

International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Besojlem Memorial Park Site**



COMPETITION FOR THE BESOJLEM MEMORIAL PARK SITE



International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Besojlem Memorial Park Site****ORGANIZERS**

LVIV
CITY COUNCIL

**Executive Committee of Lviv City Council**

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“Municipal Development and Rehabilitation of the Old City of Lviv”

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A – GENERAL INFORMATION**THE CITY**

Львів, Lviv, Lwów, לעמבערג, Lemberg, Львов are the names of a city that has been a crossroads for numerous east and west European cultures, languages and religions. Over centuries, the city's Ukrainian, Polish, Jewish, Armenian, German, and other inhabitants created the social, religious and material structures which defined the city's way of life. This diversity is nowhere better illustrated than by the Lviv cityscape. Here, one can see how differently the various communities contributed to city's growth and development. In the first half of the 20th century, Lviv suffered two wars, ethnic conflicts, and several changes of political regime, including the establishment of a socialist-communist government. These disruptive events dramatically and often tragically altered the city's cultural landscape. During the war almost all of the city's Jewish population was murdered by and under the Nazi German occupation. Most of the Polish inhabitants were forced to leave by the Soviet government after the Second World War, while most of Ukrainian inhabitants were repressed and often deported to the Gulag or executed. The physical legacy of Lviv's Jewish community was also largely destroyed in the Holocaust, and what remained of it has long been neglected.

In the second half of the 20th century, Lviv became a central site for the implementation of official socialist policies, which aimed at integrating the city into new symbolic systems of national and political identity and the power of Soviet Ukraine. In 1991, when the communist system collapsed, the formal constraints defining the image and history of Lviv suddenly disappeared. This opened possibilities for reassessing and commemorating events that had been taboo or heavily censored or distorted during the communist period. The city, located just beyond the EU's eastern border, and the most important urban center in the west of the newly independent Ukraine, now faces the challenge of remembering and commemorating its particularly complex history and cultural heritage. Recent discussions have been concerned with the history of Lviv's Jewish community, and the future of the remnants of its culture and monuments. This initiative has arisen as a result of these concerns.



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GENERAL IDEA OF THE COMPETITION / THE SITES

International Design Competition for the Sites of Jewish History in Lviv includes three separate competitions for three spaces in the city that have important connections to the life of Jewish community before the Second World War, and to its destruction during the Nazi occupation. Competitors are asked to submit projects for each or all of three sites in the city.

The main purpose of the competition is to draw public attention to multiethnic past of the city and help to preserve its multicultural heritage. The competition has two distinct, but interconnected agendas. One is to find the best projects for the better use of the three open public spaces to improve quality of life for the contemporary inhabitants and visitors of Lviv. The other one is to respond to the emerging awareness of Lviv's multi-ethnic past by contributing to the rediscovery of the city's Jewish heritage and to enhance and promote this emerging awareness by through the visualization and creation of spaces that commemorate the heritage of the city's almost completely vanished Jewish community.

The competition seeks ideas that underline Lviv's unique history, and calls for visions that go beyond the narrow and sometimes controversial historical debate. These ideas are to reflect the history of the site (or sites) through architectural, landscape or other design proposals and help Lviv inhabitants to discover the history of people who lived here before. Submissions should also show how the site (or sites) can be integrated into the contemporary urban context to benefit the life of the city.

Competition for the Besojlem Memorial Park

- The site of the maternity hospital at Rappaport Street, where part of the old Jewish cemetery – *besojlem* - is located

Competition for the Synagogue Square

- The site where the Great City Synagogue, the Beth Hamidrash and the Turei Zahav ("Golden Rose" or Nachmanovych Synagogue) stood

Competition for the Yanivsky Concentration Camp Memorial

- The site of the former Yanivsky concentration camp at the current Vynnytsya Street.

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SCHEDULE

August 6, 2010

Announcement of the competition

From September 1, 2010

Participants can download all competition documents online at

www.city-adm.lviv.ua/archilviv

Until October 15th, 2010

Questions about the competition should be sent only via email to the Competition Organizers to the following address:

competition@city-adm.lviv.ua

Please indicate the queries for each of three sites in the subject of the email:

“Synagogue Square Questions”

By November 1st, 2010

Answers to questions will be displayed online at:

www.city-adm.lviv.ua/archilviv

By November 10, 2010

Please inform organizers about your participation at competition@city-adm.lviv.ua

December 1st, 2010, before 18:00 (local time)

Submission closing date

Packets should be clearly labelled with the name of the competition submission „SYNAGOGUE SQUARE“ and should be sent to the following address:

Center for Urban History of East Central Europe

Vul. Bohomoltsia 6

79005 Lviv Ukraine

The participants are responsible for submissions arriving in time.

