

Many Jewish communities settled in East Galicia starting in the middle ages, creating part of an incredible "Galician Babylon". At the beginning of World War II, Jews accounted for 40 percent of the population in Lviv, Western Ukraine's largest city.

The Nazi policy of "final solution for the Jewish issue", which meant the genocide of Jews, resulted in the loss of prewar Jewish community in Lviv. People and architectural monuments were wiped out. In the Soviet period the remaining Jewish heritage was smothered. Even though only a small part of the Jewish heritage remains after all these events, an attempt to describe all the places of Jewish significance in Lviv in this guidebook would be too ambitious. Rather, the proposed tour highlights well-known Lviv historian Jakób Schall's words: "When most other cities had one Jewish center, Lviv had two: in the old central part and another - so-called "Kazimierz's Lviv".

We hope that you discover unexpected and unique Jewish Lviv, which is so dearly missed these days.

Route No. 1: The Lviv Jewish districts. The Way of changes and reforms.

Staroyevreiska Street - I. Fedorova Street - Arsenalska Street - Staryi Rynok Sq. - Sianska Street - Vuhilna Street - Sv. Teodora Sq.

The Jewish History in Lviv begins with the establishment of the city. According to the researches of historians Jews settled in Lviv in the 13th century, exactly when the city was founded, during the reign of King Danylo. At that time, the city center was located on the territory of the present day Staryi Rynok Square. Around 1350 there was a big fire, after which the city center was moved to its present location. At that time, besides Rusyns (Ukrainians) and Jews, there lived Armenians and Tatars in Lviv. The new city center was also known as "Kazimierz's Lviv" (Polish King Kazimierz III conquered Lviv in 1340 and the city became part of the Polish-Lithuanian Commonwealth until 1772). The bourgeoisie and all ethno-religious communities soon moved to the new city center. The Armenians settled in their Street – Armenian (Virmenska in Ukrainian), the Rusyns – in Ruska Street, and the wealthier and more powerful Jews occupied the south-eastern part of the city and established their own district there. However, the majority of Jews still lived in the suburbs which eventually caused a formation of two separate communities with their own regulations. That was not typical for the cities of Poland and Europe at that time when Jews mainly lived together in the same district.

Each Jewish community in Lviv led its own life with different rights and privileges, and they united with each other only in emergencies. The city community submitted to the magistrate (in 1356 Lviv adopted the Magdeburg Rights, which was a set of rules regulating a municipal government, from King Kazimierz III, and the magistrate was the city government), while the suburban community submitted to the royal official. Until the 18th century those two communities were basically at enmity: "mixed" marriages (of representatives from different communities) were very uncommon and disapproved of, to say the least, and a Jew from the suburbs would be unlikely to move to the city center, and vice versa.

The suburban community had a slightly better economic situation than the one in the city: the royal officials were interested in increasing the income of the King, and therefore their own, so they took care of the Jews in every way and granted privileges to them.

Those living in the city were in a different situation. They competed with merchants and artisans and that led to the restrictions in trade and crafts engagement. On the other hand, at that time attacks from foreign enemies and the Polish gentry were a daily matter. That is why, the city community, compromising economically to the suburban one, was still at an advantage having effective protection against attacks.

Our first route starts with the Ivana Fedorova Street which was the main street of the city Jewish quarter. The quarter was isolated from the rest of the city for centuries because of the middle class prejudices and anti-Jewish policy of the city council and the church. Until the 18th century a so-called "Jewish Gate" (רעיוט – "der Toyr" in Yiddish or "das Tor" in German) was located at the crossing of Ruska and Ivana

Fedorova Streets. At night it was locked from both sides. Jews were not allowed to settle outside the Jewish quarter which caused the mass migration into small towns around Lviv (Shtetls – שטעטלס). The Austrian Empire brought a number of reforms to the Jewish community, as well as to the city and the region in general. In 1848, together with the abolition of restrictions for other groups, such as serfdom for the peasants, the restrictions on residence and business activities for Jews were abolished as well. Finally the system of discriminations and restrictions was broken in 1867.

