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The article considers the place of Kazimierz in the history of Judaism. The objects of pilgrimage Orthodox Jews and their tourist attraction are analyzed. It is specified that the district is a unique center Jewish churches and religious worship. It is alleged that the Kazimierz requires recovery and return of functional activity. Analysis of cultural events in these territories has become traditional/ They have high artistic character that encourages tourists from all over the world.

Key words: *Kazimierz, jews, synagogues, jewish culture, rabbis, tzaddik, judaic, tourism.*

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У статті розглянуто місце Казимежа в історії юдаїзму. Проаналізовано об'єкти паломництва ортодоксальних євреїв та їх туристичну привабливість. Вказано на те, що квартал є унікальним місцем зосередження єврейських божниць та центром релігійного культу. Стверджується про те, що Казимеж вимагає поживлення і повернення йому функціональної активності. Проаналізовано культурні події, які тут стають уже традиційними і мають високий мистецький характер, який заохочує туристів з усього світу.

Ключові слова: *Казимеж, євреї, синагоги, єврейська культура, рабини, цадики, юдаїка, туризм.*

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В статье рассмотрено место Казимежа в истории иудаизма. Проанализированы объекты паломничества ортодоксальных евреев и их туристическую привлекательность. Указано на то, что квартал является уникальным местом сосредоточения синагог и центром религиозного культа. Утверждается, что Казимежу нужно оживление

и возвращение ему функциональной активности. Проанализированы культурные события, которые здесь становятся уже традиционными и имеют высокий художественный характер, привлекающий туристов со всего мира.

Ключевые слова: *Казимеж, евреи, синагоги, еврейская культура, раввины, цадики, иудаика, туризм.*

Kazimierz is not only a center of Jewish culture, but also an object of pilgrimage for many tourists from all over the world.

The first mention of Kazimierz was in the notes of 965 of Jewish merchant Ibrahim Ibn Jakub from Tortosa in Arabic language. Apparently Jews had already lived in Krakow in the twelfth century and had managed the mint, as it is evidenced by coins with inscriptions of Hebrew letters «Mieszko, the Polish King». In the years 1304 – 1350 the documents referred to «Jewish Gate» and the Jewish Street (now St. Anne Street) and the synagogue, mikvah and the Jewish cemetery. Despite the fact that the Casimir III gave the Jews the right to purchase real estate, to engage in trade and crafts, as well as guaranteeing them a government led by rabbis, already in 1392 the Christian population (mostly of German origin) has forced the city authorities to forbid Jews to buy Christians' property and to resell to coreligionists. False slander caused bloody riots. Casimir IV abolished the privileges granted to the Jews under the pressure of clergy. Real estate in the Jewish streets were forcibly bought out in 1469 for the development of the Krakow Academy. Based on the decree of 1495 issued by King Jan Olbracht, Jews were deported from Krakow¹.

They settled in Kazimierz, which was located just over a mile from Krakow. There were Jewish settlements more than hundred years, which occupied an area of 70 thousand square meters. Kazimierz Jews enjoyed full autonomy. Their district included four streets surrounded by a wall with three gates. In the early sixteenth century they were joined by many of the Jews from Bohemia, Moravia, Italy, and exiles from Spain and Portugal, after this the congregation grew to two thousand people. In 1533 it was bought a plot of land to enlarge the cemetery, but the extension of district community has achieved it with great difficulty. On the other hand, in 1564 Christians were forbidden to settle in the Jewish part of Kazimierz.

¹ Bałaban M. Historia i literatura żydowska / M. Bałaban. – Lwów, 1925 (reprint 1982).

Sixteenth century was considered to be the gold for the Jews of Krakow. King Sigismund I the Old in 1530 restored the right of Jews to trade that was limited in 1453. In the center of the city Jews owned lots of shops, and it continued to cause hatred of non-Jewish population. In 1552, Israel Isserles, father of M. Isserles, built the synagogue called «Rameau shul». Since the end of the sixteenth century to the end of the seventeenth four synagogues were built in Kazimierz. In the sixteenth century, Krakow became a major center of Jewish learning and its community – one of the most significant in Poland². In 1503, Jacob Pollak founded yeshiva in Kazimierz and put in them the study of the Talmud by methods that have been adopted in the yeshiva of Germany. Later yeshiva of Kazimierz became the center of Jewish spiritual life not only in Poland but also in Central and Eastern Europe. In 1534 Krakow became one of the most important centers of Jewish book printing. The next century was characterized by the decline of the Jewish settlement in Kazimierz. In the years 1643 – 1644 the town was destroyed by fire twice. In the years 1651-52 smallpox epidemic swept, causing the population decrease in ten times. In 1677, about a thousand of Kazimierz Jews died from the plague, and the majority of residents temporarily left the Jewish Quarter. By 1680 many of them returned to their places. In the late eighteenth century Krakow came under Austrian rule. In 1800, Kazimierz was joined to the territory of Krakow.

