

**SOME ASPECTS OF LIFE AND WORK OF
DR KALMI BARUH,
ONE OF THE MOST PROMINENT WORLD HISPANICS SCHOLARS AND EXPERTS
IN SEPHARDIM STUDIES**

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Some aspects of life and work of Dr Kalmi Baruh, one of the most prominent world Hispanics scholars and experts in Sephardim Studies

There is a phenomenon – the most prominent identification of the Sephardim tribe – that in itself contains strains and reminiscence of the whole series of events from the past and the present of the Sephardic Jews, mirroring their mentality and personage. It is the Ladino –their language. Exploring that vernacular is equally alluring for the folklorists as it is for philology scholars.

(Kalmi Baruh: JEZIK SEFARDSKIH JEVREJA, 1924/ *Language of Sephardic Jews*)

Dr Kalmi Baruh was born on December 25th 1896, in Sarajevo, - rather accidentally, for the family has lived in Višegrad, as the eight child to father Salamon (Jakob) Baruh (born in Sarajevo in 1860, died on October 23rd 1913) and mother Flora (maiden name Abinun, born in 1864 in Sarajevo, died on July 27th 1929)

Dr Kalmi Baruh was a father to daughter Nada, born on October 29th 1936.

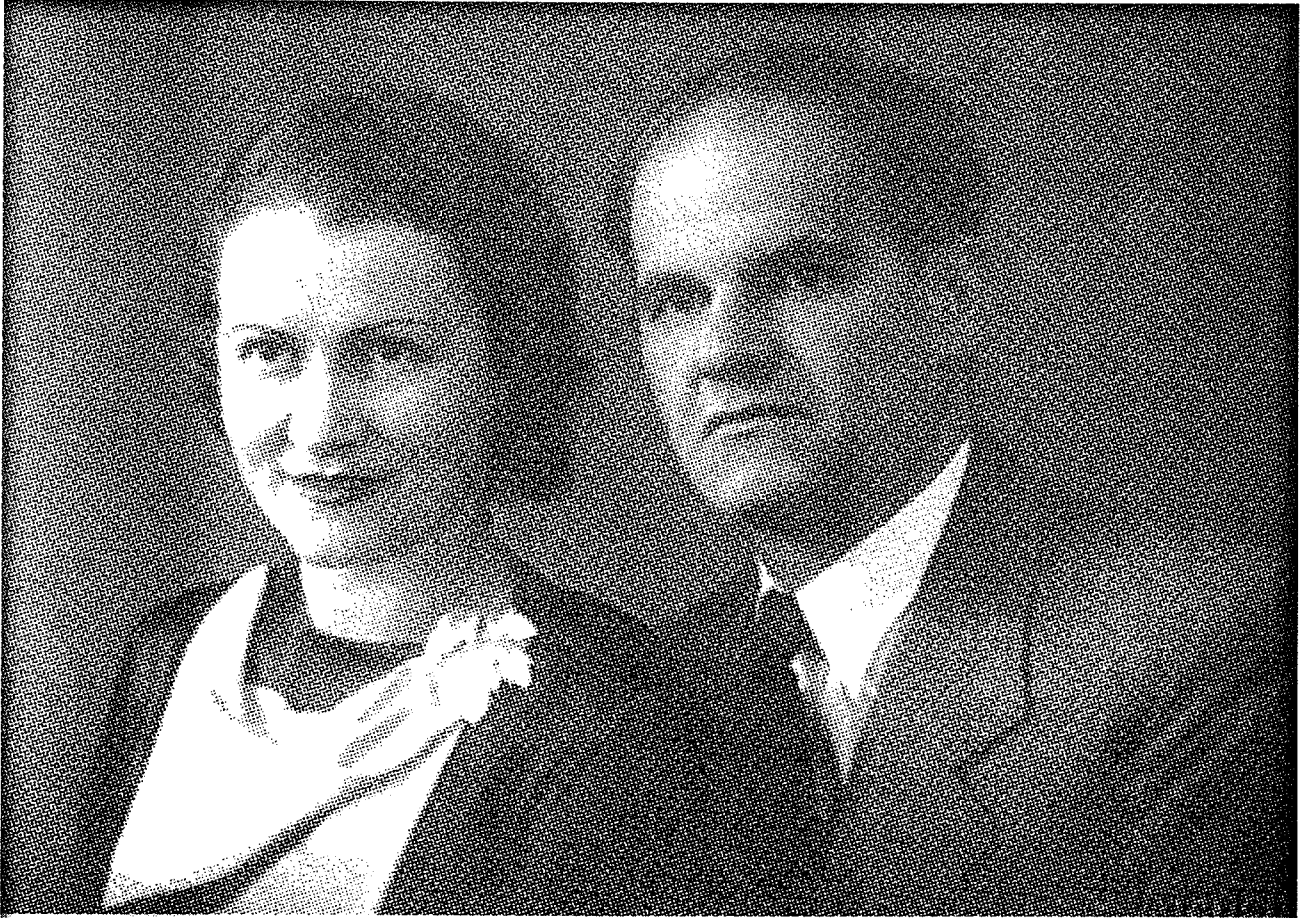
Kalmi Baruh, upon finished elementary school in Višegrad, enrolls to *Great Real Gymnasium School* in Sarajevo, which he graduates from in due time. Already in fifth grade of the *Gymnasium School*, he is a member of students' Jewish literary society "Jehuda Makabi. At that time he starts translating Jewish tales written by various authors in several languages, but also starts writing shorter works of his own. In 1915 Kalmi Baruh was drawn to Austro-Hungarian army; captured at front in Caucasus Campaign, as a prisoner of war he spends two years in captivity in Russia. Interesting thing is that even under such circumstances he has attended lectures held in several foreign languages at Kazan University.

