



LO TISHKACH
FOUNDATION
EUROPEAN JEWISH
CEMETERIES INITIATIVE

*Preliminary Report on
Legislation & Practice Relating to the
Protection and Preservation of
Jewish Burial Grounds*

Hungary

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Claims Conference ועידת התביעות
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CONFERENCE OF EUROPEAN RABBIS ועידת רבני אירופה



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The *Lo Tishkach European Jewish Cemeteries Initiative* was established in 2006 as a joint project of the Conference of European Rabbis and the Conference on Jewish Material Claims Against Germany. It aims to guarantee the effective and lasting preservation and protection of Jewish cemeteries and mass graves throughout the European continent.

Identified by the Hebrew phrase *Lo Tishkach* ('do not forget'), the Foundation is establishing a comprehensive publicly-accessible database of all Jewish burial grounds in Europe, currently featuring details on over 9,000 Jewish cemeteries and mass graves. Lo Tishkach is also producing a compendium of the different national and international laws and practices affecting these sites, to be used as a starting point to advocate for the better protection and preservation of Europe's Jewish heritage.

A key aim of the project is to engage young Europeans, bringing Europe's history alive, encouraging reflection on the values that are important for responsible citizenship and mutual respect, giving a valuable insight into Jewish culture and mobilising young people to care for our common heritage.

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*Prepared by Andreas Becker for the Lo Tishkach Foundation in February
2009 with the support of the Conference on Jewish Material Claims Against
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GLOSSARY

HFPJC	Heritage Foundation for Preservation of Jewish Cemeteries
MAZSIHISZ	<i>Magyarországi Zsidó Hitközségek Szövetsége</i> – Federation of the Jewish Communities of Hungary
MAZSIKE	<i>Magyar Zsidó Kulturális Egyesület</i> – Hungarian Jewish Cultural Association
MAZSIT	<i>Magyarországi Zsidó Temetőkért Alapítvány</i> – Foundation for Jewish Cemeteries in Hungary

1. INTRODUCTION

1.1 *Project Introduction*

As a result of the ravages of the Holocaust and the subsequent waves of emigration, Europe's Jewish population now stands at around 1.5 million, 8 million fewer than in 1933. Many areas in Central and Eastern Europe with previously vibrant Jewish communities no longer have a single Jewish resident; others have small and ageing Jewish populations, unable to fulfil their duty to care for the graves of those buried in thousands of Jewish cemeteries. Most of these sites lie unvisited and unprotected, severely damaged by the destruction wrought by the Nazis and during the Communist era and at risk from neglect, vandalism, development, theft, inappropriate development and well-meaning but inexpert attempts at restoration. Without immediate action many will soon be lost forever.

Lo Tishkach was established in 2006 as a joint project of the Conference of European Rabbis and the Conference on Jewish Material Claims Against Germany to guarantee the effective and lasting preservation and protection of Jewish cemeteries, Jewish sections of municipal cemeteries and mass graves throughout the European continent, estimated at more than 20,000 in 49 countries.

One of the key aims of the project, identified by the Hebrew phrase *Lo Tishkach* ('do not forget'), is to establish a comprehensive, publicly-accessible database of Jewish burial grounds in Europe. This is now available on the project's website (www.lo-tishkach.org) and currently features data on over 9,000 Jewish burial grounds. Data collected will be used to both facilitate research into this fundamental aspect of Europe's Jewish heritage, and to provide a starting point for local-level actions to protect and preserve Jewish burial grounds throughout Europe.

In order to afford large-scale, lasting protection to these valuable sites, local-level work, while extremely valuable, is not enough. It is crucial to ensure that there is a sufficiently robust legal environment – encompassing both appropriate legislation and effective enforcement – and a clear set of standards on burial ground protection enshrined in a recognised code of practice incorporating religious, legal and technical considerations.

One of the most important aspects of our work in this sphere is a research project aiming to collate legislation and practice affecting burial grounds throughout Europe, which we believe to be the first of its kind. Reports produced will be used as the basis for high-level advocacy and awareness-raising activities to bring about the development of a more effective normative framework for cemetery protection.

1.2 *Report Objective*

Carried out in the context of the second strand of the project's activities as outlined above, the ultimate objective of this research work is to analyse the effectiveness of the current protection and preservation regime for burial grounds throughout Europe and to offer proposals as to how the situation could be improved.

This paper presents the findings of preliminary research on the protection and preservation of Jewish cemeteries in Hungary which – in providing an overview of the current situation of cemeteries, the key legislative provisions which are particularly appropriate to them and the enforcement of a number of these provisions – offers a solid foundation for future action and research.

1.3 Report Findings

The key points for *Lo Tishkach* on the situation for Jewish burial grounds in Hungary are as follows:

- Numbers: Data on Jewish cemeteries in Hungary is **incomplete**. Authoritative information is available from non-official bodies for ca. **1,300 Jewish burial grounds in the country**, whereas according to experts, an additional 300-400 cemeteries may exist on the country's territory. It is unclear whether *MAZSIHISZ*, as the main owner of Jewish cemeteries in Hungary, holds data on these sites. **Significant archival and field research is necessary** to establish a complete centralised database on Jewish cemeteries in Hungary.
- Ownership: *MAZSIHISZ* owns between **80 and 90 percent of all Jewish burial grounds** in Hungary. Municipalities own the majority of the remainder, with a small percentage being the property of private individuals. Ownership was transferred to *MAZSIHISZ* on a case-by-case basis primarily in the 1950s and 1960s. However, it remains a **complex issue** in Hungary: according to experts, in several parts of the country ownership records still list pre-war local Jewish communities as the official owner.
- Maintenance: In Hungary, the owner of a cemetery is responsible for its maintenance. In addition, every year the Hungarian State grants ca. 40 million HUF (ca. 135,000 EUR) to *MAZSIHISZ* to be specifically allocated to the maintenance and restoration of cemeteries. Given that *MAZSIHISZ* owns ca. 1000 cemeteries, this budget is **largely insufficient**. A number of cemeteries are maintained by municipalities, *MAZSIT*, HFPJC or other foundations, private and educational initiatives. **A majority of Jewish cemeteries in Hungary lack proper demarcation and maintenance**. In particular gravestones suffer from the negative effects of vegetation and inexpert maintenance.
- Legal situation: Several bodies of law and agreements pertain to the protection and preservation of Jewish burial grounds in Hungary. **An agreement between the Hungarian State and *MAZSIHISZ*, as well as a bilateral agreement between Hungary and the United States address the issue directly**. The Hungarian constitution, State-Church legislation and the criminal code contain additional provisions applicable to cemeteries as elements of religious life. It should be noted that *MAZSIHISZ* is opposed to the idea of securing cultural heritage status for Jewish cemeteries, for it would incur additional costs in order to fulfil legally binding maintenance standards for listed properties¹.
- Recommendations:
 - Both the agreements between the Hungarian State and *MAZSIHISZ*, as well as the bilateral agreement between Hungary and the United States constitute a sound legal basis for the maintenance of Hungary's Jewish cemeteries. However, it is absolutely necessary to **secure large amounts of regular funding in order to guarantee effective implementation of these agreements**.
 - Even more urgent than regular maintenance is the **lack of sufficient demarcation** for about 65 per cent of the country's Jewish cemeteries, which lack physical protection from encroaching development. This issue needs to be tackled urgently.
 - More than 1,300 Jewish cemeteries in Hungary are vivid focal points marking the near-destruction of Hungarian Jewry. There is no doubt that many of these sites should be listed as cultural heritage without placing an additional financial burden on *MAZSIHISZ*. **Hungarian cultural heritage legislation needs to be changed accordingly**.

