foundation for Science and Art, Bucharest, 2002 (in Romanian), Felicia Waldman, *The Occultation Phenomenon in Jewish Mysticism*, Paideia, Bucharest, 2002 (in Romanian), Mihail Sebastian, *Journal of an Epoch*, National Foundation for Science and Art, Bucharest, 2002 (Cornelia Ștefănescu (ed.), in Romanian), Mihail Mîndra, *Strategists of Assimilation*, National Foundation for Science and Art, Bucharest, 2003 (in English), \*\*\* *The Holocaust and Romania: History and Contemporary Significance*, Semne '94, Bucharest, 2003 (in English), Lazăr Șăineanu, *Folkloric Studies*, National Foundation for Science and Art, Bucharest, 2003 (in Romanian), Mihai Chioveanu, *Faces of Fascism. Politics, Ideology and Historic Writing in the 20<sup>th</sup> Century*, University of Bucharest Press, 2005 (in Romanian), Victor Neumann, *The End of a History. The Jews of Banat from the Beginning to Nowadays*, University of Bucharest Press, 2006, reedited 2008 (in English), and Măriuca Stanciu, *The Unknown Gaster*, University of Bucharest Press, 2006 (in Romanian).

# CONFRONTING THE PAST, PRESERVING THE FUTURE: THE INVOLVEMENT OF THE “ELIE WIESEL” INSTITUTE IN THE RESEARCH, EDUCATION AND MEMORIALIZATION OF THE HOLOCAUST

Alexandru CLIMESCU

**Abstract.** *This paper examines the activity of the “Elie Wiesel” National Institute for the Study of Holocaust in Romania, a governmental institution concerned with the tragedy of Romanian Jews during the Second World War. Our endeavour is structured on three main directions. Firstly we will try to underline the main scientific contribution that the Institute brought to its field of research. Secondly, we will focus on the educational and cultural impact of the Institute’s activity. Thirdly, its public presence will be discussed in terms of the attempts to conserve the memory of the Holocaust and to repel manifestations which seek to counter this memory.*

**Key-words:** *“Elie Wiesel” Institute, Holocaust, Jews, denial, anti-Semitism, Second World War.*

## 1. Historical background

The International Committee for the Study of Holocaust in Romania, presided by Nobel prize laureate Elie Wiesel, concluded in 2004 that the Romanian Holocaust included: the systematic deportation to Transnistria and extermination of the majority of Jews from Basarabia and Bucovina, but also from other regions of Romania; mass killings of Romanian and local Jews in Transnistria; massive executions of the Jews during the



Pogrom in Iași; discrimination and systematic degradation to which all the Romanian Jews were subjected during Ion Antonescu's rule, including expropriation, discharge from their work places, forced evacuation from rural areas, concentration in camps and cities, and also forced labour imposed on men<sup>1</sup>. One of the most important findings of the Committee is that the main responsibility for the planning and implementation of the Holocaust belongs to Romanian authorities.

Furthermore, the Committee made some recommendations regarding the improvement of the educational process and resources dedicated to the Romanian Holocaust, the state's active involvement in the commemoration of the victims, the organization of cultural activities focused on the Holocaust, the facilitation of the access to relevant archives, the cancellation of the war criminals' rehabilitation, the incrimination of Holocaust denial manifestations and public celebration of Ion Antonescu. In order for these solutions to be implemented, the International Committee for the Study of Holocaust in Romania recommended that a permanent governmental agency, committee or foundation be established<sup>2</sup>.

In 2005, on August the 4<sup>th</sup>, the Romanian Government issued Decision no. 902 through which the "Elie Wiesel" Institute for the Study of the Holocaust in Romania was established<sup>3</sup>. According to the decision, the Institute's goal is to "identify, collect, archive, research and publish documents concerning the Holocaust, to resolve scientific problems and to elaborate and implement educational programs dedicated to

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<sup>1</sup> International Committee for the Study of Holocaust in Romania, *Final Report*, Iași: Polirom, 2004, p. 387.

<sup>2</sup> *Ibidem*, p. 396.

<sup>3</sup> Governmental Decision no. 902 / 2005, published in the Official Gazette 758 / 15<sup>th</sup> August, 2005.

this historical phenomenon”<sup>4</sup>. The Institute’s attributions, as established by the Government, are: conducting studies and research, purchase of testimonies, publications and documents concerning the Holocaust, establishing an archive consisting of publications, books, newspapers, magazines, manifests and other written documents related to the Holocaust, launching of oral history projects in order to preserve the Holocaust’s memory, organization of scientific manifestations, financing of projects intended to edit and publish books, studies, articles, video, audio and photographic collections on the topic of Holocaust, organization of exhibition and other educational activities, communication with Holocaust survivors, conservational of the spiritual patrimony of the communities affected by the Romanian Holocaust, support of a project intended to build a memorial for the Romanian victims of the Holocaust.

On 10 October 2005, the “Elie Wiesel” National Institute for the Study of Holocaust in Romania was inaugurated in Bucharest, in the presence of cultural and political figures, representatives of the diplomatic service accredited in Bucharest, foreign officials and Holocaust survivors. Mihail Ionescu, then general director of the Institute, underlined the Institute’s importance and stated that the research dedicated to the Holocaust “is extremely important for the national history because this way we are able to better know our past and we are ready to take responsibility for it”<sup>5</sup>. Rodica Radian Gordon, ambassador of Israel to Bucharest, mentioned that “during the past two years, since the creation of

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<sup>4</sup> *Ibidem*.

<sup>5</sup> *Inaugurarea Institutului Național pentru Studiarea Holocaustului din România “Elie Wiesel”*, downloaded from <http://rostov.mae.ro/index.php?lang=ro&id=31&s=4364&arhiva=true> in June 2012.

the Wiesel Committee, Romania has undergone significant steps in taking historical responsibility for the crimes of the Antonescu regime and for the perpetuation of the victims' memory". Mark Teplin, representative of the United States Embassy at Bucharest, stated that the establishment of the Institute "paved the way to a real history of the Romanian Holocaust, forged in the past by communism and affected by indifference"<sup>6</sup>.

## **2. Research directions**

### **The Romanian pogroms**

Given the historical debates circling around the issue of the Romanian pogroms against Jews, the first scientific activities that the Institute carried out in 2006 were two international conferences dedicated to the Pogrom in Bucharest and the Pogrom in Iași. Both events attracted the participation of foreign diplomats and scholars.

"Violence and Terror in the Recent History of Romania – 65 years since the pogrom in Bucharest" had a valuable contribution to several issues as: German-Romanian relations following the legionary rebellion, the effects the Pogrom in Bucharest had on the state's fascist policy towards Jews, survivors' testimonies, and anti-Semitic messages expressed in mass-media before the pogrom. Since the birth of the National Legionary State, anti-Semitism started to consolidate itself as an official state policy. The conference's most significant contribution consists of the emphasis it put on the pogrom as a climax of the legionary anti-Semitic policies, thus linking the legionary ideology with actual racist manifestations.

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<sup>6</sup> "Realitatea Evreiască", no. 238-239, 1-31 October, 2005

“The pogrom in Iași, 28<sup>th</sup>-30<sup>th</sup> June, 1941” tried to confront various depictions of the Iași Pogrom which are found in historiography, art and the survivors’ testimonies<sup>7</sup>. A special attention was dedicated to the state authorities’ involvement in the preparation and execution of the pogrom and to the international reactions that followed the events in Iași. The reflection of the pogrom in literature and mass-media included debates on Mihail Sebastian’s and Curzio Malaparte’s interpretations, but also on the way text-books and mass-media portrayed this historical episode. The interventions of Jewish survivors, who were in Iași in June, 1941, disentangled several issues regarding the Death Trains, in which approximately 6,000 Jews have perished.

Following the two conferences, The “Elie Wiesel” Institute continued to devote its attention to the issue of Romanian pogroms. The scientific approach focused on the analysis of the Jewish survivors’ testimonies under the different form in which they have been registered (memories, journals, articles, interviews). Hence, the emphasis was put on the way in which the Bucharest Pogrom memory is constructed within the Romanian Jewish community, exploring the impact which this event has had at the individual level on Jewish witnesses and survivors and, on the other hand, identifying the means through which those social practices which contribute to its impress in the collective memory (ceremonies, celebrations, expositions) are articulated<sup>8</sup>.

Another area of interest was related to the events that anticipated and preceded the Legionary Pogrom. The

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<sup>7</sup> George Voicu (ed), *Pogromul de la Iași (28 – 30 Iunie 1941) – prologul Holocaustului din România*, Iași: Polirom, 2006.

