

Appendix A

List of Interviewees with Sociodemographic Data

There were three interlocutors under the age of 30:

Tea Abinun is a 19-year-old female who is an MA student of musicology in Sarajevo. She can speak Bosnian, Croatian, Serbian, English, Montenegrin and a little Spanish. She has no connection to Israel.

In the latest population census in 2013, she declared herself Jewish in terms of both religion and ethnicity and that her mother tongue is Bosnian.

Her family lost property during the Second World War, which was never returned or compensated.

Vladimir Andrlje is a 29-year-old male who is a coordinator of humanitarian and cultural activities at *La Benevolencija*. He has completed a BA degree in music in Sarajevo. He speaks Bosnian, Croatian, Serbian, English, Montenegrin and a little German and Spanish. He has been to Israel once in his life for a week on a leadership program.

In the latest population census in 2013, he declared himself as Jewish in terms of both religion and ethnicity and that his mother tongue is Bosnian.

His family lost property during the Second World War, which was never returned or compensated.

A.A., who did not wish to be named, is a 23-year-old female who is an MA student of musicology in Sarajevo. She can speak Bosnian, Croatian, Serbian and English. She has no connection to Israel.

In the latest population census in 2013 she declared herself Jewish by religion and Croatian by ethnicity, and noted that her mother tongue is Bosnian.

Her family lost property during the Second World War, which was never returned or compensated.

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There were three interlocutors aged between 30 and 55 years:

Yehuda Kolonomos is a 49-year-old male who works as senior assistant at the academy of music in Mostar. He has completed an MA degree in music in Oslo. He speaks Croatian, Danish, Norwegian, Swedish, English, Hebrew, Italian, Ladino and Macedonian. He has been in Israel a few times as a tourist. In the future, he would like to make *aliyah* and settle down in Israel.

In the latest population census in 2013, he declared himself as Jewish in terms of both religion and ethnicity and that his mother tongue is Croatian.

His family lost property during the Second World War, which was never returned or compensated.

Tina Tauber is a 37-year-old female who works as a tour guide. She has completed one year of Jewish studies in Stockholm and has studied English in Sarajevo. She speaks English, Hebrew, the Yugoslavian languages and a little Russian. She made *aliyah* in 1992 and returned to Sarajevo in 2004.

In the latest population census in 2013, she declared herself Jewish by religion, Bosnian by ethnicity and that her mother tongues are Bosnian, Croatian and Serbian.

During the Second World War, her family lost property, which was never compensated. However, the apartment that was taken from her father during the Bosnian war was returned following a court decision.

Igor Kožemjakin is a 37-year-old male who is a counselor involved with ethnic-religious cooperation. He is *chazan* to the Jewish community. He has completed one year of Jewish studies in Stockholm; he has also studied law and economics in Sarajevo. He speaks Bosnian, Croatian, Serbian, Bulgarian, English, Hebrew, Macedonian, Montenegrin and Russian. He made *aliyah* in 1994 and returned to Sarajevo in 2001.

In the latest population census in 2013, he declared himself as Jewish in terms of both religion and ethnicity and that his mother tongues are Bosnian, Croatian and Serbian.

His family lost property during and after the Second World War. This was never returned or compensated.

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There were three interlocutors older than 55, all of whom are members of the Bohorete Women's Club:

Laura Papo Ostojić is 78 years old and has studied architecture in Sarajevo. She speaks English as well as a little French and Italian. She has been to Israel once to visit her two sons who were living there during the Bosnian war but who came back to Sarajevo after the war.

In the latest population census in 2013, she declared herself Jewish by religion and ethnicity and that her mother tongue is Serbo-Croatian (this was not a given option, but she asked the person asking the questions to write Serbo-Croatian anyway).

In 1948, her family lost property, which was never returned or compensated.

Matilda Finci is 82 years old and has studied Romance languages (French, Italian and Latin) in Sarajevo. She speaks French, Hebrew, Italian, Russian and a little Spanish and a little Ladino. She lived in Israel during the war from 1992 to 1999.

In the latest population census in 2013, she declared herself Jewish in terms of both religion and ethnicity and that her mother tongue is Serbo-Croatian.

In 1948, her family lost property, which was never returned or compensated.

