



# ŽIDOVI U SPLITU JEWS IN SPLIT



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Ivan Meštrović (1883-1962): Mojsije / Moses (1950). Collection of the Hesburgh Library, University of Notre Dame, Indiana, USA.



Prijelaz preko Crvenog mora. Kasnoantički sarkofag. Split, Arheološki muzej.  
Crossing of the Red Sea. Late Antique sarcophagus. Split Archaeological Museum.



Federiko Benković (1667-1753): Abraham žrtvuje Isaka. Zagreb, Strossmayerova galerija.  
Abraham sacrifices Isaac. Zagreb, Strossmayer Gallery.

## TKO SU ŽIDOVCI?

Židovi su potomci vrlo starog naroda, podrijetlom s Bliskog istoka. Prema Starom zavjetu Židovi potječu od plemena *Habiru* koje Abraham dovodi iz Ura Kaldejskog (južni Sumer) u zemlju koja se u raznim razdobljima nazivala Kanaan, Judeja i Samarija, Palestina i Izrael.

Začetnici židovskog naroda su praočevi Abraham, Izak i Jakov te pramajke Sara, Rebeka, Rahela i Lea, ali se Židovi formiraju kao narod tek tijekom boravka u Egiptu, odakle izlaze pod Mojsijevim vodstvom. Nakon toga ključni događaj za stvaranje židovskog identiteta i osnova židovske vjere bilo je primanje deset zapovijedi na Sinaju.

Židovi su u Obećanoj zemlji osnovali svoju državu, ali je najveći dio njihove povijesti obilježen životom u progonstvu. Nakon rušenja Drugog jeruzalemskog hrama 70. godine naše ere Židovi se u velikom broju raseljavaju po cijelom Rimskom carstvu pa tako stižu i u Dalmaciju i Split.

Danas se Židovi i židovske zajednice mogu pronaći po čitavom svijetu. Njihov broj, raširenost i raznolikost tradicija i običaja koje ih čine Židovima stalno se mijenja. Osim etničke pripadnosti i vjere, židovstvo definira i zajednička baština nastala kroz gotovo 4000 godina sjećanja na dobre i loše povijesne događaje. U Hrvatskoj Židovi imaju status i nacionalne manjine i vjerske zajednice.



Anne Frank (1929-1945)  
Autorica poznatog Dnevnika, stradala u Holokaustu.  
Author of the famous Diary, killed in the Holocaust.



Orna Haza (1957-2000)  
Izraelska pjevačica jemenskog podrijetla.  
Israeli singer of Yemenite origin.

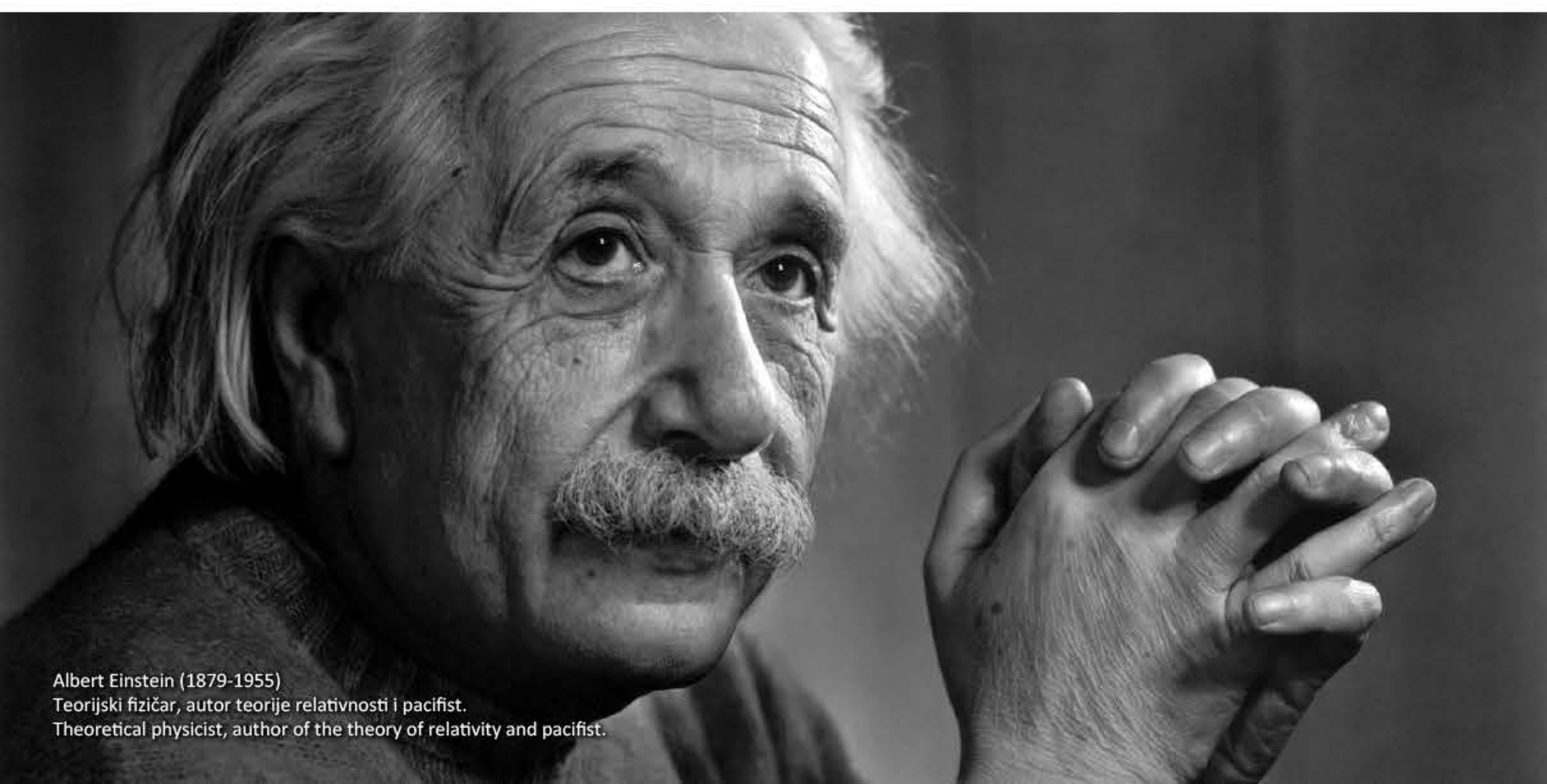
## WHO ARE THE JEWS?

Dating far back to antiquity, the Jews originated in the Near East. According to the Old Testament, the Jews derived from a tribe called *Habiru*, whom Abraham led from Ur of the Chaldees (in southern Sumeria) to the land that was called, in different times, Canaan, Judea and Samaria, Palestine and Israel. The Jewish people are descendants of Abraham, Isaac and Jacob, and their foremothers, Sarah, Rebecca, Rachel, and Leah. However, the Jews were formed into a people only during their residence in Egypt, from which they were led out by Moses. After that the crucial event for the creation of a Jewish identity and the foundation of the Jewish faith was the reception of the Ten Commandments on Sinai.

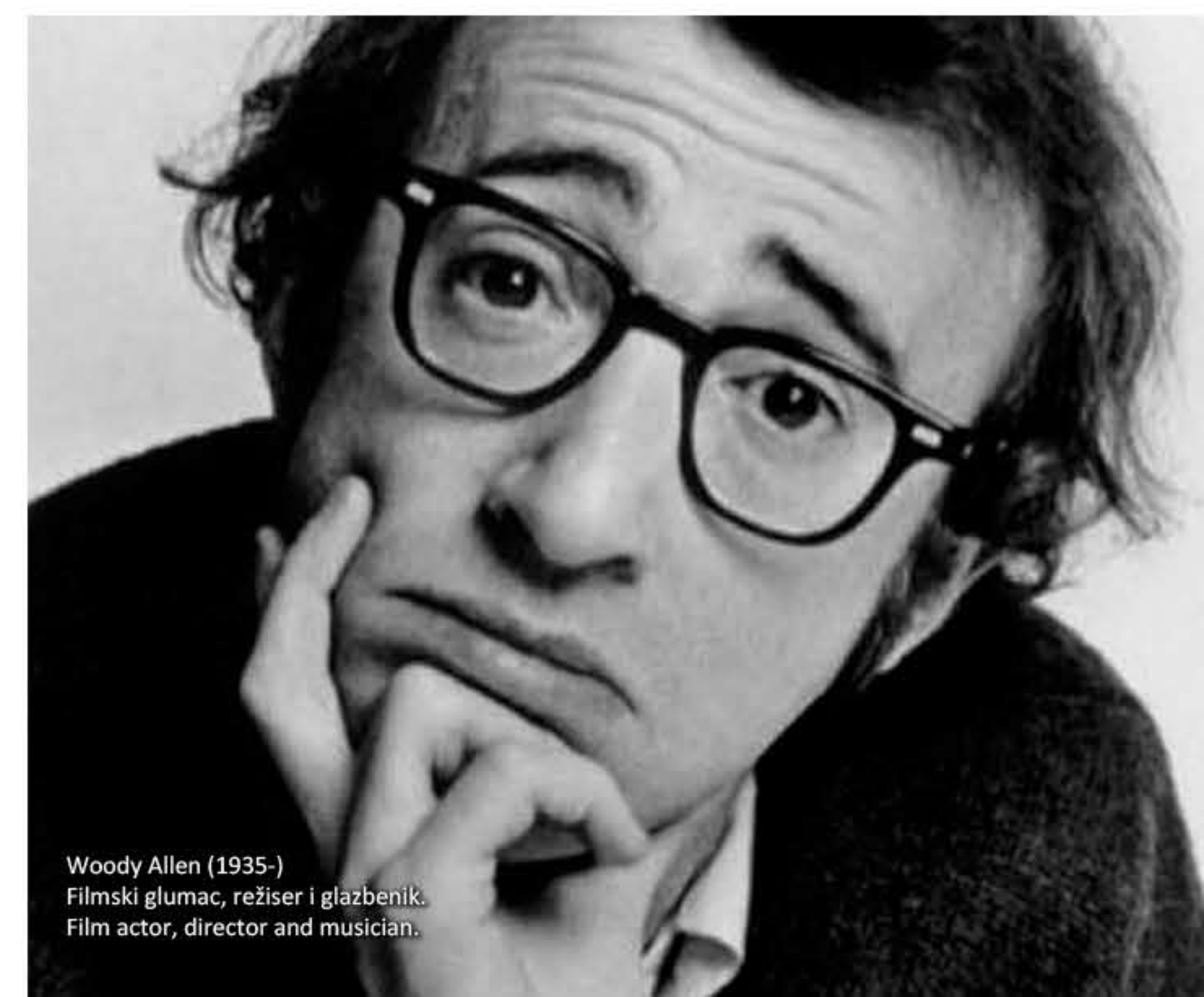
In the Promised Land, the Jews founded their state, but the greatest part of their history has been marked by a life lived in exile. After the destruction of the Second Temple of Jerusalem in the year 70 CE, a great number of Jews were scattered all over the Roman Empire and accordingly also arrived in Dalmatia and Split.

