

The Desk, the Diary, and the Dispersed Letter

Four Days in Ignaz Goldziher's Budapest, 7–10 September 2026¹

Sabine Schmidtke

Prologue: The Argument for Going

There is a question that anyone working on the history of Islamic and Jewish studies now has to answer before booking a flight to Budapest: what is there left to see? The Library of the Hungarian Academy of Sciences (LHAS) holds the single most important corpus for the history of our disciplines in their formative period — the correspondence addressed to Ignaz Goldziher (1850–1921) — and it has done what every scholar wishes any holding institution would do. It cataloged the material, item by item, from 2012 onwards; it produced digital surrogates; it published the records to WorldCat in 2017; and it made the whole of it freely accessible, to specialists and to the general public alike, through its online catalog and its repositories.ⁱ In addition, there is a dedicated memorial website with a bibliographical database of Goldziher's own publications, most of which are likewise available in open access.ⁱⁱ One can, in short, read Nöldeke's or Snouck Hurgronje's letters to Goldziher from a desk in Princeton, at three in the morning, in one's dressing gown.

And yet I went, for four days, from 7 to 10 September 2026. The reasons are worth stating plainly, because they are not sentimental. The digital surrogate is an extraordinary instrument, but it is an instrument of a particular kind: it isolates. It delivers the letter as text and image and strips away almost everything else — the bundle, the box, the shelf, the room, the building, the institutional history that decided what was kept and in what order, and the city in which all of this was written, received, filed, and survived. Consulting a collection in situ restores a set of relations that no surrogate

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transmits: how large the items actually are, what they are made of, how they have been arranged and rearranged, what the successive generations of custodians did to them and thought about them. It also restores something less tangible yet no less important: the conversation with the people who know the material best. Four days in Budapest yielded more of that than four months of remote consultation would have done.

What follows is an account of five stations — the Academy's Library, a house in the old Jewish quarter, the Hungarian Jewish Museum and Archives, the Avicenna Institute of Middle Eastern Studies at Piliscsaba, and the Jewish Theological Seminary-University of Jewish Studies — and of one argument that emerged from all of them.

I. Széchenyi István tér 9: The Oriental Collection

The Oriental Collection of the LHAS occupies the ground floor of the Academy's palace on Széchenyi István tér, a few steps from the Danube.ⁱⁱⁱ I was hosted there for an entire day by Máté Rottár, executive head of the Oriental Collection, and guided through the material by Kinga Dévényi, the Collection's former curator and, by any reasonable measure, the leading authority on anything to do with Goldziher^{iv}, and by Orsolya Varsányi, the current curator.^v

The bare facts of the holdings are impressive enough on paper. More than thirteen thousand letters written to Goldziher — the online catalog records 13,430 items — came to the Academy through the efforts of his son, Károly Goldziher; to accommodate the bequest, a dedicated Goldziher room was opened at the Academy in October 1933.^{vi} Alongside the correspondence, the Collection holds Goldziher's manuscripts. Portions of the correspondence have been published in critical editions, and other portions have been mined for studies in the history of the field — a bibliographical survey of what has appeared is now available.^{vii} But the greater part of the corpus remains untapped.



Figure 1: Goldziher's correspondence is stored in 48 such boxes

Seeing the letters as physical objects and how they are actually stored is a different experience from reading them on a screen — not a better one in every respect, but a differently informative one. Format, paper, ink, the traces of handling and of successive arrangements, the boxes and their labels, the proximity of one correspondent's file to another's: these are the data of provenance, and they are precisely what a page image cannot carry. A digital corpus tells you what a letter says. The physical collection tells you what happened to it.



Figure 2: Some of the letters from Isaac Benjamin Yahuda (LHAS, Oriental Collection, GIL/47/16/01 through GIL/47/16/37)

II. A Digital Reunion of a Dispersed Nachlass

The most consequential hour of the day was spent not among the letters but in conversation. Máté Rottár, Kinga Dévényi, and I met with Erika Bilicsi, head of the Department of Library Systems and Technology at the LHAS,^{viii} to discuss the technical side of an initiative that has been taking shape over the past several months: bringing together digitally the Goldziher archival materials that are dispersed across libraries and archives worldwide.

