

Country Name: **POLAND**

|   |   |   |
|---|---|---|
| <b>Looted Judaica and Judaica with Provenance Gaps in Country</b> |   | Yes   |
| <b>Existing Projects</b>  | Yes.                                      |   |
| <b>Overview</b>   | <b>Looted Cultural Property Databases</b> | <p><i>Central Database of Judaica</i><br/>Sources:</p> <ol style="list-style-type: none"> <li>(1) <a href="http://judaica.jewishmuseum.org.pl/">http://judaica.jewishmuseum.org.pl/</a>, last accessed on 28 February 2014.</li> <li>(2) Information provided by Nawojka Cieślińska-Lobkowicz, 11 March 2014.</li> <li>(3) Email exchange with Renata Piatkowska, Curator, Museum of the History of Polish Jews, April 2015.</li> </ol> <p>The newly established <i>Museum on the History of Polish Jews</i>, alongside the Jewish Historical Institute, maintain the “Central Database of Judaica”: the database maintains information on 3,424 objects, most of these objects are held by the Jewish Historical Institute (1,153), followed by the Museum for the History of Polish Jews (1,858). Artifacts include works of art, historical memorabilia and synagogalia.</p> <p>The database does not provide any provenance information on any of the listed objects.</p> <p>In an email exchange with Renata Piatkowska in June 2015, the curator noted that the first phase of the project consisted in digitizing selected items from the records of the Museum on the History of Polish Jews and the collection of the Jewish Historical Institute, the first project partner. However, cooperation is planned with other institutions and museums whose collections include Judaica, including: Regional Museum in Łęczna (Muzeum Regionalne w Łęcznej), Muzeum Historyczno-Archeologiczne in Ostrowiec Świętokrzyski, National Museum of Archaeology in Warsaw (Państwowe Muzeum Archeologiczne w Warszawie) and the Museum of Independence in Warsaw (Muzeum Niepodległości w Warszawie).</p> <p>As of October 2015, the database provides information on Judaica objects for other museums, such as the National Archeology Museum in Warsaw, Historical Museum of Ostrowiec Swietokrzyski or the Regional Museum in Leczna, a branch of the Lublin Museum.</p> <p>The database can be accessed at: <a href="http://judaica.jewishmuseum.org.pl/">http://judaica.jewishmuseum.org.pl/</a></p> |
|   | <b>Publications</b>                       | <p><i>Jewish Libraries</i><br/>Sources:</p> <ol style="list-style-type: none"> <li>(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.</li> <li>(2) Email exchange with Marek Sroka on 6 January 2007.</li> <li>(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.) Buih Wells: Institute of Art And Law, 2011.</li> <li>(4) Borin, Jacqueline. “Embers of the Soul: The Destruction of Jewish Books and Libraries in Poland during World War II.” <i>Libraries &amp; Culture</i>, Vol. 28, No. 4 (Fall 1993), pp 445-460.</li> </ol> <p>Before the outbreak of World War II, Poland was home to 251 Jewish libraries</p>   |

|  |  |
|--|--|
|  | <p>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 in Krakow, with a collection of valuable medieval Hebrew manuscripts and the Seder Haftarot 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; <a href="http://www.bj.uj.edu.pl">http://www.bj.uj.edu.pl</a>), 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><i>Judaica in Ghettos:</i><br/> 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</p> |
|--|--|

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' libraries              | 1,115   | 535     | 405    | 140     | 35     |
| 3 'Agudah' libraries                  | 1,530   | 950     | 260    | 350     |        |
| 2 other                               | 2,200   | 650     |        | 1,500   | 50     |

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.

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.

|  |  |   |
|--|--|---|
|  |  | <p>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"> <li>(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.</li> <li>(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.</li> </ol> <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.<br/>[Regarding the preparations for shipment, see information on the Amt IVB report 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> <ol style="list-style-type: none"> <li>(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.</li> </ol> <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</i></p> |
|--|--|---|

