

International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Yanivsky Camp Memorial Site**



**COMPETITION FOR THE YANIVSKY CAMP MEMORIAL SITE**



# International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Yanivsky Camp Memorial Site**

## ORGANIZERS



### **Executive Committee of Lviv City Council**

Rynok Square 1, 79000 Lviv, Ukraine  
[www.city-adm.lviv.ua](http://www.city-adm.lviv.ua)

### **Office for Culture and Tourism**

#### **Department of Humanitarian Policy of Lviv City Council**

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 Head of the Office: Andriy Voronovsky  
[www.cultureandtourism.lviv.ua/en/](http://www.cultureandtourism.lviv.ua/en/)

### **Department of City Development of Lviv City Council**

Rynok Square 1, Office 435,  
 79000 Lviv, Ukraine  
 Head of the Department: Andriy Pavliv

### **Office of Historical Environment Preservation of Lviv City Council**

Valova Street, 20  
 79008 Lviv, Ukraine  
 Head of the Department: Lilia Onyshchenko-Shvets



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

Ukrainian-German Project of the Lviv City Council and  
 Deutsche Gesellschaft für Technische Zusammenarbeit (GTZ) GmbH  
 Akad. Bohomoltsia Street, 6, Office 6  
 79005 Lviv, Ukraine  
 Project Manager: Iris Gleichmann  
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### **Center for Urban History of East Central Europe**

Akad. Bohomoltsia Street, 6  
 79005 Lviv, Ukraine  
 Director: Sofia Dyak  
[www.lvivcenter.org](http://www.lvivcenter.org)

### **Lviv Organisation of National Union of Architects of Ukraine**

Pidvalna Street 4, 79008 Lviv, Ukraine  
[www.nsau.org/orgs/lviv/](http://www.nsau.org/orgs/lviv/)

## CONTACT INFORMATION

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[competition@city-adm.lviv.ua](mailto:competition@city-adm.lviv.ua)

Internet-site  
<http://www.city-adm.lviv.ua/archilviv>

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**TABLE OF CONTENT**

**A / GENERAL INFORMATION**

- 4 The City
- 5 General Idea of the Competitions/ The Sites
- 6 Schedule
- 7 Competition Structure / Fees / Prizes / Anonymity
- 8 Submissions
- 9 Criteria for Judging the Competition Submissions / Jury

**B / COMPETITION FOR THE YANIVSKY CAMP MEMORIAL**

- 10 Site
- 10 Aims
- 11 Requirements

**C / HISTORICAL BACKGROUND**

- 12 Historical Information for the Yanivsky Camp Memorial Site
- 16 Lviv's History
- 18 Lviv's Jewish History and Heritage
  
- 20 Credits/Sources





**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 20<sup>th</sup> 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 20<sup>th</sup> 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.



## International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Yanivsky Camp Memorial Site**



### 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: a multi-disciplined approach with wide public outreach is therefore required. 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 Yanivsky Concentration Camp Memorial**

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

#### **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 BesoJlem Memorial Park**

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

## International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Yanivsky Camp Memorial Site**



### 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](http://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](mailto:competition@city-adm.lviv.ua)

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

“Yanivsky Camp Memorial Questions”

#### **By November 1st, 2010**

Answers to questions will be displayed online at:

[www.city-adm.lviv.ua/archilviv](http://www.city-adm.lviv.ua/archilviv)

#### **By November 10, 2010**

Please inform organizers about your participation at [competition@city-adm.lviv.ua](mailto:competition@city-adm.lviv.ua)

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

Submission closing date

Packets should be clearly labeled with the name of the competition submission „YANIVSKY CAMP MEMORIAL“ 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 Yanivsky Camp Memorial 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 drawings, scale 1:100 for clarification of the topography
  - 3D visualization(s)
  - Detail section(s), scale 1:100 or 1:200
  - Graphical explanations of the concept
- 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.





