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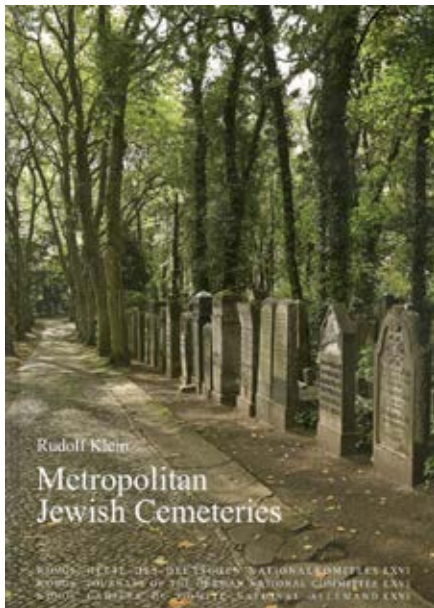
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**Metropolitan Jewish Cemeteries from the Baltic
to the Balkans – historical study *in situ***
**Rudolf Klein, *Metropolitan Jewish Cemeteries of
the 19th and 20th Centuries in Central and Eastern Europe.
A Comparative Study***



In contrast to the Christian burial tradition, according to which the care of the cemetery disappears with the termination of the care of the family about the graves of their loved ones, the tradition and religious practice of the *Halachah* make the burial places of the Jewish last forever. Although the time–decay, the turbulent historical turmoil and the social climate of the last century left a visible trace on the appearance of Jewish cemeteries in Central and Eastern Europe, they have survived, integrally or partially. Thanks to the “religious laws that (at least theoretically) contribute to the preservation of Jewish graves and cemeteries in an efficient way”, they still testify to the existence, place and role of the Jewish community in the European society of the 19th and 20th centuries. In order to preserve, “read” and interpret this group of monuments, a systematic survey of representative Jewish cemeteries in 13 European countries was conducted under the auspices of the National Committee ICOMOS Germany in the past few years. The results of this complex project were presented to the public in the form of the magisterial new book of Rudolf Klein’s academic opus – *Metropolitan Jewish Cemeteries of the 19th and 20th Century in Central and Eastern Europe – A Comparative Study*, published by the National Committee ICOMOS Germany in 2018.

In the focus of the research were 21 cemetery sites which differ in the time of their establishment, urban micro and macro location, topography, morphology, typology of gravestones, landscape design, authenticity, as well as its cultural, historical and artistic importance within the Jewish history and a wider, European context. Based on the conducted on-site research, the author points to the diversity of Jewish burial culture in various European regions, as a consequence of extensive changes within Judaism and the emancipation of Jews in the secular Europe of the 19th century. As the author points out, “the art of Jewish graves reveals the dual nature of Jewish life in the diaspora: fidelity to Jewish heritage and openness to external influences, ... and the fine nuances could be read only in the widest cultural and artistic context of place and time.” As a consequence, Jewish funerary art and culture, as well as the Jewish cemeteries as its immediate expression, could be read on two levels: as a source of knowledge about the Jewish community in some of the European regions – “about its specifics, aspirations and religious orientation” on the one hand, and as a source of knowledge about “the wider milieu it belonged to, including local gentile traditions and Jewish – gentile dialogue.”

The book is written and published in English (introduction in English and in German) and is richly illustrated by a large number of high-quality and art-worthy photographs, which are the work of the author himself. It is made up of two large parts of approximately equal volume. An introductory part of 180 pages is structured in 19 chapters and illustrated with nearly 600 photographs. In this part, the author deals with the social and historical context, the funerary art within the framework of Jewish cultural and religious traditions, the nature of funerary architecture as a genre – its essence and expression. By defining the contents of each chapter, the author followed a deductive approach. General theoretical topics related to history, religion and social factors, that determined Jewish funerary architecture, are followed by essential architectural issues – topography, spatial schemes and relation of a grave complex to its urban context. The minuscule analysis of each individual element and detail lead to the final review of the state, protection, status and a potential of these monumental units. The comparative analysis comprises a representative sample of 21 metropolitan cemeteries in 16 European cities – Belgrade (Београд), Berlin, Bratislava, Budapest, Bucharest (Бучареști), Lodz (Łódź), Cracow (Kraków), Prague (Praha), Saint Petersburg (Sankt-Peterburg), Sarajevo, Sofia (Сóфия), Vienna, Vilnius, Warsaw (Warszawa), Wrocław (Wrocław) and Zagreb. The second, slightly longer part of the book (220 pages), is illustrated with over 700 photographs and is divided into 21 chapters, dedicated to a detailed review of each researched cemetery. The Summary and graphic appendices extend over the last 50 pages of the book. An overview of the main data that include 30 most important numerical, descriptive and analytical data and characteristics of surveyed cemeteries are presented in the enclosed table and so are the plans of the cemeteries and plans of the urban context of each site. A glossary of 67 words relating to the Jewish culture and tradition and the extensive bibliography of 128 units are at the very end of the book.