For many centuries "Zolota Roza" ("Golden Rose") synagogue was the heart of the old Jewish district. In 1580 a wealthy tradesman and banker, Isaac Nachmanowicz, bought land to build a house (27 Fedorova Street) and "Zolota Roza" synagogue (its ruins can be seen from Staroyevreiska Street). In 1582 the building of the temple according to the project of Pavlo Shchaslyvyi (Italus) was completed. However, since Isaac Nachmanowicz started the construction process without the permission of the Catholic clergy and made the synagogue public instead of private, this way violating the terms of royal privilege, the Jesuits attempted to confiscate that building and turn it into cathedral. In a well-known Lviv legend one of Nachmanowicz's relatives, a young girl named Rosa, saved the situation by sacrificing herself (spent the night with one of the magistrate officials). In this way the building was returned to the community. The synagogue became the main place of worship for Jews in Lviv and the most important documents of the Jewish community were brought and archived here until 1801. Actually, the synagogue had different name – "Turei Zahav" – in honor of David ben Samuel ha-Levi Segal – one of the most famous rabbis of the 17th century and the author of the poem "Turei Zahav" (Golden lines) – the commentaries on the "Shulchan Aruch" Codex. The synagogue was named in honor of that book. Nonetheless, people always liked legends more that is why they often called it a "Golden Rose" synagogue. Unfortunately it was completely destroyed by Nazis in 1942.

On the opposite side of the street, you can see the ruins of building No. 28 where a yeshiva (religious school) was built in 1590; it was one of the most famous in Europe. Its first director was rabbi Yehoshua Falk ben Alexander ha-Cohen. In 1592, he became a senior rabbi of Lviv Jewish community. He wrote a number of significant works, including "Beit Yisrael" ("The House of Israel"), a philosophical treatise "Meirat Eynaim" ("Enlightenment of eyes") and others. His economics thesis "Kontres al Din ribbit" ("The Discussion of the Profit Laws") was published in Germany in 1592 and criticizes the system of usury and financial fraud. This thesis was later translated into many languages.

In place of building No. 29 in the 17th century there was a hospital founded by the elder of the local Jews – Mordecai Nachmanowicz (the son of Isaac Nachmanowicz). At the corner of Staroyevreiska and Fedorova Streets you can see an unusual lion mascaron. In the basement of this house there was a pub owned by Chaim Czopownik.

In the middle of the Koliyivshchyny Square there are the remains of an old well. Water was always an important staple in Lviv, therefore the city administration used every opportunity to intimidate the citizens by threatening to close the well, to demand more taxes from the Jewish district. In the early 19th century this square was called a "Jewish square" (pl. Żydowski).

Turning left at the end of Staroyevreiska Street, you will walk to the square near the city arsenal. On this place was the Big City Synagogue; built in 1555 and largely reconstructed in 1799. Close to it there was a school – Beit Hamidrash ("House of Wisdom") where one had opportunity to read some religious literature and pray. The house was built of wood in the 17th century, and in 1798 rebuilt in stone. Thus, in the Jewish quarter of the city in the early 19th century there were two synagogues. They both were destroyed during the Nazi occupation and only archival documents, photographs and the reconstruction of the foundations can help us imagine how they looked like.

Turning right and walking along Arsenalska Street by the walls of the city arsenal you will approach house No. 3. Before the war the "Tarbut" cultural educational center was here. Where building No. 7 stands

today was used in different times for many different purposes, there was a Jewish ritual bath (mikveh), a prison for the ghetto, and a girls school named for Abraham Kohn.

From here we will return back to Staroyevreiska Street to see the house No. 34 the owner of which was Sholom Friedman. Here a special sign is preserved which reads, "emphyteusis", meaning the right to own this place for an entire lifetime.

On the doorpost of the houses No. 11-15 and 17 you can still see the remains of mezuzah – the notches used to hold cases containing prayers.

Leaving the downtown of the city we are moving in a northern direction to the crossing of Teatralna Street and Kniazia Osmomysla Square. You can see a magnificent Latin Cathedral (14th-15th centuries), the main temple of the Roman Catholic Church in Lviv. Heading north along Teatralna Street, turn right onto Shevska Street which leads to Rynok square. In house No. 12 there was the famous restaurant "Naftuly Töpfer", a popular place among artists and Lviv citizens.

Turning back to Teatralna Street we'll cross Kniazia Osmomysla Square and reach one of the oldest districts in Lviv founded in the times of King Danylo Halytskyi (the founder of the city). The center of those suburbs was Stryi Rynok square with a big market. Jews were always active dwellers of this area. In the 19th to the first half of the 20th century Jews owned the largest share of stores and manufactures on present day Stryi Rynok and Sv. Teodora squares. At the beginning of the 20th century some citizens of this district were named "Krakidal" because of the closely located Krakiv market.