## International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Yanivsky Camp Memorial Site**



### CRITERIA FOR JUDGING COMPETITION SUBMISSIONS / JURY

- Clarity and appropriateness in the way proposals signify the historical importance (and relevance) of the site which was once part of the Yanivsky concentration camp where crimes against humanity were committed
- The way that proposals represent the tragic history of Lviv and its Jewish population in the 20<sup>th</sup> century
- Appropriateness to the given urban and natural context
- Conformity to the requirements of the competition brief,
- The technical and economic feasibility of realization

**Oksana Boyko** (Ukraine, Lviv), architectural historian, research fellow at the institute “Ukrzakhdpromkrestrestvatsia,” 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 Mayor for Humanitarian Issues of Lviv, 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 / YANIVSKY CAMP MEMORIAL****THE SITE**

The competition site is where mass killings took place, and where in 1943 Jewish inmates were forced to destroy the evidence of Nazi crimes. It is located to the north of where the camp barracks used to be. The area was known as the Death Valley (Dolyna smerti).

The site is part of the Kortumov Hill nature reserve along Vynnytsia Street in a northeastern suburb of Lviv.

It covers an area of 2.26 ha. bounded by Vynnytsia Street to the north-west, a hillside in the Kortumov nature reserve to the north, the Repair Workshops of Tram and Trolleybus Administration-to the east. A prison operated by the Ministry of the Interior is in close proximity to the competition site, and is located on the area where the concentration camp barracks used to be. On the site plan in appendix XX, the competition site is outlined in red. The land occupied by the Ministry of the Interior facilities is marked in blue. The territory of prison is marked in yellow.

It is envisaged that in the future the area of the Ministry of Interior facilities area might become part of a larger memorial complex and contain a museum. There is a probability that in future additional land, currently occupied by the prison also owned by the Ministry of the Interior might be acquired so that the whole site of the former Yanivsky concentration camp can be incorporated in the larger memorial complex.

