



JEWISH MONUMENTS

OF EASTERN SLOVAKIA

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HISTORY OF JEWS IN EASTERN SLOVAKIA

The origins of the Jewish presence in the territory of historic Hungary and today's Slovakia date back to the Middle Ages. Significant Jewish communities were established in western Slovakia as early as the 12th and 13th centuries.

Villages and smaller towns in eastern Slovakia experienced larger waves of Jewish immigration later in the modern period, from the mid-17th century onwards, and then at the turn of the 18th and 19th centuries. At that time, Jewish communities there began to be more numerous than those that had settled several centuries earlier in western Slovakia.

The main reason for the arrival of the Jewish population was to seek refuge from the massive pogroms that were taking place in other parts of Europe. They came to historic Hungary in search of better life prospects, but even here they had to adapt to restrictions specific to their community, such as the ban on owning land or the payment of the toleration tax introduced by Maria Theresa in 1749. Their skill at that time lay in their ability to develop in those areas that the laws allowed them to. These were mainly crafts, finance, and education.

The first major step in the integration of the Jews into historic-

-Hungarian society as part of the modernisation of the country was the patent *Systematica Gentis Judaicae Regulatio* (Systematic Regulation of the Jewish Nation) of 1783 by Emperor Joseph II. It allowed them to settle freely throughout the territory, except in royal and mining towns, to freely engage in business and develop crafts, to lease land or to establish Jewish schools regulated by the State authorities. The move was welcomed by the Jewish community, but to maintain control over its activities, the emperor banned the importation of books in Hebrew and ordered Jews to use only German surnames. This caused a great schism within the community. In fact, a part of the Jewish population, which stood firmly by its traditions, rejected such modernisation. As a result, the unity of the resident Jews became permanently shattered.

Moreover, despite the patent, the towns still resisted the intrusion of competition in the form of Jewish financiers and merchants into their midst and did not respect this regulation. A truly groundbreaking milestone was the *De Judaeis* law of 1840, which not only deemed the towns' resistance unlawful, but even guaranteed Jews in the towns unrestricted economic and social activity, including the establishment of trades.



This allowed them to practice not only trades but also the liberal professions of medicine and law. However, Jews could only establish cemeteries on the outskirts of towns or in the countryside.

The full civil and political equality of Jews with the majority Christian population did not come about until the adoption of a new law act in 1867. The favourable prospects indicated by this law act triggered a migration of the already settled Jewish population from the rural settlements to the towns, so that they would no longer have to commute for work. The Jewish community in eastern Slovakia thus became more visible, self-sufficient, and increasingly successful during the 19th century. Jews were building synagogues and houses of prayer, founding elementary schools and yeshivas (higher Jewish schools). They contributed significantly to economic development. Various sports, women, and charitable societies were being formed and a gradual cultural integration was taking place. The Jewish community in historic Hungary generated many renowned lawyers, physicians, bankers, manufacturers, and pharmacists.

Despite the rise of Jewry, contradictions within the community resulted in the split of the Jewish religious community into Conservative-Orthodox, Reform-Neolog, and a third independent movement, the so-called status quo ante. Although most of the Jews there at the time subscribed to the Orthodox trend, cities such as Košice and Prešov were home to a more liberal stream - the Neologs - as well as to the ultra-conservative Hasidic community.

The 20th century was marked by political upheavals that

resulted in the collapse of the Austro-Hungarian monarchy, the establishment of the first Czechoslovak Republic, and finally the establishment of the wartime Slovak State.

At that time, Europe was again infested with anti-Jewish sentiment. During World War II, it resulted in the forced deportation of the Jewish population to concentration camps. Only a fraction of the Jews in eastern Slovakia survived this tragic chapter of history. The overwhelming majority were murdered, shops and businesses were expropriated and transferred to non-Jewish ownership (Aryanization), synagogues were burnt down, demolished, or turned into warehouses. Virtually overnight, the whole important ethnic group and an essential part of European culture disappeared. After the end of World War II, only a few individuals of the decimated nation returned to eastern Slovakia, searching in vain for their homes or relatives.

However, anti-Semitism did not disappear from the minds of ordinary people with the signing of the Peace Treaty in 1945, and those hateful sentiments and prejudices persisted. Many of the survivors therefore chose to emigrate to the USA and the newly established State of Israel in the pursuit of a better future.

Several synagogues, schools, and cemeteries have remained in eastern Slovakia until today. Quite a few buildings have been restored, but most of them now serve a different purpose. The cemeteries are dilapidated and often face attacks by vandals. Today we are witnessing the Jewish religious community ageing, shrinking, and disappearing from public life.

