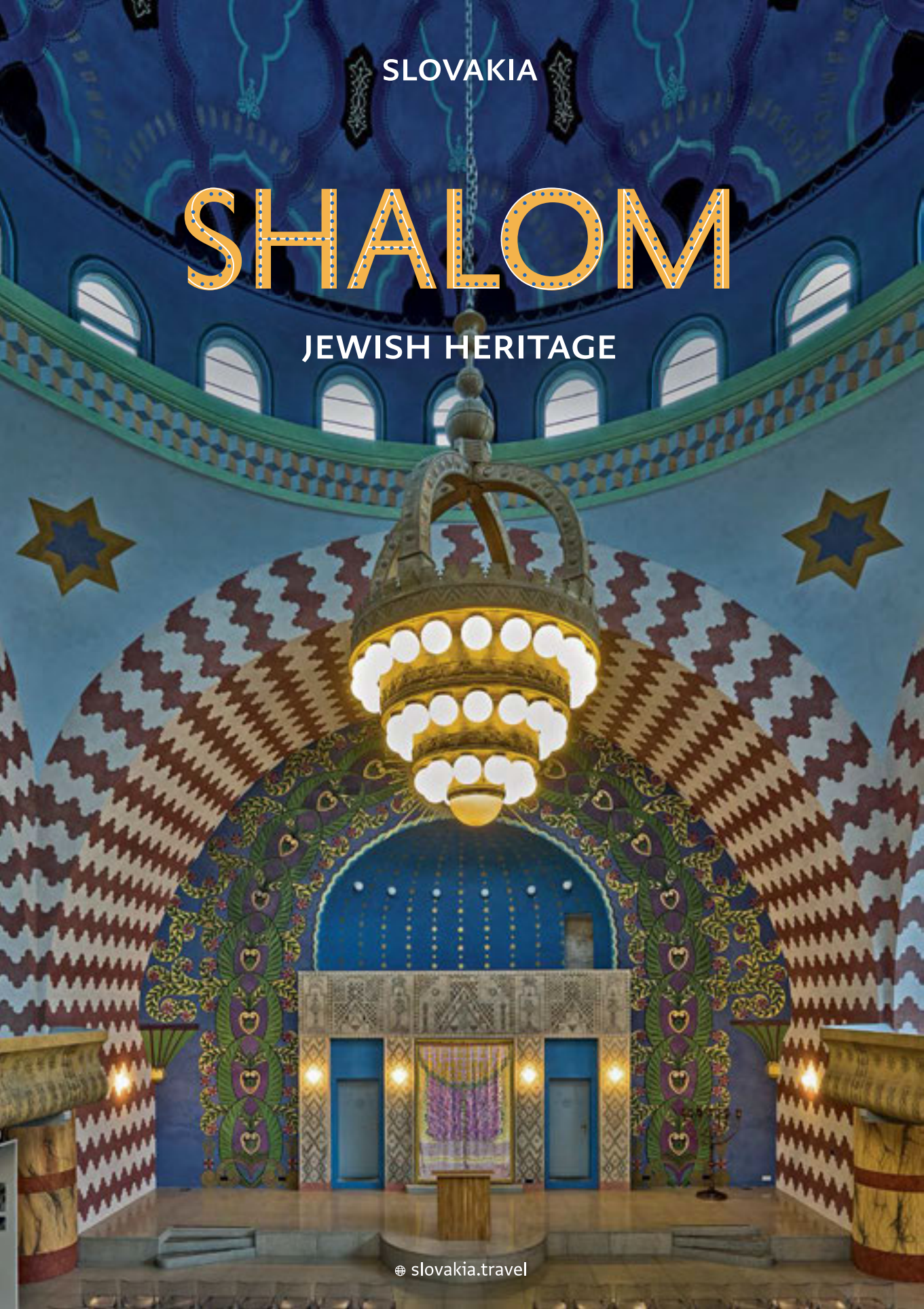




SLOVAKIA

SHALOM

JEWISH HERITAGE

DISCOVER JEWISH HERITAGE IN SLOVAKIA

Slovakia – a small country in the heart of Europe, at a crossroads of cultures – offers a unique heritage of Jewish culture that has helped shape the history of the region for centuries.

From the Middle Ages to their blossoming in the 19th and early 20th centuries, Jewish communities lived, worked and built their lives throughout our territory – cities, towns and small villages were home to craftsmen, merchants, doctors, lawyers and prominent rabbis.

Jewish communities not only lived in the larger cities, but in small villages, too. Bratislava, Nitra, Galanta, Vrbové, Nové Mesto nad Váhom, Topoľčany, Huncovce, Prešov, Košice and Bardejov all became centres of education, the rabbinical tradition as well as book publishing. To this day, Orthodox pilgrims from all over the world travel here to visit the graves of renowned rabbis and Torah scholars.

This story has tragic chapters, too: the Holocaust, post-war repression and waves of emigration all deeply affected Jewish life in Slovakia. At present, there are twelve Jewish communities operating here that continue to uphold their traditions.

Slovakia is home to a rich Jewish heritage, with dozens of synagogues and hundreds of cemeteries, from Moorish and neo-Romanesque buildings to monuments

of interwar functionalism. Many of them have been restored in recent decades and are coming back to life as places of prayer, memory and culture.

We invite you to discover a story of heritage, education, suffering and renewal – a story that is an integral part of this country's identity.



THE BUMPY ROAD OF JEWISH MEMORY

📍 Bratislava
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THE WEST OF THE COUNTRY

📍 Stupava, Trnava, Sered', Šamorín, Senec, Nitra, Piešťany
10 - 21



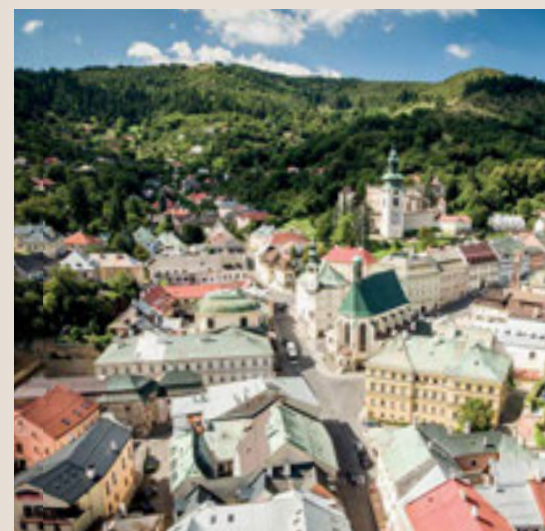
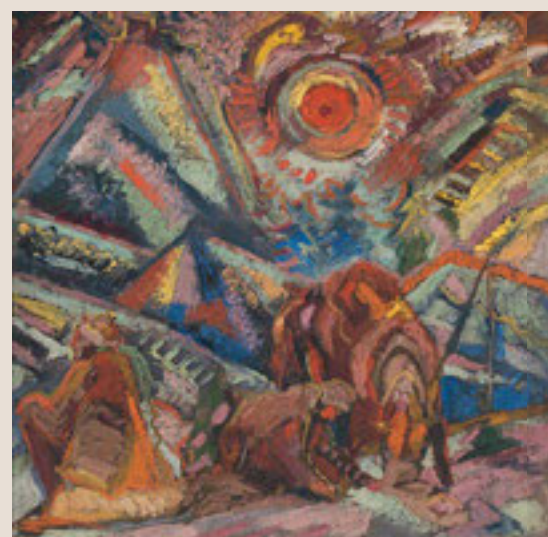
UP THROUGH THE POVAŽIE REGION

📍 Trenčín, Žilina, Liptovský Mikuláš
22 - 26



A PAINTER FROM THE MOUNTAINS

📍 Orava
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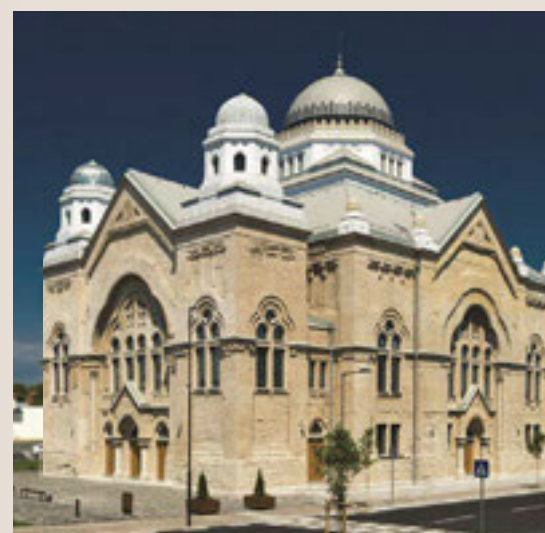


IN THE MOUNTAINOUS HEART OF SLOVAKIA

📍 Banská Štiavnica, Banská Bystrica, Brezno
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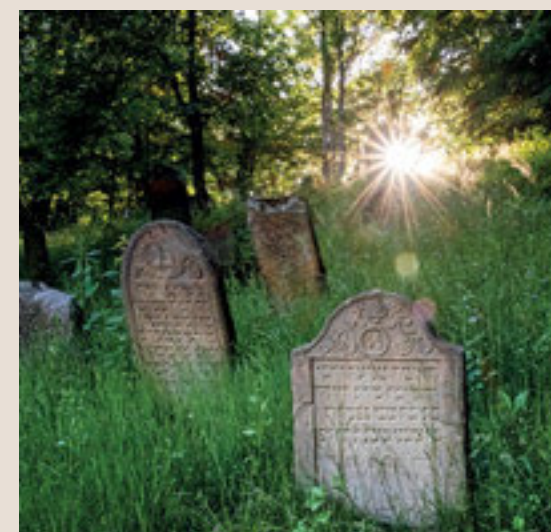
UNDER THE SOUTHERN SUN

📍 Lučenec, Šahy, Komárno
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PEARLS OF THE EAST

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Interesting
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Significant
Figure

THE BUMPY

ROAD OF JEWISH MEMORY

The capital of Slovakia, Bratislava, is a multicultural metropolis, and the Jewish presence here is highly prominent. Here we can find a functioning synagogue, the Chatam Sofer Memorial, which is sought out by visitors from all over the world, rare historical cemeteries, two Jewish museums and other monuments. The city is home to an active Jewish community.



In the Jewish world, the city is known as Pressburg – thanks to the rabbinical dynasty of the Sofers, who led the famous Pressburg Yeshiva. It operated until the 1940/41 school year and was a prominent centre of Jewish learning.



The Jewish tradition here stretches back to 1291, when King Andrew III granted Bratislava its city privileges, which also applied to the city's Jewish residents. In the following centuries, the Jewish community alternately flourished or was expelled, but it regularly returned and helped develop the specific spirit of the city. Bratislava was the capital of the Kingdom of Hungary for almost two and a half centuries, and the Jewish community here became the most important in the country. Prominent rabbis, scholars and leaders all worked here, and their influence reached beyond the borders of the region.

THE MUSEUM OF JEWISH CULTURE:
TRADITION LIVES ON

The Museum of Jewish Culture is a specialised museum of the Slovak National Museum founded in 1993. It is located in the Baroque Zsigray Mansion from the 18th century, one of the few preserved original buildings on Židovská ulica. This significant state institution documents and preserves the heritage of the Jewish community in Slovakia. The museum's permanent collection includes exhibits, documents, photographs and materials of Jewish life from before the war, as well as during the Holocaust. The museum organises exhibitions, lectures and events to promote knowledge of Jewish history and traditions.