He belongs to the second generation of young Bosnian Sephardims who, upon graduating from *Great Real Gymnasium School of Sarajevo*, continue their education at Europe's prestigious universities. Many of them benefited the scholarship provided by *La Benevolencia / La Benevolence*; that was at first supportive association which later transformed in to Jewish culture and education society. For this students enrolling to the universities was facilitated by the fact that the first generation, their predecessors there, namely Dr. Vita Kajon, Dr. Isak Samakovlija, Dr. Vita Alkalaj, Dr. Samuel Pinto, and Kalmi's brother Dr. Avram Baruh (the first president of the Jewish Municipality in Sarajevo after the Second World War) had already trodden the path, and had been the pioneers to encounter with the European culture and languages unfamiliar to their ancestors. These two generations made a turnover in living of entire Bosnian Sephardim's community who previously have lived in Ottoman Empire. After the end of the First World War, and before departing to European universities, Kalmi Baruh was on Romance Studies at Zagreb University. He continues Romance Studies in Vienna and in June of 1923 receives his doctoral degree. His PhD paper titled - *Der Lautstand des Judenspanischen in Bosnien (The Sound System of the Judeo-Spanish in Bosnia)* precisely translated reads "Development of sounds and sound system of Judeo-Spanish Language in Bosnia"

After his PhD academic studies he continues with exceling in most professional manner. The less known fact is that he is the only Sephardic Jew from Balkan whom the Spanish government awarded the scholarship for post-doctoral academic studies at Madrid History Centre. The Centre awards him the Certificate on attending foreigners' course from October 19th to December 11th of 1928, signed by Ramón Menéndez Pidal - one of the greatest world authorities in almost all of the aspects of Hispanics Studies, and especially for Spanish and Sephardic Romancero.



Kalmi Baruh's father Salamon (Jakob) Baruh - 1860-1913.



Kalmi Baruh with his spouse





Moja draga majko!

Evo sam se slikao s
 dva prijatelja pred kućom u koju
 sam došao, gdje sam bio jedan mjesec.
 Sigužno me neće prepoznati,
 ali mi je jako žao, jer sam
 još uvijek živ. Srećom, ja sam
 još uvijek živ. Srećom, ja sam
 još uvijek živ. Srećom, ja sam

Trako polje, 1916

Kalmi Baruh

1916

Kalmi Baruh

Kalmi Baruh with his friends as Russian war prisoner (Carpathian) 1916
 (on the back of the document: a letter from Baruh to his mother)

Most likely, less known that Kalmi Baruh, even before publishing his doctoral dissertation paper, had already had several of his works on Sephardim language published, which clearly reveals him as being the prominent publicist and a diligent scholar; preoccupied not only with the Ladino - the language of Sephardic Jews, but also numerous other aspects of Sephardim Studies, especially the history and the folklore of Bosnian Sephardims, but also of Sephardic Jews residing elsewhere. The distinguished and prominent Chief Rabbi for Bosnia, the eminent and worldwide recognised expert for Bosnian Sephardim studies, the author of reference work *Die Sepharadim in Bosnien* (*The Sephardic Jews in Bosnia*) published in Vienna in 1911, Dr. Moric Levi, in discussing students' scientific review of "*El mundo Sefardí*" (*Sephardic World*), describes and recommends Kalmi Baruh as the "new hope". Less known fact is that Dr. Moric Levi, and Dr. Kalmi Baruh were also the cousins; their mothers were sisters. The aforementioned students' scientific review has been started by Sephardic academicians of "*Esperansa*" (*The Hope*) society, studying in Vienna. Kalmi Baruh had his paper "On language of Sephardims" published in the first issue of the Review. In 1923, Zagreb magazine "Gideon" - in edition V, pages 6-14, publishes Baruh's paper "On language and book of Sephardims". Sarajevo magazine "Židovska svijest"/ *Jewish Awareness*/ publishes that paper too, under the same title, already by the end of 1923. Kalmi Baruh is very much affirmed, after the paper - now under the name of „Jezik sefardskih Jevreja"/ *Language of Sephardic Jews*/, in year of 1924, got published on page 71 in "Spomenica La Benevolencija" / *La Benevolence Memorial*, edited by Stanislav Vinaver. This paper is, in fact, the start of the series of his works on Sephardic Jews language and literature. In 1930, the prestigious magazine "Revista de Filologia Espanola" (Volume XVII, pag. 113-151) published his article "El Judeo-Espanol de Bosnia" / *Judeo-Spanish from Bosnia*. He had his "Jezik i umotvorine sefardskih Jevreja"/ *The Language, Contemplations, Proverbs and Sayings of Sephardic Jews*, published in "Jevrejski glas"/ *The Jewish Voice* /, in Sarajevo on April 11th of 1930. He presented the lecture of the same title to the audience in "Jevrejski klub"/ *Jewish Club*/ in Sarajevo on March 29th 1930. "Jevreji na Balkanu i njihov jezik"/ *Jews in Balkans and Their Language*/ ("Jevrejski glas"/ *The Jewish Voice*/ Sarajevo 14.02.1936, IX. 7 (411), page.5). About the language of the Sephardic Jews, as well as the contribution of Kalmi Baruha to the study of Sephardic culture, please see the separate text by prof. Kamhi David "O jeziku sefardskih Jevreja", *Jevrejski glas*, Sarajevo, br. 71, sept.- okt. 2016./ *On Speech of Sephardic Jews*", *Jewish Voice*, Sarajevo, no. 71, Sep. - Oct. 2016.

Besides these works, in 1930's, in Berlin, Kalmi Baruh publishes a book on Spanish dialects - much praised by the scholars in this field. Baruh Kalmi has already become a reference author for this field of Spanish philology. He was primarily the Romance Studies scholar, but his interest for other languages of the world was immense so that we can freely say he was, in fact, a great philological erudite who, besides our language and his mother tongue *diđo*² or *Judeo-Espanol*, also fluently spoke German, English, French, Portuguese, Catalan, Galician, Italian, Latin, Greek, Hebrew, and Russian, but has also used Turkish, and Arabic. As for Spanish, he was an expert for all of its many dialects.

Interestingly, many Bosnian Sephardims who studied in Vienna and other European cities, as well as other provincials from the extensive Austro-Hungarian monarchy, and then later Yugoslavia, intensively studied foreign languages to acquire all the different knowledge. In Sarajevo, students from that generation, as well as students of few earlier and few later generations, spoke fluently from five up to ten foreign languages for example, some of them were: Rafael Atijas – *Zeki Efendi*, Dr. Moric Levi, Chief Rabbi, Dr. Vita Kajon, Dr. Samuel Kamhi, Dr. Haim Kamhi, especially Ms Laura Papo – Bohoreta, Dr. Salamon Kabiljo, Dr. Avram Baruh and others.