STATUS QUO ANTE SYNAGOGUE IN KOŠICE



Historically, the first synagogue in Košice was the synagogue of the status quo ante religious community on Moyzesova Street. It was built in 1866, 26 years after the Jewish population was allowed to settle in Košice.

It was designed by the prominent Košice architect Michal Répászky in the Moorish style. The building had a rectangular plan and one floor for the women's gallery, to which four four-armed staircases led. What was interesting on the exterior were mainly the windows - a large neo-Romanesque window and a rosette above the entrance, as well as

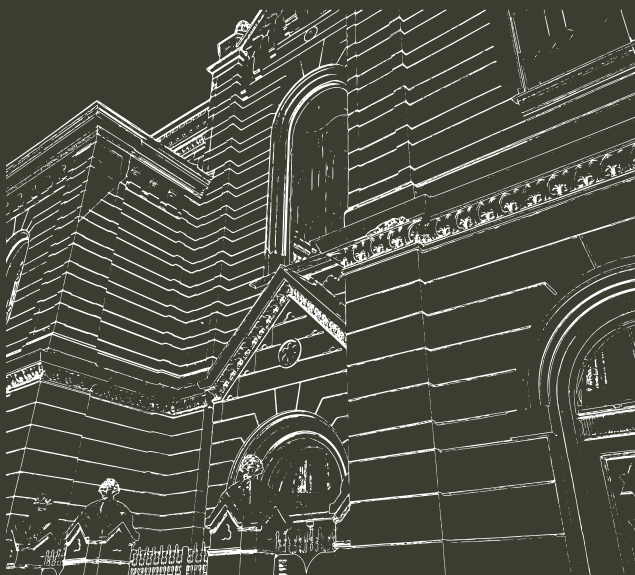
stained glass windows made by Móric Horovitz. The almemor for the Torah reading was placed in the eastern part of the prayer room, which, together with the multi-sided towers, was not according to the Orthodox rules and contributed to a long-standing internal dispute in the Jewish religious community. When the adjacent Neolog Synagogue was converted into a House of Arts in 1958, the decision was made to demolish the Status Quo Ante Synagogue. Today we can only recall that historic building from contemporaneous photographs.







OLD ORTHODOX SYNAGOGUE IN KOŠICE



The oldest preserved orthodox synagogue in Košice has stood since 1883 on the site of what was once a small Jewish house of prayer. It was designed by architect Jozef Novák. In 1899, the synagogue was rebuilt and expanded into its present form in the Moorish style by the builder Ján Balogh. The synagogue is situated on Zvonárská Street, in the centre of the religious life of the Jews of Košice, where there is also a prayer room of the Orthodox Jewish religious community, the office of the Jewish Religious Community of Košice, a kosher dining

room for the members of the community, a rabbi's apartment, and a mikveh ritual bath. The cast-iron columns supporting the wooden gallery for women have been preserved from the original structure. After World War II, the synagogue became a depository for books of the State Scientific Library in Košice, which significantly damaged its interior. Since then, it no longer serves for religious purposes. Although it has been partially reconstructed, it is now used only for occasional non-religious cultural events.



NEW ORTHODOX SYNAGOGUE IN KOŠICE



The only synagogue still functioning in Košice is the so-called New Orthodox Synagogue on Puškinova Street. It was built in 1926-1927 by Hugo Kaboš. The architects Lajos Oelschläger and Géza Boskó were in charge for the design of this majestic building and the adjacent modern school with a matzo bakery. The building is a combination of oriental and modern architecture with a clear influence of the Moorish style. The inner vault is supported by four columns and a gallery for women stretches around the perimeter. A truly exceptional and progressive architectural design is in the heating system constructed by means of hot-air ducts, leading through the basement directly to the floor and parapets. The beautifully decorated interior with stained glass windows with Biblical motifs houses a seven-branched Menorah candlestick and a nine-branched Hanukiah

candlestick. An almemor for Torah reading is also preserved, above which hangs a central chandelier in the shape of the Star of David. Above the Torah box (Aron Hakodesh) towers a Hebrew inscription which translates as „Consider before whom you stand“. During World War II, Jews were detained here before deportation. A memento of these tragic events is in the inscription on the wall in Hungarian, which has been preserved even after the reconstruction of the synagogue - „We were here, and we don't know where they are taking us.“ In 1992, a commemorative bronze plaque was unveiled on the front facade of the synagogue in memory of the 12,000 Jews of Košice who were taken to concentration camps. Nowadays, services are held only during two important holidays - Rosh Hashanah (New Year) and Yom Kippur (Day of Atonement).