Michal Vaněk



▲ Jug of the chevre kadisha from Senica
© Viera Kamenická



Jewish Heritage of Bratislava
jewishbratislava.sk



SNM - Museum of Jewish Culture
snm.sk/en/museums/museum-of-jewish-culture



Chatam Sofer Memorial | Bratislava
Robert Vrlák

CHATAM SOFER MEMORIAL - THE SPIRITUAL
HEART OF JEWISH BRATISLAVA

The Chatam Sofer Memorial is a unique underground complex that presents the last preserved fragment of Bratislava's old Jewish cemetery, which was destroyed during the Second World War. The memorial was built in 1999-2002 on the design of architect Martin Kvasnica, under the strict supervision of rabbinical authorities. Its architecture respects religious rules while also creating a quiet space for prayer. The memorial is not a museum; it is a modern pilgrimage site of international significance, where Orthodox pilgrims from all over the world come. The graves of prominent rabbis who worked in Bratislava – including the grave of the Chatam Sofer – are located in this pious place.



Chatam Sofer
Moses Schreiber (1762-1839), known as the Chatam Sofer, was born in Frankfurt, Germany, and served as a rabbi in Prostějov, Mattersdorf and finally for thirty-three years in Bratislava. He was a prominent rabbinical authority of his time and a leading figure in the Pressburg Yeshiva, which he elevated to one of the most prestigious centres of traditional Jewish learning in Europe.



Chatam Sofer Memorial
chatamsofer.sk/en

THE BRATISLAVA SYNAGOGUE THAT SUCCUMBED TO THE BRUTALITY OF BUILDERS

The Neolog synagogue on Rybné námestie (square) was built in 1893-1894 on the design of architect Dionys Milch in an impressive Oriental-Moorish style, with rich adornment and domes. It served the Neolog community, one of the two Jewish communities in Bratislava. After the Second World War, the synagogue was taken over by the state, and in 1969 it was demolished during the construction of the SNP Bridge. This step sparked great criticism, as it was one of the city's major historical and cultural monuments.

Today, a Holocaust Memorial, the work of architects Peter and Lucia Žalman and sculptor Milan Lukáč, stands on the site of the former synagogue, and each year a solemn act of remembrance is held here on the Memorial Day of the Victims of the Holocaust and Racial Violence. During Hanukkah, Bratislava's Jews light a large menorah here as a symbolic sign of the community's presence in the city.



Erasure and Restoration of Memory

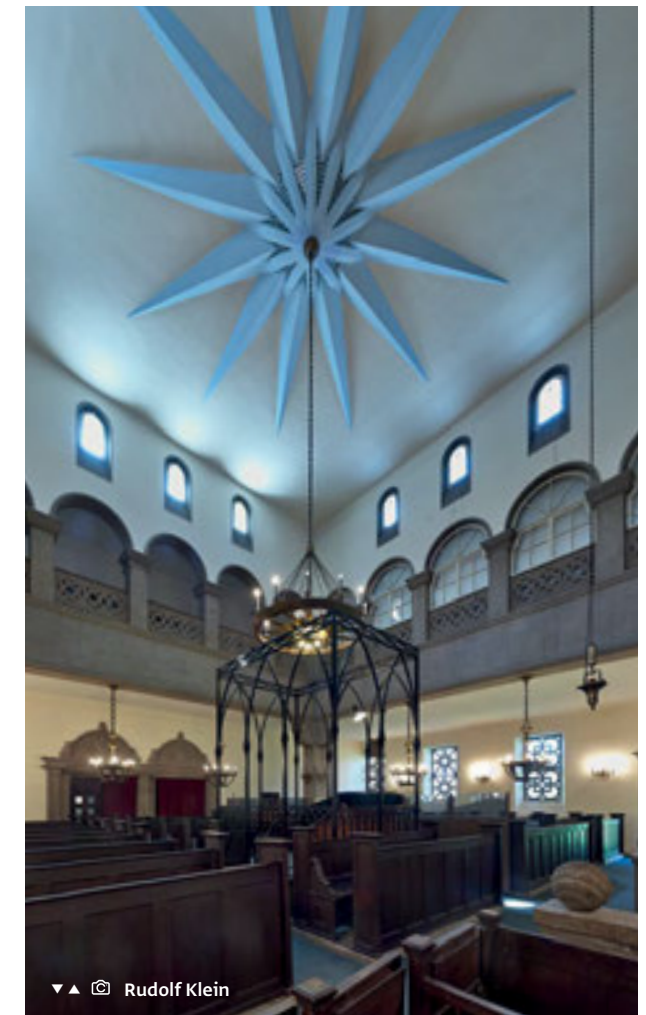
The rich Jewish heritage was drastically disrupted during the Second World War. The community was decimated, and many Jewish monuments were razed to the ground. The decades of communism that followed only deepened the loss, treated the monuments with neglect. Despite the devastation, a small but active Jewish community still lives in Bratislava today and maintains the traditions and memory of their ancestors.



THE SYNAGOGUE AND JEWISH COMMUNITY MUSEUM

The synagogue on Heydukova ulica is the only preserved synagogue in Bratislava, and it still serves its original purpose as a place of Jewish worship. It was built in 1923-1924 for the Orthodox community on the plans of architect Artur Szalatnai-Slatinský. The building is an impressive work that combines early modern architecture with Cubist and historicising elements. During the summer tourism season, this important monument is open to the public. One of the most impressive moments when visiting the synagogue is entering the sanctuary – a quiet space that breathes history and a spiritual atmosphere. This is a place where the past meets the present in architecture, light and symbolism.

▼ The Jewish Community Museum presents unique Judaica from the Bratislava region as well as personal items of community members that tell the stories of their families. Visitors can see the permanent exhibition as well as seasonal exhibitions devoted to the heritage and history of Bratislava's Jewish community.



▼ ▲ 📷 Rudolf Klein



SYNAGOGUES AS WITNESSES OF URBAN TRADITIONS

Western Slovakia is a landscape of open horizons where Jewish monuments naturally blend in with the urban culture and commercial spirit of the region. Synagogues that once shaped the intellectual and economic pulse of the country still stand in the historic streets. Although organised Jewish life has all but disappeared from most of these places – with the exceptions of Bratislava and small communities in towns such as Galanta, Dunajská Streda and Nitra – their legacy remains alive. Today, these rare monuments serve as cultural sites and silent witnesses to the past, and given their great accessibility, they are ideal destinations for inspiring day trips from the capital.



The synagogue building in Stupava is impressive with its thick stone walls and simple Baroque windows. Four columns supporting the nine-bay ceiling have been preserved in the prayer hall to this day.

More information on page 15 >

THE “SLOVAK ROME” WAS CO-BUILT BY JEWS



📍 Status Quo Ante synagogue | Trnava

▲ The brick structure of the Status Quo Ante synagogue today serves as the **Centre for Contemporary Art of the Ján Koniarek Gallery**. A Holocaust memorial designed by Artur Szalatnai-Slatinský stands in front of this building.

**Synagogue – Centre
for Contemporary Art**
🌐 gjk.sk/en



The history of Trnava is also closely linked with the story of its Jewish community, though it was not an easy one. In the 15th and 16th centuries, local Jews were subjected to persecution, which culminated in executions in 1494 and 1536 on trumped-up charges. Jews were subsequently expelled from the city and were banned from staying for a long time after.

It was not until the 18th century that the Bratislava Jewish community was able to negotiate a transit permit through the city. The situation then changed in the 19th century – the Jewish community settled in the city, became part of its cultural and social life, and later split into two religious communities, the Status Quo Ante and the Orthodox. Nearly 3,000 Jewish residents lived here and contributed to the prosperity of the city.

In 1897, the synagogue of the Status Quo Ante community was built in the city centre on the design of the Viennese architect Jakob Gartner, and it contributed two impressive towers to the city’s skyline. It is a fine example of how synagogue architecture can be integrated into the character of a city. Due to its large number of historical churches, Trnava bears the nickname “the Little Rome”.



📷 SLOVAKIA TRAVEL; Martin Šopinec

▲ A smaller Orthodox synagogue from 1880 was completely restored by a private investor and is now used as the **Synagóga Café**.

Synagóga Café
🌐 synagogacafe.sk





▲ ▼ 📷 📍 pavollaco.sk

THE SENEC SYNAGOGUE

On The Main Square in the city centre stands the building of the former synagogue, which commemorates the rich past of the Jewish community here. In terms of architecture, it combines neo-Romanesque and Moorish elements, giving it a distinctive Oriental character. The dominant feature of the three-axis façade is the entrance portal which has a horseshoe arch

and a central rose window and is complemented by symbolic tablets of the Ten Commandments and the Star of David. Very little of the original interior has been preserved. The building today belongs to the Bratislava Self-Governing Region and has been renovated for cultural purposes.



URBAN JEWISH FOLKLORE

The Pressburger Klezmer Band also plays in the Senec synagogue. Klezmer is an urban folklore style of music that originated in the Ashkenazi Jewish community in Eastern Europe. Traditionally, it is played at weddings and celebrations and is characterised by lively melodies, emotional phrasing and the use of instruments such as the violin, clarinet and accordion. The Pressburger Klezmer Band has gained international renown over the past three decades.

A JEWEL WITH A NINE-BAY CEILING

The synagogue in Stupava, built in 1803, ranks among the most precious monuments of Jewish architecture in Slovakia. It is one of only two preserved nine-bay synagogues in the country. You'll find it in the very centre of the town, and its massive structure completes the historical atmosphere of Stupava.

The synagogue was saved thanks to a longstanding initiative by the Bratislava-based nonprofit organisation Jewrope, and it today serves as a lively cultural centre, with concerts, exhibitions and other events held in it. Every year the Mazel Tov festival, which focuses on Jewish culture and traditions and commemorates the history of the Jews in Stupava, is held here.

A UNIQUE MONUMENT

In the northeast of Stupava, in the Pri Borníku area, is one of the most precious Jewish cemeteries in Slovakia. Many tombstones from the 17th to the 20th centuries are preserved here, and they are of great value as monuments. The tombstones are decorated with reliefs, some of which come directly from a Viennese stonemason's workshop and stand out for their unique form. The inscriptions are mostly in Hebrew, but also in German on the newer ones. The cemetery is the final resting place of several important figures – Rabbi Moses Mordecai Benet (d. 1849) and the last Stupava rabbi Moses Samuel Herzog, who served the community for 45 years and died during deportation on 8 June 1942.

Stupava synagogue
📍 synagogastupava.sk/en



📍 Cemetery | Stupava
📷 Maroš Borský

IN SLOVAKIA, WE WILL NOT FORGET

The former labour and concentration camp in Sered' was established during the Second World War as one of three such labour camps in Slovakia. The other two were located in Nováky and Vyhne, but only in Sered' has the original area with barracks been preserved, because it was used by the army after the war. The camp was set up in September 1941, and carpentry, tailoring and other workshops operated there. There was a school for children here, too. In 1942, the labour camp became a transit camp, from which transports to extermination camps in occupied Poland departed. After the suppression of the Slovak National Uprising



© SNM – Museum of Jewish Culture – Holocaust Museum in Sered' Peter Vanko

MULTICULTURAL AND ARTS CENTRE

The Šamorín synagogue, built in 1912, is a unique monument of Žitný ostrov (Rye Island). It has been preserved in its original architectural surroundings, together with the former Jewish school and other buildings of the former Jewish community. Its windows were adorned with stained glass, and the interior was characterised by a combination of several architectural styles. For many years after the Second World War, the relatively small building with a simple façade stood abandoned because the Jewish community in the city had disappeared.

in September 1944, when Slovakia was occupied by the German army, the second wave of deportations began. The Sered' camp became a concentration camp, and 11,719 Jews passed through it, many of whom were tortured and murdered. The last transport departed for Theresienstadt on 31 March 1945.

▼ The grounds were declared a national cultural monument and the SNM – Museum of Jewish Culture built the Holocaust Museum here. The museum director, Martin Korčok, has been developing education about the Holocaust, human rights and the prevention of extremism here for a long time.



Csaba Kiss



THE CITY UNDER ZOBOR HILL

Nitra is one of the oldest centres of Jewish life in Slovakia. The first mentions of the presence of Jews are found in the Second Zobor Deed from 1113, which mentions Mons Judeorum – Jewish Hill. In 1248, Castrum Judeorum, a fortified Jewish settlement in Párovce, is also mentioned. In the Middle Ages, Jews in Nitra worked as merchants, minters and administrators of royal finances, and in the 17th and 18th centuries, the community was restored, with about thirty families living in Párovce, who built a synagogue and community institutions.