The asymmetry that makes such an undertaking necessary is easily stated. Budapest holds the letters Goldziher *received*. The letters he *sent* — to Nöldeke, to Snouck Hurgronje, to de Goeje, to Krachkovsky, to Yahuda, to correspondents in Cairo, Madrid,

Rome, Paris, Leiden, Berlin, Halle, Heidelberg, Strasbourg, or Jerusalem — are wherever their recipients' papers ended up (unless of course they are lost altogether), which is to say almost everywhere, and they are for the most part neither inventoried nor digitized. A scholarly correspondence is a dialogue; what survives in any single repository is a monologue with the other voice removed. The idea of reassembling the whole is not new: Hellmut Ritter proposed something of the kind in the 1920s, within a few years of Goldziher's death to Carl Heinrich Becker, and nothing came of it. What is new is that the technical means now exist, and that the institution holding the largest single portion of the corpus is willing to host the aggregation rather than merely contribute to it.



Figure 3: Inside the Oriental Collection's reading room



Figure 4: Goldziher's handwritten notes stored in another room of the LHAS's Oriental Collection

Other pieces of the puzzle are already in place. The Goldziher library and papers that reached the National Library of Israel a century ago have now been fully cataloged, in a project in which Kinga Dévényi played a leading role.^{ix} What the Budapest conversation addressed was the harder question that follows: how to make holdings of very different

sizes, standards, and legal statuses findable as one corpus without asking any institution to surrender custody of anything. That is an infrastructural problem as much as a scholarly one, and it was salutary to discuss it with someone whose professional life is spent solving problems of that class.^x

III. Holló utca 4, or Raven Street

Leaving the Academy, I walked into the old Jewish quarter of Pest to look at a house. Holló utca — Raven Street — is a narrow side street in the seventh district, and number 4 is where Goldziher lived and worked for forty-one years.^{xi}



Figure 5: Holló utca 4 today (Goldziher's apartment was the one above the ground floor)

The building's own history is a small lesson in the social fabric that made Goldziher's career possible. It was built in 1835 to designs by József Hild for the Pest merchant Károly Tüirsch, enlarged later according to plans by Pál Schusbeck, and acquired in 1869 by the Orphans' Committee of the Pest Israelite Community, which installed the Jewish boys' orphanage in part of it and let the remaining flats to cover the institution's costs.

A six-pointed star is set into the paving of the curved stairwell. Goldziher, in other words, did not write *Muhammedanische Studien* in a villa on the Buda hillside or in an apartment palace in the Lipótváros; he wrote it as a subtenant of a Jewish orphanage, one floor below the offices of the rabbinate, with the chief rabbi and historian Sámuel Kohn (1841–1920), a close friend, as his neighbor. A contemporary description of the flat records a low door with a plain old brass plate: Prof. Goldziher.^{xii} At the same time, his favourite retreat was during the summers a villa he rented in Zugliget, where he also liked to work.



Figure 6: Goldziher's favorite retreat in Zugliget (unfortunately, the villa no longer exists)

The topography matters because the biography is a topography. For thirty years, from 1875, Goldziher earned his living as secretary of the Pest Israelite Community, doing his scholarship after office hours; he was a *Privatdozent* from 1872, a titular and unsalaried professor from 1894, and only in 1905 was he appointed to a salaried chair of Semitic philology and the history of Islam. In 1917, he became dean of the Faculty of Humanities. He died in the Holló utca flat in November 1921, days after insisting on delivering a two-hour lecture on Aristotle to students who came to him because his physician had forbidden him to teach; his body was laid out in the marble hall of the Academy before

burial in the Jewish cemetery in Pest at Kozma Street. A red marble plaque on the wall of the house, its text composed by his friend the literary historian Károly Sebestyén, records that the great scholar of the East worked here night and day, and that while his name traveled the world, he himself remained faithful to this patch of ground. The distance from Holló utca 4 to the Academy's palace is about a kilometer and a half. He walked it for four decades.