¹ Dr Péter Feldmájer, Gusztáv Zoltai, 5 February 2009.

2. JEWISH BURIAL GROUNDS – AN OVERVIEW

Known variously by the Hebrew *bet kevarot* (house of tombs), *bet olam* (house of eternity), *bet chayyim* (house of the living) and *bet shalom* (house of peace), Jewish burial grounds are sacred sites which, according to Jewish tradition, must remain undisturbed in perpetuity. As such, the term ‘former Jewish cemetery’ is erroneous. This is of the utmost importance for the *Lo Tishkach Foundation*, meaning that all Jewish burial grounds, visible or otherwise, fall under its remit.

Showing proper respect for the dead (*kevod ha-met*) is intrinsic to Jewish law. The connection between the soul and the human body after death is an essential aspect of Jewish belief in the eternity of the soul. This manifests itself in prohibitions against autopsy, disinterring the dead (*pinui met v'atzamot*),² deriving benefit (*issur hana'ah*) from a corpse or grave, or performing various practices thought to ‘ridicule the helpless’ (*l'oeg l'rosb*).³

It can also be seen in the requirement for:

- A prompt burial;
- The waiver of various rabbinic restrictions on Shabbat and religious holidays to ensure proper care of the dead;
- The ritual bathing and dressing of the body (*tabara* and *tachrichim*);
- Laws concerning proper conduct in a cemetery.

Establishing a cemetery is one of the highest priorities for a new Jewish community, as Jewish bodies must be buried in a permanent plot on Jewish-owned land sanctified for this purpose. If this is not possible, burials may take place in a non-Jewish cemetery with a visible separation from non-Jewish graves by a solid barrier or a definite space of no less than four cubits (approximately 1.8 metres).

To ensure that the necessary requirements are properly met and that each member of the community is afforded a proper burial, the Jewish community's burial society (*chevra kadisha*) provides its services free of charge. Participation in the society, performed on a voluntary basis, is considered to be particularly laudable as tending to the dead is ‘true kindness’ (*chesed shel emet*), undertaken without expectation of a reward.

² Generally speaking, Jewish law (*halacha*) sharply condemns the excavation and removal of corpses from their gravesites even if they will be reburied; exhumations are only permitted in exceptional circumstances and under full rabbinical supervision.

³ Such practices include not only making derogatory remarks or joking in the presence of the dead but also ‘any indulgence in the pleasures and needs of the living’ such as eating, drinking or smoking. Source: Lamm, M., *The Jewish Way in Death and Mourning*, Jonathan David: New York, 2000.

3. BACKGROUND ON JEWISH BURIAL GROUNDS IN HUNGARY

3.1 *Historical Background*

3.1.1 Jewish community of Hungary⁴

Jewish presence in Hungary can be traced back to the time of the Roman Empire. In the late 11th century, the community grew as a result of Jewish immigration from Germany, Bohemia and Moravia. In spite of numerous restrictions placed upon the Jews by the clergy and the nobility, Jews enjoyed royal protection in exchange for payment of direct taxes to the King's treasury.

Following the Black Death, a 1360 decree ordered the expulsion of Jews from Hungarian territory. Despite being revoked four years later, anti-Jewish restrictions intensified and regular riots erupted throughout the kingdom in the late 15th and early 16th century.

As a result of the Ottoman conquest of central Hungary in 1541, Buda became a sizeable community, attracting Sephardim from across the Ottoman Empire. The privileges granted to Jews under Ottoman rule, however, were withdrawn when Hungary became part of the Hapsburg Empire in the late 17th century. Anti-Jewish feeling reached a peak during the reign of Maria Theresa, 1740-1780. Subsequently, restrictions were once again eased under Joseph II.

In December 1867, Jews were granted full civil rights, which allowed them to occupy important positions in politics, culture and the economy, and to gain access to liberal professions. In 1895, the State officially recognised Judaism as a 'church'. Despite its improved legal standing, the Jewish community began to face the new threat of political anti-Semitism throughout the late 19th century.

In 1869-1870, the Jewish community of Hungary experienced a religious schism and split into the Orthodox, 'Neolog' (introducing certain reforms, broadly comparable to Conservative Judaism) and Status Quo (affiliated with neither) movements.

The Jewish population of Hungary increased from 81,000 in 1787 to 340,000 in 1850 and to 542,000 in 1869. Approximately 10,000 Hungarian Jewish soldiers lost their lives during World War I.

The end of World War I saw the demise of the Austro-Hungarian Empire, leading to the brief existence of the Hungary-Soviet Republic, which in turn disappeared in 1919, followed by riots known as the 'White Terror' in which 3,000 Jews were killed.

Anti-Jewish legislation enacted in 1938 and 1939 limited Jewish participation in various professions. Siding with Nazi Germany in World War II, Hungary annexed parts of neighbouring countries that had previously belonged to its territory, thus increasing its Jewish population to 800,000. Further legislation defined Jews in racial terms and prohibited intermarriage.

Approximately 21,000 Hungarian Jews were massacred in 1941 and 1942 in regions located in present-day Ukraine and Serbia. 50,000 Jewish forced labourers were killed at the Soviet front.

By 1943, Jews in Hungary had been completely excluded from the country's public and cultural life. In April 1944, Adolph Eichmann ordered the ghettoisation of 400,000 Jews living in the countryside and deportation to Auschwitz began a month later. The ghettoisation and deportation of Budapest's Jews followed in October of the same year.

⁴ This section is based on Weiner, Rebecca: 'The Virtual Jewish History Tour – Hungary'. *Jewish Virtual Library*. <http://www.jewishvirtuallibrary.org/jsource/vjw/Hungary.html> and National Committee for Attending Deportees. <http://degob.org>.

Of 825,000 Jews living in Hungary before the Holocaust, 565,000 perished in extermination camps, massacres, death marches or due to forced labour and the inhuman conditions that characterised daily life in the ghettos.

Despite survivors' initial attempts to re-establish more than 200 Jewish communities throughout the country, Jewish life soon concentrated on major cities. Three years after the end of World War II, the Hungarian government recognised the Neolog movement as the sole representative of Hungarian Jewry, guaranteeing freedom of religious practice and financial support. Nevertheless, in light of Hungarian participation in the Holocaust and continuous anti-Semitism, many Hungarian Jews chose to emigrate to Israel.

Following the Communists' rise to power in 1949, many Jewish institutions were closed and Zionist activities came to a standstill. In the 1956 revolution, an estimated 20,000 Jews left the country. In the 1970s, the number of Jews living in Hungary stood at 60,000.

As a result of the demise of Communist rule in 1989, official restrictions placed upon religious practice and Zionist activities were removed.

Today between 80,000 and 100,000 Jews live in Hungary, the largest number in East-Central Europe. The main representative body of Hungarian Jewry is *MAZSIHISZ*. However, recent years have witnessed the diversification of Jewish community life outside the Neolog umbrella. A number of Jewish schools, national chapters of Zionist organisations, a Jewish newspaper as well as several Jewish cultural associations and welfare institutions cater to the needs of the community. Budapest hosts a rabbinical seminary founded in 1887.

One of the major threats that Hungarian Jews have been facing over recent years is the re-awakening of outspokenly anti-Semitic right-wing nationalism.

3.1.2 Jewish cemeteries in Hungary

Jewish cemeteries can be found throughout Hungary, both in rural and urban areas. As in most neighbouring countries, Jewish communities typically own the cemeteries that they use. However, Jewish sections located inside municipal cemeteries are a phenomenon that is more common in Hungary than elsewhere in the region.