Erna Kaveson Debevec is 84 years old and has studied law in Sarajevo. She speaks English, Ladino and Spanish. She has never lived in Israel but has family there.

In the latest population census in 2013, she declared herself Jewish in terms of both religion and ethnicity and that her mother tongue is Bosnian.

During the communist regime, her family lost property that was never returned or compensated. The state recently sold her former property to a private person.

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In addition, I consulted two key experts: Jakob Finci, President of the Jewish Federal Community of Bosnia and Herzegovina, and Eli Tauber, who is responsible for its cultural activities.

Jakob Finci is 74 years old and has completed a postgraduate degree in international trade law. He speaks Bosnian, Croatian, Serbian, English, French, Italian and Spanish. He has never lived in Israel, but he visits the country twice a year for work and his two sons, who made *aliyah* before the Bosnian war, used to live there (they now live in California).

In the latest population census in 2013, he declared himself as Jewish in terms of both religion and ethnicity and that his mother tongue is Bosnian.

During the Second World War, his family lost property, which was never returned or compensated.

Eli Tauber is 67 years old and has a PhD in history from Sarajevo. He speaks Bosnian, Croatian, Serbian, English, Hebrew, Montenegrin, as well as a little French, Italian, Ladino and Spanish. He made *aliyah* in 1992 and returned to Sarajevo in 2004 when he got his apartment back. His two sons stayed in Israel and still live there.

In the latest 2013 population census, he declared himself Jewish in terms of both religion and ethnicity, and that his mother tongue is Bosnian.

During the Second World War, his family lost property, which was never compensated. However, the apartment that was taken from him during the war in the 1990s was returned following a court decision.

Appendix B

The Qualitative Questionnaire

1. Koliko godina imate?
2. Koji je Vaš maternji jezik? Koji jezik su govorili roditelji Vaših roditelja?
3. Koliko je jezik važan za vas?
4. Da li ste učili i dzudesmo? Ako da, da li ga još uvijek znate?

(U Jugoslaviji)

5. Koji jezik/jezike ste govorili kod kuće?
6. Koji jezik ste govorili sa svojim prijateljima?
7. Koji jezik ste govorili na radnom mjestu?
8. Na kom jeziku ste čitali novine i knjige?
9. Koji jezik ste govorili na univerzitetu?
10. Koji jezik ste učili i govorili u školi?
11. Da li ste kod kuće slavili Pesach? Koji jezik ste koristili u tom kontekstu?
12. Da li ste slavili božić/bajram? Koji jezik ste koristili u tom kontekstu?

13. Šta mislite, da li je jugoslavensko iskustvo bilo pozitivno?
14. Da li ste ikad vidjeli Tita?
15. Da li ste predosjetili slom Jugoslavije?
16. Da li još uvijek postoje ljudi koji sebe zovu «Jugoslaveni»?
17. Da li je u vremenu nakon jugoslovenskog konflikta postojao i da li sada postoji dijalog među religijama?
18. Ko su bile i ko su sad „prijateljske strane“?

(Danas)

19. U okviru porodice koristimo se sljedećim jezikom:
20. Jezik koji pričam sa prijateljima je:
21. Koji jezik govorite na poslu?
22. Šta radite/ čime se bavite?
23. Na kojem jeziku najradije čitate?
24. Koji jezik govorite kad ste uzbuđeni?
25. Da li nekad nesvjesno miješate više jezika u jednoj rečenici?
26. Da li ste primjetili pojavu novih riječi od kada više ne postoji srpsko-hrvatski jezik?
27. Kako vi vidite projekat bosanskog jezika? Kao islamizaciju jezika?
28. Imate li neki primjer za to?
29. Kakav odnos imate prema židostvu? Mislite li da je ovaj odnos ima veže s vašom uporabom jezika?
30. Postoji li opštinski bilten / jevrejske novine u Sarajevu koje čitate?
31. Gledate li neki poseban jevrejski TV program?
32. Kupujete li rado židovske proizvode?
33. Gdje biste voljeli da živite, ako ne u Sarajevu?
34. Naselja; gdje živite u Sarajevu, postoje li etničke granice?
35. Šta mislite, kako Vas drugi u Sarajevu doživljavaju/posmatraju? Da ste Jevrej/ka?
36. Kako Vi osjećate svoju nacionalnu pripadnost (kao religiju/ etničku pripadnost)?
37. Da li za Vas postoji hijerarhija jezika?
38. Zna li koji je bio razlog dolaska vaših predaka u Balkanu?
39. Imate li članove porodice koji ne žive u BiH i ako da, gdje?