Figure 7: The beginning of Holló utca

IV. Sixty Pairs of Iron Shoes

Close to the Academy lies the Pest embankment of the Danube, and on the way back from the Academy, I stopped at the memorial known as the Shoes on the Danube Promenade. Sixty pairs of shoes in the styles of the 1940s — women's, men's, children's — are cast in iron and set into the concrete at the water's edge, as though their owners had just stepped out of them. Conceived by the film director Can Togay and executed by Togay together with the sculptor Gyula Pauer, the memorial was installed in 2005; cast-iron plaques at three points along it record, in Hungarian, English, and Hebrew, that it

commemorates the victims shot into the Danube by Arrow Cross militiamen in 1944–45.^{xiii}



Figure 8: A pair of shoes cast, with flowers and stones to mourn the murdered

It is a hard thing to walk from a reading room in which one has spent a day among the letters of a European scholarly republic of the 1890s to a spot on the same river where, half a century later, that republic's Hungarian Jewish members and their children were murdered in batches. The two facts belong to a single history and to a single afternoon's walk, and no amount of remote access will arrange them for you in that order.

V. Dohány utca 2: The Hungarian Jewish Museum and Archives

My second station was the Hungarian Jewish Museum and Archives — Magyar Zsidó Múzeum és Levéltár, universally abbreviated MILEV — which stands beside the Dohány Street Synagogue at Dohány utca 2.^{xiv} Zsuzsanna Toronyi, the institution's director-general, an archivist and museologist whose own research concerns the history of Jewish collections, provenance, and restitution, showed me around.^{xv}



Figure 9: At the main entrance to the Dohány Street Synagogue



Figure 10: Inside the Dohány Street Synagogue

Three things from that visit will stay with me. The first was the assembly hall of the Jewish community, where Goldziher spent many hundreds of hours and days in his thirty years as the community's secretary: the room in which the administrative half of his double life was conducted.



Figure 11: Assembly hall of the Jewish community

The second was his working desk, roughly 200 by 80 centimeters, now in the museum's collection. Its provenance is itself a piece of Hungarian Jewish history: after Goldziher's death, the desk stayed within the community's institutions, and by 1941 it stood in the director's office of the Jewish boys' *gymnasium* in Abonyi utca.^{xvi} Objects of this kind are usually invisible in scholarly literature, which is a pity: the desk is the material precondition of the *œuvre*, and its afterlife records how a community chose to

remember its most famous member. The third was a box of archival materials relating to Goldziher, which is to be digitized shortly and made openly accessible through the LHAS — a further node, and an important one, in the distributed corpus discussed at the Academy.



Figure 12: Goldziher's writing desk nowadays kept at MILEV

MILEV deserves a paragraph on its own account, because its openness is exemplary. Its collections — historical objects, Judaica, books and prints, photographs, historical documents, fine art, and family bequests — are described in an online collections

portal,^{xvii} while the archival fonds are listed separately.^{xviii} The photograph collection can be consulted online,^{xix} and anyone who has read anything about Goldziher has almost certainly seen images from it: the bar mitzvah portrait, the photograph taken on his Egyptian journey, the picture of his wife and sons in his study, the record of his honorary doctorate at Aberdeen are all MILEV items. Beyond its own holdings, the museum makes available or points to an unusual range of digitized documentation: the DEGOB protocols of survivor testimonies,^{xx} the documents of the Hungarian Jewish communities, of the Pest Jewish Community (1857–1952), of the aid organizations (1928–1952), and of the Jewish Council, all through the Hungaricana platform,^{xxi} the community censuses of 1944 and 1947–48,^{xxii} and the database of those buried in the mass graves beside the Dohány Street Synagogue.^{xxiii} A selection of the museum’s material is also presented on Google Arts and Culture.^{xxiv} For an institution of its size, this is a remarkable record of sharing, and it is worth saying so in print.

That last database is a reminder of where one is standing. MILEV lies immediately adjacent to the area of the Budapest ghetto of 1944–45.^{xxv} The garden of the Dohány Street Synagogue contains the graves of those who died there.