Many Jewish cemeteries in the country suffered greatly in the decades after World War II. Virtually all of Hungary's rural Jewish communities were wiped out in the Holocaust, which left their cemeteries without attendance. According to András Oblath of *MAZSIT*, unattended burial grounds were regularly razed throughout the 1950s. Individual cemeteries were razed as late as 1995⁵. Gravestones were systematically stolen after the end of World War II. According to most experts, virtually no marble gravestones are left in Hungary's Jewish cemeteries.⁶

3.2 **Numbers**

3.2.1 Jewish cemeteries

Data on Jewish cemeteries in Hungary is incomplete and requires further research. Furthermore, there tend to be differences in the numbers of cemeteries according to information provided to *Lo Tishkach* by Hungarian Jewish organisations.

⁵ András Oblath, 3 February 2009.

⁶ András Oblath, Péter Winter, 3 February 2009. Dr Péter Feldmájer, 5 February 2009.

MAZSIHISZ speaks of 2,000 Jewish cemeteries, 80 per cent of which are its property⁷. Unfortunately, *Lo Tishkach* has not yet been able to obtain lists of this data held by *MAZSIHISZ*.

MAZSIT, a private foundation established in 2005 which documents and restores Jewish cemeteries in Hungary, maintains a database of currently 1,241 Jewish cemeteries located throughout Hungary. According to the foundation, further archival and field research is likely to yield data on approximately 300-400 additional Jewish burial grounds⁸.

According to both *MAZSIT* and *MAZSIHISZ*, approximately 800 Jewish cemeteries lack both proper enclosure and maintenance. More than 300 Jewish cemeteries receive at least occasional maintenance provided by caretakers paid for by *MAZSIHISZ* or a municipality.

3.2.2 Jewish mass graves

Several thousand victims of the Holocaust who died in the Budapest ghetto were buried in mass graves. One of these is located in the courtyard of the Dohanyi street synagogue. During the winter of 1944-1945, the bodies of numerous victims in the Budapest ghetto remained unburied for weeks or months before they received a proper interment in the Közma street Jewish cemetery after the Soviet army had liberated Budapest.

Around 20 years ago, three mass graves were discovered in the area of the former Budapest ghetto. Under rabbinical supervision, the bodies of the dead were exhumed and re-interred in the Közma street Jewish cemetery⁹.

Additional mass graves are located in Western Hungary, where about 98,000 Jews from Budapest lost their lives in the January 1945 death marches to Austria.

3.3 **Documentation**

The most notable documentation efforts have been undertaken by independent Jewish cemetery expert Péter Winter and *MAZSIT*. Péter Winter, formerly Executive Director of *MAZSIKE*, the Jewish Cultural Association affiliated to *MAZSIHISZ*, contacted the vast majority of Hungarian municipalities in 1998, requesting ownership and cadastral records, maps as well as condition reports for all known Jewish cemeteries in Hungary. While sharing his initial set of data with *MAZSIT*, he now conducts independent genealogical research for overseas clients.

Both Winter and *MAZSIT* hold detailed data on more than 1,200 Jewish cemeteries. Both claim this data, while incomplete, is more comprehensive than official *MAZSIHISZ* data¹⁰. Their data is partly accessible via the internet¹¹.

The Brooklyn-based Heritage Foundation for Preservation of Jewish Cemeteries in Europe (HFPJC) uses part of Winter's data as a starting point for cemetery restoration.

⁷ Dr Péter Feldmájer, Gusztáv Zoltai, 5 February 2009.

⁸ András Oblath, 3 February 2009.

⁹ Dr Péter Feldmájer, Gusztáv Zoltai, 5 February 2009.

¹⁰ András Oblath, 3 February 2009. Péter Winter, 3 February 2009

¹¹ <http://www.mazsit.org/index.phtml?owpn=37> and http://www.geocities.com/winter_peter_4/

3.4 *Ownership & Maintenance*

3.4.1 Ownership

MAZSIHISZ is the main owner of Jewish burial grounds in Hungary. According to the Federation, it owns more than 90 per cent of the country's Jewish cemeteries¹², whereas according to Oblath, this number stands at around 80 per cent¹³. *MAZSIT*'s data lists municipalities as the owners of around 15% of Hungary's Jewish cemeteries, with the remainder being in the hands of private individuals.

Jewish sections in municipal cemeteries are typically owned by *MAZSIHISZ* or a municipality.

Prior to World War II, a Jewish community would typically own all Jewish cemeteries within its jurisdiction. As a result of the destruction of the vast majority of Hungary's Jewish communities during the Holocaust, the State became the owner of most abandoned cemeteries immediately after the war.

According to restitution lawyer Dr Agnes Peresztegi, cemetery land was not systematically nationalised under Communist rule¹⁴. Nationalisation did however occur occasionally, especially in cases of abandoned cemeteries located on land intended for development. Throughout the 1950s and 1960s, ownership of these burial grounds was progressively transferred to *MAZSIHISZ*¹⁵. Ownership of several additional Jewish cemeteries was transferred to the Federation in the 1990s. However, a number of ownership records still refer to exterminated pre-War Jewish communities as the official owners¹⁶.

According to *MAZSIHISZ*, municipalities would be willing to transfer ownership for Jewish cemeteries to the Federation if asked to do so¹⁷.

If an abandoned Jewish cemetery is re-discovered, *MAZSIHISZ* typically files an ownership claim.

3.4.2 Maintenance

MAZSIHISZ has not been able to secure a viable and effective nation-wide maintenance agreement with the Hungarian government, despite the latter's commitment to the preservation of places of commemoration, as expressed in the pertaining 2004 agreement with the United States¹⁸. According to *MAZSIT*, ca. 800 of Hungary's 1,300 Jewish cemeteries lack any form of maintenance.

Between 300¹⁹ and 400²⁰ Jewish cemeteries receive basic maintenance provided by caretakers whose salary is paid by *MAZSIHISZ*. *MAZSIHISZ* has concluded maintenance agreements with approximately fifty municipalities.

In a number of places, *MAZSIT* maintains Jewish cemeteries, frequently in co-operation with municipalities or private individuals.

¹² Dr Péter Feldmájer, Gusztáv Zoltai, 5 February 2009.

¹³ András Oblath, 3 February 2009.

¹⁴ Dr Agnes Peresztegi, 4 February 2009.

¹⁵ Dr Péter Feldmájer, Gusztáv Zoltai, 5 February 2009.

¹⁶ Péter Winter, 3 February 2009.

¹⁷ Dr Péter Feldmájer, Gusztáv Zoltai, 5 February 2009.

¹⁸ *Agreement Between the Government of the United States of America and the Government of the Republic of Hungary on the Protection and Preservation of Certain Cultural Properties.*

¹⁹ András Oblath, 3 February 2009.

²⁰ Dr Péter Feldmájer, Gusztáv Zoltai, 5 February 2009.

Hungary's Orthodox community maintains about ten cemeteries that are currently used.

The HFPJC has been very active in Hungary, where it provides occasional maintenance for some of the fifty cemeteries which it has restored.

Jewish schools, other religious communities and private individuals have occasionally maintained and/or restored a number of cemeteries.

3.4.3 Renovation and other large-scale projects

Due to lack of comprehensive funding, cemetery restoration is carried out on a case-by-case basis, most prominently by the HFPJC, *MAZSIT* and *MAZSIHISZ*. There is typically some degree of municipal involvement.