Today Jewish people and communities can be found all over the world. Their numbers, the dissemination and diversity of traditions and customs that define them as Jews are constantly changing. In addition to ethnic affiliation and faith, Judaism is defined by a common heritage of almost 4,000 years of memories of catalytic events in history.

In Croatia, the Jews have the status of ethnic minority and religious community.



Albert Einstein (1879-1955)  
Teorijski fizičar, autor teorije relativnosti i pacifist.  
Theoretical physicist, author of the theory of relativity and pacifist.



Woody Allen (1935-)  
Filmski glumac, režiser i glazbenik.  
Film actor, director and musician.





Primanje Zakona na Sinaju, Hagada (14. st.). Sarajevo, Zemaljski muzej.  
Reception of the Law on Sinai, Haggadah (14th c.). Sarajevo, National Museum.



Bar micva. SAD, oko 1900.  
Bar Mitzvah. USA c. 1900.

## ŠTO JE JUDAIZAM?

Religija nastaje zbog potrebe čovjeka za višim bićima koja bi ga štitila i pomagala mu. Vrlo dugo sve religije su bile politeističke (mnogobožačke). Judaizam nastaje kao prva monoteistička religija (vjerovanje u jednog Boga), a nakon njega nastaju i kršćanstvo i islam.

Judaizam je i religija i način života židovskog naroda. Temelj mu je u kolektivnom sjećanju na primanje *Tore* (Zakona, Nauka) na Sinaju, koje se prenosi s koljena na koljeno, tako da svaki naraštaj taj događaj doživljava kao osobno iskustvo. U *Tori* (Mojsijevom Petoknjižju) zapisano je 613 zapovjedi koje detaljno određuju židovski vjerski način života.

Tijekom stoljeća židovski narod se raseljavao po svijetu, pa se javljaju razlike u običajima pojedinih židovskih zajednica i njihovih sinagoga. Osnovna pravila judaizma ostala su ista, ali se način poštivanja tih zakona razlikuje kod pojedinih zajednica. Glavna podjela židovskih vjerskih zajednica i njihovih sinagoga je na ortodoksne, konzervativne i reformne.

Židovska vjera duboko je vezana za zajednicu, a manje za pojedinca. Židovima u cijelom svijetu zajednički je judaizam kao vjera, hebrejski kao jezik molitve i vjerskih obreda, *Šabat* kao dan odmora i kalendar prema kojem se održava godišnji ciklus židovskih blagdana.

## WHAT IS JUDAISM?

Religion arises out of the human need for protection by a superior being. For a very long time, all religions were polytheistic, i.e., worshipping many gods. Judaism was the first monotheistic religion (believing in a single God) to be created, followed by Christianity and Islam. Judaism is the religion and way of life of the Jewish people. Its foundation lies in the collective memory of the reception of the *Torah* (the Law, Instruction) on Sinai, a memory that has been handed down through the ages, every generation thus perceiving this event as its personal experience. The *Torah* (in the Pentateuch of Moses) includes 613 commandments, which determine in detail the Jewish manner of life according to faith. Through the centuries, the Jewish people have been scattered all over the world, and differences have arisen in the customs of the individual Jewish communities and their synagogues. Yet the basic rules of Judaism remain the same, even if the manner in which the laws are obeyed differs in the different communities. The main divisions of Jewish religious communities and their synagogues are Orthodox, Conservative and Reform.

The Jewish faith is profoundly connected to the community, and less to the individual. Common to Jews throughout the world is Judaism as faith, Hebrew as the language of prayer and liturgy, *Shabbat* as the day of rest, and a calendar according to which the annual cycle of Jewish feasts is held.



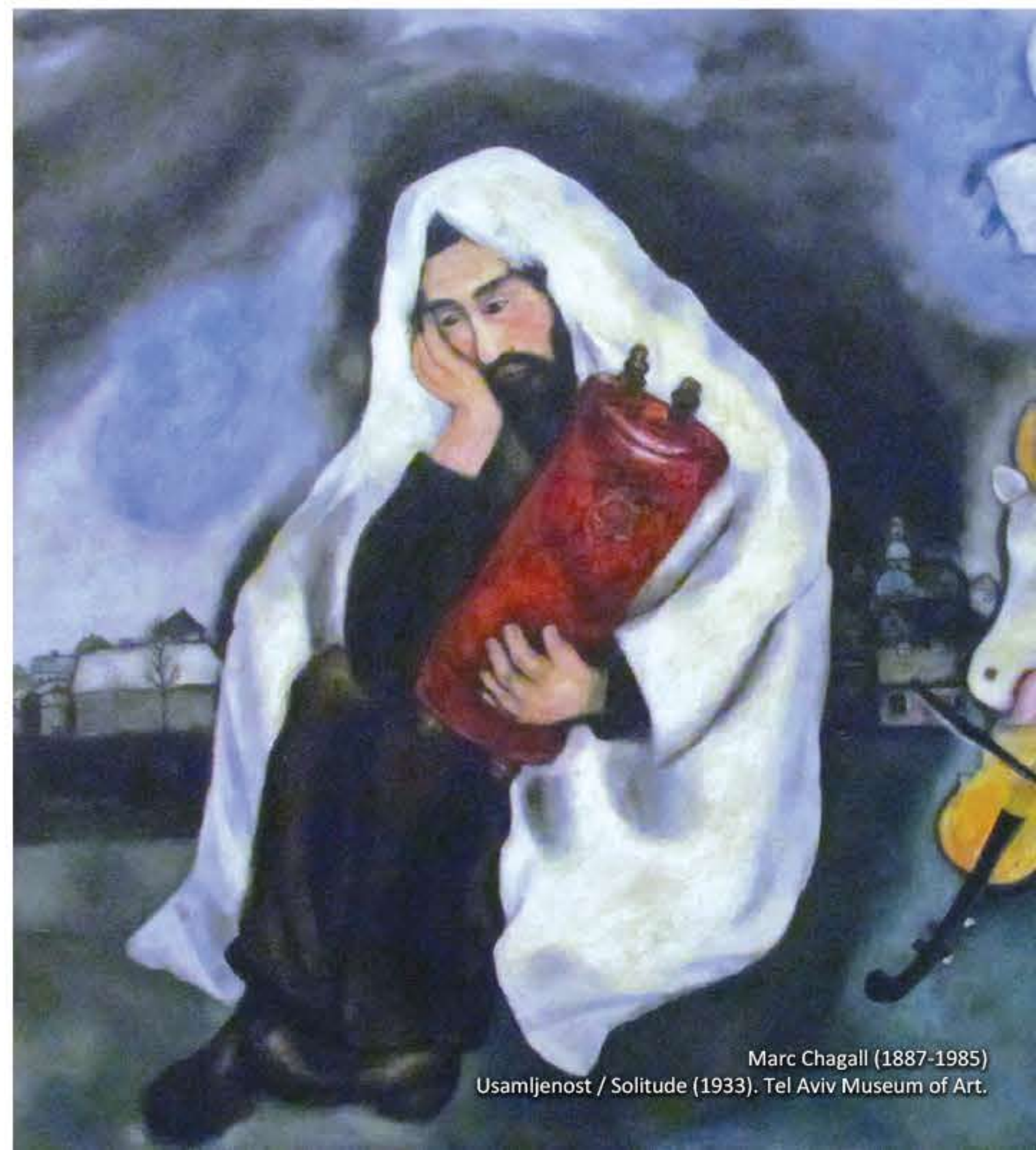
Dječak s molitvenikom. Jeruzalem 2014.  
Boy with prayer book. Jerusalem 2014.



Etiopski Židovi, Jeruzalem 2009.  
Ethiopian Jews. Jerusalem 2009.



Podučavanje u sinagogi. Jeruzalem 2014.  
Teaching at synagogue. Jerusalem 2014.



Marc Chagall (1887-1985)  
Usamljenost / Solitude (1933). Tel Aviv Museum of Art.



# HRAM I SINAGOGA

Židovi su preko Mojsija od Boga dobili upute za izgradnju Šatora sastanka (tabernakula) i u njemu Svetišta koje su nosili sa sobom sve do dolaska u Obećanu zemlju, kada su u Jeruzalemu izgradili Sveti hram – *Bet hamikdaš*.

Prvi Hram, izgrađen 957. godine stare ere, zvao se i Solomonov hram. Od tada su se sve žrtve prinosile isključivo hramu. Više puta oštećivan i popravljan, ovaj Hram su definitivno srušili Babilonci 586. godine stare ere.

Gradnja Drugog Hrama dovršena je 515. godine stare ere. Nakon brojnih sknavljenja i oštećivanja, pod kraljem Herodom Velikim znatno je proširen i obnovljen pa ga se nazivalo i Herodov hram. Rimljani su ga uništili 70. godine naše ere.



Detalj reljefa s prikazom menorah opljačkane iz razrušenog Herodovog hrama. Titov slavoluk, Rim.  
Detail of the relief showing the Menorah plundered from destroyed Herod's Temple. Arch of Titus, Rome.

Premda su neke sinagoge postojale istovremeno s jeruzalemskim hramom, nakon njegova rušenja sinagoge kao sveta mjesta zamjenjuju hram. Ovaj prijelaz od hrama do sinagoge i od prinošenja žrtve do usmene molitve predstavlja velik preokret u razvoju židovske kulture.

Dok je postojao Hram, isključivo je svećenstvo komuniciralo s Bogom. Sada zajednica običnih ljudi dobiva neovisnu ulogu i dolazi do novog, kolektivnog i izravnog odnosa s Bogom. Premda u ruševinama, jeruzalemski hram ostaje svetinja, pa su sve sinagoge orijentirane prema njemu.

Dio 613 zapovijedi iz *Tore* koje su se odnosile na prinošenje žrtava hramu dobivaju novu, simboličku formu, jasno izraženu kroz neke blagdane. Svitci *Tore* daju svetost sinagogama, koje bez njih postaju svjetovne građevine.



Molitva kod Zida plača (ostatka zapadnog zida Hrama). Jeruzalem 2014.  
Prayer at the Wailing Wall (remnants of the Temple's Western Wall). Jerusalem 2014.



Model Drugog (Herodovog) hrama. Muzej Izraela, Jeruzalem.  
Model of the Second (Herod's) Temple. Israel Museum, Jerusalem.

## TEMPLE AND SYNAGOGUE

Through Moses, the Jews received from God instructions for the building of the Tent of Meeting (Tabernacle), and in it they placed the Ark of the Covenant that they carried with them until they arrived in the Promised Land. In Jerusalem, they built the Temple – *Bet HaMikdash*.

The First Temple, built in 957 BCE, was called the Temple of Solomon. From that time, all sacrifices were made exclusively to the temple. Damaged and repaired several times, this Temple was finally destroyed by the Babylonians in 586 BCE.

The construction of the Second Temple was completed in 515 BCE. After much desecration and devastation, major renovation and expansion was carried out under King Herod the Great, and this was also called the Temple of Herod. It was destroyed by the Romans in 70 CE.



Unutrašnjost jedne od najstarijih sinagoga. Dura Europos, Sirija.  
Interior of one of the oldest synagogues. Dura Europos, Syria.

Although some synagogues did exist at the same time as the Temple of Jerusalem, since the time of its destruction, the temple as holy place has been replaced by the synagogue. This transition from temple to synagogue and from the offering of sacrifice to oral prayer was a great turning point in the development of Jewish culture.