VI. Piliscsaba: The Avicenna Institute and the Autograph *Tagebuch*

My third station required a train (I was spared from a twenty-minute walk from the station since I was kindly picked up by István Lánckzy by car). The Avicenna Institute of Middle Eastern Studies sits in Piliscsaba, some forty minutes northwest of Budapest.^{xxvi} It was established in 2002 by the Avicenna Public Foundation; when that foundation, along with a number of others, was dissolved in 2008, its principal function — maintaining the Institute — was taken over by Avicenna Research Non-Profit Ltd., whose managing director is Professor Miklós Maróth, and whose members include Éva Jeremiás, an Iranist, the Arabists Zoltán Szombathy and László Ferenc Tüske, and Éva Molnárné Mayer.^{xxvii} The Institute employs early-career researchers alongside more experienced colleagues and publishes a number of series, including *Acta et Studia*, *Documenta et Monographiae*, *Orientalia Christiana*, *Studia Arabica*, and *Studia Philologica*. Among its more recent important publications is the four-volume publication, *Catalog of Bayazit II’s Library*, published in 2022.^{xxviii} Its library, built up since 2002, holds some twenty-four

thousand volumes in Arabic, Islamic, and Iranian studies.^{xxix} For a private research institute in a small town, the library alone would justify the journey.

It was not, however, the reason for mine. The Avicenna Institute owns the original handwritten *Tagebuch* of Ignaz Goldziher — the 660-page autograph diary that Sándor (Alexander) Scheiber published in an *editio princeps* nearly half a century ago, leaving out some passages and providing only minimal annotation.^{xxx} I was extremely grateful for the opportunity to consult it for a few hours in its original form through the mediation of my colleague Zoltán Szombathy. Anyone who has worked with the printed *Tagebuch* knows how much of Goldziher's inner life, his resentments, his piety, and his judgments of colleagues it carries, and how heavily the scholarship on him depends on it. To turn its pages is to be reminded that an edition, however good, is a reading — that the object itself contains information about the sequence, the density, and the circumstances of writing that a typeset text necessarily normalizes.



Figure 13: Goldziher's *Tagebuch* securely kept in a book case

There is better news still. Professor Maróth informed me that the Institute plans to publish the *Tagebuch* again in a new critical and fully annotated edition and is also considering making a digital surrogate available online in open access for the scholarly community. Both would be substantial contributions to the field.



Figure 14: 660 pages of Goldziher's *Tagebuch*

VII. The Diary's Twin, in New York

A word is needed here about the *Tagebuch*'s companion, since the two are regularly confused. Goldziher's Oriental Diary — the record of his study journey to Syria, Palestine, and Egypt in 1873–74 — is a separate document, and it is not in Budapest. The physical manuscript is held by the Jewish Theological Seminary of America, which provides open access to a digital surrogate in TIFF, JPEG, and PDF.^{xxx} It has never been edited: what exists is Raphael Patai's English translation, accompanied by a brief and largely biased study of its author.^{xxxi} A critical annotated edition of the original remains a desideratum, and now a perfectly feasible one, since the surrogate is freely available to anyone who wishes to engage in this task.