3.4.4 Financing of cemetery maintenance and renovation

MAZSIHISZ receives a specific annual subsidy for the maintenance and restoration of Jewish cemeteries. Since 2005, this subsidy has averaged 40 million HUF (ca. 133.000 EUR) per year, i.e. less than 200 EUR per cemetery per year.

The exact amount in 2008 was 41,383,150 HUF. This subsidy is attributed by the Ministry of Education and Culture. According to the *MAZSIHISZ*'s President, the amount, which is mainly used for paying caretakers, is a 'big nothing'²¹.

Generally speaking, the owner of a cemetery is responsible for removing damages resulting from acts of vandalism. However, the Secretariat for Church Relations of Ministry of Education and Culture indicated that, if approached, it would be willing to contribute to *MAZSIHISZ*'s costs for repairing such damage²².

3.5 Current State

According to both *MAZSIHISZ* and *MAZSIT*, 15% of Jewish cemeteries in Hungary are clearly demarcated and well maintained. 20% are clearly demarcated but lack proper maintenance, whereas the remaining 65% lack both clear demarcation and maintenance²³.

3.6 Main Threats

3.6.1 Effects of weather, pollution and vegetation

In both protected and unprotected cemeteries, gravestones that receive no care by descendants or other individuals are the main victims of negative environmental effects. Even if a cemetery is attended by a caretaker, funding for maintenance is typically insufficient to keep all gravestones free from vegetation overgrowth.

3.6.2 Vandalism

According to *MAZSIHISZ*, one or two cases of major anti-Semitic desecration (involving the toppling and/or smashing of at least several dozens of gravestones) occur in Hungary's Jewish

²¹ Dr Péter Feldmájer, 5 February 2009.

²² Miklós Matók, 6 February 2009.

²³ Dr Péter Feldmájer, Gusztáv Zoltai, 5 February 2009. András Oblath, 3 February 2009.

cemeteries per year. Between ten and twenty cases of vandalism involving spraying of swastikas and other graffiti are registered per year.

The trade and use of gravestones for construction purposes was a phenomenon witnessed throughout post-war Hungary. As a result of the annihilation of most Hungarian Jewish communities as well as administrative indifference after the war, no exact data is available on this particular phenomenon.

Virtually all marble has been stolen from the country's Jewish cemeteries²⁴.

3.6.3 Development

Under Communist rule, it was not uncommon to raze an abandoned Jewish cemetery in order to turn it into a site for urban or industrial development.

Despite the political changes of the 1990s, development has remained a threat until this very day, especially to non-demarcated cemeteries. According to *MAZSIHISZ*, three legal cases are currently pending in Hungarian courts in order to stop development from taking place at the sites of Jewish cemeteries. This issue is particularly complex when the owner of the cemetery is a private individual²⁵.

3.6.4 Inexpert maintenance

According to Winter, the major threat in this regard is the burning of excess grass by caretakers, which has negative effects on gravestones located in the vicinity of the site of burning.

²⁴ András Oblath, 3 February 2009.

²⁵ Dr Péter Feldmájer, Gusztáv Zoltai, 5 February 2009.

4. LEGAL INSTRUMENTS

A sound legislative environment is crucial in order to guarantee lasting protection to Europe's Jewish burial grounds. This section investigates the extent to which Hungarian legislation is able to provide such protection. It also examines the usefulness of European and international legal instruments.

4.1 *Hungarian Legislation*

Several key Hungarian legal provisions affect the protection and preservation of Jewish cemeteries. These can be found within the following legislative areas: the Hungarian constitution, legislation pertaining to State-Church relations, agreements with the Jewish community, criminal code and burial legislation.

The most important principle governing the State-Church relationships in Hungary is neutrality²⁶. The State ensures the right to freedom of religion and the free formation of personal convictions²⁷. However, '[n]eutrality is not 'laicism'', the state may have an active role in providing an institutional legal framework as well as funds for the churches to ensure the free exercise of religion in practice.²⁸

4.1.1 Hungarian Constitution

The following provisions of the Hungarian Constitution establish the general framework for the freedom of religion, which is of relevance to the protection and preservation of Jewish burial grounds. Section 60 of the Constitution stipulates:

- (1) In the Republic of Hungary everyone has the right to freedom of thought, conscience and religion.
- (2) This right includes free choice or acceptance of religion or other conviction and the liberty to publicly or privately express or decline to express, exercise and teach such religions and convictions by the way of religious actions, rites or in any other way, either individually or in a group.
- (3) In the Republic of Hungary the Church functions in separation from the State.
- (4) The ratification of the law on the freedom of conscience and of religion requires the votes of two thirds of the members of Parliament present.²⁹

Section 70/A stipulates:

- (1) The Republic of Hungary shall ensure the human and civil rights for all persons on its territory without any kind of discrimination, such as on the basis of race, colour, gender, language, religion, political or other opinion, national or social origins, financial situation, birth or any other grounds whatsoever.
- (2) Any kind of discrimination described in Paragraph (1) shall be strictly penalized by the law.
- (3) The Republic of Hungary shall promote the equality of rights for everyone through measures aimed at eliminating the inequality in opportunity.³⁰

4.1.2 Legislation Pertaining to State-Church Relations

Act IV/1990 on the Freedom of Conscience and Religion, and the Churches contains further provisions setting the framework for the freedom of religion and its expression.

²⁶ Cited in Schanda, Balázs (Ed.). *Legislation on Church-State Relations in Hungary*. Nemzeti Kulturális Örökség Minisztériuma (Ministry of Cultural Heritage): Budapest, 2002. P. 18.

²⁷ Decision 4/1993, cited in Schanda, p. 18.

²⁸ Schanda, p. 18.

²⁹ Schanda, p. 15.

³⁰ Schanda, p. 42.

Chapter I, section 1 states, '[t]he freedom of conscience and religion is a fundamental human right of freedom due to everyone, the undisturbed exercise of which is guaranteed by the Republic of Hungary.'³¹

Section 2 (1) includes the following provision, relevant to the free exercise of burial in accordance with ritual law: 'The right of the freedom of conscience and religion includes the free choice or acceptance of a religion or other conscientious convictions, and the freedom for everyone to manifest, or to abstain from manifesting, to exercise or to teach their religion and conviction in public or in private, either individually, or together with others, through religious acts and ceremonies or in other ways.'

Section 3 (1) may be of relevance if the desecration of cemetery is to be considered a form of discrimination: 'Nobody may be discriminated against or favoured by any privileges on the grounds of their religion, convictions and the manifestation or exercise thereof.'

Section 19 (2) constitutes the general legal basis for state funding of non-municipal cemeteries. Section 19: 'State subsidies, funding other activities not mentioned in subsection (1) of a church legal entity may be granted in accordance with the provisions of the Act on the Financial Conditions of Religious and Public Purpose Activity of the Churches.'

4.1.3 Agreements with the Jewish Community

The 2000 Agreement between the Government of Hungary and MAZSIHISZ is relevant to the protection and preservation of Jewish cemeteries insofar as it sets both the framework for the relations between the two parties and contains specific provisions pertaining to questions of funding.

In addition to the preamble, which stresses the national importance of MAZSIHISZ's religious, cultural, social and educational activities, chapter two of the Agreement deals with government subsidies for the preservation of 'places of memory', which according to official sources include Jewish cemeteries³². Part I, article 3 stipulates:

In accordance with its own doctrines, as regards religious activities, the MAZSIHISZ shall provide for religious services, and the liturgy, as well as for the expression of religious beliefs, the public exercise and teaching thereof. The Government shall provide aid so that the Jewish places of memory that were abandoned in the country after the holocaust should be preserved and taken care of in dignity for the upcoming generations. The Government respects and promotes the church actions for the preservation of the memory of the victims of the holocaust.³³

Chapter two, part I, article 5 reaffirms the State's commitment to ensuring the freedom of undisturbed religious practice, which is applicable to maintaining Jewish cemeteries in accordance with ritual law.

