Dear Readers, Colleagues and Friends,

With a view to the planned International World Federation of Tourist Guide Associations (WFTGA) Convention in Israel I had intended to produce a special Israel issue of GUIDELINES INTERNETION@L. The venue has changed but not my intention. Rather than describing interesting sites in Israel, I have chosen to focus on different aspects of Jewish life and history. This is meant to be a small tribute and a minute compensation to our Israeli colleagues for their hard work of the past two years. A compensation in the sense of awakening and deepening the understanding of Jewish culture and tradition. I was fortunate that current exhibitions in and around Vienna provided ample material for the intended special issue of GUIDELINES INTERNETION@L. On a Musical Note, even a taste of Cyprus, the new Convention venue, may be anticipated through "Music of the Gods" – antique musical instruments used by the peoples of the Aegean civilisation.

Christmas and the forthcoming festive season provided Food for Thought. A Christmas present in the form of special offers for all readers of GUIDELINES INTERNETION@L can be found in the Language Corner and under Bookmark. GUIDELINES INTERNETION@L is your magazine and your input is most welcome. I would like to take this opportunity to thank everybody for their praise, enthusiasm and encouragement in response to the first issue of GUIDELINES INTERNETION@L. My special thanks go to my "co-editors", those colleagues who issue and send to me the newsletters of our member associations.

Hoping that you will find the present issue of GUIDELINES INTERNETION@L interesting, I wish you Happy Reading!

Elisabeth Schroder
Editor-in-Chief

c/o Wirtschaftskammer Wien FG 608
Stubenring 8-10
A-1010 Vienna/Austria
Fax: +43 1 51 450 1342
MESSAGE FROM THE PRESIDENT

Deborah Androus

Dear Members, Colleagues and Partnership in Tourism,

As you all know by know, the 9th International Convention "The 21st Century: Guiding for Peace" has been relocated from Israel to Cyprus. This decision was a difficult one, dictated by the tragic events that have occurred in and around Israel over the last two months. I know each and every one of you join the Executive Board in thanking our Israeli colleagues for the huge effort they made for nearly two years to prepare an excellent program for us all. From the academic portion to the social events to the post tours, the Convention promised to meet all our expectations and more. We wish to also thank the Israeli government, many sponsors and International Travel & Congresses for supporting this event. Most of all, we wish to extend our support to all our members, colleagues and friends there. Our hopes remain high that peace will very soon be restored to Israel and the surrounding area. Once the decision had been made, the Cyprus Tour Guides Association immediately stepped forward and offered to host the 9th Convention in Nicosia. I am profoundly grateful for their willingness to take on the daunting task of organizing such a meeting in such a short time. Working with the Israeli Committee to transfer as much of the academic programme as possible, Cyprus has organised an excellent overall programme, with several new and exciting activities for participants. We wish to thank the Cyprus Tourism Organization and the Cyprus government for their immediate full support. The dates are approximately the same – Delegates' meetings January 27-28, Convention January 29-February 2, 2001. The prices are excellent, in fact lower than those for the convention in Israel. Cyprus has included in the four-day post tour an actual archeological dig in Paphos. Please join us next January in Cyprus. Your participation is vital to the growth of the organisation. Without it, we cannot go forward effectively. In light of the extenuating circumstances of this convention, your support and presence become even more important. Join us in honouring the efforts and commitment of our Israeli and Cypriot colleagues. I was privileged to represent the World Federation and our profession last month during the Global Summit on Peace through Tourism, hosted by the Hashemite Kingdom of Jordan and sponsored by American Express. The three-day Summit brought industry leaders such as World Tourism Organization, World Travel & Tourism Council, Movenpick Hotels & Resorts and Reed Exhibition Companies together with Ministers of Tourism, United Nation officials and Tourism educators from around the world to explore effective ways of promoting peace through the travel and tourism industries. In his address to the delegates, Mr. Francesco Frangialli, Secretary General of WTO said, "Tourism and peace united can often reverse the course of things. They can bring reconciliation where none was thought possible." By harnessing the power of tourism on both economic and cultural levels, we can in fact have a positive impact on global peace. This was very much the underlying theme of the Summit. The past two years have been challenging and productive for the World Federation. The Executive Board addressed several important issues and developed new administrative procedures, which will allow the organisation to operate more effectively. The Policy & Procedures Manual, revised forms for Convention bids, WFTGA's web site, our internet newsletter GUIDELINES INTERNETION@L and new contact with guide associations such as Ghana,
India and Pakistan represent the kind of work and accomplishments of this Executive Board. I look forward to providing a full report of all its activities during the upcoming Convention. As always, I am grateful to the Executive Board for its support, hard work and commitment to this organisation, especially during recent months. I know I speak for the entire membership in saying "Thank you!" It has been an honour to serve the World Federation as its president and an opportunity for both personal and professional growth. I encourage members to serve on the Board. The cultural diversity and collective expertise of our diverse membership represent the strength of our organisation and its future success. In conclusion, may I extend warmest wishes for a joyous holiday season and a healthy, prosperous New Year. May the 21st century bring us together in Cyprus and bless all our efforts throughout the year. May Peace Prevail on Earth!
Deborah Androus
President.

OBITUARY

Jane Orde

The Board of the World Federation of Tourist Guide Associations was greatly saddened to hear of the death of Jane Orde on 9 October 2000. Jane was elected President of the WFTGA during the 2nd International Convention in Vienna in 1987, a post which she held for six years. She encouraged worldwide professional training for guides and the development of the International Tourist Guide Day. The WFTGA logo – the hand of friendship and the hand of guidance stretched across the world – was designed during Jane's presidency. Despite failing health in January 1999, she presented the invaluable documentation "Guiding Worldwide" to the International Convention in Hong Kong. In the spring of this year she was awarded Honorary Membership of the Cyprus Tourist Guides Association (see report in issue 1 of GUIDELINES INTERNATION@L). She was also made an Honorary Member of the Scottish Tourist Guide Association and Life Fellow of the Guild of Registered Tourist Guides.