From December 8th, 2010

Public Exhibition of the projects submitted for the competition

December 13-15th, 2010

Meeting of the jury. Announcement of the results

December 15th 2010

Results will be announced

16th of December

Results will be published online

International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Besojlem Memorial Park Site****COMPETITION STRUCTURE / FEES / PRIZES / ANONYMITY**

This is an international open, anonymous, single-stage design concept competition open to all architects, landscape architects, urban designers, artists, and students. Members of the jury or their families, or those involved in any capacity with preparation and organizing this competition may not participate.

The overarching structure of the competition embraces de facto three separate sections for three separate sites. They can be treated separately or complexly as two or three sites interlinked.

The languages of the competition are Ukrainian and English. All the signatures on sketch-boards, annotations of the project have to be either in two languages – Ukrainian and English – or only English.

No entry fees

First Prize	3000 euro
Second Prize	2000 euro
Third Prize	1000 euro

Honorable Mentions will be awarded. Results of the competition will be included in the publication scheduled for 2011.

The competitions submissions are to be anonymous. Identification form (see Annex 1) should be printed and filled in and put into an opaque sealed envelope attached to the submitted sheets with the projects. The 6-digit identification number should be written clearly on the outside of the envelope. Anything that otherwise shows the identity of the author will lead to immediate disqualification. In order preserve anonymity with postal submissions, the address of the sender should be the same as that of the recipient.

Only one competition project can be contained in the packet, which is composed of the sketch-board drawings and CD/DVD, and is secured inside an opaque envelop with the inscription “KARTKA,” and which is fasted from the back side of the first sketch-board. Envelope should include:

- Identification Card of Participant in the Competition (annex 1 in “File Archive”)
- Acceptance of the Contest Rules by its Participants (annex 2 in “File Archive”)
- Confirmation of Observance of Copyrights by a Participant (annex 3 in “File Archive”)

Entries are to be identified by a six-digit identification number, which should be placed on the upper right hand corner of every submitted drawing, and should occupy a space of 3 x 9 cm. In addition each drawing should be numbered in sequence at the left hand corner.

Submissions are to be sent in sealed packages to the following address:

Center for Urban History of East Central Europe
 Vul. Bohomoltsia 6
 79005 Lviv Ukraine

Costs of sending submissions are to be prepaid by the participants.

SUBMISSIONS

Each submitted proposal should be presented by:

- 2-3 sheets (recommended) á 70x100cm with following drawings:

Site plan, scale 1:500

Sectional drawing(s), scale 1:200

3D visualization(s)

Detail section(s), scale 1:100 or 1:200

Graphical explanations of the concept, especially with regard to the proposal's integration into the existing urban context

- Up to two A4 pages of explanatory text (incorporated into the plans or separately)
- One A4 page showing an estimation of the costs of realizing the proposal
- Declaration of authorship in a sealed, opaque envelope, with the submission's identification number on the outside of the envelope (see Anonymity)
- Reduced copy of the drawings in A3 (42cm x 29,7cm)
- CD/DVD containing the plans in pdf. Format, additional high resolution pdfs of the site plan sections and sketches are to be included, as should the explanatory text in MS word(.doc) format
- List of all project materials submitted

Copyright is retained by the author of the work. However all submissions will go into the ownership of the City of Lviv, which retains the right to publish all or any submitted material. None of the submitted material can be sent back.





CRITERIA FOR JUDGING COMPETITION SUBMISSIONS / JURY

- Clarity and appropriateness in the way proposals signify the historical importance (and relevance) of the site
- Appropriateness to the given urban context
- Functionality of the design as part of and to the benefit of the locality and the contemporary city
- Conformity to the requirements of the competition brief, particularly with respect to existing historical remains
- The technical and economic feasibility of realization

Oksana Boyko (Ukraine, Lviv), architectural historian, research fellow at the institute “Ukrzakhdproektrestvratsia,” author of the monograph “Synagogues of Lviv” (2008)

Bohdan Cherkes (Ukraine, Lviv), professor for architecture, director of the Institute of Architecture at the National Polytechnic University in Lviv;

Ruth Ellen Gruber (USA, Italy), journalist, author of numerous publications on Jewish heritage in Europe, co-founder and associate director of the Center for Study of European Heritage (Syracuse, New York), publications include *Virtually Jewish: Reinventing Jewish Culture in Europe*.