The greatest boom took place in the 19th century when Nitra became one of the main centres of Jewish life in the country. In 1869, over 3,000 Jews lived here, comprising almost one-third of the city's population. There was a significant yeshiva here, where until September 1944 classes were held under the leadership of Rabbi Samuel Ungar; it was the last functioning yeshiva in Nazi-occupied Europe. Before the Second World War, in 1940, 4,358 Jews lived in Nitra. Most of them died during the Holocaust, and after the war, only about six hundred returned; many of them later emigrated.

The city is still home to a small Jewish community, which maintains the extensive cemetery, where many important figures are buried – Rabbi Ezekiel Baneth (1773-1854), a great scholar whose grave is a place of pilgrimage, as well as the mayor of the city, Dr. Vojtech Szilágyi (originally Schlesinger, 1881-1932).

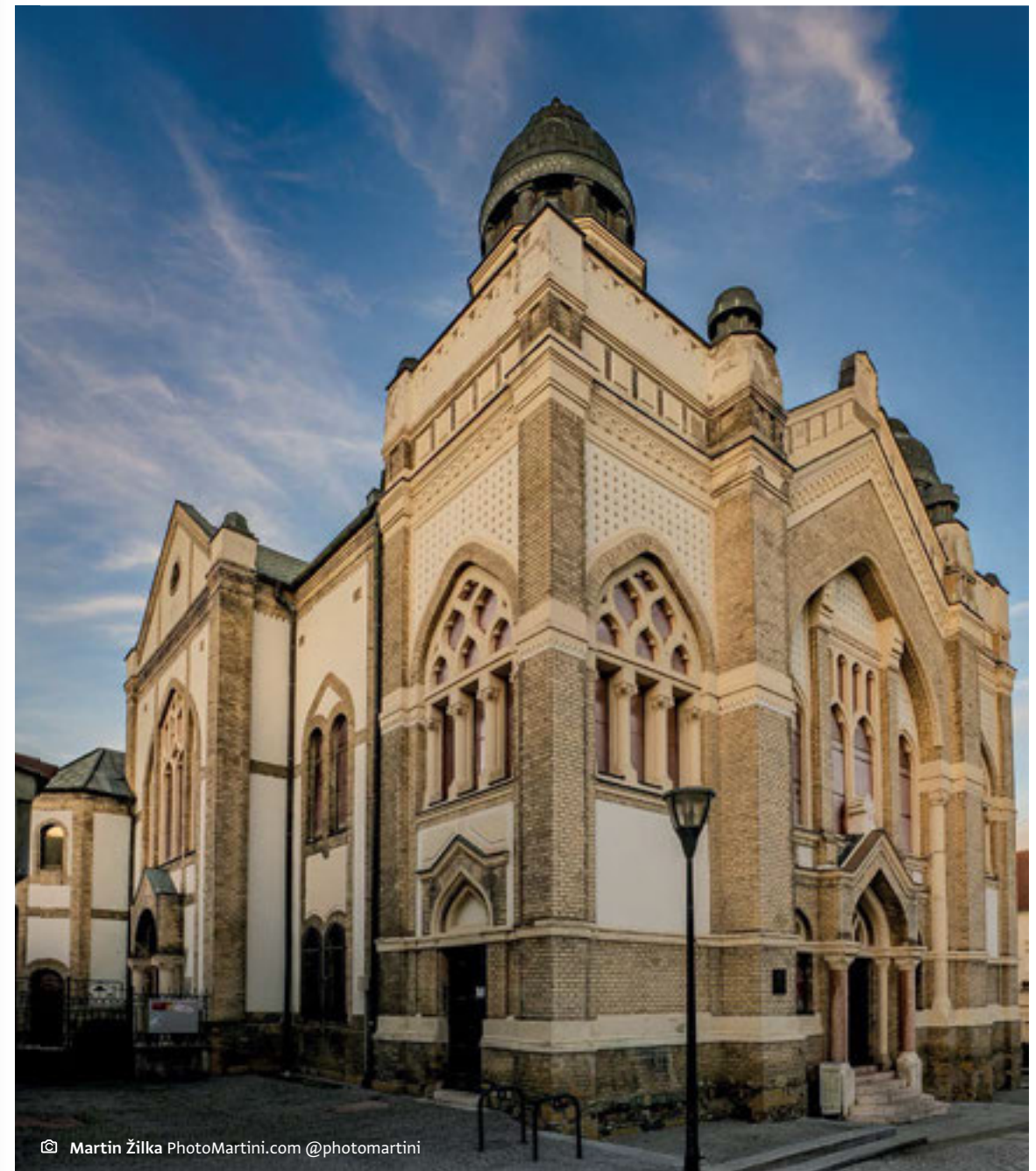


Samuel David Ungar

He led a yeshiva that operated until 5 September 1944, when it was liquidated by German troops. The rabbi managed to escape, but he died of exhaustion in the mountains on 21 February 1945. He is buried in Piešťany. After the war, the Nitra yeshiva was renewed by Rabbi Michael Dov Weissmandl (1903-1957) in Mount Kisco, New York, USA, where it still operates today.



▲ Lovers of modern architecture should not miss the Functionalist Villa K built in 1934 for Friedrich Kollmann and his wife on the design of architect Oskar Singer.



▲ The synagogue was built between 1908 and 1911 on the design of the Budapest architect Leopold (Lipót) Baumhorn, a renowned designer of synagogues. The building is eclectic, combining elements of Moorish, Byzantine and Art Nouveau architecture. It served as a synagogue for the Neolog community. The city of Nitra restored it for cultural purposes.

WORLD-RENOWNED PIEŠŤANY



▲ An integral part of Winter’s vision was also the colonnaded bridge over the Váh River, at one end of which stands the statue of a man breaking his crutches.

Jews are of key importance in the story of the spa town of Piešťany, which is visited annually by thousands of guests from all over the world, including the Middle East.

The history of the Piešťany spa dates back to the Middle Ages when the healing effects of its thermal springs were used mainly by local residents. In the 16th and 17th centuries, the spa was known in the wider region, but the real boom came only in the 19th century, when Piešťany became a sought-after place for the aristocracy and wealthy townspeople. Ľudovít Winter continued this tradition and, with his business acumen, raised it to an international level. Piešťany began to be a sought-after destination for guests from all over Europe, including prominent cultural and political figures. Jewish doctors and entrepreneurs built many sanatoriums in the city in the 1920s and 1930s.



Ľudovít Winter

Under his leadership, Piešťany became a world-renowned spa resort that saw a spectacular boom. Winter (1870-1968) understood the essence of spa care and built a functioning system, recognising the fact that spas cannot be intended only for the wealthy. He had new spa facilities built – the luxurious Thermia Palace hotel and the Irma and Pro Patria spa houses. In addition to modernising the infrastructure and building sports facilities, he also understood the role of promotion.

Ľudovít Winter survived the Holocaust, but after the Second World War he faced persecution by the communist regime, which took everything from him and even banned him from the town’s Spa Island. He only received recognition after 1989 – one of the main streets in Piešťany today bears his name and his legacy is firmly inscribed in the history of the city.



📍 Hotel Thermia Palace
📧 nino@nino.sk



You can take interesting immersive city tours in the spa town.



Experience Trnava Region
🌐 experiencetrnavaregion.sk

UP THROUGH THE POVAŽIE REGION

The old castle-lined trade route along the Váh River welcomed Moravian Jews from the 17th century, especially from Uherský Brod in Moravia.

In the 18th century, also due to the influence of the Familant laws (which limited the number of Jews who could live in Moravia), numerous Jewish communities were established in cities and smaller settlements throughout the region.

The construction of the Považská Railway later brought an economic boom and gave a new dynamic to the area. Today, this rich history is represented by rare and monumental synagogues in Trenčín, Žilina and Liptovský Mikuláš.

These architectural jewels remain key witnesses of the deep traces of Jewish heritage in the Považie region.



We do not only repair the walls of the synagogue; we preserve values for future generations in these walls."

Oľga Hodálová, chairwoman of the Jewish community in Trenčín



© Rudolf Klein

A MONUMENTAL SYNAGOGUE

The city of Trenčín, located beneath the majestic castle, enchants visitors with its atmosphere. It is the European Capital of Culture in 2026. Aside from the famous Roman inscription from 179 AD on the castle rock, Trenčín is also notable for its unique synagogue, one of the architectural landmarks of the city. The synagogue was built by the Jewish community, whose origins date back to the end of the 17th century. In 1912-1913, it had a new synagogue built on the designs of Berlin architects Richard Scheibner and Hugo Pál. The monumental building with its Oriental dome has become an integral part of the city's panorama. Most of Trenčín's Jewish community perished during the Holocaust. Those who returned from the concentration camps after the war restored the synagogue, but its fate remained uncertain in the decades that followed. It served as a clothing warehouse and cultural hall, until it was finally returned to the Jewish community in a dilapidated state.



© Eduard Poliak

▲ The synagogue underwent a sensitive interior renovation. On 9 November 2025, the synagogue was solemnly consecrated. Today, it serves not only religious purposes, but also as a space for dialogue, understanding and cultural activities. Visitors can also see a permanent exhibition of the Jewish heritage of the central Považie region.



Trenčín synagogue
● synagogatrencin.sk/en



Synagogue | Liptovský Mikuláš
© Martin Žilka PhotoMartini.com @photomartini

AN IMPOSING WORK

In the former seat of the Liptov County, Jews were a respected and socially well-established community. Their presence is mentioned as early as the 18th century. In 1880, the Jewish community numbered 1,115 people, which represented almost 40% of the population of Liptovský Mikuláš. In 1865, Isaac Diner was elected mayor; the town thus became the first in the Kingdom of Hungary where a Jew held this office. In the decades that followed, three more members of the Jewish community served as mayor, which was a significant manifestation of religious and cultural tolerance. Before the Second World War, the Neolog community totalled about one thousand members. The site of the Jewish cemetery is today a city park with a Holocaust memorial.

The synagogue in Liptovský Mikuláš is one of the most valuable synagogues in Slovakia. The neo-Classical building was built in 1846, though it burned down twice – in 1878 and 1906. The current appearance of the interior is the result of renovation on the plans of the Budapest architect Leopold (Lipót) Baumhorn. He kept the neo-Classical façade with a portico and tympanum, but he rebuilt the interior in the Art Nouveau style. Only the Torah ark has survived from among the furnishings; the remainder was destroyed in the 1980s.

In the 1990s, the synagogue underwent a partial renovation. The imposing building is managed by the Janko Kráľ Museum and is open to the public.



Janko Kráľ Museum
● muzeumjankakrala.sk



▲ 📍 Orthodox synagogue | Žilina
▼ 📷 Martin Žilka PhotoMartini.com @photomartini



New Synagogue Žilina
🌐 novasynergoga.sk/eng

THE ORTHODOX SYNAGOGUE: CENTRE OF THE JEWISH COMMUNITY

The synagogue of the former Orthodox community today serves as the centre of Jewish life in Žilina. This is a simple building that dates from the 1920s and is set among residential buildings from the interwar period. The basement originally housed a ritual bath (mikvah). The building has a prayer hall with original furnishings and a permanent exhibition with a rare collection of Judaica. In the basement of the former Jewish old age home at Hollého 9, you can visit the Vrba and Wetzler Memorial Room. In these rooms, two Slovak Jews – Rudolf Vrba and Alfréd Wetzler, who had escaped from the Auschwitz-Birkenau concentration camp – testified in April 1944 about the Nazi atrocities they had witnessed. The detailed report was translated into other languages and reached the free world, which for the first time learned, in disbelief, about the Nazi death camps.