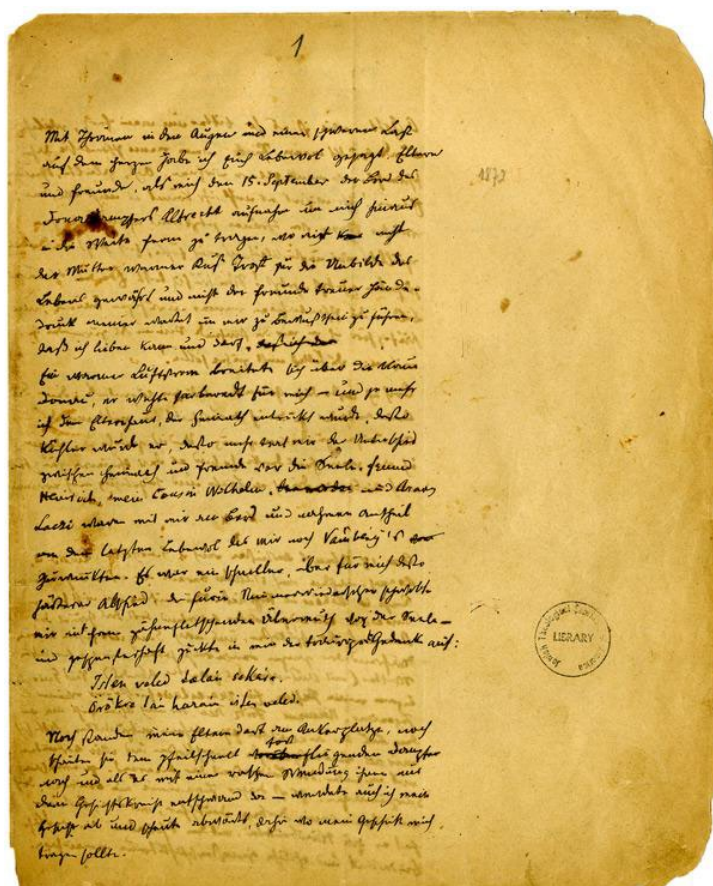


Figure 15: Page 1 of Goldziher's Oriental Diary (New York, JTS, https://makor.primo.exlibrisgroup.com/permalink/01JTS_INST/f22vbf/alma994974478707706)

Set the two diaries side by side and the pattern of this whole trip appears in miniature: one autograph in a private institute northwest of Budapest, its twin in Manhattan; one published in 1978 and about to be re-edited, the other available only in translation; both digitized or about to be, neither yet fully accessible as text. This is what the archival landscape of a single scholar's life actually looks like a century after his death.

VIII. The Seminary of 1877 and the Library That Was Taken

My final station was the Jewish Theological Seminary – University of Jewish Studies (Országos Rabbiképző – Zsidó Egyetem), founded in 1877.^{xxxiii} Balázs Tamási, director of the library, gave a splendid introduction to the institution, its history, and above all its collections and their fate.^{xxxiv}



Figure 16: The Jewish Theological Seminary – University of Jewish Studies

The library's history begins with David Kaufmann, one of the founding professors and the Seminary's first librarian, who acquired the bequests of late professors and eminent rabbis — Lelio Della Torre, David Oppenheim, Ede Ehrlich, Abraham Hochmuth, Samuel Löw Brill — and thereby created, within a generation, one of the great Jewish collections of Europe.^{xxxv} The Brill bequest is worth pausing over: it was Samuel Löw Brill with whom the young Goldziher studied Talmud in Pest. The Seminary and the Academy were nodes in the same intellectual network, and the same handful of libraries carried it.



Figure 17: Some of the salvaged and restored books in the library

On 18 March 1944, the day German troops entered Hungary, the SS took control of the Seminary building; Adolf Eichmann came in person the same day. Thousands of the library's books were seized for transport to Frankfurt am Main and the projected museum of an extinguished race; at the end of the war, they were still stranded in Prague. Some 3,500 volumes were returned from the Jewish Museum of Prague in 1991. The collection then suffered a second catastrophe in the fighting for Budapest in 1945, in which 30 to 40 percent of it was destroyed and much of the remainder damaged. From 1945, the library became, in addition, the book depository of the Shoah's victims, gathering what remained of the libraries of Hungarian Jewish communities, schools, and institutions.^{xxxvi}



Figure 18: The Scheiber Auditorium, where the books that formerly belonged to Wilhelm Bacher are stored

What survives is still extraordinary: roughly 170,000 items spanning the fourteenth to the twenty-first century, including some 70,000 books in Hungarian, German, and other European languages, 40,000 in Hebrew, 20,000 periodical volumes, 15,000 pieces of printed ephemera, and a manuscript collection of 650 volumes and folders. It is the oldest still-functioning rabbinical seminary library in continental Europe and the largest Jewish book collection in Hungary and Central Europe; since the Seminary's accreditation as a university in 2000, it has had the status of a university library. Tens of thousands of pages of Hungarian Jewish scholarship, local history, and literature from its holdings have been digitized and are freely downloadable and full-text searchable.



