

FEMALE NAMES OF NOVI SAD



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A GUIDE FOR ALTERNATIVE TOUR LOVERS

Gordana Stojaković and Svetlana Kresoja

Second, revised and updated edition

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Preface to the second revised and updated edition

The book *Female Names of Novi Sad – A Guide for Alternative Tour Lovers* (2014) in Serbian, English and Russian languages has garnered interest from both domestic and international audiences. It provided insights into the historical and cultural development of Novi Sad through stories of women who contributed to the city's social progress in the fields of education, art, philanthropy, trade, publishing, politics, science and the advocacy for women's rights in the period from the late 18th to the early decades of the 20th century.

The second, revised and updated edition of the book *Female Names of Novi Sad – A Guide for Alternative Tour Lovers* brings new data on the life and work of some prominent women from Novi Sad, along with three new biographies (of Katarina Popović Midžina, Vida Vulko Varađanin and Olga Krno), as well as data on the residences and places of stay of prominent women about whom there are new or different data. We hope that the book will serve as a foundation for future projects that may involve streets being named after: Judith Horovitz, Ljubica Obrenović, Katarina Popović Midžina, Eržika Mičátková, Olga Krno, Jelica Belović Bernadžikovska, Vida Vulko Varađanin, Dr. Nada Micić Pakvor and Dr. Anna Czimmer, but also Zorka Lazić, Zorka Hovorka, Viktorija Jugović Risaković, Sultana Cijuk (whose biographies are not included in this book), and that, in addition to marking the houses where the notable women of Novi Sad lived, brief information about their lives in the form of memorial plaques will now be placed at the beginnings of the streets bearing their names.

The authors

GORDANA STOJAKOVIĆ

About prominent female citizens of Novi Sad

The aim of the research project *Female Names of Novi Sad*, conducted during 2014, is to highlight the biographies of a number of women who left a mark in the cultural, political and economic history of the City of Novi Sad, to mark the houses in which they lived and to provide information on the locations of their resting places, if available.

The history of women was often neglected in the dominant historical discourse because the focus was on the eventful and male-dominated political history. Women only gained access to universities in the mid-19th century which enabled them to qualify for various professions and move beyond the traditional pattern, which mainly revolved around marriage. Through education, and later political rights achieved by the women of Vojvodina (in a short time) in 1918, women became visible in the public sphere, contributing in such a way to the overall progress of Novi Sad. Full equality for women in Vojvodina was won in socialist Yugoslavia when the equality project was supported ideologically, legally and financially (paid maternity leave, kindergartens, free education and health care, pension system...) in all spheres of life and work.

The history of the city is not only written in textbooks, but also in the spaces where our lives unfold. The names of streets, squares, schools, awards, as well as monuments and busts, also speak of the historical flows that we learn about directly because they become part of our identity through the names of the streets we live in, the names of the schools we attended, and more. That is why it is important for the city to have female names that, in this way too, directly bear witness to the gender aspect of the care for cultural heritage.

The project titled *Prominent Women of Novi Sad*, realized in the period 1999-2010 at *Mileva Marić Einstein* Gender Studies and Research Institute in Novi Sad, drew public's attention to more than sixty women who witnessed an important step forward that women took into the public sphere. Based on the research and with the support of women in political structures, Novi Sad has predominantly given dozens of female names to its new streets. Thus, the streets of Novi Sad were named in honour of various women, including pianist Jovanka Stojković, women's rights activist Savka Subotić, benefactor Jelena Kon, writer Börcsök Erzsébet, benefactor educator Darinka Grujić, etc. The square in front of the Matica Srpska building was named after Marija Trandafil, the benefactor who financed the building works. Built only a few years ago, the most modern school in the Novi Sad settlement of Veternik was named after her.

However, despite the fact that an increasing number of streets, squares and schools are given female names, it cannot be overlooked that these spaces are predominantly located on the outskirts of the city. Except for communist women (Vera Pavlović, Grozda Gajšin, Olga Petrov, Sonja Marinković, Fejős Klára, Bem Lívia), only the actresses Draga Spasić, Milka Grgurova, writer Milica Stojadinović Srpkinja and benefactor Marija Trandafil have "earned" their streets in the city centre and in Liman I. Most women who belonged to the bourgeois intellectual elite today "reside" in: Slana bara (Anica Savić Rebac), Veternik (Savka Subotić, Jelena Kon, Nemessányi Adél), Vidovdansko naselje (Sofija Vujić), Gornje livade (Milica Tomić, Börcsök Erzsébet), Adice (Draga Dejanović), Klisa (Draginja Ružić, Milka Marković, Mileva Simić), Sajlovo (Dr. Kornelija Rakić, Dafina Natošević, Jovanka Stojković, Katarina Milovuk)... in areas that were not part of the city at the time they were alive. The central positions were predominantly given to revolutionaries – primarily communist women, which is in accordance with the ideological matrix in the socialist period of Yugoslavia, where women were considered equal to men in all segments of life and work. The peripheral nature of women's positions can be observed in all other historical periods by the selection of female roles. Thus, the urban spaces mostly reflect

the following female roles: actresses, writers, and philanthropists. More than a third of all female roles belong to prominent women in the field of art: actresses, painters and writers. Communist women account for a quarter of all streets named after prominent women, while women benefactors comprise a dozen.

The marginality of women's positions, still visible today in the structure of urban space, is reflected in their position in history and culture, but also in relation to the current power structure. Peripherality in relation to gender on the one hand and social structure on the other is a current measure of evaluating the place and reach of women's individual and collective development and achievements here and now.

The continuation of the initiative regarding the naming of streets after prominent women from Novi Sad represents the marking of their houses, as well as installing monuments or busts where possible. In the first phase of this project, the proposal is to mark the houses of selected notable women from Novi Sad, and where this is not possible, to place commemorative markers in the streets named after them.

The project is designed so that the result of the first phase of the project will be a publication containing short biographies of prominent women, followed by a proposed text for the plaques, namely essential information about the houses where the plaques should be placed, and information about the resting places of selected prominent women from Novi Sad. The publication will include photographs of the selected women for whom there are appropriate permissions for publication. The publication will also contain a city map indicating the houses and streets, which will fulfil the tourist valorisation of the project since the publication can be used as a unique guidebook through Novi Sad.

SVETLANA KRESOJA

Where did the prominent female citizens of Novi Sad live and die?

Many prominent women of Novi Sad did not acquire their status of Novi Sad citizens by their birth, but through their work and reputation they certainly deserve to be recognized among the distinguished citizens of Novi Sad. Some of them spent their entire lives in Novi Sad, were born and deceased in Novi Sad, while unfortunately, some rest in other cities, far from the place where they realized their own dreams. For us, women who were born in Novi Sad are equally important as those who came to Novi Sad, bringing with them all their values that they continued to develop in this city.

The places where they lived and worked are also very important to us because those are locations that bear witness to history. There are still windows from which they looked and doors through which they entered their homes, which is a great value that we should not ignore. In order to sometimes be able to pause next to these places and remember these extraordinary women, we list below the addresses where they lived, worked, or died. We hope that each of these houses will soon have a plaque on its façade, reminding us that these are the houses where women who contributed to the development of culture, science and economy of our city lived. It would be nice if, at least for a moment, we had the opportunity to take a peek into the rooms in which they lived and created, and to make them memorial rooms arranged in the way as they were during their lives.

Having researched the biographies of prominent women from Novi Sad, we are in the position to provide, at least to some extent, an insight into the addresses where they lived, worked and died. It will be clear to readers that only a small number of women selected here have commemorative markers, while the majority have been deprived of remembrance. We often pass by houses and streets in which they lived quite carelessly, unaware of their significance. With this text, I would like to emphasize the importance of marking their houses, the importance of installing busts, monuments and memorial plaques in their honour in order to enable future generations to become acquainted with the lives and work of distinguished women of Novi Sad.

PROLOGUE 1748-1945

From 1748, when it acquired the status of a free royal city, until the revolutionary Springtime of the Peoples in Europe in 1848/1849, which the Serbs in the Habsburg Monarchy called “Buna” (*Rebellion*), Novi Sad – a multiethnic city on the outskirts of the Habsburg Monarchy, rapidly developed as a significant trading centre. After the destruction during the *Rebellion* of 1849, there was a period of reconstruction that lasted until the beginning of World War I. After the end of the Great War, the city became the economic and cultural centre of the Kingdom of Serbs, Croats and Slovenes/Yugoslavia, and after the Second World War, it became part of socialist Yugoslavia.

In the context of social development, the question of the subordinate position of women was raised in the mid-19th century, at a time of national democratization, when the emancipation of every nation in the Habsburg Monarchy could not be seen without the participation of its female half. Legally and by custom, women were in a subordinate position in relation to men. The civic and upper class of the population prepared their daughters for marriage because it was the customary source of livelihood. In this context, education was designed through specific schools – *lerovi*, where proper behaviour was taught, as well as household skills, handicrafts, music, German language, reading and writing. For the farmers’s daughters, who could attend public schools, the most important thing was not the dowry and whether they could read and write, but whether they were strong and resilient, capable of working in the field, in the house, and give birth to and care for children. However, by law, initially under Austrian and later, from the late 19th century, under Hungarian law women were not deprived of the right

to inherit (widows and daughters) and manage their own property. This enabled the increase in number of benefactors and a number of independent businesswomen, laying the foundation for the advancement of many women into the public sphere.

One of the examples of breaking away from the traditional female roles is the establishment and work of women's organizations or, as they were then called, "women's cooperatives". These were well-organized entities, and often, thanks to women philanthropists, prosperous enterprises, initially formed according to national or religious affiliation. The main activities of women's cooperatives were caring for poor, neglected and abandoned people. Later, specific endowments or funds were established to help poor and abandoned female children, funds for the education of gifted female children, and so on. Just how significant were the funds and property donated to these institutions is also evidenced by the fact that, in 1908, the Charitable Cooperative of Serbian Women from Novi Sad (1880-1941) had "its own house on the first floor, worth 40,000 K (kroner) and 20, 121. 39 K in cash... The fund of Đorđe F. Nedeljković of 11,581. 86 K, for the clothing of poor school children and for heating for the poor. " The value of the property of Serbian women's cooperatives of Serbian women of Austria-Hungary, Bosnia and Herzegovina and America in 1910 was 927, 514. 47 kroner or 185, 502. 89 US dollars. In 2019, this amount would be US \$5,001,583.00.

The 19th century, women's first public and professional roles were in the field of healthcare and education. The first female municipal employees were city midwives, kindergarten teachers and teachers in public schools for girls. Another open space for women in the public sphere was the performing arts (actresses, musicians), the literary scene, and later, in the late 19th and early 20th centuries, publishing and journalism. The first European university to allow women to study under the same conditions as men was the University of Zurich, specifically the medical school, as of 1864. It wasn't until the beginning of the 20th century that more girls were allowed to enrol in universities in our region, thus creating the preconditions for women to qualify for various professions and become economically independent and professionally accomplished individuals.

In the Habsburg Monarchy and the Kingdom of SCS/Yugoslavia, women were not active political entities. However, before the First World War, even without formal political rights, female citizens of Vojvodina participated in political life. Therefore, it was no surprise that in the elections for the Grand People's Assembly of Serbs, Bunjevci and other Slavs in Banat, Bačka and Baranja (which, in Novi Sad, on November 25, 1918, made the decision to join Banat, Bačka and Baranja to the Kingdom of Serbia), voting rights were granted also to women above the age of 20. Thus, female citizens of Vojvodina were the first to win the right to elect and be elected to government bodies, long before all women of legal age in socialist Yugoslavia had the same right guaranteed by the 1946 Constitution.

G. S.

JUDITH HOROVITZ

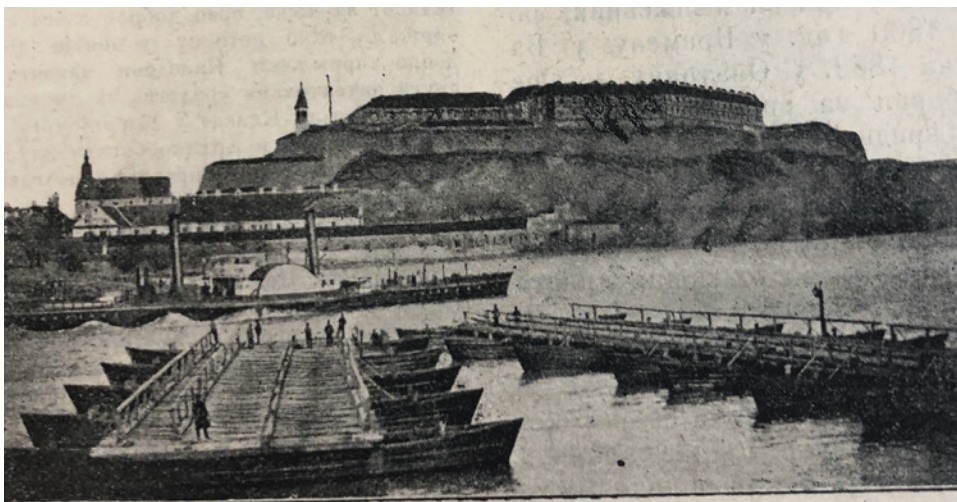
The life and work of **Judith Horovitz/ Judith Horowitz (1787-1857)** still attracts the attention of the professional public today. Pavle Šosberger's research on Jewish history and heritage in Novi Sad has spawned a story about a new female social position. Judith was born into a prominent Novi Sad merchant family, Horovitz, whose several members were on the local committee of the Jewish community. At the end of the 18th and the beginning of the 19th century, women (widows and daughters) most often did not participate directly in business, despite being able to inherit property, jobs, and the fact that they had the right to profit. That is why the appearance of Judith Horovitz, a woman who has proven herself to be a successful, independent trader, will mark a turning point in understanding of women's business capability and their position in society. This is evidenced by the list of heads of the Jewish community in Novi Sad from 1844, where her name is located along with the designation – the owner of the commercial house. Judith Horovitz not only took on a part of the roles intended for men in the business world, but, as a member of the women's section of the Jewish community, with a group of like-minded women, submitted a request to the Magistrate of Novi Sad through the Jewish community for the establishment of the first women's humanitarian organization. This organization aimed to fulfil similar goals as the Holy Society (*Chevra Kadisha*), but with a distinct focus on humanitarian efforts. The request was submitted on March 28, 1848, at the dawn of the *Rebellion*, which would bring conflicts and destruction to Novi Sad, so the request could not bear fruit. However, it will remain written in the history of Novi Sad that Judith Horovitz, an independent merchant, the only woman on the list of heads of the Jewish Novi Sad families, was the first to apply for the establishment of a women's organization in Novi Sad. The Novi Sad Israelite Women's Charity Society (*Újvidéki Izraelita Jótékony Nőegylet, 1876-1941*), the oldest Novi Sad women's society that worked continuously until the beginning of the Second World War, is a continuation of those aspirations that Judith Horovitz started with like-minded women. The first successful businesswoman and the first advocate of women's organizing, Judith Horovitz, died in Novi Sad and was buried at the Jewish Cemetery.



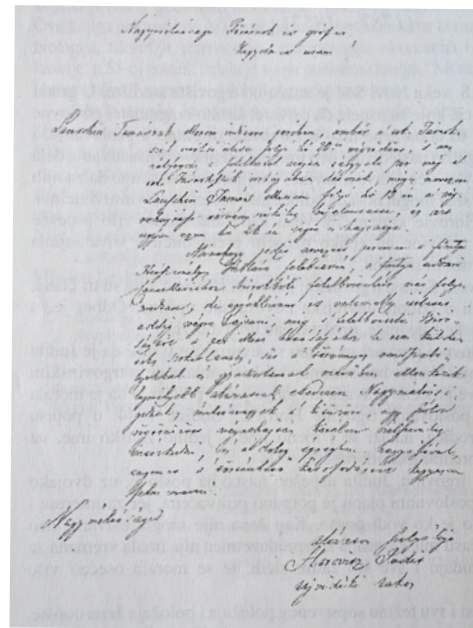


Horovitz, Juditha 1787-1857
 otkračujeva na novosadskom Jevrejnom
 groblju. VII/893
 trgovac prekrucen berau robom
 u spinu Jevreja Novog Sada 1844 prol
 brojau. 37.
 Porodica Horovitz je brojna u to vreme
 • Novem Sada (Llavo, Janot, Alrobaum i'c)
 28. 3. 1848 upulila le u ime svoje i ne-
 kih Jevrejki molbu magistratu, izdvo-
 si svoju zeljuda se izdvoje iz apšteg
 Jevrejskog društva za pomagauje svobolne
 (Hovra Kadisa) i da na istim programom
 omuju zenskoo društvo. Tamu prilikom ovi
 svojem plaauu nisu dobili adobrcup
 Tek 1848 je uspeo grupi od 53 Jevrejki
 • biti adobrcupe da osnuju. Novosadskom
 Jevrejnu zenskoo adobrcupe!
 upeljeija na mrtuu adlun br. 5035
 21. Avg. 1847

Pavle Šosberger's text
 on Judith Horovitz



Град Петроварадин.



Judith Horovitz (1787-1857) was the first independent female entrepreneur in Novi Sad who submitted the application for the establishment of an independent women's organization in Novi Sad in 1848.

G. S.

Judith Horovitz lived in today's Pavla Papa Street, and the shop she ran was located in Jevrejska Street. She was buried at the Jewish Cemetery, at the burial plot I/04-196. On this plot there are old graves and stone monuments.

It is difficult to determine her specific monument due to the age of the monuments located on this plot, with the letters barely visible. Pavle Šosberger, however, left the information that she was buried at the burial plot VIII/ 893. There is no memorial dedicated to her in Novi Sad. The proposal is for a street in Novi Sad to be named after her, and in that street, a plaque should be placed to remind people of this prominent woman from Novi Sad.

S. K.

UJVIDEK. - NOVI SAD. - NEUSATZ.
Izr. Templom.

№ 143



K. Y. 3158
Novosadska Dobrotvorna Jevrejska Ženska

TISKANICA

P. 135
1934
Gosp.

Матильда Кауфман Мена

NOVI SAD

ul.



P. N.

Novosadska Dobrotvorna
Jevrejska Ženska Zadruga
priredjuje 15. februara u
4 sata posle podne u
dvorani „Hotela Slobode“

ČAJANKU ~ ~

SA IGRANKOM uz zanimljiv program,
na koju Vas učtivo poziva

Priredjivački Odbor.

ULAZNA CENA DINARA 15' - NOVI SAD BELÉPTI DIJ 15' - DINAR

T. C.

A Novisadi Izr. Jótékony
Nőegylet február hó 15. d. u.
4 órai kezdettel a „Hotel
Sloboda“ nagytermében
TÁNCZAL EGYBEKÖTÖTT MŰSOROS

TEADÉLUTÁNT

rendez, melyre t. Cimet
tisztelettel meghívja

A Rendezőség.

NY 850 TRADA
KI - KIR 501
3846

LJUBICA OBRENOVIĆ



Ljubica Obrenović (1788–1843) was born in Srezojevci in the Vukomanović family. During the First Serbian Uprising against the Ottoman Turks, she married Miloš Obrenović, who would be leader of the Second Serbian Uprising, and then the Prince of Serbia. The best man at the wedding was Karađorđe, the leader (*vožd*) of the Serbs. She gave birth to eight children, three of whom outlived her: Perka, Savka (Jelisaveta) and Mihailo, the Serbian prince. The marriage to Miloš Obrenović was full of temptation, disappointment and humiliation. History records that she killed Petrija and tried to kill Stanka, her husband's public mistresses. She was saved from the wrath of Prince Miloš due to her pregnancy, and saved further by escaping to her native village. Since that event, Prince Miloš ordered that Ljubica Obrenović not stay with him in the same residence. Among all Ljubica's residences, the most famous is the one in Belgrade.

After the collapse of the First Serbian Uprising, Ljubica Obrenović remained in Serbia with her children. Hiding from reprisals, she ordered a servant to kill them all in case that the Turks ever found them. Her personal courage was manifested not only in the fact that she knew how to handle weapons, that she was a strong support system for her children, the Vukomanović family and, when she could, Karađorđe's widow, but also in the fact that she was the only one who could encourage her husband – the leader of the Second Serbian Uprising in moments of despondency.

In addition to taking care for children and a numerous family, Prince Miloš also entrusted Ljubica Obrenović with certain administrative and diplomatic tasks. Thus, she was in charge of the tax when the Prince Miloš was absent, she managed his properties in Požarevac, and in 1834, during a diplomatic mission in Vidin, she managed to obtain the liberation of Andrija Genčić from the Turkish prison. A writer, Dora d'Istria wrote with much respect about her stay in Bucharest. There are data that she was involved in political turmoil in the Principality of Serbia by joining the constitutionalists who wanted





ANO Slike
STEE
PACKE

TUBORG

TUBORG

Cafe GALIA

Cafe
DIEGO
BAR

GALIA

Stvorene
za setnje

to limit the power of Prince Miloš and who managed to banish him from the country. It is known that Ljubica Obrenović was familiar with Miletina buna (*Mileta's Rebellion*) (1835), the rebellion in the Požarevac district (1840), the uprising in Niški sandžak (1841). For a while, she supported her husband in an effort to regain power, thus facilitating the efforts of opponents of the Obrenović dynasty to exile Prince Mihailo from Serbia in 1842. Ljubica Obrenović went into exile with him voluntarily. Moving to the Habsburg Monarchy, she first settled in Zemun, where she collected, created and managed funds for political action in favour of the Obrenovićs. The authorities of the Habsburg Monarchy designated Novi Sad as a place of residence for her to prevent her interference in the political life of the Principality of Serbia. Death found the first princess of modern Serbia in Novi Sad, whose residents solemnly and respectfully escorted her to the Krušedol Monastery, where she was buried. One of the first humanitarian women's organizations among Serbs was named after her.

Ljubica Obrenović (1788–1843), the first princess of modern Serbia, lived for a short time in Novi Sad, where she died.

G. S.



Ljubica Obrenović came to Novi Sad in March 1843. During her stay in Novi Sad, she lived in a house located in the old Jevrejska Street, in the courtyard of the future Adamović Palace (demolished during the construction of the theatre, 1979–1980). The house in which she lived was removed as early as in 1955, when then *Palić* Restaurant opened its garden. It is the area right next to the Apolo Centre (towards the building of the Serbian National Theatre). Princess Ljubica Obrenović died after only a few months of staying in Novi Sad, in the arms of Prince Mihailo, who claimed that his mother had been poisoned. The idea of burying her in the courtyard of the Saborna Crkva (Cathedral Church) or at the Jovanovsko Cemetery was abandoned, so the family decided to bury her in the Krušedol Monastery. At the farewell, the bells of all the churches in the city rang (both Catholic and Protestant, not only Orthodox). The procession was enormous, the body was displayed overnight in the Cathedral Church, and numerous banners, ripidia and crosses were carried in the procession. A huge number of people, either by carriage or on foot, joined the procession to Krušedol Monastery.

According to the research of Vojislav Puškar, a historian of the Institute for the Protection of Cultural Monuments of the City of Novi Sad, her house was located in Zmaj Jovina Street no. 5. The proposal is to install a memorial plaque in Pozorišni trg (Theatre square), which will tell the tale of the Novi Sad days of Princess Ljubica Obrenović.

S. K.





Княгиня Любидца на смртном часу.
Час се приближуе
Смртни да ме нађе.

Сунце мог живота
Скоро ће да зађе
Оће да ми зађе
За брегове туђе,
О имад' од ове
Судбе теже, уђе!

Мога княж'ства земља
Кољо е пространа
Опет места нема
Да лежи княгиня.

Ербо е неслога
Земљу разтроила,
Неправедна страна
Владу пресвоила.

Земљу разтроила,
Неправедна страна
Владу пресвоила.

Ово мене плачу
Синови изгнани,
Свом законом князу
Што су привезани.

О моје сироте
С едикетом моим,
Майка вас оставља
Ах, под кровом туђим.

Ја тужећи сада
С вама се разстављам,
У ломлену судбу
Ербо вас остављам.

MARIJA TRANDAFIL



Marija Trandafil (1816–1883) was born in Novi Sad, into a wealthy Popović family from Novi Sad. She lost her parents at an early age, and her guardians, the cousin family of Hadži-Kiri Nikolić, married her to their accountant Jovan Trandafil. She was less than sixteen at the time, and he was forty. They had two children, Kosta and Sofija, who both died at an early age. The dowry that Marija brought into the marriage will serve Jovan Trandafil to quickly get rich, acquire a shop and two houses in Osijek, from which income the Novi Sad and Osijek hospitals were later supported.

The first will was made by the spouses in 1860. After her husband's death (1863), Marija Trandafil won the right to manage money and real estate in court. She acquired and increased capital by forming endowments, changing the original joint will. Among such bequests, the most important is the *Endowment of Marija Trandafil for Serbian Orthodox Orphans* in Novi Sad, where the headquarters of Matica Srpska, the oldest Serbian literary, cultural and scientific society and the Library of Matica Srpska are located today. The endowment was formed in 1926, when it welcomed the first wards into the building that was built in 1912, according to the design of Momčilo Tapavica. Matica Srpska moved into the building in 1928, and the orphanage was moved to Sajlovo.

Marija Trandafil Foundation for Novi Sad Gymnasium Students aimed to provide student scholarships under the patronage of the Novi Sad Serbian Orthodox Great Gymnasium.

This was not the only opportunity Marija Trandafil used to help gifted or poor children and the impoverished people of Novi Sad. It is known that she fed the poor regardless of nationality or religion “when the hungry years set in” and that she extensively rebuilt and equipped the Novi Sad Armenian Church, which belonged to the Catholic community. For her humanitarian work, she was awarded the Order of the Red Cross.



