

Country Name: **HUNGARY**

<b>Looted Judaica and Judaica with Provenance Gaps in Country</b>	
<b>Existing Projects</b>	
<b>Overview</b>	<p><b>Looted Cultural Property Databases</b></p> <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>
	<p><b>Publications</b></p> <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 grantes. The ceramics collection contained some 50 pieces, while the Jewish numismatic collection, which was of exceptional value, contained some 5000 pieces. 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>. Buih 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>(3) Manchin, Anna. "Staging Traumatic Memory: Competing Narratives of State. Violence in Post-Communist Hungarian Museums." <i>East European Jewish Affairs</i>, 2015, Vol. 45, Nos. 2–3, 236–251.</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</p>
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	<p>archives, libraries and museums have never conducted any provenance research on these documents, there is still no accurate information about them.” (p. 290)</p> <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></p> <p><u>Sources:</u></p> <ol style="list-style-type: none"> <li>(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.</li> <li>(2) Rabbi Finds 103 Torah Scrolls Stolen from Jews in Hungary. <i>The Jewish Press</i>, 19 February 2014. (<a href="http://www.jewishpress.com/news/breaking-news/rabbi-finds-103-torah-scrolls-stolen-from-jews-in-hungary/2014/02/18/">http://www.jewishpress.com/news/breaking-news/rabbi-finds-103-torah-scrolls-stolen-from-jews-in-hungary/2014/02/18/</a>, last accessed on 24 February 2014)</li> <li>(3) The Jewish Heritage Foundation,. <a href="http://www.thejewishheritagefoundation.com/">http://www.thejewishheritagefoundation.com/</a>, last accessed on 19 June 2015.</li> </ol> <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>The newly established “Jewish Heritage Foundation” notes on its website that “the Foundation has successfully located, documented and started to restore 113 Torahs from the Regional Universal Scientific Library of Nizhny Novgorod, Russia.”According to Agnes Peresztegi, the Torahs described on the Foundation’s website are referring to those scrolls that were transferred to Chabad in Nizhny Novgorod a decade ago.</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> <p><u>Sources:</u></p> <ol style="list-style-type: none"> <li>(1) <i>Catalogue of Art Objects from Hungarian Private Collections</i>. Project Heritage Revealed. Moscow: Rudomino, 2003.</li> <li>(2) <a href="http://www.libfl.ru/restitution/catalogs/index.html">http://www.libfl.ru/restitution/catalogs/index.html</a>, last accessed June 2014.</li> </ol> <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.</p>
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	<b>Information from Other Sources</b>	<p><u>Source:</u>  (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> <p><u>Source:</u>  (1) Email exchange with Krisztina Kelbert, Szombathely Jewish Museum, November 2015.</p> <p>Ms Kelbert noted in an email exchange with the Claims Conference that the Savaria Museum (<a href="http://www.savariamuseum.hu">http://www.savariamuseum.hu</a>) holds several Judaica objects: Two Haggadah dishes from 1867 and earlier; prisoner clothes from the concentration camp Auschwitz, as well as coins which were found in a ghetto dating back to 1944.</p>
	<b>Historical Commission</b>	
<b>Selected Bibliography</b>		<p>→ Please note that the general literature may also contain information on the specific country.</p> <ul style="list-style-type: none"> <li>▪ 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.</li> <li>▪ Heuss, Anja. “Verstreut nach West und Ost. Die drei Geschichten der Hatvany-Sammlung.” <i>Osteuropa</i> 56. Jg./Heft 1-2/Januar-Februar 2006.</li> <li>▪ “Hungarian State to Retain Ownership of Hatvany Collection”. <i>Hungarian News Agency</i> (MTI), 8 February 2005.</li> <li>▪ Lauder, Ronald. “The Cultural Spoils of War”. <i>New York Times</i>, 26 December 2002.</li> <li>▪ Mravik, Laszlo. <i>The “Saccho 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.</li> <li>▪ 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).</li> <li>▪ 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.</li> <li>▪ Manchin, Anna. "Staging Traumatic Memory: Competing Narratives of State. Violence in Post-Communist Hungarian Museums." <i>East European Jewish Affairs</i>, 2015, Vol. 45, Nos. 2–3, 236–251.</li> <li>▪ Toronyi, Zsuzsanna. “The Fate of Judaica in Hungary During the Nazi and Soviet</li> </ul>

	Occupations". Neglected Witnesses. <i>The Fate of Ceremonial Objects During the Second World War and After</i> . Heimann-Jelinek, Felicitas. Cohen, Julie-Marthe (ed.) Built Wells: Institute of Art And Law, 2011.
<b>Notes</b>	