Carl Fingerhuth (Switzerland, Zürich), architect, city planner and author, advisor to the city governments of Bremen, Salzburg, Halle, Karlsruhe, Cologne, Stuttgart, Heidelberg, Regensburg; Chief Architect Basel 1979-1992, since 1995 Honorary Professor for Urban Planning at the University of Darmstadt, private projects in Switzerland, Germany, Austria, Poland, Czech Republic, Hungary and China.

Vasyl Kosiv (Ukraine, Lviv), deputy to the mayor of Lviv, responsible for humanitarian questions, Director of the Department of Graphic Design at the National Academy of Arts in Lviv;

Sergei Kravtsov (Israel, Jerusalem), architect, historian of architecture, researcher at the Center of Jewish Arts at the Hebrew University of Jerusalem

Yuriy Kryvoruchko (Ukraine, Lviv), head of the Department of Urban Planning of Lviv City Council, Chief Architect of Lviv, professor for architecture at the National Polytechnic University in Lviv

Ingo Andreas Wolf (Germany, Leipzig), architect, Urbanist, advisor to city governments; Professor for urban planning and design, University of Applied Sciences in Leipzig

Josef Zissels (Ukraine, Kyiv), Chairman of the General Council of Euro-Asian Jewish Congress, chairman of the Association of Jewish Organizations and Communities of Ukraine (Vaad Ukraine), executive vice-president of the Congress of National Communities of Ukraine and the Jewish Confederation of Ukraine

B – BESOJLEM MEMORIAL PARK**THE SITE**

The site for the Besojlem Memorial Park* envelopes the vacant space located next to the building of the Lviv Municipal Maternity Hospital on Rappaport street, 8 (the former Jewish hospital).

It is defined on the north by the fence of Krakivsky market, on the south by the building of the hospital and Rappaport Street, and on the east by the buildings on vul. Bazarna street. The plot is a green area directly connected with an internal courtyard of the Lviv Municipal Maternity Hospital.

The site is part of historic Jewish cemetery which was laid to waste during the Holocaust. Larger part of the site is the site which was a part of the old Jewish cemetery. The territory immediately near the building of the hospital is located on historical hospital gardens (*ogród szpitalny* – in Polish).

* The name of the memorial park, “Besojlem” means “The House of Eternity” in Hebrew. It is taken from the works of the historian Majer Bałaban (1877-1942) and is a term used for the cemeteries in the region. It was influenced by Yiddish pronunciation: the spelling here reflects the Yiddish intonation.

AIMS

- To arrange and improve the site in an appropriate way as green public space
- To honor the memory of the members of Lviv’s Jewish community who were buried here
- To underscore Lviv’s historical multi-ethnicity.
- To show how the city’s multi-cultural character was destroyed not only during the Holocaust, but also a result of the post-war neglect of the city’s cultural heritage
- To commemorate the history of the Jewish community in Lviv and its importance to the multi-cultural heritage of the city.

REQUIREMENTS

- Projects should honor and commemorate those of the former Jewish community who were buried there. Designs should be aimed at stimulating reinterpretations of the site's significance and the city's history and legacy.
- Proposals should offer local residents and visitors with an appropriate space for the contemplation of Jewish history and legacy.
- Proposals should reflect the act of desecration of the cemetery by Nazi during the Holocaust.
- Proposals should relate to the history of the larger area, which was the old Jewish cemetery in Lviv, now largely under the structures of the market and of the buildings of the hospital, which was the largest Jewish charity and medical institution in the region.
- The project should not foresee the reburial and significant earth works, because on the territory where the park is proposed, burial sites are likely, the headstones of which were largely destroyed.
- The proposals should foresee unearthing the headstones, which were cut down during the war and are buried on the territory of the hospital courtyard. It is recommended that the number of the headstones will be eighteen and designs should offer ideas for integrating them in the concept of the memorial park. Guidelines for this are provided in the appendix.