LUDOVÍT FELD GALLERY AND FELD PARK IN KOŠICE

In 2015, the Jewish Religious Community of Košice set up a gallery dedicated to the works of significant painters of Jewish origin, including the Košice painter Ludovít Feld, in the grounds of the New Orthodox Synagogue on Puškinova Street. Ludovít Feld was born into

a large Jewish family. He studied at the Graphic and Drawing School in Košice under Eugen Krón, as well as at the Academy of Fine Arts in Budapest. During World War II, he was deported to the Auschwitz concentration camp, where, due to his short stature caused by a unique congenital disorder, he was included among the persons destined for Dr. Mengele's experiments. Thanks to his talent, however, he became a „court painter“ and an involuntary documenter of Mengele's cruel experiments on handicapped prisoners, thus saving his own life. After the war, he lived in Bratislava until 1949. Eventually he returned to his native Košice, where he taught at the art school and held several exhibitions. For some time, he had a studio in Vojtech Löffler's sculpture workshop. Although none of his paintings from the concentration camp have survived, his post-war work reflects

these tragic events. He was devoted to drawing and painting portraits, landscapes, and corners of his beloved city for the rest of his life. He died alone in seclusion in 1991 at the age of 87. He is buried in the Jewish Cemetery in Košice. A bronze statue of Ludovít Feld by his friend, sculptor Juraj Bartusz, has been welcoming visitors at the entrance to the synagogue since 2016. Two years later, a park at the corner of Roosevelt and Drevný Trh streets was named after him, where his monument stands as an eternal reminder of this short great artist.



NEOLOG SYNAGOGUE IN KOŠICE



To meet the needs of the growing Jewish community in the city, a new neolog synagogue was built in 1927 in the vicinity of the oldest synagogue in Košice on Moyzesova Street. This majestic building with an imposing 37-metre-high elliptical dome with diameters of 24 and 21 metres was designed by the Budapest architect Lajos Kozma and built by the firm of the Bárkány brothers. The synagogue was intended for Reform Jews and had a seating capacity of 1,100. On top of the dome, there was a six-pointed Star of David, which is today on the memorial to the victims of the Holocaust in the Jewish Cemetery in Košice. After World War II, the synagogue served as a grain warehouse. In 1962, the synagogue was rebuilt, which brought with it a complete change of the interior. One of the original Hebrew inscriptions under the dome has

been preserved, but none of the stained-glass windows, which symbolised the twelve tribes of Israel, has been preserved. Since the 1960s, the building has been known as the House of Arts and houses the Košice State Philharmonic. To this day, these premises are known for its exceptional acoustics. The Jewish Folk School on Tajovského Street was built alongside the Neolog Synagogue. It was even structurally connected to the synagogue on the first floor. The school was characterised by remarkable architecture, for example, a façade with a decorative gable and interesting interior construction elements with religious symbols. It served its purpose until World War II. Since then, it has undergone sensitive renovation and has gradually become the seat of several secondary and higher educational institutions.





SEPHARDIC (HASIDIC) PRAYER ROOM IN KOŠICE



The Sephardic (Hasidic) Prayer House, built in 1922 on today's Krmanova Street, is an equally important, but considerably less well-known building of the Jewish religious community in Košice. The Hasidim were an ultra-Orthodox offshoot of the already conservative Jewry, who hardly ever left the prayer house. At the same time, they were

Sephardic Jews who came to our region from the Iberian Peninsula. There is no information on the fate of this group of Jews from Košice in connection with World War II, as they supposedly had left the country before the war began. The house of prayer has been radically rebuilt and today serves as a scientific workplace.



JEWISH CASINO IN KOŠICE



In 1893, the Jews of Košice founded the so-called Košice Social Circle - a casino and a social, educational, and edifying club. Its first headquarters were right on Hlavná Street in 1895, where at that time the Jews also ran a café. In 1910, however, a new palace was built on Roosevelt Street near the then most prestigious hotel in Košice, the Schalkház Hotel. This beautiful Art Nouveau building, designed by architect Koloman Beck, became the Jewish Casino. The magnificent palace offered a wide range of uses for the entire community, either as a place for business contacts,

cultural events, celebrations, concerts, or lectures. The casino included a banquet hall, a café, a reading room, a kitchen, and even accommodations. What was once a vibrant space of Jewish social life, became the home of a puppet theatre for almost 30 years after the war in 1962. The building was returned to the Jewish religious community in 1995 after restitution, but the community decided to sell it to raise funds for the reconstruction of the oldest surviving synagogue in Košice. Today, the palace is in the hands of a private owner and serves no public purpose.