The works of Kalmi Baruh (the essays and his articles), besides the Sephardic themes, also cover Spanish

² Translator's note: *Diđo/djudeo-espanyol* or *Judeo-Spanish* is a sub-dialect of *Ladino* language; used by Sephardic Jews. *Ladino* is a language derived from medieval Spanish, with influences from such languages as Aragonese, Astur-Leonese, Catalan, Galician-Portuguese, and Mozarabic. *Ladino* also has vocabulary from Ottoman Turkish, Hebrew, Aramaic and Arabic, French, Italian, Greek, Bulgarian and Serbo-Croatian. It is variously known as *Judaeo-Spanish*, *Espanyol* (*Español*), *Judio*, *Judesmo*, *Sefardí* and *Haketia/Haquetia*, *Spanyolit* or *Ladino* (לַאדִינוֹ.); <https://www.omniglot.com/writing/ladino.htm>

literature in period from Era of Maimonides to Spanish Civil War (1936 – 1939). The best insight into the works of Kalmi Baruh is gained by reading two books encompassing majority of Baruh's works, namely book "ESEJI I ČLANCI iz španske književnosti"/*The Essays and Articles of Spanish literature* (Svjetlost, Sarajevo, 1952.) and book "IZABRANA DJELA"/*Selected Works* (Svjetlost, Publishing house, Sarajevo, 1972.). The first of the two Baruh's books is organised in four sections, whereas the first one consists of following writings:

Lope de Vega (Pregled sv. 125-126, 1934)
Calderon de la Barca (Pregled sv. 127-128, 1934)
Gongora (Pregled sv. 196-187, 1940)

Španija u doba Majmonidesovo / *Spain in the Era of Maimonides* (Spomenica Maimonides 1135-1935, Sarajevo / *A Memorial to Maimonides*

Jedna španska romansa arapske inspiracije/*One Arabic-inspired Spanish Ballad* (Kalendar „Gajret“ 1941)

Islamski izvori Danteove Božanske komedije/*Islamic Sources of Dante's Divine Comedy*. / (Kalendar „Gajret“ 1940)

The second section consists of these works:

Španija u književnosti jedne generacije/ (*Spain in One Generation's Literary Fiction* (Srpski književni glasnik br. 3, 1936)

O novijem španskom romanu/ *On Contemporary Spanish Novel* (Misao 1929, sv. 7-8)

Španski mislilac o Španiji / *Spanish Scholar on Spain* (Srpski književni glasnik, / *Serbian Literary Gazette* No. 1, 1931)

Armando Palacio Valdes (Foreword to novel of A.P. Valdes „Sestra San Sulpisio“/ *Sister San Sulpicio*. Biblioteka stranih pisaca/ *Foreign writers Library* Bgd.)

Miguel de Unamuno (Srpski književni glasnik/ *Serbian Literary Gazette* No.7, 1936)

The third section consists of these works:

Pozadina španskog problema/ *The background to the Spanish Issue* (Pregled sv. 157, 1937)

Španski književnici u građanskom ratu/ *Spanish Authors in the Civil War* (Srpski književni glasnik/ *Serbian Literary Gazette* No. 3, 1938)

The fourth section consist of these works:

Jevreji na Balkanu i njihov jezik/ *The Jews in the Balkans and Their Language* (Knjiga o Balkanu/ *Book on Balkans*, I, Bgd. 1936)

Španske romanse bosanskih Jevreja/*Spanish Ballads of the Bosnian Jews* (Almanac published by La *Benevolencija* and *Potpورا*. 5694-1933; Belgrade, - Sarajevo, respectively)

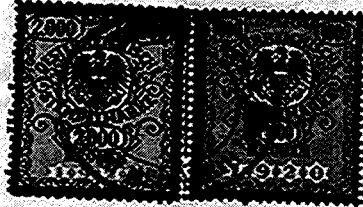
The second book, published in 1972("SVJETLOST", Publishing house,) named Kalmi Baruh: "IZABRANA DJELA"/ *Selected Works*, comprises of following works:

I

ŠPANIJA U DOBA MAJMONIDESOVO/ *Spain in the Era of Maimonides*
JEDNA ŠPANSKA ROMANSA ARAPSKJE INSPIRACIJE / *One Arabic-inspired Spanish Ballad*
ISLAMSKI IZVORI DANTEOVE BOŽANSKE KOMEDIJE /
Islamic Sources of Dante's Divine Comedy.
ŠPANIJA FILIPA II / *Spain of Philip the Second*
MIGUEL CERVANTES: UZORNE PRIČE/ *Miguel Cervantes: Exemplary Novels*

5703.

Wien, am 23. Jänner 1924.



Rigorosum.

Edm. Baruch, geboren
zu Sarajewo in Bosnien, ist
am 18. Jänner 1924 von mir persönlich
Magna Prüfung aus Philosophie
mit dem Urteil „Einstimmig
approbiert“ abgelaugt.
Der Dekan der philosophischen Fakultät:



F. E. Sief

DON KIHOTOV GROB/ *Don Quixote's Tomb*
LOPE DE VEGA
GONGORA
CALDERON DE LA BARCA
ŠPANIJA U KNJIŽEVNOSTI JEDNE GENERACIJE /
Spain in One Generation's Literary Fiction
O NOVIJEM ŠPANSKOM ROMANU /*On Contemporary Spanish Novel*
ŠPANSKI MISLILAC O ŠPANJI / *Spanish Scholar on Spain*
ARMANDO PALASIO VALDES
MIGUEL DE UNAMUNO
DON ANGEL PULIDO I KLERIKALCI / *Don Angel Pulido and the Clericals*
UZ PREVOD IZ NOVIJE ŠPANSKE LIRIKE /
To Translations of Contemporary Spanish Lyricism
POZADINA ŠPANSKOG PROBLEMA / *The Background to the Spanish Issue*
ŠPANSKI KNJIŽEVNICI U GRAĐANSKOM RATU / *Spanish Authors in the Civil War*

II

URIEL DA COSTA
DRAGOCEN PRILOG IZUČAVANJU ISTORIJE SEFARDSKIH JEVREJA /
A Valuable Contribution to Studies of Sephardic Jews History
DOKUMENTI O JEVREJIMA U DUBROVAČKOJ ARHIVI /
Documents on the Jews in the Archives of Dubrovnik
NJEMAČKI JEVREJI / *The Jews of Germany*
O JEZIKU I KNJIZI SEFARADA / *On the Language and the Book of Sephardims*
JEZIK SEFARDSKIH JEVREJA / *The Language of Sephardic Jews*
JEZIK I UMOTVORINE SEFARDSKIH JEVREJA /
The Language, Contemplations, Proverbs and Sayings of Sephardic Jews
JEVREJI NA BALKANU I NJIHOV JEZIK /
The Jews in the Balkans and Their Language
ŠPANSKE ROMANSE BOSANSKIH JEVREJA / *Spanish Ballads of the Bosnian Jews*
NEKOLIKO POJAVA LEPE KNJIŽEVNOSTI KOD BOSANSKIH SEFARADA /
Some Fine Literature of the Bosnian Sephardims