- The Memorial Park has to offer possibilities of mixed usage by patients of the hospital, inhabitants of the area, inhabitants of Lviv in general, and visitors of the city. It is important to note that now the area is actively used as a green open space both by the patients of the hospital and inhabitants of the neighborhood. This feature should be reflected in the projects.
- The Memorial Park is to be accessible during daylight hours only and therefore needs to be enclosed within a secure perimeter.
- The territory is enclosed from the south and west by respectively Rappaport and Kleparivska Streets with the historic brick wall and it has to remain. The metal fence separating the site and the neighboring Krakivsky market on the north has to be replaced. From the eastern side, the site borders with the territory where technical infrastructure of the hospital is located. Therefore the project has to foresee separation, but not as a fence.
- It is recommended to locate the entrance on the western side from Kleparivska Street, at already existing though not used entrance within the brick wall (see pictures 45-48 in Photo gallery and plan 8 at Contemporary Maps).
- The existing trees larger than 30cm in diameter at the base of the trunk are to be retained. They are indicated on the site plan (see section "Contemporary maps" in Photogallery).
- The project has to take into account existing sewage system and exploitation of electric infrastructure (cable and transformers) on the territory.
- Proposals have to offer ways of combining representation and commemoration of the past of the place with arrangement of publicly accessible green area in the existing city structure.
- Site is to be accessible to people with physical limitations.

C - HISTORICAL BACKGROUND**BESOJLEM MEMORIAL PARK SITE****The Old Jewish Cemetery – Besojlem**

The old Jewish cemetery (*besojlem* – in Hebrew, *kirkut* – in Polish) was first mentioned in municipal records on May 27, 1414. Over the centuries that followed, plots of land surrounding the original site were acquired, and by the seventeenth century, the cemetery covered the territory between today's Rappoport, Bazarna, Brovarna and Kleparivska Streets. These extents stayed more or less the same until the cemetery was destroyed during and after the Second World War. Lviv's two Jewish communities shared the approximately three hectare plot, in which between twenty five and thirty thousand people were interred before the cemetery was officially closed for burials on August 22, 1855. During its nearly four and a half centuries of use, it was among the most renowned Jewish cemeteries in Europe. In 1925 the Lviv Rabbi Dr. Levi Freund together with the architect Józef Awin established the Curatory for the Protection of Jewish Arts Monuments at the Jewish Religious Community in Lviv. The cemetery regained its status in Polish state as an "historic landmark", designation given it by the Austrian authorities in the early twentieth century. In 1928 and 1931 the Curatory for the Protection of Jewish Arts Monuments had a number of repairs carried out: the Beth Tachara pre-burial hall, the Beth Almin Jaschan Synagogue were renovated, and 532 gravestones were cleaned and restored.

Next to the cemetery functioned Jewish hospital (now maternity hospital), established at the beginning of the 19th century and rebuilt at the turn of the 19th and 20th centuries (see information on p. 13)

Nazi genocidal policies included the obliteration of Jewish cemeteries, and the Lviv cemetery is one of the hundreds that were destroyed in Galicia during the war. Many of the headstones (*matzevots*) were reused by German occupiers for roadwork. Often Jewish inmates of Yanovsky concentration camp were forced to do this. Following the liquidation of the Lviv ghetto in June 1943, the city's building department, under instructions from the German occupiers, made plans for new road junction at the center of the old Jewish cemetery. This plan was not realized.

A food market, officially known as the Central or unofficially as Cracow (Krakivskiy) Market, was established on the site in 1947, and replaced the market that had existed on a neighboring site since the Middle Ages. Some of the headstones were used for building fence around the market established on the site of old Jewish cemetery.

Beginning in the 1990's the study and documentation of Jewish cemeteries in Lviv and the region began. Some headstones were found during excavations in the courtyard in front of the ruins of the Turey Zahav synagogue (the Golden Rose), others were transported to this courtyard in 2009 from Barvinok Street.

The only part of the old Jewish cemetery that has not been built over is the green area at the north and west of the Lviv Municipal Maternity Hospital. This is the site for this Besojlem Memorial Park competition, which is to become a site of memory that also pays respect to the hundreds of Jewish cemeteries destroyed in Galicia during the war and abandoned and forgotten after its conclusion.