<sup>8</sup> Cosmina Gușu, *Construcția memoriei pogromului de la București (21-23 ianuarie 1941) în cadrul comunității evreiești din România*, in “Holocaust. Studii și Cercetări”, vol. II, no. 1 (3)/2010, pp. 17-37.

economical, legislative and institutional initiatives that were taken against Jews during the National Legionary State were brought into discussion, focusing on the manners in which these decisions were implemented. A typology of the victims targeted within the Bucharest Pogrom was also developed using statistical instruments<sup>9</sup>.

### Forced labor

In 2006, the research agenda of the “Elie Wiesel” Institute included a project dedicated to the regime of forced labour applied to Romanian Jews during the Second World War. Several of the Institute’s researchers were responsible for the organization of a data base consisting of documents from the archive of the Ministry of National Defence and also for the analysis of these sources. The first results were disseminated in 2009, through the publication of a study on the representations of forced labour expressed through the diaries of Jewish intellectuals<sup>10</sup>. Subsequently, the analysis focused on description of the forced labour system and on the recuperation of the rationalizations that stood behind and legitimated this system. The main conclusion of this scientific demarche underlined that the decisions to implement a regime of mandatory labour was motivated not only ideologically, but also economically. It is the interplay of Jewish ethnicity and economical efficiency that justified the official state policy in the field of Jewish forced labor<sup>11</sup>.

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<sup>9</sup> Adina Babeş, *Prelude to Assasination. An Episode of the Romanian Holocaust*, in “Holocaust. Studii și Cercetări”, vol. III, no. 1 (4)/2011, pp. 58-74.

<sup>10</sup> Laura Degeratu, *Regimul de muncă obligatorie reflectat în jurnalele de epocă ale intelectualilor evrei*, in “Holocaust. Studii și Cercetări”, vol. I, no. 1/2009, pp. 41-53.

<sup>11</sup> Ana Bărbulescu, *Munca obligatorie în România anului 1941: ideologie vs. randament economic*, in “Holocaust. Studii și Cercetări”, vol. 1, no. 2/2009, pp. 59-71.

The archival documentation was finalized in 2012 and the “Elie Wiesel” Institute went further, preparing a collection of documents to be published. In the same year two other studies dedicated to the regime of forced labour were completed. One of the issues approached by scholars was related to the way the “Jewish Gazette”, a news-paper subordinated to the Jewish Central in Romania, shaped representations about forced labour. The means by which the Jewish Central sought to support the cause of the Jewish community were also explored, revealing that it closely collaborated with the Romanian Government in its attempt to present forced labour as a “beautiful manner in which a Jew can help his country”<sup>12</sup>.

In order to accurately describe the working conditions which Jews were forced to endure, research focused also on the regime of sanctions and interdictions applicable to those subjected to mandatory labour. The analysis of legal acts and military orders documented the punitive and privative dimension of the forced labour regime. It concluded that the enforcement of punitive and restrictive measures against Jews was carried out differentially in the Jewish detachments. It has been observed that the same disciplinary offences were sanctioned differently by the commanders of the labour detachments. A second conclusion is related to the contradiction inherent to the military legislation and orders. “Although Jews formally had a military status, it would be improper to consider that their rights were equivalent to those of Romanian soldiers. Although the Military Statute of Jews referred to earlier jurisdictional mechanisms, applicable to Romanian soldiers, subsequent laws and orders which regulated mandatory labour were discriminatory in a negative

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<sup>12</sup> Laura Degeratu, *Obligations of the Jewish population concerning the Forced Labour System as Shown in Gazeta Evreiască (The Jewish Gazette)*, in “Holocaust. Studii și Cercetări”, vol. IV, no 1 (5)/2012, pp. 77-87.

sense. Severe sanctions were applied to Jews in the absence of sentences issued by military courts, contrary to the legislation in force. Furthermore, the analysis suggested the fact that the exterior labour detachments were not always able to enforce the interdictions provisioned in the military orders and other legal acts. The interdiction to receive food packages, the limitation of the money amounts that Jews were allowed to carry, the restriction of the liberty of movement in combination with the precariousness of equipment, clothes, diet, locative spaces, medical service and hygiene amplified the sufferings to which the Jewish population was subjected during mandatory labour”<sup>13</sup>.

### **Anti-Semitism and Holocaust denial**

Given the fact that the Holocaust was a historical phenomenon which occurred in a social context characterized by anti-Semitic and racist beliefs, the “Elie Wiesel” Institute has been concerned with the study of these manifestations. As Holocaust denial is frequently accompanied by anti-Semitic manifestations, research at the Institute took the form of monitoring performed on the public space in order to reveal these phenomena. The first monitoring report was finalized in 2006 and in the same year a study was dedicated to a process called “judaization of the opponent” which occurred in the Romanian political culture<sup>14</sup>. The following year, the Institute conducted a survey regarding the representation of Ion Antonescu, Holocaust, anti-Semitism, discrimination and inter-

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<sup>13</sup> Alexandru Climescu, *Sanctions and Interdictions applicable to the Jews Subjected to the Mandatory Labour Regime in Romania (1941-1942)* in “Holocaust. Studii și cercetări”, vol IV, no 1 (5)/2012, pp. 65-77.

<sup>14</sup> George Voicu, “*Judaizing*” the Adversary in the Romanian Political Culture, in “Studia Judaica”, vol. XV, 2007 Babes-Bolyai Univeristy, Cluj, 2006.

ethnic relations. The survey was repeated for two more years, in 2009 and 2010, at it revealed that ethnic minorities are mentioned by 22% of the respondents as representing in a great degree a “problem” for Romania and 10% think that ethnic minorities represent a “threat”. The survey in 2010<sup>15</sup> shows that Ion Antonescu, the head of the state during the Romanian Holocaust and one of the main responsible for the persecution and extermination of Jews and Roma, is perceived by 44% of the respondents as a great patriot.

In 2007, together with the “Friedrich Ebert” Foundation and the Embassy of Germany to Bucharest, the “Elie Wiesel Institute” organized a conference entitled “The Memory of Holocaust and Anti-Semitism in Central and Eastern Europe. Comparative Highlights”, followed by a volume published in 2008<sup>16</sup>. The issues explored referred to the historical background of anti-Semitism, the influence of communist historiography and Holocaust denial on the current representations of the Holocaust, and the means for combating nationalist extremism.

Further research focused on the historical background of Romanian anti-Semitism. Nichifor Cranic, a major author from the inter-war period, was the subject of a case-study published in 2009, which concluded that his anti-Semitism had a cultural and literary dimension, advocating for the exclusion of Jews from the cultural sphere as they alter the “national soul”. Hence, Nichifor Cranic announced and supported the persecutions to which the Jews were subjected, bearing the

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<sup>15</sup> *Fenomenul discriminării în România*, downloaded from <http://www.inshr-ew.ro/ppt/sondaj2010.pdf> in June 2012.

<sup>16</sup> The “Elie Wiesel” National Institute for the Study of Holocaust in Romania, *Holocaust Memory and Antisemitism in Central and Eastern Europe. Comparative Issues*, Bucharest: Publishing House of the “Elie Wiesel” National Institute for the Study of the Holocaust in Romania, 2008.



responsibility for the “symbolic Holocaust”, a term used by the author to designate the cultural anti-Semitic policies implemented between 1938 and 1940<sup>17</sup>. This study was followed by an examination of Octavian Goga’s literary and political anti-Semitism<sup>18</sup>. The evolution of his literary and political thinking was reconstructed, revealing the causal relation between his literary anti-Semitic theses and the policies he promoted during his governmental positions. The issue of anti-Semitic manifestations in the literary and cultural field was approached by focusing not only on the perpetrators, but also on the victims. The cases of Eugen Porn and Lazăr Șăineanu highlighted the literary scandals caused by the ethnic affiliation of the protagonists<sup>19</sup> and the way the intellectual elite reacted to these situations.

Other studies focused on the presence of anti-Semitism and Holocaust denial in mass-media. Thus, Alexandru Florian<sup>20</sup> uses qualitative analysis to identify the main anti-Semitic and denial themes used in Romanian media in 2007. The ethical premise of the analysis was that freedom of expression in modern societies is not limitless. Some messages may incite hate or urge for discriminatory actions. Although Romania had rallied together with other countries in 2002 and

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<sup>17</sup> George Voicu, *Anti-semitismul lui Nichifor Crainic*, in “Holocaust. Studii și Cercetări”, vol. I, no. 1/2009, pp. 73-91.

<sup>18</sup> Idem, *Octavian Goga (1881-1938): de la anti-semitism literar la anti-semitism politic*, in “Holocaust. Studii și cercetări”, vol. II, no. 1 (3)/2010, pp. 85-113.

<sup>19</sup> Idem, *Radiografia unei expatrieri: cazul Lazăr Șăinenu*, in “Caietele Institutului Național pentru studierea Holocaustului din România”, no. 1 (3)/2008 and “A Forgotten Literary Scandal from one Hundred Years Ago: the “Porn Affair”, in “Holocaust. Studii și Cercetări”, vol. III, no. 1 (4)/2011, pp. 103-127.