An additional agreement between the same parties stipulates that ritual law be respected when maintaining and renovating Jewish cemeteries³⁴. However, it does not constitute a comprehensive maintenance agreement. It is applicable whenever a case-by-case renovation of a Jewish cemetery involves municipal or State bodies.

³¹ Cited in Schanda, p. 43.

³² Miklós Matók, 6 February 2009.

³³ *Government Resolution 1045/2001 (IV. 20.) Korm. on the promulgation of the Agreement between the Government of the Republic of Hungary and the Alliance of the Jewish Communities.* Cited in Schanda, p. 141.

³⁴ 1140/2001. (XII. 26.) Korm. határozat a Magyar Köztársaság Kormánya és a Magyarországi Zsidó Hitközségek Szövetsége között a teljes egészében lezárt zsidó temetők vallási előírásokat és kegyeleti szempontokat tiszteletben tartó fenntartásának, nem zsidó hitközségek tulajdonában álló lezárt zsidó temető fenntartásának, és - kivételesen - használatban lévő zsidó temető felújításának támogatásáról szóló megállapodás megkötéséről

4.1.4 Criminal Code

Two provisions are of particular relevance for instances of cemetery desecration:

Section 174/1 b of the Hungarian criminal code contains a key provision pertaining to the disturbance of the free exercise of religion: ‘Whoever [...] prevents another person from freely exercising his religion by violence or by threats, commits a crime, and is punishable by imprisonment extending to three years’³⁵.

More specifically related to cemeteries as ceremonial sites is paragraph 150 of the Law on Misdemeanour (Act LXIX.1999): ‘A fine not exceeding HUF 100.000 may be imposed on whoever causes a public scandal on premises designated for the purposes of the ceremonies of a registered church or desecrates the object of religious worship or an object used for conducting the ceremonies on or outside the premises designated for the purposes of ceremonies’³⁶.

4.1.5 Burial Legislation

Article 5(1) of the 1999 Burial Law obliges the owner of a cemetery to maintain the site³⁷.

4.1.6 Cultural Heritage Legislation

Hungarian cultural heritage legislation places the onus upon the owner to ensure that listed properties fulfil legally stipulated standards of maintenance. This is why *MAZSIHISZ*, the main owner of Jewish cemeteries in Hungary, does not attempt to secure cultural heritage status for the country’s Jewish cemeteries³⁸.

4.2 *European Union Legislation*

European Union legislation is binding upon all member states by common consent and is enforced by the European Court of Justice. Given member states’ primary competency in the field of cultural heritage protection, the EU’s impact on cultural policy is limited.

There are a number of binding directives and regulations that have cultural heritage implications. While these primarily address the theft and export of cultural property and are not directly relevant to the protection of Jewish burial grounds, there are also several environmental regulations which affect the treatment of immovable cultural heritage.

The most important of these is *Council Directive 97/11/EC of 3 March 1997 amending Directive 85/337/EEC on the assessment of the effects of certain public and private projects on the environment*.³⁹ This directive requires that the EIA identify, describe and assess the direct and indirect impacts of proposed development on human beings, flora, fauna, soil, water, air, climate, landscape, and the interaction between them, and material assets and the cultural heritage.

³⁵ Cited in Schanda, p. 34.

³⁶ Council of Europe – Venice Commission. [http://www.venice.coe.int/docs/2008/CDL-AD\(2008\)026add-bil.asp](http://www.venice.coe.int/docs/2008/CDL-AD(2008)026add-bil.asp)

³⁷ 1999. évi XLIII. Törvény a temetőkről és a temetkezésről

³⁸ Dr Péter Feldmájer, Gusztáv Zoltai, 5 February 2009.

³⁹ <http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=CELEX:31997L0011:EN:HTML>

4.3 Bilateral Agreements

The most important bilateral agreement in this context is the 2004 *Agreement between the Government of the United States of America and the Government of the Republic of Hungary on the Protection and Preservation of Certain Cultural Properties*.⁴⁰

In article 1(1) of the Agreement, the signatories agree to ‘support and facilitate the protection and preservation of cultural heritage of national, religious or ethnic groups [...] that reside or resided on its territory, including victims of genocide during the Second World War’. The same article defines the term ‘cultural heritage’ as extending to include cemeteries.

While article 2 of the Agreement calls upon the signatories to ‘ensure the protection and preservation of cultural heritage within its territory’, around 800 Jewish cemeteries in Hungary remain without any form of maintenance. A comprehensive national programme to tackle this issue has yet to be formulated

⁴⁰ Available at <http://www.heritageabroad.gov/agreements/doc/hungary.pdf>

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András Oblath, Chairman of the Board, MAZSIT, Budapest, 3 February 2009.

Dr Agnes Peresztegi, lawyer, Budapest, 4 February 2009.

Péter Winter, Jewish cemetery expert, genealogist, Budapest, 3 February 2009.

Gusztáv Zoltai, Managing Director, MAZSIHISZ, Budapest, 5 February 2009.

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1999. évi XLIII. Törvény a temetőkről és a temetkezésről

Agreement between the Government of the United States of America and the Government of the Republic of Hungary on the Protection and Preservation of Certain Cultural Properties.
<http://www.heritageabroad.gov/agreements/doc/hungary.pdf>

Council Directive 97/11/EC of 3 March 1997 amending Directive 85/337/EEC on the assessment of the effects of certain public and private projects on the environment. <http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=CELEX:31997L0011:EN:HTML>.

Council of Europe – Venice Commission. [http://www.venice.coe.int/docs/2008/CDL-AD\(2008\)026add-bil.asp](http://www.venice.coe.int/docs/2008/CDL-AD(2008)026add-bil.asp).

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APPENDIX 1 – MAP OF HUNGARY



Source: <http://www.infoplease.com/atlas/country/hungary.html>

APPENDIX 2 – BUDGETARY SUBSIDIES FOR MAZSIHISZ

Budgetary subsidies for MAZSIHISZ

2008

Name of legal title	In Ft	In Euro (1 EUR= 300 Ft)
Public collections and public educational institutions of the church	18 051 500 Ft	60 172 EUR
Religious education	7 236 000 Ft	24 120 EUR
Basic operation of churches, disposal over and supplementation of 1% of the Personal Income Tax	124 012 050 Ft	413 374 EUR
Allowances paid after non-transferred real estate	1 201 762 000 Ft	4 005 873 EUR
On supporting Jewish cemeteries	41 383 150 Ft	137 944 EUR
Church Cultural Fund (Reconstruction of the cultural heritage and other capital expenditure of churches)	15 630 000 Ft	52 100 EUR
Total central budgetary contributions for churches	1 408 074 700 Ft	4 693 582 EUR

Source: OKM Secretariat for Church Relations

	2005	2006	2007	2008
On supporting Jewish cemeteries	39 200 000 Ft 130 666 EUR	39 983 000 Ft 133 276 EUR	41 383 150 Ft 137 973 EUR	41 383 150 Ft 137 944 EUR

APPENDIX 3 – LIST OF KNOWN JEWISH BURIAL GROUNDS IN HUNGARY

Source: *Lo Tishkach* and MAZSIT

BUDAPEST

17 Jewish cemeteries. The roman numerals indicate the district in which the cemetery is located.

Budapest Budafok (XI.)
 Budapest Cinkota (XVI.)
 Budapest Csepel (XXI.)
 Budapest Kispest (XIX.)
 Budapest Kísszentmihály (XV.)
 Budapest Mátyásföld (XV.)
 Budapest Nagytétény (XXII.)
 Budapest Óbuda (III.)
 Budapest Pesterzsébet (XX.)
 Budapest Pesterzsébet (XX.)
 Budapest Pestszentlőrinc (XVIII.)
 Budapest Rákócscsaba (XVIII.)
 Budapest Rákoshegy (XVII.)
 Budapest Rákoskeresztúr (XVII.)
 Budapest Rákosliget (XVII.)
 Budapest Rákospalota (XV.)
 Budapest Soroksár (XX.)