As long as there was a Temple, only the clergy communicated with God. Now the community of lay people acquired an independent role and a new, collective and direct relationship with God. Although in ruins, the Temple of Jerusalem remains a holy place, and all the synagogues are oriented toward it.

Some of the 613 commandments of the Torah that related to the making of offerings to the temple acquired a new and symbolic form, clearly expressed through feast days. The scrolls of the Torah impart sanctity to the synagogues; without them, they become secular buildings.





Unutrašnjost Staro-nove sinagoge u Pragu iz 1270.  
Interior of the Old-New synagogue in Prague from 1270.



Unutrašnjost sinagoge iz 1909. (obnovljena 2015.). Edirne, Turska.  
Interior of the synagogue from 1909 (restored 2015). Edirne, Turkey.

## SINAGOGA

Židovski molitveni prostor se na mnogim jezicima zove *sinagoga*, što na grčkom znači okupljalište.

Na hebrejskom jeziku koriste se i nazivi *bet tefila* (kuća molitve) i *bet kneset* (kuća okupljanja). Aškenaski Židovi sinagogu nazivaju *šul* (škola, odnosno mjesto učenja), a Sefardi *kal* (zajednica, odnosno mjesto okupljanja). Kao sjećanje na srušeno jeruzalemsko svetište, sinagoga se često označava kao *templ* (hram).

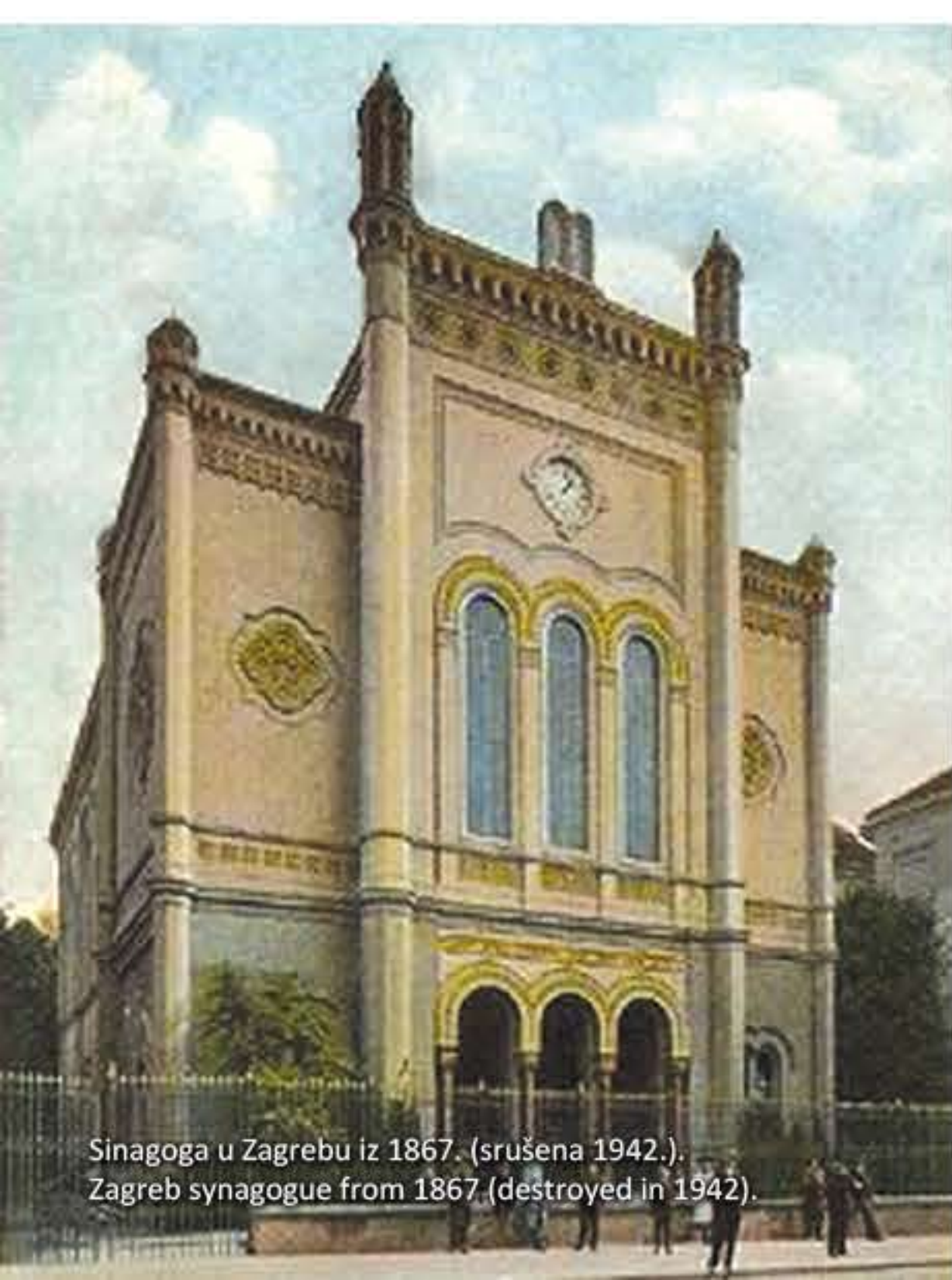
Raznolikost naziva ukazuje na višeznačnost onoga što sinagoga jeste – mjesto na kojem se moli, čita i izučava *tora*, ali i okupljalište za vjerske i obiteljske proslave i komemoracije.

Zavisno od veličine i imovinskog stanja zajednice, sinagoge se razlikuju po veličini, materijalu (drveta, kamena, opeke, betona) i stilu gradnje. Ponekad nastaje preuređenjem postojeće građevine u molitveni prostor. Da bi se prostor posvetio i postao sinagoga, potrebno je u zidu okrenutom Jeruzalemu urediti sveti ormar *aron hakodeš* sa svitcima *tore*.

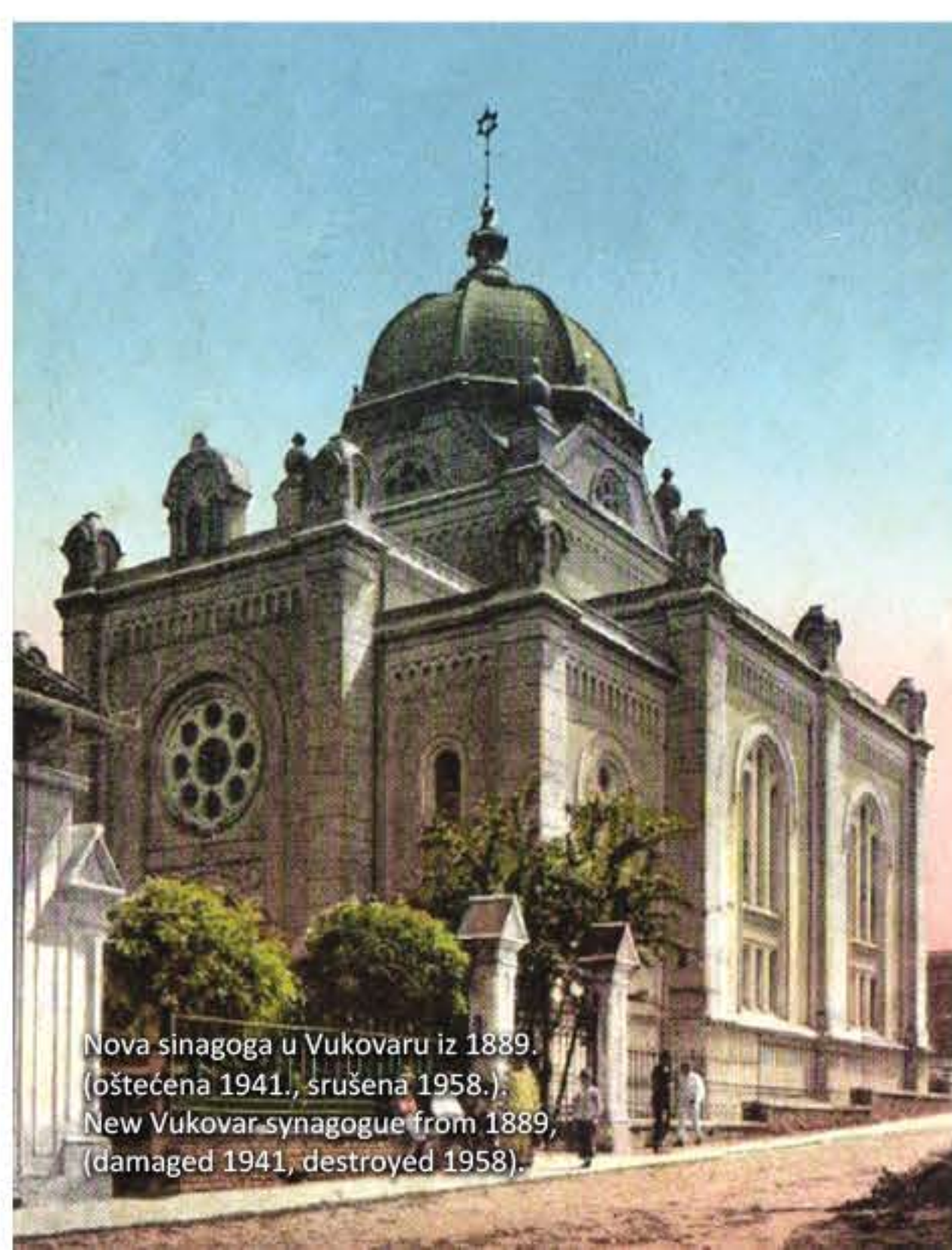
U ortodoksnim sinagogama žene mole u odvojenim prostorima.



Unutrašnjost sinagoge u Dubrovniku iz 1546. (obnovljena 1997.).  
Interior of the Dubrovnik synagogue from 1546 (restored 1997).



Sinagoga u Zagrebu iz 1867. (srušena 1942.).  
Zagreb synagogue from 1867 (destroyed in 1942).



Nova sinagoga u Vukovaru iz 1889.  
(oštećena 1941., srušena 1958.).  
New Vukovar synagogue from 1889.  
(damaged 1941, destroyed 1958).

## SYNAGOGUE

In many languages the place of prayer of the Jews is called a synagogue, which in Greek means a place of assembly.

In Hebrew the terms *Beth Tefilah* (house of prayer) and *Beth Kneset* (house of gathering) are also used. Ashkenazi Jews also use the term *Shul* (school, or place of learning) and the Sephardic Jews call it *Kal* (community, or place of gathering). In memory of the ruined holy place of Jerusalem, a synagogue is also sometimes called *Templ*.

The diversity of names indicates the multiplicity of meanings of what a synagogue actually is – a place at which one prays, reads and studies the *Torah*, as well as a gathering place for religious and family celebrations and commemorations.

Depending on the size and wealth of the community, synagogues show a wide range of scale, building materials, and styles. Sometimes they are created by the conversion of an existing building into a place of prayer. But for the space to be consecrated as a synagogue, it must have the sacred *Aron Kodesh*, an ark or cupboard holding the scrolls of the *Torah*, on the wall facing toward Jerusalem.

In Orthodox synagogues a separate section is reserved for the female part of the congregation.