<sup>20</sup> Alexandru Florian, *Teme anti-semite și de negare a Holocaustului în media din România anulului 2007*, in “Holocaust. Studii și Cercetări”, vol. I, no. 2/2009, pp. 119-139.

started to implement active policies in order to discourage Holocaust denial and pro-fascist symbolism, mass-media continued to disseminate negationist and anti-Semitic symbols. The main conclusion of this study related to the fact that symbolical manifestations which could be seen in the mainstream have been diminishing, while violent and vocal negationism became repetitive. Furthermore, some publications resort to editorial policies which combine extremist and democratic discourses.

The presence of Holocaust denial and anti-Semitic topics in mass-media continued to be an interest of the Institute's researchers<sup>21</sup>. The main assumption of the research carried out by Alexandru Florian in 2009 is that the reconstruction of the public space, as a prerequisite for the promotion of new democratic values and principles, requires the confinement of civic, political and symbolical manifestations that bring prejudice to the plurality of human existence. The public modern conscience includes values that express altruism, solidarity, tolerance, respect, but also responsibility and active response towards ideological constructions that threatens the Other's right to existence. The study set a typology of Holocaust denying manifestations based on the intensity of the message. Furthermore, the analysis of such messages identified the social impact of communication according to means used in the dissemination and the author's prestige.

Other analyses focused on mass-media sources that extended over a longer period of time. "Local History, Transnational Memory in the Romanian Holocaust"<sup>22</sup>

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<sup>21</sup> Alexandru Florian, *Anti-Semitic and Holocaust-denying Topics in the Romanian Media*, in "Romanian Journal of Political Science", vol. 9(2), 2009, pp. 80-95..

<sup>22</sup> Alexandru Florian, „The Perception of the Holocaust in Historiography and in the Romanian Media”, in Valentina Glajar, Jeannine Teodorescu

addresses the paradoxes and peculiarities of the Romanian Holocaust and examines its reception in the Romanian media by examining three distinct periods: 1944-1947, 1948-1989 and 1990-2008. As it shows, during the immediate post-war years, the media presented the Jewish tragedy scantily, although the trials of Antonescu and the perpetrators of the Iași pogrom took place and Matatias Carp's book was published in this period. During Communism, the extermination of the Romanian Jews was avoided as a research topic or media message, while various revisionist historians either denied the existence of the Holocaust or deflected responsibility to the Germans. In the transition period towards democracy, the analysis abounds with Romanian intellectuals, historians and politicians who continued to deny or trivialize the Holocaust although the Romanian government accepted responsibility for the role the country played during the Holocaust. On the other hand, Alexandru Florian points out that various works now reconsider and acknowledge the tragedy of Romanian Jews during World War II within larger historical projects.

“Discours negationniste et politique publique de la memoire depuis 1990”<sup>23</sup> is focused on press articles that express anti-semitic and Holocaust denying messages. This time, the author is preoccupied with the implications of these messages for the public space and concludes that the public memory is highly diverse and contradictory. According to the author, in the public space parallel memories are represented in an uneven manner and sometimes the memory encouraged by

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(eds), *Local History, Transnational Memory in the Romanian Holocaust*, New York: Palgrave Macmillan, 2011, pp. 19-47.

<sup>23</sup> Alexandru Florian, *Discours negationniste et politique publique de la memoire depuis 1990*, in “L’Horreur oubliée: la Shoah en Roumanie, Revue d’histoire de la Shoah”, Memorial de la Shoah, no 194, pp. 531-556, Paris, 2011.

central and public institutions interferes with the associative memory. The arguments infer that associative memory is composed of two elements: a revisionist associative memory which endorses right-wing extremism and a Jewish associative memory focused on the publicity of the victim's memory.

Another in-debt analysis was performed on anti-Judaism as it was expressed in early Christianity. Ana Bărbulescu addresses two questions in her study: how was the Christian anti-Judaic tradition born and how can it be explained that masses came to share this tradition<sup>24</sup>. In order to answer these questions, the author focused firstly on New Testament and patristic texts in order to identify the image assigned to Jews. Secondly, the analysis follows the legal system enforced after the fourth century and the changes it introduced to different communities.

### **The Popricani Mass Grave**

The "Elie Wiesel" National Institute for the Study of Holocaust in Romania carried out in 2010 an archaeology and oral history project which resulted in the discovery of a common grave in Vulturi forest, Popricani village, dating from the Second World War.

Several interviewed witnesses remembered that during the war, Jews were brought and shot in the forest near Popricani village and buried in common graves. The testimonies shared the following details: the Jews were brought from Iași in the summer of 1941; there were several groups of Jews, escorted by soldiers; they were using local guides which in exchange were rewarded with the victims' clothes; the Jews were forced to dig their own graves; they were undressed, shot

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<sup>24</sup> Ana Bărbulescu, *Anti-iudaism în creștinismul primelor șase secole – de la construcție teoretică la normă socială*, în "Caietele Institutului Național pentru Studierea holocaustului din România "Elie Wiesel", no. 1 (5) /2009.

and thrown in the graves; the number of victims varied from a few dozens to a few hundreds.

In October 2010 the mass grave was discovered. Together with representative of the Military Prosecutor's Office, researchers exhumed 36 bodies belonging to 12 children, 9 women and 15 men. On November the 5<sup>th</sup>, the "Elie Wiesel" Institute organized a press conference and presented the details regarding the common graves. Currently, the project is in progress and the Military Prosecutor's Office in Iași is carrying out forensic research in order to reveal more details regarding the circumstances in which the victims were killed.

### **Legislation and military documents**

In order to dismantle myths and misperceptions regarding the Holocaust in Romania, one of the constant preoccupations of the "Elie Wiesel" Institute has been to reveal and analyse the main legal sources and military documents through which the fate of the Romanian Jews was decided during the Second World War. Between 1941 and 1942, Jews were deported in Transnistria, an area at the east of the river Dnister, administered by the Antonescu government. The most affected by those deportations were the Bessarabian and Bucovinian Jews. Within those two provinces, the Holocaust reached its peak, with the largest number of victims being recorded. In these circumstances, the meetings of the Council of Ministers during Ion Antonescu's rule become a valuable source of documentation regarding the official position of the Romanian state towards the Jewish "issue". The analysis shows us that the Romanian Holocaust was based on an ethnocratic state doctrine<sup>25</sup>. In the Government's meetings, Jews' life was

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<sup>25</sup> Alexandru Florian, *Evreii din Bucovina de Nord în stenogramele Consiliului de Miniștri din timpul lui Ion Antonescu* in "Holocaust. Studii și Cercetări", vol. II, no. 1 (3)/2010, pp. 7-17.

always balanced against the principles of economical Romanianisation and racial purity. The examination of the Council of Ministers' transcripts suggests that the policy of deportation and extermination operated irrespective of other strategies and significantly surpassed the policy of economical Romanianisation.

The study of the image of Jews in Romanian politics between 1938 and 2008 is a valuable resource which may allow us to better explain the state's policies during the Holocaust and after the Jewish tragedy ended. From a wide range of aspects that define the political system, the selection of the legislative component in order to carry out this study was based on the following reasons: the Jewish presence in legislation constitutes a direct indicator of anti-Semitism as a state policy; the anti-Jewish legislation was the first step in the history of the Romanian Holocaust; the image of Jews after the Second World War also reflects moderate anti-Semitic mentalities, considering that any reference to Jews is made indirectly or by omission<sup>26</sup>. Based on the legal sources, the study identified and structured three collocations: the Jew as an enemy – during the Holocaust; the Jew as a victim – after the Second World War; the recovery of the memory of past events which were considered controversial in Romanian culture.

In 2007, The “Elie Wiesel” Institute published a collection of documents gathered and annotated by Ottmar Trașcă which bring valuable and unedited data regarding the treatment of Romanian Jews during the Second World War<sup>27</sup>.

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<sup>26</sup> Alexandru Florian, *The Treatment of Jews in the Romanian Legislation (1938-2008)*, in “Holocaust. Studii și Cercetări”, vol. III, no. 1 (4)/2011, pp. 36-58.

<sup>27</sup> Ottmar Trașcă, *Al III-lea Reich și Holocaustul din România, 1940-1944. Documente din arhivele germane*, Bucharest: Publishing House of the “Elie Wiesel” National Institute for the Study of the Holocaust in Romania, 2007.

This volume was followed by another one which included documents from the Romanian military archives regarding the treatment of Jews during the Holocaust<sup>28</sup>. Issues as the Pogrom in Iași, the Romanian administration of Transnistria, the massacre of Odessa and forced labour were extensively documented by this collection and constituted a point of departure for new research.