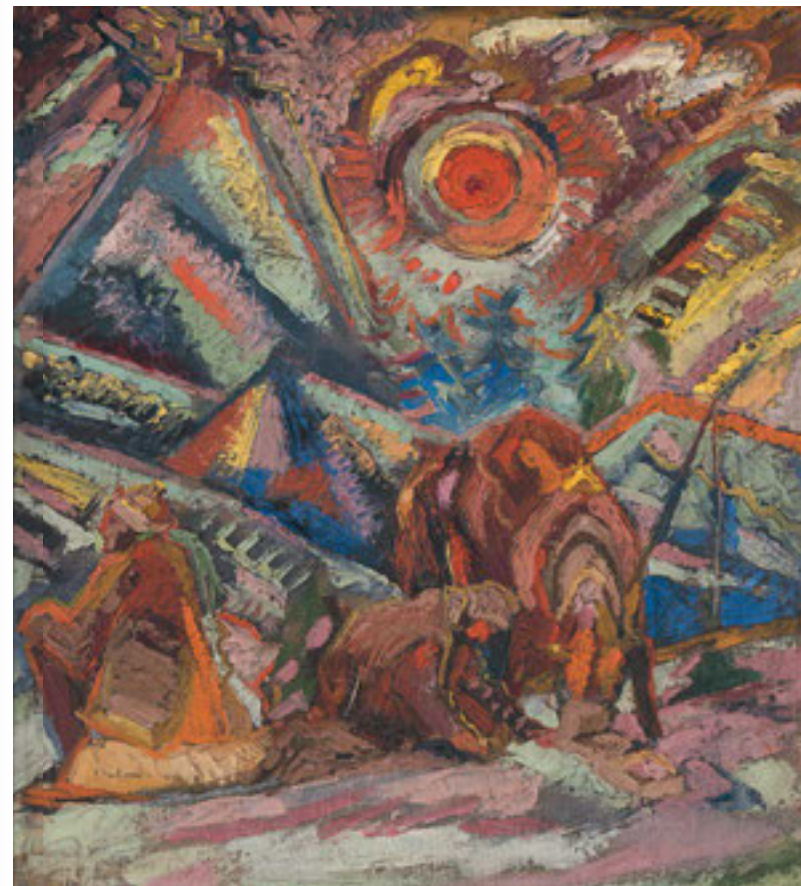
A LIVING CENTRE OF CULTURE

During the 19th century, Žilina became an important centre of Jewish life in northern Slovakia. Until then, Jews were forbidden to settle in the city, but once the restrictions were relaxed, a strong community began to form here. The first synagogue was built by the community in 1850 and served until 1928, when it was replaced by a new, modern synagogue – an architectural jewel designed by the German architect Peter Behrens. This building is one of the most important examples of modernist sacral architecture in Central Europe. The synagogue was restored by the organisation Truc Sphérique, which still operates it.

The New Synagogue is an example of how a former sacral community space can serve as a living centre for contemporary art and culture.

◀ The **Neolog synagogue** is considered to be one of the most remarkable monuments of modern interwar architecture. In a survey conducted in 2000, architects ranked it among the five most important civic buildings of the 20th century in Slovakia.

A PAINTER FROM THE MOUNTAINS



Arnold Peter Weisz-Kubínčan, *Odpčinok (Rest)*
📍 The Orava Gallery in Dolný Kubín

A REDISCOVERED EXPRESSIONIST

Arnold Peter Weisz-Kubínčan (1898-1945) ranks among the most prominent figures in Slovak fine art of the first half of the 20th century. He studied at the School of Applied Arts in Budapest, then later at the Academy of Fine Arts in Berlin. After the First World War, he settled in Dolný Kubín, and from 1934 he lived in Martin. His work was shaped under the influence of expressionism. Kubínčan brought the breath of international

A major Slovak painter is associated with the Považie and Orava regions. He was connected to the Slovak cultural environment, drew on folklore elements and social themes and also adhered to the avant-garde currents of Slovak interwar Modernism.

artistic thought to the Slovak environment. His works blend dramatic expression, the Slovak reality of the Orava, Liptov and Turiec regions, and expressive colour and lines. This expressivity deepened during the war. Kubínčan perished in the Holocaust. A large number of his works was destroyed, but those that have survived testify to one of the strongest artistic expressions of Slovak interwar art.

IN THE MOUNTAINOUS HEART OF SLOVAKIA

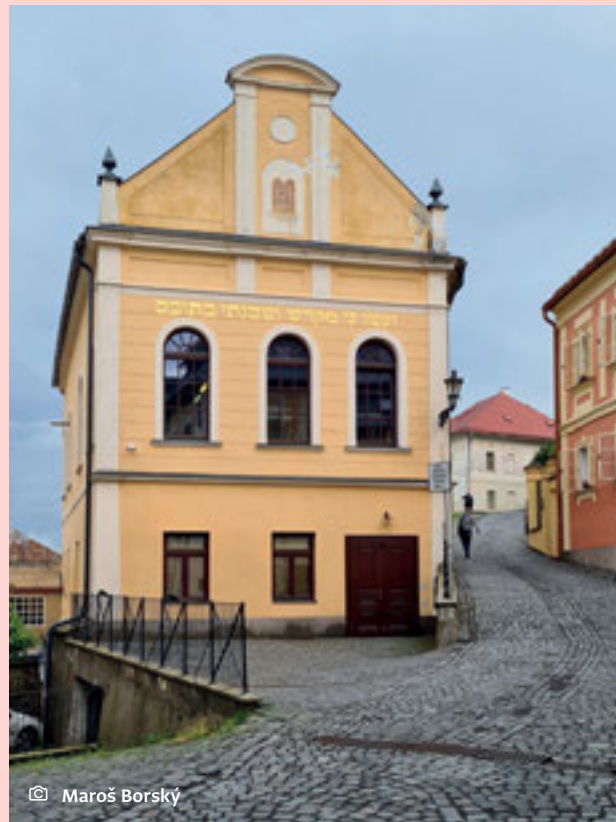
Central Slovakia, surrounded by majestic mountains, presents a story of perseverance, which is also reflected in the Jewish history of the region. Although Jews were strictly prohibited from entering the rich mining towns for centuries, the 19th century brought a breakthrough. Communities were established here surprisingly quickly and soon became part of the towns' society. Jewish traces in these gold- and silver-mining towns are today evidence of remarkable architecture and cultural prosperity. They act as fixed points of memory that remind us of the resilience and creative spirit of the local people.



Historic Town of Banská Štiavnica
and the Technical Monuments in its Vicinity
1993

THE GREAT NAMES AND CELEBRATED HISTORY OF BANSKÁ ŠTIAVNICA

Banská Štiavnica is one of the most picturesque and attractive towns in Slovakia. It is nestled in the midst of a mountain range – a former giant stratovolcano that provided a variety of ores. For centuries, it was one of the most important mining centres in Europe, famous for silver mining, technical innovations and the founding of the world's first mining academy. Its historical core and technical monuments have been inscribed on the UNESCO World Heritage List since 1993.



The Jewish community was established in the city in the 19th century. Local Jews opened the first pharmacies, operated textile and iron shops and ran prosperous family businesses. They became an integral part of Štiavnica's cultural life. The community gave the city important inventors and builders, artists, religious leaders and doctors. Names such as the Hell family, Karol Wassermann, Dežo Hoffmann (photographer of the Beatles and other stars) or Rudolf Welward are known not only in the nearest surrounding countries, but also throughout the world.

◀ The **synagogue building** from 1893 on Novozámocká Street, after renovation, today serves the local brewery. It stands on a sloping square where it is the dominant feature. Even though it no longer serves its original purpose, it is part of the unique genius loci of the picturesque town. A golden Hebrew biblical text "And let them make Me a sanctuary that I may dwell among them" (Exod. 25:8) shines on the façade of the building.

Maroš Borský

THE STORY OF A PHOENIX THAT ROSE FROM THE ASHES

In 2007, the Jewish cemetery in Banská Štiavnica was destined to disappear. Then students at the local grammar school, motivated by their English teacher Beata Rückschloss Nemcová, found enough determination to gradually reconstruct it. They also found information about the Jewish community and also about the cemetery to complete the missing piece of the puzzle of the history of this magical town. Less than two decades later, the cemetery is now a dignified place where

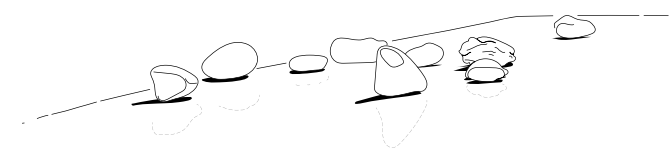
you can learn about the history of the Jewish community in Banská Štiavnica. Although the students have long left the school gates, the cemetery is still under the management of the Omnis Terra association.

Jewish cemetery Banská Štiavnica
 zidovskycintorinstiavnica.sk



Beata Rückschloss Nemcová

▲ The cemetery is a cultural and historical site that complements the overall picture of Banská Štiavnica as a multiethnic and multi-confessional city.



unesco
World Heritage Site



© Marián Jaslovský

▲ In Banská Štiavnica, we can find the perfectly maintained birthplace of the world-famous photographer Dežo Hoffmann – a museum with a rich exhibition and accommodation options.



Dežo Hoffmann

Slovak photographer, photojournalist and war cameraman, a native of Banská Štiavnica. After studying journalism in Prague, he worked in film studios and as a cameraman documented Mussolini's invasion of Ethiopia and the Spanish Civil War. After injuries and memory loss, he arrived in the United Kingdom in 1940, where he served with the Czechoslovak RAF squadrons during the war. He remained in London after the war and became one of the most prominent photographers of the music and film scene.

From 1955, he worked for the magazine Record Mirror and became famous, especially for his iconic photographs of the Beatles from 1962-1964, which capture their early career and energy. He also photographed Charlie Chaplin, Marilyn Monroe, Frank Sinatra, Louis Armstrong and the Rolling Stones. He died in London in 1986.



Dežo Hoffmann
 dezohoffmann.com

A SIGNIFICANT CENTRE OF THE JEWISH COMMUNITY

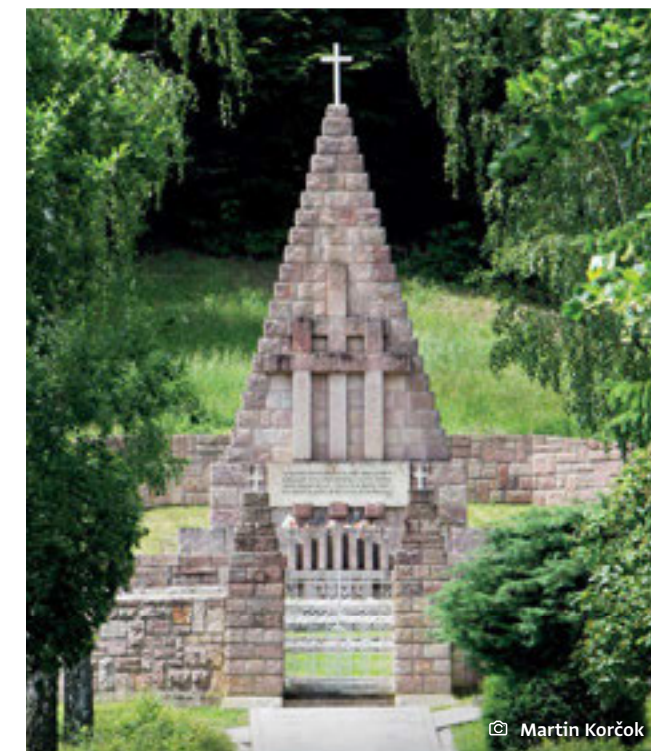
The Jewish community in Banská Bystrica was founded in the 19th century. Its synagogue was destroyed after the war, but its site is commemorated by the Memorial to the Victims of the Holocaust and Racial Violence.

The first Jewish families began to settle in Banská Bystrica in the first half of the 19th century when the prohibitions on their residence in free royal cities were gradually relaxed. In 1867, an organised Jewish community was founded, and it rapidly developed, with the community engaged in trade, crafts and cultural life.