ASSOCIATION NEWS

Abel Pann, "Visit to the Museum", Paris 1910
Jewish Museum Vienna
"... and Rachel was beautiful" (27.9.-3.12.2000)

AUSTRALIA
Melbourne

An Important Step Forward
Earlier this year, Anne Bottomley, President of the Professional Tour Guide Association of Australia Inc (PTGAA) represented her association at a meeting of the representatives of Tourist Guide Associations and State Tourism Commissions at the Park Royal Convention Centre in Canberra. The meeting was attended, among others, by 10 State Tourism Commission Representatives and 9 State and Specialist Tour Guide Representatives. During the meeting, the PTGAA, the Institute of Australian Tourist Guides (IATG) and the Tour Guide Association of Western Australia (TGA of WA) presented their proposals for accreditation.

All present agreed that there is an urgent need for accreditation for independent tourist guides at a national level as accreditation standards enhance professionalism. Tourism Council Australia is presently preparing a National Accreditation Framework for the Tourism Industry.

It was agreed that the principals of PTGAA, IATG, TGA of WA, Ecotourism Association of Australia and possibly the Savannah Guides and Interpretation Association of Australia (IAA) should form a working group to establish guidelines for accreditation within the National Framework and to form a single "voice" – a Federation or Council – to speak on behalf of the various associations. Adelaide was selected as the most convenient venue for the next meeting.

AUSTRIA

25 Years Vienna Guide Service

On the occasion of its 25th anniversary, The Vienna Guide Service invited its members, representatives of the Federal and the Vienna Chamber of Commerce, and friends to a special celebration in a traditional restaurant in Vienna's town hall. President Johann Szegő and some other founding members recalled the situation of the guides in Vienna 25 years ago which led to the foundation of the association. The cultural complemented the gastronomical programme during this very successful evening of celebration.

Guides Again Successful in Elections

Every five years, members of trade and industry are invited to participate in elections to the Chamber of Commerce, the statutory body that represents the interests of many professionals, among them the tourist guides. Our profession falls within the competence of the "Leisure Industries Department" of the Chamber of Commerce. Like all other professional groups, also the Vienna Guide Service nominated colleagues to form part of an expert committee taking care of our interests. All six (guide) candidates proposed were voted into the committee. Each one of them has taken on a different task such as dealing with traffic problems, continued professional development etc. In its present form, the Leisure Industries Department of the Vienna Chamber of Commerce, which embraces many different groups within this particular industry, has been in existence since 1946. The recent elections resulted in a revolutionary double-première: It is now for the first time in its history that the Leisure Industries Department is under the "leadership" of a lady guide: Mara Martin (this post was always held by male representatives from other professions). A great challenge and a great responsibility for which we wish our colleague all the best!

Successful Austrian Workshop

Approximately 150 guides from all nine federal provinces and some guides from adjoining Bavaria attended this year's Austrian Workshop for Guides in Innsbruck, the capital city of Tyrol. As usual, the programme consisted of a pleasant mix of lectures, culture, good food and great hospitality. Among other issues, it was agreed that the Federal Chamber of Commerce would address a letter to the Minister in charge of Tourism expressing the guides' strong concern about pending legislation aiming at abolishing examinations and the guide licence to be granted without such compulsory examinations.
CANADA
Montreal

In a recent meeting, both the Marketing Committee and its sub-committee decided to repeat last year's successful promotional campaign. While last year the guides offered an orientation tour and lunch to hotel personnel, this year the police, police cadets, traffic wardens etc. will be the target group. With this campaign, the Montreal guides hope to make people with whom they are in daily contact during their tours become aware of the guides' work and problems.

Toronto

All Types of Barriers to Canada explained

In their August 2000 newsletter, the Tour Guide Association of Toronto summarized an article written by Allan Thompson in the Immigration column of the Toronto Star. The article provided guides with answers to questions frequently asked by visitors.

• Canada employs immigration control officers who try to prevent people from using illegal means to enter Canada.
• Canada requires that independent immigrants demonstrate that they have about $10,000 available to them.
• There is a right of landing fee of $975 charged to all adult immigrants with the exception of refugees.
• All immigrants must pass a medical, as in some cases people with certain medical conditions would be denied entry because their treatment would pose an undue burden on the healthcare system.
• A point system is used to select independent immigrants, which does not vary from country to country but is a tool to assess how well the potential immigrant would settle in.
• Occupation is important but more emphasis will soon be placed on skills and education.
• Age is a factor. More points are given for applicants between 20 and 45 than for older applicants.
• Other considerations for points are training, arranged employment, work experience, language ability in English or French, a demographic factor, and whether or not the applicant has close relatives in Canada.
• As well as the basic $10,000, the applicant should have additional $2,000 for each dependent in order to be able to support themselves and family for the first six months while they are getting established.

CYPRUS

International Tourist Guide Day
Celebrated in Traditional Villages

The WFTGA Area Representative for Eastern Europe and North Africa, Rena Michaelides from Cyprus, reported that the Cypriot guides celebrated this year's 21st February with a coach ride to traditional villages. Slowly, the Cypriot population is beginning to take more interest in their country, thus providing the guides with the opportunity to show the public what a guide has to offer also to locals. The Cyprus Tourist Guide Association incorporates International Tourist Guide Day into the "Get to Know Cyprus" week. This year, the event was dedicated to the 2000 years of Byzantine civilization on the island.
ITALY
Florence

Successful first-time celebration of International Tourist Guide Day

Having been made aware of International Tourist Guide Day only in November 1999, the Centro Guide Turismo of Florence enthusiastically welcomed the idea and celebrated "our" day for the first time this past 21st February. It was a huge success. So much so that they could not accommodate everybody who was interested. Coach companies, museums, shops, bars and bakeries sponsored the event, the latter offering refreshments and small tokens at the end of the tours. Preparations for 2001 have already started.

UNITED KINGDOM

England
London

As part of the Golden Jubilee Celebrations, the Guild made a donation of 500.00 Pounds to St. Paul's Cathedral towards the building of a new wheelchair ramp to access the American Memorial Chapel. Further donations will be made to the British Museum Great Court scheme and St. George's Chapel, Windsor, organ appeal.