In this district there were two main temples of new religious movements: Hasidism and Progressive Judaism (Haskalah). The influence of Haskalah, the Jewish education, increased in Lviv after Galicia became part of the Habsburg monarchy in 1772. This movement also changed the religious life of Jews causing the spread of Progressive Judaism. In this new movement the synagogue was filled with organ music, choir's singing and women sometimes prayed with men. The followers of Haskalah were often called Maskilim. "Tempel", the synagogue of progressionists, was built on Stryi Rynok Square (architects Ivan Levytskyi and Johann Salzman) in 1843-1846. It was a place where Maskilim gathered and talked over the future of the Jews in Galicia. The synagogue was burned down in August, 1941 and in the garden near that place there's a memorial table.

Abraham Kohn (1807-1848) was born in Zalužany in Bohemia. He studied philosophy at Prague University and was actively involved in formation of schooling system for Jewish youth. He supported the reformation of services in synagogues and the involvement of Jews in society. In 1844 after moving to Lviv he opened the "Normal schule" school and began the construction of "Tempel" synagogue. His actions angered the orthodox rabbis who were losing their authority. Kohn was threatened many times, but he didn't believe that anyone would do anything to him. On the 6th of September 1848 Abraham Kohn and his little daughter suddenly died. The suspected Abraham Berl Pilpel was convicted but later released by the Court of Appeal. The rabbi's death caused lots of gossips, assumptions and speculations especially about conspiracy.

From the square starts Sianska Street which leads to the place with the suburb synagogue. Its first building on the crossing of Sianska and Stara Streets was wooden (today it's a part of "Dobrobut" market). In 1632 it was rebuilt in stone. The synagogue was completely destroyed by the Nazis in autumn, 1941.

Right on the opposite side on the wall of the house No. 4 on Sianska Street you can see a memorial plaque. It tells about another synagogue "Hasidic Shul" which was open from 1791 to 1941 and was the first synagogue that didn't depend on the local Jewish community – qahal.

Hasidism, as a new trend in Judaism, appeared in the middle of the 18th century and not at once became popular, besides that it was strongly opposed by other rabbis. Since 1772 and up to 1784 the followers of Hasidism were repeatedly excommunicated by rabbis (herem) and that's why they began to build

their own synagogues which were called the "klotz" or "shulom" depending on the direction and the size of Hasidic movement. The first such klotz was a "Hasidim Shul" Lviv synagogue. The building was damaged very much after the massacre in 1918 and completely destroyed by the Nazis in the World War II.

Since the mid-nineteenth century there were positive changes in the attitude to the Hasidism followers in Lviv. A new movement called "Hidushim" (novators) was organized among the Hasids of Galicia. They built a synagogue Talmud-Torah (religious school for boys) in 1840. And beside the synagogue "Jacob Glanzer Shul" was built on the money of Lviv merchant and philanthropist Jacob Glanzer in 1842. During the war Nazis closed the temple and used it as a storehouse. In the postwar period the activities of the Jewish community were regulated by the Soviets and only one synagogue "Jacob Glanzer Shul" was functioning in the city. In 1962, after the death of the last rabbi, the synagogue was closed under a false pretext. After Ukraine became independent in 1991 the Jewish organization named after Sholem Aleichem began to work here.

Sv. Teodora Square is surrounded by small streets: Vuhilna, Mstyslava Udatnoho, Vesela and Mularska. At the end of the 19th - the first half of the 20th century there was a market with fruit, meat, fish and lots of small Jewish stores and workshops. Today almost nothing reminds us about that special inner Lviv "shtetl". Only some remnants of old advertisements are discovered on old facades from time to time. This way it's known, that in building No. 3 on Sv. Teodora Square was the hairdresser salon of Mr. Gutman.

The Route No. 2. The ideas of Enlightenment and the challenges of modernization: the cultural and social life of Jews in Lviv in the 19th–the first half of the 20th century.

Kulisha Street – Balabana Street – Tamanska Street – Shpytalna Street – Rappoport Street – Sholom-Aleikhem Street – Zolota Street – Shevchenka Street

The "Golden" period for Lviv Jewish community was a time of the reign of King Jan III Sobieski (the 16th - the first half of the 17th centuries). Not only did he grant them many privileges but also favored some Jews such as Dr. Emanuel de Jonas, who became his personal doctor, and Betsal (Bezalel), a royal tax collector. Many Jews attained a high social status as financiers, doctors and teachers in this period; their religious and cultural spheres of life were developing quickly.