Nova sinagoga u Rijeci iz 1930. (obnovljena 2008.).  
New Rijeka synagogue from 1930 (restored 2008).





Grob rabina Jakova.  
Grave of rabbi Jakov.



Grobovi uglednika u obliku satora; naprijed grob rabina Nahtuma Halevija.  
Grave of distinguished Jews in the form of a tent; in front the grave of rabbi Nahtum Halevi.



Grob rabina Mordehaja Atjasa.  
Grave of rabbi Mordenhaj Atjas.



Grob rabina Jakova Pensa.  
Grave of rabbi Jakov Penso.

## RABIN

*Rabin* je naziv za vjerskog vođu, mudraca, proučavatelja i učitelja Tore. On predvodi službu u sinagogi, ponekad uz svog pomoćnika *hazana* (kantora) koji vodi pjevane dijelove molitve. Rabin sudjeluje u vodstvu zajednice, brine za dobrobit članova i njihovih obitelji. Obilazi bolesne i nemoćne, pomaže siromašne te predvodi vjerske obrede koji prate životni ciklus pojedinca od rođenja do smrti. Rabin daje savjete i presuđuje u složenim situacijama, odgovara na pitanja o *halahi* (židovskom zakonu), pravu i filozofiji. U određenim prigodama predstavlja židovsku zajednicu prema vanjskom svijetu.

*Smicha* (rabinska diploma) potvrđuje zvanje rabina na završetku studija u *ješivi* (vjerskoj školi). Međutim, rabin svoj poziv u potpunosti ostvaruje angažmanom u sinagogi i židovskoj zajednici. Iako je to tradicionalno muško zvanje, od kraja 20. stoljeća sve je više ženskih rabina.

Povijesni izvori o splitskim rabinima su, na žalost, nepotpuni. Ipak je moguće sakupiti djelomične podatke o dvadesetak rabina od kraja 18. stoljeća do danas. Neki od njih su sahranjeni na starom židovskom groblju na Marjanu.

JAKOV (?-1734)  
AVRAHAM (Avram) ben David PAPO  
DAVID ben Jakov PARDO (1716-1792), Split cca 1749  
MORDEHAJ ATIAS (?-1771)  
EMANUEL SENIOR, Split cca 1770  
ELIJA PESAH, Split cca 1776  
JAKOV PENSO (?-1843), Split 1797 & 1806  
AVRAHAM (Abramo) ben Rafael Moše Haim JONA, Split 1784-1815



Kantor i rabin Izak Daniti.  
Cantor and rabbi Izak Daniti.

DAVID PINTO, Split cca 1814  
HAIM Jichak MUSAFIA (1760-1837), Split 1796-1837  
MORDEHAJ Jakov Jedidia Amadeo MUSAFIA, Split 1837-1853  
JAKOB (Giacomo) ben Amadeo MUSAFIA (1810(4)-?), Split 1837-1854  
VITO MUSAFIA; još 3 rabina iz iste obitelji / another 3 rabbis from the same family  
ŠABTAJ (Sabato) ben Avraham VENTURA, Split 1854  
ELIJAHU (Elija) ben Avraham VENTURA, Split 1872

## THE RABBI

*Rabbi* is the term used for a religious leader, a wise man, a scholar and teacher of the Torah. He leads the service in the synagogue, sometimes assisted by the *hazzan* or cantor who leads the sung parts of the liturgy. The rabbi takes part in the leadership of the community and looks out for the welfare of its members and their families. He will visit the sick and the infirm, help the indigent and perform the liturgies that accompany the life cycle of the individual from birth to death. The rabbi gives advice and makes pronouncements in complex situations, and answers questions concerning the *halacha* (Jewish law), jurisprudence and philosophy. In certain circumstances, the rabbi represents the Jewish community to the outside world.

*Smicha* is the ordination of a rabbi at the completion of studies in the *yeshiva* or religious school. However, the rabbi really fulfils his calling when he takes part in the synagogue and the Jewish community. Traditionally it was a position held by a man; since the end of the 20th century, there have been increasing numbers of women rabbis.

The historical sources about Split rabbis are, unfortunately, incomplete. Still, it is possible to collect partial information about a score of rabbis since the end of the 18th century. Some of them are buried in the old Jewish cemetery on Marjan Hill.

AVRAHAM ben Elijahu JEŠURUN  
HAIM Vita HALEVI (?-1861), Split 1853-1861  
NAHUM HALEVI (1780-1863)  
JOSEF (Giuseppe) Sabato BASEVI (1823-?)  
MOŠE (Moise) TEDESCHI (1821-?), Split 1861-1871  
IZAK DANITI (?-1937)  
IZAK (Izidor) A. FINCI, Split 1937-1941  
CADIK C. DANON, Split 1945



Grobovi rabina Izaka Danitija, njegove supruge i sina.  
Graves of rabbi Izak Daniti, his wife and son.





## RIMSKA DIJASPORA

Nakon što su Rimljani uništili Drugi jeruzalemski hram 70. godine nove ere, većina Židova iz Palestine je raseljena po čitavom Rimskom carstvu. Širenjem dijaspore sve više židovskih trgovaca se uključivalo u međunarodni promet. Gotovo u svim trgovačkim središtima na Mediteranu postojale su zajednice židovskih trgovaca koje su održavale redovite veze među sobom i s pradomovinom.

Sudeći po materijalnim ostacima i povijesnim izvorima, Jadran je imao važnu ulogu u rimskoj trgovini. Iako je teško odrediti točno vrijeme osnivanja pojedinih židovskih zajednica u dijaspori, njihovo postojanje na istočnoj jadranskoj obali može se prema arheološkim nalazima datirati u razdoblje od 2. do 5. stoljeća nove ere.

## ROMAN DIASPORA

After the Romans destroyed the Second Temple of Jerusalem in the year 70 CE, most of the Jews from Palestine were dispersed throughout the Roman Empire. With this diaspora, increasing numbers of Jewish merchants became involved in international trade. Almost every mercantile center of the Mediterranean had its community of Jewish merchants who kept up regular communications with each other and with their old homeland.

According to material remains and historical sources, the Adriatic had an important role in Roman commerce. Although it is difficult to determine the exact time in which the individual Jewish communities in the diaspora were founded, archaeological findings date their existence on the eastern coast of the Adriatic to the period between the 2nd and the 5th century CE.







Rimska uljanica iz 2. do 4. stoljeća s prikazom *menore*.

2nd to 4th century Roman oil lamp with representation of a *menorah*.



Okrugli privjesak (amulet) od žute staklene paste iz 3. do 4. stoljeća na kojemu je reljefno prikazana *menora*, *šofar* (ovnujski rog), *lulav* (palmina grana) i *etrog* (citrus).

3rd to 4th century yellow glass paste round pendant (amulet) with a relief representation of a *menorah*, a *šofar* (ram's horn), a *lulav* (palm branch), and an *etrog* (citron).



Rimska uljanica iz 2. do 4. stoljeća s prikazom *menore*.

2nd to 4th century Roman oil lamp with representation of a *menorah*.

## ŽIDOVI U SALONI

Na istočnoj jadranskoj obali ima nekoliko lokaliteta s dokazima o prisustvu Židova. Najviše ih je pronađeno u Solinu (antičkoj *Saloni*), što je i logično, obzirom da je glavni grad rimske provincije Dalmacije bio najvažnije trgovište i najveća luka u tom dijelu Carstva.

U Soloni su pronađene, a čuvaju se u splitskom Arheološkom muzeju, uljane lampe s prikazom *menore* (židovski sedmokraki svijećnjak), amuleti od žućkastog stakla i od bronce sa židovskim simbolima i natpisom. U istom muzeju čuva se i ulomak sarkofaga s *menoram* u plitkom reljefu, pronađen izvan gradskih zidina, blizu crkve Gospe od Otoka. Posredno nam o salonitanskoj židovskoj zajednici govori natpis koji spominje stanovnike židovske vjere.

Vjerojatna je pretpostavka da su nakon pada Salone u 7. stoljeću zajedno s ostalim izbjeglicama Židovi napustili razoreni grad i potražili spas na obližnjim otocima i u sigurnosti zidina Dioklecijanove palače.



Okrugli privjesak (amulet) od bronce iz 3. do 4. stoljeća. Na aversu ptica, na reversu četiri reda hebrejskog natpisa grčkim slovima; u drugom redu: *Adonai* (Bog).

Bronze round pendant (amulet) from 3rd to 4th century. On the obverse a bird, on the reverse four lines of a Hebrew inscription in Greek letters; in the second line: *Adonai* (God).



## JEWES IN SALONA

Along the eastern Adriatic coast, there are several places with documented historic Jewish presence, particularly Solin (ancient *Salona*), which is logical, as it was the capital city of the Roman province of Dalmatia and the most important market town and the biggest port in this part of the Empire.

Found in Salona, and now kept in the Archaeological Museum in Split, were oil lamps with a depiction of a *menorah* (a Jewish seven-branched candelabrum), amulets of yellowish glass and bronze with Jewish symbols and an inscription. The same museum holds a fragment of a sarcophagus with a *menorah* in bas relief, found outside the city walls, close to the Church of Our Lady of the Island. The inscription mentioning inhabitants of the Jewish faith suggests the existence of a Salonitan Jewish community.

It is reasonable to assume that after the fall of Salona in the 7th century the Jews would have fled the ravaged city with the other refugees and sought refuge on the nearby islands and within the walls of Diocletian's Palace.



Ulomci dva dovratnika, izvorno na ulazu u grobnicu, s natpisom iz kraja 3. ili početka 4. stoljeća koji zabranjuje prolaz Rimljanima, Židovima i kršćanima. To je dokaz o važnosti židovske zajednice u Soloni.

Fragments of doorposts, originally from the entrance into a tomb, with an inscription from the turn of the 3rd and 4th centuries, which forbids the passage to *Romans, Jews and Christians*. It is a proof of the significance of the Jewish community in Salona.



Ulomak prednje strane sarkofaga od bituminoznog vapnenca iz 3. ili 4. stoljeća s prikazom *menore*.

Fragment of a front side of a 3rd or 4th century bituminous limestone sarcophagus, with a representation of a *menorah*.





## ŽIDOVI U DIOKLECIJANOVOJ PALAČI

Novija istraživanja pokazuju da je u Dioklecijanovoj palači postojala značajna židovska zajednica, možda već od vremena njene izgradnje.

Na mnogo mjesta unutar Dioklecijanove palače nalazimo zanimljive znakove urezane u kamen. Većinu tih znakova možemo lako prepoznati kao klesarske oznake, ali su poneki urezani iz simboličkih razloga. Među njima se ističe *menora* koja je jedan od najstarijih i najčešćih simbola judaizma. Sve su smještene u istočnom dijelu supstrukcija carskoga stana, u blizini *triklinija* (blagovaonice). Broj sačuvanih *menora* bi sigurno bio veći, a njihov raspored konzistentniji, da nisu veliki dijelovi zidova istočnih supstrukcija oštećeni požarom ili potpuno porušeni.