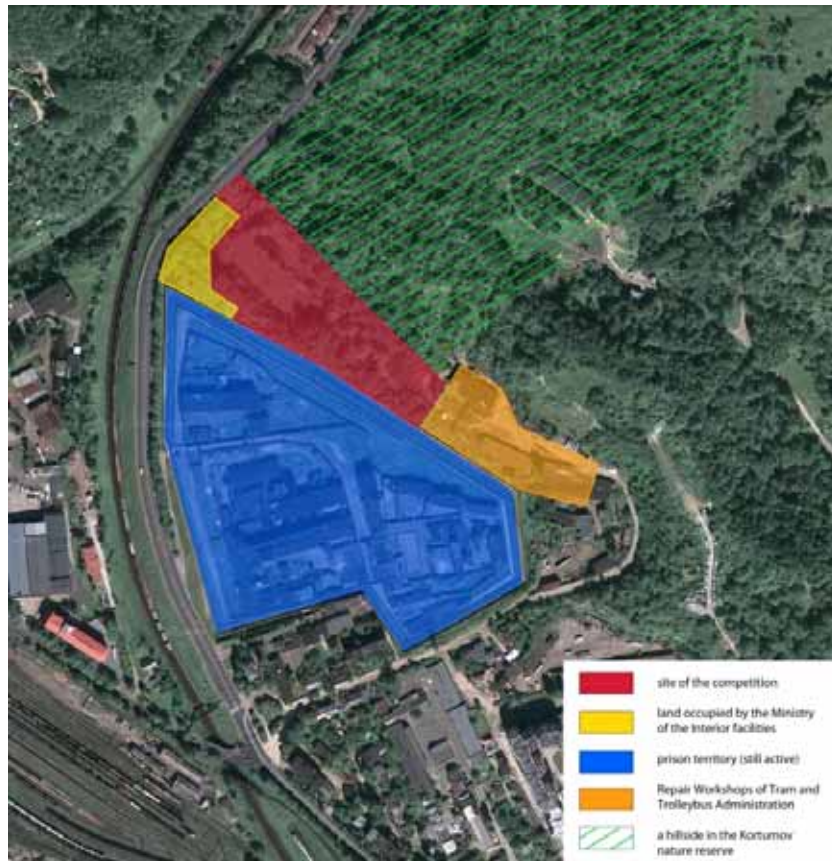
**AIMS**

- To eternalize the memory of the Jews who were imprisoned and murdered in the camp or nearby
- To represent one of the most tragic events in the history of Lviv
- To symbolize crimes against humanity
- To symbolize the dangers of violating the rights of people
- To show respect to the religious, cultural and national identities of the victims of the concentration camp in particular, and to those of all peoples in general.

## International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Yanivsky Camp Memorial Site**



### REQUIREMENTS



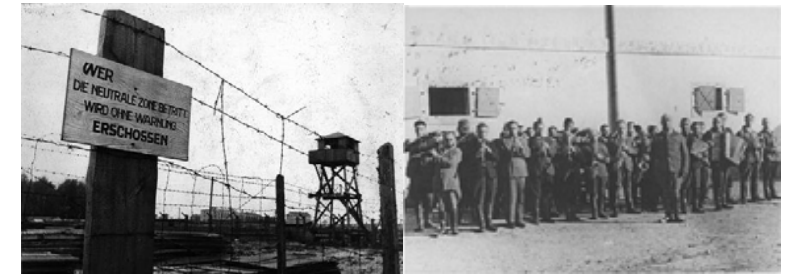
- Competitors are asked to submit designs for a memorial on a site in Lviv that was used by the Nazis as part of a concentration and de facto death camp. The purpose of the memorial is to honor the memory of the Jewish victims of the Holocaust and also others who suffered and were killed there.
- Proposals should aim to point out the consequences of Nazi policies and especially the full significance of the Holocaust, which, on this site, was directed in particular against Galician Jews.
- Proposals should also oppose dehumanizing Nazi practices and language by specific devices to break down the anonymity of the Jewish victims, making visible the manifold individuality and personal lives destroyed at Yanivsky camp.
- Proposals should allow for expositions and appropriate cultural, religious and commemorative events.
- Proposals should incorporate informational material
- While there are no plans to establish museum on the site, it is important to take into account a possibility that in the future such museum project can be realized as a continuation of this initiative (on the territory now used by the Ministry of Interior)
- Projects should respect religious and national feelings of all victims murdered in Yanivsky camp.
- Competition site is to be accessible to people with physical limitations



**C / HISTORICAL BACKGROUND****YANIVSKY CAMP MEMORIAL SITE****Yanivsky/Janowska Forced Labor Camp**

German troops occupied Lviv at the end of June 1941. In September 1941, a factory using slave labor was set up on Yanivska Street (Janowska Street) in the northeast suburbs of Lviv. The factory was part of a network of armament works owned and operated by the Nazi Waffen SS. In October 1941, the Nazis established a concentration camp adjacent to the factory. Officially named *Zwangsarbeitslager Lemberg-Janowska* and classified as transit and forced labor camp, Yanivsky was effectively a death camp, resembling in this respect – though not in all details of the ways of murder – more widely known camps, such as, for instance, Belzec. The camp was used to house those forced to work in the factory, prisoners in transit to other camps. The camp and its vicinities were mass killings grounds. Murder by shooting usually took place at the so-called “Piaski” ravine near Lysynychi forest and near the camp at the so called Death Valley. Many of the inmates were transported to Belzec to be killed there.

While the great majority the inmates were Jews from Lviv and the surrounding region, there were also non-Jewish prisoners from Poland, Ukraine, Russia and elsewhere. First transports from provincial towns in Galicia arrived in spring 1942. Also relatively small transports with Jews from Hungary, Czechoslovakia, Yugoslavia, the Netherlands, Great Britain, and the USA started arriving usually to be killed there immediately. It is difficult to estimate number of prisoners of the camp through different periods of its existence. There is one bureaucratic note from the German statistics office of Lviv’s *Stadthauptmann* stating that on March 1, 1943 there were about 15 000 Jewish in the camp. Historians estimate that during the Holocaust in Eastern Galicia between 500,000 and 600,000 Jewish were murdered.