The Matica Srpska and the Novi Sad ecclesiastical municipality of the Serbian Orthodox Church were heirs of the significant legacies of Marija Trandafil. At the moment of her death, the value of the endowed property in goods and money was 700,000 forint. The book *Srpkinja: njezin život i rad, njezin kulturni razvitak i njezina narodna umjetnost do danas* (A Serbian Woman: Her Life and Work, Her Cultural Development and Her Folk Art Until Today, Sarajevo, 1913), recorded that the value of the endowment amounted to 1,400,000 kroner. Marija Trandafil paid special attention to the Nikolajevska (St. Nicholas) Church in Novi Sad, taking care of its renovation and maintenance. Sofija, Kosta, Jovan and, finally, Marija Trandafil were interred in that church. In recent years, Novi Sad has honoured the great benefactor by naming the square where the headquarters of Matica Srpska is located, near the Nikolajevska Church, after her. Additionally, the most modern elementary school in Novi Sad located in Veternik has also been named after her.



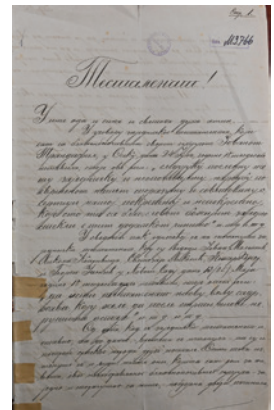
Marija Trandafil (1816–1883), one of the greatest benefactor among the Serbs, left the Serbian people and Novi Sad a legacy worth 1,400,000 kroner in 1913.

G. S.



Marija Trandafil was born in Novi Sad, in a house on the corner of Pašić and Grčkoškolska Street. Today, this is Pašićeva no. 11. On the rounded corner above the balcony of this house is the icon of the Holy Apostles Peter and Paul, after whom the house is named – *At the Icon*. She lived at Zmaj Jovina Street no. 16, with her husband Jovan, and she died there as well. After her death, as she had no direct descendants; her brother's sons inherited the house and opened a printing house there. She was buried together with her husband and early deceased children, son Kosta and daughter Sofija, in the Nikolajevska Church, whose restoration was assisted by the Trandafil family during their lives. In the church itself, on the left, there is a plaque that testifies that Kosta, Sofija, Jovan and Marija Trandafil rest there. Marija Trandafil owned the houses at Zmaj Jovina Street no. 8, 16 and 17, Pašićeva Street no. 11, Dunavska Street no. 16 and Miletićeva Street no. 17. She left all that as an endowment, in addition to the legacy in the form of land and money. There are no memorial plaques on these houses. In 2002, a bust of Marija Trandafil, the work of sculptor Laszlo Szilagyí, was installed in the building of Matica Srpska, in the entrance hall. The proposal is to install a memorial plaque in Marija Trandafil Square, commemorating the legacy of this prominent woman from Novi Sad.

S. K.





Матичине установе: Завод Марије Трандафил за српску православну сирочад у Новом Саду



Из живота Матичиних установа: Питомци Завода Марије Трандафил на школском часу

DAFINA (NANA) NATOŠEVIĆ

Dafina (Nana) Natošević (1830–1911) was born into the family of a Novi Sad lawyer and former mayor Grigorije Jovšić. By marrying Dr. Đorđe Natošević, a doctor and reformer of Serbian schools in Hungary, she found herself at the centre of cultural and political developments of Novi Sad and Vojvodina Serbs.

Nana Natošević played a significant role in the establishment of the first women's organization in Novi Sad (1867), for which she personally obtained 500 ducats from Prince Mihailo in Belgrade. As Serbian women felt subordinate in this first women's organization, women around Nana Natošević founded the Dobrotvorna zadruga Srpkinja Novosatkinja (*Charitable Cooperative of Serbian Women from Novi Sad*, 1880). Nana Natošević was the vice president of the organization, and after twenty-five years of cooperative work, she was awarded an honorary membership. She was one of ten Novi Sad women who, at the initiative of Savka Subotić, demanded from the Serbian National-Church Assembly to establish the Srpska viša devojačka škola (*Serbian Girls' College*). After the death of Đorđe Natošević, she donated 4,000 books to the library of this school. She was the head of the women's committee, which repeatedly raised money for the teaching materials and equipment for the Serbian Girls' College.

Nana Natošević holds merits for the establishment of the Red Cross Branch Office in Novi Sad (1875). During the Serbian-Turkish War (1876–1878), women from Novi Sad prepared bandages and collected financial contributions for the Serbian population affected by the war, in her house. Among the charitable actions she initiated or participated in, the most significant are: assistance to the flooded in Szeged (1879) and to the victims of the fire in Sarajevo (1879). Nana Natošević herself collected 157 ducats and 5 forints for the printing of Jovan Jovanović Zmaj's *Pevanija (Collection of Poems)*.

Dafina Nana Natošević (1830–1911) was a benefactor and one of the founders of the Charitable Cooperative of Serbian Women from Novi Sad.





ИЗ ПРОСВЕТЕ.

Српско новосадско забавиште отпочело је делање своје светле недеље; деца се у њем, сваким даном мложе; за првих 10 дана испунило се 34 деце а придлазе и даље. Начелница и одборкиње посећују забавиште сваким даном, а учитељица је, гђица Мара Симићева, одушевљена за свој позив, те тако су сви изгledi, да ће ова установа лепо напредовати.



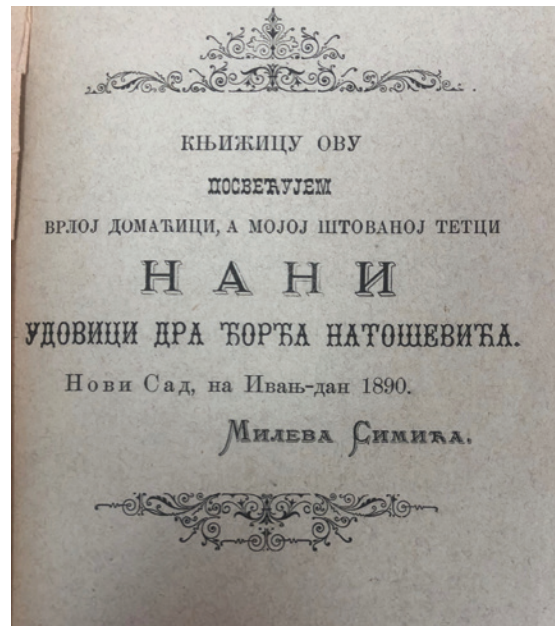


Српске Соколице у Новом Саду 1912.

Dafina Nana Natošević and her husband Dr. Đorđe Natošević lived in today's Pašićeva Street no.7. There is no mark on the house that would indicate her long life at this address. Dafina Natošević has no monument, bust or memorial plaque dedicated to her. She was buried in Uspensko cemetery, burial plot V/01-011. She was buried in this tomb with her

husband. The monument is protected. One street in Sajlovo bears her name. In order to preserve the memory of Dafina Natošević, the proposal is for a memorial plaque to be placed on the house in Pašićeva Street no. 7 and in the street that bears her name.

S. K.



IV. Средства за извађање рада друштвеног.

§. 4. Задруга ће смер свој изводити:

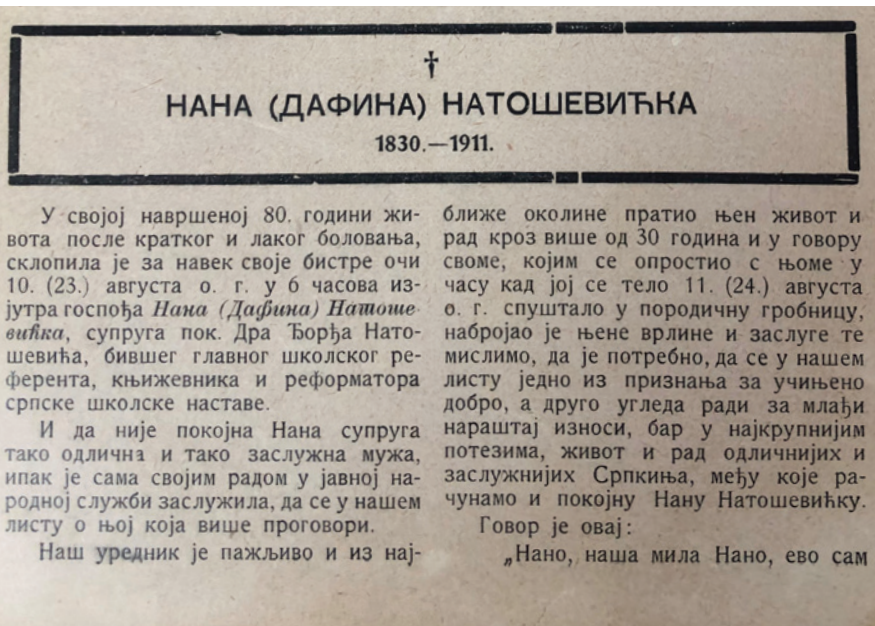
1. уписником и приносом задругарица редовних, помагачица и добротворки и све по одбитку четвртине за резервни фонд задружни;
2. каматом резервног фонда, задружног (§. 18.);
3. приходом са јавних забава, предавања и изложба, које буде у своје смерове приређивала задруга;
4. приходом завештаних задужбина задрузи овој, ако нису изриком фонду резервном намењене.

V. Ко саставља задругу.

§. 5. Задругу ову састављају задругарице редовне, помагачице и добротворке.

1. Задругарице су редовне, које уплате 4 К (1 динар) уписнине једном за свагда и за тим прилажу годишње по 20 К (5 дин.) чланарине;

2. Задругарице ове пријављују се саме начелници или којој одборници, или их на упис позове начелница или која одборница и одбор их у првој идућој седници одборској прими. Ако се не прими једногласно решава се тајним гласањем.



KATARINA POPOVIĆ MIDŽINA

Katarina Popović Midžina (1830–1902) is the first female cookbook author in the Serbian language. Her work *Veliki srpski kuvar sa slikama: za upotrebu srpskih domaćica* (*Great Serbian Cookbook with Pictures: For the Use by Serbian Housewives*), in Cyrillic, was published in Novi Sad in 1878. The book is written in the vernacular, with great style, and contains culinary recipes that she personally prepared. From the foreword, we learn that for Katarina Popović, a prominent woman from Novi Sad known for her culinary skills, was offered by the famous Printing House of the *Serbian bookstore of Brothers M. Popović* in Novi Sad to compile a cookbook. In this endeavour, she brought not only her personal experience but also the experience of her mother Nančika Petrović and her friends. There is also a selection of the best recipes published in foreign cookbooks and magazines. The book had 194 pictures and instructions for serving and decorating dishes, decorating the table, organizing festive snacks, balls and receptions, and many more useful tips regarding the jobs that women were responsible for in the household. The book was a great success, and it was (with many changes) printed on several occasions, namely: 1891, 19??, 1911, 1925, 1931 and 1936. Phototype editions were published in 1990, 2007 and 2013.

Over time, the content of the cookbook has changed, and the most significant change is in the fourth edition, which was prepared for print, at the request of the new publisher, by Novi Sad writer Mileva Simić, changing not only culinary terms, but also recipes and the composition of foods in them, as well as the ways of serving certain dishes. The circulation of this popular book is also impressive. The preface to the 1931 edition states that the *Cookbook* had been printed in 30,000 copies by then, and Katarina Popović can be considered one of the most popular authors of printed books in the Serbian language.

What is known of Katarina Popović's private life is that she was born into a renowned Petrović family. Anka Dobrić, her cousin, left the information that Katarina was “an educated, hardworking, gifted and cheerful woman”. It is known that she married Dimitrije Popović Midža, and therefore the nickname Midžina became part of her identity.



ВЕЛИКИ СРПСКИ КУВАР

СА МНОГО ЛЕПИХ И ВРЛО ВЕШТАЧКИ ИЗРАЂЕНИХ СЛИКА

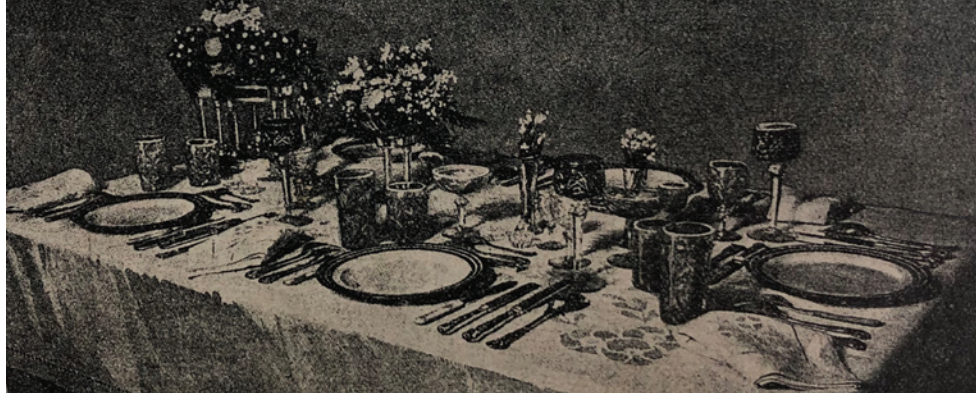
СРПСКИМ ДОМАЋИЦАМА

НАПИСАЛА

КАТАРИНА ПОПОВИЋА-МИЏИНА.

ЧЕТВРТО ПРЕГЛЕДАНО И УМНОЖЕНО ИЗДАЊЕ

Са допунама најновијег практичног кувања



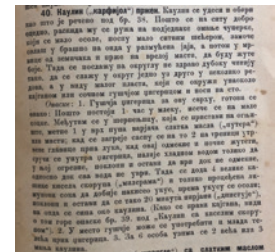
She was also a member of the Novi Sad “dilettante” theatre, led by her father-in-law Konstantin Popović Komoraš. During the fourth decade of the 19th century, the troupe performed in the Novi Sad tavern *Kod Fazana (At the Pheasants)*, the most common of Komoraš’s rewrites of famous drama texts. Katarina Popović was considered a writer by the Novi Sad intellectual public, first because her poems were published in the magazine *Bačka vila*, and then because of the *Great Serbian Cookbook with Pictures: For the Use by Serbian Housewives*. This is confirmed by the text in the monthly magazine *Javor (Maple)* from 1891, where she was classified as a “woman who tried to engage with the quill” and the book *A Serbian Woman: Her Life and Work, Her Cultural Development and Her Folk Art Until Today* from 1913, in which her name is among the women “who work in the literary field”.

Katarina Popović Midžina (1830–1902) is the first female author of the *Great Serbian Cookbook with Pictures: For the Use by Serbian Housewives* (1878) printed in several editions in tens of thousands of copies, which places the author among the most widely available authors of Serbian language editions.

G. S.

According to Vojislav Puškar’s research, the house of Konstantin Popović Komoraš was located in “Županijska Street, next to the Evangelical Church”, and today it is Jovana Subotića Street no. 3. In memory of Katarina Popović Midžina, one street in Belgrade (Čukarica) bears her name. We suggest that she be honoured with a street named after her in Novi Sad as well.

S. K.



SAVKA SUBOTIĆ



Savka Subotić (1834–1918) is one of the most important practical educators of 19th century in Vojvodina. Her work in connection with the development, production and sale of women's household craftsmanship has gained worldwide recognition, and her involvement in the emancipation of women has earned her honorary membership in almost all Serbian and many foreign women's organizations. Affirmative articles about her work were published in European newspapers at the beginning of the 20th century. Savka Subotić was awarded decorations by the Serbian and Russian courts. She was also the first president of the Serbian National Women's Alliance, the Circle of Serbian Sisters and the Princess Ljubica Association. Her work, inspired by the ideas of mechanical materialism, as well as those from Leo Tolstoy to German philosophers and educators such as Immanuel Kant, Johan G. Fichte, Arthur Schopenhauer, Friedrich Fröbel, Johann H. Pestalozzi, etc., was the occasion for her, as an extraordinary women's voice, to speak at the Vienna Science Club in 1910 and 1911.

Savka Subotić realized the exceptional value of Serbian women's household craftsmanship and focused part of her activities on the development, production, sale of what was then called "household industry". Her contribution was a creative mediation between the centuries-old tradition of production and dyeing of canvas and wool, weaving, knitting, embroidery and the requirements of the modern market. The success that Savka Subotić achieved thanks to household craft products tailored to the needs of modern man and woman (laundry, dresses, shirts, handkerchiefs, umbrellas, curtains, fabric, rugs, blankets, tablecloths, hats...), was capitalized at international fairs in: Budapest (1881, 1885), Zagreb (1882), Novi Sad (1884), Antwerp (1885), Paris (1889, 1900), London (1907). Unfortunately, this success did not receive organized support from the Serbian intelligentsia, craftsmen and merchants; instead, the patterns and samples of Serbian women's household craftsmanship were unlimitedly taken over and capitalized upon as if they were of Eastern origin. She collected her experiences of this epochal work in the book *O našim narodnim tkaninama i rukotvorinama* (*On Our Folk Fabrics and Handicrafts*, 1904).



Повосађанке одржавају народну ношњу : група госпођа и госпођица на чају Српске Добротзорне Задруге, у пролеће 1928.



Working with and alongside women is a trademark of her entire work. In this context, her advocacy programme for women's rights was primarily for the right to compulsory and quality education of female children. The household industry development program paved the way for the economic empowerment of rural women. She was also a supporter of political rights for women, education of women for work in the public field, the expansion of the women's movement, gender role reform through marriage reform and changes in the attitude towards illegitimate children. Her anti-militarist views and publicly announced demands to reduce the military budget and increase funds for agriculture and culture are well known. For Savka Subotić, the emancipation of women is the responsibility of women themselves, and humanism was identical to feminism.

Her reputation at the end of the 19th and the beginning of the 20th century was enormous. This is confirmed by the fact that one of the most important books on the scope of women's public work in the field of art, education, culture and science, as well as on women's activism in the Serbian people until the first decade of the 20th century is dedicated to her –*A Serbian Woman: Her Life and Work, Her Cultural Development and Her Folk Art Until Today*. Savka Subotić died in her hometown, on November 25, 1918, in the house that was then located at the address of Ferenc Rákóczi Street no. 11. According to her wish, the death was announced later by the obituary, and by the efforts of Charitable Cooperative of Serbian Women from Novi Sad, her remains were transferred to Zemun and buried in the Subotić family tomb.

Savka Subotić (1834–1918) was the first president of the Serbian National Women's Alliance, the Circle of Serbian Sisters, an honorary member of all Serbian and some European women's organizations, the first to discover the importance of the women's household industry and one of the few women who spoke at the Vienna Scientific Club.

G. S.





Until the *Rebellion* in 1848, Savka Subotić lived in today's Dunavska Street no. 5 in the house of the Polit family. This house burned down during the bombing of Novi Sad (1849), so the Polit family moved to Grčkoškolska Street no. 7. After her marriage to Jovan Subotić, Savka lived in today's Dunavska Street no. 1. in the house where the City Library is located today. Jovan Subotić founded a printing house there in 1870, and the political newspaper *Narod (People)* was published there. After that, Arsa Pajević, a Novi Sad printer, bookseller and publisher, bought the house and bequeathed it to the Orthodox Church Municipality of Novi Sad.

Savka Subotić, a woman who was one of the most agile women of her time, has no monument, bust or memorial plaque dedicated to her. She died in Novi Sad, in a house on today's Pozorišni trg (Theatre Square). She was buried in Zemun, next to her husband Jovan Subotić. One street in Veternik bears her name today. Her portrait, the work of Novak Radonić, is kept in the White Ceremonial Salon of Matica Srpska. The proposal is for Savka Subotić to get a monument in Novi Sad and to have a memorial plaque placed in her honour in the Theatre Square.



S. K.

38



Students of the Craft School in Novi Sad wearing dresses with Kosovo embroidery (1926).

SOFIJA VUJIĆ

Sofija Vujić (1851–1921) was born in Ovsenica in Banat, in the family of priest Luka Popović, whose children: daughters Draginja (married Ružić), Jelisaveta (married Dobrinović), Katica (married Popović), Ljubica (married Kolarović) and sons: Laza and Paja Popović were actors. Sofija, with the consent and mentorship of her sister Draginja Ružić, accepted a professional engagement in the Serbian National Theatre in Novi Sad as an eleven-year-old and thus became the youngest professional actress of the Serbian theatre. There are two pieces of information related to the debut role she had in the Serbian National Theatre: the role of Anica in *Pokondirena tikva* (1862) and Julka in *Vojnički begunac* (1863).

She married composer and conductor Aksentije Marković in 1867. Their daughter Milica (Milka) Marković will become the famous actress and director of the Serbian acting scene. After the death of Aksentije Marković, she married the Osijek merchant and landowner Petar Vujić.

Sofija Vujić's artistic life was not only a path of success. The difficult moments came after the sudden death of Aksentije Marković in Prague in 1873, when she was forced to accept an engagement in travelling theatres, and she spent two years at the Croatian National Theatre in Zagreb. She returned to the Serbian National Theatre again in 1878, where she remained until her retirement in 1906.

Sofija Vujić was a great and versatile actress who sovereignly ruled the Novi Sad theatre scene. The professional public and the audience rated the following roles as her best: Kosara (*Vladislav*), Mara (*Miloš Obilić*) and Carica Milica (*Zadužbina*).





Први чланови новосадеког срп. нар. позоришта под управом Јована Ђорђевића „Фотера“.



Софија Максимовиќа - Ђујићка
С.Ј.

MILICA (MILKA) MARKOVIĆ

Milica (Milka) Marković (1869–1931) was born in Pančevo. Early in her life she lost her father, composer Aksentije Marković, so she moved often with her mother Sofija, who accepted acting engagements in Vojvodina and Slavonija. Therefore, it is not surprising that as a five-year-old, she had her first role in Schiller's play *William Tell*, and that as a fifteen-year-old, she became an intern at the National Theatre in Belgrade, where she played about twenty roles in two years.

She came to the Serbian National Theatre in 1885 and remained there until the end of her artistic career. Milka Marković was an educated actress. After graduating from the Serbian Girls' College, she stayed in Vienna, Munich, Prague, Paris and Rome, perfecting her undeniable acting and musical talent. She spoke German, Hungarian and French, and translated dramatic texts. Jovan Grčić noted that, according to her translation, a theatrical play with singing, the *Polish Jew* by Émile Erckmann and Alexandre Chatrian, was performed in the Serbian National Theatre in Novi Sad in 1897.





Милка Марковићка,
глумица члан српског народног позоришта



Milka Marković was the first director of the Serbian acting scene. She directed the drama *Ljubav* (Love) by I. N. Potapenko on the stage of the Serbian National Theatre in Novi Sad (1911). As Maxim Gorky noted, “in that novel, even a woman loves a bad man more than those... honest workers.” She then staged about eleven plays in the Serbian National Theatre. Among the most important roles of Milka Marković were: Greta (*Faust*), Cordelia (*King Lear*), Ophelia (*Hamlet*), Juliet (*Romeo and Juliet*), Nastasja (*Na dnu*), Anđelija and Majka Jugovića (*Smrt majke Jugovića*).

Milka Marković’s private life was marked by tragedies: the suicide of her husband, actor Mihajlo Marković, whom she married in 1888, and the untimely death of her son Stevan. Dimitrije Marković, her other son, devoted his entire life to acting and the theatre.

Sofija Vujić (1851–1921) and **Milka Marković** (1869–1931) were among the most important actresses, and Milka Marković was the first director of the Serbian acting scene.







Поводом седамдесетпете годишњице од оснивања Српског народног позоришта у Новом Саду:
 Део чланова трупе из г. 1905. С лева на десно, стоје: Војин Турински, Ђ. Мађарић, Милан Матејић, С. Ливанка,
 Михаило Марковић, Јефта Душановић, Андрија Стојановић, Св. Стефановић; седе: Марта Толосић, Тинка Лукић,
 Пера Добриновић, Дим. Ружић, Андра Лукић, Милка Марковић, Даница Матејић; доле: Јелена Стојановић, Стеван
 Марковић, Мита Марковић и Милена Толосић

Sofija Vujić and Milka Marković lived in a house at Dunavska Street no. 16. This house, built in the style of classicism, was owned by Marija Trandafil, who left it to Matica Srpska in her will, but also to the usufruct of the manager of her goods, Luka Jocić, a bookstore owner and publisher. Later, Jocić's daughters bought it from Matica Srpska. Sofija Vujić and Milka Marković probably rented an apartment here since 1878. They were buried at the Almaško cemetery. Sofija

Vujić was buried in the burial plot I/5-658, and Milka Marković in a tomb with the Ružić family located on plot V/6-27. The house in which they lived is not marked, they have no monument or bust. In Novi Sad, in Klisa and Vidovdansko naselje, there are streets named after them. The proposal is to place a plaque on the house in Dunavska Street no. 16 as a reminder that Sofija Vujić and Milka Marković lived there.

S. K.





MILICA AND ANKA NINKOVIĆ



Milica (1854–1881) and Anka (1855–1923) Ninković were the first socialists active in the political life of the Principality of Serbia. Their political activism usually places them in the circle of followers of Svetozar Marković. The Ninković sisters were born in Novi Sad, where they were educated. For sometime, their private tutor was Svetozar Marković, whom they had known even before that, through newspaper articles and performances in the United Serbian Youth. They then continued their education at the University of Zurich, which was the first to open its doors to girls, where they attended pedagogical studies in the period 1872-1874.

After successfully completing their studies, the Ninković sisters went to Kragujevac, to the Principality of Serbia. The Girls' College and the newspaper *Oslobođenje (Liberation – Journal of Science and Literature)* were the first projects of the Kragujevac socialists in whose implementation they participated, primarily in connection with the school. It is known that, according to their idea, on January 1, 1875, a competition for the enrollment of female students in the Girls' Collegewas announced.