40. Kako komunicirate sa članovima porodice u inostranstvu? Putem mejla/bloga/Skype-a?
41. Da li ste član nekog udruženja? Ukoliko da, iz kog razloga?
42. Šta mislite, biti Jevrej/Jevrejka znači živjeti jevrejstvo u praksi?
43. Da li je neki Vaš identitet ugrožen zbog postojanja nekog drugog identiteta?
44. Da li je kod Vas jedan identitet izraženiji od ostalih?
45. Kad BiH igra fudbal protiv Izraela/Španije, za koga navijate? Iz kojih razloga?
46. Da li govorite/ čitate hebrejski? Da li je hebrejski za Vas važan?
47. Da li govorite/ čitate španski? Da li je španski za Vas važan?
48. Imate li braću i sestre, djecu, rođake: koliko ih ima i čime se bave?
49. Živate li u Izraelu? Hoćete li se vratiti?
50. Imate li unuke i ako da, imaju li njihova imena neka posebna značenja? Da li je neki jevrejski jezik u tom kontekstu od posebnog značaja ili ne?
51. Šta mislite, za 5 godina ovdje više niko neće pričati sefardski?
52. Šta mislite, Ladino je dijalekat španskog jezika?
53. Šta mislite, može se biti Sefard bez da se govori sefardski?
54. Slušate li sefardske pjesme, čitate li sefardsku literaturu?
55. Da li je obnova jezika i kulture važna?
56. Da li se vidjeli pisane sefardske tekstove? Ako da, koje pismo smatrate za to boljim/ podesnijim?
57. Smatrate li da postoji u danasnjici pojacan antisemitizam i ako da, da li je pojacan u BiH zato sto je Sarajevo vecinskim dijelom muslimansko i zato sto su bosanski muslimani na strani Palestinaca na Bliskom Istoku?
58. Da li je Sarajevo religijski tolerantno kao nekada?
59. Šta mislite o islamskoj drzavi i islamizaciji BiH?
60. Moze li se reci da okupacija sarajeva za vrijeme rata podsjeća muslimane na Izrael / budi mrznju prema Izraelu?
61. Kako to izgleda na televiziji. Koje medije citas?
62. Kakve su percepcije o skorasnje dovedenom zakonu o povratku?
63. kako utice ekonomska kriza u Evropi na Jevreje u Sarajevu?

Appendix C

The Film: *A Sarajevo Jewish Story*

A Sarajevo Jewish Story (2017) is a 26:30-minute-long documentary film with English subtitles.

A link to the film: <https://vimeo.com/291990306>

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A Sarajevo Jewish Story is about the Sephardim living in Bosnia's capital today—descendants of the Jews who settled in the Balkans and elsewhere in the Ottoman Empire following their expulsion from Catholic Spain in the late fifteenth century. The Sephardim managed to preserve their ethno-religious and linguistic identity (Judeo-Spanish, also known as Ladino) during some four centuries of the Ottoman rule, which allowed for ethno-religious autonomy of the empire's Christians, Jews and Muslims.

The fall of the Ottoman and Austro-Hungarian Empires at the end of the First World War and the simultaneous rise of nation-states in the Balkans led to an increase in exposure to Western-style modernization, but a distinct Sephardic identity survived. A once prosperous and relatively large community was nearly destroyed in the Holocaust, and

migration (often to Israel) after the Second World War and during the Bosnian war of the 1990s continued. Today there are only several hundred Sarajevo Sephardim. This film is about different generations of Jews living in Sarajevo now and their reflections on the changes in their community over time.

The film gives voice to different generations' memories of socialist Yugoslavia, which disintegrated in the early 1990s, when Serbo-Croatian also officially disintegrated. Moreover, the film explores the interviewees' conceptions of Judeo-Spanish. *A Sarajevo Jewish Story* mirrors the dialogue between different generations and their memories of *now* and *then* by addressing challenges facing European minorities, particularly with respect to the disappearance and/or transformation of minority languages. The film is fundamentally about Europe today.

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