CENTRAL HUNGARY

101 Jewish cemeteries.

Abony
 Acsa
 Albertirsa (Alberti)
 Albertirsa (Irsa)
 Alsónémedi
 Aszód
 Bag
 Bénye
 Biatorbágy
 Budakalász
 Budakeszi
 Bugyi
 Cegléd
 Csobánka
 Csömör
 Csóvár
 Dabas (Alsó)
 Dabas (Felső)
 Dány
 Domony
 Dömsöd

Dunaharaszti
 Ecsér
 Érd
 Farnos
 Galgagyörk
 Galgamácsa
 Göd (Felső)
 Gödöllő
 Gomba
 Gyömrő
 Gyón
 Hévízgyörk
 Isaszeg
 Jászkarajenő
 Kaláz
 Kiskunlacháza
 Kismaros
 Kistarcsa
 Kóka
 Leányfalu
 Maglód
 Maglód
 Mende
 Mogyoród
 Monor
 Nagybörzsöny
 Nagybozsva
 Nagykáta
 Nagykőrös
 Nagymaros
 Ócsa
 Örkény
 Páty
 Pécel
 Penc
 Péteri
 Pilis
 Piliscsaba
 Pilisvörösvár
 Pomáz
 Pomáz
 Ráckeve
 Rád
 Sári-Dabas
 Sóskút
 Süllyás
 Szada
 Szentendre
 Szentlőrinc-káta
 Szentmártonkáta

Szigetszentmiklós
 Szob
 Sződliget
 Tahitótfalu
 Tápióbicske
 Tápiógyörgye
 Tápiószecső
 Tápiószele
 Tárnok
 Tincse
 Tinnye
 Tóalmás
 Tököl
 Tura
 Üllő
 Újhartyán
 Úri
 Vác (I)
 Vác (II)
 Váchartyán
 Vácszentlászló
 Valkó
 Vámosmikola
 Vecsés
 Veregyház
 Verőce
 Verseg
 Zsámbék
 Zsámbék
 Zsámbok

CENTRAL TRANSDANUBIA

130 Jewish cemeteries.

Aba
 Ács
 Adásztevel
 Adony
 Ajka
 Alsóórs
 Arács
 Aszófő
 Badacsonytomaj
 Bakonybánk
 Bakonybél
 Bakonycsernye
 Bakonytamási

Balatonakarattya
Balatonederics
Balatonfőkajár
Balatonfüred
Balatonhenye
Balatonudvari
Bana
Baracska
Berekböszörmény
Berhida
Bicske
Bodajk
Cece
Csabdi
Csabrendek
Csajág
Csákvár
Csesznek
Csetény
Csögle
Dad
Devecser
Diszel
Dömös
Dudar
Dunaújváros
Enying
Enying-Balatonbozsok
Ercsi
Esztergom (new cemetery)
Esztergom (old cemetery)
Felcsút
Felsőörs
Gárdony
Gic
Herend
Hidegkút
Iváncsa
Kajászó
Káloz
Kapolcs (new cemetery)
Kapolcs (old cemetery)
Kápolnásnyék
Káptalantóti
Kemeneshőgyész
Kerta
Kisbér
Komárom
Kömlőd
Kővágóörs
Kustya
Lábatlan
Lesencefalu
Lesenceistvánd
Lovasberény
Lovászpataka

Martonvásár
Mencshely
Mezőfalva
Mezőkomárom
Monostor
Monostorapáti
Monoszló
Mór
Nagydém
Nagyigmánd
Nagysáp
Nagyvázsony
Nemeshany
Nemesszalók
Noszlop
Nyergesújfalú
Öcs
Örvényes
Pápa (new cemetery)
Pápa (old cemetery)
Pázmánd
Perkáta
Polgárdi
Rácalmás
Ráckeresztúr
Réde
Sárbogárd
Sárisáp
Sárkeresztúr
Sárosd
Seregélyes
Somlóvásárhely
Soponya
Sümeg
Süttő
Súr
Szabadbattyán
Székesfehérvár
Székesfehérvár
Székesfehérvár
Szentantalfa
Szentgál
Szentkirályszabadja
Szőny
Tabajd
Tác
Taliándörögdi
Tapolca
Tata
Tatabánya
Tihany
Tótvázsony
Úny
Várpalota
Velençe
Vértes

Vértesacska
Veszprém
Veszprém
Veszprémvarsány
Zirc

NORTHERN GREAT PLAIN

290 Jewish cemeteries.

Abádszalók
Ajak
Alattyan
Álmosd
Apagy
Aranyosapáti
Baktalórántháza
Balkány
Balmazújváros
Balsa
Barabás
Báránd
Beregdaróc
Beregsurány
Berettyóújfalú
Berettyóújfalú
Besenyőd
Biharkeresztés
Biharnagybajom
Bihartorda
Bojt
Bököny
Botpalád
Buj
Cégénydányád
Cibakháza
Csaholc
Csaroda
Császló
Csenger
Csengerújfalú
Csépa
Csökmő
Darvas
Debrecen
Demecser (new cemetery)
Demecser (old cemetery)
Derecske
Döge
Dombrád
Egyek
Encsencs
Eperjeske
Érpatak

Fábiánháza
Fegyvernek
Fehérgyarmat
Felsőjózsa
Fényeslitke
Földes
Fülesd
Furta
Gáborján
Gacsály
Garbolc
Gárdos
Gávavencsellő
Gávavencsellő
Gebe
Gégény
Gelénes
Gemzse
Gergelyugorna
Geszteréd
Gulács
Győrtelek
Gyügye
Gyüre
Gyulaháza
Hajdúbagos
Hajdúböszörmény
Hajdúdorog
Hajdúhadház
Hajdúnánás
Hajdúsámson
Hajdúsámson
Hajdúszoboszló
Hajdúszovát
Hencida
Hodász
Hosszúpályi
Ibrány
Ilk
Jánd
Jankmajtis (new cemetery)
Jankmajtis (old cemetery)
Jánoshida
Jármi
Jászsalsószentgyörgy
Jászapáti
Jászárokszállás
Jászberény
Jászdózsa
Jászfelsőszentgyörgy
Jászfényszaru
Jásziákóhalma
Jáskisér
Jászladány
Jászmihálytelek
Jászszentandrás

Jéke
Józsa
Kaba
Kállósemjén
Kántorjánosi
Karcag
Kék
Kékcse
Kemecse
Kenderes
Kérsenjén
Kisar
Kisléta
Kisnamény
Kispalád
Kisszekeres
Kisújszállás
Kisvárd
Kisvárd
Kisvarsány
Kocsord
Kölcse
Komádi
Konyár
Kótaj
Kőtelek
Kunhegyes
Kunmadaras
Kunszentmárton
Laskod
Létavértes
Létavértes
Levelek
Lónya
Lövőpetri
Magosliget
Magy
Magyarhomorog
Mánd
Mándok
Máriapócs
Mátészalka
Méhtelek
Mérk
Mezőladány
Mezőtúr
Mikepércs
Milota
Monostorpályi
Nábrád
Nádudvar
Nagydobos
Nagyecsed
Nagygéc
Nagyhalász
Nagyhódos

