

Descriptive Catalogue of *Looted Judaica*



Some of the six hundred Torah Scrolls collected
in the OAD from all over the American Zone.

New York
Partially Updated Second Edition 2014
First Edition 2009

Photo on front page:
*Offenbach, Germany, Some of the six hundred Torah
scrolls that were brought to the Offenbach Archival Depot from all over the American-administered
area, 1946.*

**Yad Vashem Photo Archive
Archival Signature: 368
Album Number: FA2 73/42**

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Archival Projects: The Virtual Reconstruction of the Records of
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By Country

Albania, Argentina, Australia, Austria, Armenia, Azerbaijan

Belarus, Belgium, Bolivia, Bosnia & Herzegovina, Brazil,

Bulgaria

Canada, Chile, Colombia, Costa Rica, Croatia, Cyprus, Czech

Republic

Denmark
 Ecuador, Estonia, Finland,
 France
 Georgia, Germany, Greece
 Holy See, Hungary
 Iceland, Ireland, Israel, Italy
 Kazakhstan, Kyrgyzstan, Kosovo
 Latvia, Liechtenstein, Lithuania, Luxembourg
 Macedonia, Malta, Mexico, Moldova, Monaco, Montenegro
 Netherlands, Norway
 Peru, Poland, Portugal
 Romania, Russian Federation
 Serbia, Slovakia, Slovenia, South Africa, Spain, Sweden,
 Switzerland
 Tajikistan, Tunisia, Turkey, Turkmenistan
 Ukraine, United Kingdom, United States of America, Uruguay,
 Uzbekistan
 Venezuela

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Tentative List of Jewish Cultural Treasures in Axis-Occupied Countries

(Commission on European Jewish Cultural Reconstruction; New York: 1946)

DISCLAIMER

This catalogue represents the results of the current best efforts research of the Claims Conference and is based upon information obtained by the Claims Conference to date. The Claims Conference makes no representation as to its accuracy or completeness and the catalogue should not be relied upon or used as proof, legal or equitable, as to current or past ownership of the items described within.

This document is a working draft prepared by staff of the Conference on Jewish Material Claims Against Germany in furtherance of the Claims Conference/WJRO Looted Art and Cultural Property Initiative. It may contain factual or other errors. Although an attempt has been made to be comprehensive, there undoubtedly is much information that needs to be added to the document. Please send corrections and comments to Dr. Wesley A. Fisher, Director of Research, Conference on Jewish Material Claims Against Germany, at wesley.fisher@claimscon.org or to Dr. Ruth Weinberger, Researcher, Conference on Jewish Material Claims Against Germany, at ruth.weinberger@claimscon.org.

FOREWORD

The Conference on Jewish Material Claims Against Germany, Inc. (Claims Conference) and the World Jewish Restitution Organization (WJRO) have as a central goal the return of assets looted during the Shoah to their original owners. Commencing in the 1950s, Claims Conference negotiations led to the establishment of the BRUEG – the German property restitution legislation for individual claimants. Since then, the Claims Conference and WJRO have sought to ensure the return of stolen assets to their original owners including real estate, businesses, insurance policies and bank accounts. Some of these efforts have also resulted in the recovery of unclaimed assets, others have not.

In regard to looted art and cultural property, including Judaica, the current approach of the Claims Conference/WJRO is as follows:

1. The commitment to the restitution of looted cultural and religious property to their original owners is a continuation of the commitment in the past and present to restitution of other forms of looted Jewish property.
2. The Claims Conference/WJRO prioritizes at present two areas:
 - (a) Provenance research – so that information regarding the location of looted items is publicly available;
 - (b) Establishment of fair and just claims processes for claimants.
3. The Claims Conference/WJRO does not take on the representation of individual claimants.
4. The effort to ensure that Judaica is held by or used by appropriate bodies is of the utmost moral importance. Particular focus should be on *tashmishey kedusha* and *tashmishey mitzvah*. Prioritization regarding this effort is critical after completion of current research and review of existing research. The types of solution in any given case to be sought will vary from country to country and from case to case.

This draft *Descriptive Catalogue of Looted Judaica* builds in part on research conducted in regard to looted Jewish cultural and religious property in individual countries generally. While this Catalogue does not claim to be complete or a definitive source concerning looted Judaica, it is, so far as is known, the only country-by-country “snapshot” of the current situation regarding looted Judaica.

PART A

INTRODUCTION

I. Goal And Purpose

The focus of this Descriptive Catalogue is Judaica spoliated by Nazi Germany and its allies. However, there is a certain amount of extension, since in many cases it is not possible to separate Judaica looted during World War II from other confiscated Judaica. The listings therefore include such items as Torah scrolls and other sacred objects looted by the Bolsheviks from 1917 until the death of Stalin in 1953.

Emphasis has been given to Eastern Europe and the former Soviet Union on the assumption that most Torah scrolls or other religious objects that carry a quality of holiness (*tashmishey kedusha*) that are thought to have been looted during World War II and may not be held by or used by appropriate bodies or may be improperly cared for are to be found in this region.

This catalogue has been compiled based on:

- (1) Information from existing published and unpublished literature and archives;
and
- (2) Information obtained from experts in various countries.

In regard to (1), it is important to note that some information on looted Judaica exists on the individual-object level. For example, items of looted Judaica are listed in the databases of Austria, the Czech Republic, the Netherlands, the United Kingdom, the United States, etc. In addition, there are lists that have been compiled of Torahs in public institutions in Poland, Ukraine, and elsewhere. In a few cases there are specialized full-scale illustrated catalogs, such as for the manuscripts and archives of the Jewish Theological Seminary in Breslau held in Russia.

In other instances there are more general descriptions of looted collections as a whole. For example, Project Judaica has published a guide to the Jewish collections in the Russian State Military Archive (the former *Osobyi arkhiv*) that were brought to Moscow by the Soviet Army. In still other instances, the location of looted Judaica is known but no overall description has been made (e.g., the Jewish libraries taken from France that are now in Minsk).

This catalogue is not meant to repeat or duplicate already existing work on this subject. There are a number of researchers and organizations who have devoted themselves to researching questions pertaining to looted cultural and religious property. These scholars are cited prominently within the catalogue. Rather, this catalogue is intended to make accessible and piece together information already available into a more readily searchable form.

Definition of Judaica

By “Judaica” is meant historical and literary materials relating to Judaism. Included are not only objects that carry a quality of holiness (*tashmishey kedusha*) or that are essential to the performance of a particular ritual or commandment (*tashmishey mitzvah*), but also those that have no intrinsic quality that can be defined as sacred or holy. Included are not only archives, libraries, and objects relating to Judaism as a religion but also those relating to Jewish organizations and Jewish life generally.¹

As for the first category, objects that are labeled as *tashmishey kedusha*, “accessories of holiness” or “objects which carry holiness,” the classic example is a Torah scroll. However, there are other objects that fulfill the criterion of carrying a quality of holiness. These objects include

- a) the mantle that is used to cover a Torah scroll in Askenazic communities, as well as the binder that keeps the scroll closed and silver and gold ornaments that are added after the mantle is in place, or the special hinged wooden Torah case used by Sephardic and Oriental Jews;
- b) the Torah ark curtains;
- c) the chair, or holder, on which the Torah is placed when it is removed from the ark;
- d) tefillin, including the leather cases, the biblical texts written on parchment that are inside, the leather straps used to fasten them to the head and arm during prayer, and any bag specifically made to hold them and used for that purpose on a regular basis;
- e) the mezuzza, which is fastened to the doorpost of a house, including both the case and the handwritten text inside; and
- f) cases for books, specifically a container for either a scroll or bound volume that contains one or more of the books of the Bible.²

In summary, objects labeled as carrying a quality of holiness all “contain words, specifically the name of God, but by extension any words divinely written or inspired, from which the quality of holiness is derived.”³

The category of holy objects includes not only other handwritten Biblical texts (such as the Scroll of Esther) but also printed Bibles, prayer books, volumes of the Talmud, law codes, and commentaries, and not only in Hebrew but in other languages as well.⁴

As for the second category of ritual objects, labeled *tashmishey mitzvah*, “accessories of religious observance,” or, more clearly, “objects which make it possible to perform a commandment,” this category includes ritual objects that are essential to Jewish life. This category encompasses wine cups used on Sabbaths and holidays, Sabbath candlesticks, the spice box and candle holders used for the Havdalah service at the end of the Sabbath, challah and matzah covers, wedding canopies, the Hanukkah menorah (*hanukiyah*), seder plates used on Passover, the *shofar*, the *tallit* (a prayer

¹ Greene, Virginia. “Accessories of Holiness’: Defining Jewish Sacred Objects”. *Journal of the American Institute for Conservation* (JAIC), 1992, Volume 31, Number 1, Article 5, pp 31-39.

² Ibid.

³ Ibid.

⁴ Ibid.

shawl with special knotted fringes, called *tzitzit*), the *sukkah* (temporary dwelling built on the holiday of Sukkot), etc.⁵

⁵ Ibid.

II. OVERVIEW: Historical Background

The following summarizes the looting agencies within the Reich, the looting agencies outside of the Reich, and restitution efforts after the war. Although the focus is Germany, other countries allied with Nazi-Germany that are not covered also implemented anti-Jewish laws that allowed for the confiscation of Jewish property.

1.1. Spoliation of Jewish Property

The spoliation of Jewish cultural and religious property was an official part of the Nazis' campaign against those labeled as "ideological enemies of the Reich." Aside from objets d'art, a myriad number of Jewish cultural and religious objects were also looted from 1933 to 1945, including various kinds of Judaica, such as ritual, sacred and/or everyday objects, books, and archives. Numerous looting agencies, both within the Reich (including those territories that were annexed to Nazi Germany such as Austria, Poland, Silesia, and former Czechoslovakia), as well as agencies operating outside of the Nazi-occupied territories were responsible for what can be called the greatest theft in the history of humanity.⁶

Looting within the Reich commenced as early as with the Nazis' rise to power in 1933 and the ongoing and continuous expulsion of Jews from professional life. With the April 1938 decree *Verordnung über die Anmeldung des Vermögens der Juden* that ordered the registration of Jewish property and the November pogrom, the so-called *Reichskristallnacht* during the night of November 9th to November 10th, 1938⁷, the Nazis' state-orchestrated looting significantly intensified.⁸ The December 3rd, 1938 decree entitled *Verordnung über den Einsatz des Jüdischen Vermögens* (Decree on the Mobilization of Jewish Property), issued by the Reich Economics Ministry (RWM) provided an additional legal basis permitting the spoliation of Jewish property during this early looting spree.⁹ This law was subsequently followed by several others, all of which increasingly limited the rights of Jews and other "enemies of the state" and provided the basis for the continuous expropriation of Jewish cultural and religious property.

⁶ Grimsted, Patricia Kennedy. "Tracing Patterns of European Library Plunder: Books Still Not Home from the War." *Jüdischer Buchbesitz als Raubgut*. Dehnel, Regine (ed.). Zweiter Hannoverisches Symposium. Frankfurt am Main: Vittorio Klostermann, 2006, p 143.

⁷ On November 7, 1938, Herschel Grynszpan, a 17-year-old Jew, shot the German diplomat Ernst vom Rath in Paris in protest against the persecution of Jews. Vom Rath died of his injuries a couple of days later. As a response, the *Reichspropagandaminister*, Joseph Goebbels, orchestrated in the night from November 9 to 10, 1938, a pogrom across the entire "Reich" directed at the Jewish population as a "spontaneous" act of retaliation. As a consequence of *Reichskristallnacht*, more than 200 synagogues were destroyed and tens of thousands of Jewish businesses and homes were ransacked. In addition, 92 Jews were murdered and between 25,000 and 30,000 were arrested and deported to concentration camps.

⁸ Heuß, Anja. "Bücherraub in der Zeit des Nationalsozialismus – Akteure und Strukturen". *Jüdischer Buchbesitz als Beutegut. Eine Veranstaltung des Niedersächsischen Landtages und der Niedersächsischen Landesbibliothek*. Symposium im Niedersächsischen Landtag am 14. November 2002. Heft 50 der Schriftenreihe des Niedersächsischen Landtages. Der Präsident des Niedersächsischen Landtages, January 2003, p 28.

⁹ McQueen, Michael. "The Conversion of Looted Jewish Assets to Run the German War Machine". *Holocaust and Genocide Studies* 18.1 (2004), p 28.

a) Looting agencies within the Reich

Among agencies that were active within the Reich or in territories annexed to the Reich were the *Reichssicherheitshauptamt* (RSHA; The Reich Security Main Office) and its predecessors: the *Sicherheitsdienst* (SD), the *Sonderkommando Paulson* (Special Command Paulson) and the GESTAPO (*Geheime Staatspolizei*; Secret State Police).¹⁰ But at the end it was the cooperation among these organizations, but in particular among the SD, the police and the Gestapo, that provided the framework for the extensive looting of Jewish cultural and religious property.¹¹

1) The RSHA's predecessors:

The SD, Sonderkommando Paulson, GESTAPO

At the initiative of Heinrich Himmler, the *Sicherheitsdienst des Reichsführers SS* (SD; German Security Service) was created in 1931 as the intelligence branch of Hitler's bodyguards. Yet the SD was also responsible for the security of the Third Reich, the National Socialist Party, and Hitler himself.¹² From its inception, Reinhard Heydrich was appointed to head up the operation. After his death in 1942, he was succeeded by Ernst Kaltenbrunner, who not only directed the SD but also the *Reichssicherheitshauptamt* (RSHA).¹³ One of the SD's main tasks was the so-called *Gegnerforschung* or *Gegnerbeobachtung und –bekämpfung* (Enemy Research; Enemy Observation – and Enemy Abatement). This “enemy research” was not limited to Jews, but also targeted Freemasons, political churches, and followers of Marxism or Liberalism. As a result, literature of these ‘enemy groups’ was confiscated or outright looted and afterwards handed to the *SD-Referate* (SD-offices) for further analysis, followed by more research conducted by experts within the RSHA Amt VII. However, the SD did not only have to loot literature and other cultural property, it also gained a significant amount of material through cooperation with professors, librarians, archivists and other experts.¹⁴

In November 1934 the SD was relocated from Munich to Berlin, and in 1935, Heinrich Himmler ordered the establishment of a “central scientific library” within the SD. The SD's central library was designed to include political literature that was defined as “damaging and undesirable,” including literature dealing with Judaica, Hebraica, liberalism, pacifism, Marxism, psychoanalysis, sexology, anthroposophy, occultism, Masonic literature, political churches, sects, and critiques of Nazism.¹⁵

¹⁰ Schidorsky, Dov. “The Library of the Reich Security Main Office and Its Looted Jewish Book Collection”. *Libraries & the Cultural Record* 42.1. (2007), pp 21-47; Grimsted, Patricia Kennedy. “‘Twice Plundered’ or ‘Twice Saved’? Identifying Russia’s ‘Trophy’ Archives and the Loot of the Reichssicherheitshauptamt”. *Holocaust and Genocide Studies* 15, no. 2 (Fall 2001), pp 191-244.

¹¹ Botsch, Gideon. “Raub zum Zweck der Gegnerforschung.” *Raub und Restitution. Kulturgut aus jüdischem Besitz von 1933 bis heute*. Bertz, Inka and Michael Dormann. (ed.) Frankfurt am Main: Jüdisches Museum Berlin, 2008, p 91.

¹² Schidorsky, p 21.

¹³ For more information on the SD see: Wildt, Michael. *Die Judenpolitik der SD 1935 bis 1938. Eine Dokumentation*. Munich: Oldenbourg, 1995; Aronson, Shlomo. *Reinhard Heydrich und die Frühgeschichte von Gestapo und SD*. Stuttgart: Deutsche Verlags-Anstalt, 1971; Browder, George C. *Foundations of the Nazi Police State. The Formation of Sipo and SD*. Kentucky: Lexington, 1990.

¹⁴ Botsch, p 93.

¹⁵ Schidorsky, p 23.

The pogrom of November 9-10, 1938 and its inherent eruption of violence significantly increased the collection of the soon-to-be-established central library. Among confiscations that entered the SD's collection as a result of *Reichskristallnacht* were the holdings of the Berlin, Breslau, Hamburg, Dresden, Munich and Frankfurt rabbinical seminaries, amounting to about 70 collections. Soon thereafter the collection of the "Zentralvereins Deutscher Staatsbürger Jüdischen Glaubens" (Central Association of German Citizens of Jewish Faith) entered the library as well as collections from other Jewish organizations and individuals.¹⁶

By 1939, the central library of "opposition collections" became operative after the various Jewish libraries were consolidated into one unit headed by Franz Alfred Six. By the time the RSHA was established in September 1939, the SD's Jewish library had not only collected about 300,000 books,¹⁷ but Franz Alfred Six had also proposed that existing divisions within the central library should be given a new organizational structure.¹⁸ After some time, Six's suggestions were not only carried out, but he was also put in charge of the RSHA's Amt VII and put in charge of the research on opponents of the regime and named head of Ideologies—Research and Evaluation. Among his responsibilities was the development of a library, a museum, and scientific research.¹⁹ According to Dov Schidorsky, "What set this department aside from similar research institutions was the fact that its activities, both organizationally and conceptually, had a direct connection to the policy of extermination of the Jewish people."²⁰

At the same time the RSHA was established, the *Sonderkommando Paulson* was tasked by the RSHA to confiscate cultural objects in Poland. Peter Paulson, the leader of this special unit, was a GESTAPO *Unterscharführer* (Lieutenant). He worked closely with Ernst Peterson, who provided him not only with necessary contacts within the SD and helped him gather intelligence but was also instrumental in the creation of the *Sonderkommando* itself.²¹ The leading force behind the *Sonderkommando* was Heinrich Himmler's *Ahnenerbe*,²² which employed art historians and experts to draft lists of museums, noteworthy prehistoric material, and valuable art collections for confiscation. The research conducted by these experts was put at the disposal of Himmler's forces and more specifically at the disposal of the *Sonderkommando Paulson*.²³

¹⁶ Botsch, p. 95.

¹⁷ As Grimsted noted, "Himmler's patronage proved stronger than Rosenberg's, and none of this Judaica was transferred to the IEJ." Grimsted, Patricia Kennedy. "Roads to Ratibor: Library and Archival Plunder by the Einsatzstab Reichsleiter Rosenberg". *Holocaust and Genocide Studies* 19.3 (2005), p 409.

¹⁸ Schidorsky, p 24.

¹⁹ Ibid, p 25.

²⁰ Ibid, p 25.

²¹ Petropolous, Jonathan. *Art as Politics in the Third Reich*. Chapel Hill: University of North Carolina Press, 1996, p 102.

²² The *Ahnenerbe* (Studiengesellschaft für Geistesurgeschichte, Deutsches Ahnenerbe e.V – Study Society for Primordial Intellectual History, German Ancestral Heritage [registered society], after 1937 renamed *Forschung- und Lehrgemeinschaft des Ahnenerbe e.V.* – Research and Teaching Community the Ancestral Heritage [registered society]), was founded in 1935 by Heinrich Himmler and had as its goal research on the anthropological and cultural history of the Aryan race. For more information see Kater, Michael. *Das "Ahnenerbe" der SS 1935–1945. Ein Beitrag zur Kulturpolitik des Dritten Reiches*. Studien zur Zeitgeschichte. Munich: Oldenbourg, 2001.

²³ Petropolous, p 102.

Between October and December 1939, the *Sonderkommando Paulson* was able to loot numerous cultural objects,²⁴ in addition to prehistoric, ethnographic and scientific collections, as well as various special libraries, mostly from the cities of Cracow, Sandomir, Warsaw and Lublin.²⁵ However, the *Sonderkommando*'s most significant looting prior to its dissolution took place in the summer of 1940 and involved the seizure of the altarpiece in the church of Maria in Krakow.²⁶ Further looting sprees by the *Sonderkommando Paulson* were subsequently inhibited by Hans Frank, who had his own looting agenda in mind. In summary, the damage caused by the *Sonderkommando Paulson* was limited, especially in comparison with the agencies of Himmler and Göring.²⁷

Before turning to the looting sprees directly organized by the *Reichssicherheitshauptamt* (Reich Security Head Office; RSHA), the looting carried out by the Gestapo should also be briefly described.²⁸ Founded on 26 April 1933 by Hermann Göring, then Prussian Minister of Interior, and headed by Reinhard Heydrich beginning in April 1934, the Gestapo developed into a secret *Gesinnungspolizei*. Its main responsibility was the systematic fight against people labeled as enemies of the NS-regime, in particular communists, socialists and Jews. Organizationally speaking, in 1941 the Gestapo took over Amt IV within the RSHA and entitled it *Gegnerforschung- und bekämpfung*.²⁹ The Gestapo was the main operational center for anti-Jewish persecution policy, with Adolf Eichman playing a central role in it. By 1944, it employed about 32,000 people.

Between 1938³⁰ and 1941, the Gestapo was largely responsible for the practical implementation of anti-Jewish policies. In doing so, it often dealt with Jewish communities and in the process confiscated their cultural and religious properties, including objects held by synagogues or Jewish museums.³¹ As a result, Adolf Eichmann's Gestapo-Referat *Zentralstelle für Jüdische Auswanderung* (Central Office for Jewish Emigration) decided to establish a Jewish Central Museum in Prague. This museum, once established, was to hold cultural and religious objects looted from communities in Bohemia and Moravia, and Jewish experts in the field would be forced to work with the museum.³²

By 1941, the Gestapo started to liquidate its inventory of cultural objects. While many of Hitler's agents were given first choice, other cultural objects were sold by an agency called the *Vugesta* (an acronym for *Vermögens-Umzugsgut von der Gestapo* or Property Removed by the Gestapo) and headed by Karl Herber. The *Vugesta*'s proceeds for the years 1941 and 1944, accounted to 14 million Reichsmark, of which 10 million Reichsmark came from the Dorotheum auction

²⁴ Most cultural objects were looted in October 1939.

²⁵ For more information on the *Sonderkommando Paulson*, see for example: Mezynski, Andrzej. *Kommando Paulsen. Organisierter Kunstraub in Polen 1942–45*. Köln: Dittrich Verlag, 2000.

²⁶ Petropolous, p 103.

²⁷ Ibid, p 103.

²⁸ For more information on the Gestapo, see: Butler, Rupert. *The Gestapo: A History of Hitler's Secret Police 1933–45*. Barnsley: Leo Cooper, 2004.

²⁹ Botsch, p 97.

³⁰ The Gestapo's launch in confiscating Jewish-owned cultural property, mostly art, began in annexed Austria following the *Anschluss* in March 1938.

³¹ Botsch, p 97.

³² For more information on the Jewish Central Museum, see, for example: Rupnow, Dirk. *Täter-Gedächtnis-Opfer: Das 'Jüdische Zentralmuseum' in Prag 1942–1945*. Wien: Picus, 2000.

house.³³ The revenues of these auctions went to the Reich (or the federal government) by way of the Finance Ministry.³⁴

2) Reichssicherheitshauptamt (Reich Security Head Office; RSHA)

In 1939 the RSHA was created by combining the SD, the secret police, and the criminal police, with Reinhard Heydrich heading the organization. The RSHA thus “became one of the more significant agents of the looting of Jewish public and private library collections under the Nazi regime.”³⁵

Within the RSHA, the main department responsible for the looting of Jewish cultural treasures (predominantly libraries and archives) was Department VII³⁶ “*Kultur*” (culture),³⁷ located in Berlin’s Emsertrasse 12/13.³⁸ The other principal building in Berlin that housed the RSHA library before evacuation in 1943 was the Eisenacherstrasse 11/13 depot (a former Masonic lodge), which held approximately 100,000 volumes.³⁹ And it was the RSHA’s staff itself, which included SS men, that was responsible for the looting in addition to making decisions as to what should happen to the looted material.⁴⁰

As early as 1937, officials of the RSHA planned to establish a library of looted Jewish books which was to be called simply the *Judenbibliothek*.⁴¹ Generally speaking, most of the books looted for the RSHA library came from Jewish public and private libraries, such as books “secured” from the 150 libraries of B’nai B’rith’s offices. Additional loot came from various public and private libraries in Germany, as well as from Vienna and Warsaw. Among the libraries plundered were the collections of the rabbinical seminaries in Berlin and Breslau and the libraries of Jewish organizations, including those of the B’nai B’rith offices in Germany and Austria.⁴² Another 3,600 books came from the *Leipzig Institutum Delitzschianum Judaicum*. In 1938, about 13 shipments arrived from Vienna of boxes full of books and archival material.

³³ Junz, Helen. *Das Vermögen der jüdischen Bevölkerung Österreichs. NS-Raub und Restitution nach 1945*. Wien, München: Oldenbourg, 2004, p 182.

³⁴ Petropolous, Jonathan. “For Germany and Themselves: The Motivation Behind the Nazi Leaders’ Plundering and Collecting of Art”. Part II. http://spoils.libfl.ru/spoils/eng/spoil5_2.html

³⁵ Schidorsky, p. 21.

³⁶ Originally Amt II (*Gegnerforschung*) was assigned to hold confiscated library collections as well as significant Judaica holdings. However, by 1941, it was Amt VII (*Weltanschauliche Forschung und Auswertung*) that held all the confiscated libraries and other cultural property. At the same time, the Gestapo took over Amt IV and entitled it *Gegnerforschung- und bekämpfung*. Botsch, p. 96

³⁷ Lehmann, Klaus Dieter. “Restitution Jüdischer Kulturgüter als Aufgabe der Deutschen Kulturpolitik.” *Jüdischer Buchbesitz als Beutegut. Eine Veranstaltung des Niedersächsischen Landtages und der Niedersächsischen Landesbibliothek*. Symposium im Niedersächsischen Landtag am 14. November 2002. Heft 50 der Schriftenreihe des Niedersächsischen Landtages. Der Präsident des Niedersächsischen Landtages, January, 2003, p 19. For more information on Amt VII, see: Rudolph, Jörg. “Sämtliche Sendungen sind zu richten an:...” *Das RSHA-Amt VII “Weltanschauliche Forschung und Auswertung” als Sammelstelle erbeuteter Archive und Bibliotheken*. Wildt, Michael (ed.). *Nachrichtendienst, politische Elite, Mordeinheit. Der Sicherheitsdienst des Reichsführers SS*. Hamburg: Hamburger Editionen, 2003, pp 204-240.

³⁸ Grimsted. “Tracing Patterns of European Library Plunder...”, p. 147.

³⁹ Ibid, p.148.

⁴⁰ Schidorsky, p. 21.

⁴¹ Ibid, p 26.

⁴² Ibid, p 21.

These boxes held important collections of Austrian Jewish organizations, such as the *Israelitische Allianz*, *Hebräisches Pädagogium* and the *Union Österreichischer Juden*. In that year, the collection of the RSHA already encompassed 85,000 volumes, not including books and other treasures stolen during *Reichskristallnacht*,⁴³ which undoubtedly advanced the development of the central library.⁴⁴ After the invasion of Poland, in September 1939, the collections of Polish Jews, including most of the collections of the synagogues and the large Jewish libraries (e.g., the Great Synagogue on Tlomackie Street in Warsaw and the Borochof Library) were added to the RSHA library.

Organizationally, the library of Amt VII was divided into three groups, one of which was labeled “regime opponents,” that included Jewish books or books written by Jews (in addition to, for example, Masonic collections). Within this category, the books were organized according to the following:

Generalia, subdivided into Jewish and general reference books, Jewish periodicals, and Jewish works in series and commemorative volumes;

- 1) Hebraica;
- 2) Judaica, subdivided into the library of the Jewish Congregation of Berlin, the library of the Jewish Theological Seminary of Breslau, the libraries of the Central Association of German Citizens of Jewish Faith, and the private library of Professor Seligman of Amsterdam;
- 3) books on all non-Jewish subjects written by Jews;
- 4) Hebrew and Jewish manuscripts taken from all confiscated libraries; and
- 5) A collection of approximately 60,000 Jewish pamphlets, offprints, and reports.⁴⁵

Multiple copies were often given to other Nazi libraries, such as that of the Wannsee or the Gestapo library. Books that were classified as political and ideological literature of regime opponents were transferred to the Institute for Research into the Jewish Question in Frankfurt am Main.

During heavy Allied bombings in August 1943, an effort was made to bring the collection of Department VII to safe depositories. While over a million books of the RSHA’s book collection were evacuated to the Sudetenland (the library headquarters were in Niemes, now Czech Mimoň) from Berlin in the summer of 1943⁴⁶, most of the Hebraica books were shipped to the Theresienstadt (Terezin) concentration camp, where Hebrew scholars were assigned to classify and catalogue them.⁴⁷

⁴³ Ibid, p 26.

⁴⁴ Ibid, p 26.

⁴⁵ Ibid, p 29.

⁴⁶ Please note that archives were evacuated to Silesia. Ibid. Grimsted. “The Road to Minsk.” p 370

⁴⁷ Grimsted. “Tracing Patterns of European Library Plunder ...” p 146. (According to Grimsted, “There is now evidence that most of the Breslau materials were in Berlin by the spring of 1939, as confirmed by an RSHA May 1939 list which notes 28,000 volumes from the Breslau Rabbinical Seminary, along with another 10,000 from the Synagogue and over 8,000 from several other Breslau collections. That explains why Niemes was the source of the Hebrew manuscripts and incunabula from the Saraval Collection held by the Breslau Rabbinical Seminary recently returned from Prague to Breslau.”

However, a number of books, including a number of Jewish collections, remained in various locations in Berlin. After the fall of Berlin, the Soviet Army was able to confiscate some of the books that were held in the Jewish department. Because the depository was not safely secured, a small part of the archives was looted by the city's residents and especially by book dealers. Only in July 1945, through the efforts of the U.S. Army, were the remaining books secured and transferred to the Offenbach Archival Depot. Eventually Jewish Cultural Reconstruction received 77,603 books from the Offenbach depot and started to distribute them among Jewish communities and institutions but also sent many thousands of volumes to the Jewish National and University Library in Jerusalem.⁴⁸

Overall, there are no concrete figures regarding the total number of books actually amassed. Estimates vary between 500,000 to one million, but also up to 2 to 3 million volumes. According to Schidorsky, the latter numbers seem more plausible, as not only Jewish collections were involved but also collections of Marxist literature and collections from Freemason orders and church sects.⁴⁹ After the RSHA took over the collections of its predecessors (the SD and GESTAPO), its cultural arm, RSHA Amt VII, specifically designated for "Ideological Research and Evaluation" (*Weltanschauliche Forschung und Auswertung*), amassed even more confiscated books than the ERR.⁵⁰ But generally speaking, it was not always clear which Nazi organization would loot which collection, and to quote Patricia Grimsted Kennedy, "On some occasions, library books and archives found in the same household or institution went to different Nazi agencies. For example, the ERR had to turn over most of the Jewish and Masonic archives plundered by the ERR in France and the Benelux countries to the RSHA Amt VII. But Amt VII generally separated out the books from the archives. While most of the Jewish books went to the Sudetenland, most of the Jewish and Masonic archives (together with those received from the ERR) were evacuated to Silesia."⁵¹

At the same time the RSHA's book collections were evacuated, also in the summer of 1943, its archival materials, which included objects looted by the RSHA's predecessors, namely the SD and Gestapo, were evacuated from Berlin and stored in the Castle Fürststein (now Polish Książ). In the beginning of May 1944, the RSHA's archival collection was again moved, this time to Wölfelsdorf (now Polish Wilkanów), a remote Silesian village which soon thereafter "became the RSHA hideaway storage center for their vast archival plunder from all over Europe (RSHA Amt VII, C-1)."⁵²

⁴⁸ Schidorsky, p 38.

⁴⁹ Ibid, p 27; In March 1939, Six proposed that the central library make use of six to eight Jewish forced laborers in order to handle the large quantities of books. He further recommended that these six to eight laborers would be paid by the Central Office for Jewish Emigration (*Reichszentrale für Jüdische Auswanderung*) and supervised by an SS command labeled *Bibliothekskommando*. However, Six's plan was not put into practice on the grounds that, among other reasons, the RSHA personnel would refuse to work with a group of Jews and it would damage the image of the SD if the matter became known. As a result, during the library's early years, it suffered from not only insufficient storage, but also from a lack of skilled workers. Consequently, in 1941 Six reintroduced his suggestion of employing skilled Jewish forced laborers to work in the RSHA's library. The Federal Union of the Jews in Germany was subsequently tasked with providing eight skilled Jewish librarians. By October they started their work in the offices located in Eisenacher Strasse. In 1943, the group of Jewish librarians was increased and twenty-five more were enlisted to work in the library. (Schidorsky, p 28-29.)

⁵⁰ Grimsted. "Tracing Patterns of European Library Plunder..." p 145.

⁵¹ Ibid, p 148.

⁵² Grimsted. "Tracing Patterns of European Library Plunder..." p 149.

The RSHA's archival collection is of some significance, especially considering that while the *Hohe Schule* and other ERR destinations retained priority for the books seized by the ERR, the Rosenberg commandos were eventually asked to hand over their archival loot to the Amt VII.⁵³

b) Looting agencies outside of the Reich

Outside of the Reich's borders, in addition to the RSHA and its predecessors, other looting agencies were also active. Among the most well-known of these were the Künsberg Special Command of the German Foreign Office (*Künsberg Sonderkommando des Auswärtigen Amtes*)⁵⁴ and starting in 1941 the *Reichsarchiv*, the *Heeresarchiv*, the *Ahnenerbe*⁵⁵, and especially the *Einsatzstab Reichsleiter Rosenberg* (ERR). It should be noted, however, that not all these looting agencies were involved in the looting of Judaica.

Because of the ERR's importance in the looting of Judaica, "and the fact that the ERR library commandos may have been responsible for the most extensive library plunder,"⁵⁶ this overview will present a more detailed description of Rosenberg and the *Institut zur Erforschung der Judenfrage* (Institute for the Study of the Jewish Question, IEJ). In addition, it should also be noted that precisely because of the looting sprees of the ERR and specifically its ambition to study classified enemy groups, large Judaica libraries and archives as well as Torah scrolls and ritual silver (which were largely seized with libraries) were 'saved' from destruction. To quote Grimsted, "Ironically, many libraries and archives of the victims were 'saved' for the extensive ERR anti-Semitic research, library and propaganda operations."⁵⁷



Picture (1): Portrait of Reichsleiter Alfred Rosenberg.
[United States Holocaust Memorial Museum: Photograph #45232]

▪ Einsatzstab Reichsleiter Rosenberg (ERR):

Alfred Rosenberg, born in Reval (Russia, today Estonia), after the Russian Revolution had a long and distinguished career with the Nazi party: Starting in 1923, he was the founding chief of the newspaper *Völkischer Beobachter*, in addition to serving as the editor of the anti-Semitic monthly *Der Weltkampf*. Furthermore, Rosenberg was instrumental in shaping the idea of a worldwide

⁵³ Grimsted. "Roads to Ratibor," p 409-410. (Grimsted pointed out that starting with 1939, Rosenberg and Himmler competed over each others loot and authority. In July 1940, for example, "Rosenberg complained that Himmler was abusing his authority and did not appreciate Rosenberg's mission.")

⁵⁴ For more information on the Künsberg Special Command see: Grimsted, Patricia Kennedy. "Roads to Ratibor: Library and Archival Plunder by the Einsatzstab Reichsleiter Rosenberg". *Holocaust and Genocide Studies* 19.3 (2005) 390-458; Heuss, Anja. "Die 'Beuteorganisation' des Auswärtigen Amtes: Das Sonderkommando Künsberg und der Kulturgutraub in der Sowjetunion." *Vierteljahrshefte für Zeitgeschichte* 45, no. 4 (October 1997): 535-56; and Hartung, Ulrike. *Raubzüge in der Sowjetunion: Das Sonderkommando Künsberg 1941-1943*. Bremen: Edition Temmen, 1997.

⁵⁵ Grimsted. "Tracing Patterns of European Library Plunder..." p 143.

⁵⁶ Ibid, p 143.

⁵⁷ Ibid, p 144.

Judeo-Masonic-Bolshevik conspiracy, exemplified by the writing of his *Der Mythos des 20. Jahrhunderts*.

By January 1934, Hitler ordered Rosenberg to direct ‘the Plenipotentiary of the Führer for the Supervision of the Entire Intellectual and Ideological Enlightenment of the Nazi Party’ (*Dienststelle des Beauftragten des Führers für die Überwachung der gesamten geistigen und weltanschaulichen Schulung und Erziehung der NSDAP*; DBFU). Following Hitler’s order, Rosenberg began to create a far-reaching organization that covered all fields of art, culture, and science.⁵⁸

Six years later, on January 29, 1940, Hitler appointed Alfred Rosenberg to head the *Hohe Schule*, which was to become the center for National Socialist ideological and educational research and an alternative to universities for Nazi elites – to be established after the war. The *Hohe Schule* was administered by the DBFU and the Rosenberg Dienststelle in Berlin.⁵⁹

After the invasions of France, Netherlands and Belgium (May to June 1940), on July 17, 1940, Alfred Rosenberg created the *Einsatzstab Reichsleiter Rosenberg* (ERR). The ERR was designed to be an operational unit that had emerged from the DBFU and consisted of several individual command forces, called *Sonderstäbe*. Over some time, each branch within the DBFU was assigned a corresponding *Sonderstab*, covering a wide range of fields such as visual arts, music, theatre, folklore, prehistory, churches, archives, science, genealogy, etc.⁶⁰ The ERR was thus authorized to ransack objects deemed of interest to its organization, and these also included Judaica, Jewish libraries and other cultural property that would contribute to the “ideological task of the NSDAP and the later scientific research work of the Hohe Schule.”⁶¹

One of the advantages held by Rosenberg’s team was the fact that they were authorized to loot in both the western and eastern spheres. On the other hand, the ERR’s approach differed geographically: In Western Europe and the Balkans it concentrated on private and religious organizations – including Masonic lodges, socialist organizations, East European émigré groups, and a variety of other agencies – as well as on private individuals. But in Eastern Europe and particularly within the boundaries of the Soviet Union, the ERR’s cultural plunder was primarily directed at state repositories, since most private and religious collections in these areas had long before been nationalized.⁶²

⁵⁸ de Vries, Willem. “Special Reports: The ‘Sonderstab Musik’ of the ‘Einsatzstab Reichsleiter Rosenberg’ 1940-1945” <http://www.dhh-3.de/biblio/bremen/sow1/sonderstab.html>, last accessed on 28 October 2008.

⁵⁹ Yavnai, Elisabeth M. “Jewish Cultural Property and Its Postwar Recovery”. *Confiscation of Jewish Property in Europe, 1933-1945*. One Day Symposium at the Center for Advanced Holocaust Studies, USHMM, 22 March 2001, p 127. (<http://www.ushmm.org/research/center/symposia/symposium/2001-03-22>, last accessed on 13 July 2007); Saul Friedländer called Rosenberg’s *Hohe Schule* “the party university, Rosenberg’s pet project”. Friedländer, Saul. *Nazi Germany and the Jews 1939-1945. The Years of Extermination*. New York: Harper Perennial, 2007, p 162; Grimsted. “Roads to Ratibor,” p 403.

⁶⁰ de Vries, Willem. <http://www.dhh-3.de/biblio/bremen/sow1/sonderstab.html>

⁶¹ Trial of the Major War Criminals before the International Military Tribunal: Nuremberg 14 November 1945-1 October 1946, vol. VI (Nuremberg, 1947), p 85; here cited after Yavnai, p 127.

⁶² Grimsted. “Roads to Ratibor,” p 394; see also: Grimsted, Patricia Kennedy. *Documenting the Plunder of Judaica: Perspectives from Remaining Archives of the Einsatzstab Reichsleiter Rosenberg (ERR)*. Paper presented at the Holocaust Era Assets Conference, Prague, 26-30 June 2009.

The ERR's Special Command Force for Occupied Western Territories started its operations in occupied France in June/July 1940 on the basis of the Führer's authorization to seize major art collections of Jews who had fled the invasion. Its headquarters were first established in Berlin at Margarethenstrasse 17, Berlin W35. After France's occupation, the ERR headquarters were temporarily transferred to Paris, but in 1941, they were again moved to Berlin, to the Haus am Knie (Bismarckstrasse 1, Berlin-Charlottenburg). Operations carried out by the ERR in Western Europe were based in Paris and directed by Baron Kurt von Behr (who started in March 1942) and who also headed the Western Office (*Dienststelle* or *Amt Westen*) of the RMbO (the *Reichsministerium für die besetzten Ostgebiete*; Reichs Ministry for Occupied Eastern Territories).⁶³

Following a decision by Hitler and at the time that the deportations of Jews from Western occupied lands intensified in 1942, the ERR started also to link itself closely with the so-called *Möbel Aktion* (*M-Aktion* or Furniture Action), an organization responsible for the stripping of contents from Jewish homes. The *Möbel Aktion*, technically part of the RMbO, was supervised under Rosenberg's *Dienststelle Westen*, and its French part was run by Baron Kurt von Behr. Initially the *Möbel Aktion* was designed to provide household furnishings for bombed-out homes in the Reich, in addition to the RMbO and the ERR, but through its confiscations of Jewish household goods, even more cultural and religious items fell into the hands of the ERR. *Möbel Aktion* branches came into existence in countries such as France, Belgium, and the Netherlands.⁶⁴

▪ *Institut zur Erforschung der Judenfrage:*

Books looted under the supervision of the ERR were sent to Rosenberg's *Institut zur Erforschung der Judenfrage* (Institute for the Study of the Jewish Question, IEJ),⁶⁵ which was founded in April 1939. The institute was originally located in Frankfurt but later, in the summer of 1943, was moved to Hungen.⁶⁶ The official opening of the IEJ took place with a three-day conference on 25 March 1941. With the opening, the Institute for the Study of the Jewish Question could claim to be the first institute to be established under the auspices of Rosenberg's *Hohe Schule*,⁶⁷ and apart from the Central Library of the *Hohe Schule* (*Zentralbibliothek der Hohen Schule*, ZBHS) it was also the only one of the planned *Hohe Schule* affiliates that was formally established during the war.⁶⁸

The IEJ was first directed by Dr. Wilhelm Grau and its repositories were established in eight different facilities. The IEJ's library was directed by Johannes Pohl, who earlier had studied Judaica at Jerusalem's Hebrew University from 1934 to 1936 at the Nazi Party's request.⁶⁹ The

⁶³ Grimsted. "Roads to Ratibor," p 395.

⁶⁴ Ibid, p 396.

⁶⁵ See also Weinreich, Max. *Hitler's Professors: The Part of Scholarship in Germany's Crimes Against the Jewish People*. New Haven: Yale University Press, 1999, pp 97-101.

⁶⁶ Prior to that, Rosenberg had already founded the *Institut zur Erforschung der Judenfrage* in Munich in 1932. Lehmann, p 18.

⁶⁷ Grimsted, Patricia Kennedy. "The Road to Minsk for Western "Trophy" Books: Twice Plundered but not Yet 'Home from the War'". *Libraries & Culture* 39.4 (2004), p 371.

⁶⁸ Grimsted. "Roads to Ratibor," p 403.

⁶⁹ For more information on Pohl, see: Kühn-Ludewig, Maria. *Johannes Pohl (1904-1960). Judaist und Bibliothekar im Dienste Rosenbergs. Eine biographische Dokumentation*. Hannover: Laurentius-Verlag Dehmlow, 2000.

library was initially based on the Rothschild Library in Frankfurt along with other Frankfurt Judaica holdings.⁷⁰

By April 1943, the library could already claim that in theory it had a collection of about 550,000 volumes (which included books not yet received). Among these holdings were books that came from France's Alliance Israélite Universelle (about 40,000 books and manuscripts) as well as from the École Rabbinique (about 20,000 volumes). In addition, the IEJ library also 'acquired' Jewish books from Amsterdam's Rosenthaliana (20,000 volumes), in addition to the library of the Portuguese Jewish Seminary Ets Haim and the Sephardic Jewish Community (25,000 volumes), the oldest existing Jewish library in the world. And as a result of the ERR's missions in Greece, another 10,000 volumes, mostly from Sephardic communities in Salonica, were included into the IEJ's library.⁷¹ In turn, the IEJ became one of "the finest Jewish" libraries on the continent.⁷²

The IEJ, however, also received loot from occupied Soviet territories, such as Hebraica from eastern Ukraine and Belorussia. More Judaica came from the Baltics, especially from Lithuania, but after some time, the RSHA started insisting that they needed stronger reference collections. By that time, however, many of the most important Jewish collections in the West had already been confiscated.⁷³

At the end, the ERR had amassed such an enormous amount of Judaica, including Torah scrolls, that in a report by the ERR on March 18, 1944 there is a note that "There are numbers of Torah rolls [sic: scrolls] lying here, in which the Frankfurt Institute no longer has an interest. Perhaps, however, the leather can still have some use for bookbinding. Please inform me whether I am to pack available Torah rolls or those which may arrive in the future for the central library."⁷⁴

⁷⁰ Friedländer. "Nazi Germany and the Jews 1939-1945," p 162.

⁷¹ Grimsted. "Roads to Ratibor," p 406.

⁷² Ibid, p 406.

⁷³ Ibid, p 410.

⁷⁴ Starr, Joshua, "Jewish Cultural Property under Nazi Control," *Jewish Social Studies*, Vol. 12, No. 1, January 1950, p 42.

- The Central Library of the Hohe Schule (ZBHS):

The *Zentralbibliothek der Hohen Schule* (Central Library of the Hohe Schule; ZBHS) was first established in Berlin at Behrenstrasse 49 in early 1939 and directed by Dr. Walther Grothe. In



1942, it moved to Tyrol, Austria, to the Grand Hotel Annenheim and later on to the remote Monastery of Tanzenberg, in Austria's Carinthia.

Picture (2):

Boxes piled up in the Tanzenberg Cloister, May 1945.

Source: Austrian National Library, picture archive, Vienna

(taken from:

<http://www.juedisches-museum-berlin.de/site/EN/07-Press/03-Photo-Download/07e-raub/raub.php>)

The ZBHS was designed to become the central research facility of the *Hohe Schule*. Soon after the invasion of France, ZBHS director Grothe and IEJ director Grau were sent to Paris to head up the special ERR unit "*Sonderstab Bibliothek der Hohen Schule*"

(Special Unit Library of the Hohe Schule). Their mission was to target in particular Jewish institutional and private libraries, and by November 1940, the *Sonderstab* started to become active in Brussels and Amsterdam.⁷⁵ A year later, the *Sonderstab* started its activities in the occupied Soviet lands, particularly in Ukraine. But aside from its own loot, the ERR also received books previously looted by the Künsberg Commando of the Foreign Office, totaling more than 40,000 volumes.

By the time the war ended, over half a million books were collected in the monastery in Tanzenberg, which was then in British hands.⁷⁶ But there were of course other institutions that equally received looted books, including the *Institut für Biologie und Rassenlehre* in Stuttgart, the *Institut für Religionswissenschaften*, and the *Institut für Deutsche Volkskunde*.⁷⁷ An additional repository for looted books was Hitler's planned super cultural center in Linz, Austria.⁷⁸

⁷⁵ Ibid, p 404. See also Grimsted, "Tracing Patterns of European Library Plunder...", p 154.

⁷⁶ For more information on Tanzenberg, see: Adunka, Evelyn. *Der Raub der Bücher. Plünderungen in der NS-Zeit und Restitution nach 1945*. Wien: Czernin Verlag, 2002.

⁷⁷ Grimsted Kennedy, Patricia. "New Clues in the Records of Archival and Library Plunder: the ERR and the RSHA VII AMT Operations in Silesia". Hoogewoud, F.J. (ed.) *The Return of Looted Collections (1946-1996): An Unfinished Chapter*. The Symposium, Amsterdam, 1997, p 54.

⁷⁸ For more information see Murray Hall's research on the *Führerbibliothek*: Hall, Murray, and Christina Köstner *allerlei für die Nationalbibliothek zu ergattern. Eine österreichische Institution in der NS-Zeit*. Wien: Böhlau, 2006; Hall, Murray. Köstner, Christina and Margot Werner. *Geraubte Bücher. Die Österreichische Nationalbibliothek stellt sich ihrer NS-Vergangenheit*. Wien: Österreichische Nationalbibliothek, 2004.

1.2. Restitution Efforts after World War II



Picture (3): Chaplain Samuel Blinder examining Torah scrolls stolen by the ERR and stored in the basement of the Institute for Research into the Jewish Question in Frankfurt am Main [Source: United States Holocaust Memorial Museum: Photograph #82978]

“... [M]any of the institutions have been swept away and will never be restored, while considerable numbers of Jews have been murdered and left no heirs... It should need no argument to prove that the property by crime rendered masterless should not be treated as bona vacantia and fall to the governments

which committed the crimes... It is submitted that the provisions for heirless property falling to the State were not designed to cover the case of mass murder of a people. Such properties belong to the victim, and the victim is the Jewish people as a whole. The true heir therefore is the Jewish people, and those properties should be transferred to the representative of the Jewish people, to be employed in the material, spiritual and cultural rehabilitation of the Jews.”⁷⁹



Picture (4): Display of silver Hanukkah menorahs, Torah crowns and other ritual articles confiscated by the Nazis. [United States Holocaust Memorial Museum: Photograph #48732]

In 1943 in anticipation of the huge amount of Nazi war loot, the United States appointed the Roberts Commission, which established the Monuments, Fine Arts, and

Archives (MFA&A) program. The MFA&A was subsequently charged with protecting cultural treasures in Europe,⁸⁰ dealing with the handling of incoming claims from individuals and with managing so-called lost-and-found warehouses of stolen European cultural property. These

⁷⁹ Speech by Chaim Weitzmann. *Foreign Relations of the United States, 1945*. Vol. III, p 130; here cited after: Heuberger, Georg. “Zur Rolle der ‘Jewish Cultural Reconstruction’ nach 1945”. *Was übrig blieb. Das Museum Jüdischer Altertümer in Frankfurt, 1922-1938*. Ausstellungskatalog, pp 97-104.

⁸⁰ For more information please see: Nicholas, Lynn. *The Rape of Europa*. New York: Alfred A. Knopf, 1994; see also: Preiss, Kathy. “Cultural Policy in a Time of War: The American Response to Endangered Books in World War II”. *Library Trends* 55.3 (2007), p 372.

temporary collecting points in Munich, Wiesbaden, Marburg and Offenbach soon became known as the Allied collecting points or depots.⁸¹



Picture (5):

American GIs, supervised by MFA&A officer James Rorimer, carrying paintings from Einsatzstab Reichsleiter Rosenberg's depot for looted cultural artifacts at Neuschwanstein Castle, May 1945

© National Archives, Washington

Download from: <http://www.jmberlin.de/raub-und-restitution/en/konferenz.php>, last accessed on 13 September 2009.

The Wiesbaden⁸² and Munich collecting points have been researched in more detail, in large part due to the fact that they were the largest collecting points in the American zone and because they held looted art. But it is the Offenbach Archival Depot that is of most interest to this historical overview in regard to Judaica.

The Offenbach Archival Depot (OAD), located in a five-story building that had formerly housed the I.G. Farben factory, “served a unique role in postwar American efforts of book and archival restitution, not just with regard to Jewish property, but to important state and institutional libraries that were successfully returned to the European countries from which they came.”⁸³ Officially established on 2 March 1946 under an order by the director of the office of military government for greater Hessen (OMGGH),⁸⁴ it ceased to exist about three years later when it was closed in April of 1949.

Because of the sheer number of objects held at the OAD, identifiable or not – more than 3,000,000 looted cultural items⁸⁵ - it was commonly called “the biggest book restitution operation in library history.”⁸⁶

⁸¹ Rothfeld, Anne. “Returning Looted European Library Collections: An Historical Analysis of the Offenbach Archival Depot, 1945-1948.” *RBM: A Journal of Rare Books, Manuscripts, and Cultural Heritage*, vol. 6, No. 1, Spring 2005, p 17; Please note that collecting points also existed in the British as well as in the French occupation zones, for example in Celle.

⁸² The Wiesbaden collecting point was located in the *Landesmuseum* Wiesbaden. By 1948 it took over the tasks originally carried out in the Offenbach archival depot.

Rauschenberger, Katharina. “The Restitution of Jewish Cultural Objects and the Activities of Jewish Cultural Objects and the Activities of Jewish Cultural Reconstruction, Inc.” *Leo Baeck Institute Yearbook* 53 (2008), p 205.

⁸³ Herman, Dana. *Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.* PhD thesis, Department of History, McGill University, Montreal, October 2008, p 153.

⁸⁴ Pomrenze, Colonel S.J. *The Restitution of Jewish Cultural Treasures after the Holocaust: The Offenbach Archival Depot's Role in the Fulfillment of U.S. International and Moral Obligations* (A First Hand Account). Proceedings of the 37th Annual Convention of the Association of Jewish libraries (Denver, CO – June 23-26, 2002), p 2. For more information on Offenbach, see: Hoogewoud, Fritz J. “The Nazi Looting of Books and its American ‘Antithesis’.” *Studia Rosenthaliana* 26 (1992), pp 158-192.

⁸⁵ Herman, pp 4-5.

⁸⁶ Grimsted, Patricia Kennedy. “The Postwar Fate of Einsatzstab Reichsleiter Rosenberg Archival and Library Plunder, and the Dispersal of ERR Records”. *Holocaust and Genocide Studies* 20.2 (2006), p 279.

Colonel Seymour J. Pomrenze served as the OAD's first director (March-May 1946), followed by Captain Isaac Bencowitz (May-November, 1946); Theodore Heinrich (November, 1946-January, 1947); Joseph Horne (1947-48); and James Kimball (February-April 1949).⁸⁷ According to Dana Herman, by 1947 alone, members of the Offenbach archival depot distributed 1,300,000 books of which 650,000 were Jewish,⁸⁸ most commonly to the country from which they had been taken. Subsequently, 628,259 items remained at Offenbach, mostly books. Of these, 328,903 were classified as identifiable and 299,356 were unidentifiable. Of the identifiable books, 123,641 were non-Jewish and needed to be returned to their countries of origin; 126,137 were Jewish books identified as belonging to YIVO and other owners; 51,414 were Jewish books once owned by German Jewish communities now extinct; and 27,711 were Jewish books identified as coming from the Baltic States, Poland, and former Czechoslovakia. Of the unidentifiable books 222,768 were Jewish and 76,588 were non-Jewish.⁸⁹

The Offenbach collecting point did not only hold looted books, but also manuscripts, ceremonial and ritual silver⁹⁰, as well as 600 Torah scrolls in addition to Torah pointers and, for example, Torah curtains.⁹¹ According to Seymour J. Pomrenze, the Nazis had looted 375 archives, 957 libraries, 531 research and educational institutes, and 402 museums in Eastern Europe alone⁹², in addition to synagogues and other Jewish religious and non-religious institutions, from which objects had been placed in the OAD. Captain Isaac Bencowitz called the OAD the antithesis to the Einsatzstab Reichsleiter Rosenberg,⁹³ and between April and December 1946 created an album originally entitled "The Einsatzstab Reichsleiter Rosenberg (ERR) of which the Offenbach Archival Depot has become the antithesis."⁹⁴

In addition to the Offenbach archival depot, the Wiesbaden collecting point also served as a depository for Jewish cultural and religious property, including books and ceremonial objects as well as artworks. However, compared to Offenbach, most objects stored at Wiesbaden proved to be identifiable, such as artworks and Judaica that had belonged to German-Jewish institutions (i.e. the Hermann Cohen Collection or the so-called "Baltic collection"). Nonetheless, about 1,000 rare volumes whose Jewish ownership was questionable and a handful of reference books

⁸⁷ Herman, pp 152-3.

⁸⁸ Either Hebrew or Yiddish books, or their content was Jewish.

⁸⁹ Jerome Michael to Salo Baron, 15 February 1947, P3/2058, CAHJP, Jerusalem, page 153-4; information taken from Herman, p 154; see also: Waite, Robert. "Returning Jewish Cultural Property: The Handling of Books Looted by the Nazis in the American Zone of Occupation, 1945 to 1952". *Libraries and Culture* Vol. 37, No. 3, Summer 2002, p 215.

⁹⁰ Grimsted. "Postwar Fate of Einsatzstab...", p 279.

⁹¹ Rauschenberger, "The Restitution of Jewish Cultural Objects," p 198.

⁹² S.J. Pomrenze, "'Operation Offenbach'—the Salvaging of Jewish Cultural Treasures in Germany," (Yiddish) *YIVO Bleter* 29 (1947): 283; here cited after Herman, p 10.

⁹³ Hauschke-Wicklaus, Gabriele. Amborn-Morgenstern, Angelika and Erika Jacobs. *Fast vergessen: Das amerikanische Bücherdepot in Offenbach am Main von 1945 bis 1949*. Offenbach am Main: Geschichtswerkstatt Offenbach, 2011, p 23.

⁹⁴ The album can be accessed at Yad Vashem's online photo archive:

<http://collections.yadvashem.org/photosarchive/en-us/75060-container.html>

were also stored in Wiesbaden, in addition to some ceremonial objects that were originally placed in Offenbach but were later transferred to the Wiesbaden depot.⁹⁵

In order to make use of the ceremonial items left in the Wiesbaden collecting point, Joshua Starr, who had served as Executive Secretary of Jewish Cultural Reconstruction (JCR), suggested that a representative from the Bezalel Museum in Israel be sent to Wiesbaden to select ceremonial objects suitable for its museum and for the Tel Aviv Museum, and to choose objects for distribution to various synagogues across the country. Subsequently, Bezalel's director, Mordecai Narkiss, traveled to Wiesbaden towards the end of April 1949. Upon arrival, Narkiss found 5,713 classified and numbered objects that had been photographed and catalogued under the following categories:

Seder Plates, Torah Shields: 76
 Goblets: 224
 Collections Boxes: 59
 Spice Boxes: 1,244
 Menorahs: 1,285
 Hanukkah Lamps: 550
 Torah Shields: 492⁹⁶
 Rimmonim: 932
 Torah Crowns: 74
 Pointers: 741
 Eternal Lights: 36⁹⁷

American civilian and military leaders had determined that the restitution of cultural property would be made to the nations from where the property had originally come; consequently there would be no returning of moveable property to individual owners. While this procedure worked relatively smoothly and well for most art objects, a problem arose with Judaica. Many of these objects were stateless, which implied that the previously conceived restitution process could not be carried out.⁹⁸

Consequently, under the leadership of Dr. Bernard Heller, millions of books were returned to their country of origin. However, by the summer of 1946 the Offenbach collection point was not only holding on to book collections waiting to be returned, but also to about 1,000 Torah scrolls

⁹⁵ Herman, p 195. See also Kurtz, Michael. *America and the Return of Nazi-Contraband. The Recovery of Europe's Cultural Treasures*. Cambridge: Cambridge University Press, 2006, p 162.

⁹⁶ "The reason for 'Torah shields' appearing twice on the list likely has to do with the fact that a number of Torah shields were found among boxes of seder plates and thus listed together while the majority of other Torah shields were found and listed separately. Field Report #7, 11 April 1949, JRSO 923a, CAHJP, Jerusalem" Herman, p 188.

⁹⁷ Ibid, p 188.

⁹⁸ Preiss, Kathy. "Cultural Policy in a Time of War: The American Response to Endangered Books in World War II". *Library Trends* 55.3 (2007), p 381.

and 17,000 ceremonial objects. For all of these objects, no claims had been received, and “no identification of prior ownership (could) be reasonably established.”⁹⁹

Most of the Jewish cultural and religious objects stored in the Offenbach collecting point were subsequently divided into the following categories:

1. Torah scrolls and other synagogue/church vestments, altar covers, prayer shawls, etc.;
2. Jewish ritual objects of precious metals; and including precious stones;
3. Jewish paintings and furnishings; and
4. Such other Jewish cultural properties as the JCR and the military government agree to transfer to the custody of various institutions.¹⁰⁰

Many groups laid claim to these objects, including the Hebrew University of Jerusalem; YIVO, which had relocated its headquarters from Vilnius to New York in 1940; the Commission on European Jewish Cultural Reconstruction, for which Hannah Arendt was the scientific director; as well as the Polish government, which had called for the repatriation of books stolen from Polish Jews, the majority of whom had been murdered.¹⁰¹

Jewish Restitution Agencies:



Picture (6):
Group portrait of members of the Jewish Restitution Successor Organization (JRSO) at a staff conference in Nuremberg, Germany, ca. 1949. [United States Holocaust Memorial Museum: Photograph #41624]

Jewish Cultural Reconstruction (JCR) and the Jewish Restitution Successor Organization (JRSO):

Even before World War II had ended, the need to correctly distribute heirless religious artifacts in Western Europe was approached by Jewish leaders. In January 1945 for example, Arie Tartakower noted concerning the need to distribute sacred and ritual objects in Europe that

⁹⁹ *Plunder and Restitution: The U.S. and Holocaust Victims' Assets: Findings and Recommendations of the Presidential Advisory Commission on Holocaust Assets in the U.S. and Staff Report*. “Chapter VI. Heirless Assets and the Role of Jewish Cultural Reconstruction, Inc.” Washington D.C.: U.S. Government Printing Office, 2000. <http://www.pcha.gov/PlunderRestitution.html/html/StaffChapter5.html#anchor2702685>, last accessed on 16 June 2008.

¹⁰⁰ Pomrenze, p 7.

¹⁰¹ Preiss, p 381.

“(t)here are no Hebrew or Yiddish books in European countries. Efforts are now being made on the part of the Yiddish and Scientific Institute and the Hebrew Cultural Organization, and perhaps other organizations also, to prepare shipments of books to be sent to liberated Europe at the first opportunity. The same must be done with regard to prayer books, textbooks, and equipment for schools and other educational and cultural institutions.”¹⁰²

Shortly before and after World War II had ended, the Jewish Restitution Successor Organization (JRSO) and the Jewish Cultural Reconstruction (JCR) organization were created to represent Jewish communities from Europe, the USA, and in Israel and to distribute heirless and unclaimed property.¹⁰³ While the JRSO served as a trustee for recovering property of economic value, the JCR set its sights on recovering property of cultural value. However, this distinction was not always apparent as not only the work of these two organizations overlapped, but so did their members. In August 1947, in an attempt to clarify matters, the relationship between the JRSO and the JCR was defined by signing an agreement in which the JCR agreed to act as an agent of the JRSO in tracing, restituting and allocating Jewish books, Jewish ceremonial objects, and other Jewish cultural property found in the U.S. Zone in Germany.¹⁰⁴

▪ Jewish Restitution Successor Organization (JRSO):

The foundations for what later was to become the Jewish Restitution Successor Organization (JRSO) emerged in the summer of 1945, when five American-based Jewish groups formed a committee to represent Jewish interests in reparations and restitution negotiations. Another impetus for the creation of the JRSO was the founding of the Commission on European Jewish Reconstruction – an organization created by U.S. Jewish religious leaders, scholars, and teachers.¹⁰⁵ The Commission was headed by Professor Salo Baron of Columbia University. One of its most important publications was entitled, “Tentative List of Jewish Cultural Treasures in Axis-Occupied Countries,”¹⁰⁶ which listed movable cultural assets such as books, documents and museum pieces that were known to have existed before the Nazi occupation.¹⁰⁷

A year later, in the fall of 1946, General Clay met with representatives of the JRSO and the Commission on European Jewish Reconstruction and agreed to support their idea of creating an organization that had as its aim the claiming of heirless Jewish property and assets.¹⁰⁸ Consequently, in May 1947, “The Jewish Restitution Commission” – serving as an umbrella for

¹⁰² Tartakower, Arieh. “Problems with Jewish Cultural Reconstruction in Europe”. *Journal of Educational Sociology*, “The Jew in the Postwar World”. Vol. 18, No. 5, January 1945, pp 275-276.

¹⁰³ <http://www.imj.org.il/Imagine/irso/>, last accessed on 14 June 2008.

¹⁰⁴ *Plunder and Restitution: Chapter VI. Heirless Assets and the Role of Jewish Cultural Reconstruction*

¹⁰⁵ *Plunder and Restitution: The U.S. and Holocaust Victims’ Assets: Findings and Recommendations of the Presidential Advisory Commission on Holocaust Assets in the U.S. and Staff Report*. “ Chapter V. Restitution of Victims’ Assets.” Inc. Washington D.C.: U.S. Government Printing Office, 2000.

<http://www.pcha.gov/PlunderRestitution.html/html/StaffChapter5.html#anchor2702685>, last accessed on 16 June 2008.

¹⁰⁶ The list was originally published in 1946 as a supplement to *Jewish Social Studies*, vol. 8, No. 1; See also: “Addenda and Corrigenda to Tentative List of Jewish Cultural Treasures in Axis-Occupied Countries”, vol. 10, No. 1, 1948.

¹⁰⁷ *Plunder and Restitution: Chapter VI. Heirless Assets and the Role of Jewish Cultural Reconstruction*

¹⁰⁸ Goschler, Constantin. *Wiedergutmachung: Westdeutschland und die Verfolgten der Nationalsozialismus 1945 - 1954*. Munich: Oldenbourg, 1992, p 111.

seven organizations – was incorporated as a charitable organization in New York.¹⁰⁹ The group of seven organizations was soon expanded by including the Central Committee of Liberated Jews in Germany and the Agudat Israel World Organization; all in an attempt to broaden its representation.¹¹⁰ At the request of the American military authorities, the Jewish Restitution Commission changed its name to the Jewish Restitution Successor Organization¹¹¹ and actively began implementing the Military Government Law No. 59 as stipulated on 10 November 1947, which provided for property restitution of identifiable property confiscated by the Nazis within Germany between 1933 and 1945.¹¹²

Due to the objection of Major General Daniel Noce, the Chief of Civil Administration of the War Department, to accepting the JRSO request for appointment in 1947, its official recognition only followed on June 23, 1948, when OMGUS appointed the JRSO.¹¹³

“THE TASK of locating heirless properties left by Jews who died in Germany under Nazi oppression, and of turning the proceeds from these properties into charity use has been delegated by OMGUS directive AG 010.6 (PD) of Aug. 18 and attached Authorization No. 1 to the Jewish Restitution Successor Organization, (JRSO), a New York corporation.”¹¹⁴

One major difficulty for the JRSO was the fact that it only had three months to discover more than a hundred thousand unclaimed properties and to comb through land registers, notaries' files, tax rolls, patent rosters and several other types of records due to the fact that the law of indemnity had made December 31, 1948, the deadline to register all property. In order to meet the deadline, the JRSO increased its staff to about 300 people who worked in eight-hour shifts. That way, about 2,000 applications a day could be filed. In doing so, the JRSO operated in the belief that heirless Jewish property should not be restituted to those countries that had lost their Jewish communities due to state terror but should be made available to world Jewry. Consequently the decision was made to transfer these heirless cultural and religious Jewish objects to private organizations by applying Law No. 59 rather than leave them in the respective European country.

Part III of Law No. 59 addressed the issue of heirless property by stating that:

“A successor organization to be appointed by Military Government, shall, instead of the State, be entitled to the entire estate of any persecuted person in the case provided... Neither

¹⁰⁹ These seven organizations were the Jewish Agency for Palestine, the American Jewish Joint Distribution Committee, the American Jewish Conference, the American Jewish Committee, the World Jewish Congress, the Board of Deputies of British Jews, and the Commission on European Jewish Cultural Reconstruction. For more information see: *Plunder and Restitution*: Chapter V. “Restitution of Victims’ Assets.”

¹¹⁰ Goschler, p 172.

¹¹¹ Ibid, p 173.

¹¹² As Michael Kurtz has noted, “The law was designed to provide for restitution of identifiable property confiscated by the Nazis within Germany between 1933 and 1945.” (Kurtz, Michael. *America and the Return of Nazi Contraband. The Recovery of Europe’s Cultural Treasures*. Cambridge, New York: Cambridge University Press, 2006, p 149.)

¹¹³ Brenner, Michael. *After the Holocaust: Rebuilding Jewish Lives in Postwar Germany*. Princeton: Princeton University Press, 1997, p 62; see also: *Plunder and Restitution*: Chapter V. “Restitution of Victims’ Assets.”

¹¹⁴ “Omgus gives JRSO the go-ahead.” *Information Bulletin* No. 144 (September 1948), p 26
<http://digicoll.library.wisc.edu/cgi-bin/History/History-idx?type=div&did=HISTORY.OMG1948N144.I0015&size=text>, last accessed on 14 June 2008.

the state nor any of its subdivisions nor a political self-governing body will be appointed as successor organization.”¹¹⁵

As a practical matter, this law meant that the JRSO would represent the victims as a whole and act on their behalf.

A few years later, in 1950, the British Occupation Authorities followed suit and founded the Jewish Trust Cooperation (JTC) under the chairmanship of Mr. Barnett Janner,¹¹⁶ and the French established the *Branche Francaise*, which too, functioned as the legal heir to heirless and public Jewish property. In December 1951, the JTC took over the French zone.¹¹⁷

In sharp contrast to the archival depots managed by the American Occupation Authorities, the number of cultural and religious objects discovered in the British zone of Germany was small. This was largely due to the fact that the bulk of such objects were stored in the U.S. zone.¹¹⁸

Also, different from the United States handling of looted property, the British Occupation Authorities decided at the suggestion of the Advisory Council on the Question of Jewish Cultural and Religious Objects, established by the Jewish Trust Cooperation, that the communities in the British Zone of Germany should select for themselves those ceremonial objects, books and Hebraica which they might need for their own purposes. In addition, the decision was made to give the remainder to the Hebrew University in Jerusalem. Accordingly, a committee was established by the Association of Jewish Communities in North-West Germany which examined the list of objects and decided on their disposal. Moreover, the decision was made that archives dating back to 1875 and earlier were to be sent to the Jewish Historical General Archive in Jerusalem, which today is the Central Archives for the History of the Jewish People (CAHJP – now merging with the National Library of Israel).¹¹⁹ Lastly, the resolution was made to donate books to the Wiener Library in London as well as to the Teachers' Library, and some were given – following special requests – to the Jewish community in Sao Paulo, Brazil.¹²⁰

▪ Jewish Cultural Reconstruction (JCR):

Until Jewish Cultural Reconstruction was formally established in April 1947, there were competing Jewish organizations working to salvage heirless Jewish cultural property in Europe.

¹¹⁵ Military Government – Germany United States Area of Control, Law No. 59, Restitution of Identifiable Property. Here cited after: Lipman, Rena. “Jewish Cultural Reconstruction Reconsidered”. Bischof, Ulf (ed.) *Kunst und Recht. Journal für Kunstrecht, Urheberrecht und Kulturpolitik*. No. 4, 2006, p 90.

¹¹⁶ Kapralik, Charles I. *Reclaiming the Nazi Loot: The History of the Work of the Jewish Trust Corporation for Germany*. London: The Corporation, 1962, p 10.

¹¹⁷ For more information, see, for example, Kurtz, Michael. “Resolving a Dilemma: The Inheritance of Jewish Property,” *Cardozo Law Review* 20, no. 2 (1998-1999), p 64.

The French implemented their own restitution law, ordinance 120, but according to experts, it served to be rather useless. One particular problem was that the law did not provide for heirless property to go to the surviving Jewish victims. Similarly, the British military authority did not pass a restitution law. However, compared to the French, the British at least completed the first draft of a restitution law in 1949. Herman, p 151.

¹¹⁸ Kapralik, p 88.

¹¹⁹ For more information, please see: <http://sites.huji.ac.il/cahjp/>

¹²⁰ Kapralik, p 88.

They were not succeeding, in large part due to the fact that they could not agree on a best way how to proceed. At the same time, the American military forces insisted that they would only deal with unified organizations and only those that would also include Jewish groups from Austria and Germany.¹²¹

Jewish Cultural Reconstruction, or JCR for short, grew out of the Commission on European Jewish Cultural Reconstruction, which had been founded in 1944 to serve as a central research and coordinating body for all American activities concerning European Jewish cultural reconstruction. The Commission's structure led to a close cooperation with the Hebrew University as well as with the Committee on Restoration of Continental Jewish Museums, Libraries and Archives of the Jewish Historical Society in England, and other international organizations. However, the organization's aim was to eventually serve as an advisory council to the United Nations with regard to cultural aspects of European Jewish life, as well as to take charge of administering Jewish cultural institutions in Allied occupied Europe whose former leadership had either fled or perished.¹²²

The establishment of the JCR three years later did not lead to the dissolution of the Commission on European Jewish Cultural Reconstruction, but with the establishment of the JCR, the JRSO was able to slowly wind down until the JCR was firmly in place.¹²³

A certificate of incorporation, filed on 30 April 1947, not only marked the official start of the JCR but also laid out its five main principles:

1. To locate, identify, salvage, acquire by gift or purchase or any other lawful means, hold, preserve, repair, protect, catalogue and determine the disposition of, Jewish books and manuscripts and, generally, Jewish religious and cultural objects and property of every sort whatsoever anywhere in the world.
2. As successor organization, to institute and prosecute claims for the recovery of, or compensation for, Jewish religious and cultural objects and property of every sort.
3. To distribute the property in such a way as to best serve and promote the spiritual and cultural needs and interests of the Jewish people in particular and of mankind in general, and especially the spiritual and cultural needs of the victims of Nazi or Fascist persecution.
4. To abide by the law in accomplishing such functions.
5. The Corporation shall operate in accordance with those policies established by the United States.¹²⁴

The JCR was comprised of nine organizations, including the World Jewish Congress, the American Jewish Committee, the American Jewish Conference, the Commission on European

¹²¹ Herman, p 32.

¹²² Herman, p 4.

¹²³ Ibid, p 130.

¹²⁴ Ibid, p 129.

Jewish Cultural Reconstruction, the Council for the Protection of the Rights and Interests of Jews from Germany, the Hebrew University, the Synagogue Council of America, the American Joint Distribution Committee and the Jewish Agency for Palestine. The latter two provided its operating funds.¹²⁵

In May 1947, at its first meeting, Professor Salo Baron became President. Members of the JCR also included Joshua Starr, who served as Executive Secretary until his death in 1949; Hannah Arendt, who replaced him; as well as Rabbi Leo Baeck and Professor Gershon Scholem, both of whom served as Vice Presidents.¹²⁶

The JCR was eventually recognized as the trustee of heirless cultural property, both within the Jewish communities and organizations as well as within the United States government and occupation authorities.¹²⁷ As a result, by April 1947, it started to work out of the Offenbach and Wiesbaden collecting points,¹²⁸ and began requesting Judaica from German Museums.

In doing so, the JCR obligated itself to return identifiable properties to the military government, while at the same time discussing what should be done with heirless property, such as the thousands of ceremonial or ritual objects or the thousands of unidentified books. It was agreed upon – consistent with its agreement with OMGUS – that heirless property should be used to “benefit the Jewish people,” and therefore to distribute property to existing and feasible Jewish communities and to institutions that could best use and care for them. Particular Jewish institutions, such as the Bezalel Museum and Hebrew University in Israel, were given first selection rights.¹²⁹ Within the United States, the Jewish Museum in New York and Cincinnati were given first priority in choosing cultural and ceremonial objects, followed by Yeshiva University and, after 1950, other colleges and institutions. Most objects distributed were spice boxes, Torah shields, Hanukah lamps, and pointers.¹³⁰

In February 1949, the JCR was officially recognized by the American military government as the trustee of heirless Jewish property found in the German zone, comprising 350,000 cultural items. To that effect Bernard Heller, the JCR’s field director, as well as Shlomo Shunami, the JCR’s assistant field director, were sent to remove heirless Jewish cultural property from the Offenbach archival depot.¹³¹ Consequently, the JCR received custody of over 1,000 unclaimed Torah scrolls. Some of these Torah scrolls originated from the Western sector of Berlin, which was in part due to Hannah Arendt’s negotiation.¹³² Fifteen percent of these scrolls were to be returned and repaired so that they could be redistributed in Germany.¹³³

¹²⁵ Ibid.

¹²⁶ Ibid.

¹²⁷ Ibid.

¹²⁸ Pomrenze, p 7.

¹²⁹ *Plunder and Restitution*: Chapter VI. “Heirless Assets and the Role of Jewish Cultural Reconstruction.”

¹³⁰ Ibid.

¹³¹ Herman, p 187.

¹³² Hannah Arendt was also responsible for the transfer of 18 Torah scrolls held at the University of Marburg along with 80-100 rabbinic volumes. Her work was equally instrumental in the transfer of ceremonial and other silver objects originating from the former “Museum Jüdischer Altertümer” (Rothschild Museum) in Frankfurt am Main. Herman, p 204.

¹³³ Ibid, p 207.

Also in 1949, an agreement was reached that established the transfer of Jewish cultural properties originating in the Baltic area to the JCR.

Because Torah scrolls require a different kind of treatment than other cultural and religious objects, in that according to Jewish law destroyed scrolls have to be buried, the JCR's initial task was to carefully examine them. The preliminary sorting was carried out by the American Joint Distribution Committee (AJDC). In the end, of the 1,151 Torah scrolls distributed by 1952, the overwhelming majority went to Israel (931), followed by the United States (110), Western Europe (98) and Great Britain (12). In addition, 127 Torah scrolls were sent to Israel to be buried.¹³⁴

In addition to Torah scrolls, the Offenbach archival depot also held about 17,000 other cultural and religious objects in its "Torah Room." The JCR and JRSO in addition to OMGUS agreed for these objects to be utilized, as they all originated from synagogues and homes ransacked during the Holocaust. While the majority of objects were sent to synagogues, some objects, if considered suitable, were sent to museums. Between 1949 and 1952, 7,867 ceremonial objects were distributed, with most of these objects going to Israel and the United States.¹³⁵

This distribution scheme followed a decision by the JCR Board of Directors, which agreed in October 1949 to a 40:40:20 split of Jewish cultural and religious objects, whereby 40 percent would go to Israel, 40 percent to the Western Hemisphere, which included the United States, and 20 percent would go to all other countries. In Israel, the JCR decided to give priority to the Bezalel Museum in Jerusalem. All told, 61 cases worth of museum material were sent to Israel. The Bezalel Museum, like all other museums that received objects, was asked to clearly label these items and to furnish itemized receipts.¹³⁶ In addition, all institutions were asked to return any objects at the request of the JCR.¹³⁷

Responsible for the distribution in Israel was the Ministry of Religious Affairs, in the Americas the JCR, and everywhere else the JDC. However, the Synagogue Council of America soon took over the JCR's responsibilities in the Americas.¹³⁸

According to a JCR document labeled "World Distribution of Ceremonial Objects and Torah Scrolls" dated July 1949, the following countries were recipients¹³⁹:

¹³⁴ Ibid; see also: *Encyclopaedia Judaica*, "JCR" (online edition, accessed through the New York Public Library); see also: Heuberger, p 101.

¹³⁵ Ibid.

¹³⁶ Objects that the Bezalel museum refused to take were split between other established Jewish Museums such as the museums in Tel Aviv, Prague, Budapest, London, New York and Cincinnati. (Herman, Dana. "A Brand Plucked Out of Fire": The Distribution of Heirless Jewish Cultural Property by Jewish Cultural Reconstruction, Inc., 1947-1952." *Neglected Witnesses. The Fate of Ceremonial Objects During the Second World War and After*. Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe. (ed.). Bults Wells: Institute of Art And Law, 2011. p. 36.)

¹³⁷ Ibid. See also: Lipman, p 91.

¹³⁸ Herman, p 252.

¹³⁹ JCR, Inc., World Distribution of Ceremonial Objects and Torah Scrolls, July 1, 1949 to January 31, 1952, S35/88, CZA, Jerusalem; Herman, p 226.

World Distribution of Ceremonial Objects and Torah Scrolls

Country	Museum Piece	Synagogue Piece	Scrolls
Israel	2,285	976	804 (including 87 fragments and 127 buried scrolls)
United States	1,326	1,824	110 (including an unknown number of scrolls that had to be buried)
Great Britain	245	66	12
France	125	219	
Germany	31	89	
Western Europe (excluding France and Germany)	129		
Western Europe (including France and Germany)	98		
South Africa	150	66	
Canada	151 (Museum and Synagogue pieces)		
Argentina	150 (Museum and Synagogue pieces)		
Peru	35 (Museum and Synagogue pieces)		

The restitution of books, similar to the restitution of ceremonial objects, was more difficult than the restitution of looted paintings and sculptures. Only in very rare cases did a looted book or a collection of specific books carry significant markings that indicated by which Nazi agency they had been initially spoliated. Such markings could come from, for example, the Gestapo Berlin, from the so-called *Judenauktionen* (Jewish auctions), or from the *Oberbefehlshaber Ost – Litzmannstadt*. However, even a clear lead did not necessarily imply that the original owner or his/her heir could be located.¹⁴⁰

Generally speaking, the books transferred to the JCR were placed into various categories, including those that were unidentifiable and of Jewish content in the German language; books that were identifiable and other archival materials belonging to private owners and Jewish institutions in Germany; unidentifiable books and partially identifiable books in languages other than German; identifiable books from the Baltic states.¹⁴¹ After some difficulties sorting through these book collections, the JCR decided to adopt the same principle for distribution with books

¹⁴⁰ Lehmann, p 23.

¹⁴¹ *Plunder and Restitution*: Chapter VI. “Heirless Assets and the Role of Jewish Cultural Reconstruction.”

as they did with ceremonial objects: the 40:40:20 model.¹⁴² In Israel, the Hebrew University was given first priority. However, books were also sent to Jewish institutions in Antwerp, Brussels, Paris, Teheran, Rome, Strasbourg, Algiers and, for example, Amsterdam, receiving between 4 and 528 books each. About 10,000 books went to survivors of Jewish communities in Germany.¹⁴³ Moreover, OAD officials also gave the JDC permission to distribute some 25,000 books in Displaced Persons camps (DP-camps) between 1946 and 1947. However, since the JDC was soon unable to reconcile how many books had been borrowed and where, a second and similar request for book distribution by the JDC was denied.¹⁴⁴ According to the Commission on European Jewish Cultural Reconstruction, heirless books were distributed as follows¹⁴⁵:

World Distribution of Books 1 July 1949 to 31 January 1952:

Country	Number of Books
Israel	191,423
United States	160,886
Canada	2,031
Belgium	824
France	8,193
Germany	11,814
Great Britain	19,082
Holland	1,813
Sweden	696
Switzerland	7,843
South Africa	7,269
Morocco	378
Australia	3,307
Argentina	5,053
Bolivia	1,281
Brazil	2,463
Chile	1,219
Costa Rica	442
Ecuador	225
Mexico	804
Peru	529
Uruguay	1,670
Venezuela	456

¹⁴² Already in 1949, an allocations committee was formed which decided on a place for book distribution: 1) books would go to the Jewish National and University Library, 2) to major Jewish communities remaining in Western Germany (for immediate use consisting primarily of German Judaica, 3) to European institutions outside of Germany subsidized by the JDC, and 4) to countries to be determined. While the JCR oversaw the book distribution in a number of places, the JDC was responsible for the book distribution in Western Europe. Herman, p 137.

¹⁴³ Herman, pp 274, 276.

¹⁴⁴ Ibid, pp 164, 167.

¹⁴⁵ Commission on European Jewish Cultural Reconstruction, "Introductory Statement of Tentative List of Jewish Cultural Treasures in Axis-Occupied Countries," *Jewish Social Studies* 8, no. 1 (1946): 5; Herman, p 225.

Others	2,044
TOTAL	431,745

Within the United States, as mentioned previously, 160,886 books were distributed. The distribution favored Jewish institutions, such as the Jewish Theological Seminary (which received 13,320 books and periodicals), Brandeis University (which received 11,288 books and periodicals), and the Yiddish Scientific Institute (YIVO, which received 12,360 books and periodicals), especially in regard to rare books.¹⁴⁶

But the decision was soon made to also send books, including rare volumes, to the Library of Congress, Harvard University, the New York Public Library, Columbia University, Yale University, and others. By the time book distribution ended in 1952, the JCR had distributed 160,886 books to 48 libraries and institutions in the United States.¹⁴⁷

Each receiving institution was required to sign an agreement with the JCR that stated, “Each library is asked to adhere to the following procedure, so that all books will be treated as part of the cultural heritage of European Jewry.” The terms of the agreement were:

1. No books received may be sold, nor may any be exchanged for other books without the permission of Jewish Cultural Reconstruction obtained prior to the exchange.
2. The recipient will furnish Jewish Cultural Reconstruction with an itemized receipt, listing authors and their titles, within six months after the delivery of each shipment.
3. The recipient places at the disposal of Jewish Cultural Reconstruction all duplicates of publications already in its library unless Jewish Cultural Reconstruction authorizes the recipient in writing to retain them specifically.
4. Any books identified by a claimant as his property to the satisfaction of Jewish Cultural Reconstruction within two years of its delivery to the recipient shall be returned promptly to the claimant or to Jewish Cultural Reconstruction upon the latter’s request.
5. Any book which Jewish Cultural Reconstruction may desire to re-allocate to another library within two years of its delivery to the recipient shall likewise be promptly returned to Jewish Cultural Reconstruction upon its request. However, the total number of items requested for re-allocation shall not exceed 10% of the number of items allocated to the recipient.¹⁴⁸

After the institutions agreed to these terms and signed the agreement letter, they received special bookplates and the following request:

“[W]e feel that it will be of great importance to have each volume marked, so that present and future readers may be reminded of those who once cherished them before they became victims of the great Jewish catastrophe.

¹⁴⁶ Herman, pp 164, 167. Please see also the section on the United States for more detailed information.