III

REVUE INTERNATIONALE DES ETUDES BALKANIQUES

PROF. D. Đ. BUGARSKI, ANGLICIZMI I FRAZE ZA ENGLESKU KONVERZACIJU /
Anglicisms and Phrases Used in English Conversations
PAUL MITROVICH, ESSAI D'UNE GRAMMAIRE INTERLINGUISTE
PETAR SKOK: METODOLOGIJA FRANCUSKOG JEZIKA /
Methodology of French Language, ZAGREB, 1939/
JEDNO ZNAČAJNO DELO NAŠE LINGVISTIKE / *A Significant Work of our Linguistics*

IV

BIBLIOGRAFIJA RADOVA KALMIJA BARUHA / *Bibliography of Kalmi Baruh's Works*
LITERATURA O KALMIJU BARUHU / *Literature on Kalmi Baruh*
NAPOMENE PRIREĐIVAČA / *Editor's Notes*
REGISTAR IMENA/Registry of Names

If compared, these two books reveal great differences in the conceptions of its editors, as well as the differences in the forewords and the afterwards written for these books. In the first book, published in 1952, there are only some of the essays and articles of Baruh's works. The book "The Selected Works

of Kalmi Baruh” contains much more of his works, but the bibliography of Baruh’s work is incomplete, yet it contains the literature on Kalmi Baruh, and, the most important thing, in my opinion, - the registry of names of persons closely related to Baruh’s life and work. Neither book contains the scientific review “El mundo Sefardi” / *The Sephardim World* that started to be published by Sephardic students in Vienna (it is the Review in which Kalmi Baruh has published his first serious works). Also, there is no book about Spanish idioms that K.B. published in 1930 in Berlin, that is referred to by Josip Tabak in the foreword written for the book “ESEJI I ČLANCI KALMI BARUHA” / *The Essays and Articles by Kalmi Baruh*, published in 1952 in Sarajevo.

Not much has been written on Kalmi Baruh’s engagement and work in spheres of researches, and culture and education. This applies even more to his pedagogical work and engagement in Sarajevo Gymnasium School as the teacher, but also applies when it comes to his public lecturing engagement, both in Sarajevo and beyond. In the Gymnasium School, he was teaching French language and literature. His teaching method much differed from other teachers; he treated his students as the young adults, and won their hearts by being approachable and gentile, so that the student grow fond on him as if he were one of them. At his first introductory lecture, after each of his students would have introduced himself, Baruh would talk on importance of education and Gymnasium Schools, which at the time being, were the leading cultural and educational institutions. His students would then, for the first time, hear about the history of Gymnasium Schools forming in post Humanism and Renaissance Era Europe. He used to tell his students to study, not to become “scriveners”, but in order to use their education and capacities to serve to enlightening their people, because only the people that is led by the learned and men of integrity with ideals, has the future.

By this honest approach, he awakens his students in sense of making them feel as someone who has an important, responsible and higher mission in life. His students happily attended the school and eagerly waited for his classes. What is also interesting is his etymological-associative approach in teaching the origin of words. He used French term “chomage”, meaning “unemployment”, that is derived from Latin verb “caumare” – meaning “to laze” (from Latin *cauma* – meaning warmth; Ancient Greek καῦμα/kaûma, for “heat - especially of the sun”), to present a lecture and talk about the unemployment, the world crises, the social injustice and the inequality. He gave inspiring speeches about society of future which would be free of unemployment and starving people; society of equality and privilege-free. His etymological elaboration on French word “douane” (the customs) is also interesting. The origin of the word is found in Persian-Arabic word “divan”, which had the original meaning of diwan (Persian: دیوان, dīvān) - a high governmental body in a number of Islamic states, or its chief officials, but also “to converse/ to confabulate”, if used as word. In our language (BiH), it refers to a piece of furniture, yet - if used as a verb, “divaniti” means “to have a conversation”, which must not be confused with Slavic-origin adjective “divan” (gorgeous, wonderful). Explained in this way, the initial French “douane” is impossible to forget. The K.B. used this approach to inspire his students for individual researching on words and terms. (Source: freely paraphrased parts of prof. Ešref Čampara recollections of Kalmi Baruh, from his book „*MUSLIMANI I JEVIJE*“ na primjerima iz Španije i Bosne, izdanje BH PRES, 1994./ *THE MUSLIMS AND THE JEWS – examples from Spain and from Bosnia, issued by BH PRES in 1994*). The promotion of the book, to which I participated, was organised in Sarajevo on December 12th of 1992. The K.B. used to teach Romance Languages (primarily French) in several high schools in Sarajevo. He also gave lectures on *Djudeo-Espanyol*, the language of Sephardic Jews; not only of Sarajevo Sephardims (Bosnian Sephardic Jews), but the language of the Sephardic Jews living elsewhere too.

In the harsh moments for Jewish students and youth, he demonstrated impressive organisational competencies, especially after Dr Anton Korošec got appointed as the Minister of education in the government of Kingdom of Yugoslavia at that time. Korošec (also a leader of Clericalist Slovenian Party), on the bases of Article 1, paragraph 2 and Article 4 of *The Regulation on the Enrolment of Persons of Jewish Origin into Secondary and Higher Schools, as well as the University Students*, puts a limitation to a number of students applicable to enrol in the given schools (*Numerus clausus*). The regulation applied throughout whole of Yugoslavia (except for Banovina Hrvatska³ territory). On the bases of that regulation, he then passed an act no. IV.

³ Translator’s note: *Banovina of Croatia or Banate of Croatia (Serbo-Croatian: Banovina Hrvatska) was an autonomous province (banovina) of the Kingdom of Yugoslavia between 1939 and 1941.*

14097 of 5.10.1940, which almost completely reduces the likelihood of Jewish children and adolescents enrolling in the first grade of high school; yet, in September of the same year, many Jewish children and young people were enrolled in secondary schools. Regardless of the fact that the headmasters of Sarajevo high schools made it difficult for the implementation of this act by not sending the requested lists of Jewish youth in time, eventually - the Act and the Regulation have had been implemented. The Jewish Municipality in Sarajevo, at the urgently convened plenary session, decided to utilise the building of the Jewish Municipality in Ćemaluša Street, to open so-called "Jewish Gymnasium"; Dr. Kalmi Baruh was appointed the Headmaster. He then urgently called upon and mobilised almost all progressive teachers and professors living and working in Sarajevo, regardless to their religion and national background, to give the support. Thanks to his great social reputation that he enjoyed, both as an expert and the humanist, many non-Jewish teachers, besides the Jewish ones, responded to his call and started teaching in the Jewish Gymnasium School. The Jewish teachers did not insist for the non-Jewish teachers to join them in the venture – fearing the retaliation against their colleagues by the pro-fascist authorities, yet a non-Jewish Vojin Gligić worked as Biology teacher, while Prof Zlata Radošević, a permanent teacher at Music School, worked as the Music teacher in this school. Besides the Headmaster - Dr Kalmi Baruh, the School gathers other Jewish teachers such as Dr Marcel Šnajder, prof. Avram Pinto, prof. Avram Papo, prof. Eliezer Levi, prof. Jakov Maestro, and few more. Dr Isak Izrael, a former secretary to the Jewish Municipality in Sarajevo. was the school doctor.