Cornwall

Alec Wilson reports in the September 2000 Guide Post that the prohibition on the use of microphones by drivers is likely to be stringently enforced in Cornwall by the end of this year. The police have made it known that if a complaint is received on the subject it would be followed up and the appropriate action taken. The officer in charge said: "The regulations clearly state a driver must not, when a vehicle is in motion, hold a microphone unless it is necessary in an emergency or on the grounds of safety. The regulations also state that a driver must not, when a vehicle is in motion, speak to any person either directly or by means of a microphone, unless for emergency or safety purposes."

Bath and Bristol

A guide – worthwhile the money: In a magazine called "Southerly Breeze" the author praises her day out in the coach. "This was one of the most successful days out I have experienced with a guide who not only knows the area but talks about it in such an entertaining and humorous way. We visited Bath and Bristol and felt it was really worthwhile to pay out for a guide, as we enjoyed every moment of it."

Coventry

Team spirit – The Coventry guides work together as a team, especially on familiarisation trips for the new students of their universities. This year, they took about 700 of them on trips around Coventry over a three day period. They calculate a price per student and then share out equally between those guides that take part.

Cumbria

The Cumbria Tourist Guide Association celebrated the 10th anniversary of their formation on 23 May 2000. The occasion proved a good opportunity to award badges to the newly qualified guides. The Association now also has its own website:
http://www.cumbriatouristguides.co.uk/

Scotland

In the October issue of their newsletter, the Board of the Scottish Tourist Guide Association (STGA) was able to announce that its efforts to secure VAT exemption for STGA subscriptions have been successful. HM Customs & Excise have agreed with STGA's contention that they are a professional body within the terms outlined in the VAT
Act 1994. To be officially recognised by a Government department as a professional body is a tremendous boost to STGA’s efforts to establish the association as a key organisation of professional standing and repute in an important sector of the Scottish economy.

**UNITED STATES OF AMERICA**

**National Federation of Tourist Guide Associations-USA**

The NFTGA-USA held its third organizational/board meeting in July in San Francisco. Seventeen persons representing ten of the member organisations were present. Jean Feilmoser, Past-President of the San Francisco Guild, put together an interesting and exciting programme. Items covered at this business meeting were among others: preparation of a press kit, a web site and an Association handbook; unanimous approval of a logo designed by Betty Muyres from the Professional Tour Guide Association of San Antonio. San Antonio will also be the venue of the first NFTGA convention scheduled to be held from 13-16 January 2002.

**New York**

The continued efforts of Marta Cooper, Past-President of the Guides Association of New York City (GANYC), have led to success. The first Tourism Roundtable meetings took place at the New York Convention & Visitors Bureau (NYC&CO). Apart from staff of the NYC&CO, representatives from the NYC Police Dept., Dept. of Transportation, Consumer Affairs, Mayor's Office and several coach companies attended the meetings. After careful preparation, the guides were able to come up with some concrete proposals for the group’s consideration. Marta also took the opportunity to point out that the Movie and TV industry in NYC, which brings in $2.5billion, has a NYC Liaison office that oversees their permits and movements. The Tourism industry, that brings in $16.3billion, has no office! Addressing the issue of unlicensed guides will be one of the major goals. The importance of licensing and the quality of the test will be in the forefront of future talks. Web site – While a second GANYC web site is in the working stages, the first web site can be seen at [http://www.ganyc.com/](http://www.ganyc.com/)

**Rocky Mountains**

Based on comments by the members, a recent Board meeting of the Rocky Mountain Guides Association (RMGA) was devoted to evaluating Membership categories. It is hoped that by evaluating the categories RMGA will be keeping more in line with other guide associations and industry standards as well as it will be making the association more responsive to members and potential members. The goal is to offer continuing education for members and to provide networking opportunities for potential employment.

**San Antonio**

In her President's Message in the November 2000 issue of the PTGA's newsletter Joanna Parrish reports about the Texas Travel Industry Association Summit. The summit with the theme "Traditions & Technology in Tourism" was attended by over 415 participants and 55 exhibitors. The attendees learned a lot about Cultural and Heritage Tourism. For example, visitors who are interested in culture, history and nature tend to stay longer and spend more money. They are looking for an “experience”. They want to go behind the scenes, visit venues off the beaten track and see unique sites. Of particular interest was the discussion of the change taking place in our industry's vocabulary. Terms that are on the way out: bus, motor coach, group tour, schedule, trip, mature, seniors and any other label. New terminology: vacation, holiday, package, expedition, adventure, all-inclusive, value-packed, land cruiser, excursion, benefit, first class and choice.
Washington

A new Guild Resource Handbook was recently compiled and presented by the Guild of Professional Tour Guides of Washington, D.C. This easy-to-use document contains important information of business basics, demographics, core topics, reading list, maps and routings. The Handbook was prepared as part of the Guild's Associate Professional Development Programme.

The Guild, now in its 15th year of existence, counts 493 members, 375 of which are Guild Members, 46 Affiliate Members, and 72 Friends.

SPECIAL EVENTS

9th WFTGA Convention in Cyprus

After careful consideration and consultation with the original organisers of the 9th International Convention, the Israel Tour Guides Association, the event was moved to Cyprus. It will take place from 28 January – 2 February 2001 in Nicosia. A special welcome message was issued by Popi Hadjidemetriou, President of the Cyprus Tourist Guides Association:

"Dear Colleagues,

On behalf of the Cyprus Tourist Guides Association I should like to welcome you to Cyprus for the 9th International convention of the World Federation of Tourist Guide Associations. We have accepted the decision of the World Federation to transfer the 9th Convention to Nicosia, Cyprus, in order to support our Israeli Colleagues who have been working very hard for the last two years to prepare for this convention.

We naturally feel sorry about the situation in Israel and we wish that a peaceful solution to the problem is found soon. We, as guides, should continue working in our own way for a better future for humanity by bringing together people of different countries and cultures. The organising committee is trying its best to live up to your expectations under the circumstances ensuring the best possible programme.

Cyprus, as a crossroad of three continents, has always been a place where history, legend and reality come together with charm and beauty.

I should like to end by expressing my thanks to all those who have contributed to the organising committee of the 9th Convention, especially the Executive Board of the World Federation who considered us a suitable choice and our Israeli colleagues who continue to collaborate with us.