In the interwar period, the community in Banská Bystrica formed one of the significant centres of Jewish life in central Slovakia. During the Holocaust, however, the community was almost completely destroyed; its members were deported to concentration camps, and most of them never returned.



Kremnička, today a part of Banská Bystrica, tragically entered the history of Slovakia during the Second World War. In December 1944, it was the site of mass executions when German troops and Slovak guardsmen murdered hundreds of civilians and participants of the Slovak National Uprising. Today, Kremnička is known primarily as a place of remembrance with a monument to the victims of fascism which commemorates one of the greatest tragedies in the history of Slovakia.



© Martin Korčok

JEWS IN THE UPRISING

The Slovak National Uprising (SNP) was a significant anti-fascist uprising of the Slovak people. It began on 29 August 1944 in Banská Bystrica. Some 1,500 Jews took part in the uprising. Many of them joined partisan units, especially

in the area of central Slovakia, where the uprising was concentrated. They fought for the liberation of a country that had stripped them of their civil rights, stolen their property and deported their families to Nazi death camps.



SNP Memorial | Banská Bystrica



Chaviva Reik

Her birth name was Marta Reik, and she was born in 1914 near Rožňava. In her youth she emigrated to Mandate Palestine, where she became involved in the activities of Jewish organisations and became a member of the Haganah – the defence units of the Jewish community. After the outbreak of the Slovak National Uprising in 1944, she was selected to be one of the paratroopers taking part in Operation Amsterdam, which was organised by the British Secret Service together with the Haganah. The mission goal was to support the uprising, assist the Jews in Slovakia and establish contact with London. Chaviva parachuted into Slovakia and made her way to Banská Bystrica, where she worked as a liaison and organiser of aid.

After the suppression of the Slovak National Uprising in October 1944, she went into hiding with other members of the mission but was captured by German troops. Although she had the chance to escape, she refused to leave Slovakia – she wanted to stay with her people. She was deported to Kremnička, where she was then executed together with other insurgents on 20 November 1944. On the 100th anniversary of the birth of this honorary citizen of Banská Bystrica, the Chaviva Reik Garden was opened.



Dominik Skutecký, *Trh v Banskej Bystrici* (Market in Banská Bystrica)
Central Slovak Gallery in Banská Bystrica

THE BYSTRICA OF DOMINIK SKUTECKÝ

Painter Dominik Skutecký (1849-1921), who vividly and realistically recorded the spirit of Banská Bystrica, made a major contribution to the cultural history of the city. His work is characterised by the depiction of everyday life as well as portraits and landscapes which often capture the atmosphere of markets or spas. Warm, harmonious colour tones and sensitive work with light are typical of his work, which sometimes takes on an impressionistic character.

In 1900 Skutecký had a villa built in Banská Bystrica, which became his home and studio. Today it is known as the Villa of Dominik Skutecký and houses an exhibition of the Central Slovak Gallery. The authentic atmosphere of his creative environment is preserved in the interior. His works capture the life of the city's society, but also the city environment.

Skutecký's origins influenced his life, particularly in the context of social conditions of the late 19th and early 20th centuries. The artist was acknowledged as one of the most important representatives of realism in Slovakia. He is buried in the local Jewish cemetery.



Villa of Dominik Skutecký | Banská Bystrica
Michael Luzsicza

A SYNAGOGUE IN THE HOREHRONIE REGION

The Jewish community in Brezno began to form only in the second half of the 19th century, when the prohibitions on Jews settling in mining towns were lifted. In 1869, 32 Jewish residents lived in the town; three decades later, the number was 172. The local community belonged to the Neolog Judaism.



Before the Second World War, more than two hundred Jews lived in Brezno, but after the deportations in 1942, only a few remained in the town. The community then disappeared after 1948.

The synagogue, the foundation stone of which was laid in 1901, is the most important monument in the town. The design was developed by the Banská Bystrica contractor Alois Payerberger, and the building was consecrated in 1902. After the deportations, it ceased to serve as a place of worship and was later used as a granary or furniture warehouse. In 2015, it underwent a complete renovation financed by European funds, and today it serves as a gallery and cultural centre with an exhibition on the history of the Jewish community in Brezno.



▲ The synagogue is characterised by an octagonal tower topped with an onion-shaped dome.

THE JEWISH CEMETERY OFFERS A BEAUTIFUL VIEW OF THE TOWN

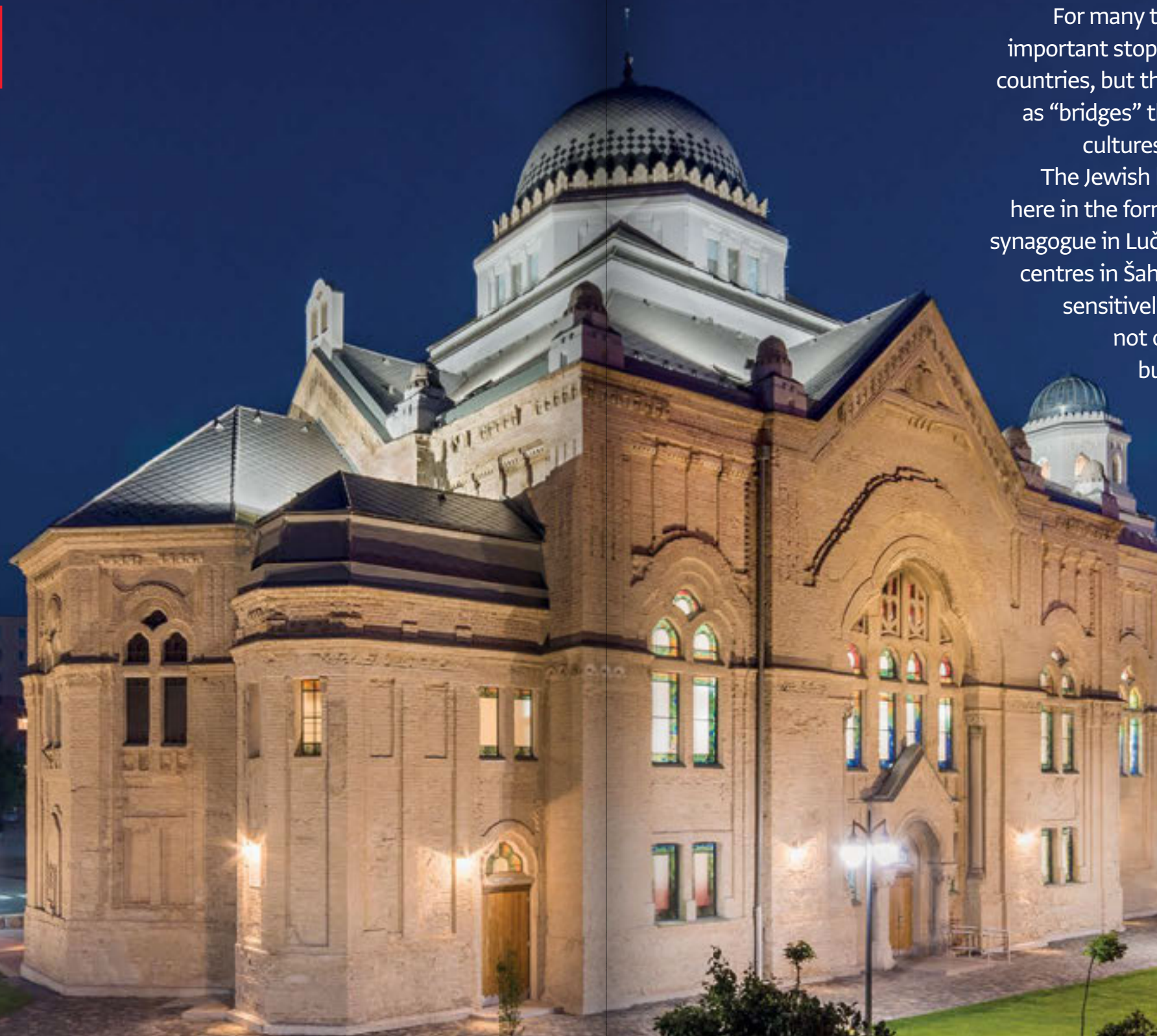
The cemetery is located in the highest part of the town cemetery, surrounded by a stone wall on a terraced hillside above the town. It thus offers a beautiful panoramic view of the city. The tombstones document the life of a small but important community that was part of the economic and cultural life of Brezno. The town takes exemplary care of this part of the cemetery and recently installed a Holocaust memorial there.

UNDER THE SOUTHERN SUN

The towns of Komárno, Šahy and Lučenec, which are spread out in the embrace of the fertile south of Slovakia, form a natural gateway on the border with Hungary.

For many travellers, these towns are an important stopover when crossing between countries, but their real value lies in their role as “bridges” that have connected different cultures and traditions for centuries.

The Jewish heritage has left a deep mark here in the form of the monumental Neolog synagogue in Lučenec and the unique cultural centres in Šahy and Komárno. Today, these sensitively restored monuments serve not only as a memory of the past, but as living places of dialogue.





THE SAVED SYNAGOGUE

The Jewish community in Lučenec was established at the beginning of the 19th century when the first families settled at the invitation of the Szilassy family. In the mid-19th century, more than 50 Jewish families were living in the city, including merchants, craftsmen and innkeepers.

▲ The **Neolog synagogue** is an architectural jewel of the city. It was built in 1924-1925 on the design of architect Leopold Baumhorn and has a capacity of 1,100 people. It ranks among the largest in Slovakia and has become the dominant feature of the city.

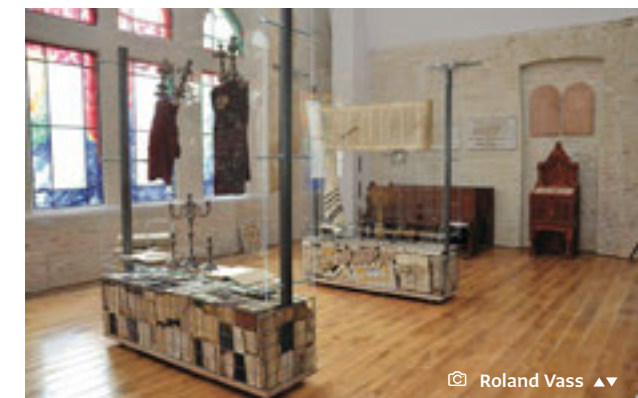


Lučenec synagogue
 lukus.sk/synagoga

The town was home to two Jewish communities – Orthodox and Neolog – and during the Holocaust, Jewish life in Lučenec was destroyed. In June 1944, its members were deported to the Auschwitz concentration camp, where the last rabbi, Arthur Rashovsky, also died. After the war, the synagogues lost its original function, and from the 1950s to the 1980s, it served as a fertiliser warehouse, which caused major damage to its interior. It was threatened with demolition, but in 1985 it was registered as a cultural monument.

In 2014-2015, the town saved this ruin, and since 2016, it has served as a cultural centre with an exhibition on the Jewish history of Lučenec and a space for concerts, exhibitions and theatre performances. The synagogue in Lučenec is a monument to the tragic fate of the Jewish community, but also an example of the successful restoration of Jewish heritage.

As there were two Jewish communities in the town – Orthodox and Neolog – there are two Jewish cemeteries here. Volunteers look after them. The Neolog cemetery has a rare neo-Classical-Art Nouveau cemetery chapel.