The school students: Rena Kaveson, Binko Kabiljo, Aco Tramer, Sofia Singer and Roza Štok have survived the Second World War. It is interesting that the study year spent in this high school got recognized as valid after the Second World War; after the liberation these survivor students were applicable to enrol in the second grade of the Gymnasium School.

Dr Kalmi Baruh has also been the headmaster to Jewish school "Safa verura", which means "Pure language" (the scientific transcription is *Safa berura*). It is not widely known that the K.B. not only spoke Hebrew, but also has been a master of its grammar, syntax and all aspects of that language. The "Safa Berura" was an unique school of that kind in the territory of BiH and beyond. In that school the Hebrew has been taught in the modern and most sophisticated methods of that time. Some Jewish newspapers in Sarajevo: "Jewish Awareness" and "Jewish Voice," published some of his speeches held at various events of this school, which was known for the very best Hebrew language and literature scholars teaching in there. The "Safa Berura", founded in the twenties, has operated until the Second World War. This school has produced many locally and world-wide acknowledged chief rabbis, rabbis, and hakhams in former Yugoslavia and the region, and some of them have worked until a few decades ago. Some of the most prominent ones are: prof. Dr. Salamon Gaon, (born in Travnik), who had been Head Rabbi of England and British Commonwealth for many years, Cadik Danon – Chief Rabbi for Yugoslavia for many years, prof. Dr. Isak Papo, prominent expert in Hebrew, and especially in Sephardic Language, culture and tradition, and author of many recognised studies on Turkisms in the language of the Bosnia Sephardim Jews.

It is important to stress that all of them spoke the colloquial Hebrew language with extraordinary diction and accent, which even nowadays serves as an example of how to speak Hebrew properly. Prof. Dr Salamon Gaon (whom I used to know well, thanks to my father and the uncles) used to correct me frequently during our conversations held in *Djudeo-Espanyol*, and I am still grateful for that. Our last encounter was at the world-known manifestation SEFARAD 92, held at the end of March and the beginning of April of 1992 in Madrid. At that occasion Dr Gaon, on behalf of all the present Sephardic Jews from many different countries, in a clear Bosnian Sephardims' language first vernacular, has replied to the speech of King Huan Karlos.

The "Safa berura" school played very important role at that time Sarajevo and whole of former Yugoslavia also for the reason that its Hebrew Language studies have somehow soothed the quarrels between the Sephardic Jews and the Ashkenazi Jews, the Zionists and the communists, and the Jewish civil liberal caused by the clashes related to the class stratification that, before the World War II, had been present in Sarajevo and throughout Yugoslavia. At those times Dr K.B. was one of the main drivers and the advocates of the idea of brotherhood and especially the tolerance among members of one and the same Jewish people.

Id. Nr.	Name :	Vorname :	Geburtsdatum :	Geburtsort :	Nationalität	Beruf	Kar. Nr.
101.	Bararon	Lela	1941	Pristina	Albanien	ohne	432
102.	Bararon-Dann	Ricisale	25. 5.15	Novy Pazar	"	ohne	4321
103.	Bararon	Samy	1939	Pristina	"	ohne	4321
104.	Bararon	Sami	27.11.39	"	"	ohne	4330
105.	Baruh	Emanuel	27. 8.18	"	"	Apotheker	4331
106.	Baruh	Isak Mushani	3. 4.82	"	"	Kaufmann	4332
107.	Baruh	Jacob S.	1885	Visegrad	Montenegro	Fabrik.	4333
108.	Baruh Dr.	Kalmi	24.12.96	Sarajewo	"	Schul-Prof	4334
109.	Baruh	Moritz	1899	Visegrad	"	Beamter	4335
110.	Baruh-Simon	Rahela	1854	Pristina	Albanien	ohne	4336
111.	Baruh	Rebecca	1926	"	"	Näherin	4337
112.	Baruh-Salom	Renka	5. 5.10	Sarajewo	Monteneg.	ohne	4338
113.	Baruh-Finzi	Rosa	5.12.93	"	"	ohne	4339
114.	Baruh	Samuel	15. 6.19	Visegrad	"	Kaufmann	4340
115.	Baruh	Silvio	1912	Sarajewo	"	Forst Ing.	4341
116.	Baruh	Silvio	1933	Travnik	"	ohne	4342
117.	Baruh-Ruben	Zamara	1882	Pristina	Albanien	ohne	4343
118.	Behar	Avram	1906	"	"	Buchh.	4344
119.	Behar-Naphtalie	Clara	1876	"	"	ohne	4345
120.	Behar	Isidor	28.11.24	Skoplje	"	El.Techn.	4346
121.	Behar-Castro	Regina	13.11.10	"	"	ohne	4347
122.	Behar	Rudi	1. 5.38	"	"	ohne	4348
123.	de Benedetti Dr.	Ernesto	16. 9.77	Neapel	Italien	Arzt	4349

Catalog No. 8521

Brief Description Dr. Baruch Kalmi of Yugoslavia. He perished in the Holocaust.

Registry No. 12336x

Period During World War II

databank Photo Archive

Dr. Baruch Kalmi of Yugoslavia. He perished in the Holocaust.
Born in Sarajevo, he was a literary critic, linguist and researcher of Sephardic culture.



ד"ר. ברוך קלמי מיוגוסלביה. נספה.

148.	Finzi	Rafael	1879	Sarajewo	Monteneg.	Holzsäger	4374
149.	Finzi-Levi	Senora	1877	Broko	"	ohne	4375
150.	Ghido-Bahar	Donka	1913	Pristina	Albanien	ohne	4376



Dr. Kalmi Baruh was in a group of 437 Jews transported from Belgrad to Bergen-Belsen. They arrived on 23 June 1944 and came into the so-called Star Camp. This was a section for Jewish people Nazi-Germany wanted to use as hostages for an exchange against German civilian internees in foreign countries. In this Exchange Camp of Bergen-Belsen Kalmi Baruh was registered by the number 4334.