The period of the Austrian Empire, which lasted from 1772 to 1918, was more difficult for the Jews since they had to fight for their rights and try hard to preserve their traditions as well as together with new movements and changes create their own cultural identity. As it was already mentioned, Lviv was a city with several religious movements that coexisted and were in conflict with each other. Therefore, it was a time of active searching and challenges caused by modernization for all city communities, including Jewish as a second largest.

By the end of the 19th century Lviv Jewish community had numerous synagogues, schools, libraries, hospitals, and philanthropic organizations. In 1910, the Jews of Lviv made up about 25% of the population and were of different professions (70% of lawyers, 70% of Chamber of Commerce members, 60% of doctors). About 1,500 Jews studied in Lviv University in 1910 (33% of all students), there were several Jewish student unions and Jewish lecturers. On the other hand, even though the community was the second largest there were still prejudices and restrictions. For example, in 1870 during the elections to the city council there was an unwritten rule that a Jew cannot be a mayor of the city, maximum a vice mayor. A similar situation was for Ukrainian-Rusyns, the third largest community.

On our second route you will get to know the cultural and intellectual Jewish Lviv at the end of the 19th–beginning of the 20th century which life was abruptly interrupted the Nazi occupation.

V. Chornovola Avenue divides the ghetto area into two parts. We will start at Kulisha Street, which was a business center of suburban Jewish quarter until the mid-twentieth century. Its first name was Soniachna (Sunny) and it was believed that the street was called this way because of the synagogue "Or Shemesh" ("The Light of the Sun") which was in the courtyard of the house on 26 Kulisha Street. In 1842, the synagogue was rebuilt, and in 1903 it was relocated to Medova Street where it used to be before the Second World War. At present there is a playground on its place.

The Jewish cultural prosperity in Lviv, that was a part of Poland at that time, took place in 1920s. At 23-26 Kulisha Street there was a "Colosseum" theater which could seat more than 1,000 spectators. The first mention about the theater dates back to 1911. This was not the first Jewish theater in Lviv but it was very diverse, especially in the interwar period. The troupes of the famous Warsaw theaters, local and visiting well-known directors and actors were performing here, and also there were shows on legerdemain, acrobatics and humor, various concerts, and some time a movie theater. It was a center of cultural and entertainment life in the quarter.

Moving towards the beginning of the Kulisha Street, we will turn right to the M. Balabana Street.

Mayer Samuel (Shmuel) Balaban (1877-1942) was a prominent historian and researcher, the author of theses on the history of Jews in Ukraine, Poland and Austria. It was him who substantiated the opinion that the oldest Jewish community in Lviv emerged in the times of King Danylo reign (13th century) in Pidzamche suburb. He based his researches on the documents about the history of Jews in Lviv in the 16th – 19th centuries. He was a founder of public "Zion" organization where he taught Jewish history. M. Balaban is considered to be a founder of the historiography of Polish Jewry, especially, of their community life.

In the house No. 1 on the M. Balabana Street in 1910 lived a rabbi Neuhaus Sindel, and in the house No. 2 there was a Jewish bookstore and a printing house. The "Beit Cwi Zef Rapp" hasidic synagogue was functioning in the house No. 5 in 1906. There was also a Jewish charitable association "The House of Rapp" funded by the owner of the building. In the courtyard of the stonehouse No. 8 there was built a synagogue "Meleseh Enoch". It was rebuilt after the World War II.

We come back to the Kulisha Street and move towards Shpytalna Street. On the facade of the house No. 1-3 you can see the restored prewar inscriptions of the former Jewish store in Yiddish and Polish. On the crossing with Shpytalna Street you can see the first Lviv supermarket, "Magnus" (Domy towarowe Magnus), built in 1912 according to the project of R. Felinski, at the request of Jewish tradesmen, who united their interest around the enterprise of the Frenkel family. The supermarket was built according to American trade centers style, popular at that time.

On the left there used to be a synagogue for the study of Torah built in 1877. The temple was destroyed in 1941 and since then this area has remained undeveloped.

At the intersection of Shpytalna and Kotliarska Streets you can see a memorial plaque. It tells about the famous Jewish classic poet Shalom Aleichem who lived in this building in 1906. One of the oldest bath-houses in Lviv which operated from 1840 was in house No. 6. Some inscriptions in Yiddish and Polish preserved on the facade of the house No. 8.