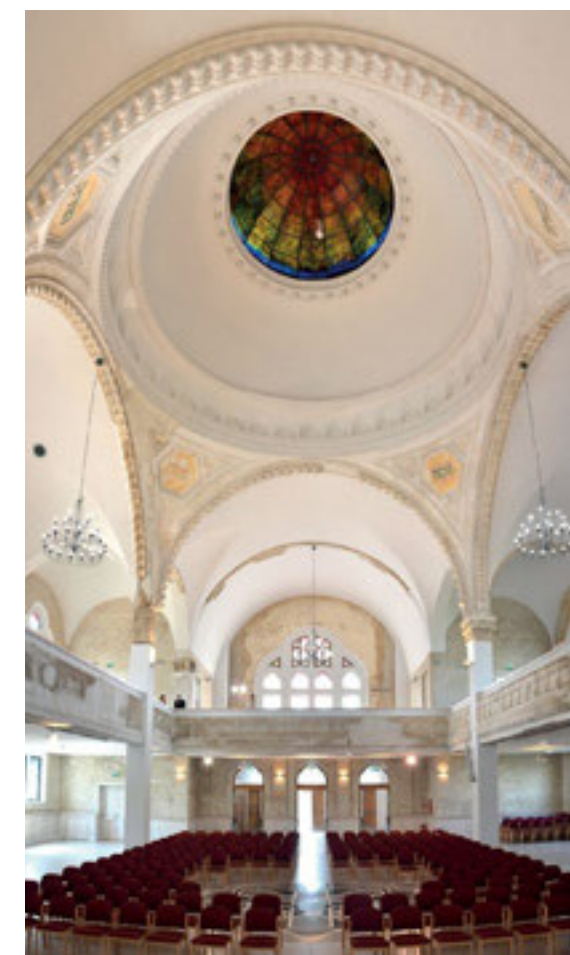


Roland Vass ▲▼



Leopold (Lipót) Baumhorn

He studied at the Technical University of Vienna, where he gained a solid foundation in historicist and modern architecture. After returning to Budapest, he worked in the office of Ödön Lechner and Gyula Pártos, which allowed him to develop his own style combining tradition with new architectural trends. The first independent building of Leopold Baumhorn (1860-1932) was the synagogue in Esztergom, built in 1888, which brought him recognition and opened the doors to other important commissions. He thus became the author of some 22 synagogues in Hungary, among them the monumental synagogue in Szeged, which is one of the largest in Europe. Additional examples of his work are the synagogues in Nitra, Lučenec and Liptovský Mikuláš. Aside from synagogues, he also designed banks, schools and residential buildings. Baumhorn's style was eclectic in that it combined elements of historicism, Art Nouveau, Moorish and Oriental architecture. His buildings are characterised by monumental domes, rich ornamentation and impressive interiors, which are still among the most striking monuments of Jewish heritage in Central Europe.



A SIGNIFICANT CENTRE OF JEWISH LIFE

The town of Šahy was located in the historical Hont County, where there were mining towns in which Jews were not allowed to settle. The settlement of the Jewish population came only after 1840. The Jewish population grew rapidly and in the period before the Second World War it comprised about 15% of the total population.

Jews were actively engaged in the economic life of the town. They ran both small and large shops, including the Neumann printing house, the oldest printing house in the town. After the schism in Hungarian Jewry, most of the community members leaned towards the Status Quo Ante, while a smaller Orthodox community was established in 1876. In 1930, approximately

850 Jewish citizens lived in Šahy. A memorial plaque with the names of more than 900 Holocaust victims from the entire region is located on the building of the local historical museum. Two cemeteries and two former synagogue buildings have been preserved in the town, and they remain important witnesses to the Jewish past.

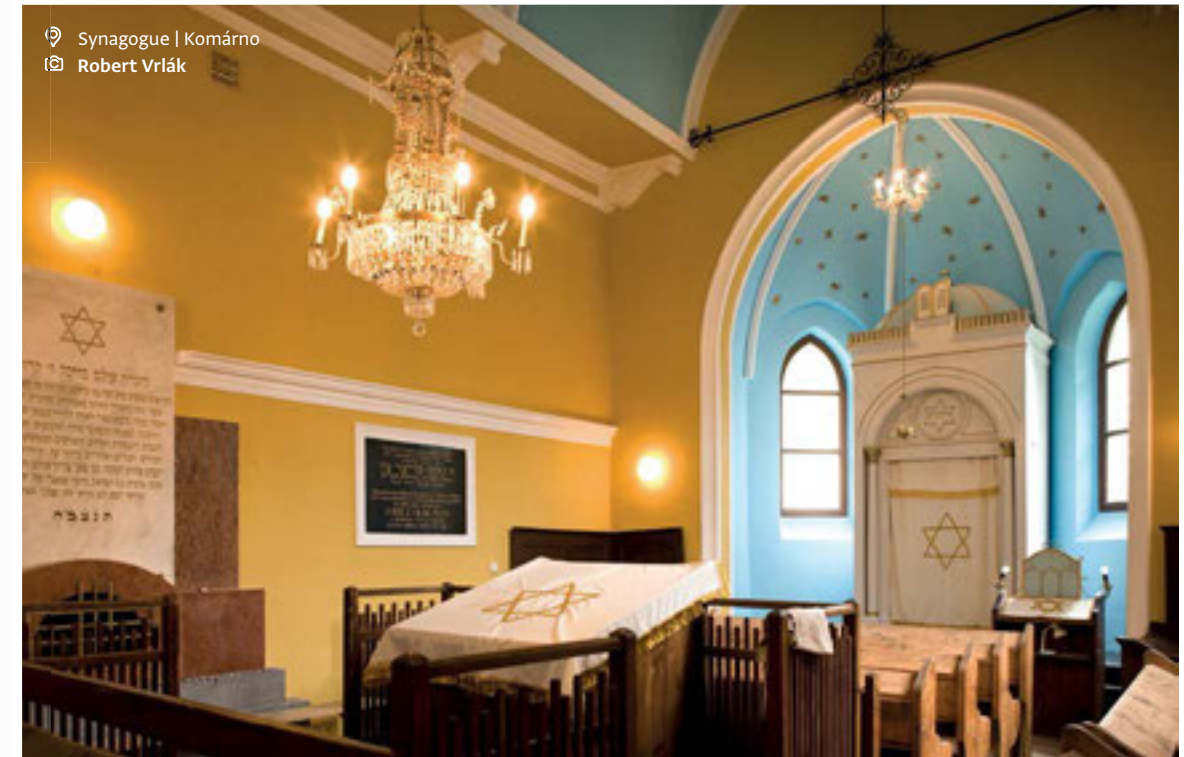
FROM A DETERIORATING BUILDING TO A LIVELY CULTURAL CENTRE

The Status Quo Ante synagogue was built in 1852 on a small square in the town centre. Its western façade is characterised by a trio of entrance portals and a Hebrew psalm on the gable. In the 1990s, on the initiative of a local native, psychiatrist Dr. Péter Hunčík, the synagogue was restored. Today it serves as a gallery and a centre for contemporary art in the town. In close proximity to the main square, this space offers a wide variety of art, music and literary events. A Holocaust memorial was installed in the synagogue courtyard, and it has become a place of remembrance.



© Jozef Krištof

BRIDGE OVER THE DANUBE



Synagogue | Komárno
© Robert Vrlák

The Jewish settlement in Komárno began to take shape in the 18th century, and over the next 50 years, the town's Jewish population almost tripled. There were two Jewish communities in the town: the Neolog and the Orthodox. They shared a common cemetery, which was divided into two sections, and the synagogues of both communities have also been preserved.

In 1941, 2,734 Jews lived in Komárno, but the majority of them were deported to the Auschwitz concentration camp in 1944. Despite the tragic losses, Komárno still has a small active Jewish community, which represents an important cross-border centre of Jewish life and culture in southern Slovakia. The original building of the Jewish old age home, built in 1896, today serves the local Jewish community as a community centre. The entrance to the complex with a neo-Gothic brick façade is located on the corner.

In the northern part of the rear wing is a synagogue, emphasised with a high gable roof, a rose window and an entrance portal. The synagogue's interior is a simple space, with a barrel vault, original furnishings and a Holocaust memorial. Both the synagogue and community centre are used for cultural events, lectures and concerts that bring Jewish tradition closer to the general public.



Slovakia has more than 900 Jewish cemeteries, which remain silent witnesses to the rich history of Jewish settlement. They remind us of the former life of communities not only in larger cities, but also in small mountain villages, where often only a few families lived.

HOUSES OF LIFE

In Jewish tradition, a cemetery is called *beit chaim* – a house of life, or *beit olam* – a house of eternity. It is not perceived as a place of death, but as a space of eternal life, memory and presence of the soul.

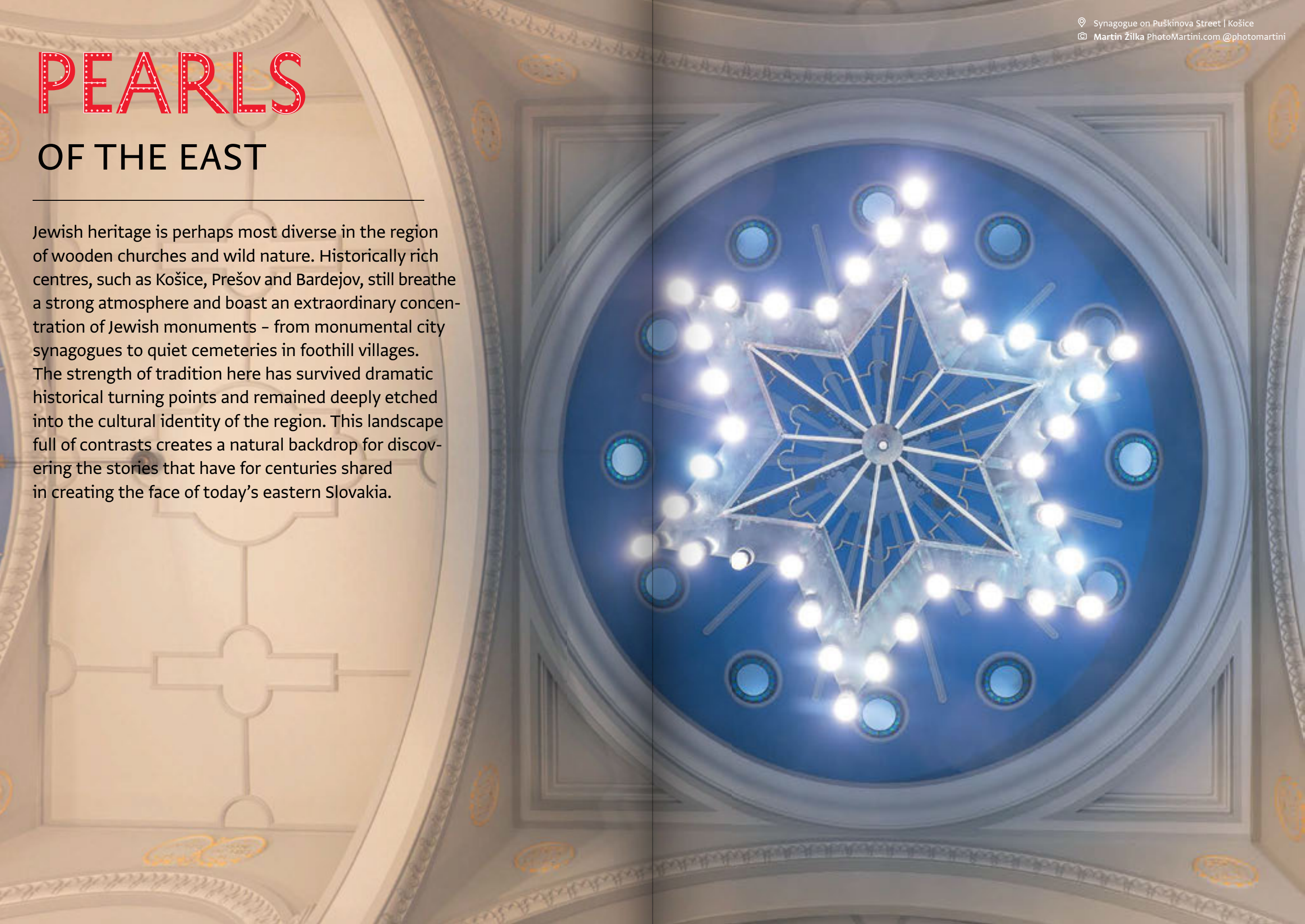
Some cemeteries are today in exemplary condition – they are respectfully cared for by cities, municipalities, civic associations or volunteers. Many, however, remain overgrown, with fallen or scattered tombstones. But even there, the remains of the deceased rest in the ground, and, according to Jewish belief, are awaiting the arrival of the Messiah.