### **3. Educational and cultural projects**

In the recent years, Romania focused on developing coherent public policies regarding the education on the Holocaust. The change of mentalities and the diminution of denial manifestations are in a great degree conditioned by the transformation of the Romanian Jewish history tragedy into a history page known and understood by as many persons as possible. Only in recent years have some steps been made for the introduction of the Holocaust into the official Romanian school curriculum. A responsible civic and democratic education of the future generation of Romanians requires the confrontation with one of the darkest chapters in Romanian recent history, the Holocaust. Due to the complete absence of the Holocaust topic from the official curriculum and textbooks during the decades following World War II, a proper Holocaust education today it is still hampered by the lack of adequate auxiliary materials that address the essential questions and will do not avoid, deny or deflect the responsibility for the Holocaust in Romania.

The Institute successfully organized between 2006 and 2012 training programs for high-school history teachers in

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<sup>28</sup> Ottmar Trașcă, *Chestiunea evreiască în documentele militare române. 1941-1944*, Bucharest: Publishing House of the “Elie Weisel” National Institute for the Study of the Holocaust in Romania, 2010.

order to develop their skills in teaching lessons about the Holocaust. “Holocaust, Combating Racism and Xenophobia” is a program within which almost 230 teachers were trained. During the implementation of this program, the Institute’s staff received from the teachers complaints about the difficulties met in classes when discussing about the Roma minority and about the inadequacy and improper publicity of documentation sources regarding racism, xenophobia, Roma history and traditions. A part of the teachers stressed the fact that some of their students share anti-civic values and manifest feelings of hatred towards ethnic minorities. Additionally, together with the United States Holocaust Memorial Museum and the Embassy of United States to Bucharest, the “Elie Wiesel” Institute organized an international seminar titled “Remembering the Past: Training Teacher Trainers in Holocaust History” (24-28 October 2011), dedicated also to high-school history teachers.

Today, the existence of a high-school optional textbook *Istoria evreilor. Holocaustul* (The History of Jews. The Holocaust) and of a book titled *Cum a fost posibil?* (How was it possible?), edited in 2007 by the “Elie Wiesel” Institute and dedicated to the young generation, proved to be insufficient for a real and responsible knowledge of the Holocaust. As a consequence, with the support of the Conference for Jewish Material Claims against Germany, the Institute started to work at an electronic educational portfolio meant to assist history teachers during history classes and lessons on the Holocaust.

The “Elie Wiesel” Institute has tried to offer new means of expression regarding the Holocaust tragedy. In 2009 it started a cultural project within which several creation camps were organized together with the Yad Vashem Museum and the Federation of Jewish Communities in Romania. Hence, young artists have completed a training program which included



presentations regarding historical details of the Holocaust, its' reflection in art, anti-Semitism, and survivors' testimonies. As a result, tens of paintings depicting Holocaust themes were realized and displayed within art exhibitions in 2010, 2011 and 2012. In October 2010, such an exhibition was organized in the Israelian Knesset and included the works of art realized during the first creative camp organized by the Institute.

In 2010, together with Cartier publishing house, the Embassy of Germany at Bucharest and the Faculty of History within the University of Bucharest, the Institute organized two events for the launching of Wolfgang Benz's book "The Holocaust at the Outskirts".

Between 13<sup>th</sup> October and 13<sup>th</sup> February, an exhibition was organized at the National Museum of Romanian Art and included paintings belonging to Jews who lived during the Holocaust. This event represented the result of a research project dedicated to Jewish artists. In the same year, the Institute supported the realization of a documentary entitled "Black Sunday", directed by Mihnea Chelariu, which described the Iași Pogrom.

In order to increase the visibility of its activities and also to raise awareness about the Holocaust, the "Elie Wiesel" Institute sought to be present also on the visual media space. On December 4<sup>th</sup>, 2010, TVR Cultural broadcasted an episode of the show "Walls and Shadows" dedicated to the Romanian Holocaust. On June 26<sup>th</sup>, at TVR Iași during the morning show, the director of the Institute presented the historical significance of the Iași Pogrom. The following day, another representative of the Institute and a survivor from the Death Trains discussed the same historical event. On July 3<sup>rd</sup>, on Realitatea TV, during the program "3X3", the Pogrom in Iași was also the subject, occasion with which the director of the Institute and the head of the Division for International Archives Program within the

United States Holocaust Memorial Museum discussed several historical details.

#### **4. Institutional public reactions and the preservation of the Holocaust's memory**

The “Elie Wiesel” National Institute for the Study of Holocaust in Romania monitors anti-Semitic manifestations, Holocaust denial and also other acts of discrimination, xenophobia and racism occurring in the public space. As a consequence, official positions have been expressed in order to diminish these phenomena and to prevent their future occurrence. The Institute noticed the General Prosecutor of Romania about the organization, on November 26<sup>th</sup>, 2006, of a national symposium called “Romanianism and Anti-Romanianism” by the organization Uniunea Vatra Românească. On this occasion, the issue of “Holocaust in Romania as an expression of institutionalized anti-Romanianism” was discussed. A similar intimation was formulated regarding the event organized by the Christian Forum “The New Right” (Noua Dreaptă) on June 3<sup>rd</sup>, 2006 during which fascist symbols were presented and the Legionary ideology was promoted.

In 2008, the Institute issued a complaint to the National Council of the Audiovisual regarding a program transmitted by the OTV TV-station where Corneliu Vadim Tudor made negative statements regarding the Jewish community and denied the Romanian Holocaust. Accordingly, the national Council for the Audiovisual gave a fine to the TV-station.

On March 2<sup>nd</sup>, 2009, the Institute noticed the City Council of Bucharest that within the Museum of Bucharest legionary works and anti-Semitic messages were promoted.

The City Council of Piatra-Neamt withdrew the title of “honorary citizen” granted posthumously to Ion Antonescu after the request of the Institute.

In 2010, the “Elie Wiesel” Institute called for the enforcement of Law 107 / 2006 which interdicts fascist, racist and xenophobe organizations and symbols and the image promotion of persons guilty for crimes against peace and humanity. Together with the Centre for Monitoring and Fighting against anti-Semitism and the Association for the Study of Roma History, the Institute sent to the organizers of the Berlin Fil Festival a protest regarding the promotion of Ion Gavrilă Ogoranu as anti-communist hero, but who is known as an extreme-right activist. A resolute reaction was formulated also with respect to the National Bank’s initiative to issue a coin bearing the face of Miron Cristea, Romanian Patriarch and head of the government which revised between 1938 and 1939 the Citizenship Law through which approximately 225000 Jews were stripped of the Romanian citizenship. In 2011, a notice to the Romanian Academy was formulated in which the Institute requested the reconsideration of a decision through which George Manu, member of the Legionary Movement, was to be granted posthumous membership.

In 2010, The “Elie Wiesel” Institute became the administrator of the Holocaust Victims’ Memorial in Romania, thus being responsible for the organization of events and the guidance of groups who visit the memorial. Several commemoration visits were received from the Minister of Foreign Affairs from Israel, the President of Israel, the Under Secretary of United Nations, and the Israeli Minister of Internal Affairs. The Institute has also organized every year, on the National Day for the Commemoration of Holocaust Victims, events to which Romanian officials and diplomatic representatives participated.

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The existence of a governmental institution responsible for Holocaust research and education demonstrates the willingness of the Romanian state to acknowledge its' historical past. Hence, the efforts made by the "Elie Wiesel" National Institute for the study of Holocaust in Romania to disclose the Jewish tragedy are especially meaningful as they do not represent the endeavour of a private organization, susceptible of having a biased perspective.

But despite the fact that the Romanian state has taken responsibility for the Holocaust and positively received the conclusions of the International Committee for the Study of Holocaust in Romania, the public space is still confronted with anti-Semitic, anti-Roma and racist attitudes. Holocaust denial is present at the highest level of political representation, whether governmental or parliamentary. Furthermore, organizations and parties inspired by the Legionary ideology seek to publicly promote the creed of extremist leaders from the inter-war period.

These manifestations show us that the Romanian society's way of understanding its' recent history is questionable and that the totalitarian past still represents a source of contemporary traumas. This unsettled reality justifies and impel the "Elie Wiesel" Institute's mission, which is far from being completed.