Figure 19: Archival material, sorted and shelved

And the losses are still being repaired, book by book. Roughly 20,000 volumes remain missing. In 2023, Balázs Tamási identified a copy of the Di Gara Venice Bible — printed in the workshop of Giovanni di Gara at the end of the sixteenth century, and bearing Lelio Della Torre’s ownership stamp — offered for sale by an American antiquarian dealer, matched it against the Seminary’s pre-1944 catalogues and registers, and set in motion the legal process that led to its forfeiture, confirmed by a federal judge in October 2024, and to its formal restitution at the Hungarian Consulate in New York in September 2025.^{xxxvii} In November 2025 Philipp Zschommler of the Hochschule für Jüdische Studien Heidelberg returned further volumes looted in 1944, received by Tamási on the library’s behalf.^{xxxviii}



Figure 20: Volume 3 of Maimonides' *Mishneh Torah*, with stamps of the Jewish Theological Seminary and Hochschule für Jüdische Studien in Heidelberg

Two sixteenth-century items from the Eichmann seizure have been conserved with public support in recent years.^{xxxix} Provenance research here is not an academic sub-specialty; it is the way the library gets its books back.



Figure 21: The Seminary's cataloger at work

Epilogue: The Object, the Surrogate, and the Distributed Archive

Four days, four institutions, two commemorative sites, one city. What did the trip establish that a browser could not?

First, and least surprisingly, autopsy still teaches. The letters at the Academy, the 660 pages of the *Tagebuch* at Piliscsaba, the desk at MILEV: in each case, the object carried information that its surrogate or its edition does not — about scale, about materiality,

about the sequence of hands through which it passed. This is not an argument against digitization, which I regard as one of the great scholarly achievements of our generation and on which my own work entirely depends. It is an argument about what digitization is *for*. A surrogate is a finding aid of unprecedented power and a reading text of great convenience. It is not a substitute for the archival body, and the institutions that have digitized most generously — the LHAS and MILEV above all — are precisely the ones that say so most clearly, by continuing to invest in their reading rooms.

Second, the Goldziher archive is not in Budapest. It is *centered* on Budapest, which holds the largest and best-described portion of it, and it extends from Piliscsaba to Jerusalem to New York and onwards into dozens of collections whose Goldziher holdings nobody has yet listed. The material that would let us read his scholarly life as a dialogue rather than a monologue — his own outgoing letters — is the least inventoried part of it. The initiative discussed with Erika Bilicsi, Máté Rottár, and Kinga Dévényi at the Academy addresses exactly this, and it will only work as a collective undertaking. Every colleague who has come across a Goldziher letter in an unexpected fonds, and every institution that suspects it may hold one, can contribute.

Third, that the history of the discipline and the history of the twentieth century cannot be told apart. One walks from a reading room of scholarly letters to a memorial of iron shoes in ten minutes; one hears the story of a library founded in 1877 and the story of its looting in 1944 from the same person, in the same room, with the recovered volumes on the table. The scholarly network that Goldziher's correspondence documents was destroyed, in its Central European heartland, within two decades of his death, and the archives that record it are themselves survivors, dispersed by the same events. Reassembling them is therefore not only an infrastructural project. It is a form of restitution.

My thanks go to Máté Rottár, Orsolya Varsányi, and Erika Bilicsi at the Library of the Hungarian Academy of Sciences; to Zsuzsanna Toronyi at the Hungarian Jewish Museum and Archives; to Miklós Maróth, Zoltán Szombathy, and István Lánckzy at the Avicenna Institute; and to Balázs Tamási at the Jewish Theological Seminary – University of Jewish Studies, and above all to my dear colleague Kinga Dévényi, for four days of generous, patient, and entirely undeserved hospitality.