OLD JEWISH CEMETERY IN KOŠICE

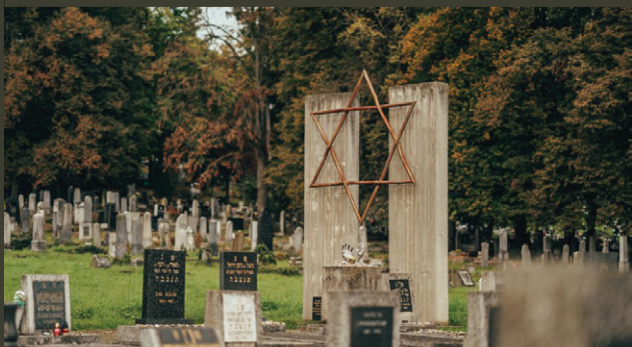


The Jewish cemetery on Tatranská Street is the oldest monument of Jewish culture in Košice. It served its purpose in the years 1844 - 1889, after that period, burials only took place in the Jewish Cemetery on Rastislavova Street. It is the resting place of many significant personalities of Košice, among whom is, for example, Herman Horowitz - a well-known Tokaj wine merchant and father of the famous painter Leopold Horowitz. Thanks to the Empe-

ror's willingness to make an exception, his wife and Leopold's mother, Maria Grün, could be buried in the then closed cemetery in 1904. Unfortunately, this place of remembrance has often fallen victim to vandals and was also disturbed by the surrounding construction in the 1970s. The cemetery, which was once located on the outskirts of the town according to the rules, is now closely surrounded by a built-up residential area.



JEWISH CEMETERY IN KOŠICE



The Jewish Cemetery is situated next to the Public Cemetery on Rastislavova Street in Košice. Burials began there after the closure of the Old Jewish Cemetery, when in 1889 the Jews were given plots of land on the new site by the city. The cemetery is divided into an Orthodox and a Neolog cemeteries, with a total of about 4,000 graves. In the Neolog section, there is a single-nave neo-Gothic funeral chapel of 1900 with preserved stained-glass windows, which still serves its purpose. Rabbis

were buried in the Orthodox section. In the cemetery, there is also a memorial to the victims of the Holocaust, which was erected by the Jewish religious community during the socialist era. The top is dominated by the Star of David from the former Neolog Synagogue, below are plaques with the names of the Holocaust victims, and symbolic sarcophagi are placed on the sides. The Jewish Cemetery is well-maintained, making it a worthy resting place for the once inseparable community of Košice.

MEMORIAL TO THE VICTIMS OF THE HOLOCAUST IN KOŠICE



There used to be a brickyard on today's Idanská Street in Košice where more than 10,000 Jews were gathered in 1944 before having been transported to concentration camps. In 2019, a plain brick-built memorial has been erected on the site of the

deportations as a memento of this horrific chapter of our history. A text in Slovak, Hungarian, English, and Hebrew is in its centre. As a reference to the brickyard, the raw bricks symbolise every person forcibly deported.



JEWISH CEMETERY AT HRÁDOK IN MICHALOVCE



The city of Michalovce had one of the highest percentages of the Jewish population in Slovakia, up to 32%, at the beginning of the 20th century. It was a resilient Orthodox and Hasidic community that owned important economic enterprises and included many merchants, financiers, and lawyers. They established several yeshivas, various Jewish associations and youth sports clubs in the city. In addition to synagogues and prayer halls, mikvehs were part of their spiritual life, and there was also a ritual slaughterhouse for observing ko-

sher diet. The Jews of Michalovce were deprived of their social status, possessions, and dignity by World War II, of whom just over 100 people survived. Today, all that remains of this important ethnic group is the cemetery at Hrádok, with its thousands of tombstones of various sizes and craftsmanship. The rabbis Jehuda Landesman and Aaron Grünberger from Michalovce are buried there. Although the Jewish community in Michalovce has disappeared, the cemetery is regularly maintained.



ORTHODOX SYNAGOGUE IN PRIBENÍK



Small, picturesque, and decently reconstructed - such is the synagogue in the village of Pribeník in eastern Slovakia near the border with Hungary. This eclectic building is characterised by semicircular windows, a cornice, an attic with a Star of David, and Moses panels on the top of the façade. After World War II, it suffered a similar

fate to most provincial synagogues after the deportation of the Jewish population - it became for a time a storehouse for grain and fertilisers. In 1996, it passed into the hands of the municipality, which took care of its reconstruction ten years later. Today, the building houses the Gallery of Nations, where various exhibitions are regularly held.