¹⁴⁷ Ibid

¹⁴⁸ direct quote from “JCR, Inc., “Memorandum to Libraries Co-operating with JCR,” June 20, 1949, Dept. of Special Collections and Univ. Archives, Stanford Univ. Libs., Salo Baron Papers, Box 232, Folder 10 [123234]; “Agreement Between Jewish Cultural Reconstruction, Inc., and Recipient Libraries,” NACP, RG 260, Ardelia Hall Collection, Box 66, JRSO [311758]. See also, memo from JCR, “Memorandum to Libraries Co-operating with JCR,” June 20, 1949, Dept. of Special Collections & Univ. Archives, Stanford Univ. Libs., Salo Baron Papers, Box 32, Folder 10 [123234].” *Plunder and Restitution*: Chapter VI. “Heirless Assets and the Role of Jewish Cultural Reconstruction.”

Without such distinctive mark it will also be impossible for present and future scholars to retrace the history and the whereabouts of the great cultural treasures of European Jewry which once were the pride of scholars, institutions and private collections.

We therefore are sending you today bookplates which should be pasted into each of the volumes which you received from us. We trust that you will understand the historic significance of this request and will gladly comply with it.”¹⁴⁹

Book Distribution to DP-camps:

Libraries at Displaced Persons Camps (DP camps) were established soon after the opening of DP camps, such as the library at the DP-camp Landsberg, which opened in January 1946.¹⁵⁰ It held around 900 volumes, all of which were donated by various Jewish organizations. However, some 20,000 volumes were transferred from the Offenbach Archival Depot. The final push for this book transfer came from Simon Rifkind, who held the position as Advisor on Jewish Affairs to the American Command in Germany between November 1945 and May 1946. By June 1946, the DP-camp Belsen received 3,000 books; the DP-camps Landsberg, Feldafing and Zeilsheim between 1,100 and 1,200 volumes. Camps such as Fürth, Bamberg, Stuttgart and München-Neu-Freimann received around 700 volumes each. Among those books were prayer books and rabbinical literature as well as Hebrew and Yiddish novels. In September 1946, around the Jewish New Year celebrations, some 51 Torah scrolls were sent to various German-Jewish communities as well as to DP-camps.

In the fall of 1946, after some further requests, an additional 4,000 to 5,000 books were sent from the OAD to various DP-camps. The last such book transfer from the OAD took place in March 1948, with approximately 5,000 volumes.¹⁵¹

It is unclear what happened to these books after the DP-camps were closed and most survivors found new homes. Unlike book restitutions to Jewish institutions worldwide, no clear inventory was made.¹⁵² However, it is presumed that some books found their way to Israel, while others were sent to various U.S.- based institutions and libraries.¹⁵³

¹⁴⁹ Letter from Hannah Arendt, Exe. Secy., JCR, to "Dear Friends", Sept. 1949, Harvard Univ. Lib., Correspondence between the Harvard Lib. & the JCR Org. [122325]. *Plunder and Restitution*: Chapter VI. "Heirless Assets and the Role of Jewish Cultural Reconstruction."

¹⁵⁰ Zur Entstehungsgeschichte der Bibliotheken in den jüdischen Displaced Persons (DP) Camps, http://www.nurinst.org/nurinst_org/proj_dpbiblio.htm, last accessed on 9 October 2014.

¹⁵¹ More books were donated by various Jewish organizations such as the Jewish Labor Committee, the World Jewish Congress, and the Yivo Institute.

¹⁵² Gallas, Elisabeth. *"Das Leichenhaus der Bücher."* *Kulturrestitution und jüdisches Geschichtsdenken nach 1945*. Schriften des Simon-Dubnow-Instituts Band 19. Göttingen: Vandenhoeck & Ruprecht, 2013, p. 53.

¹⁵³ For more information see also Tobias, Jim. "Volk des Buches bewahre deine Bücher! Zur Geschichte der Bibliotheken in den jüdischen Displaced Persons (DP) Camps nach 1945". Dehnel, Regine (ed.), *NS-Raubgut in Bibliotheken: Suche, Ergebnisse und Perspektiven*. Frankfurt am Main : Vittorio Klostermann, 2008; as well as Gallas, Elisabeth. *"Das Leichenhaus der Bücher."* pp 49-53.

▪ Archival Collections

In addition to books, the JCR was also responsible for spoliated archival collections. Along with fine arts and Judaica, the Nazis or their regional collaborationists also purposefully looted archival material. As a consequence enormous Jewish archival holdings were lost during the Holocaust, either deliberately or as an outcome of hostilities, looting or simply negligence. The worst situation was in Poland, where hardly any documents survived the Nazi regime.¹⁵⁴ If after the war, the origin of the archives, or the appropriate heirs, were known, these archival records were restituted. In the case that the archival records were deemed heirless, which often meant that they originated from German Jewish communities, the decision was made to send them to Jewish organizations in New York and Jerusalem,¹⁵⁵ particularly to the Israel Historical Society.¹⁵⁶

By the time that the JCR operation officially closed on 31 January 1951, it had asked that all pending claims, shipments, and incoming information be handled through the JRSO office in Nuremberg.¹⁵⁷

¹⁵⁴ Mayorek, Yoram. "The Fate of Jewish Archives During and After the Holocaust". Kuperminc, Jean-Claude. Arditti, Rafaële (ed.). *Preserving Jewish Archives as Part of the European Cultural Heritage: Proceedings of the Conference on Judaica Archives in Europe for Archivists and Librarians*. Potsdam, 1999, 11-13 July, Paris: Editions du Nadir de l'Alliance israélite universelle, 2001, p 33.

¹⁵⁵ Heuß, p 38.

¹⁵⁶ *Encyclopaedia Judaica*, "JCR" (online edition, accessed through the New York Public Library).

¹⁵⁷ Herman, p 222.

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¹⁵⁸ The assistance of Dana Herman in regard to bibliography concerning Jewish Cultural Reconstruction is gratefully acknowledged.

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IV. ARCHIVAL RECORDS

1.1. Observations & General Information

There is no one complete listing of archives a provenance researcher should consult in order to study the ownership history of a given object.

A worldwide listing of approximately a thousand “Holocaust Archives or Archives Relevant to the Study of the Holocaust” sponsored by the Claims Conference is currently being used as a basis for a more complete and extensive European Holocaust Research Infrastructure (EHRI). See: <http://www.ehri-project.eu/>.

The International Research Portal for Records Regarding Nazi-Era Cultural Property attempts to bring together as much as possible relevant sources in governmental and non-governmental archives. See: <http://www.archives.gov/research/holocaust/international-resources/>.

Aryeh Segal’s “Draft Guide To Jewish Archives” provides a general overview of Jewish archives. However, this draft listing is not publicly available. A copy may be obtained from the National Foundation for Jewish Culture, which sponsored the guide.

The Princeton University Library provides an overview of “Judaica Libraries, Archives and Research Centers” with links to the relevant websites around the world. The listing may be found at: <http://www.princeton.edu/~pressman/libjew.htm>

The main institutions with programs to obtain copies of Holocaust-related documentation from around the world (Yad Vashem, the United States Holocaust Memorial Museum, the Mémorial de la Shoah/Centre de Documentation Juive Contemporaine) list in the catalogues to their collections archival documents relating to the spoliation of Judaica. For example, the United States Holocaust Memorial Museum (USHMM) holds record group RG-17.010M, which contains files from the State Archives of Upper Austria, Linz with selected records of the Jewish Community of Linz, 1938-1945 relating to the registration and expropriation of Jewish property. The USHMM “Archival Guide to the Collections of the United States Holocaust Memorial Museum” provides an overview of Jewish studies archival resources available at the museum’s archive. See <http://ushmm.org/research/center/archguide/>. Information on the archival collections of these institutions may be found at www.yadvashem.org; www.ushmm.org; and www.memorialdelashoah.org.

1.2. Selected Archives

In addition, the following is a list of archives known to contain information on the history of the looting of Judaica or on looted Judaica as such. This list is by no means complete, but rather a first attempt to draw together information for a provenance researcher interested in investigating looted Jewish cultural and religious property.

National Archives and Records Administration

The National Archives and Records Administration (NARA), Ardelia Hall Collection, holds records maintained by the Fine Arts & Monuments Advisor in the time period between 1945-1961. In addition, the archive holds several records pertaining to post-war restitution. See for example the file RG 260, Ardelia Hall Collection, Box 283, which discusses restitution matters among members of the State Department, the WJC, and the Committee for Recovery of Jewish Cultural Property [CRJCP].

As of September 2009, a number of these records are available online at:

<http://go.fold3.com/holocaust/>

Address:

National Archives at College Park

8601 Adelphi Road

College Park, MD 20740-6001

USA

<http://www.archives.gov>

see also: Bradsher, Greg. *Holocaust-Era Assets: A Finding Aid to Records at the National Archives at College Park, Maryland*. National Archives and Records Administration:

Washington D.C., 1999, available online at:

<http://www.archives.gov/research/holocaust/finding-aid/>

American Jewish Historical Society/Archives

The AJHS houses the archival records of many of the major Jewish organizations of the United States, especially those focusing on international relief efforts and national communal defense.

Address:

American Jewish Historical Society

Center for Jewish History

15 West 16th Street

New York, NY 10011

USA

Tel: 1.212.294.6160 ext. 5100

Email: reference@ajhs.org

<http://www.ajhs.org/reference/archives.cfm>

The Central Archives for the History of the Jewish People

The Archives holds the records of the Jewish Restitution Successor Organization (JRSO), among other organizational holdings.

Address:

Central Archives for the History of the Jewish People

P. O. Box 39077, Jerusalem 91390

Israel

Tel: 972.2.658.6249

Fax: 972.2.653.5426

Email: archives@vms.huji.ac.il

<http://sites.huji.ac.il/cahjp/>

Yad Vashem

The Martyrs' and Heroes' Remembrance Authority

The Yad Vashem Archives holds at a minimum hundreds of documents pertaining to Nazi-looted art specifically and many more so pertaining to Nazi looting of Jewish property in general. In addition, Yad Vashem's Holocaust Art Research Center is in its final stages of compiling a bibliography of documents pertaining to looted-art in the Yad Vashem Archives.

Address:

Niv Goldberg

Manager, Holocaust Art Archive & Art Collection Database

Yad Vashem Museums Division

POB 3477

Jerusalem 91034

Israel

Tel: 972.2.644.3758

Fax: 972.2.644.3599

<http://www1.yadvashem.org/>

The Jacob Rader Marcus Center of the American Jewish Archives, Cincinnati, OH (AJA)

The Archive holds the archival records of the New York office of the World Jewish Congress (WJC). The bulk of material falls between 1940 and 1980.

An inventory is available at:

<http://www.americanjewisharchives.org/aja/collections/catalog10.html#>

See also the specific file: Supplement, Commission of European Jewish Cultural Reconstruction. *Tentative List of Jewish Cultural Treasures in Axis-Occupied Countries* Vol. VIII, No. 1, 1946, AJA, WJC Papers, Box E10 [116139-240]; and Memo, *Recovery and Distribution of Jewish Cultural Treasures Through the JCR*, September 25, 1950, WJC Papers, Box E10 [116010-012]

The American Jewish Archives also holds Series E "Cultural Department, 1943-1974" which includes the records of New York's Cultural Department directors, Simon Federbush and Wolf

Blattberg, together with reports, publications, and other material pertaining to the activities of the New York branch of the Culture Department.¹⁵⁹

Furthermore, the Sub-series 2 (Miscellaneous, 1943–1966, 1971) includes files on the Jewish Cultural Reconstruction, Inc. 1945-1949 (box 13) and 1950-1954 (box 14).

Address:

Dr. Gary P. Zola, Executive Director

Kevin Proffitt, Senior Archivist for Research and Collections

Jacob Rader Marcus Center of the American Jewish Archives at Hebrew Union College

3101 Clifton Avenue

Cincinnati, OH 45220

Tel: 1.513.221.1875; for Dr. Zola, ext. 3303, for Mr. Proffitt, ext. 3304

Fax: 1.513.221.7812

Email: gzola@huc.edu

<http://www.americanjewisharchives.org/aja/>

Library of Congress

The Library of Congress holds a vast Hebraic Section including specific files on the exchange of letters between representatives of the Commission of European Jewish Cultural Reconstruction, such as “Report on the Operations of the JRSO 1947-1972”, no date [120174-193]

Address:

The Library of Congress

101 Independence Ave, SE

Washington, DC 20540

USA

Tel: 1.202.707.5000

<http://www.loc.gov/index.html>

Center for Jewish History

The Center holds the archival records of the Leo Baeck Institute as well as of YIVO’s Institute for Jewish Research.

Address:

15 West 16th Street

New York, NY 10011

Tel: 1.212.294.8301

<http://www.cjh.org/>

¹⁵⁹ The Culture Department in New York was established in March 1945 to assist with the reconstruction of spiritual and cultural life of Holocaust survivors, which included the recovery of cultural treasures and communal archives.

Stanford University Library

The University Library holds files on the JCR, specifically a document entitled *World Distribution of Ceremonial Objects and Torah Scrolls, July 1, 1949 - January 31, 1952* (no date, Salo Baron papers, Box 231, File 18 [117125])

Address:

Stanford Auxiliary Library (SAL)

691 Pampas Lane

Stanford, CA 94305

USA

Tel: 1.650.723.9201

Email: salcirculation@stanford.edu

The Myer and Rosaline Feinstein Center for American Jewish History

Temple University

Temple University published the Feinstein Center Database of American Jewish Historical Repositories. The database is accessible online: www.temple.edu/feinsteinctr

Address:

Dr. Nancy Isserman, Associate Director

The Myer and Rosaline Feinstein

Center for American Jewish History

Temple University

1515 Market Street, Suite 215

Philadelphia, PA 19102, USA

Tel: 1.215.204.9552

Fax: 1.215.204.5813

Email: isserman@temple.edu

Bundesarchiv (Federal Archives), Germany

The Federal Archives provide online access to archival records that among other topics also deal with the looting of Judaica. Especially record groups NS 30 (Einsatzstab Reichsleiter Rosenberg) and B 323 (Treuhandverwaltung von Kulturgut bei der Oberfinanzdirektion München) provide information on looted cultural and religious property.

Address:

Potsdamer Straße 1

56075 Koblenz

Germany

Tel: 49.261/505-0

Fax: 49.261/505-226

Email: koblenz@bundesarchiv.de

<http://www.bundesarchiv.de>

Landesarchiv Berlin

The County Archive of Berlin holds records regarding the *Reichskammer der Bildenden Künste* (Reich Office for Fine Arts). This collection includes registration papers for forced auctions, auction catalogues, etc.

Address:

Landesarchiv Berlin

Eichborndamm 115 - 121

13403 Berlin

Germany

Tel: 49.30.90264 – 0

Email: general inquiries at info@landesarchiv-berlin.de

ordering of archival documents: lesesaal@larch.verwalt-berlin.de

Staatsbibliothek Berlin (Federal Library Berlin)

The Federal Library Berlin holds the estate of Dr. Karl Haberstock, Hitler's principal art dealer.

Address:

Staatsbibliothek zu Berlin

10102 Berlin

Germany

Tel: 49.30.266 – 0

Email: info@sbb.spk-berlin.de

http://handschriften.staatsbibliothek-berlin.de/de/nachlaesse_autographen/nachlassliste.html

Kunsthau Lempertz

The art-house Lempertz holds the estate of Julius Böhler, who was next to the above mentioned Dr. Karl Haberstock's Hitler's principal art dealer.

Address:

Kunsthau Lempertz

Neumarkt 3

50667 Cologne

Germany

Tel: 49.221.925729-0

Email: info@lempertz.de

<http://www.lempertz.com/sammlungen.html>

1.3. Online Archival Records

In recent years, a number of online archival repositories have been launched. All of these repositories primarily deal with looted art and other records relating to the Nazi-Era. However, interspersed is information on looted Jewish ritual and cultural objects.

[For nation specific online repositories, please refer to the individual country segments.]

Among these archival repositories is foremost the *International Research Portal for Records Related to Nazi-Era Cultural Property*. The portal is the result of collaboration among archives and research institutions from a variety of countries to provide online access to widely-dispersed records of the Nazi Era: <http://www.archives.gov/research/holocaust/international-resources/>

The website of the *European Holocaust Research Infrastructure* provides an inventory of Holocaust-related archival institutions and collections which is accessible at <http://www.ehri-project.eu/national-reports>.

The *Jewish Heritage Europe* web portal offers a wide range of news, information and resources concerning Jewish monuments and heritage sites all over Europe. It is a project of the Rothschild Foundation (Hanadiv) Europe (RFHE). For more information, please see: <http://www.jewish-heritage-europe.eu/>

For a more detailed overview of online research databases, please see: <http://art.claimscon.org/resources/overview-of-worldwide-looted-art-and-provenance-research-databases/>

1.4. Claims Conference sponsored archival projects: The Virtual Reconstruction of the Records of the ERR

Beginning in spring 2005, the Claims Conference and WJRO began a large-scale project to compile, image, and make accessible the hundreds of thousands of documents of the Einsatzstab Reichsleiter Rosenberg (ERR). These records have been scattered among a large number of archives throughout the world, principally archives in Kiev, Moscow, Berlin, Koblenz, Paris, Amsterdam, Vilnius, New York, and Washington. A full description may be seen in Patricia Kennedy Grimsted, *Cultural Plunder during World War II - The Dispersed Records of the Einsatzstab Reichsleiter Rosenberg (ERR): A Survey of Records and Bibliography of Available Finding Aids*. (The survey is online available at www.iisg.nl/publications/errsurvey.) This survey documents the current locations of all ERR records, details their contents, and provides links to online sources. Written by Patricia Kennedy Grimsted, the preeminent expert on WWII displaced archives, the Survey was funded and assisted by the Claims Conference and published by the International Institute for Social History, whose own massive Amsterdam and Paris library and archival collections were plundered by the ERR, and whose building on the Keizersgracht in Amsterdam was used for the ERR headquarters in the Netherlands. The Survey also describes

considerable documentation regarding the subsequent fate, postwar retrieval, and restitution of the ERR loot.

The survey also references documents that provide an insight into the looting of specific Hebraica and Judaica collections. This is the case in the reference to a letter written by Koeppen to Kurt von Behr on 23 October 1940 ordering that the Hebraica and Judaica from the Rothschild collections are to be sent to the IEJ. (Archival resource at the *Mémorial de la Shoah, Centre de Documentation Juive Contemporaine* (CDJC), Cartons from the Collection: Archives de Nuremberg – Rosenberg, CXL, 85; page 123 in Dr. Grimsted’s survey.) Another example is the reference to an archival record held at the *Politisches Archiv Auswärtiges Amt* (PA AA), section *Sonderkommando Künsberg* files (R 100676: *Einsatzstab Rosenberg*) that refers to a message regarding the transport of Judaica from Kyiv (April 1942 – June 1943).

In addition, the database “Cultural Plunder by the Einsatzstab Reichsleiter Rosenberg: Database of Art Objects at the Jeu de Paume” has been made available online at www.errproject.org/jeudepaume. This searchable database of the looting of more than 20,000 individual art objects from Jews in France and Belgium shows that at least half the objects were not restituted to their original owners. The Claims Conference, working with the U.S. Holocaust Memorial Museum, presents each of the original ERR registration cards for over 20,000 art objects in electronic form, listing Nazi ERR code numbers, artwork titles, artists, and detailed descriptions of each work. Many entries include photos of the artworks or objects as well as a scan of the original Nazi record. The database can be searched by owner, artist, or collection, or a combination of criteria.

ERR records in the Ukraine:

The largest collection of ERR documents in the world – 140,000 pages - has been made available at <http://err.tsdavo.org.ua>. The Claims Conference arranged for the documents, held by state archives in Ukraine since 1945 (in secret before 1990), to be imaged and adapted for the Internet. Many documents describe individual items. Others list the number of crates from specific museums or libraries, detailing their origin, date of plunder, and where they were stored or relocated by the Nazis.

ERR records in Germany:

The second largest collection of ERR documents in the world – that held by the Federal Archives of Germany – has been made available at <http://startext.net-build.de:8080/barch/Midosasearch/NS30/index.htm> and http://startext.net-build.de:8080/barch/Midosasearch/B323-5209_Version_online/index.htm. The Claims Conference sponsored the digitization of the bulk of these records.

PART B:

DESCRIPTIVE CATALOGUE OF LOOTED JUDAICA

Country Name: **ALBANIA**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects	No	
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	Preliminary research into wartime activities. See <i>Plunder and Restitution. Findings and Recommendations of the Presidential Advisory Historical Commission Commission on Holocaust Assets in the United States and Staff Report</i> (December 2000, Appendix D, p 54)
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes	There are virtually no Jews left in Albania today. Chabad has appointed its rabbi stationed in Thessaloniki, Greece, as chief rabbi of Albania. One synagogue from before World War II remains in Vloré, but it is no longer in use.	

Country Name: **ARGENTINA**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	<p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction</i>, Inc. PhD thesis, Department of History, McGill University, Montreal, October 2008. (2) Gallas, Elisabeth. <i>Das Leichenhaus der Bücher. Kulturrestitution und jüdisches Geschichtsdenken nach 1945</i>. Schriften des Simon-Dubnow-Instituts, Band 19, Göttingen: Vandenhoeck & Ruprecht, 2013, p. 184. <p>Argentina received 5,053 books and 150 museum and synagogue pieces from the JCR after World War II. So far as is known, no provenance research has been conducted on these JCR holdings or on other Judaica that may have reached Argentina during or after World War II.</p> <p>(3) Yapp, Robin. "Eva Peron kept Nazi treasure taken from Jews." <i>The Telegraph</i>, September 2011.</p> <p>The article reviews the book by Leandro Narloch and Duda Teixeira entitled <i>The Politically Incorrect Guide to Latin America</i> which among other stories reports that Evita Peron, Argentina's former first lady, sold visas to known Nazis in exchange for Nazi treasures from Jews who were killed in concentration camps.</p>
	Information from Other Sources	
	Historical Commission	The Historical Commission "Argentine Commission of Inquiry into the Activities of Nazism in Argentina" (CEANA, Comisión Para el Esclarecimiento de las Actividades del Nazismo en la Argentina) was established by then Argentine Foreign Minister Guido Di Tella in 1997
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> • Comisión Para el Esclarecimiento de las Actividades del Nazismo en la Argentina (Argentine Commission of Inquiry into the Activities of Nazism in Argentina) • Goni, Uki. <i>The Real Odessa. How Peron Brought the Nazi War Criminals to Argentina</i>. London: Granta Books, 2002. • Chesnoff, Richard Z. <i>Pack of Thieves: How Hitler and Europe Plundered the Jews and Committed the Greatest Theft in History</i>. New York: Doubleday, 1999. 	
Notes	<p><u>Source:</u></p> <ol style="list-style-type: none"> (1) Chesnoff, Richard Z. <i>Pack of Thieves: How Hitler and Europe Plundered the Jews and Committed the Greatest Theft in History</i>. New York: Doubleday, 1999. <p>Any scant previous research has only focused on fine art. Richard Z. Chesnoff noted in his "Pack of Thieves. How Hitler and Europe Plundered the Jews and Committed the Greatest Theft in History" how Argentina was presumably the recipient of looted art in addition to piles of jewelry, etc. It is conceivable that Argentina was also the recipient of looted Judaica.</p>	

Country Name: AUSTRALIA

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	N/A	
Overview	Looted Cultural Property Databases	
	Publications	<p><u>Source:</u></p> <p>(1) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> PhD thesis, Department of History, McGill University, Montreal, October 2008.</p> <p>Australia received 3,307 books from the JCR after World War II. It is unknown if provenance research has been conducted on these JCR holdings or on other Judaica that may have reached Australia during or after World War II.</p> <p>(2) “Portrait becomes Australia’s first Nazi art restitution.” <i>BBC</i>, 30 May 2014. (http://www.bbc.com/news/entertainment-arts-27634262)</p> <p>As recent as in May 2014, the National Gallery of Victoria restituted a painting by van Gogh. This was Australia’s first successful restitution.</p>
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ “Portrait becomes Australia’s first Nazi art restitution.” <i>BBC</i>, 30 May 2014. (http://www.bbc.com/news/entertainment-arts-27634262) 	
Notes	Provenance research carried out in Australia’s museums has largely focused on fine arts. Judaica does not seem to have been the focus of any research.	

Country Name: AUSTRIA

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	Yes	
	1.	Austria's Commission for Provenance Research researches artifacts with provenance gaps. This includes Judaica objects. http://www.provenienzforschung.gv.at/ , last accessed June 2014.
	2.	<p><i>Research is being conducted on university libraries. This includes Judaica.</i></p> <p><u>Sources:</u></p> <p>(1) http://www.ub.univie.ac.at/provenienzforschung, last accessed June 2014.</p> <p>(2) Malina, Peter. „'Werke, denen keine grosse Wichtigkeit beizumessen ist'? Zur Provenienzforschung und Restitutionsarbeit an der Hauptbibliothek der Universitätsbibliothek Wien.“ <i>Bibliotheken in der NS-Zeit. Provenienzforschung und Bibliotheksgeschichte</i>. Alker, Stephan. Köstner, Christina and Markus Stumpf (ed.) Göttingen: V&R Press, 2008.</p> <p>(3) Stumpf, Markus. <i>Ergebnisse der Provenienzforschung an der Fachbereichsbibliothek Judaistik der Universität Wien</i>. Bauer, Bruno. Köstner-Pemsl, Christina. Stumpf, Markus. "NS-Provenienzforschung an Österreichischen Bibliotheken. Anspruch und Wirklichkeit." Neugebauer Verlag: 2011.</p> <p>(4) Email exchange with Markus Stumpf on 21 March 2012.</p> <p>(5) Palmethofer, Ute. Eichinger, Monika. „Provenienzforschung an der Universität Salzburg – Ein Werkstattbericht.“ <i>Mitteilungen der VÖB</i> 65 (2012) Nr. 1.</p> <p>Since 2004, the University of Vienna is researching its book acquisitions between 1938 and 1945. These include books that were originally intended for the Central Library of the <i>Hohe Schule</i> or were acquired by the <i>Ahnenerbe</i>. Since March 2006, research is also taking place in faculty libraries and libraries outside of Vienna. Of special interest is the Salzburg University library which received 'heirless' books from the Offenbach archival depot.</p> <p>The website of Vienna's University Provenance Research project (http://bibliothek.univie.ac.at/provenienzforschung/) provides an overview of volumes that have been already restituted, are in the process of being restituted or are considered heirless and were therefore handed over to the National Fund. A very small percentage of these objects concern Judaica items: A Talmud Bavli is listed among those volumes that are to be restituted. The Talmud Bavli is dated 1905 and is currently held by the Jewish Institute of the University of Vienna: Piq-Berlin, Yeša'yāhū [ed] <i>Masekhet Giṭin min Talmud Bavli</i>, Piotrkow: Shalom Shakhna, 1905 [FB Judaistik, Restitutionsfall: Info vor Ort, Restitution vorgesehen/NS-Raubgut: Wolf Krautstück [RABI-158]] According to Markus Stumpf, the heirs of the object could not be located. Other Judaica is probably located in the main University library, as well as in the specific libraries for "Katholische und Evangelische Theologie".</p>
	3.	<p><i>Research conducted on book holdings of Austria's National Library.</i></p> <p><u>Sources:</u></p> <p>(1) http://www.onb.ac.at/about/provenienzforschung.htm, last accessed June 2014.</p> <p>(2) Werner, Margot. Geraubte Bücher. Die Österreichische Nationalbibliothek stellt sich ihrer Vergangenheit. <i>Bibliothek</i>, 29.2005, Nr. 2</p> <p>During the immediate post-war years, about 5,420 books were restituted (which amounted to about 1/3 of all looted books) by Austria's National Library. Starting with the 1998 Art Restitution Law, in-depth research has been conducted. As a result, since December 2003, the</p>

		library has restituted 43,580 objects. While many objects were restituted to their rightful owner(s), a third of these objects are considered “heirless,” and were consequently partially transferred to Austria’s National Fund for Victims of National Socialism.
	4.	<p><i>Research conducted in Vienna’s municipal library and museum.</i></p> <p><u>Sources:</u></p> <p>(1) http://www.wienbibliothek.at/ueber-die-wienbibliothek/provenienzforschung/unsere-aktivitaeten/index.html, last accessed on 4 June 2014.</p> <p>(2) http://www.wienmuseum.at/fileadmin/user_upload/PDFs/Restitutionsbericht_2011.pdf last accessed June 2014.</p> <p>The <i>Wienbibliothek im Rathaus</i> (Vienna City Library) and Vienna’s City Museum commenced their provenance research in 1999 following a decision by Vienna’s district council. All restitution reports can be accessed on online.</p> <p>As of June 2014, the <i>Wienbibliothek</i> restituted 2,300 objects. 71 more objects will be restituted shortly, in addition to 21 more objects that were transferred to the National Fund. These latter objects were items acquired by the VUGESTA.</p> <p>According to the last restitution report, dated with 2 April 2013, the <i>Wien Museum</i> restituted 3,025 objects.</p>
	5.	<p><i>Provenance research in Austria’s federal museums.</i></p> <p><u>Sources:</u></p> <p>(1) http://www.provenienzforschung.gv.at/, last accessed November 2013.</p> <p>(2) Email exchange with Birgit Johler, Volkskundemuseum. (Birgit.Johler@volkskundemuseum.at), on 4 November 2013.</p> <p>A number of Austria’s federal museums are conducting or have conducted provenance research. This list includes the following museums: <i>Albertina</i> (www.albertina.at), <i>Belvedere</i> (www.belvedere.at), <i>MAK- Österreichisches Museum für angewandte Kunst / Gegenwartskunst</i> (Museum for Applied Arts/Contemporary Arts) www.mak.at/sammlung/f_provenienz1.htm), <i>Kunsthistorisches Museum Wien</i> (Museum of Fine Arts, www.khm.at), <i>Museum für Völkerkunde</i> (Museum of Ethnology, www.Ethno-museum.ac.at), <i>Österreichisches Theatermuseum</i> (Austria’s Theater Museum, www.theatermuseum.at), <i>Technisches Museum Wien</i> (Technical Museum Vienna, www.tmw.at), <i>Leopold Museum</i> (www.leopoldmuseum.org), <i>Österreichisches Museum für Volkskunde Wien</i> (Austria’s Museum for Folklore, www.volkskunde.at) and the <i>Jüdisches Museum</i> (Jewish Museum, www.jmw.at); In addition, a number of state museums also conduct provenance research: these include, for example, Salzburg’s Rupertinum, the Joanneum in Graz, and the Ferdinandeum in Tyrol.</p> <p>Austria’s <i>Museum für Volkskunde</i> is in the process of preparing a special report entitled “Die Judaica Sammlung des Österreichischen Museums für Volkskunde” (“The Judaica collection of Austria’s Museum for Folk Life and Folk Art”). The report is expected to be released sometime in 2014.</p>
	6.	<p><i>Provenance research conducted in Vienna’s Jewish Museum.</i></p> <p><u>Sources:</u></p> <p>(1) Presentation by Felicitas Heimann-Jelinek of the Jewish Museum Vienna at the Meetings of the Association of European Jewish Museums in Amsterdam, November 22-26, 2008.</p> <p>(2) http://jmw-dev.mindtake.at/de/collections/die-sammlung-ikg, http://jmw-</p>

		<p>dev.mindtake.at/de/provenienzforschung, last accessed on 28 October 2013.</p> <p>(3) Heimann-Jelinek, Felicitas. "Fragments of Remembrance: Viennese Judaica Collections and More". <i>Neglected Witnesses. The Fate of Ceremonial Objects During the Second World War and After</i>. Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe (eds.) Bülthel Wells: Institute of Art And Law, 2011.</p> <p>(4) Cohen, Patricia. "Vienna Jewish Museum Chided Over Nazi Loot." <i>New York Times</i>, 20 February 2013.</p> <p>During National Socialism, Vienna's pre-war Jewish Museum was closed, and its objects were subsequently transferred to the Museum of Ethnology, the Natural History Museum, Austria's Museum of Folk Life and Art, Austria's National Library and to Vienna's University Library. In the 1950s the majority of these items were restituted to the Jewish Community (IKG); however, some items were only discovered as late as in the 1990s. In the final year of the museum's existence, the inventory register indicated 5,414 entries (while another list, typed by the Gestapo, referred to 6,474 objects). In 1992, when the remaining objects were handed over to the IKG, its legal successor, and then subsequently loaned to the Jewish Museum, they amounted to only 3,517 objects (Jelinek, p. 76).</p> <p>The Jewish Museum Vienna holds seven collections consisting of private collections purchased by the City of Vienna and the IKG (<i>Israelitische Kultusgemeinde</i>; Jewish Community) "collection" consisting of objects from private individuals, synagogues, and other institutions in addition to the pre-War museum. It holds approximately 50% of the collection of the pre-War museum, while the other 50% has been lost. Provenance research has been carried out already but still needs to be done on 15% of the holdings of the Jewish Museum Vienna, and some of the objects concerned may be private property. However, a New York Times article from later 2013 referred to 490 objects and more than 980 books that curators suspect might have been spoliated during the war.</p> <p>In December 2012, the Jewish Museum restituted three ritual objects to the Jewish Community of Vienna following a decision by Vienna's restitution committee. All three objects had been part of the so-called Berger collection.</p> <p>Similar provenance research has been taking place on the Jewish Community's library holdings, which are, like the art objects, on permanent loan to the Jewish Museum. [See section "Information taken from publications" for more information on the library of the Jewish Community.]</p>
Overview	Looted Cultural Property Databases	<p>(1) Kunst-Datenbank des Nationalfonds (Art Database of the National Fund); http://www.kunstrestitution.at/, last accessed June 2014.</p> <p>The database of the National Fund of the Republic of Austria for Victims of National Socialism (National Fund) provides an online listing of art objects, including Judaica, "which might have been, according to latest provenance research, seized under the National Socialist regime." The database does not provide a separate listing for Judaica. However, a few Judaica objects can be found. For example go to section: <i>Kunsthandwerk</i> → <i>Leuchter</i> → for example: ID 87823, two candle sticks by Jakob Krautauer; Vienna, 1819; see: http://www.kunstrestitution.at/frontend/content/show_cat.php?id=95253&row=87823&kmx_style=print. For religious manuscripts, search section <i>Handschriften</i> → <i>Sonstige Handschriften</i> → for example: ID 83451; <i>Midrach Mischl</i> by August Wünsche; see: http://www.kunstrestitution.at/frontend/content/show_cat.php?id=95157&row=83452&kmx_style=print</p>

		<p>(2) “Projekt Provenienzforschung. Universität Wien” (http://bibliothek.univie.ac.at/provenienzforschung/online-katalog.html), last accessed June 2014.</p> <p>The University of Vienna provides a searchable database of objects that were already restituted, are in the process of being restituted or objects where more information is needed.</p> <p>(3) Findbuch for Victims of National Socialism: https://www.findbuch.at/en, last accessed June 2014.</p> <p>The <i>Findbuch</i> (a project under the auspices of Austria’s National Fund) provides access to archival documents relating to National Socialist property seizure and post-war restitution and compensation proceedings held at Austria’s State Archives and other cooperating archives. As of October 2013, the Findbuch held 144,785 records.</p>
	Publications	<p><i>Collection Berger, Jewish Museum</i></p> <p><u>Sources:</u></p> <p>(1) “Collection Berger at the Jewish Museum Vienna” State, Wayne. <i>Journal of American Academy of Religion</i>, Vol. 48, No.1, March 1980, pp 127-128 – book review on: Häusler, Wolfgang. <i>Judaica: die Sammlung Berger: Kult und Kultur des europäischen Judentums</i>. Vienna, Munich: Jugend und Volk, 1979</p> <p>(2) http://www.jmw.at, last accessed June 2014.</p> <p>The <i>Sammlung Berger</i> (Max Berger collection) of the Jewish Museum was bought by the city of Vienna in the 1980s for the soon-to-be-established Jewish Museum. Max Berger, born in 1924 in Poland, was the only survivor of his family. In the 1950s he moved to Vienna. In memory of his family, he started to collect Judaica, predominantly from Austria but also from the former Austro-Hungarian territories. By his death, he had collected about 10,000 objects, including some items of unclear provenance.</p> <p>In 1980, Wayne State noted that “unfortunately, the Berger collection has its share of spurious objects which should be eliminated from an otherwise fine private Judaica collection.”</p> <p>The Jewish Museum’s website refers to another 3,275 objects that were received by the museum in 2010 following the death of Max Berger’s wife.</p> <p><i>Pre-war Jewish Museum objects elsewhere</i></p> <p><u>Source:</u></p> <p>(1) Heimann-Jelinek, Felicitas. “Fragments of Remembrance: Viennese Judaica Collections and More”. <i>Neglected Witnesses. The Fate of Ceremonial Objects During the Second World War and After</i>. Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe (eds.) Buihl Wells: Institute of Art And Law, 2011.</p> <p>Objects originally held by Vienna’s pre-war Jewish Museum are currently held elsewhere: The Israel Museum in Jerusalem holds a Torah curtain from the former Sephardi or Turkish temple in Vienna (Israel Museum, Jerusalem, inv. No. B85.592;152/240); a parochet from the same location can today be found in a private collection in New York (Mr and Mrs Abraham Halpern). (Heimann-Jelinek, p. 77)</p>

		<p><i>Restitution Reports</i></p> <p><u>Source:</u></p> <p>(1) “Restitution Reports, Commission for Provenance Research” The Commission for Provenance Research publishes “Restitution Reports”, all of which can be accessed at: http://www.provenienzforschung.gv.at/index.aspx?ID=26&LID=1</p> <p>The restitution reports mention a few Judaica objects: The 6th restitution report notes for example that the National Library restituted a Torah to its former Jewish owner: <i>Restitutionsbericht</i> 2003/2004, pp 14-15.</p> <p><u>Source:</u></p> <p>(1) Bušek, Michal. “Identifying Owners of Books Held by the Jewish Museum in Prague”. <i>Vitalizing Memory. International Perspectives on Provenance Research</i>. Washington: American Association of Museums, 2005, p 140.</p> <p>The article notes that it is possible that cultural institutions in Vienna hold part of the original Library of the Jewish Community in Prague.</p> <p><u>Source:</u></p> <p>(1) Röhling, Kerstin. <i>Restitution jüdischer Kulturgüter nach dem Zweiten Weltkrieg</i>. Baden-Baden: Nomos, 2004, p 34.</p> <p>All together about 18,500 art and cultural objects were seized between 1938 and 1945 or deposited in special repositories.</p> <p><i>Please note that some of these objects have already been returned.</i></p> <p><i>Jewish Community Library Vienna</i></p> <p><u>Source:</u></p> <p>(1) Hacken, Richard. “The Jewish Community Library in Vienna: From Dispersion and Destruction to Partial Restoration.” <i>Leo Baeck Institute Yearbook</i>, 47 (2002), pp 151-172.</p> <p>(2) Hanak-Lettner, Werner. „Phantombibliothek und Bücherasyl. Ein Ausstellungskonzept als Einblick in die Bibliothek des Jüdischen Museums Wien.“ <i>Bibliotheken in der NS-Zeit. Provenienzforschung und Bibliotheksgeschichte</i>. Alker, Stephan. Köstner, Christina and Markus Stumpf (ed.). Göttingen: V&R Press, 2008.</p> <p>(3) Grimsted, Patricia Kennedy. “From Nazi Plunder to Russian Restitution.” <i>Returned from Russia: Nazi Archival Plunder in Western Europe and Recent Restitution Issues</i>. Grimsted, Patricia Kennedy, et al. (ed.) United Kingdom: Institute of Art and Law, 2007, pp 3-134.</p> <p>The Viennese Jewish Community Library, once one of the largest in Europe, had about 33,800 volumes in 1938. The collection included numerous very valuable books, among them 41 incunabula and 625 manuscripts, of which 300 were of high monetary value (please note that these numbers are primarily based on Moses Rath’s description of the Jewish Community’s library to the JCR on 12 October 1945). Today, there is only one valuable incunabula left, a Mischne Tora dating back to 1490, in addition to 5 manuscripts. After Austria’s annexation the library was consequently confiscated by the RSHA (<i>Reichssicherheitshauptamt</i>). As was the</p>
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		<p>case with most libraries that were confiscated by the RSHA, the library of Vienna's Jewish community – or the part that survived the war – was transferred for safekeeping to Silesia and Northern Bohemia in 1943, specifically to the "Niemes castle" near Reichenberg, now Liberec. Other parts that remained at the RSHA's quarters located in Berlin's Emser Strasse probably burned down when the building was hit by a bomb.</p> <p>After the war, an attempt was made to reconstitute the library: consequently, parts were brought back from the Niemes castle, while other book collections were restituted from the Offenbach archival depot as well as from the Synagogue Community of Düsseldorf. Other books, mostly manuscripts and incunabula, however, found their way into Warsaw's <i>Zydowski Instytut Historyczny</i>. (see: Hannak-Lettner, p 202; Grimsted, Patricia. "From Nazi Plunder to Russian Restitution." p 53.)</p> <p>In order to facilitate the return of these book collections, the IKG (<i>Israelitische Kultusgemeinde</i>) set up a special commission located at Austria's Ministry of Education. Because of this effort, 150,000 books were restored from the University Library, 30,000 from Austria's National Library and 20,000 from a storage location within the Federal Ministry of Finance. However, research has indicated that part of the holdings today of the Jewish Community's library does not correspond to the holdings of the original library: some books now in possession of the Jewish Community originated from Jewish organizations outside of Austria. It is assumed that some of these books may have originally belonged to the Jewish Community in Berlin (and that the Berlin Jewish Community may erroneously hold books that belonged to the Jewish Community of Vienna). The difficulty in researching the original collection of the Jewish Community, in addition to establishing what was erroneously restituted to the Community after the war, is in part due to the fact that the Nazis not only looted books but entire catalogues and to the fact that most books carry a misleading IKG stamp. (Hannak-Lettner, pp 192-6, 206.)</p> <p>In the early 1950s, emissaries of the Hebrew National and University Library traveled throughout Europe to save the remnants of lost Jewish library collections. As some members of Vienna's Jewish Community saw no future for the community, a book exchange between Vienna and Jerusalem was agreed upon in 1952 and 1953. Consequently, the Hebrew National and University Library was allowed to pick out the biggest "nuggets of the IKG library collection. This permanent loan, consisting principally of literature from rabbinic and Judaic studies, amounted to an estimated seventy-five to eighty percent of the reconstituted IKG library." (Hacken, p. 172)</p> <p>In 1970 the IKG made another gift of 346 older library works to Beit Shemesh in Israel (however, requests from Tel Aviv University as well as from Bar Ilan University were turned down).</p> <p><i>For more information on the collection of the Hebrew National and University Library, please see the section on Israel.</i></p> <p><i>Jewish Communal Records in Russian Archives</i></p> <ol style="list-style-type: none"> (1) Grimsted, Patricia Kennedy. "From Nazi Plunder to Russian Restitution." <i>Returned from Russia: Nazi Archival Plunder in Western Europe and Recent Restitution Issues</i>. Grimsted, Patricia Kennedy, F.J. Hoogewoud, and Eric Ketelaar (ed.) United Kingdom: Institute of Art and Law, 2007, p 52. (2) <i>Manuscripts and Archival Documents of Vienna Jewish Community Held in Russian Collections: Catalogue</i>. Moscow: 'Rudomino', 2006 "Project
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		<p>Heritage Revealed”</p> <p>(3) Richler, Benjamin. <i>Guide to Hebrew Manuscript Collections</i>, Jerusalem, 1994.</p> <p>(4) Grimsted, Patricia Kennedy. <i>Reconstructing the Record of Nazi Cultural Plunder. The Dispersed Archives of the Einsatzstab Reichsleiter Rosenberg (ERR). A Survey and Preliminary Guide</i>. International Institute of Social History (IISH). 2011 (www.iisg.nl)</p> <p>(5) Weiss, Alexia. “Hinter den Kulissen – Die IKG Wien stellt sich vor. Teil 12. Das Archiv.” <i>Die Gemeinde</i>, Nr 651, August 2009.</p> <p>(6) Information provided by Susanne Uslu-Paauer, IKG Archivist, May 2014.</p> <p>Grimsted notes that part of the IKG manuscripts that were looted during World War II ended the war in or near Wölfelsdorf but were subsequently transferred to Moscow with the rest of the RSHA Amt VII archival loot. A recent catalogue of the IKG manuscripts in Moscow, as noted above, provides information.</p> <p>A few years ago, 52 Austrian fonds – albeit non-Jewish ones – were returned to Austria. In addition, approximately 1,200 archival records of Austria’s Jewish community were discovered and are being processed in the RGVA for a possible return to Austria. Following some recent negotiations, it is expected that 19 out of 24 archival volumes will be restituted shortly. For an additional 5 archival volumes further research is necessary.</p> <p>While some of the IKG manuscripts ended up after the war in the RGVA archive in Moscow as well as in the Lenin State Library, other manuscripts that were left behind in Silesia by the Russians were subsequently transferred to the Jewish Historical Institute in Warsaw. However, a number of these objects then disappeared. An overview of some of the manuscripts that disappeared in Warsaw as well as in Moscow has been compiled by Benjamin Richler, who worked at the Institute of Microfilmed Hebrew Manuscripts in Jerusalem until his retirement.</p> <p><i>Please see section on Russian Federation for Jewish archival holdings at the RGVA archive.</i></p>
	Information from Other Sources	
	Historical Commission	<p>Austria’s Historical Commission was appointed in 1998 by Austria’s Council of Ministers. By 2003/04, the Commission published its findings.</p> <p><u>Sources:</u></p> <p>(1) Duizend-Jensen, Shoshana. <i>Jüdische Gemeinden, Vereine, Stiftungen und Fonds: „Arisierung“ und Restitution</i>. Veröffentlichungen der Österreichischen Historikerkommission, Vol. 21/2. Vienna-München: Oldenburg Verlag, 2004.</p> <p>(2) Embacher, Helga. “Book Review”. <i>Shofar: An Interdisciplinary Journal of Jewish Studies</i> 25.2 (2007), pp 168-170.</p> <p>The topic of looted cultural property was not part of the Commission’s mandate but was supposed to be dealt with by the Commission for Provenance Research. Consequently, libraries, archives and particularly Torah scrolls that were aryanized or otherwise looted were not researched by the Commission.</p> <p><i>Commission for Provenance Research</i></p> <p><u>Source:</u></p> <p>(1) http://www.provenienzforschung.gv.at/, last accessed on June 2014.</p>

		In 1998, then Federal Minister for Education and Cultural Affairs, Elisabeth Gehrler, appointed a Provenance Commission to investigate looted art in federal museums and in the <i>Bundesdenkmalamt</i> (Federal Authority for the Preservation of Monuments). This ultimately lead to the Federal Art Restitution Law of November 5, 1998 (2 Abs. 3 des Bundesgesetzes zur <i>Rückgabe von Kunstgegenständen aus den Österreichischen Bundesmuseen und Sammlungen</i>).
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Adunka, Evelyn. <i>Der Raub der Bücher: Über Verschwinden und Vernichten von Bibliotheken in der NS-Zeit und ihre Restitution nach 1945</i>. Vienna: Czernin, 2002. ▪ “Albertina: 3.600 Plakate möglicher Restitutionsfall“. <i>Der Standard</i>, 29 Juni 2007. ▪ Alker, Stefan. Köstner, Christina. Stumpf, Markus (ed.). <i>Bibliotheken in der NS-Zeit. Provenienzforschung und Bibliotheksgeschichte</i>. Göttingen: V&R unipress, 2008. ▪ Alker, Stefan. Köstner, Christina. Stumpf, Markus. „Provenienzforschung an der Universitätsbibliothek Wien – ein Zwischenbericht“. <i>Wa(h)re Information</i>. Weigel, Harald (ed.). 29. Österreichischer Bibliothekartag Bregenz, 19.-23.9. 2006. Graz, Feldkirch: Neugebauer 2007 (= Schriften der Vereinigung Österreichischer Bibliothekarinnen und Bibliothekare 2), pp 125-131. ▪ Alker, Stefan. Köstner, Christina. „Erwerbungspoltik an der Universitätsbibliothek Wien während der NS-Zeit - Bericht der Provenienzforschung“. <i>NS-Raubgut in Bibliotheken. Suche, Ergebnisse, Perspektiven</i>. Dehnel, Regine (ed.) Drittes Hannoversches Symposium. Frankfurt: Klostermann 2008 (= Zeitschrift für Bibliothekswesen und Bibliographie, Sonderband 94), pp 97-109. ▪ Anderl, Gabriele (ed.). <i>NS-Kunstraub in Österreich und die Folgen</i>. Innsbruck: Studien-Verlag, 2005. ▪ Anderl, Gabriele. Bazil, Christoph. Blimlinger, Eva. Kühschelm, Oliver. Mayer, Monika. Stelzl-Gallian, Anita. and Leonhard Weidinger (ed.). <i>...wesentlich mehr Fälle als angenommen. 10 Jahre Provenienzforschung</i>. Wien: Böhlau Verlag, 2008. ▪ Bailey, Martin. “Albertina Could Lose Posters Worth \$10m.” <i>The Art Newspaper</i> 28 June 2007 ▪ Anderl, Gabriele. Caruso, Alexandra (ed.). <i>NS-Kunstraub in Österreich und die Folgen</i>. Innsbruck: Studienverlag, 2005. ▪ “Belvedere restituiert Munch”. http://www.art-port.cc/?action=other&id=646&sa=news, last accessed on 8 May 2007 ▪ Blimlinger, Eva. “Mittäter in der Opferrolle. Die Restitution von Kunst in Österreich“. <i>Osteuropa, Kunst und Konflikt. Kriegsfolgen und Kooperationsfelder in Europa</i>, 56. Jahrgang, Heft 1-2, Januar/Februar 2006, pp 235-246. ▪ Blimlinger, Eva. “Der Torahmantel der Familie B.. Restitutionspraxis in Österreich“. <i>Enteignete Kunst. Raub und Rückgabe – Österreich von 1938 bis heute</i>. Pawlowsky, Verena. Wendelin, Harald (ed.). Vienna: Mandelbaum Verlag, 2006, pp 221-232. ▪ Blimlinger, Eva. “Beschämendes Jubiläum“. <i>Falter</i>, 1 February 2007. ▪ Brückler, Theodor. <i>Kunstraub, Kunstbergung und Restitution in Österreich 1938 bis heute</i>. Vienna: Böhlau Verlag, 1999. ▪ Die Restitution von Kunst- und Kulturgegenständen im Bereich der Stadt Wien 1998-2001. Museen der Stadt Wien. Wiener Stadt- und Landesbibliothek ▪ Duizend-Jensen, Shoshana. <i>Jüdische Gemeinden, Vereine, Stiftungen und Fonds: „Arisierung“ und Restitution</i>. Veröffentlichungen der Österreichischen Historikerkommission, Vol. 21/2. Vienna-München: Oldenburg Verlag, 2004. ▪ “Egger-Lienz-Ölgemälde „Totentanz“ restituieren“. <i>Der Standard</i>, 9 February 2007. ▪ Embacher, Helga. “Book Review”. <i>Shofar: An Interdisciplinary Journal of Jewish Studies</i>, 25.2 (2007), pp 168-170. ▪ Eppel, Peter. “Kein „Schlusstrich“, sondern viele späte Restitutionen. Provenienzforschung, Erbensuche und Restitution der Museen der Stadt Wien“. <i>Enteignete Kunst. Raub und Rückgabe – Österreich von 1938 bis heute</i>. Pawlowsky, Verena. Wendelin, Harald (ed.). 	

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Notes	

Country Name: **ARMENIA**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects	N/A	
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	
Selected Bibliography		
Notes	Some items brought to the USSR by the Soviet Trophy Brigades were reportedly distributed to Armenia. It is not known whether there were items of Judaica among them.	

Country Name: **AZERBAIJAN**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects	N/A	
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes	Some items brought to the USSR by the Soviet Trophy Brigades were reportedly distributed to Azerbaijan. It is not known whether there were items of Judaica among them.	

Country Name: **BELARUS**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	N/A	
Overview	Looted Cultural Property Databases	
	Publications	<p><i>Jewish Cultural Objects held in Belarus</i></p> <p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) <i>Jewish Documentary Sources in Russia, Ukraine and Belarus: A Preliminary List</i> (in English), edited by Dorit Sallis and Marek Web (JTS), 164 pp. 1996. (2) <i>Jewish Documentary Sources in Belarus Archives: A Guide</i> (in Russian), edited by Mark Kupovetsky, Eduard Savitsky, and Marek Web (RSUH, Committee on Archives and Records Management of Belarus, JTS, YIVO), 543 pp., 2003. (3) Grimsted, Patricia Kennedy. "The Road to Minsk for Western "Trophy" Books: Twice Plundered But Not Yet 'Home from the War'". <i>Libraries & Culture</i> 39.4 (2004), pp 351-404. (4) Grimsted, Patricia Kennedy. <i>Documenting the Plunder of Judaica: Perspectives from Remaining Archives of the Einsatzstab Reichsleiter Rosenberg (ERR)</i>. Paper presented at the Holocaust Era Assets Conference (http://www.holocausteraassets.eu/), Prague, 26-30 June 2009. <p>In the autumn of 1945, an estimated 1,200,000 books were shipped to Minsk. As Grimsted notes "Half a million of those books had first been confiscated from 'enemies' of the Nazi regime in France, the Benelux countries, and former Yugoslavia, along with another half million plundered from libraries in Belarus and other Soviet republics. Found by Red Army trophy brigades in the spring of 1945 in warehouses in a Kattowitz (now Polish Katowice) suburb, 54 freight cars were shipped to Minsk. However, the full documentation about their retrieval and that shipment in the fall of 1945 is still classified in the Russian Ministry of Defense Central Archive (TsAMO) in Podolsk."</p> <p>(Grimsted, Documenting the Plunder.)</p> <p>Research on these books is still missing, with evidence of only one shipment which dates back to November 1945.</p> <p>According to librarians working at the National Library of Belarus (NBB), many of the trophy books, but in particular Hebrew and Yiddish books that reached the Library after the war, have not been identified or otherwise been catalogued. Grimsted notes that "Many more books still await identification in a NBB Reserve depository across the city from the main library, among them a still unknown quantity of Judaica from many sources that survived the Holocaust, reportedly including some from Jewish communities in Yugoslavia. Some of the still-uncatalogued Judaica reserves were deposited for several decades in an abandoned church in a village outside of Minsk, but when the building was restored to the Church after Belarus independence, the books were moved into a reserve section of the main library; many have still</p>

		<p>not been identified as to provenance.” (Grimsted, p. 362)</p> <p>Some other books, according to Grimsted, might have been transferred to the Institute of Oriental Studies in Moscow or Leningrad, while others were transferred to incineration facilities outside of Minsk. Additional rumors indicate that some of these books might have ended up in Israel, after a Jewish librarian managed to remove a number of the books in the 1970s and 1980s before he emigrated to Israel.</p> <p>Specific library collections held by NBB include the Library of Jewish Societies of France (<i>Bibliothèque “Efim Pernikof”</i>) and books that belonged to prominent French Jewish families, such as those of the Rothschild family (which are located in the NBB rare book department catalogue). Moreover, some books stemming from Yugoslav Jewish communities have also ended up in Belarus, as well as “a few books from the Jewish Sephardic Community in Salonica, a prime ERR target in Greece.” (Grimsted, p.369)</p> <p>It is important to note that it is not clear how many books are still to be found in the libraries of Belarus, or how many were brought to other archives and libraries in the years following the end of World War II.</p> <p><i>Dutch objects held in Belarus</i></p> <p><u>Source:</u></p> <p>(1) Ketelaar, Eric. “The Return of Dutch Archives from Moscow.” <i>Returned from Russia: Nazi Archival Plunder in Western Europe and Recent Restitution Issues</i>. Grimsted, Patricia Kennedy, F.J. Hoogewoud, and Eric Ketelaar (ed.) United Kingdom: Institute of Art and Law, 2007, pp 250-255.</p> <p>Several fonds of Dutch provenance are held in archives in Minsk.</p>
	Information from Other Sources	<p><u>Source:</u></p> <p>(1) Yuri Dorn, Coordinator of Jewish Heritage (Research Group in Belarus)</p> <p>There are several Jewish religious artifacts in various archives and museums in Belarus. Among others, objects can be found in the State Museum of History and Culture of Belarus in Minsk.</p> <p>Mr. Dorn visited the museum’s storage in 1996 and discovered at least four Torah scrolls, including some silver adornments for these Torah scrolls, as well as several sets of Shabbat candlesticks, Chanukiot, Tefilin and Humashim which are kept in the archive. At the time, the preservation of these Torah scrolls was less than satisfactory, resulting in the loss of several chapters or making some letters not viewable.</p> <p>Moreover, there are two Torah scrolls in the State Historical Archive of Belarus; one Torah scroll is located in the Historical Museum of Mogilev, and one is located in the Historical Museum of Vitebsk. (There is no information as to whether these scrolls are kept properly.)</p>
	Historical Commission	<p>No.</p> <p><u>Source:</u></p> <p>(1) Dean, Martin. “The Plundering of Jewish Property in Europe: Five Recent Publications Documenting Property Seizure and Restitution in Germany, Belgium, Norway, and Belarus”. <i>Holocaust and</i></p>

		<p><i>Genocide Studies</i> 15 (1), 2001, pp 86-97.</p> <p>According to Martin Dean, the research “<i>Nazi Gold</i>” from Belarus: <i>Documents and Materials</i> by V. I. Adamushko, G. D. Knatko, et al., (Minsk: National Archive of the Republic of Belarus, 1998) focuses on property seizure and restitution.</p>
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Kupovetsky, Mark. Savitsky, Eduard. Web, Marek. (ed.) <i>Jewish Documentary Sources in Belarus Archives: A Guide (in Russian)</i>. Moskva: Rossiiskii gos. gumanitarnyi universitet, 2003. ▪ Dean, Martin. “The Plundering of Jewish Property in Europe: Five Recent Publications Documenting Property Seizure and Restitution in Germany, Belgium, Norway, and Belarus”. <i>Holocaust and Genocide Studies</i>, 15.1 (2001), pp 86-97. ▪ Grimsted, Patricia Kennedy. “The Road to Minsk for Western “Trophy” Books: Twice Plundered but not Yet ‘Home from the War’”. <i>Libraries & Culture</i>, 39.4 (2004), pp 351-404. 	
Notes		

Country Name: **BELGIUM**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes.
Existing Projects	http://www.combuysse.fgov.be/ , last accessed on 3 September 2008. As part of the work carried out by the Study Commission on Jewish Assets, a database with information on about 70,000 individuals was created, the so-called Mala Zimetbaum Databank (MZDB). The database is not publicly available.	
Overview	Looted Cultural Property Databases	
	Publications	<p><i>Library Markings</i> <u>Source:</u> (1) Dratwa, Daniel. "Note sur les fonds Yiddish dans les bibliothèques belges à thèmes juifs." <i>Les Cahiers de la Mémoire contemporaine</i>. Nr. 8, 2008, pp.233-240.</p> <p>The article reproduces library stamps of books that were looted during World War II.</p> <p><i>Looted Cultural Objects</i> <u>Source:</u> (1) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> PhD thesis, Department of History, McGill University, Montreal, October 2008.</p> <p>Belgium received 824 books from the JCR after World War II.</p> <p><i>Restitutions from Russia</i> <u>Source:</u> (1) Vermote, Michel. Lust, Jacques. "Belgium: Papieren Bitte! The Confiscation and Restitution of Belgian Archives and Libraries (1940-2003)." <i>Returned from Russia: Nazi Archival Plunder in Western Europe and Recent Restitution Issues</i>. Grimsted, Patricia Kennedy et al. (ed.) United Kingdom: Institute of Art and Law, 2007, pp 191-240.</p> <p>Between 1944 and 1967 the Office de Récupération Économique (ORE) became the official Belgian service for the discovery, identification, and restitution of cultural goods on an international level. Among other responsibilities, the ORE was also entrusted with auctioning off objects, even if the previous owners were obvious due to book markings, etc. Vermote and Lust note that "in some cases the ORE – unnoticed and uncontrolled – took auctioning a step too far. For example, 565 Hebrew books were discovered in the depository of Neder-Over-Heembeek near Brussels. Although it was perfectly clear to all the agencies involved that these books had been plundered and were of Jewish origin, the Ministry of Finance and its liquidation agency, the Third Bureau decided to sell them. (...) Given the special character of the merchandise, the Jewish Consistory would be the only interested buyer. Without any reservations and second thoughts the Ministry of Finance sold the books for 3,000 Belgian francs to the Central Jewish Consistory of Belgium in 1948. Even this official Jewish organization did not voice a complaint." (p. 209)</p>

		In May 2002, 40 fonds of Belgian provenance looted during the Second World War were returned from Moscow. However, there may be additional fonds of specifically Belgian Jewish provenance in Moscow's archive. For example, while the papers of Niko Gunzburg (a pre-war Jewish Community leader) were partially recovered, no separate fond for Mr. Gunzburg was returned from Moscow.
	Information from Other Sources	<p><u>Source:</u></p> <p>(1) Email exchange with Daniel Dratwa on March 29, 2012 and on November 7, 2013.</p> <p>The Ministry of Economic Affairs, which took over objects from the Office de Récupération Économique (ORE) still holds a dozen of Hebrew books which are thought to have been stolen during World War II. These books are expected to be handed over to the Jewish Museum of Belgium soon.</p> <p>After the recovery of one book (Theodor Herzl's <i>Der Judenstaat</i>) in 2012, which was sent to Belgium by the JCR, no further books could be identified. Little to no provenance research is being conducted on Jewish cultural and religious objects that might have entered Belgium during the war or in the years following, such as by shipment from the JCR.</p>
	Historical Commission	<p>In 1997 by Royal Decree the Belgian government appointed a commission to locate property confiscated from Jewish Holocaust victims. Following the final report of the Study Commission on Jewish Assets of July 12, 2001, the Belgian government introduced an Indemnification Bill in Parliament proposing the formation of an Indemnification Commission. This passed and became an Act of December 20, 2001 for the indemnification of the Belgian Jewish Community's assets that were plundered, surrendered or abandoned during the Second World War. Claimants were entitled to compensation for "Personal Belongings," which possibly included claims for Jewish cultural, religious and ceremonial objects (€400). There were only two object restitutions: two artworks were returned by Belgian Cultural Institutions to their original owners.</p> <p>The Jewish Museum of Belgium conducted full provenance research in 2002 in conjunction with the country's Historical Commission.</p>
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Dratwa, Daniel. "État de la question des biens spoliés et recherches sur la provenance au Musée Juif de Belgique et dans les collections publiques belges." <i>MuséOn</i>, no.4, December 2012, pp. 37-47. ▪ Dratwa, Daniel. "The Plunder of Jewish-Owned Books and Libraries in Belgium". <i>Vitalizing Memory. International Perspectives on Provenance Research</i>. Washington: American Association of Museums, 2005, pp 143-145. ▪ Dratwa, Daniel. "La question de la spoliation des biens juifs dans les musées belges." <i>L'invitation au musée</i>, Nr. 25 (2011), pp.25-29. ▪ Dratwa, Daniel. "Note sur les fonds Yiddish dans les bibliothèques belges à thèmes juifs." <i>Les Cahiers de la Mémoire contemporaine</i>. Nr. 8 (2008), pp.233-240 ▪ <i>Office de Récupération Économique: Répertoire d'oeuvres d'art dont la Belgique a été spoliée durant la guerre 1939-1945</i>. Bruxelles, 1948. ▪ Study Commission on Jewish Assets (Commission d'Études des Biens Juifs), 1997-2001 (the report is publicly available at: http://www.combuysse.fgov.be) – French and Flemish 	

	<p>(Commission d'étude sur le sort des biens des membres de la communauté juive de Belgique spoliés ou délaissés pendant la guerre 1940-1945)</p> <ul style="list-style-type: none"> ▪ Vermote, Michel. Lust, Jacques. "Belgium: Papieren Bitte! The Confiscation and Restitution of Belgian Archives and Libraries (1940-2003)." <i>Returned from Russia: Nazi Archival Plunder in Western Europe and Recent Restitution Issues</i>. Grimsted, Patricia Kennedy et al. (ed.) United Kingdom: Institute of Art and Law, 2007, pp 191-240.
Notes	

Country Name: **BOLIVIA**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	N/A	
Overview	Looted Cultural Property Databases	
	Publications	<u>Source:</u> (1) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> PhD thesis, Department of History, McGill University, Montreal, October 2008. Bolivia received 1,281 books from the JCR after World War II.
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes		

Country Name: **BOSNIA and HERZEGOVINA**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	N/A	
Overview	Looted Cultural Property Databases	N/A
	Publications	<p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) http://www.zemaljskimuzej.ba/o_nama/biblioteka.php, last accessed on 20 January 2009. (2) Email exchange with Jakob Finci, then President, Jewish Community of Bosnia and Herzegovina (3/2009) (3) Cerkez, Aida. "Sarajevo Haggadah: Bosnia's Prized Jewish Manuscript Won't Show in NYC." <i>Huffington Post</i>, 6 February 2013. (http://www.huffingtonpost.com/2013/02/06/sarajevo-haggadah-bosnia-prized-jewish-manuscript-wont-show-in-nyc_n_2632809.html) <p>The Library of the National Museum of Bosnia and Herzegovina holds ancient Jewish books, including a Haggadah. The provenance of these items is unclear. The National Museum also holds the famous Sarajevo Haggadah which was sold to the Museum in 1894. The Haggadah was taken out of Sarajevo during the Holocaust and dive decades later, during the siege of Sarajevo, was stored for safekeeping in an underground bank vault. The manuscript is believed to be \$700 worth.</p> <p>In November 2012, the Metropolitan Museum offered to host the Haggadah for three years, but the United States' Commission for the Preservation of National Monuments intervened by conditioning the trip to New York with Bosnia solving the legal status of the museum.</p> <p>Due to a lack of funding, the museum shut down in October 2013. Despite the Museum's closure, the Haggadah remains in Bosnia.</p>
	Information from Other Sources	<p><u>Source:</u></p> <ol style="list-style-type: none"> (1) Email exchange with Jakob Finci, then President, Jewish Community of Bosnia and Herzegovina, March 2009. <p>In the 1950's, a few Judaica pieces owned by the Jewish Community or individuals were transferred to Belgrade for the soon-to-be established Jewish Museum.</p> <p>The Jewish Museum located in Sarajevo, which was established in 1965, does not own any valuable Judaica objects. Its collection consists mainly of "third class Judaica" displayed for the purpose of illustrating what a Torah, etc. looks like.</p> <p>The famous "Pinchas of Sarajevo's Jewish Community" was looted by the Nazis and subsequently disappeared. According to Mr. Finci, these documents might be held in Russian archives.</p>
	Historical Commission	<p>"Plunder and Restitution. Findings and Recommendations of the Presidential Advisory Commission on Holocaust Assets in the United States and Staff Report" (December 2000, Appendix D, p 54)</p> <p>The report notes that preliminary research into wartime activities was begun.</p>

Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes		

Country Name: **BRAZIL**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	N/A	
Overview	Looted Cultural Property Databases	N/A
	Publications	<p><u>Sources:</u></p> <p>(1) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> PhD thesis, Department of History, McGill University, Montreal, October 2008.</p> <p>(2) Kapralik, Charles I. <i>Reclaiming the Nazi Loot: The History of the Work of the Jewish Trust Corporation for Germany.</i> London: The Corporation, 1962, p 10.</p> <p>Brazil received 2,463 books from the JCR after World War II. Upon special request, the Advisory Council on the Question of Jewish Cultural and Religious Objects, established by the Jewish Trust Corporation (as part of the British Occupation Authorities), decided to make book donations of looted Jewish books to the Jewish community in Sao Paulo.</p>
	Information from Other Sources	<p><u>Sources:</u></p> <p>(1) Email exchange with Max Nahmias, President of the Museo Judaico do Rio de Janeiro, in July 2007.</p> <p>There are no known claims against Judaica objects in Brazilian cultural institutions.</p>
	Historical Commission	<p><u>Sources:</u></p> <p>(1) Hinchberger, Bill. "Brazil Uncovers Nazi War Loot". <i>ARTnews</i> September 1998, p 67.</p> <p>(2) http://www.museum-security.org/reports/05998.html#9, last accessed in June 2014.</p> <p>In 1997, the Justice Ministry set up a Commission to investigate leads into approximately 100 works which were sold in Brazil between the 1940s and 1970s. The ARTnews article further referred to a few specific museums with holdings of unclear provenance: Museum of Art, Sao Paulo; Museum of Modern Art, Rio de Janeiro; and the Museum of Art of Rio Grande do Sul, Porto Alegre.</p>
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes		

Country Name: **BULGARIA**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	N/A	
Overview	Looted Cultural Property Databases	N/A
	Publications	<p><u>Source:</u></p> <p>(1) Paunovsky, Vladimir. "The Bulgarian Archives and the Jewish Cultural and Historical Heritage: A Brief Survey." <i>Preserving Jewish Archives as Part of the European Cultural Heritage: Proceedings of the Conference on Judaica Archives in Europe for Archivists and Librarians</i>. Kuperminc, Jean-Claude. Arditti, Rafaële (ed.). Potsdam, 1999, 11-13 July, Paris: Éditions du Nadir de l'Alliance israélite universelle, 2001, pp 114-118.</p> <p>Due to the lack of a Jewish library within the boundaries of contemporary Bulgaria, the Jewish Research Institute at the Central Consistory of Jews was founded in 1947. An infusion of money allowed the purchase of several hundred manuscripts as well as 6,000 books in Hebrew, Ladino and Bulgarian. Some dated back to as early as the 16th and the 17th centuries. On 21 October 1951, however, as a result of insufficient money for maintenance purposes, the Council of Ministers decided to move the institute into the system of the Bulgarian Academy of Sciences, first to the Institute of Bulgarian History and, from January 1964 onwards, to the Institute of Balkan Studies. Religious objects, on the other hand, were kept at the Central Sofia Synagogue. Today most of these pieces may be found at the General Religious Council of Israelites and at the Jewish Museum of History in Sofia, founded in 1993 (under the guidance of the National Museum Centre at the Ministry of Culture). During the 1960s and 1970s, as a result of death, departure, but also defection, some of the Hebraica was moved from the Ashkenaz synagogue to the library of the Bulgarian Academy of Sciences and in 1980, the collection became part of the Central Record Office.</p>
	Information from Other Sources	.
	Historical Commission	
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> Bar-Zohar, Michael. <i>Beyond Hitler's Grasp. The Heroic Rescue of Bulgaria's Jews</i>. Avon, Massachusetts: Adams Media Corporation, 1998. Paunovsky, Vladimir. "The Bulgarian Archives and the Jewish Cultural and Historical Heritage: A Brief Survey". <i>Preserving Jewish Archives as Part of the European Cultural Heritage: Proceedings of the Conference on Judaica Archives in Europe for Archivists and Librarians</i>. Kuperminc, Jean-Claude. Arditti, Rafaële (ed.). Potsdam, 1999, 11-13 July, Paris: Éditions du Nadir de l'Alliance israélite universelle, 2001, p 114-118. 	
Notes	There is no object database, but the Bulgarian Commissariat of Jewish Affairs undertook house-by-house expropriations of Jewish property in the summer of 1943 and recorded inventories of looted items, including household items such as sofas, rugs, or table lamps. The United States Holocaust Memorial Museum (USHMM) holds copies of these inventories for Sofia on about 200 reels of microfilm, organized by street address.	

	There was very little restitution of household goods, which possibly included Jewish cultural and ceremonial objects, following the end of World War II. Cultural objects that were not looted during the war were sometimes lost in the early years of Bulgarian socialist transformation.
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See also: Greece and Macedonia

Country Name: CANADA

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	N/A	
Overview	Looted Cultural Property Databases	<p><u>Source:</u></p> <ol style="list-style-type: none"> (1) Artefacts Canada: http://www.chin.gc.ca/English/Artefacts_Canada/index.html, last accessed June 2014. (2) James Adams, "The Hunt Is Now On for Nazi-Looted Art in Canada," The Globe and Mail, 9 February 2014. <p>Canada maintains a national on-line database of cultural and religious objects in Canada's cultural institutions: Canada Heritage Information Network (CHIN), <i>Artefacts Canada National Database</i>. As the result of discussions called for by the Claims Conference/WJRO and the Canadian Jewish Congress (since disbanded with functions assumed by the Centre for Israel and Jewish Affairs) and subsequent discussions, this database, which contains listings of Judaica (e.g., a silver Torah breastplate held by the Royal Alberta Museum), there are plans to expand the database to allow institutions to add provenance information to artefact files.</p> <p>A number of Canadian institutions, including the National Gallery of Canada, have posted information on their websites concerning items in their collection that have provenance gaps, in an effort to elicit information that can help determine whether any of the items in question may have been looted. In late 2007 the Canadian Art Museum Directors Organization (CAMDO) conducted a Canadian Heritage-funded survey of its 84 members asking them how many works in their permanent collections had gaps in their ownership history between 1932 and 1945. Ottawa has since provided a grant to CAMDO for both provenance research (the results of which will be posted on a searchable database) and the development of guidelines that small and medium-sized museums can use for Holocaust-era research of their own holdings.</p>
	Publications	
	Information from Other Sources	<p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) Email exchange with Janice Rosen, Archives Director of the Canadian Jewish Congress. (2) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> PhD thesis, Department of History, McGill University, Montreal, October 2008. <p>Canada was the recipient of looted Judaica (ritual objects, books, etc.) distributed by Jewish Cultural Reconstruction (JCR) in the early 1950s. All together, Canada received 2,031 books and 151 museum and synagogue pieces from the JCR after World War II. Special attention in the distribution of objects was given to the Jewish Studies Department at the University of Manitoba and to the Dominican Institute of Medieval Studies in Montreal. In addition, one special book, an Usiel Hague book on Jews in China, was presented to the Royal Ontario Museum in Toronto. The Canadian Jewish Congress was tasked with distributing these books and ceremonial objects to synagogues throughout Canada. In January 1951 the <i>Congress Bulletin</i> reported that "A number of ceremonial objects, formerly the property of European Jews, have been received by the Canadian Jewish Congress and will be kept by the Congress as a memorial... among the articles are the</p>

		<p>appurtenances of a sefer torah, chanukah lamps, Passover seder plates, havdalah incense boxes and silver ornamentation for Taleissim ... the Congress states that the collection will be kept intact in the headquarters of the Congress in Montreal...” Only a few years later, in May 1956, the <i>Bulletin</i> reported that “many of these objects have been placed on loan in various new synagogues and new community centers across the country... Congress made available some of these objects to the newly built congregations in Canada as a permanent link between these congregations and the Jewish communities in Europe which were destroyed.”</p> <p>There is no surviving inventory that details what was received in terms of books and objects. Most of the objects distributed were silver chanukiot, Torah ornaments, as well as old books, including prayer books. None or few books carried a quality of holiness such as Torah scrolls. About 400 books are still in the collection of the Canadian Jewish Congress, while some might have gone to Montreal’s Jewish Public Library. About 45 European ceremonial collections are also still with the Canadian Jewish Congress, although a few are on loan with various museums.</p> <p>A few years ago, the Canadian Jewish Congress, encouraged by the Conference “A Matter of Justice – Canadian Symposium on Holocaust-era Cultural Property,” attempted to locate original heirs following the few leads available. However, none of the heirs were found.</p> <p>The Aron Museum in Montreal, Canada’s first museum of Jewish ceremonial art objects, holds an extensive Judaica collection, with some objects that surfaced on the antiques market in the aftermath of World War II. In addition, the museum holds looted Judaica pieces that were distributed by the Canadian Jewish Congress on behalf of Jewish Cultural Reconstruction in the aftermath of the Holocaust.</p>
	Historical Commission	No.
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ James Adams, “The Hunt Is Now On for Nazi-Looted Art in Canada,” <i>The Globe and Mail</i>, 9 February 2014. ▪ Arnold, Janice. “Stern Estate Wins Court Order in Looted Art Case”. <i>Canadian Jewish News</i>, 14 June 2007. ▪ Eisenthal, Bram. “Montreal University Leads Fight to Recover Nazi-looted Artworks”. <i>JTA</i>, 29 March 2006. ▪ Moore, Dene. “Nazi Plunder Unveiled“. <i>The Canadian Press</i>, 20 October 2006. 	
Notes		

Country Name: **CHILE**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	N/A	
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	<p><u>Source:</u> (1) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> Department of History, McGill University, Montreal, October 2008.</p> <p>Chile received 1,219 heirless books from the JCR after World War II.</p>
	Historical Commission	No.
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes		

Country Name: **COLOMBIA**

Looted Judaica and Judaica with Provenance Gaps in Country		yes
Existing Projects	N/A	
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	No.
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes	<p><u>Source:</u></p> <p>(1) Buchholz, Godula. "Karl Buchholz. Buch- und Kunsthändler im 20. Jahrhundert." Cologne: DuMont publishing house, 2005.</p> <p>Karl Buchholz, one of the four main art dealers under Hitler, settled after the war in Bogota, Colombia. It is possible that he arranged for looted Judaica to enter Colombia, especially as part of his gallery that he set up in 1952. It is likely that no research thus far has focused on Mr. Buchholz's art dealings in Colombia.</p>	

Country Name: **COSTA RICA**

Looted Judaica and Judaica with Provenance Gaps in Country		yes
Existing Projects	N/A	
Overview	Looted Cultural Property Databases	
	Publications	<u>Source:</u> (1) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> Department of History, McGill University, Montreal, October 2008. Costa Rica received 442 heirless books from the JCR after World War II.
	Information from Other Sources	
	Historical Commission	No.
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes		

Country Name: **CROATIA**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	<p><u>Sources:</u></p> <p>(1) Claims Conference project</p> <p>(2) http://www.nsk.hr/en/manuscripts-book-and-codices-of-the-jewish-community-in-croatia-to-be-registered/ (last accessed April 2014)</p> <p>Books, manuscripts and codices written in Hebrew and other Jewish languages which are preserved in Croatian archives and libraries will be registered as part of a project organized by the Croatian Ministry of Culture, the National and University Library in Zagreb, the National Library of Israel and the Conference on Jewish Material Claims Against Germany, with participation by the Jewish communities of Croatia. An agreement between the National Library of Israel and the National and University Library in Zagreb was signed in October 2013.</p> <p>The vast majority of these books and manuscripts were plundered by the Ustashe and the Nazis during World War II. Along with review of relevant German and other historical documentation, activities under this agreement are part of a pilot study to try to determine what was taken during the Holocaust, what was returned, and what is still missing for an entire country.</p> <p>See under Publications discussion of work within this project regarding the Šik Library and other books and manuscripts held at the Jewish Community of Zagreb.</p>	
Overview	Looted Cultural Property Databases	
	Publications	<p>(1) Koš, Julia. "Lavoslav Šik i njegova knjižnica. Dva stoljeća povijesti i kulture židova u Zagrebu i Hrvatskoj." <i>ŽOZ</i>, 1998, pp 78-83.</p> <p>(2) Croatia Delegation Statement in <i>Washington Conference on Holocaust-Era Assets, November 30-December 3, 1998: Proceedings</i>. Washington, DC, 1999, pp. 231-240</p> <p>In 1959 the library belonging to Dr. Lavoslav Šik was returned to the Jewish Community in Zagreb, and in 1989 his private archives were also returned. Also in 1989, 7000 books were returned to the same institution under an agreement between the Jewish Community in Zagreb and the National and University Library, dated 4 October 1990.</p> <p>In 2013, Dr. Aviad Stollman of the National Library of Israel reviewed the holdings of the Jewish Community of Zagreb. He noted that Šik's library includes 5,225 books and several hundred volumes of bound periodicals, mostly in German and constituting a basic academic collection of pre-war Judaica. However, the more than 7,000 additional books are uncatalogued and are Hebrew rare or semi-rare books, many from the 19th century, some from the 18th century, and at least 3 from the 16th century, and approximately 40% of the books are signed or inscribed. Many of the books appear to have been brought to Croatia by Jews fleeing Germany and elsewhere. As part of the project described above regarding books, manuscripts and codices written in Hebrew and other Jewish languages that are in Croatian archives and libraries, these books are being catalogued with the assistance of the National Library of Israel.</p>
	Information from Other Sources	<p><u>Source:</u></p> <p>(1) Croatia Delegation Statement in <i>Washington Conference on</i></p>

		<p><i>Holocaust-Era Assets, November 30-December 3, 1998: Proceedings.</i> Washington, DC, 1999, pp. 231-240</p> <p>During the initial period of work of “KOMZA” – Commission for the gathering and protection of cultural monuments and antiquities (1945-1954), the Museum for Arts and Crafts in Zagreb received Judaica.</p> <p>(2) http://www.provenanceresearch.org/wp-content/uploads/2013/05/PRTP-Zagreb-Report_list-of-attendees_final_07052013_bb.pdf (last accessed on 1 June 2014)</p> <p>The second workshop of the European Shoah Legacy Institute’s Provenance Research Training Program was held in Zagreb March 10-15, 2013.</p>
	Historical Commission	No.
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes		

Country Name: **CYPRUS**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	N/A	
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	<i>Plunder and Restitution. Findings and Recommendations of the Presidential Advisory Commission on Holocaust Assets in the United States and Staff Report</i> (December 2000), Appendix D, p 54. Preliminary research into wartime activities has begun.
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes		

Country Name: **CZECH REPUBLIC**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	<p>The Documentation Centre of Property Transfers of Cultural Assets of World War II Victims conducts provenance research. (http://www.centrum.usd.cas.cz/index.php)</p> <p>See below for information on the Jewish Museum in Prague.</p>	
Overview	<p>Looted Cultural Property Databases</p> <p><i>Database of Works of Art from the Property of Victims of the Holocaust:</i> Sources:</p> <ol style="list-style-type: none"> (1) http://www.restitution-art.cz, last accessed June 2014. (2) Jirasek, Pavel. "Partnership for Restitution of Jewish Cultural Property in the Czech Republic: Principle and Reality". <i>Museum International</i>, no. 224, Vol. 56, No. 4, 2004, p 52. (3) Email exchanges with Renata Kostalova in June 2014. <p>The Database of Works of Art from Property of Victims of the Holocaust holds approximately 3,400 looted works, including Jewish ritual objects. A brief survey of the database shows that probably more than 380 religious objects are held in Czech museums. These objects can generally be divided into: Torahs (~ 7), breast shields for the Torah (~ 1), Tas, shield for the Torah scroll (~ 3), Machzorim (~ 114), Hebrew manuscripts (~ 37), Hebrew incunabula (~ 6), Megilas (~ 3), Haftarah (~ 1), Hagaddoth (~ 4), Sidurim (~7), Shulchan Aruch (~ 1), "Bible" or "Biblia Hebraica" (~4), and ~ 197 other predominantly religious texts such as Seder tfilot, prayerbooks, etc.</p> <p>In addition, the database lists 42 manuscripts that were originally placed in the Jewish seminary in Wroclaw and were deposited in the National Library of the Czech Republic. These have since been restituted to Wroclaw. Similarly, in December 2004, 40 manuscripts and incunabula stemming from the Saraval Collection were identified in the National Library and were subsequently restituted to Poland.</p> <p><i>Jewish book collection at Jewish Museum Prague</i> Sources:</p> <ol style="list-style-type: none"> (1) Braunová, Andrea. "Origin of the Book Collection of the Library of the Jewish Museum in Prague." <i>Judaica Bohemiae</i> 36 (2000 [2001]). (2) Bušek, Michal. "Identifying Owners of Books Held by the Jewish Museum in Prague." <i>The Future of the Lost Cultural Heritage</i> pp. 104–12. (3) Bušek, Michal. "Identifying Owners of Books Held by the Jewish Museum in Prague". <i>Vitalizing Memory. International Perspectives on Provenance Research</i>. Washington: American Association of Museums, 2005, pp 138-142. (4) Kennedy, Patricia Grimsted. "Sudeten Crossroads for Europe's Displaced Books. The 'Mysterious Twilight' of the RSHA Amt VII Library and the Fate of A Million Victims of War." Prepared for publication in the conference proceedings based on a shorter presentation at the international conference in Liberec organized by the Documentation Centre of Property Transfers of Cultural Assets of WW II. Victims, 24–26 October 2007. (5) Jewish Museum: "Preliminary Report for the Holocaust Era Assets Conference" (http://www.jewishmuseum.cz/en/avice25.htm) (6) Email exchange with Michal Busek, June 2014. 	