When the ghetto in Lviv was liquidated in June 1943, part of the ghetto’s inhabitants was sent to the Yanivsky camp, while the rest were deported to the Belzec camp for extermination. Beginning of 1943 the camp was gradually decreased in size and its prisoners were murdered. In summer 1943, the Nazis decided to destroy the evidence of their murderous activities in Yanivsky camp as part of the “Aktion 1005” in which the Germans tried to cover all tracks of the Nazi extermination policy in Eastern Europe. To do this, they forced inmates into *Sondercommandos* known as Death Brigades to open the mass graves and burn the bodies.

It is estimated that by spring 1944 there were no more than 1000 prisoners in the camp, which was still operating as a forced labor and imprisonment site. The prisoner population included about 100 remaining Jews, but mainly consisted of non-Jewish criminals, including Poles, Ukrainians, and ethnic Germans (Volksdeutsches). With the advance of the Red Army, the camp was completely evacuated. The prisoners were sent to Krakau-Plaszow concentration camp, Auschwitz, Gross-Rosen and on to Mauthausen. Only few survived.

Historians estimate the total number of Polish and Soviet Jews who were murdered at the camp between 100 000 and 120 000.

The *Soviet Special Commission Investigating Nazi Crimes* after the war, found a number of pits full of bodies of prisoners shot during the second half of July 1944. According to witness testimony and relatives of the murdered people, the Nazis also used this place as an execution site for people brought from various Gestapo prisons.



## International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Yanivsky Camp Memorial Site**

The Soviet Special Commission produced the following text:

*... During a survey of territory of the former camp, the commission saw in the first half of the camp, between the control gate and torn-down barracks, a huge amount of baby carriers, suitcases, and various dishwares. All these things the Germans confiscated from prisoners before they destroyed them. From the western side of the camp in the basement of a building were stored close to 11,000 pairs of men's, women's and children's shoes. Under the roof of the same building many suitcases, women's bags, wallets, and shoes.*

*The floors of one of the barracks were covered in a thick layer of feathers, which had come from the pillows and beds the Germans had ripped apart. Dispersed in these feathers were a large number of photographs and documents that belonged to the people who were detained and then later killed in the camp....*

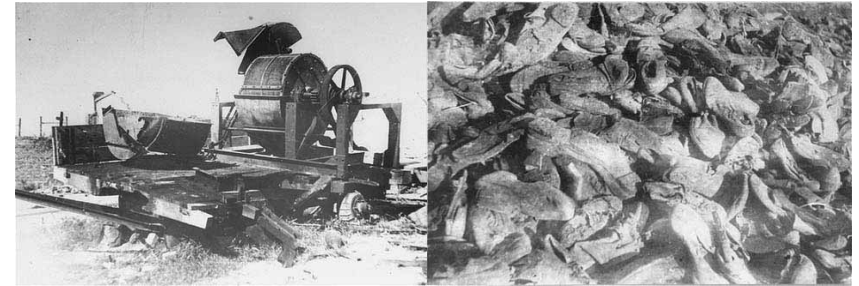
*The commission determined that the contingent of people who were detained in the camp was not constant. A continuous stream of people passed through the camp. Some were killed, and before long, in their place, others came. Thus, the camp was a unique gathering place for prisoners sentenced to death – a unique interim depot between arrest and death. ...*

One of the witnesses testified to the Commissions: „The main site of killing was ravine behind the Yanivsky camp ... As a result of mass shootings at the bottom of ravine a pond from human blood emerged. Its size was 4m to 5m and 1m in depth.”