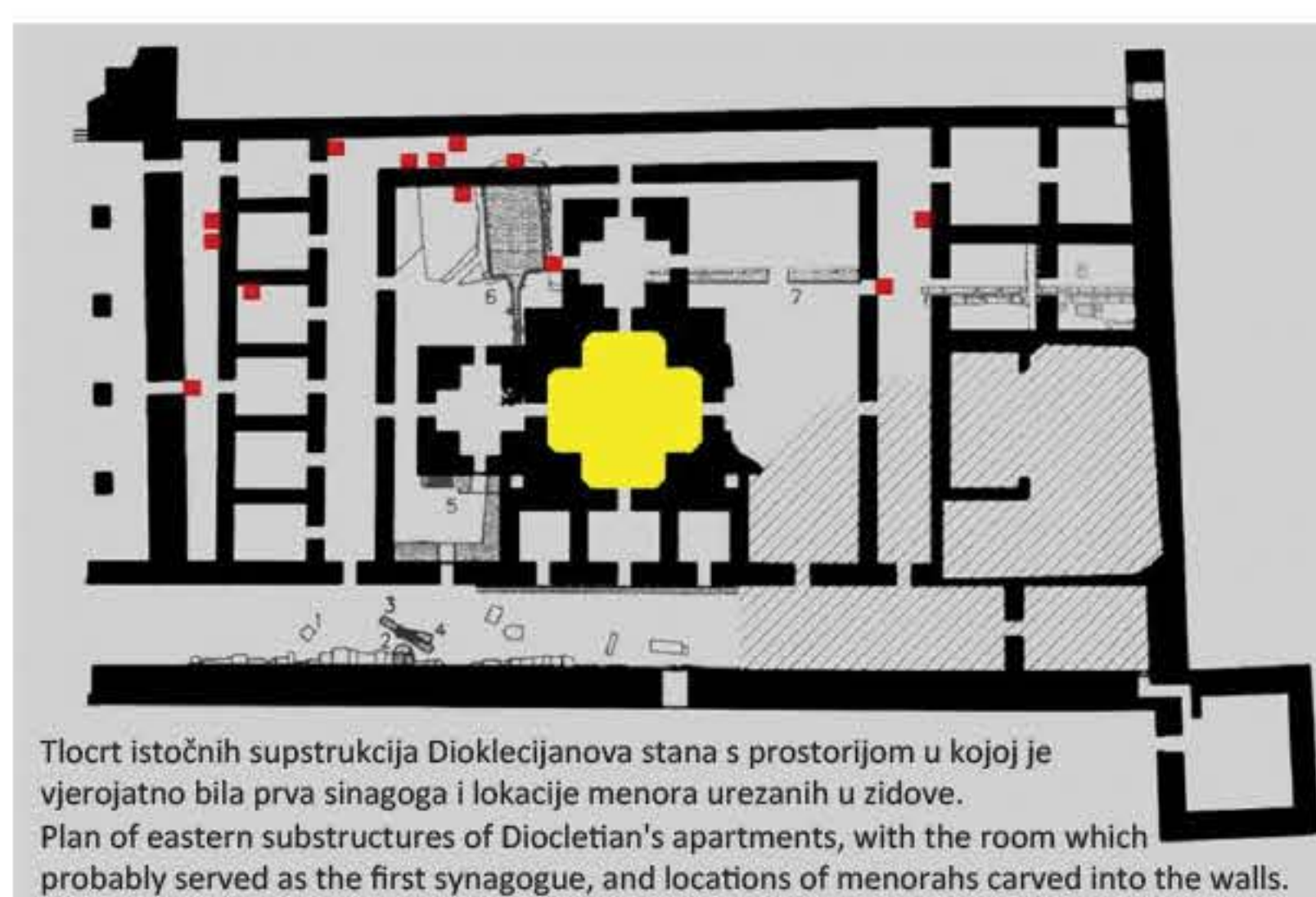
Za razliku od ostalih klesarskih znakova koji su uklesani u kamenolomu, odnosno radionici, te raspoređeni po zidovima bez nekog posebnog reda, sve *menore* se nalaze redovito na istoj visini, smještene točno u sredini kamenog bloka i nikada naopako, što znači da su urezane na licu mjesta. Postavljanjem židovskih simbola na tako istaknutim mjestima označeni su prostori koji su pripadali židovskoj zajednici, odnosno sinagogi.

## JEWES IN DIOCLETIAN'S PALACE

Recent investigations have shown that there was a considerable Jewish community in Diocletian's Palace, perhaps from the time of its construction.

In many places in the Palace there are interesting signs carved into the stone. Most of these signs are readily recognizable as masons' marks, but some of them may have been incised for symbolic reasons. Prominent among them are marks of the *menorah*, which is one of the oldest symbols of Judaism. All of them are located in the eastern part of the substructures of the imperial residence, in the vicinity of the *triclinium* or dining room. The number of *menorahs* would certainly have been greater and their distribution more consistent if large parts of the walls of the eastern substructures had not been damaged by fire or totally demolished.

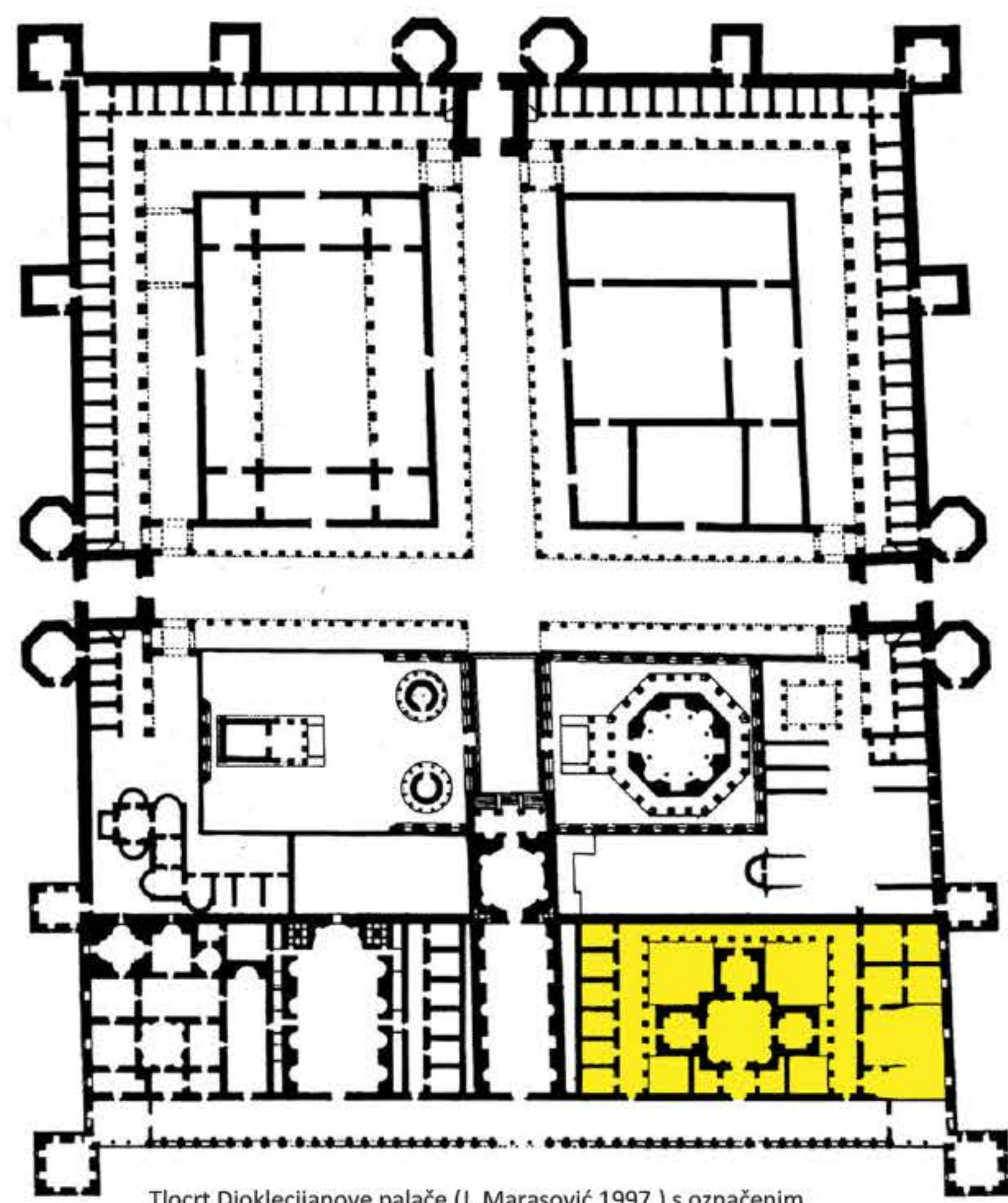
Unlike the other stone working marks, which were carved in the quarry or the workshop, and deployed over the wall surfaces without any particular order, all the *menorahs* are regularly placed at the same height, located precisely in the center of a stone block, and are never found upside down, which means that they were carved on the spot. The placing of Jewish symbols in such prominent places suggests these spaces belonged to the Jewish community, and are likely to indicate a synagogue.







Prostorija ispod triklinija carskoga stana.  
Room underneath the triclinium of the imperial apartments.



Tlocrt Dioklecijanove palače (J. Marasović 1997.) s označenim položajem triklinija (kasnije nadbiskupskog dvora).  
Plan of Diocletian's Palace (J. Marasović 1997.) with the location of the triclinium (later the archbishop's palace).

## SINAGOGA U DIOKLECIJANOVOJ PALAČI

Sinagogu u Dioklecijanovoj palači spominju neki srednjovjekovni pisani izvori, od kojih je najvažniji popis dobara splitske nadbiskupije iz 1397. godine. U njemu se u sklopu nadbiskupskog dvora navodi i sinagoga. Lokacija sinagoge se opisuje uz nadsvođenu prostoriju *ispod* kuće pokojnog Radovana, a to znači upravo u istočnim podrumima Dioklecijanove palače. Pretpostavljamo da su na toj lokaciji sinagoga i najstarija židovska četvrt bile neprekidno korištene od antike do srednjega vijeka. U velikom požaru 1506. godine izgorio je nadbiskupski dvor, a s njime i sinagoga, nakon čega je taj dio grada dugo ostao u ruševinama.

## THE SYNAGOGUE IN DIOCLETIAN'S PALACE

Several medieval written sources mention a synagogue within Diocletian's Palace. The most important document of these references is a list of the possessions of the archbishopric of Split in 1397. A synagogue is mentioned in the context of the archiepiscopal palace. The location of the synagogue is described alongside the vaulted space *underneath* the house of 'the late Radovan', in the eastern substructures of Diocletian's Palace. Here, the synagogue and the oldest Jewish neighborhood would have been in constant use from Antiquity to the Middle Ages. In a great fire of 1506 the archbishop's palace was burned down, the synagogue with it, after which this part of the city lay long in ruins.



Rekonstrukcija Dioklecijanove palače (E. Hébrard 1912.) s označenim položajem triklinija u istočnom dijelu carskog stana.

Reconstruction view of Diocletian's Palace (E. Hébrard 1912), with highlighted location of the triclinium in the eastern part of the imperial apartments.



Zidovi hodnika istočnih supstrukcija na kojima su pronađene menorahs.  
Walls of a corridor in the eastern substructures on which menorahs have been found.





Stara gradska jezgra Splita s označenim lokacijama stare (A) i nove sinagoge i židovske četvrti (B).  
Old city core with locations of the old (A) and the new synagogue and the Jewish quarter.