		<p>As of June 2014, the Jewish Museum in Prague database listed 6,312 identified owners, with research still ongoing. The overall database lists 47,258 records. Overall, 95,968 records were already examined.</p> <p>As part of the Museum's continuous research efforts, war-time inventories and postwar catalogues are being digitized. According to the Museum's "Preliminary Report for the Holocaust Era Assets Conference" (http://www.jewishmuseum.cz/en/avice25.htm) the Museum currently does not have any registered institutional claims but is working on one individual claim for artworks involving 46 prints and drawings by Hella Guth.</p> <p><i>Database of Works of Art</i> <u>Source:</u> (1) www.cdmp.cz/db/?lang=en, last accessed in June 2014.</p> <p>The Documentation Centre for Property Transfers of Cultural Assets of WW II Victims, a public benefit organization, created a database with art works identified by the Center. The database provides information on the original owner, if available, and if a restitution took place.</p> <p>Among the majority of artworks, the database also provides information on 147 Judaica objects, including Machzorim and a Mishne Torah.</p>
	Publications	<p><i>Jewish Museum Prague:</i> <u>Sources:</u></p> <ol style="list-style-type: none"> (1) Veselská, Magda. "The Selling Off of Items from the Collections of the Jewish Museum in Prague after the Second World War, with Particular Focus on the Sale of Torah Scrolls in 1963-1964". <i>Judaica Bohemiae</i> 42 (2006). (2) Yavnai, Elisabeth. "Jewish Cultural Property and Its Postwar Recovery". <i>Confiscation of Jewish Property in Europe, 1933-1945</i>. One Day Symposium at the Center for Advanced Holocaust Studies, United States Holocaust Memorial Museum, 22 March 2001, p 129. (3) Bušek, Michal. "Identifying Owners of Books Held by the Jewish Museum in Prague". <i>Vitalizing Memory. International Perspectives on Provenance Research</i>. Washington: American Association of Museums, 2005, pp 138-142. (4) Grimsted, Patricia Kennedy. "Sudeten Crossroads for Europe's Displaced Books. The 'Mysterious Twilight' of the RSHA Amt VII Library and the Fate of A Million Victims of War" in <i>Restitution of Confiscated Works – Wish or Reality? Documentation, identification and restitution of Cultural property of the victims of World War II. Proceedings of the international academic conference held in Liberec, 24-26 October 2007</i>. Prague, 2008, pp 123-180. (5) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> Department of History, McGill University, Montreal, October 2008. (6) Veselská, Magda. "Jewish Museum in the Former Czechoslovakia". <i>Neglected Witnesses. The Fate of Ceremonial Objects During the Second World War and After</i>. Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe (ed.) Builth Wells: Institute of Art And Law, 2011. (7) Intrator, Miriam. "'People were literally starving for any kind of reading': The Theresienstadt Ghetto Central Library, 1942-1945." <i>Library Trends</i>, Vol 55, No 3, Winter 2007. <p>Prior to World War II, the library of the Jewish Community of Prague consisted</p>

mainly of traditional literature from Jewish communities. These collections included rabbinical writings, prayerbooks, fiction, but also non-fiction. After the war, parts of the library of Prague's Jewish Community as well as a large portion of Theresienstadt's ghetto library were incorporated into the Jewish Museum's library.

In the Theresienstadt/Terezin collection were also several looted Judaica pieces and books. About 1,800 Torah scrolls from liquidated Jewish communities in Bohemia and Moravia reached the so-called Central Jewish Museum in Prague during the war, while books from Terezin were deposited there after the war.

Aside from Torah scrolls, estimates suggest that a quarter million books also ended the war in Theresienstadt. However, as many as half of the books had to be destroyed due to "bacterial contamination," because there were no facilities for fumigation and disinfection immediately after the war. Those books that survived the disinfection process were consequently moved to Prague and specifically to the Jewish Museum: this shipment included 28,245 volumes catalogued by the so-called *Talmudkommando*.

The Terezin collection was originally comprised of numerous collections stemming from the Rabbinical seminaries in Berlin and Wroclaw and elsewhere, the Warburg Library of Hamburg, German-Jewish private libraries from Prague and Brno, the libraries of the Haksharot, and, for example, the mobile library of the Association of Prussian County Communities. During its existence, the ghetto library – the Ghetto Central Library (Ghettozentralbücherei) - contained a designated Hebrew Room with 10,000 volumes of Hebraica reserved for scholarly study. In total more than 200,000 books passed through the Terezin library until 1945, and about 100,000 were transferred from Terezin to the Jewish Museum.

Ghetto Central Library Collection, November 17, 1943

Collection	Number of Volumes
Hebraica	1,810
Hebrew periodicals	270
Judaica (Zionist)	10,930
Jewish periodicals	1,900
Yiddish literature	100
History (art and music)	1,300
Ancient languages	600
Modern languages	500
Natural sciences	600
Publications	2,100
Reports of activities	7,000
Belles letters	5,300
Classics	3,000
Juvenile literature	250
Miscellaneous	2,500
Total	48,710

Source: Intrator, Theresienstadt Ghetto Central Library, November 17, 1943, p. 5.

In addition to the Terezin collection, some of the looted books later to be found in the Bohemian castles of Silesia were amassed by the *Reichssicherheitshauptamt*-RSHA (Amt VII). Of these grand book collections, an estimated 65,000 books were claimed by Czech government officials, despite the fact that "the materials

	<p>did not necessarily originate in Czechoslovakia. Custody of the assets was given to the National and University Library of Prague.” Shmuel Hugo Bergmann, who had witnessed the sorting by Czech archivists in Mimon Castle, one of the Bohemian castles with war loot, later recalled how some of the books were labelled as having originated from Poland, Holland or Hungary.</p> <p>[Please note that the collections found in Mimon Castle, looted by the RSHA, included (1) the library of the Berlin Jewish Community, (2) the library of the Jewish Seminary of Breslau, (3) the library of the Central Verein of Berlin, (4) a news library created by the Nazis using the Seligmann collection, (5) a Jewish library that contained almost 50,000 books on every topic except those of Jewish nature, (6) a large collection of Jewish newspapers in Hebrew and other languages, (7) more than 50 boxes of booklets, (8) 25 boxes of Hebrew manuscripts (9) thousands of books and other archival materials that could not be identified.]</p> <p>Other books found in these depositories carried identifying Hebrew or Yiddish stamps not understood by the local archivists. As for Polish books, the Polish government soon sent representatives to demand back all books of Polish origin, Jewish- and non-Jewish alike.</p> <p>Soon also American Jewish and non-Jewish organizations claimed parts of the library holdings. In late 1946, for example, the American Jewish Joint Distribution Committee (AJDC) brought some 2,000 books found in the Mimon Castle to Austria for distribution in DP camps. Negotiations between Czech authorities and the AJDC continued and by 1951, the organization had successfully claimed 34,900 books, while UNRRA had received 65,115 books. However, it is unclear if these books originated from the Mimon castle or from the Theresienstadt library.</p> <p>After the JCR was founded (for more information on the JCR, please see Part A) in 1947, negotiations were launched to gain custody over these book collections. (At the same time, the JCR also distributed books to the Czech Republic, then Czechoslovakia, specifically to the Jewish Museum.) Nonetheless, even before the official establishment of the JCR, the Hebrew University in Jerusalem emerged from negotiations with the Council of Jewish Communities in Bohemia, which included the Jewish Museum and which acted as trustees for books stemming from the Theresienstadt library, to gain part of the collection for the University. In the end, about 50,000 books were transferred to the Hebrew University, consisting of the most “valuable for the cultural, religious and educational work in Palestine.” (Please note that other estimates of books transferred to the Hebrew University are as high as 70,000. The discrepancies in numbers stem from the fact that some shipments took place in secret, and even some valuable manuscripts were hidden in boxes between other books without inclusion in the inventories. Another issue evolved around books that did not go to the Jewish National and University Library in Jerusalem but were sold to book dealers in Jerusalem.) These books originated either from the Theresienstadt library or one of the three castles that contained looted books after the war: Mimon, Novy Perkstejn, and Houska.</p> <p>In addition, Prague’s National Library (<i>Clementinum</i>) also received looted books that were found in the castles mentioned above. Some of these Hebraic and Judaic books were inadequately catalogued but can be traced back to books stemming from the Warsaw library of the Jewish Theological Seminary in Breslau, the library of the Rabbinical Seminary in Budapest, as well as books from Jewish communities in Germany and of Olomouc. Grimsted notes that “this is a good example of Jewish books from within the Czech Republic brought to Prague, or</p>
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		<p>possibly Teresienstadt, during the German occupation and that ended up in the National Library rather than the Jewish Museum...(These cases) underscore the need for further provenance research on Judaica and Hebraica in the Clementinum.”</p> <p>According to Andrea Braunova and Michal Bušek, the estimates are as high as a total of 158,000 books that were removed from the Jewish Museum collections by 1950. While most book collections, as noted above, went to Jewish relief organizations or the Hebrew University, some books were returned to their original owners or handed over to the National Recovery Foundation, which dealt with enemy property. Moreover, a major intervention regarding the collections of the Jewish Museum in Prague took place in the first five years after the end of World War II. At that time several thousands of necessary ritual items and prayer books were provided to the approximately 50 re-established Jewish communities and minyanim in Bohemia and Moravia (with a few exceptions in Slovakia). Some of these items were subsequently returned to the Museum due to the closing of Jewish communities, while other items remain spread all over the world.</p> <p>In 1994 all holdings of the former State Jewish Museum including the library were transferred to the Federation of Jewish Communities in the Czech Republic, which subsequently donated them to the Jewish Museum operating as a private institution under the Federation of Jewish Communities of Bohemia and Moravia and Jewish Community of Prague with the Ministry of Culture represented in its bodies as well. Several years later provenance research commenced into that library as well as into the original holdings of the JCM (The Jewish Central Museum). As of 2007, of the approximately 100,000 books in possession of the library, around 80,000 had already been checked (with the collection of the former JCM amounting to approximately 46,000 books.) Part of the ongoing research carried out by the Jewish Museum also focuses on Torah scrolls of the former State Jewish Museum which were sold off in 1964 to foreign trade companies such as Artia. These scrolls are now partially located at the Czech Memorial Scrolls Centre at the Westminster Synagogue. <i>See also United Kingdom.</i></p> <p><i>Recent Restitutions to the Czech Republic</i> <u>Source:</u> (1) http://www.jewishmuseum.cz/en/aaktualita20140326.htm, last accessed 5 June 2014.</p> <p>In late April 2013, the Jewish Museum and the Federation of Jewish Communities in the Czech Republic secured the restitution of a missing Jewish ritual object of Czech origin. The Torah Ark curtain was part of the Jewish Museum’s collection until the mid-1950s.</p> <p><i>Museum of Decorative Arts</i> <u>Sources:</u> (1) http://heirs.typepad.com/heirs_observations_on_pro/books/, last accessed June 2014. (2) http://www.cdmp.cz/en/index.php?option=com_content&view=article&id=9&Itemid=103, last accessed June 2014.</p> <p>In addition to the Jewish Museum, the Museum of Decorative Arts in Prague has also conducted provenance research on its Jewish collections, which presumably came from Jews deported to concentration camps during World War II. Results of</p>
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		<p>this provenance research are published in the book <i>Returns of Memory</i>. The project was prepared by the Documentation Centre of Property Transfers of Cultural Assets of World War II Victims and the Contemporary History Institute of the Czech Academy of Sciences.</p> <p><i>Please see section on Russian Federation for Jewish archival holdings at the RGVA archive.</i></p>
	Information from Other Sources	
	Historical Commission	<p>In October 1998, the Czech Republic formed a Joint Working Commission, the “Commission for Holocaust Era Property Issues in the Czech Republic,” that was chaired by Pavel Rychetsky, the Deputy Prime Minister of the Czech Republic. The objective of the Commission was to mitigate property injustices inflicted on Holocaust victims.</p>
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Braunova, Andrea. “Origin of the Jewish Museum Library Holdings: Origin of the Jewish Museum in Prague”. <i>Newsletter of the Jewish Museum in Prague</i> Nr. 3, 4, 1999. ▪ Borák, Mečislav. “Verspätete Gerechtigkeit. Die Restitution von enteignetem Kulturgut in Tschechien.” <i>Osteuropa, Kunst und Konflikt. Kriegsfolgen und Kooperationsfelder in Europa</i> 56. Jahrgang, Heft 1-2, Januar/Februar 2006, pp 247-262. ▪ Borak, Mecislav. „The West“ Versus „The East“ or the United Europe? The different conceptions of provenance research, documentation and indemnification of looted cultural assets and the possibilities of international cooperation in Europe and worldwide. Proceedings of an international academic conference held in Podebrady on 8-9 October 2013. Documentation Centre for Property Transfers of Cultural Assets of WWII Victims, Prague 2014. ▪ “Court Stands Up for Holocaust Victim Heir – Server”. <i>The Prague Daily Monitor</i> 12 March 2007. ▪ Jancik, Drahomir. <i>Jewish gold and other precious metals, precious stones, and objects made of such materials, situation in the Czech lands in the years 1939-1945: unlawful infringement of property rights and its scope: subsequent fate of the Jewish assets affected by this infringement report by a team of experts created by the Joint Task Force Based Decision no. 773 of the Czech government of November 25, 1998</i>. Sefer, Terezin Initiative Institute, Prague, 2001. ▪ Jelinek, Yeshayahu. “Restitution of Jewish Property in the Czech and Slovak Republics: an Interim Report”. <i>East European Jewish Affairs</i> vol. 24, no. 2, 1994, pp 73-87. ▪ Jirásek, Pavel. “Partnership for Restitution of Jewish Cultural Property in the Czech Republic: Principle and Reality”. <i>Museum International</i> No.224, Vol. 56, Nr.4, 2004, pp 46-52. ▪ Potthast, Jan Björn. <i>Das jüdische Zentralmuseum der SS in Prag. Gegnerforschung und Völkermord im Nationalsozialismus</i>. Frankfurt: Campus Verlag 2002. ▪ Rupnow, Dirk. <i>Täter Gedächtnis Opfer: Das “Jüdische Zentralmuseum” in Prag, 1942-1945</i>. Vienna: Picus, 2000. ▪ Rupnow, Dirk. “The Jewish Central Museum in Prague and Holocaust Memory in the Third Reich”. <i>Holocaust & Genocide Studies</i> 16, Spring 2002, pp 23-53. ▪ Tatzkow, Monika. Hinz, Hans-Joachim. “Bürger, Opfer und die historische Gerechtigkeit. Das Schicksal jüdischer Kunstsammler in Breslau“. <i>Osteuropa, Kunst und Konflikt. Kriegsfolgen und Kooperationsfelder in Europa</i> 56. Jahrgang, Heft 1-2, Januar/Februar 2006, pp 155-172. ▪ Veselská, Magda. “The Selling Off of Items from the Collections of the Jewish Museum in Prague after the Second World War, with Particular Focus on the Sale of Torah Scrolls in 1963-1964”. <i>Judaica Bohemiae</i> 42 (2006), pp 179-232. ▪ Zivny, Ladislav J. “Czechoslovak Libraries during the War and After”. <i>Library Journal</i> 	

	15 June 1946, pp 877-78.
Notes	

Country Name: **DENMARK**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects	N/A	
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	<p><u>Source:</u></p> <ul style="list-style-type: none"> (1) Email exchange with Bjarke Følner, Curator, The Danish Jewish Museum, April 2012. (2) http://jewmus.dk/en/whats-on/news/saerudstillingen-hjem/, last accessed June 2014. <p>The overwhelming majority of the ritual objects held by the Jewish Museum were donated by members of the Jewish Community in Denmark, or by the congregation (Det Mosaiske Troessamfund) itself. A few objects were brought to Denmark in 1945 by Danish Jews who had survived the concentration camp Terezin (Theresienstadt). Most of these objects have anecdotal provenance.</p> <p>All objects can be searched on the web-portal of the Danish Heritage Agency: www.kulturarv.dk/mussam</p> <p>In 2014 the Jewish Museum has created a special exhibition entitled “Home” that documents the experience of Jews returning to their homes after the liberation of Denmark on May 4, 1945, including loss of artifacts.</p>
	Historical Commission	There is no historical commission in Denmark. However, preliminary research has started under Cecilie Felicia Stokholm Banke of the Department for Holocaust and Genocide Studies at the Danish Institute for International Studies.
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Giltner, Philip. <i>In the Friendliest Manner: German-Danish Economic Cooperation during the Nazi Occupation of 1940-1949</i>. New York: Peter Lang, 1998. ▪ Giltner, Philip. “The Successes of Collaboration: Denmark’s Self-Assessment of its Economic Position after Five Years of Nazi Occupation”. <i>Journal of Contemporary History</i> vol. 36, no. 3, 2001, pp 485-506. 	
Notes		

Country Name: **ECUADOR**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	N/A	
Overview	Looted Cultural Property Databases	
	Publications	<u>Source:</u> (1) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> Department of History, McGill University, Montreal, October 2008. Ecuador received 225 heirless books from the JCR after World War II.
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes		

Country Name: **ESTONIA**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects	N/A	
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	http://www.historycommission.ee/temp/conclusions.htm , last accessed June 2014. In 1998 the International Commission for the Investigation of Crimes Against Humanity was established. In 2001, the Commission released its final report, which was divided into two parts: (1) The Soviet Occupation of Estonia 1940-1941, and (2) The German Occupation of Estonia, 1941 - 1944.
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes	Some items brought to the USSR by the Soviet Trophy Brigades were reportedly distributed to Estonia. It is not known whether there were items of Judaica among them.	

Country Name: **FINLAND**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects	<p>Yes.</p> <p>DEAL Project: The DEAL Project “<i>Distributors of European Art Legacy - Finland as Relocation Region of Nazi-Looted Art</i>” was founded in 2001 but ended its activities in early 2007 due to a lack of financial sponsorship. Its task was to clarify possible routes and acquisition channels by which Nazi-looted art came to Finland. The DEAL project concentrated on museum collections.</p>	
Overview	Looted Cultural Property Databases	
	Publications	<p>Source:</p> <p>(1) http://www.museot.fi/provenance-research-in-finnish-museums, last accessed in June 2014.</p> <p>The Ateneum Art Museum, Sinebrychoff Art Museum and the National Museum of Finland provide provenance information on their collection.</p>
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> Hakkarainen, Maarit. Koivulahti, Tiina. “Raubkunst im dunklen. Die Mühen der Provenienzforschung in Finnland“. <i>Osteuropa, Kunst und Konflikt. Kriegsfolgen und Kooperationsfelder in Europa</i> 56. Jahrgang, Heft 1-2, Januar/Februar 2006, pp 329-340. 	
Notes		

Country Name: **FRANCE**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	Yes.	
Overview	Looted Cultural Property Databases	<p><u>Sources:</u></p> <p>(1) Site Rose-Valland, http://www.culture.gouv.fr/documentation/mnr/pres.htm, last accessed June 2014.</p> <p>In 2004, the French government published the <i>Catalogue des MNR</i> (Musées Nationaux Récupération), a searchable index of over 2,000 works stolen from victims of the Holocaust and in the custodianship of the national museums of France since 1949.</p> <p>(2) Martine Poulain, <i>Livres pillés, lectures surveillées. Les bibliothèques françaises sous l'Occupation</i>. http://www.cfaj.fr/publicat/livres_pilles.html, last accessed June 2014.</p> <p>Martin Poulain's book provides two listings: while the first one focuses on book collections that were stolen from individuals, the second one provides a listing of books stolen from institutions.</p>
	Publications	<p><i>French Jewish objects in the United States:</i></p> <p><u>Sources:</u></p> <p>(1) Mayorek, Yoram. "The Fate of Jewish Archives During and After the Holocaust". <i>Preserving Jewish Archives as Part of the European Cultural Heritage: Proceedings of the Conference on Judaica Archives in Europe for Archivists and Librarians</i>. Kuperminc, Jean-Claude. Arditti, Rafaële (ed.) Potsdam, 1999, 11-13 July, Paris: Éditions du Nadir de l'Alliance israélite universelle, 2001, pp 33-38.</p> <p>(2) Mayorek, Yoram. "Zosa Szajkowski and the Transfer of French Archives to the U.S." <i>Arkhiyyon</i> 1999, pp 10-11 (in Hebrew).</p> <p>While some Jewish archival material was confiscated by the Gestapo, much material was removed from France by Jewish scholar and archivist Zosa Szajkowski and deposited into various Jewish American archives.</p> <p><i>Heirless Jewish Property in France:</i></p> <p><u>Sources:</u></p> <p>(1) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> PhD thesis, Department of History, McGill University, Montreal, October 2008.</p> <p>(2) http://www.mahj.org, last accessed November 2013.</p> <p>(3) Röhling, Kerstin. <i>Restitution jüdischer Kulturgüter nach dem Zweiten Weltkrieg</i>. Baden-Baden: Nomos, 2004, pp 36, 49.</p> <p>France received 8,193 books, 125 museum and 219 synagogue pieces from the JCR after World War II. Specifically, the Musée d'art et d'histoire du Judaïsme, the successor museum to the Musée d'art juif de Paris, established in 1948 by a private association in order to pay homage to a culture that had been destroyed by</p>

		<p>the Holocaust, received Judaica objects from the JCR and the Centre de Documentation Juive Contemporaine received books.</p> <p>Restitutions of religious objects, mostly books, were made after World War II had ended. It is important to note that there was no precise plan to loot Jewish religious or ceremonial objects by the German occupation forces, which is why most synagogues survived the war untouched. Exceptions were the synagogues in Alsace and Lorraine, where the main synagogue in Strasbourg was destroyed. Also in Alsace and Moselle looting of Jewish ritual objects actually took place. After the war, some of the prayer books were found in depots and subsequently distributed among the Jewish communities.</p> <p>The one exception to the above was Paris, where the ERR was looting Jewish cultural and religious objects. Among the many Jewish institutions the ERR targeted were also Jewish libraries, such as the Alliance Israélite. In addition, Rosenberg's <i>Möbelaktion</i> (M-Aktion, furniture action) can be blamed for the looting of Judaica from Jewish households. Moreover, ERR activities in France were largely supported by Hermann Göring and enabled a larger scale of looting than in some other Western countries.</p> <p>By the end of Germany's occupation of France in the summer of 1944, approximately 27,788 cultural objects from about 203 Jewish collections had been aryanized and transported to Germany.</p> <p>Please see section on Russian Federation for Jewish Archival Holdings at the RGVA archive.</p> <p><i>Recently discovered Judaica</i> <u>Source:</u> (1) "French Town Unveils Judaica Treasure Hidden During Holocaust" <i>JTA</i>, 22 September 2013. In Dambach-la-Ville, a town near Strasbourg, dozens of precious Judaica objects were discovered during the renovation of a former synagogue. The cache of these objects were hidden before WWII and included 250 mapot and for example a Torah scroll dating back to 1592.</p>
	Information from Other Sources	<p><u>Source:</u> (1) Information provided by Jean-Marc Dreyfus on 16 July 2007 and on 21 March 2012.</p> <p>The MNR catalogue only provides information on fine arts and not Judaica. Thus far no research has been carried out on the spoliation of Jewish ceremonial objects. Also, provenance research in French cultural institutions does not include Judaica.</p>
	Historical Commission	<p><u>Source:</u> (1) http://www.culture.gouv.fr/documentation/mnr/MnR-matteoli.htm, last accessed June 2014.</p> <p>The Historical Commission, also known as the <i>Mattéoli</i> Commission (named after its chair Mr. Jean Mattéoli), published its findings in April 2000 on the spoliation of Jews in France by the government of Vichy in cooperation with the German occupation authorities between June 1940 and August 1944. No research was conducted on the spoliation of Jewish cultural and religious property.</p>

	<p>As a result of the Commission, the Commission for the Compensation of Victims of Spoliation (CIVS) was set up. The Commission has received a number of claims for looted cultural property, including claims for Judaica. However, no Judaica is mentioned in CIVS's Annual Reports.</p> <p><u>Source:</u></p> <p>(1) Bajou, Thierry. "The Restitutions of Cultural Assets in France since 2008." „<i>The West</i>“ Versus „<i>The East</i>“ or the United Europe? The different conceptions of provenance research, documentation and indemnification of looted cultural assets and the possibilities of international cooperation in Europe and worldwide. Borak, Mecislav. Proceedings of an international academic conference held in Podebrady on 8-9 October 2013. Documentation Centre for Property Transfers of Cultural Assets of WWII Victims, Prague 2014, p.76-79.</p> <p>In Spring of 2013, a working group on the provenance of the MNR collection was set up by Culture and communication Minister Aurélie Filippetti. Due to this new push, 7 MNR objects were returned in 2013. The working group is expected to release a final report within the next few years.</p>
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Aglan, Alya. "L'Aryanisation des biens juifs en France et en Allemagne". <i>Revue d'histoire moderne et contemporaine</i> vol. 49, no. 4, October/December 2002, pp 154-169. ▪ Andrieu, Claire. <i>Guide de recherche sur les spoliations et les restitutions, realize à l'intention du notariat, s.l., Mission d'étude sur la spoliation des Juifs de France</i>. July 1999. ▪ Bajou, Thierry. "The Restitutions of Cultural Assets in France since 2008." „<i>The West</i>“ Versus „<i>The East</i>“ or the United Europe? The different conceptions of provenance research, documentation and indemnification of looted cultural assets and the possibilities of international cooperation in Europe and worldwide. Borak, Mecislav. Proceedings of an international academic conference held in Podebrady on 8-9 October 2013. Documentation Centre for Property Transfers of Cultural Assets of WWII Victims, Prague 2014, p.76-79. ▪ Bertrand d'Orleac Laurence. <i>L'Art de la défaite 1940-1944</i>. Paris: Editions du Seuil, 1993. ▪ Cassou, Jean. <i>Le pillage par les Allemands des oeuvres d'art et des bibliothèques appartenant à des Juifs en France</i>. Paris: Éditions du CDJC, Nr. 4, 1947. ▪ Dreyfus, Jean-Marc. <i>Pillages sur ordonnances: Aryanisation et restitution des banques en France 1940-1953</i>. Librairie Arthème Fayard, Paris, 2003. ▪ Dreyfus, Jean-Marc. <i>Des camps dans Paris</i>. Librairie Arthème Fayard, Paris, 2003. ▪ Fohr, Robert. La Broise, Guillaume de (ed.). <i>Pillages et restitutions. Le Destin des oeuvres d'art sorties de France pendant la seconde guerre mondiale</i>. Paris: Editions Adam Biro, 1997. ▪ Hershkovitch, Corinne. "Offene Rechnungen. Die Restitution von Kunstwerken in Frankreich". <i>Osteuropa, Kunst und Konflikt. Kriegsfolgen und Kooperationsfelder in Europa</i> 56. Jahrgang, Heft 1-2, Januar/Februar 2006, pp 441-446. ▪ Higgins, Charlotte. "Found: Schiele Masterpiece that was Looted by Nazis then Lost for 68 Years". <i>The Guardian</i>, 22 April 2006. ▪ Kalfon, Lucien. "Entschädigung in Frankreich. Zur Tätigkeit der französischen Entschädigungskommission". <i>Osteuropa, Kunst und Konflikt. Kriegsfolgen und Kooperationsfelder in Europa</i> 56. Jahrgang, Heft 1-2, Januar/Februar 2006, pp 433-440. ▪ Kuperminc, Jean-Claude. "Looted French Jewish Archives: The Case of the Library and Archives of the Alliance Israélite Universelle". <i>Return from Russia: Nazi Archival Plunder in Western Europe and Recent Restitution Issues</i>. Grimsted, Patricia Kennedy, Hoogewoud, F.J. Ketelaar, Eric (ed.) United Kingdom: Institute of Art and Law, 2007, pp

	<p>135-190.</p> <ul style="list-style-type: none"> ▪ Le Masne de Chermont, Isabelle. Sigal-Klagsbald, Laurence. <i>A qui appartenaient ces tableaux - Looking for owners</i>. Réunion des Musées Nationaux, Paris, 2008. ▪ Le Masne de Chermont, Isabelle. Schulmann Didier. <i>Le Pillage de l'art en France pendant l'Occupation et la situation des 2000 oeuvres confiées aux musées nationaux</i>. Mission d'étude sur la spoliation des Juifs de France. Paris: La Documentation Française, 2000. ▪ Lorentz, Claude. <i>La France et les restitutions allemandes au lendemain de la Seconde guerre mondiale (1943-1954)</i>. Paris : Direction des Archives et de la Documentation du ministère des Affaires étrangères, 1998. ▪ Mayorek, Yoram. "The Fate of Jewish Archives During and After the Holocaust". <i>Preserving Jewish Archives as Part of the European Cultural Heritage: Proceedings of the Conference on Judaica Archives in Europe for Archivists and Librarians</i>. Kuperminc, Jean-Claude. Arditti, Rafaële (ed.) Potsdam, 1999, 11-13 July, Paris: Editions du Nadir de l'Alliance israélite universelle, 2001, pp 33-38. ▪ Mayorek, Yoram. "Zosa Szajkowski and the Transfer of French Archives to the U.S.". <i>Arkhiyyon</i> 1999, pp 10-11 (in Hebrew). ▪ Neumeister, Larry. "Holocaust Victims Sue Over Lost Property". <i>Associated Press</i> 2 March 2006. ▪ Piketty, Caroline. <i>Guide de recherche dans les archives des spoliations et des restitutions, Mission d'étude sur la spoliation des Juifs de France, Paris</i>. La Documentation française, 2000. ▪ Reymes, Nicolas. <i>Bibliothèques pillées: Le pillage des bibliothèques en France pas les Nazis, spoliations et restitutions allemandes, 1940-1953</i>. Mémoire de maitrise, CRHMSS de l'université Paris -1-Sorbonne, 1996 ▪ Reymes, Nicolas. "Le pillage des bibliothèques appartenant à des juifs pendant l'occupation". <i>Revue d'histoire de la Shoah</i> 168, 2000, pp 31-56. ▪ Röhling, Kerstin. <i>Restitution jüdischer Kulturgüter nach dem Zweiten Weltkrieg</i>. Baden-Baden: Nomos, 2004. ▪ "Sisley Painting Looted by Nazis Returned to Rightful Heirs". <i>Associated Press</i> 18 June 2004. ▪ Volland, Rose. <i>Le Front de l'art</i>. Paris: Réunion des Musées Nationaux, 1997. <p>Commission Mattéoli: http://www.ladocumentationfrancaise.fr/cgi-bin/brp2/search.cgi?d=1&n=20&q=matteoli</p>
Notes	

Country Name: **GEORGIA**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes	Some items brought to the USSR by the Soviet Trophy Brigades were reportedly distributed to Georgia. It is not known whether there were items of Judaica among them.	

Country Name: **GERMANY**

Looted Judaica and Judaica with Provenance Gaps in Country	Yes.
Existing Projects	<p><i>Municipal Library Nuremberg</i> <u>Source:</u> (1) http://www.nuernberg.de/internet/stadtbibliothek/sammlungikg.html, last accessed November 2013.</p> <p>The Municipal Library of Nuremberg holds a permanent loan of approximately 8.-900.000 works entitled <i>Sammlung Israelitische Kultusgemeinde</i> (Collection Jewish Community), formerly <i>Stürmer-Bibliothek</i> (Stürmer-library). Julius Streicher either collected these books in the offices of his journal "Der Stürmer" (located at Pfannenschmiedgasse 18) or at his mansion "Pleikershof." Books belonging to this collection were either outright looted or otherwise misappropriated. Of these 9,000 books, about 4,500 carry the signature "St" (=Stürmer), and can broadly be defined as Judaica. "Anti-semitic writing" accounts for about 15% of this collection and another 1,200 books consist mostly of Judaica. In addition, several thousand books were written by Jewish authors. The Municipal Library of Nuremberg published a list of previous owners, accessible at: http://www.nuernberg.de/imperia/md/stadtbibliothek/dokumente/suchliste_name-2013.pdf Approximately 2,000 objects are listed on www.lostart.de, which includes Judaica such as, for example, a Tanach (Tehilim – Diwrej Hajamim). The Tanach was originally published by Meir ben Josef Meitingen in 1800 and owned by Benjamin Eisenberg. It ended the war in Julius Streicher's library.</p> <p><i>University of Munich Library</i> <u>Sources:</u> (1) Kuttner, Sven. "Geraubte Bücher Jüdischer Provenienzen im Restbestand der Bibliothek der 'Forschungsabteilung Judenfrage' in der Bibliothek des Historiums der UB München." <i>Bibliotheksdienst</i> 37, Jg. (2003), H. 8/9, pp 1059-1063. (2) Jahn, Thomas. „Suche nach ‚arisierten‘ Büchern in den Beständen der Bayrischen Staatsbibliothek.“ <i>AKMB-news</i> 2/2005, Jahrgang 11. (3) Jahn, Thomas and Stephan Kellner. „Forschung nach NS-Raubgut an der Bayrischen Staatsbibliothek. Ein Zwischenbericht.“ <i>Bibliotheken in der NS-Zeit. Provenienzforschung und Bibliotheksgeschichte</i>. Alker, Stephan, Köstner and Markus Stumpf (ed.). Göttingen: V&R Press, 2008.</p> <p>Remnants of the library <i>Forschungsabteilung Judenfrage</i> (Research Section Jewish Question) of Walter Frank's <i>Reichsinstitut für die Geschichte des neuen Deutschlands</i> (Reich Institute for the History of the New Germany) can today be found at the University of Munich's Historicum Library. Frank's institute was originally headquartered in Berlin. However, in 1936 a branch was opened in Munich, which held the specific section <i>Forschungsabteilung Judenfrage</i>. Already by March 1943, through confiscations and looting, the institute had acquired about 27,000 books.</p> <p>For unknown reasons, in 1945 about 1,000 books of this collection were transferred to the Historicum. The remainder of the library is thought to be lost. Nonetheless some books have surfaced in U.S. university libraries.</p> <p>Munich's university library has commenced provenance research and has been able to check about 40,000 books as of 2008. About 1,000 books are currently listed on www.lostart.de</p> <p><i>Bavarian State Library</i> <u>Sources:</u> (1) Jahn, Thomas. „Suche nach ‚arisierten‘ Büchern in den Beständen der Bayrischen Staatsbibliothek.“ <i>AKMB-news</i> 2/2005, Jahrgang 11.</p>

- (2) Jahn, Thomas. Kellner, Stephan. "Forschung nach NS-Raubgut an der Bayerischen Staatsbibliothek. Ein Zwischenbericht." Alker, Stefan. Köstner, Christina. Stumpf, Markus. (ed). *Bibliotheken in der NS-Zeit. Provenienzforschung und Bibliotheksgeschichte*. Göttingen 2008. pp 45-57.
- (3) Email exchange with Stephan Kellner on 17 June, 2008.

The Bavarian State Library has been conducting provenance research since 2004. The library holds several book collections that were originally collected by Nazi agencies/organizations. Most of these books were subsequently categorized as donations to the library. Among these book collections was, for example, the library of the *Ordensburg Southofen*, a leadership academy for talent hotbeds within the NSDAP. The Ordensburg Southofen library consisted of about 30,000 titles, which in 1946 was handed over to the Bavarian State Library. In addition, the Bavarian State Library was the recipient of books that were collected for Frank's *Reichsinstitut für die Geschichte des neuen Deutschlands*. When in 1943 precious prints were brought to Passau, several books ended up at the Bavarian State Library.

Moreover, the Bavarian State Library was the recipient of 300 books which were handed over by the military radio station "Radio München," and of about 150 books that stemmed from the main archive of the NSDAP. In addition, the library was the recipient of the book collection of Rehse, a member of the NSDAP who was appointed to function as the "head of collection" (*Sammlungsleiter*). Via the Library of Congress, which received the bulk of this book collection after World War II had ended, Bavaria's State Library received parts of this special collection, in 1946 and then again in 1963. (Jahn, p 9-10.)

Lastly the library was the recipient of book collections of known Jewish families based in Munich, such as the families Aufhäuser, Bernheimer, Caspari, Laemmle and Rosenthal.

Special Judaica objects held at the Bavarian State Library include:

- A "Torawimpel" (call number Cod.hebr. 498) originally owned by Abraham Landenberger, also known as Kurt Jakob. Since Landenberger originated from Nuremberg, it is assumed that the *Torawimpel* was connected with a synagogue based in Nuremberg. There are no historical documents explaining how this Judaica object found its way into the Bavarian State Library or if it is looted Judaica.
- The object Mose Isserles, Se'elôt û-tesûvôt, Hannover 1710 (call number: 4 A. hebr. 494 o) was originally owned by Moritz Güdemann, who served as Magdeburg's rabbi in 1862-66 and afterwards as Vienna's chief rabbi. Most probably his book collection was transferred to a public Jewish library looted in 1938 and sent to the Institute *Forschungsabteilung Judenfrage*.
- A Raschi-commentary (five books of Moses), published in Budapest in 1887, was originally owned by the family Goldberg. The object was probably transferred to the library in 1933.
- The book „Der Retter von Chula. Jüdische Jugend-Geschichten aus dem neuen Palästina“ by Elieser Smolly (call number: Jud. 146 h), published in Berlin in 1934/35, only carries very scant provenance information („Unserm lieben Lev zu Ostern 1936“.) The book was confiscated for the library Ordensburg Sonthofen and in 1945 transferred to the Bavarian State Library.
- Equally there is very little provenance information available for the book „Iber Estreich on politik. Reportage“ (Austria without Politics) by Wachsmans (Paris 1938; call number A.hebr. 979 v). Only a dedication in the front of the book provides information: „Dieses Buch No. 6 ist bestimmt für Herrn Generalkonsul Dr. von Kleinwächter in Freundschaft und Verehrung ... Wien, Dezember 1937.“ (This book No. 6 is dedicated to Mr. General Consul Dr. von Kleinwächter in friendship and admiration ... Vienna, December 1937). The book was probably transferred to the library following Austria's „Anschluß.“

Prussian Cultural Heritage Foundation

Sources:

- (1) Hacken, Richard. "The Jewish Community Library in Vienna: From Dispersion and Destruction to Partial Restoration." *Leo Baeck Institute Yearbook* 47 (2002), p 162.
- (2) Lautenschläger, Rolf. "Deketivin der 'Lost Art'". *TAZ* 19 June 2008
- (3) <http://www.preussischer-kulturbesitz.de/schwerpunkte/provenienzforschung-und-eigentumsfragen.html>, last accessed on 28 November 2013.
- (4) Email exchange with Gerd-Josef Bötte on 25 June 2008.
- (5) Email exchange with Dorothea Kathmann on 15 August 2008.
- (6) <http://staatsbibliothek-berlin.de/die-staatsbibliothek/abteilungen/historische-drucke/aufgaben-profil/projekte/projekt-reichstauschstelle/>, last accessed on 28 November 2013.

Since commencing its provenance research, the *Stiftung Preußischer Kulturbesitz* (Prussian Cultural Heritage Foundation; SPSG) has been able to reconstitute 75 artworks, sculptures and other artefacts. A special project entitled "*Beschlagnahmte Bücher: Reichstauschstelle und Preußische Staatsbibliothek zwischen 1933 und 1945. Aspekte der Literaturversorgung unter der Herrschaft des Nationalsozialismus*." (Confiscated Books: the Reichs-Exchange-Center and Prussia's State Library between 1933 and 1945. The Supply of Literature under National Socialism) researches book acquisitions by Prussia's State Library during the time period between 1933 and 1945 in addition to the role played by the *Reichstauschsstelle*. The Prussian State Library was, for example, the recipient of books confiscated by the *Bücherverwerungsstelle* (books evaluation location) in Vienna. Some of the already researched books can be seen in the library's online catalogue: <http://staatsbibliothek-berlin.de/>

University Library Leipzig

Sources:

- (1) http://www.ub.univie.ac.at/provenienzforschung/files/Reuss_Abstract.pdf last accessed in June 2014.
- (2) Email exchange with Cordula Reuß, University of Leipzig.
- (3) Reuss, Cordula. "Die Universitätsbibliothek Leipzig in der Zeit des Nationalsozialismus. Ein Werkstattbericht." *Bibliotheken in der NS-Zeit. Provenienzforschung und Bibliotheksgeschichte*. Alker, Stephan. Köstner, Christina and Markus Stumpf (ed.) Göttingen: V&R Press, 2008.

During World War II, the University of Leipzig took an active role in acquiring confiscated book collections, among them books which were looted by the *Polizeidirektion* (Police Directorate) Leipzig. After the war, the library tried to obtain books from the occupied territories. One of the known cases involves the Geca Kon book collection. The collection was acquired via Austria's National Library. The University of Leipzig has recently donated the Geca Kon book collection to the National Library of Serbia.

In addition, the University Library was in possession of 12 Torah scrolls that re-surfaced in 1998. While these Torah scrolls were previously thought to have been looted from Leipzig's Jewish Community and hidden at the University during World War II, new research contradicts this assumption. Rather, nine of these Torah scrolls were looted from a synagogue in Krosniewice, Poland. Four Torah scrolls were originally owned by the University of Leipzig. They reached the University Library of Leipzig in January 1940. After they resurfaced in 1998 they were buried in part in the Jewish cemetery in Leipzig as well as in Yad Vashem.

University Library Hamburg

Sources:

- (1) <http://www.sub.uni-hamburg.de/bibliotheken/projekte/ns-raubgut/>, last accessed November 2013.
- (2) http://www.nlb-hannover.de/aus_und_fortbildung/ns-raubgut/Symposium_2007/Kesting.pdf, last accessed on 12 June 2008.
- (3) Email exchange with Maria Kesting [kesting@sub1-hh.sub.uni-hamburg.de], 9 December 2013.

Since 1999, the *Staats- und Universitätsbibliothek Hamburg* has been conducting provenance research. Confiscated book collections reached the library through the Gestapo. Titles with provenance gaps are listed on www.lostart.de.

Anna Amalia Bibliothek, Klassik Stiftung Weimar

Source:

- (1) http://www.klassik-stiftung.de/forschung/forschungsprojekte/?tx_lombkswscientificprojects_pi1%5Bproject%5D=73&tx_lombkswscientificprojects_pi1%5Baction%5D=detail&tx_lombkswscientificprojects_pi1%5Bcontroller%5D=ResearchProject&cHash=0795c9a9621ce5c36d0f6d7ab633d5ac, last accessed December 2013.
- (2) Email exchange with Rüdiger Haufe, scientific researcher, Anna Amalia Library on 13 December 2013.

The foundation *Klassik Stiftung Weimar* is systematically checking its acquisitions for looted objects. Thus far, no Judaica objects were among the objects with provenance gaps. The project is expected to come to a close by 2015.

Jewish Museum Frankfurt

Sources:

- (1) Heuberger, Georg. „Zur Rolle der “Jewish Cultural Reconstruction” nach 1945. *Was übrig blieb. Das Museum jüdischer Altertümer in Frankfurt 1922 – 1938*. Frankfurt am Main: Jüdisches Museum, 1988, pp. 97–103.
- (2) <http://www.juedischesmuseum.de/geschichte>, last accessed on 17 June 2008;
- (3) *Plunder and Restitution: The U.S. and Holocaust Victims’ Assets: Findings and Recommendations of the Presidential Advisory Commission on Holocaust Assets in the U.S. and Staff Report*. Chapter VI. Washington D.C.: U.S. Government Printing Office, 2000.
- (4) Rauschenberger, Katharina. “The Judaica Collection of Frankfurt’s Museum Jüdischer Altertümer and Its Worldwide Dispersion After 1945”. *Neglected Witnesses. The Fate of Ceremonial Objects During the Second World War and After*. Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe (ed.) Bülth Wells: Institute of Art And Law, 2011.
- (5) Heuberger, Georg (ed.). *Die Pracht der Gebote. Die Judaica-Sammlung des Jüdischen Museums Frankfurt am Main*. Cologne: Wienand, 2006. (The catalogue offers an overview of the Judaica collection of Frankfurt’s Jewish Museum.)
- (6) Grossman, Grace. *Jewish Museums of the World*. Westport: Hugh Lauter Levin Associates, Inc.. 2003.

The Frankfurt Jewish Museum (*Museum Jüdischer Altertümer*) was originally one of three independent museums of Jewish art and history established in Germany before 1933. Prior to the Holocaust, the Museum held a vast collection of Jewish artifacts. Today only remnants of this collection are on view at Frankfurt’s reconstituted Jewish Museum. The majority of objects that survived the war were distributed by the JCR (Jewish Cultural Reconstruction). Of the pieces from Frankfurt’s former Jewish Museum, the Israel Museum received 172 objects and congregations throughout Israel another 103 objects. 127 pieces went to museums and synagogues in the United States. The Frankfurt Jewish Community kept 89 objects from its original Jewish

	<p>Museum.</p> <p>In regard to the distribution of objects to the United States: The Jewish Museum of New York received priority because of the involvement by the museum's former curator, Guido Schoenberger.</p> <p>Frankfurt's newly constituted Jewish Community tried to assert its right as the legal successor to the destroyed Jewish Community in Frankfurt and thereby wanted to limit the influence of the Jewish successor organizations such as the JRSO and the JCR. In the end, the two sides reached a contractual agreement on the distribution of material possessions such as Judaica objects and real estate.</p>	
Overview	Looted Cultural Property Databases	<p>http://www.lostart.de <i>Lost Art</i> provides information on a number of Judaica objects held mostly by German museums and the <i>Bundesamt für zentrale Dienste und offene Vermögensfragen</i>.</p> <p>The City Library Nuremberg provides information on a number of objects that were originally amassed by the "Stürmer" library and are now owned by the Jewish Community. [At the end of WWII, about 8,000 volumes collected by the Nazi-journal "Der Stürmer" and volumes found in Julius Streicher's country residence, were handed over to the Jewish Community in Nuremberg. The Community subsequently decided to hand the collection to the City Library of Nuremberg as a permanent loan.]</p> <p>The Zentral- und Landesbibliothek Berlin (ZLB) also provides information on Judaica, among them an Encyclopedia Judaica ("Das Judentum in Geschichte und Gegenwart"); equally the Staats- und Universitätsbibliothek Hamburg Carl von Ossietzky provides information on Judaica with provenance gaps in its collection (Heinrich Heine, "Bekanntnis zum Judentum").</p> <p>The Staatsbibliothek Berlin (Preussischer Kulturbesitz), lists various objects, among them items that have already been restituted: "Die erste Jahresversammlung des Vereins von Freunden und Früheren Mitgliedern der Instituta Judaica" (ed. 1884). (The book was restituted to the "Berliner Missionswerk der Evangelischen Kirche Berlin-Brandenburg-schlesische Oberlausitz").</p> <p>The Bundesamt für zentrale Dienste und offene Vermögensfragen (BADV), the successor to the Bundesamt zur Regelung offener Vermögensfragen (BARoV, active until 2006), lists a number of Judaica objects on www.lostart.de. Information regarding these objects stems from old restitution files, specifically records regarding the Bundesrückerstattungsgesetz (BRüG). Among the "search requests" the BADV lists the following objects on www.lostart.de:</p> <ul style="list-style-type: none"> - 222 Judaica and Hebraica books (sig. A.II.4456) - Fürts, "Bibliotheca Judaica" - Hamburger, "Real Encyclopedia des Judentums" - Moses Mendelsohn, "Philosophische Schriften" - Klatzkin, "Encyclopedia Judaica" - Klatzkin, "Probleme des modernen Judentums" - Mandelkern, "Concordanz der Bibel" - Neubauer, "Geographie des Talmud" - Schwarz, "Hebräische Handschriften der Wiener Nationalbibliothek"

		<ul style="list-style-type: none"> - Bialik, "Gesammelete Werke" - Italiener (ed.), "Darmstädter Pessach Haggadah" - Ginzburg-Stassof, "L'ornement hébraïque – Kunstmappe" - Goldschmidt, "Klagelieder Jeremias" - "Haggada von Sarajevo" - Yehuda Halevi, "Kuzari" - Kubin, "Der Prophet Daniel" - Siegfried Guggenheim, "Offenbacher Haggada" - Moritz Oppenheimer, "Bilder aus dem Altjüdischen Familienleben" - Oppenheimer, <i>no title</i> - J.L. Perez, "Gleichnisse" - "Psalmen" - Judith Hebbels, "Rosenbaum" - Schiefler, "Max Liebermann" - A. Schnitzler, "Der Reigen" - Steinhardt, "Orgien" - L. Schwerin, "Das Buch Tobias" - C. Sternheim, "Drei Erzählungen" - Franz Werfel, "Paulus unter den Juden" - Wolf, "Schöpfungsgeschichte" - Arnold Zweig, "Das Ostjüdische Antlitz" - Stefan Zweig, "Silberne Seiten mit Illustrationen" - Stefan Zweig, "Der Zwang" - Theodor Herzl, "Jüdische Rundschau" - Fritz Sternberg, "Juden als Träger einer neuen Wirtschaft" - Sammelband der Prager Kadimah - "Megillath Esther" - Abarbanel, "Kommentar zu Moses' Pentateuch" - Abarbanel, "Haggada mit Kommentar" - Abarbanel, "Amsterdamer Haggada mit Illustrationen und Erklärungen" - Kizur, "Schulchan Aruch" - Lazarus Goldschmidt, "Die Heiligen Bücher des Alten Bundes" - Josef Karo, "Schulchan Aruch mit Deutscher Übersetzung" - Ozar Kaowski, "Laschon Hamischnah" - Mikraoth Gedoloth mit allen Kommentaren - Soncino Pentateuch - Selichoth, "Bussgebete mit jüdisch-deutscher Übersetzung" - Talmud Bawli - Talmud Jerusalem mit allen Kommentaren - Tur, Choschen Mischpot - Ze'enah Ure'nah, "Jüdsch-deutsches Andachtsbuch" - <p>According to Andrea Baresel-Brand, the following institutions have reported Judaica objects on www.lostart.de:</p> <ol style="list-style-type: none"> a. for Germany 'found objects': Universitätsbibliothek Tübingen, Stadtbibliothek Nürnberg, Universitätsbibliothek München / Historicum, Bundesamt für zentrale Dienste und offene Vermögensfragen (BADV), Referat C 2, Staats- und Universitätsbibliothek Hamburg Carl v Son Ossietzky, Zentral- und Landesbibliothek Berlin (ZLB), Völkerkunde-Sammlung der Hansestadt Lübeck, Preußischer Kulturbesitz / Staatsbibliothek zu Berlin b. for Austria 'found objects': Jüdisches Museum Wien c. 'search requests': Völkerkunde-Sammlung der Hansestadt Lübeck, Cohen, Uri Philippus und Eva, Stavenhagen, Dr. Kurt, Glückselig, Samuel (Wien)
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		<p><i>University Library Marburg</i> <u>Source:</u> (1) http://avanti.uni-marburg.de/ub/ns-raubgut/, last accessed June 2014.</p> <p>“Displaced Books: NS-Raubgut in der Universitätsbibliothek Marburg” The database offers information on about 7,300 displaced books held by the University Library Marburg, of which 400 were most likely looted.</p> <p><i>Adolf Weinmüller Auction House Catalogues</i> <u>Source:</u> (1) http://www.lostart.de, last accessed June 2014. Since June 2014, the records of the Adolf Weinmüller Auction House are available online. The available records cover 93 catalogues, with records from 33 auctions in Munich and 18 from Vienna. The records were discovered in 2013 and made available through the Zentralinstitut für Kunstgeschichte in cooperation with Neumeister Münchener Kunstauktionshaus Munich.</p>
	Publications	<p><i>JCR distribution</i> <u>Source:</u> (1) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> PhD thesis, Department of History, McGill University, Montreal, October 2008.</p> <p>Germany received 11,814 books and addition 31 museum and 89 synagogue pieces from the JCR after World War II.</p> <p><i>Prague Jewish Community/Berlin</i> <u>Source:</u> (1) Bušek, Michal. “Identifying Owners of Books Held by the Jewish Museum in Prague”. <i>Vitalizing Memory. International Perspectives on Provenance Research</i>. American Association of Museums (ed.), Washington, 2005, p 140.</p> <p>Some cultural institutions in Berlin likely hold parts of the original library of Prague’s Jewish Community.</p> <p><i>Jewish Archives</i> <u>Source:</u> (1) Mayorek, Yoram. “The Fate of Jewish Archives During and After the Holocaust”. <i>Preserving Jewish Archives as Part of the European Cultural Heritage: Proceedings of the Conference on Judaica Archives in Europe for Archivists and Librarians</i>. Kuperminc, Jean-Claude. Arditti, Rafaële (ed.) Potsdam, 1999, 11-13 July, Paris: Éditions du Nadir de l’Alliance israélite universelle, 2001, pp 33-38.</p> <p>Unlike in many countries occupied by the Nazis, Jewish archives were not deliberately destroyed in Germany itself. In November 1938, the Gestapo ordered the seizure of Jewish archives throughout the Reich. As a result, most Jewish archives were deposited into non-Jewish archives. Some of these archives have not changed location since then.</p>

		<p><i>Please see section on Russian Federation for Jewish archival holdings at the RGVA archive.</i></p> <p><i>See also sections on Israel, Poland and the United States for German holdings.</i></p> <p><i>University Library Frankfurt</i></p> <p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) http://www.ub.uni-frankfurt.de/ssg/judaica.html, last accessed June 2014. (2) Heuberger, Rachel. „Die Bestände der Judaica-Sammlung auf dem Weg ins Internet. Zwei Digitalisierungsprojekte an der Stadt- und Universitätsbibliothek Frankfurt a.M.“ <i>Tribüne</i> 39, 2000, Heft 154. (3) Email exchange with Rachel Heuberger on 1 September 2008. <p>The University Library of Frankfurt holds not only the biggest collection of scientific publications on Judaism and Israel but also a vast Judaica collection which was in large part assembled through generous donations by Jews residing in Frankfurt and curated between 1898 and 1933 by Professor Aron Freimann. The collection was saved from aryanizations and other expropriations during the Holocaust.</p> <p>Due to the library's close proximity to the <i>Institut zur Erforschung der Judenfrage in Frankfurt</i> and the library's planned official integration into Rosenberg's institute – which in practice was never implemented – books looted in all of Europe under the direction of the ERR went into Rosenberg's institute rather than into Frankfurt's university library. Nonetheless, a few examples of looted books still entered the university's library, including books that were integrated into the library after the dissolution of Frankfurt's Masonic Lodges in 1933, as well as 17 books "donated" to the library by a Paris-based major general (18 books went to Rosenberg's institute).</p>
	Information from Other Sources	<p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) Email exchange with Bernhard Purin, Director, Jewish Museum Munich. (2) Presentation given by Bernhard Purin at the Meetings of the Association of European Jewish Museums in Amsterdam, November 22-26, 2008. <p>A number of German Jewish museums hold Judaica objects that were in large part acquired in the 1980s and 1990s and are believed to have uncertain provenance:</p> <ul style="list-style-type: none"> ▪ Jewish Museum in Berlin: In the 1980s, the Jewish Museum in Berlin acquired the collection of Zvi Sofer, the former cantor of Hannover. In the 1950s and 1960s Mr. Sofer had collected a number of Judaica objects, which he purchased, among other places, at antiquity stores in northern Germany. ▪ Jewish Museum in Frankfurt: In the 1980s, the Jewish Museum of Frankfurt acquired a number of pieces of Judaica from auction houses such as Parke-Bernet and Christie's. ▪ Jewish Museum Westfalen in Dorsten: The museum acquired Judaica in the 1980s mainly from antique stores or via Christie's in Amsterdam. ▪ Jewish Museum Franken –Fürth and Schnaittach: The museum holds the collection "Gundelfinger," which was donated to the museum in 1998. In 2001, a Torah-plate was restituted to the heirs (Dottheim Brooks). According to Bernhard Purin, who was instrumental in the restitution of this object, three more items currently held in the museum have the same provenance. The collection was originally amassed by a returning emigrant who had started to collect Judaica in the area around Nuremberg shortly after the end of the war. On the other hand, the

		<p>collection in Schnaittach was most likely amassed by its director in 1938 through spoliation and looting. In 1952, Guido Schoenberger, a JRSO representative, confiscated some of these objects and sent them to the Jewish Museum in New York and to the Skirball Museum. Nonetheless, according to Bernhard Purin, it seems likely that the Schnaittach collection still holds looted objects.</p> <ul style="list-style-type: none"> ▪ Jewish Culture Museum Augsburg: The museum administers a precious collection of south-German rimmonim and Torah plates which were handed over to the Jewish community in Augsburg shortly after the end of the war. Since a number of synagogue objects in South Germany were in private ownership, it is plausible that some objects might have uncertain provenance. <p>During the conference of the Association of European Jewish Museums in Amsterdam (2008), Bernhard Purin noted that the Jewish Museum Munich was created from a private collection in the 1980s but is doing research on what happened to objects that were in the synagogues of Munich. Provenance research into the records of the confiscations of the collections of 180 Jewish art collections in Munich has been initiated.</p> <p>Judaica of uncertain provenance is not only a concern for Jewish museums in Germany, but also for some of its local museums, which equally have Judaica objects that similarly entered their collections without necessarily any scrutiny.</p>
	Historical Commission	
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Notes	

Country Name: **GREECE**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	<p><i>Judaica objects from Salonika in Jewish Historical Institute, Warsaw</i></p> <p><u>Source:</u></p> <p>(1) Bergman, Eleonora. "The Jewish Historical Institute: History of Its Building and Collections." Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe eds., <i>Neglected Witnesses. The Fate of Jewish Ceremonial Objects During the Second World War</i>. Buih Wells: Institute of Art and Law, 2011, p 192.</p> <p>In 1951, the Polish Ministry of Culture and Art passed on to the Jewish Historical Institute (ZIH) in Warsaw Judaica found in the castle Eckersdorf in Lower Silesia. These items included ritual objects (mainly <i>rimmonim</i> and <i>me'ilim</i>) stolen from Greek Jews in Thessaloniki and elsewhere.</p> <p>Please see section on Russian Federation for Jewish Archival holdings at the RGVA archive.</p>
	Information from Other Sources	The Jewish Museum of Greece in Athens holds a few looted Judaica objects. The Central Board of Jewish Communities in Greece is responsible for these items.
	Historical Commission	
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Battinou, Zanet. "The Jewish Museum of Greece: Brief Description, Mission, Issues and Programmes". <i>European Judaism</i> Autumn 2003, Vol. 36. ▪ Bergman, Eleonora. "The Jewish Historical Institute: History of Its Building and Collections." <i>Neglected Witnesses. The Fate of Jewish Ceremonial Objects During the Second World War</i>. Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe, eds. Buih Wells: Institute of Art and Law, 2011. ▪ Constantopoulou, Photini. Veremis, Thanos. (ed.) <i>Documents on the History of the Greek Jews. Records from the Historical Archives of the Ministry of Foreign Affairs</i>. Athens: Ministry of Foreign Affairs, 1998. ▪ Stavroulakis, Nicholas. "The Jewish Museum of Thessaloniki – Museo Djidio di Salonik". <i>European Judaism</i>, Autumn 2003, Vol. 36. 	
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Country Name: **HOLY SEE**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	<p><i>Hebrew manuscripts in Vatican</i></p> <p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) Wooden, Cindy. "Libraries publish detailed catalogue of Vatican's Hebrew manuscripts." <i>Catholic News Service</i>, 30 January 2009. (2) Richler, Benjamin. <i>Hebrew Manuscripts in the Vatican Library: Catalogue</i>. Compiled by the Staff of the Institute of Microfilmed Hebrew Manuscripts, Jewish National and University Library, Jerusalem. Città del Vaticano: Bibliotheca Apostolica, 2008. (3) http://jnul.huji.ac.il/eng/vatican-cat.html, last accessed on 16 December 2013. <p>In 2009, the Vatican Library in cooperation with the National Library of Israel's Institute of Microfilmed Hebrew Manuscripts published a detailed and descriptive catalogue of the more than 800 Hebrew manuscripts and books held in the Vatican Library. However, provenance research remains to be done on 108 additional Hebrew manuscripts more recently acquired by the Vatican.</p> <p>So far as is known, no provenance research has been done on other types of Judaica held by the Holy See.</p>
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Richler, Benjamin. Beit-Arié, Malachi and Nurit Pasternak. <i>Hebrew Manuscripts in the Vatican Library</i>. (Catalogo dei Manoscritti Ebraici della Biblioteca Apostolica Vaticana). Jewish National and University Library, Jerusalem, 2008. ▪ Wooden, Cindy. "Libraries publish detailed catalogue of Vatican's Hebrew manuscripts." <i>Catholic News Service</i>, 30 January 2009. 	
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Country Name: **HUNGARY**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	<p>In 1998 Laszlo Mravik published <i>The “Sacco di Budapest” and the Depredation of Hungary 1938-1949: Works of Art Missing as a Result of the Second World War</i> (Budapest: Hungarian National Gallery Publications, 1998/2). The catalogue lists works of art that were taken from Hungary between 1938 and 1949, mainly from private collections, as they constituted 98-99% of the war booty taken by the Red Army. In 1992 a commission was set up whose task was to plan the return of works taken from Hungary and held in Russia. A 48,000-item database of lost art was subsequently set up at the National Gallery in Budapest, based on Laszlo Mravik’s work, that has since been reportedly moved to the National Archives. The database is not publicly available.</p>
	Publications	<p><i>Sacco di Budapest</i></p> <p><u>Sources:</u></p> <p>(1) Mravik, László. “<i>Sacco di Budapest” and the Depredation of Hungary 1938-1949: Works of Art missing from Hungary as a result of the Second World War</i>. Budapest: Hungarian National Gallery Publications, 1998/2.</p> <p>(2) Information provided by Agnes Peresztegi.</p> <p>László Mravik’s research provided information on two looted Judaica collections:</p> <p>a) Judaica collection Dr. Ignac (Ignaz) Friedmann: Ignac Friedmann’s Judaica collection was stolen by Adolf Eichmann and brought to Germany, where it was subsequently taken by the Soviets. The collection contained approximately 200 Torah scrolls, liturgical objects (mostly Judaica) made of silver, and some 300 other items, including Torah crowns, pieces of armor, Menoroth, Torah shields, coverings as well as for example Seder plates and Torah grantees. The ceramics collection contained some 50 pieces, while the Jewish numismatic collection, which was of exceptional value, contained some 5000 pieces.</p> <p>The collection was stolen by Adolf Eichmann and his unit in the spring of 1944. It is assumed that this collection is currently held in Russia. (see: Toronyi, Zsuzsanna. “The Fate of Judaica in Hungary During the Nazi and Soviet Occupations.” Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe. (ed.) <i>Neglected Witnesses. The Fate of Ceremonial Objects During the Second World War and After</i>. Builth Wells: Institute of Art And Law, 2011, p 304.)</p> <p>b) Judaica collection Dr. Fülöp Grünwald (deputy director of the Hungarian Jewish Museum): Dr. Fülöp Grünwald deposited Jewish liturgical objects, including books, Torah scrolls, silver objects, and other documents which had belonged to the Hungarian Jewish Museum with the Inner City Savings Bank, Ltd. During World War II, these objects were removed by a specialist of the Soviet unit. It is assumed that the looting took place not from the headquarters of the Savings Bank, but from the vaults of the bank branch located in Budafok, Alsósas utca 30., which were thought to have been safe.</p> <p><i>The Fate of Judaica in Hungary</i></p> <p><u>Sources:</u></p> <p>(1) Toronyi, Zsuzsanna. “The Fate of Judaica in Hungary During the Nazi and Soviet Occupations”. <i>Neglected Witnesses. The Fate of Ceremonial Objects During the Second World War and After</i>. Heimann-Jelinek,</p>

		<p>Felicitas. Cohen, Julie-Marthe (ed.) <i>Builth Wells: Institute of Art And Law</i>, 2011.</p> <p>(2) Email exchange with Zsuzsanna Toronyi, 29 December 2013.</p> <p>The Hungarian Jewish Museum was founded in 1909 by the Israelite Hungarian Literary Society. The collection was composed of donations by Jewish communities and institutions, as well as by private individuals. In the early 1940's the museum held a collection of over 5,000 ceremonial objects, pictures and documents. By 1943, the museum's leading scholars, including Fülöp Grünvald, traveled around the country to collect more objects (p. 287). With the onset of World War II, the artifacts of the Jewish Museum were put into safe places: two chests of the most valuable ceremonial silver were transferred to the huge vaults of the Hungarian National Museum in 1942. The objects remained in the National Museum until 1947, when the Jewish Museum reopened. The textile collection remained on the premises of the Jewish Museum. However, those objects that were deemed especially valuable were put into safe deposit boxes of the Inner City Bank (Belvárosi Takarékbank) after the German invasion in March 1944. Since no inventories were made of these bank deposits, only some of the 150-200 objects, which included books, Torah scrolls, silver ceremonial objects and documents are known. During the war, the bank sent its vaults to the winery of the Buda Hills, where they were subsequently confiscated by the Red Army and transferred as trophy items to Russia.</p> <p>The Museum's most valuable books were confiscated by employees of the Hungarian Institute for Research on the Jewish Question. (pp 287-289). However, most of the items that remained in the Hungarian Jewish Museum stayed on display and subsequently survived the war.</p> <p>In a subsequent email exchange Ms Toronyi noted that while the Jewish Museum in Budapest is not conducting provenance research, she is working on a list of objects that were part of the museum's collection prior to 1964. As of December 2013, the lists holds about 2,700 items (out of approximately 6,000 objects the museum held at that time.)</p> <p>Judaica that was left behind by Jews who were rounded up in ghettos, mostly from either the Chevra Kadisha or the Women's Association, were to be sent to the Hungarian Institute for Research on the Jewish Question. Yet, so far as can be established, these books never reached the Institute (p. 290). Remaining ceremonial objects were listed after the Jews had been deported: the inventory of the Tolna ghetto, for example, included a 650cm-long parchment with Jewish script, and the Bonyhád Ghetto lists '100 different candle-holders.' (p. 290) Many of these documents were placed in the so-called 'Gold Train', which transported large quantities of movable Jewish property from Hungarian Jews to Austria in March of 1945: the transport included, for example, three tons of Jewish ceremonial objects, including 800 Chanukah lamps and some 500 Torah shields. The train was seized by the U.S. army, and objects were deposited into the Offenbach archival depot. Ceremonial objects were later distributed by the JCR to Jewish organizations in the United States, to Israel and to Jewish communities in Austria.(p. 291).</p> <p>Toronyi notes that "the documents of the Jewish Community collected by local authorities were supposedly transferred to the municipal or county archives, together with the birth, marriage and death records, which were moved there in accordance with the Ministry of Culture's decree 8200/1944. Since the Hungarian archives, libraries and museums have never conducted any provenance research on these documents, there is still no accurate information about them." (p. 290)</p>
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		<p>Toronyi concludes that it is a “near-impossible” task to calculate the losses of ceremonial objects. Since Jewish congregations generally did not keep inventories and few had registered objects for insurance purposes, or since the Jewish Museum did not provide detailed description, research into missing Judaica objects can only rely on textual information from books, catalogues, articles, advertisements and scholarly publications (p. 301).</p> <p><i>Hungarian scrolls in Russia</i> <u>Sources:</u></p> <ol style="list-style-type: none"> (1) Akinsha, Konstantin. Grimsted, Patricia Kennedy. “The Sárospatak Case: Rare Books Return to Hungary”. <i>Art and Antiquity and Law</i> Vol. XI, Issue 3, September 2006, pp 223, 246. (2) Rabbi Finds 103 Torah Scrolls Stolen from Jews in Hungary. <i>The Jewish Press</i>, 19 February 2014. (http://www.jewishpress.com/news/breaking-news/rabbi-finds-103-torah-scrolls-stolen-from-jews-in-hungary/2014/02/18/, last accessed on 24 February 2014) <p>In February 2014, the media reported that 103 Torah scrolls that were stolen from Hungarian Jews during World War II were found in a Russian library in Nizhnii Novgorod. The scrolls are being claimed by the Unified Hungarian Jewish Congregation</p> <p><i>Please see section on Russian Federation for Jewish archival holdings at the RGVA archive.</i></p> <p><i>Project Heritage Revealed</i></p> <ol style="list-style-type: none"> (1) <i>Catalogue of Art Objects from Hungarian Private Collections</i>. Project Heritage Revealed. Moscow: Rudomino, 2003. (2) http://www.libfl.ru/restitution/catalogs/index.html, last accessed June 2014. <p>This catalogue of artworks taken from Hungarian Jews that are currently in Russia is not of Judaica as such, although it includes some paintings by Jewish artists such as Max Liebermann. The catalogue was produced with the assistance of Project “Heritage Revealed” of the Research Project on Art and Archives, Inc. zz(sponsored by Ronald S. Lauder and Edgar Bronfman).</p> <p><i>See also Russian Federation.</i></p> <p><i>JCR Distribution</i> <u>Source:</u></p> <ol style="list-style-type: none"> (1) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> Department of History, McGill University, Montreal, October 2008. <p>The Jewish Museum of Budapest received “heirless” Jewish property from the</p>
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		JCR/JRSO after World War II had ended.
	Information from Other Sources	<p><u>Source:</u></p> <p>(1) Email exchange with Zsuzsanna Toronyi, 29 December 2013.</p> <p>Ms Toronyi noted in an email exchange with the Claims Conference that an initial inquiry into the Judaica holdings of Hungary's cultural institutions resulted in very meager responses: the only respondent, the National Library, noted that it does not hold any Judaica items.</p>
	Historical Commission	
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Akinsha, Konstantin. Grimsted Kennedy, Patricia. "The Sárospatak Case: Rare Books Return to Hungary from Nizhnii Novgorod. A New Precedent for Russian Cultural Restitution?" <i>Art, Antiquity and Law</i> Vol. IX, Issue 3, September 2006, pp 215-249. ▪ Heuss, Anja. "Verstreut nach West und Ost. Die drei Geschichten der Hatvany-Sammlung." <i>Osteuropa</i> 56. Jg./Heft 1-2/Januar-Februar 2006. ▪ "Hungarian State to Retain Ownership of Hatvany Collection". <i>Hungarian News Agency</i> (MTI), 8 February 2005. ▪ Lauder, Ronald. "The Cultural Spoils of War". <i>New York Times</i>, 26 December 2002. ▪ Mravik, Laszlo. <i>The "Saccco di Budapest" and the Depredation of Hungary 1938-1949: Works of Art Missing as a Result of the Second World War</i>. Budapest: Hungarian National Gallery, 1998. ▪ Scheiber, A. "The Fate of Jewish Libraries and Jewish Books in Hungary under Nazi Occupation". <i>Yad La-Kore</i>, 1, n. 10-12, 1947, pp 249-251 (Hebrew). ▪ Kadar, Gabor. Vagi, Zoltan. "The Economic Annihilation of the Hungarian Jews, 1944–1945." Braham, Randolph L. Chamberlin, Brewster S. (ed.), <i>The Holocaust in Hungary: Sixty Years Later</i>. New York: Columbia University Press, 2006. ▪ Toronyi, Zsuzsanna. "The Fate of Judaica in Hungary During the Nazi and Soviet Occupations". <i>Neglected Witnesses. The Fate of Ceremonial Objects During the Second World War and After</i>. Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe (ed.) Bulth Wells: Institute of Art And Law, 2011. 	
Notes		

Country Name: **ICELAND**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	<p><u>Source:</u> (1) <i>Plunder and Restitution. Findings and Recommendations of the Presidential Advisory Commission on Holocaust Assets in the United States and Staff Report</i> (December 2000), Appendix D, p 54.</p> <p>Preliminary research into wartime activities has begun.</p>
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes		

Country Name: **IRELAND**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country. <ul style="list-style-type: none"> ▪ “Interim Report Completed into Hunt Museum ‘Nazi Link’ Investigation”. <i>Limerick Post</i> Monday 27 February 2006. ▪ http://www.ria.ie/getmedia/c7eeb36f-5121-4ac4-9171-8fa1c9731e13/The-Hunt-Report---Final-Report.pdf.aspx. Nancy Yeide report on collection held at Hunt museum (last accessed January 2014) ▪ Pogatchnik, Shawn. <i>Associated Press</i> September 28, 2007 	
Notes	<u>Source:</u> (1) http://nationalmuseums.org.uk/ , last accessed June 2014. The National Museums Directors’ Conference established a searchable listing where museums have the opportunity to list objects with unclear provenance. Some Irish museums are participating in this database.	

Country Name: **ISRAEL**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	Yes.	
Overview	Looted Cultural Property Databases	<p><i>Hashava</i> <u>Source:</u> (1) Restitution of Assets. Holocaust Victims; www.hashava.org.il, last accessed June 2014.</p> <p>A list of names of owners of bank accounts and other properties in Israel that were not claimed after World War II may be found on the website of the Company for Location and Restitution of Holocaust Victims' Assets Ltd. It is expected that assets such as artworks and probably Judaica will be added in the near future. The list and application for restitution is available in Hebrew at www.hashava.org.il and in English at www.hashava.org.il/eng.</p> <p><i>JCR Objects</i> <u>Sources:</u> (1) "World War II Provenance Research Online". The Israel Museum, Jerusalem; http://www.imj.org.il/Imagine/irso/judaica.asp, last accessed on June 2014. (2) Hoffman, Joseph R. "A Thousand Orphans". <i>The Jerusalem Report</i> 1 October 2007. (3) Cohen, Julie-Marthe. "Dealing with Looted Art. The Pre-war Collection of the Jewish Historical Museum of Amsterdam Reexamined." Read at the conference "Jewish Art in Context: The Role of meaning of Artifacts and Visual Images," Tel Aviv, January 14-16, 2008. (4) Brinn, David. "The Art of Restitution." <i>The Jerusalem Post</i>, 14 February 2008.</p> <p>The Israel Museum in Jerusalem has posted online provenance information on its collections, including a section on Judaica. As of April 2012, 715 objects were listed, most of which arrived from the Wiesbaden Collecting Point and were handed over to the museum by the JCR and by the JRSO. The database provides a description and, in many cases, a picture of the object, as well as the Wiesbaden collecting point number and information on whether the object was received through the JCR.</p> <p>In the early 1950s, Mordechai Narkiss, the director of the Bezalel National Museum, the predecessor of the Israel Museum, was invited to Europe to select from art that remained "unclaimed." He brought back about 1,200 objects of Judaica, paintings, and works on paper that had not been returned to their owners and were presumed heirless since they had belonged either to communities or institutions that had not survived the war such as synagogues and Jewish homes for the aged and museums or else were objects for which there was absolutely no record of prior ownership.</p> <p>Most Judaica objects can be categorized as Torah decorations, such as curtains, finials, mantles, shields and pointers. These came largely from ransacked synagogues. Some other items originated from private residences or institutions like homes for the aged, community centers and schools, which were equally looted. These include Seder plates, etrog containers and Chanukiot, as well as smaller, easily concealed items like Sabbath cups and spice boxes.</p>

	Publications	<p><i>JCR objects in Israel</i></p> <p><u>Source:</u></p> <p>(1) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> Department of History, McGill University, Montreal, October 2008.</p> <p>Israel received 191,423 books, as well as 2,285 museum pieces, 976 synagogue pieces, 804 Torah scrolls and 87 Torah fragments (in addition to 127 scrolls that had to be buried) from the JCR after World War II. Israel was the recipient of the largest number of Judaica objects distributed by the JCR after the war, but the distribution itself was mostly carried out outside of the JCR's control. The Ministry of Religious Affairs, which assumed responsibility, was subsequently put in charge of the distribution of religious objects to various synagogues, yeshivas, and other organizations.</p> <p>Among those institutions that profited from this influx of objects were libraries and museums, most notably the Hebrew University, which received, for example, the "Berlin Gemeinde" Library, part of the Breslau collection (totaling up to 4,500 books), and part of the valuable Frankfurt collection. The Breslau collection was stored at the Wiesbaden Collecting Point and is a remnant of the original library of the "Jüdisches Theologisches Institut". The Frankfurt collection on the other hand, consisting of some unclaimed 100-150,000 books, was secured by Gershom Scholem for Israel after the JCR and the Hessian government had agreed to share the books.</p> <p>However, the Hebrew University itself transferred about 7,000 books to the Ministry of Education for further distribution. Some of these objects were subsequently given to yeshivot. Among those museums that received objects was also the Tel Aviv Museum which presumably holds part of the Frankfurt Jewish Museum collection in addition to Judaica objects that had belonged to synagogues in Frankfurt before World War II.</p> <p><i>See also Germany.</i></p> <p><i>Hebrew University and the Jewish National and University Library (JNUL)</i></p> <p><u>Sources:</u></p> <p>(1) Kennedy Grimsted, Patricia. "Sudeten Crossroads for Europe's Displaced Books. The 'Mysterious Twilight' of the RSHA Amt VII Library and the Fate of A Million Victims of War." Prepared for publication in the conference proceedings based on a shorter presentation at the international conference in Liberec organized by the Documentation Centre of Property Transfers of Cultural Assets of WW II. Victims, 24–26 October 2007.</p> <p>(2) http://www.jnul.huji.ac.il, last accessed June 2014. [The Hebrew University holds the archival records of Curt David Wormann (Berlin 1900 – Jerusalem 1991). Mr. Wormann was the director of the Jewish National and University Library (JNUL) between 1947 and 1968 and directed the operations to salvage hundreds of thousands of looted books in Europe for the University's collection.]</p> <p>(2) Hacken, Richard. "The Jewish Community Library in Vienna: From Dispersion and Destruction to Partial Restoration." <i>Leo Baeck Institute Yearbook</i> 47 (2002), pp 151-172.</p> <p>(3) Braunova, Andrea. "The Post-War History of the Book Collection of the</p>
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		<p>Jewish Museum in Prague.” www.stadtbibliothek.wien.at/sammlungen/digital/braunova-andrea-postwar.pdf, last accessed June 2014.</p> <p>(4) Adunka, Evelyn. “The Nazi Looting of Books in Austria and Their Partial Restitution.” http://www.lootedart.com/MFVALY48822_print;Y, last accessed June 2014.</p> <p>(5) Schidorsky, Dov. “Shunami’s Book-Hunting Trips to Europe and the Absorption Provenance Research and Distribution of the Treasures of the Diaspora.” http://bibliothek.univie.ac.at/provenienzforschung/files/Schidorsky_Abstract.pdf, last accessed June 2014.</p> <p>(6) Schidorsky, Dov. <i>Burning Scrolls and Flying Letters. A History of Book Collections and Libraries in Mandatory Palestine and of Book Salvaging Efforts in Europe after the Holocaust</i>. Magnes Press: Hebrew University, Israel, 2008.</p> <p>(7) Schidorsky, Dov. “The Salvaging of Jewish Books in Europe after the Holocaust.” <i>Jüdischer Buchbesitz als Raubgut</i>. Dehnel, Regina (ed.) Zweites Hannoversches Symposium. Frankfurt am Main: Klostermann, 2006, pp 197-212.</p> <p>(8) Schidorsky, Dov. „Shunamis Suche nach Schätzen im europäischen Exil und die Problematik der Restitution im Staat Israel.“ <i>Bibliotheken in der NS-Zeit. Provenienzforschung und Bibliotheksgeschichte</i>. Alker, Stefan. Köstner, Christina and Markus Stumpf (ed.) Göttingen: V&R Press, 2008.</p> <p>(9) Richler, Benjamin. “Corrections and Additions to <i>Guide to Hebrew Manuscript Collections</i>.” Jerusalem, 1994 http://jnul.huji.ac.il/imhm/guidecor.htm, last accessed June 2014.</p> <p>(11) Yavnai, Elisabeth M. “Jewish Cultural Property and Its Postwar Recovery”. <i>Confiscation of Jewish Property in Europe, 1933-1945: New Sources and Perspectives</i>. Symposium Proceedings, Washington: Center for Advanced Holocaust Studies, USHMM.</p> <p>The Hebrew University and the Jewish National and University Library (JNUL) became aware of the Nazi confiscation of libraries during the first years of Nazi rule. During that time, and before the University’s book salvaging missions to Europe, the University was the recipient of an “unending torrent of books, originally owned by German Jews, which began to arrive at the JNUL, as their European owners sought to save their property from confiscation by sending the books to Palestine” (Schidorsky, “The Salvaging of Jewish Books,” p 197).</p> <p>As early as 1942, Hugo Bergmann, JNUL’s first director, called for a salvaging operation and for emissaries to be sent to Europe. However, only in 1945 did the Hebrew University take its first practical step by establishing a Commission for the Jewish Libraries Recovered in Europe, which was also referred to as the Commission on the Treasures of the Diaspora. [The proceedings of the Commission can be found at the Central Archives for the History of the Jewish People.] Prominent members of the Commission included Gershom Scholem and Martin Buber.</p> <p>In its endeavour to salvage heirless libraries, the Hebrew University’s aim was to cooperate not only with the JCR (Jewish Cultural Reconstruction), but also with the Jewish Historical Society of England (the Cecil Roth Committee). Through that effort, they hoped to take care of the remnants of cultural treasures and to “respond to claims for restitution from all parties” (Schidorsky, “The Salvaging of Jewish Books.” p 198). As a result, a legal committee was established to deal with</p>
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the legal basis for the restoration of the Diaspora treasures to the Jewish people and the “demands for the return to the Jewish people of cultural treasures that remained ownerless and heirless; a claim that the Hebrew University and the JNUL will be recognized as the *sole* trustees for the cultural treasures; and a recognition for special compensation to be received from among the cultural treasures to be found in the public libraries in Germany” (Schidorsky. “The Salvaging of Jewish Books,” p 198).

Consequently, the Hebrew University started to claim property held in German libraries and noted that the Jewish people were entitled to demand specific compensation in the form of literary *Judaica* and *Hebraica* held by public libraries in Germany. These would include manuscripts and old Hebrew and Jewish printed books held in public libraries.

The Hebrew University’s claim, as Schidorsky pointed out, must be seen in context, given that at the time it was the only Jewish university in the world and its library was that of a national library of the Jewish people. In addition, the Hebrew University was arguably the single appropriate institution with the expertise to catalogue and care for heirless objects (Yavnai. “Jewish Cultural Property.” p 133).

Nonetheless, after some time the Hebrew University changed its approach by becoming part of the JCR. By “doing this, it was obliged to partially abandon the policy that had been laid down by the legal committee. As a member of this cooperative effort, it could no longer insist on its right to serve as the *sole* trustee for the treasures of the Diaspora.” However, the Hebrew University still got first priority in terms of selecting the works of *Hebraica* and *Judaica* (Schidorsky. “The Salvaging of Jewish Books.” p 209).

After World War II ended, the Hebrew University and JNUL dispatched emissaries to Europe in order to realize these policies regarding the salvaging of heirless books. The first trip of that kind was undertaken by Gershom Scholem who went to the Offenbach Depot and collected some 600 manuscripts that had originated in “Jewish communal libraries in *Southern Germany* and the *Baltic States*” (Schidorsky. “The Salvaging of Jewish Books.” p 204).