Welcome to Cyprus!"

For further information please contact:
Cyprus Tourist Guides Association
P.O. Box 24942, CY-1355 NICOSIA, CYPRUS
Tel. 00357-2-765755 Fax 00357-2-766872 e-mail: cytourguides@cylink.com.cy

INSIGHT

Introduction

As this issue of GUIDELINES INTERNETION@L was to focus on Jewish life and customs, the current exhibitions at the Austrian Jewish Museum in Eisenstadt and the Jewish Museum of the City of Vienna could not have come at a better time. They embrace a wide spectrum of different aspects of Jewish life, from the Middle Ages to the 20th century. We are very grateful to both museums for the permission to reprint excerpts from their most informative exhibition catalogues. It is hoped that the following articles provide some clarification and better understanding of terms and customs linked with the Jewish communities in our countries.
(Source: The following descriptions are excerpts from the Catalogue "Museum Judenplatz for Medieval Jewish Life in Vienna", Gerhard Milchram (Editor), Pichler Verlag GmbH&CoKG, Vienna 2000)

**The Base - Torah, Mishna and Talmud**

A pious Jew studies the scriptures at the heart of the Jewish religion – the Torah, Mishna, Talmud and commentaries – for his whole life. The Torah, which means teaching, is effectively the five books of Moses. Its 613 commandments and prohibitions cover all areas of private and community life. Under Jewish law there is no difference between the holy and the profane.

According to tradition, there is an oral Torah as well. It was also announced on Mount Sinai and consists of the teachings of the rabbis, who endeavoured to interpret and apply the laws of the Torah. This oral Torah is written down in the Mishna, Talmud and other rabbinical commentaries and judgements passed down over the centuries. The oral Torah continues today to discuss modern issues, finding solutions on the basis of the Halakah or Talmudic law.

The Talmud consists of the Mishna and the Gemara. Mishna, which means "repetition", gives a systematic explanation of the laws and prohibitions listed in the Torah. It is written in Hebrew and subdivided into six "orders" and 63 tractates. It was completed by Rabbi Judah ha Nasi in the year 200 BCE (before the Christian era). Each section of the Mishna is discussed in the Gemara (oral learning, tradition). The commentaries are based on the records of the Talmud schools in Babylon and Jerusalem. The Talmud has 5,800 pages of text with 2 million words of commentary by around 3,000 scholars from four centuries. It contains laws (Halakha, literally: walk on the right path) and narratives (Haggadah).

**Holidays and Festivals**

**Rosh Hashanah**

Rosh Hashanah, the new year, is celebrated on the new moon of the autumn month of Tishri. The Jewish calendar is based on the lunar cycle. However, every nineteen years, seven additional months are included to compensate for the difference between the lunar and the solar year. For this reason, Jewish festivals fall on different days of the Christian calendar each year. The counting of the years starts with the creation of the world, which the Torah calculates to have taken place 3760 years before the Christian era (BCE).

**Yom Kippur**

Yom Kippur, the Day of Atonement, which comes ten days after Rosh Hashana, is the most strictly observed fast in the Jewish calendar. But it is not only a day for atoning sins committed against God; it is also the day on which Jews ask their fellow men for forgiveness.

**Sukkot**

Sukkot, one of the three biblical thanksgiving and pilgrimage holidays, commemorates the journey through the wilderness when the Israelites lived in makeshift shelters. The Talmud contains instructions for building the shelter (sukkah), the materials to be used and how it should be inhabited.

**Chanukah**

Antiochus IV, king of the Seleuchids, a Syrian descendant of Alexander the Great, introduced Hellenistic rites and government to Judea. He forced the Jews to worship idols and banned the observance of the Sabbath and circumcision. In 168 BCE religious Jews rose up under the leadership of Judas Maccabeus. After their victory they rededicated the Temple, which had become desecrated by worshippers of Zeus.

According to Jewish tradition, a small cruse of undefiled oil was sufficient to keep the lamp in the Temple lit for eight days until the new ritually sanctified oil could be prepared. To commemorate this miracle, all members of the family light Chanukah lamps. The lights should burn for at least half an hour, during which time no work may be carried out.
Purim, in Persian "lots", is a joyous festival commemorating the rescue of the Jews living in the Persian empire under King Xerxes I (485-465 BCE). The story is narrated in the Book of Esther. "Lots" refers to the date, chosen by casting lots, on which all Jews living in the kingdom of Persia were supposed to be killed. The carnival-like Purim celebration of today developed under the influence of the 16th century Italian carnival.

Pesach

Pesach, a thanksgiving and pilgrimage festival, begins on the fourteenth of Nissan (March/April), the day on which God commanded the slaughtering of a sacrificial lamb, and lasts for a week. On the first and last two days it is forbidden to work except to prepare meals. Chometz or "leavened" (all types of yeast and food that is capable of fermenting) is prohibited for the entire period.

Shavuot

As with Pesach and Sukkot, the other two pilgrimage festivals, Shavuot was originally a harvest festival for wheat and the first fruits (Exodus 23, 14-16). It takes place on 6 and 7 Sivan (May/June), 50 days after the first day of Pesach. A religious link connects these two festivals: at the beginning (Pesach) there is the physical liberation from Egypt; at the end (Shavuot) God's commandments are handed down.

Not Quite Kosher?

(Austrian Jewish Museum, Eisenstadt)

(Source: The following articles are excerpts from the Catalogue "Not quite Kosher?", Austrian Jewish Museum, Eisenstadt)

Introduction

Many religions have an influence on the diet of their followers. For example, Buddhists generally do not eat meat, Hindus do not eat beef, and Muslims do not drink alcohol or eat pork. In a similar way, Christians have rules on fasting. However, none of these religions has such a wealth of dietary rules as Judaism. And no religion has imposed so many conditions on the eating habits of its followers. Jewish dietary laws shape everyday and community life more than almost any other laws.

"I could speak at length about the food of the ancient Hebrews and carry on about Jewish cooking of most recent times … I could also cite the many Berlin scholars who have commented on how humane Jewish food preparation is. I would then come to the other areas in which the Jews excel …" (Heinrich Heine, 1825 in a letter to his friend Moses Moser).