The Jewish Hospital

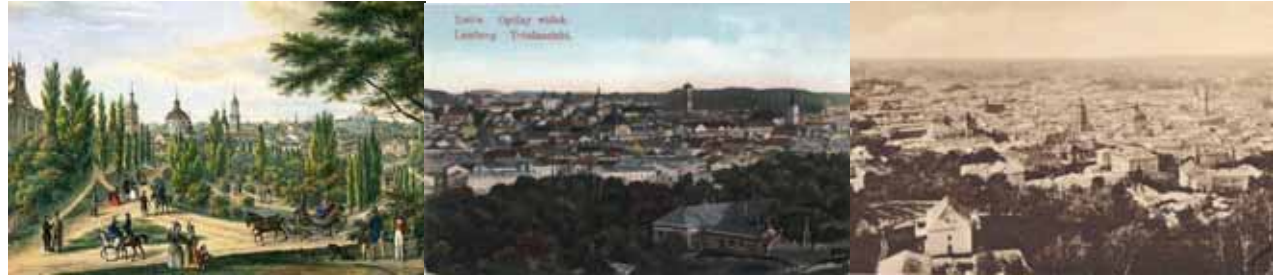
The first mention of the Jewish hospital in Lviv dates back to 1604, when Mordechaj Isakowicz, the son of the Golden Rose Synagogue's founder Isaak Nachmanowicz, purchased a plot of land next to his parent's building on Zhydivska Street (now I. Fedorova Street, No. 29), and donated another, either built or renovated, building to the community for a hospital. Later, the hospital was located near the arsenal and was comprised of two buildings. In 1804, a new hospital opened in the south-eastern part of the old Jewish cemetery. The first doctor of this hospital was Ferdinand Stecher von Zebenitz, and the trustee was Isaak Warringer (1742-1817). This hospital's building existed until 1899.

An addition to the building of Isaak Warringer the hospital was the Jewish community's "Home for the Elderly," which was started to be built in 1880 using a design by Jakob Stroch. In 1887, using a project by Maurycy Zilberstein, the "Home for the Elderly" was extended by three windows to the north. The façade was further extended in 1894. In 1914, by the project of architect Ferdinand Kessler, a second floor was constructed above the central part of the "Home for the Elderly", where a women's section was opened. In 1938, using a project by architect Ignatius Kornhaber, a second floor was added over the wing of the building that was erected in 1894. In 1899, by a project of architect Małkowski, the construction of a new main corpus began on the location of the old hospital, and was financed by the well-known Lviv banker, Maurycy Lazarus. This building was constructed in a neo-Moroccan style. Near the right rizalit of the main corpus, using a project by Ivan Levynskyi, the hospital kitchen was built deep inside the courtyard in 1901. It was a one-story building, the width of five windows.

In 1902, in front of the main building's façade, a three-meter high stone fence was built. In this same year, a laundry was also built. In 1903, on the place of the former pre-burial premises (from 1849), a new morgue was constructed. In 1912, by the project of architect Michal Ulam, and financed by Sofia and Jacob Weinberg, near the western side of the main building, a two-story ambulatory was built, which united the main corpus with a covered walkway. Using a project by Ignatius Kornhaber, in 1929, over the kitchen (from 1901), a second story was built, which housed a cafeteria.

Already in 1847, the Ornstein marriage of Rabbi Jacob and his wife Sarah, had allocated costs for the construction of a walkway for mothers and children, although it did not exist for long. At the beginning of the 1930's, the walkway was again reopened, and in 1934, a second floor was built over it. In 1965, the building, which was damaged during the war, was dismantled. A part of the walkway's façade wall was preserved until recently in the form of a hospital fence. Gates, which were located near the walkway (4.6 meters wide) and at one time led to the cemetery, were bricked up.

The management of the Jewish hospital was particularly influential in the structure of the Jewish community. Under its subordination were all the Jewish cemeteries, bath-houses, buildings where the ritual slaughter of animals and fowl took place, and also several profitable buildings, in particular those on Bliaharska (Fedorova) No. 27 and on Boimiv (Staroievreiska) No. 29 and 52. The management of the Jewish hospital controlled considerable costs that were used also for the upkeep of the sanitary education among middle school students and the poor. Among the Jewish hospital's doctors were that era's well-known medical celebrities. Almost a third of all the patients at the Jewish hospital were Christians, particularly during the First World War, and in the years of disturbance and ruination that followed.