Emissaries of the Hebrew University and of the JNUL in Europe after the Holocaust

Emissaries	Dates of Mission	Destinations
Gershom Scholem, Avraham Yaari	April 1946 – August 1946 (Yaari to May 1946)	Germany, Austria, Czechoslovakia
Hugo Bergmann	November 1946	Czechoslovakia
Arthur Bergmann	May 1947	Czechoslovakia
Zeev Shek	September 1947 – July 1948	Czechoslovakia
Menachem Mendel Schneurson	December 1947	Poland
Shlomo Shunami	March 1949 – November 1949	Germany
Daniel Goldschmidt	1949, 1950	Italy
Gerhard Scholem	September 1950	Germany
Shlomo Shunami, Yehuda Leb Bilor*	September 1952 – December 1952	Italy, Austria, Yugoslav Netherlands
Shlomo Shunami	September 1954	Austria

		Shlomo Shunami, Yehuda Leb Bilor*	August 1965	Austria, Hungary, Romania	
		Shlomo Shunami	August 1966 – November 1966	Germany, Austria, France, Hungary, Romania	
		Shlomo Shunami	Summer 1975	Austria	
		Shlomo Shunami	May 1976	Austria	
		<p><i>*Joint Missions of JNUL and the Ministry of Religious Affairs.</i> <u>Source:</u> Schidorsky. “The Salvaging of Jewish Books.” p 204.</p> <p>Shlomo Shunami, as can be seen in the table above, was one of the leading advocates of salvaging heirless libraries. During several “book-hunting” trips to Europe, according to Schidorsky, he tried to “discover and ensure the safety of the treasures of the Diaspora and their secure transfer to Jerusalem” (Schidorsky, “Shunami’s Book-hunting trips to Europe and the Absorption Provenance Research and Distribution of the Treasures of the Diaspora”). Shunami headed the special department at JNUL that was established in 1950 to house the books that were brought to Israel. He was further responsible for the establishment of guidelines that determined which books were to be restituted or distributed among the libraries in Israel.</p> <p>Noteworthy book salvaging trips on behalf of the Hebrew University and JNUL were taken to the Czech Republic, then Czechoslovakia, and Austria:</p> <p>a) Czech Republic:</p> <p>In 1946, the Hebrew University entered into negotiations with the Council of Jewish Communities in Bohemia, then administrator of the Theresienstadt library, to gain part of the collection for its library. Representatives on behalf of the Hebrew University in Israel were Gershom Scholem, then Shmuel Hugo Bergmann and his brother Arthur Bergmann and finally Zeev Scheck (who was charged with the legal and technical part of the transfer). As a result of these negotiations, approximately 50,000 books were transferred to the Hebrew University, consisting of the most “valuable for the cultural, religious and educational work in Palestine.” (Please note that other estimates of books transferred to Hebrew University are as high as 70,000. The discrepancies in numbers stem from the fact that some shipments took place in secret and that some valuable manuscripts were hidden in boxes between other books without inclusion in the inventories. Another issue evolved around books that did not go to JNUL but were sold to book dealers in Jerusalem.) While most of these 50,000 books originated from the Theresienstadt ghetto library, some might also have come from one of the three castles in the former Czechoslovakia that contained looted books after the war: Mimon, Novy Perkstejn, and Houska.</p> <p><i>See also section on the Czech Republic.</i></p> <p>b) Austria:</p> <p>Among the book collections salvaged for Israel, in 1949 Shunami arranged for parts of the collection held by Vienna’s Jewish Community (IKG) to be sent to Jerusalem. As some members of Vienna’s Jewish Community saw no future for the community after the war had ended, a book exchange between Vienna and Jerusalem was agreed upon in 1952 and 1953. Consequently, the Hebrew University was allowed to pick out some of the most precious items of the IKG library collection. This permanent loan, consisting principally of literature from rabbinic and Judaic studies, amounted to an estimated seventy-five to eighty percent of the reconstituted IKG library. Overall it is believed that the Hebrew</p>			

		<p>University received about 40,000 books over a period of 30 years.</p> <p><i>For more information on the library of Vienna's Jewish Community see section on Austria.</i></p> <p>Moreover, in 1956 approximately half of the 69,000 volumes that were given to the trustee Richard Fuchs and which had come from Austria's <i>Tanzenberg</i> collection (the Tanzenberg collection, so named after Tanzenberg, Carinthia, to which these holdings of the <i>Zentralbibliothek</i> of the so-called "Hohe Schule" of the NSDAP had been transferred from Berlin in 1942 because of ongoing air raids) were divided between the University Library in Vienna and the Jewish National and University Library in Jerusalem. The final agreement regarding the transfer was signed between the Austrian Ministry for Cultural Affairs, the IKG and Hebrew University.</p> <p>In addition to those from Austria and the Czech Republic, books originating from other European communities also ended up in the Hebrew University's library, among them books from Hungarian Jewish communities such as the collection Löw and 2-3,000 books that came from Bucharest. (Schidorsky. "Shunamis Suche." p 331-3)</p> <p>Overall, Israel was the recipient of approximately 700,000 to 800,000 books, with some 300,000 books finding their way to Israel's cultural, scholarly, scientific and religious institutions. Among those institutions that profited from the influx of books were the newly founded universities in Tel Aviv, Bar Ilan, Haifa and Ben Gurion. Provenance research is almost non-existent. (Schidorsky. "Shunamis Suche." p 339-40)</p> <p><u>Source:</u> (1) Melamed, Yitzhak. "The Lost Textual Treasures of a Hasidic Community." <i>Jewish Review of Books</i>, Number 9, Spring 2012.</p> <p>According to Yitzhak Melamed, the Jewish National Library of the Hebrew University purchased one rare kabbalistic manuscript via what Melamed calls "murky world of Hebraic dealers". The kabbalistic manuscript originally belonged to the lost archive of the Stoliner Hasidim.</p>
	Information from Other Sources	<p><i>Hashava - Company for the Location and Restitution of Holocaust Assets</i></p> <p>In January 2014, the Company for the Location and Restitution of Holocaust Assets (Hashava) in Israel held a meeting of representatives of Israel's main cultural institutions as a first general attempt to bring about cooperation in regard to provenance research in Israel and examination of collections in the country generally. The following museums were represented: Israel Museum, National Library, Beit Lohamei Haghetat, and Tel Aviv Museum of Art. It is assumed that a large number of museums hold looted cultural and religious items. With assistance from the Claims Conference/WJRO, Hashava hosted an international conference on Holocaust-Era Cultural Assets in Israel in June 2014 followed by a workshop on provenance training for museum curators – while the focus was on artworks, there was also discussion of Judaica.</p>
	Historical Commission	<p>Parliamentary Committee Inquiry on the Location and Restitution of Assets of Holocaust Victims in Israel.</p> <p><i>See: Report of the Knesset Inquiry Committee on the Location and Restitution of Assets (in Israel) of Victims of the Holocaust. Jerusalem, December 2004</i></p>

Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Allony N. <i>List of Manuscripts, Books, Documents and Art Objects Acquired in Europe After the Second World War</i>. Israel: Ministry of Education, 1960. ▪ Barkat, Amiram. "Proposed Law Would Prevent Israelis from Claiming Nazi-looted Art". <i>Haaretz</i> 12 January 2007. ▪ Barkat, Amiram. "State asks Israel Museum to Return 400 Paintings". <i>Haaretz</i> 3 February 2007 ▪ Brinn, David. "The Art of Restitution." <i>The Jerusalem Post</i>, 14 February 2008 (http://www.jpost.com/servlet/Satellite?cid=1202742156853&pagename=JPost%2FJPArticle%2FShowFull, last accessed on 15 February 2008). ▪ Feldinger, Lauren Gelfond. "Government-Backed Company Claims All Nazi Loot from Museums". <i>The ARTNewspaper</i> 18 April 2007. ▪ Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> Department of History, McGill University, Montreal, October 2008. ▪ Hoffman, Joseph R. "A Thousand Orphans". <i>The Jerusalem Report</i> 1 October 2007. ▪ Katz, Joseph. <i>Forgotten Property: The Fate of the Property of Those who Perished in the Holocaust in Israel</i>. Israel: Yad Vashem, 2000. ▪ <i>Report of the Knesset Inquiry Committee on the Location and Restitution of Assets (in Israel) of the Victims of the Holocaust</i>. Parliamentary Committee of Inquiry on the Location and Restitution of Assets of Holocaust Victims in Israel, Jerusalem, December 2004. ▪ Schidorsky, Shlomo. "Shunami's Book-hunting trips to Europe and the Absorption Provenance Research and Distribution of the Treasures of the Diaspora." http://bibliothek.univie.ac.at/provenienzforschung/files/Schidorsky_Abstract.pdf, last accessed on 20 January 2009. ▪ Schidorsky, Dov. <i>Burning Scrolls and Flying Letters. A History of Book Collections and Libraries in Mandatory Palestine and of Book Salvaging Efforts in Europe after the Holocaust</i>. Magnes Press: Hebrew University, Israel, 2008. ▪ Schidorsky, Dov. "The Salvaging of Jewish Books in Europe after the Holocaust." <i>Jüdischer Buchbesitz als Raubgut</i>. Dehnel, Regina (ed.). Zweites Hannoversches Symposium. Frankfurt am Main: Klostermann, 2006, pp 197-212. ▪ Second Global Report on Restitution of Rights and Looted Jewish Property, 1952-2008. State of Israel, June 2009. ▪ Yavnai, Elisabeth M. "Jewish Cultural Property and Its Postwar Recovery". In: <i>Confiscation of Jewish Property in Europe, 1933-1945: New Sources and Perspectives</i>. Symposium Proceedings, Washington: Center for Advanced Holocaust Studies, United States Holocaust Memorial Museum.
Notes	-

Country Name: ITALY

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	<p><i>Looted Libraries and Archives</i></p> <p><u>Source:</u></p> <p>(1) Bertilotti, Paola. "Italy's Attitude Towards Jewish Cultural Property During and After the Second World War". <i>Neglected Witnesses. The Fate of Ceremonial Objects During the Second World War and After</i>. Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe (ed.) Builth Wells: Institute of Art And Law, 2011.</p> <p>The systematic seizure of Jewish art and cultural property began after Nazi Germany occupied Italy. Among the most important private collections that were stolen was the Gino Pincherle Stendhal Library and, for example, paintings belonging to the Pollitzer family. In Trieste, the most important books in the Jewish library were seized and sent to the national and university libraries in Vienna and to the <i>Gaumuseum</i> and <i>Studienbibliothek</i> of Klagenfurt (p. 266). Books that remained in the Jewish Community were mostly stolen by individuals. In Fiume, the German police ransacked the chief rabbi's personal library and burned down the Jewish Community's library and synagogue in January of 1944. Also the archives and library of the Jewish Community of Merano were completely destroyed. In the Salo Republic (successor to Mussolini), German forces did not systematically confiscate Jewish libraries and archives but seized the most valuable objects.</p> <p>Along with German looting efforts, the Salo regime also took appropriate measures to confiscate Jewish cultural and religious artifacts (p. 267).</p> <p>After the war, Jewish institutions started investigating the fate of looted assets, but often there were no inventories of ceremonial objects or catalogues of holdings within libraries (p. 272). However, a lack of adequate legislation enacted by Italian authorities after the war also prevented the restitution of Jewish assets.</p>
	Information from Other Sources	<p><i>Library Jewish Community Rome</i></p> <p><u>Sources:</u></p> <p>(1) Email exchange with Mr. Dario Tedeschi, President of the Commission for the Recovery of the Bibliographic Heritage of the Jewish Community in Rome, looted in 1943, on 8 October 2007, 11 April 2007 and 13 November 2008.</p> <p>(2) Sarfatti, Michele. The work and the findings of the 'Commissione Anselmi' on Italian Jewish Assets, 1998-2001; http://www.michelesarfatti.it/testi-online/, last accessed June 2014.</p> <p>(3) Tedeschi, Dario. "Research of the Roman Jewish Community's Library Looted in 1943." <i>Jüdischer Buchbesitz als Raubgut</i>. Dehnel, Regine (ed.) Zweites Hannoversches Symposium. Frankfurt am Main: Klostermann, 2006, pp 243-252.</p> <p>(4) Final report of the Commission for the Recovery of the Bibliographic Heritage of the Jewish Community in Rome, looted in 1943:</p>

		<p>http://www.governo.it/Presidenza/USRI/confessioni/rapporto/rapporto_finale_attivita_Commissione2.pdf (last accessed on 31 May 2011)</p> <p>In winter of 1943, the libraries of the Jewish Community and of the Italian Rabbinical College in Rome were looted, presumably by the <i>Spezialkommando Italien</i> (special command Italy) of the Einsatzstab Reichsleiter Rosenberg (ERR). At that time both libraries were located in a building belonging to the Jewish Community. The libraries contained very rare, sometimes unique and most precious pieces, manuscripts and prints, among them work by Bomberg, Bragadin, Giustiniani from the 16th century. Among the pieces were printed texts from Constantinople, produced at the beginning of the 16th century and other texts from the 1700s and 1800s originating from Venice and Livorno. Most of the books were written in Hebrew, only a very few in Italian or in other languages. The libraries disappeared without a trace, except that at the end of the war, parts of the Italian Rabbinical College's library were found in a warehouse in Offenbach.</p> <p>The Commission was able to trace the fate of few manuscripts looted from the Jewish Community library as well as from the Rabbinical College in Rome: The Jewish Theological Seminary in New York holds two manuscripts, and the Hebrew Union College in Cincinnati holds an other two manuscripts.</p> <p>As a result of the Anselmi Commission, the Italian government returned the Kaumheimer collection (mentioned on pages 146 and following pages of the report) to the original heirs.</p>
	Historical Commission	<p><i>Anselmi Commission</i></p> <p><u>Source:</u></p> <p>(1) Sarfatti, Michele. "The work and the findings of the 'Commissione Anselmi' on Italian Jewish Assets, 1998-2001." http://www.michelesarfatti.it/testi-online/, last accessed June 2014.)</p> <p>The "Anselmi" Commission was installed on 17 December 1998 and headed by Tina Anselmi, former Senator for the Christian-Democratic Party. On 10 April 2001 the Commission submitted its <i>Rapporto Generale</i> (General Report). Few of the recommendations put forward by the Commission were followed up on.</p> <p>The <i>Rapporto Generale</i> is available online at: http://www.governo.it/Presidenza/DICA/beni_ebraici/index.html, last accessed June 2014; see also: http://www.governo.it/Presidenza/USRI/confessioni/rapporto/rapporto_finale_attivita_Commissione2.pdf, last accessed June 2014.</p> <p><i>Commission Bibliographic Heritage</i></p> <p><u>Source:</u></p> <p>(1) Commission for the Recovery of the Bibliographic Heritage of the Jewish Community in Rome, looted in 1943 (Commissione per il recupero del patrimonio bibliografico della Comunità ebraica di Roma, razzato nel 1943)</p> <p>(2) Email correspondence with Dario Tedeschi on 13 November 2008.</p> <p>The Commission for the Recovery of the Bibliographic Heritage of the Jewish Community in Rome, looted in 1943, was established in Italy in 2002 at the Presidency of the Council of Ministers, with the aim to retrieve the books that</p>

		<p>were plundered by Nazis in 1943.</p> <p>The Commission's work proved to be harder than initially expected and as a consequence no concrete outcomes followed. One of the premises the Commission was working with, was that parts of the library ended the war in former Soviet territory. Consequently, research was carried out in the "Rudomino" All State Russian Library.</p> <p>The Commission's final report can be viewed at: http://www.governo.it/Presidenza/USRI/confessioni/rapporto/rapporto_finale_atti_vita_Commissione2.pdf</p>
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	<ul style="list-style-type: none"> ▪ "Ancient Book Returned to Rome's Jewish Community". <i>Jerusalem Post</i> 23 May 2005. ▪ Andreasi-Bassi, Patrizia (ed.). <i>I beni culturali della Difesa, la difesa dei beni culturali, exhibition catalogue 1998</i>. Rom: Edizioni De Luca, 1998 ▪ Baistrocchi, Massimo. "Auf der Suche nach verlorener Kunst. Italien, die Restitution und Kulturgüter in Russland". <i>Osteuropa, Kunst und Konflikt. Kriegsfolgen und Kooperationsfelder in Europa</i>, 56. Jahrgang, Heft 1-2, Januar/Februar 2006, pp 355-360. ▪ Bertilotti, Paola. "Italy's Attitude Towards Jewish Cultural Property During and After the Second World War". <i>Neglected Witnesses. The Fate of Ceremonial Objects During the Second World War and After</i>. Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe (ed.) Bülth Wells: Institute of Art And Law, 2011. ▪ <i>Commissione per la ricostruzione delle vicende che hanno caratterizzato in Italia le attività di acquisizione dei beni dei cittadini ebrei dap arte di organismi pubblici e private, Rapporto generale</i>. Rome, Presidenza del Consiglio dei Ministri. Dipartimento per l'Informazione e l'Editoria, 2001 http://www.governo.it/Presidenza/DICA/beni_ebraici/index.html ▪ Sarfatti, Michele. "Il contesto del caso Kaumheimer." <i>Geschichte und Region - Storia e regione</i>, a. XI (2002), n. 1, pp 181-192. ▪ Sarfatti, Michele. "Contro i libri e i documenti delle Comunità israelitiche italiane. 1938-1945." <i>La Rassegna mensile di Israel</i>, vol. LXIX, n. 2, May-August 2003, pp 369-385. http://www.michelesarfatti.it/articoli.php?indice=11 ▪ Tedeschi, Dario. "Research of the Roman Jewish Community's Library Looted in 1943." <i>Jüdischer Buchbesitz als Raubgut</i>. Dehnel, Regine (ed.) Zweites Hannoversches Symposium. Frankfurt am Main: Klostermann, 2006, pp 243-252.
Notes	<u>Source:</u>	<p>(1) http://moked.it/fbcei/, last accessed on 24 January 2014.</p> <p>The <i>Fondazione per i Beni Culturali Ebraici in Italia</i> works to preserve and restore Judaica, including religious texts etc. One of their projects is aimed at cataloging and researching Torah scrolls in Italy, especially to ensure the proper restoration of Torah scrolls that are in bad condition.</p>

Country Name: **KAZAKHSTAN**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes	Some items brought to the USSR by the Soviet Trophy Brigades were reportedly distributed to Kazakhstan. It is not known whether there were items of Judaica among them.	

Country Name: **KYRGYZSTAN**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes	Some items brought to the USSR by the Soviet Trophy Brigades were reportedly distributed to Kyrgyzstan. It is not known whether there were items of Judaica among them.	

Country Name: **KOSOVO**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes	Little or no information is available as to whether Kosovo holds any significant Judaica. So far as is known, no provenance research has been conducted on Judaica holdings in Kosovo.	

Country Name: LATVIA

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	<p><u>Source:</u> (1) Email exchange with Margeris Vestermanis, Director, Jewish Museum</p> <p>Margeris Vertermanis noted in correspondence with the Claims Conference that there is no information on privately owned Jewish art collections or Judaica that became the “property of Nazi Germany.”</p> <p><u>Source:</u> (1) Washington Conference on Holocaust-Era Assets, Delegation Statement “Latvia”; http://www.state.gov/p/eur/rt/hlcst/122038.htm, last accessed June 2014.</p> <p>The State History Archive of Latvia holds more than 3,000 files that relate to the Holocaust in Latvia and specifically to Jewish property confiscations.</p>
	Historical Commission	<p><i>Commission of Historians of Latvia</i></p> <p>(1) <u>Source:</u> http://www.president.lv/pk/content/?cat_id=7&lng=en, last accessed June 2014.</p> <p>The <i>Commission of Historians of Latvia</i> was established in November 1998 on the initiative of former president Guntis Ulmanis. The main task of the Commission was to study the issue “Crimes against Humanity Committed in the Territory of Latvia under Two Occupations, 1940 – 1956.”</p> <p>Four working groups covered the following areas: Crimes against Humanity in the Territory of Latvia in 1940 -1941 (chaired by Prof. I.Sneidere), The Holocaust in Latvia in 1941 - 1944 (chaired by Prof. A.Stranga), Crimes against Humanity in the Territory of Latvia during the Nazi Occupation in 1941-1944 (chaired by Prof. I. Feldmanis), and Crimes against Humanity in the Territory of Latvia during the Soviet Occupation from 1944 - 1956 (chaired by Prof. H. Strods).</p>
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ “Latvian Parliament Rejects Jewish Restitution Law”. <i>DPA</i>, 23 November 2006. ▪ Commission of Historians in Latvia: http://www.president.lv/pk/content/?cat_id=7 	
Notes		

Country Name: **LIECHTENSTEIN**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	<p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) Email correspondence with Esther Tisa Francini on 30 August 2007. (2) http://cdn4.vol.at/2007/06/historikerkommission-zusammenfassung.pdf, last accessed June 2014. <p>On 22 May 2001, the Liechtenstein government appointed an Independent Commission of Historians pursuant to various initiatives and questions that had been raised publicly about Liechtenstein's role during World War II. The Commission concluded its work with publication of its final report in 2005. Part of the Commission's work was to research if looted art and/or Judaica found its way into Liechtenstein.</p> <p>The Commission's members included Peter Geiger (President, Liechtenstein-Institut, Biedertal, and University of Fribourg), Arthur Brunhart (Vice-President, Liechtenstein National Museum), David Bankier (Hebrew University, Jerusalem, and Yad Vashem), Dan Michman (Bar-Ilan-University, Ramat-Gan, and Yad Vashem), Carlo Moos (University of Zurich), Erika Weinzierl (University of Vienna).</p> <p>According to Esther Tisa Francini, no evidence was available as to whether looted Judaica holdings entered Liechtenstein and/or are currently in Liechtenstein. Archival holdings, restitution files and other documents did not provide sufficient information.</p>
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Tisa Francini, Esther. <i>Liechtenstein und der internationale Kunstmarkt 1933-1945. Sammlungen und ihre Provenienzen im Spannungsfeld von Flucht, Raub und Restitution</i>. Veröffentlichungen der Unabhängigen Historikerkommission Liechtenstein Zweiter Weltkrieg (UHK), Studie 4. Vaduz, Zürich: Chronos Verlag, 2005. ▪ Geiger, Peter. Brunhart, Arthur. Bankier, David. Michman, Dan. Moos, Carlo, and Erika Weinzierl. <i>Fragen zu Liechtenstein in der NS-Zeit und im Zweiten Weltkrieg. Flüchtlinge, Vermögenswerte, Kunst, Rüstungsproduktion. Schlussbericht der Unabhängigen Historikerkommission Liechtenstein Zweiter Weltkrieg</i>, Vaduz Zürich: Chronos Verlag, 2005. 	
Notes		

Country Name: **LITHUANIA**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	<p>Yes</p> <p><i>U.S. Library of Congress Project</i> The National Library in cooperation with the U.S. Library of Congress is currently working on a project to microfilm the Judaic periodicals published in Vilnius and Kaunas (Lithuania) from the beginning of the 20th century. In addition, YIVO and the State Archives of Lithuania have been cooperating on preserving and microfilming those YIVO records that remained in Lithuania.</p> <p><i>Project Judaica</i> Professor David Fishman is in the process of compiling information on various Jewish collections in Lithuania, particularly those held by TsDAVI in Kyiev which were made online available in part due to the Claims Conference.</p>	
Overview	Looted Cultural Property Databases	
	Publications	<p><i>Judaica holdings at National Library</i></p> <p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) http://www.ushmm.org/information/exhibitions/online-features/special-focus/holocaust-era-assets/lithuania, last accessed June 2014. (2) Baker, Zachary M. "Judaica Librarians Visit Vilnius. Background". http://spoils.libfl.ru/spoils/eng/spoil4_4.html#12, last accessed June 2014. (3) Cieślińska-Lobkowicz, Nawojka. "The History of Judaica Collections in Poland Before, During and After the Second World War". <i>Neglected Witnesses. The Fate of Ceremonial Objects During the Second World War and After</i>. Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe (ed.) Builth Wells: Institute of Art And Law, 2011. (4) Berger, Joseph., "Split Up by Holocaust, Top Collection of Yiddish Works Will Reunite Digitally," <i>New York Times</i>, October 3, 2014. http://www.nytimes.com/2014/10/03/nyregion/split-up-by-holocaust-top-collection-of-yiddish-works-will-reunite-digitally.html?module=Search&mabReward=relbias%3Ar%2C%7B%221%22%3A%22RI%3A11%22%7D&r=1 <p>On 30 January 2002, the Lithuanian government returned more than 309 Torah scrolls and megillot that had been hidden during World War II to world Jewry at a ceremony in Vilnius. The Torah scrolls were subsequently brought to the Hechal Schlomo Center in Jerusalem to be analyzed and restored. A year later, in 2003, the Government returned 46 Torah scrolls to an Israeli spiritual and heritage group for distribution among Jewish congregations worldwide.</p> <p>The government has not yet returned the few remaining Torah scrolls at the National Museum.</p> <p>The National Library of Lithuania has a Judaica Catalogue that provides over 1,500 bibliographic records of prints in Hebrew and Yiddish published in Lithuania (from the beginning of Jewish book printing in 1789 to 1940) stored in the National Library. (www.lnb.lt) The largest single bloc of books now part of the Library belonged to the <i>Hevrah Mefitse Haskalah</i>, the biggest Jewish library</p>

		<p>that operated under the Jewish community in Vilnius. During the war, this library was part of the ghetto. In addition, the National Library still holds an unknown number of Torah scrolls. [The Library originally held a collection of 371 scrolls described in a twenty-five page document entitled <i>Toru Kolekcija</i>. This collection included Torah scrolls, Prophets, and Megillot. Some of these Torah scrolls were heavily damaged, some were even partially burned. Most were partial texts and fragments. Most scrolls seemed to have been from the nineteenth century or later and have little or no research value.] Moreover, the National Library is still in possession of library records that originally belonged to the Yeshiva Telsiai as well as to YIVO.</p> <p>YIVO: YIVO had its own art museum, which included hundreds of artefacts, including religious art and liturgical objects as well as works by contemporary Jewish artists. (Lobkowitz, p. 134)</p> <p>In 2014 YIVO, the Lithuanian Central State Archives, and the National Library of Lithuania announced a project to scan and make accessible over the internet not only all YIVO documents and books - both those in Lithuania and those in New York – but also the remaining books of the Strashun Library and other pre-war Lithuanian Jewish collections.</p>
	Information from Other Sources	
	Historical Commission	<p><u>Source:</u> (1) http://www.komisija.lt/en/, last accessed June 2014.</p> <p>In 1998, President Adamkus established the International Commission for the Evaluation of the Crimes of the Nazi and Soviet Occupation Regimes in Lithuania. Soon after launching the Commission's work the decision was made to create two subcommissions to research crimes committed by the two occupying powers during and after the Holocaust. The Subcommission for the Evaluation of Nazi Crimes was chaired by Liudas Truska. Saulius Suziedelis, Julius Smulkstys, Joachim Tauber, Dan Mariaschin, Martin Gilbert, Rabbi Andrew Baker and Toma Biromontiene served as members.</p> <p>The Historical Commission has not finished its work: ongoing research activities include research into the field of the "Destruction of Jewish community as a spiritual and religious community, confiscation of property, and suppression of cultural life." Professor Gershon Greenberg was charged with responsibility for this research and launched a research project entitled "<i>Cultural, Religious and Spiritual Losses of Lithuanian Jewry under Soviet and Nazi Regimes</i>."</p> <p>On June 17, 2002, the Government of Lithuania formed the Commission on Restitution of Jewish Communal Property in Lithuania. The commission was mandated to coordinate activities of the working group formed by the Government of Lithuania in January 2002, in preparation of the legislative projects to deal with restitution of Jewish communal property in Lithuania. The Commission's task was to identify communal property eligible for restitution and to propose amendments to the law, enabling the secular Jewish community to benefit from the restitution process.</p>
Selected	→ Please note that the general literature may also contain information on the specific country.	

Bibliography	<ul style="list-style-type: none"> ▪ Baker, Zachary. Berger, Pearl. Zafren, Herbert C. <i>Vilnius Judaica. Still Portrait – Dynamic Reality</i>. Report of the CARLJSDelegation on its Survey of “Judaica” in Vilnius. 19-26 March 1997. ▪ Baker, Zachary M. “Judaica Librarians Visit Vilnius”. <i>Spoils of War</i> No. 4, August 1997. ▪ Bruzzese, Pamela. “Distributing the Past: Jewish Cultural Property in Lithuania”. <i>International Law and Politics</i> Vol. 34:145, 1998. ▪ Eidintas, Alfonsas. “Lithuania Will Share Jewish Books, but How?” <i>New York Times</i> 28 November 1996 (letter to the editor). ▪ Fishman, David E. “Embers Plucked From the Fire: The Rescue of Jewish Cultural Treasures in Vilna”. <i>The Holocaust and the Book. Destruction and Preservation</i>. Rose, Jonathan. Amherst: University of Massachusetts Press, 2001. ▪ Garfinkel L. “Nazi Looting of Jewish Books in Kovno Ghetto”. <i>Yad La-Kore</i> 5, n. 4 (1958-59), pp. 179-180 (Hebrew). ▪ “Lithuania Moves to Return Torah Scrolls to Jews”. <i>New York Times</i> 4 October 2000. ▪ Specter, Michael. “Piles of Storied Jewish Books are Languishing in Lithuania”. <i>New York Times</i> 24 November 1996. ▪ Spritzer, Dinah A. “Lithuanian Jews Disappointed by Delays on Property Restitution Bill”. <i>JTA</i> 29 November 2006.
Notes	David E. Fishman of the Jewish Theological Seminary and head of Project Judaica is currently working on a history of the fate of the holdings of YIVO and of other Judaica in Lithuania.

Country Name: **LUXEMBOURG**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	<p><u>Source:</u> (1) http://www.mnha.public.lu/ , last accessed June 2014.</p> <p>There is no distinct catalogue, but the National Museum of Luxembourg published four lists detailing its activities during World War II. Please note that there is no Judaica information in these listings.</p>
	Information from Other Sources	<p><u>Source:</u> (1) Information provided by Paul Dostert, Head of Luxembourg's Historical Commission</p> <p>One Judaica object (a silver pitcher) was handed over to the National Museum in 1941. According to Mr. Dostert there is talk to persuade the museum to transfer this object to the Jewish Community.</p> <p>In addition, research has established that a number of Torah scrolls were hidden with private persons to avoid their confiscation. After the war, the Torah scrolls were generally handed back to the Jewish Community. Moreover, private Judaica objects were also hidden among Luxembourg's community and subsequently returned to their original owners. This explains why almost no Judaica objects were spoliated and therefore are not mentioned in documents depicting the spoliation of Luxembourg's Jewish community, in addition to their not being reported as stolen once World War II had ended.</p>
	Historical Commission	<p><u>Source:</u> (1) http://www.gouvernement.lu/844196/06-biens-juifs?context=971270, last accessed June 2014.</p> <p>On 29 January 2002 the Historical Commission <i>Réunion de la commission spéciale pour l'étude des spoliations des biens juifs au Luxembourg</i> (Special Study Commission on the Spoliation of Jewish Assets in Luxembourg during the War Years 1940-1945) started its activities under the leadership of Paul Dostert. The final report of Luxembourg's Special Commission for the Study of the Spoliation of Jewish Property During the War Years 1940-1945, entitled "La Spoliation des Biens Juifs au Luxembourg 1940-1945," was released on 9 June 2009. The report can be accessed at: http://www.gouvernement.lu/844196/06-biens-juifs?context=971270, last accessed June 2014.</p>
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Jungblut, Marie-Paul (ed.). <i>Ausgeraubt! Aktuelle Fragen zum nationalsozialistischen Kulturgutraub in Europa</i>. Luxemburg: Deutscher Kunstverlag, 2007. 	
Notes		

Country Name: **MACEDONIA**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects	No.	
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes	<p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) https://ushmm.org/assets/macedonia.htm, last visited June 2014. (2) http://www.centropa.org, last visited June 2014. (3) Block, Herbert. "The Restitution of Holocaust-Era Jewish Communal Property: An Unfinished Item on the Jewish Diplomatic Agenda" (download from: http://israelcfr.com/documents/issue7_block.pdf, last accessed on 14 February 2014.) <p>On May 30, 2000, the Macedonian Parliament enacted a law mandating that heirless properties of Jewish Holocaust victims be included in a fund for a Holocaust memorial museum honoring Macedonian Jews who perished during the Holocaust. The law provided for the creation of a special Holocaust fund to be managed by the Macedonian Jews, the Jewish Holocaust Fund, from heirless Jewish properties. The fund was subsequently established in April 2002. The Holocaust Memorial Center for the Jews of Macedonia was opened in Skopje in 2011.</p> <p>Macedonia is also one of the few countries that has completed its restitution process.</p> <p>Please also note that some Judaica was given to the Jewish Museum in Belgrade, Serbia, and that research on what Judaica may have been removed to Bulgaria remains to be done.</p>	

Country Name: **MALTA**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes	Little or no information is available as to whether Malta holds any significant Judaica. So far as is known, no provenance research has been conducted on Judaica holdings in Malta.	

Country Name: **MEXICO**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	<p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> Department of History, McGill University, Montreal, October 2008. (2) Herman, Dana. "A Band Plucked Out of the Fire": The Distribution of Heirless Jewish Cultural Property by the Jewish Cultural Reconstruction, Inc. 1947-1952." <i>Neglected Witnesses. The Fate of Ceremonial Objects During the Second World War and After.</i> Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe (ed.) Builth Wells: Institute of Art And Law, 2011. (3) Harris, Ben. "Rivera's contacts with Jews among treasures in Mexican Jewish archive." <i>JTA</i> 5 October 2009. (4) Gallas, Elisabeth. <i>Das Leichenhaus der Bücher. Kulturrestitution und jüdisches Geschichtsdenken nach 1945.</i> Schriften des Simon-Dubnow-Instituts, Band 19, Göttingen: Vandenhock & Ruprecht, 2013, p. 184. <p>Mexico received 804 heirless books from the JCR after World War II, some of which were placed at the Centro de Documentación e Investigación de la Comunidad Ashkenazi de México.</p> <p>However, Mexico did not collect its full share of ceremonial objects since it did not return its signed agreement with the JCR, nor did it send a check covering the necessary shipping costs. (Herman, "A Band Plucked out of the Fire", p. 53)</p>
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes		

Country Name: **MOLDOVA**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	<p><u>Source:</u> <i>Plunder and Restitution. Findings and Recommendations of the Presidential Advisory Commission on Holocaust Assets in the United States and Staff Report</i> (December 2000), Appendix D, p 54.</p> <p>Preliminary research into wartime activities has begun.</p>
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes	<p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) http://www.jewishvirtuallibrary.org/jsource/vjw/moldova.html, last accessed on June 2014. (2) Block, Herbert. "The Restitution of Holocaust-Era Jewish Communal Property: An Unfinished Item on the Jewish Diplomatic Agenda." http://israelcfr.com/documents/issue7_block.pdf, last accessed on 24 February 2014) <p>Moldova has no general statute on restitution, and the Jewish community has achieved restitution of only two of the many communal properties seized during the Soviet period.</p>	

Country Name: **MONACO**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	<p><u>Source:</u> (1) http://www.gouv.mc/, last accessed June 2014.</p> <p>On 18 May 2006, the Minister of State for the Principality of Monaco, the Honorable Jean Paul Proust, officially launched a Commission aimed at lending support to victims of despoilment (or their successors) during the Second World War in Monaco.</p>
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes		

Country Name: **MONTENEGRO**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects	N/A	
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes	<i>Please also see section on Serbia.</i>	

Country Name: **NETHERLANDS**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	<p>Yes</p> <p>Please see below for information on Herkomst Gezocht und the NK collection. (http://www.herkomstgezocht.nl/)</p> <p>In addition, the website http://www.joodsmonument.nl/ provides information on the spoliation of Jewish property in the Netherlands.</p>	
Overview	<p>Looted Cultural Property Databases</p> <p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) Origins Unknown Database: http://www.herkomstgezocht.nl/, last accessed June 2014. (2) Advisory Committee on the Assessment of Restitution Applications For Items of Cultural Value and the Second World War (3) http://www.restitutiecommissie.nl/, last accessed June 2014. <p>The online database of the NK collection lists four Judaica objects:</p> <ul style="list-style-type: none"> ▪ NK 2990 – Gilt silver cabinet for the scroll of Esther (originally owned by Mannheimer) ▪ NK 2991 – Brass plaque with Hebrew text (originally owned by Mannheimer) ▪ NK 399 – Channukiah (no provenance information available) <p>In 2007, the Minister for Education, Culture and Science agreed to restitute an eighteenth-century tin Maccabee lamp (NK 399) that was part of the Netherlands Art Property Collection (NK collection). The restitution was a result of the exhibit ‘<i>Geroofd, maar van wie?</i>’ (<i>Looted, but from whom?</i>) in the Hollandsche Schouwburg (Dutch Theatre) in Amsterdam at which the applicant recognized the object as “<i>the Chanukkiyah</i>” that was “<i>given to me by my uncle, Mr B. Z. in Amersfoort</i>” at the occasion of his Bar Mitzvah.</p> <p><i>Jewish Historical Museum</i></p> <p><u>Source:</u></p> <ol style="list-style-type: none"> (1) Jewish Historical Museum: Database of missing objects and objects without provenance information: http://www.jhm.nl/collection/wwii-looted-judaica/search, last accessed June 2014. <p>The database allows to search for missing objects of the prewar collection and objects with unknown provenance of the museum’s collection. The database also includes objects from prewar lenders that were registered as museum property in 1955.</p> <p><i>Netherlands Museum Association</i></p> <p><u>Source:</u></p> <ol style="list-style-type: none"> (1) “Museum Acquisitions from 1933 Onwards,” download from http://www.musealeverwervingen.nl/18/english/, last accessed June 2014. <p>The Netherlands Museum Association provides access to an online database of objects with provenance gaps in Dutch museums. The online listing also includes thirteen (13) Jewish ritual objects</p>	

		(http://www.musealeverwervingen.nl/1508/objecten/joodse-rituele-objecten/)
	Publications	<p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) Herman, Dana, <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> PhD thesis, Department of History, McGill University, Montreal, October 2008. (2) <i>Spoils of War</i> No. 6, February 1999, p 49. (3) Muller, Eelke. <i>Museale Verwervingen 1940-1948</i>. Amsterdam: Nederlandse Museumvereniging, 2000 (Dutch). <p>After World War II, the Netherlands received 1,813 books from the JCR.</p> <p>In 1998, Dutch State Museums launched an investigation of objects acquired between 1940 and 1948. The committee was chaired by Professor Ronald de Leeuw, the director of the Rijksmuseum and operated under the aegis of the Dutch Museum Association, a national organization with which the majority of Dutch museums are affiliated. The study showed that some museums held Jewish property as safekeeping during the war as temporary gifts to prevent art belonging to Jews being confiscated by the Nazis. It further showed that the Ministry of Culture, Education and Science also bought several collections from Jewish owners in 1943 and 1944 with the aim of keeping these artworks in the Netherlands. In almost all cases the artworks were returned. Where owners did not survive and the items were not claimed, the artworks were investigated, and some restitution took place. The report concluded that the number of problem cases that emerged as a result of this research was small, although a number of cases need further research.</p> <p><i>Judaica at the Jewish Historical Museum</i></p> <p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) Cohen, Julie-Marthe. "Dealing with Looted Art. The Pre-war Collection of the Jewish Historical Museum of Amsterdam Reexamined." Read at the conference 'Jewish Art in Context: The Role of Meaning of Artifacts and Visual Images', Tel Aviv, January 14-16, 2008. (2) Cohen, Julie-Marthe. "Relics of the Second World War: Dealing with Missing and Misplaced Objects in Jewish Museum collections." Paper presented at the 43rd Annual AJL Convention, Cleveland Marriott East, Cleveland, Ohio. June 22-25, 2008 and read in the session on 'Dutch Jewish Library Collections since WW II: The Recuperation And Reconstruction Of Dutch Jewish Collections In Post War Europe', June 24 2008. Presentation given by Julie-Marthe Cohen at the Meetings of the Association of European Jewish Museums in Amsterdam, November 22-26, 2008 <p>The Jewish Historical Museum (JHI) represents a clear example of a Jewish museum that existed prior to World War II that both was looted and continued to exist after World War II (it reopened in 1955). A pre-War inventory resurfaced in 1987 that has permitted the JHI to do detailed research. Of the 940 objects in the pre-War collection, 610 were looted by the ERR in 1943 and brought to the <i>Institut zur Erforschung der Judenfrage</i> in Frankfurt. Of these, approximately 200 were returned in 1946, including some valuable objects from the Amsterdam Portugese Sephardic Community held in the Offenbach depot. In 1947, another 300 museum objects were returned, but approximately 400 remain lost. The returns, for example, did not contain wooden and silver Torah crowns, and also</p>

		<p>missing were two pairs of zinc finials. All told it is estimated that about 400 items are missing. In addition, some items were returned by mistake to the JHI. Of the lost items, one had gone to the <i>Bibliotheca Rosenthaliana</i> and was returned to the Museum in 1980. However, a Torah mantle dating from 1763 that was loaned to the JHI in 1936 by the Leyden community went to the Wiesbaden collecting point after the War, where it was turned over to Jewish Cultural Reconstruction, which gave it to the Israel Museum. With the launch online last year of the Israel Museum's database of what it had received from Jewish Cultural Reconstruction, it was possible to identify the Torah mantle as the one loaned to the JHI before the War by the Leyden community.</p> <p>On the other hand, recent research established that at least two Judaica objects were erroneously restituted to the Jewish Historical Museum from the Offenbach Collecting Point:</p> <ol style="list-style-type: none"> 1) A pair of zinc finials. 2) A finial by Peter van Hoven from the early 18th century. (Some years ago its counterpart was found in the collection of the Consistoire Israélite de Paris). <p><i>Please see the database of the Jewish Historical Museum for more information:</i> http://www.jhm.nl/collection/wwii-looted-judaica/search</p> <p><i>Einsatzstab Reichsleiter Rosenberg</i> <u>Sources:</u></p> <ol style="list-style-type: none"> (1) Cohen, Julie-Marthe. "Theft and Restitution of Judaica in the Netherlands During and After the Second World War". <i>Neglected Witnesses. The Fate of Ceremonial Objects During the Second World War and After</i>. Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe (ed.) Builth Wells: Institute of Art And Law, 2011. <p>The ERR's (<i>Einsatzstab Reichsleiter Rosenberg</i>) activities in the Netherlands focused mainly on the looting of libraries and Judaica. Very few objects of the 610 items looted by the ERR in 1943 from the Jewish Historical Museum were recovered after the war. (p. 201, 221)</p> <p>One of the ERR's targets was the Portugese Jewish Community. Surviving documents point to the fact that the looting of the Community's ceremonial objects was not conducted in an organized fashion. Among the looted libraries was the Ets Haim library and books that had been previously stored by Jewish officials in the <i>Kasvereniging</i> safe. The stolen objects were sent to <i>the Institut zur Erforschung der Judenfrage</i> and were later discovered by US soldiers in 1945. (p 224-225) Like the Portugese Jewish Community, the Ashkenazi Jewish Community also suffered material losses as a result of the ERR's plundering: while it was able to store away 50 Torah scrolls and silver, most of the textiles and books were looted. In December 1943, a shipment of 577 boxes holding Hebraica, Torah scrolls, textiles, etc., were sent to <i>the Institut zur Erforschung der Judenfrage</i>. After the war, only a small percentage of the lost objects were returned to Amsterdam from the CCP in Offenbach.</p> <p>Estimated minimum number of ceremonial objects lost (p. 252): Column lamps: 128 Scones: 58 Chandeliers: 90 Candelabra: 19</p>
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		<p> Omer notice boards: 39 Torah scrolls: 308 Torah mantles: 852 Ark curtains: 435 Bima cloths: 311 Lectern cloths (omed): 269 Finials: 290 Torah crowns: 25 Torah shields: 98 Yads: 154 Eternal lights: 40 Menorahs: 45 Kiddush cups: 88 Trays: 27 Havdala sets: 11 Megillah scrolls: 38 Etrog boxes: 12 Shofars: 52 Torah scrolls: 108 Torah binders: 165 Ewer and basin for cohen: 17 Charity boxes: 69 Spice boxes: 16 Cantor prayer books: 32 Boxes of mitzvah tokens: 65 Candlesticks: 307 Cushions: 58 Prayer shawls: 502 Prayer books: 935 Lulav boxes: 33 Charity collection dishes: 5 (Pg. 252) </p> <p> <i>Dutch Archives in Moscow</i> <u>Source:</u> (1) Ketelaar, Eric. "The Return of Dutch Archives from Moscow." <i>Returned from Russia: Nazi Archival Plunder in Western Europe and Recent Restitution Issues</i>. Grimsted, Patricia Kennedy. F.J. Hoogewoud, and Eric Ketelaar (ed.) United Kingdom: Institute of Art and Law, 2007, pp 250-255. </p> <p> In 2000, a Dutch claim was made for fonds of Dutch provenance held in the RGVA archive in Moscow. The largest group of files among these fonds were those of Jewish and Masonic organizations. However, other archives in Russia still hold fonds of Dutch provenance, such as the IISH, the former Institute for Marxism-Leninism, presently the Russian State Archive of Socio-Political History, RGASPI. </p> <p> Ketelaar notes that "even though part of Dutch Jewish archives is back, it appears that we are not yet done. We are still missing some very important items, which had existed and had been used before 1940, such as the oldest minute book of the Amsterdam Jewish Community, starting in 1640 and the oldest regulations from 1642." </p>
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		Please see section on Russian Federation for Jewish Archival holdings at the RGVA archive.
	Information from Other Sources	<p><u>Source:</u></p> <p>(1) Information provided by Charlotte van Rappard-Boon, former chief inspector for Cultural Heritage.</p> <p>Some historical research suggests that ritual objects from Jewish synagogues that were hidden during World War II were often given to Dutch museums following the end of the war. As there were few to no survivors who would have made the re-opening of synagogues possible, many of these objects remained in the Dutch museums. Yet there are no “transfer” registries that would officially confirm this.</p>
	Historical Commission	<p>On 2 October 1997, the Secretary of State for Education, Culture and Science assigned the Ekkart Committee (R.E.O. Ekkart served as the Chairman) to carry out a pilot study researching the provenance of parts of the Netherlands Art Property Collection, the so-called NK collection. The actual research was carried out by the project bureau <i>Origins Unknown</i> (Herkomst Gezocht), which falls under the jurisdiction of the Cultural Heritage Inspectorate.</p> <p>On 1 January 2002, an Advisory Committee on the Assessment of Restitution Applications was launched by the Secretary of State for Education, Culture & Science.</p>
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Aalders, Gerard. <i>Nazi Looting: The Plunder of Dutch Jewry during the Second World War</i>. Oxford, New York: Berg, 2004. ▪ Aalders Gerard. <i>Pilferage: The Plundering of Jewish Possessions during the Second World War</i>. The Hague: SDU Uitgeverij, 1999 (Dutch). ▪ Campfens, Evelien. Marck, Annemarie. Muller, Eelke. “Recht auf Umwegen. Die niederländische Restitutionskommission“. <i>Osteuropa, Kunst und Konflikt. Kriegsfolgen und Kooperationsfelder in Europa</i> 56. Jahrgang, Heft 1-2, Januar/Februar 2006, pp 415-432. ▪ Cohen, Julie-Marthe. “Dealing with Looted Art. The Pre-war Collection of the Jewish Historical Museum of Amsterdam Reexamined.” Read at the conference ‘Jewish Art in Context: The Role of Meaning of Artifacts and Visual Images’, Tel Aviv, January 14-16, 2008. ▪ Cohen, Julie-Marthe. “Relics of the Second World War: Dealing with missing and misplaced objects in Jewish museum collections.” Paper presented at the 43rd Annual AJL Convention, Cleveland Marriott East, Cleveland, Ohio. June 22-25, 2008 and read in the session on ‘Dutch Jewish Library Collections since WW II: The Recuperation And Reconstruction Of Dutch Jewish Collections In Post War Europe’, June 24 2008. ▪ Cohen, Julie-Marthe. “Theft and Restitution of Judaica in the Netherlands During and After the Second World War”. <i>Neglected Witnesses. The Fate of Ceremonial Objects During the Second World War and After</i>. Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe (ed.) Buihl Wells: Institute of Art And Law, 2011. ▪ Hoogewoud, F.J. “The Looting of a Private and Public Library of Judaica and Hebraica in Amsterdam During World War II: The Cases of Ets Haim/Livraria Montezinos and Bibliotheca Rosenthalianam”. <i>Jewish Studies in a New Europe: Proceedings of the Fifth World Congress of Jewish Studies in Copenhagen 1994</i>. Haxen, Ulf (ed.). Copenhagen: C.A. Reitzel, 1998. ▪ Hoogewoud, F.J. (ed.). <i>The Return of Looted Collections (1946-1996). An Unfinished Chapter</i>. Proceedings of an International Symposium to Mark the 50th Anniversary of the Return of Dutch Book Collections from Germany in 1946, 15 and 16 April 1996, Amsterdam, 1997. ▪ Ketelaar, Eric. “The Return of Dutch Archives from Moscow.” <i>Returned from Russia:</i> 	

	<p><i>Nazi Archival Plunder in Western Europe and Recent Restitution Issues</i>. Grimsted, Patricia Kennedy, F.J. Hoogewoud, and Eric Ketelaar (ed.) United Kingdom: Institute of Art and Law, 2007, pp 250-255.</p> <ul style="list-style-type: none"> ▪ <i>Reparation and Restitution in Germany, 1947-49: The Story in Documents</i>. State Department Publication 3556. Washington: GPO, State Dept., 1950. ▪ Röhling, Kerstin. <i>Restitution jüdischer Kulturgüter nach dem Zweiten Weltkrieg</i>. Baden-Baden: Nomos, 2004. ▪ Van Voolen, Edward. Faber, Irene. Weber, Annette. "Jewish Ceremonial Silver from Germany in the Jewish Historical Museum, Amsterdam". <i>Leo Baeck Institute Year Book</i> Vol. 40. , London, 1995, pp 265-288. ▪ Vis, Ruben. "In Between a Thousand Files-Data on My Dutch Family." <i>Returned from Russia: Nazi Archival Plunder in Western Europe and Recent Restitution Issues</i>. Grimsted, Patricia Kennedy. F.J. Hoogewoud, and Eric Ketelaar (ed.) United Kingdom: Institute of Art and Law, 2007, pp 256-260. ▪ Vlessing, Odette. "Dutch-Jewish Archives Come Home from East and West." <i>Returned from Russia: Nazi Archival Plunder in Western Europe and Recent Restitution Issues</i>. Grimsted, Patricia Kennedy. F.J. Hoogewoud, and Eric Ketelaar (ed.) United Kingdom: Institute of Art and Law, 2007, pp 250-255. ▪ The following reports of the Origins Unknown Agency can be downloaded at: http://www.herkomstgezocht.nl/eng/rapportage/index.html Origins Unknown, Report on the pilot study into the provenance of works of art recovered from Germany and currently under the custodianship of the State of the Netherlands. Origins Unknown, Interim report I, The Hague, October 1999 Origins Unknown, Interim report II, The Hague, October 2000 Recommendations for the restitution of works of art, Ekkart Committee, April 2001 Origins Unknown, Interim report III, The Hague, February 2002 Recommendations for the restitution of artworks of art dealers, Ekkart Committee, 28 January 2003 Final recommendations Ekkart Committee, December 2004 ▪ All recommendations of the Advisory Committee on the Assessment of Restitution Applications for Items of Cultural Value and the Second World War can be downloaded at: http://www.restitutiecommissie.nl/en/overzicht_adviezen.html (Please note that a few recommendations deal with Judaica objects, e.g. Recommendation RC 1.30 (03.04.2006) concerning a silver Kiddush cup: http://www.restitutiecommissie.nl/en/rc_1.30/advies_rc_1.30.html)
Notes	<p><u>Source:</u></p> <p>(1) Röhling, Kerstin. <i>Restitution jüdischer Kulturgüter nach dem Zweiten Weltkrieg</i>. Baden-Baden: Nomos, 2004, p 50.</p> <p>In August 1942 alone approximately 499 crates of Jewish books, archives, antiquities and objects from religious organizations, in addition to 153 crates of Jewish manuscripts of the Bibliotheca Rosentalia were seized.</p> <p>(2) Grimsted, Patricia Kennedy, <i>Returned from Russia: Nazi archival plunder in Western Europe and recent restitution issues – Afterword</i> 2013. Institute of Art and Law, 2013, pp.8-9, 13, 17.</p> <p>In March 2008 three boxes of Austrian Jewish archives that had been inadvertently returned to the Netherlands from Moscow were given by the Dutch archives to the Austrian archives. Some fragmentary archives from Greece that were mixed in with the archives returned from Moscow to the Netherlands were given by the Dutch archives to the Jewish Community of Thessalonica. And in 2000 the Czech State Archives returned some Jewish community records to the Netherlands.</p>

Country Name: **NORWAY**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	<p><u>Source:</u> (1) Information provided by Anders Rydell, 19 March 2014.</p> <p>Norway has not conducted any further research since completion of the Historical Commissions' report.</p>
	Historical Commission	<p><u>Source:</u> (1) Reisel, Berit and Bjarte Bruland. The Reisel/Bruland report on the confiscation of Jewish property in Norway during World War II. Oslo: Norwegian Ministry of Justice, 1997. 125 pp. (Part of Official Norwegian Report 1997: 22).</p> <p>On March 29, 1996 the Norwegian Commission on Restitution was appointed by the Norwegian Ministry of Justice to conduct a survey on what happened to Jewish property in Norway during and after World War II. The Commission existed in its entirety for about one year. After that, the Commission split into a majority of five members and a minority of two. The minority Commission was comprised of two members from Norway's Jewish Community: Berit Reisel and Bjarte Bruland. Each Commission, the majority and minority one, delivered reports to the Minister of Justice on 23 June 1997. The majority report was characterized by a financial accounting approach, while the minority report featured an analysis of the system of liquidation during the Nazi regime. In total, the two reports presented two different accounts on history. At the end, the Minister of Finance chose to go with the minority report.</p> <p>The research on movable property was completed and compensation was given to the Jewish Community of Norway.</p>
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Cotler, Irwin. "Nuremberg 50 years Later: The Restitution of Jewish Property and Norwegian Justice". <i>Nordic Journal of International Law</i> no. 67, 1998, pp 275-287. ▪ Westlie, Bjorn. "Coming to Terms with the Past: The Process of Restitution of Jewish Property in Norway". <i>Policy Forums</i> No. 12, January 1996. ▪ Reisel, Berit and Bjarte Bruland. The Reisel/Bruland report on the confiscation of Jewish property in Norway during World War II. Oslo: Norwegian Ministry of Justice, 1997. 125 pp. (Part of Official Norwegian Report 1997: 22). 	
Notes	<p>Although research was carried out on cultural property taken by Norway from Jews, it does not appear that Norway has conducted any provenance research - neither on cultural objects, nor on Jewish religious and ceremonial objects – that may have come into or left the country during the War or since.</p>	

Country Name: **PERU**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	<p><u>Source:</u></p> <p>(1) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> Department of History, McGill University, Montreal, October 2008.</p> <p>Peru received 529 heirless books in addition to 35 museum and synagogue pieces from the JCR after World War II.</p>
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes		

Country Name: **POLAND**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	Yes.	
Overview	Looted Cultural Property Databases	<p><i>Central Database of Judaica</i> Sources: (1) http://judaica.jewishmuseum.org.pl/, last accessed on 28 February 2014. (2) Information provided by Nawojka Cieślińska-Lobkowicz, 11 March 2014.</p> <p>The newly established <i>Museum on the History of Polish Jews</i>, alongside the Jewish Historical Institute, maintain the “Central Database of Judaica”: As of February 2014, the database maintains information on 3,127 objects: most of these objects are held by the Jewish Historical Institute (2,110), followed by the Museum for the History of Polish Jews (1,014). Artifacts include works of art, historical memorabilia and synagogalia. The database does not provide any provenance information on any of the listed objects. A list of other institutions in Poland with Judaica collections is presented.. The database can be accessed at: http://judaica.jewishmuseum.org.pl/</p>
	Publications	<p><i>Jewish Libraries</i> Sources: (1) Sroka, Marek. “The Destruction of Jewish Libraries and Archives in Krakow during World War II”. <i>Libraries and Culture</i> 38.2 (2003), pp 148-149. (2) Email exchange with Marek Sroka on 6 January 2007. (3) Cieślińska-Lobkowicz, Nawojka. “The History of Judaica Collections in Poland Before, During and After the Second World War: An Overview”. <i>Neglected Witnesses. The Fate of Ceremonial Objects During the Second World War and After</i>. Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe (ed.) Bultmann Wells: Institute of Art And Law, 2011. (4) Borin, Jacqueline. “Embers of the Soul: The Destruction of Jewish Books and Libraries in Poland during World War II.” <i>Libraries & Culture</i>, Vol. 28, No. 4 (Fall 1993), pp 445-460.</p> <p>Before the outbreak of World War II, Poland was home to 251 Jewish libraries with a total of 1.650,000 books. Many of the smaller libraries had been established by organizations such as labor unions, cultural societies, and youth associations. Some of the more famous Jewish libraries were the Library for Jewish Studies of the Great Synagogue on Tlomackie Street in Warsaw (which in 1940 contained more than 40,000 volumes), the Strashun Library in Vilna (which held 35,000 volumes in 1937), and YIVO (which in 1939 listed 85,000 in its collection). In addition, many secular libraries in Poland had large collections containing Jewish material. Included in these were the National Library of Warsaw, the library of the University of Poznan and the library of the University of Krakow (Biblioteka Jagiellonska).</p> <p>Krakow in particular was home to one of the more important centers of Jewish life. Almost every Jewish organization had a library or an archive. Krakow was also home to the first ever public Jewish library, the “Ezra Judaic Library,” which existed between 1899 and 1939. The Library’s holdings consisted of 6,000 volumes.</p> <p>In addition, most synagogues held libraries as well, such as the Rema Synagogue</p>

		<p>in Krakow, with a collection of valuable medieval Hebrew manuscripts and the Seder Haftarat from 1666. Moreover, Krakow was also the seat of a number of Jewish political organizations, all of which had libraries and archival holdings (i.e.. the Isaac Leib Peretz Jewish People's Library, or the B'nai B'rith Library).</p> <p>By October 1939, the "<i>Kommando Paulsen</i>" started confiscating a number of archival records and libraries in Warsaw (i.e. 30,000 volumes from the Library of Jewish Studies at the Great Synagogue in Warsaw). By January 1940, most confiscated material was in Berlin at the "<i>Reichssicherheitshauptamt</i>" (RSHA). It is likely that the "<i>Kommando Paulsen</i>" also started looting Jewish library and archival holdings in Krakow.</p> <p>In January 1940, Hans Frank, Governor-General of occupied Poland, issued a decree clearly outlining that cultural looting was also to include libraries, in particular rare manuscripts and archival holdings.</p> <p>At the end of the war, it was estimated that Jewish collections as a whole suffered about 70% losses, though some libraries - especially those in private schools and religious libraries - were completely destroyed.</p> <p>Today, remnants of Krakow's Jewish libraries and archives can be found at the Jagiellonian University Library (Biblioteka Jagiellonska; http://www.bj.uj.edu.pl), which functioned as the former <i>Staatsbibliothek</i>; in the Jewish Historical Institute in Warsaw; as well as in the Museum of the Old Synagogue in Krakow.</p> <p>Jewish Museums and Judaica Collection in Poland's Museums: The Lviv Jewish Museum was originally established through the KMSZ (The Jewish Art Lovers Society) and by the organization Curators of Historical Jewish Art. The collection consisted mainly of objects amassed earlier by the KMSZ, consisting mostly of antique silver, ceremonial textiles and products of the Jewish decoration arts industry. In addition, the Jewish Museum in Krakow held a notable Judaica collection. Some national museums, such as the National Museum of Warsaw (with a collection of around 70 Judaica objects), the Industry and Agricultural Museum, the Lublin museum at the Wielkopolska as well as some regional museums in Poznan held Judaica objects before the onset of World War II. The National Museum in Warsaw, referred to during the Nazi regime as the <i>Stadtmuseum</i>, also took in Judaica donations for safe-keeping. This was for example the case with the collection of Leopold Binenthal and that of Bronislaw Krystal. The Museum for Industrial Art in Lviv held on permanent loan objects from the local Jewish community as well as from Maksymilian Goldstein, who perished in the Holocaust. (On the other hand, Torah scrolls and other objects used in synagogues were only rarely left with non-Jewish Poles.) Overall, most frequently, Judaica found its way into the collection of the Jewish Historical Institute (ZIH) in Warsaw and those of the multi-departmental national, regional and historical museums. According to Lobkowitz, only Krakow's National Museum can boast uncontroversial provenance for the majority of its exhibits, mostly because its objects survived the war in its possession. On the other hand, Warsaw's National Museum managed to obtain a good deal of silver from so-called "silver scrap metal" – mostly from the flourishing black market of Judaica that started at the end of the war. Warsaw's National Museum holds about 250 such scrap objects – out of a total of 340. A small percentage of the Judaica collection was returned to the local Jewish Community in Warsaw, but only on permanent loan. As regards smaller, more provincial museums, the earlier the ceremonial Judaica objects were obtained for the collection, the greater the probability - or "even near certainty" - that before the war the object had belonged to the local Jewish</p>
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community.

According to Lobkowicz, it is estimated that Polish public collections have about 70 Torah scrolls, most of them undoubtedly from local synagogues and places of worship.

(Lobkowicz, p. 133 – 152, 172)

Judaica in Ghettos:

Judaica was often destroyed; only if the objects were deemed precious or antique were they valued, inasmuch as they could be sold or otherwise used. Judaica found in ghettos was equally destroyed, or if found to be of monetary value, shipped off. In March 1941, before the ghetto in Krakow was sealed off, the Jewish Community successfully bribed Nazi officials at the Trustee Office to transfer some synagogue furniture (including Torah arks), prayer books, and about 150 Torah scrolls to the Judenrat's building in the ghetto. There they were packed and catalogued. In terms of the Torah scrolls, it was ultimately decided to wall them into the building used for funeral services at the Plaszow Jewish cemetery. There they were later discovered by Amon Goeth, the commander of the Plaszow concentration camp. While some scrolls were simply burned, others were shipped off (p. 150).

Jewish Book Collections in Warsaw

Source:

- (1) Shavit, David. "Jewish Libraries in the Polish Ghettos During the Nazi Era" *Library Quarterly*, Vol. 52., No. 2 (April 1982)

On January 1, 1930, the Polish Ministry of Religious Creeds and Public Education made a survey of all public libraries in Poland. The survey established that Poland was home to 748 Jewish libraries (that is, libraries in which the majority of books were in Yiddish or in Hebrew) with a combined collection of 860,806 books.

In the case of Warsaw, a survey conducted in 1934 established that over fifty Jewish libraries (owned by Jewish individuals or organizations) existed. The most important public library in Warsaw was the Grosser Library of the Kultur-Lige; by 1936 it had amassed some 30,000 volumes and 4,580 readers.

Book Collections of Jewish Libraries in Warsaw, 1934

Number of Books

Number and Type of Libraries	Total	Yiddish	Hebrew	Polish	Other
10 private lending libraries	152,500	22,500	3,350	103,950	22,650
2 Judaica libraries	34,700	6,000	18,460	500	9,740
13 labor libraries	48,500	29,100		15,900	3,500
6 libraries of professional societies	18,436	5,697	82	10,576	2,133
11 Zionist libraries	6,325	2,010	1,348		
3 'Hamizrachi	1,115	535	405	140	35

		' libraries					
		3 'Agudah' libraries	1,530	950	260	350	
		2 other	2,200	650		1,500	50
		<p>After the German invasion, all Jewish libraries were closed in Warsaw. Some libraries were permitted to open again after a couple of months, only to shut down again when the Jews were forced into the Ghetto. However, two public libraries operated in the Warsaw Ghetto: the Schor library, operated by Leyb Schor in his apartment, and the CENTOS library (the National Society for the Care of Orphans). Since it was an illegal library, it was called the "Committee for Children's Toys" of CENTOS. In 1941, the library was permitted to function again in the Ghetto. However, by July 1942, there were no more children in the Ghetto, and the library stopped functioning. In May 1943, the Warsaw Ghetto was liquidated.</p> <p>In the case of Lodz, the most significant libraries were the library of the B'nai B'rith Lodge, the Ivriah library of the Tarbut organization, and the A.D. Gordon library. Each of these libraries had several thousand volumes. Within the Lodz ghetto, the biggest library was the Zonenberg library: it existed until the final liquidation of the Lodz ghetto in August/September 1944. Smaller ones were already liquidated earlier.</p> <p>Vilna had two major libraries: the Mefitse Haskalah, the library of the Association of Spread Enlightenment, which belonged to the Jewish Community. Before the war, the library held 45,000 books. Since Vilna came under Soviet occupation in 1939, the Soviet authorities tried not only to standardize and centralize all libraries, but also to get rid of "reactionary" material that was contrary to Soviet ideology, such as books in Hebrew. The Mefitse library was nationalized in November 1940 and renamed Public Library No. 5. After the library fell under German control once again, the Mefitse Haskalah was situated within the boundaries of the Vilna ghetto. In September 1942, the Vilna library had 39,000 volumes. As Sahvit noted, "By September 1943 the Vilna ghetto was liquidated and with it its libraries, its books, and all its readers."</p> <p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) Grimsted, Patricia Kennedy. "Sudeten Crossroads for Europe's Displaced Books. The 'Mysterious Twilight' of the RSHA Amt VII Library and the Fate of A Million Victims of War". Prepared for publication in the conference proceedings based on a shorter presentation at the international conference in Liberec organized by the Documentation Centre of Property Transfers of Cultural Assets of WW II. Victims, 24–26 October 2007. (2) Grimsted, Patricia Kennedy. "Silesian Crossroads for Europe's Displaced Books: Compensation or Prisoners of War?" <i>The Future of the Lost Cultural Heritage: The Documentation, Identification and Restitution of the Cultural Assets of WW II Victims. Proceedings of the International Academic Conference in Český Krumlov</i> (22.-24. 11. 2005), pp 133–69. <p>Some of the Masonic book collections which were looted by the RSHA in Silesia are now to be found in Poland.</p> <p>In November 1944, a freight train arrived in Krakow filled with Judaica. There is no provenance available on the content of this transport.</p> <p>[Regarding the preparations for shipment, see information on the Amt IVB report</p>					

		<p>to Eichmann (7 January 1944), RGVA, 500k/3/427, fol. 14. Shipping papers are preserved for at least one wagon from Krakow, along with the SD report from Krakow to Burmester in Berlin (1 November 1944), RGVA, 500/3/320, fols. 104–105]</p> <p><u>Sources:</u></p> <p>(1) Grimsted, Patricia Kennedy. “From Nazi Plunder to Russian Restitution.” <i>Returned from Russia: Nazi Archival Plunder in Western Europe and Recent Restitution Issues</i>. Grimsted, Patricia Kennedy, F.J. Hoogewoud, and Eric Ketelaar (ed.) United Kingdom: Institute of Art and Law, 2007, pp 3-134.</p> <p>Grimsted notes that part of the Vienna Jewish Community’s manuscripts that had ended the war in the RGVA archive in Moscow as well as in the Lenin State Library were subsequently transferred to the Jewish Historical Institute in Warsaw.</p> <p><i>Please see section on Russian Federation for Jewish Archival holdings at the RGVA archive.</i> <i>See also Germany.</i></p>
	Information from Other Sources	<p><u>Sources:</u></p> <p>(1) Information provided by Yale J. Reisner.</p> <p>(2) http://www.jhi.pl/en/art, last accessed June 2014.</p> <p>(3) Email exchange with Nawojka Cieřlińska-Lobkowitz, 3 September 2008 and 19 March 2014.</p> <p>(4) Presentation by Eleonora Bergmann of the Jewish Historical Institute, Warsaw, at the Meetings of the Association of European Jewish Museums in Amsterdam, November 22-26, 2008.</p> <p>(5) Bergman, Eleonora. <i>The Jewish Historical Institute: History of Its Building and Collections</i>. Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe (ed.) “Neglected Witnesses. The Fate of Ceremonil Objects During the Second World War and After.” Builth Wells: Institute of Art And Law, 2011.</p> <p>(6) Cieřlińska-Lobkowitz, Nawojka. “The History of Judaica Collections in Poland Before, During and After the Second World War: An Overview”. <i>Neglected Witnesses. The Fate of Ceremonil Objects During the Second World War and After</i>. Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe (ed.) Builth Wells: Institute of Art And Law, 2011.</p> <p>▪ The Jewish Historical Institute’s museum in Warsaw holds over 11,000 Judaica pieces, some of which came in the late 1940s from former German territories, such as Lower Silesia, Breslau/Wroclaw and Western Prussia, in addition to objects arriving from Berlin’s Jewish Community. In 1943, objects originally owned by Berlin’s Jewish Community were relocated by the Nazis to Lower Silesia, and from there taken to Warsaw. Moreover, the museum holds items from a number of synagogues, objects from the Jewish Community in Vienna, several hundred objects from Greece, as well as some files from Paris regarding what was taken from people in Paris. In addition objects from Maidanek and Auschwitz are also held by the Institute, all of which were transferred to the Jewish Historical Institute by the Government. Lastly a collection of Jewish paintings, sculptures and graphics and objects of the Polish branch of the Joint, as well as objects that were transferred to ZIH from</p>

		<p>the Warsaw National Museum (which included fragments of a Torah ark confiscated by the Nazis from one of Warsaw's synagogues). Some more objects were acquired by donations, acquisitions, however other items were lost through illegal transports outside of the country.</p> <p>A catalogue of the provenance of books based on the stamps in the books has been completed by the Institute.</p> <p>The Institute's library not only holds the former Main Judaica Library, which was sent by the Central Committee of Jews in Poland, but also that of the Central Jewish Library and of the Jewish Society for the Promotion of Fine Art.</p> <p>(p. 192): in 1951, the Ministry of Culture and Art passed on to the ZIH a large collection of Judaica found in another Lower Silesian castle in Eckersdorf. It included ritual objects stolen from Greek Jews from Thessaloniki who had been murdered in Auschwitz; in 1952, the Central Administration of Museums at Majdanek in Lublin, contributed about 1,100 objects to the ZIH that had belonged to murdered Jews and destroyed communities of the Lublin region; items that were delivered by the State Museum of Majdanek belonged to victims of Majdanek and Belzec (some were delivered as long-term loans);</p> <ul style="list-style-type: none"> ▪ The Warsaw National Museum is loaning the Warsaw Synagogue some ritual objects from their collection that were originally confiscated by the Nazis. ▪ The Krakow Historical Museum holds a vast Judaica collection which was first established in 1958. Among its most valuable objects are synagogue items, such as curtains of Torah arks, adornments of the Torah and synagogue candelabras. . ▪ The Majdanek State Museum and the Auschwitz-Birkenau State Museum hold a significant volume of personal religious items seized from individual prisoners in their collections.
	Historical Commission	<p><u>Source:</u></p> <p>(2) Cieslinska-Lobkowicz, Nawojka. "Provenance Research and Its Geopolitical Determination." Borak, Mecislav. „<i>The West“ Versus „The East“ or the United Europe?</i> The different conceptions of provenance research, documentation and indemnification of looted cultural assets and the possibilities of international cooperation in Europe and worldwide. Proceedings of an international academic conference held in Podebrady on 8-9 October 2013. Documentation Centre for Property Transfers of Cultural Assets of WWII Victims, Prague 2014, p.23.</p> <p>In October 2009, the Minister of Culture and National Heritage set up a Team of Experts to Study Provenance of Post-Jewish Objects in Polish Museums. The Team was dissolved „before the team had actually begun its work.“ (p. 23)</p>
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	<p>Ministerstwo Kultury i Dziedzictwa Narodowego, 2000 (Polish).</p> <ul style="list-style-type: none"> ▪ Borin, Jacqueline. "Embers of the Soul: The Destruction of Jewish Books and Libraries in Poland during World War II". <i>Libraries & Culture</i> 28.4 (Fall 1993), pp 445-460. ▪ Cieślińska-Lobkowicz, Nawojka. "Gründe, Abgründe, Ansprüche. Restitutionspolitik in Polen". <i>Osteuropa, Kunst und Konflikt. Kriegsfolgen und Kooperationsfelder in Europa</i> 56. Jahrgang, Heft 1-2, Januar/Februar 2006, pp 263-286. ▪ Cieślińska-Lobkowicz, Nawojka. "Sources for Provenance Research in Poland." Borak, Mecislav (ed): <i>The Future of the Lost Cultural Heritage. The Documentation, Identification and Restitution of the Cultural Assets of WWII Victims. Proceedings of the International Academic Conference in Cesky Krumlov</i> (22-24.11.2005), Prague: Tilia Publishers, 2006, pp 219-227. ▪ Cieślińska-Lobkowicz, Nawojka. "Raub und Rückführung der Leon Vita Saraval Sammlung der Bibliothek des Jüdisch-Theologischen Seminars in Breslau." <i>Jüdischer Buchbesitz als Raubgut</i>. Zweites Hannoversches Symposium. Dehnel, Regine. (ed). Im Auftrag der Gottfried Wilhelm Leibniz Bibliothek – Niedersächsische Landesbibliothek und der Stiftung Preußischer Kulturbesitz, Frankfurt am Main: Vittorio Klostermann, 2006, pp 366- 378. ▪ Cieślińska-Lobkowicz, Nawojka. "Restitution in Poland: Barriers, Difficulties, Fears." <i>The Lost Heritage of Cultural Assets. The Documentation, Identification, Restitution and Repatriation of the Cultural Assets of WWII Victims. Proceedings of the International Academic Conference in Brno</i> (20-21.11.2003), Prague, 2005, pp 87-97. ▪ Cieślińska-Lobkowicz, Nawojka. "Gegenseitige Taubheit. Die Rückführung von kriegsbedingt verlagerten Kulturgütern in den deutsch-polnischen Beziehungen der letzten zehn Jahre". <i>Der Umgang mit dem kulturellen Erbe in Deutschland und Polen im 20. Jahrhundert</i>. Beiträge der 9. Tagung des Arbeitskreises deutscher und polnischer Kunsthistoriker und Denkmalpfleger in Leipzig, 26.-29. September 2002, Langer, Andrea (ed.). Warsaw: Instytut Sztuki Polskiej Akademii Nauk, 2004, pp 353-367. ▪ Cieślińska-Lobkowicz, Nawojka. "The History of Judaica Collections in Poland Before, During and After the Second World War: An Overview". <i>Neglected Witnesses. The Fate of Ceremonial Objects During the Second World War and After</i>. Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe (ed.) Buih Wells: Institute of Art And Law, 2011. ▪ Cieślińska-Lobkowicz, Nawojka. "Provenance Research and Its Geopolitical Determination." Borak, Mecislav. „<i>The West</i>“ <i>Versus</i> „<i>The East</i>“ <i>or the United Europe?</i> The different conceptions of provenance research, documentation and indemnification of looted cultural assets and the possibilities of international cooperation in Europe and worldwide. Proceedings of an international academic conference held in Pödebrady on 8-9 October 2013. Documentation Centre for Property Transfers of Cultural Assets of WWII Victims, Prague 2014, p.23. ▪ Dehnel, Regine. "Der nationalsozialistische Kunstraub in Polen 1939-1945 und die Restitution von Kunstwerken durch die Alliierten 1945-1949: ausgewählte Beispiele". <i>Der Umgang mit dem kulturellen Erbe in Deutschland und Polen im 20. Jahrhundert</i>. Beiträge der 9. Tagung des Arbeitskreises deutscher und polnischer Kunsthistoriker und Denkmalpfleger in Leipzig, 26.-29. September 2002, Langer, Andrea (ed.). Warsaw: Instytut Sztuki Polskiej Akademii Nauk, 2004, pp 307-333. ▪ Estreicher, Charles. (ed.) <i>Cultural Losses of Poland: Index of Polish Cultural Losses during the German Occupation</i>. London, 1944. ▪ Kowalski, Wojciech W. "The Machinery of Nazi Art Looting: The Nazi Law on the Confiscation of Cultural Property in Poland". Roth, John K. Maxwell, Elisabeth (ed.). <i>Remembering for the Future: The Holocaust in an Age of Genocide</i>. Vol. II, Basingstoke: Palgrave, 2001. ▪ Kowalski, Wojciech W. <i>Liquidation of the Effects of World War II in the Area of Culture</i>. Varsovie: Institute of Culture, 1994. ▪ Kowalski, Wojciech W. "The Machinery of Nazi Art Looting. The Nazi Law on the Confiscation of Cultural Property. Poland: A Case Study". <i>Art, Antiquity and Law</i>, vol. 5, nr. 3, 2000, pp 217-231. ▪ Krawczyk, Monika. "Restitution of Jewish Assets in Poland: Legal Aspects". <i>Justice</i> 28,
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	<p>2001.</p> <ul style="list-style-type: none"> Mezynski, Andrzej. <i>Kommando Paulsen. Organisierter Kunstraub in Polen, 1942-1945</i>. Köln: Dittrich, 2000. Sroka, Marek. "Destruction of Jewish Libraries and Archives in Cracow during WWII". <i>Libraries and Culture</i> 38.2 (2003), pp 147-165. Sroka, Marek. "The University of Cracow Library under Nazi Occupation, 1939-1945". <i>Libraries and Culture</i> 34.1 (Winter 1999), pp 1-16.
Notes	<p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) Information provided by Nawojka Cieślińska-Lobkowicz on 9 January 2007 (2) Yavnai, Elisabeth M. "Jewish Cultural Property and Its Postwar Recovery". <i>Confiscation of Jewish Property in Europe, 1933-1945: New Sources and Perspectives</i>. Symposium Proceedings, Washington: Center for Advanced Holocaust Studies, United States Holocaust Memorial Museum, pp 130-31. <p>Most Polish museums hold Judaica, with the biggest collection located in the Jewish Historical Institute in Warsaw, as well as in the Krakow Historical Museum. However, other museums, especially those located in central- and south- Poland, also hold extensive Judaica collections. Among these museums are the National Museum in Kielce, the Historical Museum in Lodz and regional museums in Lublin, Nowy Sacz, Tarnow, Bialystok, Kazimierz Dolny, Rzeszów, Drohiczyn, Wlodawa. Museums in the south of Poland are often connected with former Jewish communities or individuals. This means that the provenance of these collections, in particular from very small museums, can in part be more easily established (or is already known). More Judaica is located in 'quasi-museums', in so-called memory rooms of former synagogues, which mostly operate without any professional staff and are not able to conduct research, e.g. in Dabrowa Tarnowska, Lesko, Lancut, Kolbuszowa, Pinczow, Tykocin, Chrzanow. While most museums hold inventories of their collections (which are almost never accessible to outsiders), Judaica is very often not even catalogued.</p> <p>In addition to museums, some libraries may also hold looted Judaica: On 11 November 1946, Poland sent a delegation to the Mimon Castle in the former Czechoslovakia, which held a large number of looted books, manuscripts, etc., to claim all books labeled as having Polish origin – Jewish and non-Jewish books alike. According to Prof. Shmuel Hugo Bergmann of Hebrew University, who witnessed that transport, Polish officials even claimed books from the library of the Great Synagogue of Warsaw (probably the Great Synagogue on Tlomackie Street in Warsaw).</p> <p><u>Source:</u></p> <ol style="list-style-type: none"> (1) Email exchange with Nawojka Cieślińska-Lobkowicz, 19 March 2014. <p>Poland's new Museum of the History of Polish Jews in Warsaw (http://www.jewishmuseum.org.pl/en), to be opened on October 28, 2014, holds a Judaica collection that mainly consists of memorabilia donated by families of survivors in Israel. However, an other part of the collection consists of objects found during the archeological excavation on the grounds of the new museums (which is located at the center of the Waraw ghetto). The number of ceremonial objects within the museum's collection is rather limited (Ms. Cieślińska-Lobkowicz estimates the number to be around 200) and consists mainly of Judaica objects that were mass produced in the late 19th century.</p> <p><i>See also sections on Germany, Lithuania, Russia, and Ukraine.</i></p>

Country Name: **PORTUGAL**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	<p><u>Source:</u> (1) http://www.ushmm.org/information/exhibitions/online-features/special-focus/holocaust-era-assets/portugal, last accessed June 2014.</p> <p>There was no historical commission, but by Resolution of the Council of Ministers no. 57/98 on April 8, 1998, an investigation into gold transactions between Portugal and Germany in the years 1936 to 1945 was launched. The investigation concluded in 1999 that Portugal did not knowingly handle gold looted from Holocaust victims by Nazi Germany and therefore had no obligation to compensate survivors.</p>
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Louca, Antonio. "Nazi Gold and the Swiss-Portugese Connection, Symposium: The Holocaust: Moral and Legal Issues Unresolved Fifty Years Later". <i>Cardozo Law Review</i>, vol. 20, no. 2, 1998, pp 497-506. ▪ Louca, Antonio. Schäfer, Ansgar. "Portugal and Nazi Gold. The 'Lisbon Connection' in the Sales of Looted Gold by the Third Reich". <i>Yad Vashem Studie</i>, vol. 27, 1999, pp 105-122. ▪ Lochery, Neill. <i>Lisbon: War in the Shadows of the City of Light, 1939-1945</i>. New York: Public Affairs Books, 2011. ▪ Lochery, Neill. "Portugal's Golden Mystery." <i>Wall Street Journal</i>, 28 May 2014. (http://online.wsj.com/articles/neill-lochery-portugals-golden-mystery-1401305638) 	
Notes	<p>Overall it can be assumed that Portugal was less a depository country for looted cultural and religious artifacts, but its geographic location at the most western border of Europe made it an ideal place for trafficking looted art and other cultural and religious property.</p> <p>No research has been done on Portugal's role in regard to looted Judaica that might have reached Portugal either during or after the war.</p>	

Country Name: **ROMANIA**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects		
Overview	Looted Cultural Property Databases	<p><u>Sources:</u></p> <p>(1) <i>In Search of Jewish Art in Romania and the Ukraine</i>. http://cja.huji.ac.il/Publications/NL12/NL12-romania-ukraine.html, last visited June 2014.</p> <p>It is known that there are Torahs, etc. in government hands. A number of ritual objects are located at the Jewish Museum in Bucharest that were originally collected by Rabbi Rosen during his period as Chief Rabbi of Romania. Of particular interest are the parochot (Torah curtains), Torah crowns, pointers and rimmonim (Torah finials), of which some were made in typical local styles.</p> <p><u>Sources:</u></p> <p>(1) Benjamin, Lya. "Jewish and Jewish Related Documents in Romanian Archives". <i>Preserving Jewish Archives as Part of the European Cultural Heritage: Proceedings of the Conference on Judaica Archives in Europe for Archivists and Librarians</i>. Kuperminc, Jean-Claude. Arditti, Rafaële (ed.). Potsdam, 1999, 11-13 July, Paris: Éditions du Nadir de l'Alliance israélite universelle, 2001, pp 146-153.</p> <p>The National Archives in Bucharest holds documents relating to Jewish history. In addition, Jewish holdings are being kept by the archive of the Foreign Ministry as well as by the Defense Ministry (most of these archival holdings are relevant for Romania's Jewish history during the Holocaust).</p> <p><i>Please note that while it is known that these archival sources are being held in Romanian archives and museums, it is not known if or how much of this material was spoliated during the Holocaust.</i></p>
	Publications	<p><u>Source:</u></p> <p>(1) Fishman, David (ed.) <i>Nazi- Looted Jewish Archives in Moscow: A Guide to Jewish Historical and Cultural Collectios in the Russian State Military Archive</i>. Scranton: University of Scranton Press in association with the United States Holocaust Memorial Museum and the Jewish Theological Seminary, 2010.</p> <p>Romanian Jewish collections are held in the Russian State Military Archive.</p>
	Information from Other Sources	
	Historical Commission	<p><u>Source:</u></p> <p>(1) http://www.ushmm.org/m/pdfs/20080226-romania-commission-foreword.pdf/, last accessed June 2014.</p> <p>In 2002, Romanian President Ion Iliescu appointed an independent International Commission on the Holocaust in Romania, chaired by Nobel Laureate Elie Wiesel, to research Romania's role during the Holocaust. In November 2004, the final report was presented to President Iliescu.</p>
Selected	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ■ Ancel, Jean. <i>Toldot ha-Shoah: Romanyah</i>. Jerusalem: Yad Vasehm, 2002 	

Bibliography	<ul style="list-style-type: none"> ▪ Ancel, Jean. "The German-Romanian Relationship and the Final Solution". <i>Holocaust and Genocide Studies</i> 19.2 (2005), p 252-275. ▪ Fishman, David (ed.) <i>Nazi- Looted Jewish Archives in Moscow: A Guide to Jewish Historical and Cultural Collectios in the Russian State Military Archive</i>. Scranton: University of Srancton Press in association with the United States Holocaust Memorial Museum and the Jewish Theological Seminary, 2010.
Notes	<p>With support from the Claims Conference, the organization <i>Menora – The Authority for the Restoration of Diaspora Synagogues to Israel</i> has brought 192 Torah scrolls from the following Romanian communities for necessary repairs to Israel: Klusch, Targo, Borish, Yassi, Dorochoi and Shatz. All of these 192 Torah scrolls were initially stored in the basement of the Jewish Community Center of Bucharest.</p>

Country Name: **RUSSIAN FEDERATION**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	<p>Yes</p> <p>The International Information-Documentation Center on Problems of Displaced Cultural Valuables of the Russian State Library of Foreign Literature is conducting provenance research. For more information, see: http://www.libfl.ru/</p>	
Overview	<p>Looted Cultural Property Databases</p>	<p><u>Sources:</u></p> <p>(1) Displaced Cultural Valuables http://www.libfl.ru/restitution/index-eng.html, last accessed June 2014.</p> <p>Displaced Cultural Valuables, Library of Foreign Literature: The database allows searching in 10 different categories regarding library collections relocated to Russia, but it is unclear whether the listings include Judaica, although separate catalogues prepared with the assistance of the Library of Foreign Literature certainly do (see information taken from publications below).</p> <p>(2) www.lostart.ru, last accessed March 2014.</p> <p>The website of the Ministry for Cultural Affairs of the Russian Federation entitled “Cultural Valuables – Victims of War” has a database detailing the cultural property from Russia missing as a result of the Second World War. Among the works missing from libraries, museums, and archives are some items of Judaica - for example, the archives of the Astrakhan Jewish Committee for Assistance to Refugee Jews (Астраханский еврейский комитет помощи беженцам-евреям).</p>
	Publications	<p><i>Schneerson Library and Archive</i></p> <p><u>Sources:</u></p> <p>(1) Grimsted, Patricia Kennedy. “Beyond Cold War Over a Restitution Claim?” <i>Art Antiquity and Law</i>, Volume XVIII, Issue 4, December 2013.</p> <p>(2) Berger, Paul. “Russian and American Chabad Arms Split Over Schneerson Library.” <i>Forward</i>, 3 March 2014.</p> <p>(3) Barry, Ellen. “In Big New Museum, Russia has a Message for Jews: We like You.” <i>New York Times</i>, 8 November 2012.</p> <p>After a decade long fight over the request by Chabad, including a lawsuit against Russia (Agudas Chasidei Chabad of United States v. Russian Federation, the Russian Ministry of Culture and Mass Communication, Russian State Library and Russian State Military Archive), for the return of the Schneerson collection to the United States, in February 2013, Russia’s President Vladimir Putin proposed to keep the library collection in Russia’s new Jewish Museum and Tolerance Center. This, however, is not agreeable to the U.S. based Chabad community, though it appears to be to Russia’s Chabad community. In fact, in June 2013, while ceremoniously opening the Branch of the Russian State Library (RGB) in the newly established Jewish Museum and Tolerance Center in Moscow, President Putin stated that 450 books allegedly from the Schneerson Collection had already been transferred to the Museum. These volumes were digitized by the RGB website and are now available online. The Jewish Museum and Tolerance Center (www.jewish-museum.ru) opened its doors in November 2012, and is thought to be the largest Jewish museum in the world.</p>

		<p>The Schneerson Library is a collection of some 381 religious transcripts, 12,000 books and 50,000 rare documents maintained by the first five Lubavitcher Rebbes dating to 1772. After the October Revolution, the Bolshevik government seized the library and stored the texts in the Lenin Library, later known as the Russian State Library. The Russian State Military Archive (RGVA) holds the other half of the collection, the Schneerson Archive — an archive of the successive Lubavitcher Rebbes that the sixth Lubavitcher rebbe, , Rabbi Yosef Yitzchak Schneersohn, took from Moscow in 1917 to Rostov-on-the-Don and subsequently to Riga and Warsaw, where it was seized by the Nazis and then subsequently taken by the Soviet Army and shipped back to Moscow.</p> <p>In 2004, the Lubavitch organization brought a lawsuit in California aimed at retrieving the collections.</p> <p><i>Book Restitutions from the OAD</i></p> <p><u>Source:</u></p> <p>(1) Gallas, Elisabeth. “<i>Das Leichenhaus der Bücher.</i>” <i>Kulturrestitution und jüdisches Geschichtsdenken nach 1945</i>. Schriften des Simon-Dubnow-Instituts Band 19. Göttingen: Vandenhoeck & Ruprecht, 2013, p. 53.</p> <p>In the summer of 1946, OAD (Offenbach Archival Depot) representatives handed over some 1,055 boxes containing communist literature of various libraries as well as Jewish property stemming from Odessa, Minsk, and Kiev. More specifically a monthly report from August 1946 notes that these restituted objects originated from 310 libraries and institutions within the former Soviet Union, in addition to 36 objects from private households.</p> <p>A. Torahs and Religious Books and Manuscripts (see also organizational archives)</p> <p><u>Source:</u></p> <p>(1) <i>Catalogue of Manuscripts and Archival Materials of Jüdisch-Theologisches Seminar in Breslau Held in Russian Depositories</i>. Project Heritage Revealed. Moscow: Rudomino, 2003. (http://www.libfl.ru/restitution/catalogs/index.html, last accessed June 2014)</p> <p>This catalogue of Hebrew manuscripts and other items taken from the Breslau Archive held in the Russian State Library and other Russian repositories was produced with the assistance of Project “Heritage Revealed” of the Research Project on Art and Archives, Inc. (sponsored by Ronald S. Lauder and Edgar Bronfman).</p> <p><i>Special (Osoby) Archive</i></p> <p><u>Sources:</u></p> <p>(1) Grimsted, Patricia Kennedy. Hoogewoud, F.G. Ketelaar, Eric. <i>Returned from Russia. Nazi Archival Plunder in Western Europe and Recent Restitution Issues</i>. United Kingdom: Institute of Art and Law, 2007/ <i>Afterword-2013</i>. United Kingdom: Institute of Art and Law, 2013..</p> <p>(2) Akinsha, Konstantin. Grimsted, Patricia Kennedy. “The Sárospatak Case: Rare Books Return to Hungary”. <i>Art and Antiquity and Law</i> Vol. XI, Issue 3, September 2006, p 223.</p> <p>(3) Grimsted, Patricia Kennedy. “Sudeten Crossroads for Europe’s Displaced Books. The ‘Mysterious Twilight’ of the RSHA Amt VII</p>
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		<p>Library and the Fate of A Million Victims of War.” Prepared for publication in the conference proceedings based on a shorter presentation at the international conference in Liberec organized by the Documentation Centre of Property Transfers of Cultural Assets of WW II Victims, 24–26 October 2007.</p> <p>(4) Rabbi Finds 103 Torah Scrolls Stolen from Jews in Hungary. <i>The Jewish Press</i>, 19 February 2014. (http://www.jewishpress.com/news/breaking-news/rabbi-finds-103-torah-scrolls-stolen-from-jews-in-hungary/2014/02/18/, last accessed February 2014)</p> <p>In the summer of 1946, 344 Torahs were turned over by the Special (<i>Osoby</i>) Archive (TsGOA, TsKhIDK 1982-1989), now part of the Russian State Military Archive (RGVA), to the State Historical Museum (GIM). So far as is known, no research has been conducted that would indicate their fate or present location. These Torah scrolls originated from foreign Jewish communities.</p> <p>In addition, Russia holds Torahs in Nizhny Novgorod. Some scholars have suggested that the Torahs in Nizhny Novgorod originated from Hungary (see also section on Hungary). However, other researchers believe that they may have originated from local Russian synagogues.</p> <p>In February 2014, the media reported that 103 Torah scrolls that were stolen from Hungarian Jews during World War II were found in a Russian library in Nizhny Novgorod. The scrolls are being claimed by the Unified Hungarian Jewish Congregation.</p> <p>Russia holds some rare books, possibly also religious texts, from Hungarian Jewish collectors, such as from Baron Kornfeld, in regional libraries, mostly in the regional library on the Volga. Additional books from the Kornfeld collection are located in the Nizhny Novgorod Art Museum.</p> <p>B. Archives of Jewish Organizations (see also Torahs and religious books and manuscripts)</p> <p><u>Sources:</u></p> <p>(1) “Guide to Jewish Archives in Moscow. The Jewish Holdings of the Center for Preservation of Historico- Documentary Collections (former “Special Archives”) in Moscow”, http://www.research.co.il/moscow.html, last accessed June 2014.</p> <p>[Please note that Patricia Kennedy Grimsted critiques the online listing prepared by Yoram Mayorek in her book <i>Returned from Russia</i> by stating that “although available on the Internet since 1999, it has not been updated subsequently, despite the changed name and disposition of the archive and the many fonds restituted to their countries of origin in Western Europe.” (p 109)]</p> <p>(2) <i>Manuscripts and Archival Documents of the Vienna Jewish Community Held in Russian Collections</i> (Moscow).” (http://www.libfl.ru/restitution/catalogs/index.html, last accessed June 2014.)</p> <p>(3) Grimsted, Patricia Kennedy. Hoogewoud, F.G. Ketelaar, Eric. <i>Returned from Russia. Nazi Archival Plunder in Western Europe and Recent Restitution Issues</i>. United Kingdom: Institute of Art and Law, 2007. See particularly Grimsted’s article “From Nazi Plunder to Russian Restitution,” pp 3-134.</p> <p>(4) <i>Jewish Documentary Sources Among the Trophy Collections of the Russian State Military Archives: A Guide</i> (in Russian), edited by David Fishman, Mark Kupovetsky and Vladimir Kuzelenkov (RSUH), 211 pp., 2005.</p>
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addition, many of the Jewish archives still held in Moscow are under negotiations for return.