Jewish or – more precisely – kosher cooking is not actually a culinary style in itself. It is, however, one of the oldest cooking methods in the world and has now become one of the best-known and most popular. In the USA alone annual sales of kosher products amount to $150bn.

What does "kosher" mean?

"Is that kosher?" "That doesn't seem quite kosher to me!" Who hasn't often heard these phrases in everyday use? But what does the word "kosher" really mean? In Hebrew the word "kosher" means "fit", "ritually permitted", "clean" or "in accordance with the rules" (particularly in relation to foods), but also "worthy" or "honourable" (in relation to people). The word also describes ritual objects that have been made in accordance with Jewish law.
and are fit for ritual use. The term kashrut (Hebrew for "fitness" or "ritual suitability") means the body of Jewish dietary law. In contrast, the word tahor (Hebrew for "clean, "pure" or "ritually clean") refers to the animal itself and is less often associated with food and drink.

The expressions are therefore not interchangeable. For example, a dish can be prepared in a kosher manner and yet be "unclean", or vice versa: an animal can be clean, but be prepared in a non-kosher manner.

There are references to keeping certain dietary laws as far back as the prophets. For example, Ezekiel stressed that he had never eaten the meat of an animal he had found dead or torn by wild beasts, since this would have led to a condition of impurity (Ezekiel 4:14)

Over the course of history, people have sought different explanations for the dietary laws. The great Jewish philosopher Maimonides (1135-1204) saw the dietary laws as a way of mastering our desire – desire for food should not be considered as the purpose of human existence. In addition, he said, all foods forbidden by the Torah had a harmful effect on our bodies.

In Jewish mysticism, the breaking of dietary laws was thought to have dreadful effects on the human soul. It was said to dull the heart and inhibit a person's noble qualities.

In more modern times, the various medical explanations were abandoned. Isaac Abarbanel (1437-1508) stressed that there were plenty of people that ate pork and were nevertheless in good health, and that many dangerous animals and plants were not mentioned in the Torah as forbidden foods. He concluded that the revelation of dietary laws was aimed at healing the soul rather than the body. The Reform movement, which started in the 19th century, saw the dietary laws as remnants of the laws on priestly purity and sacrifices – with a few exceptions. Conservative and Orthodox Jews naturally continued to view the dietary laws as binding. Nowadays, since living conditions are completely different, Reform Jews consider dietary laws to be neither of religious significance nor ethical.

**Dietary laws in the Bible**

The first biblical reference to the dietary laws can be found in the verse: "Behold, I give you every plant on the face of all the earth that bears seed, and every tree that has seed-bearing fruit. They shall be yours for food" (Genesis 1:29). All fruits and vegetables may therefore be eaten. The majority of dietary laws concern meat, fish, milk products and wine (grape juice). Foods are divided into three approximate groups: meat foods, milk foods, and parveh (neither meat nor milk). Fruit and vegetables belong to the parveh foods, which can be eaten with both meat and dairy. Meat foods are those that contain meat in any form, but no fish, for which separate rules apply. Milk foods cover all milk products and include even those that have a very small milk content.

Leviticus gives a precise list of clean and unclean animals. Only those mammals that chew the cud and have cloven hoofs are regarded as clean. Examples of these are goats, sheep, cattle, species of deer etc. All others are regarded as unclean and are not supposed to be eaten.

Among fish there are both unclean and clean varieties. Fish with scales and fins are clean. The scales must be removed by hand without tearing the skin.

**Shehitah – Slaughtering**

There are strict rules on the manner in which mammals and bird permitted for eating have to be slaughtered. This ritual is called shehitah, and is performed by a specially trained person called a shohet. For mammals, the shohet has to cut through both windpipe and oesophagus and, for birds, at least one of these. The knife must be extremely sharp and completely smooth, free from notches or any roughness, since these tear the flesh and cause unnecessary suffering to the animal. With this method of slaughtering, the animal loses consciousness within two seconds. The blade of the knife has to be twice as long as the thickness of the animal's neck. Nowadays, usually knives 50 cm (20 inches) long are
used for sheep and goats and 13 cm (5 inches) for birds. After the shehitah, the animal is checked for possible physical defects. If the animal is found to have a defect of which it would have died within a short while, it is regarded as terefah – ritually unclean – and cannot be declared kosher although it is in itself clean. Originally, the word terefah meant an animal that had been torn. Consumption of meat from torn animals is forbidden in the Bible (Exodus 22:30). Later the prohibition was extended to all animals that has a defect that would have caused them to die of their own accord.

In two places the Bible expressly forbids the consumption of blood (Leviticus 7:26f; 17:10-14), on the grounds that it contains the life force of all creatures of flesh. After slaughter the animal is therefore hung head-down so that as much blood as possible can drain from it. The sciatic nerve of the animal must be removed, and the heart must be cut open in a few places and the bottom end cut off to let the blood run out. The remaining blood must be removed either by roasting over an open flame or by salting. Some organs, such as the liver, can only be made kosher by roasting because they contain too much blood. In general, roasting over an open flame is considered the more effective method. This process of preparing meat for consumption is called "koshering".

**Milk and Meat**

The phrase "Thou shalt not cook a young goat in its mother's milk" is repeated three times in the Bible (Exodus 23:19, 34:26; Deuteronomy 14:21). It forms the basis of a series of dietary laws that require the complete separation of milk and meat products. The rabbinical tradition interprets the threefold repetition in three ways. It sees it as a prohibition of (a) the cooking together of meat and milk; (b) the eating together of meat and milk; and (c) deriving any profit from such a combination. Since fish is not counted as meat, it is permitted to cook it with milk products; but the Talmud, for health reasons, forbids the cooking or eating of meat and fish together. Milk extracted from soya beans or coconut may be consumed with meat dishes.

The separation of milk and meat applies not only to the foods themselves, but extends to utensils, kitchen appliances, sinks, dishcloths etc. Utensils take on the nature of the goods cooked in it or served on it. Thus, when a beef soup is prepared, the pan is automatically a "meat pan" and may no longer be used for the preparation of dairy. A kosher household must therefore have at least two sets of dishes, pans, tea towels etc. – one for dairy, the other for meat.