JEWISH CEMETERY IN SPIŠSKÁ NOVÁ VES



Before the war, Spišská Nová Ves was one of the main centres of Jewish communities in the Spiš region. About 200 Jewish families lived here and the largest synagogue in Spiš was located here. During World War II, however, it was burnt down by members of the Hitler Youth. Most of the Jewish population did not survive the Nazi regime. Only the Jewish Cemetery with the oldest preserved grave inscription of 1880, destroyed by vandals, remains as a memento

of the decimated nation. In 2007, the cemetery was saved, in 2023 it underwent a more extensive restoration, and today it is part of the Slovak Jewish Heritage Route. In 2021, a commemorative plaque was unveiled on the site of the former synagogue on Školská Street. A Torah scroll from Spišská Nová Ves has been preserved and is still in use at The Ark Synagogue in the London suburb of Northwood.

SYNAGOGUE IN SPIŠSKÉ PODHRADIE



The Spiš region has always been one of the most multicultural regions of Slovakia. The Jewish community was also an important part of it. Jews immigrated to Spišské Podhradie in the 1840s from the surrounding villages of Lower Spiš, mainly as merchants and craftsmen. The establishment of several Jewish institutions, such as the Chevra Kadisha burial society, mikveh ritual baths, and an elementary and even a higher school, helped this community to flourish rapidly. The local Jewish religious community originally belonged to the status quo ante community, but as of the 1870s onwards, thanks to the influence of Rabbi Singer, it became Orthodox. At that time, there were already over 200 Jewish citizens living in Podhra-

die, which is why a synagogue was built in 1875. In 1905, after a great fire, it was rebuilt in a simple Moorish style. It served its community only until 1942, when the deportation of Jews to concentration camps began. Although no Jews live in Spišské Podhradie today, the ruined synagogue has been partially restored and is now the only one of the former fourteen synagogues in Spiš to survive. The interior is dominated by the original Moorish ceiling paintings, the tabernacle and the women's gallery supported by cast-iron columns. The synagogue is currently used for cultural events. There are information boards with period photographs describing the story of the Jewish community in Spiš.







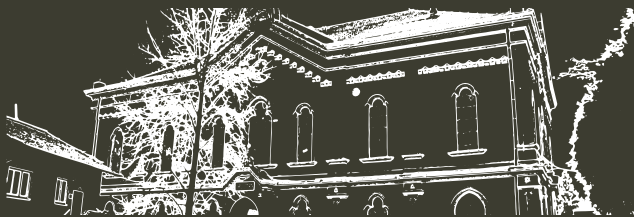
JEWISH CEMETERY IN SPIŠSKÉ PODHRADIE



In a small pine grove about 3 km north of the town of Spišské Podhradie, the Jewish Cemetery is hidden from the sight of the inhabitants. However, this place of remembrance of the local, once small Orthodox Jewish community, is not permanently forgotten. Some of the tombstones are relatively well preserved and the inscriptions on them are legible. The oldest tombstones date from 1844-1846. One

of those buried in this cemetery is the provincial rabbi Pesach Feivel Singer. During the Holocaust, 416 inhabitants of Jewish origin were deported from Spišské Podhradie and murdered. The few who were liberated chose emigration rather than returning home. Their descendants regularly visit this cemetery to commemorate their relatives, despite the long distances.

ORTHODOX SYNAGOGUE IN PREŠOV



There is a true jewel of the Jewish cultural heritage of eastern Slovakia behind the elegant facades of the Orthodox Synagogue on Okružná Street in Prešov. Under the direction of the Kollacsek and Wirth construction company, a beautiful two-storey space in a combination of Neo-Romanesque and Moorish styles was built in 1898, which serves its community to this day. The interior of the synagogue abounds with rich original ornamental decoration by Andrej Grazel and furnishings that include a service table and an ark for storing Torah scrolls. The women's gallery includes a permanent exhibition of Judaica by the architect Eugen Barkány, once the chairman of the Neolog Jewish community, who, together with Teodor Austerlitz, the son of the Prešov rabbi, was instrumental in collecting precious objects of Jewish cultural heritage from Slovakia, as well as donations from abroad. Thanks to their efforts, the Prešov Jewish Museum was founded in 1928, but its activities were prematurely terminated during World

War II. The normal activities of the synagogue were also stopped. Instead, in 1942, the Prešov Jews were gathered there before their subsequent deportation. During the occupation, the synagogue was used by the Germans as a stable for horses. In 1948, after repairs, it was consecrated again. Until the dissolution of Czechoslovakia, the collection of period objects was stored in the State Jewish Museum in Prague and returned to Slovakia in 1993. The synagogue in Prešov is not just visually impressive, but also of museum value. Not surprisingly, Jews from Los Angeles tried to buy it in 1989-1990. In 1991, a memorial was unveiled in front of the entrance to the synagogue to the more than six thousand Prešov Jews who did not survive the war. The site also contains the headquarters of the Prešov Jewish Religious Community, a prayer room, as well as the buildings of a former Jewish school, a ritual slaughterhouse, and the Rabbinate.