Grimsted lists the following Jewish-related fonds of French provenance and claimed by France which have not yet been returned and are currently held in the RGVA (p 184):

Title	Moscow fond no.	Number of files	Dates	Description/Finding Aid
American Joint Distribution Committee, Executive Office for Europe, Paris (1913-41), Includes correspondence with JOINT branches in 25 countries	722k	685	1922-1941	<i>Dok. Evreev.</i> , pp. 32-55
American Joint Reconstruction Foundation, Berlin-Paris (1922-40)	723k	1305	1922-1940	<i>Dok. Evreev.</i> , pp. 35-37
Association des juifs polonaise en France, Paris	45k	17	1938-1940	<i>Dok. Evreev.</i> , pp. 102
Matériel documentaire de caractère politique, économique et militaire appartenant à des fonds divers (Collection of Documents on Political, Military, and Economic Matters from records of Various Organizations (may relating to Jews) (includes one file of papers of Marc Bloch)	116k	2,081 (6 opisi)	1678-1940	<i>Dok. Evreev.</i> , pp. 134-38
Délégation permanente en France de l'Agence Juive pour le	1226k	48	1924-1940	<i>Dok. Evreev.</i> , pp. 41

		Palestine, Paris				
		Exekutivkomitee des Jüdischen Weltkongresses, Paris	1190k.	948	1896-1940	<i>Dok. Evreev.</i> , pp. 39-40
		Fonds de reconstruction de la Palestine Keren Haïsod de France	115k	121	1924-1940	<i>Dok. Evreev.</i> , pp. 103-4
		HIAS-ICA Emigration Association (HICEM, Paris)	740k	2483	1906-1941	<i>Dok. Evreev.</i> , pp. 37-39
		Jüdische Telegraphen Agentur (ITA), Paris	674k	197	1918-1940	<i>Dok. Evreev.</i> , pp. 31-32
		Société sioniste 'Fonds nationale européen Keren Kaemet Israël' (KKL), Paris	44k	935	1909-1940	<i>Dok. Evreev.</i> , pp. 25-26
		<p>C. Art Objects</p> <p><u>Sources:</u></p> <p>(3) <i>Catalogue of Art Objects from Hungarian Private Collections</i>. Project Heritage Revealed. Moscow: Rudomino, 2003.</p> <p>(4) http://www.libfl.ru/restitution/catalogs/index.html, last accessed June 2014.</p> <p>This catalogue of artworks taken from Hungarian Jews that are currently in Russia is not of Judaica as such, although it includes some paintings by Jewish artists such as Max Liebermann. The catalogue was produced with the assistance of Project "Heritage Revealed" of the Research Project on Art and Archives, Inc. zz(sponsored by Ronald S. Lauder and Edgar Bronfman).</p> <p><i>See also Germany and Hungary.</i></p> <p><i>Dispersal of Trophy Archives</i></p> <p><u>Source:</u></p> <p>(1) Vermote, Michel. „Provenance Research and Perserverance: The Testimony of an Archivist.“ „<i>The West“ Versus „The East“ or the United Europe?</i> The different conceptions of provenance research, documentation and indemnification of looted cultural assets and the possibilities of international cooperation in Europe and worldwide. Borak, Mecislav. Proceedings of an international academic conference held in Podebrady on 8-9 October 2013. Documentation Centre for</p>				

		<p>Property Transfers of Cultural Assets of WWII Victims, Prague 2014, p. 24-34.</p> <p>After the war around 1,352 trophy archival fonds entered the Osobyi Archive alone. However, other trophy archival material that was not sent to the Osobyi Archive was placed into the collections of other Russian archival institutions. Since 1992, restitutions to specific countries has taken place already, such as in 1993 to France, in 1997 to Liechtenstein, in 2000 to the United Kingdom, in 2001 to the Netherlands, in 2002 to Belgium, in 2003 to Luxembourg and in 2009 to Austria. In addition, in 2004 the remainder of Austria's Rothschild archive was found and subsequently transferred to the Rothschild Archive in London. Many many archival records and or other cultural property have not been returned.</p>
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Akinsha, Konstantin. Kozlov, Grigorii. <i>Beautiful Loot: The Soviet Plunder of Europe's Art Treasures</i>, New York: Random House, 1995. ▪ Arad, Yitzhak. "Plunder of Jewish Property in the Nazi-Occupied Areas of the Soviet Union". <i>Yad Vashem Studies</i> 29 (2001), pp 109-148. ▪ Dean, Martin C. "Jewish Property Seized in the Occupied Soviet Union in 1941 and 1942: The Records of the Reichshauptkasse Beutestelle". <i>Holocaust and Genocide Studies</i>, 14, Nr 1(2000), pp 83-101. ▪ Fishman, David. Kupovetsky, Mark. Kuzelenkov, Vladimir. <i>Jewish Documentary Sources Among the Trophy Collections of the Russian State Military Archives: A Guide</i> (in Russian), 2005. ▪ Grimsted, Patricia Kennedy. "Beyond Cold War Over a Restitution Claim?" <i>Art Antiquity and Law</i>, Volume XVIII, Issue 4, December 2013. ▪ Grimsted, Patricia Kennedy, F.J. Hoogewoud, and Eric Ketelaar (ed.) <i>Returned from Russia: Nazi Archival Plunder in Western Europe and Recent Restitution Issues</i>. United Kingdom: Institute of Art and Law, 2007. ▪ Grimsted, Patricia Kennedy. "Progress in Identification and Restitution of Nazi Cultural Loot?: Access to Archives East and West." „<i>The West</i>“ <i>Versus</i> „<i>The East</i>“ <i>or the United Europe?</i> The different conceptions of provenance research, documentation and indemnification of looted cultural assets and the possibilities of international cooperation in Europe and worldwide. Borak, Mecislav. Proceedings of an international academic conference held in Pödebrady on 8-9 October 2013. Documentation Centre for Property Transfers of Cultural Assets of WWII Victims, Prague 2014, p. 120-143. ▪ Kupovetsky, Mark. Starostin, Evgenii. Web, Marek. <i>Jewish Documentary Sources in Moscow Archives: A Guide</i> (in Russian), Moskva: Rossiiskii gos. gumanitarnyi universitet, 1997. ▪ "Mehr Transparenz bei Rückgabe von NS-Raubkunst gefordert". <i>Der Spiegel</i>, 20 November 2006. ▪ Myers, Steven Lee. "In Moscow, a Proud Display of Spoils of War". <i>New York Times</i> 17 May 2007. ▪ Naumann, Michael. "Schlechter Stil. Das Berliner Kirchner-Bild gehört den Erben: Die Kritik an der Rückgabe ist infam". <i>Der Tagesspiegel</i> 29 April 2007. ▪ Rabbi Finds 103 Torah Scrolls Stolen from Jews in Hungary. <i>The Jewish Press</i>, 19 February 2014. (http://www.jewishpress.com/news/breaking-news/rabbi-finds-103-torah-scrolls-stolen-from-jews-in-hungary/2014/02/18/, last accessed February 2014) ▪ Rudolph, Sabine. "Von Nazis enteignet, bis heute in Russland. Victor Klemperers Inkunabelsammlung". <i>Osteuropa, Kunst und Konflikt. Kriegsfolgen und Kooperationsfelder in Europa</i>, 56. Jahrgang, Heft 1-2, Januar/Februar 2006, pp 141-154. 	

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- *Ukasastelj fondow inostrannogo proischoshdenija i glawnogo uprawlenija po djelam wojennoplennujch i internowannujch NKWD-MWD SSSR Rossiskogo gosudarstwennogo*

	<p><i>wojennogo archiwa</i>, W. P. Koslow. W. N. Kuselenkow (ed.). Moskau, 2001.</p> <ul style="list-style-type: none"> Wegner, Bernd. "Deutsche Aktenbestände im Moskauer Zentralen Staatsarchiv. Ein Erfahrungsbericht". <i>Vierteljahrshefte für Zeitgeschichte</i> 40 (1992), pp 311-319. Zarusky, Jürgen. "Bemerkungen zur russischen Archivsituation". <i>Vierteljahrshefte für Zeitgeschichte</i> 41 (1993), pp 139-147.
Notes	<p><u>Source:</u></p> <ul style="list-style-type: none"> Grimsted, Patricia Kennedy. "Progress in Identification and Restitution of Nazi Cultural Loot?: Access to Archives East and West." „<i>The West“ Versus „The East“ or the United Europe?</i> The different conceptions of provenance research, documentation and indemnification of looted cultural assets and the possibilities of international cooperation in Europe and worldwide. Borak, Mecislav. Proceedings of an international academic conference held in Podebrady on 8-9 October 2013. Documentation Centre for Property Transfers of Cultural Assets of WWII Victims, Prague 2014, p. 120-143. <p>On April 15, 1998, the Federal Law on Cultural Valuables Displaced to the U.S.S.R. as a Result of World War II and Located on the Territory of the Russian Federation (Federal Law N 64-FZ of) was passed. It was subsequently amended and signed by President Putin on May 25, 2000 (Federal Law N 70-FZ). The law basically nationalizes the cultural treasures brought to the USSR after the War but provides for the potential restitution of cultural treasures under specified conditions to governments of countries, primarily those that fought against the Nazi regime and those that were victimized by the Nazis.</p> <p>Looting and "confiscation" of Jewish property took place well before the National-Socialist regime came into power. Numerous Judaica and Hebraica were confiscated, and Yiddish publishing houses etc. were closed by the Bolshevik regime.</p> <p>Silver and gold taken from Jews by the Nazis and their allies was often melted down. Presumably some of the state collections returned to the Soviet Union or still remaining elsewhere contain items that had been in Russian Jewish private hands and not nationalized prior to the War, but the research on this question has not been done.</p> <p>On November 30, 2010, President Medvedev signed the law "On the Transfer to Religious Organizations of Religious Property in State or Municipal Ownership." The law covers religious property in the hands of the Russian Federation and its entities and municipalities. The law does not extend to movable property in museums, archives or libraries that is considered part of the official Cultural Fund. It only extends to immovable property built for religious services, the teaching of religion, professional religious education and other immovable property of religious significance.</p> <p>(see: Kishkovsky, Sophia. "Russia to Return Church Property" <i>New York Times</i>. 23 November 2010)</p>

Country Name: **SERBIA**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	<p><i>Slomovic collection</i> <u>Sources:</u> (1) D'Arcy, David. "The Mysterious Mr. Slomovic". <i>The Artnewspaper</i> (http://artnet.com/magazineus/features/darcy/darcy1-10-07.asp?print=1; last accessed June 2014.) (2) Perry, Victor. <i>Stolen Art</i>. Jerusalem: Gefen Publishing House, 2000. (3) Information provided by Miodrag Certic, 19 March 2014. (See also: http://erich-slomovic.com/, last visited June 2014)</p> <p>The Slomovic collection is currently held by the National Museum in Belgrade. The very valuable collection, stolen from Erih Slomovic, a Jewish Croatian murdered during the Second World War, consists of acclaimed impressionist paintings. It is very unlikely that this collection also holds Judaica.</p> <p>Mr. Slomovic's personal diary, in which he might have recorded any purchased Judaica, was stolen and is believed to be in possession of a private collector in Belgrade.</p> <p><i>Ante Topic Mimara Collection</i> <u>Source:</u> (1) Akinsha, Konstantin. "The Master Swindler of Yugoslavia". <i>ARTnews</i>, Volume 100/Number 8, September 2001.</p> <p>The Ante Topic Mimara collection: By December 1948, the work at the Central Collecting Point in Munich was in its last stages, and most of the claims had been processed when Ante Topic Mimara claimed to be the Yugoslav government's representative in charge of restitution and asked for 166 objects, described in seven lists. The 166 objects mentioned in the seven lists—including 56 paintings—were released to Mimara in late May and early June of 1949. According to research carried out by Konstantin Akinsha, some of these items are now located in the museums of Belgrade and Zagreb and were presumably looted from Holocaust victims in France, Holland, etc. [In 1987, the Yugoslav government purchased part of Ante Mimara's collection and opened a museum with great fanfare, calling it the "Zagreb Louvre." One object on display in the museum can be matched to the list of those erroneously restituted to Mimara in Munich. It is a painted-glass Venetian wedding cup of the 17th century that was in the collection of Hermann Goering.]</p> <p><i>Please see section on Croatia. Please see section on Russian Federation for Jewish Archival holdings at the RGVA archive.</i></p>
	Information from Other Sources	The Jewish community does not appear to have information regarding Torah scrolls or other holy objects that are inappropriately held in state archives or museums. Some Jewish property restituted to communities in Yugoslavia after the

		war was subsequently donated to the Jewish Historical Museum in Belgrade.
	Historical Commission	
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Akinsha, Konstantin. "The Master Swindler of Yugoslavia". <i>ARTnews</i>, September 2001. (http://www.artnews.com/issues/article.asp?art_id=975, last accessed June 2014.) ▪ D'Arcy, David. "The Mysterious Mr. Slomovic". <i>The Artnewspaper</i> (http://artnet.com/magazineus/features/darcy/darcy1-10-07.asp?print=1; last accessed on June 2014) ▪ Perry, Victor. <i>Stolen Art</i>. Jerusalem: Gefen Publishing House, 2000. ▪ "The Looting of Jewish and Cultural Objects in Former Yugoslavia. The HAG Südosten & the Einsatzstab Reichsleiter Rosenberg in Belgrade, Agram (Zagreb) and Ragusa (Dubrovnik)." Report prepared by the Claims Conference and WJRO, June 2012. (Online accessible at: http://art.claimscon.org/policy/records-of-the-einsatzstab-reichsleiter-rosenberg-err/) 	
Notes	<p>Serbia passed a restitution law in 2006 which enables the restitution of immovable property. In terms of moveable property, Article 15 notes that "<i>moveable items of cultural, historical or artistic significance shall be returned to the ownership of the church or religious community and if they are a constituent part of the collection of a public museum, gallery or similar institution, agreement regarding their continued used between the church or religious community and the holder of the item are defined by contract.</i>" The law set a deadline of September 30, 2008 for claims of such property. There is currently discussion in Serbia of a new law in regard to heirless property that would also cover movable cultural property.</p>	

Country Name: SLOVAKIA

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	<p>Yes.</p> <p><u>Sources:</u></p> <p>(1) http://www.synagogue.sk/, last accessed on 5 March 2014.</p> <p>(2) Email exchange with Mr. Maros Borsky, Director, Jewish Community Museum, March 2014.</p> <p>The Jewish Community Museum, which holds the Judaica collection of Bratislava's Jewish Community (opened in 2012) ran a special exhibition entitled "Shadows of the Past." The exhibition presented works of European art that were looted from Bratislava's Jewish community by the Slovak state and during World War II. After 1948, by the time the Slovak National Gallery was established, these objects were transferred to the Gallery's collection.</p>	
Overview	<p>Looted Cultural Property Databases</p> <p><u>Source:</u></p> <p>(1) www.slovak-jewish-heritage.org, last accessed June 2014.</p> <p>The project Synagoga Slovaca, which documents synagogues in Slovakia and their present use, was launched in summer 2001 as a joint-project of three Slovak institutions: the Institute of Jewish Studies, Comenius University, the Slovak National Museum – Museum of Jewish Culture and the Faculty of Architecture, Slovak Technical University.</p> <p>(see http://www.slovak-jewish-heritage.org/documentation-project.php for more information)</p> <p><u>Source:</u></p> <p>(1) Email exchange with Mr. Maros Borsky, Director, Jewish Community Museum, March 2014.</p> <p>The Jewish Community Museum conducted a Judaica project which catalogued most Judaica collections throughout Slovakia, with the exception only of the Presov Jewish Community. The project was completed in December 2013.</p>	
	Publications	
	<p>In formation from Other Sources</p> <p>At the urging of the Claims Conference/WJRO, the Ministry of Culture of the Slovak Republic has published on its website the results of the activities of 1999 that were related with the Ministry's effort to create a database of works of art seized from the property of Jewish citizens during the Holocaust, or objects of art seized from the Slovak Republic during and after the 2nd World War. In 2007, the Ministry of Culture of the Slovak Republic readdressed all of the Slovak museums and galleries, requesting the revision of art collections in terms of their acquisition and the provision of information on specific objects in such collections that were originally owned by Jewish citizens who were deported during the 2nd World War. Based on the request, the ministry received replies from 57 museums (out of 86 addressed) and 11 galleries (out of 25 addressed). The replies from the addressed organisations were, however, negative, i.e. according to the available documentation and records on their acquisition, none of the registered objects in such collections were identified as objects originating from the property of Jewish citizens who were deported from the Slovak Republic during the 2nd World War. Information on the results of the research was published on the website of the Ministry of Culture of the Slovak Republic.</p>	

	Historical Commission	Slovakian Holocaust Commission.
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Borsky, Maroš and Jana Švanterova. Židia v Bratislave a ich kultúrne dedičstvo. (The Jews in Bratislava and their cultural heritage). Katalóg stálej expozície Židovského komunitného múzea. Bratislava, 2012. 	
Notes	<p>Small museums throughout Slovakia hold Judaica, sometimes in good condition but sometimes not. Dr. Maros Borsky, the Executive Director of the Slovak Jewish Heritage Center in Bratislava, reported that some endangered Judaica objects are actually held by small Jewish communities that neither have the training nor the money to appropriately handle Judaica (including valuable objects). In addition, most community members are above 80 and with their passing, these objects are likely to disappear. The objects are de facto the property of the UZZNO (Union of Jewish Communities in Slovakia).</p>	

Country Name: **SLOVENIA**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects	<p>Yes</p> <p>Research was initiated under the direction of Hannah Starman on the fate of real estate and moveable property looted from Slovenian Jews during or after the Holocaust, but to date there do not appear to be results concerning Judaica.</p>	
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes	<p><u>Source:</u></p> <p>(1) http://www.jewishcommunity.si/, last accessed June 2014.</p> <p>The Jewish Community of Slovenia only has one Torah scroll, which was donated in 2003.</p>	

Country Name: **SOUTH AFRICA**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	<p><i>JCR Objects</i></p> <p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) Belling, Veronica. <i>From Cemetery to Cyberspace: The Riddle of the Holocaust Era Collection at the University of Cape Town</i>. Proceedings of the 38th Annual Convention of the Association of Jewish Libraries. Toronto, Ontario, June 15-18, 2003, pp 1-5. [The article offers a detailed list by category of books found in Cape Town.] (2) Information provided by Veronica Belling, Jewish Studies Library, University of Cape Town. (3) Information provided by Jeff M. Fine, Curator, The Beyachad Jewish Museum, Johannesburg. (4) http://www.lib.uct.ac.za/jewish/duker-collections/#nazi, last accessed June 2014. <p>Together with silver objects, approximately 4,500 books were received by the Jewish Board of Deputies in Johannesburg from the Jewish Cultural Reconstruction (JCR) in November 1949. Approximately 400 were sent to Cape Town and 42 to the University of Witwatersrand in Johannesburg, in addition to five books that were given to the Landau collection, the original Hebrew and Jewish Studies collection. Most books were kept in Johannesburg but have disappeared since then and can presumably be found in private ownership. It is assumed that some of these books were sent to synagogues and school libraries. However, Yiddish books could have also gone to the library of the South African Yiddish Cultural Federation, which no longer exists.</p> <p>The Jewish Studies Library at the University of Cape Town (http://www.lib.uct.ac.za/jewish/) holds a collection of approximately 160 books (of the approximately 400 originally sent to Cape Town) looted by the Nazis during World War II and distributed by the JCR after the war. The earliest Hebrew book in this collection is a volume of the Hebrew periodical <i>Bikkure ha-Ittim</i>, published in Vienna in 1821. There is also a Hebrew Bible published in Fürth, Germany, in 1851 that has the stamp of the <i>Forschungsabteilung Judenfrage des Reichsinstituts für die Geschichte des Neuen Deutschlands</i>, the Nazi Institute for the Research into the Jewish Question. The core of the library collection consists of twentieth century Yiddish literature.</p> <p>Between July 1, 1949 and November 30, 1950, South Africa's Jewish community received a collection of silver ceremonial objects sent by the JCR (Jewish Cultural Reconstruction). These ceremonial objects are now partially displayed at the Jewish museums in Johannesburg (Beyachad Jewish Museum) and Cape Town and the Durban Jewish Club and are being used in synagogues. A few objects went into private collections. Research conducted by the curator of Johannesburg's Jewish Museum, Jeff M. Fine, has resulted in photographic</p>

		<p>evidence of 122 of about 198 ceremonial objects received by South Africa.</p> <p>The Archives of the South African Jewish Board of Deputies in Johannesburg holds archival material documenting how much silver was allocated to South Africa's different communities and to the South African Jewish Board of Deputies Holocaust Museum in Johannesburg: according to a record, only 49 objects were warranted for inclusion into a museum collection. The remainder was offered to Hebrew congregations countrywide, of which 122 congregations responded, and no one congregation received more than one item. In addition, the archive also holds a note that indicates that a batch of silver objects reached Cape Town in 1954.</p>
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> Belling, Veronica. <i>From Cemetery to Cyberspace: The Riddle of the Holocaust Era Collection at the University of Cape Town</i>. Toronto: Proceedings of the 38th Annual Convention of the Association of Jewish Libraries, June 15-18 2003. 	
Notes		

Country Name: **SPAIN**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	<p>On July 11, 1997, Spain established a historical commission by Royal Decree to investigate the role of Spain in its economic relations with the Third Reich. The final report was published in April 1998.</p> <p>A commission to study the fate of the victims of Francoism is currently being established.</p> <p>There is no restitution law in Spain.</p>
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes	<p>Spain's cultural institutions do not conduct provenance research, neither for looted art nor for Judaica. Spain, more specifically the Thyssen-Bornemisza Collection, is currently embroiled in a lawsuit concerning a painting by Pissarro originally owned by Julius Cassirer. Since 2000, the heirs of Mr Cassirer have been pursuing a legal battle and have filed a lawsuit in Los Angeles federal court against the Thyssen-Bornemisza Collection.</p>	

Country Name: **SWEDEN**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	<p><u>Source:</u></p> <p>(1) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> PhD thesis, Department of History, McGill University, Montreal, October 2008.</p> <p>Sweden received 696 books from the JCR after World War II.</p>
	Information from Other Sources	<p><u>Source:</u></p> <p>(1) Information provided by Yvonne Jacobsson, Director of Jewish Museum in Stockholm</p> <p>There is no concrete information on looted Judaica currently being held in Sweden. However, the Nordiska Museet (Nordic Museum) in Stockholm is known to hold a large Judaica collection. Some of these items were purchased by Mr. Klein, the Museum's curator before World War II. Mr. Klein conducted business in Hamburg, Germany, in around 1920, and purchased Judaica from an antique dealer called Mr. Weil. Mr. Weil's Judaica might have come from German Jews but presumably before the Nazi era.</p> <p>In addition, the Jewish Museum in Stockholm holds a Judaica collection. According to Ms. Jacobsson, most objects have undergone provenance research.</p>
	Historical Commission	<p>The Commission on Jewish Assets in Sweden at the Time of the Second World War was established in February 1997. The Commission was tasked with clarifying what happened in Sweden with regard to property of Jewish origin brought to Sweden in connection with the Holocaust and the Second World War. However, while the Commission researched looted cultural property, it did not focus on religious property spoliated from Jews during World War II.</p>
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Aalders, Gerard. Wiebes, Cees. <i>The Art of Cloaking Ownership. The Secret Collaboration and Protection of German War Industry by the Neutrals. The Case of Sweden.</i> Amsterdam: Amsterdam University Press, 1996. ▪ Rydell, Anders. <i>Plundrarna: Hur nazisterna stal Europas konstsatter.</i> Sweden: Ordfront Förlag, 2013. ▪ An English translation of the report of the Commission on Jewish Assets in Sweden at the Time of the Second World War may be obtained at: http://www.sweden.gov.se/content/1/c4/18/19/317efa73.pdf 	
Notes	<p><u>Source:</u></p> <p>(1) Information provided by Anders Rydell, 19 March 2014.</p> <p>In 1999, Sweden prepared a report on artworks that ended up in the country between 1933-1950. However, no research has thus far been conducted on artworks that transited through Sweden, or were purchased by Swedish cultural institutions after 1950. A recent restitution claim concerning</p>	

	Emil Nolde's painting "Blumengarten" at the Moderna Museet, which was purchased in the 1960s, emphasizes this lack of research.
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Country Name: SWITZERLAND

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects		
Overview	Looted Cultural Property Databases	Yes.
	Publications	<p><u>Source:</u></p> <p>(1) “FDHA/FDFA report on the state of work on Nazi-looted art, in particular, on the subject of provenance research” (download from: http://www.bak.admin.ch/kulturerbe/04402/index.html?lang=en, last accessed on 9 March 2014)</p> <p>In January 2011, the FDHA (Federal Department of Home Affairs) and the FDFA (Federal Department of Foreign Affairs), partly as the result of discussion with the Claims Conference and the WJRO, released a report on the state of work on Nazi-looted art, in particular, on the subject of provenance research. In June 2013, the Federal Office of Culture (FOC) launched a new website devoted to provenance research.</p> <p>The FDHA/FDFA report also addresses the topic of Judaica: On page 7, the report notes that “14 museums declared the acquisition of objects from Jewish rituals or with a sacral context. 6 detailed the extent: Of the 725 reported objects, 86 percent originated from one museum that considered it had clarified provenance.”</p> <p><i>Distribution of Books</i></p> <p><u>Sources:</u></p> <p>(1) Keller, Zsolt. „Jüdische Bücher und der Schweizerische Israelitische Gemeindebund (1930-1950).“ <i>Bulletin der Schweizerischen Gesellschaft für Judaistische Forschung</i> (Beiheft zur Judaica) 14 (2005) pp 20-34.</p> <p>(2) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> PhD thesis, Department of History, McGill University, Montreal, October 2008.</p> <p>(3) Gallas, Elisabeth. “<i>Das Leichenhaus der Bücher.</i>” <i>Kulturrestitution und jüdisches Geschichtsdenken nach 1945</i>. Schriften des Simon-Dubnow-Instituts Band 19. Göttingen: Vandenhoeck & Ruprecht, 2013, p. 53.</p> <p>Switzerland received 7,843 books from the JCR after World War II, including part of the Breslau collection that had been stored in the Wiesbaden collecting point and which was deposited into the Genf, Zürich and Basel libraries.</p>
	Information from Other Sources	
	Historical Commission	<p><u>Sources:</u></p> <p>(1) Tisa Francini, Esther. Heuss, Anja. Kreis, Georg. <i>Fluchtgut-Raubgut. Der Transfer von Kulturgütern in und über die Schweiz 1933-1945 und die Frage der Restitution</i>. Veröffentlichungen der UEK. Bd. 1, Chronos Verlag, Zürich, 2001 (www.uek.ch).</p> <p>(2) Information provided by Esther Tisa Francini.</p> <p>In December 1996, the Swiss Federal Assembly created the <i>Unabhängige Expertenkommission Schweiz-Zweiter Weltkrieg</i> (UEK) or Independent</p>

		<p>Commission of Experts Switzerland-Second World War (ICE), which was headed by Jean-François Bergier (“Bergier-Commission”). As part of the Commission’s work, research was initiated into cultural assets that found their way into Switzerland during World War II.</p> <p>In 2001, the ICE published its report on looted cultural assets (primarily on works of art) in Switzerland: “<i>Fluchtgut-Raubgut. Der Transfer von Kulturgütern in und über die Schweiz 1933-1945 und die Frage der Restitution</i>”. According to Esther Tisa Francini, one of the authors, Judaica was not especially researched, yet the general approach of the Historical Commission also did not reveal any information as to whether looted Judaica entered Switzerland.</p>
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Buomberger, Thomas. <i>Raubkunst. Kunstraub. Die Schweiz und der Handel mit gestohlenen Kulturgütern zur Zeit des Zweiten Weltkrieges</i>. Zürich: Orell Füssli Verlag, 1998. ▪ Tisa Francini, Esther. Heuss, Anja. Kreis, Georg. <i>Fluchtgut-Raubgut. Der Transfer von Kulturgütern in und über die Schweiz 1933-1945 und die Frage der Restitution</i>. Veröffentlichungen der Unabhängigen Expertenkommission: Schweiz-Zweiter Weltkrieg (UEK), Bd. 1, Zürich: Chronos Verlag, 2001. ▪ Gallas, Elisabeth. “<i>Das Leichenhaus der Bücher.</i>” <i>Kulturrestitution und jüdisches Geschichtsdenken nach 1945</i>. Schriften des Simon-Dubnow-Instituts Band 19. Göttingen: Vandenhoeck & Ruprecht, 2013. ▪ Giovannini, T., Renold, M.-A. Olsburgh, C. Ringe, F. “Raubkunst und die Schweiz. Aufarbeitung, Regelung, Ausblick“. <i>Osteuropa, Kunst und Konflikt. Kriegsfolgen und Kooperationsfelder in Europa</i>, 56. Jahrgang, Heft 1-2, Januar/Februar 2006, pp 341-354. ▪ Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> PhD thesis, Department of History, McGill University, Montreal, October 2008. ▪ Keller, Zsolt. „Jüdische Bücher und der Schweizerische Israelitische Gemeindebund (1930-1950).“ <i>Bulletin der Schweizerischen Gesellschaft für Judaistische Forschung</i> (Beiheft zur Judaica) 14 (2005) pp 20-34. ▪ <i>Kulturgüter im Eigentum der Eidgenossenschaft. Untersuchung zum Zeitraum 1933 bis 1945</i>. Bericht der Arbeitsgruppe des Bundesamtes für Kultur, hrsg. vom BAK, Bern 1998. ▪ Raschèr, Andrea F.G. “Kollektiv handeln, statt individuell verdrängen. Die Schweiz und der Umgang mit Raubkunst“. <i>Osteuropa, Kunst und Konflikt. Kriegsfolgen und Kooperationsfelder in Europa</i>, 56. Jahrgang, Heft 1-2, Januar/Februar 2006, pp 447-458 ▪ Rings, Werner. <i>Raubgold aus Deutschland. Die „Golddrehscheibe“. Schweiz im Zweiten Weltkrieg</i>. Zürich: Chronos Verlag, 1997. ▪ Schapiro, Jane. <i>Inside a Class Action: the Holocaust and the Swiss Banks</i>. Madison: University of Wisconsin Press, 2003. 	
Notes		

Country Name: **TAJIKISTAN**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes	Some items brought to the USSR by the Soviet Trophy Brigades were reportedly distributed to Tajikistan. It is not known whether there were items of Judaica among them.	

Country Name: **TUNISIA**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	<p><u>Sources:</u></p> <p>(1) Roumani, Maurice M. "The Silent Refugees: Jews from Arab Countries". <i>Meditarranean Quaterly</i> 14.3 (2003), pp 41-77.</p> <p>In 1948, the Tunisian Jewish community had about 105,000 members, with 65,000 living in Tunis alone. In 1956, Tunisia declared its independence, and a year later the rabbinical tribunal was abolished followed by the dissolution of the Jewish community councils. In addition, the Jewish quarter of Tunis was destroyed by the government and anti-Jewish rioting followed as a consequence to the Six-Day War. The anti-Jewish rioting resulted in the looting and desecration of Jewish shops, businesses and synagogues. Today there are between 1,500 and 2,000 Jews left in Tunisia.</p>
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> Roumani, Maurice M. "The Silent Refugees: Jews from Arab Countries". <i>Meditarranean Quaterly</i> 14.3 (2003), pp 41-77. 	
Notes		

Country Name: **TURKEY**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	Turkey remained neutral during World War II and declared war on Nazi Germany in 1945.
	Historical Commission	Turkish Commission (Ministry of Foreign Affairs)
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes		

Country Name: **TURKMENISTAN**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes	Some items brought to the USSR by the Soviet Trophy Brigades were reportedly distributed to Turkmenistan. It is not known whether there were items of Judaica among them.	

Country Name: **UKRAINE**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects	<p><u>Source:</u></p> <p>(1) Petryakova Center for Judaica and Jewish Art (http://www.jewishheritage.org.ua/, last accessed on 11 March 2014.)</p> <p>The <i>Petryakova Center for Judaica and Jewish Art</i>, based in Lviv, was founded in March 2005. The Center's aim is the preservation of Jewish heritage, in addition to honoring the life and collection of Faina Petryakova, a distinguished professor at the Lviv Academy of Arts.</p> <p>Among the centers main goals is the scientific foundation for the preservation of Jewish cultural heritage and the creation of a common database of Jewish archival material in Ukrainian archives (among them prayer books, etc.). All projects are outlined in an online overview entitled "Preservation of Jewish Cultural Heritage in Ukraine. Project Proposals" (please see: http://www.ucsj.org/wp-content/uploads/2012/12/Presentation-of-the-unique-work-for-the-Preservation-the-Jewish-Heritage-in-Ukraine.pdf) The outline notes that "Jewish heritage in Ukraine is thinly dispersed among multiple institutions and so far has not been closely surveyed and identified. (...) During the Soviet period, Jewish archival material was considered to be of little value and thus was not properly researched, annotated, and categorized."</p> <p>The program is made possible by the Rothschild Foundation (Hanadiv) Europe.</p> <p><u>Source:</u></p> <p>(2) Claims Conference internal communications</p> <p>Representatives of the V.I. Vernadsky National Library of Ukraine, the National Library of Israel, Archival Information Systems, the Rothschild Foundation (Hanadiv) Europe, and the Claims Conference met in June 2013 and agreed on cooperation regarding the history of the Judaica collection of the Vernadsky Library, further cataloging of books and manuscripts, exchange of scans of pinkasim and of manuscripts, scanning of Jewish press as well as formulars, and related activities.</p>	
	<p>Looted Cultural Property Databases</p> <p>There is no central database, but various local projects exist, for example one by Tanya Romanovska on silver in synagogues, that try to document which Jewish artifacts are held by Ukrainian museums, libraries and archives.</p> <p>The website http://www.rtrfoundation.org/ offers updated information taken from Miriam Weiner's Jewish Roots in Poland (1997) and Jewish Roots in Ukraine and Moldova (1999). (The website also offers information on Belarus and Lithuania.) For example, for "Lvov" the database notes that the Central State Historical Archives of Ukraine in Lvov holds Torahs. [201/4/4280-4424 (25+ Torahs): http://www.wumag.kiev.ua/wumag_old/archiv/1_97/shalom.htm]</p> <p>A listing of Jewish silver ritual objects held by the Museum of Historical Treasures of Ukraine may be seen at http://www.judaica.com.ua/. The collection contains more than 400 items originally used by Jewish Communities of Kiev, Zhytomir, Vinnitsa, Belopolie, Elisavetgrad, Lohvitsa, Meldzhibozh, Tul'chin, Odessa, Kherson, Yampol', Volochisk, or owned by former Jewish museums in Odessa, Chernovtsky or Lvov. Most objects were seized by the Soviet Committee on the Requisitioning of Ritual Valuables during the 1920s and 1930s. Central to the collection are the Torah crowns, 39 in total, with a special one made by Zhitomir masters in 1875. The museum also holds Torah scrolls, 50 rimonim, numerous Torah shields (around 100), 50 yadim (Torah pointers), 5 Chanukah lamps, 7 oil lamps, more than sixty bsamin or godes. An additional listing of the collection of the Museum of Historical Treasures of Ukraine may be seen at http://www.wumag.kiev.ua/wumag_old/archiv/1_97/shalom.htm. Some of the</p>	
Overview		

		<p>objects held by the museum originated from the Mendel Moirer Sforim Museum of Jewish Culture in Odessa.</p> <p>A listing of Torah scrolls in State Archives of Ukraine may be seen on the website of the VAAD of Ukraine (The Association of Jewish Organizations and Communities of Ukraine) at http://www.vaadua.org/VaadENG/JosefEng/Restitutuz-toras.htm. The listing, which also includes Torah scrolls held by museums, is presented and discussed in the section below on Torahs and Religious Books and Manuscripts under information taken from publications.</p> <p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) http://tsdavo.gov.ua/, last accessed June 2014. (2) Grimsted, Patricia Kennedy. "Progress in Identification and Restitution of Nazi Cultural Loot?: Access to Archives East and West." „<i>The West Versus „The East“ or the United Europe?</i> The different conceptions of provenance research, documentation and indemnification of looted cultural assets and the possibilities of international cooperation in Europe and worldwide. Borak, Mécislav. Proceedings of an international academic conference held in Pödebrady on 8-9 October 2013. Documentation Centre for Property Transfers of Cultural Assets of WWII Victims, Prague 2014, p. 120-143. <p>As part of the Claims Conference's "ERR project" (Einsatzstab Reichsleiter Rosenberg), Ukraine's Central State Archive made available ERR wartime reports and related documentation over the internet (An English translation of the website is currently being prepared.)</p>
	Publications	<p>A. Torahs and Religious Books and Manuscripts</p> <p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) Zissels, Josef. "To the Question of Jewish Property in Ukraine," paper provided by Josef Zissels to the Claims Conference on 21 February 2007 (Online accessible at: http://www.vaadua.org/VaadENG/JosefEng/Restitutuz.htm, last accessed June 2014) (2) Matveyev, Vladimir. "Trying to Invigorate Community, Jews in Lvov Seek Return of Artifacts". <i>JTA</i> December 27, 2006. (3) Matveyev, Vladimir. "Ukrainian Jewish Community Uses Remnants to Portray Past". <i>JTA</i> October 5, 2006. (4) Email correspondence with Serhii Kot, Director, Olzhych Foundation on 8 October 2007. (5) List compiled by the State Committee on Archives of Ukraine (Derzhkomarkhiv). (6) http://www.gpg.org/grants/fsu/judaica-collection-at-the-vernadsky-national-library-of-ukraine.html, last accessed on 11 March 2014. <p>It is assumed that most museums and libraries in Ukraine hold Judaica collections. However, they differ in size and magnitude. One of the biggest collections is being held by the Museum of Historical Treasures of Ukraine (see above).</p> <p>Museums and archives hold a huge number of Torah scrolls and Torah fragments, all of which were confiscated from synagogues. At the same time, it is known that various museums 'lose' Torah scrolls by selling them abroad, which also implies that the state museums do not guarantee the safety of these ritual objects. In addition, there are illegal exports of archival Jewish objects. In 2000, the State Committee for Border Defense and the State Customs Committee of Ukraine</p>

		<p>confiscated 27 articles, including Torah scrolls and unique books.</p> <p>The city of Lvov alone holds hundreds of Jewish artifacts that once belonged to local synagogues and Jewish institutions. Most Judaica was confiscated from the Jewish community during the communist era. Lvov's Museum of the History of Religion and the Museum of Ethnography and Crafts contain about 1,000 Judaica objects each. Some of the artifacts are ancient and valuable, which poses difficulties to Jewish communities currently claiming back these objects, as they would be unable to provide the needed security.</p> <p>The Kerch Jewish Museum has a collection of some 600 pieces of Judaica, including ritual objects.</p> <p>The following list of Torah scrolls located in Ukraine's cultural institutions is provided by Josef Zissels, Chairman of the General Council, Euro-Asian Jewish Congress (this list may also be seen on the website of the VAAD of Ukraine – see above):</p> <ul style="list-style-type: none"> • Belgorod-Dnestrovsky: The Belgorod-Dnestrovsky museum of local lore 272300, Odessa region, Belgorod-Dnestrovsky, 19, Pushkin Street. <i>1 Torah scroll</i> • Berdichev: A subsidiary of the State Archive of Zhitomir region 261400 Zhitomir region, Berdichev, 10, Soviet Square <i>In 1996, a total of 59 Torah scrolls were passed to the State Archive of Zhitomir region, the city of Zhitomir</i> • Gusyatin: The Gusyatin museum of local lore 283260 Ternopol region, Gusyatin, 15, Pushkin Street <i>1 fragment of a Torah scroll</i> • Dnepropetrovsk: The Dnepropetrovsk Yavornitsky Historical Museum 320600, 16, Karl Marx Street <i>1 fragment of a Torah scroll</i> • Donetsk: The Donetsk museum of local lore 340048 Donetsk, 189 a, Chelyuskinty Street <i>1 Torah scroll</i> • Zhitomir: The State Archive of Zhitomir region 262001 Zhitomir, 20, March 8 Street <i>274 Torah scrolls (including the 59 Torah scrolls passed in 1996 from the Berdichev subsidiary)</i> • Zaporozhye: The Zaporozhye museum of local lore, 330063 Zaporozhye, 29, Chekisty Street <i>1 Torah scroll</i> • Kiev: The Central State Historical Archive of Ukraine in Kiev, 252601 Kiev, 24, Solomenska Street <i>121 Torah scrolls, 2 scrolls of Megilat Esther (in fund 1269)</i> • Krasnograd: The Krasnograd museum of local lore, Kharkov region, 131050 Krasnograd, 55, Zhovtneva Street <i>1 Torah scroll</i> • Letychev: The Letychev museum of local lore, 281450, Khmelnytsky region, Letychev <i>1 Torah scroll, 1 scroll of Megilat Esther</i>
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		<ul style="list-style-type: none"> • Lokhvitsa: The Lokhvitsa museum of local lore, 315810 Poltava region, Lokhvitsa, 48, Shevchenko Street <i>Several Torah scrolls</i> • Lutsk: The Volyn museum of local lore 263025, Lutsk, 2, Galan Street <i>3 Torah scrolls, 10 fragments from 3-4 Torah scrolls</i> • Lvov: <ul style="list-style-type: none"> The Scientific Library of the Lvov State University Lvov, 5, Dragomanov Street <i>Several Torah scrolls</i> Museum of the History of Religion and Atheism: 290006, Lvov, 1, Stavropigiyska Street <i>More than 300 fragments of Torah scrolls</i> The State Archive of Lvov region, 290006, 13, Podvalna Street <i>Several Torah scrolls</i> The Central State Historical Archive of Ukraine in Lvov, 290008, Lvov, 3-a, Unification Square <i>Several Torah scrolls</i> • Nezhin: A subsidiary of the State Archive of Chernigov region, 251200, Nezhin, 1, Bogushevich Street <i>4 Torah scrolls, 20-30 fragments of Torah scrolls</i> • Nikolayev, The Nikolayev museum of local lore 327001, Nikolayev, 32, Dekabristov Street <i>24 Torah scrolls and fragments of the Torah</i> • Odessa: Museum of Rare Books and Manuscripts of the Gorky State Scientific Library Odessa, 13, Paster Street <i>2 Torah scrolls</i> • Ostrog: The State Historical Reserve – Museum of local lore, 265620, Rovno region, Ostrog, 5, Akademichna Street <i>50 fragments of Torah scrolls</i> • Poltava: Library of the Poltava Teachers' Institute of Korolenko, Poltava, 2, Ostrogradsky Street <i>5 Torah scrolls</i> • Rovno: The Rovno Museum of Scientific Atheism (combined with the Museum of Local Lore), 266000, Rovno, 39, Leninska Street <i>2 Torah scrolls, several fragments of Torah scrolls</i> • Romny: The Romny museum of local lore, 245900, Romny, 8, Roza Luxemburg Street <i>1 Torah scroll</i> • Simferopol: The Friendship of Nations Museum <i>1 Torah scroll</i> • Uzhgorod: Museum of History of Religion and Atheism, 294000, Uzhgorod, 23, Moscow Embankment <i>4 Torah scrolls</i> • Kharkov:
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		<p>The State Scientific Library of Korolenko, Kharkov, 18, Korolenko Street <i>8 Torah scrolls</i> Kharkov Historical Museum <i>1 Torah scroll</i> The State Archive of Kharkov region, 310003, Kharkov, 7, Moscow Prospect <i>34 Torah scrolls (some of them have been passed to the Jewish community)</i></p> <ul style="list-style-type: none"> • Khmelnytsky: The Khmelnytsky museum of local lore, 280000, Khmelnytsky, 16, Gagarin Street <i>Several Torah scrolls</i> • Chernovtsy: The Chernovtsy museum of local lore, 252001, Chernovtsy, Kobylanska Street <i>More than 300 Torah scrolls and fragments</i> • Chernigov: The State Archive of Chernigov region, 250006, Chernigov, 2, Frunze Street <i>8 Torah scrolls (at the “Chernigov Jewish Synagogue” fund)</i> <p>A list only of Torahs (i.e. not including fragments and Megilat Esther scrolls), compiled by the State Archives of Ukraine indicates that in 2008 a total of 679 Torahs were held in Ukrainian archives, 105 Torahs were held in museums (under Ministry of Culture), and one (1) Torah was held by a library (under Ministry of Culture).</p> <p>On October 24, 2007, Ukrainian President Viktor Yushchenko signed a presidential order to return an estimated 700 Torah scrolls confiscated from Jewish communities during the Soviet Union’s communist rule. Partly in response to this, the various Jewish religious communities of Ukraine formed a Coordinating Board to handle the return of Torahs (Mark Anopolsky, Supervisor). In March 2009, the State Committee on Archives of Ukraine returned over three hundred Torah scrolls, of which 221 that were damaged were buried in accordance with Jewish law in the Zhytomir Jewish cemetery in July 2009. The Claims Conference/WJRO has been working with the Coordinating Board and the State Committee on Archives to encourage the international registration of all Torah scrolls and fragments in Ukraine so as to prevent any further possible theft or illegal smuggling and to ensure further orderly restitution.</p> <p>In addition to museums and archives, libraries are also in possession of looted Judaica. For example, the National Vernadsky Library of Ukraine holds about 150,000 Jewish books. The nature of the collection is unique, particularly given that there are books from every printing shop of the Jewish Diaspora of the 16th and 20th century, in addition to a vast collection of Yiddish books, which according to Zissels is “<i>unparalleled in the libraries of the world</i>”. Moreover, the National Vernadsky Library also holds an extensive collection of notebooks (protocols) of the Jewish Community of Ukraine, 98 in total. The National Library also holds about 20 decorative manuscripts and pinkasim created at the end of the 18th century and the beginning of the 20th century. Most of these books are stored in vastly inadequate conditions, with some of the books not even being registered. In addition, some of the more valuable items are often exported outside of Ukraine. At the same time, Library officials are refusing to return these collections to the Jewish Community, arguing that Jewish communities cannot provide adequate storage conditions.</p>
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	Information from Other Sources	<p><u>Source:</u></p> <p>(1) Grimsted, Patricia Kennedy. “Progress in Identification and Restitution of Nazi Cultural Loot?: Access to Archives East and West.” „<i>The West Versus „The East“ or the United Europe?</i> The different conceptions of</p>

		<p>provenance research, documentation and indemnification of looted cultural assets and the possibilities of international cooperation in Europe and worldwide. Borak, Mecislav. Proceedings of an international academic conference held in Podesbrady on 8-9 October 2013. Documentation Centre for Property Transfers of Cultural Assets of WWII Victims, Prague 2014, p. 120-143.</p> <p>(2) Khot, Serhii, „Return and Restitution of Lost Cultural Valuables: the Ukrainian Experience.“ „<i>The West“ Versus „The East“ or the United Europe?</i> The different conceptions of provenance research, documentation and indemnification of looted cultural assets and the possibilities of international cooperation in Europe and worldwide. Borak, Mecislav. Proceedings of an international academic conference held in Podesbrady on 8-9 October 2013. Documentation Centre for Property Transfers of Cultural Assets of WWII Victims, Prague 2014, p. 144-147</p> <p>It should be noted that two thirds of the enemy cultural seizures were from Ukraine. Incomplete data showed Ukraine suffering heavy losses, with 51million books and 46 million archive dossiers taken.</p>
	Historical Commission	
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Elyashevich, D.A. <i>Documentary Sources on Jewish History in the Archives of the CIS and the Baltic States</i>. St. Petersburg, 1994 (in Russian). ▪ Kennedy, Patricia Grimsted. “The Fate of Ukrainian Cultural Treasures During World War II: The Plunder of Archives, Libraries and Museums Under the Third Reich”. <i>Jahrbücher für Geschichte Osteuropas</i> Band 39 (1991), Heft 1. ▪ Grimsted, Patricia Kennedy. “Progress in Identification and Restitution of Nazi Cultural Loot?: Access to Archives East and West.” „<i>The West“ Versus „The East“ or the United Europe?</i> The different conceptions of provenance research, documentation and indemnification of looted cultural assets and the possibilities of international cooperation in Europe and worldwide. Borak, Mecislav. Proceedings of an international academic conference held in Podesbrady on 8-9 October 2013. Documentation Centre for Property Transfers of Cultural Assets of WWII Victims, Prague 2014, p. 120-143. ▪ Matveyev, Vladimir. “Trying to Invigorate Community, Jews in Lvov Seek Return of Artifacts”. <i>JTA</i> December 27, 2006. ▪ Matveyev, Vladimir. “Ukrainian Jewish Community Uses Remnants to Portray Past”. <i>JTA</i> October 5, 2006. ▪ Mayorek, Yoram. “The Fate of Jewish Archives During and After the Holocaust”. <i>Preserving Jewish Archives as Part of the European Cultural Heritage: Proceedings of the Conference on Judaica Archives in Europe for Archivists and Librarians</i>. Kuperminc, Jean-Claude. Arditti, Rafaële (ed.). Potsdam, 1999, 11-13 July, Paris: Éditions du Nadir de l’Alliance israélite universelle, 2001, pp 33-38. ▪ Melamed, Efim. Kupovetsky, Mark (ed.). <i>Jewish Documentary Sources in Kiev Archives: A Guide</i> (in Russian), Kiev: Dukh i litera, 2006. ▪ Sallis, M. Web, M. <i>Jewish Documentary Sources in Russia, Ukraine and Belarus</i>. New York, 1996. ▪ Zissels, Josef. “To the Question of Jewish Property in Ukraine,” paper provided by Josef Zissels to the Claims Conference on 21 February 2007. 	
Notes		

Country Name: **UNITED KINGDOM**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects		
Overview	Looted Cultural Property Databases	<p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) http://www.culturalpropertyadvice.gov.uk/search_spoliations/index.html?report=tg , last accessed June 2014. (2) Keen, Michael. <i>Jewish Ritual Art in the Victoria and Albert Museum</i>. London: HMSO, 1991. <p>The National Museums Directors Conference established a searchable listing of material with incomplete provenance for the period 1933 to 1945. The Victoria and Albert Museum, Department of Metalwork, Silver & Jewelry, lists two Judaica objects with gaps in their provenance: a Torah Pointer (yad) and a Jewish wedding ring.</p> <p><u>Source:</u></p> <ol style="list-style-type: none"> (1) The Central Registry of Information on Looted Cultural Property 1933-1945; www.lootedart.com, last accessed June 2014. <p>The Central Registry of Information on Looted Cultural Property 1933-1945 provides online information on looted cultural and religious Judaica. <i>See also the sections on Austria, Czech Republic and Hungary.</i></p>
	Publications	<p><i>JCR distribution</i></p> <p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> PhD thesis, Department of History, McGill University, Montreal, October 2008. (2) Herman, Dana. "A Band Plucked Out of the Fire": The Distribution of Heirless Jewish Cultural Property by the Jewish Cultural Reconstruction, Inc. 1947-1952." <i>Neglected Witnesses. The Fate of Ceremonial Objects During the Second World War and After.</i> Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe (ed.) Buih Wells: Institute of Art And Law, 2011. (3) Gallas, Elisabeth. <i>Das Leichenhaus der Bücher. Kulturrestitution und jüdisches Geschichtsdenken nach 1945</i>. Schriften des Simon-Dubnow-Instituts, Band 19, Göttingen: Vandenhoeck & Ruprecht, 2013, p. 181. <p>The United Kingdom received 19,082 books, 245 museum pieces, 66 synagogue pieces and 12 Torah scrolls from the JCR after World War II. The Jewish Museum in London is one of the institutions holding these items. Other institutions include the Jewish Historical Society, Jews' college, the Wiener Library and for example the Society for Jewish Studies. Most items held by these institutions were received in 1952, which included 19,000 volumes and over 300 ceremonial objects. The Wiener Library alone received six hundred volumes from the library that had belonged to the Central Union of Jews in Germany, the "Jüdischer Zentralverein."</p> <p><i>British Library</i></p> <p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) http://www.bl.uk/, last accessed June 2014. (2) Information provided by Oliver Urquhart Irvine, Cultural Property Manager, British Library

		<p>The British Library possesses eleven or twelve thousand books seized from German libraries and institutions between June 1944 and 1947. Nearly half these confiscated books came from a single library, that of the German Army's Kriegsschule (known in the British Library as the Hanover Military Library). After the war, the library, then part of the British Museum, was offered the books by Brigadier H. B. Latham on behalf of the Joint Intelligence Committee of the Cabinet and the Minister of Defence in July 1946.</p> <p><i>Czech Memorial Scrolls Trust</i></p> <p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) http://www.czechtorah.org/return.php; and http://www.czechmemorialscrollstrust.org/, last accessed June 2014. (2) http://www.memorialscrollstrust.org/community/reviving-scrolls-on-loan-worldwide/, last accessed March 2014. (3) Veselská, Magda. "The Selling Off of Items from the Collections of the Jewish Museum in Prague after the Second World War, with Particular Focus on the Sale of Torah Scrolls in 1963-1964". <i>Judaica Bohemiae</i> 42 (2006). (4) Jewish Heritage E-Report, 16 September 2008. <p>A U.K. based trading firm, Artia, was instrumental in the selling off or relocation of several Torah scrolls as well as other religious objects that had survived the war in the Michle repository in the Czech Republic and were subsequently placed in the State Jewish Museum in Prague. Some of these items were sold or given by Artia to foreign synagogues, organizations and individuals. For example, in May 1960, 1 Torah scroll, 1 binder and 1 mantle were given to the Johannesburg Jewish Community. This was followed by the sale of 1 Torah scroll and 1 Torah mantle to the Asociation Culturelle Israelite de Monaco for the value of \$200. In addition, in April 1963 a scroll was sold to the Johannesburg Jewish Community.</p> <p>Negotiations during the Communist era that lead to the purchase of the Torah scrolls were held by Rabbi Harold Reinhart and philanthropist Ralph Yablon, and U.S. born art dealer and representative of Grosvenor Gallery in London Eric Estorick. The biggest sale, however, took place in 1963/64, when Eric Estorick approached the State Jewish Museum about buying Torah scrolls. He in turn approached London's Westminster Synagogue with the possibility of purchasing scrolls. The State Jewish Museum and the Czechoslovak state agreed to the sale of thousands of Torah scrolls, and subsequently up to 1,564 Torah scrolls and 400 Torah binders representing hundreds of Jewish communities in Bohemia and Moravia were sold to London for the price of \$30,000 or CZK 180,000. [Despite numerous surviving documents, it is unclear how many Torah scrolls were actually sold. The numbers range between 1,200 and 1,564.]</p> <p>From Westminster Synagogue in London, where the scrolls were renovated under the auspices of the Czech Memorial Scrolls Trust, over 1,400 of the scrolls have been entrusted on loan to Jewish and non-Jewish organizations around the world, of which more than 1,000 are in the U.S.A. However, all Torah scrolls remain the property of the Trust. While the majority of the scrolls are currently entrusted to synagogues and other Jewish institutions, some were placed with universities and libraries, including the Royal Library Windsor and the White House. In September 2008, a newly designed Czech Scroll Museum was opened at London's Kent House displaying some of the remaining scrolls lying on the original wooden racks where they were placed when they arrived, along with some of the Torah binders that were tied around the scrolls.</p>
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		<i>See also the section on the Czech Republic.</i>
	Information from Other Sources	Several academic libraries hold vast Judaica collections. Among them are Cambridge University Library, as well as Trinity College and Girton College libraries and the Bodleian Law Library at Oxford University.
	Historical Commission	No, but in June 1998 the National Museum Director's Conference (NMDC), chaired by Nicholas Serota, director of the Tate Gallery, established a working group to examine issues surrounding the spoliation of art during the Holocaust and World War II period. In November 1998 the NMDC published a Statement of Principles and Proposed Actions and set up an independent Spoliation Advisory Committee to advise on and monitor their implementation. In February 2000 the UK government created the independent Spoliation Advisory Panel to resolve claims for works of art in UK public collections. The reports of the Spoliation Advisory Panel can be found here: https://www.gov.uk/ , last accessed June 2014.
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Alberge, Darya. "Courtauld Returns Looted Art to Nazi Victims". <i>The Times</i> 25 January 2007. ▪ Hamilton, Fiona. "Gallery May Give Up Art 'Looted by Nazis from Jewish Owners'". <i>The Times</i> 29 March 2007. ▪ Herman, Dana, <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> PhD thesis, Department of History, McGill University, Montreal, October 2008. ▪ Gallas, Elisabeth. <i>Das Leichenhaus der Bücher. Kulturrestitution und jüdisches Geschichtsdenken nach 1945</i>. Schriften des Simon-Dubnow-Instituts, Band 19, Göttingen: Vandenhoeck & Ruprecht, 2013. ▪ Keen, Michael. <i>Jewish Ritual Art in the Victoria and Albert Museum</i>. London: HMSO, 1991. ▪ <i>Nazi Looted Art. Britain and Post-War Restitution</i>. The Holocaust Educational Trust, November 1998. ▪ National Museums Directors' Conference: Spoliation of Works of Art during the Holocaust and World War II Period http://nationalmuseums.org.uk/spoliation.html 	
Notes	In June 2010, the British Foreign Secretary announced the appointment of Sir Andrew Burns to the new post of United Kingdom Envoy for Post-Holocaust Issues.	

Country Name: **UNITED STATES OF AMERICA**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes.
Existing Projects	Yes. Nazi-Era Provenance Internet Portal (NEPIP).	
Overview	Looted Cultural Property Databases	<p><u>Source:</u></p> <ol style="list-style-type: none"> (1) Nazi-Era Provenance Internet Portal; http://www.nepip.org, last accessed on June 2014. (2) Email correspondence with Brooke Leonard, Assistant Manager, Museums & Community Collaborations Abroad, AAM on March 30, 2012. <p>The Nazi-Era Provenance Internet Portal (NEPIP) lists 19 museums (as of March 2014) that note holding Judaica with provenance gaps in their collections. These museums are: Ackland Art Museum, Brooklyn Museum of Art, Chrysler Museum of Art, Cincinnati Art Museum, Hillwood Museum and Gardens, Hood Museum of Art, Indiana University Art Museum, The Jewish Museum, Judaica Museum of the Hebrew Home at Riverdale, Memorial Art Gallery of the University of Rochester, Minneapolis Institute of Arts, Mizel Museum, Museum of Art (Rhode Island School of Design), Museum of Fine Arts Houston, North Carolina Museum of Art, Smithsonian Institution, Spencer Museum of Art, Spurlock Museum, Toledo Museum of Art;</p> <p>(Please note that the number of museums that provide information on their Judaica collection has not changed in the last couple of years.)</p> <p>It is, however, not possible to view the individual Judaica items on NEPIP. The museums only provide a general listing of all art objects that have provenance gaps.</p> <p>A Claims Conference review of Judaica objects posted by U.S. museums on NEPIP, conducted in April 2012, revealed that only 128 Judaica objects with provenance gaps are in fact listed on NEPIP. Considering the otherwise large number of total objects posted (as of April 2012, there were 28,733 objects), this accounts for a rather small percentage: 0.4%. In addition it should be noted that 8 museums among the 19 mentioned above, do not list any Judaica objects on NEPIP. One museum does not list any objects on NEPIP, but does list 44 objects with provenance gaps on its own website.</p>
	Publications	<p><i>JCR Distribution</i></p> <p><u>Sources:</u></p> <ol style="list-style-type: none"> (1) <i>Plunder and Restitution: The U.S. and Holocaust Victims' Assets. Findings and Recommendations of the Presidential Advisory Commission on Holocaust Assets in the United States and Staff Report.</i> Washington, December 2000. (2) Abel, David. "Nazi-Seized Books Traced to Schools: Harvard, Brandeis among Recipients". <i>Boston Globe</i>, 20 January 2001. (3) Holbrook, Andrew S. "Harvard Holocaust Books to Remain on Wiedener Shelves". <i>The Harvard Crimson</i>, 19 January 2001. (4) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> PhD thesis, Department of History, McGill University, Montreal, October 2008. (5) Herman, Dana. "A Brand Plucked Out of Fire': The Distribution of Heirless Jewish Cultural Property by Jewish Cultural Reconstruction, Inc., 1947-1952". <i>Neglected Witnesses. The Fate of Ceremonial Objects During the Second World War and After.</i> Heimann-Jelinek, Felicitas.

		<p>Cohen, Julie-Marthe (ed.) <i>Built Wells: Institute of Art And Law</i>, 2011.</p> <p>(6) Gallas, Elisabeth. <i>Das Leichenhaus der Bücher. Kulturrestitution und jüdisches Geschichtsdenken nach 1945</i>. Schriften des Simon-Dubnow-Instituts, Band 19, Göttingen: Vandenhock & Ruprecht, 2013, p. 185.</p> <p>The United States received 160,886 books, 1,326 museum pieces, 1,824 synagogue pieces and 110 Torah scrolls (of which an unknown number had to be buried) from the JCR after World War II. Objects distributed by the JCR entered more than 400 recipient institutions, including university and other libraries, archives, museums, and synagogues.</p> <p>The vast majority of the JCR's book distribution in the United States took place at its Brooklyn depot in cooperation with well-established institutions that helped with storing and distributing objects to individual institutions. Among those institutions that oversaw the book distribution to yeshivot in the United States were the Torah Umesorah and the National Society for Hebrew Day Schools.</p> <p>According to a JCR document entitled "Distribution of Books in the U.S. from July 1, 1949 to Jan. 31, 1952", the book distribution in the United States was carried out as follows: (Herman, pp 261-262)</p> <p>Distribution of Books from New York Depot, 1 July 1949 until 31 January 1952</p> <p><u>Priority Libraries</u></p> <p>American Jewish Historical Society 358 Baltimore Hebrew College 4,552 Brandeis University 11,288 College of Jewish Studies, Chicago/Leaf Library 7,521 Dropsie College, Philadelphia 5,549 Hebrew Teachers College, Boston 7,275 Hebrew Theological College, Chicago 5,847 Hebrew Union College, Cincinnati 9,753 Jewish Community Library of Los Angeles 1,061 Jewish Institute of Religion 9,380 Jewish Theological Seminary 13,275 Mesifita Torah Vodaath, Brooklyn 3,713 Mesifita Rabbi Chaim Berlin, Brooklyn 1,282 Ner Israel Rabbinical College, Baltimore 4,689 Rabbinical College of Telshe, Cleveland 156 Yeshiva University (incl. Stuermer Coll.) 9,407 Yiddish Scientific Institute (YIVO) 11,681</p> <p><u>Smaller Libraries</u></p> <p>B'nai Brith Hillel Foundation 625 Beth Medrash Elyon, Spring Valley, N.Y. 350 Beth Medrash Govoha, Lakewood, N.J. 536 Herzliah, New York 1,014 Jewish Education Committee, New York 37 Jewish Teachers Seminary & Peoples Univ. 1,027 Jewish Welfare Board 236 Lubawitcher Yeshiva/Schneersohn Lib., Brooklyn 3,294 Mirrer Yeshiva 410 Yeshiva of Flatbush, Brooklyn 465 Zionist Archives and Library 2,587</p>
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		<p style="text-align: center;"><u>Non-Jewish Libraries</u></p> <p>Columbia University 2,183 College of the City of New York 214 Harvard University 1,920 Iowa University 185 Johns Hopkins University 45 Joint University Religious Section, Nashville, TN. 423 Library of Congress 5,708 New York Public Library 1,624 New York University 2,298 University of Pennsylvania 26 University of Texas 635 Yale University 1,509</p> <p style="text-align: center;"><u>One Time Allocations</u></p> <p>Hebrew Convalescent Home 182 Hebrew Institute of Long Island 63 Jewish Sanitarium & Hospital for Chronic Diseases 100 Jewish Settlement House 47 New York Board of Rabbis 22 Wall Street Synagogue, New York 52 Yeshivoh (through Torah Umesorah) 12,013 Scholarly Organizations 5,318</p> <p style="text-align: center;"><u>Institutional & Individual Claimants: 8,951</u></p> <p style="text-align: center;"><u>Total: 160,886</u></p> <p>The distribution of ceremonial objects proved to be more problematic than the distribution of books. The “squash court and cellar room” at the Jewish Museum in New York functioned as the storage site for ceremonial objects that entered the United States through the JCR. The actual distribution of items was carried out by the Synagogue Council of America (SCA), except for objects of German origin. In the latter case, the Conference of Jewish Immigrant Congregations and the American Federation of Jews from Central Europe carried out the distribution. More than four hundred congregations received objects. It was further noted that if a recipient congregation was to be dissolved, the objects had to be returned to the Jewish Museum.</p> <p>According to “Appendix VII: Distribution of Ceremonial Objects from New York Depot, 1950, According to Institutions, post-30 November 1950” (JRSO 923c, CAHJP, Jerusalem) the distribution of ceremonial objects was the following: (Herman, p 263)</p> <p>Distribution of Ceremonial Objects, New York Depot, 1950</p> <p><u>A. Jewish Museums</u></p> <ol style="list-style-type: none"> 1. The Jewish Museum 211 2. Hebrew Teachers College, Roxbury, Mass. 53 3. B’nai Brith Hillel Foundations, N.Y.C. 65 4. Hebrew Theological College, Chicago 53 5. College of Jewish Studies, Chicago 56
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		<p>6. Museum of Hebrew Union College, Cincinnati 99</p> <p>7. The Temple, Cleveland, OH 70</p> <p>8. Yeshiva University, N.Y.C. 245</p> <p>9. National Jewish Welfare Board, N.Y.C. 147</p> <p>10. Bureau of Jewish Education, Buffalo 29</p> <p><u>B. Non-Jewish Museums</u></p> <p>11. Brooklyn Museum 19</p> <p>12. New York University 36</p> <p><u>C. Synagogues</u></p> <p>Immigrant Congregations 637</p> <p>All Others via Synagogue Council 1,109</p> <p><u>Total: 2,829</u></p> <p><i>Current Location of JCR objects</i></p> <p><u>Source:</u></p> <p>(1) Grossman, Grace Cohen. "The Skirball Museum JCR Research Project: Records and Recollections. <i>Neglected Witnesses. The Fate of Ceremonial Objects During the Second World War and After</i>. Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe. (ed.). Builth Wells: Institute of Art And Law, 2011.</p> <p>In 2010, a survey was launched by Grace Grossman and the Skirball Museum on the location of objects distributed by the JCR. (The survey functions as a follow-up survey from the 1980s.) (pp. 333)</p> <p><u>Jewish Museums, libraries and organizations:</u></p> <p>(1) The Jewish Museum, New York The Jewish Museum was able to identify 170 of the 211 objects sent by the JCR.</p> <p>(2) B'nai Brith Hillel Foundations, New York None of the 65 objects sent by the JCR were located in 2010. However, it might be possible that some of the objects could still be located at the Hillel Houses at some universities.</p> <p>(3) Hebrew Theological College, Skokie, Illinois All 53 objects were located, however, efforts were being made for objects to be rehoused and properly identified. [Please note that some of the JCR objects of the Hebrew Theological College are now on display at the Illinois Holocaust Museum and Education Center. The collection is on loan to the center for the next 5 years. The objects on display include ceremonial and religious artifacts, such as candlesticks, kiddush cups, Torah Crowns or Torah Finials. Two of the objects, a pair of candlesticks and a Kiddush Cup, were originally in the collection of the Jewish Museum in Frankfurt, Germany. More information on the exhibition entitled "Rescue and Renewal" can be obtained from: http://www.ilholocaustmuseum.org/pages/exhibitions/special-exhibitions/rescue-renewal/ (last accessed 15 November 2014)]</p> <p>(4) Spertus Museum (formerly College of Jewish Studies), Chicago Of the 38 items, 31 remain: two were deaccessioned and five have been lost.</p> <p>(5) Boston Hebrew College (formerly Hebrew Teachers College) In 2010, eight items were found in the library of the Boston Hebrew College.</p>
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		<p>(6) Skirball Museum (Museum of HUC, Cincinnati), Los Angeles While only 99 objects were sent originally, another 40 were acquired in 1952 and 15 in 1954. Aside from one Torah crown that was stolen from a traveling exhibit in the 1950's and five missing objects, all others were located.</p> <p>(7) The Temple, Cleveland, Ohio The Temple Tifereth Israel was the first established synagogue museum in the United States. Out of 70 objects received, 66 items were located.</p> <p>(8) Yeshiva University Out of the 245 objects received, 169 were located.</p> <p>(9) National Jewish Welfare Board, New York Out of the 147 objects, none could be located. It is possible that some of these objects were distributed to Jewish community centers.</p> <p>(10) Buffalo Bureau of Jewish Education Out of the 29 objects received, 26 could be located.</p> <p><u>Secular Museums:</u></p> <p>(11) Brooklyn Museum All of the 19 objects received were found. All objects were well preserved but are not displayed.</p> <p>(12) New York University Out of the 36 objects, none could be located.</p> <p><i>Library of Congress</i> <u>Sources:</u></p> <p>(1) http://www.loc.gov/rr/amed/hs/hsspecialcollections.html, last accessed on 13 March 2014.</p> <p>(2) Goldman, Stuart. "Library of Congress, Acquisitions in Postwar Germany" (24 November 1999), at: http://www.jewishvirtuallibrary.org/jsource/Holocaust/crs12.html, last accessed June 2014.</p> <p>(3) Bazylar, Michael J. Fitzgerald, Amber L. "Trading with the Enemy: Holocaust Restitution, the United States Government, and American Industry". <i>Brooklyn Journal of International Law</i>, Vol. 28:3, 2003, pp 732.</p> <p>(4) Dobbs, Michael. "Epilogue to a Story of Nazi-Looted Books: Library of Congress Trove of War Propaganda Included Many Stolen Jewish Works". <i>Washington Post</i>, 5 January 2000.</p> <p>Between 1949 and 1952, the Library of Congress was the recipient of 5,708 books, pamphlets, periodicals, and newspaper issues from Jewish Cultural Reconstruction. The Library of Congress' active role in urging the shipment of looted books started already in early 1946, at the time when the U.S. Army was trying to repatriate books to their previous owners. Concurrently, the Library of Congress had sent a mission to the American Zone with the authority to requisition Nazi-looted books. Consequently, in 1949, the library received approximately 150 Hebraic volumes bearing the stamps of antisemitic Nazi organizations that are also likely to have been seized by the Nazis from Jewish victims of the Holocaust.</p> <p>On September 29, 2000, the Presidential Advisory Commission and the Library of Congress reached an agreement which stipulated that the "JCR collection should be handled in a manner suited to its special provenance" and that the Library of Congress should further identify and provide special access to the JCR collection. As a result of this agreement, the Library of Congress created the Holocaust-Era Judaic Heritage Library. The full bibliographic record for each work, which is</p>
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		<p>accessible at http://catalog2.loc.gov/ includes a provenance note indicating the specific acquisition source and accession date.</p> <p><i>Jewish Museum, New York</i></p> <p><u>Source:</u></p> <p>(1) http://www.thejewishmuseum.org/aboutthecollection, last accessed on 13 March 2014.</p> <p>(2) Grass, Günter. "The Jewish Community of Danzig, 1930-1939". <i>Society</i> Nr. 70, September/October 1992.</p> <p>The homepage of the Jewish Museum notes that "(...) three important components of the collection are the direct result of World War II. (...) The Mintz Collection comprises some of the finest ceremonial objects of Eastern European Jewry. The Danzig Collection is a major collection of Judaica sent to the Jewish Theological Seminary in 1939 by the Jewish community in Danzig to save the objects from imminent destruction. The Museum also acquired 120 ceremonial objects in 1952 through the Jewish Cultural Reconstruction, an organization that recovered cultural and religious property that had been looted by the Nazis."</p> <p>Works with provenance gaps are listed at: http://www.thejewishmuseum.org/ListofWorks</p> <p><u>Source:</u> http://www.judaica.org/otherprojects/other8.html, last accessed June 2014.</p> <p>Recently at West Point Military Academy a Torah that survived the Holocaust was re-dedicated at the Jewish Chapel. The Torah was from the Bohemian town of Pisek, now part of the Czech Republic, which was liberated by the U.S. Army's Fifth Infantry Division. The Torah is one of 1,564 Torahs which were confiscated by the Nazis and stored in Prague. The Czech Memorial Scrolls Trust, which purchased the scrolls from the State Jewish Museum in 1964 during the Communist era, is responsible for loaning them to various synagogues and Jewish as well as non-Jewish institutions around the world. (For more information, please see sections on the Czech Republic and the United Kingdom.)</p> <p>There are other known institutions with looted Judaica in the United States: The Skirball Cultural Center's collection includes several Judaica objects that once belonged to European museums and private collections prior to World War II. For example, items in the silver collection, foremost the "Rothschild" Chanukah lamp, have a well-documented provenance that shows that they once belonged to the Jewish Museum in Frankfurt-am-Main. The lamp was included in a large hoard of Nazi-stolen material that was redistributed by the Allied Powers following World War II to Jewish institutions in the U.S.A., Israel and elsewhere.</p> <p><u>Sources:</u></p> <p>(1) Kuttner, Sven. "Geraubte Bücher Jüdischer Provenienzen im Restbestand der Bibliothek der 'Forschungsabteilung Judenfrage' in der Bibliothek des Historicums der UB München." <i>Bibliotheksdienst</i> 37, Jg. (2003), H. 8/9, pp 1062.</p> <p>(2) von Papen-Bodek, Patricia. „Die Bibliothek der <i>Forschungsabteilung Judenfrage</i> in München 1936-1945“. In: <i>Freundeskreis des Lehrstuhls für Jüdische Geschichte und Kultur e.v. an der Ludwig-Maximilians-</i></p>
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	Information from Other Sources	
	Historical Commission	<p><u>Source:</u></p> <p>(1) http://www.clintonlibrary.gov/assets/storage/Research%20-%20Digital%20Library/holocaust/theft/Box%20225/6997222-pcha-website-pages-diskette.pdf, last accessed June 2014.</p> <p>Presidential Advisory Commission on Holocaust Assets in the United States.</p>
Selected Bibliography	<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> ▪ Alford, Kenneth D. <i>The Spoils of World War II: The American Military’s Role in the Stealing of Europe’s Treasures</i>. New York: Carol Pub. Group, 1994. ▪ Abel, David. “Holocaust Victims’ Books Packed Up in U.S. Libraries.” <i>Boston Globe</i> 1 February 2001, 2 pp. ▪ Blumenthal, Ralph. “Panel on Nazi Art Theft Fell Short”. <i>New York Times</i> 3 March 2003 [article accuses PCHA that it failed to examine critical records pertaining to looted art] 	

	<p>before, during and after World War II; vast array of documents in National Archives were neglected]</p> <ul style="list-style-type: none"> ▪ Bradsher, Greg. <i>Holocaust-Era Assets: A Finding Aid to Records at the National Archives at College Park, Maryland</i>. Washington D.C.: National Archives and Records Administration, 1999. ▪ Dobbs, Michael. "Epilogue to a Story of Nazi-Looted Books: Library of Congress Trove of War Propaganda Included Many Stolen Jewish Works". <i>Washington Post</i> 5 January 2000. ▪ Goldman, Stuart. "Library of Congress, Acquisitions in Postwar Germany" (24 November 1999), at: http://www.us-israel.org/jsource/Holocaust/crs12.html ▪ Grass, Günter. "The Jewish Community of Danzig, 1930-1939". <i>Society</i> Nr. 70, September/October 1992. ▪ Grossman, Grace Cohen. <i>Judaica at the Smithsonian: Cultural Politics as Cultural Model</i>. Washington, D.C.: Smithsonian Institution Press, 1997. ▪ Grossman, Grace Cohen. "The Skirball Museum JCR Research Project: Records and Recollections". <i>Neglected Witnesses. The Fate of Ceremonial Objects During the Second World War and After</i>. Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe (ed.). Bulth Wells: Institute of Art And Law, 2011. ▪ Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> PhD thesis, Department of History, McGill University, Montreal, October 2008. ▪ Jan, Thomas. „Suche nach ‘arisierten’ Büchern in den Beständen der Bayrischen Staatsbibliothek“. <i>AKMB-news</i> 2/2005, Jahrgang 11. ▪ Korman, Gerd. "Survivors' Talmud and the U.S. Army". <i>American Jewish History</i> 73, 1984, pp 252-285. ▪ Kurtz, Michael J. <i>America and the Return of Nazi Contraband: The Recovery of Europe's Cultural Treasures</i>. New York: Cambridge University Press, 2006. ▪ Kurtz, Michael J. <i>American Cultural Restitution Policy in Germany During the Occupation, 1945-1949</i>. PhD dissertation, Washington: Georgetown University, 1982. ▪ Kurtz, Michael J. <i>Nazi Contraband: American Policy on the Return of the European Cultural Treasures, 1945-1955</i>. New York: Garland 1985. ▪ Kurtz, Michael J. "Resolving a Dilemma: The Inheritance of Jewish Property". <i>Cardozo Law Review</i> 20, no. 2, 1998-99. ▪ Kuttner, Sven. "Geraubte Bücher Jüdischer Provenienzen im Restbestand der Bibliothek der 'Forschungsabteilung Judenfrage' in der Bibliothek des Historicum der UB München." <i>Bibliotheksdienst</i> 37, Jg. (2003), H. 8/9, pp 1062. ▪ Presidential Advisory Commission on Holocaust Assets in the United States http://www.pcha.gov ▪ von Papen-Bodek, Patricia. „Die Bibliothek der Forschungsabteilung Judenfrage in München 1936-1945“ Freundeskreis des Lehrstuhls für Jüdische Geschichte und Kultur e.v. an der Ludwig-Maximilians-Universität München, 3. Rundbrief (October 2001), p 10-12.
Notes	

Country Name: **URUGUAY**

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	<p><u>Source:</u></p> <p>(1) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> PhD thesis, Department of History, McGill University, Montreal, October 2008.</p> <p>Uruguay received 1,670 books from the JCR after World War II.</p>
	Information from Other Sources	
	Historical Commission	<p><u>Source:</u></p> <p>(1) <i>Plunder and Restitution. Findings and Recommendations of the Presidential Advisory Commission on Holocaust Assets in the United States and Staff Report.</i> Washington, December 2000, Appendix D, p 54.</p> <p>Preliminary research into wartime activities has begun.</p>
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes		

Country Name: **UZBEKISTAN**

Looted Judaica and Judaica with Provenance Gaps in Country		
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes	Some items brought to the USSR by the Soviet Trophy Brigades were reportedly distributed to Uzbekistan. It is not known whether there were items of Judaica among them.	

Country Name: VENEZUELA

Looted Judaica and Judaica with Provenance Gaps in Country		Yes
Existing Projects		
Overview	Looted Cultural Property Databases	
	Publications	<u>Source:</u> (1) Herman, Dana. <i>Hashavat Avedah: A History of Jewish Cultural Reconstruction, Inc.</i> Department of History, McGill University, Montreal, October 2008. Venezuela received 456 heirless books from the JCR after World War II.
	Information from Other Sources	
	Historical Commission	
Selected Bibliography	→ Please note that the general literature may also contain information on the specific country.	
Notes		

APPENDIX A

TENTATIVE LIST OF JEWISH CULTURAL TREASURES IN AXIS-OCCUPIED COUNTRIES

by the Research Staff of the

COMMISSION ON EUROPEAN JEWISH CULTURAL RECONSTRUCTION

affiliated with Conference on Jewish Relations
New York, 1946

Supplement to Jewish Social Studies, Vol. VIII., No. 1

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BERNARD D. WEINRYB
Jewish Teachers Seminary

MARK WISCHNITZER
Formerly Secretary-General
Hilfsverein der Deutschen Juden

RACHEL WISCHNITZER
Formerly Curator, Jewish
Museum of Berlin

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TENTATIVE LIST OF JEWISH CULTURAL TREASURES IN AXIS-OCCUPIED COUNTRIES

By the Research Staff of the
COMMISSION ON EUROPEAN JEWISH CULTURAL RECONSTRUCTION

Introductory Statement

After preliminary negotiations extending over a number of years the Conference on Jewish Relations took the initiative in setting up a commission of leading Jewish scholars and educators in America to investigate the manifold, complex problems of the cultural reconstruction of European Jewry after the devastation of the Second World War. In the spring of 1945 this Commission secured the active collaboration of the Cultural Committee of the Joint Distribution Committee and of the American Association for Jewish Education. More recently it obtained a grant from the American Jewish Committee. Representatives of many other national Jewish organizations have likewise become actively associated with its work.