Since the eating of meat and milk dishes together is not permitted, a certain interval must be allowed to elapse between the two. The traditions are not in agreement on the suitable interval. Strict Jews will wait six hours after eating meat before they eat a milk dish. However, in Western Europe the custom of waiting three hours has become generally accepted, and in the Netherlands only one hour is the norm.

**Matzoth – a ground-breaking creation**

Ephraim Kishon writes in "Exodus" (Kishon for Connoisseurs, Munich 1999): "The ground-breaking creation of the Jews’ Exodus from Egypt was unleavened bread. The correct term for this is the Hebrew word "matzot" (a plural form), but matzo (the singular) is more commonly heard in everyday language. Understandably, our ancestors fleeing from Egypt had no time to prepare leavened dough, and as a reminder of this we still eat only unleavened bread during the Feast of Passover, to celebrate our escape from slavery in Egypt at that time. We celebrate for eight whole days, since this is how long the
Passover lasts. Anyone who has tried living on matzoth for eight days will understand why we eat only leavened bread for the rest of the year."

**Wine that gladdens the heart of men**

"Noah, a man of the soil, planted a vineyard. And he drank of the wine, and he became drunk and he lay uncovered within his tent" (Genesis 9:20-21). Thus the Hebrew Bible clearly attributes the beginnings of viticulture to Noah, though he is immediately confronted with the negative consequences of the excessive consumption of alcohol. The rabbis concluded from this that the Tree of the Knowledge was a vine. Many modern rabbis dealing with the matter of wine permitted for Jews (i.e. kosher wine) regard the fear that the wine could come into contact with non-Jews as antiquated because of the full automation of wine production. In any case, the range of criteria by which a wine is judged to be kosher or not is by nature very wide. It largely depends on the rabbi or the Jewish community concerned (whether it is Orthodox, Conservative, Reform or Liberal etc.). The basic area on which they are agreed is the requirement of a kosher certificate (te'udat hekhsher). This is issued by an ordained rabbi or a recognised authority (such as a rabbinical court) and thus guarantees constant supervision of the whole process of wine production by the rabbi himself or a "kosher supervisor" appointed by the authority.

In accordance with the biblical commandment "Remember the Sabbath day, to keep it holy" (Exodus 20:8), the Sabbath and festival days are begun with a special blessing called the Kiddush over a cup of wine (Hebrew for "sanctification"). "Remember to keep holy the Sabbath day, remember it by drinking wine" (Babylonian Talmud, Tractate Pesahim 106a). The Kiddush is recited in Jewish households, usually by the man of the house, before the Sabbath meal. Outside Israel, the Kiddush is also recited in the synagogue after the evening service on Friday – this was originally intended for travellers and guests. The Kiddush blessing on the eve of the Sabbath consists of three parts: Genesis 2:1-3 is read aloud; this is followed by the actual blessing over the wine; introduced by the words "with the permission of the teachers and the gentlemen"; then the Kiddush proper is recited.

Not only Sabbath but also festival days are begun with the blessing over the wine and are ended – both in the synagogue and in Jewish households – with the ceremony of Havdalah (Hebrew for "division", i.e. between the sacred and the ordinary days of the week). This begins with the blessing over wine, followed by blessings over spices and a plaited candle, and then the final blessing.

It is known that cups have been specially made for the Kiddush and Havdalah ceremonies since the late Middle Ages. These are often valuable pieces of work in gold or silver and are usually identified for their relevant purpose by symbols and Hebrew inscriptions.

**Kosher Cooking Recipes**

One of the most pleasant ways of learning about Judaism is surely through its cuisine. Although the cookery of Jewish communities varies greatly, Jews everywhere prepare food in accordance with the same traditional rules. Here are some recipes (for a three-course lunch), mostly originating from Pannonia, and specially created for the book accompanying the exhibition "Not quite Kosher" at the Austrian Jewish Museum, Eisenstadt.

**Krumbirnsuppe (Potato Soup)**

- Ingredients for 4 servings:
  - 8 medium potatoes
  - 4 medium onions
  - 1 bulb of garlic (approx. 10 cloves)
  - 2 dessertspoons whole cumin
  - 3 dessertspoons flour
  - Salt and pepper
  - 4 dessertspoons butter
  - 1 cup cream
Chop the onions finely and fry them gently until golden brown. Crush the garlic and add to
the onions. Dice the potatoes and cook for a short time with the onions and garlic. Season with salt,
pepper and cumin. Sprinkle the flour over the mixture and immediately add water. Stir well
to avoid lumps appearing. Allow to simmer gently over a low heat for about 20 minutes.
Finally, stir in the cream carefully. Lightly brown the bread cubes in the oil, scatter on top
top of the soup and sprinkle with chopped parsley.

Turkey Parcels
- Ingredients for 4 servings:
- 8 turkey fillets
- 2 carrots
- 1 courgette
- a few broccoli florets
- 2 small onions
- Oil
- 4 stale bread rolls
- 4 eggs
- Chopped parsley
- Salt, pepper, nutmeg

Tenderise the turkey fillets and season on both sides with salt and pepper. Dice the
vegetables and fry gently in oil until soft. Soak the bread rolls, squeeze and mix well with the eggs, the vegetables and the parsley.
Season with salt and pepper. The mixture should be neither too stiff nor too soft.
Spread the mixture onto the turkey fillets, then roll them up and wrap in aluminium foil.
Layer the parcels in an oven-proof dish, pour on some water and cook in a pre-heated
oven at 180°C (350°F) for 25-30 minutes.
Remove the parcels from the dish and leave them to rest in the foil for about 10 minutes.
Serve with rice.
A green salad goes very well with this dish.