NEOLOG JEWISH CEMETERY IN PREŠOV



The Neolog Jewish Cemetery on Krátka Street in Prešov is located in close proximity to the Main Cemetery. It was founded in 1876 and is the best-preserved memorial site for Prešov Jews in the city. It consists of over 700 tombstones made of materials such as granite, sandstone, marble, and stoneware. The tombstones are decorated with various symbols and inscriptions in Hebrew, German, Hungarian,

and Slovak. The oldest tombstones date from the second half of the 19th century. There is a functional ground-floor ceremonial hall - the Jewish House of Mourning. It was built in the 1920s and 1930s. There is a walkway through the cemetery that leads to a memorial and a mass war grave of soldiers of Jewish origin killed in World War I. The atmosphere of the place is enhanced by impressive coniferous and deciduous trees.



JEWISH SUBURBIA IN BARDEJOV



The historically most valuable and most significant site of the former Jewish community in eastern Slovakia is undoubtedly the Jewish suburbia on Mlynská Street in Bardejov. In addition to the Old Synagogue, the suburbia (a complex of ritual buildings and structures) includes the mikveh ritual bath, a meeting house, a boiler house with a rare technical monument - an original steam boiler, a ritual slaughterhouse building, and an expansion tower, which served as a reservoir of water in case of water shortage and for balancing the pressure in the steam pipes for the mikveh, sauna, and slaughterhouse. These ritual buildings constituted the centre of the social and religious life of the Hasidic Orthodox

Jewish community, which in the interwar period was the sixth largest in Slovakia. As part of a project to rescue and restore this cultural heritage, the complex has been undergoing reconstruction since 2015. Since 2000, the Jewish Suburbia, as part of the historic centre of Bardejov, has been put on the UNESCO World Heritage List. Since 2014, the complex has been associated with a unique Holocaust Memorial with the names of 3,381 victims of this tragic chapter in the history of Bardejov and its surroundings. Archaeological research in the courtyard uncovered the oldest part of Jewish history in the city - the first synagogue and the first mikveh ritual bath underneath.





ORTHODOX SYNAGOGUE IN BARDEJOV



The unique nine-domed Orthodox Synagogue is the oldest building in the Jewish suburbia of Bardejov built between 1814 and 1816, which is also one of the oldest synagogues in Slovakia. Its uniqueness is also enhanced by the massive, completed buttress with an entrance staircase, the Hebrew chronostichon with a dedicatory inscription above the entrance to the main hall, the restored original sundial, the original floors of the women's gallery, the exuberant ornamental decoration of the interior, and other preserved Hebrew inscrip-

tions. In addition to the main prayer hall with the almemor in the middle and the women's gallery, the building also consists of a small study room and a vestibule in which a collection of Judaica welcomes visitors. The sensitively restored synagogue is a blend of synagogue architecture and symbols of Judaism. Today, it is a representative venue for various cultural and educational events, but most importantly, it is an emotional reminder of the once strong and significant Bardejov Jewish community.



CHEVRA BIKUR CHOLIM SYNAGOGUE IN BARDEJOV



The Chevra Bikur Cholim Synagogue on Kláštorská Street in Bardejov is a rarity among Jewish monuments in Slovakia. Despite the destruction of Jewish monuments and cemeteries during World War II, it has been preserved with its original inventory. This is thanks to Anna Koperniech, a non-Jewish resident at that time, who managed to save the synagogue from destruction by the Nazi army. In 1929, the Jewish Society for the Care of the Sick, whose Hebrew name was retained in the name of the synagogue, oversaw the establishment of the synagogue. The inconspicuous white building in a row of townhouses in the historic centre of Bardejov is characterised by two large arched windows and the name of the society in Hebrew. In the

relatively small space, a long corridor, a prayer hall, a women's gallery, and a study room with many old books have been preserved. The dominant feature is, of course, the main hall with its wooden benches, central almemor, a Torah box, and a beautiful oriental painting on the ceiling. The space-constrained women's gallery is outlined by a fresco on the south side, creating the illusion that it continues around the perimeter of the entire prayer room. The synagogue's respectable condition is also the result of the dedicated work of Maximilian Špíra, the last member of the Bardejov Jewish community who administered this cultural monument during the communist regime.