In the late nineteenth century anti-Semitism had increased in Krakow. At the same time, the desire of Jews for the national revival was growing. However Zion groups and Jewish cultural societies appeared. In 1897 there were supporters of political Zionism, one of the major figures of which was Simon Landau. In the nineteenth and twentieth centuries Krakow was an important center of Jewish learning, culture and art. In Krakow, national poet Mordecai Hebirthih and artist Maurycy Gottlieb lived all their lives, a public figure, writer and leader of the Polish Zionism Rabbi Jacob Ton operated there about 40 years. In 1917 network of religious schools for girls «Beth Jacob» was based in Krakow, it was initiated by a native of the city Sarah Shnirer³.

² Charakterystyka obiektów kultury materialnej Żydów na obszarze Polski [Elektroniczny zasób]: Tryb dostępu do materiałów: http://www.izrael.badacz.org/zydzi_w_polsce/obiekty.html

³ Rożek M. Żydowskie zabytki krakowskiego Kazimierza / M. Rożek. – Kraków, 1990.

Before the World War II about 56 thousand Jews lived in Krakow. The persecution of Jews has begun shortly after the Nazi occupation (September 1939). In March 1941 a ghetto was established, where about 20 thousand people were driven in, and their physical extermination began in June 1942. Executions were carried out in the Belzec death camp and in the ghetto. The final liquidation of the ghetto began on 13-14 March 1943. After the liquidation of the ghetto six thousand of Jews were transferred to set up camp in Krakow Plashuv, and the rest were taken to Auschwitz. At the end of hostilities in 1945, the Krakow district was destroyed. Return of Jews took place in the second half of the 40th of the twentieth century, but after the birth of Israel state, some of them emigrated. According to the opinion of Krakow people, Kazimierz had a reputation as a dangerous part of town in 1960-1970's, where «was better not to appear after the sunset»⁴.

Kazimierz became attractive in the latest 80th of the XX century again. In 1986 the Center of Jewish culture and history was established at the Jagiellonian University and since 2000 it acts as Chair of Jewish Studies.

Monuments of Kazimierz together with the Old Town were included in the UNESCO World Heritage List in 1978. Since 1988, there was organized the Jewish Culture Festival, which for more than twenty years acquired the status of one of the biggest events of this kind in the world. The Festival's programs include concerts, films, lectures and excursions that promote learning of the history and culture of Polish Jews. At the same time, new centers of Jewish culture, such as Theater Scene Eliot, printing houses, which publish books on Jewish subjects, as well as art galleries, appear. Guests can also visit open synagogue: the Old, where the Historical Museum of Krakow is located, the High, Remu and Tempel.

Since the late 80s there has been revival of the Jewish minority in Poland. This is due to the time of the Polish People's Republic when many Jewish families hid their nationality because of fear of reprisals⁵.

In 1991, Ronald Lauder Foundation started its activities, which aims at educational development among the Jewish religious community.

Kazimierz has a special place in the history of Judaism. This place is associated with prominent religious leaders whose activity was related to Krakow. Graves of rabbis and cadiks are objects of pilgrimage for

⁴ Ibid.

⁵ Fundacja Ronalda S. Laudera [Elektroniczny zasób]: Tryb dostępu do materiałów. http://www.izrael.badacz.org/zydzi_w_polsce/org_lauder.html

Orthodox Jews around the world. Most pilgrims arrive on Lag ba Omer holiday, which coincides with the anniversary of the death of Rabbi Moses Isserles (Remu), who built one of the seven synagogues of Kazimierz, and the anniversary of the death of Rabbi Kalman Epstein. Krakow is one of the main objects of sentimental tourism for less religious Jews⁶.

Remu synagogue and the adjacent cemetery occupy a small area of 4.5 hectares between Broad streets, Honey, Jacob, Dark and Levkova. They create a unique complex of Jewish architecture and sacred art that dates back to the XVI century. Synagogue serves as a center of religious life for Jews in Krakow till now. Shabbat and holiday worship are held in Synagogue⁷.