Interestingly, even after the Second World War, in the libraries of some Jewish municipalities in Yugoslavia, one could have found posters or public announcements for events or plays at which Sephardims and Ashkenazi had performed together, thus doing their best in propagating the ideas of brotherhood among people.

It is known that Jewish cultural-educational society "La Benevolencia"/ *La Benevolence*, in its long history of work and existence, has dedicated great attention and has put great efforts in studying the history of Sephardic Jews in different towns of former Yugoslavia, especially in Dubrovnik. The State Archives in Dubrovnik used to contain plenty of historic material of the kind. "La Benevolence", after making the agreement with the State Archive Manager Branimir Truhelka, financially supported and helped the purchase of a photographic technique for recording those treasures. The initiative, that is, the recording of the material, was important not only for Sarajevo's Sephardims, but also the ones in other cities of former Yugoslavia. Jewish organizations in other cities have welcomed and gladly supported this initiative. "La Benevolencia"/ *La Benevolence* tasked Dr. Kalmi Baruh, as the society's distinguished member, to be in charge for this activity, thus in 1931 he had spent ten days studying the materials of the Archive in Dubrovnik. The results of his researches there were published in *Jewish Voice*, issued on December 11th 1931. On this occasion Dr. Baruh met Professor Jorj Tadić and agreed with him on authorship of rather famous monograph on Jews in Dubrovnik.

Kalmi Baruh has been prominent social activist, the alpha and omega in Jewish cultural, public and social life. Even as a student, he was a member of Vienna Jewish students' associations of "*Esperansa*" and "*Bar Giora*". In Sarajevo, he's been prominent function-holder, the secretary and the member to the Central Committee of Jewish culture-educational Society "La Benevolencija"/ *La Benevolence*. He has made an immense contribution to the work of "La Gloria" Society, and the "Jewish Club". He influenced greatly the activities of workers groups of "*Matafja*" and "*Poale Cion*".

He had his numerous works published in almost all Sarajevo Jewish newspapers: "Jewish Awareness", "Jewish Voice", "Jewish Life", and in Zagreb newspapers of "Jew", "Gideon", and some others. He also has cooperated with Belgrade newspapers, magazines, calendars and memorials, and the "Serbian Literary Gazette", "Misao" magazine, Belgrade's "Balkan Institute", and the University, as well as with the Muslim Educational Society "Gajret" for which he wrote two studies: "One Spanish Romance of Arab Inspiration" – for *Gajret's* calendar in 1941, and "Islamic Sources of Dante's Divine Comedy" for the *Gajret* calendar in 1940. He also wrote for "Revue internationale et etes balkaniques", as well as for the Madrid "Revista de Filologia Espanola". He has cooperated with the Spanish Academy of Sciences and Art in Madrid. Throughout his time in Sarajevo he has given numerous lectures in popular philological, but also other in topics, at People's University.

His works on translating from Spanish to our language were noticed easily and tantivy. The first piece was by Enrike Laret „*Slava don Ramira*" (Jedan život u doba Filipa II / *One life in times of Filip the Second*) – Narodna Prosveta, Beograd 1933.; Hose Eustasio Rivera: „*Vrtlog*" / *The Whirlpool*– Minerva, Subotica - Beograd 1953, etc.

He was one of the first Hispanics Scholars in Yugoslavia of those times, the critic, and the reviewer of the contemporary Spanish literature of the time. His reviews of Spanish authors' works had been published in Yugoslavia and beyond. He had many of his articles and essays on comparative language studies published both in textbooks and the scientific papers addressing the field of Romance philology. He has researched, collected, and documented language forms of the Sephardic Jews, not only in Bosnia and Herzegovina but in Macedonia too (Skopje, Bitola, and also at Kosovo – in Pristina and other places). He was a first-class intellectual and interested in everything that was scientific. Due to his encyclopaedic knowledge, wisdom and inner harmony, he was termed "Little Spinoza". He was one of the most esteemed, high school teachers who have co-operated with the "Pregled/ *Review*" magazine and who, regardless of all the obstacles set by the nationalists of those days, fought for democracy and equality. He was a tireless author, organizer and an animator, respected by many honest people of former Yugoslavia and beyond for his authenticity and courage in propagating not only culture and science, but also for his progressive leftist outlooks and opinions. He was convinced of these beliefs due to his inner peace and equanimity.

Kalmi Baruh:

Jezik i umotvorine sefardskih Jevreja

PREDAVANJE, ODEŽANO NA VEČERU SEFARDSKOG FOLKLORA, PRIRE-
DENOM 29. MARTA O. G., U JEVREJSKOM KLUBU

Poštovane gospođe i gospodo,
Večeras se čini družu pokušaj da se u okviru jedne scenske priredbe iznese nekoliko slika i tonova iz sefardskog svijeta. Poslije prvog pokušaja, neki recenzent je primjetio da bi se ovako jedno veće moralo smatrati kao pandan onom večeru koje je bilo posvećeno folkloru istočnih Jevreja. I to je zapažanje tačno. Jer, istočni Jevreji s jedne strane, i sefardski s druge, su točnijima bili jedini predstavnici živog jevrejstva; oni su izgradili, na jevrejskoj osnovici, svaki svoj jezik, svoje običaje, svoj domaći i društveni život, riječju: oni su imali sva obilježja po kojima se jedna ljudska zajednica može nazvati narodom. A u razvoju ta dva svijeta primjetan je jasan paralelizam.

Ističući taj paralelizam između ova dva žarišta živog jevrejskog života koji je bujao od izmaka Srednjeg vijeka pa sve do u naše dane, ja ipak moram ovdje da podvučem jednu činjenicu koja je vrlo važna za ocjenu kulture istočno jevrejske, aškenaske, i sefardske, općenito, i za pitanje koje nas večeras interesuju, napose. Istočno jevrejski svijet bio je bliže udaru zapadnoevropske civilizacije, i ova bi za vjerovatno bila potkopala, da osnovi njegovi nisu bili tako čvrsti. I tako, umjesto da Jevreji u Rusiji i Poljskoj, pod uticajem Zapada, izgube svoj etnički individualitet, oni su od Zapada preuzeli mnogošta što je blagotvorno uticalo na preobrazavanje i prilagodavanje njihova života savremenim prilikama. Jedan od plodova tog blagotvornog uticaja jeste stvaranje umjetničke književnosti na narodnom jeziku, jidiš. Moj zadatak ne može biti da vam ovom prilikom govorim o toj vanredno izrazitoj, bogatoj i originalnoj književnosti za koju Evropa posljednjih godina pokazuje toliko interes. Naznačicu samo to da su istočno jevrejski pripovjedači otkrili svijetu sve mističke dubine jevrejske duše u Getu, da kroz njihov tražičan humor i dosjetljivost probila nepokolebljivi optimizam koji ulijeva životne snage ljudima čija je sutrašnjica stalno u pitanju, i da je istočnojevrejsko pozorište iznjelo na scenu sve sukobe koji se odigravaju u duši i svakidašnjici ovog starog naroda.