Južno pročelje nove sinagoge. Pogled iz Židovskog prolaza.  
South facade of the new synagogue. View from the Jewish Passage

## NOVA SINAGOGA

Novo razdoblje povijesti splitskih Židova nastupa početkom 16. stoljeća. Veliki požar 1506. godine u jugoistočnom dijelu grada teško je pogodio zajednicu *Romaniota* (potomaka Židova iz rimskih vremena), koji tada napuštaju lokaciju u podrumima nekadašnjeg carskoga stana, te osnivaju novu židovsku četvrt u prostoru između Željeznih vrata i sjeverozapadne kule Dioklecijanove palače.

Srednjovjekovnu kuću prislonjenu uz vanjsku stranu zapadnog zida Dioklecijanove palače preuređuju u sinagogu na *romaniotski* način: u istočnom zidu (okrenutom Jeruzalemu) nalazio se *aron hakodeš* ili *ehal* (sveti ormar) s *torama*, a uz nasuprotni, zapadni zid postavljena je *bima* ili *teva* (podij s kojega se čita *tora*). Radi lakšeg praćenja službe koja se odvijala između ta dva pola, vjernici su sjedili u klupama koje su međusobno sučeljene i poredane oko središnje osi. Kasnije se napušta stari način odvijanja službe i postavlja pokretna *bima* u obliku drvenog stola ispred *ehala*, ali se zadržava tradicionalni raspored klupa.

Skučena sinagoga je 1728. godine proširena otvaranjem širokih lukova u zidu prema kući sa sjeverne strane, gdje se uređuje ograđeni prostor za žene koji u 19. stoljeću dobiva galeriju s posebnim ulazom. Sredinom 20. stoljeća popravljena je velika šteta nastala 1942. godine. Značajna obnova konstrukcije, krova i interijera izvedena je 1996. godine, a 2014. godine obavljani su značajni konzervatorski radovi na krovu i pročeljima.

## THE NEW SYNAGOGUE

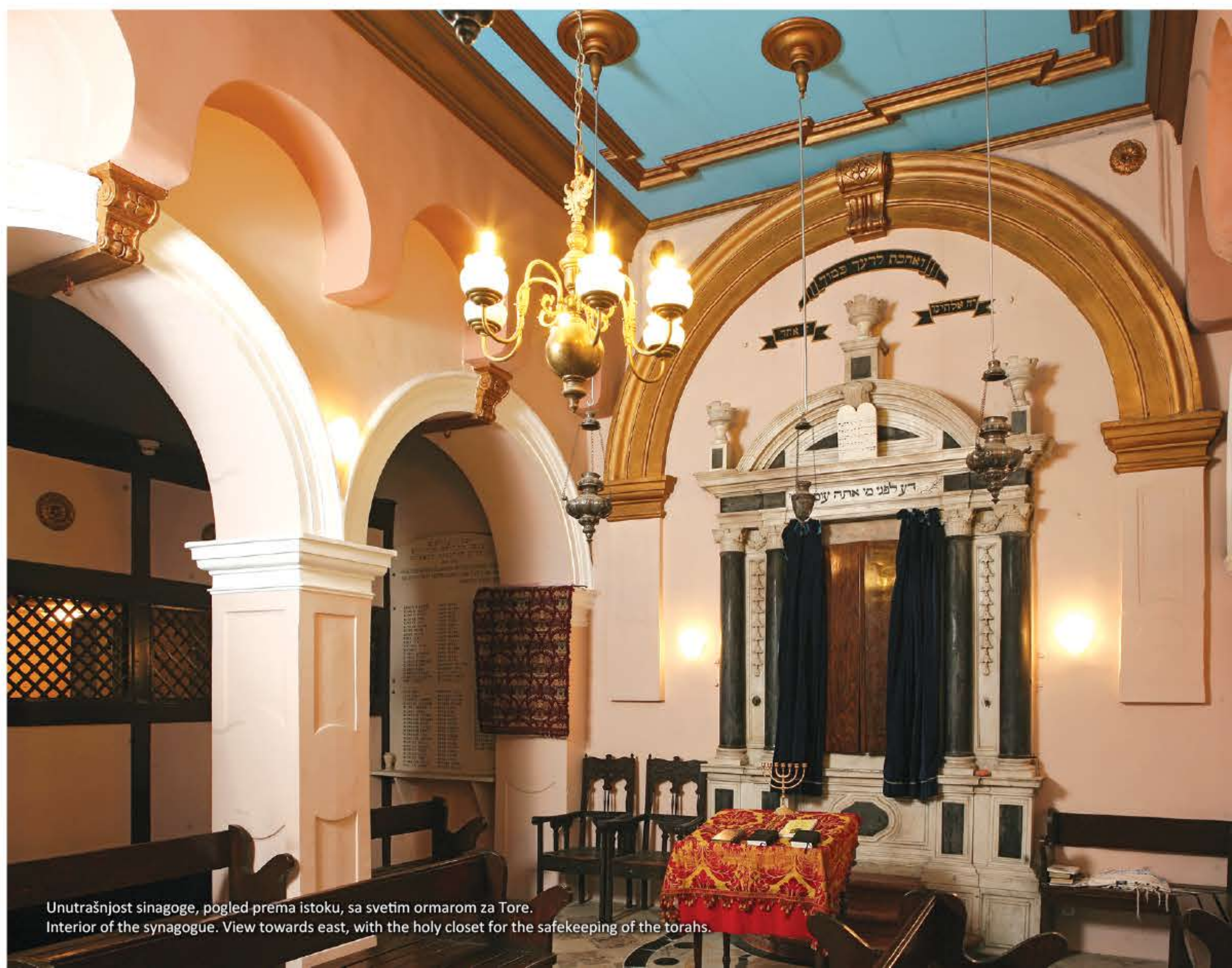
A new period in the history of the Split Jews began early in the 16th century. The great fire of 1506 in the southeastern part of the city hit the *Romaniote* (descendants of the Roman-era Jews) community hard and they left their location in the substructures of the former imperial residence, founding a new Jewish neighborhood in the area between the Iron Gate and the north-west tower of Diocletian's Palace.

A medieval house abutting onto the outer side of the west wall of Diocletian's Palace was turned into a synagogue in the *Romaniote* manner. By the eastern wall (turned toward Jerusalem) was the *Aron Kodesh* or *Hekhal*, or Torah ark. Alongside the opposite or western wall is the *Bima* or *Teva* (the pulpit from which the Torah is read). To make it easier to keep up with the service that unfolded between these two poles, the congregation sat in benches that faced each other, arranged around the central axis. Later, the old manner of performing the service was abandoned, and a movable *Bima* in the shape of a wooden table was placed in front of the *Hekhal*, but the traditional arrangement of benches was retained.

In 1728 the cramped synagogue was enlarged by the opening of wide arches in the wall onto the house on the northern side, where an enclosed space for women was arranged. In the 19th century it acquired a gallery with a separate entrance. In the middle of the 20th century the great damage inflicted on the synagogue in 1942 was repaired. An important renovation of the structure, roof and interior was conducted in 1996, while in 2014 significant restoration works on the roof and facades were carried out.



Unutrašnjost sinagoge, pogled prema zapadu, s nekadašnjim podijem za čitanje Tore.  
Interior of the synagogue. View towards west, with a former platform for the reading of the Torah.



Unutrašnjost sinagoge, pogled prema istoku, sa svetim ormarom za Tore.  
Interior of the synagogue. View towards east, with the holy closet for the safekeeping of the Torahs.





## SINAGOGA DO 1942. GODINE

Kroz više stoljeća postojanja splitske sinagoge sakupilo se obilje ritualnih predmeta. Na nekoliko fotografija unutrašnjosti sinagoge koje su snimljene prije Drugog svjetskog rata vidi se čak osam bogato ukrašenih Tora i mnoštvo drugih dragocjenih predmeta. Nažalost, 1942. godine unutrašnjost sinagoge bila je opljačkana i jako oštećena. Taj događaj opisuje Luciano Morpurgo u knjizi dnevnčkih zapisa „Lov na čovjeka“:

... U petak uvečer 10. lipnja u 19 sati, dok se u Židovskom hramu u Splitu vršila sveta služba, najezda pomahnitalih snažnih i srčanih mladića crnokošuljaša, pripadnika toskanskih "bataljuna M", nahrupila je u hram, na prvom katu drevne šesnaestostoljetne zgrade smještene u središtu grada. (...) Ti nasilnici, oboružani pendrecima i motkama, do krvi su isprebijali nezaštićene prisutne, stare i mlade, te se obrušili na sveti namještaj i otvorili svetu arku: oltar koji je sadržavao svitke Biblije i rukopise na pergameni, od kojih neki neprocjenjive vrijednosti, iz 1600. i 1700. godine. Iznijeli su van srebrninu, svete ogrtače, vrijedne damastne tkanine, knjige, i sve što im je došlo pod ruku. (...) Strgane su sve orahove klupe, iz ležišta su izbačena vrata i prozori...

Na obližnjoj Piazza dei Signori (današnjem Narodnom trgu) ti predmeti su zapaljeni na velikoj lomači. Srećom, Splićani su uspjeli iz pepela spasiti nekoliko srebrenih predmeta koji su nakon rata vraćeni Židovskoj općini zajedno s predmetima koji su ranije skriveni u Etnografskom muzeju.



beat the unprotected young and old people present until they bled, and then swooped down on the sacred furnishing and opened the Holy Ark: the altar that contained rolls of the Bible and parchment manuscripts, some of which were of incalculable worth, from the 1600s and 1700s. They took all the silver, the vestments, valuable damask fabrics, books, everything they could lay their hands on. (...) All the walnut wood benches were broken, and the doors and windows were torn out of their frames...

In the nearby Piazza dei Signori, today's National Square, these objects were immolated on a huge bonfire. Luckily, the people of Split managed to save several object of silver from the ashes, which were restored to the Jewish community after the war, together with objects that had earlier been hidden in the Ethnographic Museum.



## THE SYNAGOGUE UP TO 1942

Over the many centuries of the existence of the synagogue in Split, an abundance of liturgical objects was assembled. In several photographs of the interior of the synagogue taken before World War II as many as eight richly decorated Torahs can be seen, along with a multiplicity of other precious items. Alas, in 1942 the interior of the synagogue was looted and severely damaged. The event was described by Luciano Morpurgo in his book of diary entries called *Manhunt*:

... On the evening of Friday, June 10, at seven o' clock, while the religious service was being conducted in the Jewish temple in Split, a swarm of frenzied, powerful and mettlesome young Blackshirts, members of the Tuscan M Battalion, piled into the temple, on the first floor of the ancient sixteen-centuries-old building located in the centre of town. (...) These louts, armed with truncheons and batons







Tas (štit tore), Austro-Ugarska, 5643./1883.  
Tas (Torah shield), Austro-Hungary, 5643/1883.



Opremljena Tora: meil (ogrtlač), aškenaski, 5644./1884.; rimonim (natikači), Italija, 17.st.; tas (štit), Italija, 5621./1861.  
Torah adorned: Meil (mantle), Ashkenazi, 5644/1884; Rimonim (finials), Italy, 17th c; Tas (shield), Italy, 5621/1861.