This synagogue is the second one after the Old in Jewish city (also known as New Synagogue). It was built in 1553 by Israel ben Josef, grandson of Moses Averbakh of Regensburg and father of Isserles Moses, who was the chief rabbi of Krakow's Jewish community at that time. In 1557, the chapel burned down, but it was quickly restored by the permission which Israel received from King Sigismund Augustus.

A builder Stanislaw Baranka was engaged in the construction of the synagogue in Krakow. Originally, building was much lower than now. Mononaved interior was likely blocked by cylindrical arch. Women's chapel was on the second floor of a wooden building near the north wall. According to the small size of the building, it served as a prayerhouse for a narrow circle of family and friends of the founder. The present architectural appearance of the synagogue came after restoration in 1829.

During the Nazi occupation in 1939 – 1945 years there was the depot of bags of human remains, and a warehouse for the fire service was in the women's department. The values of cult were stolen from the synagogue. After the war the chapel became the property of the Jewish community again and it was restored in 1957 with their help⁸.

In 1968, the synagogue was visited by Cardinal Karol Wojtyła, the future Pope John Paul II, in 1992, the President of Israel Chaim Herzog came to visit it, and in June 2002 the synagogue was honored by the presence of Prince Charles.

⁶ Synagoga Remu [Elektroniczny zasób]: Tryb dostępu do materiałów. <http://www.jewishkrakow.net/pl/see/remuh> synagogue

⁷ Dylewski A. Zabytki żydowskie w Polsce /A. Dylewski. – Wydawnictwo: Dragon, 2009. – 112 s.

⁸ Rożek M. Żydowskie zabytki krakowskiego Kazimierza / M. Rożek. – Kraków, 1990.

Now Remu Synagogue is the only regularly active chapel of Krakow Jews, therefore its interior retains a unique atmosphere that is not intrinsic in any other surviving synagogues of Krakow.

Tempel Synagogue was built in the 1860 – 1862 by the design of an architect Ignatius Hertsok. This was the last synagogue built in Krakow.

Since its foundation, it was rebuilt many times and got its actual appear in the late nineteenth century. Benjamin Torba's project was used this time, though it was not the last. During the restoration works in 1924, side naves were completed and some additional elements appeared. Now synagogue combines elements of Moroccan and classical styles, according to which the synagogues in Germany were built in the XIX century.

The main feature of Tempel synagogue is that there were hosted the service of progressive Jews who fought for the restoration of Jewish culture and integration with culture of local community, which is Polish in this case.

Approach of the Nazis changed everything, so that the synagogue was closed, Jews herded into ghettos, and ammunition dump and stable were settled in the building. The walls were painted over with a thick layer of paint, the interior was destroyed. After the war the building was gradually brought to life, the services were conducted again, but only the Jews have almost gone. These services were very infrequent, and till 1980 have completely stopped. The building was falling down for more and more. Period of stagnation lasted until the 90th when the World Monuments Fund (USA) found its interest in the synagogue and put it on the list of Jewish heritage. In 1994 one million dollar were given off for the restoration of the synagogue⁹. Archival materials, documents, photographs were studied and after that restoration was carried out, so that we can see the synagogue in almost pristine beauty.

The paintings on the ceiling in the Moorish style, patterns on the walls, moldings, decorative railings of female galleries, and 43 colored stained glasses are foreseeable. It is considered that the interiors partly performed in the style of an Islamic Mosque of IbnTulun, located in Cairo. There is the Ark (Aron ha-Kodesh), made of white Carrara marble, in the center of the eastern part of the building. The Ark is decorated with Corinthian columns with capitals of floral motifs. The

⁹Synagoga Tempel [Elektroniczny zasób]: Tryb dostępu do materiałów. <http://www.szttel.org.pl/pl/article/krakow/11,synagogi-domy-modlitwy-i-inne/3745,synagoga-tempel-ul-miodowa-24>.

construction is covered by a large golden dome with crown. As it is known, the Torah scrolls are kept in the Ark, and Ark doors are opened on the special holidays. Then the service performed while standing.

Now the worship in Tempel synagogue is quite rare occurrence, once or twice a year. The synagogue serves as a cultural center Rest of time.