# THE JUDAIC STUDIES CENTRE FROM ARAD, A BRIDGE BETWEEN JEWS AND CHRISTIANS

Marius GREC

**Abstract:** *The Judaic Studies Centre from Arad has become an important priority of the academic community, especially the ones who revolves around “Vasile Goldiș” Western University. The important mutations that take place at the level of the collective mentalities in the contemporary age, the junction that has taken place on the level of the most recent historical and philosophical concepts, between Judaism and Christianity, have managed to shadow the millennia old prejudices. Currently, the amplitude of the history of the Jewish people is recognized. Jews have adopted Jesus as the one who, out of their ranks, came forth bearing a message for the Jews and all humanity, and the Great Churches of today’s world (Orthodox, Catholic, and Protestant) have accepted Jesus the Jew as a representative of an exceptional culture. The historical investigation of the Bible, in this situation, is necessary for a profound understanding of the existence. It is a very clear and profound signal, which marks the transition from inter-culture to multi-culture.*

*The initiative of founding the Judaic Studies Centre from Arad also comes to meet the trends manifested by the Ministry of Education, which supports the research focused on some crucial issues of contemporary history, the Holocaust being one of them. We must not forget that this genuine disease of humanity’s history is an inexhaustible source of teachings, both for our contemporaries, but also for the generations to come.*

**Key words:** *Vasile Goldiș Western University, Judaic studies, Holocaust, the Jewish community, Judaism and Christianity.*



The inauguration of the Judaic Studies Centre from Arad, in the presence of Israel's Ambassador, RODICA RADIAN GORDON, together with the University's President, AUREL ARDELEAN, and Arad's Archbishop, TIMOTEI SEVICIU.

In the spring of 2004, on March 29<sup>th</sup>, the opening of the CENTRE OF JUDAIC STUDIES from Arad took place in a festive manner. Since then, it has been a part of the "Vasile Goldiș" Research and Studies Institute, which is comprised of no less than 12 research centres from around "Vasile Goldiș" Western University.

Taking into consideration the fact that the higher education must set the tone regarding the development of a country or a region, in all respects, "Vasile Goldiș" Western University has moulded itself according to a new vision of the entrepreneurial University. The university is not only the most important catalyst of the community's life, it is also an open

book for those who wish to be included in the community to which they pertain, it is the conscience of the community. This explains the numerous initiatives developed on the cultural realm, coming from the academia.

In this context, the necessity of establishing a Centre of Judaic Studies at Arad had become a priority of the academic community, especially the one revolving around “Vasile Goldiș” Western University. The important mutations that take place at the level of the collective mentalities in the contemporary age, the junction that has taken place on the level of the most recent historical and philosophical concepts, between Judaism and Christianity, have managed to shadow the millennia old prejudices. Currently, the amplitude of the history of the Jewish people is recognized. Jews have adopted Jesus as the one who, out of their ranks, came forth bearing a message for the Jews and all humanity, and the Great Churches of today’s world (orthodox, catholic, protestant) have accepted Jesus the Jew as a representative of an exceptional culture. The historical investigation of the Bible, in this situation, is necessary for a profound understanding of the existence. It is a very clear and profound signal, which marks the transition from inter-culture to multi-culture.

The initiative of founding the *Centre* also comes to meet the trends manifested by the Ministry of Education, which supports the research focused on some crucial issues of contemporary history, the Holocaust being one of them. We must not forget that this genuine disease of humanity’s history is an inexhaustible source of teachings, both for our contemporaries, but also for the generations to come. In fact, the goal that the Centre from Arad has set out to achieve, is clearly summarized in a few, but generous words, in the preamble of the Centre’s Program: “... involvement in its activities of as many people as possible from as varied domains

as possible, in order to know, understand and deepen the civilization and history of the Jewish people, from ancient times until today”. The Judaic Studies Centre has a Scientific Council composed of the members from the Department of History from the Political, Administrative and Humanities College (Marius Grec, Sorin Bulboaca, Simona Stiger, Stelean Boia), alongside whom have been recruited as collaborators: Francisc Schneider (Member of the Medical Academy), Speranța Milancovici (Department of Modern Languages), Ladislau Klein (Economics College) or from abroad: Halmos Sandor (Debrecen), Marosi Emeric Miki (Israel).

The Jewish community from Arad played an important role at the opening of the centre, especially its chairman, eng. Ionel Schlessinger, who responded with great pleasure to our university’s invitation. The festive opening, a mere formality, but with a great emotional and cultural load, was honoured by the presence of numerous personalities of the local cultural and political life, both national and international. The most excited person from the festivity turned out to be Israel’s Ambassador in Romania, Miss RODICA RADIAN GORDON. Born in Romania, she leaves the country at a young age (6 years) only to return in her native country in a major diplomatic position.



Israel’s  
Ambassador, DAVID  
OREN, together with the  
University’s President,  
AUREL ARDELEAN



Accepting the invitation made by “Vasile Goldiș” Western University, his Excellency visits for the very first time the western area of the country, on which occasion we recorded the following confession: “... I am very excited and wish to thank the entire academic community from VASILE GOLDIȘ Western University, for the reception I was given ... I heartily congratulate you for the inauguration of the Judaic Studies Centre ...”

(\*From then until now our centre has also been visited by the following ambassadors of Israel: DAVID OREN and DAN BEN ELIEZER.)



Israel's Ambassador DAN BEN ELIZER, with the Chairman of the Jewish Community from Arad, IONEL SCHLESINGER (on the right) and the Director of the Judaic Studies Center, MARIUS GREC (on the left)

The messages we received at the inauguration, from leading figures of the Romanian and European cultural life, were extremely honourable for us:

*“... Dear Prof. Grec, I am very glad that you have also managed to establish at the University from Arad a centre of Judaic studies ... I hope that I will have the privilege of knowing the centre's activity and that we will find the opportunity to collaborate. Best of luck, Leon Volovici” (Univ. of Jerusalem)*

*“... Dear Prof. Marius Grec ...  
... I wish you and your colleagues to be successful.  
Good luck!  
Best wishes,  
Andrei Oișteanu” (Univ. of Bucharest)  
“Dear Director Dr. Grec,*

*It is a joy for me to know that a Judaic Studies Centre will be opened in Chorin’s city ... allow me to convey our availability to help you, as much as we can, but first I would like to assure you that the action you undertake is of crucial importance in identifying the Judaic component of the Romanian space, in its reformist colouring. I congratulate you, wish you good luck in all your endeavours ... and La mea esrim to your school.” (Ioan Chirilă, Dean – Faculty of Theology from Cluj-Napoca)*

In the beginning, the centre did not have its own headquarters; it was temporarily established in the Humanities College building. This was also one of the first objectives that we tried to solve: creating a proper headquarters. Due to the understanding and excellent collaboration we have with the Jewish community from Arad, on 11<sup>th</sup> October 2004 we inaugurated our offices, located in Arad’s Jewish community’s building (Tribunul Dobra St., nr. 10, first floor), arranged by the university, under the Centre’s administration and at the disposal of Arad’s inhabitants. We managed to open these headquarters precisely when, in the whole country, legally, for the first time, based on a decision of the Parliament, the Holocaust Day was being commemorated. Thus, Monday, October the 1<sup>st</sup> 2004, after participating at a moving commemorative event at the Old Jewish Cemetery, together with the few Jewish citizens of Arad’s Community, a second event followed, filled with numerous meanings: the inaugural ribbon cutting.

The hall which hosts the Centre (which has 45 seats, its own library, the necessary equipment to use a computer database) proved to be too small for everyone who wanted to see and hear the speeches of those present at the presidium table: Arad's Archbishop, Arad county's prefect, the vice-president of the County Council, Arad's vice-mayor, the founding rector of "Vasile Goldiș" Western University, the deputy school inspector, the Chairman of Arad's Jewish Community...

The guest of honour of this event was Otto Adler – Chairman of the Association of Jews from Romania, victims of the Holocaust. He said, in a meeting that we had after the inauguration of the centre: "My visit to Arad comes after a hiatus of 40 years, in which I did not visit it. Even if the city has not changed much in general, I did notice a few changes that simply astonish me. My first encounter with Arad's citizens was ... in a cemetery, where I listened to some thoughts, where I talked to some people who had me hooked from the very beginning. Our second encounter was at a sort of formal inauguration of a hall. Well, at this formal meeting, I met other people who talked in a way which simply excited me. And then, we met again yesterday, at the first working session of this Judaic centre. I can say that I was full of enthusiasm. Not only for what had been done, but also for the general atmosphere that existed, an atmosphere of mutual understanding. An atmosphere of humanity ... I may be making a silly exaggeration if I say that for me, Arad represents a point of origin of an absolutely modern and necessary for our age spiritual movement, of understanding between people; of course that for now, it is on a small scale, but it starts from a city with a great, great heritage and with extraordinary people and I am convinced that it will have a continuity in the most beautiful sense of the word. I have met

clerics of an exceptional value, from a young chaplain up to a bishop, of completely different rites. I have met university academics from a university that have achieved some absolutely incredible feats. Apart from being able to gather a group of extremely valuable teachers, ensuring the “soft” of the university, it also ensured its “hard”. Some old buildings have undergone some changes, both literally and figuratively. I have seen top notch classrooms in a building that I think was older than one hundred years, I have seen a pub transformed in a library, I have seen things that literally overwhelmed me. I leave this place truly delighted; I cannot wait to tell my friends ... that I have seen some miracles, in a good way. These are my general impressions of Arad. May God grant me strength, both physically and mentally, so I can revisit Arad and see the progress it has made ...” (original interview conducted by yours truly)

The second day, October 12<sup>th</sup>, at 5 pm, the first activity was organized at the Centre: the commemorative session dedicated to the Holocaust Day, followed by a round table on the same topic. It was attended by university and high-school teachers, students, pupils, representatives of Arad’s Jewish community, a large audience. The event was of a very high level, the communications presented covering a wide array of issues. (Aurel Ardelean, The Holocaust’s Lesson for the 21<sup>st</sup> Century; Stelean Boia, The Holocaust in the 21<sup>st</sup> Century’s Historiography (points of view); Marinca Grec, Psychosocial Mechanisms of the Attitudes regarding the Holocaust; Sorin Bulboacă, The Jew’s Status in Medieval Europe (considerations); Nicoleta Huszarik, Pavel Huszarik, The Jews from Nădlac from 1752 till today; Paula Dărau, Jewish Children are Children as Well.)