International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Besojlem Memorial Park Site****LVIV'S HISTORY****1256–1772: A city in a principality, a kingdom, and an empire**

The first written mention of Lviv dates back to 1256. The city belonged to the East Slavonic principality of Halych and Volyn until 1349, and subsequently to the Polish kingdom for the next four centuries. People of very diverse ethnic backgrounds, religions and languages settled in Lviv from the very start: in the Middle Ages, in addition to Poles and Ukrainians ("Ruthenians" as they were usually known at the time), these settlers mainly consisted of Germans, Armenians, Italians, Jews and Tatars. After the division of the Polish Commonwealth, Lviv became the capital of a new Habsburg province "Kingdom of Galicia and Lodomeria" in 1772.

Lviv in the 19th century

In 1890, the city's population consisted of three main confessional groups: Roman Catholics (53%), Jews (28%) and Greek Catholics (17%). Political modernization and the accompanying challenges of nationalism forced many inhabitants of Lviv to make new choices about their language and cultural identity. Many Jews and Ukrainians assimilated in varying degrees into the Polish and German-speaking society. Others developed or strengthened their own identities. Galicia was granted substantial autonomy in 1867, and became *de facto* a quasi-independent Polish entity. During the second half of the century, the increasing prosperity of Lviv, its capital city, was made visible in new urban projects and architecture. The Jewish population also received an important new impetus when, in 1867, Galician Jews were given full equal rights. At the same time, urban forms of Ukrainian culture and social life developed strongly.

1914–1918: The First World War

Lviv was occupied by Russian troops in September 1914. An anti-Jewish pogrom took place a few weeks later and over 40 Jewish lives were lost. In June 1915, the soldiers of the Austrian-Hungarian army retook the city. The tensions between the various ethnic groups in wartime Lviv persisted. After the collapse of the Habsburg Empire, a war broke out between Ukrainians and Poles in November 1918, which eventually ended with the advance of Polish troops in June 1919. The Jewish population, which had tried to remain neutral, became the victim of another pogrom that claimed 72 lives.

1919–1939: Between the Wars

After the First World War, Lviv was made a part of interwar Poland, and lost some of its political importance. Its population, however, continued to rise. In 1931, over 310,000 people lived in the city: more than half were Poles, about one third Jews, and about 15 percent Ukrainians. The Polish government suppressed efforts to establish Ukrainian political independence, and restricted the career opportunities and cultural life of Ukrainians, which encouraged the radicalization of the Ukrainian nationalist movement. In the second half of the 1930s, there was a marked, if uneven, increase of anti-Semitism in Poland as a whole, and anti-Semitic agitation and clashes also occurred in Lviv. Despite these tensions, Lviv again witnessed a period of highly productive encounters between different cultures and schools of thinking.

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1939-1941: Soviet Occupation

During the Polish interwar period, the name of the city was Lwów. The city was occupied by the Soviet army in September 1939 and was officially renamed in Ukrainian as Lviv. In the autumn of 1939, hundreds of thousands of refugees from the German occupied zones in western and central Poland came to or passed through Lviv, approximately 40,000 of whom were Jewish. During the Soviet occupation, there were frequent arrests by the Soviet secret police and deportations were common, which particularly victimized the refugees. The final days of the Soviet occupation were marked by the massacre of thousands of prisoners.

1941-1944: German Occupation

German troops occupied eastern Galicia and Lviv at the end of June 1941. With the beginning of the German occupation, a massive pogrom took place, with thousands of Jewish victims. The Jewish population was confined to a ghetto, and the Yanovsky concentration camp, the largest labor and death camp in the former eastern Galicia, was established. Approximately eighty percent of the Jewish population of about 160,000 in the summer of 1941 had been killed by the end of 1942, and by November 1943, nearly all had been murdered. The victims had been either killed in the city or its vicinity, or had been deported to death camps, mostly to Belzec. After the re-conquest of Lviv by Soviet troops at the end of July 1944, there were only about 800 Jewish survivors registered in the city. With few exceptions, Lviv's synagogues and Jewish community buildings had been razed.