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- ⁱ LHAS, "The Goldziher Correspondence": https://konyvtar.mta.hu/index_en.php?name=v_3_2_1_goldziher; catalog: https://mta-konyvtar.primo.exlibrisgroup.com/discovery/collectionDiscovery?vid=36MTA_INST:KIK&collectionId=81104179110009321&lang=en; REAL-MS: http://real-ms.mtak.hu/view/collection/Goldziher_bequest.html.
- ⁱⁱ <https://goldziheren.mtak.hu/bibliografia/>.
- ⁱⁱⁱ https://konyvtar.mta.hu/index.php?name=v_1_4_keleti.
- ^{iv} <https://m2.mtmt.hu/gui2/?type=authors&mode=browse&sel=10006690>.
- ^v <https://orcid.org/0000-0001-5915-6171>.
- ^{vi} https://konyvtar.mta.hu/index_en.php?name=v_3_2_1_goldziher; on the cataloging history see K. Dévényi, "From Algiers to Budapest: The Letters of Mohamed Ben Cheneb to Ignaz Goldziher," *The Arabist: Budapest Studies in Arabic* 39 (2018), <https://real.mtak.hu/157363/>,
- ^{vii} K. Dévényi and S. Schmidtke, "The Published Correspondence of Ignaz Goldziher: A Bibliographical Guide," in *Building Bridges: Ignaz Goldziher and His Correspondents. Islamic and Jewish Studies around the Turn of the Twentieth Century*, ed. H.-J. Becker, K. Dévényi, S. Günther, and S. Schmidtke, Leiden: Brill, 2024, 411–425. Addenda are regularly recorded at <https://albert.ias.edu/20.500.12111/7928>.
- ^{viii} https://konyvtar.mta.hu/index_en.php?name=v_1_4_szakinformatika.
- ^{ix} K. Dévényi, "A Preliminary catalogue of documents of the Ignaz Goldziher archive at the National Library of Israel," Albert Repository, Institute for Advanced Study, Princeton NJ, 2025, <https://doi.org/10.48706/ws6ejf76>; S. Thrope, "The Goldziher Collection at the National Library of Israel," in *Building Bridges*, https://doi.org/10.1163/9789004690592_012; see also https://blog.nli.org.il/en/goldziher_library/.
- ^x K. Dévényi & S. Schmidtke, "The Other Half of a Republic of Letters Locating, Reuniting, and Publishing the Scattered Letters of Ignaz Goldziher (1850–1921): A Programmatic Statement. Albert Repository, Institute for Advanced Study, September 2026, <https://albert.ias.edu/20.500.12111/10922>. <https://doi.org/10.48706/K7PM-YX14>.
- ^{xi} https://mierzsebetvarosunk.blog.hu/2015/04/02/hollo_utca_4; V. Cseh, "Az iszlám világhírű tudósa a Holló utca 4-ből," *Egység* 138 (2021), <https://zsido.com/az-iszlam-vilaghiru-tudosa-a-hollo-utca-4-bol/>.
- ^{xii} *Egyenlőség*, 5 November 1921; quoted in Cseh, "Az iszlám világhírű tudósa".
- ^{xiii} S. S. Ochayon, "The Shoes on the Danube Promenade – Commemoration of the Tragedy," Yad Vashem, <https://www.yadvashem.org/articles/general/shoes-on-the-danube-promenade.html>.
- ^{xiv} <https://www.milev.hu/>.
- ^{xv} <https://www.milev.hu/toronyizsuzsanna.html?lang=en>.
- ^{xvi} "Goldziher Ignác munkasztalánál...", *A Magyar Zsidók Lapja* 3/37 (1941), 7.
- ^{xvii} <http://collections.milev.hu/>.
- ^{xviii} <http://archives.milev.hu/>.
- ^{xix} <http://collections.milev.hu/collections/show/70>.
- ^{xx} <http://www.degob.hu/>.
- ^{xxi} <https://library.hungaricana.hu/>
- ^{xxii} <http://apps.arcanum.hu/app/milev1944/>.
- ^{xxiii} <http://dohanykert.hu/>.
- ^{xxiv} <https://artsandculture.google.com/partner/hungarian-jewish-museum-and-archives>.