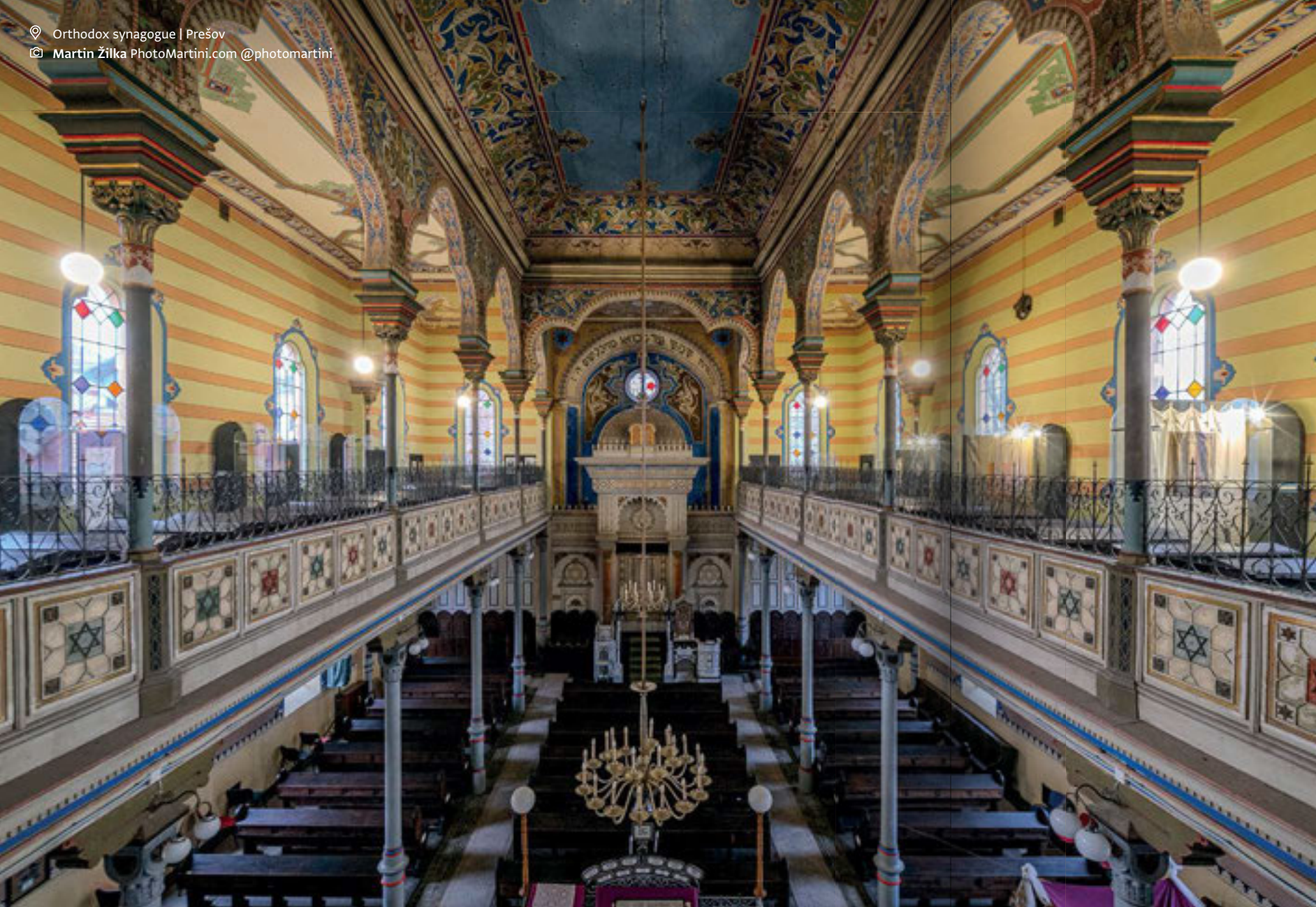
The graves of prominent rabbis and Torah scholars who worked here can be found in several places in Slovakia. These places have not been forgotten – Orthodox pilgrims from all over the world come here to pray and meditate, especially on the anniversary of the rabbis' deaths (*yahrzeit*). Important graves are located in Bratislava, Pezinok, Dunajská Streda, Vrbové, Nové Mesto nad Váhom, Trenčín, Nitra, but also in Košice, Huncovce, Bardejov, Stropkov, Tisinec and other corners of Slovakia.

PEARLS

OF THE EAST

Jewish heritage is perhaps most diverse in the region of wooden churches and wild nature. Historically rich centres, such as Košice, Prešov and Bardejov, still breathe a strong atmosphere and boast an extraordinary concentration of Jewish monuments – from monumental city synagogues to quiet cemeteries in foothill villages. The strength of tradition here has survived dramatic historical turning points and remained deeply etched into the cultural identity of the region. This landscape full of contrasts creates a natural backdrop for discovering the stories that have for centuries shared in creating the face of today's eastern Slovakia.





THE JEWEL OF PREŠOV

Whether you are systematically seeking out Jewish monuments in (eastern) Slovakia or are just a visitor enriching your programme, the synagogue in Prešov is simply a must-see.

For centuries, Prešov was a free royal city in which Jews were not allowed to settle. They lived in the nearby village of Šebeš-Kelemeš (today's L'ubotice), from where they came to the city for trade. The first Jew to settle in Prešov, despite the opposition of the townspeople, was the influential merchant Mark Holländer. It was he who had the Neptune Fountain, which has survived to this day, built on the main square. His son Leo became the first chairman of the Jewish community in Prešov in 1830 and was among the leading fighters for equal rights for Jews in the Kingdom of Hungary. After 1871, two Jewish communities operated in the city – the Neolog and the Orthodox – and before the Second World War, 4,308 Jews lived in Prešov, which was 17.6% of the total population. An active Jewish community still operates in the city today.

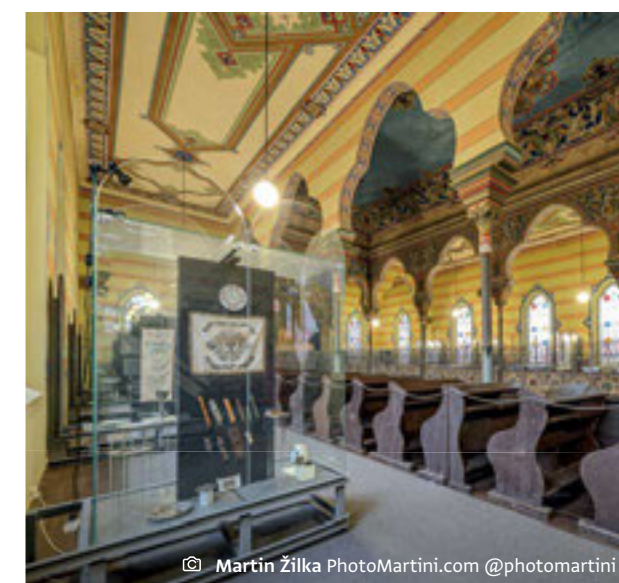
The Orthodox synagogue is the central building in a rare complex of ritual buildings of the Prešov Orthodox community. It was built by the Košice-based construction company Kollacsek & Wirth in 1897-1898. In the 1990s, it underwent a general reconstruction and still serves as a place of Jewish worship.

Along with the synagogue, the unique area of the Jewish community includes the Hasidic beit midrash (Klaus synagogue), the rabbinate, the ritual butcher shop, the school and the community office. A Holocaust memorial, which commemorates the tragic fate of the Prešov Jews, stands in the centre of the courtyard.

Prešov synagogue
• synagoga-presov.sk/en



► The women's gallery houses a permanent exhibition of Judaica from the collection of the first Slovak Jewish museum founded in 1928. This rare collection was not destroyed during the war, and in the 1950s it was deposited in the Jewish Museum in Prague. It was returned to Prešov in 1993.



Martin Žilka PhotoMartini.com @photomartini



▲ The Orthodox synagogue was built in 1926-1927. It was designed by architects Ľudovít Oelschläger and Gejza Zoltán Boskó.

THE JEWISH COMMUNITY LIVES ON

At present there is still an active Jewish community in Košice. Five of the city's six original synagogues have been preserved, and the extensive Jewish cemeteries continue to serve their original purpose.

The metropolis of eastern Slovakia has several typical landmarks: in addition to the Cathedral of St. Elisabeth, there is the neo-Baroque dome of the House of Arts, which is now used by the Košice Philharmonic Orchestra, although it was originally built as a synagogue for the Neolog Jewish community. Prior to the Holocaust, Košice had one of the largest and most prominent Jewish communities in Slovakia. In 1930, approximately 11,500 Jews lived in the city. As in other free royal cities, Jews were only allowed to settle in Košice after 1840. Along with the Orthodox and Neolog communities, a Hassidic group also operated in the city. This diverse and active Jewish world was tragically destroyed in less than a month – from 16 May to 5 June 1944 – when the Jews of Košice were deported to the Auschwitz concentration camp.



Mária Bárkány

She was one of the most prominent European actresses of her era. After studying in Vienna, she made her debut in Frankfurt am Main in 1878 and quickly became a star of the stages in Hamburg and Berlin. Her name was mentioned alongside legends such as Sarah Bernhardt and Ellen Terry. In 1913, she also appeared in the silent film *The Guilty Mother*. She died in Berlin in 1928 and, according to her own wishes, was buried in her native Košice.



Ľudovít Feld

He was an exceptionally talented artist from Košice. As a child, he was diagnosed with pituitary dwarfism, which significantly affected his physical appearance, though not his artistic development. He studied at the prestigious Academy of Fine Arts in Budapest, and after returning to Košice he became an active part of the local art scene and founded his own private art school. In 1944 he was deported to Auschwitz. He survived, however, thanks to his small stature and drawing talent – on the orders of Josef Mengele, he documented his experiments. After the war, he returned to Košice, where he continued to create, teach and exhibit. His works capture old Košice, eastern Slovakia and the dark memories of the Holocaust.

► The building of the Orthodox synagogue, made of reinforced concrete, combines elements of modern architecture with historicism and Oriental motifs. Inside, we can see remarkable stained-glass windows, as well as messages from deportees on the walls, which were preserved as a memento. A part of the building is the Ľudovít Feld Gallery.



Visit Košice

◀ The most important Jewish monument in the city is the community complex on Zvonárska ulica, where there is a unique ritual bath from the mid-19th century, a rabbinate and a smaller prayer room. The dominant feature of the complex is the old Orthodox synagogue built in 1899 on the designs of contractor János Balog. After the Second World War, the building was for many years used as a warehouse for books and fell into a state of disrepair. Only after 1989 was it returned to the Jewish community, which gradually restored it. The synagogue is open to the public and serves as a venue for concerts, exhibitions and cultural events.

The Jewish community in Košice

kehilakosice.sk



A UNIQUE SUBURB

In 1940, a total of 2,441 Jews lived in Bardejov, which represented 28.7% of the city's population. The community had two synagogues, a ritual bath, two schools, five prayer rooms, five charitable societies and two printing houses.

As a prosperous free royal city, Bardejov did not allow Jews to settle within its walls for many centuries. An organised Jewish community was established only in the first third of the 19th century, when it built an extensive complex of buildings known as the Jewish Suburbium outside the city walls. This is a set of ritual buildings centred around the Old Synagogue from 1836: a beit midrash, ritual baths, a boiler room and an expansion tower. The synagogue is a unique nine-bay building with four pillars, a central bimah, rich ornamental painting and a rare Hebrew chronostichon with information about the construction and donors.