1944–1946: Expulsions, Deportations, and Population Change

After 1944, the structure of the population in Lviv kept changing fundamentally. By July 1946, approximately 125,000 Polish citizens had been expelled from the city. Many of them were resettled in the Silesian cities of Wrocław and Gliwice, which had been severely damaged during the war, and which, after the war, had become part of Poland. Local Ukrainian population suffers from persecution and deportations to Gulag. The people who moved to Lviv to replace them were, in the main, rural western Ukrainians, but also eastern Ukrainians, Russians, and Jews who migrated from the prewar territories of the Soviet Union.

After 1991: From the USSR to Ukraine

Under the Soviet leadership of the 1950s and 1960s, Lviv gradually became an industrial city with many new factories and workers' residential quarters, and its population grew to approximately 750,000. At the same time, Lviv had a reputation for being a city of "western" influences, political "unreliability," and strong Ukrainian national identification. In the 1980s, a movement for fundamental political change arose, and in 1991, Ukraine became an independent and democratic state. The opening of the borders set off a further wave of emigration, in particular among Russian Jews who lived in Lviv. In the late fall of 2004, Lviv and its citizens played an important part in the "Orange Revolution"—a peaceful national uprising against rigged elections and corruption. Lviv now is a city with a dynamically developing tourism, shaping its image and place in the region and the world.



LVIV'S JEWISH HISTORY AND HERITAGE

Jews believably lived in the city from the time of its establishment in the mid-thirteenth century. The city was a place where Jewish community built its religious, cultural, and economic life. One of the signs of vibrant cultural and religious life was activities of prominent rabbis. It was especially in the 17th century that Lviv was internationally renowned as a center of halakhic studies. Lviv was home for two prominent rabbis who served in the city in the seventeenth century. David ben Shemu'el ha-Levi Segal (Taz, 1586–1667), author of *Ture zahav*, a commentary on the Shulchan Aruc, lived in the city after residing in other cities until his death. During his tenure in Lviv, he served as rabbi of the suburban community, headed its yeshiva, and played an active role in the deliberations of the Council of Four Lands. Among Taz's more prominent students were Shemu'el ben David (rabbi in Hamburg and author of *aḥalat shiv'ah*), Yisra'el ben Shemu'el (rabbi of Tarnopol), and Taz's stepson Aryeh Leib (rabbi and head of the yeshiva in Brest; author of the responsa collection *Sha'agat Aryeh ve-kol shaḥal*). Ya'akov Yehoshu'a Falk (1680–1756), the author of *Pene Yehoshu'a* between 1717 and 1731 was the chief rabbi in Lviv. He was one of the greatest Talmudists of his time and his book of commentary and novellae on the Talmud, *Pene Yehoshua*, is considered as one of the classic works of the era of Acharonim, remaining an important book in the study of Talmud.

Austrian period for Jewish community as well as for the city in general brought a number of reforms introduced under the rule of Maria Theresa and Joseph II. Jewish life was regulated by the *Judenordnung* (1776), and then by the *Toleranzpatent* (1789). In place of traditional communal government, the Jewish community—now known as the Kultusgemeinde—was governed by a seven-member council. In 1782, the first Jewish German school for boys was established, and by 1790 there were four boys' and one girls' school.

Lviv also became one of the centers of the Haskalah. Its partisans known as *maskilim* in the city included Herz Homberg and the schools' teachers. Homberg was the government-appointed supervisor of the German Jewish school system in Galicia between 1787 and 1806. As the first Jew in the Austrian Empire to take the formal examination at the University of Vienna, he fully endorsed the policy of enforced enlightenment of Jews and was one of the first to establish a pattern of *maskilic* cooperation with absolutist governments in Eastern Europe. In the following decades, the numbers of *maskilim* grew and included Yehudah Leib Mieses, Binyamin Tsevi Notkis, Yitshak Erter, and Shelomoh Yehudah Rapoport.

At the same time Lviv was also the place where the Hasidic movement found its grounds. It reached the city in the late eighteenth century, with Rabbi Tsevi Hirsh Rosanes. Lviv in the first decades of the nineteenth century thus turned into a place of struggle between *maskilim* and Hasidic communities. There were two Jewish publishers in Lemberg and the city was a center for both Hasidic and *maskilic* books. During the 1820s and 1830s, the number of Hasidic *minyanim* increased, and in the 1840s a synagogue was established that later became a stronghold of Belz Hasidim. One of the most prominent *mitnagdic* rabbis was Jacob Meshullam Ornstein, the author of *Yeshu'ot Ya'akov*, a commentary on the Shulchan Aruc, who was regarded as one of the leading halakhic authorities of his time. By the middle of the 19th century Lviv had a well-established professional intelligentsia milieu. In 1844 a progressive synagogue, the Tempel was established and Abraham Kohn was invited as preacher and religion teacher. Such diversity, often colored with tensions turned Lviv into a very important center of Jewish life.