It is planned to have the Commission serve as the central research and co-ordinating body for all American activities in the field of European Jewish cultural reconstruction and work in close co-operation with the Hebrew University in Jerusalem, the Committee on Restoration of Continental Jewish Museums, Libraries and Archives of the Jewish Historical Society in England and other national and international organizations. According to its original "Terms of Reference" it proposes to accomplish the following purposes :

1. To constitute, together with similar bodies, an Advisory Council to the United Nations in the restoration and/or reconstruction of the cultural aspects of European Jewish life and in the rehabilitation or redistribution of such Jewish cultural institutions (libraries, museums, schools, archives, etc.) as have been destroyed or confiscated.

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2. To serve, in collaboration with governmental or intergovernmental agencies, as a board of Trustees to take charge of and administer Jewish cultural institutions and properties formerly owned by communities now dispersed or by agencies now liquidated.

3. To serve as assessors in the presentation of claims for indemnities in respect of Jewish cultural properties.

4. To prepare plans for the redistribution and re-allocation of Jewish cultural material, where desirable.

5. To assist in the reconstitution of the Jewish school system and in the re-establishment of centers of Jewish higher education (seminaries, university courses, etc.)

6. To serve as an advisory body to see that Jewish needs and interests are properly represented in any more comprehensive educational programs that the United Nations may introduce into former Axis or Axis-occupied countries.

7. To supervise the presentation of material relating to Jews in any educational programs (textbooks, college curricula, etc.) which the United Nations may introduce into former Axis or Axis-occupied countries.

8. To undertake or assist in the training of personnel for Jewish cultural reconstruction in Europe.
9. To take such other measures as may be deemed desirable for the advancement of European Jewish cultural life in the postwar period.

The term “cultural reconstruction” is not to be interpreted in any too narrow a sense. The work of the Commission will of necessity impinge upon the wider fields of communal reconstruction. The Commission wishes to concentrate its attention, however, upon such institutions as libraries, museums and archives and upon all phases of Jewish education. In view of the wholesale destruction of Jewish life and property by the Nazis reconstruction of Jewish cultural institutions cannot possibly mean mechanical restoration in their original form or, in all cases, to their previous location. The Commission intends, in collaboration with other agencies of good will, to devise if necessary some new forms better accommodated to the emergent patterns of postwar Europe. Ultimately it may also seek to help redistribute the Jewish cultural treasures in accordance with the new needs created by the new situation of world Jewry.

While never losing sight of these ultimate major aims, the Commission has decided to concentrate first upon certain immediate tasks of research so as to ascertain the necessary basic facts for its own guidance

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and for that of other Jewish and non-Jewish organizations. The lack of readily available, reliable data concerning Jewish cultural treasures in the European countries before they were overrun by the Nazis has long been felt as a serious obstacle to intelligent action. Certainly only such data, supported by documentary evidence, may enable the agencies of the United Nations and Jewish communal leadership to identify and to ascertain the present location of those treasures which had been looted by the Nazis and to evaluate the complex problems of restoration and reparation. By maintaining direct contact with several hundred former rabbis, educators, social workers and communal leaders of the formerly Axis-occupied countries who now reside in the United States and by securing whatever information could thus far be obtained from Jewish army chaplains, press correspondents, the personnel of the Joint Distribution Committee and others now active in the European countries, the staff of the Commission has been able to accumulate a considerable body of valuable materials concerning both the former and the present status of these cultural treasures. Information on the present state of these treasures, however, is as yet insufficient to warrant publication.

Even in submitting to the public the following List of these cultural treasures known to have existed before the Nazi occupation, the Commission fully realizes its tentative nature. There undoubtedly are many serious omissions and despite all genuine attempts at avoiding them, some inaccuracies in detail. But it is felt that the publication of such a list may in itself serve as a vehicle for implementing the information on both the conditions before the war and the present state of affairs. It is hoped that additions and corrections of this *List* will be forthcoming from readers here and abroad and incorporated in a supplement to be published before very long.

The List includes only movable treasures, such as books, documents or museum pieces. Such important antiquities as synagogues and cemeteries, though indubitably among the most characteristic Jewish communal and cultural institutions in all ages, have not been listed, for their location and present fate are easily ascertainable on the spot. Much information on these institutions, however, has been gathered by the staff of the Commission and will soon be made available to interested agencies.

This List has originated from a brief compilation prepared by the

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Staff of the Hebrew University. The Research Fellows of the Commission, Dr. Hannah Arendt (in charge of the entire project and especially of the West-European areas), Dr. Adolf Kober (Central Europe), and Dr. Raphael Mahler and Dr. Jacob Shatzky (Eastern Europe), working under the guidance of a special subcommittee of the Committee on Research, headed by Prof. Alexander Marx,¹ completely revised that compilation and amplified it greatly by both additional data and fuller documentation. They were aided greatly not only by the magnificent resources of the large New York libraries but also by some valuable information accumulated in the offices of the American Jewish Committee, the World Jewish Congress, The Joint Distribution Committee, The Federation of Jews from Central Europe and other organizations. Certain significant data have also been secured from former officials of the institutions here listed. Some of these persons have taken considerable pains in fully answering pertinent questionnaires. Working under great pressure to complete this undertaking in time for immediate use the research staff of the Commission and the members of its subcommittee have earned the gratitude of all groups and persons interested in this project.

In the presentation of this *List* the authors have decided to begin with the German collections and to enumerate the collections outside of Germany in the alphabetical order of the countries involved. This division suggested itself because of Germany's position as the main enemy country, the great importance of its collections and the fact that ultimately much of the looted treasures from other countries will doubtless be located in some of its caches.

The principal collections of each country are placed at the head and are followed by local collections arranged by communities in alphabetical order, while smaller libraries and other minor collections are grouped separately at the end of the enumeration for each country. Some outstanding private collections, marked by an asterisk (*) are also listed. All other collections were publicly owned by either the Jewish community

1 [Footnote] Prof. Freimann, in particular has proved very helpful in supplying new and reliable data from his own unmatched knowledge of European libraries. Mrs. Rachel Wischnitzer has lent her expert assistance in verifying the data concerning museums and art collections. The Research Fellows were also aided by certain directives emerging from the work of the Committee on Legal Problems, headed by Prof. Jerome Michael, and the Committee on Co-operation (also concerned with educational problems), headed by Prof. Horace M. Kallen.

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as a whole or by a Jewish association or foundation. Details as to the latter type of ownership, however, are given only for Germany and Austria, where they are likely to prove very useful in connection with claims for restoration and reparation. Names of institutions are, with few exceptions, given in the original language. Such exceptions proved unavoidable wherever the literature available in New York failed to mention the original name.

The *Appendix* is devoted to the important collections of Jewish books, art objects, documents, etc. known to have been included in some of the larger general libraries, museums or archives. The arrangement here follows the classification of the main list. Some scattered collections of Hebrew manuscripts, archival documents, books or antiquities, are likewise listed separately at the end of each country included in the *Appendix*, while details concerning the previous owners are again supplied for Germany and Austria alone. The List concludes with a full index of place-names. With the aid of this index, it is hoped, any reader will be in a position to ascertain all the cultural treasures of a particular locality recorded under the respective subdivisions.

Since, as is well known, the Nazis transferred many Jewish book and art treasures from public and private collections to the various institutes organized for anti-Semitic research, it was deemed advisable to compile a special list of some of the major institutes of this type established in various countries. This list of Nazi institutes follows below.

GERMANY

a. **Reichsinstitut für Geschichte des neuen Deutschlands, Forschungsabteilung Judenfrage** in MUNICH.

Owned by the State.

Founded in 1936, headed by Walter Frank, the Reichsinstitut established the Jewish division under the direction of Karl Alexander von Mueller.

Publication : *Forschungen zur Judenfrage*, 6 vols. 1936-1941.

b. **Institut zur Erforschung der Judenfrage** in FRANKFURT-on-the-Main.

Owned by the Party.

Founded in 1939, opened in 1941 as "Aussenstelle" of the Hohe Schule. The Hohe Schule was planned as an international "central institute of National Socialist research, teaching and education."

In 1941 : 350,000 volumes which included among other collections the Hebraica and Judaica of the Municipal Library of Frankfurt, the Archives of the House of Rothschild and the Archives of the Alliance Israelite Universelle.

Director : Alfred Rosenberg. Chief of the Research Division : Dr. Wilhelm Grau.

Publication : *Der Weltkampf* (quarterly). (Die bisherige politische Montasschrift „Der Weltkampf“ ist von...dem Verlag der Hohen Schule erworben...worden. Sie erscheint hinfort...als wissenschaftliche Viertelsjahresschrift.) First issue April-September 1941.

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Source : Wilhelm Grau, „Das Institut zur Erforschung der Judenfrage,“ in *Der Weltkampf*, no. 1, 1941.

c. **Institut zum Studium der Judenfrage** (formerly Institut zur Erforschung von Judentum und

Bolschewismus) in BERLIN.

Founded in 1934.

Director : Eugen Freiherr von Engelhardt.

Various publications under the heading : Herausgehen im Auftrage des Instituts zum Studium der Judenfrage, Berlin.

d. **Institut zur Erforschung und Besitigung des jüdischen Einflusses auf das kirchliche Leben** in WEIMAR.

e. **Institut zur Erforschung des jüdischen Einflusses auf das kirchliche Leben** in EISENACH.

Source : *Der Weltkampf*, no. 1, 1941, Vorrede.

AUSTRIA

f. **Institut für Rassenforschung** in INNSBRUCK.

Affiliated with the University.

Director : A. Drexel, Rektor der Missionwissenschaftlichen Anstalt in Innsbruck.

Publication : *Monographien zur Rassenkunde*.

BELGIUM

g. **National Anti-Jewish Center** in BRUSSELS.

Founded in 1941.

Source : *American Jewish Yearbook*, vol. 44, p. 210.

FRANCE

h. **Institute for Studies of the Jewish Question** in PARIS.

Affiliated with the Department of Jewish Affairs.

Founded in 1941.

Director : Louis Darquier de Pellepoix.

Source : *Contemporary Jewish Record*, vol. 5, p. 425.

HUNGARY

i. **Hochschule für Rassenschutz** in BUDAPEST.

German institution.

Founded in 1943.

Source : *Donau-Zeitung*, November 1943.

j. **Hungarian Institute for Research on the Jewish Question** in BUDAPEST.

Hungarian institution.

Founded in 1944.

Source : *New York Times*, July 9, 1944.

ITALY

k. Institutes for research on the Jewish Question were established at all major universities.
In 1942 : in Florence, Bologna, Milan, Trieste.

NETHERLANDS

l. Office to Investigate Racial Jewish and Dutch Indies Problems in AMSTERDAM.
Founded in 1941.
Director : Dr. T. Goedewagen.
Source : American Jewish Yearbook, vol . 43, p. 181.

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Poland

m. **Institut für deutsche Ostarbeit** in CRACOW.
Founded in 1940 by the German Government (Protektorat).
Research Division for Eastern European Jewry.
Publication : *Der Bund* (quarterly).
Sources : *National-Sozialistische Monatshefte*, February, 1941, p. 127. *Der Weltkampf*, no. 1, 1941, Vorrede.

n. **Branch of the Institut zur Erforschung der Judenfrage of Frankfort** in LODZ
(cf. b; above).
Founded in 1941.
Director : A. Wendel.

Sources : *Frankfurter Zeitung*, March 3, 1941; P. Carstens, in *National-Sozialistische*.

o. **Reichsuniversität** in POZNAN.
Founded by the German Government in 1941 with a professorship for Jewish history and Jewish languages and a special library of Judaica with about 400,000 volumes from confiscated Jewish libraries.
Sources : *Frankfurter Zeitung*, March 3, 1941; P. Carstens, in *National-Socialistisch Monatshefte*, Nov./Dec. 1942; *Black Book of Polish Jewry* (1943) p. 300.

In conclusion, we reiterate our request to all informed readers, here and abroad, to communicate all pertinent information they may possess about the past and present state of these cultural treasures to the Commission's offices at 1841 Broadway, New York 23, N. Y.

SALO W. BARON, Chairman
Commission on European Jewish Cultural Reconstruction

ABBREVIATIONS

BZ *Bibliologisher Zamlbuch*
Cat. Cod. *Cataloghi dei codici orientali di alcune biblioteche d'Italia*
Cat. General *Auguste Molinier, Le Catalogue general des manuscrits des bibliotheques publiques de France* (1886-1936)
Enc. Jud. *Encyclopaedia Judaica*

GSAI Giornale della Società Asiatica Italiana
 JDB Jahrbuch der deutschen Bibliotheken
 JGJC Jahrbuch fuer Geschichte der Juden in der Cechoslovakischen Republik
 JLG Jahrbuch der Juedisch-Literarischen Gesellschaft
 JJO Juedisches Jahrbuch fuer Oesterreich
 Mitt. Mitteilungen des Gesamtarchivs der deutschen Juden
 MGWJ Monatsschrift fuer Geschichte und Wissenschaft des Judentums
 MZL Magyar Zsido Lexikon
 REJ Revue des etudes juives
 Riv. Isr. Rivista Israelitica
 ZGJD Zeitschrift fuer die Geschichte der Juden in Deutschland
 ZGJT Zeitschrift fuer die Geschichte der Juden in der Tschechoslovakei
 ZHB Zeitschrift fuer hebräische Bibliographie

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TENTATIVE LIST OF JEWISH TREASURES

GERMANY

THE PRINCIPAL COLLECTIONS

1. Bibliothek des Juedisch-Theologischen Seminars in **BRESLAU**, owned by the **Fraenkel'sche Siftung**.

In 1937 : 38,143 vols., 433 mss., 54 incunables (*Minerva*, 1937), 3 ed. on parchment, Included the Saraval collection and part of the Bernhard Beer collection, see no. 475. This was the most valuable Jewish-owned collection in Germany for ancient literature, Judaica and Orientalia.

Catalogues : L.V. Saraval, *Catalogue de la bibliothèque de littérature hébraïque et orientale et d'auteurs, hébreux du feu* M. Léon V. Saraval (Trieste 1853).

G. Wolf, *Katalog der Bibliothek des Herrn Bernard Beer in Dreseden* (1863). Supplements in the *Jahresberichte des Seminars*.

B. Zuckerman, *Catalog der Bibliothek des Breslauer Juedisch-Theologischen Seminars von 190 seltenen hebraeischen Handschriften und 263 verschiedenen Ausgaben der Bibel* (Breslau 1876). 2nd ed.

S. Loevinger and B. Weinryb, *Handschriften-Katalog der Bibliothek des Juedisch-Theologischen Seminars* (1932). (Typescript; copy in the possession of Dr. B. Weinryb, New York.)

M. Brann, *Incunabeln und interessante Drucke* (*Schlesische Buchdrucks-Ausstellung. Katalog.*) (Breslau 1900).

Other sources : *Minerva*, 1937. Aron Freimann, „Die hebraeischen Pergamentdrucke,“ in *ZHB*, vol. 15, 1911.

2. **Lehranstalt fuer die Wissenschaft des Judentums** in **BERLIN**, an independent corporation supported by endowments and donations.

In 1940 : 58,590 vols., 40 mss, some incunables.

Included the collections of Abraham Geiger, J. Flatau, Wassermann, M. A. Levy. A very valuable, comprehensive library of scientific and rabbinic literature.

Catalogues : No printed catalogue of the whole library.

Buecherverzeichnis de Bibliothek M.A. Levy (1872).

New acquisitions in *Berichte der Lehranstalt*, 1876-1936.

ZHB, vol. 17, p. 11 (mss. of the Geiger collection).

Isaak Markon, "The mss. of the Geiger collection," (Hebrew) in *Essays in Honor of Dr. J.H. Hertz* (London 1934).

Other sources : *JDB*, vol. 25, p.18.

3. Bibliothek des Rabbiner-Seminars in BERLIN, owned by the Seminary.

In 1937 : 20-25,000 vols. (including 1,805 in the Reading Room), 139 mss., 2 incunables. A large collection of rabbinic literature, commentaries, Bibles, responsa, Orientalia.

Catalogues : No printed catalogue of the whole library.

Katalog der Lesesall Bibliothek des Rabbiner-Seminars zu Berlin (Berlin 1933)

(mimeographed); 600 entires.

Other sources : Minerva. 1937. *JDB*, vol. 21-22, p. 19; vol. 25, p. 17.

4. Bibliothek der Juedischen Gemeinde, Oranienburger Strasse, in BERLIN, owned by the Jewish Community, Berlin.

In 1937 : 64,000 books and pamphlets, 562 mss., 36 Genizah fragments, incunables, 340 files of clippings.

Many valuable prints of the 15th, 16th, 17th and 18th centuries. Large collection of Judaica and Hebraica; many books in other languages; fiction.

Catalogues : None. New acquisitions in *Berliner Gemeindeblatt. Vorstandberichte, passim*.

Other sources : J. Schirmann, „Die poetischen Genizafragmente in der juedischen Gemeindebibliothek,“ in *MGWJ*, vol.76, 1932; 36 entries.

Moritz Stern, in *Berliner Gemeindeblatt*, 1925. no. 11; 1926, no. 3.

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JDB, vol. 22, 1931, p. 29; vol. 25, 1934. p.29.

5. Kunstsammlung der Juedischen Gemeinde in BERLIN, owned by the Jewish Community.

Included the collection of Albert Wolf; antiquities; collection of coins and medals; photographs and

slides; ceremonial objects; ancient and modern Jewish art.

Catalogues : Moritz Stern, *Die vierte Ausstellung der juedischen Kunstsammlung* (Berlin 1927).

Rachel Wischnitzer-Bernstein. *Juedisches Museum in Berlin (Gedenkausstellung Don Jizchak Abrabanel)* (Berlin 1937).

idem, *Juedisches Museum Berlin (Akiba Eger Ausstellung 1937) Ausstellung im Juedischen Museum Berlin. 1937/1938*: 116 entries.

Other sources : Moritz Stern, *Die Kunstsammlung der Juedischen Gemeinde zu Berlin* (1917).

Lotte Loose, *Das Juedische Museum in Berlin (Forum Bratislava, 1934)*.

Moritz Stern, *Aus dem Berliner juedischen Museum* (Berlin 1937).

Karl Schwarz, in *Juedische Liberale Zeitung*, vol. 8, no. 11; *idem*, in *Gemeindeblatt Berlin*, vol. 20, 1930.

6. Museum juedischer Altertuemer (Rothschildmuseum) in FRANKFURT/M., owned by the Gesellschaft zur Erforschung juedischer Kunstdenkmaeler and by the Jewish Community. Many objects were on loan from private owners.

About 18,000 objects. Included the S. Nauheim collection. A very valuable collection of furniture, paintings, silver and early prints; 200 *Menoroth* and gold cups of the 17th century. Catalogues : *Ausstellung von juedischen Bauten und Kultusgegenstaenden fuer Synagoge und Haus in Duesseldorf* (1908) : 1,505 entries.

“Katalog der Ausstellung des Museums juedischer Altertuemer in Frankfurter Kunstverein, April 1925,” in *Die Entwicklung der juedischen Gemeinde Frankfurt/Main*.

H. Gundersheimer and G. Schoenberger, *Katalog* (1937).

“Das von Rothschild-Museum. Katalog der Bestaende. 1931“, in *Notizblaetter*, 27-28.

Other sources : *Mitteilungen der Gesellschaft zur Erforschung juedischer Kunstdenkmaeler* (Frankfurt/M. 1900-1915). *Notizblaetter*, 1902-1937, *passim*, Erich Toeplitz, *Das Museum juedischer Altertuemer in Frankfurt/M.*

Information from Dr. R. Geiger and Dr. H. Gundersheimer, New York.

7. Museum und Archiv der Israelitischen Gemeinde in WORMS.

Very valuable collection of old ceremonial objects, such as silver-cups and Torah-plates of the 16th and 17th centuries; curtains, the oldest dated 1678; pictures, Menoroth, the great Menorah of 1656; 600 *Wimpeln* (since 1570).

Outstanding are : the Mahzor of 1272, 2 vols.; the prayerbook of Simon Eggenfelder, 1452. *Maase Nissim book Gruenes Buch* of 1563 *Minhag-books* : Liwa Kirchheim, 1625; Juspa Schammas, 1648.

Imperial privileges, 1551-1766, on parchment. *Schutzbrieife*, 16th, 17th and 18th centuries.

General Jewish Regulations (*Judenordnungen*), the oldest dated 1552. Communal regulations, 1641, 1728. Registers of deaths, 1679, 1687, 1765-1829.

Sources : *Minerva*, 1937.

J. Kiefer, „Das Museum der Israelitischen Gemeinde Worms „, in *ZGJD*, vol. 5, 1934.

Zivier, in *MGWJ*, vol. 49, 1905.

A. Epstein, „Die Wormser Minhag-Buecher,“ in *Gedenkbuch zur Erinnerung an David Kaufmann* (Breslau 1900).

J. Rothschild, *Aus Vergangenheit und Gegenwart der Israelitischen Gemeinde Worms* (Frankfurt/M. 1926).

A. Kober, „Die Deutschen Kaiser und die Wormser Juden“, in *ZGJD*, vol. 5, 1934.

Information from I. Kiefer, founder of the Museum, now in New York. Mr. Kiefer possesses a list and photographs of all valuable pieces.

8. Gesamtarchiv der deutschen Juden in BERLIN, owned by the Jewish Community.

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Founded in 1905; housed in the building of the Jewish Community, Oranienburger Strasse, since 1926.

Records of 344 communities were placed in the Central Archives until 1926. Among these were : *Memor*-books, Protocol-books (such as those of the Jews of Hessen-Cassel beginning with the end of the 17th century; of the Jews of Cleve; of the Jews of Paderborn beginning in 1730; the death register of the Jews of Krotoschin beginning in 1675); the oldest community-book is that of Ostrowo, 1724; documents of a number of communities in Saxony and Westphalia from the 18th century. Copies from State and City Archives.

The Verband de deutschen Juden, the Verband der oberschlesischen Synagogen-Gemeinden, der Allgemeine Rabbiner-Verband in Deutschland, the Verband westpreussischer Rabbiner, the Verband der juedischen Lehrervereine im deutschen Reich and the Hilfsverein der Juden in Deutschland had placed their records in the Central Archives since 1920.

The contents of the archives of the following communities have been published In the *Mitteilungen des Gesamtarchivs* : Aurich, Bromberg, Deutsch-Krone, Krotoschin, Landsberg/W., Maerkisch-Friedland, Neuenkirchen/Westf., Offenbach/M., Wandsbeck. Catalogues : See *Mitteilungen des Gesamtarchivs der deutschen Juden*, vols. 1-6, 1909-1926. *Sitzungsberichte* (not printed).

A. Freimann, *Geschichte der Israelitischen Gemeinde Ostrowo* (Ostrowo 1896).

Dr. Guggenheim ed., *Akteninventar der Israelitischen Religionsgemeinde Offenbach a.M. Aus der Vergangenheit der isr. Gemeinde zu Offenbach a.M.* (1915), p. 17-37.

Other sources : Ezechiel Zivier, in *MGWJ*, vol. 49, 1905, p. 209-254.

Guido Kisch in *ZGJD*, vol. 2, 1930, p. 168.

COMMUNAL COLLECTIONS

Documentary material of varying importance was deposited in the archives of numerous German-Jewish communities. This material consisted chiefly of *Memorbücher*, *pinkasim*, and protocol-books. See the following works :

M. Steinschneider, *Die Geschichtsliteratur der Juden* (Frankfurt/M. 1905), vol.1, p. 36-39, 175 (with addenda by A. Freimann).

M. Weinberg, *Die Memorbuecher der juedischen Gemeinden in Bayern* (Frankfurt/M. 1937-38) 52 *Memorbücher*.

A. Kober, in *Rheinischer Verein fuer Denkmalpflege und Heimatschutz*, vol. 1, 1931, p. 69. Siegmund Salfeld, *Quellen zur Geschichte der Juden in Deutschland* (Berlin 1898), vol. 3.

ALTONA

9. Beth ha-Midrash Chacham Zebi Klaus, owned by the Klausvereinigung.

About 4,00 Hebrew vols.

Catalogue : S.A. Goldschmidt, *Reshimat ha-sefarim* (Altona 1904).

Other sources : Information supplied by Dr. M. Plaut, Tel Aviv, and Samuel Frank, Tel Aviv, son of the former head of the community.

AUGSBURG

10. Juedisches Gemeinde Archiv, owned by the Jewish Community.

Documents of all branches of communal administration during the 19th century. Account-books

of Pfersee. Register of Pfersee, 1782. Records of the registry-office, 1850-75, kept by the Rabbi. For the *Memorbuch* of Pfersee in the central archives, see no. 8.

BERLIN

11. Bibliothek der Juedischen Gemeinde, Fasanenstrasse. Branch library. cf. no. 4. Popular library of about 14,000 vols.; many periodicals.

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Sources : *Minerva*, 1937.

JDB, p. 29 (11,000 vols.).

Juedisches Jahrbuch fuer Gross-Berlin, 1926, p. 152.

12. Archiv der Juedischen Gemeinde, owned by the Jewish Community and housed in the Central Archives : cf. no. 8.

Oldest document : Book of the Hevra Kadisha, 1676. Privilege granted in 1714. Population statistics, tax-books, etc., of the second half of the 18th century.

Sources : *Mitt.*, vol.3, 1911, p. 61.

M. Stern, „Das Vereinsbuch des Berliner Beth Hamidrassch, 1743-1788“, in *JJLG*, vol. 22, 1931-32,

p. 401-20, I - XII.

Enc. Jud., vol. 3, p. 257.

12a. Bibliothek und Archiv des Central-Vereins deutscher Staatsbuerger juedischen Glaubens, owned by the Central-Verein.

Coll. of about 6,000 vols. of recent Judaica and Antisemitica. Archives comprising 7,600 folders of documents pertaining to recent Jewish history and anti-Semitism in Germany. Files of 55 periodicals and a large coll. of newspaper clippings. Catalogue arranged in 29 main divisions.

Catalogue : New acquisitions in *Central-Vereins-Dienst*, 1924 ff.

Other sources : *Geschaeftsbericht. Zwei Jahre Arbeit im Central-Verein...*(1928).

13. Bibliothek und Zentralarchiv des Ordens Bne Brith, owned by the Bnai Brith.

An important collection of Judaica and popular books.

Catalogue : *Buecherei der Berliner Logen U.O.B.B. Neuanschaffungen*.

14. Bibliothek des Rabbinats der Israelitischen Synagogengemeinde, owned by the Congregation Adass Jisroel.

About 1,500 vols. of rabbinic literature.

15. Bibliothek des Juedischen Kulturbundes, owned by Juedischer Kulturbund, E.V.

Important popular library of Judaica and fiction, founded after 1933. Included many collections of the Verein fuer juedische Geschichte und Litteratur.

16. Zentralsammelstelle der Gesellschaft der Freunde der Jerusalemer Bibliothek, owned by Hebrew University, Jerusalem.

About 50,000 vols., Jewish and general, to be shipped to the library of the Hebrew University.
Source : Information from A. Hofmann, Jessurun Library, Jerusalem.

17. Archiv der Zentralwohlfahrtsstelle der deutschen Juden, owned by the association.

Specialized collection of about 3,500 vols. on social work.
Many periodicals. Historical parts of the Archives transferred to the Central Archives; see no. 8.
Source : Fuehrer durch die juedische Gemeindeverwaltung, 1932-1933.

18. Archiv und Bibliothek der Zionistischen Organisation, owned by the Zionist Organization.

About 3,500 Zionistica. Important newspaper collection.

19. Spinoza-Loge U.O.B.B., owned by the Bnai Brith.

Collection of photographs of Jewish antiquities.

BONN

20. Archiv der juedischen Gemeinde im Gemeindehaus, owned by the Jewish Community.

Coll. of ceremonial objects such as Torah-silver, curtains, etc. from the 18th century.

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Memor-book of 1784. Account-books of the country-Jewry in the district of the archbishopric of Cologne during the 18th century.

Sources : A. Levy, *Aus Bonner Archiven*, 1929.

A. Kober, "Jewish Names in the Era of Enlightenment," *Historia Judaica*, vol. 5, 1943, p. 164.

BRAUNSCHWEIG

21. Museum der israelitischen Gemeinde, owned by the Jewish Community.

Founded by Alexander David (1685-1765).

Valuable collection of ceremonial objects, curtains, *Mahzorim*, Esther-scrolls, etc.

Source : G. Ruelf, in *Mitteilungen zur juedischen Volkskunde*, vol. 19, 1906, p. 89-94.

BRESLAU

22. Bibliothek der Synagogen-Gemeinde, owned by the Jewish Community.

About 12,000 vols., Hebraica and Judaica.

Catalogue : M.A. Levy, *Catalog der Bibliothek der Synagogen-Gemeinde Breslau* (1861).

Nachtraege, 1-6 (1865-1908).

Other sources : *Fuehrer durch die juedische Gemeindeverwaltung*, 1932-1933.
Bernhard Weinryb, in *Juedisches Gemeindeblatt*, Breslau, 1932.

23. Schlesiſches Museum fuer Kunstgewerbe und Altertueemer. Jewish Division

owned by the Verein Juedisches Museum, E. V.

Collection of Jewish arts and crafts as well as documents of historical value.

Source: E. Hintze, *Katalog der vom Verein „Juedisches Museum“ Breslau veranstalteten Ausstellung „Das Judentum in der Geschichte Schlesiens“* (Breslau 1929).

24. Archiv der Synagogen-Gemeinde, owned by the Jewish Community.

Documents on communal administration since the 18th century.

Records and statutes of the Hevra Kadisha since 1727; statutes of 1761. Many documents from other communities.

Sources : Louis Lewin, *Geschichte der Israelitischen Kranken-Verpflegungs-Anstalt und Beerdigungsgesellschaft zu Breslau* (Breslau 1926).

Max Freudenthal, „Die ersten Emanzipationsbestrebungen der Juden in Breslau“, in *MGWJ*, vol. 37, 1893, p. 43 ff.

M. Brann, „Geschichte des Landrabbinats in Schlesien,“ in *Jubelschrift wzum siebzigsten Geburtstag von H. Graetz* (Breslau 1887).

Minerva, 1937.

BRUCHSAL (Baden)

25. Archive des Bezirksrabbinat, owned by the Jewish Community.

Statutes; documents on relations with the bishop of Speyer; *Schutzbriefe*; *Geleitsgeld*; privileges; cemetery; name-lists; school-reports.

The oldest document is dated 1685.

Source : E. Zivier, in *MGWJ*, vol. 49, 1905, p. 228.

BUCHAU am Federsee (Wuerttemberg)

26. Juedisches Altertums-Museum, owned by the Jewish Community.

Objects of the 17th century.

Source : *Juedische Gotteshaeuser und Friedhoeft Wuertembergs* (Stuttgart 1902).

Publ. By Oberrat der Israelitischen Religionsgemeinden Wuertembergs.

CASSEL

27. Jewish Community (formerly Hessisches Landesmuseum), owned by the association Juedisches Museum. The collection formed a special division in the

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Hessisches Landesmuseum until 1939, when it was returned to the Jewish Community.

Collection of Jewish ritual objects of Hessen; arts and crafts.

Sources : Rudolph Hallo, „Juedische Kult- und Kunstdenkmale im Hessischen

Landesmuseum, Kassel," in *Der Morgen*, 1928.
Information from Dr. Rahel Wischnitzer-Bernstein, New York.

28. Jewish Community Archives, owned by the Jewish Community.
Coll. of documents of the beginning of the 18th-19th centuries, including records of the Westphalian Consistory.
Source : S. Steinberg, in *ZGJD*, vol. 2, 1930, p. 242.
R. Hallo, *Geschichte der juedische Gemeinde Kassel* (Kassel 1931) vol. 1.

29.* Alexander Fiorino.
Valuable collection of portrait miniatures by the famed Jewish artist, J.D.A. Fiorino, 1797.
Source : A. Fiorino, *Der Miniaturmaler J.D.A. Fiorino und seine Familie* (Kassel 1926).

COLOGNE

30. Bibliothek der Synagogengemeinde, owned by the Jewish Community.
Good collection of about 3,000 vols., Judaica and Hebraica.
Source : *Fuehrer durch die juedische Gemeindeverwaltung*, 1932-1933.
31. Archiv der Synagogengemeinde, owned by the Jewish Community.
Memorbücher of Cologne, Deutz 1581-1784, Muelheim. Account-books in Hebrew and German, 18th century, from Deutz.
Communal administration documents since 1798. Protocols of the communal administration since 1857. Collection of ceremonial objects, 18th century, from Deutz.
Register of the Archives.
Source : Adolf Kober, *Cologne* (Philadelphia 1940).

CREFELD

32. Juedisches Gemeinde-Archiv, owned by the Jewish Community.
Documents for Jewish history in the Rhineland, especially for the time of the Napoleonic Wars.
Source : Information from Dr. Bluhm, former Rabbi of Crefeld, now Amerillo, Texas.

DARMSTADT

33. Archiv der Juedischen Gemeinde und der Landjudenschaft Hessen, owned by the Jewish Community.
With Frankfurt/M. the most important Jewish archive in Germany.
Rich material for the 17th, 18th and 19th centuries.
Documents on : Jewish diets in the 18th century; taxes for the 18th and 19th centuries; the *Landjudenschaft* from 1831 to 1851. Ordinances concerning the legal position of the

Israelitisch-Hessischen Religionsgemeinden since the 17th century. Complaints of the town Jewry, 1780-1790. 25 facsimiles on taxes and accounts beginning 1770. Religious services and education since the end of the 18th century. Cemetery since 1709. Donations, construction, privileges. 200 vols. of communal bills since 1776, etc.. 30 vols. of account books in Hebrew and German since the 18th century. Part of the older documents was placed in the Central Archives, Berlin; see no. 8. Source : Zivier, in *MGWJ*, vol. 49, 1905.

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DESSAU

34. Archiv der juedischen Gemeinde, owned by the Jewish Community. Documents since 1685. Source : *Enc. Jud.*, vol. 3, p. 352.

DRESDEN

35. Buecherei der Israelitischen Religionsgemeinde, owned by the Jewish Community. Valuable collection of Judaica, including the Wuensche collection. Catalogue : B. Isaak, *Katalog der Buecherei des Israelitischen Religionsgemeinde zu Dresden* (1927).

DUESSELDORF

36. Archiv der juedischen Gemeinde, owned by the Jewish Community. Documents on communal administration; *Memorbuch*; protocols of the Juelich-Bergischen Landjudenschaft. Coll. of Torah-silver and curtains. Sources : A Wedell, „Geschichte der juedischen Gemeinde Duesseldorf,“ in *Festschrift zum 600 jaehrigen Jubilaem der Stadt* (Duesseldorf 1888). David Kaufmann, *Aus Heinrich Heine's Ahnensaal* (Breslau 1896), appendix. M. Eschelbacher, *Die Synagogengemeinde Duesseldorf 1904-1929* (Duesseldorf 1929).

37.* Karl W. Simons.

Valuable ceremonial objects, 17th and 18th centuries.

Source : Kober-Moses, in *Rhein. Verein f. Denkmalspflege* (Duesseldorf 1931)
p. 159, 160, 172.

FRANKFURT-on-the-Main**38. Gemeindebibliothek**, owned by the Jewish Community.

In 1937 : 15,384 vols.

Founded on the library of the Israelitische Religionsschule and Hermann Cohen collection (mostly philosophy).

Included the collections : R. Kirchheim; Salomon Geiger; part of the Rothschild library; part of the coll. of Abraham Berliner (see no. 433; library of the Verein zu Abwehr des Antisemitismus [sic]; and the library of the Vereinigung Israelitischer Religionslehrer und-lehrerinnen.

Catalogues : A. Freimann, *Katalog der Bibliothek der Israelitischen Religionsschule* (Frankfurt/M. 1909); lists 946 Judaica, 3,118 Hebraica. Ernst Blau, *Katalog der Gemeindebibliothek* (Frankfurt/M. 1932) *Verzeichnis der Buecherei der Vereinigung Israelitischer Religionslehrer und -lehrerinnen* (1912); *Nachtraege*, 1913-1915. *Katalog der Bibliothek des Vereins zur Abwehr des Anitsemismus* (1908) (mimeographed).

Other sources : Information from Prof. A. Freimann, New York.

39. Israelitische Religionsgesellschaft, owned by the Orthodox Congregation.

Founded on the duplicates of Willi von Rothschild's library.

Catalogue : Chaim Meir Horowitz, *Standortskatalog der der [sic] Israelitischen Religionsgesellschaft ueberwiesenen Buecher aus der Bibliothek des Baron W. v. Rothschild* (Frankfurt/M. 1910).

40. Bibliothek der Frankfurt Loge, owned by the Bnai Brith.

Popular library of about 5,000 vols.

Catalogue : *Katalog der drei Bnei-Briss Logen zu Frankfurt/Main* (Frankfurt/M. 1927).

40a. Professor Aron Freimann.

Coll. of about 6,000 vols., including a number of incunables.

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Hebraica and Judaica pertaining to bibliography, history, Halakah, liturgy, etc.
Information from Prof. A. Freimann, New York.

41.* Rabbi Dr. Jacob Horovitz .

Great rabbinic library of Rabbi Mordechai Horovitz (his father).

42.* Hugo Bondi.

Important rabbinic collection.

43. Gemeinde- Archiv, owned by the Jewish Community.

Current material was housed in archives on Fahrgasse.

Material from 1826-1900 was housed in the Boernestrasse Synagogue.

The old documents and the archives of the Verein zur Abwehr des .Antisemitismus were housed in the Boerneplatz Synagogue.

Oldest document, 1473 : 2 *guelten* for the synagogue.

The Great Community- Book begins with the year 1540.

13 imperial privileges for the Jews in Frankfurt of the 17th and 18th centuries.

The oldest document entered is dated 1551.

44 vols. Of notarial material, 1645-1798.

Memorbuch, 1629-1862, on parchment; *Memorbuch*, 1630-1898, on parchment; 536 folio sheets; 2 old funeral books.

Laws on residence and register of persons applying for residence, 1618-1740.

Register of deaths from 1709 to the end of the 18th century and from the beginning of the 19th century to the present time.

Midwife book 1748-85; register of births, 1808-1876 :

Account books; ledger and 14 vols. of cash- books, 1741-1804.

Protocols of the Jewish administrative authorities, 1808-1839.

Bills of the community since 1808.

Many documents on relations with non-Jewish authorities.

This was a very important and valuable archive, second only to the Gesamtarchiv in Berlin.

Sources : Zivier, in *MGWJ*, vol. 49, 1905, p. 240-243. I. Kracauer, *Geschichte der Juden in Frankfurt/Main*, 2 vols. (Frankfurt/M., 1925, 1927).

Information from Prof. A. Freimann, New York.

FUERTH**44. Archiv der juedischen Gemeinde**, owned by the Jewish Community.

4 *Memorbuecher* : 1. the Altschul, 1592-1828 ; 2. the Neushul, first entry, 1592;

3 the Verein zur Erziehung von Waisen since 1767 ; 4. the Klaus, first entry 1635.

Privileges of 1719 : ordinances of 1722, 1767, 1786, 1793.

Dress regulation of 1770; minutes of communal meetings, 1772-1819.

Documents : (a) general; (b) state law and statistics since 1798; (c) organisation and personnel since 1815 ; (d) general management ; (e) budget and bookkeeping since 1798; (f) income of the community since 1803 ; (g) taxes since 1829; (h) cult since 1820; (i) charity since 1819; (j) hospital since 1822; (k) endowments since 1822.

In possession of the rabbi : register of births, 1698-1875 : midwife book, 1787-1804; register of deaths, 1812-1875, register of marriages, 1781-1875; certificates granted by the Kahal, 1804-1830; pawn-books, 1784-1812.

Register of new members of the community.

Sources : E. Zivier, in *MGWJ*, vol. 49, 1905, p. 236-240.

M. Brann, in *Kaufmann-Gedenkbuch*, p. 385-450.

Loewenstein, in *JJLG*, 1909, 1911, 1913.

GLOGAU (Silesia)

45. Gemeinde-Archiv, owned by the Jewish Community.

Hevra Kadisha, 2 death lists, beginning 1796.

Death-lists, 1710-1850.

Source : M. Brann, *Geschichte der Juden in Schliesen*, vol. 6 (1917).

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GOETTINGEN

46.* Max Hahn.

Judaica and coll. of about 250 ceremonial objects.

Catalogue : Ms. in possession of Dr. S. Lasch., New York.

Other sources : E. Toeplitz, in *Israelitisches Familienblatt Hamburg*, vol. 2, p. 276 f.

HAMBURG

47. Bibliothek der Deutsch-Israelischen Gemeinde, owned by the Jewish Community.

In 1937: 30,000 vols. (*Minerva*)

In 1933 : 20,000 vols. (*Fuehrer durch die jued. Gem. Verwaltung*).

Remarkable library, very much enlarged in recent times : Included the collections Wallich Klaus (see No. 90), Sol Levine Klaus (see No. 88), Rabbi Nobel and others which were presented by emigrants during Nazi rule. Collection of popular literature and Judaica.

Catalogue : Salomon Goldschmidt, *Bibliothek der deutsch-Israelitischen Gemeinde in Hamburg* (1907).

Other sources : *Minerva*, 1937.-*Fuehrer durch die juedische Gemeinde- Verwaltung*, 1932-1933.

I. Marcon, in *Gemeindeblatt der juedischen Gemeinde Hamburg*, vol. 6, nos. 1, 2, 4, 6.
Information from Professor I. Marcon, England, former head of the library.

48. Talmud Tora Realschule, owned by the association.

Great students' library of about 10,000 vols. in 1905.

Source : J. Goldschmidt, *Geschichte der Talmud Tora Realschule in Hamburg* (1905).

49. Museum und Buecherei fuer juedische Volkskunde, owned by the Gesellschaft fuer juedische Volkskunde. Housed in the Community-house.

Museum and library with a special division on the history of the Jews in Hamburg.

Coll. of Jewish folklore.

Catalogue : *Verzeichnis der Sammlungen der Gesellschaft fuer juedische Volkskunde* (1900).

Other sources : *Jahrbuch fuer juedische Volkskunde*, vol. 1-2, 1923-1925.

Mitteilungen der Gesellschaft fuer juedische Volkskunde, ed. by Grunwald, M. (1897-1922), passim.

50.* Leo Lessner.

Valuable art collection.

Source : Information from Leo Lessner, Tel Aviv.

51. Gemeinde-Archiv, owned by the Jewish Community.

Documents from the second half of the 17th century. Books and documents concerning the community. Copies of privileges.

Sources : M. Grunwald, *Hamburgs deutsche Juden bis zur Aufloesung der drei Gemeinden*, 1811 (1904). idem, „*Die Statuten der Hamburg- Altonaer Gemeinden vor 1726*,“ in *MGJV*, vol. 11, 1903, p. 28, 69.

52. Archiv der Portugiesisch-Juedischen Gemeinde, owned by the Portuguese Community.

Oldest document : Protocol book of the Portuguese community; first entry : 1652.

Coll. of books and mss.

Sources : J. Cassuto, *Aus dem aeltesten Protokolbuch der Portugiesisch-Juedischen Gemeinde in Hamburg*,“ in *JJLG*, vol. 6 ff.

idem, *Neue Funde zur aelteren Geschichte der portugiesischen Juden in Hamburg*,“ in *ZGJD*, 1930-1931.

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HANNOVER

53. Bibliothek der Synagogen-Gemeinde, owned by the Jewish Community. Good collection of Judaica, about 5,000 vols.

Catalogue : M. Zuckermann, *Katalog der Israelitischen Gemeinde Bibliothek zu Hannover* (Hannover 1901). Nachtraege, 1, 2 (1911-1914).

Other sources : *Handbuch der juedischen Gemeindeverwaltung*, 1914-1925.

HEIDELBERG

54. Gemeinde-Archiv, owned by the Jewish Community. *Memorbuch*, 1781-1893; parchment documents, 1717, 1734. Deeds 1822-1831. Income and bills 1811-1818; 1833 - 1904. The oldest document : 1717.

Source : Zivier, in *MGWJ*, vol. 49, 1905, p. 224 f.

KARLSRUHE

55. Bibliothek des Oberrates der Israeliten Badens, owned by the Association of the Jewish Communities, Baden.

About 4,000 vols., Judaica, Hebraica and popular literature. Archives with mss. and documents concerning the "Oberrat" and the Jewish communities in Baden. Also collection of ceremonial objects.

Catalogue : Else Salomon, *Katalog der Buecherei des Oberrats der Israeliten Badens*. 1929-1932. 3 vols. Lists : 457 Hebraica; 2,438 Judaica; 870 general works.

Other sources : Information from Else Salomon, France, former librarian of the library.

KOENIGSBERG

56. Bibliothek der Synagogen-Gemeinde[sic] and Verein fuer juedische Geschichte und Literatur, owned by the Jewish Community.

Coll. of Judaica, Hebraica and popular literature. Old and precious Torah-silver, scrolls, curtains. Catalogue : *Katalog der Bibliothek der Synagogen-Gemeinde zu Koenigsberg* (Koenigsberg 1893). Lists 633 Hebraica, 742 Judaica.

Other sources : Information from the Federation of Jews from Central Europe, New York. R. Cohn, in *Koenigsberger Israelitisches Gemeindeblatt*, vol. 9.

57. Archiv der Synagogen-Gemeinde, owned by the Jewish Community.

Documents since the 18th century on communal administration and funeral societies.

Sources : H. Jolowicz, *Geschichte der Juden in Koenigsberg* (Posen 1867).

Festschrift zum 200 jaehrigen Bestehen der . . . *Chewrah Kadisha*, 1704-1904 (Koenigsberg 1904).

MANNHEIM

58. Laemle-Klaus Stiftung, owned by the Stiftung.

Valuable collection of old prints, incunables, editions on parchment. 2,000 Hebraica,; coll. of Judaica in various languages.

Source : Information from H.W. Unna, Palestine, son of Rabbi Unna, formerly Mannheim.

V. Unna, in *Israelitisches Gemeindeblatt Mannheim*, vol. 7, no. 12.

59. Gemeinde-Archiv, owned by the Jewish Community.

9 privileges on parchment : 2 of 1690, 1710, 1717, 1722, 1734, 1711, 1765. Last will of Moses Lemle (1723); *Memorbücher* on parchment, 1673-1851. Protocol-books 1740-1820 ; 2 *Mahzorim* on parchment, 18th century.

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Register on births, deaths, marriages, 1810-1870.

Account books, 18th and 19th centuries. Complete registry since 1877.

Part of these archives was palced in the Central Archives, Berlin, see no. 8.

Sources : Zivier, in *MGWJ*, vol. 49, 1905, p. 223. *Mannheimer Geschichtsblaetter*, vol. 25, 1922. Information from B. Rosenthal, New York.

MAYENCE

60. Bibliothek der Israelitischen Religionsgemeinschaft, owned by the Jewish Community.

Valuable library with rare documents and some mss.

Outstanding is the *Nuernberger Memorbuch*; first entry : 1296.

Included collection of Rabbi Dr. M. Lehmann.

Sources : *Menorah* (Vienna), 1927.

Siegmund Salfeld, „Das Martyrologium des Nuernberger Memorbuchs,“ in *Quellen zur Geschichte der Juden in Deutschland* (Berlin 1898), vol. 3.

61. Gemeinde-Archiv, owned by the Jewish Community.

Oldest documents, 1583.

The greatest *Memorbuch* of the community, 1583-1837. Protocol-book of the Hevra Kadisha since 1661. Protocols and account books since 1758; membership-list since 1817. *Memorbuch* of Kastel (near Mayence) sine 1785; *Memorbuch* of Mayence since 1837; documents from the time of the French occupation under Napoleon. Debts of the community, 18th century. Statutes of the funeral society, 1832.

Sources : Zivier, in *MGWJ*, vol. 49, 1905, p. 218-220. Sali Levi, “Magenza”, in *Menorah* (Vienna), 1927.

62. Historische Sammlung der Israelitischen Gemeinde, owned by the Verein zur Pflege der juedischen Altertuermer in Mainz, housed in the community building. Documents, *megillot*, *haftara*-rolls, Torah-silver, *Memorbuch*, ceremonial objects, Torah-curtains (the oldest of 1761).

Valuable collections of objects from the 17th to the 19th century.

Sources : Peter Metz, „Ein Gang durch das Museum juedischer Altertuermer, Magenza“, in *Menorah*, (Vienna), 1927.

Ida Posen, „Die Mainzer Torahschreinvorhaenge“, in *Notizblatt der Ges. zur Pflege juedischer Altertuermer in Mainz*, no. 29, 1932.

MUNICH**63. Cosman Werner Bibliothek**, owned by the Jewish Community.

Small collection of Judaica and Hebraica; 2,500 vols. In 1924. Coll. of about 10,000 pamphlets.

Source : *Handbuch der juedischen Gemeindeverwaltung*, 1924-1925.

64. Juedischer Museumsverein, owned by the association.

Small collection of about 100 ceremonial objects.

65. Gemeinde-Archiv, owned by the Jewish Community.

19th-century documents on all branches of communal administration. Membership list of 1827; statutes after 1815; communal statutes 1828-1834; residence permits, 1815, 1817; educational matters; 1815-1865; budget since 1819, etc.

In the hands of the rabbi were placed documents concerning relations with state and municipal authorities; register of deaths (1816-1875), births, (1812-1875); marriages (1826-1875).

Source : Zivier, in *MGWJ*, vol. 49, 1905, p. 233-235..

66. Verband Bayrischer Israelitischer Gemeinden, owned by the Jewish Community, Munich.

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Coll. of documents, ceremonial objects, Torah-scrolls.

Torah-silver from dissolved Bavarian Jewish communities.

Source : Information from Rabbi Dr. Baerwald, New York.

NUREMBERG**67. Gemeinde-Archiv**, owned by the Jewish Community.

Minutes of administration and executive board from 1864 to present time.

In the hands of the rabbi were placed the register of births, deaths, marriages, since 1857.

Source : Zivier, in *MGWJ*, vol. 49, 1905, p. 236.

REGENSBURG**68. Archiv der Israelitischen Gemeinde**, owned by the Jewish Community. Documents on communal administration since 1830.

Source : Zivier, in *MGWJ*, vol. 49, 1905, p. 236.

SCHWERIN a. d. Warthe**69. Gemeinde-Archiv**, owned by the Jewish Community.

Privileges issued by King Wladislaus IV (17th century).

Several community records of the 18th century.

Source : *Enc. Jud.*, vol. 3, p. 351.

SPEYER

70. Gemeinde-Archiv, owned by the Jewish Community.

Documents of the 19th century.

Bills, etc., 1820-1830; negotiations with the authorities : 1829, 1830, 1831; protocols and various documents; community statutes, 1829.

Sources : Zivier, in *MGWJ*, vol. 49, 1905, p. 225-226.

Berthold Herz, *Gedenkschrift zum hundertjaehrigen Bestehen der Synagoge zu Speyer* (Speyer 1937).

STUTTGART

71. Bibliothek und Archiv des Iraelistischen Oberrats Würtembers [sic], owned by the Federation of Jewish Communities in Württemberg [sic].

Collection of Judaica and Hebraica; books on philosophy, education, and religion.

Archives, 1828-1924.

Catalogue : Leo Adler, *Bibliothek des Israelitischen Oberrats Würtembergs* [sic]. *Judaica* (1929). Supplements, 1932, 1933.

Other sources : E. Zivier, in *MGWJ*, vol. 49, 1905, p. 230 f. A. Tänzer, *Die Geschichte der Juden in Württemberg* [sic] (1937).

72. Archiv des Stadtrabbinats, owned by the Jewish Community.

Documents dated 1830 and later.

Source : Zivier, in *MGWJ*, vol. 49, 1905, p. 230 f.

TRIER

73. Gemeinde-Archiv, owned by the Jewish Community.

Memorbuch of Trier, beginning 1664.

Source : A. Lewin, "Das Trier Memorbuch", in *Juedisches Literatur-Blatt*, 1881, no. 40, 41.

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ULM

74. Archiv der Israelitischen Gemeinde, owned by the Jewish Community. Documents of the 19th century.

Bills since 1853; family register, register of deaths, marriages, births. Protocols since 1856.

Source : Zivier, in *MGWJ*, vol. 49, 1905.

WIESBADEN

75. Archiv der Israelitischen Gemeinde, owned by the Jewish Community.

19th century documents, partly placed in the Central Archives, Berlin. Register since 1893.

WUERZBURG

76. Bibliothek der Israelitischen Lehrerbildungsanstalt, owned by the Teachers' Seminary (Vereinigte Stiftungen der Rabbiner S. B. Bamberger und Hoechberg).

Included coll. of B. Jeiteles, M. J. Landau, and S. L. Rapoport.

Some rare prints.

Source : Information from Rabbi J. Hanover, former Rabbi of Wuerzburg, and R. M. Eschwege, former secretary of the community.

SMALLER LIBRARIES AND SCATTERED ANTIQUITIES

Smaller collections of Judaica and Hebraica existed in all Jewish communities. Of some importance are also the numerous branches of the Bnai Brith Lodges and of the "Verein fuer juedische Geschichte und Literatur" (see no. 15), with their collections of popular literature and fiction. (Information from the Federation of Jews from Central Europe.)

BERLIN

77. Bibliothek der Juedischen Gemeinde, owned by the Jewish Community.

In addition to the main libraries on Oranienburgerstrasse and Fasanenstrasse, the Library had eight branches throughout Berlin.

78. Bibliothek des Talmudvereins, owned by the association.

About 1,500 vols. of rabbinic literature.

79. Bibliothek des Beth-ha-Midrash, Heidereuthergasse, owned by the orthodox Congregation. About 1,500 vols. of rabbinic literature.

80. Synagoge in der Heidereuthergasse, owned by the orthodox Congregation. Coll. of old Torah-silver and curtains since 1718.
Source : *Enc. Jud.*, vol. 4, p. 23.

BREMEN

81. Lehrbibliothek der Israelitischen Gemeinde mit Archiv, owned by the Jewish Community.
Over 1,000 vols. of Judaica, Talmudica, religious literature ; deeds and documents. 20 Torah- and Esther scrolls.
Source : Max Markreich, New York, former President of the Jewish Community.

CASSEL

82. Bibliothek der Synagogengemeinde, owned by the Jewish Community. Collection of Judaica and Hebraica, including 2 vols. of a photostatic copy of the Munich ms. of the Talmud.
Source : U. S. Army Paper, *XIX Corps Scroll*, no. 3, June 24, 1945.

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CREFELD

83. Bibliothek des Bnai Brith, owned by B'nai Brith.
Good collection of Judaica and general literature.
Source : Information from Dr. Arthur Bluhm (former Rabbi of Crefeld), Amerillo, Texas.

84. Main Synagogue, owned by the jewish Community.
12 stained-glass windows by the Dutch artist John Thorn-Prikker. Mohel-bench, 18th century.
Sources : See above. Kober-Moses, in *Rheinischer Verein fuer Denkmalspflege*, 1931, p. 164.

FRANKFURT-on-the-Main

84a. Philanthropin, Realschule und Hoehere Maedchenschule der Israelitsichen Gemeinde, owned by the School.

Coll. of several thousand vols.

Source : Information from Prof. A. Freimann, New York.

84b. Realschule der Israelitischen Religionsgesellschaft, owned by the School.

Coll. of several thousands vols.

Source : See above.

FRIEDBERG (Hessen)

85. Israelitische Gemeinde, owned by the Jewish Community.

Mahzor, ms. of 1287, in 2 vols.

Collection of Torah-silver and ceremonial objects, 16th-18th centuries.

Sources : *Enc. Jud.*, vol. 6, p.1,173. Kober-Moses, l. c., p. 151 ff. 171.

GOCH (Rhineland)

86. Synagogue, owned by the Jewish Community.

Menorah, 18th century.

Source : Kober-Moses, l.c., p. 157.

HAMBURG

87. Synagogue am Bornplatz, owned by the Jewish Community.

About 4,000 vols., including the Amram Hirsch coll.

88. Beth-ha-Midrash Loeb ben Rabbi Saul, owned by the Association.

Rabbinic literature.

Catalogue : Salomon Goldschmidt, *Reshimat ha-sefarim ha-omedim be-bet ha-midrash...*(Hamburg 1921).

89. Vereinigte Klaus, owned by the Association.

90. Wallich Klaus, owned by the Association.

Valuable rabbinic library with many first editions, mss., Judaica and Hebraica.

Catalogue : In the possession of Mr. Moses Wagner, Tel Aviv, grandson of the founder.

Other Sources : Information from Prof. I. Marcon, England.

HANNOVER

91. Beth-ha-Midrash, owned by the Michael David'sche Stiftung.

Collection of rabbinic literature.

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INGERHEIN a. d. Saale

92. Bibliothek der Israelitischen Volksschule, owned by the Association.

Coll. of Judaica and general literature.

Source : Information from the Federation of Jews from Central Europe, New York.

KARLSRUHE

93. Bibliothek der Synagogen-Gemeinde, owned by the Jewish Community.

About 1,800 vols. Judaica and Hebraica. Coll. of Hebrew prints of the 18th century.

Source : Information from the Federation of Jews from Central Europe.

KOENIGSBERG/Pr.

94. Kantloge U.O.B.B., owned by Bnai Brith.

Popular library.

Source : Information from Herbert Perlmann, Alexandria, Va.

LEIPZIG**95. Juedische Lesehalle und Bibliothek**, owned by the Jewish Community.

About 2,000 vols., Judaica and general literature.

Source : *Fuehrer durch die juedische Gemeindeverwaltung*, 1932-1933.

LIEGNITZ**96. Bibliothek der Israelitischen Gemeinde**, owned by the Jewish Community. Popular collection of about 3,500 vols.

Source : Information from the Federation of Jews from Central Europe.

MANNHEIM**97. Synagogue**, owned by the Jewish Community.

Torah-silver and curtains of the 17th and 18th centuries.

1 golden cup of the 16th century.

Source : Kober-Moses, in *Rhein. Verein f. Denkmalspflege*, 1931, p. 157.

MAYENCE**98. Bibliothek der Rhenus-Loge**, owned by Bnai Brith.

In 1929 more than 1,500 vols., scientific and popular literature.

Source : M. Hertz, *Vierzig Jahre Rhenusloge* (Mainz 1929).

MUENSTER

99. Bibliothek des Juedischen Lehrer-Seminars, owned by the Marks-Haindorf'sche Stiftung. Catalogue : Catalog (Muenster 1906), with 1,110 entries.

NEUSTADT a. d. Saale

100. Bibliothek der Israelitischen Volksschule, owned by the Jewish Community.
Source : Information from the Federation of Jews from Central Europe.

NUREMBERG

101. Israelitische Gemeinde-Bibliothek, owned by the Jewish Community.
About 2,500 vols. in 1924.

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1 edition on parchment.

Source : *Handbuch der juedischen Gemeindeverwaltung*, 1924.

102. Verein fuer juedische Geschichte und Literatur, owned by the Verein. About 2,500 vols.

Source : *Gemeindefuehrer*, 1919.

103. Synagogue, owned by the Jewish Community.
Fragment of the Aron ha-Kodesh of the medieval synagogue.

STETTIN

104. Buecherei der Synagogengemeinde, owned by the Jewish Community.
Good collection of Judaica.

Catalogue : *Katalog der Buecherei der Synagogengemeinde zu Stettin. Mit Nachtraegen* (Stettin 1930-1933).

ULM

105. Verein fuer juedische Geschichte und Literatur, owned by the Verein.

About 3,700 vols.

Source : Information from the Federation of Jews from Central Europe.

WUERZBURG

106. Frankenloge, owned by the B'nai Brith and the Jewish Community.

Good popular collection.

Source : Information from A. W. Schwabacher, New York, former president of Frankenloge.

107. Bibliothek der Juedischen Volksschule, owned by the Jewish Community. School library for teachers and pupils.

Source : Information from R. M. Eschwege, New York, former secretary of the community.

108. Bibliothek des Vereins Mechol Chajim, owned by Verein.

Small coll. of Hebraica and Judaica.

Source : See above.

109. Bibliothek des Vereins Ohawe Emeth, owned by Verein.

Small coll. of Hebraica and Judaica.

Source : See above.

AUSTRIA

THE PRINCIPAL COLLECTIONS

110. Bibiliothek der Israelitischen Kultusgemeinde, in VIENNA, owned by the Jewish Community. In 1938 : 33,800 vols. mostly Hebraica, with hundreds of rare books and a thousand very valuable books. 3,000 vols. of some 600 periodicals. 645 mss., 300 of which are

very valuable. 41 incunables. Coll. of autographs of Hebrew writers and scholars.
 A very important collection of Hebraica and Judaica, founded on the collections of Nachum Beer Friedmann of Sadgora and S.J. Halberstamm. Catalogues : B. Wachstein, *Bibliothek der Israelitischen Kultusgemeinde, Wien. Katalog der Salo Cohn'schen Schenkungen*. (Vienna 1913-1914), 2 vols. : 923 + 415 entries.
Zuwachsverzeichnisse fuer die Jahre 1909-1935, Vienna (1911-1937).

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Verzeichnis, 1908-1910 (mimeographed).
 Verzeichnisse, 1909-1929 : 4,541 entries.
 Other sources : *Minerva*, 1937. JDB, 1931, p. 159. Saul Chajes, „Die Sammlungen der juedischen Gemeinde in Wien, „in JJO, 5693 (1932). Information from Prof. Moses Rath, Tel Aviv, former head of the library.
 B. Wachstein, „Hebraeische Autographen . . . „in Menorah (Vienna), vol. 5.

111. Bibliothek der Israelitischen-theologischen Lehranstalt, in VIENNA, owned by the Seminary. About 23,000 vols., some mss. and incunables, 1 ed. on parchment.
 An excellent collection of rabbinic and scientific literature, based on the J. H. Schorr (Brody) collection.
 Sources : *Jahresberichte der Lehranstalt*, *passim*.
JDB, 1934.
 Information from Prof. Moses Rath, Tel Aviv.

112. Juedisches Museum, in VIENNA, owned by the Gesellschaft fuer Sammlunf und Konservierung von Kunst und historischen Denkmaelern des Judentums in Wien.
 Some Hebrew mss.; Hebraica, Judaica.
 6,474 objects, historical and art collection. Exhibition of sculptures and graphics; coll. of ceremonial objects, coins, medals; *ketubbot*, *megillot*.
 Catalogues : *Fuehrer durch das Juedische Museum*, hrsg. Vom Curatorium (Vienna 1906).
Erster Jahresbericht fuer das Jahr 1895 und 1896 (1897). S. Weissenberg, „Juedische Museen und Juedisches in Museen,“ in *Mitt. zur juedischen Volkskunde*, vol. 23, 1907, p. 86 ff.
 Other sources : Moritz Stern, in *Juedische Presse*, 1901, no. 34.
idem, in *Jewish Messenger* (New York), October 4, 1901.

COMMUNAL COLLECTIONS

EISENSTADT

113.* Sandor Wolf, Library and Museum of Sandor Wolf, Palestine.
 31,000 vols. of Judaica and a coll. on the history and art of Hungary.
 Museum with the following divisions : archaeology, art, history.
 Sources : Sandor Wolf, *Die Kunst in Eisenstadter Ghetto* (Budapest 1919).
JJO, 5693 (1932), p. 87.
 Information from Sandor Wolf, Palestine.

114. Archiv der Israelitischen Kultusgemeinde, owned by the Jewish Community. Pinax (Black Book); protocol-books for Jewish history in Eisenstadt and the seven communities in Burgenland, 1689-1867.
 Sources : B. Wachstein, *Urkunden und Akten zur Geschichte der Juden in Eisenstadt und den sieben Gemeinden* (Vienna 1926). Max Grunwald, in *Jahrbuch fuer juedische Volkskunde*, 1924-1925, p. 404-536.

GOERZ

115. Archiv der Israelitischen Kultusgemeinde, owned by the Jewish Community. Coll. of documents, the oldest dated 1508.
 Sources : *Kalender fuer Israeliten*, 5672 (1911-1912).
Fuehrer durch die Kultusgemeinde der oesterreichischen Monarchie (Vienna 1911), p. 308.

VIENNA

116. Beth ha-Midrash der Kultusgemeinde, owned by the Jewish Community.
 Coll. of Hebraica, scientific and rabbinic literature, based on the Jellinek library.

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Valuable and rare prints were transferred to the local Jewish Theological Seminary : see no. 111.
 Source : Information from Chaim Bloch, New York.

117. Bibliothek der Schiffschule, owned by Adath Jisroel.
 Coll. of rabbinic literature and Torah-scrolls.
 Source : Information from Rose Fuerst, New York, daughter of Rabbi S. Fuerst of the Adath Jisroel in Vienna.

118. Bibliothek des B'nai Brith, owned by B'nai Brith.

Popular library of about 10,000 vols.

Source : Information from Dr. Elias, New York, former president of B'nai Brith.

119.* Anton Lourie.

Large coll. of Judaica with many unique items of special interest for Jewish history. Family-Archives.

Source : Information from Anton Lourie, Los Angeles, and Prof. N. M. Gelber, Jerusalem.

120.* Leo Goldhammer.

Good library of Judaica and Zionistica.

Source : *JJO*, 1932.

121.* Samuel Krauss.

Coll. of the former rector of the Jewish Theological Seminary. Coll. of Judaica, about 4,000 vols.

Source : Information from Prof. Moses Rath, Tel Aviv.

122.* Chaim Bloch.

Coll. of old Hebraica; responsa; 2,000 letters of three centuries.

Source : Information from Chaim Bloch, New York.

123. Archiv der Israelitischen Kultusgemeinde, owned by the Jewish Community.

Founded in 1840 with 4,000 documents, to which thousands of items were added later. Includes the collection of Joseph Benedikt Veith (1827).

Oldest document, 1670; privileges, family lists, protocol-books, correspondence of the 18th and 19th centuries.

Collection of about 50 portraits of the 18th century.

Current material since 1890.

Sources : *Enc. Jud.*, vol. 3, p. 257.

Saul Chajes, "The First Protocol of the Vienna Jewish Community, 1784", (Yiddish) in *Historische [sic] Shriften*, vol. 1, 1929, p. 707-716, XL f. Information from Prof. M. Rath, Tel Aviv, former director of the archives.

SMALLER LIBRARIES

VIENNA

124. Juedische Volksbibliothek "Zion", owned by the Zionist Organisation; affiliated with the Community library.

Zionist coll. of 4,600 vols.

Source : *JJO*, 1932.

Information from Prof. Moses Rath, Tel Aviv.

125. Lese-und Redehalle juedischer Hochschueler, owned by the association Kadimah.

Zionist students' library of 1,800 vols., in 1912.

Source : *Kalender fuer Israeliten*, vol. 20, 1911-1912, vol. 25, 1916.

126. Arbeiterbibliothek B. Borochow, owned by Poale Zion.

Youth library; coll. of Yiddish pamphlets.

Source : *JJO*, 1932.

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127. Bibliothek der Jugendgruppe Agudas Jisroel, owned by Agudas Israel. Religious youth library.

Source : *JJO*, 1932.

128. Bibliothek der Jugendzentrale Misrachi, owned by the Mizrachi. Religious-Zionist youth library.

Source : *JJO*, 1932.

129. Alliance Israélite Universelle, owned by Austrian branch of AIU. Small coll. of Judaica and Hebraica.

Source : Information from Chaim Bloch, New York.

130. Union Oesterreichischer Juden.

Small coll. of books on Jewish history in Austria.

Source : Information from Chaim Bloch, New York.

BELGIUM**ANTWERP****131. Agudath Zion.**

Zionist collection of several thousand volumes.

Catalogue : *Reshimat ha-sefarim shel ha-biblioteka ha-zionit be-Antwerpen* (1913).

Other sources : Information from Wendel Haber, New York, the former librarian.

132. Joodsche Gemeende van Antwerpen.

Small rabbinic collection housed in the synagogue. Documents of the Community since 1830.

Source : Information from Numar Torcziner, New York, and Simon Aptroot, New York, former secretary of the Community.

133. Beth Zion (Book club).

Small popular collection.

Source : Information from Simon Aptroot, New York.

BRUSSELS**134. Consistoire Israélite Central de Belgique.**

Small coll. of religious books. Documents since 1830.

Sources : S. Ullmann, *Histoire des juifs en Belgique jusqu'au 18^e siècle* (Anvers 1909), p.86 ff.

Information from Numar Torcziner, New York.

135. Organisation Sioniste de Belgique.

Coll. of books and periodicals. Circulating library.

Source : Information from Numar Torcziner, New York.

BULGARIA

RUSE

136. Bibliteka Isak i Mazal Bali. Library of the Bnai Brith Lodge (Rusenskaya Beneberitska Lozka "Zigmund Bergel") founded in 1915. About 4,000 vols.

Source : Kratka istoriya, ed. by Bnai Brith Lodge (Ruse 1936), p. 28.

SOFIA

137. Bibliothèque du Consistoire Israélite.

General coll. of the Jewish Community.

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138.* Salomon Abraham Rosanes.

Important coll. of Jewish history in Bulgaria and Turkey. The library was housed in the Bnai Brith Building.

Source : Information from H. Warman, Jerusalem.

CHECHOSLOVAKIA

THE PRINCIPAL COLLECTIONS

139. Knihovna zidovské nabrozenske obce v Praze (Library of the jewish Community), in PRAGUE. 25, 000 vols., 38 mss (the oldest of the 12th century, many from the 14th and 15th centuries.) Included coll. of B. Jeiteles, M. J. Landau, and S. L. Rapoport. 250 early prints, including 16 Prager Drucke. Comprehensive collection of Hebraica and Judaica, and periodicals.

Catalogue : M. Brody, *Die Handschriften der Prager juedischen Gemeindebibliothek* (Prague 1911-1914).

Other sources : T. Jacobovitz, *Die Entstehungsgeschichte der Bibliothek der Israelitischen Kultusgemeinde in Prag*. (Prague 1927). Idem, „Zidoyska knihovná a prazske tisky,“ in *Zidovski Kalendar*, 1938-1939, p.81-88.

140. Zidovske Museum (Jewish Museum) in PRAGUE.

Collection of 600 objects; art and history. 7 documents on parchment pertaining to David Oppenheim. Catalogues : *Juedisches Museum in Prag. Katalog* (1913). S. H. Lieben, "Oppenheimiana" in *JGJC*, 1935, p. 437 ff.

Other sources : J. Flesch, *Das juedische Museum in Prag* (Prague 1928). S. H. Lieben, *Das*

juedische Museum in Prag (Prague 1925). *Antiquitates judaicae pragenses, und Erlaeuterungen*. M. Balaban, *Zabytki Historyczne* (Warsaw 1935), p. 23. *Minerva*, 1937.

141. Central Jewish Museum of Moravia and Silesia, in MIKULOV (Nikolsburg). Coll. of 700 objects : art and history. Archives with 2,000 documents.
Source : Alfred Engel, *Gedenkbuch in Auftrage der Kuratorium* (Nikolsburg 1936).

142. Archiv zidovske nabozenske obce prazske (Archives of the Jewish Community), in PRAGUE.

1,020 bound volumes, the oldest of 1681; included 42 vols. of judiciary protocols, 1682-1779. Over 250,000 documents and deeds. Almost complete for the period 1747-1914. The Archives consisted of 9 divisions : (a) 1625-1780 ; (b) 1781-1790, (c) 1791-1840 ; (d) 1840-1918 ; (e) foundations ; (f) documents on liquidated synagogues ; (g) material on Libna and Smichnov ; (h) family-archives ; (i) copies of documents from other archives and Memorbücher.

Sources : Simon Adler, *Das juedischer Prag* (1917). *idem*, "Das aelteste Judicial-Protokoll des juedischen Gemeinde-Archivs in Prag (1682)," in *JGJC*, vol. 3, 1931, p. 217-256. *idem*, "Archiv zidovske nabrozenske obce v Praze," in *Zidovski Kalendar*, 1938-1939, p. 76-80.

COMMUNAL COLLECTIONS

BOSKOVICE

143. Archives of the Hevra Kadisha (Burial Society).

Founded in 1711; records date back to 1689. Book of protocols of the Society.

Source ; *JGJC*, vol. 2, 1930, p. 286.

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BRATISLAVA

144. Archives of the Hevra Kadisha [sic] (Burial Society).

Resolutions of the Society, 1751-1841 ; 2 books with membership lists.

Source : Max Schay, *Die Protokolle der Chewra Kadischa der juedischen Gemeinde in Pressburg*, " in *ZGJT*, vol. 3. 1933, p. 71-88, 152-165.

145. Jewish Community.

Coll. of antiquities and large library with about 25,000 vols.

Sources : *Vystavka stare umeni na slovenska v Praze*, 1937 (Catalogue of the Prague exhibition).

“ Deutsche Kultur im Leben der Voelker,“ in *Mitteilungen der Deutschen Akademie*. Muenchen, vol. 15, 1940. Heft 1, p. 110.

BRNO**146. Archives of the Moravia Lodge, B.B.**

Most valuable items : the protocol-book of the *Hevra Kadisha* of the community of Kanitz with its statutes protocols, minutes, budgets, etc ; the *pinax* of the community of Tobitchan, 1645-1695.

Sources : Heinrich Flesch, „Aus juedischen Handschriften in Maehren,“ in *JGJC*, vol. 2, 1930, p. 289. Idem, „2Aus dem Pinax von Tobitschan,“ in *JGJC*, vol. 3, 1931, p. 257-273.

IVANOVICE**147. Archives of the Jewish Community.**

Memorbuch on parchment ; first entry May 23, 1709.

Source : *JGJC*, vol. 2, 1930, p. 286.

MIKULOV (Nikolsburg)**148. Jewish Community Library.**

Coll. of 20 kabbalistic mss. and coll. Judaica and Hebraica.

Catalogue : A. Z. Schwarz, “Nikolsburger hebraeische Handschriften,“ in *Studies in Jewish Bibliography and related subjects in memory of A. S. Freidus* (New York 1929).

MUNKACEVO**149. Beth Ha-Midrash ha-gadol.**

Large library of rabbinic literature.

Catalogue : *Luah ha-sefarim debeth ha-midrash ha-gadol depo Munkacs* (Prague 1929).

PREROV (Moravia)**150. Archives of the Hevra Kadisha (Burial Society).**

Memorbuch with miniatures ; first entry 1765.

Source : *JGJC*, vol. 2, 1930, p. 288.

PRESOV (Slovakia)**151. Jewish Museum of the Jewish Museum Society.**

Historic documents ; manuscripts ; pictures, autographs, objects of art, illustrated *ketubbot*; *megillot*; *menorot*; silver-hands and other ceremonial objects.

Sources : Theodor Austerlitz, „Das juedische Museum in Presov,“ in *ZGJT*, vol. 1, 1930, p. 127-128. *idem*, „Ein Rundgang durch das juedische Museum in Presov,“ l.c., p. 225-228.

Vystavka stare umeni na slovenska v Praze, 1937 (Catalogue of the Prague exhibition).

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PROSTEJOV (Moravia)**152. Archives of the Jewish Community.**

Protocol-book, 1722-1792.

Source : J. Freimann, „Geschichte der Juden in Prossnitz,“ in *JJLG*, vol. 15, 1923, p. 31.

TREBIC (Moravia)**153. Archives of the Jewish Community.**

Memorbuch of the time of Emperor Charles VI (first entry April 25, 1732) with artistic illustrations ; *Memorbuch* of the time of Joseph II, with artistic initials.

Source : *JGJC*, vol. 2, 1930, p. 286-289.

* * *

Smaller libraries were found in all the larger Jewish communities; of some importance were those in BOHUMIN (Silesia), HODONIN (Moravia), and HOLESOV (or Holleschau). See *Statistika zidovskych obci Zidovsky Kalendar*, 1921-1922.

DENMARK

COPENHAGEN

154. Library of the Jewish Community.

The oldest Jewish library in the Scandinavian region , with many Judaica, few Hebraica.

Sources : *Enc. Jud.*, vol. 10, p. 303.

Information from Rabbi Dr. Simon Federbusch, New York.

155. Yiddish Library.

Political literature in Yiddish and Danish; small collection.

Source : Information from Dr. Simon Federbusch, New York.

156. Jewish Museum.

Small collection of the Jewish Community.

Source : *Enc. Jud.*, vol. 10, p. 303.

ESTONIA

TALLINN (Reval)

157. Jewish Community Library.

Small collection.

Source : Information from Dr. Max Laserson, New York, formerly professor at the University of Riga.

158. Society of the Friends of the Yiddish Scientific Institute, in Vilna.

Book collection.

Source : See above.

TARTU (Dorpat)

159 Academic Society for the Study of Jewish History and Literature.

Judaica in several languages. In 1937 : over 2,000 volumes.

Sources : Reports of the society, 1904-1936.

Catalogue of the Exhibition in commemoration of 50 years of its existence. Tartu 1934. *Juudi kunst trükis ja pildis.*

160. Jewish Community.

Minute books of the 19th century.

Catalogue : Nosson Genss, **Bibliograafia judaica Eestis** (Tallinn 1937), p. 72-76.

[p. 34].

161.*Nosson Genss.

Collection of Judaica and printed material published in Estonian in Hebrew and Yiddish.

Source : Genss, *Bibliograafia*, . . . *op. cit.*

162. Julius Genss.

Library of over 20,000 vols. rich in Judaica.

Source : A privately published catalogue in the Russian language, 1932.

FINLAND**HELSINKI****163. Jewish Community Library.**

Coll. of a few thousand vols. of Hebraica and of Judaica in Yiddish. The library is about 30 years old.

Source : Information from Rabbi Dr. Simon Federbusch, New York, former Rabbi of Helsinki.

FRANCE**THE PRINCIPLE COLLECTIONS****164. Alliance Israélite Universelle, in PARIS.**

50,000 vols. 300mss.; 20 incunables; 1 ed. on parchment; 1,500 Genizah fragments. Largest collection of Judaica and Hebraica in France; founded on the S. Munk collection. Includes

Crémieux Archives, S. D. Luzzatto coll.

Catalogue : M. Schwab, « Les manuscrits et incunables hébreux de la bibliothèque de l'Alliance Israélite Universelle, » in *REJ*, vol. 49, 1904, p. 74 ff, 270 ff. (130 + 13 entries).

Other sources : M. Schwab, « Un Mahzor illustré, » in *REJ*, vol. 48, p. 230 ff.

idem, « Un rituel cabbalistique », in *REJ*, vol 34, p. 127. *Minerva*, 1937.

Narcisse Leven, *Cinquante ans de l'histoire*. 2 vols. (1911, 1920).

165. Ecole Rabbiniqque de France, in PARIS.

25,000 vols.; 150 mss.; Coll. of incunables.

Comprehensive library of scientific and rabbinic literature.

Catalogue : M. Abraham, « Catalogue des manuscrits et incunables de l'Ecole Rabbiniqque de France, » in *REJ*, 1924 (129 + 24 entries).

COMMUNAL COLLECTIONS

COLMAR

166. Consistoire Iraélite, Archives.

Documents since ca. 1808.

Source : Zivier, in *MGWJ*, vol. 49, 1905.

METZ

167. Archives du Consistoire Israélite.

The oldest *Memorbuch* of an Alsatian community, from the end of the 16th century to 1754.

Documents of the Consistoire since 1808.

Sources : Zivier, in *MGWJ*, vol. 49, 1905. M. Ginsburger, « Les Mémoires alsaciens, » in *REJ*, vol. 40, 41.

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PARIS

168. Bibliothèque et Archives du Consistoire Israélite.

Mss., incunables and Genizah fragments.

Coll. of Judaica and Hebraica. Archives founded in 1808.

Catalogue : M. Schwab, « Les manuscrits du Consistoire Israélite de Paris provenant de la Guéniza du Caire, » in *REJ*, vol. 63, 64,66 (1911-1913).

Other sources : R. Anchel, *Napoléon et les juifs* (1928).

Narcisse Leven, *Cinquante ans de l'histoire*.

169. Pernikow Bibliotek, library of the Fédération des Sociétés Juives.
About 6,200 vols., with special Hebrew division.
Many Judaica in Russian.
Source : E. Tscherikover, *Yidn in Frankreich* (New York, 1942).

170. Nomberg Bibliotek, library of the Medem Farband (Bund).
Yiddish coll. of about 3,300 vols.
Source : *idem*.

171. Yiddishe Folks-Bibliotek fun Shalom Aleichem "Zapho."
Library of the Kultur-Liga.
Yiddish collection of about 3,800 vols., with many editions from Soviet Russia.
Source : *idem*.

172.* Collection Edmond de Rothschild.
Large collection of books and valuable art-objects.

173. Congrès Juif Mondial.
Coll. of documents on the programs in the Ukraine, 1919-1921, for about 800 communities.
These archives were transferred to Paris from Berlin where they were known as Ostjuedisches Historisches Archiv.
Source : *Enc. Jud.* Vol. 3, p. 287.

STRASBOURG

174. Bibliothèque et Archives de la Société pour l'Histoire des Israélites.
Collection of books and documents related to Jewish history in Alsace.
Source : *Minerva*, 1937.

175. Archives du Consistoire Israélites.

Documents since 1806 on relations with French authorities and the Central Consistory in Paris.
Documents from other Alsatian communities.

Minutes , registry and decisions since 1812.

Source : E. Zivier, in *MGWJ*, vol. 49, 1905, p. 229.

176. Musée Juif pour l'Alsace-Lorraine, of the Société pour l'Histoire des Israélites.

Section of Musée Alsacien, Strasbourg.

Coll. of about 200 objects (in 1908).

Source : M. Ginsburger, *Das juedische Museum fuer Elsass-Lothringen* (Gebweiler i.e. 1909).

SULZ

177. Archives of the Jewish Community.

Register of names concerning the cemetery in Jungholz, 1779; protocol-book and account-book in Hebrew concerning the cemetery; *mohel-book*, 1783; *Wimpeln* 17th and 18th centuries.

Excerpts from the Metz Memorbuch.

Oldest document from the 17th century.

Source : E. Zivier, in *MGWJ*, vol. 49, 1905, p. 229.

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Smaller Jewish libraries were found in almost all Jewish communities. Of some importance were the collections in NANCY, LILLE and in the Ecole Israélite Orientale in PARIS, which possessed an illuminated mahzor; see *Hebraica, documents d'art juif* (1930). Scattered documentary material was kept in the archives of almost all Jewish communities in France; see *Enc. Jud.*, vol. 3, p. 290 ff. R. Anchel, *Napoléon et les juifs*, p. XIII-XIV. M. Ginsburger, « Les mémoriaux Alsaciens », in *REJ*, vol. 40, p. 231-247; vol. 41, p. 118-143.

GREECE

SALONIKI

178. Jewish Community Library.

Collection at least 300 years old, with valuable material.

Source : Information from Dr. Alcalay, New York, former Chief Rabbi of Yugoslavia.

179. Bibliothèque Bene Brith.

Small collection of books; Judaica in French.

Source : See above.

HUNGARY

THE PRINCIPAL COLLECTIONS

180. Országos rabbiképző intézet (Rabbinical Seminary) in BUDAPEST.

About 30-40,000 vols., including the Della Torre coll.

Outstanding scientific and rabbinic library.

Catalogue : *Catalogue de la bibliothèque hébraïco-judaïque du feu Lelio della Torre* (Padua 1872) : 794 + 611 entries.

Other sources : *Minerva*, 1937. Information from Dr. G. Lanyi, New York.

181. Országos Magyar Zsidó Museum (Jewish Museum) in BUDAPEST.

Founded by the Hungarian Jewish Literary Society; opened in 1916. 2,200 objects : art and crafts. Also coll. of books and documents, letters, mss. of Goldziher. Religious objects; plans and pictures of synagogues, arts, almemors. Coll. of ceremonial objects from synagogues and homes. Symbols and amulets; signets, seal-rings, gems, coins, artistic and graphic objects. Old costumes, Family-relics.

Sources : *MZL*, p. 566. *Minerva*, 1937.

COMMUNAL COLLECTIONS

BUDAPEST

182. A Pesti Izraelita Hitközség Könyvtára (Jewish Community of Pest-Library).

About 10,000 vols., Hebraica and Judaica.

Rich coll. of historical documents, including coll. on Jews in the Hungarian revolution of 1848.

Coll. of periodicals in defense against antisemitism.

Source : *MZL*, p. 703.

183. A Buda Izraelita Hitközség Könyvtára (Jewish Community of Buda-Library).

About 15,000 vols. Hebraica and Judaica.

Important coll. of historical documents.

Source : *MZL*, p. 150

184.* Baracs Karoly (former President of the Community; died around 1935).

5,000 vols. on general subjects.

Source : *MZL*, p. 150.

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185.* Dr. Ignaz Friedmann

Coll. of antiquities.

KESZTHELY

186. Community Archives.

Source : *Enc. Jud.* Vol. 3, p. 271.

OBUDA (Old Buda)

187. Community Archives.

Coll. of important historical documents.

Source : *MZL*, p. 659.

SZEGED

188. Community Library for Teachers.

Valuable collection.

Source : *MZL*.

189.* Rabbi Immanuel Loew (died in 1944).

Coll. of 6,000 vols., Judaica.

Source : *MZL*, p. 830.

ITALY

THE PRINCIPAL COLLECTIONS

190. Biblioteca del Collegio Rabbinico, in ROME.

Very old and very valuable collection.

16 incunables. Many mss.

Catalogue : Umberto Cassuto, "Gl' incunaboli ebraici del Collegio Rabbinico italiano," in *Riv.*

Isr., vol. 5, 1908 (16 entries).

Other sources : Umberto Cassuto, "Manoscritti e incunaboli ebraici nelle biblioteche italiani," in *Atti di [sic] primo Congresso mondiale delle biblioteche e di bibliografia*, vol. 3 (Rome 1931). Giuseppe Gabrieli, *Italia Judaica* (Rome 1924).