After decades of being used as a hardware store and falling into disrepair, it was restored by its owner – the Federation of Jewish Communities in Slovakia – thanks to support from EEA grants. The rare set of buildings is gradually being restored: the restoration of the beit midrash from the end of the 19th century has already been carried out. The complex includes a Holocaust memorial with the names of victims from the city and the surrounding area. It was built by the Bardejov Jewish Preservation Committee led by Emil Fish. Every year, a meeting of city natives and their descendants from all over the world takes place here.



Bardejov Town Conservation Reserve
2000

THE BIKUR CHOLIM SYNAGOGUE

A few steps from Radničné námestie (square), on Kláštorská Street, stands a jewel of Jewish heritage. Thanks to the long-term care of the last member of the Bardejov Jewish community, Maximilián Špíra, a small synagogue with complete furnishings, a Torah and prayer books has been preserved here. When you sit on one of its benches, as if you had been transported back in time, expecting the community members to return at any moment to pray and study the Talmud.

The synagogue was built in 1929 by the Jewish association for the care of the sick. This is a simple building that faces the street with its eastern façade. Its dominant features are a pair of Gothic-style lancet windows and a Hebrew inscription with the name of the association. The interior, richly decorated with murals, together with the original inventory, creates an impressive monument to Bardejov’s Jewish past and its tragic demise.



Ján Hollý



Several generations of rabbis in Bardejov came from the important Halberstamm rabbinical dynasty.



THE TREASURE TROVE OF SLOVAKIA

The Spiš region is one of the most artistically and historically valuable and attractive areas of Slovakia for tourists. Aside from its four national parks, the region features medieval towns, castles, manor houses and important religious monuments.

MONUMENT TO A FAMOUS YESHIVA

For a long time, the Jewish presence in the Spiš region was limited to just one place – Huncovce – a village near Kežmarok. The structure of the synagogue dating from 1821 has survived. It is located near the river and is now used as a warehouse. Before the war, a significant yeshiva operated in the village and was the centre of Jewish learning in Spiš. The yeshiva building has survived to this day, and its original use is commemorated by a plaque on the façade.

Only a few monuments to the once numerous Jewish communities have survived: some synagogues burned down during the war or were removed by the post-war communist regime. What has been preserved is due to the efforts of committed individuals and organisations. The cemeteries in Poprad, Kežmarok, Levoča, Huncovce and Spišská Nová Ves are cared for by locals.



Cemetery | Spišská Nová Ves
Ružena Kormošová



Saving the cemetery enabled us to bring generations together with the aim of overcoming prejudices, spreading mutual understanding and tolerance.”

Ružena Kormošová, historian and teacher, Spišská Nová Ves



▲ The **synagogue** was built in 1875 and repaired after a fire in 1905-1906. Its interior still contains a Torah ark, a women's gallery on cast iron columns, and the original rich Moorish ceiling painting. The building serves cultural purposes.

BELOW SPIŠ CASTLE

Below the majestic castle is the town of Spišské Podhradie. In the past, the town was characterised by a mixed population – Slovak and German residents lived peacefully side by side. Jews also joined them starting in 1840. With the founding of a rabbinate, the Jewish population in Spišské Podhradie grew rapidly: from 219 inhabitants in 1869 to 458 in 1940, which was 14.7% of the town's total population. The local community was Orthodox; it managed a yeshiva as well as several other institutions. The synagogue and the Jewish cemetery outside the town remain silent witnesses to the past.



A chilling plaque

In Poprad, on the platform of the railway station, is a plaque commemorating the first transport. Each year on 25 March, a memorial service is held to commemorate almost a thousand young women and girls who were taken to the Auschwitz extermination camp from here in 1942. This was the initial transport of the first wave of transports of Jews from Slovakia. In total, nearly 58,000 people were deported in 1942. Most of them died.



THE SLOVAK JEWISH HERITAGE ROUTE

An innovative project links 32 exceptional sites in all regions of Slovakia with the aim of integrating them into the cultural tourism of our country. The route presents a representative cross-section of the rich, multi-layered tradition that was once an integral part of the life of cities and towns. It is a network of people and organisations that respectfully and enthusiastically restore synagogues, prayer rooms, cemeteries and monuments in order to preserve their stories for future generations.

The cultural route includes rare synagogue buildings: some still serve as places of Jewish worship but are also open to visitors. Others are now used only for cultural purposes. The route also includes selected cemeteries that serve to educate about their cities' pasts and are cared for by local schools, museums or civic activists. The route also promotes several museum exhibitions. It also includes the unique Chatam Sofer Memorial in Bratislava, one of the most

important Jewish pilgrimage sites in Europe. The sites in Banská Štiavnica, Bardejov and Spišské Podhradie are all an integral part of UNESCO World Heritage Sites.

The route is the Slovak member of the European Routes of Jewish Heritage network, which is a Cultural Route of the Council of Europe.



Cultural route
of the Council of Europe
Itinéraire culturel
du Conseil de l'Europe



Jewish Heritage
in Slovakia
slovak-jewish-heritage.org



DISCOVER JEWISH HERITAGE IN SLOVAKIA

- 1

Bratislava

4 – 9
- 2

Stupava

10, 15
- 3

Trnava

12 – 13
- 4

Sereď

16
- 5

Šamorín

16 – 17
- 6

Senec

14
- 7

Nitra

18 – 19
- 8

Piešťany

20 – 21
- 9

Trenčín

22 – 24
- 10

Liptovský Mikuláš

25
- 11

Žilina

26
- 12

Banská Štiavnica

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- 13

Banská Bystrica

33 – 35
- 14

Brezno

36 – 37
- 15

Lučenec

38 – 41
- 16

Šahy

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- 17

Komárno

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- 18

Prešov

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Košice

46 – 47, 50 – 51
- 20

Bardejov

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- 21

Spišská Nová Ves

55
- 22

Spišské Podhradie

56
- 23

Poprad

56



HOW TO GET IN HERE

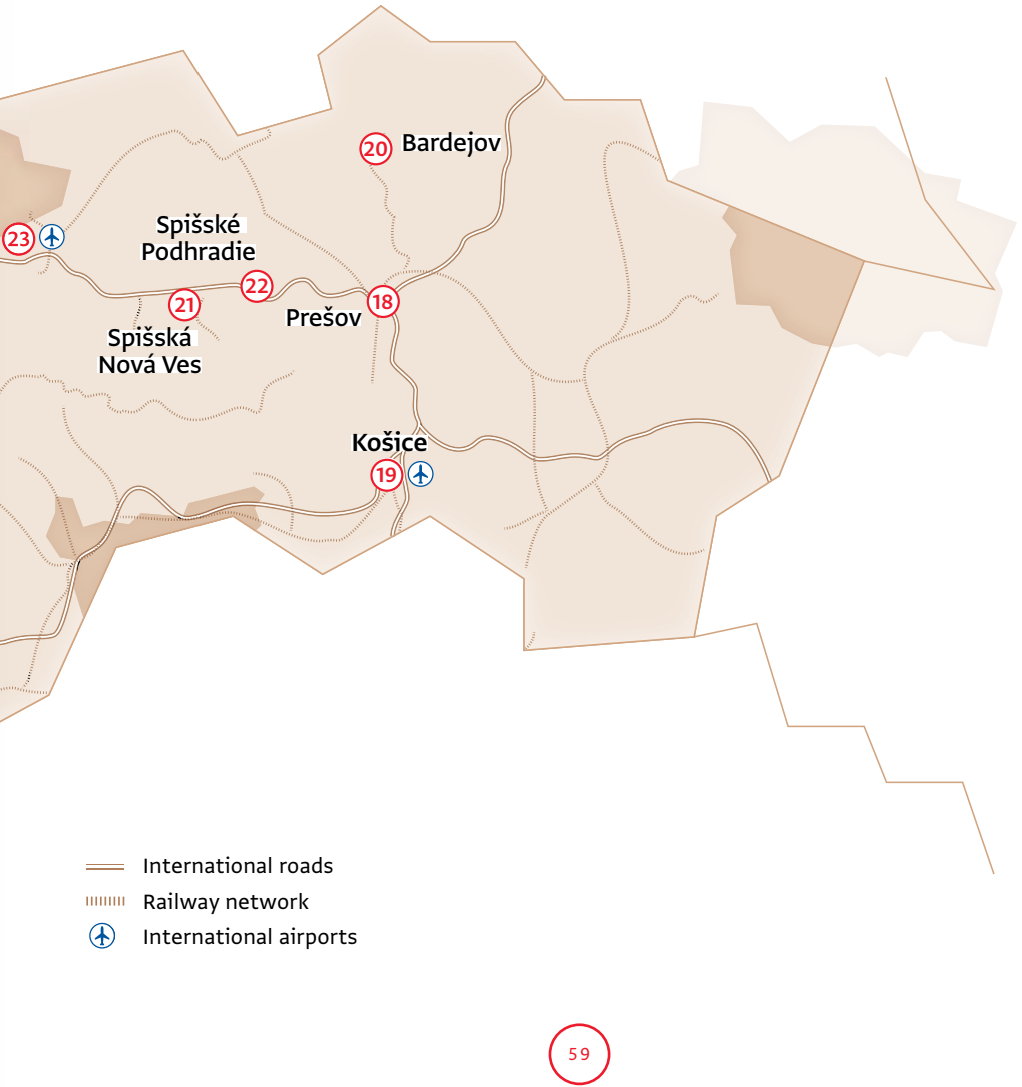
AIR CONNECTIONS TO SLOVAKIA

- M. R. Štefánik Airport | Bratislava**
bts.aero/en
- Košice International Airport**
airportkosice.sk/en
- Piešťany Airport**
airport-piestany.sk

- Poprad-Tatry Airport**
popradtatry.aero
- Vienna International Airport**
viennaairport.com

TRAIN AND ROAD CONNECTIONS

- Slovak Rail Company**
zssk.sk
- Information on motorway vignettes**
eznamka.sk/en



PRACTICAL INFORMATION



The Federation of Jewish Communities in Slovakia is the umbrella organisation of Jewish community life in Slovakia. Jewish communities operate in Bratislava, Košice, Prešov, Dunajská Streda, Galanta, Nitra, Nové Zámky, Komárno, Trenčín, Žilina, Banská Bystrica and Rimavská Sobota.



**Federation of Jewish Communities
in Slovakia**
🌐 zidianaslovensku.sk

GLOSSARY OF TERMS

- **aron hakodesh** – ark; niche or special furniture in which the Torah scroll or scrolls are kept
- **beit midrash** – house of study
- **bimah** – raised platform in the synagogue upon which the Torah is read
- **chevra kadisha** – burial society
- **halachah (adj. halachic)** – Jewish law
- **Kohen (pl. Kohanim)** – a descendant of Temple priests, their tombstones are decorated by the blessing hands motif
- **Levite (pl. Levites)** – a descendant of members of the tribe of Levi, their tombstones are decorated by the ewer motif as Levites washed the hands of priests
- **matzevah (pl. matzevot)** – Jewish tombstone
- **mechitzah** – screen, curtain, bars or some other device used to separate men and women physically in the synagogue
- **mikvah (pl. mikvaot)** – ritual bath
- **Neolog [Judaism]** – sister movement of Reform Judaism in Hungary, less radical than its German counterpart
- **Orthodox [Judaism]** – religious movement of strictly traditional Jews in contradistinction to Reform and Neolog Judaism
- **Status Quo Ante** – a group of unaffiliated Jewish communities in Hungary that opted to join neither the Orthodox nor Neolog movements of the 19th century
- **yeshiva (pl. yeshivot)** – rabbinic school, Talmudic academy, institution of the highest Jewish education



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SLOVAKIA SHALOM JEWISH HERITAGE

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JEWISH HERITAGE: PAST AND PRESENT

Jewish monuments in Slovakia remind us of the rich culture of communities that for centuries helped create the life of our cities and towns. They tell the stories of craftsmen, merchants, artists and families who shaped local identity and brought new ideas to the economy, art and education. Travelling through Jewish heritage is an encounter with a culture that was and is a natural part of our common story.

Shalom!



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