The round table that followed focused on discussing issues with historical connotations, the international complex

conjecture neither being spared. The special guest of this event, Otto Adler, as a survivor of the Auschwitz, evoked to those present meaningful moments from his detention period, which made it crystal clear that one cannot blame entire peoples for what transpired there, but only individual.



MINISTERUL CULTURII ȘI CULTELOR  
DIRECȚIA PENTRU CULTURĂ, CULTE ȘI PATRIMONIUL CULTURAL NAȚIONAL ARAD

Se acordă

**PREMIUL**

pentru

VALORIFICAREA PATRIMONIULUI CULTELOR

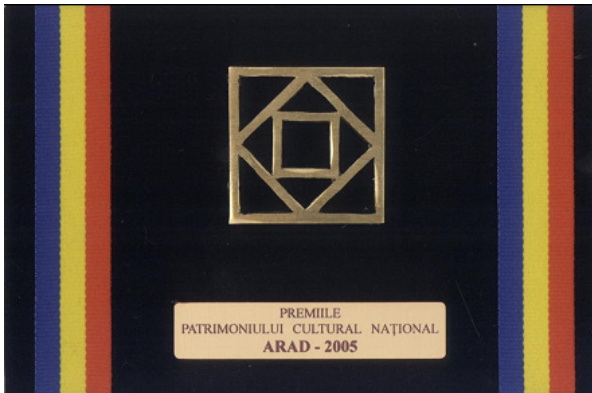
CENTRUL DE STUDII IUDAICE

DIRECTOR EXECUTIV  
Adrian ȘIMON

Arad 2005

In a volume that I recently published (“Zamolxis, Reality and Myth in the Geto-Dacians’ Religion”, European Institute Publishing House, Iasi, 2009, Argument, p. 15), I emphasized: “... We all know that in order to survive throughout history, “the cultural man” must become a mass reference, i.e. a way of life capable of establishing values and of enabling the creation of values which re-signify his primordial endowment. Some brand this adventure of becoming a horizon of history from individuality as “socialization”. Thus, communities make their entry into

history not only through the reflexes of a collective imagination (as credited today), but also through a prodigious cultural reality: through its force of establishing values, which the individuality takes as a shield of its identity. Others plainly brand this cultural subsistence effort as “education”. That is why there are no “bad” or “despicable” people or nations per se. Precarious communities or mobs, that take upon them the subterranean evil have emerged plummeting into the abyss of “non-history”, but they were neither tribes, nor peoples or nations...”



An  
important prize  
awarded to the  
Judaic Studies  
Center.

Our Centre’s program is ambitious, but also realist. The coordinate we have in mind is a pragmatic one. We want to combine our research with more popular actions. Therefore, each member of the Scientific Council has established – according to his or her own competences – the analysis of the Judaic phenomenon from a historical, social, political point of view ...; this is followed by the popularization of the results, which will be made via at least two channels: “Studia Iudaica Aradensis” – the centre’s magazine, the second channel being meetings, round tables, conferences or the individual or collective published volumes ...

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VINERI, 2 iunie, orele 10.00  
Conferința cu tema „Rajione și credință în tradiția iudaismului”

SĂMBĂTĂ, 3 iunie, orele 12.00  
Lansarea volumului „Filosofie și iudaism” - Sandu Prunză  
prezintă: lect.dr. Ghilda Valean  
lect.dr. Roman Regis

Lansarea revistei „Studia Iudaica Aradensis” Nr. 2

FILOSOFIE ȘI IUDAISM

Other provisions of the centre's program include: the gradual introduction of optional subjects in the academic curricula, particularly at the Humanities College (the study of the Holocaust was introduced as an optional subject, starting with this year), the preparation of training aids for teaching the Holocaust theme in high-schools, the certification of the centre to support training courses regarding the Holocaust (for high-school teachers); the creation of opportunities for those interested in receiving scholarships in Israel – in order to improve their Judaic studies; launching contests over the internet, based on Judaic themes – with the possibility of publishing some of the best works ... We must not forget the MA in Judaic history, culture and civilization – approved by the Ministry of Education.



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LIA BENJAMIN, guest of the Judaic Studies Center together with MARIUS GREC, director of the center.

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It should be emphasized that the Judaic Studies Centre from Arad is part of the Humanities College; it is at the disposal of Arad's community through its research activity that takes place under the aegis of the centre, but also directly, through the actions it carries out, and on Wednesdays, between 12 and 2 pm, a member of the Scientific Council is at the disposal of those seeking information about the centre or who wish to aid in its development.

In an era in which the European integration has become a reality, such a centre can do nothing else but become a liaison of understanding and mutual familiarization.



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Activity with the students at the center's headquarters.

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Hary Kuller, Ionel  
Schlesinger, Stelean Boia  
and Marius Grec – the  
opening of an exhibition of  
the pupils' drawings on the  
Holocaust theme.  
Location: SABIN DRĂGOI  
Art Highschool, Arad

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# THE ROLE OF THE JUDAIC STUDIES CENTRE IN RESEARCHING THE LOCAL HISTORY

Stelian-Ioan BOIA

**Abstract.** *In this study, the author set out to present the place and the role of the Judaic Studies Centre of the Humanities, Political and Administrative Studies College from “Vasile Goldiș” Western University, in researching the local history of the Jewish community from Arad county/city. The Judaic Studies Centre from Arad, the only one of its kind in the private higher education sector in Romania, has set out and has succeeded in this sense to conduct bibliographical and archival investigations regarding the history, culture and civilization of the Jews from Arad, the country, but also from abroad, the expansion of the historical information field and the capitalization of the patrimony of Arad’s Jews, which is part of the national patrimony. A considerable number of the Judaic ethnicity lived and asserted itself in Arad and also throughout the county, leaving visible traces in the history of these places, especially in the economic life, but also in the cultural one.*

**Key words:** *Jews, Holocaust, Judaic studies, historiography, continuity, community.*

The Judaic Studies Centre from Arad began its activity on the 29<sup>th</sup> of March, 2004, as part of a complex research structure, the “Vasile Goldiș” Research and Studies Institute. The opening of this centre had a double purpose: to research the local history of Arad Jews and those from Arad county, in a national and European context, and the didactical approach of Arad’s Judaic history, culture and civilization, by elucidating

some frequently and fervently debated upon and controversial issues, such as the genocide phenomenon, the ‘negotianism’, the teachings and memory of the Shoah. Setting aside the literature written by specialists in the field, the following question still remains: what term should be utilized in order to express the destruction of the European Judaism, under ferocious circumstances, during the Second World War?

The term of Holocaust has become established in the West, especially in the USA, but now, also in Romania. Personally I rally myself to Carol Iancu’s point of view, which is not to utilize this term, because it does not depict a reality, the word Holocaust especially having an important metaphysical sense – the whole burning of a victim. As a historian, I prefer the Hebrew word Shoah, which means cataclysm and which indeed reflects the destruction of the Jewish people during the Second World War.

In recent years there have been intense historiographical debates regarding the history of the Jews from Europe. A more accurate analysis of the sources, as well as the rediscovery and capitalization of the Judaic sources, which have been ignored almost completely for a long time, cast a new light on the history of Judaism. Thus, Jewish history has progressively become more prominent, as a specific element, in the general context of the history of the European civilization. In addition, in the field of the history of Judaism, the connections between the national and foreign academics have led to a more open debate and to a greater receptiveness regarding the types of approach applied on an international scale. It also mattered that, starting with the second half of the last century, the academic research of the Jews’ history has registered an important contribution from the local history specialists who reconstructed the historical presence of the Jews in the small centres and cities, by using the documents from historical

archives or old writings; these initiatives were for the most part locally driven. However, it should be noted that the history of the Jews – as a history of a rather “private” community – is not entirely circumscribed neither to the local history category, nor the general history category, because, despite the territorial dispersion the Jews were subjected to in biblical times, the endogenous pact and the internalization of the Promised Land idea have given it a universal character<sup>1</sup>.