191. Biblioteca del Talmud Tora, in LEGHORN (Livorno).

129 mss. 1 edition on parchment. Many incunables and rare prints.

Very valuable collection.

Catalogue : Carlo Bernheimer, *Catalogue des manuscrits et livres hébraïques de la bibliothèque du Talmud Tora de Livourne* (Livorno 1914).

Other sources : idem, « La Bibliothèque du Talmud Tora de Livourne », in *REJ*, 1913, p. 301-309. Giuseppe Gabrieli, *Manoscritti e carte orientali nelle biblioteche e negli archivi d'Italia* (1930). ..Carlo Bernheimer, "The Library of the Talmud Torah at Leghorn," in *Studies in Jewish Bibliography...in memory of A. S. Freidus* (New York 1929).

192. Biblioteca della Comunità Israelitica, in MANTUA.

84 (or 170) mss. Valuable prints.

Catalogue : Marco Mortava, *Catalogo dei mss. ebraici della Bibl. Della comunità Israelitica di Mantova* (Livorno 1872) : 84 entries.

Other sources : Giuseppe Gabrieli, op. cit. Marco Mortava, "Die Gemeindebibliothek zu Mantua," in *ZHB*, vol. 4, 1861, p. 48 ff., 74-79.

193. Archivi della Università Israelitica, in ROME.

Founded in 1929. Four divisions : (a) Documents of the community since 1590; administration, taxes, statistics. (b) Synagogues and charitable institutions since 1553. (c) Inter-

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course with the authorities since 1240; papal bulls and edicts; treaties and negotiations with governments. (d) Various documents, wills (since 1682), correspondence, etc.

Source : Attilio Milano and Roberti Bachi, *Storia e Riordinamento dell' Archivio della Univeristà Israelitica di Roma* (1929), p.29-37. Erm. Loevinson, *Roma Israelitica*. Frankfurt 1927.

COMMUNAL COLLECTIONS 1

FERRARA

194. Archivi della Comunità Israelitica.

Minerbi collection with very old and valuable documents.

Source : *Enc. Jud.*, vol. 6, p. 958.

FLORENCE

195. Archivi della Comunità Israelitica.

Small book collection, including the *Biblioteca della Confraternità (Ets Chaim veohave Tora)* with Montefiore coll.; religious literature.

Documents relating to Jewish history in Florence, Pisa and Leghorn (Livorno) from the 16th to the 19th century. The oldest document is a copy of the privileges granted by Cosmo di Medici in 1591.

Sources : Richard Gottheil, « Les Archives juives de Florence, » in *REJ*, vol. 60, p.303-317; vol. 62, p. 114-128.

Umberto Cassuto, in *Riv. Isr.*, vol. 3, p. 133-136, 171-176.

S. H. Margulies, in *Riv. Isr.*, vol. 5, p. 70-73.

LEGHORN

196. Museo della Comunità Israelitica, founded 1930 as Central Jewish Museum by the Jewish Community.

Rich collection of ceremonial objects, ketubbot, Torah-scrolls, ad artistic objects; coll. of documents and prints important for Jewish history in Leghorn.

Sources : A. Toaff, *Il museo della comunità Israelitica Liburni civitas* (Livorno 1931) (Illustrated). *Universal Jewish Encyclopedia*, vol. 7, p. 148-149.

MANTUA

197. Archivio della Comunità Israelitica.

11 vols. with 6,000 pages. A detailed register (1782-1810) was compiled by Bonaiuolo Isaac Levi.

Sources : Vittore Colorni, “Le magistrature maggiori della comunità ebraica di Mantova (sec. XV-XIX),” in *Rivista di storia del diritto italiano*, vol. 11, 1938, p. 57-126. See also no. 198.

MILAN

198. Archivio del Consorzio degli Israeliti di Milano.

Communal documents since 1840.

Source : *Cenni storici ed amministrativi delle comunità Israelitiche italiane* (Rome 1914), p. 42-45.

1On the Italian-ruled colony of RHODES the library of the Collegio Rabbinico contained about 2,500 vols., including several hundred rare books, chiefly of rabbinic literature; see *The Hebrew University News Bulletin* (published by the American Friends of the Hebrew University), vol. 9, no. 2.

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PADUA**199. Archivio della Comunione Israelitica.**

Important material for Jewish history in Venetia.

Source : E. Morpurgo, "Bibliographia della storia degli ebrei nel Veneto," in *Riv. Isr.*, vol. 7-9 (1910-1912), esp. vol. 7, p. 14 ff.

200.* Raccoltà [sic] Morpurgo

Family archives.

Source : *ibid.*

PISA**201. Archivio dell' Università Israelitica.**

Interesting material for Jewish history in Italy in the 16th and 17th centuries.

Source : S. H. Margulies, "Dall' Archivio dell' Università Israelitica di Pisa," in *Riv. Isr.*, vol. 5, 1908,

p. 70-73.

REGGIO EMILIA**202. Archivio della Comunità Israelitica.**

Archives of the Bassani family.

Source : U. Dallari, *Gli Archivi della storia d'Italia* (1910), ser. 2, vol. 1, p. 153-156. *Enc. Jud.*, vol. 3, P. 292-293.

ROME

203. Biblioteca della Comunità Ebraica.

Rich collection, including the old and very valuable libraries of the local synagogues and *bate-ha-midrash*.

Many mss. and incunables.

Catalogue : Richard Gottheil, "Bible Manuscripts in the Rome Synagogues", in *ZHB*, 1905 (14 entries).

ROVIGO**204. Archivio della Comunione Israelitica.**

Documents since the 17th century.

Source : E. Morpurgo, in *Riv. Isr.*, vol. 7, 1910, p. 181; vol. 8, 1911, p. 20 ff.

SIENA**205. Archivio della Università Israelitica.**

Documents on Jewish history in Siena.

Source : I. Zoller, "Per la storia del 28 giugno 1799 Siena," in *Riv. Isr.*, vol. 7, 1910, p. 138 ff.

VERONA**206. Biblioteca Unione Israelitica (Comunità ebraica).**

Good collection of religious literature. 1 Hebrew ms.

Sources : Umberto Cassuto, "Manoscritti e incunaboli ebraici nelle biblioteche italiane," in *Congr. Mondiale delle Biblioteche e di Bibliografia*, vol. 3 (1931). Giuseppe Gabriele, *Manoscritti*, op. cit.

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SMALLER JEWISH LIBRARIES**FERRARA****207. Biblioteca della Scuola Ebraica.**

Small book collection with a few Hebrew mss.

Source : Cassuto, *l.c.*, p. 71.

208. Biblioteca della Talmud Tora.

Small religious collection with a few mss.

PADUA**209. Biblioteca della Comunità Israelitica.****VENICE****210. Biblioteca della Scuola Ebraica.**

Small book collection with 6 Hebrew mss.

Sources : Cassuto, l.c. F. Morpurgo, *Inchiesta sui monumenti e documenti del Veneto interessanti la storia . . . degli ebrei* (Udine 1912), p. 23-25.

LATVIA**DAUGAPOLIS (Dvinsk, Dinaburg)****211. Zidu Izglitibas Biedriba (Society for Enlightenment of Jews).**

Coll. of about 2,000 vols. in Hebrew, Yiddish and Russian.

Source : Information from Dr. Max Laserson, New York.

LIEPAYA (Libau)**212.* Dr. Katznelson**

Private collection of about 3,000 vols. of Judaica.

Source : See above.

LUCIN (Laizen; province Letgalia)**213. *Rabbi Benzion Donchin**

Collection of archivalia pertaining to the Jews of Lucin.

Source : *Evreiskaya Starina*, 1912, p. 263-273.

In the province of LETAGLIA there existed several large rabbinic collections. Outstanding were the libraries of Rabbi Meir Simha and of the rabbi of Rogatshev.

RIGA**214. Zidu Izglitibas Biedriba (Society for Enlightenment of Jews).**

Collection of about 8-10,000 vols. in Hebrew, Yiddish, German and Russian.

Source : Information from Dr. Max Laserson, New York.

215.* Prof. Simon Dubnow.

Coll. of Judaica and personal archives.

Source : *Kirjath Sepher*, vol. 20, 1943, p. 177-179.

216.* Polotskoy Wolf.

Coll. of about 5-600 vols. Talmudica, rabbinica, biblical literature.

Source : Information from Dr. M. Laserson, New York.

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217.* Dr. I. Joffe.

Private coll. of about 2-3,000 vols. on Jewish history.

Source : See above.

218.* Jacob Zhagorski.

Complete coll. of Yiddish books, periodicals, leaflets and ephemeral material printed in Latvia.

Source : M. Gertz, *25 Yor Yidishe Presse in Letland* (Riga 1933).

YELGAVA (Mitau)**219. Jewish Community Library.**

Small coll. with a pinax of the Hevra Kadisha of the 18th century.

Source : Information from Dr. M. Laserson, New York.

LITHUANIA**KAUNAS (Kovno)**

220. Mapu-Biblioteka (Library of the Mapu Library Society)

Founded in 1908. In 1939 : about 15,000 vols. and a gallery of portraits of Jewish writers. Coll. of Hebraica, including rabbinica and periodicals of the Haskala period; many Judaica in Yiddish.

Source : Information from Dr. Mendel Sudarsky, New York, (in Kaunas until 1937), and Yudel Mark, New York (in Kaunas until 1936).

221. Zidu Historius Etnografius Draugija namo Simon Dubnow (Historical and ethnographical Society named in honor of Simon Dubnow).

Founded in 1926, the Museum housed the coll. of Rabbi Isaac Elhahan; coll. of Torah-curtains and - mantles; menorot, lamps, etc. Coll. of portraits of Jewish personalities; photographs of towns and synagogue. Archives : Coll. of old books, including old Talmud editions; the pinkassim of the towns of Kejdanie, Wilkowitzki; mss. of rabbis, scholars and writers, including some of Abraham Mapu; coll. of letters; the archives of former Jewish National Council of Lithuania; archives of Jewish Communities which had been dissolved by the authorities. The private documentary collections of Dr. Simon Chorazycki, Dr. Abba Lapin, and others.

Source : *Yor ein-yor ois. Jarbuch Kalendar* (Report and Inventory) (Kaunas 1939).

222. Mokslo Miletojn Draugija Biblioteka (Library of the Friends of Knowledge Society).

Coll. of 8-10,000 vols., mostly in Yiddish, but also in Russian, Polish and other languages. This library is the former library of the "Kultur-Liga" which had been dissolved by the Lithuanian Government. It included large quantities of textbooks and other publications of the same Society.

Source : Information from Dr. Mendel Sudarsky.

223.* Baloserio-Biblioteka (Lending Library; private property of Abba Balosa).

Coll. of about 20,000 vols. in Russian, Yiddish, Hebrew, and German.

Source : See above.

224.* Simon Chorazycki.

Private coll. of several thousand vols. of Hebraica, Judaica and Yiddish books.

Source : See above.

225.* M. Janusevic.

Private coll. of Judaica, Hebraica and Yiddish books. This collection included mss.

Source : See above.

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226.* Jacob Robinson.

Coll. of literature on national minorities and related legal problems, belonging to Dr. J. Robinson, New York.

Important collections of rabbinica were in the libraries of the Yeshivot and Bateha-Midrash in the following cities : KELME, TELSE, KEJDANIE, WILAMPOLE (Slobodska). Mokslo Miletojn Draugija (Society of the Friends of Knowledge) maintained libraries in the following cities (in addition to no. 222):

227. UKMERGE (Wilkomir) : about 4-5,000 vols.

228. SIAULIAI (Shavel) : 3-4,000 vols.

229. PANEVEZYS (Ponieviez) : about 3-4,000 vols.

To these must be added smaller collections in 10 other towns. Zidu Svietimo Draugija (Jewish Society for Enlightenment) maintained libraries in the following cities : YURBURKAS : Mendele Library; ALYTUS, ANYKSCIAI, and several other towns.

NETHERLANDS

THE PRINCIPAL COLLECTIONS

230. Bibliotheek van het Portugeesch Israelietisch Seminarium “Ets Haim,” (Bibliotheca Montezinos), in AMSTERDAM.

About 25,000 vols. 12 incunables, 4 editions on parchment. 1,000 old pamphlets. This library consisted chiefly of the very rich and valuable coll. of David Montezinos, whose main divisions are the following : (1) Spanish and Portuguese Judaica; (2) incunables; (3) Hebrew poems and prayers; (4) Purim-literature; (5) rabbinic decisions; (6) rare prints; (7) coll. of copper-plates and graphic prints. The archives contain documents since 1616 or 1637.

Catalogues : Alfei Menasche, *Catalogus der tentoonstelling in het portugeesch Israelietisch Seminarium “Ets Haim” te Amsterdam ter herinnering aan het driehonderd jarig jubileum van het eerste door Menasseh ben Israel gedrukte boek* (Amsterdam 1927). J. S. da Silva Rosa, “Die spanischen und portugiesischen gedruckten Judaica in der Bibliothek des jued portugieschen Seminars “Ets Haim” in Amsterdam,” in *Bijdragen en Mededeelingen van het Genootschap voor de joodsche Wetenschap*, 1933. *idem*, *Catalogus van de tentoonstelling ...in de Bibliotheek van het Port. Isr. Seminarium* (Amsterdam 1917). Rafael Montezinos and Jacob Pereira, *Reshima mekol sifre beth midrashenn Ets Hayyim* (Amsterdam 1843). Anonymous, *Reshimah shel sifre beth ha-midrash Ets Hayyim* (Amsterdam 1858); supplement (Amsterdam 1864).

Other sources : *Minerva*, 1937. J. S. de Silva Rosa, "David Montezinos," in *Centraal Blaad voor Israelieten*, 1914. M. C. Pereira and Silva Rosa, *Gedenkschrift...driehondert jarig Bestaan...Talmud Tora en Ets Haim* (1916). J. S. da Silva Rosa, *Geschiedenis der Portugeesche Jooden to Amsterdam* (1925).

COMMUNAL COLLECTIONS

AMSTERDAM

231. Beth ha-Midrash Ets Haim (Ashkenazim).

About 4,000 vols.; good rabbinic collection.

Catalogue : *Reshima misifre beth ha-midrash Ets Hayyim Ashkenazim* (Amsterdam 1825).

Other sources : *Minerva*, 1937.

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232. Bibliotheek van het Nederlandsch Israelietisch Seminarium.

About 3,400 Hebraica. 300 books in other languages, rabbinic literature.

Source : *Minerva*, 1937.

233. Oostelijke Federatie (Zionist Organization), owned by its youth organization Sichron Jaakow. Extensive coll. of Zionistica and Judaica.

Catalogue : *Catalogus van de Bibliotheek der oostelijke federatie van den Nederlandschen Zionistenbond* (1905). *Supplement*, 1-2.

234. Museum en Archief van het Portugeesch Israelietische Gemeente.

Coll. of old books from Spain and Portugal. Rich coll. of ceremonial objects, old wrappers for Torah-scrolls, candlesticks, etc. Documents since 1614.

Sources : *Enc. Jud.*, vol. 3, 293-295. da Silva Rosa, *Geschiedenis der Portugeeschen Jooden te Amsterdam* (1925). *Jaarboek van 5674* (1913-1914). Henriques de Castro, *De Synagoge der Portugeesch-Israelietisch Gemeente te Amsterdam* (1875). Mendes da Costa, „Kort Overzicht van de Portugeesch-Israelietisch Gemeente der Port. Isr. Gemeente te Amsterdam,” in *Feestelijke...van het 250 jarig Bestaan* (1925).

235. Nederlandsch Israelietische Hoofdsynagoge.

Coll. of Hebrew mss.; *Mahzorim*. Coll. of ceremonial objects. Documents since 1640; valuable

historical material.

Sources : David Sluys, in *Nieuw Israelietisch Weekblad*. 1925, no. 1. *Jaarboek van 5674. Verslag van den Toestand der Nederl. Isr. Hoofdsynagoge* (Amsterdam 1923). Zigmund Seeligmann, „Losse Bydregen tot de Geschiedenis der Jooden in Amsterdam, „ in *Centraalblad voor Israelieten in Nederland*, vol. 15, no. 47 ff.

236. Joodsch Historisch Museum, Waaggebouw.

Founded in 1931; contains a good collection of Jewish folklore in Holland.

Source : *Gids voor het Joodsch Historisch Museum* (1931).

237. Portugeesch Synagoge.

Coll. of beautiful curtains, silver, ornaments, Torah-scrolls.

Sources : J.S. da Silva Rosa, *Geschiedenis der Portugeesche Jooden te Amsterdam*, p. 95 ff. D. H. de Castro, *De Synagoge der Portugeesch-Israelietische Gemeente te Amsterdam* (s'Gravenhage 1875).

238*. Sigmund Seeligmann.

Important collection of ancient literature, Judaica and valuable prints.

Source : *Enc. Jud.* vol. 2, p. 731.

239.* J. L. Palache.

Important coll. of Orientalia.

240.* Friedmann-Bibliotheek.

Important coll. of Hebraica and Judaica.

Source : I. M. Hillesum, “De Friedmann-Bibliotheek te Amsterdam,” in *Vrydagavond*, 1926, no. 12.

LEIDEN

241. Gemeente-Archief.

Document since the 18th century.

Source : *Verslag over den toestand van het Gemeente Archief te Leiden* (1919). *Enc. Jud.*, vol. 3, p. 295.

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MIDDELBURG

242. Gemeente-Archief.

Placed in the Rijks-Archief of the province of Zeeland. Documents since 1705.

Source : A. Felix, in *Rijksarchief* of the Province Zeeland, vol. 2, 1923, p. 137-153.

ROTTERDAM

243. Gemeente Archief.

Documents since the 17th century.

Source : *Jaarboek van 5674*, p. 163.

THE HAGUE

244. Rijks-Archief.

Contains valuable documents on the Jewish Community in Surinam, which were placed in the Rijks-Archief for safekeeping. Oldest documents of the 17th century.

Sources : *Verslag von het Rijksarchief* (Haag 1920). *Universal Jewish Encyclopedia*, vol. 10, p. 108. *Enc. Jud.*, vol. 3, p. 295.

245. Gemeente Archief in de Hoogduitsche Gemeente.

Documents of the 18th and 19th centuries.

Source : D. S. van Zuiden, *De Hoogduitsche Jooden in 's Gravenhagen* (Gravenhagen 1913), p. 5 and *passim*.

SMALLER LIBRARIES AND ARCHIVES

Almost all the Jewish communities had small book-collections which are not separately listed. Apart from these the Joodsche Boekerij in Amsterdam and the libraries mentioned. See *Jaarboek 5674*; *Statuten...der Vereeniging* (Amsterdam 1908). Since the beginning of the 19th century, the Jewish communities had placed their death-registers, *mohel*-books and family-lists in the municipal archives of the respective cities. All the archives of Jewish communities are listed in the *Jaarboek*, 1913-1914. See also : *Centraale Organisatie voor de Religieuze en Moreele Verheffing der Jooden in Nederland* (Amsterdam 1913). The archives of the following

communities date back to the 18th century : DEVENTER, DORDRECHT, HAARLEM, HERTOGENBOSCH, KEMPEN, MEPPEL.

NORWAY

OSLO

246. Jewish Community Library.

Small coll. of Judaica in all languages with a few Hebraica and some Yiddish books.

Source : Information from Dr. Simon Federbusch, New York.

POLAND

THE PRINCIPAL COLLECTIONS

247. Biblioteka Judaistyczna przy Wielkiej Synagodze na Tlomackiem in WARSAW (Library for Jewish Studies of the Great Synagogue on Tlomackie Street).

In 1940 : more than 40,000 vols. (in 1937 : 35,200 vols. according to *Minerva*, 1937); 150 mss. (in 1938); 10 incunables; many pinkassim; an Amsterdam Haggadah of the 17th century.

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Included the collection of *Szymon Rodzyn*, M. Moszkowski, and Ch. J. Bornstein. Very valuable scientific and rabbinic library.

Sources : M. Balaban, *Zabytki historyczne Żydów w Polsce* (Warsaw 1929) p. 33. *idem*, *Yidn in Poilen* (Vilna 1930) p. 286-287. A. Gawza, "Di yudaistishe hoiptbibliotek in Varshe," in "*Haint*" *Yovel Buch* (1938) p. 300-304. *Nauka Polska*, vol. 7, 1927, p. 216. *Wajsberg, M.*, in *Literarishe Bleter*, 1925, p. 35; 1929, p. 749 ff. *idem*, in *Przegląd Biblioteczny*, vol. 2, 1928, p. 169-171.

248. Biblioteka im. M. Straszuna in VILNA (M. Straszun Library).

In 1937 : 35,000 vols.; 150 mss.; 5 incunables; many rare prints. Included the collections of Straszun, Fin, Markon, Baer Ratner, M. Epstein. This library of the Jewish Community was very valuable for all branches of rabbinic literature and Jewish scholarship.

Catalogue : *Likkute Shoshanim* (Catalogue of the coll. of Mathias Straszun) (Berlin 1889).

Other sources : M. Balaban, *Zabytki*, p. 34, *idem*, *Yidn in Poilen*, p. 287-288. D. Magid, in *Fun noenten ovar* (Vilna 1937), vol. 1. Ch. Lunski, *Bichervelt* (1922) p. 263-268.

249. Yiddisher Visenshaftlecher Institut (YIVO) in VILNA (Yiddish Scientific Institute).

At the outbreak of the war the headquarters of the Yiddish Scientific Institute were transferred to New York City.

In 1939 : 85,000 vols., of which only 20,000 were catalogued. 75,000 handwritten documents

and mss.; over 100,000 items of Jewish folklore. The library was outstanding for Jewish history and included Judaica in all languages. The archives included documentary material of the former rabbinical school in Vilna, of several liquidated Jewish communities in the district of Poznan, scores of *pinkassim*; the collection of over 2,000 books on folklore and ethnology of the late folklorist Judah Leib Cahan, besides Cahan's own manuscript archives (contained material for six volumes and only one volume was published) : the manuscript of Alfred Landau's Yiddish dictionary, compiled over a period of sixty years; thousands of documents relating to Jewish history in Eastern and Central Europe; the collection of 600 life-histories of Jewish youth (over 70,000 handwritten pages); many manuscripts of a religious character; over thirty manuscripts of *Toledot Yeshu*; thousands of letters of Yiddish and Hebrew authors and many of their manuscripts ; a great part of the archives of Simon Dubnow; very large collections on the history of the Jewish labor movement in Eastern Europe and America; the archives of J. Dinesohn; a great part of the archives of Rabbi E. Gutmacher from Grodziec; material on the history of Jewish colonization in Argentina and on Jews in the Ukraine during the pogroms of 1918-1919. The press division contained over 14,000 volumes of Jewish periodicals in many languages; over 400 current periodicals were received regularly. The Esther Rachel Kaminski Theater Museum, founded in 1927, contained tens of thousands of objects concerning the history of the Jewish theater. The Art Museum of the Yivo, founded in 1935, contained a good collection of paintings and etchings, by Marc Chagall, Mane Katz, etc. figures by Ryback.

Sources : Max Weinreich, „Der Yiddisher Visenshaftlecher Institut,“ in *Zamelbuch*, (New York 1935) ed. Yefim Yeshurin, p. 327-328. *Der alveltlecher Tzuzamenfor fun Yiddishen Visenshaftlechen Institut* (Vilna 1936), p. 56 ff. *Zydowski Instytut Naukowy*, YIWO (Vilna 1937). *Yivo noch draytsen yor arbet* (Vilna 1938). *Yedies fun Yiddishen Visenshaftlechen Institut*, nos. 1-86 (Vilna 1925-1939), *passim*. *Minerva*, 1937.

250. Biblioteka Gminy Wyznaniowej Izraelickiej in LWÓW (Library of the Jewish Community).

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In 1930 : 16,479 vols.; 1,012 vols. of periodicals; 17 mss., among which those of Rabbi Abraham Cohn, Solomon J. Rappoport); 4 fascicles of the beginning of the 19th century; 3 *pinkassim* of the Jewish Community of the 17th and 18th centuries. The library, founded in 1901 by Salomon Buber, had a rich collection of Judaica and Hebraica and contained the archives of the Jewish Community since 1925.

Sources : *Wschód*, 1901, p.15. Buzek, Karol, „Archiwa Polskie,“ in *Nauka Polska*, vol. 7, 1927, p. 45. Demby, Stefan, 2 Biblioteki,“ *loc. Cit.*, vol. 12, 1930, p. 158. M. Balaban, *Zabytki*, p. 37-38. *idem*, *Yidn in Poilen*, p. 288. Edward Chwalewik, *Zbiory Polskie* (2 vols., Warsaw 1926-1927) vol. 1, p. 380.

251. Muzeum Gminy Wyznaniowej Zydowskiej im. Mathiasa Bersohna in WARSAW (The M. Bersohn Museum of the Jewish Community).

The Museum, founded in 1905 by M. Bersohn, included 83 paintings, 23 chandeliers and about

600 other ritual objects. (94 signets, rings, medallions, etc.); ark-curtains; ceramics with Hebrew legends; amulets; candlesticks from the 14th century on; picture and photographs of wooden synagogues. Among the 39 mss. and documents were the sermons of Jacob Frank; illuminated parchments of the 16th and 17th centuries; many illuminated *ketubbot* from Italy, 17th century. A pinax of the Hevra Kadisha of Praga (near Warsaw) from 1785-1870. *Some pinkas*-books and a coll. of banners from other communities. A small book collection of about 2,000 vols. included many old prints.

Sources : E. Chwalewik, *op. cit.*, vol. 2, p. 340. M. Balaban, *Zabytki*, p. 27. *Nauka Polska*, vol. 7, 1927, p. 155. Chawa Warszawska, "Der Muzei ofn nomen fun M. Bersohn," in *Yunger Historiker*, vol. 1 (1926) p. 99-101. Hillel Seidman, „Museum im. Bersohna, in *Glos Gminy Zydowskiej*, vol. 3, 1937, p. 57-59.

252.* Mieczyslaw Zagajski formerly in WARSAW (now in New York).

Private collection housed in 1939 in 6 rooms. About 7,200 objects including 1,180 silver pieces from the 14th to the 18th century; 140 ark-curtains of which 1 was embroidered by the daughter of Hakam Zebi Ashkenazi, 3 were from the Vilna Gaon Synagogue, 1 from the synagogue of Rabbi Mendel of Kock, 16 from the synagogue in Sandomierz; about 100 Torah-mantles; about 100 Torah-ribbons; Torah-scroll from Spain, 15th century; several hundred Torah-indices (*yad*); about 100 *megillot*; 70 silver goblets, 100 silver covers for books; coll. of all ceremonial objects needed from birth to death; 100 circumcision-knives from the 14th to the 18th century; 160 Hanukkah-lamps from the 16th to the 18th century; 300 spice-cases of the same period; 40 *menorot*; 8 vessels for Levite washing; several hundred Hebrew coins; circumcision-fauteuil of Kurnik (*Posen*) of the 16th century, as well as all objects of the liquidated synagogue of the same town; garments of Jewish personalities such as Disraeli, Montefiore and of Jewish women in the 16th and 17th centuries. Included 15 very rare synagogue brocades, 14th-16th centuries. Coll. of paintings : 120 by M. Gotlieb, 7 by Joseph Israel, 5 by Liebermann, several by Pissaro, 2 by Markovicz, Rembrandt's (esquisse) Christ's Circumcision. 150 illuminated mss. (13th to 17th century), including illuminated *Haggadoth*; 30 incunables; several hundred rare books of the 16th century. 40 Bibles in silver bindings.

Sources : *Arkady* (periodical), Nov. 1935. *Black Book of Polish Jewry* (1943), p. 310. R. Feldschuh, *Yiddisher Gezelshaftecher Lexikon* (Warsaw 1939), p. 223. Information from Mr. Zagajski, New York; photographs in his possession.

253. Muzeum Towarzystwa Historyczno-Etnograficznego im. Sz. Anskiego in VILNA (S. Anski Museum of the Historical-Ethnographical Society).

The Museum and the Archives were founded in 1913 together with a small book-collection of about 2,000 vols. and mss. The Museum included a coll. of Jewish painters and sculptors, such as Antokolski, Aronson, Ginsburg, Treger, Lejbowicz,

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and others; coll. of photographs of famous rabbis and of synagogues; folklore; coll. of ceremonial objects; portraits of the Goan of Vilna and of Antokolski by Ryepin. The Archives included the correspondence and archives of S. Anski, letters of Mendelev, Sholem Aleichem, Perez, Bialik, etc.; documents and press-archives; the following *pinkassim* : 7 of Jewish communities and communal organizations (including Society *Bedek ha-bayit*, Vilna, 1650-1830; Old Beth-Ha-Midrash, Vilna, 1758-1875; of the Communities of Szaki [1776-1848], Wrzesnia, [1823-1869], Burial Society of Musnik [1734-1826], Community of Krywlany [1810-1908], Society Zedaka Gedoleh, Vilna [1859-1931], 8 pinkassim of Synagogues and Study-societies of the 18th and 19th centuries, 10 *pinkassim of Gemilut-hesed* Societies of Vilna of the 19th and 20th centuries.

Sources : S. Herbst, in *Nauka Polska*, vol. 12, 1930, p. 135. M. Szalit, „*Der Anski-Archiv*,“ in *Literarische Blätter* (1929 no. 16. A. J. Goldszmidt, „Di Pinkassim fun dem Hist. Etnogr. Gezellsh. Archiv,“ in *Fun noenten Ovar*, vol.1 (1937) no. 1 p.21-23. Ch. Lunskey, *Pinkos* (Vilna 1922), p. 855-864.

254. Archiwum Gminy Wyznaniowej Żydowskiej in WARSAW (Archives of the Jewish Community).

In 1927 : about 3,500 fascicles and loose documents; 14 folders. Included deeds and documents since the 16th century; very rich material on the first half of the 19th century; documents on finances, government-orders, Jewish schools; material on role of Jews in the Polish uprisings of 1831.

Sources : E. Chwalewik, *op. cit.*, vol. 2, p. 280. M. Balaban, *Zabytki*, p. 42. *idem*, *Yidn in Poilen*, p. 297. *Nauka Polska*, vol. 7, 1927, p. 87. Hillel Seidman, „Archiwum Gminy Żydowskiej w Warszawie,“ in *Almanach Gminy Żydowskiej*, vol. 1, 1939.

255. Archiwum Gminy Żydowskiej in CRACOW (Jewish Community Archives).

Founded in 1908, the archives contain 12 original royal charters, privileges, decrees, protocols, documents of the community dating back to the 16th century; 5 *pinkassim* (1 of the Jewish Community, 1603-1780, 4 of the Jewish Court, 1644-1782); statutes of 1595. Several mss. on parchment including a commentary on Maimonides, an illuminated Bible mss. of the 14th century from Regensburg; rare prints of the 16th and 17th centuries from Cracow.

Sources : M. Schorr, in *Evreiskaya Starina*, 1909, p. 247. Majer Balaban, *Przewodnik po żydowskich zabytkach Krakowa* (Cracow 1935) p. 109-110. *idem*, in *JJLG*, vol. 10-11, 1913, 1916. Zofja Ameisenowa, *Biblia hebrajska z XIV wieku* (Cracow 1929).

COMMUNAL COLLECTIONS

ALEKSANDRÓW KUJAWSKI

256.* Edward Reicher.

Collection of paintings by S. Hirszenberg, M. Gotlieb, and others.

Source : Chwalewik, *op. cit.*, vol. 1, p. 2.

BIALYSTOK**257. Biblioteka im. Szolem Aleichema** (Scholem Aleichem Library).

In 1938 : 41,834 vols. of which 13,930 were in Yiddish, and 12,292 in Polish. This library of the Jewish Community was a popular collection with books in all languages.

Sources : *Yiddishe Ekonomik*, vol. 2 (1938) p. 191. *Biuletin fun der Bibliotek "Szolem Aleichem,"* 3 issues, 1933-1937.

258. Biblioteka Gminy Zydowskiej (Library of the Jewish Community).

Coll. of more than 5,000 vols., Judaica and Rabbinica.

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Source : Herszberg, *History of the Jews in Bialystok* (unpublished ms. in the possession of Yivo).

259.* Abraham Samuel Herszberg.

Large private coll. on archaeology of the Talmud. 1,800 vols.

Sources : See above. *Bialistoker Yorbuch*, 1931-1932.

260.* Rabbi Salomon Heilprin.

Rabbinic collection of about 1,500 vols.

Source : Information from J. Heilprin, Jerusalem.

BRODY**261. Jewish Community Archives.**

Several *pinkassim*; rich documentary material.

Sources : N. M. Gelber, „ Aus dem Pinax des alten Judenfriedhofes in Brody (1699-1837),“ in *JJLG*, vol. 13, p. 119-141. Wurm, D., *Zdziejów zydostwa brodzkiego* (Brody 1935).

BYDGOSZCZ (Bromberg)

262. Archives of the Jewish Community.

Documents relating to the history of Jews in Bydgoszcz.

Sources : „Akteninventar der Synagogen-Gemeinde in Bromberg,“ in *Mitt.*, vol. 2, 1910.

Chwalewik, *op. cit.*, vol. 1, p. 39. *Mitt.*, vol. 6, 1926, p. 116.

CRACOW

263. Biblioteka judaistyczna „Ezra“ (Library of Judaism „Ezra“).

About 6,000 vols. Special coll. of rabbinica; German-Jewish periodicals; rare Hebrew and Yiddish periodicals from Galicia.

Sources : E. Chwalewik, *op. cit.*, vol. 1, p. 211. M. Balaban, *Przewodnik po zydowskich zabytkach Krakowa* (Cracow 1935) p. 108. *idem*, *Yidn in Poilen*, p. 289.

264. Museum Zydowskie w Starej Boznicy (Jewish Museum in the Old Synagogue).

Coll. of 31 Torah-curtains, 27 Torah-mantles of the 17th and 18th centuries. *Memorbuch* of the 17th century.

Source : M. Balaban, *Przewodnik*, p. 92-94, 99, 72, 55-56, 37-38.

CZORTKÓW

265. Jewish People's Library.

In 1936 : Over 10,000 vols. One of the best public Jewish libraries in Eastern Galicia, supplied with books and funds chiefly by Jews in America who had emigrated from that town.

Source : Reports of the Library.

DROHOBYCZ

266. Biblioteka Domu Zydowskiego (Library of the Jewish Community).

Good popular library with books in Hebrew, Yiddish, Polish and German.

Catalogue : *Katalog biblioteki domu zydowskiego w Drohobyczu* (1928).

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267. Archives of the Jewish Community.

Pinkassim and other archival material.

Source : Schipper, I., *Przyczynki do dziejów Żydów w Drohobyczu do końca XVIII w.* (Drohobycz 1936) *idem*, *MGWJ*, vol. 56, 1912, p. 461.

INOWROCLAW (Hohensalza)**268. Jewish Community Archives.**

Coll. of documents.

Source : St. Simon, *Żydzi Inowrocławscy za czasów Księstwa Warszawskiego 1807-1815* (1939).

KALISZ**269. Archives of the Jewish Community.**

Valuable documentary material for Jewish history in that city.

Source : *Nauka Polska*, vol. 7, 1927, p. 22.

KROTOSZYN**270. Archives of the Jewish Community.**

Valuable documentary material for Jewish history.

Sources : „Akteninventar der Synagogengemeinde Krotoschin,” in *Mitt.*, vol. 2, no. 1, 1910. *Nauka Polska*, vol. 7, 1927, p. 33. *Mitt.*, vol. 6, 1926, p. 118.

LODZ**271. Bibljoteka Bnej Brith (Library of the Bnai Brith Lodge).**

Collection of Judaica in all languages.

272. Biblioteka “Ivriah.”

Several thousand vols. of Zionist and Hebrew literature. Coll. of the Tarbuth Association.

273. Biblioteka “Borochow.”

Several thousand vols., mostly in Yiddish.

Source : *Black Book of Polish Jewry* (1943) p. 300.

274. Biblioteka “A. D. Gordon.”

Several thousand vols. of Judaica and Hebrew literature.

275.* Dr. Markus Braude.

Private scientific library; Judaism, philosophy, education.

276.* Dr. A. Tartakower (now in New York).

Private library : economics, Jewish and general sociology.

277.* Michael Brandstaetter.

Private coll.; fiction and education.

278. Zydowskie Towarzystwo Krzewienia Sztuk Pięknych (Jewish Art Society).

The gallery, a branch of the Art Society in Warsaw (see no. 322), had a collection of modern Jewish painters and sculptors.

Source : Information from Jacob Apenszlak, New York, founder of the Jewish Art Society.

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279. * Maurycy Poznanski.

Coll. of paintings including pictures by S. Hirszenberg, L. Pilichowski, P. Rozen, M. Trebacz.

Source : Chwalewik, *op. cit.*, vol. 1, p. 442.

LUBLIN**280. Sifriat Yeshivat Hakme Lublin (Library of the Yeshiva “Sages of Lublin”).**

Great rabbinic collection of 12,000 vols., many editions of the 16th century.

Source : J. Shatzky, *Der Polisher Yid* (New York 1945) p. 12.

281. Bibljoteka gminy izraelickiej (Library of the Jewish Community).

Good coll. of Judaica, Hebrew and Yiddish literature.

Source : Chwalewik, *op. cit.*, vol. 1, p. 354.

282. Beth ha-Midrash.

Rich collection of Rabbinica dating back to the 16th century.

Source : Information from Dr. Raphael Mahler, New York.

283. Archives of the Jewish Community.

Coll. Of *Pinkassim*, 1 of the Maharshal Synagogue, dating back to 1799; 1 of the Maharam Synagogue, dating back to 1778.

Sources : Dubnow, S. in *Voskhod*, 1895, 1-2. Nisenbaum, S. B., « Un Manuscrit de la gueniza de Lublin, » in REJ, vol. 50, p. 84-89.

LWÓW**284. Biblioteka Gminy Wyznaniowej Izraelickiej (Library of the Jewish Community).**

The coll. includes minute-books of the 17th and 18th centuries.

Catalogue : *Katalog wystawy książki Iwowskiej hebrajskiej i zabytków sztuki żydowskiej. Maj - Czerwiec* (Lwów 1928).

Other sources : M. Balaban, *Yidn in Poilen*, p. 288. Chwalewik, *op. cit.*, vol. 1, p. 381. Jósef Grabowski, “Wystawa heb. Książki Iwowskiej i zabytków sztuki żyd,” in *Gazeta Lwowska*, 1928, no. 130.

286. Bibljoteka “Bnej Brith” (Bnai Brith Library).

A good popular library pertaining to Jewish history, with a gallery of paintings by Jewish artists.

Source : *Yidisher Gezelshaftlecher Lexikon* (Warsaw, 1939) vol. 1.

287. Jewish Community.

Rich coll. of ceremonial objects.

Catalogues : *Katalog Wystawy zabytków starożytnych we Lwowie*, 1894. (Exhibition of 1894).

(Numbers 217-242, 245-293 were borrowed from synagogues in Galicia. Among them were 56 *parochot*, of which 11 were of the 16th and 21 of the 17th century.)

Other sources : Katalog..., 1928. M. Balaban, *Yidn in Poilen* (Vilna 1930) p. 281. J. Grabowski, *loc. cit.*

288. Old Synagogues of Lwów.

In several of them were collected very precious old ritual objects.

Catalogue : *Katalog wystawy zabytków starożytnych we Lwowie* (Lwów 1894); nos. 42-217, 245-293. Other sources : Balaban, *Zabytki*, p. 30. Jacob Schall, *Przewodnik po zabytkach żydowskich m. Lwowa* (Lwów 1935).

289. Synagoga Postępowa (The Progressive Temple).

Rich archives pertaining to the history of the Temple.

Source : M. Balaban, *Historja Lwowskiej Synagogi Postepowej* (Lwów 1937); with many facsimiles and reproductions.

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290.* Maksymiljan Goldstein.

Large coll. of graphics and Jewish folklore.

Source : M. Goldstein-Karol Dresdner, *Kultura i sztuka ludu żydowskiego na ziemiach polskich* (Lwów 1935).

MIR

291. Jewish Popular Library.

Large collection.

Source : Information from Dr. Raphael Mahler, New York.

OPATÓW

292. Synagogue.

About 50 old ark-curtains, 2 silver shields of 1739 and 1784.

Source : M. Balaban, *Zabytki*, p. 87, 91.

PINCZÓW

293. Synagogue.

Coll. of about 50 old and valuable ark-curtains.

Source : M. Balaban, *Zabytki*, p. 91.

294.* Rabbi Rapoport.

In 1918 : 3 *pinkassim*, miscellaneous documents from the Pinczow Community archives, privileges, and other official documents of the 17th century. Also a prayer-book on parchment from 1764. Copies in the Balaban collection (see no. 324).

Source : M. Balaban, *Yidn in Poilen*, 1930, p. 293-294.

PLOCK**295. Archiwum Gminy Wyznaniowej Żydowskiej (Archives of the Jewish Community).**

1 fascicle of documents of the end of the 18th and the beginning of the 19th centuries (Old Poland, Prussian occupation, Dutchy of Warsaw); document of 1617 : agreement between the Jewish community and the municipal authorities; report of 1754 on a ritual murder trial in Plock.

Sources : Karczmarczyk, K., "Działalno'sc niemieckiego zarzadu archiwow w Warszawie 1915-1918," in *Archiwum Komisji Historycznej Polskiej Akademji Umiejetno sci*, series 2, vol. 1, (1923) p. 120. Dubnow, S., in *Voskod*, 1894, no. 4. M. Balaban, *Zabytki*, p. 40. *idem*, *Yidn in Poilen*, p. 294-295.

POZNAN**296. Biblioteka "Beth Shlomoh."**

Included about 6,000 vols.; rabbinic collection, a coll. of Judaica and a teachers' library of the Hevrat Lashon Lemorim.

Catalogue; Ms. catalogue of the rabbinica in the hands of Dr. A. Ch. Freimann, Jerusalem.

297. Library of the Jewish Community.

Included the coll. of Judaica of the "Juedische Lesehalle" and the coll. of Rabbi W.

Feilchenfeld, rich in rabbinic literature, rare prints, and general literature in many languages.

Catalogue : *Katalog der juedischen Lesehalle Posen* (date unknown). Typewritten catalogue of the Feilchenfeld coll. in the hands of Dr. A. Ch. Freimann, Jerusalem.

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298. Bóznica Domu Starców (Synagogue of the Old Men's Home, Latz Foundation). Rich coll. of rabbinica, gathered from Bate hamidrash of the province.
Source : M. Balaban, *Zabytki*, p. 100.

299. Museum of the Jewish Community.

Important coll. of ceremonial objects, gathered from liquidated communities in the province.
Source : Information from Jacob Apenszlak, New York.

300. Archiwum Gminy Żydowskiej (Archives of the Jewish Community).

5 record-books of the local Jewish Community : 1. 1621-1793; 2. 1689; 3. 19th century; 4. 1607-1813; 5. Protocols of the rabbinic court, 1806-1808. Many fascicles uncatalogued. The main material had been transferred to the Central Archives in Berlin before 1920 (see no. 8).
Sources : *Nauka Polska*, vol. 7, 1927, p. 64. *Mitt.* vol. 6, 1926, p. 119.

301. Archiwum Państwowe m. Poznania (State-Archives in Poznan).

Documents were deposited in the State Archives by the Jewish Community for safekeeping. Among them were originals of the privileges by the Polish kings to the Jewish Community.
Sources : Balaban, *Zabytki*, p. 43. A. Warschauer, *Die staedtischen Archive in der Provinz Posen* (Leipzig 1901).

RADOM

302. Żydowskie Towarzystwo Krzewienia Sztuk Pięknych (Jewish Art Society).

The gallery, a branch of the Warsaw Art Society (see no. 322), had a collection of modern Jewish painters and sculptors.

Source : Information from Jacob Apenszlak, founder of the Society, New York.

SIEDLCE

303. Gezelshaft Yiddishe Kunstbibliotek, Jewish Art Library (Association).

Housed by the Jewish Community.

In 1926 : About 8,000 vols. Special art collection.

Source : *Zum 25 jerigem Yubilieum fun der bibliotek bei der „Gezelshaft Yiddishe Kunst in Siedlce“* (Siedlce 1926).

STANISŁAWÓW

304. Biblioteka Izraelickiej Gminy Wyznaniowej (Jewish Community Library).

The library had a collection of mss. and documents with 1 pinax (1693-1815).

Source : Leon Streit, *Dzieje Wielkiej Miejskiej Synagogi Stanisławów* (1936) p. 9.

305. Abraham Goldfaden Society.

A library rich in Jewish plays and music. 1,600 vols., including many mss.

Source : Information from Dr. J. Shatzy, New York.

306.* Leon Streit.

A rich coll. of Judaica pertaining to Stanisławów, including local Yiddish, Hebrew, and Polish newspapers. A coll. of photographs of tombstones of the old Jewish cemetery and of ritual antiquities.

Source : Information from Dr. J. Shatzy, New York.

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TARNOPOL

307. Biblioteka Izraelickiej Gminy Wyznaniowej (Jewish Community Library).

The library included a coll. of mss.

308. Biblioteka szkoły żydowskiej im. J. Perla (Library of the Joseph Perl Jewish School).

Founded in 1815 by Joseph Perl coll. of Hebraica and Judaica, including many valuable mss., the archives of Joseph Perl, letters and mss. of Maskilim, etc.

Sources : Chwalewik, *op. cit.*, vol. 2, p. 236. I. Weinloes, "Yoseph Perl, zain lebn un shafn," in *Yoseph Perls Yiddishe ksovim*, publ. by Yivo (Vilna 1937) p. XXX. S. Katz, "Naye materialen fun dem Perl Archiv," in *Yivo Bleter*, vol. 13, 1938, p. 7-8, 557. Ph. Friedman, "Di ershte kamfn tsvishn Haskole un Hasidizm," in *Fun noenten ovar*, no. 4, 1938, p. 259.

TARNÓW

309. Żydowska Biblioteka Ludowa (Jewish Community Library)

Good popular collection.

Catalogue : *Żydowska biblioteka ludowa, Katalog* (Tarnow 1924) ; 3 supplements, 1926-1930.

VILNA

310. Biblioteka Towarzystwa Szerzenia Oswiaty -“Mefitse Haskalah” (Library of the Association to spread Enlightenment).

About 50,000 vols. (in 1915 : 15,000 vols.). Huge popular library with many rare books.

Sources : M. Szalit, in *Vilner Zamlbicher*, vol. 1, 1916, p. 38-50. Information from Samuel Bernholc, New York; and Hirsh Abramovicz, Brooklyn, N. Y.

311. Biblioteka Zydowskiego Centralnego Komitetu Oswiaty (Library of the Association “Zentraler Bildungs-Komitet,” Central Committee for Education). About 40,000 vols., mostly popular, in Yiddish, Hebrew, Polish, Russian, Children’s library.

Sources : M. Szalit, *Vilner Zamelbicher*, vol. 1, 1916, p. 50-52. *Pinkos of the An-ski Society* (Vilna 1922) p. 767-772.

312. Zydowskie Towarzystwo Krzewienia Sztuk Pieknych (Jewish Art Society).

The gallery, a branch of the Art Society in Warsaw (see no. 322), had a collection of Jewish painters and sculptors.

Source : Information from Jacob Apenszlak, New York.

313.* Max Weinreich.

Coll. of about 7,000 vols. chiefly concerning Yiddish and general linguistics ; about 1,500 relating to the early history of Yiddish and Hebrew literature; dictionaries; books on history and sociology.

Source : Information from Max Weinreich, Research Director of the Yivo, New York.

314.* Pinchas Kon.

A collection of 1,200 vols. of Judaica; rare documents and printed material pertaining to the history of Jews in Lithuania; Hebrew and Yiddish books printed in Vilna. Rare dissertations of Vilna Jewish physicians of the 17th and 18th centuries.

Source : Information from Dr. J. Shatzky, New York.

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315.* Mosze Szalit.

A rich collection of tracts, pamphlets, reports, and periodicals, pertaining to Jewish social service. A wealth of material relating to the activities of the Joint Distribution Committee in Eastern Europe. An exceptionally complete collection of books on Vilna.

Source : Information from Dr. J. Shatzky, New York.

316.* Drukarnia Romm.

Archives and warehouse of the publishing firm, owned by widow and brothers Romm.

WARSAW**317. Biblioteka im. B. Grossera** (Grosser Library of the Kultur-Liga).

In 1936 : 29,799 vols., chiefly in Yiddish and Polish. Periodicals in 14 languages. The best organized social science library in Warsaw.

Sources : *Black Book of Polish Jewry* (1943) p. 300. H. Kruk, in *Yiddisher Gezelshaftlecher Lexikon*, vol. 1, (1939) p. 571-573.

318. Stowarzyszenie pracowników handlowych w. m. (Society of commercial employes of Jewish faith).

About 8,000 vols. on social and economic problems, with a large section on Jewish problems. Archives include minute-books and correspondence since 1858.

Sources : N. Szwalbe, "A History of the Union of the Commercial Employes [sic]," (Polish) in *Przegląd, Codzienny*, 1913, no. 32-46. Freid, J. M., *Yomim Veshanim* (Tel Aviv 1938) vol. 2.

319. Beth Hasefarim "Hefetz Hayyim" (Hefetz Hayyim Library).

Library of the Agudat Israel, with 5,000 vols. of rabbinic literature, among them a complete Talmud printed in Italy in the 16th century (uncensored copy). Rich coll. of Kabbalistic literature, of Italian and oriental provenience.

Source : *Yidisher Gezelshaftlecher Lexikon*, vol. 1 (1939), p. 573.

320. Bibliteka "Zycie" (Library of the "Life" Society).

In 1934 : 12,900 vols. in Yiddish; Labor library.

Source : B. Temkin, "Yidishe Bibliotekn in Varshe," in *Dos Virtshaftliche Lebn*, 1934, no. 6-7, p. 22.

321. Związek Literatów i Dziennikarzy Żydowskich (Union of Jewish Writers and Journalists).

Coll. of object pertaining to the J. L. Peretz. Coll. of letters from eminent Hebrew and Yiddish writers.

Source : M. Balaban, *Zabytki*, p. 125.

322. Zydowskie Towarzystwo Krzewienia Sztuk Pieknych (Jewish Art Society).

The Society, founded in 1920, had a gallery of paintings and sculptures of modern Jewish artists and organized 120 exhibits between 1920 and 1939.

Sources : Printed catalogues of the exhibits. Information from Jacob Apenszlak, New York, founder of the Society.

323. Towarzystwo przyjaciół uniwersytetu hebrajskiego (Friends of the Hebrew University).

In 1939 : more 10,000 vols. ready to be shipped to the University Library in Jerusalem.

Sources : *Minerva*, 1937. Information from Edward Poznanski, Jerusalem.

324.* Majer Balaban.

6,000 vols. of Judaica and Hebraica. Remnants of Community Archives of many towns in Galicia, family-papers (18th

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and 19th centuries) of Salomon Rapoport, Nachman Krochmal, Abram Kohn; documents relating to the political role of the Galician Jewry in the revolution of 1848. Many Hebrew unica.

Sources : M. Balaban, *Judeo-Polonica* (Lamus 1911). *idem*, Yidn in Poilen, p. 297. *idem*, "Fun majn archiv," in *Yivo Historishe Shriften* vol. 1, 1929, p. 737-750. *idem*, in *Jewish Studies in Memory of George A. Kohut*, (New York 1935) p. 47-48. *idem*, in *Jubilee Volume in Honor of Braude* (Warsaw 1932) (Hebrew), p. 31. *idem*, *Zydzi w Galicyi* (Lwow 1914) p. 218, 221, 223, 224.

325.* Jesaiah Ratnehmer.

Collection of 26,000 vols. The most important private coll. of Hebraica; sets of periodicals.

Sources : Balaban, *Zabytki*, p.33. J. Shatzky, *Poishisher Yid* (1945) p.13.

326.* Professor Moses Schorr.

Private collection, housed in the building on Tlomackie Street (see no. 247). About 3,000 vols. on Jewish history in Poland; Semitica.

327.* Samuel Adalberg.

Clippings pertaining to Jewish affairs from Polish newspapers and collected for over 50 years. Perhaps donated to the Synagogue Library in Warsaw (see no. 247). Archives of the Jewish educational organization "Daath." Archives of the Wawilberg Foundation to promote Jewish historical research at the University of Lwów. Private correspondence. Books and pamphlets on Jewish history (2,000 vols.). Collection of Jewish folklore.

Sources : Chwalewik *op. cit.*, vol. 2, p. 377. Information from Dr. J. Shatzky, New York.

328.* Joseph Lipski.

2,500 Bibles in several languages.

Source : Information from Dr. J. Shatzky, New York.

329.* Joel Lifschitz.

Over 40 *pinkassim* from small Jewish communities.

Source : Shatzky, in *Der Poilisher Yid* (1945). Balaban, *Yidn in Poilen*, p. 296.

330.* Noah Prylucki

About 25,000 vols. with many rare old Yiddish books; 45 mss; coll. of documents on Jewish folklore, and private letters (about 15,000).

331.* Emanuel Ringelblum.

Coll. of about 2,000 vols. relating to Jewish history in Poland.

332.* Benjamin Minc.

Private coll. of the art-dealer. Rich coll. of Bezalel pieces, also many valuable old pieces. The part of the coll. shown at the World's Fair in 1939 is still in the U. S. in the possession of Mrs. B. Minc.

Source : Information from Mrs. Minc, New York.

333.* Tadeusz Reicher-Sosnowski.

Included in his private gallery paintings of the brothers Maurice and Leopold Gotlieb.

Source : *Nauka Polska*, vol. 12, 1930, p. 129.

334.* Maurycy Prezeworski.

Private collection of paintings, including M. Trebacz's Jankiel Cymbalista.

Source : *Chwalewik, op. cit.*, vol. 2, p. 382.

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335.* P. Pawe.

Coll. of synagogal art and ritual objects, such as candlesticks, ark-curtains, spice-boxes, circumcision-knives, etc. Paintings and etchings of Jewish artists.

Source : *Yidisher gezelshaftlecher Lexikon*, vol. 1, (contains many reproductions from this coll.).

336.* Abraham Manes Gliksohn.

Coll. of rare Hebrew books, including the older and modern literature.

Source : *loc. cit.*, p. 695.

337.* Abraham Mordecai Alter, Rabbi of Góra Kalwarja (Gerer Rebe).

Coll. of rare Hebrew books and mss.

Source : *loc. cit.*, p. 484.

338.* M. Bassis.

Private coll. of documentary material, such as documents and letters of Filip Lubelski, physician in Napoleon's army.

Sources : Schipper, I., *Zydzi w 1831* (Warsaw 1932) p. 204-206. M. Balaban, *Zabytki*, p. 140.

ZAMOSC**339. Biblioteka im. J. L. Pereca (J. L. Peretz Library).**

About 6,000 vols. in Yiddish, Hebrew, and other languages.

Source : *Chwalewik, op. cit.*, vol. 2, p. 535.

Only a few of the valuable collections of rabbinic literature of the *Bate-ha-midrash* have been listed above. All Jewish communities in large cities as well as in small towns had such collections with precious Talmudica, rabbinica, and old Hebrew uprints. All three synagogues

of MIELEC for instance, possessed book-collections, among them the Wooden Synagogue with some 3,000 vols. The total contents of the libraries of the synagogues and the *Bate-ha-midrash* in BRZEZANY was estimated at about 20,000 vols.

SMALLER LIBRARIES

Jewish libraries existed in every Polish city and town. They had been established by various organizations such as youth associations, labor unions, cultural societies, and the like. Widespread were the libraries of the "Kultur-Liga," the "Borochow-Libraries," the libraries named after Wladimir Medem, J. L. Peretz, S. Anski, etc., and libraries of the Hashomer Hatzair, and other Zionist youth organizations. Only a fraction of them are listed below. According to a tabulation by Dr. J. Shatzky, Poland possessed in 1939 251 Jewish libraries with a total of 1,650,000 books.

Sources : J. Shatzky, *Poilshe Yid*, p. 13. Majer David, "yiddishe bibliotekn in Poilen," in *Bicher Welt* (Warsaw 1922) p. 467-475. M. Weisberg, in *Literarische Bleter*, vol. 2, 1926, p. 603-605. B. Temkin, "Jewish Libraries in Warsaw in the light of statistical data," (Yiddish) in *Dos Virtshafliche Lebn*, vol. 6-7, 1933, p. 20-27.

BEDZIN

340. Biblioteka "Hazomir."

About 1,500 vols. of popular literature, founded in 1905, subsidized by the Jewish Community.

Source : Information from the World Jewish Congress.

BELZ

341. Beth Ha-Midrash

Coll. of Rabbi Rokeach; rabbinica.

Source : See above.

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CHELM

342. Biblioteka Zydowskich Zwiaskow Zawodowych (Library of Jewish Labor Unions).

About 2,000 vols. of popular literature.

Source : See above.

CRACOW**343. Biblioteka im. J. L. Pereca.**

About 2,000 vols.

Source : *Black Book of Polish Jewry* (1943) p. 301.

344. Library of the Jewish High Schools.

Coll. of Jewish Primary and High School Association with about 4-5,000 vols.

Source : Information from the World Jewish Congress.

CZESTOCHOWA**345. Powszechna Biblioteka Robotnicza (General Workers' Library).**

Several thousand vols. in Yiddish and Polish; popular library.

Source : Information from Raphael Federman, New York.

346. Biblioteka Związku Rzemieslników żydowskich (Library of the Jewish Artisan Association).

Popular coll. with about 2,000 vols.

Source : Information from the World Jewish Congress.

GRODNO**347. Biblioteka Gminy żydowskiej (Library of the Jewish Community).****KRYNKI****348. Biblioteka im. J. L. Pereca.**

Popular coll. of about 3,000 vols.

Source : Information from the World Jewish Congress.

LÓDZ**349. Towarzystwo Żydowskich Szkół Średnich (Jewish High School Association).****LOMZA**

350. Biblioteka Żydowskiego Towarzystwa Oświatowego Robotników (Library of the Cultural Society of Jewish workers).

Several thousand vols.; popular coll.

Source : Information from Benjamin Bursztyn, New York.

LWÓW

351. Bnai Brith Library.

About 2,000 vols. in Yiddish, Hebrew, German, and Polish.

Source : Information from the World Jewish Congress.

NOWY SĄCZ

352. Żydowska Biblioteka Ludowa im. J. L. Pereca (J. L. Peretz Library Society).

Coll. of about 3,000 vols. in Yiddish and Hebrew and Judaica.

Source : Information from Dr. Raphael Mahler, New York.

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NOWY TARG

353. Biblioteka Żydowska (Jewish Library).

Popular coll. of about 3,000 vols.

Source : Chwalewik, *op. cit.*, vol. 2, p. 19.

PŁOCK

354. Biblioteka "Hazomir."

About 6,000 vols., mainly in Yiddish and Polish.

Source : *Plock Bletlech Geshichte* (Buenos Aires 1945) p. 192 (picture of the library), 219.

SAMBOR

355. Żydowska Biblioteka Ludowa (Jewish People's Library).

Source : Information from the World Jewish Congress.

WARSAW

356. Biblioteka Borocho.

In 1934 : about 5,000 vols. in Yiddish and Hebrew.

Sources : *Black Book of Polish Jewry* (1943) p. 300. B. Temkin, "Yidishe Bibliotekn in Varshe," in *Dos Virtshaftliche Lebn* (1934) no. 6-7.

357. Biblioteka Zwiasku Zawodowego Drukarzy Zydowskich (Library of the Jewish Printers Union).

About 4,000 vols. in Yiddish and Polish.

Source : B. Temkin, *op. cit.*

358. Library of the Jewish Travelling Salesmen.

In 1934 : 6,500 vols.

Source : B. Temkin, *op. cit.*

359. Biblioteka « Hazomir ».

In 1934 : 5,000 vols.

Source : See above.

360. Seminary for Teachers of Jewish Religion.

Coll. of 4,476 vols. (1,595 in Hebrew); students' library.

Source : See above.

361. Takhkemoni (Seminary).

Coll. of 1,200 vols. (400 in Hebrew); students' library.

Source : See above.

362. High School "Askola."

Coll. of 3,921 vols. (1,228 in Hebrew); school library.

Source : See above.

363. High School M. Krinski.

Coll. of 3,550 vols. (650 in Hebrew); school library.

Source : See above.

364. Hinuk High School.

Coll. of 1,600 vols. (696 in Hebrew); school library.

Source : See above.

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365. Laor High School.

Coll. of 2,011 vols. (500 in Hebrew); school library.

Source : See above.

366. Jehudiah High School.

Coll. of 1,597 vols. (660 in Hebrew); school library.

Source : See above.

SCATTERED ANTIQUITIES AND MANUSCRIPTS

CRACOW

367. Kupa-Synagogue.

Collections of ark-curtains.

Source : M. Balaban, *Przewodnik*, p. 92-95, 99, 72, 55-56, 37-38.

368. Wysoka Bóznica (High Synagogue).

Collection of ark-curtains.

Source : See above.

369. Boznica Remu (Remu Synagogue).

Coll. of ark-curtains; 1 ms. Bible; 1 *Memorbuch*; 1 *Seder Haftarot*, 1666.

Source : See above.

370. Bòznica Izaka (Synagogue of Isaac).

Coll. of ark-curtains; 1 ms. Siddur on parchment; 1 *Seder Haftarot*, illuminated and illustrated, 1646.

Source : See above.

JANOWIEC (District of Lublin)**371. Synagogue.**

Siddur, illuminated, on parchment, 18th century.

Source : Information from Dr. Raphael Mahler, New York.

KALISZ**372. Synagogue.**

4 precious art-curtains, the oldest of the 18th century.

Source : Chwalewik, *op. cit.*, vol. 1, p. 142.

KAZIMIREZ (on the Vistula)**373. Old Jewish town with many interesting pieces of Jewish folklore in private**

households. 1 illuminated ms. prayerbook on parchment, 18th century (in 1917 in the possession of Rabbi Silberminz.).

Sources : M. Balaban, *Zabytki*, p. 39. idem, *Yidn in Poilen*, p. 293.

Information from Jacob Apenszlak, New York.

LUBLIN**374. Gmina wyznaniowa zydzowska (Jewish Community).**

1 silver ladle for the Hevra Kadisha of 1707; menorah light-reflectors, and other precious

ceremonial objects were in the Maharam Synagogue, and in the Maharshal Synagogue.
Source : M. Balaban, *Die Judenstadt von Lublin* (Berlin 1919).

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PRZEMYSL

375. **Israelicka Gmina wyznaniowa** (Jewish Community).

1 *pinax* of the rabbinic court of the 17th century.

Source : M. Schorr, *Zydzi w Przemyślu* (Lwów 1903) p. 280.

376. * **L. Lichtbach.**

Pinax of the Jewish tailors' guild dating back to the 17th century.

Source : Schorr, *op. cit.*, p. 274.

RZESZÓW

377. **Synagogue.**

A very rare prayerbook ms.

Source : R. Wischnitzer-Bernstein, „Der Siddur der Altstaedtischen Synagogue in Rzeszów,” in *Festschrift fuer Aaron Freimann Berlin* (Berlin 1935).

ZÓLKIEW

378. * **Zimmels Family.**

Remnants of the archives of the Jewish Community.

Source : *Enc. Jud.*, vol. 3, p. 278.

SCATTERED DOCUMENTARY MATERIAL

Organized Jewish archives existed only in the larger Polish cities and a few communities in the the district of Poznan listed above. In most of the smaller cities and towns, valuable *pinkassim* were in the hands of private persons, the rabbis, the chairmen of various societies, and the like. Some of those listed below have been donated to the YIVO (Yiddish Scientific Institute, see no. 249.), the Anski-Society in Vilna (see no. 253), and other libraries. The Historical Commission of the Warsaw branch of the YIVO, under the direction of the late Dr. Ignacy Schipper, the late

Dr. Emanuel Ringelblum, Dr. Raphael Mahler (now in New York), and Isaiah Trunk (now in the Soviet Union), started during the years 1936-1939 an extensive investigation of the extant *pinkassim*. The results were first published in Yedies (Bulletin of the YIVO), 1939, no. 3-4, p. 6-10.

Other sources : Izak Lewin, "Protokoly kahalne z XVIII I XIX wieku w Malopolsce Srodkowej," in *Przewodnik Historyczno-Prawny* (Lwów), 1931, p. 1-6.

M. Hendel, "Mezritsher Pinkassim," in *Yivo Bleter*, vol. 8 1935, p.61-67.

Sh. Winter, Pinkossim fun Chevres," *loc. cit.*, vol.12, 1938, p. 77-94.

idem, "A Kuntres mit cheshboines fun Librontser Kohol," *loc. cit.*, vol. 8, 1935.

Additional information supplied by Dr. R. Mahler, New York, from his notes.

The following information on *pinkassim* until 1875 is given below : 1. Name of the Community ; 2. Organisation to which the Protocols refer ; 3. Year or century of the first entry ; 4. Special source wherever available.

The following abbreviations are employed :

BS Burial Society (*Hevra Kadisha*)

CHS Charitable Society

d.u. date unknown

GU Guild

JC Jewish Community

Rabb. Court Rabbinic Court

RS Religious or study-association

Synagogue Synagogue or Beth ha-Midrash

ANTOPOL : JC 1804 ; BS d.u. ; RS 1826, d.u. AUGUSTÓW : BS beginning of the 19th

century. BELZ : BS 1861. BEREZA KARTUSKA : RS 1781, 1800, 1881. BERESTECZKO :

JC 1792. BIALA PODLASKA : BS 1802. BIALYSTOK : RS 1850. BIELICA (near Lida) : JC 1794; BS 1712 ; RS 1861. BILGORAJ : BS 1745 ; GU 1769.

Source : Perla Kramer, in *Miesiecznik Zydowski*, 1932, p. 262. BIRZE : JC 1782, 1792.

BRODNICA : BS 1805; RS 1865; Synagogue 1852. BRODY : BS 1699; RS 1822.

Source : N. M. Gelber, in *JJLG*, vol. 13, 1920. BROK : BS 18th century. BRZESC KUJAWSKI : BS 1848 ; RS 1862. BRZESC N.B. (Brest Litovsk) : RS 1824, 1850. BRZESZANY : JC

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1699 ; Synagogue 1861. CHODZIEZ : BS 1840. CHRZANÓW : JC 1863 and 2 of the 19th century. CIESZYN : JC 1823. CZORTKÓW : JC 1728 : GU 1721, 1738. DOBRZYN : JC 17th to 18th century. DROHOBYCZ : JC 1734. DROHICZYN : BS 1830 ; RS 1868. DUBNO : JC 18th century ; BS 1746. Source : M. Balaban, *Zabatytiki*, p. 41. GOLINA : JC 1852 ; GU 1818. GRODNO : BS 1636 ; GU 1767, 1773. GRYBOW : BS 1771. HRUBIESZÓW : GU 1849, d.u. IZBICA KUJ : GU 1821, 1867. JAROSLAW : BS d.u. KALUSZYN : BS 1628. KAMIONKA : BS 1815 : GU 1825. KANCZUGA : Synagogue end of 18th century; Ch.S 18th century. KIEJDANY : GU 1875.

Source : M. Wischnitzer in *Bleter far yiddisher Demografie, Statistik un Ekonomik*, no. 5.

KLODAWA : BS 1778, 1838, 1865. KOJDANOW : BS 1826 ; GU 1806. KONSKIE : JC

1793. KOSÓW POLESKI : GU 1781. KOSTOPOL : BS d.u.; GU d.u. KOWEL : BS 1732.

KRASNICZYN : BS 1870. KRYNKI : 2 BS end of the 18th century. KUTNO : BS 1808; GU 1862. LANCUT : JC 1730 LYNTUPY : BS 1811. ŁÓDŹ : RS 1830, 1836, 1866. LOMŹA : ChS 1853. LUBOMIL : BS 1720; GU 1720. LUBRANIEC : JC 1818; GU 1843; RS 1832. LUCK : GU 1721.

Source : *Measef (St. Petersburg)*, 1902. LUNNA : BS 1749. LUNNA WOLA : BS 1775. LUTOMIERSK : BS 1849. MACIEJOWICE : BS 1826. MARKOWA : RS d.u. MERECZ : RS 1873. MIEDZYRZEC PODLASKI : JC 1747; Rabb. Court 18th century; BS 1767; GU 1834, 1836; ChS 1852; RS 1839, 1843, 1844, 1857. MIKULINCE : BS 18th century. MLAWA : RS 1831. MUSZ : BS 1750. NOWEMIASTO : ChS 1860, 1861. NOWOGRÓDEK : BS 1828, d. u.; Chs 1849, 1862; rs 1757. OLKIENIKI : JC 1781. OPATÓW : JC 1601. OSTROWIEC : BS 1742. OSTRYNA : BS 1848. OSZMIANA : BS 1835. PAJECZNO : JC 1845. PIASKI : BS 1768; ChS 1816. PINCZÓW : JC 1647; Rabb. Court 1785; BS 1648; RS 1802. PINSK : BS 1836; RS d.u. PIOTRKÓW TRYBUNALSKI : BS 1736, 1744, 1825; ChS 1840; Synagogue around 1765. PŁOCK : GU 1798. Source : E. Ringelblum, in Yivo, *Ekonomishe Shriften*, vol. 2, 1932. p. 20. POZNAN : BS 1760; RS d.u. PRZEMYSL : 2 BS d.u.; ChS 1797; RS 1817. PRZEWORSK : JC 1759. PULAWY : BS 1846. PULTUSK : BS 1815; GU 1861; RS 1852, d.u. RADZIEJÓW : Synagogue 1837. RADZYN : BS 1869. RAKÓW : RS 1809. RATNO : RS 1800. REJOWIEC : BS 1779. ROPCZYCE : BS 1800; Synagogue 1801. RYMANÓW : JC 1810. RZESZÓW : JC 1702. SANOK : BS 1812. SARNAKI : BS 1832. SIDRA : BS 1749; RS 1805, 1806. SIEDCLÉ : RS 1858, 1875. SKIDEL : GU 1757. SŁONIM : JC 1818; BS 1760; GU 1785; ChS 1795; RS 1803. SNIADÓW : Synagogue 1786. SOKÓŁKA : ChS 1863. SOKOŁÓW PODLASKI : RS 1810. STANISŁAWÓW : BS 1692. STOLIN : BS 1723; RS 1823, 1828. STOLPCE : BS 1725; RS d.u. SWIERZE : BS d.u. SZARKOWSZCZYNA : BS 1854. SZCZUCZYN : RS 1800. SZRENSK : BS end of the 18th century. TARCZYN : BS 1844. TARNÓGRÓD : ChS 1814. TURKA : BS d.u. TURZYSK : BS 1720. TYKOCIN : RS 1766. TYSMIENICA : BS 1760. TYSZOWCE : GU 1816. VILNA : Rabb. Court 1760; BS 1748; GU 1859, 1849, 1873; ChS 1859, 1869, 1871; RS 1776, 1798, 1812, 1875; Synagogue 1750, 1758. WEGRÓW : BS 18th century. WIELUN : BS 1773, 1859, 1873, 1874; ChS 1817, 1857, 1871, 1873, and 3 d.u. WISNIOWIEC : BS 1788; Synagogue 1860. WŁOCŁAWEK : BS 1783; ChS 1862. WODZISŁAW : JC 1699. WOJNIOŁÓW : ChS 1818. WOJŚLAWICE : GU 1845. WOLPA : BS 1771. ZAMOSC : BS 1695. ZAREMBY KOSCIELNE : BS 1757. ZARNÓW : BS 1840; RS 1851. ZMIGRÓD : Rabbi. Court d.u. ZOLUDEK; BS 1825; ChS 1862.

RUMANIA

BUCHAREST

379. Biblioteca, Muzeul si Archiva a Templului Coral (Library, Museum and Archives of the Choir Temple).

Collection of about 10,000 vols. with many Rumanian Judaica. Pinkas of the Community in the Archives.

Sources : Templul Coral : *Buletinul bibliotecii, Muzeului si archivei istorice*, vol. 1, 1935. M.

A. Halevy, *Monografia istorica a Templului Coral din Bucuresti* (1935). *Idem*, in Sinai, vol. 2,

1929. idem, Templul “Unirea-Sfânta” din Bucuresti (1937). Idem, “Pinkassim hadashim gam yeshanim mekehilot Bukarest,” in *Sinai*, vol. 5, 1932. Information from Dr. Edward Herbert, New York.

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380. Biblioteca Mauriciu Singer.

Coll. of about 8,000 vols., mostly Zionistica and Judaica.

Source : Information from Dr. Edward Herbert, New York, and Dr. Solomon Bickel, New York.

381. Public Library of the Sephardic Community.

Over 5,000 vols., mostly Hebraica.

Source : Information from Dr. Edward Herbert, New York.

382.* Moses Schwarzfeld.

Large collection, including 13 *pinkassim* (18th and 19th centuries) of the Iuliu Barasch Historical Society; record-books of Jewish guilds of shoemakers, tailors of Bacau (Moldavia), Iasi and other Moldavian towns. Documents dealing with Jews in Galicia; source material for the biography of Barasch (1815-1863).

Sources : Izik Schwarz, “Pinkassim in Rumania,” in *Yedies fun Yivo*, no. 83-84 (March-April 1939), p. 11-12. *Analele Societatii istorice Iuliu Barasch*, vol. 1-3, (1886-1889). *Annuar pentru Israeliti*, vol. 18 (1896), p. 49. M. Scharzfeld, *Dr. J. Barasch* (1919).

383. Societatea Istorica Iuliu Barasch.

See above no. 382.

384.* Barbu Lazareanu.

Private collection of copies of documents.

Source : Information from Dr. Solomon Bickel, New York.

385.* Isidor Goldberg.

Private collection Jewish theater archives.

Source : See above.

BOTOSANI**386. Cercul Cultural.**

Coll. of about 10,000 vols.

CERNAUTI (Czernowitz)**387. Biblioteca Wladimir Medem al Societatii cultural Morgenroet.**

Coll. of about 10,000 vols. of Judaica, mostly in Yiddish.

Sources : Sh. A. Soifer, *Das juedische Wohlfahrtswesen in Czernowitz*, (Cernauti 1925), p. 96-98. Information from Dr. Joseph Kissman, Jewish Labor Committee, New York.

388. Historians' Circle.

The library possesses several original *pinkassim* of Iasi (of the Jewish musicians' guild, 1888), of Sadagora, Briceni, and other towns.

Source : Schwarz, *op. cit.*

389. Great Synagogue

Archives, since 1877.

Source : *Comunitatea evreeasca. Editia festiva inchinata jubileului de 60 ani de la inaugurarea Templului* (1937).

390.* Izik Schwarz.

Coll. including several *pinkassim*, originals and copies.

Source : Schwarz, *op. cit.*

391.* Dr. Alfred Ramler (Director of the Psychiatric Hospital).

Private collection of art objects, including a large collection Jewish music.

Source : Information from Bernhard Reder, New York.

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FOCSANI

392. Jewish Communal Archives.

Archives of the Zionist organization "Ahabat Zion."

Source : M. A. Halevy, in *Almanahul evreesc ilustrat pentru Romania*, ed. A. Mibashan (Bucharest 1932).

IASI

393. Jewish Community.

Archival material.

Source : M.A. Halevy, in *Sinai*, vol. 3, 1931.

394.* J. Kaufmann (historian).

Collection which included many *pinkassim* in original and copies.

Source : Schwarz, *op. cit.*

395.* Chaim Robinson.

Coll. of documents relating to Jewish history in Rumania.

Source : *Yedies fun Yivo*, no. 5 (March 1935) p. 5.

ISMAIL

396. Jewish Community

Pinax (18th-19th century).

Source : J. Reicher, in *Sinai*, vol. 3, 1931.

TIMISOARA

397. Jewish Community.

Archives.

Source : J. Singer, in *Sinai*, vol. 3, 1931.

SMALLER LIBRARIES

BUCHAREST

398. Biblioteca Barasheum.

399. Biblioteca Scoala : Jacob si Carolina Loebel.

400. Biblioteca Dr. Isidor Bauberger.

401. Biblioteca Institutului.

402. Biblioteca Elias Marcus, founded in 1906.

403. Biblioteca pentru Studii Judaice, founded in 1927.

Source : Information from Dr. Edward Herbert, New York, and Dr. Solomon Bickel, New York.

404. Scoala Progresul Culturi, high school library.

405. Scoala Focsaneanu, high school library, founded in 1889.

Source : *Comunitatea Evreilor din Bucuresti; Activitatea si Gestiunea Financiara*, 1920-1923, p. 105.

406. Biblioteca Eliezer Steinberg.

Library of the Kultur-Liga.; coll. of Yiddish books.

Source : Information from Dr. Solomon Bickel, New York. Other libraries of the Kultur-Liga were located in BRICENI, CHISINAU (Kishinev) and IASI.

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CERNAUTI (Czernowitz)

407. Biblioteca Societatii Scoala Evreasca.

Hebrew coll. of about 3,000 vols.

Source : Sh. A. Soifer. *op. cit.*

408. Biblioteca Ber Borocho.

Coll. of Zionistica and socialist literature.

Source : Sh. A. Soifer, *op. cit.*

CHISINAU (Kishinev)**409.* Rabbi Leib Zirelson.**

Good coll. of Rabbinica.

Source : Information from Dr. Solomon Bickel, New York.

IASI**410. Biblioteca “Hametivi.”****411. Temple Jacob.**

Small collection.

LIPCANI**412. Biblioteca Yehuda Steinberg.**

Coll. of about 4,000 vols.

Source : Information from Dr. Solomon Bickel.

SIGHET**413. Library Society.**

Coll. of about 2,000 vols.

Source : *idem*.

ORADEA MARE (Grosswardein)**414. Jewish Community Library.**

About 1,600 vols.

Source : *MZL*, p. 638.

SOVIET UNION**THE PRINCIPAL COLLECTIONS**

Note: All the larger Jewish libraries in the U. S.S.R. are state property. Those listed below were all outstanding collections organized to serve as centers of research. Many smaller libraries were transferred to them. In addition to these principal collections, there existed both in the Ukraine and White Russia many smaller Jewish libraries maintained by unions, by clubs and other societies as well as many Jewish divisions in city libraries, consisting mainly of Yiddish books. In 1925-1926 there were in the Soviet Ukraine 225 libraries with a total of 111,906 Yiddish and Hebrew vols., and in White Russia 87 libraries with a total of 49,430 Yiddish and Hebrew vols.

Source : A. Buchman and J. Zshiv, *Yidn in F.S.S.R.* (atlas of diagrams) (Moscow 1930), p. XLVI.

KHARKOV

415. Kharkivska Dyerzhavna Biblioteka im. V. G. Korolenko (Kharkov State Library named in honor of V. G. Korolenko, Jewish Division).

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Founded in 1904, with about 4,500 vols. in 1925; in 1929 : about 10,000 vols., including 4,596 in Yiddish, 2,000 Judaica, and 800 in Hebrew.

Source : Ch. Nadel, "Der Yiddisher Opteil ba der Kharkover Meluche Bibliotek ofn nomen V. G. Korolenko," in *BZ*, vol. 1, 1930, p. 297-299.

KIEV

416. Bibliotek un Presse-Archiv funem Institut far Yiddisher Kultur (Library and Press-Archives of the Institute for Jewish Culture).

In 1930 : 110,000 vols. 1,200 Hebrew and Arabic mss. 350 current periodicals. Established in 1929 as the central Jewish research library in the Ukraine. Most of the Hebraica and Judaica of smaller collections in Ukrainian provincial towns were transferred to by decree of the government. Included the collection of liquidated Hevrat Meffitze Haskala (Obstchestvo Prosviestchenia Mezhdv Evreyem v Rossyi) of Leningrad with its 50,000 vols. of Hebraica and Judaica and about a thousand Hebrew and Arabic mss.; periodicals; the archives of Abraham Harkavy and the letters of J. L. Gordon; the collection of the liquidated Jewish Historical-Ethnographical Society in Leningrad with about 4,000 valuable books, 200 mss., 43 original *pinkassim*, and 70 copies of *pinkassim*.

Sources : J. Liberberg, „Di Bibliotek un der Presse-arkhiv funem Institut far yiddisher Kultur,“ in *BZ*, vol. 3, p. 280, 287. *Enc. Jud.*, vol 3, p. 280,287.

417. Kiever Tsentrale Yiddishe Meluche-Bibliotek ofn Nomen fun Wintshevsky (Jewish Central State Library named in honor of M. Wintshevsky).

In 1929 : 47,616 vols., of which 17,700 were in Yiddish, 14,454 in Russian, and Ukrainian, 11,445 in Hebrew, and 4,007 Judaica in other languages. The library was founded in 1919 as the library of the Kultur-Liga and renamed and reorganized in 1924. Included the collections of O.P.E. (Society for Promotion of Education among Jews); of the Kiev Chor-Synagogue; of the Tarbuth Association; and the private collections of the scholars, Ch. I. Gurland and Dr. I. Israelson.

Source : L. Borvarnik, in *BZ*, vol. 1, 1930, p. 272-280.

418. Vsyenarodna Biblioteka Ukrainy pri U.V.A.N., Evreyski vidil (Ukraine national People's Library of the Ukrainian Academy of Sciences, Jewish Division).

In 1930 : 4,000 vols., with many obligatory copies, and rabbinica; 25 mss. including a work of Maimonides on parchment, copied in 1336. Included Russian Judaica which were part of the coll. of Ikonnikov; and the Naumenko coll. on Jews in Ukrainian folklore. Good coll. of Hebraica and Judaica gathered from monestaries.

Sources : J. Mitlman, in *BZ* vol. 1, 1930, p. 268. *Biblohiczni Visti*, 2 vols. (Kiev 1928-1929). J. Kvitni, "Oifgabes fun Institut far yiddishe Kultur fun die Alukrainisher Visenshaftlicher Akademie," in *Visenshaft un Revolutsie*, no. 1-2, 1934, p. 159 ff. L. Pasternak, *Vsenarodna biblioteka Ukrainy* (Kiev 1923). I. Galant, *Report of the Judaica* (pamphlet), 1924.

MINSK

419. Veisruslendishe Meluche-Bibliotek, Yiddisher Opteil (White Russian State Library, Jewish Division).

In 1930 : 13,500 catalogued vols., of which 3,700 were in Yiddish, and 1,700 Judaica. Many thousands of uncatalogued items. Founded in 1923, the library took over the coll. of the Moscow Chor-Synagogue with about 7,500 vols. of Rabbinica and Hebrew Haskala-literature (the collections of Vysotzky, Gavronski, and others); the collection of the J. L. Peretz Library in Minsk.

Source : N. Rubinstein, in *BZ*, vol. 1, 1930, p. 281-290.

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ODESSA

420. Alukrainisher Bibliotek un Muzey far Yiddisher Kultur ofn Nomen fun Mende Moicher Sforim (Ukrainian National Library and Museum for Jewish Culture named in honor of Mende Moicher Sforim).

The library was organized in 1918: 40,000 vols., some incunables and mss. A coll. of Hebrew

prints from the 16th and 17th centuries, rare East-European publications in Hebrew and Yiddish of the 19th century. The most complete collection of Russian Judaica in the country; Hebrew and Yiddish periodicals. Includes the collections of the former Odessa Yeschiva, of the Jewish Commercial Workers, of the Palestine Society, of the Mefitze Haskala, and some great private collections, such as David Kahane, Rabbi S. Schwabacher, Simha Asaf, Odessa Talmud Torah, etc.

The Museum consists of several rooms with exhibitions in addition to collections in stock. Rich coll. of Jewish ritual objects such as Torah-curtains, menoroth, amulets, etc.; outstanding are the golden crown of the false messiah Jacob Frank and a silver belt worn by a famous Hassidic rabbi. Coll. of modern Jewish artists. Includes a reconstructed cabinet used by Mendele Moicher Sforim, his library, mss. and various relics.

The Archives have a rich coll. of documents on the history of Jews in Russia, a large number of pinkassim, a special coll. of documents relating to the Jewish labor movement in Russia, the mss. of the writer Joel Linetzky, and Hassidiana of the Kahane coll.

Sources : Kalman Marmor, "Yidn in Odess unter der Soventn-Macht," (a report of the author's visit to Odessa in 1934), in *Yiddishe Kultur*, vol. 5, no. 4, April 1944, p. 31. A. Vorobyeitshik, „Der Mendele Arkiv,“ in *Mendele un zany Tsait* (Moscow 1940) p. 58-60. S. Borovoy, *Biblohiczni Visty*, 1926, no. 4. L. Kahan, *Bibliotechna zhizn Odessy Krasny Bibliotekar*, 1927, no. 9-10.

421. Tsentralna Naukova Biblioteka (The Central Scientific Library, Jewish Division).

Coll. of Jewish periodicals published in Russia, including the years of revolution and civil war (1917-1921).

Source : S. Rubinstein, *Odeska periodichna pressa* (Odessa 1929).

YUGOSLAVIA

BELGRADE

422. Biblioteka Jewrejske Opstine (Jewish Community Library).

Coll. of books and archives.

Source : Information from Dr. Paul Neuberger, New York.

423. Cerkveno-Skolska Jewrejske Opstine (Rabbinic Yeshiva).

About 600 vols. of Talmudica, responsa, Judaica.

Source : Information from Dr. Alcalay, New York, former Chief Rabbi of Yugoslavia.

424. Bne Brith Omladinske Drustvo (Bnai Brith Youth Organization).

About 600 vols. of general literature and Judaica.

Source : See above.