The Ninković sisters were marked in the public life of the Principality of Serbia as “communists” and undesirable foreign citizens, and in 1875, in order to avoid deportation, they concluded marriages with like-minded people: Milica Ninković with Petronije Pera Todorović, and Anka Ninković with Sreten Anđelković. Upon their return to Kragujevac, they continued their political work with their spouses – comrades, gathering around the newspaper *Staro oslobođenje (Old Liberation)*. The entire editorial office lived and worked as a well-organized commune, and the Ninković sisters were translators, they managed correspondence with foreign countries, accounting, proofreading and were responsible for the feuilleton.

The work of the Ninković sisters in the socialist movement was tireless, but rarely named. However, it is also known that the ideologue of Russian “narodnism” Pyotr L. Lavrov was in contact with Milica and Anka Ninković and that he appreciated Milica's knowledge of political economy. During her second stay in Zurich (1879), Milica Ninković, according



to the recommendation of P. L. Lavrov, was in contact with the socialists Karl Kautsky and Eduard Bernstein with whom she discussed the criticism of the ideas of Nikolay G. Chernyshevsky, the economic theory of John S. Mill and Malthusian theory. Milica Ninković provided data on the Serbian socialist movement for Ludwig Richter's *Das Jahrbuch für Sozialwissenschaft und Sozialpolitik* (*Yearbook for Social Sciences and Social Policy*, 1881). The letter of Anka Ninković to P. L. Lavrov in which she informs him about the publication of the translation of his *Historical Letters* in the newspaper *Liberation* (1870) is well known. Milica Ninković translated the books *Srbija na istoku* (*Serbia in the East*) by S. Marković into Russian and *Uništenje estetike* (*Destruction of the Aesthetics*) by P. Todorović into German, some articles by Svetozar Marković for the newspaper of the First International, *Forwards* (*Vorwärts*), and parts of the *Social Sciences Alphabet* by V. Bervi-Flerovsky for the newspaper *Der Sozialdemokrat*.

The Ninković sisters were part of the socialist front that won the elections in Kragujevac in 1876 and organized the *Red Banner* event on that occasion. The repression of the regime of Prince Milan Obrenović did not immediately follow because the First Serbian-Turkish War (1876-1877) broke out, in which Milica Ninković was a volunteer nurse. To avoid imprisonment, many socialists had to go abroad. Milica was in Belgrade for a while, and then she came to Novi Sad, where the socialists (Pera Todorović, Pera Velimirović, Lazar Paču) launched the socialist newspaper *Straža* (*Guard*) in 1878. In that socialist commune too, she worked tirelessly. Milica then received a Russian scholarship to study medicine, which she started in St. Petersburg, and later continued in Zurich and Paris. Unfortunately, tuberculosis prevented her from completing her studies. Severely ill, she returned to Kragujevac, to her sister Anka, where she died at the age of 27.

Anka Ninković after many life losses, went to Switzerland, where she joined the theosophical movement of Rudolf Steiner. Upon her return to Serbia, she worked as the headmistress and educator of the Female students' home in Belgrade. She lived in seclusion. She died in Belgrade, where she was buried.

Milica (1854–1881) **and Anka** (1855–1923) **Ninković** were the first socialists active in the political life of the Principality of Serbia.





ЧИТУЉА.

(† *Милица Тодоровићна.*) Још зимус је допрла до нас тужна вест да се упокојила ова Српкиња која се одликовала својом образованошћу и вредним књижевним радом. Како су са забране листова у којима је саопштен њезин некролог податци из истога тек сада нам дошли до руке то ћемо их ма и накнадно у кратко саопштити. Милица Тодоровићка била је кћи Петра Нинковића бившег управитеља гимназије новосадске. Подстакнута својим учитељем Светозаром Марковићем свршила је покојница од 1872 до 1874 педагошки одсек на универзитету у Цириху са најбољим успехом и добила је диплому да може бити учитељица у Швајцарској на средњим школама. Хтела је са својом сестром такођер учитељицом год. 1874 да отвори женску школу у Крагујевцу али јој власт није дозволила. Удавши се за публицисту Перу Тодоровића носила је она с њиме сва политичка гонења у Србији, Угарској и Аустрији. У последње време одала се да изучи медицину у Петрограду, но оштра клима поткопала је њезино нежно здравље. Вратив се у Србију умрла је 18. Нов. 1881. у Крагујевцу. Од књижевних радова који су изишли на јавност, превела је покојница списе: „Једна јунакиња из франц. револуције“ и „Историју једнога злочина“ од В. Ига. Осим овога преводила је за немачке листове чланке Светозара Марковића а књигу му „Србија на Истоку“ превела је на руски језик. Многи превод остао је за покојницом у рукопису.

Тодоровићка се разумевала у политичким наукама а нарочито у политичкој економији. Од страних језика говорила је добро немачки, француски и руски, а разумевала је и талијански и енглески, леко је свирала на клавиру и била је женска озбиљна, а при том пријатна а носила се чисто и просто без икаквога обзира на моду. Са племенитих тежња које је гајила у срцу своме за напредак свога рада заслужила је вредна покојница да је свако ожали што тако рано премину у сред радљивога живота свога. Дака јој земља у којој почива!

Анка Анђелковић,

прва српска социјалисткиња

(Поводом једног написа Милице Јанковић)

Крагујевац 22/12.
У Крушевцу.
5957
Клас. бр. 5957

Саклепа дођијемо естет нам мисл. То је дивно. Само што је још нешто во. брело, да да се откопава к листа се. курао. А то је, што више критична. тика да се пишу. Тога ради обра. ћемо се и ваши, у нади да ће се и ва писанија, да дођијемо и ва ваши Краја писанија брја. платника. Численике дес вапа не писанија, сато, што су брочкови српски. Швањојји само мата се медела у мајред 16.т. Прва брја брјајоји српскија куравашиа, да их вададу отима, који су се критична а остале брјајје врата се асад. Пондрање од бозара и осталих писанија. Милица Анђелковић

ИСТОРИЈА ЈЕДНОГА ЗЛОЧИНА.
ПО КАЗИВАЊУ ЈЕДНОГА СВЕДОКА.
Од Виктора Хига.
(Превод с француског).

ПРЕДГОВОР.

Ова је књига више но сувремена; она је преко нужна. Ја је издајем.

Примедба.

Ова је књига писана у Бриселу, пре двадесет и шест година у првим месецима изгнанства. Отпочета је 14. децембра 1851., другог дана по доласку писца у Белгију, а довршена је 5. маја 1852.; баш као да је случај хтео да прослави годишњицу смрти првог Бонапарте изгнанством другог. Случај је такође, што се због нагомиланих послова, брига и жалости одошило издавање ове историје до ове чудовате 1877. године. Или је случај ваљда хтео, да се причање некадањих догађаја деси баш данас, кад се подобни догађаји спремају? Ми се надамо да то не ће бити.

Као што рекосмо, прича о државном удару, плевала је рука још топла од борбе против тога удара. Изгнаник је постао напречац историчар. Он је у својој озлојеђености запамтено добро овај злочин, и хтео је да и најсватлији догађај не оде у заборав. Тако је постала ова историја.

Рукпис од 1851. врло је мало поправљан. Он је остао оно, што је и био, нуи детаља (подробности) и живих, тако-рећи, крвавих догађаја.

Писац је постао последни судија; сви његови другови по борби и изгнанству, дошли су да искажу пред њим што знају. Он је њиховом исказу додао свој исказ. Сад је историја на реду. Она ће судити.

Ако буде могуће, ова ће историја изаћи скоро сва на јавност. На-ставка и свршетак изаће 2. децембра. Згодан датум.

П Р В И Д А Н.
ЗАСЕДА.
I.
Сигурност.

1. децембра 1851. год. Шпара слеже раменима и испали своје пиштоље. И занста, веровати у могућност државног удара, било је стидно. Озбиљан посматрач није могао ни да замисли какво незаконито насиље од Луја Бонапарта. Најгрушњија ствар у том тренутку беше очевидно избор Девенка;
СТРАЖА СВ. I.

Milica and Anka Ninković lived in the house located in Zlatne grede Street no. 4. The house was demolished during the construction of the Jovan Jovanović Zmaj Grammar School. Milica and Anka left Novi Sad at a young age, lived and died in Kragujevac and Belgrade, but left a mark

in national socialist thought. One street in Novi Sad near the *Novi Sad Fair* bears their name. At the end of this street there is a memorial plaque that informs people of the significance of their work.

S. K.

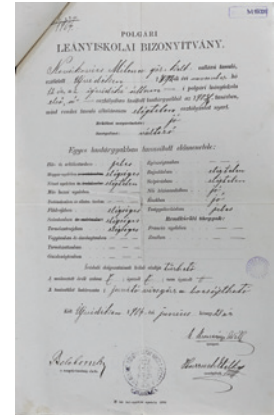
ADÉL NEMESSÁNYI

Adél Nemessányi (1857–1933) was an educator, the first director of the Novi Sad Hungarian Royal State Civic Girls' College and the founder of the Novi Sad branch of the Association for the Promotion of Women's Education *Mária Dorottya*. She was born in Liptovský Mikuláš. She was educated in her hometown, Bratislava and Budapest. In 1876, she was accepted as a teacher of the Civic Girls' College in Székesfehérvár. In 1884, she was appointed director of the Novi Sad Hungarian Royal State Civic Girls' College.

Menyhért Erdujhelyi mentions Adél Nemessányi as a successful school principal in the *History of Novi Sad*. Thus, he first states that in the school year 1876/7, the first grade of the Hungarian Royal State Civic Girls' College was opened. In 1880, the school had four grades, four full-time and two assistant teachers, and in 1894 it was eight “teachers strong”, and the headmistress was Adél Nemessányi. Erdujhelyi measured the success of the school by the number of enrolled female students, so he noted that their number grew from year to year, and the success was even higher if we take into account the fact that the Serbian Girls' Collegewas also operating at the same time, and that in the school with classes in Hungarian “a large number of the students... were Serbian and German girls”. Referring to the report of Senator Miša Dimitrijević of 24 January 1877, Vasa Stajić mentions both Novi Sad girls'colleges in the *Cultural Historyof Novi Sad*, so it can be seen that (despite more numerous teaching staff and obviously more substantive teaching in the Serbian Girls'College) there was more interest in the Hungarian Royal State Civic Girls' College.



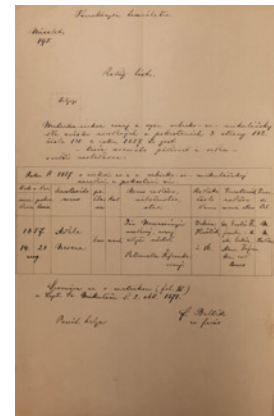
There is little information about the private life of Adél Nemessányi. She was the daughter of János Nemessányi (1832–1899), a royal advisor, superintendent of Hungarian and Slovak schools, a prominent member of the Novi Sad evangelical community, who received the status of Hungarian nobility for his merits in the educational field. The Austrian Emperor and Hungarian King Franz Joseph I decorated Adél in 1913 “with a golden cross”, and the Novi Sad *Ženski svet* (*Women’s World*) also wrote about it. Adél Nemessányi died in Novi Sad, and was buried on March 8, 1933 in the family grave of the Nemessányi family on the evangelical part of the cemetery in Futoška Street. Today, a street in the Novi Sad suburb, Veternik, bears her name.



Adél Nemessányi (1857–1933) was the director of the Novi Sad Hungarian Royal State Civic Girls’ College, the first headmistress of the school in Novi Sad.

G. S.

According to Vojislav Puškar’s research, the Nemessányi home was located in today’s Petra Drapšina Street no. 29 in Novi Sad. The house is no longer standing. Adél Nemessányi died in Novi Sad. She was buried at the Evangelical Cemetery in Futoška Street. Data on the Nemessányi tomb show that János Nemessányi, his wife Petronella, nee Šefranka (1834–1919) and their daughter Adél Nemessányi were buried there. One street in Veternik is named after her. The proposal is for a memorial plaque to be placed in the street that bears her name.

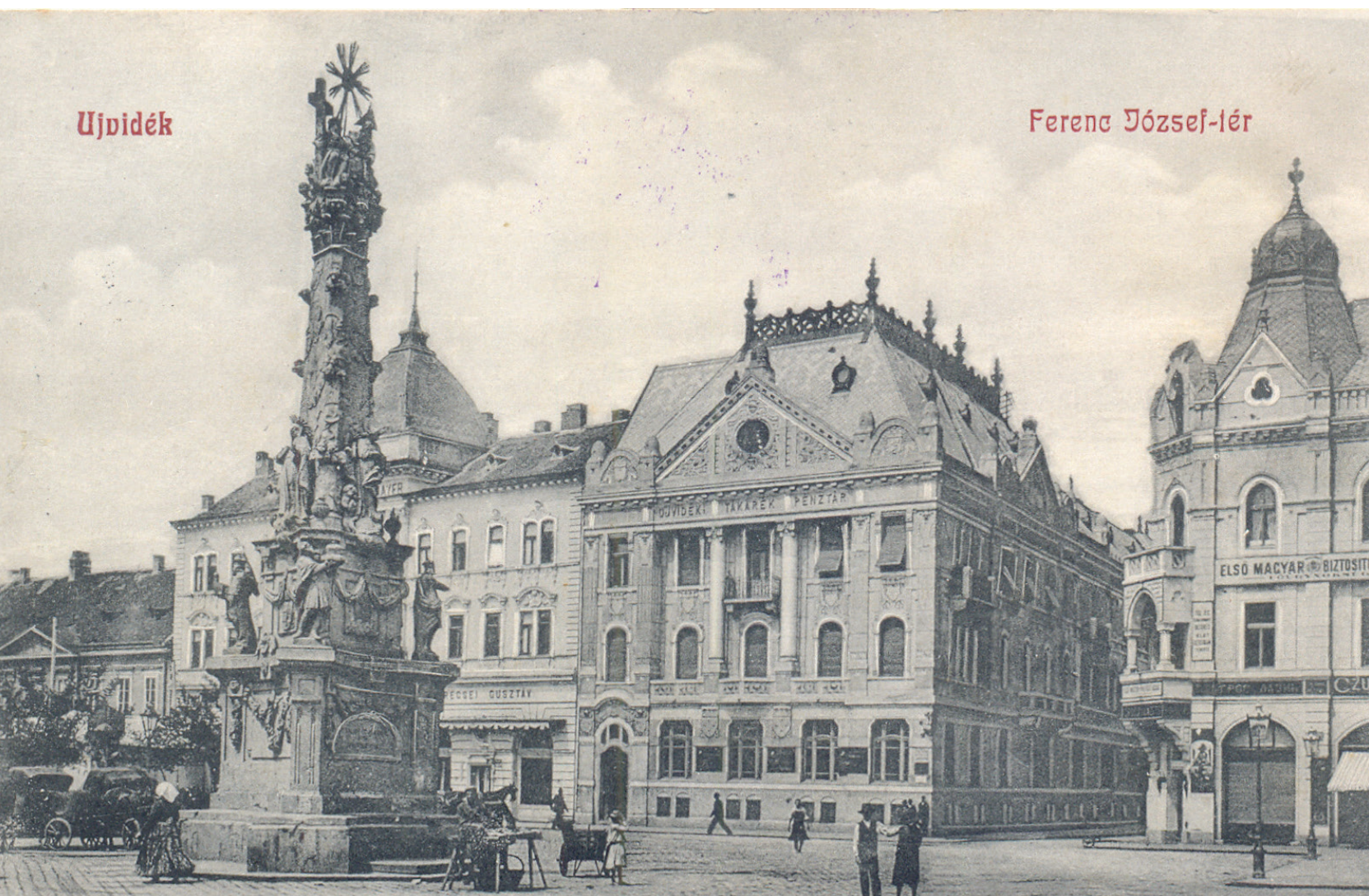


S. K.

Овом школском 1012 –13. г. навршила је управитељица огдашње државне грађанске женске школе, г-ђица *Адела Немешањи*, 30 година свога наставничког рада и ту је прилику употребила врховна школска власт, да препоручи ову заслужну просветну раденицу Њег. Величанству краљу Францу Јосифу I да ју награди и награђена је златним крстом за заслуге.



Ujvidék



Ferenc József-lér

MILEVA SIMIĆ

Mileva Simić (1859–1946) was awarded by both Serbian ruling families with the Order of the Kings of the House of the First Grade (Obrenovići) and the Order of St. Sava of the Fourth Grade (Karađorđevići) for her pedagogical and literary activities. The public in Novi Sad and Vojvodina showed gratitude and respect to her in 1938, when her eightieth birthday was solemnly marked in the organization of the *Matica naprednih žena (Society of Progressive Women)*.

She was born in Novi Sad, in the family of academic painter Pavle Simić and Jelisaveta Jovšić – daughter of Grigorije Jovšić, a lawyer and former mayor of Novi Sad. As a 12-year-old, Mileva Simić managed, despite formal obstacles (inadequate age), to enrol in the Serbian Teachers' School in Sombor. As a fifteen-year-old, she was hired as a teacher at the Serbian Girls' College in Novi Sad, and as a seventeen-year-old, after her father's death, she took over the care of her mother, brothers and sister. Mileva Simić was a teacher for more than three decades, first in the Serbian Girls' College in Novi Sad (she taught home economics, pedagogy, handicraft, health lessons, drawing, gymnastics and the German language). A few years after the First World War, she also taught at the State Women's Civic School in the same city. She is the author of text books for girls' schools *Kućarstvo (Housekeeping)* (1892, 1921 and 1926) and *Pedagogija (Pedagogy)* (1894). Additionally, she published several works on the education of girls, along with pedagogical and general educational texts intended for young mothers and the female audience.

Her theatrical plays for children (children's performances), inspired by and dedicated to her students, were performed throughout Vojvodina. She translated several verses by Heine and Goethe, narratives by Paul Heise, Leopold von Sacher-Masoch, Mór Jókai and others, and wrote over forty short stories that were published in Serbian-language newspapers and magazines from the late 19th to the first decades of the 20th century. She was known for her short-form literary texts that were published in daily newspapers and monthly magazines. This is illustrated by her works in *Branik (Bulwark)* and *Women's World*. Her more ambitious literary works were published in *Stražilovo*, *Dragomilje*, *Matica Srpska's Chronicle*. Her stories and novellas were created in the era of Romanticism and Realism, based on that multilingual, European-oriented world of Vojvodina, introduced to Serbian literature by Jakov Ignjatović.





Visiting Srem, Banat and especially, Bačka, over three decades, she collected an astonishing number of folk songs that women created as a collection of *Serbian folk women's poems (Rojtanske pesme)* and handed them over to Matica Srpska before the beginning of the First World War. The book was supposed to be published in the edition of the *Books for the People* which was initiated by Matica Srpska, but not only this not happen, but the work was lost in the Manuscript Department of the Matica Srpska. In 1940, the Literary Committee of Matica Srpska recommended the writer to the Literary Council for membership, explaining this proposal by the importance of the collection, which was still in manuscript. Thanks to the transcript preserved in the family archives and to Maria Kleut, who prepared the work for publication, *Rojtanske pesme* was published in Novi Sad more than a hundred years after entering Matica Srpska.

Mileva Simić's experience introduces to our literature women who earned a living by writing in several spheres: by translating, publishing stories, shortstories and novellas in periodicals, publishing children's plays, and working with textbooks. It is recorded that she received 200 kroner for a humorous play in one act *Retka sreća (Rare luck)* in the literary competition by Matica Srpska. Today, a street in Novi Sad bears her name in her honour. Mileva Simić lived and died in Grčkoškolska Street, in the house that today stands at number 10.

Mileva Simić (1859–1946), educator, writer and translator, was the first woman author of textbooks in the Serbian language.



G. S.

Mileva Simić lived in Temerinska Street no. 21, in a house owned by her father Pavle Simić. Later, she lived in Grčkoškolska Street no. 10. She died in Novi Sad and was buried at the Almaško Cemetery, burial plot 1/2-19G. Her grave is a protected cultural property. A memorial plaque was placed on the house in Temerinska Street no. 21, where Mileva lived with her father for a while, which testifies that her father Pavle Simić lived in the house. Mileva Simić is not mentioned, which should be addressed by installing a new memorial plaque. One street in the Novi Sad settlement of Klisa bears her name. The proposal is for a memorial plaque to be placed on the house in Temerinska Street no. 21.



S. K.

ЗБОРНИК ПОЗОРИШНИХ ДЕЛА.
СВЕСКА ТРИДЕСЕТРВА.

РЕТКА СРЕЋА.
ШАЉИВА ИГРА У ЈЕДНОМ ЧИНУ.

НАПИСАЛА
МИЛЕВА СИМИЋЕВА.

Наградила „Матица Српска“
са 200 круна.

ИЗДАЊЕ СРП. КЊИЖАРЕ И ШТАМ. ГАРИЈЕ
БРАЋЕ М. ПОЛЗВИЋА У НОВОМ САДУ
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ДЕЛА
МЛАДЕН СИМИЋЕВ



ДЕЛА
МИТЕ НИКИЋЕВИЋА

Добродоша прелом, позоришна игра за де-
ци у једном чину 40
Ретка срећа, шалова игра у једном чину
наградил. Милева Симићева 50
„Грива“ прелом о васпитану децу 20
„Крњарство за школу и народ“ 140

„Историја српских војска“ 150
Горњак и његова књига за народно васпитање 20
Димитр Крњарић, књига за народ 20
На јавно приредње, прелом за Кнеже, Алек-
сандра и Вукана, књига за народ 40
У гитробо, крме рачунање, у основној школи 50

Дела Марка Цара

Пенесија, — усвојено с крме 1—
Госпођа са класетицама, прелом с орањанима 2—
За китјиве даски, китјиве рокитјиве 2—

ДЕЛА П. АДАМОВА

На обалу и прелом. Савке и преломе
за српске војска: I. У Фруму-
кој Гора. — П. Царја. — III.
Прва крме у воју. — IV. Круна.
— V. Писак. — VI. Мај Фрла. 100
Савке и преломе за српске вој-
ска. Преломе: Са сева. —

Желанџа. — Српска. — Сав-
ке даски. — Тања Ружа.
На Босне. — Народна. — На
рељу. — Шаја. — Актарет.
— Тетанџа. — Српска. —
Игра је убави. — Прва суд.
Вагуча вола 2—

ПРЕВОДИ ЋНИК. МАНОЛОВИЋА РАЈКА.

Ново А. Деласиског 120
Лорана од Краљевског 140
Песни и свет од Краљевског 120
Павла и чигра од П. Круна 120
Позоришна игра од П. Круна 50
Проста, роман Ожепове 140

Ново, прва на крме од Јосифија I 1—
„Љубите прелом, књига за народ“ 40
Хвала од Х. Шемпјаска 120
Преломе Шемпјаска 140
Гам и својина, књига за народ 20
Преломе Веселџа Гаршана 1—

Сваке порукаци добје 50 преломе војска у књигама и вој:
Кад поруци за 4 К нова омак изаборе за 6 К. | Кад поруци за 6 К нова омак изаборе за 8 К.
| Кад поруци за 8 К нова омак изаборе за 10 К и ш. р. |

Књига усвојено али са * обавезно књигу изабора поруци.

КУЋАРСТВО.

ЗА ШКОЛУ И НАРОД

НАПИСАЛА

Милева Симића,

УЧЕНИЦА БИШЕ ДЕВОЈАЧИНЕ ШКОЛЕ.

У НОВОМЕ САДУ,

ИЗДАЊЕ И ШТАМПА КОД БРАЋЕ КЊИЖАРИЈЕ И ШТАМПАРИЈЕ К. ПОЛЗВИЋА,
1892.



MILICA TOMIĆ



Milica Tomić (1859–1944), a writer, politician and journalist, is one of seven women from Vojvodina elected as deputies of the Grand People's Assembly of Serbs, Bunjevci and other Slavs in Banat, Bačka and Baranja, who voted to join the Kingdom of Serbia. Milica Tomić's private life is intertwined with political processes within the Serbian people in Vojvodina from the second half of the 19th century to the first decades of the 20th century.

She was born into the family of Svetozar Miletić, the most important Serbian politician in Hungary in the second half of the 19th century. She was educated in Novi Sad, Pest and Vienna, but she did not enroll in medical studies because she took over part of her father's obligations during Miletić's trial and imprisonment. She married Serbian politician, journalist and publicist Jaša Tomić in 1885. Through personal correspondence, created long before her marriage to Jaša Tomić, Milica became the victim of political conflicts initiated in the newspapers (*Branik – Zastava*), culminating in the stories circulating around town, and ending in the so-called the Tucindanska tragedy of 1890, when Jaša Tomić, defending his honour, compromised by the alleged Milica's letter, killed his opponent, politician and publicist Miša Dimitrijević. In those difficult moments, Milica Tomić supported her husband, as well as many years later, during the First World War, when Jaša Tomić was imprisoned and interned by the Austro-Hungarian authorities. After her husband's death (1922), she retired from public life. She died in Belgrade at the age of 85.