Istočni Jevreji imaju i svoje istoričare koji su nam zabilježili sve peripe-
tije u njihovoj sudbini.

Svega toga mi sefardski Jevreji nemo-
mo, a nekoliko nešto od toga i postoji, to su tek pojedinačni pokušaji. Ovu prednost

god žive Jevreji, jednim snažnim udar-
cem sudbine presječena je nit naše isto-
rije i za nas Španske Jevreje počinje no-
vo doba, doba u kojem je izgrađeno ono
što se danas smatra sefardskim jevrej-
skim svijetom, koji nas na ovom večeru
interesuje.

Pomenuo sam maločas da je izgonom
iz Španije prekinuta nit našeg istorij-
skog kontinuiteta, i to je, uglavnom, tač-
no. Ali se ipak ne može reći da je time
prekinut i svaki odnos sa onom zemljom.
Prirodno je da su izbjeglice pristizavale
i docnije, iako u malim grupama. Zatim,
mnoge porodice su se bile sklonile u ta-
lijanske gradove i u Holandiju pa su ne-
koliko godina kasnije došle u Levant. Ja
to pominjem zato što mislim da je ovim
priticanjem novih doseljenika donekle os-
vježena uspomena na zemlju iz koje su
nas izgnali, i, osim toga, time je poja-
čana i osvježena tradicija našeg jezika i
naših umotvorina, kao što ćemo vidjeti
kad budemo govorili o romansama. Re-
kao sam da nemamo sistematski pisane
istorije o tim događajima, ali ćete mi do-
zvoliti da iznesem neka pouzdana svje-
dočanstva koja su vrlo karakteristična po
ona vremena, pa, ako hoćete, i jedan do-
kaz da je među našim doseljenim djedo-
vima bilo ljudi koji su svojom visokom
kulturom jedan primjer onog bogatstva,
duhovnog i materijalnog, koje su Sefar-
di donijeli sobom u novu, nadanšnju našu,
postojbinu.

Vama je poznato ime čuvene Donja Gra-
sia Nasi. Neka to ime posluži za mnogo
drugih, jer je ta žena svojim krupnim
značajem, i kao Jevrejka i kao neobično
bogata i umna žena, vezala za svoje ime
sudbinu hiljada Sefarada, a za petnaest
godina svoga života u Carigradu ona je
bila kao sunce koje je obasjavalo sve Je-
vreje što su se u XVI vijeku naselili u
Turskoj. Njezin život je pun bure, i to sa-
mo zato što je, izbjegavši godine 1510
Inkviziciji iz Lisabona u Antwerpen, u ne-
odoljivoj težnji da ne mora više živjeti
kao Maranka Beatris Mendes, već kao
prava Jevrejka, morala stalno seliti, prvo
u Veneciju, zatim u Feraru, dok nije do-
spjela u Carigrad. Neću da ponavljam ono
što mnogi od vas već znaju, šta je sve
ona učinila za svoju braću u papinskoj dr-
žavi, u Holandiji, pa čak i u Španiji. Ab-
raham Uske posvetio joj je svoj čuveni
prevod Biblije i u predgovoru ovako je
okarakterisao tu vanredno interesantnu
ženu: »Bila je pobožna kao Mirjam, mu-
dra kao Deborah, požrtvovna kao Ester a

Naksosa, o kome Kristoval de
španski lekar koja su Turci do-
toćenju, piše ovako u svom a-
po Turskoj, nekoj vrsti dnevnog
lozu koji je posvetio Filipu II.

»Desde a un año vino un se-
en Constantinopla, que era ad-
que en certe trails gran fues-
Emperador como del Rei de-
mercialo todo porque era gen-
y diestro en armas y bien le-
de amigos; y hay pocos hombr-
ta en Lepana, Italia y Finacia
conociereu, si qual el Emper-
hecho caballero...»

Ja bih mogao navesti još ne-
čanstva, ali se bojim da bi to m-
nuti vašu pažnju sa pravog pre-
me smo posvetili ovo veće. Ali
ipak malo zadržao na ovim dv-
rama, učinio sam to zbog velike
njihove; one su jedan komad
rije u turskoj carevini, one su i
jedljiv dokaz kako je bio sreća
istorijskog razdoblja u kom su
jevrejski sefardski svijet.

Ovo razdoblje, dakle, XVI v-
se smatrati početkom nove ep-
soj istoriji. Kulturne vrijednosti
donijeli sobom iz Španije, obič-
noz i porodičnog života prož-
skim vjerovanjem, za koje
stradali u onoj zemlji i zbog
je najzad i napustili — sve se
ma miješalo s elementima levi-
ture i s njima umiješilo u jed-
koje je udarilo svoj pečat svet-
votu našem. Ako hoćete za-
vratite se našem jeziku, ispi-
laički, njegove sastavne dijelov-
na prvi pogled opaziti na širok
potki španskog jezika iz XV v-
ji se u španskoj filologiji zove
sic o preklasični, i na kojem
prvi prevod Biblije kojim se i
služimo, utkano mnogo turskih
je označuju materijalne pred-
šeg doma i naše mahale, a po-
dan ne mnogo manji broj je-
jeći, i to ne samo takvih koje
na vjerski obred, već prven-
moralno-etički i duševni život.

Kad već govorimo o dušev-
Sefarada, mislim da neće biti
da i tu spomenem jednu našu
umotvorinu koja je u vanredno
i blagozvučnoj formi skupila
hološke osobine našeg narod-
način njegovog umovanja, nje-
to iskustvo, dosjetljivost i du-
ukratko, cijelu prostonarodnu
Mislim na velik broj naših po-
reka — refranes. I u tom
djedovi i naši očevi bili ljub-
vari duhovne baštine koju su
nijeli iz Španije. Ja ne poznaj
narod u Evropi koji bi se mog-
ti tolikim brojem i tako ostru-
kama kao Španci. U Španiji
nazvao el Evangelio ch
Evangelije). Uzmite koju god

Kalmi Baruh: Jezik i umotvorine sefardskih Jevreja
(Kalmi Baruh *The Language and Folklore
Creations of the Sephardic Jews*),
Jevrejski glas (The Jewish voice),
Sarajevo, III, 15-16 (105-1906),
4.11.1930, p.6-7.