During the post-war Soviet period, on the site of the concentration camp prison was operating and part the site was used by the Ministry of the Interior for training dogs. After the political changes that occurred in Ukraine in 1991, numerous initiatives were launched to establish a memorial on the site, and in 2003 a memorial stone was placed near the entrance to the site of mass shooting near the site of the camp.



\*Pictures from GARF (State Archive of the Russian Federation)



### The Death Brigade

In June 1942 SS started operation named *Aktion* 1005. Its aim was to obliterate all traces of mass murder. From autumn 1942 mass graves in the areas of the death camps were opened to start burning the bodies. This was first done in Auschwitz and Sobibor, and later in Belzec and Treblinka. The prisoners who were forced to perform the work were killed after to keep the secret. The groups of prisoners were officially called *Sonderkommando* 1005 and are known as "death brigades" after the name of memoirs of one of the survivors. The operation was designated as "top secret."

After the death camps, the *Aktion* 1005 was organized on the sites of mass graves, especially on the occupied Soviet territory. The first site to begin was the area of *Piaski* (Sands) in Lysynychi forest not far from the camp and near Yanivsky camp in so called Death Valley, where Jews of Lviv and its surrounding were buried. The detailed operation here is known from the testimony of Dr. Leon Wieliczkie-Wells, a prisoner who was in the Death Brigade in Lviv. He testified at Eichmann trial in 1961 and published his memoirs.

On June 15, 1943, 75 Jewish prisoners of Yanivsky camp were selected for *Sonderkommando* 1005 and began the exhumation and cremation. In few days their number reached 129. *Sonderkommando* also included several SD men and 80 German policemen. The work was organized in the following way: one group of prisoners opened the graves and exhumed the bodies; another group carried them on stretchers and put on bonfire, which was saturated with burning fluids. One of the prisoners took notes of the number of bodies burned. The third group sifted the ashes to collect valuables. At the height, about 2000 bodies were burned daily. After the graves were empty, the ground was levelled and terrain was reconstructed with sowing seeds and planting plants.

Here follows excerpts from the memoirs of Leon Wieliczkie-Wells:

*We used to uncover all the graves where there were people who had been killed during the past three years, take out the bodies, pile them up in tiers and burn these bodies; grind the bones, take out all the valuables in the ashes such as gold teeth, rings and so on - separate them. After grinding the bones we used to throw the ashes up in the air so that they would disappear, replace the earth on the graves and plant seeds, so that nobody could recognize that there was ever a grave there.*

*In addition to this they used to bring new people - new victims; they were shot there - undressed beforehand - we had to burn these new bodies too. When on Tuesday, 29 June 1943, 275 people arrived; they were shot with a machine gun in groups of 25. After the first 25 stepped into the pit and were shot, the next 25 followed. The 275 that were shot that day explained something that we had found before. There were some graves where it didn't seem to us that the people had been shot... Their mouths were open with their tongues protruding. They were more like people who had suffocated. This told us that these people were buried alive, because when we came to burn the bodies we found that some of them were only slightly injured due to the machine gun shooting 25 people in one burst... So some of them were only slightly injured in the arm and they fell down and were buried beneath the bodies above them. So it happened that this night when we picked up a body and put it in the fire, at the last moment the person started to scream - yell aloud because they were still alive ...*

*We were told that after eight to ten days we had to be exchanged - we would be shot and another group would come; so when visiting SD men came over to the Death Brigade and asked us how long we had been there it was forbidden for us to say that we had been longer than six, eight, up to eight or ten days - no longer..."*

International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Yanivsky Camp Memorial Site**



Dr. Wieliczkie testified at the Eichmann trial in 1961 about the work of the Death Brigade. Below are some of his testimonies:

*The Brigade was divided into different corps. There were, in the beginning one, afterwards two Brandmeister, there were two Zaehler (Counters), there was an ash commander, there were carriers and there were pullers, and also there were cleaners. The Brandmeister was in charge of the fire. When they put up a heap like a pyramid, sometimes up to 2,000 bodies - one had to watch out so that the fire didn't go out. He was in charge of this fire, while the Zaehler was keeping a count of how many bodies were burnt to check out with the original list - how many were killed, because sometimes if we uncovered a grave we were looking sometimes for hours for one body or more because it was buried on the side; there was an exact list of how many people were killed. So he kept the number of bodies burned and taken out of each grave.*

*I would like to describe the location - how the "Death Brigade" was built, so that you see...An area of about two miles radius - which is about six kms, in diameter - was closed off, and on each edge was put up a big sign that in this place trespassing is forbidden...*

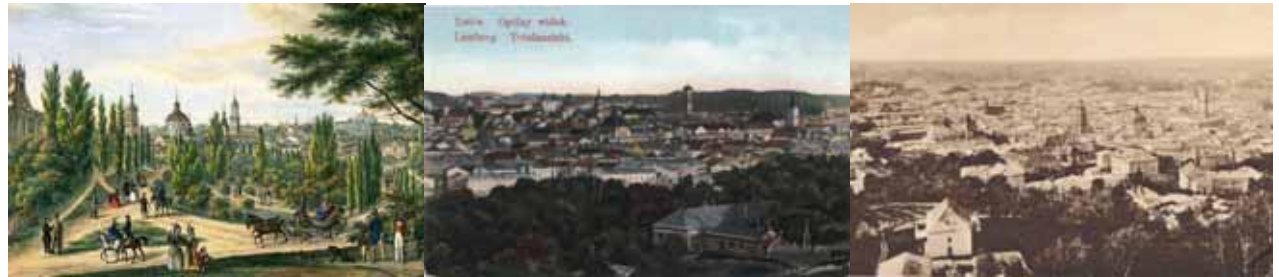
*We were normally allotted to a ravine. All around us were mountains and on top of the mountains were standing guards, and our small tent, where we lived, was surrounded again by wire. In this ravine was also the Brandstelle as well as the Aschkolonne - all the work was done in the ravine. But even in this deep ravine, normally the fire could be seen for quite a few kilometres away when we started the fire.*

[about shooting]

*.... two thousand people were brought to the top of the hill in trucks, fifty people to a truck - sometimes forty to fifty people. They climbed down and first had to take off their spectacles, shoes and socks; then they went a few hundred feet farther and had to take off their clothing; afterwards they were brought to a place near the centre...so they didn't have to be carried too far to the fire; and there they stood in a line and were mowed down by a machine gun. Most of them were dead...The shooting was usually done by the SD.*

*... The two thousand people were not together - they would bring them in groups of forty, thirty-five or fifty, shoot them, and then the next truck would come with another forty...There were a lot of guards in proportion to each group, not against the two thousand. But secondly, in the beginning one always has somebody to lose, a family to worry about...At this time, in 1943, nobody cared anymore - he was always one of the last, had lost everybody...*

On November 19, 1943, the death brigade's Jewish prisoners staged an uprising and a mass escape. At that time of uprising the Death Brigade had a hundred and eighteen prisoners. Twelve succeeded in escaping but the rest were captured and most were killed in January 1944. At the same time prisoners of Yanivsky camp also set to uprising. The SS and their local auxiliaries murdered at least 6,000 Jews in the camp after the uprising.



## 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 19<sup>th</sup> 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.



## International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Yanivsky Camp Memorial Site**



### **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 Yanivsky 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 17<sup>th</sup> 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, Yitsḥak 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 19<sup>th</sup> 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.

## International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Yanivsky Camp Memorial Site**



At the end of the 19<sup>th</sup> 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 Akhiv 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 19<sup>th</sup> 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 Ulan 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.**

## International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Yanivsky Camp Memorial Site**

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Special thanks to Vadim Altskan from the United States Holocaust Memorial Museum and materials provided by the Archive of the Museum.

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