TIFFANY

PRENOCISŤE
TAL
CENY
VŠETKÝCH
VÝROBKOV
VYŠŤOŽENÉ
O 20%

The Mercantile Company

SNÍŽENIE
VŠETKÝCH
VÝROBKOV
O 20%

SNÍŽENIE
VŠETKÝCH
VÝROBKOV
O 20%

Her work must be seen in the context of the intensive political activity of Svetozar Miletić, then his successors, as well as the movement for the emancipation of women in Vojvodina in the second half of the 19th and during the first two decades of the 20th century. She entered the political scene publicly at the time of her father's second incarceration (1876-1879), managing his entire correspondence and publishing the first political articles in the newspaper *Zastava (Flag)*. In 1881, Milica Tomić began her activist work in women's organizations at the Charitable Cooperative of Serbian Women from Novi Sad. With her efforts in Novi Sad, the association *Poselo Srkinja (Gathering of Serbian Women)* was founded in 1905, which became the Women's Reading Room *Posestrima*, (1910). In addition to reading classes for illiterate women, programs of *Posestrima* consisted of lectures, but also had an entertainment section, especially if they took place in rural areas. The organization also had a humanitarian component because the funds raised helped members in need. Milica Tomić was the founder and editor-in-chief of the magazine and calendar *Žena (Woman)* (1911-1914 and 1918-1921).

Milica Tomić has a special place in the political struggle for the collective rights of the Serbian people in the Habsburg Monarchy. With the like-minded Julka Ilijć, she was at the forefront of the campaign started in 1907 under the auspices of the *Posestrima*, when women collected 30,000 women's signatures against the law introducing the Hungarian language as a teaching language in all schools in Hungary, but also because of cooperation with the famous advocate for women's rights in Hungary, Rózsa Bédy-Schwimmer. The highlight of this struggle was in 1918, when the Serbian People's Committee, which convened the Grand People's Assembly of Serbs, Bunjevci and other Slavs in Banat, Bačka and Baranja, gave the right to vote to men and women over 20 years of age. Research on the life and work of Milica Tomić began in the 2000s at *Mileva Marić Einstein* Gender Studies and Research Institute in Novi Sad, when the significance of her work was actualized. At that time, a street in Novi Sad was named after her.

Milica Tomić (1859-1944), advocate of women's political rights and the owner and editor of the monthly magazine *Žena (Woman)* (1911-1914, 1918-1921) is one of seven women from Vojvodina elected as members of the Grand People's Assembly of Serbs, Bunjevci and other Slavs of Banat, Bačka and Baranja, which declared the accession to the Kingdom of Serbia in 1918.



G. S.



ИЛ 366
1911/2

ЖЕНА

МЕСЕЧНИ ЧАСОПИС
Уређује Милица Јаше Томића.

Не стоји кућа на земљи — него на лежи.



The illustration shows a woman in a dark dress sitting at a table with two children. One child is seated at the table, and the other is standing next to it. They appear to be engaged in a meal or a craft activity. The style is a classic woodcut or engraving.





Женска читаоница „Посестрима“ у Новом Саду.

Milica Tomić lived in Dunavska Street no. 14 in the house of her father Svetozar Miletić, where the Matica Srpska was once located. The house is located within a protected spatial and cultural-historical unit. It was built at the end of the 18th century and was renovated after the *Rebellion* in 1854. At the end of the 19th century, Svetozar Miletić and his family lived in the house, and Jaša Tomić lived with them after his daughter's marriage. Later, Milica and her husband moved to Zmaj Jovina Street no. 23, where the headquarters of the Serbian Radical Party was. In 2018, a memorial plaque was placed at the Miletić house in Dunavska Street, next to the information plaques mentioning Svetozar Miletić and Jaša Tomić, testifying that Milica Tomić also lived in the house.

After the death of her husband, Milica Tomić went to Belgrade, where she lived in the apartment of her brother Slavko Miletić, then minister in the Government of the Kingdom of Serbs, Croats and Slovenes. After the death of her brother, she spent the last days of her life in rented apartments. She died in Belgrade. She was transferred and buried at the Uspensko Cemetery in the family tomb together with her father Svetozar Miletić and her husband Jaša Tomić. This tomb and monument are a protected cultural property. One street in the Novi Sad settlement of Gornje livade bears her name. In 2018, the Assembly of the Autonomous Province of Vojvodina decided that the *Milica Tomić Award* for Gender Equality should be a provincial recognition established by the Government of Vojvodina in 2005 for this area.

S. K.

66

Поштованим претплатницима

„Жене“.

Док су други књижевни листови дизали за минулу годину и по дана више пута претплату, „Жена“ је хтела то избећи. Сад, у најновије време поскупила је штампа још са 40%. Према овоме и „Жена“ мора сад безусловно подићи цену. Ко је претплатио пола године „Жене“, молимо да доплати за то пола године од- носно још за пети број 2 круне; за друго пола године треба да плати свега 22 круне. Ко је платио целу годину има да доплати до краја године 12 круна. Ко је за друго пола године платио 12 круна, молимо да доплати још 10 круна. Жао нам је што није могло проћи без овога.

Нови Сад, јуна 1919.

Власништво „Жене“.

Босанско-херцеговачка деца.

Ујвидек (Н. Сад), 27. јан. 1918.

Данас су одавде отпутовали у Брод гђа Станоја Станковића и г. Мита Кириловић да у име новосадског одбора, приме 230 босанско-херцеговачке деце, која ће се разместили по Угарској. С њима су и гђа Николе Ђука и г. Петар Рогуља из Загреба. Од ове деце сместиће у Бачку Паланку 160 деце, остале у Товаришево. Ако би стигао и други транспорт деце, та ће се сместити у Бегеч, у Каменицу а још ће примити и Нови Сад. Бегечани долазе колима по децу, у Паланци се спрема одбор са г. Љубишом Марцикићем да их дочека. У овим транспортима што сад стижу, нема одраслих. Види се намера, да се прво спасу деца од глади. Многа банатска и бачка места одавала су се веома лепо, из чега се види да наш свет и у овим тешким приликама није забора- вио на душу.

Сусрет са Милицом Јаше Томића

Заборава може да падне на лога- бље и ствари, може да падне и на зде, али никада не може да падне заборав на оне људе који су се борили за слободомисне идеје. У такве људе спада Милица Јаше Томића.

Свакако ће нечија поштена рука надписати једнога дана њену био- графију. Лик жене која је провела пет деценија у борби за ослобо- њење и равноправност свога пола и свога народа деловаће на нове- генерације као опомена: да борба није била једноставна ни лака, и да су први борци наизмагли на претплате о којима ми данас и не сањамо. А на нас је њен лик до- лезо као гаранција, да смо сква- љани и од оних чије нам разуме- вање, врло често, недостаје.

У Жоржа Клемансоа улици жи- ви госпођа Милица Јаше Томића са свом сестром, у једној лампете- ној соби. Већ и сама ова скромност нешто нам казује о њеном изван- редном карактеру. Две три слике на зиду, неколико књига, два укра- ричена годишња листа „Жена“ — који је сама уређивала и издавала — ненаметљиво говоре о једном необичном животу.

„Извините што мало изненада до- лажемо“, — тако смо се почели пра- вдати.

„А да, интервју? Нерало се да- јем интервјуисати. Управо у принцип сам против. А и није то за мене. Испадне да је човек рекао да она што није и ни помислио. То је, део, за политичаре који сва- каднешно дају изјаве, па су навик- нуте да избегну сваки евентуални неспоразум. Оно што бих вам ја узуратко могла рећи било би немо- жљиво да осветли Војвођански по- крет и покрет нас — жена“.

Ипак смо покушале да јој по- ставимо неколико питања у вези са њеним радом, радом њенога оца Светозара Милетића, њеног мужа, у вези са листом „Жена“ и тд.

— Сва су та питања лепа и на месту. Али сва та питања задр- жују историју Војвођанског покрета и покрета војвођанских жена. На њих би се могао одговорити у низу чланака, па тек да се добије јасна слика. А ја то не могу. Не могу лепо. То би значило да понова уз- мем перо понова да пишем. А то, такође, не могу. Не пишем већ- нише година, од смрти свога мужа; моје се перо иступило. А друга је- на ствар: већ је петнаест година како сам се покушала из јамог жи- вота. Не радим нигде, не пишем. За то време се разило, ви данас радите. Ја неких хтела да моји чла- ни добу, можда, у колишњу са- ваним данашњим радом и нашим погледима на свет. То што бих вам ја писала било би понављање старог нека тога историји. Појавити се после петнаест година — шта би значило? — Нико није васкрснуо, нико, па се то ни са мном неће до- годити. Не бих ни ја међу вас дошла као Месија. Појавити се сада значило би, део, повамин- рити се — а ја то не желим“.

Разговор је текao ведро и живо да смо скоро заборавиле са каквим смо страхом и готовице ушле у ову сиромашну собу.

Врло рано сам почела да радим, најпре са својим оцем па после са својим мужем. Необично је то било за оно доба и није било лако. Само колико је процедуре требало док сам матурирала. Жене онда нису похађале гимназију, училе смо приватно, па полагаде. Мо- рала сам ићи у Пенгу, нарочито је требало да пођем у Швајцарску, али мог су оца ухапсили — тако је мој план осујећен. После неко- лико година сам се удала и почела да радим са својим мужем инте- зивно радити на просвећивању народа, а нарочито жене“.

Госпођа Томић се радо сећа жена које су се бориле за еманципацију



Јаша и Милица Томић, 1895 год.

и чак се одрекле свог личног жи- вота да би проскриле себи пут до науке и друштвеног рада, који је тада жени био потпуно непристу- пачив. Са пуном поштовањем, по- мине неколико имена.

Свака реч оне жене је убедљива и топла; тако говоре само људи који су научени да се жртвују.

Упитали смо на крају — откуд- а то да сте Ви у листу „Жена“ тре- гирали питања скоро на исти на- чин како ми то данас чинимо?

Одговор је био кратак: ја сам увек гледала у будућност.

Госпођа Томић воли оmlадну и интересује се за њу. Оmlадина је увек носиоc сваког добра и сваког зла. — Ово друго слободни смо да разумемо као алузину на оне који не схватају довољно и благо- времено оmlадну и њене тежње.

— Јест, ја волим оmlадну. Волим природу, воду, галаму. Не волим тишину. Покрет волим, живот.

Опростили смо се са њомом која је била изабрана за посланица Уставотворне скупштине, која је и поред рада у својој земљи сарађивала у неколико европских листова, имала свуда пријатеља и симпатизера, радила истрајно депенијама и својим оштрим пером задрала у тврдокорност људи који су женоу потцењивали. По- желела нам је успеха у раду, што су искрено потражиле жене, про- нишљиве очи, које и данас нису остариле — а које су још пре не- колико деценија гледале у будућ- ност.

Смиља Ивановић

Како да се облачимо?

Милица Јаше Томића.

Нови Сад

И до сад су се женске већином облачиле она- ко, како је било шкољиво по њихово здравље. Али данас се већ тако облаче, да је то постало опасно по јавну сигурност оних, који долазе у близину њихову. Мислим оне дугачке игле, управ оне ражњеве, којима придевају своје пешуре за косу. У скоро свима ев- ропским престовницама догодиле се несреће. Једноме је такав један ражањ избио ско. И публика гласно тражи, да се умеша власт, јер никако не треба да буде дозвољено, да неко доводи у опасност туђу си-

JELICA BELOVIĆ BERNADŽIKOVSKA

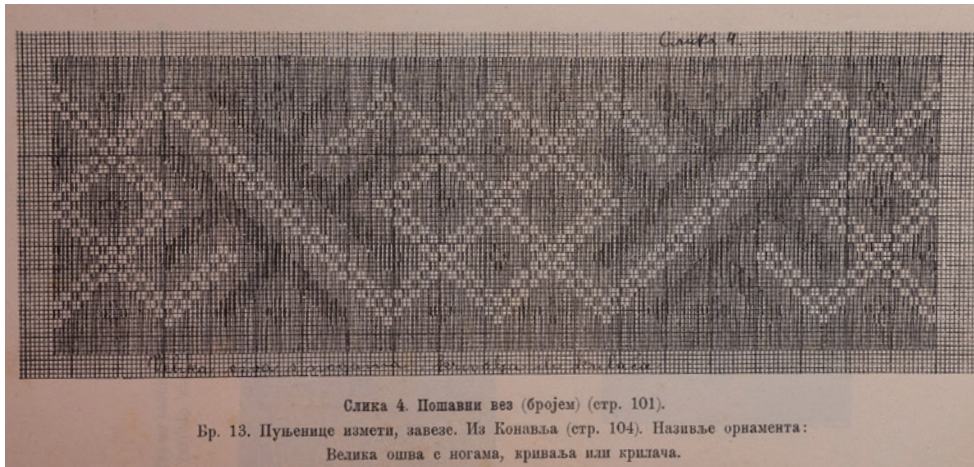
Jelica Belović Bernadžikovska (1870–1946) was born in Osijek, where she began her education, which she will continue in Đakovo and Zagreb, and finish at the College of Pedagogy in Vienna and Paris. She worked as an educator in Zagreb, Ruma, Osijek, Mostar, and was appointed headmistress of the College for Girls in Banja Luka. She became a citizen of Novi Sad after the end of the First World War. She continued her pedagogical career at the State Mixed Civic School in Novi Sad, a school she retired from.

Jelica Belović Bernadžikovska began her literary work in 1885, publishing her first literary works in youth newspapers. As an educator, she was a contributor of school newspapers that were printed in Zagreb, Sarajevo, Sombor, Sremski Karlovci. In addition to literary works, she published articles on ethnology, pedagogy and in foreign newspapers: *Frankfurter Zeitung*, *Frauenzeitung*, *Revue des Deux Mondes*, *The Gipsy Lore*, *Anthropopyteia* and many others, and it was noted that she was the editor of the only Serbian-language newspaper in Austria-Hungary – *Narodna snaga* (*People's Power* Sarajevo, 1917).

Her public work in the field of ethnology and folkloristics was well known and appreciated, especially in the field of folk embroidery and symbolism of folk ornamentation. Thanks to her, folk embroideries were systematized and appropriate terminology was introduced into the scientific discourse. As an expert in ethnology, she participated in the establishment of the Ethnographic and the Crafts and Art Museum in Zagreb. She was an associate of Austrian professor Friedrich S. Kraus, expert associate of ethnographic museums in Split and Belgrade and honorary member of the Vienna Folklore Society. She was one of the organizers of the exhibition *Serbian Woman* in Prague in 1910. The event was an occasion to make a memorial book containing information about women in the Serbian people who left their mark in the field of culture, science, pedagogy, philanthropy. It is a book *A Serbian woman: Her Life and Work, Her Cultural Development*







Слика 4. Пошавни вез (бројем) (стр. 101).
 Бр. 13. Пуњенице измети, завезе. Из Конавља (стр. 104). Називље орнамента:
 Велика ошва с ногама, криваља или крилчача.

and *Her Folk Art Until Today* (Sarajevo, 1913), which she edited and which is dedicated to Savka Subotić. The phototype edition of this book was printed one hundred years after the first edition, in Banja Luka in 2013.

Among the most important works of Jelica Belović Bernadžikovska in the field of ethnology and folkloristics are: *Građa za tehnološki rječnik ženskog ručnog rada* (*Material for technological dictionary of female handiwork* Sarajevo, 1906), *Muzika i pesma kod Južnih Slovena* (*Music and song in Southern Slavs*) (*Musik und Gesang bei den Süslawen*) (Leipzig, 1923), *Običaji Južnih Slovena* (*Customs of South Slavs*) (*Die Sitten der Süslawen*) (Dresden, 1927), *Jugoslovenski narodni vezovi* (*Yugoslav folk embroidery*, Novi Sad, 1933) and other works. As a citizen of Novi Sad, she was an influential member of the National Women's Alliance of the Kingdom of Serbs, Croats and Slovenes. She was the first intellectual who, writing about the literary work of Darinka Bulja and Danica Bandić in the book *A Serbian Woman: Her Life and Work, Her Cultural Development and Her Folk Art Until Today*, defined women's writing. Almost completely forgotten, she died lonely in Novi Sad.

Jelica Belović Bernadžikovska (1870–1946), a writer, educator, folklorist, was also the editor of the book *A Serbian Woman: Her Life and Work, Her Cultural Development and Her Folk Art Until Today* (Sarajevo, 1913).



Ujvidék

Нови Сад

Erzsébet-tér — Јелизаветин трг

№ 152





Jelica Belović Bernadžikovska came to Novi Sad only after the First World War, where she lived until her death. It is known that she bought a house in the then Ustavka Street (Alkotmány útca 13, today's Pavla Papa Street no. 21) and that she died in the house in Jugoslovenske armije 6 (today's Jevrejska Street). The house where she died was demolished due to the construction of the

Serbian National Theatre. She is buried at the Uspensko Cemetery, but her grave is no longer visible. Therefore, at the proposal of the Circle of Serbian Sisters of the Diocese of Bačka, in 2021, a memorial plaque was placed at the Uspensko Cemetery, which speaks of this prominent woman. The proposal is that a street in Novi Sad gets her name.

S. K.

72



VIDA VULKO VARAĐANIN



Vida Vulko Varadjanin (1871–1957) will be remembered in the history of Novi Sad as a pianist, one of the founders of the Women's Music Association, and as an activist and a member of the Board of Directors of the Charitable Cooperative of Serbian Women from Novi Sad and the president of the Local Committee of the Red Cross Society in the period between the two world wars. In Novi Sad, she completed elementary school and Serbian Girls' College, and the "piano" with the famous professor Franjo Petrik. Vida Varadjanin began her public engagement alongside her father, Arkadije Varadjanin, the director of the Serbian Girls' College, a longtime secretary of the Charitable Cooperative of Serbian Women from Novi Sad and the editor of *Ženski svet* (*Women's World*).



Her career as a pianist was developing successfully. It is known that she performed in Novi Sad, Pančevo, Sombor, Velika Kikinda, Belgrade and Zagreb. The informal music salon, which she designed and managed in her own house, became a significant and reputable meeting point for the music elite of Novi Sad. In 1927, together with Milica Moč, Edita Valdner and Svetolik Paščan, she founded the Women's Music Association, which nurtured a diverse repertoire. In 1929, the organization's choir department received the *Zlatna lira* (*Golden Lyra*) award at a very prestigious competition of the Belgrade Singing Society.



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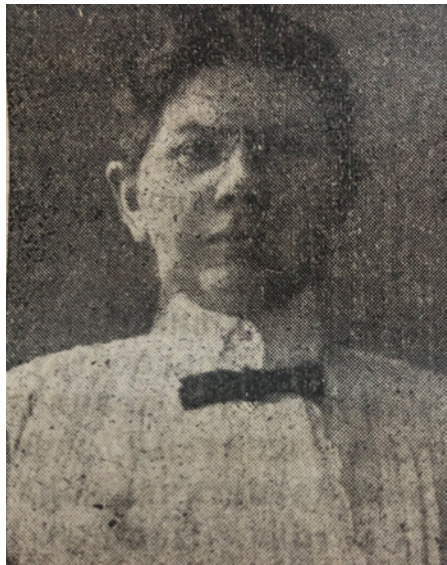
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The Novi Sad branch of the Red Cross Society under her leadership had branched out numerous activities: a kindergarten with a daycare on the Temerinska Road, a shelter for children (organized in cooperation with the Novi Sad Anti-Tuberculosis League), a school kitchen for poor students of Petrovaradin, Adamovićevo naselje, Salajka, Vidovdansko naselje, and a soup kitchen. The Red Cross building in Novi Sad, which still serves the same purpose today, was erected at the time when she was the head of the organization. For her merits in the field of culture and humanism, in 1934 she was awarded the Order of St. Sava of the Fourth Grade.

Vida Vulko Varadanin (1871–1957), a musician and humanitarian activist, is one of the founders of the Women's Music Association and a long-time president of the Novi Sad branch of the Red Cross Society.

G. S.

Vida Vulko Varadanin lived at the beginning of Grčkoškolska Street with her parents, Arkadije and Beta Varadanin, and later with her husband Aleksandar Vulko. The house is no longer standing. She died in Novi Sad and was buried at the Uspensko Cemetery. The proposal is for one street in Novi Sad to get her name, as well as for a memorial plaque to be placed in her honour on the Red Cross building.

S. K.





ERŽIKA MIČÁTKOVÁ



Eržika Mičátková (1872–1951) was born in Kisač (Kysáč) in the famous Mičátek family, whose members, father Ján and brothers Vladimír and Dr. Ľudovít, were the leaders of the Slovak community in Vojvodina. For Eržika Mičátková, the family environment was a stimulating one, from which she boldly ventured into the public sphere. In the magazine *Slovenské pohľady* (*Slovak Views*), in the period 1900-1932, she published her predominantly translation works, among which we could single out the translations of Ksaver Šandor Gjalski, Janko Leskovar and Branislav Nušić. Her literary works or texts of polemical or documentary content were published in the newspapers *Dennica* and *Živena*. Among the literary works, the following narratives should be mentioned: *Dedina* (*Village*), *Katuškino previnenie* (*Katuska's peccancy*) and *Anča samopašnica* (*Tomboy Anča*). Significant for the history of the women's movement, is a series of texts in the newspaper *Živena* in the period 1924-1927 on the work of the Ústredný spolok československých žien v Kráľovstve SHS (*Central Association of Czechoslovak Women in the Kingdom of Serbs, Croats and Slovenes*), which was founded in 1921 in Novi Sad, headed by Eržika Mičátková, who was preceded by Ljudmila Hurbanová.

The goals of the association were aligned with the “people's goals” that the Slovak community had on the social, cultural and educational level. In Novi Sad alone, the society gathered 110 members. Eržika Mičátková was one of the prominent members of the National Women's Alliance of the Kingdom of Serbs, Croats and Slovenes/Yugoslavia, an active participant in many women's rallies, and she will be remembered for having initiated a resolution on the protection of Slovak women, among whom there were many very young girls who worked as servants in Belgrade. For her work in the field of raising national culture, especially among women in the Slovak community in Vojvodina, Eržika Mičátková was awarded the Order of St. Sava of the 5th Grade by King Aleksandar Karađorđević.





DEKORACIJA
STAN NA
PRODAJU
KUPITINA
NA TERASU
IZ ANKETA

ADVOKAT

ANATOLI
GEURIN
OUTLET

APARTMAN
Sah Liv

Купити апартамент
у центру града
у парку, у центру

Своје време
у центру града
у парку, у центру

fashion 1

ДЕЧЈА
ОБУВА

Modena
Fashion

Modena
Fashion

KONTAKTO



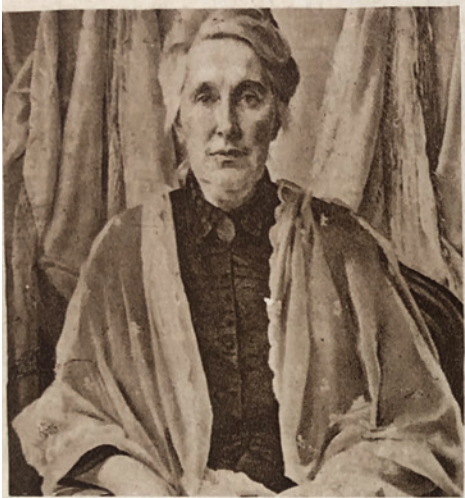
Eržika Mičátková (1872–1951), a writer and translator, will be remembered as the president of the Central Association of Czechoslovak Women in the Kingdom of Serbs, Croats and Slovenes/Yugoslavia.

G. S.

During her stay in Novi Sad, Eržika Mičátková lived at Dunavska Street no. 13. In Novi Sad or Kisač (Kysáč), there are no signs or streets that bear her name and remind of the educational and cultural activities of Eržika Mičátková, nor of her work within the Central Association of Czechoslovak Women in the Kingdom of Serbs, Croats and Slovenes/Yugoslavia. The proposal is that one street in Kisač (Kysáč) be named after her.

S. K.





1. Рената Тиршова, Чехиња, кћи оснивача соколства Фигнера, супруга сокола Тирша — и сама је велика жена чехословачког народа. Данас је то једна бодра стара госпођа од 70 година, уважена, призната заслужна радница на пољу васпитања женске омладине, снажења националних мисли, оснивања женских стручних школа. — 2. Јелисавета Мичаткова, агилна председница друштва чехословачких жена у Југославији, из познате велике словенске породице, у родној јој словачкој ношњи. Увек је будна у ширењу словенске зајамности и топло се залаже за срдачне односе између жена Чехословачке и наше Краљевине. — Боžена Викова Кунетицка, чувена списатељица, политичар у правом смислу речи, јер је још за време аустро-угарске власти била изабрана за посланика. Дакле, прва жена посланик у Чехословачкој, коју су бирали мушкарци — бирачи, у Болеслави. Велике су заслуге ове умне чешке жене, која је ватрени поборник за грађанска и политичка права жена уопште, а неуморна на народном делу.



1. и 2. Чехословачке ношње су живописне, сликовите. Са смислом и љубављу негује их народ и интелигенција. Домаћа индустрија чехословачка позната је широм цела света, а за то је заслужна, на првом месту, образована жена братског народа, која је умела у простоме народу пробудити и оснажити љубав према свему што је национално, па тиме створити и изворе економског богатства о чему сведочи напредна домаћа индустрија Чехословачке Републике.