He was an honest man who'd keep his word, and was uncompromised. Because of all this, Baruch suffered variety of a wrongdoing and harassment. Such traits of character and his beliefs were something that caused numerous and repeated clashes with the educational authorities of those days. Despite the fact that since September 1924 he has been appointed a supplant-teacher, and then - as of February 15th of 1935 as a full-tenure teacher in Sarajevo's First Men's Real Gymnasium School, the authorities had him transferred; first to the State Teachers' School in Sarajevo, and then, in the autumn of 1937, to the Real Gymnasium School of Sinj. The transfer to Sinj was an outcome of the conflict between K. Baruh and colleague Aleksandar Petrović; an assumed police informer. The given conflict had had its roots, the backgrounds, and the consequences too; quite soon after it, the process opens against 20 progressive teachers of Sarajevo's First Men's Real Gymnasium School. After working for three months in Sinj, K. Baruh got reverted back to Sarajevo to his school; however in September of 1938 he gets transferred again - to Sarajevo's Second Men's Real Gymnasium School. The peak of harassment against K. Baruh was the scandalous decision published in the write-up of the *Office of the Poglavnik's⁴ Deputies for Sarajevo* IV, No. 12640/41, dated May 3rd of 1941, by which prof. Baruh Dr Kalmi, on the basis of Paragraph 2 of the Statutory Provisions of the *Poglavnik of the Independent State of Croatia*, dated April 2nd of 1941, number XX - 01 Z.P., and according to the competencies obtained, is DISMISSED from the previous service without the right to pension.

Such an ending to the dazzling teaching career not only shook the K.B himself, but affected other Jews too; not only the teachers and education workers - but all of the community, regardless to the field of their profession. After that, the K.B, and his brothers have had to flee from German fascists and the domestic quislings; and like many Višegrad Jews, they first exiled to Sandžak and then to Montenegro. Josip Tabak, in the preface to Kalmi's *Essay and Articles*, in 1952, claims that the Germans captured Baruh and his brothers in town of Pljevlja and had them taken to the concentration camp, while Dr Samuel Kamhi (Kalmi's cousin) claims that the Germans, after the capitulation of Italy, and somewhat after, in 1944, had him first taken to force-labour camp, and later deported to the concentration camp Bergen-Belzen. Tortured and humiliated there, he still withstood it all - that thanks to his infrangible spirit. He had organised classes of Spanish language and spoken about Judeo-Spanish and other variants of the speech of the Jews in the galut/exile. There are also the testimonies backing this up. His lectures, as well as his overall behaviour, were the exemplary to the other camp prisoners, and helped them preserve the morale and hope for rescue. Dr Kalmi Baruh lived long enough to see the War end, and the victory of the Allies, but for the reason of the typhoid fever and his general exhaustion, his body could not receive food any longer. The life of prof. Dr Kalmi Baruh ended.

His cooperation with different newspapers, magazines, reviews has been mentioned already; however his cooperation with prominent and significant people in field of culture of that time should be mentioned too. Fruitful cooperation has been achieved with prof. Gimenes Caballero, prof. Johnson, Ivo Andrić, Isidora Sekulić, Žak Konfino, Stanislav Vinaver, Jovan Kršić, Dr Moric Levi, Dr Samuel Kamhi, Dr Haim Kamhi, Laura Papo - Bohoreta and others too.

Many authors have written about the K.B. : Josip Tabak, Anto Babić, Vlajko Ubavić, Dr Samuel Kamhi, Mitar Papić, Rizo Ramić, Nisim Albahari, Vojin Gligić, Mni Finci, Avram Pinto, Avdo Karavdić, Lavoslav Glesinger, Hana Levi-Has, and many others, too.

⁴ Translator's note : *Poglavnik* (pronounced [põgla:vni:k]) was the title used by Ante Pavelić, leader of World War II Croatian movement Ustaše and of the Independent State of Croatia between 1941 and 1945. According to the *Dictionary of the Croatian Language* compiled by Vladimir Anić and the *Croatian Encyclopedic Dictionary* the word comes from the adjective form "poglaviti", which can be loosely translated as "first and foremost" or "respectable, noble, honorable". Because it was used by the fascist regime, the title (which had originally meant "head" or "chief" but was rarely used before the 1930s) is never used today in its original sense as it became synonymous with Pavelić and took on negative connotations after World War II; source

From 1924 to 1941, Kalmi Baruh has been considered as the honoured, respected, and very active intellectual. In addition to the qualities of his expertise in Spanish and French, and the aggregate Romanesque philology and the enormous knowledge of Sephardism, especially the language, he has been a very forward-thinking man of the time, known in Yugoslavia and the world. He has advocated for the advancement of science, the application of new methods in pedagogical work, and the cultural rise of peoples, especially of the working class, inter-ethnic tolerance and cooperation, the defence against the fascism, the dictatorship and anti-Semitism. He has been the passionate supporter of the Republicans in the Spanish Civil War. But first, and foremost - he has been a modest and honest man.

Sarajevo; February/March of 2018



ШПАНСКИ КЊИЖЕВНИЦИ У ГРАЂАНСКОМ РАТУ

Разумљиво је да је данас у Шпанији књижевно стварање укочено. Та земља преживљава потресе који су из темеља пореметили живот нације и преполовили је бедомом неспоразума и мржње. Али, колико нам је познато, шпански интелектуалци нису догађајима потиснути у позадину, него су успели, упркос свим тешкоћама, да се истакну као фактор који све јасније изграђује свој став и своју реч у крвавој борби за коју се још не може рећи да је завршена. Видљиви доказ те тежње да изврше својим шпански интелек-

Кихоте, прави антипод драгме, ређе, прави аршин којим се мере ствари да један народ који има право да се зове напредан народ, да је то ја нећу никад допустити да се такав народ некористан, изгуби, да нема одређене мисије, да се губи у историје. Јер ће се ипак у лавови, с оружјем потпуно спреми да се наћи луђак који ће бити у њима. И то примерни луђак." Два месеца, у Барселони.

КАЛМИ БАРУХ

Почтарина плаћена у готову.

НОВА СЕРИЈА LIV, БР. 3

1 ЈУНИ 1938

СРПСКИ

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Позоришни преглед	