JEWISH CEMETERY IN BARDEJOV



The Jewish cemetery, located north of the historical centre of Bardejov on Ľudovít Štúr Street, is a beautifully maintained final resting place of the once large Jewish population of the town. There are over a thousand graves from the 18th to the 20th century. The cemetery was truly unique, as the tombstones were originally colourful, with ornamental elements and animal motifs. However, the ravages

of time have taken their toll on them due to the poorly durable material - sandstone - and today many of them are barely legible. This unique decoration was supposedly introduced by the Halberstamm rabbinical dynasty, whose members are buried in a small building - an ohel - in the centre of the cemetery. The Jewish Cemetery has been renovated and is regularly maintained.

JEWISH CEMETERY IN HUNCOVCE



Thanks to its renowned yeshiva, Huncovce was once one of the leading settlements of the Orthodox Jewish community. At the end of the 19th century, as many as two thirds of the Jews belonging to the Spiš County lived in Huncovce. One of the largest synagogues in Spiš also stood here. The favourable conditions of Jewish life alongside the rest of the population in this village were buried by World War II,

which completely decimated this community. The Jewish Cemetery on Nová Street is the last reminder of it. There are several hundred tombstones and two ohels for important figures of the Jewish religious community. The cemetery is regularly maintained and a memorial plaque to the victims of the Holocaust, placed at the entrance, refers to an important part of Huncovce lost forever.

ORTHODOX JEWISH CEMETERY IN KEŽMAROK



The sad reality of the more than 800 preserved Jewish cemeteries in Slovakia is that they have been repeatedly targeted by vandals in the past. It is also true that the small Jewish community of around 2,000 persons that lives in Slovakia at the beginning of the 21st century does not have sufficient capacity to maintain them regularly. The Jewish community therefore cooperates with towns and municipalities, which then take over the necessary care of the Jewish cemeteries on their territory. Even so, several of them deserve more substantial landscaping and repair of destroyed tombstones. However, the reconstructed Orthodox Jewish Cemetery in Kežmarok

is a bright exception, which is one of the best-preserved and best-maintained Jewish cemeteries ever, and which has been a National Cultural Monument since 2000. There are 558 tombstones, the oldest of which dates to 1875, i.e. approximately from the time of the establishment of the Jewish community in Kežmarok. The cemetery is divided into male and female sections and the first rabbi of Kežmarok, Abraham Grünburg, is buried there. The variety of tombstones and their decoration is proof of the strong Jewish community of all social classes, which made up one fifth of the town's population before World War II.



Other significant locations in eastern Slovakia (in alphabetical order) where numerous Jewish communities lived. In some of them we can still find cemete-

ries, memorials, or the remains of prayer houses and synagogues. Unfortunately, many of them can only be remembered from contemporary photographs.

HUMENNÉ

KRÁĽOVSKÝ CHLMEC

LEVOČA

MEDZILABORCE

POPRADEK

ROZHANOVCE

ROŽŇAVA

SABINOV

SNINA

SPIŠSKÁ STARÁ VES

STARÁ ĽUBOVŇA

STROPKOV

SVIDNÍK

TREBIŠOV

VEĽKÉ KAPUŠANY



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999 Morituri te salutant exhibition, Museum and Cultural Centre of Southern Zemplín in Trebišov