Another synagogue, which is called the Old, is the oldest in Krakow indeed. It was built in the Gothic style in 1407. In the second half of the XVI century and the first half of XVII the hallway, two prayers for women and home management commune were completed, so the synagogue is made up for religious and administrative center of the Jewish community in Kazimierz. Restorations, led by Zygmunt Hendelya in 1904, 1913 and 1923, were staged and not only have been the technical conditions corrected, but some neo-renaissance details have been also added. In 1941, when the Nazis moved the Jews in the ghetto, a warehouse was placed in the synagogue; interior decoration was destroyed and looted. The support dropped at the end of 1944. The synagogue was restored and converted into a museum in 1956 – 1959. According to the Agreement of 30.10.1959 between Jewish community and Jewish Historical Museum in Krakow, Department of History and Culture of Jews is located in the synagogue¹⁰. The exposition of the museum tells the story of life in pre-war Kazimierz, it contains items of Jewish life and presents photos of early twentieth century, traditional clothing.

Isaac Synagogue was named after its founder Isaac Jakubowicz, the head of the Jewish community. He received permission for building from the King Władysław IV and, despite interference from Catholics, and during the period from 1638 to 1644 he managed to build a synagogue and then officially opened it. Italian Giovanni Trevano was an architect.

There is an interesting legend which says that once Isaac Yakubovich has dreamed, the mysterious voice told him that a great treasure was hidden under the stone bridge in the Czech Prague. Isaac traveled to Prague, but he found the bridge that was surrounded by soldiers. So it was impossible to search. And he told one of the soldiers about his dream. The soldier laughed and said that he also had a strange dream about some guy Isaac Casimir, that a huge treasure was hidden in his home behind the stove. Isaac came home and found a hidden treasure. So allegedly this money was used to build the synagogue.

¹⁰ Dylewski A. Zabytki żydowskie w Polsce /A. Dylewski. – Wydawnictwo: Dragon, 2009. – 112 s.

However, already in 1656 the first synagogue had been looted during the arrival of the Swedes in Krakow. In 1679 the plague swept the city. Custodians of synagogue tried to leave Kazimierz, and took some valuable relics and stuff with them. Afterwards only a small part of it was turned back. Then relatively quiet life was passing away when in the nineteenth century restoration was made. In 1924 staircase with balustrade was added to the synagogue. The synagogue was built of brick in the late Baroque style with a minimum of external decoration without intimation of the rich interior. The prayer hall had a length of 17 meters and a width of 12 meters. A height was till the ceiling arches and constituted 14 meters. The ceiling arches were decorated with rich geometric patterns. The project was designed by Giovanni Falconi according to the major version. There were many frescoes of liturgical texts and decoration on the walls of the hall. Most of them were found during the restoration in the 90s of last century. The oldest frescoes were made during the foundation of the synagogue¹¹.

In the eastern part there is Aron ha-Kodesh, it is closed with the curtain on which there are images of the ark in the prewar form. World War II made a lot of damage for the destroyed synagogue, values were robbed, and interior was violated. Forged arbor and bima, which was at the center of the room, were also destroyed. At this place Torah scrolls had being unfolded till that time and sacred texts had being read during the service. Maximilian Redlich, who was a member of the Jewish community, was ordered by Nazis to burn all the scrolls. Redlich refused and was shot in front of the synagogue. In the same synagogue Nazis opened the theatre, which have being functioned until the end of the war. After the war the synagogue was used as a warehouse. In 1946 the Catholic Church had planned to convert the synagogue into church, but the Jewish community managed to intervene timely and did not give the possibility to implement these plans. In the 50s Union of Polish Artists and Designers was located in the synagogue. They have opened sculpture studio there that has being functioned until 1969. Then synagogue was forgotten. In 1981, it was severely damaged by fire. The Jewish community of Krakow received back the synagogue only in 1989. Since that time, extensive restoration work has being conducted; unique frescoes of the seventeenth century with prayer texts were found. In 1997 the synagogue was opened to visitors.

¹¹ Charakterystyka obiektów kultury materialnej Żydów na obszarze Polski [Elektroniczny zasób]: Tryb dostępu do materiałów: http://www.izrael.badacz.org/zydzi_w_polsce/obiekty.html

Synagogue Khupa was established in 40 of the XVII century with the means of kahal (ya-ka-kahal means to purchase). The second half of the XIX century, in connection with the construction of st. Honey, the city between the street and the northern facade of prayer was arose. In the last years of the XIX century synagogue was expanded through its integral association with a stone house, which was adjoined the eastern side. Restoration work was conducted in the chapel and its environs during the interwar period. A new painting was made inside the building. A fence was built around the building. During the German occupation in 1939 – 1945 years the synagogue was destroyed. Bima and platform with stairs and lectern, cantor before the ark were completely destroyed. The decor of prayer hall was also destroyed. After the end of World War II prayer meetings have being held again in the synagogue during several years. It also performed other functions. In the years 1946 – 1947 there was matzo factory. Ritual slaughter, which has being functioned until 1985, was posted in one of its premises. Jewish families, who came from the Soviet Union after 1945, lived in the north-west wing. In 1956 – 1991, the synagogue was used by a production cooperative. Now restoration work is conducting in it.