Nagykálló
Nagykálló
Nagykereki
Nagykörű
Nagyrabé
Nagyszekeres
Nagyvarsány
Napkor
Nyírábrány
Nyíracsad
Nyíradony
Nyírbáltelek
Nyírbátor
Nyírbogát
Nyírbogdány
Nyírcsaholy
Nyírcsászári
Nyírderzs
Nyíregyháza
Nyírgelse
Nyírgyulaj
Nyírkáló
Nyírkarász
Nyírkáta-Gebe
Nyírlugos
Nyírmada
Nyírmeggyes
Nyírmihálydi
Nyírparasznya
Nyírpazony
Nyírpilis
Nyírtass
Nyírtura
Nyírvasvári
Öcsöd
Ófehértó
Ökörítőfülpös
Olcsva
Ópályi
Ór
Panyola
Pap
Papos
Paszab
Pátroha
Pátyod
Penészlek
Penyige
Petneháza
Píricse
Pócsaj
Pócspetri
Polgár
Porcsalma
Püspökladány
Pusztadobos

Rakamaz
Rákóczi falva
Ramocsaháza
Rápolc
Rétközberencs
Rohod
Rozsály
Sárrétudvari
Sényő
Szabolcs
Szabolcsbáka
Szabolcsveresmart
Szakoly
Szamosbecs
Szamoskér
Szamossályi
Szamosszeg
Szatmárcseke
Szolnok
Tákos
Tarpa
Téglás
Tétlén
Tímár
Tiszaadony
Tiszabecs
Tiszabercel
Tiszabezded
Tiszabő
Tiszabura
Tiszacsécse
Tiszacsege
Tiszadada
Tiszaderzs
Tiszadob
Tiszaeszlár
Tiszaföldvár
Tiszafüred
Tiszaigar
Tiszakerecseny
Tiszakóród
Tiszalök
Tiszamogyorós
Tiszapüspöki
Tiszarád
Tiszaroff
Tiszasüly
Tiszaszentimre
Tiszaszentmárton
Tiszaszölös
Tiszavárkony
Tiszavasvári
Tiszavid
Tivadar
Tornyospálca
Törökszentmiklós

Tunyogmatolcs
Túristvándi
Túrkeve
Tuzsér
Tyukod
Újfehértó
Újfehértó
Újkenéz
Ura
Uszka
Vaja
Vámosatya
Vámosoroszi
Vámospércs
Váncsod
Vásárosnamény
Vitka
Zagyvarékas
Záhony
Zajta
Zsarolyán
Zsurk

NORTHERN HUNGARY

334 Jewish cemeteries.

Abaújalpár
Abaújkér
Abaújszántó
Abaújvár
Aggtelek
Alacska
Albin
Aldebrő
Alsódobosza
Alsópetény
Alsóregmec
Alsózsolca
Andornaktálya
Apc
Arló
Ároktő
Aszaló
Átány
Atkár
Baktakék
Balassagyarmat
Balaton
Bánhorváti
Bánréve
Baskó
Bátor
Becskeháza
Bekecs

Bélapátfalva
Belsőbölcs
Bercel
Berzék
Besenyszög
Beszterce
Boconád
Bodony
Bodroghalom
Bodrogkeresztúr
Bodrogkisfalud
Bodvalenke (cemetery)
Bodvalenke (mass grave)
Bogács
Boldogkővár alja
Boldva
Borsodgeszt
Borsodnádásd
Borsodszentgyörgy
Bükkábrány
Bükkaranyos
Bükkmogyorósd
Bükkszék
Bükkszenterzsébet
Bükkszentmárton
Cered
Cigánd
Csány
Csécse
Cserhátszentiván
Csernely
Csobád
Csokvaomány
Dámoc
Dédestapolcsány
Detek
Diósgyőr (Miskolc)
Diósjenő
Domakő
Domoszló
Dormánd
Drégelypalánk
Dubicsány
Ecsed
Edelény
Eger
Egerbocs
Egerfarmos
Egerlővő
Emőd
Encs
Erdőbénye
Erdőhorváti
Erdőtarcsa
Erdőtelek
Erk

Érsekvadkert
Fáj
Fancsal
Feldebrő
Felsőgagy
Felsőgemenc
Felsőkelecsény
Felsőnyárad
Felsőregmec
Felsőzsolca
Felsőzsolca
Foktű
Fügöd
Füzéradvány
Füzesabony
Fulókércs
Gadna
Galvács
Garadna
Gelej
Gesztely
Gibárt
Girincs
Golop
Gönc
Göncruszka
Gyöngyös
Gyöngyöspata
Halmaj
Hangács
Háromhuta
Harsány
Hasznos
Hatvan
Hegymeg
Hejőbába
Hejőkeresztúr
Hejőpapi
Hejőszalonta
Hercegekút
Heréd
Herencsény
Hernádbüd
Hernádcéce
Hernádnémeti
Hernádszurdok
Hernádvécse
Heves
Hidasnémeti
Hídvégardó
Hódoscsépány
Hollóháza
Homrogd
Hort
Igrici
Ináncs

Istenmezeje
Izsófalva
Jákfalva
Járdánháza
Jobbágyi
Josvafő
Kács
Kál
Kál
Kálló
Kány
Karancslapujtó
Kazincbarcika
Kéked
Kenézlő
Kétbodony
Kisgyőr
Kisköre
Kisrosvágy
Kissikátor
Kistokaj
Komjáti
Kömlő
Korlát
Köröm
Kovácsvágás
Krasznokvajda
Kupa
Lak
Legénd
Legyesbénye
Lénárdaróc
Litka
Lőrinci
Lőrinci
Mád
Makkoshotyka
Mályi
Mályinka
Martonyi
Mátraterenye
Megyaszó
Méra
Meszes
Mezőcsát
Mezőkeresztes
Mezőkövesd
Mezőnagymihály
Mezőszemere
Mezőtárkány
Mezőzombor
Mikóháza
Miskolc
Miskolc
Monok
Monosbél

Mucsony
Nagycsécs
Nagyfüged
Nagyoroszi
Négyes
Nógrád
Nógrádkövesd
Nőtincs
Novaj
Novajdrány
Nyékládháza
Nyomár
Olaszliszka
Ond
Onga
Ónod
Ózd
Ózd
Ózd
Pácin
Pálháza
Palotás
Parád
Pásztó
Pély
Pere
Perkupa
Pétervására
Poroszló
Poroszló
Prügy
Putnok
Rakaca
Rakacaszend
Recsk
Rétság
Ricse
Romhány
Rudabánya
Rudabányácska
Sajógalgóc
Sajóivánka
Sajókaza
Sajókeresztúr
Sajólád
Sajómerzse
Sajónémeti
Sajópetri
Sajószentpéter
Sajószöged
Sajóvamos
Sajóvelezd
Salgótarján
Sály
Sámsonháza
Sárospatak