Red Wine Cake
- 250 g/8 oz softened butter
- 125 g/4 oz sugar
- 1 packet vanilla sugar
- ⅛ packet baking powder
- 4 eggs
- 2 dessertspoons rum
- 25 g/1 oz flour
- 3 teaspoons cocoa
- 1 teaspoon ground cinnamon
• 150 g/5 oz grated chocolate
• 100 g/3.5 oz flaked almonds
• 1/8 litre kosher red wine

Cream the butter and gradually add the sugar and the vanilla sugar and stir until well mixed. Add the eggs a little at a time and mix them in the rum. Mix the flour with the baking powder, cocoa and cinnamon and sift into the butter and egg mixture. Stir in the chocolate flakes and the almonds alternately. Finally, add the red wine and pour the mixture into a greased square cake tin. Bake in a pre-heated oven at 180°C/350°F for 60-70 minutes. Bon Appetit!

("Not quite Kosher?", Exhibition at the Austrian Jewish Museum, 26 September 2000-26 October 2001, Unterbergstrasse 6, A-7001 Eisenstadt/Austria, tel. +43 2682 65145, fax +43 2682 651454, e-mail: info@oejdmus.or.at, web: http://www.oejdmus.or.at/ )

Galician Jewess with special head-dress
Jewish Museum Vienna, "East Meets West–Galician Jews and Vienna" (7.11.2000-18.2.2001)

"East Meets West – Galician Jews and Vienna"
(Jewish Museum of the City of Vienna)

In the late 19th and early 20th century, the Jewish community in Vienna experienced a strong influx of Jewish immigrants from Bohemia, Moravia, Hungary and, in particular, Galicia. The immigrants from Bohemia and Moravia came mostly from assimilated families and did not therefore differ much from the established Vienna Jewry. This was not the case with the Jews from Galicia, however, who were often referred to pejoratively as "Ostjuden". Yiddish, the language they spoke, was looked down on by the Viennese; their piety, clothing and general appearance merely fanned the anti-Semitism, and many Viennese Jews also felt threatened in their attempts of assimilation. In this way, these Eastern European immigrants became the focus of hostility from Jews and non-Jews alike. But the negative stereotype of the "Ostjuden" had a positive side as well, with the romanticisation of Eastern European Judaism as the "true, authentic and unadultered" form of the religion. The "Ostjuden" were regarded as representatives of the authentic religion, as opposed to the over-assimilated "Westjuden", who had alienated themselves from their own traditions.

The image that many Galicians had of Vienna was one of hopeful yet unrealistic expectation. They imagined the city to be the gateway to the world that would rescue them from the discrimination and poverty they had suffered in Galicia and would offer them a better and fairer existence. Needless to say, this idealised image also had negative connotations: many religious Jews feared that Vienna offered far too many dangerous worldly temptations ready to undermine the foundations of religious belief.

The exhibition presented by the Jewish Museum of the City of Vienna from 7 November 2000 to 18 February 2001, looks at the multifaceted relationship between Galicia and Vienna and the fundamental conflict within Judaism between East and West. It features contrasting images and myths – seen from both sides – and also addresses the romanticised and nostalgic view of Eastern European Jewish culture that prevails today. The Jewish Museum of the City of Vienna (A-1010 Vienna, Dorotheergasse 11) is open Sundays to Fridays from 10am to 6pm (8 pm on Thursdays). A guided tour of the permanent exhibitions is organised every Sunday at 4 pm. Registration for special guided tours, including tours in languages other than German, can be made calling +43-1-535 04 31-25. Details of the Museum’s services can also be found at http://www.jmw.at/

Medieval Synagogue and Modern Memorial - A Commemorative Whole
Now that Simon Wiesenthal's idea of erecting a memorial for the Austrian victims of the Shoah has been realised on Judenplatz in Vienna, a place of remembrance was created that is unique in Europe. The Museum Judenplatz combines Rachel Whiteread's memorial...
and the excavations of the medieval synagogue with the Museum of Medieval Jewish Life to form a commemorative whole.
The Memorial by Rachel Whiteread is a reinforced concrete cube with a base of 10 by 7 metres (33 x 23 ft) and a height of 3.8 metres (12.5 ft), the outer sides of which are in the form of library shelves. Around the bottom of the monument are engraved the names of the places in which Austrian Jews were put to death during the Nazi regime.
The Memorial is linked to the Information Rooms on the Shoah on the ground floor of the Misrachi house (1010 Vienna, Judenplatz 8), whose contents have been provided by the Documentation Archives of the Austrian Resistance. The multimedia presentation consists of the names and data of 65,000 Jews, together with the circumstances that led to their persecution and death. Another room on the ground floor is dedicated to the artist herself, illustrating the artistic development of the Memorial with sketches, models and preliminary studies.
Preserving the excavations of the medieval synagogue was always a fixed component of the project. Now that the archaeological finds have been integrated into the museum, visitors can obtain information on Jewish life in medieval Vienna in a permanent exhibition.
The "Museum Judenplatz Vienna" can be visited on its own or as part of a combined ticket granting admission to the Jewish Museum Vienna and the synagogue in 1010 Vienna, Seitenstettengasse. The museum is closed on Saturdays, on Rosh Hashanah and Yom Kippur. On the other Jewish holidays admission is free.

Votava/PID

Model of the medieval synagogue (Museum Judenplatz Vienna) (left), Shoa Memorial by Rachel Whiteread (right) Votava/PID

"... and Rachel was beautiful." Abel Pann’s Bible Illustrations (Jewish Museum Vienna)

One of the pioneers of Zionist and Israeli art, Abel Pann. Pann, today largely forgotten outside of Israel, was born as Abba Pfeffermann in 1883 in Kreslawka, Latvia, the son of a rabbi. The father encouraged his son's drawing talent and enabled him to study art under the famous Jewish artist Yehuda Pen. From 1903 he studied in Paris at the Académie Julian. His career began in drawing room art where he made a name for himself with small oil paintings depicting "Belle Époque Ladies". He also worked as a caricaturist for the satirical magazines "Mon Dimanche" and "Le Rire". In 1913, Pann made his first journey to Palestine, teaching at the Bezalel School of Art. There he created his first drawings of "Jerusalem Types" and the Palestine landscape. In 1914 he returned to Paris to prepare for his permanent move to Jerusalem. The outbreak of the First World War thwarted these plans. It was not until 1920 that Abel Pann settled down for good in Jerusalem and was able to begin with his main task of illustrating the bible. These illustrations were done in pastel paint, a technique difficult to master. He saw the biblical stories in a realistic light, employing the people and landscapes as he saw them in Palestine at that time. After the Second World War Pann began to thematise the Shoah in his work without, however, stopping his work on the bible. The artist died in Jerusalem in 1963.