^{xxv} B. Klacsmann, B. “An Excruciating Month: A History and Topography of the Pest Ghetto.” EHRI Document Blog; Document Blog: European Holocaust Research Infrastructure. 28 June 2024, <https://doi.org/10.82169/R84N-ZW0E>.

^{xxvi} <https://avicenna-kkki.hu/en/>.

^{xxvii} <https://avicenna-kkki.hu/en/company-details/>.

^{xxviii} <https://avicenna-kkki.hu/en/documenta-et-monographiae/catalog-of-bayazit-iis-library-volume-i-iv/>. Like the parallel publication, *Treasures of Knowledge: An Inventory of the Ottoman Palace Library (1502/3-1503/4)*, edited by G. Necipoğlu, C. Kafadar, and C. H. Fleischer (Leiden: Brill, 2019), this catalog is also based on MS Török F. 59, held at the LHAS’s Oriental Collection. Maróth also published in 2016 a facsimile of the codex; see <https://avicenna-kkki.hu/en/documenta-et-monographiae/catalog-of-bayazit-iis-library/>.

^{xxix} <https://opac3.avicenna.monguz.hu/en/search>.

^{xxx} Ignaz Goldziher, *Tagebuch*, ed. Alexander Scheiber (Leiden: E. J. Brill, 1978).

^{xxxi} https://makor.primo.exlibrisgroup.com/permalink/01JTS_INST/f22vbf/alma994974478707706.

^{xxxii} R. Patai, *Ignaz Goldziher and His Oriental Diary: A Translation and Psychological Portrait* (Detroit: Wayne State University Press, 1987).

^{xxxiii} <https://or-zse.hu/en/>.

^{xxxiv} <https://regi.or-zse.hu/tamasi-balazs/>; for his publications see <https://m2.mtmt.hu/gui2/?type=authors&mode=browse&sel=10040240>.

^{xxxv} <https://konyvtar.or-zse.hu/library/who-are-we-a-brief-history-and-some-facts/>.

^{xxxvi} Ibid; see also L. Remete, “Egy visszahozott hadizsákmány,” *Magyar Könyvszemle* 109/4 (1993), 419–429, http://epa.oszk.hu/00000/00021/00355/pdf/MKSZ_EPA00021_1993_109_04_419-429.pdf.

^{xxxvii} <https://www.szombat.org/kultura-muveszetek/80-evvel-elrablasi-utan-visszakerulhet-a-rabbikepzokonyvtaraba-a-436-eves-konyvritkasag>; on the restitution and the wider picture see C. Hickley in *The New York Times*, September 2025, summarized at <https://mazsihisz.hu/hirek-a-zsido-vilagbol/hirek-lapszemle/az-or-zse-konyvtararol-irt-riportot-a-new-york-times>.

^{xxxviii} <https://or-zse.hu/kiszlev-5786-hirlevel/>.

^{xxxix} <https://konyvtar.or-zse.hu/allomanyvedelem/nka-2025/>. For the history of the library collections of the Budapest Rabbinical Seminary, see also Balázs Tamasí, “The History and Provenance of the Hebrew Manuscript Collection in the Budapest Rabbinical Seminary Library: Towards a Reconstruction of Its State in 1944,” *Wissenschaft des Judentums in Hungarian Lands: Institutions, Protagonists, Topics, Context, and Current Challenges*, ed. Viktória Bányai et al., Berlin: De Gruyter, 2025, 301–330; Balázs Tamasí, “Collecting, Digitisation, Provenance research and Restitution at the Library of the JTS – UJSH (the former Budapest Rabbinical Seminary),” *Transferred to Reich Ownership: Documenting, identifying and restituting Nazi-looted cultural property*, ed. Jana Jirásková, 2024, 120–139; Balázs Tamasí and Philipp Zschommler, “Die Plünderung der Bibliothek des Budapester Rabbinerseminars und Perspektiven einer Wiederherstellung,” *Aktuelle Forschungen zum nationalsozialistischen Kulturgutraub im östlichen Europa*, ed. D. Mathuber and T. Tegeler, Berlin: Frank & Timme, 2024, 19–43.