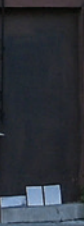
OLGA KRNO

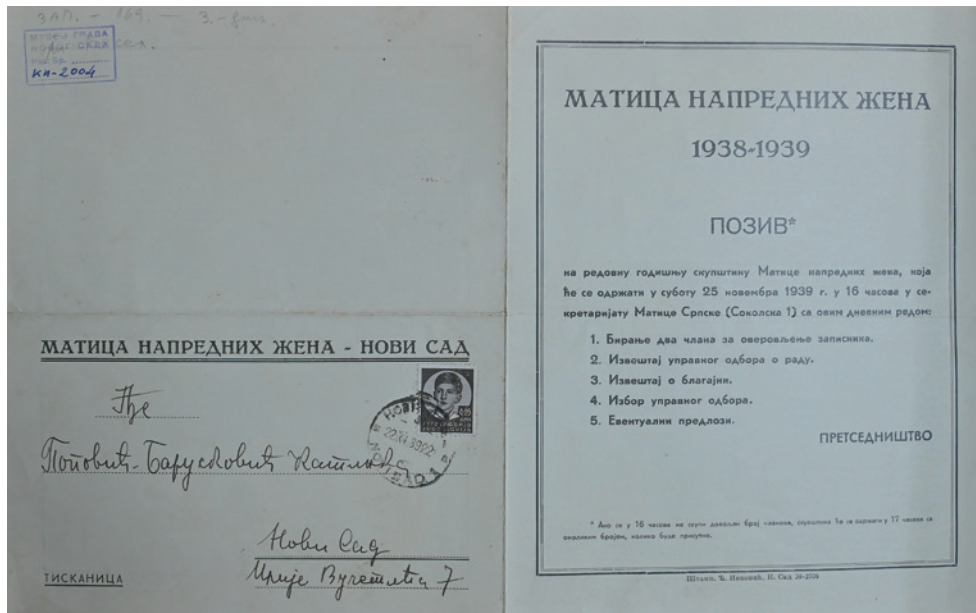


Anna Ol'ga L'udmila Krnová / Olga Krno (1874–1971), will be remembered as the first president of the Society of Progressive Women, an organization created in Novi Sad in 1921, when the Kolo naprednog ženskinja (*Circle of Progressive Women*), founded in 1919, moved under the auspices of Matica Srpska and changed the name of the organization, but not its goals. With the offered concept, the organization intended to “tear the woman out of social passivity”, to initiate women’s ranks in such a way as to overcome sorority within a nation and thus influence women to move towards the position of an active and useful citizen. The members of the Circle of Progressive Women and then the Society of Progressive Women, not only designed, organized and held an educational and cultural forum, known as the National University, but also introduced into the public sphere a system of foreign and Serbian language courses, a special school for silk workers and other programs. Olga Krno chaired the organization in a crucial, initial period when the work program and rules of operation of the organization were established. She personally tried to introduce children’s programs in addition to the already established programs (telling fairy tales with appropriate film screenings), but due to the lack of technical possibilities, this was abandoned. She headed the organization until September 1923. She resigned because she could no longer “permanently reside in Novi Sad”. The members of the Society of Progressive Women were still in contact with her because her Prague address is in the address book of the organization (Praha, Dejvice Velvarská no. 47).



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When the Matica Srpska enabled women to move from the passive role of “helper” to the active status of founding members by the new Constitution of 1920, Olga Krno also exercised that right in early 1921. What is known of her private life is that she was born in Ružomberok, Slovakia, in the Beniač family. By marrying lawyer Miloš Krno, one of the leaders of the Slovak community in Vojvodina, she became a Novi Sad citizen.

Anna Ol'ga L'udmila Krnová / Olga Krno (1874–1971) was the first president of the Society of Progressive Women and one of the first active women members of Matica Srpska.

G. S.

We know from the Archives of the Society of Progressive Women that in 1919 she lived at Tekelijina Street no. 31. According to Vojislav Puškar's research, the residence of the Miloš and Olga Krno family was at Tekelijina Street no. 35 (today's Šafarikova Street). Dr. Miloš Krno died in 1917 in Novi Sad, where he was buried, and Anna Ol'ga L'udmila Krnová died in Bratislava, where she was buried. The proposal is that one street in Novi Sad be named after her.

S. K.



Самача се да ми се изјављује, да како добри
 њака М. Н. Ш. није збога за парог, а Мамича Браќа
 мислила мисаке браќа добри и повољне за парог, ма че
 мо ми мај мисаке повољни, ма чека ми мај изјављује
 како је тај тај збога за мију збога.

Може да ми се јави председавља која су парог
 на Мамича Мајродних жена мисаке мију за парог,
 ма чека мије мисаке мисаке ми и збога на збога
 мисаке председавља.

Пошто нема мисаке мисаке на збога
 мију ита председавља збога мисаке мисаке.

Нови Сад, 21. Октобра 1922.

Редаринар:
 Р. В. Милић



Председница:
 Олија Јефка

Број	Име и презиме.	Име и презиме	Позивна	Позивна	Узраст	Узраст
42.	Ија Јоланбит	Знајева	5	12	17	
43.	Олија Јанкемит	Знајева	5	24	29	29
44.	Милка Јоланбит	Олија	5	6	11	
45.	Зорка Јефковит	Зорка Мило	5	24	29	
46.	Јелка Јоланбит	Знајева	-	-	-	29
47.	Јелка Јоланбит	Знајева	5	12	17	
48.	Зорка Јоланбит	"	5	12	17	
49.	Зорка Јоланбит	Јелка Јефка	8	12	20	
50.	Олија Јефка	Јелка Јефка	5	12	17	
51.	Бера Јефка	Милка	5	12	17	29
52.	Катерина Јефка	Јелка Јефка	5	12	17	
53.	Јелка Јефка	Јелка Јефка	5	12	17	
54.	Зорка Јефка	Јелка Јефка	5	12	17	
55.	Зорка Јефка	Јелка 3	5	6	11	
56.	Јелка Јефка	Јелка Јефка 20	5	6	11	
57.	Јелка Јефка	" "	5	6	11	29
58.	Катерина Јефка	Милка	5	12	17	
59.	Милка Јефка	"	-	12	17	
60.	Зорка Јефка	Зорка Мило	5	12	17	
61.	Милка Јефка	"	5	12	17	
						321



MILEVA MARIĆ EINSTEIN



Mileva Marić Einstein (1875–1948) was born in Titel at the home of Atanasije Ružić, her maternal grandfather. Her father, Miloš Marić, soon moved the family to the small town of Ruma, where he received clerical service. Mileva was first educated in Ruma and Sremska Mitrovica. She graduated from the Serbian Girls' College in Novi Sad, and then continued her education in the grammar school in Šabac, and finished it in Zagreb, having received a prior permit to attend a school that could only be enrolled by men. At the University of Zurich, Mileva Marić first enrolled in medical studies in 1896, and soon transferred to the State Polytechnic School, where she studied mathematics and physics as the fifth woman who had enrolled at that school. The first two years of studies for Mileva Marić were successful, but she still failed to complete the selected studies. During her studies, Mileva Marić met Albert Einstein whom she married in 1903. She gave birth to three children, a daughter Lieserl, born out of wedlock, whose fate is unknown today, and sons Hans Albert and Eduard. The citizens of Novi Sad often point out that the sons of Mileva Marić and Albert Einstein were baptized in 1913 in the Nikolajevska Church according to the Orthodox rite. Her marriage to Einstein was complicated, ending first with separation in 1914 and then divorce in 1919.

Her undeniably great talent for mathematics, her seriousness and diligence, the writings of Albert Einstein himself on how much her knowledge of mathematics helped him in his work, have been and remain the foundation on which the debates about Mileva Marić Einstein as a scientist continue to this day. In this context, it cannot be bypassed that her contribution to Einstein's scientific work is indisputable, and there are claims that explicitly state her share in Einstein's Special and General Theory of Relativity. The monetary amount of the Nobel Prize for the development of physics theory, which Albert Einstein received in 1921, first for explaining the photoelectric effect, and which was published in 1905 during his intensive work with Mileva Marić Einstein, was gifted to her.



19 07

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However, the money did not bring her peace and relief because she spent most of the money on the care of her ill son Eduard. This was followed by years of insecurity and suffering due to her son's illness, money problems and loneliness. Mileva Marić Einstein died in 1948 in Zurich, where she was buried. One street in Novi Sad, one in Kać, the Secondary Technical School in Novi Sad, as well as the award for the best students, masters and doctoral students of mathematics, established by the University of Novi Sad in 1994, bear her name. The house her father built in 1907 at Kisačka Street no. 20 still attracts visitors today, although there is no memorial room in it that would speak of an intimate and scientific partnership between a man who permanently indebted humanity with his ideas and a woman with a radiant mind and a tragic fate that was, for a time, undoubtedly an important inspiration for him.



Mileva Marić Einstein (1875-1948), a mathematician with a brilliant mind and tragic fate, was for a time an intimate and scientific partner of Albert Einstein.

G. S.

Mileva Marić Einstein lived at Kisačka Street no. 20, in a house built in 1907 by her father Miloš Marić. The house is divided into two unequal parts by the carriage gate. It is protected as a cultural property, and in 1975 a memorial plaque was placed on the façade, which was later removed because the information was not accurate. Conservation and restoration of the Marić family house was completed in 2019, and on that occasion an information plaque was placed informing the reader that the house was built by Miloš Marić (1846-1922) and that Mileva Marić Einstein and Miloš Marić Junior (1885-1944) lived in it for a while.



S. K.

Ujvidék. — Нови-Сад.

Duna-utca. — Дунавска улица. — Donau-Gasse



DARINKA GRUJIĆ



Darinka Grujić (1878–1958) was born in Kragujevac, into the prominent Radović family. She graduated from the Girls' College and then became a lady-in-waiting to Queen Natalija Obrenović. She left for America before the beginning of the First World War and soon became the president of the Serbian Woman's Association in New York.

The beginning of the First World War and the news of the great suffering of the Serbian people found her in America, where she immediately began to collect aid that she personally took, first to the Kingdom of Serbia in 1914, and then to Skopje, where in 1915 she organized the first reception centre for orphaned children who managed to escape the terrible devastation of the war in Serbia. Darinka Grujić organized similar homes and reception centres, some of which had schools with kindergartens, in Thessaloniki and Nice.

In liberated Belgrade, in 1918, she organized a home for orphaned children, which consisted of a sock making factory and a sewing workshop, where poor women worked, for whom it was the only source of income. The following year, Darinka Grujić left the Belgrade home in the care of the Belgrade Women's Society, and she organized a Serbian-American Home for orphaned children in Sremska Kamenica at the Marczibányi-Karácsonyi Castle. The castle was purchased in 1923 with the money of John Frottingham, and the endowment for orphaned children of the same name was established in the castle, run by Darinka Grujić. There was a section for elementary school students, high school students, children in teacher training, trade, and vocational schools, as well as departments for weaving with a weaving course, garment making, and traditional embroidery. There was also a small homestead within the Home (including a vegetable garden, an apiary, an areas for cows and chickens. etc.). The Housewives School also operated there for a while. In 1930, the Serbian-American Home was closed. About 2, 250 children passed through it, who found care, warmth and the possibility of education. After the closure





of the Home in Sremska Kamenica, Darinka Grujić went to Belgrade where she still took care of orphaned children. She died in Belgrade, where she was buried. The Children's Village in Novi Sad, an institution that takes care of orphaned children, is a continuation of the same care that Darinka Grujić started in Sremska Kamenica. A street in Sremska Kamenica bears her name.

Darinka Grujić (1878–1958) founded and managed the Serbian-American Home for Orphaned Children in Marczibányi-Karácsonyi Castle in the period 1919–1930.

Darinka Grujić founded the Serbian-American Home in a castle that was built in the late 18th and early 19th centuries. It was built by the noble Marczibányi de Puho family, and was later owned by the Karácsonyi family. It was purchased with money from John Frottingham for the needs of the Serbian-American Home run by Darinka Grujić. The castle is a cultural monument of great importance, on its façade there is a memorial plaque on which one can read who built this castle, but not that it was used for humanitarian purposes and that it was managed for a time by an exceptional woman. A suggestion is to place a plaque commemorating this next to the one that tells about the first owners of the castle.



G. S.



S. K.



Господе Грррић у брзгу својих најмањих патеница у Матони 1917 године

Деца Српско Американског Орфелината са
свима осталим
Честитају Божићне Празнике и Нову Годину.

Наменица (Срем) 1931.

Дар Божичних Празника



JELENA KON

Jelena Kon (1883–1942) was born in Eisenstadt (Austria), and became a Novi Sad citizen by marriage to Julije Kon, a prominent merchant and active member of the Novi Sad Jewish community between the two world wars. During the great economic crisis, which was especially felt during the 1930s, Jelena Kon decided to help the most vulnerable categories of the population, regardless of religion and nation. Thus, in 1925, one of the most important humanitarian organizations in Novi Sad – *Kora hleba i Dečje obdanište* (*Bread Crust and Kindergarten*) - was created to help neglected and endangered children and mothers.

Jelena Kon gathered prominent personalities, women and men, who helped this unique endeavour with contributions in money. Among the prominent women from Novi Sad who supported her project were: Teodora (Dora) Dunderski, Milica Moč, Erna Bauer, Melanija Novaček and others. The organization began operating in 1925, in the area of today's Institute of Public Health of Vojvodina, taking care of orphaned and poor children, and later, by building a new, purpose-built building and increasing the number of users, special units were formed: a kindergarten, a student-dining hall and a care home for infants, which included a medical counselling centre. In the building of *Kora hleba i Dečje obdanište*, built in 1933, there is still a city kindergarten. The façade of the building is adorned with the figure of Mother and Child, which, according to the idea of Jelena Kon, was made by sculptor Mihajlo Kara, the creator of the first Israeli postage stamp.

In order to ensure safe financing of institutions, in addition to her personal, daily engagement in the work of the organization, Jelena Kon also organized humanitarian concerts. It is known that, at her invitation, benefit concerts for *Kora hleba i Dečje obdanište*, were held by: Bronisław Huberman in 1928, Arthur Rubinstein in 1929, Paul Hindemith in 1929, Dresden String Quartet in 1936, and even Josephine Baker's guest appearance (although without credible data) is attributed to her engagement. Jelena Kon, together with her husband Julije, was killed in the Novi Sad Raid, a pogrom committed







against Serbs and Jews by Hungarian fascists in 1942. The victims were thrown into the frozen Danube, so that, apart from the monuments on the Danube Quay and Strand as a place of piety for all the victims of the Novi Sad Raid, there is no separate grave for her.

Jelena Kon (1883–1942) founded the humanitarian organization *Kora hleba i Dečje obdanište* for orphaned and poor children of all faiths and nations. The organization's home was built in 1933.

G. S.

Jelena Kon's husband, Julije Kon, owned a large, well-known and respected shop *Kod plavog konja* (*At the Blue Horse*) in Kralja Aleksandra Street. The building where the store was located no longer exists. Jelena and Julije Kon were killed in 1942 in the Novi Sad Raid and throw into the Danube with many other victims. This is the reason why there is no burial plot, except for the markers on the Quay of the victims of the Raid and on the Strand, as a sign of remembrance of the victims of Novi Sad. Today, a street in Veternik bears her name. In January 2020, on the building of the *Čarolija* (*Magic*) kindergarten, a plaque was placed with the following text in Serbian and English: "This building was erected by the benefactor Jelena Kon to serve the children of Novi Sad. Jelena Kon was killed in the Novi Sad Raid in 1942. "

S. K.





Нови Сад-Јеврејска Синагога
 Novi Sad - Jevrejska Sinagoga

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ПРЕПИС за Савез Културних Друштава Нови Сад.

ОРА ХИСТА И ДЕЧЈЕ ОБДАНЦИТЕ
 Нови Сад

ПРЕПИС о Извештају о раду у 1931. год.

П.ч.

САВЕТ ОПШТИНЕ ГРАДА НОВОГ САДА .
 НОВИ САД.

Улововавајући државног трговца ДИТ. ЈИВЉА СЕЉИЋ
 од 11. Јулија 1931. год., овоме претседнику је част поднети из-
 вештај о раду у година 1931. како следи :

1) Деловање на децу сиромашних :
 Свако сироте на подна, дамо се је хлеб сиротина,
 ову помоћ добило је преко овог породица, одржали члан поро-
 дице, лежило је по 1 кг. док су деца добијали пола кг. хлеба.
 у 1931. год. подделано је 11.000 кг. хлеба.

2) Деловање обданица :
 У деце обданица поведе родитељи своју децу од
 1-6 година старости, сваки дан изјутра и одводе их кући пред
 вечер. То су деца оних родитеља и старатама, који нду на рад
 нвали својих децова. У обданица се превозовно примају деца
 која немају оца.

Свако дете се у обданицу кућа, лекарска прегледа
 и за време док је у обданицу, просвешта се у азбучно књи-
 жидо. -- Свако дете добије сваки дан зупина, ручак и ужица.
 За време док су у обданицу, деца се уче на ред и чистоћу,
 учи се допом поштина итд. итд.



DR. KATHERINE MACPHAIL



Dr. Katherine Stewart MacPhail (1887–1974) was born in Scotland, near Glasgow. Her father, Dr. Donald MacPhail, did not encourage her to study medicine, but she still completed her studies with success in 1911. After the outbreak of the First World War, Dr. Katherine MacPhail joined the staff of the Scottish Women's Hospitals for Foreign Service, which was founded by the Scottish Women's Suffrage Association. Dr. Katherine MacPhail, with a corps of Scottish medical staff, came to Serbia in 1915, where she worked in the Kragujevac Military Hospital, and then in the Belgrade Military Hospital. Among the many medical staff suffering from typhus, that terrible war year of 1915 in Serbia, she was also among them. After her recovery, she continued working in the Bitola Hospital, which was near the military action during the Thessaloniki operation.

After the end of the First World War, in 1919, she founded the English-Serbian Children's Hospital in Belgrade, which was also a centre for the education of medical staff. In 1934, the hospital building was purchased by the Ministry of Health of the Kingdom of Yugoslavia. Dr. Katherine MacPhail left Belgrade and, at the suggestion of her friend Darinka Grujić, bought land in Sremska Kamenica on which she built the English-Yugoslav Children's Orthopaedic Hospital, the first of its kind in Serbia. In that hospital, which started operating in 1934, children were treated for tuberculosis of the bones and joints, rickets and scoliosis. The work of the hospital was assisted by the Ministry of Health of the Kingdom of Yugoslavia, Queen Marija Karađorđević and the Scottish Children's Aid Fund.

Dr. Katherine MacPhail had to return to Scotland at the beginning of World War II, but immediately after the liberation (1945) she returned to Sremska Kamenica, bringing equipment and medical supplies. Unfortunately, the authorities of the new socialist Yugoslavia allowed her to work only within the UNRA. In 1947, the hospital was nationalized, and Dr. Katherine MacPhail was forced to return to Scotland, where she lived until her death.





Dr. Catherine MacPhail, accompanied by the dog Šukri Paša, which she brought from the Thessaloniki Front, entertaining children at the hospital. *Žena i svet*, 1928.

She visited her hospital for the last time in September 1954. This was an opportunity for the citizens of Sremska Kamenica to award her the status of honorary citizen. In 1973, the Serbian Medical Society posthumously elected her as an honorary member, and with the efforts of the Society of Physicians of Vojvodina, many years later, her bust was placed in the courtyard of the hospital. A street in Sremska Kamenica bears her name. In Norwich, the twin city of Novi Sad, the Katherine MacPhail Fund for the reconstruction of the former English-Yugoslav Children's Hospital was established in 2007. In 2015, the Post of Serbia issued a series of stamps dedicated to British heroines of the First World War in Serbia, and one is dedicated to her.

Dr. Katherine Stewart MacPhail (1887–1974) founded the English-Yugoslav Children's Orthopaedic Hospital in Sremska Kamenica, the first of its kind in Serbia (1934).

G. S.

In 1934, Dr. Katherine S. MacPhail purchased land for the construction of the English-Yugoslav Children's Hospital. The hospital operated intermittently until the 1960s, and was closed in 1992. The building is owned by the Provincial Hospital. This facility is in a derelict state today. The Institute for the Protection of Cultural Monuments of the City of Novi Sad placed it under prior protection and initiated the procedure for proclaiming the facility a cultural property.

By the efforts of the Society of Physicians of Vojvodina her bust was erected in the courtyard of the hospital located at Dr. Ketrin Mekfejl Street no. 39. The bronze bust on the stone pedestal is the work of sculptor Ratko Gikić from Novi Sad. The text on the pedestal reads:

Dr. Katherine S.
MacPhail
1887-1974
Society of Physicians
of Vojvodina
1988

In the period 1931-1947, Dr. Katherine MacPhail lived in a house in Marko Oreškovic Street no. 1. A memorial plaque to testify to this was placed on the façade of this house in 1988.

S. K.





U OVOJ KUĆI ZIVELA JE
OD 1931 DO 1947 GOD.
DR. KATHERINE S. MACPHAIL
VELIKI DOBROTVOR NAŠEG NARODA
I OSNIVAČ ENGLJSKO-JUGOSLOVENSKE
DEČIJE BOLNICE ZA LEČENJE
TUBERKULOZE KOSTIJU I ZGLOBOVA
U SREMSKOJ KAMENICI
DRUŠTVO LEKARA VOJVODINE



ANICA SAVIĆ REBAC

Anica Savić-Rebac (1892–1953) was born in Novi Sad, in the family of Milan Savić, a former secretary of Matica Srpska and editor of the *Letopis Matice srpske* (*Matica Srpska Chronicle*). The intellectual environment in which she lived contributed to her speaking German, French and English as a girl, and to the publication of the translation of Byron's work *Manfred* as a thirteen-year-old, and later the translations of P. B. Shelley and E. Verhaeren. She published her first original literary works – poems – in 1906 in *Brankovo kolo* (*Branko's circle*).

In 1910, the Savić family moved to Vienna, where Anica enrolled in studies of classical philology, which she would finish in Belgrade after the end of the First World War. She came to Belgrade in 1921, after marrying Hasan Rebac, and got her first job working as a substitute, then as a professor at the *Third Women's Eight-Grade High School*. For the history of feminism, her activist work in the Society of Progressive Women and the Yugoslav Association of University-Educated Women is significant. Her stay in Skopje, where she went with her husband, will also be significant because of her acquaintance with the writer Rebecca West, who left a note about Anica and Hasan in the book *Black Lamb and Grey Falcon*.

In 1932, at the Faculty of Philosophy of the University of Belgrade, Anica Savić Rebac defended her doctoral dissertation entitled *Predplatonska erotologija* (*Pre-Platonic Erotology*), which was published in the same year. In the years leading up to World War II, she published the following studies and essays: *Geteov helenizam* (*Goethe's Hellenism*) (1933), *Ljubav u filozofiji Spinozinoj* (*Love in the Philosophy of Spinoza*, 1933), *Mistična i tragična misao kod Grka* (*Mystical and Tragic Thought of the Greeks*, 1934), *Štefan Georg* (*Stefan George*, 1934), *Platonska i hrišćanska ljubav* (*Platonic and Christian Love*, 1936), *Kallistos* (in German, 1937), *Tomas Man i problematika naših dana* (*Thomas Mann and the Problems of Our Days*, 1937), and others. After the Second World War, her essays *Njegoš, Kabala i Filon*, *Njegoš i bogumilstvo* (*Njegoš, Kabala and Filon, Njegoš and Bogomilism*) and *Pesnik i njegova poezija* (*Poet and His Poetry*), dealt with Njegoš and his work *Luča mikrokozma*. Anica Savić Rebac is also significant as a translator. She translated





Njegoš's work *Luča mikrokozma* (*The Ray of the Microcosm; Der Strahl des Mikrokosmos*) into English and German, she also translated Thomas Mann, and she entered the theory of Serbian literature with the collection of poetry *Večeri na moru* (*Evenings at Sea*, 1929). After the end of the Second World War, Anica Savić Rebac was elected an associate professor and later a full-time professor at the Faculty of Philosophy of the University of Belgrade.

She ended her life by suicide, as she wrote, "with full lucidity of intellect and will", after the sudden death of her husband Hasan Rebac, a man who was for her the embodiment of warmth, Achilles' audacity and Balkan irrationality. She was buried at the New Cemetery in Belgrade. Her works were published posthumously: *Antička estetika i nauka o književnosti* (*Ancient Aesthetics and the Science of Literature*, 1954) and *Helenski vidici* (*Hellenic Views*, 1966). Thanks to another citizen of Novi Sad, Darinka Zličić, the collected works of Anica Savić Rebac in seven books were published in the period 1984–1988. Ljiljana Vuletić contributed to the contemporary comprehensive overview of the life and work of Anica Savić Rebac with the monograph *Život Anice Savić Rebac* (*Life of Anica Savić Rebac*, 2002). Anica Savić Rebac's legacy is kept in the Matica Srpska and Svetozar Marković University Library in Belgrade.

Anica Savić Rebac (1892–1953), a classical philologist, historian of philosophy, writer, translator, professor of the Faculty of Philosophy of the University of Belgrade, is one of the most important figures of Serbian intellectual heritage.

G. S.

During her Novi Sad period, Anica Savić Rebac lived at Svetozara Miletića Street no. 13. In that house, where she lived with her parents, the then social elite of Novi Sad used to gather. The portrait of Anica Savić Rebac, the work of Uroš Predić, is kept in Matica Srpska. Today, a street in the Novi Sad settlement of Slana bara bears her name, as well as a branch of the City Library, where readers can borrow books in foreign languages and languages of national minorities. A memorial should be placed on the house at Svetozara Miletića Street no. 13. Anica Savić Rebac also deserves to have a bust in the building of the Faculty of Philosophy in Novi Sad.

S. K.





Anica Savić Rebac (standing) as a member of the management of Belgrade's *Gajret*. *Žena i svet*, 1926.



DR. NADA MICIĆ PAKVOR



Dr. Nada Micić Pakvor (1899–1969) was originally from Glina (Croatia). She completed her medical studies in Zagreb in 1924. Before the Second World War, she started her career in Novi Sad, first as a doctor at the School Polyclinic, and then as the head of the same institution until 1941. According to the note made by Teodora Petrović in the book *Sećanja (Memories)*, Dr. Nada Micić was the president of the Section for Vojvodina of the Yugoslav Association of University-Educated Women, founded in Novi Sad in 1932.

After the liberation of Novi Sad in 1944, the new authorities appointed her the head of the School Polyclinic. According to the decision of the People's Health Commissioner of the Main Board of the People's Front of Vojvodina, Dr. Nada Micić Pakvor was the head of the Administration for the Health Care of Mother and Child since 1949.