425. Hevra Kadisha.

Set of silver utensils for *Rehiza gedola* in the hands of the President of the Society.

Source : See above.

DUBROVNIK (Ragusa)**426. Jewish Community Archives.**

Large coll. of documents, among them the *pinax* of the Jewish Community.

Source : Schlang, Ignatius, *Jevrei u Beogradu* (Belgrade 1926).

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SARAJEVO**427. Biblioteka Jewrejske Opstine (Jewish Community Library).**

Coll. of more than 1,000 vols. of Hebraica and Judaica.

Source : See above.

428. Jewish Community Archives.

Pinax of the Community (2 vols., 1720-1810, 1838-88) and many old documents of the 16th century on the migration of Spanish Jews to Bosnia.

Sources : Moritz Levy, *Die Sephardim in Bosnien* (Sarajevo 1911), p. iv-v. Information from Dr. Paul Neuberger, New York.

ZAGREB**429. Biblioteka Jewrejska Opstine (Jewish community Library and Archives).**

Coll. of about 4,000 vols. of Judaica and Hebraica.

Sources : *Godisnjak izdaje Izraelska bogoslovna opcina*, 1927-1928. Information from Dr. I. Alcalay, New York, and Dr. Moric-Levy, Switzerland.

430.* Dr. Lav Arje Schick.

About 15,000 vols. Judaica, especially on Jewish history in Balkan countries. Coll. of old newspapers pertaining to Jewish life in Croatia and Slovenia. Mss. and documents on local history. This was the most valuable coll. in Yugoslavia.

Source : Information from Dr. Moric Levy, Switzerland , formerly connected with Museum in Sarajevo.

Smaller Jewish Community Libraries were located in the following towns : NOVI SAD, OSIJEK, SKOPLJE, SUBOTICA.

APPENDIX

JEWISH CULTURAL TREASURES IN NON-JEWISH INSTITUTIONS

GERMANY

THE PRINCIPAL COLLECTIONS

431. Preussische Staatsbibliothek in BERLIN, owned by the Prussian State.

15,000 vols. of Hebraica. 330 mss. 40 incunables. Special collection of Jewish liturgical and folk music. Varnhagen Archive with many Jewish letters.

A very large and comprehensive collection of Judaica and Hebraica.

Catalogues : Moritz Steinschneider, „Verzeichnis der hebraeischen Handschriften,“ in *Handschriften-Verzeichnis der Koeniglichen Bibliothek*, vol. 2 (Berlin 1878-1898) : 259 entries. E. Vouillème, *Die Inkunabeln der oeniglichen Bibliothek und der anderen Berliner Sammlungen* (Berlin 1906-1922). A. Spanier, *Ueber Umfang und Herkunft der Sammlung der hebraeischen Handschriften in der kurfuerstlichen Bibliothek zu Berlin* (Berlin 1928). *Katalog der Handbibliotheken der Orientalischen Abteilung* (Berlin 1928).

Other sources : G. D. Weil, „Die Orientalische Abteilung der Preussischen Staatsbibliothek,“ in *Juedisches Jahrbuch fuer Gross-Berlin*, 1926, p. 155.

432. Bayerische Staatsbibliothek, in MUNICH, owned by the Bavarian State. Precious collection of Hebraica founded on the collections of Hartmann Schedel, Albert Widmanstetter, and Joh. Jakob Fugger. 432 Hebrew mss., many of which are illuminated, and 4 incunables. A very valuable collection of old Hebrew prints of the 16th and 17th centuries

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from Bavaria and Wuerttemberg. Of special importance is *cod. hebr.* 95, a complete copy of the Babylonian Talmud, 1342, the so-called Pforsee ms.

Catalogue : None.

Other sources : Emil Gratzl, „Die Hebraica in der Bayerischen Staatsbibliothek,“ in *Bayerisch-Israelitische Gemeinde-Zeitung*, vol. 8, 1932, no. 20. Joseph Perles, „Bibliographische

Mitteilungen aus Muenchen. I. Seltene hebraeische Drucke. II. Hebraeische Handschriften,“ in *MGWJ*, 1876, p. 350-375. G. Scholem, in *Kirjath Sepher*, vol. 1.

433. Stadtbibliothek, in FRANKFURT/MAIN, owned by the City.

The Jewish division was largely supported and enlarged through Jewish donations.

Endowments : Charles Hallgarten, Baronin Mathilde von Rothschild, Baronesse Edmond de Rothschild, Rabbi Marcus Horovitz, and others.

About 400 ms. 59 incunables. 10,000 Genizah fragments. 29 editions on parchment. Many old prints. Very comprehensive and large collection of Judaica and Hebraica. The Jewish division included the following collections : Hiob Ludolf, Dr. Jost, Merzbacher-Muenchen, Nehemia Bruell, Abraham Berliner, A. Fuld, Rothschild library.

In the archives : *Landgemeindebuch* for the Jews of Bamberg, 1675.

Catalogues : A Freimann, *Stadtbibliothek Frankfurt a.M. Katalog der Judaica and Hebraica* (Frankfurt/M 1932), vol. 1 : Judaica. *idem*, “Die hebraeischen Inkunabeln der Stadtbibliothek zu Frankfurt a.M.,” in *Festschrift fuer F.C. Ebrard* (1920) : 59 entries. *idem*, *Katalog der Ausstellung hebraeischer Druckwerke* (1902). *idem*, “Hebraeische Pergamentdrucke,” in *ZHB*, vol. 15, 1911, p. 46-57, 82-92. N. R. Rabbinowitz *Ohel Abraham, Reshimat hasefarim asher asaf Abraham Merzbacher* (Munich 1888). D. Kaufmann, “Pinkas Bamberg,” in *Kobez al yad*, vol. 7, 1896-1897.

Other sources : A Richel, *400 Jahre Stadtbibliothek* (1929). A. Berliner, *Aus meiner Bibliothek* (1898). Bruell’s *Populaerwissenschaftliche Monatsblaetter zur Belehrung weber das Judentum* (1905), p. 138, 231. A. Freimann and I. Kracauer, *Frankfort* (Philadelphia 1929).

434. Staats- und Universitaetsbibliothek, in HAMBURG (= Bibliothek der Hansestadt), owned by the State.

Several hundred important Hebrew mss. 5 editions on parchment. 13 incunables. The rich Jewish collection, formerly belonging to the Municipal Library, included the library of H.B. Levy, and, since 1938, the important collection of the Sephardic Community with all its manuscripts.

Catalogues : Moritz Steinschneider, *Katalog der hebraeischen Handschriften in der Stadtbibliothek zu Hamburg* (1878) : 355 entries. Wolf, *Bibliotheca Hebraica (Hamburg 1733)*, vol. 4. Sal. Goldschmidt, *Verzeichnis der Judaica aus der Bibliothek des Dr. H. B. Levy in Hamburg* (1900). *Mitteilungen aus der Hamburger Stadtbibliothek*, vol. 1-11 (1884-1894). *Jahrbuch der Hamburgischen Wissenschaftlichen Anstalten*.

Other sources : *Minerva*, 1937. *Mitt. der Soncino-Ges.*, no. 7-10, p. 45. *Juedische Lexikon*, vol. 3, p. 15-17.

COMMUNAL COLLECTIONS

ALTONA

435. Stadtarchiv, owned by the City.

Documents on Jews in Schleswig-Holstein.

Source : *Jahrbuch der juedischen Gemeinden Schleswig-Holsteins*, no. 1, 1929-1930, p. 131-134.

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AMBERG

436. Bayrisches Kreisarchiv der Oberpfalz, owned by the Bavarian State.

Documents relating to Jewish history.

Source : M. Weinberg, in *Mitt.*, vol. 3, 1912, p. 87-114.

AUGSBURG

437. Maximilian-Museum, owned by the City.

Ceremonial objects of the early 18th century.

BAMBERG

438. Staedtische Gemaelde-Gallerie, owned by the city.

Wall and ceiling paintings of the synagogue at Horb. Housed in the Museum since 1914.

Source : R. Wischnitzer-Bernstein, in *Chicago Jewish Forum*, vol. 4, 1945, no. 1, p. 49-50. E.

Toeplitz in *Menorah* vol. 6 (Vienna 1928) 690 ff.

BERLIN

439. Universitaetsbibliothek, owned by the University.

5,000 vols. of Judaica.

Sources : H. Loewe, *Fuehrer durch den Lesesaal. Judentum und Orientalia in der Berliner Universitaetsbibliothek* (Berlin 1914). *Juedisches Jahrbuch fuer Gross-Berlin*, 1928, p. 156.

440. Universitaets-Institut fuer nachbiblisches Judentum. Institutum Judaicum, owned by the University.

Large collection of Judaica and Hebraica.
Source : Minerva, 1937.

441. Geheimes Staatsarchiv, owned by the State.

Very important documents for Jewish history in Prussia, such as the emancipation edict of 1812, etc.

Source : *Enc. Jud.*, vol. 3, p. 249.

442. Stadt-Archiv, owned by the City.

Oldest document, 1295. List of Jewish citizens in Berlin, 1808.

Source : *Enc. Jud.*, vol. 3, p. 249.

442a. National-Galerie, owned by the State.

Coll. of Liebermanns and many portraits of German Jews of the 18th and 19th centuries.

Source : J. B., „Juedische Kunst in Berlin,“ in C.-V. *Kalender*, 1931.

BIRSTEIN (Hessen)

443. Birsteinisches Archiv.

Documents relating to the Jews in Offenbach and on Jacob Frank.

Sources : Guggenheim, *Aus der Vergangenheit der Israelitischen Gemeinde zu Offenbach am Main* (1915). A. Kraushar, *Frank i Frankisci polscy*. 2 vols. (Cracow 1895).

BONN

444. Stadarchiv.

Many documents of the 18th century relating to Jews.

Source : A. Levy, *Aus Bonner Archiven*. 1929.

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BRESLAU

445. Stadtbibliothek, owned by the City.

Jewish division with Hebraica and Judaica. mss. Mahzorim. Codices Roedigeriani.
Catalogues : *Brockelmann, Verzeichnis der arabischen, persischen, tuerkischen und hebraeischen Handschriften der Stadtbibliothek Breslau (1903)* : 4 mss. Philipp de Haas, *Beschreibung der Breslauer deutschen Machsor-Handschriften* (Breslau 1906).

446. Schlesische Gesellschaft fuer Vaterlaendische Kultur, owned by the Society.

Material for Jewish history in Silesia.

Source : *Minerva*, 1937.

447. Universitaets-Museum, owned by the University.

Special division on Palestine : archeological collection with library.

448. Provinzial und Stadt-Archiv, owned by the City and the Province.

Material on Jewish history in Silesia.

Sources : M. Brann, „Geschichte der Juden in Schlesien,“ in *Jahresberichte des Juedisch-Theologischen Seminars*, 1896-1917. Bernhard Brilling, in *JGJC*, vol. 7, 1935, p. 387.

CASSEL**449. Oeffentliche Bibliothek**, owned by the City.

Statutes of the Jewry in Kurhessen.

Source : *Enc. Jud.*, vol. 3, p. 250.

COBLENTZ**450. Staatsarchiv**, owned by the State.

Memorbuch of Coblenz; property of the Jewish community placed in the Archives for safekeeping. Documents concerning the history of the Jews in the Rhineland; name-lists; personal registry, since 1808.

Sources : Kober-Moses, in *Rheinischer Verein fuer Denkmalspflege*, 1931. G. Liebe, „Die rechtlichen und wirtschaftlichen Zustaende der Juden im Erzstift Trier,“ in *Westdeutsche Zeitschrift fuer Geschichte und Kunst*, vol. 12, 1893, p. 311-374.

COLOGNE

451. Rheinisches Museum, owned by the City.

Collection of Jewish ceremonial objects.

Source : Kober-Moses, in *Rheinischer Verein fuer Denkmalspflege*, 1931, *passim*.

452. Historisches Archiv der Stadt Koeln, owned by the City.

Hebrew documents on pigskin, 1236-1347; minutes of the City Council from the 16th to the 18th century; papal bulls of the 13th century; imperial privileges, 13th to 15th century.

Source : Adolf Kober, *Cologne* (Philadelphia 1940) p. 343 f.

DARMSTADT

453. Hessische Landesbibliothek, owned by the State.

Valuable collection of Hebrew manuscripts, including the famous Haggadah. Correspondence of the Dukes of Darmstadt with dealers in Hebrew books in the 17th and 18th centuries.

Catalogue : M. Mannheimer, „Inhaltsverzeichnis des im Jahre 1878 aufgefundenen

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codex manuscripts (Nr. 13 der orientalischen Handschriften),“ in *Jued. Literaturblatt*, vol. 7, no. 24, 27, 30.

Other sources : Erich Toeplitz, „Die Darmstaedter Haggadah,“ in *Menorah*, Vienna 1925, p. 27 ff. Aron Freimann, „*Die Darmstaedter Pessach-Haggadah*,“ in B. Italiener, ed., *Die Darmstaedter Pessach-Haggadah* (Leipzig 1927).

454. Hessisches Landesmuseum, owned by the State.

Arts and crafts and collection of important historical Jewish material.

455. Staatsarchiv, owned by the State.

Documents and material on Jewish history in Hessen.

Source : *Enc. Jud.*, vol. 3, p. 231.

DESSAU

455a. Anhaltische Landesbibliothek, owned by the State.

Extensive collection of Mendelssohniana. Bible ms. on parchment in 2 vols.

Sources : *Mitteilungen der Socino-Gesellschaft*, no. 7-10 (March 1931) p. 46. J. Jacobson, in *Socino Blaetter*, vol. 1, 83.

DRESDEN**456. Saechsische Landesbibliothek**, owned by the State.

Collection of Judaica and 6 Hebrew mss. 1 ed. on parchment.

Catalogue : H.L. Fleischer, *Catalogus codicum manuscriptorum orientalium Bibliothecae Reg. Dresdensis*. . . (Leipzig 1831).

457. Saechsisches Hauptstaatsarchiv, owned by the State.

Register of visitors to the fair in Leipzig.

Source : Max Freudenthal, *Leipziger Messgaeste* (Frankfurt/M, 1928).

DUESSELDORF**458. Kunstgewerbe-Museum**, owned by the City.

Jewish arts and crafts.

Catalogue : „Katalog der Ausstellung von juedischen Bauten und Kulturgegenstaenden fuer Synagoge und Huas in Duesseldorf,“ in *Mitt. d. Gesellschaft zur Erforschung juedischer Kunstdenkmaeler*, 1908.

459. Staatsarchiv, owned by the State.

Documents and material on Jewish history in the Rhineland.

Source : See no. 450.

ERFURT**460. Stadtarchiv**, owned by the City.

Jewish material in Manuscript Division, II, no. 1. *Erfurter Judenbuch*.

Source : A. Suessmann, „Das Erfurter Judenbuch,“ in *Mitt.*, vol. 5, 1914.

ERLANGEN

461. Universitaetsbibliothek, owned by the University.

Coll. of 18 Hebrew mss.

Catalogues : J. C. Irmischer, *Handschriften-Katalog*. . . (Frankfurt/M.-Erlangen, 1852). Aron Freimann, in *ZHB*, vol. 9, p. 128.

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FRANKFURT-on-the-Main

462. Freiherrlich Carl v. Rothschild'sche Bibliothek, owned by *feste Stiftungen*, supervised by the municipality. Founded by a donation from Freiin Luise von Rothschild in 1887.

Collection of music and modern languages. 113,000 vols. ; 318 mss.

Sources : *JDB*, 1931, p. 63. *Bericht ueber die Verwaltung*, 1891 ff. *Dresslers Kunsthandbuch*, vol. 1, 1923, p. 361.

463. Staedtisch-historisches Museum, owned by the City.

Important collection of ceremonial objects and very valuable documents for Jewish history in the Archives.

Catalogue : Aron Freimann, „Die Abteilung der Israelitischen Ritualgegenstaende im Staedt.-Hist. Museum zu Frankfurt/Main,“ in *Die Sammlungen des Staedt-Hist. Museums*. . . (1900).

464. Stadtarchiv, owned by the City.

Very valuable and rich material on the history of the Jews in Frankfort from the end of the 13th century until our times.

Source : I. Kracauer, *Urkundenbuch zur Geschichte der Juden in Frankfurt* (1914) : *Vorrede*.

FULDA

465. Landesbibliothek, owned by the State.

Collection of 18 Hebrew manuscripts bought in the 18th century.

Catalogue : M. Weinberg, „Die hebraeischen Handschriften der Landesbibliothek Fulda,“ in *JJLG*, vol. 20, 1929, p. 273-296 : 18 entries.

Other sources : J. Theele, *Zur Geschichte der Landesbibliothek Fulda* (1928). B. Horowitz, in *Israelit*, vol. 69, no. 5.

GLOGAU

466. Stadtarchiv, owned by the City.

Material on Jewish history in Glogau.

Sources : „Uebersicht der Judenakten des Staatsarchivs in Glogau,“ in *Inventare der nicht-staatlichen Archive Schlesiens* (1915), vol. 2, no. 28. *Enc. Jud.*, vol. 3, p. 253.

GUBEN

467. Stadtarchiv, owned by the City.

Documents of the 14th century pertaining to relations between Jews and the guilds, between Jewry and the Dukes of Saxonia.

Source : R. Lehmann, in *Niederlausitzer Mitteilungen*, vol. 27, 1927-1928, p. 14 ff.

HALLE

468. Bibliothek der Deutschen Morgenlaendischen Gesellschaft, owned by the Association, and administered by the University Library.

Many Judaica and Hebraica, forming part of the large collection of Orientalia. Many mss.

Catalogues : *Katalog der Deutschen Morgenlaendischen Gesellschaft* (1880-1911), 2 vols.

Supplements, in *Zeitschrift der Deutschen Morgenlaendischen Gesellschaft*, 1911 ff.

Other sources : *Minerva*, 1937. *JDB*, 1936, p. 73.

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469. Stadtarchiv, owned by the City.

Documents of the beginning of the 19th century pertaining to Jews. (a) general : 1817; (b) establishment and reception : 1808.

Source : Guido Kisch, in *ZGJD*, vol. 2, 1930, p. 166-168.

HAMBURG

470. Staats-Archiv, owned by the State.

Valuable material on the history of Jews in Hamburg, Vienna, and Prague.

Source : M. Grunwald, *Aus dem Hamburger Staatsarchiv* (Berlin 1902).

HANNOVER

471. Staatsarchiv, owned by the State.

Material for Jewish history.

Catalogue : M. Zuckermnn, in *Mitt.*, vol. 2, 1910, p. 65-136.

KARLSRUHE

472. Badische Landesbibliothek, owned by the State.

Collection of Hebraica, includes the collection of Joh. Reuchlin. Manuscripts. 2 incunables.

Catalogues : S. Landauer, „Orientalische Handschriften,“ in *Die Hss. der Gross-herzoglichen Badensischen Hof-und Landes-bibliothek in Karlsruhe* (1892), vol. 2 : 18 entries. *Juedisches Lexikon*, vol. 3, p. 15-17 (incunables).

473. General Landesarchiv, owned by the State.

2 important documents : the privileges of 1090 by Heinrich IV for the Jews in Speyer in copy of 1282 (Kopialbuch 262), and the privilege for Jews in Worms of 1157, in a copy of 1360.

Source : Sara Schiffmann, in *ZGJD*, 1930, p.28 ff.

KOENIGSBERG/ Pr.

474. Stadtbibliothek, owned by the City.

Coll. of very valuable Hebraica. 2 Bible mss.

Catalogues : I. C. Lilienthal, *Commentatio Critica* (1770). F. Perles, in *Catalog der Handschriften der Stadt-biblithek zu Koenigsberg/Pr.* August Pfeiffer, *Catalogus Bibliothecae Rabbinicae ...* (1699) : 262 entries A. M., in *ZHB*, vol. 3, p. 11-13.

LEIPZIG

475. Universitaets-Bibliothek, owned by the University.

Rich collection of Judaica and Hebraica. Part of Bernard Beer collection; see no. 1.

Catalogues : K. Vollers, „Katalog der islamischen, christlich-orientalischen, juedischen und samaritanischen Handschriften,“ in *Katalog der Handschriften der Univ. Bibliothek zu Leipzig* (Leipzig 1906), nos. 1099-1119. *Katalog der Handbibliothek der Orientalischen Abteilung* (1929). G. Wolf, *Catalog der Bibliothek des Herrn Bernhard Beer in Dresden* (Berlin 1863).

476. Stadtbibliothek, owned by the City.

Includes the Ratsbibliothek (Bibl. Senatoria), with valuable Hebrew mss.

Catalogue : H. L. Fleischer et F. Delitzsch, "Codices orient. ling., in *Catalogus librorum manuscr. qui in bibliotheca senatoria civitatis Lipsiensis* (Grimma 1838).

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477. Deutscher Verein zur Erforschung Palaestinas, owned by the Association.

Museum and about 10,000 vols., on Palestine.

Source : *Minerva*, 1937.

MAYENCE**478. Stadtarchive**, owned by the City.

Important Jewish documents of the 13th, 17th, 18th and 19th centuries.

Source : Sali Levi, "Magenza," in *Menorah*, 1927, p. 101-107.

MUNICH**478a. Universitaet : Semitisches Seminar**, owned by the University.

The library of the Semitics department, including Judaica, was maintained and enlarged with the aid of annual grants from James Loeb.

Source : Information from Dr. Joseph Prijs, Switzerland, formerly professor of the Jewish history at the University.

479. Bayrisches Nationalmuseum, owned by the State.

Coll. of Jewish ceremonial art objects and tombstones from Regensburg of the 14th century, etc.

Sources : Adolf Kober, "Jewish Monuments of the Middle Ages in Germany," in *Proceedings of the American Academy for Jewish Research*, vol. 14, 1944, p. 176. S. Weissenberg, in *Mitteilungen zur juedischen Volkskunde*, vol. 22, 1907, p. 85-86.

480. Alte Pinakothek, owned by the Bavarian State.

Collection of Jewish ceremonial objects.

481. Stadtarchiv, owned by the City.

Rich documentary material on Jews in the 18th century.

Source : Arthur Cohen, in *ZGJD*, 1930, p. 262.

482. Haupt-Staatsarchiv, owned by the State.

Rich material on Jews in Bavaria.

Sources : Adolf Altmann, *Geschichte der Juden in Stadt und Land Salzburg*, 2 vols. (Berlin 1913; Frankfurt/M 1930). Moritz Stern, in *JJLG*, vol. 22, 1931-1932.

NOERDLINGEN**483. Museum**, owned by the City.

Coll. of Jewish ceremonial objects.

Source : Rahel Wischnitzer, in *Chicago Jewish Forum*, vol. 4, 1945, no. 1, p. 49 f.

NUREMBERG**484. Germanisches Museum**, owned by a corporation and maintained by the State and City.

Large collection of Hebrew mss., including the *Mahzor Nuernberg* and illuminated Haggadot (cod. 7121 and 2107).

Sources : B. Ziemlich, „Das Machsor Nuernberg,“ in *Magazin f. die Wiss. des Judentums*,

1886. *Die Kunst- und kulturgeschichtlichen Sammlungen des Germanischen Museums.*

Wegweiser (Nuremberg 1906), p. 224. J. A. M. Nagel, *Dissertatio de duobus mss.* (1749). Aron Freimann, in *ZHB*, vol. 9, p. 128.

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POTSDAM**485. Reichs-Archiv.**

Important documents on modern Jewish social and economic history in Germany.

Source : *Enc. Jud.*, vol. 3, p. 249.

REGENSBURG

486. St. Ulrich's Provincial Museum in der Oberpfalz, owned by the Province.

Collection of Hebrew tombstones.

Source : F. A. Endres, *Fuehrer durch die mittelalterlichen Sammlungen von Regensburg*, vol. 30, 1920, p. 253-271.

ROSTOCK**487. Universitaets-Bibliothek**, owned by the University.

O. G. Tychsel collection with many Hebrew mss. and prints.

Catalogues : A. Th. Hartmann, *Catalogus Bibliothecae Olai Gerhardi Tychsel qua continentur libri tam typis expressi quam manuscripti* (Rostock 1817). L. Donath, „Ueber die hebraeischen Mss. in der Universitaetsbibliothek zu Rostock,“ in *Mag. fuer jued. Gesch. u. Lit.*, 1874.

ROTHENBURG ob der Tauber**488. Museum**, owned by the City.

Hebrew documents of the 15th century.

Coll. of 40 tombstones.

Source : Max Grunwald, „Aus Rothenburg ob der Tauber,“ in *MGWJ*, vol. 72, p. 204-212.

SCHWAEBISCH HALL**489. Historisches Museum**, owned by the City.

Murals of the synagogue of Hall Unter-Limpurg of the 18th century.

Source : *Gotteshaeuser und Friedhoefer in Wuerttemberg*, publ. by the „Oberrat der Israelitischen Religionsgemeinschaft Wuerttembergs,“ Stuttgart 1932, p. 28.

SPEYER**490. Historisches Museum der Pfalz**, owned by the Province.

Coll. of tombstones and two windows of the former synagogue.

Source : A. Kober, „Jewish Monuments of the Middle Ages in Germany,“ in *Proc. of the Am. Academy for Jewish Research*, vol. 14, p. 187.

491. Stadt-Archiv, owned by the City.

Hebrew document of 1338.

Sources : Alfred Hilgard, *Die Urkunde der Stadt Speyer* (Strassbourg 1885). David Kaufmann, in *MGWJ*, vol. 35, 1886, p. 517-520.

492. Staatsarchiv, owned by the State.

Documents on Jewish history in Rheinpfalz during the 18th and 19th centuries.

Source : Notes in the possession of Dr. A. Kober, New York.

TRIER

493. Stadtbibliothek, owned by the City.

Coll. of Bible mss.

Catalogue : M. Keufner, *Die Bibel-Handschriften der Stadtbibliothek zu Trier. Nos 1-112* (Trier 1888).

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494. Stadt-Archiv, owned by the City.

Jewish documents on the history of Jews in Trier since the 17th century.

Sources : G. Kentenich, *Geschichte der Stadt Trier* (Trier 1915). G. Liebe, „Die rechtlichen und wirtschaftlichen Zustaende der Juden im Erzstift Trier,“ in *Westdeutsche Zeitschrift f.*

Geschichte und Kunst, vol. 12, 1893. A. Kober, „Rheinische Judendoktoren, „ in *Festschrift des Juedisch-Theologischen Seminars*, vol. 2, 1929.

ULM

495. Stadtarchiv, owned by the City.

Rich material of the 14th and 15th centuries on Jews in Ulm.

Sources : *Enc. Jud.*, vol. 12, p. 340-342. Jes. Strassburger, in *Festschrift. . . Dr. Kroner* (Stuttgart 1917), p. 225-226. Hermann Dieker, *Die Geschichte der Juden in Ulm* (1937), p.116.

WOLFENBUETTEL

496. Herzog-August-Bibliothek, owned by the Province or State.

Coll. of 13 Hebrew mss.

Catalogue : O. von Heinemann, *Die Handschriften der herzoglichen Bibliothek zu*

Wolfenbuettel, 8 vols. (1884-1903).

Other sources : Kurt Wilhelm in *MGWJ*, vol. 75, 1931, p. 135-143.

WORMS

497. Stadt-Archiv, owned by the City.

Complete documentation on negotiation between the town and its Jewry since 1628.

Source : H. Boos, *Urkundenbuch der Stadt Worms* (Berlin 1886-1890).

WUERZBURG

498. Fraenkisches Luitpold-Museum, owned by the City.

Important collection of Jewish art-objects. The synagogue of Kirchheim (1700), gift of the Kommerzienrat H. Reiss, a Jew from Kirchheim, in 1912.

Catalogue : The published catalogue of the museum.

Sources : Alfred Grotte, *Deutsche, boehmische und polnische Synagogentypen* (Berlin 1915), p. 63 and *passim*. Maz Grunwald, in *MGWJ*, vol. 72, p. 205. E. Toeplitz, *Beitraege zur juedischen Kulturgeschichte* (Frankfurt/ M, 1929). F. Kreuter, „Die Synagoge von Kirchheim b.

Wuerzburg,“ in *Mitt. des Central-Vereins*, 1926 (or 1927). R. M. Eschwege, *Die Synagoge von Kirchheim* (typewritten mss. in possession of the Museum).

499. Fraenkisches Kreisarchiv, owned by the City.

Rich material on Jewish history in the records of the archbishopric of Mayence.

Source : J. Kracauer, *Urkundenbuch zur Geschichte der Juden in Frankfurt* (Frankfurt/M, 1914) p. VI.

SCATTERED MANUSCRIPTS AND ANTIQUITIES

Hebrew mss. were found in almost all of the state and municipal libraries, as well as in a large number of castles, particularly in Southern Germany. The list presented below is far from complete because of the great difficulty in tracing such widely scattered items.

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BONN

500. Universitaets-Bibliothek, owned by the University.

Some Hebrew mss.

Catalogue : J. Gildemeister, *Catalogus librorum manuscriptorum orientalium in Bibliotheca Academica Bonnensi servatorum* (Bonn 1864-1876).

BRESLAU

501. Staats- und Universitaetsbibliothek, owned by the State.

Some Hebrew mss.

Catalogue : G. Richter, *Verzeichnis der orientalischen Handschriften der Breslauer Staats- und Universitaetsbibliothek*, 1933.

CASSEL

502. Landesbibliothek, owned by the State.

Bible mss, of the J. D. Michaelis Coll.

Catalogue : Leopold Zunz, „Das Alter der Cassel’schen Bibelhandschriften,“ in *Gesammelte Schriften* (1875-1876), vol. 2, p. 77-80.

EHINGEN (Wurtemberg)

503. Museum, owned by the City.

Hebrew tombstones of 1370 and 1482.

Source : *Juedische Gotteshaeuser und Friedhoefer in Wuerttemberg* (1932), p. 38-39.

GOETTINGEN

504. Universitaets-Bibliothek, owned by the University.

A few Hebrew manuscripts.

Catalogues : *Die Handschriften in Goettingen*, vol. 3 : *Universitaetsbibliothek, Orientalische Handschriften* (Berlin 1894). L. Techen, *Zwei Goettinger Machsor-Handschriften* (Goettingen 1884).

GOTHA

505. Landes-Bibliothek, owned by the State.

Hebrew mss.

Catalogue : W. Pertsch, *Die orientalischen Handschriften der Herzoglichen Bibliothek zu*

Gotha. Anhang : Die orientalischen Handschriften mit Ausnahme der persischen, tuerkischen und arabischen (Vienna-Gotha 1893).

HALLE

506. Haupt-Bibliothek der Franckeschen Stiftungen, owned by the University.

Some Hebrew manuscripts.

Catalogue : F. A. Arnold und A. Mueller, *Verzeichnis der orientalischen Handschriften der Bibliothek des Hallischen Waisenhauses* (Halle 1876).

HAMBURG

507. Museum fuer Kunst und Gewerbe, owned by the City.

A few very valuable and beautiful items.

Source : Erich Toeplitz, „Juedische Museen,“ in *Der Jude*, 1924, p. 339 ff.

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HEILBRONN

508. Museum, owned by the City.

Hebrew tombstones, 15th century.

Source : *Juedische Gotteshaeuser*, p. 8, 9, 36, ff.

JENA

509. Universitaets-Bibliothek, owned by the University.

2 Bible mss.

Catalogue : Joh. Christopf Wolf, *Bibliotheca Hebraea* (1721), vol. 2, p. 299, 313 ff.

KOENIGSBERG/ Pr

510. Universitaets-Bibliothek, owned by the University.

A few mss.

Catalogue : I. C. Lilienthal, *Commentatio Critica* (1770).

Other sources : Information from Prof. Alexander Marx (Jewish Theological Seminary).

MEININGEN

511. Landesbibliothek, owned by the State.

1 ms.

Catalogue : Delitzsch, in *Serapeum*, vol. 20, 1859, p. 369-372.

NUREMBERG

511a. Stadtbibliothek, owned by the City.

1 Rashi ms.

Source : D. S. Blondheim, in *REJ*, vol. 91, p. 95.

PFORZHEIM

512. Museum der Kunstgewerbeschule, owned by the School.

Coll. of Jewish rings from the Jeidels coll.

Source : Erich Toeplitz, in *Der Jude*, 1924.

STUTTGART

513. Wuerttembergische Landesbibliothek, owned by the State.

1 Bible ms.

Catalogue : J. Fr. Schelling, *Descriptio cod manuscriptorum hebr. . . . Stuttgardiae in Bibliotheca* (Stuttgart 1775).

AUSTRIA

THE PRINCIPAL COLLECTIONS

514. Nationalbibliothek in VIENNA, owned by the State.

The important Jewish division had several hundred mss. which were never completely catalogued. Catalogues : A. Kraft and S. Deutsch, *Die handschriftlichen hebraeischen Werke der K. und K. Hofbibliothek zu Wien* (1847) : 195 entries. J. Goldenthal, *Die neuerworbenen*

handschriftlichen hebraeischen Werke samt Ergaenzungen zum Kraft'schen Katalog (1851) : 40 entries. A. Z. Schwarz, *Die hebraeischen Handschriften der K.K. Hofbibliothek zu Wien* (1914) : 84 new acquisitions since 1851. *idem*, *Die hebraeischen Handschriften der Nationalbibliothek in Wien* (1925) : 80 entries.
Other sources : Information from Dr. Rudolf Glanz, New York.

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COMMUNAL COLLECTIONS

VIENNA

515. Universitaetsbibliothek, owned by the University.
Lareg Jewish Division : Jewish history, some folklore, some Hebrew mss.
Source : Information from Dr. Rudolf Glanz, New York.

516. Jesuiten-Kollegium, in Vienna-Lainz.
Illuminated Hebrew mss.
Catalogue : A. Z. Schwarz, „Die illuminierten hebraeischen Handschriften des Jesuitenkollegiums in Wien-Lainz,“ in *Freie Juedische Lehrstimme*, vol. 2, 1913, no. 3.

517. Rathaus-Bibliothek und - Archiv, owned by the City.
Valuable coll. of about 1,500 vols. and documents, such as deeds, real estate records, etc., since 1400.
Source : *Enc. Jud.*, vol. 3, p. 256.

518. Staatsarchiv, owned by the State.
Private letters, since 1619, diplomatic correspondence, and other Jewish documents.
Sources : *Enc. Jud.*, vol. 3, p. 254. Alfred Landau and B. Wachstein, *Juedische Privatbriefe aus dem Jahre 1619* (Vienna 1911). Max Grunwald, « Les Archives d'une famille juive au Moyen-âge, » in *REJ*, vol. 96, p. 199-204.

519. Archiv des Ministeriums fuer Inneres, owned by the State.
Important Jewish documents arranged according to Austrian provinces.
Sources : *Enc. Jud.*, vol. 3, p. 254. Information from Dr. Rudolf Glanz, New York.

SCATTERED MANUSCRIPTS AND ANTIQUITIES

FRIESACH (near Salzburg)

520. Museum und Verschoenerungsverein, owned by the Verschoenerungsverein zu Friesach.

Coll. of Hebrew tombstones of the 13th and 14th centuries.

Source : Adolf Altmann, *Geschichte der Juden in Stadt und Land Salzburg* (Berlin 1913), vol. 1, p. 75 ff.

SALZBURG

521. Landesregierungsarchiv, owned by the State.

Material on Jewish history in Austria.

Sources : *idem*, vol. 1, p. X, 123 ff.; vol. 2, p. 140. *Enc. Jud.*, vol. 3, p. 257 ff.

522. Archiv der Benediktinerabtei des Stiftes St. Peter.

Parchment-fragments of old Hebrew mss.

Sources : Adolf Altmann, *op. cit.*, vol. 2, p. 254-257.

523. Stift Salzburg.

Some Hebrew mss.

Source : Information from Chaim Bloch, New York.

VIENNA

524. Kloster Heiliges Kreuz.

Many old documents on Jewish history in Austria.

Source : Information from Chaim Bloch, New York.

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BELGIUM**ANTWERP**

525. Musée Plantin Moretus.

Collection of old prints, esp. Bible prints of the 17th century.

Source : Numar Torcziner, New York.

BRUSSELS**526. Archives Générales du Royaume.**

A few documents relating to Jewish history in Belgium, including one of the 14th century of special importance.

Source : S. Ullmann, *Histoire des juifs en Belgique jusqu'au 18^e siècle* (Anvers 1909), p. 86 ff.

CZECHOSLOVAKIA**BRATISLAVA****527. University Library.**

Jewish division with many *Pressburger Drucke*.

528. Municipal Library.

Contains material on Jewish history in Slovakia.

529. Muzeum mesta Bratislava.

Collection of Jewish ceremonial objects, 17th and 18th centuries.

Sources : Hugo Gold. *Die Juden und die Judengemeinde Bratislava in Vergangenheit und Gegenwart* (Brno 1932), p. 156 ff. *Vystava stare umeni v Praze* (Catalogue of the Prague Exhibition) (1937).

BRNO**530. Zemsky Archiv v Brně** (Archives of the Province of Moravia).

Material on the history of Jews in Moravia.

Sources : *Enc. Jud.*, vol. 3, p. 266. B. Bretholz, *Das maehrische Landesarchiv; seine Geschichte und Sammlungen* (Bruenn 1908).

BUCHLAU**531.* Berchtold Archives.**

Documents relating to Jews since 1650.

Source : *Enc. Jud.*, vol. 3, p. 267.

CHUMOTOV (Komotau)**532. City Archives.**

Rich material on Jews in the province for the 16th and 17th centuries.

Source : Rudolf Wenisch, in *JGJC*, vol. 7, 1935, p. 37.

533. Real Estate Archives.

Protocol-books of the Jewish council, 17th century.

Source : *ibid*, p. 176.

KANICE (Kanitz)**534.* Herberstein Archives.**

Privileges granted to Jews in Kanice; list of Jewish houses between 1676 and 1820.

Source : *Enc. Jud.*, vol. 3, p. 267.

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OLOMUC**535. Archiv mesta Olomuc (City Archives).**

Register of Jews, 1413-1420; official documents relating to Jews from 1500 to the end of the 18th century.

Source : *Enc. Jud.*, vol. 3, p. 267.

PILSEN**535a. Museum of Czechoslovak Folklore.**

Jewish division opened in 1929

Source : *Mitteilungen der Socino-Gesellschaft*, no. 7-10, p. 48.

PRAGUE

536. City Archives.

Liber judaeorum albus (1577-1851), 93 vols. *Liber testamentorum judaeorum* (1681-1850), 6 vols. *Liber sententiarum jud.* (1718-1771). *Liber inventiariorum* [sic] jud. (1773-1784), 2 vols. Several more vols. with various documents. 1 ms. on parchment : statutes on Jews of the 13th and 14th centuries. Bull of Pope Innocent IV, 1253, on behalf of Jews.
Source : *Enc. Jud.*, vol. 3, p. 263.

537. Archives of the Ministry of Interior.

Outstanding Jewish division, includes documents bearing on Jews under the jurisdiction of the Bohemian Chamber of Finances, 1527-1748. Records of the Jewish Commission, 1708-1783. Sources : B. Matous, „Die Staatsarchive in der Tschecho-Slovakei,“ in „*Prager Rundschau*, vol. 5, 1935, p. 185-202. J. Bergel, *Das Archiv des Ministeriums des Inneren in Prag*. *Enc. Jud.*, vol. 3, p. 260 ff.

538. Narodni a universitni knihovna (National and University Library).

Hebrew mss., and rich coll. of Hebraica.

539. Narodni Museum (National Museum).

Archival material relating to Jews.
Source : *Enc. Jud.*, vol. 3., p. 260 ff.

540. Museum umelecko-prumyslove (Museum of Arts and Crafts).

Coll. of objects of Jewish art.

VITUNEVES (Wittingau)

541. Schwarzenbergisches Archiv.

Material relating to Jewish history in Southern Bohemia.

DENMARK

COPENHAGEN

542. Konelige Bibliothek.

Simonsen division, a rich Jewish collection, including the Simonsen coll. About 40,000 vols. Many mss., including Maimonides' responsa. Large coll. of Haggadot.

Catalogue : *Codices hebraici et arabici Bibliothecae regiae Hafniensis*. [*Cod. Orient. Bibl. regiae Hafniensis*, vol. 2] (Copenhagen 1851): 46 entries.

Other sources : Information from Rabbi Dr. Simon Federbusch, New York.

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ESTONIA**TARTU (Dorpat)**

543. Tartu Ulikooli Junditeaduse Seminar (Library of the Seminary for Jewish Studies at the University of Tartu).

Coll. of Judaica.

Sources : Nosson Genss, *Bibliograafija judaica Eestis* (Tallinn 1937), p. 48-49.

FRANCE**THE PRINCIPAL COLLECTIONS****544. Bibliothèque Nationale, in PARIS.**

1,600 Hebrew mss. Many incunables. Many official documents pertaining to Jews. Large collection of Judaica and Hebraica founded on collections of Christian scholars.

Catalogues : S. Munk, J. Derenbourg, and H. Zotenberg, *Manuscripts Orientaux. Catalogue des manuscrits hébreux dans la Bibliothèque Impériale* (1866) : 1311 11 [sic] entries. M.

Steinschneider, *Supplément aux catalogues des manuscrits hébreux et samaritains de la Bibliothèque Impériale* (Frankfurt/M. 1903). M. Schwab, *Suppléments*, 1898, 1911. S. Munk, *Manuscripts hébreux de l'Oratoire à la Bibliothèque Nationale* (Frankfurt/M. 1911). U. Robert, in *REJ*, vol. 3, (96 documents).

545. Musée Cluny, in PARIS.

Jewish division founded on the coll. of M. Strauss (Paris Exposition, 1878).

Very rich coll. of great historical and artistic value. Some Hebrew documents.

Catalogues : *Description des objets d'art religieux hébraïques* (Poissy 1878). Musée de Cluny, *Collection hébraïque* (17 illustrations). Moïse Schwab, « Manuscrits hébreux du Musée de Cluny, » in *REJ*, vol. 50, p. 136-139; vol. 61, p. 294-296. idem, « Les médailles de la collection Strauss, » in *REJ*, vol. 23, p. 136-138.

COMMUNAL COLLECTIONS

BAYONNE**546. Baqui-Musée.**

Special division for Jewish relics.

CARPENTRAS**547. Synagogue Ancienne.**

Serves as a museum for a collection of Jewish antiquities.

548. Musée de la Ville.

Coll. of tombstones.

Source : M. Neubauer, in *Archives des Missions scientifiques et littéraires*, ser. 3, vol. 1, 1873.

LE HAVRE**549. Bibliothèque Publique.**

Coll. of 26 Hebrew mss., given by Marx-Cahen.

Catalogue : M. Schwab, « Les manuscrits hébreux de la Bibliothèque du Havre, » in *REJ*, vol. 68.

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NIMES**550. Bibliothèque Municipale.**

Coll. of 20 Hebrew mss. including fragments of a Maimonides ms. Some valuable Hebrew prints. Catalogue : Joseph Simon, « Les Manuscrits hébreux de la bibliothèque de la ville de Nîmes, » in *REJ*, vol. 3, p. 225-227; vol. 20, p. 147. M. Neubauer, *op. cit.*, ser. 3, vol. 5.

PARIS

551. Bibliothèque Ste. Geneviève.

Good collection of Judaica, mostly in French.

552. Bibliothèque Mazarin.

Good collection of Judaica.

553. Musée Carnavalet. Bibliothèque de la Ville de Paris.

Special collection of about 1,000 documents on the Dreyfus affair.

554. Musée du Louvre.

Collection of Jewish and Palestinian monuments, forming part of the Département des Antiquités Orientales.

Source : *REJ*, vol. 68, p. 278.

555. Bibliothèque de l'Ecole des Langues Vivantes.

Good material on Palestine.

STRASBOURG**556. Archives de la Ville.**

Some important documents of the 14th and 16th centuries.

Source : H. Breslau, „Aus Strassburger Judenakten,“ *ZGJD*, vol. 5, 1891, p. 116 ff.,

SCATTERED MANUSCRIPTS AND DOCUMENTS

For the scattered documentary material found in the archives of almost all localities inhabited by Jews during the Middle Ages and more recently, which is not listed below, see *Enc. Jud.*, vol. 3, p. 290 ff., and Anchel, *Napoléon et les juifs*, p. XIII-XIV.

AVIGNON**557. Bibliothèque Municipale.**

Jewish documents in the archives.

Source : Cat. Général, vol. 35, 44.

BESANCON**558. Bibliothèque Municipale.**

A few Hebrew mss.

Source : M. Schwab, in *REJ*, vol. 42, p. 111 ff.

CAEN**559. Bibliothèque Municipale.**

Some Hebrew mss.

Source : M. Schwab, « Manuscrits hébreux en France, » in *REJ*, vol. 60, p. 98 ff.

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CAMBRAI**560. Bibliothèque Municipale.**

A few Hebrew mss.

Source : M. Schwab, in *REJ*, vol. 25, p. 250 ff.

CARPENTRAS**561. Bibliothèque Municipale.**

Jewish documents in the archives; 2 fragments of a Torah-scroll.

Sources : Cat. Général, vol. 35, 44. M. Neubauer, in *Arch. des Missions Scient. et Littéraires*, Sér. 3, vol. 5, 1873.

DIJON**562. Archives Cote d'Or.**

Coll. of Hebrew documents with two registers.

Source : *Enc. Jud.*, vol. 3, p. 656.

LYON

563. Bibliothèque Publique.

2 Hebrew fragments, some mss.

Sources : M. Schwab, in *REJ*, vol. 60, p. 98 ff. Neubauer, *op. cit.*, p. 564-568.

MARSEILLES**564. Bibliothèque Municipale.**

Bible from Algeria in 2 vols.

Source : Neubauer, *op. cit.*

MELUN**565. Bibliothèque Municipale.**

Some Hebrew mss.

Source : M. Schwab, in *REJ*, vol. 13, p. 295-300.

NICE**566. Bibliothèque Publique.**

Some Hebrew mss.

Source : M. Schwab, in *REJ*, vol. 60, p. 98 f.

PERPIGNAN**567. Bibliothèque Municipale.**

1 Hebrew ms.

Source : Neubauer, *op. cit.*

ROUEN**568. Bibliothèque Publique.**

A few Hebrew mss.

Source : M. Schwab, in *REJ*, vol. 42, p. 111 ff.

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SOISSONS

569. Bibliothèque Publique.

A few Hebrew mss.

Source : M. Schwab, in *REJ*, vol. 13, p. 295-300.

TOULOUSE

570. Musée de Ville.

Some inscriptions from Narbonne. A bilingual seal in Hebrew and langue-d'oc.

Source : Neubauer, *op. cit.*

HUNGARY

THE PRINCIPAL COLLECTIONS

571. Magyar tudományos akadémia (Hungarian Academy of Sciences), in BUDAPEST.
Rich collection, including the David Kaufman collection. 594 Hebrew mss. 5 editions on parchment. 1,066 Hebraica. 575 Judaica.

Catalogues : M. Weisz, *Katalog der hebraeischen Handschriften und Buecher des Prof. Dr. David Kaufman* (Frankfurt/ M. 1906). Aron Freimann, „Hebraeische Pergamentdrucke,“ in *ZHB*, vol. 15.

COMMUNAL COLLECTIONS

BUDAPEST

572. Nemzeti Múzeum (National Museum).

Coll. of Hebrew mss.

Catalogues : Samuel Kohn, *Die hebraeischen Handschriften des Ungarischen Nationalmuseums zu Budapest* (Berlin 1877) : 5 entries. *idem*, *A Magyar Nemzeti múzeum Könyvtárának heber keziratai* (Budapest 1877) : 12 entries.

573. Arpad Muzeum.

Jewish material included in the collection on Old Buda.

574. Magyar Történeti Muzeum (Historical Museum).

Coll. of ceremonial objects, coins, documents, pictures. Rich collection of old Jewish religious objects.

ITALY**THE PRINCIPAL COLLECTIONS****575. Biblioteca Palatina, in PARMA.**

1,765 Hebrew mss. 29 ed. on parchment. Includes collections of Rossi, Foa, Bernardo, and others.

Catalogues : G.B. de Rossi, *Apparatus hebraeo-bilicus seu mss. editique codices sacri Textus*. . (Parma 1782). *idem*, *Mss. codices hebraici Bibliothecae J. B. de Rossi* (Parma 1803), 3 vols. *idem*, *Libri stampati di letteratura sacra ebraico e orientale della biblioteca del dottore G. Bernardo* (Parma 1812). P. Perreau, *Cat dei codici ebraici della biblioteca di Parma non descritti dal Rossi* [*Cat. cod. orient.*] (Florence 1880), vol. 2; entries : 55 (Rossi) + 111 (Foa) + 9. *idem*, "Descrizione dei 111 codici rabbinici della Nuova Coll. della Parmese [sic]," in *ZHB*, vol. 7, 8. *idem*, "Correzioni ed aggiunte al Catalogo Derossiano," in *Boll. ital. studior.*, vol.1, 1896.

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idem, "Descrizione dei codici ebreo-rabbinici dell'antica coll. Parmense," in *ZHB*, vol. 7, 1864. M. Steinschneider, „Hebraeische Handschriften in Parma nach Mitteilungen des Herrn P. Perreau," in *ZHB*, vol. 4, 7, 8, 10, 12; *Jessurun*, vol. 6.

Other sources : Giuseppe Gabrieli, *Manoscritti e carte orientali nelle Biblioteche e negli Archivi d'Italia* (1930). Aron Freimann, "Hebraeische Pergamentdrucke," in *ZHB*, vol. 15.

576. Biblioteca Vaticana, in ROME.

747 mss. Great collection of printed Hebrew books; 1 ed. on parchment.

Catalogues : Assemani, *Bibliothecae apostolicae Vaticanae*. . . vol. 1, *Codices hebraici* (Rome 1756) : 453 + 59 + 2 entries. Mai, *Appendix* (Rome 1831), nos. 45-351. Mariano Ugolini, *Libri ebraici* [*Inventario dei libri stampati Palatino Vaticani*] (Rome 1886) : 35 + 2 entries. Umberto Cassuto, *I manoscritti palatini ebraici della Biblioteca apostolica vaticana* (1935).

Other sources : Giuseppe Gabrieli, *Manoscritti*, etc., *op. cit.*, F. Lebrecht, „Zur Geschichte der

Heidelberger Handschriften in Rom," in *Neuer Anzeiger fuer Bibliographie*, no. 856 (1862) : 287 mss.

577. Biblioteca Casanatense, in ROME.

Coll. of 231 Hebrew mss.

Catalogue : G. Sacerdote, *Catalogo dei codici ebraici della biblioteca Casanatense* [Cat. Cod. Orient., I, 6] (Florence 1897).

Other sources : Giuseppe Gabrieli, *Manoscritti*, etc., *op. cit.*

578. Biblioteca Ambrosiana, in MILAN.

Coll. of 200 Hebrew mss.

Catalogues : Carolus Bernheimer, *Codices hebraici Bibliothecae Ambrosianae descripti* (Florence 1933) : 121 + 1 entries. "Mss. di Mosè Lattes nel Ambrosiana," in *Jewish Quarterly Review*, vol. 6, 1894, p. 403-404.

Other Sources : Giuseppe Gabrieli, *op. cit.* A. Berliner, „Hebraeische Handschriften in Mailand," in *Gesammelte Schriften* (Frankfurt/M. 1913), p. 110 ff.

579. Biblioteca Laurentiana, in FLORENCE.

Coll. of 200 mss. and many incunables.

Catalogues : Umberto Cassuto, "Gl'incunaboli ebraici della collezione Delciana nella Bibl. Mediceo-Laurentiana," in *Riv. Isr.*, vol. 5, 1909 : 11 entries. A. M. Biscioni, *Bibl. ebraicae graecae Florentinae sive Bibl. Mediceo-Laurentiana*, vol. 2 (Florence 1752, 1757).

Other sources : Giuseppe Gabrieli, *op. cit.* Umberto Cassuto, "Manoscritti ebraici della R. Bibliotéca laurenziana in Firenze," in *Festschrift f. Aron Freimann* (Berlin 1935).

580. Biblioteca Nazionale Universitaria, in TURIN.

After the great fire of 1904 about 140 mss. and 29 incunables survived; coll. of tombstone-inscriptions among the mass. Coll. of old Hebrew prints on parchment.

Catalogues : Elias Artom, "Gli incunaboli ebraici della Biblioteca nazionale universitaria di Torino," in *Soncino-Blaetter*, vol. 1, 1925-1926, p. 47-69 : 29 entries. B. Peyron, *Codices hebr. Taurinensis*

Bibl. . . . (1878). *idem*, *Codices hebraici manuscripti*. . . *R. Bibl.* . . . (Turin 1880) : 274 entries. Aron Freimann, in Abraham Berliner, *Ges. Schriften*, vol. 1, p. 231 : in 1908, of 274 mss., 43 had been destroyed by fire in 1904, and 100 had disappeared.

COMMUNAL COLLECTIONS

BOLOGNA

581. Biblioteca Universitaria.

Incunables and old prints. 2 ed. on parchment.

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Catalogues : L. Modona, *Catalogo dei codici ebraici della biblioteca della R. Università di Bologna*. [Cat. cod. orient., vol. 4] (Florence 1882) : 28 entries. *idem*, “Del’incunaboli e di alcune edizioni ebraiche rare o pregevole [sic] nella biblioteca della R. Università di Bologna,” in *Bibliofilo*, vol. 1890, no. 7-9; vol. 11, no. 7-9. Aron Freimann, “Hebraeische Pergamentdrucke,” in *ZHB*, vol. 15.

Other sources : Giuseppe Gabrieli, *op. cit.*

582. Biblioteca del Archiginnasio.

Coll. of incunables and old Hebrew prints.

Catalogue : A. Bongiovanni, “Le rare e poco note edizioni ebraiche nei secoli XV e XVI ... nell’Bibl. dell’Archiginnasio,” in *L’Archiginnasio*, vol. 2, 1908.

FLORENCE

583. Biblioteca Nazionale.

Coll. of 35 mass. 31 incunables and 1 ed. on parchment.

Catalogues : Umberto Cassuto, “Nuovi manoscritti ebraici della Biblioteca Nazionale di Firenze,” in *GSAL*, vol. 21-22, 1908-1909. *idem*, “Alcuni incunaboli ebraici conservati nella R. Bibl. Nazionale di Firenze,” in *Riv. Isr.*, vol. 5 1908 : 10 entries. *idem*, *Incunaboli ebraici a Firenze* (1912) : 43 entries (31 incunables). D. Castelli, “Catal. dei codici ebr. magliabechiani e riccardiani di Firenze,” in *GSAL*, vol 15, 1902, p. 169 : 14 + 3 entries.

584. Biblioteca Universitaria.

Collection of Hebrew mass.

Catalogue : Kalman Friedmann, “I manoscritti ebraici della R. Università di Firenze,” in *GSAL*, nuova serie, vol. 2, fasc. 5, 1932 : 8 entries.

585. Archivio Municipali.

Jewish division containing part of the archives of the Jewish Community with documents since

the 17th century.

Source : *Enc. Jud.*, vol. 3, p. 293.

586. R. Archivio Fiorentino.

Rich material on Jews in Florence.

Source : Umberto Cassuto, *Gli Ebrei a Firenze nell'Età del Rinascimento* [sic] (Florence 1918), p. V-VII, 361 ff.

MANTUA

587. Archivio Gonzaga di Mantova.

Jewish Division (folder 3389-3391) : (a) Edicts of toleration and privileges, since 1401; (b) Edicts and regulations; 1515-1786; (c) Various documents relating to Jews of the city and the State, 1454-1780. (d) Various documents on foreign Jews, beginning 1499.

Source : Pietro Torelli, *L' Archivio Gonzaga di Montova*, vol. 1, *Università degli ebrei* (Ostiglia 1920), 3389-3391.

MILAN

588. R. Archivio di Stato.

Jewish Division containing important documents on Jews in Milan.

Sources : Nicolà [sic] Ferorelli, *Gli ebrei nell'Italia meridionale* (Turin 1915), p. XI-XIII.

MODENA

589. R. Biblioteca Estense.

Coll. of 50 mss.

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Catalogue : S. Jona, *Katalog der hebraeischen Handschriften der koeniglichen Bibliothek in Modena* (Belovar 1883).

Other sources : Gabrieli, *op. cit.* A. Berliner, *Gesammelte Schriften*, p. 107-109.

NAPLES

590. Biblioteca Vittorio Emmanuele III.

12 Hebrew mss.

Catalogues : A. Monaco, « Les Manuscrits orientaux de la Bibliothèque de Naples, » in *Le Museum*, vol. 1, 1882. Berliner, *Gesammelte Schriften*, p. 120-124.

Other sources : Gabrieli, *op.cit.*

591. R. Archivio di Stato.

Important documents on Jews in Naples.

Source : Ferorelli, *op. cit.*

PADUA**592. Biblioteca Universitaria.**

Good collection of Judaica. Some editions on parchment. 7 mss.

Catalogue : *Raccoltà* [sic] Morpurgo, *Biblioteca di letteratura e storia di popoli semiti.*

Catalogo generale (Padua 1924) : 1,158 entries.

Other sources : Gabrieli, *op. cit.*

593. Archivio Civico.

Material on Jewish history in Padua.

Source : E. Morpurgo, "Bibliografia della storia degli ebrei nel Veneto," in *Riv. Isr.*, vol. 7-9, 1910-1912.

594. Biblioteca del Seminario vescovile.

7 Hebrew mss.

Catalogue : E. Morpurgo, *Inchiesta sui monumenti e documenti del Veneto interessanti la storia religiosa, civile et letteraria degli ebrei* (Udine 1912), p. 23-25.

ROME**595. Biblioteca Angelica.**

Coll. of 64 Hebrew mss.

Catalogue : A. di Capua, *Catalogo dei codici ebraici della Bibl. Angelica* [Cat. cod. orient., vol. 5] (Florence 1878) : 54 entries.

Other sources : Gabrieli, *op. cit.*

596. Biblioteca Vittorio Emmanuele.

Coll. of 28 mss.

Catalogue : A. di Capua, *op. cit.* (28 entries).

597. Biblioteca della Pica [sic] Casa dei Neofiti di Roma.

Many Hebrew mss.

Catalogue : G. Sacerdote, *I codici ebraici della Pia casa...* (Rome 1893) : 39 entries.

598. Archivi Municipali.

Collection of Jewish documents since 1536.

Source : *Enc. Jud.*, vol. 3, p. 293.

599. Archivio di Stato.

Rich material on Jewish history in Italy.

Source : Attilio Milano, *Ricerche sulle condizioni economiche degli ebrei a Roma durante la clausura del Ghetto*. 1555-1848 (Città di Castello 1931), p. 3, note.

600. Archivio Storico Capitolino.

Copies of deeds since the end of the 16th century.

Source : Milano, *op. cit.*

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SIENA**601. Archivio di Stato.**

Material on Jews in Siena.

Source : I. Zoller, "Nuove fonti per la storia del 28 giugno 1799 a Siena," in *Riv. Isr.*, vol. 7, p. 191 ff, 240 ff.

VENICE

602. Biblioteca Marciana.

Coll. of 19 mss.

Catalogue : M. Lattes, *Catalogo dei codici ebraici della Biblioteca Marciana* [*Cat. cod. orient.*, vol 3, I] (Florence 1886) : 19 entries.

Other sources : F. Morpurgo, *Inchiesta sui Monumenti*, p. 23-25.

603. Archivio di Stato.

Rich material on Jewish history in Venice.

Source : Cecil Roth, *History of Jews in Venice* (Philadelphia 1930), p. 371.

SCATTERED MANUSCRIPTS AND ANTIQUES

BERGAMO**604. Biblioteca Civica.**

2 mss.

Source : Gabrieli, *op. cit.*

BOLOGNA**605. Museo Municipale.**

Contains some Jewish tombstones with 16th-century inscriptions.

CANTANIA**606. Biblioteca Ventimilliana.**

1 hebrew ms.

Source : Gabrieli, *op. cit.*

CAVA DEI TIRRENI**607. Biblioteca dell'Abbazia.**

1 Hebrew ms.

Source : *idem.*

CESENA**608. Biblioteca Comunale [sic].**

A few mss.

Source : *idem*.

FLORENCE**609. Biblioteca Riccardiana.**

3 mss.

Source : *idem*.

610. Biblioteca Marucelliana.

1 ms.

Source : *idem*.

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611. R. Archivio di Stato.

5 Talmudic fragments. ms. on parchment.

Catalogue : Umberto Cassuto, "Frammenti ebraici in archivi notarili," in *Bibliofilia*, vol. 12.

GENOA**612. Civica Berio.**

1 Bible ms. in 7 vols.

Source : Gabrieli, *op. cit.*

GROSSETO**613. Biblioteca Chelliana.**

3 Hebrew mss.

Source : *idem*.

GROTTAFERRATA**614. Biblioteca dell'Abbazia.**

3 Hebrew mss.

Source : *idem*.

IMOLA**615. Biblioteca Comunale.**

3 Hebrew mss.

Source : *idem*.

MILAN**616. Biblioteca Civica.**

2 mss.

Source : *idem*

617. Biblioteca Braidense.

2 mss.

Source : *idem*.

MONTEFIASCONE**617a. Library of the Episcopal Seminary.**

A number of Hebrew mss., including an almost complete *mahzor*.

Source : O. Thomas Aq. Weikert, in *ZHB*, vol. 5 (1901) p. 23-28.

PALERMO**618. Biblioteca Nazionale.**

2 mss.

Source : *idem*.

PAVIA**619. Biblioteca Universitaria.**

2 mss.

Source : *idem*.

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PERUGIO [sic]**620. Archivio notarile.**

Some mss.

Source : Umberto Cassuto, "Manoscritti ed incunaboli ebraici nelle biblioteche italiane," in *Congr. Mondiale delle Bibl. e di Bibliografia*, vol. 3, 1931, p.73.

PESCONTANZO**621. Biblioteca.**

Fragments of old mss.

Source : G. Sabatini, *Frammenti di antichi codici ebraici in pergamena conservati in Pescostanzo* (Rome 1928).

PIACENZA**622. Biblioteca Comunale.**

2 mss.

Source : Gabrieli, *op. cit.*

REGGIO EMILIA**623. Biblioteca Municipale.**

7 mss.

Source : *idem*.

RIETI

624. Biblioteca Archivio Notarile.

2 mss. on parchment.

Source : *idem*.**ROME****625. Biblioteca Lincei.**

4 Hebrew mss.

Source : *idem*.**626. Biblioteca P. Istituto Biblico.**

4 Hebrew mss.

Source : *idem*.**ROVIGO****627. Academia dei Concordi.**

8 mss.

Source : E. Morpurgo, *Inchiesta sui monumenti*, p. 23-25.**UDINE****628. Biblioteca Archivescovile.**

6 mss.

Source : *idem*.**VENICE****629. Seminario Patriarcale.**

1 ms.

Source : Gabrieli, *op. cit.*

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630. Biblioteca Querini Stampalia.

2 mss.

Source : *idem*.**VEROLI****631. Biblioteca Comunale.**

1 Hebrew ms.

Source : *idem*.**VERONA****632. Biblioteca Capitolare.**

5 mss.

Catalogue : A. Berliner, „Hebraeische Handschriften in Verona,“ in *ZHB*, vol. 17, 1914, p. 17-18.**VICENZA****633. Biblioteca Bartoliniana.**

1 ms.

Source : Gabrieli, *op. cit.***LATVIA****RIGA****634. City-Library.**

Coll. of Judaica and documentary material.

Source : Information from Dr. Max Laserson, New York.

635. State Library.

Coll. of Judaica and documentary material.

Source : *See above*.

YELGAVA (Mitau)**636. Kurland Provincial Museum.**

Coll. of Jewish ceremonial objects and documentary material.

Source : *Sitzungsberichte der Kurlaendischen Gesellschaft fuer Literatur und Kunst*, vol. 13-14, 1901 ff., *passim*.

LITHUANIA**KAUNAS****637. Central State Library.**

Rich coll. of Judaica, including all printed material dealing with Jews in Lithuania.

Source : Information from A. Skema, Washington (former librarian).

638. University Library.

Coll. of Hebrew and Yiddish publications printed in Lithuania since the 16th century.

Source : W. Birzyszko, *Report* (in Lithuanian), 1936.

LUXEMBOURG**639. *Château de Clairvaux.**

Many documents on money transaction between Jews and the aristocracy.

Source : *Enc. Jud.*, vol. 3, p. 656.

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NETHERLANDS**THE PRINCIPAL COLLECTIONS****640. Bibliotheek der Universiteit, in AMSTERDAM.**

Bibliotheca Rosenthaliana, donated by G. Rosenthal, son of the collector. About 20,000 vols.

300 ms. 5 ed. on parchment. Some incunables. Very important collection of old Hebrew literature and of Judaica. Files of 81 current Jewish periodicals.

In the Archives : the death registers and mohel-books of the Jews in Amsterdam.

Catalogues : L. Hirschel and M. S. Hillesum, *Systematischer Catalogus van de Judaica der Bibliotheca Rosenthaliana* (1936-1939) , vols. 1-4. Jeremias M. Hillesum, *Een keur uit de handschriften en boeken* (Amsterdam 1919). „Bibliotheca Rosenthaliana (Hebraica en Judaica),“ in *Cataloog van de Tentoonstelling der Universiteitsbibliotheek* (1932) : nos. 158-225. C. P. Burger, jr., „Hebreuwsche boeken. . . ,“ in *De Incuabeln en de Nederlandsche uitgaven tot 1540 in der Bibliotheek der Universiteit van Amsterdam* (,s Gravenhagen 1923). M. Roest, *Catalog der Hebraica und Judaica aus der Rosenthalschen Bibliothek* (Amsterdam 1875), 2 vols.

Other sources : Louis Lamm, *Die Rosenthaliana in Amsterdam* (Berlin 1930).

Lijst van de loopende tijdschrifte der Biblioteca Rosenthaliana (Amsterdam 1930).

641. Rijksuniversiteit Bibliotheek, in LEIDEN.

15,000 vols. of Hebraica. Many mss. Very valuable and rich collection ; special material on Judaism and the East. Very important mss.

Catalogues : Bibliotheca Academica Lugduno Bataviae.

Catalogus, Deel XIV, XXII, XXVI : *Inventaris van de Handschriften* (Leiden 1932, 1934, 1935).

Steinschneider, Catalogus codicum hebraeorum Bibliothecae academicae Lugduno Bataviae (Leiden 1858).

COMMUNAL COLLECTIONS

Material pertaining to the history of the Jews in Holland was to be found in all local archives.

AMSTERDAM

642. Rijksmuseum.

Interesting Jewish material, such as portraits and engravings of rabbis and community leaders, pictures of Jewish cemeteries and synagogues.

643. Stedelijk Museum.

Has a special Jewish division.

ROTTERDAM

644. Archief der Stad Rotterdam.

“Ghifteboek“

Source : Zwarts, *Hoofdstukken uit de Geschiedenis der Joden in Nederland* (1929).

THE HAGUE**645. Museum Meermannno Westreenianum.**

Coll. of Hebrew mss. and incunables.

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UTRECHT**646. Archief der Bisschoppen van Utrecht.**

A few important documents.

Source : Zwarts, op. cit.

647. Rijks-Archief Utrecht.

Many Hebrew documents.

Source : Zwarts, op. cit.

POLAND**CRACOW****648. Polska Akademja Umiejetnosci (Polish Academy of Science).**

Remnants of archives from liquidated Jewish communities in Galicia. Galician Judaica.

Collection of literature pertaining to proverbs, donated by Ignac Bernstein (1836-1908), consisting of 5,000 vols.

Sources : J. Czubek, *Katalog Rekopisow* (1900-1906). Bernstein, *Katalog*, 2 vols. (Warsaw 1903). Balaban, *Zydzi w Galicji* (Lemberg 1914) p. 213.

649. Biblioteka Jagiellonska (University Library).

Rich material on Jewish history, including a New Testament in Yiddish, printed in Cracow in 1540 : coll. of engravings illustrating Jewish life.

Sources : The monographs by Rygiel, Bar, and Piekarski. M. Balaban, *Zabytki historyczne*

zydow w Polsce (Warsaw 1929), p. 127. *idem*, *Przewodnik pe zydowskich zabytkach Krakowa* (Cracow 1935), p. 24.

650. Muzeum Narodowe (National Museum).

Coll. of Jewish museum objects, donated by the heirs of Adolf S. Sternschuss of Lwow and M. Goldstein. The division entitled : Muzeum im. Erazma Baracza includes a coll. of Jewish women's hoods. The division entitled : Muzeum Czapskich includes a coll. of Polish coins with Hebrew legends of the 12th century, and a rich collection of etchings depicting Jewish types. Sources : Edward Chwalewik, *Zbiory Polskie*, vol. 1 (Warsaw 1926), p. 242, 225, 227. M. Balaban, *Zabytki*, p. 26.

651. Museum Czartoryskich (Museum of the Czartoryski family).

Its library includes material on Jewish history. The Archives contain documents relating to Jews in Poland including the acts of the Komitet Starozakonnych in Warsaw during the first half of the 19th century ; collections of Polish newspaper-clippings relating to Jews.

Unpublished letters of eminent Polish Jews.

Sources : J. Korzeniowski, and St. Kutrzeba, *Catalogus codicum manuscriptorum*, 2 vol. (1908-1913). C. Piotrowicz , *Index nominorum et rerum*. 2 vol. (1928-1931). M. Balaban, *Zabytki*, p. 33. Jacob Shatzky, *Yiddishe Bildungspolitik in Poilen 1806-1866* (New York 1943) p. 8. *idem*, "Yiddishe Bibliotekn [sic] in Poilen," in *Der poilishe Yid* (New York 1945) no. 28.

652. Archiwum Akt Dawnych m. Krakowa (Archives of old documents of the city of Cracow).

2 *pinkassim* of the Jewish Community in Cracow of the end of the 16th century.

Source : M. Balaban, *Przewodnik*, p. 110.

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GUMNISKA (near Tarnow)

653.* Family-Archives of the princes Sanguszko.

Fascicles 168-177 contain material on Jews, partly printed in *Archiwum Sanguszkoi*, 5 vol., 1887-1897.

Source : Chawalewik, *op. cit.*, vol. 1, p.118.

LIDA

654. Biblioteka Miejska (City Library).

Jewish division with several thousand books in Yiddish and Hebrew.

Source : Information from Samuel Bernholc, New York.

LUBLIN**655. Biblioteka Publiczna im. Lopacinskiego (The Lopacinski Public Library).**

Rich collection of books and documents relating to history of Jews in Lublin. A complete index of loose material pertaining to Lublin, including newspaper items of the 17th and 18th centuries.

Sources : A. Jawrowski, *Katalog rekopisow* (Lublin 1913) ; *Supplement*, 1917. *Rocznik Lubelski* (Lublin Yearbook). 3 vols. (1936-1938).

656. Muzeum Lubelskie.

Coll. of brass *menorot* and brass Hannukah-lamps, donated by the Jewish Community in 1917.

Sources : Chawalewik, *op. cit.*, vol. 1, p. 363. M. Balaban, *Zabytki*, p. 26, 145.

657. Archiwum Panstwowe w Lublinie (State Archives in Lublin).

City record-books relating the excesses against Jews in the 17th and 18th centuries ; administrative acts refering to Jewish communities in Lublin and the province (Chelm, Hrubieszow, Kazimierz, Kranik, Miedzyrzec, Szczepieszym, Zamosc, Lubartow, etc., 1837-1914. Very valuable are the decrees regulating Jewish dress as well as documents relating to the Rabbinic school in Warsaw. Full records of Jewish schools in Lublin and vicinity.

Catalogue : Bialkowski, L., *Archiwum Panstwowe w Lublinie. Inwentarz* (Warsaw 1931).

Other sources : Jan Riabinin, *Archiwum Panstwowe w Lublinie* (Warsaw 1926), p. 27-29, 31, 35, 53, 57, 74, 77.

LWOW**658. Biblioteka Uniwersytetu im. Jana Kazimierza (University Library).**

Large coll. of Judaica.

Source : Ludwig Finkiel, *Katalog rekopisow* (Lwow 1910).

659. Biblioteka Zakladu narod-im. Ossolinskich (Library of the National Institution named in honor of Ossolinski).

Large coll. of Judaica and documents pertaining to Jews in the revolution of 1848.

Catalogue : W. Ketrzynski, *Katalog rękopisów* (Lwów 1889-1894), 3 vols. I. Schipper, in *MGWJ*, 1912.

660. Biblioteka Pawlikowskich (Library of the Pawlikowski family).

A Hebrew Bible of the 13th century. Literature on the Jewish question ; coll. of engravings relating to Jews.

Catalogue : M. Gerbarowicz, *Katalog rękopisów* (1929).

Other sources : Z. Ameisen, *Bestiariusz w Bibli Hebrajskiej z 13 wieku* (Warsaw 1933) (illustrated).

661. Biblioteka fundacji W. Baworowskich (Library of the Baworowski Foundation).

Coll. of Judaica and Jewish Iconography.

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662. Archiwum Ziemskie we Lwowie (Province Archives in Lwów).

6 vols. of juridical acts of the province-courts for Jews, from 1740-1742.

Sources : *Enc. Jud.*, vol. 3, p. 275-276. M. Balaban, *Zabytki*. Z. Pazdro, *Organizacja i praktyka żydowskich sądów podwojewódzkich* (Lwów 1903).

663. Archiwum Państwowe we Lwowie (State Archives in Lwów).

Many documents relating to Jewish taxes (on kosher meat and candles), to Jewish agricultural colonization in Galicia ; documents on the emigration of Russian Jews and their stay in Brody ; a fascicle on the Hassidim (1814-1838), etc.

Sources : M. Balaban, op. cit. *Enc. Jud.*, vol. 3, p. 275-276. Information from Dr Raphael Mahler, New York.

663a. Szewczenko Scientific Society.

Founded 1894. Complete coll. of printed material pertaining to Jews in the Ukraine. Rich coll. of unpublished letters, memoirs, etc. Coll. of paintings, prints and photographs depicting Jewish life in the Ukraine.

Source : L. Biernacki, *Publiczne biblioteki lwowskie* (Lwów 1926).

PŁOCK

664. Towarzystwo Naukowe Plockie (The Plock Scientific Society).

Documents and pictures pertaining to Jewish participation in the upheavals of 1831 and of 1863. Judaica related to the Prussian occupation of Plock (1794-1805).

Sources : A. Maciesza, *Przewodnik po Muzeum T-wa Naukowego*. (Plock 1906). *Sprawozdanie Biblioteki* (1936).

POZNAN**665. Biblioteka Uniwersytetu** (University Library). (See Introduction, no. o. [sic])

Rich material on Jewish modern history, especially for recent times, includes the Kronthal Collection.

Source : *Kronika miasto Poznania*, 1926, *passim*.

666. Towarzystwo Przyjaciół Nauk (Association of Friends of Science).

Rich coll. of Judaica.

Source : *Biblioteki wielkopolskie i pomorskie* (Poznan 1929).

667. Muzeum Wielkopolskie (Museum of the province of Great Poland).

Founded in 1894 under German rule, reopened in 1920. Rich coll. of Jewish ritual objects in silver, donated by Gustav and Arthur Kronthal.

Sources : *Amtlicher Fuehrer fuer das Kaiser Friedrich Museum zu Posen* (Posen 1911), p.13. Chwalewik, *op. cit.*, vol 2, p. 114. Balaban, *Zabytki*, *op. cit.*, p. 90.

668. Muzeum Mielzynskich.

Coll. of ceremonial objects gathered from synagogues throughout Poland.

Source : Chwalewik, *op. cit.*, vol. 2, p. 101.

668a. Archiwum Państwowe m. Pozania (State Archive of Poznan).

Rich collection of documentary material on local Jewish history ; cf. no. 301.

Sources : Balaban, *Zabytki*, p. 43. A. Warschauer, *Die staedtischen Archive in der Provinz Posen* (Leipzig 1901).

PRZEMYSL

669. Archiwum Akt Dawnych (City Archives).

Important documents relating to the history of Jews.

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Catalogues : Jan Smolka, *Katalog archiwum miejskiego* (Przemysl 1921). *idem*, *Katalog*. . . 1927, p. 190-198.

670. Towarzystwo Przyjaciół nauk (Society of the Friends of Science).

Documents, newspaper clippings, pamphlets and tracts related to Jews.

Sources : See above. *Rocznik* (yearbook) published by the Society, 7 vols.

SANOK**671. Municipal Archives.**

Rich in Judaica.

Source : *Borzemski Archiwa w Sanoku*. Sanok 1905.

TARNOW**672. Municipal Archives.**

Rich Jewish material.

Sources : Leniek-Herzig, *Dzieje miasta Tarnowa* (Tarnow 1911). Schipper, I., in *Kwartalnik historyczny*, 1905.

VILNA**673. Biblioteka publiczna i uniwersytecka** (Public and University Library).

Some Hebrew mss. Coll. of material pertaining to Jewish history in Lithuania from the 16th to the 19th century. A unique collection of several thousand Hebrew and Yiddish books approved by the local censorship.

Sources : *Kirjath Sepher*, vol. 8, p. 130 ; vol. 11, p. 110 ; vol. 14, p. 118. Pinkhas Kon, in *Yivo-Bleter*, *passim*.

674. Biblioteka Publiczna im. Wroblewskiego (The Wroblewski Public Library).
Lithuanian Judaica. Complete sets of Hebrew and Yiddish periodicals printed in Lithuania.
Source : J. Shatzky, in *Yivo-Bleter*, vol. 3, p. 65.

675. Towarzystwo Przyjaciół Nauk (Society of the Friends of Science).
Archivalia pertaining to the Jewish problem (1801-1846) ; private archives of Eliza Orzeszko (1842-1910), with about 800 letters and documents on Jewish topics. Coll. of books and pamphlets on Jews (2,400 vols.).
Source : Information from Dr. J. Shatzky, New York.

676. Archiwum Akt Dawnych w Wilnie (State Archives Vilna).
Several vols. on Jewish central autonomy in Duchy of Lithuania ; scores of vols. of the census of Jews in the Duchy of Lithuania in 1765 ; 29 vols. which are part of the Jewish community archives in Vilna, under the class-mark "Archiwum Kahalne" 1808-1838.
Sources : Kon, Pinkas, „Di gefunene teiln fun Vilner Kohelshn Archiv, „ in *Historishe Shriften* (YIVO), vol. 2, 1937, p. 538-548. Mienicki, R., *Archiwum Akt dawnych w Wilnie* (Vilno 1923).

677. Archiwum Miejskie (City Archives).
44 vols. part of the Archives of the Jewish Community in Vilna for the years 1809-1845 ; many vols. not catalogued.
Source : Kon, Pinkas, in *Ateneum Wilenskie*, vol. 15, 1928, p. 151-166.

WARSAW

678. Biblioteka Narodowa (National Library).
Includes the great collection of the Polish Emigre Archives in Rappersville

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(Switzerland). Rich material on Jewish participation in Polish national movements (1794-1863).
Sources : Adam, Lewak, *Katalog rękopisów Biblioteki Narodowej*. vol. 1. *Zbiory Biblioteki Rapperswilskiej* (Warsaw 1929. M. Balaban, in *Miesięcznik Żydowski* (1933).

679. Biblioteka Publiczna (Public Library).

Several hundred rare Hebrew prints from the 16th to the 19th century. Includes the Library of Stanislaw Mendelson, with a coll. of letters leaflets, and pamphlets on Jewish participation in the Polish Labor movement ; the private archives of Jean Bloch with their rich material on the economic and social status of Jews in Poland during the second half of the 19th century ; and remnants of the official Jewish Committee in Poland (1825-1860).

Source : Information from Dr. J. Shatzky, New York.

680. Biblioteka Uniwersytetu im. J. Pilsudskiego (University Library).

Coll. of Hebrew mss. and Judaica.

Sources : J. Bielinski, *Biblioteka Krolewskiego Uniwersytetu Warszawskiego* (1817-1831) (1907-13). *Przegląd biblioteczny*, vol. 1, 1908, p. 37-54.

681. Biblioteka Ordynacji Krasinskih (The Krasinski Library).

Documents pertaining to blood-libel trials in Poland, archive material on the history of Jewish education in Poland. A rich collection of Polish antisemitica.

Sources : F. Pulaski, *Opis 815 rękopisów Biblioteki Krasinskih*. (Warsaw 1915).

M. Hornowska, *Rekopisy. . . do dziejów szkolnictwa polskiego* (Warsaw 1930).

682. Biblioteka Ordynacji Zamojskich (the Zamojski Library).

Material pertaining to Jews in agriculture, education, trade and commerce. Archives of the Zamojski family. Important archivalia on Zamosc and Jews, as well as on Jewish physicians in Poland.

Source : Information from Dr. Shatzky, New York.

683. Biblioteka Hr. Przezdzieckich (The Przezdziecki Library).

Contains documentary material relating to the history of the Jews in Poland in the 18th and the 19th centuries, among which the documents of Jacob Frank are the most important.

Source : A. Kraushar, *Frank i frankisci*, 2 vols. (1890). Chmiel, A., *Zbior dokumentów. . .* (Cracow 1890).

684. Muzeum Narodowe (National Museum).

Coll. of paintings by M. Gottlieb ; coll. of Jewish museum objects, donated by Leopold Meyer ; Jewish glass and other objects from several donors.

Source : Chwalewik, *op. cit.*, vol. 2, p. 346.

685. Muzeum Przemysłu i Rolnictwa (Museum of Industry and Agriculture).

Coll. of Jewish ceremonial objects donated by H. Lew, B. Wysokinski, Dr. J. Geliebter, Ignaz Bernstein, and Regina Lilienthal. A rich library on Jewish folklore and ethnology.

Source : Chwalewik, *ibid.*

686. Politechnika (School of Technology).

600 drawings by Prof. Noakowski of old synagogue in Poland.

Source : *Katalog wystawy Noakowskiego* (Warsaw [date illegible]).

687. Muzeum Społeczne (Social Museum).

Coll. of printed material on the history of the Jewish Labor and Socialist movements in Poland.

Source : Yearly reports, 1926-1938.

[p.99]

688. Muzeum Pedagogiczne (Pedagogical Museum).

Coll. of primers, textbooks, grammars, and other publications in Hebrew, Yiddish, German and Polish, used in schools for Jews in Poland.

Source : Information from Dr. J. Shatzky, New York.

689. Archiwum Głównie Akt Dawnych (Central State Archives).

An outstanding coll. of Jewish documents since the 14th century. In addition to single documents, 95 bound vols. on the Jewish census in 1764-1795, and on Jewish central and provincial autonomy in ancient Poland ; a census of Jews in Poland in 1550 ; Hebrew documents, including 5 on parchment with ornaments of the 15th and 16th centuries ; many Hebrew letters and Hebrew records of the Jewish central autonomy authorities.

Sources : Chwalewik, *op. cit.*, vol. 2, p. 275. T. Wierzbowski, *Opisanie diel v varsz. glavnom archiwie drierwnich aktov* (Warsaw 1912). M. Balaban in *Enc. Jud.*, vol. 3, p. 273. E.

Ringelblum, *Zydzi w Warszawie* (Warsaw 1932), p. 123-126. Information from Dr. Raphael Mahler, New York.

690. Archiwum Akt Dawnych (Archives of Old Documents).

Many vols. and fascicles relating to Jews in the Kingdom of Poland during the first half of the 19th century.

Source : Information from Dr. Raphael Mahler, New York.

691. Archiwum Skarbowe (Finance Archives).

25 vols. on registration and taxation of Jewish books in Poland during 1775-1793 ; scores of vols. on the kosher meat tax in the first half of the 19th century ; census of Jews during the first half of the 19th century ; material on Jewish occupations ; lists of cities and towns with “privilegia de non tolerandis Judaeis,” etc.

Source : Chwalewik, *op. cit.*, vol. 2, p. 284. A. Warschauer, *Die Handschriften des Finanzarchivs zu Warschau* (Warsaw 1917). Information from Dr. Raphael Mahler, New York.

692. Archiwum miejskie (Municipal Archives).

Coll. of Jewish documents since 1815, pertaining to the history of Jews in Warsaw.

Sources : J. Warszawski, in *Historishe Shriften* (Yivo), vol. 2. idem, in *Miesiecznik Zyd.*, vol. 1, 1930, p. 55-67. J. Shatzky, *A History of Jews in Warsaw* (manuscript).

693. Warszawskie Towarzystwo Naukowe (Warsaw Scientific Society).

Includes the private archives of Henryk Wohl, the Nussbaum and the Toeplitz families.

Material on Jewish participation in the Polish Insurrection of 1863, and on Jewish cultural movements in Warsaw.

Source : Information from Dr. J. Shatzky, New York.

694. Archiwum Oswiecenia Publicznego (Archives of Public Instruction in the University).

Records of the Komitet Starozakonnych (Jewish Committee), 1825-1837 ; records of the Szkola Rabinow (Rabbinic Seminary) in Warsaw 1826-1863 ; fascicles of documents on the Hassidim in Poland in the first half of the 19th century ; census of Jewish books, etc.

Sources : M. Balaban, in *Enc. Jud.*, vol. 3, p. 273. Jacob Shatzky, *op. cit.*, p. 8. Information from Dr. Raphael Mahler, New York.

695. Archiwum Wojskowe Centralne (Central Military Archives).

Scores of complete sets of Yiddish periodicals and newspapers for the time of the German occupation, 1915-1918. Rich material on Jews in Polish military formations.

Source : Chwalewik, *op. cit.*, vol. 2, p. 287. J. Konic, *Zydzi w armji polskiej* (Warsaw 1924).

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