Keter tora (kruna tore), Italija, 5609./1849.  
Kether Torah (Torah crown), Italy, 5609/1849.

## RITUALNI PREDMETI

U židovskom bogoslužju redovito se koriste neki ritualni predmeti, dok se drugi iznose samo na blagdane i u svečanim prigodama. Broj ritualnih predmeta u sinagogi i materijali od kojih su izrađeni uglavnom ovise o imovinskom stanju, veličini i potrebama zajednice. Međutim, nije neobično da i manje imućni članovi zajednice štede kako bi naručili izradu ili kupili predmete koje bi u posebnim prigodama darovali sinagogi za uspomenu na obitelj ili njenog istaknutog člana. Na nekima od malobrojnih predmeta u splitskoj sinagogi spašenim od ratnog pustošenja nalazimo pojedinosti o darivateljima, vremenu i podrijetlu izrade.

## LITURGICAL OBJECTS

In Jewish religious services certain liturgical objects are regularly used, while others are brought out on feast days and for very solemn occasions. The number of liturgical objects in a synagogue and the material from which they are made vary according to the prosperity, size and needs of the community. As with all religious groups, it is not uncommon that even less prosperous members of the community commission or purchase objects and donate them to the synagogue to honor a family member or memorialize the family's membership in the congregation. On some of the few objects in the Split synagogue that were salvaged from the devastation of the war we can find details that indicate the time and origin of the work, and who the donors were.



Detalji svijećnjaka s imenom darovatelja: Macchioro.  
Detail of chandelier with the name of the donor: Macchioro.



Sačuvani predmeti izloženi u sinagogi.  
Preserved objects displayed in the synagogue.



Megilat Ester (Esterin svitak), Austro-Ugarska, 5667./1907.  
Megilat Esther (the Scroll of Esther), Austro-Hungary, 5667/1907.



Sinagogalni zidni svijećnjak, Venecija, kraj 18. st.  
Synagogue wall chandelier, Venice, end of 18th c.



# SPLITSKI GETO

Nakon izгона iz Španjolske (1492.) i Portugala (1498.) znatan broj *Sefarda* (*Sefarad* na hebrejskom znači Španjolska) nastanjuje se u Dalmaciji. Tu stižu tek polovicom 16. stoljeća preko Venecije (*Ponentini*) i preko Turske, odnosno Bosne (*Levantini*). Splitski *Romanioti* prihvaćaju izbjeglice u svoju malobrojnu zajednicu u kojoj bolje obrazovani i brojniji sefardski Židovi dominiraju, pa *romaniocki* običaji i tradicije postupno iščezavaju. Od polovice 18. stoljeća u Split iz središnje i istočne Europe stižu *Aškenazi* (*Aškenaz* na hebrejskom znači Njemačka). Oni se nakon društvene emancipacije u 19. stoljeću uključuju u sve segmente života mediteranskog grada, donoseći napredne europske utjecaje, nova zanimanja i novu modu.

Od sredine 16. stoljeća židovski starosjedioci žive s pridošlicama u sjeverozapadnom dijelu Dioklecijanove palače, u svojoj četvrti po kojoj Splićani taj dio grada i danas nazivaju *Get*. O pripadnosti kuća židovskim obiteljima svjedoče tragovi *mezuzah* (kutijica s kratkom molitvom ispisanom na pergamentu) na kamenim dovratcima na više mjesta u *Getu*. Za vrijeme turske opasnosti u sklopu obrane grada židovskoj zajednici je povjerena obližnja sjeverozapadna kula Dioklecijanove palače koja se u dokumentima spominje kao židovski položaj. Na njezinom istočnom zidu bili su urezani znakovi *menora*, jedini osim onih u podrumima Palače.

Za razliku od većine europskih gradova u kojima su Židovi bili prisiljeni živjeti u izoliranoj četvrti, u Splitu je geto bio otvoren, osim u kratkom razdoblju krajem 18. stoljeća. Splitski su Židovi živjeli izvan geta i prije njegovog konačnog otvaranja za vrijeme francuske uprave početkom 19. stoljeća.

# THE SPLIT GHETTO

After their expulsion from Spain in 1492 and from Portugal in 1498 a considerable number of *Sephardim* (*Sefarad* means Spain in Hebrew) settled down in Dalmatia. They did not arrive until the middle of the 16th century, via Venice (the *Ponentini*) and via Turkey, in other words, Bosnia (the *Levantini*). The Split *Romanioetes* took the fugitives into their little community in which the better educated and more numerous Sephardic Jews became dominant, the *Romanioete* customs and traditions thus completely dying out. From the middle of the 18th century the *Ashkenazy* arrived in Split from central and eastern Europe (*Ashkenaz* is the Hebrew for Germany). After the social emancipation in the 19th century they were involved in all the segments of life of the Mediterranean city, bringing with them advanced influences from Europe, new occupations and new fashions.

From the mid-16th century the indigenous Jewish people lived with the newcomers in the north-west part of Diocletian's Palace, in their own neighbourhood that Split people still today call *Get* (Ghetto). Traces of *mezuzahs* (boxes with short prayers written on parchment scrolls) on the stone door jambs in several places in the Ghetto tell of the houses having belonged to Jewish families. During the time of the threat from the Ottomans, the Jewish community, taking part in the defence of the town, was charged with defending the north-west tower of Diocletian's Palace, mentioned in the documents as the Jewish position. On the eastern wall of it signs of *menorahs* were carved in, the only such marks there are save for those in the substructures of the Palace.

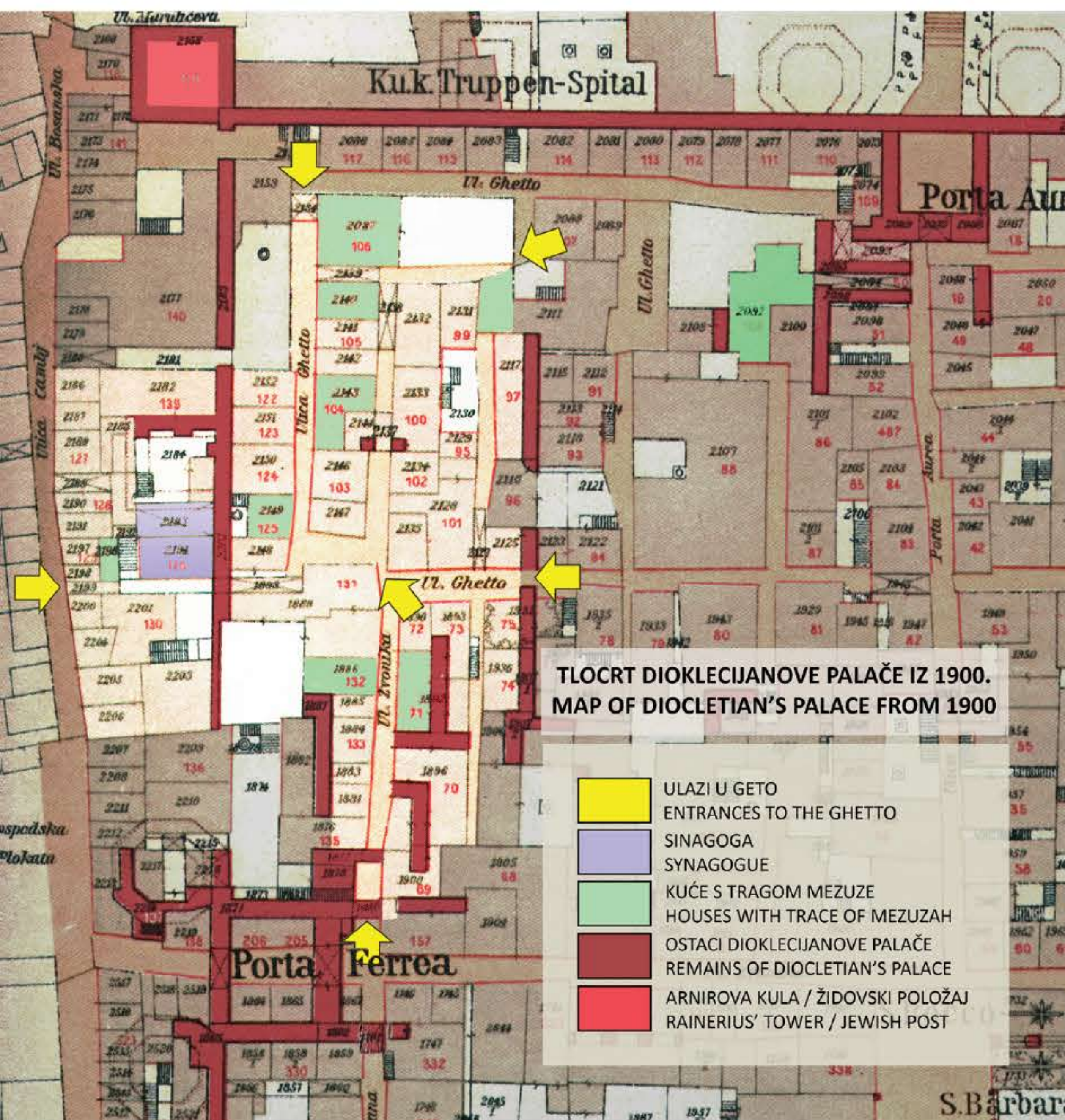
Unlike in most European cities, in which the Jews were forced to live in an isolated quarter, in Split the Ghetto was open, except for a short period at the end of the 18th century. And the Jews in Split also lived outside the ghetto, even before its final opening up at the time of French rule in the beginning of the 19th century.



Rodrigina ulica u splitskom getu.  
Rodriga's Street in the ghetto of Split.



Portal s tragom mezuzah u Rodriginoj ulici br. 2.  
Portal with trace of mezuzah in 2 Rodriga Street.



TLOCRT DIKLECIJANOVE PALAČE IZ 1900.  
MAP OF DIOCLETIAN'S PALACE FROM 1900

- ULAZI U GETO  
ENTRANCES TO THE GHETTO
- SINAGOGA  
SYNAGOGUE
- KUĆE S TRAGOM MEZUZE  
HOUSES WITH TRACE OF MEZUZAH
- OSTACI DIKLECIJANOVE PALAČE  
REMAINS OF DIOCLETIAN'S PALACE
- ARNIROVA KULA / ŽIDOVSKI POLOŽAJ  
RAINERIUS' TOWER / JEWISH POST



Tragovi mezuzah na kamenim dovratcima u Bajamontijevoj ulici.  
Traces of mezuzahs on stone doorposts in Bajamonti street.



Trag mezuzah na kamenom dovratku u Rodriginoj ulici.  
Trace of mezuzah on stone doorpost in Rodriga street.



Bajamontijeva ulica u splitskom getu.  
Bajamonti Street in the ghetto of Split.



Utor za kapiju na nekadašnjem ulazu u geto u Rodriginoj ulici.  
Trace of the ghetto gate in Rodriga Street.







Utvrđivanje ratnih oštećenja sinagoge 1955. godine.  
Assessment of the damage in the synagogue after the war, 1955.



Oštećenje stropa sinagoge 1993. godine.  
Damaged ceiling of the synagogue, 1993.