She was a member of the Provincial Committee of the Women's Antifascist Front of Vojvodina (AFŽ Provincial Committee) in charge of educating women in the field of child health care. Her articles on children's health, proper child care, hygiene, women's reproductive health and similar topics were regularly published in the period 1948-1950 in *Glas žena (Voice of Women)*, a monthly magazine of the AFŽ Provincial Committee. The titles of these instructive texts that were elaborated in AFŽ reading classes were: *Mother prepares vegetables for her children, For the children who are afraid of doctors, Student hygiene from morning to night, Do not travel, mother, without much need, with your infant*, etc.





NEONATOLOGIJA

им придицама и појма
место да кажу детету не-
ко речи, можда чак и у
вом тону, родитељ му
ује да седне према ње-
почиње своју досадну
нку. Овакви родитељи су
ни да се у поукама са-
главна педагошка му-
с. У оваквој породици је
мало радости и смеха.
тељи се из све снаге тру-
буду пуни врлина, они

*Из Обланишта број 2
у Новом Саду*



Since 1962, at that time already a Chief physician Dr. Nada Micić Pakvor was the head of the Provincial Centre for the Health Care of Mother and Child, which was transformed into two institutions: the Demonstration Centre with Operational Services and the Provincial Centre for the Health Care of Mother and Child with Special Tasks, and Dr. Nada Micić Pakvor was the head of the latter institution until her retirement in 1964.

Dr. Nada Micić Pakvor (1899–1969) was the head of the services that took care of the health of the youngest residents of Novi Sad and their mothers for more than three decades.

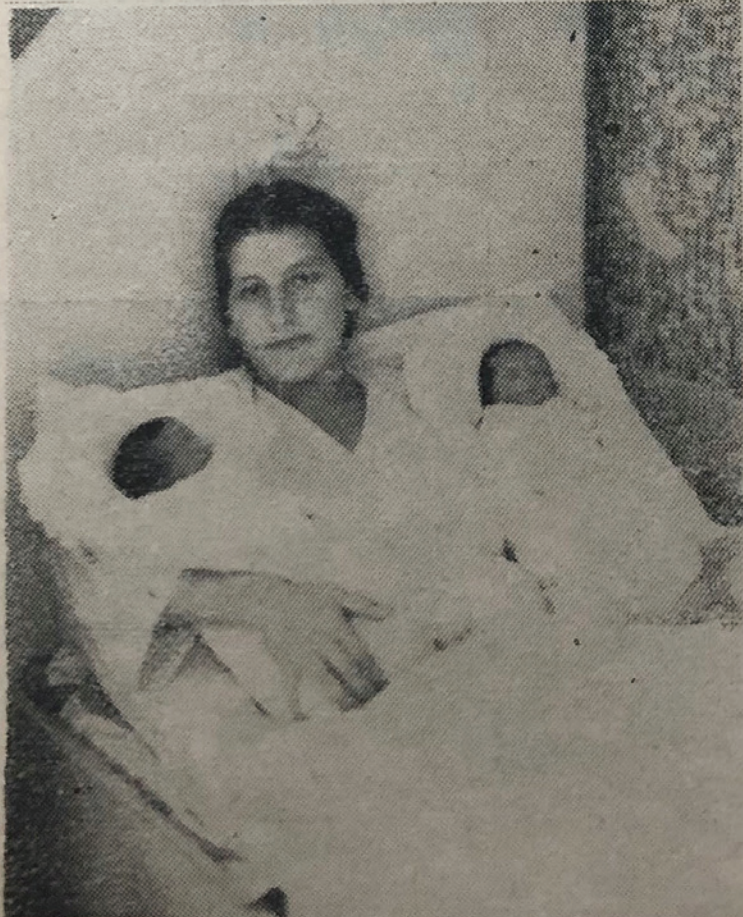


G. S.

Dr. Nada Micić Pakvor lived in Novi Sad at Nikola Tesla Street no. 12. After her retirement, she moved to Belgrade where she died and was buried. There is no memorial or street that would remind us of her great contribution to health care in Novi Sad. Dr. Micić Pakvor worked in the Provincial Centre for the Health Care of Mother and Child, which later merged with the Clinic for Children's Diseases in 1966 into a single institution – the Institute for Health Care of Mother and Child. The headquarters of this new health institution was in Hajduk Veljkova Street no. 10. The proposal is for a memorial plaque to be placed dedicated to Dr. Nada Micić Pakvor at that site, on the building of the Institute for Child and Youth Health Care of Vojvodina.

S. K.

Isхранa žene za vreme širudnoće



Iz Porodišta u Kuli — Srećna majka Vera Grujić
sa dva sina

Савети мајкама

Кијавица одојчета и малог детета

Кијавица је толико обична и честа појава код деце, да се на њу не обраћа нека нарочита пажња. Међутим, кијавица није увек последица назабо који долази из првог протона, а и тада кијавица може да има врло неспријатне последице по дете. Кијавица може да буде и знак неке озбиљне заразне болести. Мрасе или мале богиње није заразна болест, а завлачујућа кијавица постоји увек са кијавицом и завлачујућа кијавица болест на коју могу да се надовезу друге болести као запалске поребациа и притвјена и смрениа туберкулоза може да се поврати у озбиљно стање. Кијавица може да буде знак заразне болести — дифтерије у носу. Она код одојчета — ако ипак не протвјени — може да буде један од знакова наследног сифилиса. Кијавица се јавља и код особа које су осталине на прашину, цвјетне прашинице, животињску длаку и разне мрасе.

Код мале деце кијавица може да изазове запалске средњег уха па тај начин што она изазива запалске ждреза, а ово претвјени путем једног канала који се отвара у ждрезу у само уво. Запалске средњег уха, које настаје услед кијавице, настаје на тај начин ако деца, чије су ноздрве за време кијавице затвјене, дувају на обе ноздрве наједанпут. На тај начин утервају клице које се налазе у ждрезу и носу унутрашње уво. Тако утерване клице изазивају озбиљне средњег уха. Ако се запалске средњег уха на време стручно не лечи, може то запалске да се протвјени на шупљине кости иза уха па и на саме мозжане опне, а то је врло озбиљна и опасна болест.

18



Кијавица може да пређе и у шупљине костју горње вилице и чеоне кости. Та су обољена непријатна и изнекују дуготрајно стручно лечење.

Да би се избегле наведене последице кијавице, треба децу научити да вод брисава носу дувају само на једну ноздрву то знаци да док дете дува на једну ноздрву, треба другу маршицом а претом притиснути.

Одојчету смета кијавица код сисања и дете не сиса како би требало, јер му је нос замачљен па дете не може да дише. Одојчету са кијавицом треба ставити у ноздрве мало бор вазелина, а ако кијавица дуње траје, а дете због ње не може довољно да поспва, треба мати у прокувану ча-

О побацајима

Материнство је најзвјенији позив жене. Носити дете, родити га и оћранили је дужност сваке мајке. Данас се жени пружају широке могућности да одрже вјетовишта за жене, породиштва, савеловишта за децу, јасла, дојилшта, млечних кухиња, дећјих вртала повећава се из године у годину. Брига за мајку и дете на првом је месту. Данас не би смела ни једна жена да пружаја трудноћу али побацаја има још увек, има их много.

Мало има жена које би могле да убјих своје дете а много жена побацује намерно ни свесно децу која носе у утроби не мислећи да је и насилни побацај убјихо детета.

Наше жене се лакмислено одлучују на побацај не мислећи на последице. Побацаји могу, у великој већини случајева, да буду опасни по живот жене, а када то није случај, могу да обогате здравствено жену за цјело живот.

Насилно и вјештачко прекиданје трудноће није познато у природи. Ниједна животиња не убјих свој плод у утроби, а многа жена то чине. Само у случају ако трудноћа угрожава живот и здравље жене може да се оправда извршење побацаја то јест прекиданје трудноће. Жена, која се одлучује на побацај, не мисли, а често и не зна, да може, ако изврши побацај у првој трудноћи, остати неплодна за увек. Многи млади брачни парови желе у првим годинама брака да имају децу да би се протвјели и безбрижно живели још док су млади. Због тога замислијеног безбрижног живота и провода се млади највише одлучују на побацај. А шта вика касније ако жена услед извршеног побацаја остане неплодна? Касније, у зрелијим годинама, појави се и код мајки и код жене, када се досаде сви протвјели, чејња за децом и жеља да имају дете, али узалуд. Жена тада одлази лекару и иде очјина од лекара до лекара, па тражи помоћ до родити. Само у ретким случајевима могу лекари таквим женама да помогну и да их опозову на зачеће. Бракови, који услед побацаја остали без деце, могу да постану врло несрећни и они се често и раскидају. За мушкарца то не претвјавља велику несрећу, јер он може наћи жену која се може вјиде да зачне ни са једним мушкарцем. Због тога оба брата пара треба добро да промисле пре него што се реше на брак.

Мајка са децом није свесна, да вршећи побацај, изађе своју децу да остану сирочади. Деца без мајке не су права сирочади. Мајка се можда и наћи другом ваљану жену али деца никада неће наћи своју мајку кад им мати умре. Нико не може замјенити праву матер иако све маћехе нису зле ил паствоће родојца може према маћехи да осети ону љубав и поштовање које осећа према својој матери.

Ни жена ни мајка не знају ил не мисле да побацај, скоро у сваком случају, смањује код жене способност за сполни живот. Колико има од мушва неспособност за сполни живот. Колико има од мушва неспособ-

них жена баа и једино због насталих последица побацаја и полекоса у брачном животу. Жена који стално нешто боји у малом трбуху је мрзовољна и нерасположена за сполни живот и није никакво чудо да муштраји изживљавање осим своје жене, а таквих прилика има доста. То је треба да има на ума жена у другом стању.

Жена која има честе болове у малом трбуху и крстима није увек способна за рад, а и њој долазе од последица које оставља на унутрашњим сполним деловима вјештачки побацај.

Болелјива мајка нема ни стрпљива са децом. Она нема вредине која је у васпитању деце толико потребна. Родитељи треба да знају да је вјетво детинство и добро расположење у породици темељ изградње правог човека. Суморна, нерасположена и болелјива мајка неповољно утиче на децу душо. Сукоби међу родитељима, стално суморно расположење у породици оставља врло болна запаметња из детинства. Ради своје деце и њихове среће мати треба да чува своје здравље. А побацаји утичу неповољно на здравље женино.

Због чега је вјетво вршење побацаја? За време трудноће унутрашњи сполни делови тела жене су врло осетљиви према уласку клица у материчу. Код вјештачког прекиданја трудноће у материчу се унесе клица које могу да изазову отровање крви. Отровање крви је болест од које може и гивом да се плати.

Клица могу да изазову и редовно изазивање код побацаја лакша, а почетку можда и неprimетна, обољена унутрашњих полних делова жене а врло често долази до тежих запалjenja, гнојjenja у малом трбуху. Та обољена су дуготрајна, ретко се потпуно излече и остављају трајне неспријатности код жана као неплодност, тупе болове у малом трбуху и крстима, болове код снајаја и незадовољство у браку. Ето, ми и слога а у породици, као што је већ речено, могу да се поремеће и због последица побацаја.

Побацај је у законима забрањен. Ко изврши побацај не може да се онеможе од своје државе. Побацај се дозвољава у случајевима када трудноћа претвјавља опасност по живот и здравље саме труднице. Наши закони пружају оболелој трудници могућност да се комисијај прегледа да ил трудноћа угрожава њено здравље. Ако комисија лекара нађе да је потребно да се трудноћа прекина, онда се врши побацај у болници. Таква побацај врше лекари-стручњаци. Овако извршан побацај претвјавља за жену најмању, скоро никакву, опасност.

Од вјештачких насилних побацаја може да се поремеће и редовно прање код жана кроз дуње време. Ни то није свеједно по женино здравље.

Побацај проузрокује често велика крварења па и искрварење жене које може да буде и смртоносно. Већа а мања дуготрајна крварења изазивају мучкоћност, замор и смањену отпорност према болестима.

Из свега наведеног се јасно види да су насилни побацаји, још кад ил врше нестручна лица, велико зло по сваку жену која жељи да прекине трудноћа, а осим тога код сваког побацаја извршје се и убјихо детета ма колико ситан плод био, а то не сме ниједној мајци да остане на души и савести. D-r N. M.-P.

ERZSÉBET BÖRCsök



Erzsébet Börcsök (1904–1971) is the author of the first Yugoslav novel published in Hungarian, *A végtelen fal* (*Infinite Wall*, 1933). She graduated from the Catholic Gymnasium in Timișoara (1923), a school where girls could only take exams but not attend classes, as well as the Higher School of Pedagogy in Novi Sad (1957).

In the 1930s, Erzsébet Börcsök was one of the most important writers of the “couleur locale” gathered around Kornél Szenteleky. This is evidenced by her works: the novella *Vándor a Nisavánál* (*Wanderer by the Nišava*, 1931), the eponymous collection of novellas (1936), the novel *The Infinite Wall* (1933), the first part of the autobiographical novel *Eszter* (*Esther*, 1939), as well as articles, essays and other texts published in all significant newspapers in Hungarian (*Reggeli Újság, Napló, Kultúra, Híd, Jugoszláviai Magyar Újság, Hétről-Hétre, A Mi Irodalmunk*, etc.). In her literary works, vivid images of the plains and people woven from life itself and strength come to life, a world of different faiths and languages and a life full of warmth, calmness, melancholy, and sometimes angry cruelty.

After her marriage, Erzsébet Börcsök moved to Vršac, where she worked as a teacher of German and Hungarian. That was the period when she stopped writing. Her first literary works, after a long break, are plays for children and adults (some of which she directed for performance), besides texts published in *Magyar Szó, 7 Nap* or spoken on *Újvidéki Rádió* (Radio Novi Sad). She published the second collection of novellas *Emberek a Karas mellől* (*People from beside the Karaš*, 1963) and the second part of the novel *Eszter* (*Esther*, 1968) after almost thirty years of literary silence. The last novel, *Sári*, was published after the death of the writer (1971). Since 1964, Erzsébet Börcsök lived in Novi Sad, with her daughter, the writer Rózsa Jódal.



The autobiographical novel *Eszter* was published in the Serbian language in Novi Sad in 2002, at the proposal of *Mileva Marić Einstein* Gender Studies and Research Institute, as a joint publication of the *Forum* Publishing Institute and Futura Publications. The novel was translated into Serbian by Lidija Dmitrijević, who received the *Szenteleky Kornél Irodalmi Díj* (*Kornél Szenteleky Literary Prize*) for translation in 2002. The novel *Eszter* got a new, somewhat unexpected life. The causes of the thirty-year silence of the writer, published in a review in the edition of the novel in the Serbian language, were presented by Dr. Éva Hózsá. Another reading of the same work published as part of Petra Džaret Bakoš's master thesis entitled *Border-Novel or Bordered Novel: A Feminist Reading of Erzsébet Börcsök's Eszter* (Budapest, 2010).



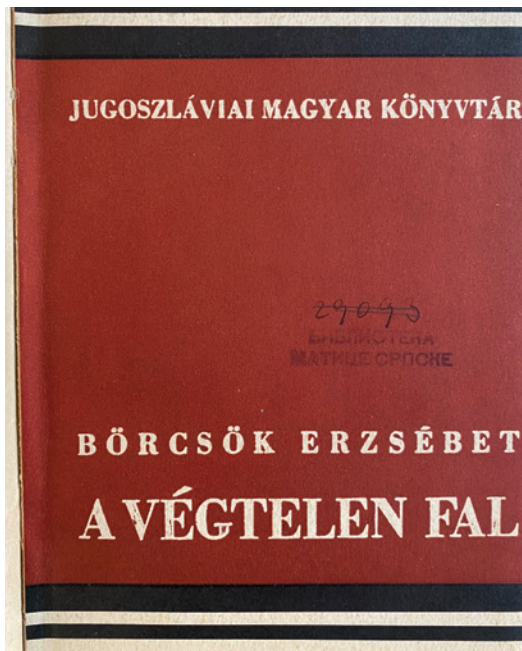
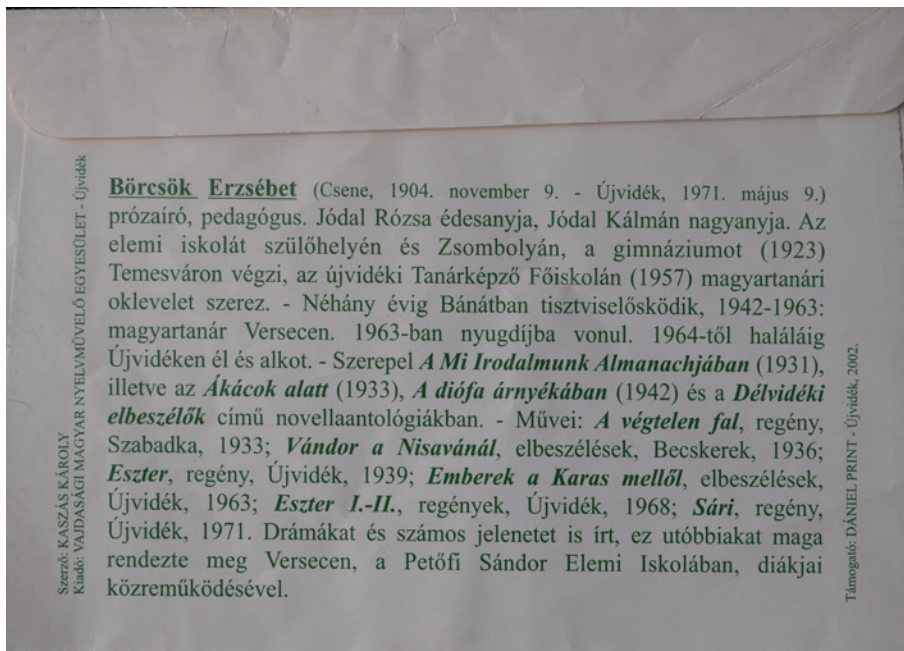
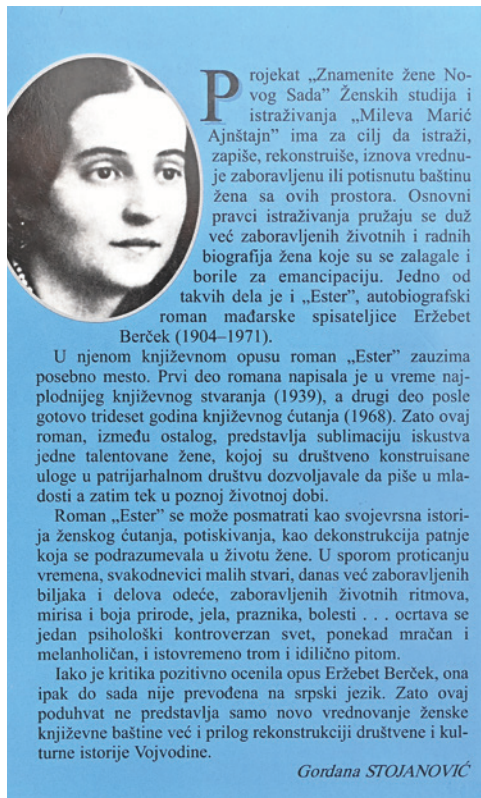
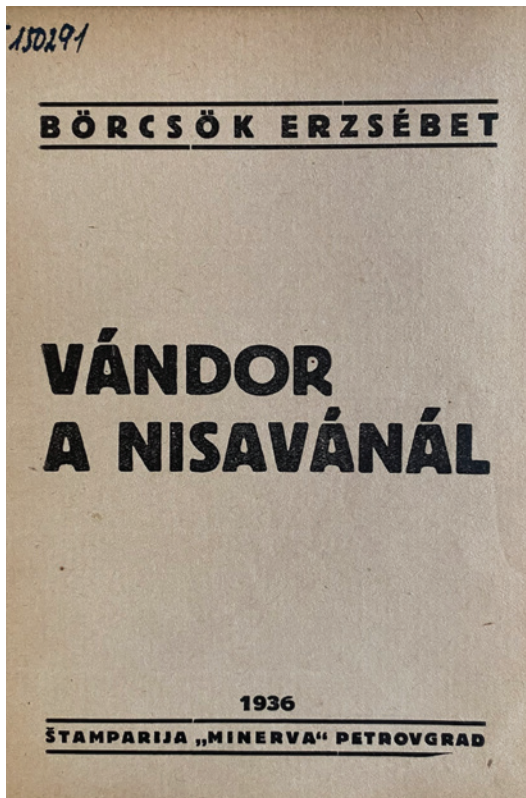
In memory of Erzsébet Börcsök's work, in Pančevo, in the period from January 14, 1998 to April 16, 2011, the *Börcsök Erzsébet* Vojvodina Centre for Methodology was operational. In order not to forget the name and work of the writer, in Pančevo, on April 16, 2011, in the *Erzsébet Börcsök* South Banat Literary Circle within KUD (Culture and Arts Society) *Petőfi Sándor* was founded.

Börcsök Erzsébet (1904–1971), a writer, published *A végtelen fal* (*Infinite Wall*), the first Yugoslav novel in Hungarian (1933).

G. S.

During the Novi Sad period, Börcsök Erzsébet lived in a building at Braća Krkljuš Street no. 23, where she died. She was buried at the Catholic Cemetery, burial plot I/09-105. A street in the Novi Sad settlement of Gornje livade bears her name. The suggestion is to place a memorial plaque in the street that bears her name.

S. K.



DR. ANNA CZIMMER

Dr. Anna Czimmer (1906–1967) was born in Arad, Transylvania. Before World War II, she worked for a time as a doctor in Szeged, as an assistant to Albert Szent-Györgyi, the scientist who discovered vitamin C and winner of the Nobel Prize in Medicine in 1937. During this period, she published scientific papers in professional journals, but she also studied and collected data on folk medicine. What can now be observed is that she belonged to a group of researchers who had access to leading scientific research and educational institutions in Hungary at a time when it was a globally significant scientific space: the Theoretical Institute in Szeged, the Pharmacological Institute in Debrecen, the Bacteriological Institute in Szeged and the State Hygiene Institute in Budapest. To this should be added the information, which she stated in the Survey for Doctors and Pharmacists, that she managed bacteriological stations in Cluj (Kolozsvár) and Novi Sad.

Novi Sad became her home for the first time in 1943, and then immediately after the liberation, when she began her medical career, first at the Hospital for Lung Diseases in Iriški Venac, and then at the Clinic for Lung Diseases in Majevička Street, where she headed the Bacteriological Department. Since 1950, she was almost completely paralyzed, but still managed to go to work, never abandoning her duties and her microscope.

Dr. Anna Czimmer was familiar with Romanian literature, from Mihai Beniuc to Mikhail Sadoveanu, and she also wrote about the literature of Albert Camus, Marcel Ayme, but also about Henry Thomas, the writer and painter without hands and feet Denise Legris, the Swiss writer Clarisse Francillon, the poet of Africa Leopold Senghor, a little



bit about the influence of Søren Kierkegaard and Jean-Paul Sartre on the French youth, about Lajos Zilahy, the Swiss-French poet and storyteller Blaise Cendrars, Friedrich Dürrenmatt, the Romanian writer Marin Preda and others. It can be said that in the middle of the 20th century she was part of the literary life of Vojvodina, directly through published translations, critical and polemical texts, and indirectly through the informal literary salon that existed in her apartment, as well as through correspondence with many Hungarian writers. Unfortunately, an interesting and valuable correspondence with many figures of Hungarian culture in Vojvodina and north of it, including the letters by Szent-Györgyi, was burned according to her explicit wish.

Her translation work is also significant. Among other things, she translated from French the novellas by Marcel Ayme and the *Little Prince* by Antoine de Saint-Exupéry. In Novi Sad, she learned Serbian so that she could follow contemporary literary production in Hungarian, Romanian and Serbian. She published her literary and ethnological works in journals: *Lumina*, *Híd* and youth magazines. Her ethnological records, along with her translation and publication work, have placed her in the *A jugoszláviai magyar irodalom története*, Bori Imre (*History of Literature of Yugoslav Hungarians* by Imre Bori) and the *Vajdasági magyar irodalmi lexikon 1918-2014*, Gerold László (*Yugoslav Hungarian Literary Lexicon 1918-2014* by László Gerold).

Little is known about her personal life. She was the widow of Dr. Gresz Béla. She had no children. As the family refused to take care of her, sick and difficult to move, the Bence family assumed this obligation. Sick and lonely, Anna died at the age of 61.

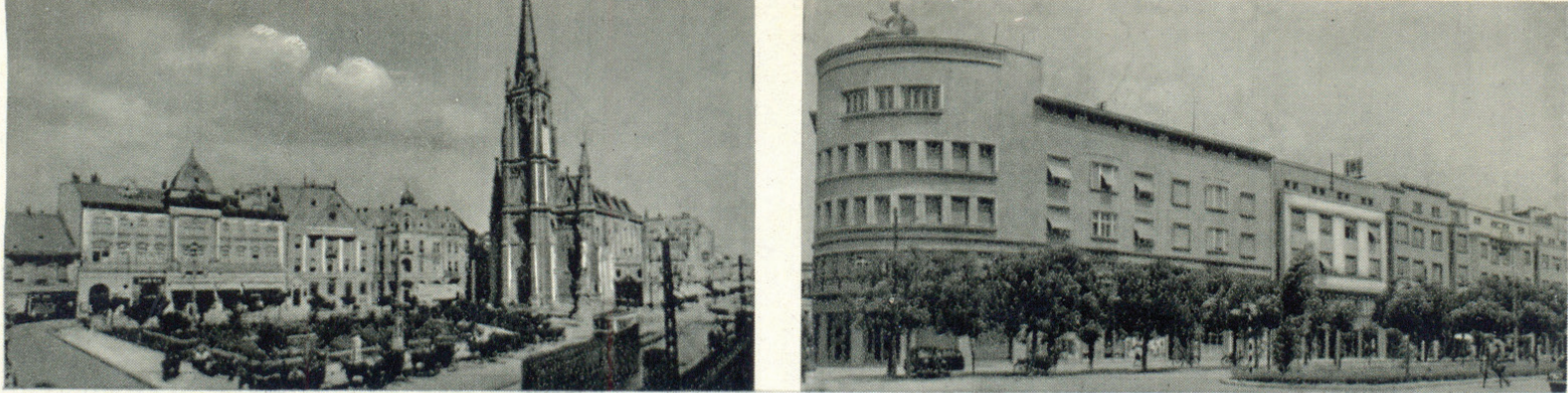
Dr. Czimmer Anna/ Dr. Gresz Bélané (1906–1967), a doctor, scientist, ethnologist and writer, will be remembered as an associate of Szent-Györgyi Albert, the scientist who discovered vitamin C.