Sáta
Sátoraljaújhely
Sátoraljaújhely
Selyeb
Semjén
Sirok
Szajla
Szakácsi
Szalaszend
Szalonna
Szászfa
Szécsénke
Szécsény
Szegilong
Szendrő
Szendrőlád
Szentistván
Szentistvánbaksa
Széphalom
Szerencs
Szihalom
Szikszó
Szilvásvárad
Szirák
Szomolya
Szügy
Szuhakálló
Szuhogy
Szurdokpüspöki
Taktabáj
Taktaharkány
Taktakenéz
Taktaszada
Tállya
Tapolcafő
Tarcál
Tarnabod
Tarnaméra
Tarnaörs
Tarnaszentmária
Tarnaszentmiklós
Tarnazsádány
Telkibánya
Tibolddaróc
Tiszabábolna
Tiszadorogma
Tiszakarád
Tiszakeszi
Tiszaladány
Tiszalúc
Tiszanána
Tiszapalkonya
Tiszatarján
Tiszavalk
Tófalú
Tokaj (new cemetery)

Tokaj (old cemetery)
Tolcsva
Tolmács
Tomor
Tornakápolna
Tornaszentjakab
Tornyosnémeti
Uraj (Ózd)
Vadna
Vágáshuta
Vajdácska
Vámosújfalú
Vanyarc
Varbó
Vatta
Verpelét
Vilmány
Vilyvitány
Viss
Viszló
Vizsoly
Zalkod
Zaránk
Zemplénagárd
Ziliz
Zsujta

SOUTHERN GREAT PLAIN

103 Jewish cemeteries.

Akasztó
Apátfalva
Apostag
Aranyosgadács
Bácsalmás
Bácsbokod
Baja (new cemetery)
Baja (old cemetery)
Battonya
Bátya
Békés
Békéscsaba
Békéscsaba
Békésszentandrás
Biharugra
Csanádapáca
Csanádpalota
Császártöltés
Csongrád
Csorvás
Dávod
Dévaványa
Doboz
Dunapataj

Dunavecse
Dusnok
Elek
Fajsz
Felsőszentiván
Foktő
Fülöpszállás
Füzesgyarmat
Gádoros
Gara
Gyomaendrőd
Gyomaendrőd
Gyula
Hercegszántó
Hódmezővásárhely
Jánoshalma
Kalocsa
Kalocsa
Kalocsa
Katymár
Kecel
Kecskemét
Kerekegyháza
Kétegyháza
Kevermes
Kiskőrös
Kiskunfélegyháza
Kiskunhalas
Kiskunmajsza
Kistelek
Kiszombor
Kondoros
Körösladány
Körösnagyharsány
Köröstarcsa
Kőtegyán
Kunágota
Kunszentmiklós
Lajosmizse
Madaras
Magyarbánhegyes
Magyarbóly
Makó
Makó
Makó
Makó
Medgyesegyháza
Mélykút
Mezőberény
Mezőberény
Mezőgyán
Mezőkovácsháza
Mindszent
Miske
Nagybánhegyes
Nagybaracska

Okány
Oros
Orosháza
Pitvaros
Sándorfalva
Sarkad
Sarkadkeresztúr
Solt
Soltvadkert
Szabadszállás
Szalkszentmárton
Szarvas
Szarvas
Szeged
Szeghalom
Szegvár
Szentes
Tass
Tiszakécske (Újkécske)
Tótkomlós
Uszod
Vaskút
Vésztő

SOUTHERN TRANSDANUBIA

176 Jewish cemeteries.

Ádánd
Almamellék
Alsómocsolád
Attala
Babóca
Bábonymegyer
Bakóca
Baksa
Balatonberény
Balatonboglár
Balatonendréd
Balatonkeresztúr
Balatonkiliti
Balatonöszöd
Balatonszabadi
Balatonszárszó
Balatonszemes
Bálványos
Barcs
Bárdudvarnok
Báta
Bátaszék
Belvárdgyula
Beremend
Berzence
Bikal

Böhönye
Bölcske
Bóly
Bonyhád (Neolog)
Bonyhád (Orthodox)
Buzsák
Csikóstöttös
Csököly
Csokonyavisonta
Curgó
Decs
Döbrököz
Dombóvár
Dunaföldvár
Dunaszekcső
Ecseny
Egerág
Egyházaskozár
Erdősokonya (Csokonyavisonta)
Értény
Fadd
Fazekasboda
Feked
Felsőmocsolád
Felsőnyék
Fonyód
Gálosfa
Gamás
Geresdlak
Gige
Görcsöndoboka
Gyöngyösmellék
Gyönk (new cemetery)
Gyönk (old cemetery)
Györköny
Gyulaj
Harkány
Hedrehely
Heresznye
Hetes
Hidas
Hímesháza
Hőgyész
Hosszúhetény
Iharosberény
Illocska
Iregszemcse
Ivánbattyán
Kacsóta
Kadarkút
Kaposmérő
Kapossekcső
Kaposvár
Kaposvár
Karád
Kéthely

Kéty
Kisnyárad
Kisszekely
Kocsola
Kölesd
Komló
Köröshegy
Kötcese
Kozármisleny
Kozmatúr
Lábod
Lad
Látrány
Lengyeltóti
Liget
Liptód
Mágócs
Magyarkeszi
Maráza
Marcali
Marcali
Medina
Mernye
Mindszentgodisa
Mohács
Mosdós
Nagyatád
Nagybajom
Nagyberény
Nagycsepely
Nagydorog
Nagykónyi
Nagyszakácsi
Nagyszokoly
Nemesdéd
Nemesvid
Nikla
Öcsény
Osztopán
Paks
Pálfa
Palotabozsok
Pécs
Pécsdevecser
Pécsvárad
Peterd
Pincehely
Pocsa
Polány
Püspökmárok
Püspökszenterzsébet
Pusztakovácsi
Regöly
Sárok
Sásd
Sellye

Siklós
Simontornya
Simontornya
Siófok
Somberek
Somogysályi
Somogyszentpál
Somogyszil
Somogytúr
Somogyvámos
Somogyvár
Szakcs
Szébény
Szederkény
Szedres
Székelyszabar
Szekszárd
Szellő
Szentkatalin
Szentlászló
Szigetvár
Szólád
Szölösgyörök
Szulok
Tab
Tamási
Tékes
Tengőd
Tevel
Tolna
Toponár
Törökkoppány
Töttös
Vajszló
Véménd
Villány
Zákány
Zomba

WESTERN TRANSDANUBIA

81 Jewish cemeteries.

Ásványráró
Bagamér
Bakonyszentlászló
Barabásszeg
Beled
Bérbaltavár
Bezi
Bőny
Búcsúszentlászló
Bük
Cakóháza
Celldömölk (Neolog)

Celldömölk (Orthodox)
Csepreg
Csopak
Csorna
Darnózséli
Dióskál
Farád
Felpéc
Fertőszentmiklós
Gelse
Gyarmat
Gyömöre
Győr (new cemetery)
Győr (old cemetery)
Győrasszonyfa
Győrszemere
Győrújbarát
Hahót
Hévíz
Jánosháza
Kajárpéc
Káld
Kapuvár
Karmacs
Kehidakustány
Keszthely
Kiskomárom
Körmend
Kőszeg
Letenye
Mezőörs
Mihályfa
Mosonmagyaróvár
Nagykanizsa
Nagykapornak
Nagysimonyi
Nemesapáti
Nemesbük
Nemesvita
Nyúl
Pacsa
Páka
Pannonhalma (Győrszentmárton)
Pápoc
Potyond
Pusztamagyarád
Rábahídvég
Rajka
Sárvár
Söjtör
Sopron
Sopron
Szany
Szentgotthárd
Szepetk
Szombathely

Tét
Tótfalu
Türje
Vasmegyer
Vasvár
Zalabaksa
Zalabér
Zalaegerszeg
Zalakovár
Zalalövő
Zalaszántó
Zalaszentgrót
Zalavár