

Tamo Daleko Violin

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after the battle of kosovo in 1389 and the destruction of serbian nationhood 500 years of ottoman slavery ensued in the balkans with the inevitable decline of the serbian orthodox faith and music during this turkish occupation serbs were forbidden to own property to

learn to read and write and were even denied the use of musical instruments the serbs however were tenacious and maintained an oral history through folk poems and songs the only defenders of serbian art and culture in these difficult centuries were the peasants who played the gusle a one stringed instrument as their punishment for playing a musical instrument many of these musicians were blinded by their oppressors resulting in thousands of such punishments being denied the right to music or dance the serbs invented a silent kolo dance in which the syncopation of the pounding feet became a sort of musical accompaniment to the dancers this dance is still performed today by serbian people the great poet and dramatist goethe so loved the serbian people their poetry and folklore that he learned to fluently speak their language goethe was also the major influence in encouraging brahms loewe and josef maria wolfram to create musical compositions based on serbian folk poems and literature brahms famous lullaby is derived from a serbian folk poem when the jews fled spain the serbs provided a hospitable environment in which the jews resettled and prospered the oldest jewish choir in the modern world is in belgrade the formation of the pancevo church choral society in 1838 and the belgrade choral society in 1853 resulted in each becoming centers for nurturing young talent the first music schools were founded through the efforts of these choral societies the brilliant work of serbian composers like bajic stankovic mokranjac marinkovic maksimovic djordjevic and binicki accomplished in a hundred years what other cultures had the luxury of creating in several centuries this books covers the history of over 40 of these composers

the ustasha camp in jasenovac is a sensitive historical theme which still provokes strong political conflicts more than 70 years after the closure of the camp during the time of the second yugoslavia the camp was made into a myth and one of the main levers for disciplining the society of the time the communist party imposed the number of 700 000 victims and an exaggerated view of the alleged crimes and methods of killing inmates the aim was to present itself as sole guarantor of security because in the case of its reigning in the fratricidal war would happen again with jasenovac as its main symbol before 1990 an attempt to point out the absurdity of the 700 000 alleged victims of jasenovac entailed going to prison or compulsory psychiatric treatment the documents

referenced in this book indicate the need to continue with research of the jasenovac camp and that in a democratic atmosphere as far as possible its realistic historical picture may be reached

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