## OBNOVA SINAGOGE NAKON 2. SVJETSKOG RATA

Nakon devastacije u drugom svjetskom ratu, splitska sinagoga i prostorije Židovske općine su najnužnijim radovima osposobljeni za funkcioniranje, a opsežniji radovi obnove izvedeni su 1968. godine. Međutim, tijekom 1993. godine pao je dio stropa u sinagogi, što je bilo upozorenje o dotrajalosti krova i konstrukcije. Radovi sanacije izvedeni su 1996. godine, kada je obnovljena drvena krovna konstrukcija i zamijenjena stara kupa kanalica. Dotrajala drvena konstrukcija poda sinagoge je zamijenjena armirano betonskom, pri čemu je obnovljen i stari pod od kamenih ploča. Izvedena je nova električna instalacija i rasvjeta, popravljena je žbuka i stropne štukature, te obojana čitava unutrašnjost. Zbog ograničenih financijskih sredstava drveni prozori i prozorski kapci su samo popravljeni i obojani. Te je radove dijelom financirao Grad Split, a za preostali dio Američko židovsko udruženje za distribuciju pomoći (AJJDC) je Židovskoj općini dalo beskamatni kredit.

## RESTORATION OF THE SYNAGOGUE AFTER WW II

Priority conservation works after the devastation of WWII made the synagogue and the premises of the Jewish Community functional until more extensive restoration works could be carried out in 1968. After a section of the synagogue's ceiling collapsed in 1993, signaling the need for structural repairs, the timber roof structure was renovated and the old roof tiles were replaced in 1996. The wooden structure of the synagogue's floor had been damaged beyond repair and was replaced with reinforced concrete. The old stone flooring was restored, and electrical and lighting features were updated. The interior of the synagogue was fully restored. Due to limited resources, the wooden shutters and windows were repaired and repainted, and would be formally addressed in 2014. The work was partially financed by the City of Split, and the American Jewish Joint Distribution Committee provided an interest free loan for the remaining work.



Obnovljeno drveno krovništvo.  
Renovated timber roof structure.



Obnova unutrašnjosti sinagoge 1996. godine.  
Restoration of the synagogue interior, 1996.



Restaurirani kameni pod sinagoge.  
Restored stone floor of the synagogue.





Sjeverno pročelje sinagoge i dio zapadnog zida Dioklecijanove palače. Kišnica se s krova slijevala po zidu na kome su sljubnice dotrajale. Drveni kapci su potpuno propali.

North façade of the synagogue and part of the western wall of Diocletian's Palace. Rainwater from the roof washed against the wall with deteriorated joints. Wooden shutters were completely decayed.



Prodor vode s krova u sjeverozapadnom uglu sinagoge. Water penetration in the northwestern corner of the synagogue.



Potpuno dotrajaao prozor na južnom pročelju. Decayed window on the south façade.

## STANJE PRIJE OBNOVE 2014. GODINE

Nakon obnove 1996. godine koja je bila usredotočena na unutrašnjost sinagoge, preostalo je uređenje pročelja i sanacija vlage. Zbog nedostatka horizontalnih oluka kišnica se s krova slijevala po pročeljima i prodirala kroz pukotine i oštećene fuge te kroz spojeve sa susjednom zgradom čiji je urušeni krov oštetio pokrov sinagoge. Drveni prozorski kapci su sasvim dotrajali, kao i dio prozora.

## CONDITION BEFORE THE 2014 RESTORATION

Following the works in 1996, which focused on the interior of the synagogue, issues of moisture and the restoration of the façades needed to be addressed. Without gutters, rainwater from the roof had seeped into the cracks and decayed joints of the walls. Water also seeped through the connection between the synagogue and the neighboring house to the east, causing roof tiles to fall and damage the roof of the synagogue.



Spoj sinagoge sa susjednom kućom na istoku, s kojeg krova su crepovi padali i oštećivali krov sinagoge. Connection between the synagogue and the neighboring house to the east. Roof tiles fell and damaged the roof of the synagogue.



Pukotina na južnom pročelju sinagoge. Crack on the south façade of the synagogue.



Dotrajali drveni kapak na sjevernom pročelju sinagoge. Decayed wooden shutter on the north façade of the synagogue.





Novi bakreni oluci i okapnice iznad prozora s novim drvenim kaptcima na južnom pročelju sinagoge.

New copper rainwater gutter, downspout and drip edges above windows on the south façade of the synagogue.

## OBNOVA SINAGOGGE 2014. GODINE

Zahvaljujući potpori fondacija David Berg i Cahnman, World Monuments Fund je preko svojeg Programa židovske baštine 2014. godine donirao sredstva kojima je obnovljena vanjština sinagoge. Osobito pažljivo su od prodora vlage osigurani spojevi između dvaju krovova sinagoge i okolnih zgrada, gdje su postavljeni opšavi od bakrenog i olovnog lima, a dotrajali oluci su zamijenjeni novima od bakra.

## RESTORATION OF THE SYNAGOGUE IN 2014

In 2014, a project supported by World Monuments Fund's Jewish Heritage Program, through the generous support of the David Berg Foundation and the Cahnman Foundation, addressed the exterior of the synagogue. An extraordinary effort was made to treat and prevent future water penetration through the connection between the roofs of the synagogue and the surrounding houses.



Novi bakreni oluk i opšav na spoju sinagoge i susjedne kuće kojoj je obnovljen pokrov.  
New copper rainwater gutter and flashing at the connection between the synagogue and the neighboring house with the repaired roof.



Postavljanje bakrene okapnice iznad prozora na južnom pročelju sinagoge.  
Fixing the copper drip edge above the window on the south façade of the synagogue.





Fugiranje sjevernog pročelja vapnenim mortom.  
Repointing of the north façade with lime mortar.



Obnovljeno južno pročelje sinagoge.  
Restored south façade of the synagogue.



Popravak oštećenog kamenog dovratnika umjetnim kamenom (vapneni mort obraden tradicionalnim klesarskim alatom).  
Repair of the damaged stone door jamb with artificial stone (lime mortar finished with stone cutter's tools).

Pročelja su očišćena, iz sljubnica je uklonjen dotrajali materijal i zamijenjen kvalitetnim vapnenim mortom. Oštećeni dijelovi zidova su popravljeni na tradicionalan način, a dotrajali drveni prozori i prozorski kapci (škure) su zamijenjeni.

The façades were cleaned, and decayed mortar from the joints was replaced with the high quality lime mortar. Damaged parts of the walls were restored using traditional techniques, and the wooden shutters and windows were replaced.



Nova hidroizolacija terase iznad stubišta.  
New waterproofing of the terrace above the staircase.





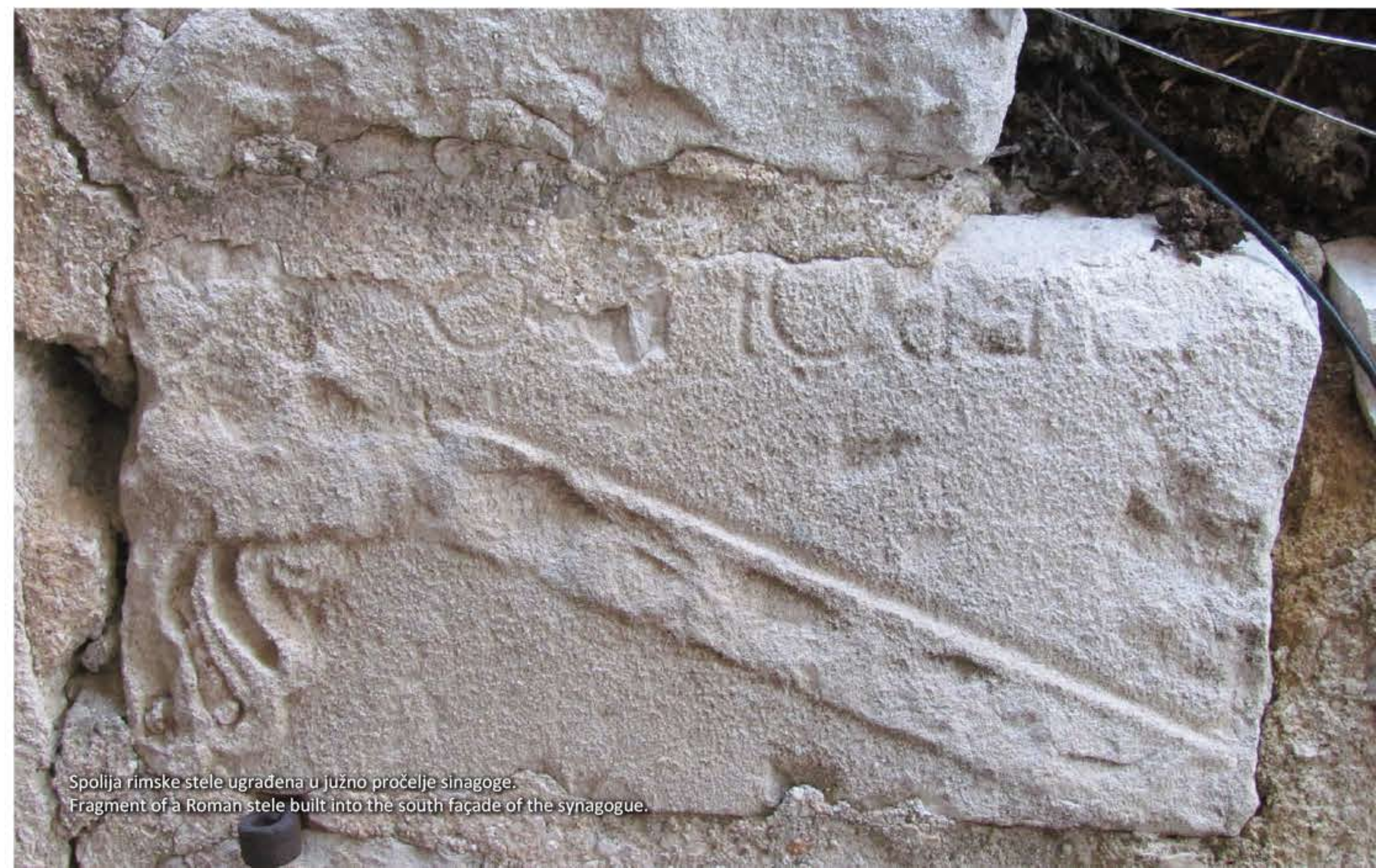
Obnovljeno sjeverno pročelje sinagoge.  
Restored north façade of the synagogue.

Tijekom radova pronađen je ulomak rimske stele s još sačuvanim dijelom natpisa, kao i mramorni ulomci dovratnika ranosrednjovjekovnih vrata koji su iskorišteni kao doprozornici na sjevernom pročelju sinagoge. Više o ovom projektu na stranicama [www.wmf.org](http://www.wmf.org).

During the project, a fragment of a Roman stele was uncovered, with part of its inscription still remaining, as well as fragments of marble door jambs of an early medieval building that were reused as window jambs on the synagogue's north façade. For more information about the project, visit [www.wmf.org](http://www.wmf.org).



Čišćenje laserom mramornih doprozornika na drugom katu sjevernog pročelja.  
Laser cleaning of marble window jambs on the third storey of the north façade.



Spolija rimske stele ugrađena u južno pročelje sinagoge.  
Fragment of a Roman stele built into the south façade of the synagogue.