In order to understand the discordance between the two historiographical approaches, the real and the virtual one, we must take into consideration the connection between history and memory, which is particularly significant in the Judaic tradition. Whilst the individual and collective memory select and rebuild facts in order to pragmatically guide human actions, the selection and reconstruction made by historiography are inspired by the desire to know the real elements and to render them in an objective manner. Historiographical objectivity is achieved by examining the sources and respecting the rules set by the scientific community. However, the historiography and memory interact so as to allow certain images from the past to become part of the society members’ knowledge and of the collective mind. A difficult task falls upon the historian concerned with Judaism, because, on the one hand, he has to reconstruct the reality of the Jewish past with the utmost precision, but on the other hand, he is inevitably faced with the sufferings that the past registers in the collective mind. Indeed, we cannot forget that the Jewish history has been marked, throughout time, by suffering and injustice, tragically culminating with the Shoah/Holocaust.

In researching the history of a community/ethnicity a few things are necessary: the unity of the historical vision, the

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<sup>1</sup> Alberto Castaldini, *The Real and Virtual History. Two Approaches to Judaism*, in “Observator cultural”, nr.629, the 22 of June, 2012.

contextualization of the research's results, the analogical and comparative optic which are fundamentally methodological. Due to its millenary specificity and continuity, the Jewish history has a strong impact on the contemporary and recent history, therefore being able to become a "living memory". Listening and remembering are two constitutive attitudes of Judaism, the two always representing essential components of reaffirming the Jews' identity, which is the bedrock of their historical conscience<sup>2</sup>.

It is desirable that the study of the secular history of European Jews permanently receives a new historiographical energy and defines new didactic and research approaches, which is what our Judaic Studies Centre set out to achieve. And all these without considering the personal opinion as being definitive, because, as the Italian historian Renzo de Felice stated, the historian's work, by its very nature, "begins from the accomplishments of its precursors and aims to analyse them more thoroughly, to correct and clarify the reconstruction of events made by them"<sup>3</sup>.

As was natural, in this respect, the Judaic Studies Centre from Arad set out to conduct archival bibliographical investigations, regarding the history of Arad's Jews, both in the country as well as abroad, in order to put together a comprehensive bibliography – following in the footsteps of Arad's historian, Eugen Gluck, but also from that of the south-western part of Romania (Arad, Timiș, Caraș-Severin counties), expanding the field of information, capitalizing the patrimony of Arad's Jew, which is part of the national patrimony. A series of articles and studies have been published in this sense, regarding the history of Arad's Jews, as well as other studies and articles concerning the history of the Jews from Transylvania, including

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<sup>2</sup> *Zachor Jewish. History and Jewish Memory*, University of Washington Press, Seattle, 1982.

<sup>3</sup> Renzo de Felice, *Rosso e Nero*, Milano, Baldini e Castoldi, p.17.

lots of information on the Jews from and around Arad: Marius Grec, *The Beginnings of the Jewish Presence in Antiquity in Transylvania and the Western Plains Area* (Culture and Science Studies, 14/2008); Marius Grec, Aaron Chorin (1766-1844) – chief rabbi of Arad, promoter of religious reform (The “Personalities from Arad and Transylvania” Conference, Arad, 14<sup>th</sup> of October, 2011); Stelean-Ioan Boia, *Arad’s Jewish Community Between the Years 1940-1944* (Culture and Science Studies, 2(9)/2007); Stelean-Ioan Boia, *The Jews of Transylvania and Banat in the 17<sup>th</sup> and 18<sup>th</sup> century. The Demographic Evolution and Socio-professional Statute* (Culture and Science Studies, 3(149)/2008)); Speranța Milancovici, *The problem of the Identity and the Jewish Intellectuals from Romania between the Two World Wars* (Science and Culture Studies 3(22)/2010).

Until near the First World War, the historians considered as “Arad’s area” the territory north of the Mureș River, between the current western border of Romania (extended near the Hungarian Cenad zone) up to Zam (Hunedoara) and the White Criș’s basin, to Hălmaگیu. After the defeat of the Turks at the gates of Vienna and their withdrawal, the Habsburg Empire expands over these lands, as well as south of Mureș. Because Banat region remained for another few years under Turkish control, Mureș – from Lipova to Arad – actually represented from an administrative point of view, but especially a financial and spiritual one, the communication bridge between two completely different worlds in terms of development and civilization; it also represented a permeable line of demarcation between them, the hotbed of confrontation between two powers. In this area of transit and confluence, the Jews, belonging to neither power, but embedded in both spheres of influence, were the intermediaries<sup>4</sup>.

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<sup>4</sup> *The History of Arad’s Jewish Nation*, Minium Publishing House, Tel Aviv, 1996, p.22.

It is assumed that there have been Jews in this region even since antiquity. There are also clues that in the Mid Ages, Jews conducted trades with salt and other products in this area, using for this purpose the transport on the Mureş river<sup>5</sup>. The information regarding the presence of the Jews at Ineu and Lipova since the Turks entered the area (16<sup>th</sup> – 17<sup>th</sup> centuries), especially of some Sephards (from Spain)<sup>6</sup>, was more conclusive than others. There is also documented data about the destruction of the Jews (along with the Turks) by the Austrian armies, commanded by the general Karaffa, when occupying the Lipova stronghold.

If during the “Turkish” period, the presence of the Sephardic Jews can mostly be assumed in this area, in the “Austrian” period however, the documents formally certify for the first time, the establishment of groups of Jews both in and around Arad<sup>7</sup>. We have remaining details on the settlement of the Jews in Arad and the development of the Jewish community from the text written by Leopold Rosemberg, the secretary of the Jewish Community in 1860<sup>8</sup>.

During 1787 – 1850, Arad’s population increased from 7985 to 22.398 inhabitants<sup>9</sup>. The number of Jewish citizens evolves in this period from 352 in 1788 to 3418 in the mid-nineteenth century. The maximum growth spurt is registered between 1829-1838, when the number of the Jews is doubled.

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<sup>5</sup> Marki Sandor, *Arad varmegye es Arad szabadkiralyi varos tortenete*, vol.I, Arad, 1892, p.428.

<sup>6</sup> *Annale Minorum gen Trium Ordunum a S.Francisco institutorum*, L.Wadding Publishing House, ed.III, tom XIII, Quarachi, 1932, pp.302,267; Johannes Hofer, *The Franciscan Library*, vol.II, Rome, 1965, pp.356-361.

<sup>7</sup> *The History of Arad’s Jewish Nation* ....., p.22.

<sup>8</sup> Leopold Rosemberg, *Jahrbuch fur die Israelitischen Kulturgemeinden in Ungarn 5621(1860-1861)(The Almanac of the Jewish Communities from Hungary 5621(1860-1861)*.

<sup>9</sup> *Arad-a permanent mark in the nation’s history*, Arad, 1970, pp.214-218.

The first census of the Israelites in Arad, on March the 17<sup>th</sup> 1822<sup>10</sup>, divides the Jews into three distinct categories, each with subdivisions, based on the date on which they settled in Arad<sup>11</sup>. In the first category, of those who settled “a long time ago”, there were between 330 and 380 souls, approximately half of their numbers. In the second category, of those who settled here after 1794, 190 were accounted for. This category was itself divided in three: those who came without the legal paperwork, (only 10 families), those who came without the legal paperwork but lead an honest life and are not undesirable, and those who are deemed “returnable” based on a decree from 1806. Approximately 180 Jews were part of this category, of undesirable ones without any kind of papers<sup>12</sup>. In 1848, a number of 470 Jews, that’s about 57% of the total urban Jewish population, lived off practising their crafts<sup>13</sup>. Starting with 1800, the emergence and development of the “secular” intellectual scene goes on an ascending development slope. Therefore, in 1848, 17 intellectuals were recorded, out of whom 10 were medics<sup>14</sup>.

The number and importance of the Jewish population have been increasing till 1910, followed by stagnation after this date, and a decline after the First World War. Starting with the year 1870, the registration of the population is done based on the mother tongue and the religious confession one pertains to, the lists being compiled separately for Arad city and Arad

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<sup>10</sup> *The National Archive of Arad County's Offices, Fond Acta Congregationum*, doc.641, 987/1821.

<sup>11</sup> *Ibidem*, doc.242/1822.

<sup>12</sup> *The History of Arad's Jewish Nation* ....., p.29.

<sup>13</sup> Pollak Henrik, *Adatok a magyar izraelitak statisztikajához, elso magyar zsidó naptar es evkonvi az 1848-ik szokoevre, elso evfolyam*, Pest, 1848, pp.124-125, 128-131.