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At the end of the 19th century Lviv also became a known center for Jewish intellectuals, especially historians dedicating their efforts to study Jewish tradition and history. These were Hayim Natan Dembitzer, Salomon Buber, Yehezkel Caro, author of the first book on the history of the community of Lviv; and Majer Bałaban, the first professional historian of Polish Jewry. After the Austrian constitution of 1867 emancipated the Jews, many political organizations were established varying in their ideological agenda from the liberal Shomer Yisra'el Society, to the Orthodox Makhzikey ha-Das Society, and pro-Polish Agudas Akhim Society, and from 1880s, the Zionist and socialist movements. The many Jewish institutions that were founded around 1900 are evidence of an atmosphere of awakening: schools, theatres and hospital complexes.

Lviv served as an important center for medicine and pharmaceuticals for many centuries. As of the 19th century, Jewish doctors made a significant contribution to medical research, training and practice. The doctor and philosopher Jakob Rappaport, a pioneer of the Jewish Enlightenment movement, offered a free medical care to the poor. And Moritz Rappaport, chief physician of the Jewish hospital, was also a writer, translator, and theater critic and town councilor; he was a frequent mediator between the Polish, German and Jewish cultures. This tradition of medicine in connection with social commitment continued into the 20th century, with such notable figures as Łucja Frey-Gottesman and Ludwik Fleck.

The turn of the century in 1900 heralded an atmosphere of change among young writers in Eastern Europe: they were looking for a new Jewish identity by way of modern Yiddish-language literature. The first group of neo-romantics to write in Yiddish was formed in Lviv in 1910, including Avrom Mosche Fuchs and Sacharja Bergner, known as Melech Rawitsch. Emigration and migration generated a worldwide network of this Yiddish literary scene.

Around 1930, a second, younger group in Lviv attempted to mediate between avant-garde art and Yiddish culture. In 1929, Rachel Auerbach, Debora Vogel and Rachel Korn launched the periodical *Zushtajer* ("The gift"), creating a platform for experimental Yiddish literature. Rachel Korn and Debora Vogel rank among the most important Yiddish lyricists. Inter-war years were the years of avant-garde in visual arts as well. The Artes group was founded by young artists of Lviv in 1929. Many of them had studied in Paris with such artists as Fernand Léger and had also traveled extensively throughout Europe. Their work embraced all the various movements then defining modern art. They often worked in collaboration with avant-garde musicians or writers organizing exhibitions in Warsaw, Cracow, Lodz and Lviv. Among its members were Otto Hahn, Aleksander Riemer, Margit Reich-Sielska, Henryk Streng joined by Ukrainian painter Roman Selskyi. Other prominent artists of Lviv milieu were Zygmunt Bierer, Erno Erb, Maksymilian Feuerring, Artur Klar, Frederyk Kleinman, Emil Kunke, Marcin Kitz, Henryk Langerman, Ludwik Lille, Henryk Mund, Bruno Schulz, Mojżesz Psachis, and Wilhelm Wachtel.

From the mid 19th century Jews of Lviv became prominent as railway engineers, and from the break of the centuries as civil engineers and architects. The city's architectural face owes greatly to such talented architects and builders as Józef Awin, Ferdynand Kassler, Maksymilian Kogut, Albert Kornblüth, Henryk Orlean, Leopold Reiss, Salomon Riemer, Zygmunt Sperber, Artur Stahl, Michał Ulam and others.

This vivid, diverse, and rich cultural and social life of Jewish community was brutally brought to end by the Holocaust.

***This historic survey is based on the text on Lviv in YIVO Encyclopedia of Jews in Eastern Europe by Rachel Manekin, and uses materials from the exhibition *Wo ist Lemberg?* created by the Neue Synagogue-Centrum Judaicum in Berlin, exhibited in 2008 at the Center for Urban History in Lviv.**

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