High Synagogue was the third chapel in the Jewish town (still, it was Old and New Synagogue). It was built in 1556. The synagogue received its name from the fact that its prayer hall was on the second floor of the building. This atypical location of prayer hall was made in terms of safety; synagogue was at the gate of the Jewish city in a very noisy place, near to Christian territory. Probably shops were in the eastern, wider part. In the late 80's of the XIX century synagogue became part of the men's and women's tabernacle that were made on the second floor. There are no documents about the synagogue during World War II and the further six years. Undoubtedly, it was the decline of the architecture of the synagogue and the complete heist of its property, including ritual objects of art. In 1966 Restoration Workshop of monuments of architecture was placed in the building. The Jewish community in Krakow, which claims ownership of the building, is going to pass synagogue to Historical Museum of Krakow to create a larger exhibition about the history of Jews in Krakow. Only fragments of interior are preserved inside: stone decoration of the altar locker on the east wall and remains of painting with the texts of prayers, which were revealed and restored in the 60 years of the twentieth century.

Popper Synagogue was built in 1620 with a private fund of Wolf Popper, one of the wealthiest Jewish merchants and financiers in Krakow at that time. The first mention of the synagogue is the tax list of 1653. It was called small synagogue because of its small size.

For today, little information about interior of synagogue preserved. The doors of altar locker of oak wood, carved and polychrome, depicting a lion, an eagle, a deer and a leopard, symbolizing the ability and strength of the person who seeks for God and His perfection are described in the inter-war guidebooks. Now they are in the collections of Wolfson Museum in Jerusalem. Modern pictorial decorations of walls and vaults of the synagogue, which was made by the artist Schenker, are also mentioned. Interior equipment was destroyed during the Second World War. After the war, the facility has ceased to perform the function of a cult. Jews, who came to Krakow from the USSR, were living in the former women's gallery for a few years. Only a hall building with rooms for men and women in the northern part was preserved from the former synagogue¹². In 1965 it was repaired and the art studio House of Culture was made in it. It remains the same appearance till nowadays.

By the end of the XVIII century Hospital of Jewish community was located next to New Square in Kazimierz. In 1822 it was transferred to the two-storey building on the str. Skavinskoy, 8. In 1833 hospital was extended, and then the room for 40 patients and an apartment for the owner were made there. Dr. Julian Savichevski was the main doctor of the hospital till 1831 and then Henrik Saul became instead of him.

Rosensveyh was born in Krakow, and graduated from the Medical Institute in Berlin. After that the post was taken by Dr. Joseph Oetinger (graduated from Medical School of Jagiellonian University). Dr. Oetinger was also initiator of construction of a new hospital building, which was begun in 1861 by an architect Antonio Staherskiy. Construction was completed only in 1866.

Before the First World War, the hospital had several offices and specialty clinics. In the interwar period, new offices and clinics were equipped with modern medical fitments. In October 1941, the hospital was located in the ghetto in Podhuzhe. A warehouse of furniture was staged in the abandoned premises on the st. Skavinskoyi by Germans. Since the end of the World War II, Health Service has being used hospi-

¹² Dylewski A. Zabytki żydowskie w Polsce /A. Dylewski. – Wydawnictwo: Dragon, 2009. – 112 s.

tal building on the str. Skavinskoyi, 8. Clinic of the Institute of Internal Medicine of the Medical Academy in Krakow, clinic of Hospital of Gabriel Narutowicz and TB Dispensary Hospital, which was named in honor of named f Dr. Anca, are located there¹³.

So in the past Kazimierz was a town located in the vicinity of Krakow, today it is one of the most beautiful areas of the city. It attracts tourists who want to see architectural monuments. Broad Street is the center of today Kazimierz, where the Jewish cafes and restaurants, as well as seven synagogues, Jewish cemetery, Remu and factory of «Oskar Schindler» are placed. Every year, in June and July, a festival of Jewish culture takes place in the district of Kazimierz, which attracts crowds of fans and artists from all around the world.

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¹³ Charakterystyka obiektów kultury materialnej Żydów na obszarze Polski [Elektroniczny zasób]: Tryb dostępu do materiałów: http://www.izrael.badacz.org/zydzi_w_polsce/obiekty.html