Ing. Marcel Tribus, Cultural and Tourist Centre in Bardejov

PhDr. Ružena Kormošová, PhD., OZ PRO MEMORY

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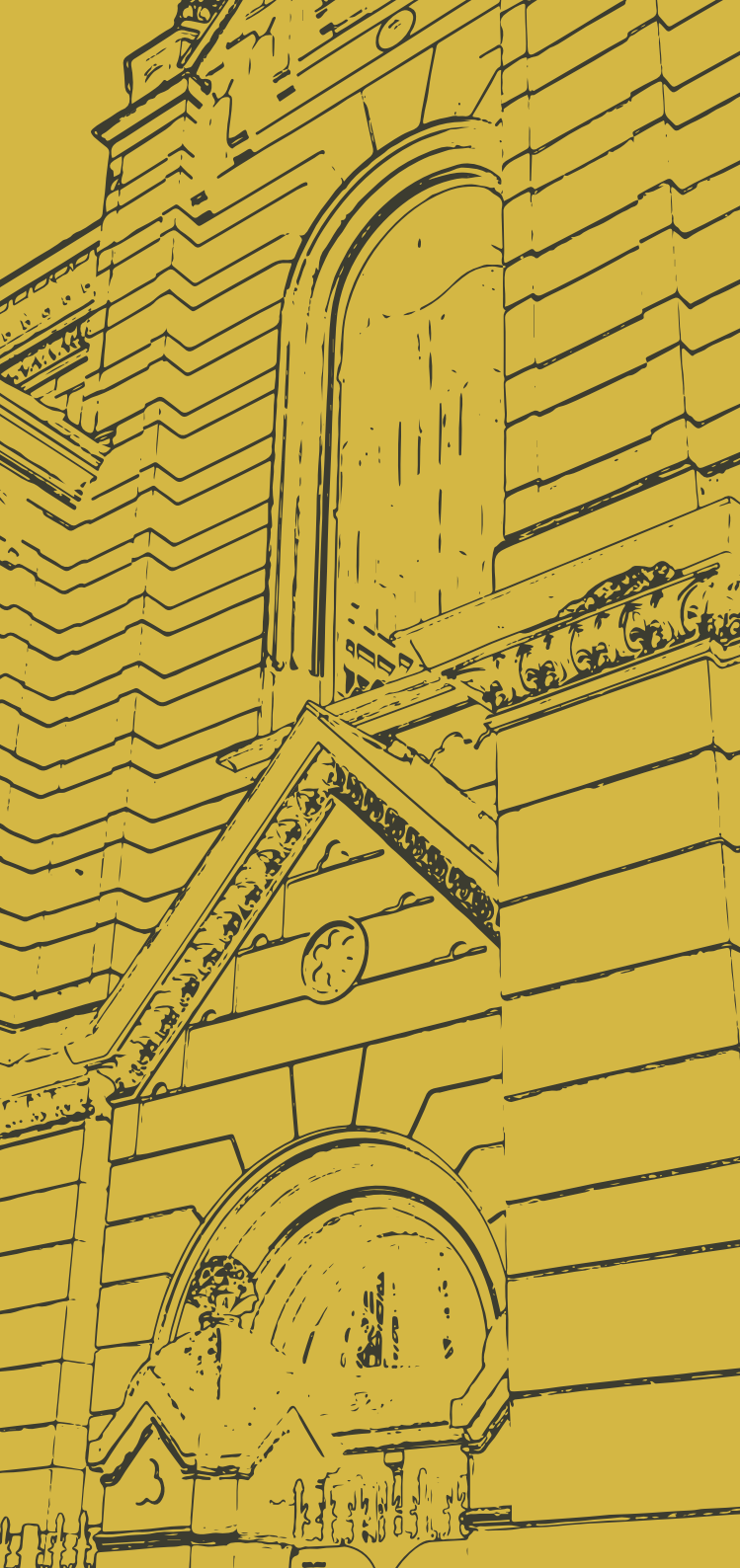
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Brochure compiled by **Petra Rímska**, Košice Region Tourism





ידידות

NA PAMIATKU 401 439 ŽIDOV,
KTORÝCH OD 14. MÁJA DO 20. JÚLA 1944
PREVIEZLI V 137 TRANSPORTOCH
Z VTEDAJŠIEHO MAĎARSKA CEZ KOŠICE
DO VYHLADZOVACIEHO TÁBORA AUSCHWITZ-
-BIRKENAU. VĎAKA JUDr. MIKULÁŠOVI GAŠKOVI
A ŠTEFANOVI VRANČIKOVI, KTORÍ V OHROZENÍ
SVOJHO ŽIVOTA ZAZNAMENALI O TOM
SVEDECTVO PRE BUDÚCNOSŤ.

AZ 1944 MÁJUS 14. ÉS JÚLIUS 20. KÖZÖTT
KASSÁN ÁT 137 SZERELVÉNYBEN
AZ AUSCHWITZ-BIRKENAUI HALÁLTÁBORBA
SZÁLLÍTOTT 401 439 MAGYARORSZÁGI ZSIDÓ
EMLÉKÉRE. KÖSZÖNET DR. GASKÓ MIKLÓSNAK
ÉS VRANCSÍK ISTVÁNNAK, AKIK ÉLETÜK
KOCKÁZTATÁSÁVAL FELJEGYEZTÉK ENNEK
TÉNYÉT AZ UTÓKOR SZÁMÁRA.

IN MEMORY OF 401 439 JEWS DEPORTED
BETWEEN THE 14TH MAY AND 20TH JULY 1944
IN 137 TRANSPORTS VIA KOŠICE FROM WAR-
-TIME HUNGARY TO THE AUSCHWITZ-BIRKENAU
EXTERMINATION CAMP. WITH THANKS TO
DR MIKULÁŠ GAŠKO AND ŠTEFAN VRANČÍK
WHO RISKED THEIR LIVES TO KEEP THIS
TESTIMONY FOR FUTURE GENERATIONS.





EXPERIENCES
THAT INSPIRE



Košice
region
tourism