The introductory part, which comprises the first five chapters, gives the reader an insight into the transformation of the Jewish burial culture, that emerges from the overall changes of the entities and the identity of the Jews in the secular Europe of the 19th century. The sketch of the cultural context is based on an interpretation of the history of the Jewish cemeteries before the Emancipation, taking into account the changes that occurred under the interactions of the subcultures of the Jewish religious heritage in Europe, the reforms of Judaism, the liberation from imposed historical limitations and the influence of regional gentile architectural peculiarities. From the second half of the 19th century, all these influential factors have led to the loss of the connections with the Jewish tradition and the adoption of a more liberal architectural and artistic expression, similar to the synagogue architecture of the same period.

Inter-religious dialogues and a certain “Europeanization” of Jewish cemeteries, which resulted in the richness of artistic expression in form, decoration, iconography, inscriptions, sculptural elements and architectural and landscape compositions, determined the artistic character of these monumental sites. Each aspect is analyzed in detail in one of the following 12 chapters, which are small studies of topography, spatial organization, changes in the spatial plan, urban context, cemetery morphology, landscaping, ceremonial, ritual or simple functional buildings, elements of spatial design and urban equipping, monuments and memorials. Comparative analyses of all the above-mentioned aspects were conducted in each researched cemetery. Due to the well-balanced relationship of all these aspects, three cemeteries that feature a strong overall architectural-artistic expression and a great architectural and artistic significance stand out – the Weißensee in Berlin, the Zentralfriedhof in Vienna and the Budapest Cemetery in Salgótarjáni Street. Other selected sites have only one or a few of the value aspects emphasized.

A special chapter is devoted to the art of materializing, shaping and decorating gravestones. Thanks to the immediate vicinity of workshops, tombstones-stores and cemeteries, the most of the gravestones production is in hands of Jewish craftsmen and artists, unlike the artistic decoration of synagogue or hand-written illumination. This gives to the art of gravestones production a specific character and an important place in the history of Jewish art and crafts. Two significant lessons from the history of Judaism that are read from the study of epitaphs and symbolic and visual representations from one hand and segregation (and its morphological consequences) within the cemetery as a precise indicator of the value and community hierarchy on the other, are presented as separate entities. The final chapter of the first part presents a review of

the destruction of metropolitan Jewish cemeteries, as a result of turbulent social events during the studied (and consequent) period, as well as the consequences of (non) maintenance.

In the summary, the author highlights the value aspects that determine the cultural, historical and artistic value of Jewish metropolitan cemeteries, based on a careful research of spheres of influence, inter-regional connections and the synthesis of Jewish and local traditions. He also presents his critical judgment of the current physical state and status of the sites. Furthermore, he points to the importance of its preservation, not only for the history of the Jews, but also for the history of the region to which the Jewish community (belonged)/ belongs and the need for their protection and maintenance in the function of tourism and education.

In addition to a significant contribution to the study of the history of architecture, the Comparative Study “Metropolitan Jewish Cemeteries of the 19th and 20th Century in Central and Eastern Europe” is also the first scientific and research study which presents a detailed topographical overview of the Jewish cemeteries of the major Central European and East European cities, built in the 19th and the 20th century, with systematized data on their establishing, development, morphology and architectural context. Investigating the whole of the complex and its relationship with the urban environment on the one hand and analyzing the genealogy, typology and style of gravestones, ceremonial and other buildings, landscape architecture objects and elements of urban equipment on the other, the author looks for a common language and templates of funeral arts. Furthermore, he points to the complexity of this architectural genre and the evolution of European tendencies as a consequence of religious trends – the interaction of the Sephardic and Ashkenazi heritage and German, Austro-Hungarian or Polish influences within the framework Jewish – Christian dialogue. Through systematic research of the whole and every detail of the 21 researched European Jewish metropolitan cemetery, professor Klein identified the main developmental lines and interpreted the dialogue of Jewish city cemeteries (in urban and spiritual contexts) with the environment in which they were created.

The previously published monograph *Synagogues in Hungary 1782–1918, Genealogy, Typology and Architectural Significance (Zsinagógák Magyarországon 1782–1918. Fejlődéstörténet, tipológia és építészeti jelentőség, 2011)* together with recent research (documenting and interpreting) of the cemetery architecture rounded up professor Klein’s interpretation of the architecture of the Jewish 19th-century religious heritage as a specific architectural genre in all its manifestations from religious prayer facilities, ritual buildings, tombstones to grave complexes. Moreover, he positioned it within the rich, cosmopolitan cultural and architectural tradition of Central and Eastern Europe. This book represents not only an unimpeachable contribution to Jewish architectural historiography, but also (in the Year of European Cultural Heritage) one of the reference titles concerning the protection, preservation and treatment of a rich European cultural heritage. The analyses of case studies, including the most well-known complexes in Berlin, Krakow, Prague and Vienna, did not result in the finding of a generally applicable successful model of caring for cemeteries. Nevertheless, the overall research, thanks to the assessment of the state and value, analysis of the cause of decay / conservation and highlighting the educational and tourist potential of Jewish metropolitan cemeteries as an important representative of European cultural diversity, significantly contributes to the future valorization of this group of monuments and decision-making process in order to protect, restore, present and maintain these buildings. Even more than that, this study is a significant theoretical basis on which the inscription of serial nomination of European Jewish metropolitan cemeteries on the World Heritage List can be based.

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