|  |  |   |
|--|--|---|
|  |  | <p><i>RGVA archive.</i><br/> <i>See also Germany.</i></p>   |
|  | <p><b>Information from Other Sources</b></p> | <p><i>Judaica Holdings in Poland's Museums</i></p> <p><u>Sources:</u></p> <ol style="list-style-type: none"> <li>(1) Information provided by Yale J. Reisner.</li> <li>(2) <a href="http://www.jhi.pl/en/art">http://www.jhi.pl/en/art</a>, last accessed June 2014.</li> <li>(3) Email exchange with Nawojka Cieślińska-Lobkowicz, 3 September 2008 and 19 March 2014.</li> <li>(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.</li> <li>(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 Ceremonial Objects During the Second World War and After." <i>Builth Wells: Institute of Art And Law</i>, 2011.</li> <li>(6) 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.) <i>Builth Wells: Institute of Art And Law</i>, 2011.</li> <li>(7) Email exchange with Ewa Martyna Kustosz, Warsaw National Museum, Collection of Decorative Art, April 2015.</li> <li>(8) Email exchange with Ryszard Bobrow, Curator, Collection of Decorative Art, National Museum, Warsaw, April 2015.</li> <li>(9) CC internal report on Jewish Historical Institute prepared by Felicitas Heimann-Jelinek, June 2015.</li> </ol> <p>According to Nawojka Cieślińska-Lobkowicz, it is estimated that Polish public collections have about 70 Torah scrolls, most of them undoubtedly from local synagogues and places of worship.</p> <ul style="list-style-type: none"> <li>• Jewish Historical Institute:<br/> 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 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 (by private individuals, including survivors), acquisitions, however other items were lost through illegal transports outside of the country.<br/> A catalogue of the provenance of books based on the stamps in the books has been completed by the Institute. The Institute's library not only holds the former Main Judaica Library, which was sent by the Central Committee of Jews in Poland, but</li> </ul> |

|  |  |   |
|--|--|---|
|  |  | <p>also that of the Central Jewish Library and of the Jewish Society for the Promotion of Fine Art.</p> <p>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> <p>Most objects, according to Felicitas Heimann-Jelinek, are in poor shape, since they are partly damaged and/or dented. Given that the JHI does not have a Judaica curator, the question of conservation and repair still needs to be adequately addressed, as does the question of provenance research for these objects. However, most Judaica objects are “identified” prior to their being placed into the above-mentioned Judaica database.</p> <ul style="list-style-type: none"> <li>• <b>Warsaw National Museum:</b><br/>The National Museum in Warsaw, referred to during the Nazi regime as the <i>Stadtmuseum</i>, took in Judaica donations for safe-keeping. This was for example the case with the collection of Leopold Binenthal and that of Bronislaw Krystal. 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. This is the case with a loan to the Warsaw Synagogue which includes ritual objects that were originally confiscated by the Nazis. All together, the museum is believed to hold around 70 Judaica objects. According to the museum’s curator, in 1993 the museum published a catalogue on its Judaica collection: Ewa Martyna “Judaica w zbiorach Muzeum Narodowego w Warszawie” Warszawa 1993. In an email exchange, Ryszard Bobrow, the curator, noted that “(...) beside the small group of items purchased or donated before the Second World War, the majority of objects from our collection had been acquired after the war and it is impossible for us, unfortunately, to establish its provenance and history.”</li> <li>• <b>Krakow Historical Museum:</b><br/>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. According to Nawojka Cieślińska-Lobkowicz, Krakow’s National Museum is the only museum that can boast uncontroversial provenance for the majority of its exhibits, mostly because its objects survived the war in its possession.</li> <li>• <b>Majdanek and Auschwitz-Birkenau State Museum:</b><br/>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.</li> <li>• <b>Other Museums with Judaica holdings</b><br/>Among some of Poland’s museums which are thought to hold Judaica objects are the Jewish Museum in Krakow, the Industry and Agricultural Museum, the Lublin</li> </ul> |
|--|--|---|