G. S.

Dr. Czimmer Anna is buried at the Catholic Cemetery under the name Gresz Bélané (Dr. Gresz Béla's wife). Her grave is hard to find these days. There are no landmarks or streets bearing her name in Novi Sad. The suggestion is to place a memorial plaque on the building of the Clinic for Lung Diseases in Majevička Street, which will remind people of the doctor and writer Anna Czimmer.

S. K.





Újvidék

Szaporán koppantak a kalapácsok és a bontásd-
ő hányók üvölt, elindik Novi Sad régi belvárosá-
nak egyik jellegzetes és kedves kis színtelje, az
örmény templom, sőtőlőre papagájka formájú tornyoc-
káival. Ak, amelyet a közelmúltban trófián már csak
úgy emlegettek, hogy „olyan esküdt, melynek csak egy
hívója van, s az maga a pap”. Bárna mondhatnák, hogy
már az az egy sincs, mert utolsó papja, a Szent Perenc-
ábrándokra emlékeztető, a katedrális külső, hegycsú-
saihoz képest pár méter magas tornyocskán, pár
évtől észől visszavonult, a katedrális rendi bel-
székébe.

Amikor ötvenéves emlékeztető ünnepség — kerak
vél, máj vanak in örömevén — keraktem „Nemzet-
— dicső — de vártak vánk, az a katedrális”. Azóta
szóval a katedrális nemcsak a katedrális, hanem a katedrális
is. Amennyek után, érdeklődésem indító az éjszakai meg-
nyomtatásom volt és ötven a katedrális máj vánk kate-
dralis emlékeztető ünnepség. Figyelem katedrális a város-
ba a katedrális, az ünnepség és a katedrális, az ünnepség
névvel és az ünnepség a templom katedrális, az ünnepség
a városunk és az ünnepség a városunk és az ünnepség a városunk
és az ünnepség a városunk és az ünnepség a városunk.

Honnán kerültek ide az örmények s mikortól Eladó-
ban Belgrádból, a város uralkodó sír való felmunkálása
utáni években, Belgrádban igen sok örmény kerültek ide
utáni, akik a katedrális Nagy-Örményország felmunkálása
utáni, s XVI. század második felében költöztek le ott,
egy úgy mint a Balkán és Kelet-Európa más nagyváro-
sáiban is. Úgyis kereskedők, kézművesek és prémek
elismert szakértői voltak. Az ipari foglalkozások közül
jobbak a mezőgazdasági és a borsipar-
tók.

A török elő felmunkálási peleránvári vírről szemben
a Duna balpartján 1694-ben kialakított sírkerék, tehát
a későbbi Új-Vidék város első városának, az első utca-
varként költ volt a sírkerék között nagyobb számú
örmény család volt, akik egymás mellett laktak és önték
foglalkozásokat. Voltak köztük háziételek is az Almádról
ide telepített szerb háziételek seregében. A helyi fővá-
rosnak az első tartományi háziételek, 1722-ből, honnan
népvezetékben találunk egy Denderos nevű. Ez örmény
házának is a papja jelen „de” az örmény család-
névvel fordít elő. Zenszki két Vidécsin név váltó-
mára is volt a jelen örmény Vidécsin név váltó-
mára.

A peleránvári sírkerék körül kialakult új város később
máj 1849-ig családok első örmény kolonizáció foglalt
máiban. Legtöbben jöttek 1799-ben Belgrádból
memorandummal, amikor a város még egyszer a török
börtönök jöttek. Az örmények végül költöztek

Novi Sad múltjából

Örmények nyomában

Itten és mint vagyonos vagy legalábbis jómódu polgár,
nemcsak a saját templomát építtetik (1843-44-ben
kattintok hűlk 874kőkövek).

Később ezek a családok beolvadtak az itteni lakos-
ságba, részint házasságkötések útján, részint pedig egy-
szerűen gyakorlati alkalmasságokból neveltek szerb, magyar
vagy német hangzású névvel csatolták fel, úgy hogy
az eredeti örmény név jelentését lefelejtették, vagy pedig
csak névvel változtatták meg, vagy némelyben
írják át. Csak kevesen tartották meg eredeti örmény
családnévüket. Ezek közé tartozik a Novi Sadon ma is
elő Mera (Herczeg) család és az Erdélyből idekerült
Levitzky család, melynek tagja volt két éve elhunyt
edényem is. A Putaki őt temetőben a Faith család
sírkövében is találhatunk egy régi lelkész sírkövének,
melyre német felírás egy esküvői öbörtes (Oberst)
emlékét írta. Maga a Faith (mai írásmóddal Faj) család
név az örmény-nyelven Vaidh név változata (jelenté-
sége bíró). Ennek tagjai is élnek ma a városban. Az
ugyanakkor ismert Tolváth család pedig az örmény-
nyelven Deoloth illetve Dolvath (jelentése szerencse)
névből ként kint, a Petyor név pedig Thakvor (császár)
örmény szóból.

Számos örmény eredetű család került még ide a mo-
narchia más területeiről, többnyire szociálpolitikai alkalm-
osságok, és szabad foglalkozás értelmiségiek, valamint
nagybirtokok, akik a magyar nemzetet elnyerte vég-
teljében birtokot vásároltak (például az elterjedt
s íttel Kisz és a boodai gróf Karakonyiak). A ma-
gyar név családok közül a Kis, Paj, Bogdánfi, Veres,
Virig, Gál (örmény egyetben Gágh, jelentése ártás),
Kánta, Stancák és Sikiák, Pásztor (Pasztor) nevű fel-
döntök örmény eredetű, a szlav hangzásúak közül pedig
a Bogdanovics, Cserecs, Simkovics, Simkóvics, Lelovics,
Teodorovics, Budakovics nevek, nem beszélve a
Petrovicsok, Popovicsok, Stefanovicsok és Markovicsok
névvel seregéről, akiknek egy része bizonyosan örmény
vél, és önték Petruszán, Dender és más örmény nevet
váltak. A román hangzásúak között a Fiera, Negrac,
Petruc és még több -se végű családnev, ugyancsak a
magyarok köztük nemzetiellenességük vagy Novákok és
Lakók sajáték örmény származású. Természetesen a

felolvasó nevekben ezeket a családokat ismerve alap-
jelölésről köztudomásúlag állítani, mindnyájuk szem-
lyen név nem örmény családok is élnek és éltek itt ma
is. A Jermenezov köztudomásúlag megjelölt az örményekre
való vonatkozásait, mivel örmény nyelv egyelőre ország-
bírói nyelve név, mint annak bírása, örménybírás,
amely névvel fordították le a szó használatát alapján.
Az örmények nem voltak örmények.

Az Ördögök köztudomásúlag illetve köztudomásúlag
egy része később költözött innen és ez is igazságtal-
matlan. Az említett okokból az örménytelepítés egyre
jobban elterjedett, vagy csak elvándorolt örmény tele-
pet, aminek vallásváltásaiak is hozzájárultak. Ez-
előtt a város elterjedését az örmény okok is. A kis
templom fölött eljárt az idő és nem kímélte. Az 1848-
os években alkalmas helyen örmény-telepítés csak 1878-ban
került sor. Trandafil Mária kegyes úrölly börtönké-
ből, amit azt a honfoglalás elhelyezést emléttébe hírd-
ette. Ebben az alakjában maradt nem napjainkig. A
második világháború bombázásában elpusztult mozdok-
abakának egy része, amelyeket azóta már csak óma
útvonalon bírák pótolni. A körny és a lelt kért a fel-
munkálási és megújították öntésük szociálpolitikából
és a Mémlekvédő Bizottság hozzájárulásával. Belő-
benne is rennde hozták újra festették. A jó állapo-
tán lévő nagy emlékeztető Világosító Szent György, az
örmények lerító szerzője ábrázolja püspöki ornatúban,
virág örményországi tájon, hátulra a földes Atriat-
tal (melyben a Biblia szerint Noé bárkája megmenekült
a világtól megáradások). A jelen nemzők magyar és
német katolikus templomépítőknek már nem volt la-
merése és a szent, mert nekik nem volt őshazájuk a kate-
drális örményországi, nem ismerték annak történelmi
sorát, így kultúráját.

Ami a templomból kultúrájáról és műveléséről ismeretlen
maradandó értéket, máis helyre tap az egész megalapozott
leg megalapozott. A városi katedrális, amely a régi
máj szőlő katedrális fogja majd emlékeztető az emlékeztető
szóval az első katedrális. A Novi Sad és vidékét
egyre vastagabb réteg katedrális válságát ábrázolom
egyre nem az első katedrális. A Novi Sad és vidékét
közvetlen szociál politikai életről hozták tudomás-
ra katedrálisok ad, egy katedrális katedrális, amely
máj, míg katedrális ki nem szűk. G. Czimmer Anna

GYÁSZJELENTÉS

Fájdalomtól megtört szív-
vel jelentjük, hogy

**Özv. dr. GRESZ
BÉLÁNÉ,
dr. CZIMMER ANNA**

hosszú, súlyos betegség
után 61. éves korában 1967.
május 12-én elhunyt.

Temetése 1967. május 13-
án 16 órakor lesz a Futaki
úti temető kápolnájából.

Novi Sad, 1967. május 13.

SONJA MARINKOVIĆ



Sonja Marinković (1916–1941) was born in the vicinity of Pakrac (Croatia), in the family of a priest and a teacher. She attended grammar school in Sombor and Novi Sad, and after graduating, she enrolled and graduated from the Faculty of Agriculture in Zemun. She worked as an agronomy expert in Sombor and Novi Sad.

She joined the youth movement led by the Communist Party of Yugoslavia (CPY) as a grammar school student, and was admitted to the CPY during her studies. She was elected a member of the Provincial Committee of the League of Communist Youth of Yugoslavia in 1938. Since then, she was in a group with communists who organized and managed strikes, demonstrations and other forms of resistance to the regime of the Kingdom of Yugoslavia. She was elected a member of the Provincial Committee of the CPY for Vojvodina in 1940. She was in charge of organizing the “Crvena pomoć” (*Red Aid*) intended for the victims of terror of the Kingdom of Serbs, Croats and Slovenes/ Yugoslavia regime. They engaged in providing material, legal and health assistance to revolutionaries and their families in the period 1921–1941.



She was arrested on two occasions for her political activities: in 1939 and 1940. After the occupation of the Kingdom of Yugoslavia by the Axis Powers and their allies, Sonja Marinković, together with other members of the Provincial Committee of the Communist Party of Yugoslavia for Vojvodina, led the formation of diversionary groups, the first partisan detachments and other forms of resistance to the occupiers in Vojvodina. She was arrested by agents of the occupying authorities in 1941. She was tortured during her interrogation in Zrenjanin (Petrovgrad), but she did not betray her comrades. She was shot in Bagljaš near Zrenjanin in 1941. She was proclaimed a national hero in 1943. In her honour, many schools in Vojvodina were named after her, one of which is in Novi Sad.

Sonja Marinković (1916–1941), a revolutionary, national hero and communist, killed by fascists in the vicinity of Zrenjanin.

G. S.



Sonja Marinković resided in Novi Sad, mostly in rented apartments as a member of the agitation group. For a time, she lived in a building at Maksim Gorki Street no. 30, where the offices of the Institute of Field and Vegetable Crops are located today. In Novi Sad, Petrovaradin, Sremska Kamenica, Veternik and Rumenka there are streets that bear her name, as well as one elementary school in Novi Sad and a Culture and Arts society were named in her honour. A memorial plaque with the relief image of Sonja Marinković, made of bronze, the work of sculptor Julijana Kiš, was installed in 1969 at the Workers' Home building, at the beginning of Sonja Marinković Street. The memorial plaque was stolen, and in 2023 it was recast and re-installed. The text on the plaque reads:

“Sonja Marinković
03/04/1916 – 31/07/1941
a national hero
secretary of the local committee of
League of Communist Youth of Yugoslavia
in Novi Sad
a member of the Provincial
Committee
of the Communist Party of Yugoslavia for Vojvodina-
shot by the occupying forces. ”

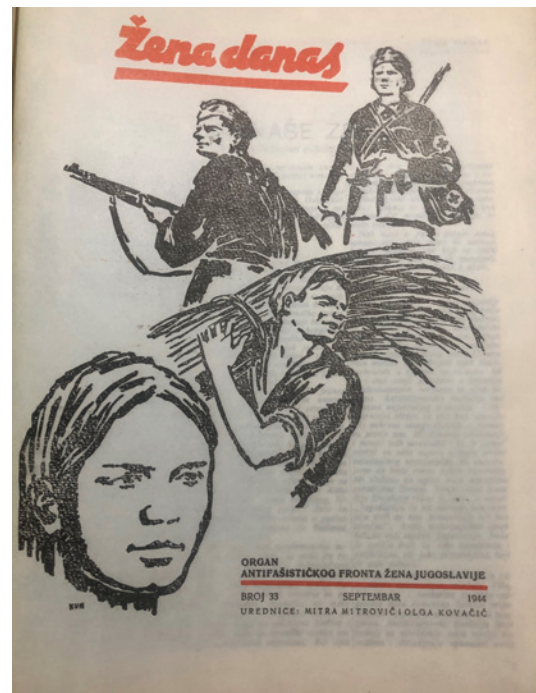
S. K.



SONJA MARINKOVIĆ, inženjer agronomije

Rođjena je 1916 g. u Surdulici u Sremu, maturirala je u N. Sadu, a poljoprivredni fakultet završila je u Beogradu. Od početka svojih studija ona priključila se pokretu naprednih "Narodnih studenata" i intenzivno učestvuje u omladinskom radu u Beogradu među studentima i u N. Sadu među omladinskim. Od 1937 g. pa na dalje nema napredne omladinske akcije u N. Sadu u kojoj Sonja ne bi doprinela svojim snagama i svojim radom. Član Omladinskog O-pokreta, višegodišnji predsednik Studentske Matice u N. Sadu, predsednik Omladinske sekcije Ženskog pokreta u N. Sadu, Sonja red proteže se preko toga i na aktivnost u radničkom pokretu, naročito na sektoru Narodne pomoći žrtvama terora reakcije. Njeno odlično držanje pred policijskim vlastima, kada je u dva maha hapšena i poživnuta nemilosrdnom batinanju, pohvaljeno je od strane najvišeg foruma KPJ za Vojvodinu. Po slomu Jugoslavije ona se svim svojim bićem prodala narodno-oslobodilačkoj borbi. Pala je među prvima. Jula meseca 1941 streljana je u Vel. Bečkerek u "Bagljasu" s grupom devedeseterice najboljih boraca za slobodu iz Banata.

Vredna, u poslu uistinu neumorna, Sonja je dolazila u red najboljih omladinki u Bačkoj, u red najboljih žena u radničkom pokretu Vojvodine.



LÍVIA BEM



Lívia Bem (1919 –1941) was born in Szeged. She moved with her family to Novi Sad in 1924. After the fifth grade of the gymnasium, she got a job as a clerk at the Granjić tool store in Dunavska Street. Early on, she became involved in the progressive movement, and as a member of the CPY she was in charge of political work in the Federation of Banking, Insurance and Trade Officials (SBOTIČ). There, she organized cultural and educational work, and she had a special political activity in relation to women. She was one of the founders of the Youth Cultural and Economic Movement (OMPOK) and a member of the Board of the organization. She was also active in the work of the Jewish youth organization Hashomer hatzair (*Young Watchman*).

After the burglary of the printing house of the Provincial Committee of the Communist Party of Yugoslavia (CPY), the Novi Sad police arrested fifteen members of the CPY and the League of Communist Youth of Yugoslavia, including Lívia Bem. She was released from prison just before the beginning of World War II, but she was under constant surveillance even after the occupation of Bačka. At the very beginning of World War II, she was elected a member of the CPY District Committee for Southern Bačka and the Agitprop of the CPY Provincial Committee based in Novi Sad. She was one of the persons responsible for the preparation of *Vesti (News)*, which was printed in Serbian and Hungarian. Lívia Bem was involved in activities led by the Communist Party of Yugoslavia, whose goal was to weaken, shake and thwart the power of the Hungarian occupation forces in Novi Sad. She was arrested in 1941. Under guard, she was taken to prison where she was subjected to cruel torture, then a common method of extorting information. Lívia Bem betrayed no one. She was sentenced to death and hanged in Novi Sad, in the barracks in Futoška Street.

Lívia (Lili) Bem (1919–1941), revolutionary and communist, murdered by the fascists in occupied Novi Sad.

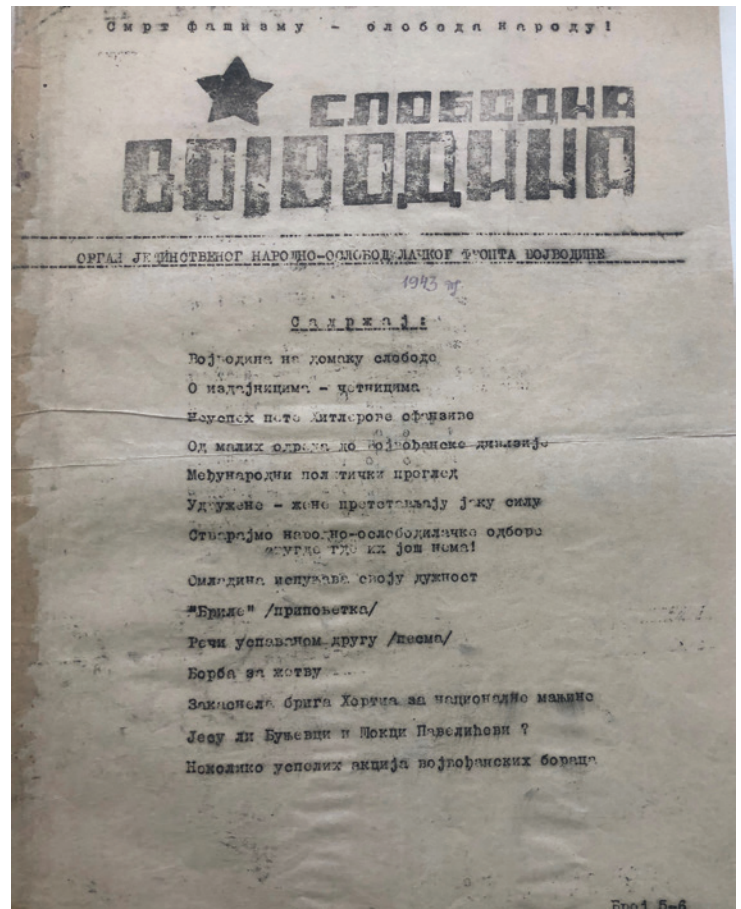




After moving to Novi Sad, Lívia Bem lived with her parents in a house at Beogradska Street no. 30, today Koste Šokice Street. When she left her parents' home, she lived with her friends in illegal apartments, and one of them was a loft in Vladike Platona Street. Sensing that the agents were after her, she often changed apartments. Lívia Bem was arrested in Miletićeva Street on September 20, 1941. She tried to avoid arrest by shooting agents,

but failed to do so. She was hanged in the barracks in Futoška Street. She was buried at the Memorial Cemetery of WWII Veterans at the New Cemetery, burial plot 11-011. In Novi Sad, a street near Futoški Park bears her name. The proposal is for a memorial plaque to be placed under the street name sign.

S. K.



GROZDA GAJŠIN



Grozda Gajšin (1920–1941) was born in Žabalj, and came to Novi Sad to pursue her education. She lived with her ill brother on his modest worker's wage. She was admitted to the League of Communist Youth of Yugoslavia in the summer of 1941. In the same year, she was caught with her friend Natalija Stankov during an action to destroy a German bookstore. She was arrested and tortured in the Novi Sad prison, a building known as *Armija*, in the city centre. She was soon transferred to a prison in Szeged. The Court-Martial of the Judicial Council of the Szeged District Court, sentenced her to death by hanging in October 1941. The verdict was carried out without delay, in the courtyard of the prison. Klára Fejós, her communist comrade, left information about Grozda Gajšin's courageous conduct during the trial.

Grozda Gajšin (1920–1941), a revolutionary and member of League of Communist Youth of Yugoslavia, murdered by fascists in Szeged.

G. S.

The street where Grozda Gajšin lived during her schooling in Novi Sad changed its name several times: Kanalska (Csatorna utca), Baštenska (Kert utca), Studenička, Gyergyói utca, and then Studenička Street again. Today this street is named after Grozda Gajšin. Apart from the name of the street where she lived, there are no other markings. The proposal is for a memorial plaque to be placed under the street name.

S. K.



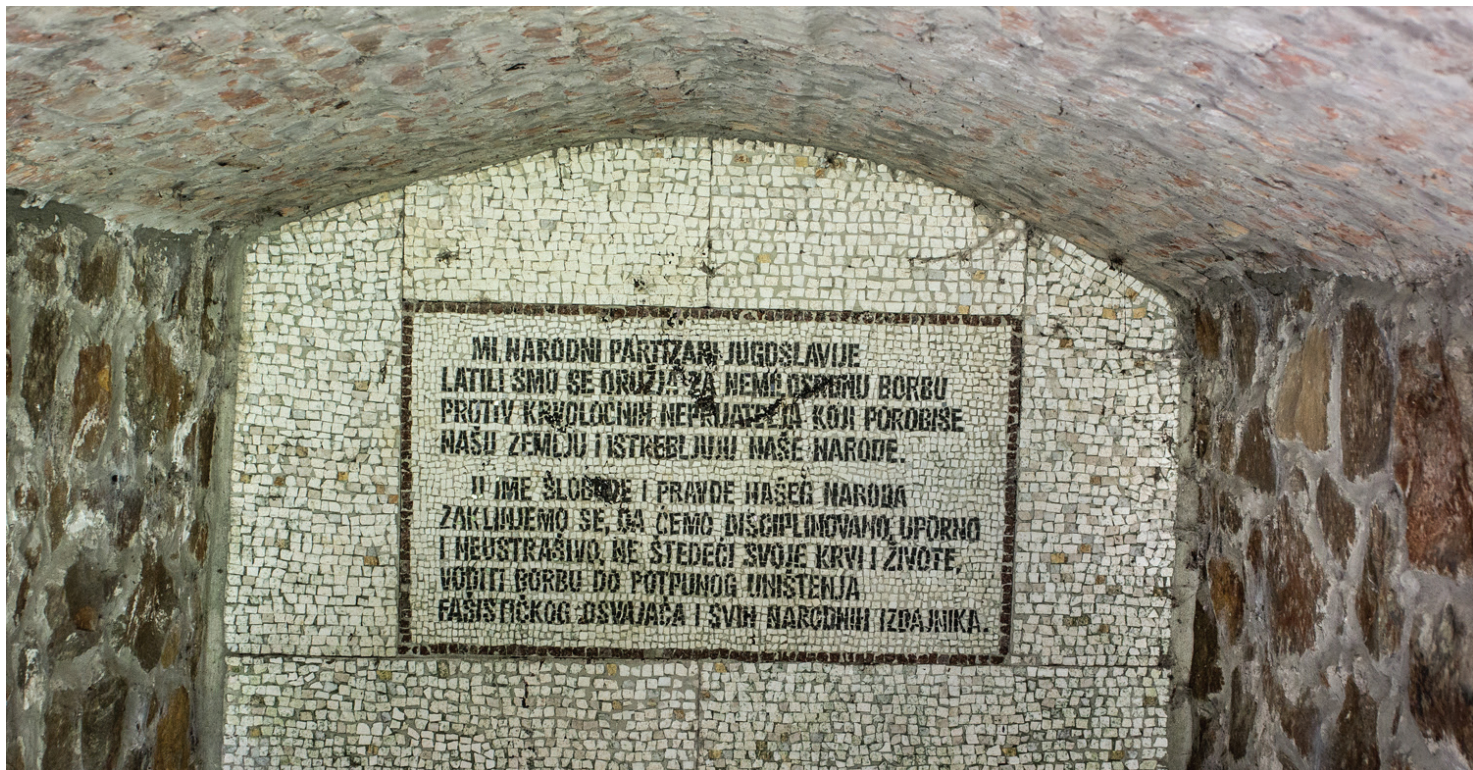


VERA PAVLOVIĆ



Vera Pavlović (1921–1945) and her family moved to Novi Sad in 1922. She enrolled in medical studies at the University of Belgrade before the beginning of the Second World War. During her studies, she participated in student demonstrations in 1939. She was admitted to the Communist Party of Yugoslavia in 1940. After the occupation of the Kingdom of Yugoslavia, Vera Pavlović returned to Novi Sad, where she was elected a member of the Local Committee of the League of Communist Youth of Yugoslavia (SKOJ) and secretary of the SKOJ Regional Committee. She was arrested as a well-known communist by agents of the occupying Hungarian authorities in 1941. She was tortured in the Novi Sad prison *Armija*, but she did not betray any of her comrades. She was sentenced to death, and immediately thereafter the death penalty was commuted to twelve years of imprisonment. First, she was in the Budapest military prison in Conti Street, and then in the Budapest *Márianosztra* women's prison. She was transferred to the *Ravensbrück* camp by the Germans. Immediately before the liberation of the prisoners from *Ravensbrück*, Vera Pavlović was killed and burned in the camp crematorium. After the end of the Second World War, a monument to the murdered prisoners was erected in the camp, on which fifteen names were written representing the states from which the prisoners were killed. Vera Pavlović's name represents the Yugoslav victims.