Rachel was of beautiful form and fair to look upon (Gen.29.17)

Will History Have To Be Rewritten?
"Home of Noah" found 300ft below Black Sea
According to a recently published report (Weekly Telegraph no. 478), marine archaeologists have discovered evidence that humans were displaced by a flood of biblical proportions which may be the basis for the story of Noah's Ark. A team led by Dr. Robert Ballard, who found the wreck of the Titanic in 1985, has recovered remains of buildings under 311ft (approx. 100 m) of water, 12 miles (20 km) off the Turkish Black Sea coast. The finds include a collapsed rectangular building measuring 39ft (12 m) in length and 13ft (4 m) in width, carved beams, fragments of wattle-and-daub walls, stone tools and a rubbish dump.

Dr. Frederik Hiebert, chief archaeologist for the project from the University of Pennsylvania, said: “This is a major discovery that will begin to rewrite the history of cultures in this key area between Europe, Asia and the ancient Middle East.” The first expedition to find archaeological evidence of The Flood was sponsored by The Daily Telegraph in 1873. It dated the flood to 5150 BC, which matches estimates from the recent finds.

CULTOUR
On a Musical Note
Music of the Gods

With the support of the Intercultural Association of Macedonia and the Museum of Ancient, Byzantine and Post Byzantine Musical Instruments, the Austrian Museum of Folklore and Folk Art was able to present a unique exhibition about the "ancestors" of modern musical instruments.

The Museum of Ancient, Byzantine and Post Byzantine Musical Instruments was set up in Thessaloniki in 1977 to give home to more than 200 musical instruments dating from between 2800 BC to the early 20th century. These instruments have been reconstructed with absolute fidelity to the visual evidence collected with the help of the Aristotle University of Thessaloniki. 80 of these instruments are now on display in Vienna until 7 January 2001.

Unfortunately, very little is known about the musical culture that developed both in antiquity and during the Byzantine period in the Greek world as a whole. Archaeological findings such as the Keros harpist show that as early as the third millennium BC string instruments were being used by the peoples of the Aegean civilisation. It is, moreover, a little known fact that from the 6th century BC a musical notation system was developed, with symbols borrowed from the Ionic alphabet, capable of recording any line of melody with absolute accuracy.

We usually think of a range of ancient musical instruments as being limited to a few string instruments, such as the lyre, the barbitos and the cithara, and a few wind instruments, such as the Pan pipes and the double aulos. Archaeological research has proved the existence of an impressive variety of forms of string instruments for which evidence is recorded on pottery, sculpture, figurines etc.

This most impressive exhibition initiates a dialogue between original and source, which brings to life for the onlooker the world of antique music – the music of the Gods.

Österreichisches Museum für Volkskunde, Laudongasse 15-19, A-1080 Vienna, tel. +43 1 406 89 05, fax +43 1 408 53 42, e-mail: office@volkskundemuseum.at

Triangular epigonion with asymmetrical belly
Pictorial attestation: Red-figure nuptial basin by the Lautros Painter (430BC)
Athens National Archaeological Museum

Double aulos with air chamber
Pictorial attestation: Red-figure clover-shaped oinochoe, mid-4th cent. BC
Copenhagen National Museum
One of the central stories of the nativity of Jesus Christ – that his heavily pregnant mother and Joseph travelled from Nazareth to Bethlehem, where he was born – is wrong, according to one of the world's leading biblical archaeologists. Father Jerome Murphy O'Connor, a Dominican monk, who has written more than a dozen books on theology and archaeology, said last year that Jesus was born in Bethlehem because his parents lived there. He was born in a cave, not in a stable, the reason being that the house of his earthly father, Joseph, was already overcrowded with six other children by his first wife.

Father Jerry, a professor at the French Biblical and Archaeological School in Jerusalem, said that the most reliable guide to the Nativity was St. Matthew's Gospel. He also rejects the belief that news of the birth of Jesus was spread by angels. "Angelos in Greek means messenger. It is much more likely that Joseph and Mary had friends in the area who were shepherds and they knew of the impending birth from kids shouting to their dads”, said Father Jerry. He believes that the most likely course of Jesus' early life was: Jesus was born in Bethlehem, probably in a cave. Soon afterwards, at a time when Herod ordered the murder of all boys under the age of two, his family fled to exile in Egypt. They returned later when Herod's son, Herod Antipas, was rebuildng his capital of Galilee at Sepphoris (today's Zippori) and lived in nearby Nazareth, a "quiet place to bring up a family while working as a carpenter and builder."

(Source: The Times/Sam Kiley, Bethlehem, 24.12.1999)
commemorated in the Christian era by the building of the mountain-top Monastery of Dronka.
The whole journey, from the initial flight from Bethlehem to the return to Nazareth lasted over three years. They had covered something like 2000 kms; their means of transport was a weak beast of burden and the occasional sail-boat on the Nile.

AND GOD SAID: "LET THERE BE LIGHT" (Gen. 1.3)
Catalogue "... and Rachel was beautiful"
Abel Pann’s Bible Illustrations
(Jewish Museum Vienna)

THE LANGUAGE CORNER

From the Amesbury Parish News: "Her spice rack contains only sex spices, all freshly ground."
From an advertisement for a restaurant: "Carving every Sunday (children a speciality)."
In a hotel in Athens: "Visitors are expected to complain at the office between the hours of 9 and 11 daily."
A student studying English as a foreign language mistranslated: "I am curious to see London because my friend said she found it so interesting because of all its little crooks and nannies."
In a Copenhagen airline ticket office: "We take your bags and send them in all directions."
At a Hong Kong tailor: "Gentlemen, please have fits upstairs."
In a Bangkok hotel lobby: "For entering ladies after dark, please use the front way, because many men are using back way for wrong things."
Diversion sign in a Japanese construction site: "Stop, drive sideways!"

Do you want to brush up your Italian vocabulary? A special offer is waiting for readers of GUIDELINES INTERNET@L:

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