|                              |                              |   |
|------------------------------|------------------------------|---|
|                              |                              | <p>museum at the Wielkopolska as well as some regional museums in Poznan (which held Judaica objects before the onset of World War II). (Lobkowicz, p. 133 – 152, 172)</p>  |
|                              | <b>Historical Commission</b> | <p><u>Source:</u><br/> (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>   |
| <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>▪ Aleksium, Natalia. <i>'Every Jew Witnessed History. Every Jew Ought to Write it Down': The Central Jewish Historical Commission in Poland, 1944-1947.</i></li> <li>▪ Bienkowska, Barbara. <i>Straty bibliotek w czasie II wojny swiatowej w granicach Polski z 1945</i> (Losses of Libraries during World War II within the Polish Borders as of 1945), Warsaw: Ministerstwo Kultury I Sztuki, 1994. (Polish)</li> <li>▪ Bienkowska, Barbara. “Report on the Losses of Polish Libraries in the Second World War”. <i>Polish Libraries Today</i> 3, 1995.</li> <li>▪ Bienkowska, Barbara (ed.) <i>Informator o stratach bibliotek I księgozbiorow domowych na terytoriach polskich okupowanych w latach 1939-1945</i> (Directory of Losses of Libraries and Private Collections in the Occupied Polish Territories, 1939-1945). Poznan: Ministerstwo Kultury I Dziedzictwa Narodowego, 2000 (Polish).</li> <li>▪ Borin, Jacqueline. “Embers of the Soul: The Destruction of Jewish Books and Libraries in Poland during World War II”. <i>Libraries &amp; Culture</i> 28.4 (Fall 1993), pp 445-460.</li> <li>▪ 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.</li> <li>▪ 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 WW II Victims. Proceedings of the International Academic Conference in Cesky Krumlov (22-24.11.2005)</i>, Prague: Tilia Publishers, 2006, pp 219-227.</li> <li>▪ 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 Gotfried Wilhelm Leibniz Bibliothek – Niedersächsische Landesbibliothek und der Stiftung Preußischer Kulturbesitz, Frankfurt am Main: Vittorio Klostermann, 2006, pp 366- 378.</li> <li>▪ 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 (20-21.11.2003)</i>, Prague, 2005, pp 87-97.</li> <li>▪ 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</li> </ul> |

|              |  |
|--------------|--|
|              | <p>Kunsthistoriker und Denkmalpfleger in Leipzig, 26.-29. September 2002, Langer, Andrea (ed.). Warsaw: Instytut Sztuki Polskiej Akademii Nauk, 2004, pp 353-367.</p> <ul style="list-style-type: none"> <li>▪ Cieślińska-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 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.</li> <li>▪ Cieslinska-Lobkowitz, 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.</li> <li>▪ 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.</li> <li>▪ Estreicher, Charles. (ed.) <i>Cultural Losses of Poland: Index of Polish Cultural Losses during the German Occupation</i>. London, 1944.</li> <li>▪ Grimsted, Patricia Kennedy. "Nazi-Looted Art from East and West in East Prussia: Initial Findings on the Erich Koch Collection." <i>International Journal of Cultural Property</i> (2015) 22: 7– 60, 2015.</li> <li>▪ Kirshenblatt-Gimblett, Barbara. "Inside the Museum: Curating between hope and despair: POLIN. Museum of the History of Polish Jews." <i>East European Jewish Affairs</i>, 2015, Vol. 45, Nos. 2–3, 215–235.</li> <li>▪ 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.</li> <li>▪ Kowalski, Wojciech W. <i>Liquidation of the Effects of World War II in the Area of Culture</i>. Varsovie: Institute of Culture, 1994.</li> <li>▪ 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.</li> <li>▪ Krawczyk, Monika. "Restitution of Jewish Assets in Poland: Legal Aspects". <i>Justice</i> 28, 2001.</li> <li>▪ Mezynski, Andrzej. <i>Kommando Paulsen. Organisiertes Kunstraub in Polen, 1942-1945</i>. Köln: Dittrich, 2000.</li> <li>▪ Sroka, Marek. "Destruction of Jewish Libraries and Archives in Cracow during WWII". <i>Libraries and Culture</i> 38.2 (2003), pp 147-165.</li> <li>▪ Sroka, Marek. "The University of Cracow Library under Nazi Occupation, 1939-1945". <i>Libraries and Culture</i> 34.1 (Winter 1999), pp 1-16.</li> </ul> |
| <b>Notes</b> | <p><u>Sources:</u></p> <ol style="list-style-type: none"> <li>(1) Information provided by Nawojka Cieślińska-Lobkowitz on 9 January 2007</li> <li>(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.</li> </ol> <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</p>   |

regional museums in Lublin, Nowy Sacz, Tarnow, Bialystok, Kazimierz Dolny, Rzeszów, Drohiczyn, Włodawa. 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.

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).

*See also sections on Germany, Lithuania, Russia, and Ukraine.*