<sup>14</sup> *The National Archive of Arad County's Offices, Arad's Municipal Fund*, doc.366,828/1838.



County. If in 1851 there were 3418 Jews recruited for military duty, in the year 1910 their number went up to 10100, afterwards decreasing to 7811<sup>15</sup>. There were Jews in 16 localities from Arad County, but especially in Șimand, Pecica, Buteni, Șiria, Macea, Curtici and Sântana, but also in Pâncota, Sebiș, Ineu, Lipova, Aradul Nou, Vinga and Chișineu-Criș<sup>16</sup>.

In 1743, Arad's County Council notices the presence of 6 Jews in Arad. The names of 24 Jewish families appear in the census of 1754<sup>17</sup>. Up until the very end of the 18<sup>th</sup> century, the number of Jews remained relatively low in Arad. Trying to practice some trades other than commerce, Arad's Jews were faced with the refusal of the crafting guilds, which were built particularly on a confessional basis, either Catholics, Protestants or more rarely, nationalistic guilds of Hungarians or Germans. According to the census of 1910, in the city and county of Arad, there were 10877 Jews, their number going down to 10484, as the 1930 census certifies<sup>18</sup>.

The 1940-1944 period was one in which the Antonescu regime took measures against the remaining Jews from Arad: their removal from the economic activities, the obligation to provide "compulsory labour" for Jews, the forced displacement from the villages to the city. The Jewish community from Arad didn't have to endure the deportation to Poland or the one to Transnistria. The undergraduates' papers from the History profile, as well as those of the Master students from our

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<sup>15</sup> According to the statistical data included in the conducted censuses, which then result for 1861 from a microfilm that exists at the Statistical Archives from Budapest, and for the 1861-1920 period, according to the processing of the censuses conducted by dr. Somogy Giula, *Kulonlennyomat Arad megye es varos monografaja, vol.III*, 1913, cf. *The History of Arad's Jewish Nation ...*, p.60.

<sup>16</sup> See the censuses from 1870, 1881 and 1891

<sup>17</sup> *The History of Arad's Jewish Nation ...*, p.24.

<sup>18</sup> *Ibidem*, p.66.

college, have decisively contributed to the enrichment of the historical information regarding Arad's Jewish community during Antonescu's regime.

In the city and county of Arad, there lived and created, an important component of the Judaic ethnicity, that left behind visible traces in the history of these places, especially in the economic life: industry, finances, commerce, but also in the cultural life – press and literature publishing houses, architecture. The personalities that have distinguished themselves within Arad's community of Western Rite, during its consolidation (after 1860) up to the Second World War were, apart from the rabbis and singers, a series of Jews, most of them wealthy and influential, who started and financed institutions, charities and helped their co-religionists throughout difficult times. Without having the audacity of enumerating a list, we can remember the following: Paul Walfish, Leopold Epstein, Moses Hirschl, Ignațiu Deutsch, Josif Hirschmann, Wilhelm Bing, Ignațiu Spitzer, Baroness Maria Furst-Neumann, Baron Adolf Neumann.

The solid structure of the activity of Arad's Jewish community has enabled it to withstand the great trials it was subjected to during the Second World War, as well as during the immediate period after the war. The blockage of this community's activity had become possible only after the destruction of its material base, during the totalitarian communist regime in Romania.

The Judaic Studies Centre has a twofold purpose: on the one hand to enrich the information regarding the history, culture and civilization of the Jews from and around Arad, and on the other hand, to conduct organized activities with the students and pupils of Arad's highschoools, as well as training the professors who teach about the Holocaust at primary and secondary schools. In this sense, the administration of the Judaic Studies Centre at the College of Humanities, Political and Administrative Sciences of "Vasile Goldis" Western University from Arad have set as priority objectives the following:

1. The detection of internal and external documents regarding the history and culture of Arad's Jews (having as starting point the administrative and territorial changes).
2. The development of a repertoire: places and personalities, archive documents, demographic documents.
3. The capitalization of the historical information regarding Arad's Jews in publications: magazines, volumes, monographies, undergraduate and Masters papers.
4. The development of a volume of documents regarding the history of the Jews from Arad county/city.
5. The development of a dictionary: personalities from Arad's Jewish community.
6. Writing a book about the cultural and spiritual patrimony of Arad's Jews.
7. Writing a history of Arad's Jews.
8. Including the history of the Jews in Arad's history papers.
9. Trainings for the history teachers from Arad that teach about the Holocaust at primary and secondary schools.

The revival and development of the Judaic studies in the academic world and the re-evaluation of the rich historical and cultural traditions of the Romanian Jews, especially those from Transylvania and Banat, were aimed at bringing to light all the necessary elements in order to make known the importance of the Jewish community on a local and national scale, in Romania's cultural and historical evolution, emphasizing the specificity of the Jewish cultural tradition, as well as its interdependency, both with the Romanian spirituality, as well as with the one belonging to the central-eastern European space.

“Vasile Goldiș” Western University

## LIST OF AUTHORS

**Alexandru CLIMESCU, Ph.D.** candidate in Political Science  
Research assistant at the “Elie Wiesel” National Institute  
for the Study of Holocaust in Romania,  
3 Vigilenței St, sector 5, Bucharest, **ROMANIA**  
E-mail: aclimescu@inshr-ew.ro

**Antonio FAUR, Ph.D.**  
Professor at the Faculty of History, International Relations,  
Political Sciences and Communication Sciences,  
University of Oradea,  
1 Universitatii St., Oradea 410087, **ROMANIA**  
E-mail: afaur@uoradea.ro

**Marius GREC, Ph.D.**  
Associate professor at the Faculty of Humanities,  
Political and Administrative Sciences  
“Vasile Goldiș” Western University, Arad, **ROMANIA**  
3 Unirii St., Arad 310123, **ROMANIA**  
E-mail: marius\_grec@yahoo.com

**Ladislau GYÉMÁNT, Ph.D.**  
Director of the Dr. “Moshe Carmilly” Institute for Hebrew  
and Jewish History in Cluj-Napoca, **ROMANIA**  
E-mail: gyemant@zortec.ro

**Carol IANCU, Ph.D.**  
Directeur de l’Ecole des Hautes Etudes du Judaïsme  
Professor at University Paul-Valéry Montpellier 3  
Route de Mende, Montpellier 34199  
Cedex 5, **FRANCE**  
E-mail: carol.iancu@gmail.com

**Danièle IANCU, Ph.D.**

Director of the "New Gallia Judaïca" (NGJ), responsible for the editing of the NGJ collection at the "Le CERF" Publishing Company, associate professor at the "Université Libre de Bruxelles" (Institut du Judaïsme)  
Cedex 5, **FRANCE**  
E-mail: danièle.iancu@vjf.cnrs.fr

**Michaël IANCU, Ph.D.**

Associate professor at the "Babes-Bolyai" University Cluj (Romania), Délégué régional du Comité Français pour *Yad Vashem*  
Director of the Maïmonide Institute,  
1, rue de la Barralerie  
34000 Montpellier  
Cedex 5, **FRANCE**  
E-mail: institut.maimonide@cegetel.net

**Martin JAVOR, Ph.D.**

Professor at the University of Prešov,  
080 01 Prešov, **SLOVAK REPUBLIC**  
E-mail: javor@unipo.sk

**Péter KÓNYA, Ph.D.**

Professor at the University of Prešov,  
080 01 Prešov, **SLOVAK REPUBLIC**  
E-mail: konya\_p0@unipo.sk

**Alexandru Florin PLATON, Ph.D.**

Professor at the Faculty of History  
University "Al. Ioan CUZA", Iasi ,  
B-dul Carol I, nr. 11, 700506, **ROMANIA**  
E-mail: aplaton@uaic.ro

**Liviu ROTMAN, Ph.D.**

Professor at the Faculty of Political Science  
National School of Political and Administrative Studies,  
Bucharest, **ROMANIA**  
E-mail: liviu\_rot@yahoo.com

**Stelian-Ioan BOIA, Ph.D.**

Lecturer at the Faculty of Humanities,  
Political and Administrative Sciences  
“Vasile Goldiș” Western University, Arad, **ROMANIA**  
3 Unirii St., Arad 310123, **ROMANIA**  
E-mail: stelianioanboia@yahoo.com

**Felicia WALDMAN, Ph.D.**

Assist. Prof. at Letters Department  
University of Bucharest  
Bucharest, **ROMANIA**  
E-mail: fwaldman@gmail.com

**Waclaw WIERZBIENEC, Ph.D.**

Professor at the Faculty of Sociology and History, Institute of  
History,  
Rzeszów University, **POLAND**  
Al. Rejtana 16 C 35-959 Rzeszów  
E-mail: wacwie@univ.rzeszow.pl