Vera Pavlović (1921–1945), a revolutionary and member of the Communist Party of Yugoslavia, murdered by fascists in the *Ravensbrück* camp.





A street in Novi Sad was named after Vera Pavlović, and in 1976 a memorial plaque, the work of sculptor Pavle Radovanović, was placed in the same street. Today, this memorial plaque is located above the entrance to the *Vera Pavlović* Local Community Office in Gogoljeva Street no. 4. The text on the plaque reads:

“Vera Pavlović
1921-1945
a student, revolutionary
member of the Communist Party of
Yugoslavia since 1941
secretary of the Regional
SKOJ Committee
died heroically
at Ravensbrück camp.”

S. K.

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СЛОБОДНА ВОЈВОДИНА

ОРГАН ПОКРАЈИНСКОГ НАРОДНО-ОСЛОБОДИЛАЧКОГ ОДБОРА ЗА ВОЈВОДИНУ

Број 4

/ИЗДАЊЕ ЗА БАЧКУ/

Мај 1943 г.

САДРЖАЈ

Кав. бр. 234

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| 1. Јединствени фронт против окупатора | 7. Борбе у осталим крајевима Југославије |
| 2. Ко ће одлучити судбином Југославије | 8. Источни фронт |
| 3. Народна интелигенција у борби | 9. Рат у Африци |
| 4. На пољу борбе и части | 10. Рат у ваздуху |
| 5. Проглас В. Назора | 11. О "Новој Пошти" |
| 6. Партизанске борбе у Срему | 12. Обавештења Покрајинског НОО за Војводину |

СРБАЧАЈМО ЈЕДИНСТВЕНИ ФРОНТ ПРОТИВ ОКУПАТОРА

У ватри двогодишње народно-ослободилачке борбе у нашој земљи, сковано је борбено јединство и оружане братство народа Југославије за борбу против окупатора и за срећнију будућност нашег народа. То је једна од највећих и највиших тековина народног устанка и ослободилачког покрета у Југославији.

У нашој борби за ослобођење ми немамо јачег и смртоноснијег оружја од јединства свих народа Југославије и свих народних слојева.

Када је пре две године наша земља поробљена и распарчана, фашистички окупациони власти су на све могуће начине настојали да распире братоубилачку борбу у нашој земљи. Помоћу јавних и притајених својих плаћеника - Нелића, Војковића, Петровића, Браје, Михаиловића, Илије Трифуновића-Бирчанина и других -

KLÁRA FEJŐS

Klára Fejős (1921–1943) was born in Budapest. In 1923, she and her family moved to the Kingdom of Serbs, Croats and Slovenes. She graduated from high school in Velika Kikinda, and enrolled to study medicine in Belgrade. She was admitted to The League of Communist Youth of Yugoslavia (SKOJ) in 1939, to the Communist Party of Yugoslavia (CPY) in 1940. Immediately after the occupation of the Kingdom of Yugoslavia, Klára Fejős, as a member of the SKOJ District Committee for Northern Banat, was politically active in Zrenjanin (Petrovgrad), and then in Bačka. She worked on the formation and consolidation of SKOJ and CPY organizations in Banat and Bačka, printing and distribution of propaganda material, and for a time she was among the closest associates of Svetozar Toza Marković, the organizational secretary of the Provincial Committee of the Communist Party of Yugoslavia for Vojvodina. In 1943, she was elected a member of the Regional Committee of SKOJ for Bačka and Baranja. She was killed along with a group of communists in an armed conflict with agents of the occupying authorities in Bačka Palanka in 1943.

Klara Feješ / Fejős Klára (1921–1943), a revolutionary and communist, killed by fascists in an armed conflict in Bačka Palanka.

During her stay in Novi Sad, Klára Fejős lived in illegal apartments. Today, a street in Telep bears her name. Many schools in Vojvodina were named in memory of the revolutionary and communist Klára Fejős. Since 1967, a student dormitory in Novi Sad has been named after her. The proposal is for a memorial plaque to be placed on the student dormitory building that bears her name.



G. S.

S. K.



JUDITA ŠALGO



Judita Šalgo (1941–1996) was born in Novi Sad as Judita Manheim. Biographical data on her early childhood testify to the pogrom of Jews in Novi Sad during the Second World War. Judita, with the adopted surname Šalgo continued her life in Novi Sad after the liberation, along with her mother, who survived a Nazi camp, and her stepfather.

Judita Šalgo graduated from the study program of World Literature at the Faculty of Philology in Belgrade. In the 1970s, she was the editor of *Tribina mladih* (*Youth Forum*), which opened space for a new avant-garde in the cultural milieu of Novi Sad. After being forced to leave the *Youth Forum* due to political arbitration in art and the disqualification of the avant-garde, she lived as a freelance artist. In her work biography, among suspensions, dismissals and departures, we read that she was: editor of the *Letopis Matice Srpske* (*Matica Srpska Chronicle*), editor at the Matica Srpska Publishing Company and at the Novi Sad Television, translator at the *Forum* Publishing Company, then secretary of the Association of Writers of Vojvodina, and for a time she was active at the Novi Sad Cultural Council.





КУЛТУРНИ ЦЕНТАР НОВОГ САДА



ОПШТИНСКИ КУЛТУРНИ ЦЕНТАР
Новог Сада, Београд
Телефон: 011 31 11 922
www.kcns.com



In the cultural history of multicultural Vojvodina, she will be remembered as one of the most prominent avant-garde poets, writers, multimedia artists, whose oeuvre has opened many far-reaching poetic, linguistic and gender identity issues. Her translation work is also significant.

She published several collections of poems: *Obalom* (*Down the Coast*, 1962), *67 minuta naglas* (*67 Minutes, Aloud*, 1980), *Život na stolu* (*Life on the Table*, 1986), novel *Trag kočnja* (*The Brake Trail*, 1987) ; a collection of short stories *Da li postoji život* (*Is There Life*, 1995). The novels *Put u Birobidžan* (*The Road to Birobidzhan*, 1997) and *Kraj puta* (*The End of the Road*, 2004), as well as the collections of essays *Jednokratni esej* (*Disposable Essay*, 2004) and *Hronika* (*Chronicle*, 2007) were published posthumously. She received the *Ljubiša Jocić Award* for Poetry (1981) and the *Miloš Crnjanski Award* for the novel *Trag Kočnja* (*The Trail of Braking*, 1987).

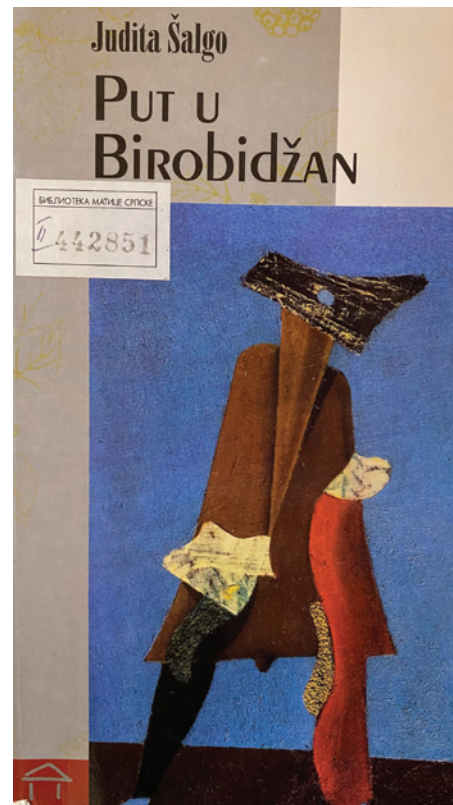
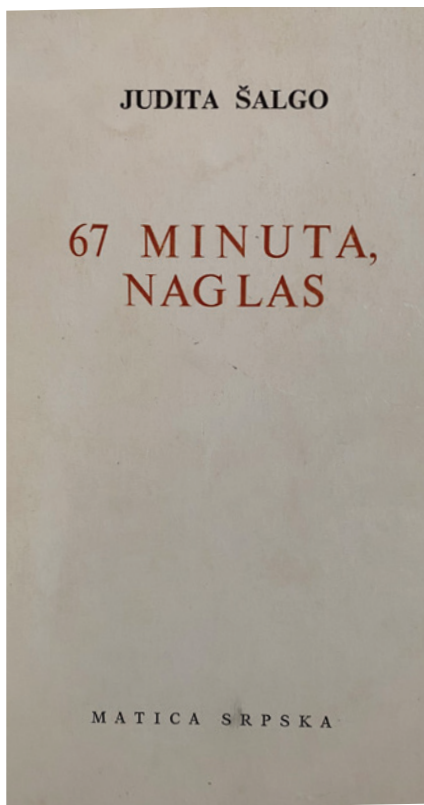
Judita Šalgo (1941–1996), a writer, multimedia artist, translator, is an important representative of the avant-garde in Serbian culture.

G. S.

Judita Šalgo was buried at the Jewish Cemetery, first field, burial plot 4-337. A street in Veternik bears her name. There is no landmark in Novi Sad that would remind people of her fruitful and significant work in the field of culture. The proposal is to place a plaque on the building of the Cultural Centre of Novi Sad, where the Tribina mladih (*Youth Forum*) Club still operates today, which will remind people of Judita Šalgo, as well as to name one of Novi Sad's literary events after her.

S. K.





APPENDIX

Historical Archives of the City of Novi Sad

- F. 150 – Gradsko poglavarstvo Novi Sad (1919–1941), 8938/1934. Izveštaji o radu organizacija *Kora hleba* i Ogranak Crvenog krsta.
- F. 1 – Magistrat slobodnog kraljevskog grada Novog Sada (1748–1918), 25050/1910. Dopis Ministarstva unutrašnjih poslova Magistratu o prihvatanju Statuta *Posestrime*.
- F. 1 – Magistrat slobodnog kraljevskog grada Novog Sada (1748–1918), 11647/1888. dokumenta za Adelu Nevenu Nemessányi.
- F. 1 – Magistrat slobodnog kraljevskog grada Novog Sada (1748–1918), 346/1848. Fascikla 1. Juditha Horowitz

Museum of the City of Novi Sad

- Jelica Belović Bernadžikovska, *Srpski narodni vez i tekstilna ornamentika*, 1907.
- Potvrda Sidonije Gajin o plaćenju članarini Dobrotvornoj zadrugi Srpkinja Novosatkinja.
- Srpsko-američki orfelinat (razglednica).
- Pozivnica za Skupštinu Dobrotvorne zadruge Srpkinja Novosatkinja, 1932.
- Pozivnica za koncert i igranku Dobrotvorne zadruge Srpkinja Novosatkinja, 1921.
- Fotografija Novosadskog ženskog muzičkog udruženja.
- Pravila Dobrotvorne zadruge Srpkinja Novosatkinja, 1920.
- Matice naprednih žena, poziv na predavanje o Žoržu Klemansou, 1932.
- Matica naprednih žena kao sekcija Matice srpske (potvrda), 1924.
- Matica naprednih žena, poziv na Skupštinu, 1939.
- Matica naprednih žena, poziv na Svečanu akademiju o Milici Srpkinji, 1931.
- Matica naprednih žena, poziv na predavanje, 1932.
- Pozivnica Novosadske dobrotvorne jevrejske ženske zadruge upućena Matici naprednih žena.
- Fotografija članica Dobrotvorne zadruge Srpkinja Novosatkinja, oko 1930.
- Fotografija članica Narodnog ženskog saveza Kraljevine SHS, oko 1920.
- Rukopisi, pisma, delovi bibliografije i biografija Pavla Simića pisani pukom Mileve Simić.
- Srpski učiteljski konvikt (razglednica).

Theatre Museum of Vojvodina

- Fotografije Milke Marković u ulogama: Ofelije (*Hamlet*) 1906; Toske (*Toska*) 1906; Božane (*Pribislav*) 1898; Katarine (*Madam San Žen*) 1897; Keristane (*Raspikuća*) oko 1895; Marije Stjuart (*Marija Stjuart*) 1909; Sidonije (*Froman i Risler*) 1900. i sa Ordenom Sv. Save oko 1910;
- Fotografije Sofije Vujić krajem osamdesetih godina 19. veka i u nepoznatoj ulozi 1900.

Manuscript Department of Matica Srpska

- M. 15. 005 Svedočanstvo Novaković Milene, učenice prvog razreda novosadske Mađarske kraljevske državne građanske devojачke škole 1903/4.
- 5. 951 Pismo Milice Ninković Kostu Ugriniću.
- 15. 894 Pismo Anke Anđelković Arkadiju Varađaninu, Beograd, 28. 12. 1891.
- M. 5563 Pozivnica na predavanje Savke Subotić u Budimpešti, 1911.
- M. 5481 Parta Savke Subotić, 1918.
- M. 10. 985 Blagajna Matice naprednih (uplata Olge Krno) i Zapisnik odborske sednice sa potpisom Olge Krno.
- M. 10. 985 Adresar MNŽ (adresa Olge Krno).
- M. 3. 766 Testament Marije Trandafil (nekoliko strana).
- Zbirka fotografija.
- XXVII-24, XXVII-37 i XXVII-39 (Anica Savić Rebac)
- XLIV-4, IV-44 (Jelica Belović Bernadžikovska)
- XLIV-5, III-86 i XXIV-19 (Milica i Anka Ninković)
- CLXXXVI-19 (Darinka Grujić)
- CXLI-25 (Ljubica Obrenović)
- CXIX, XCI-46 и CXIX-38 (Novi Sad)
- LXXVII (Članice ženskih društava)

Museum of Vojvodina

- Zbirka fotografija Novog Sada inv. br. 1590, 1609, 1611, 3316 i 5557.
- Zbirka razglednica Novog Sada inv. br: 58, 59, 61, 62, 71, 78, 85, 443, 446, 447, 452, 532, 434, 544, 553, 555 i 5759.
- Muzej revolucije: Sonja Marinković, Fejős Klára, Grozda Gajšin, Bem Livia i Vera Pavlović (fotografije).

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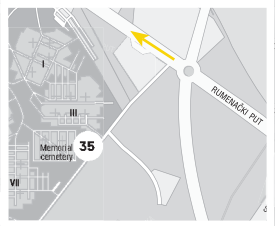
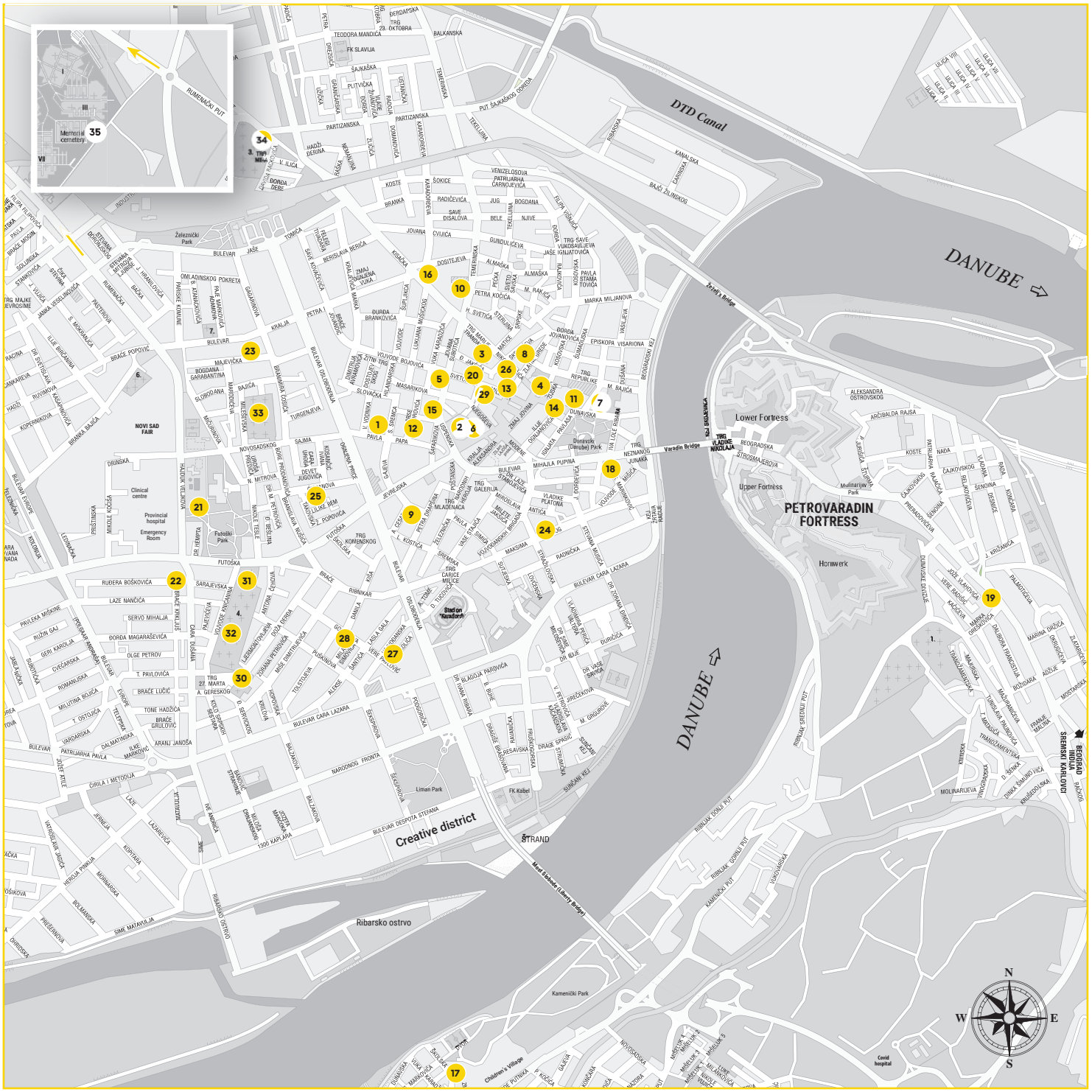
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Creative district

PETROVARADIN FORTRESS

DANUBE

DANUBE

DTD Canal

Ribarsko ostrvo

STRAND

Lower Fortress

Upper Fortress

Hortwerk

NOVI SAD FAIR

Clinical centre

Provincial hospital

Emergency Room

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MAP

- 1 Judith Horovitz (1787–1857).
Pavla Papa Street and Jewish Cemetery.
- 2 Ljubica Obrenović (1788–1843).
Pozorišni trg / Zmaj Jovina Street no. 5.
- 3 Marija Trandafil (1816–1883).
Houses at Pašičeva Street no. 11, Zmaj Jovina Street no. 16 and **Nikolajevska (St. Nicholas) Church.**
- 4 Dafina Natošević (1830–1911).
House at Pašičeva Street no. 7, Dafina Natošević Street and **Uspensko Cemetery.**
- 5 Katarina Popović Midžina (1830–1902).
Jovana Subotića Street no. 3 and **Uspensko Cemetery.**
- 6 Savka Subotić (1834–1918).
Pozorišni trg and Savka Subotić Street.
- 7 Sofija Vujić (1851–1921) and Milka Marković (1869–1931).
House at Dunavska Street no. 16, Sofija Vujić and Milka Marković streets and **Almasko Cemetery.**
- 8 Milica (1854–1881) and Anka Ninković (1855–1923).
Zlatne grede Street and Sestara Ninković Street.
- 9 Adél Nemessányi (1857–1933).
Petra Drapšina Street, Adel Nemešnji Street and **Evangelical Cemetery.**
- 10 Mileva Simić (1859–1946).
Houses at Temerinska Street no. 21, Grčkoškolska Street no. 10, Mileva Simić Street and **Almaško Cemetery.**
- 11 Milica Tomić (1859–1944).
Houses at Dunavska Street no. 14 and Zmaj Jovina Street no. 23, Milica Tomić Street and **Uspensko Cemetery.**
- 12 Jelica Belović Bernadžikovska (1870–1946).
House at Pavla Papa Street no. 21 and **the Uspensko Cemetery.**
- 13 Vida Vulko Varađanin (1871–1957).
House at Grčkoškolska Street no. 1, Red Cross Building and **Uspensko Cemetery.**
- 14 Eržika Mičátková (1872–1951). **House at Dunavska Street no. 13.**
- 15 Olga Krno (1874–1971). **House at Šafarikova Street no. 35.**
- 16 Mileva Marić Einstein (1875–1948).
House at Kisačka Street no. 20 and Mileva Marić Street.
- 17 Darinka Grujić (1878–1958).
Marczibányi-Karacsonyi Castle and Darinka Grujić Street in Sremska Kamenica
- 18 Jelena Kon (1883–1942).
Kora hleba i Dečje obdanište Building and Jelena Kon Street.
- 19 Dr. Katherine S. MacPhail (1887–1974).
House at Marka Oreškovića Street no. 1 and Dr. Ketrin Mekfejl Street in Sremska Kamenica.
- 20 Anica Savić Rebac (1892–1953).
House at Miletićeva Street no. 13 and Anica Savić Rebac Street.
- 21 Dr. Nada Micić Pakvor (1899–1969).
Institute for Health Protection of Children and Youth of Vojvodina, Hajduk Veljkova Street no. 10.
- 22 Erzsébet Börcsök (1904–1971).
Building at Braće Krkljuš Street no. 23, Eržebet Berček Street and **Catholic Cemetery.**
- 23 Dr. Anna Czimmer (1906–1967).
Clinic at Majevička Street no. 2a and **Catholic Cemetery.**
- 24 Sonja Marinković (1916–1941).
House at Maksim Gorki Street no. 30 and Sonja Marinković Street.
- 25 Lívia Bem (1919–1941).
Livija Bem Street and **Memorial Cemetery of WWII Veterans on the New Cemetery.**
- 26 Grozda Gajšin (1920–1941). **Grozda Gajšin Street.**
- 27 Vera Pavlović (1921–1945). **Vera Pavlović Street.**
- 28 Klára Fejös (1921–1943).
Klara Feješ Student Dormitory and Klara Feješ Street.
- 29 Judita Šalgo (1941–1996).
Cultural Center of Novi Sad (Youth Tribune) and Judita Šalgo Street.
- 30 Jewish Cemetery
- 31 Catholic Cemetery
- 32 Reformed-Evangelical Cemetery
- 33 Uspensko Cemetery
- 34 Almaško Cemetery
- 35 Memorial Cemetery of WWII Veterans at the New Cemetery.

About the authors:

Within the framework of *Mileva Marić Einstein* Gender Studies and Research Institute in Novi Sad, Dr. Gordana Stojaković, through the project the *Prominent Women of Novi Sad* (1999–2010), collected extensive documentation on the history of the women's movement in Vojvodina and on the biographies of the prominent women of Novi Sad from the 19th to the 20th century. The collected material has been touristically presented either by herself or, as is the case with this publication, in collaboration with Svetlana Kresoja.

Svetlana Kresoja, a senior conservator-historian at the Institute for Protection of Cultural Monuments of the City of Novi Sad, has researched the monumental heritage of Novi Sad and the surrounding area. Among her works are those related to the monumental heritage of the National Liberation War, protected cemeteries on the territory of the City of Novi Sad, as well as the history, heritage and population of the villages of Kać and Bukovac.

Afterword

Novi Sad is one of the few cities in Europe that, over two decades ago, had a tourist map highlighting the women's heritage of the city. Initially, the map *Novi Sad iz ženskog ugla* (*Novi Sad from a Women's Angle*, 1999, 2002) served everyone who wanted to independently tour the city and through the stories about the prominent women of Novi Sad, learn about the history, culture of our multi-ethnic city and also experience the spaces in which they lived and worked. The map and the book featuring biographies of over sixty prominent women – *Znamenite žene Novog Sada I* (*Prominent Women of Novi Sad I*) (2001) were created as part of *Mileva Marić Einstein* Gender Studies and Research Institute. It served as an activist project that contributed to incorporating women's names into everyday life in Novi Sad, in areas such as streets and squares, names of schools and institutions.

The Tourism Organisation of the City of Novi Sad, as the publisher of the publication *Female Names of Novi Sad – A Guide for Alternative Tour Lovers* in Serbian, English and Russian (2014), continued the tourist revaluation of women's heritage. Through this guide, we aimed to offer visitors to Novi Sad the opportunity to independently learn about the women's history and about the monumental heritage related to it. The publication *Female Names of Novi Sad – A Guide for Alternative Tour Lovers* attracted great attention of the tourist and the general public, leading us to introduce free guided tours - *Novi Sad from a Women's Angle* in Serbian and English during the summer seasons of 2017 and 2018.

The Tourism Organisation of the City of Novi Sad is once again the publisher, this time of a new, revised and updated edition of the publication *Female Names of Novi Sad – A Guide for Alternative Tour Lovers*. Our goal is to continue enriching of Novi Sad's tourist offer and to present the historical development of a city through stories about women's history and tradition. These stories are important not only from the aspect of tourism, but also in the realms of education and culture. Therefore, by releasing the publication *Female Names of Novi Sad – A Guide for Alternative Tour Lovers*, we aim to reaffirm the promotion of these new topics.

Branislav Knežević
Director of the
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Don't
try to
under-
stand
it,
feel it.



NOVI
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