Shpytalna and Kotliarska Streets are connected by Tamanska Street. The Jewish industrial school and State school named for Thaddeus Chatskyi (1891) were on this street. During the occupation the Judenrat – Nazi mandated Jewish council – and a hospital were in this school. An eminent Jewish politician, lawyer and journalist Gershom Tsipper (1868-1920) lived on this street in the house No.10, and in the house No. 14 lived a famous painter-impressionist Erno Erb in 1878 - 1942. His paintings are exhibited in the museums of Krakow and Warsaw, in Lviv Art Gallery and in the Museum of Ukrainian Art in Lviv. Erb studied at the Berlin Academy

of Arts where he was significantly influenced by Max Lieberman. At the end of the 1930s he was a member of the Association of Independent Ukrainian Artists and their first exhibitor.

The neighboring street is named for Simon Leimberg, the head of the Jewish department in the Ukrainian Galician army.

Now we are walking down the Ya. Rappoport Street.

Yakiv (Jacob) Rappoport (1772-1855) was a famous doctor and social activist. He was born in Uman in a rabbi's family. After completing a philosophy degree, he decided to work in the area of medicine and was quite successful. Rappoport was considered to be the best doctor in Lviv, and was one of the first doctors in the world who supported universal vaccination.

The events that took place in the Jewish community of Lviv in the middle and in the second half of the 19th century were characterized by the increasing of Jewish education role and the creation of a wider network of charitable institutions among which a leading position belonged to a Jewish hospital. The "Bet Chulim" Jewish hospital was built in 1898-1901 in the Moorish style. Today it is the maternity department of the city hospital. Its founder, a philanthropist Maurycy Lazarus, was an outstanding personality. He dreamed of becoming a painter but finally became a successful businessman. The mortgage bank that he created and led for forty years was one of the most popular in Galicia. To create the hospital Lazarus spent 300 thousand korons and his wife provided the best medical equipment in the city. The administration of the hospital was extremely influential in the Jewish community. All cemeteries, bath-houses, ritual slaughter houses, as well as several houses were in its control. There were a few well-known doctors working in the hospital. Almost a third of all patients of the Jewish hospital were Christians.

Near the Rappoport Street there is street for Sholom Aleichem, the famous Jewish writer (lived on Kotliarska Street in Lviv, in 1906). The cultural and educational association of Jewish artisans "Jad Charuzim" was functioning in house No. 11 in 1916. There was a stage and a hall where various cultural events, particularly performances, were held. The house No. 12 was built in 1899 specifically for the Board of the Jewish community in Lviv. There was a large hall which was named in honor of Emil Byk. Since the proclamation of Ukrainian independence the Lviv Center for Jewish Studies and Jewish Education as well as the International Center "Holocaust" named after Dr. A. Schwarz and Lviv regional charitable organization Bnei Brit "Leopolis" named after E. Domberg has been functioning here.

Doctor Emil Byk (1845-1906) was one of the most famous personalities in Lviv. He was a Deputy of Vienna Parliament and a head of the Lviv Jewish community, the founder of "Bney-Brit" organization and a famous Galician philanthropist. The hospital on Rappoport Street, the house of Jewish community administration and the shelter for orphans and widows (2B Rappoport Street) were built with his support.

Ya. Rappoport, Kleparivska and Dzherelna Streets outline the area, where in 1414 the Jewish cemetery (kirkut) was founded. The Lviv cemetery was one of the oldest in Europe and became the final resting place for many Galician Jews. Such respected Jewish leaders as Levi ben Yaakov Kikines (1503), Kalman from Vorms (1560), Dr. Isaac Nachmanowicz, Yehoshua ben Eliyahu Falk – rector of Lviv yeshiva, and rabbi Abraham Kohn were buried here. In August 1855, after a city-wide cholera outbreak, the number of burials increased. It caused the closing of the cemetery and the opening of a new one at Yaniv suburb. During the war, Nazis destroyed most of the graves and in 1947 on the place of the Old cemetery the Soviet authorities set the open-air market "Krakivskiy", which still operates today.

To get to the New Jewish cemetery you should walk up Zolota (Golden) Street. Legend tells that the name of the street is derived from the gold that fell from hearses while they were carrying tombs to the cemetery. Near the cemetery, between the buildings No. 40 and 40-a, there was a stadium of "Hasmonea", a Jewish sport club in the interwar period.

The New cemetery was opened in August, 1855. In 1856 the synagogue was built here by funds provided by Jewish tradesman Efraim Wiksel. In 1912 according to the project of Roman Feliński and Jerzy Grodyński the construction of a pre-internment chapel, Beit Tahar, was started. During the Second World War all the buildings and graves were destroyed. Some of the gravestones were transported to Germany. Today the remainder of the Jewish cemetery is preserved only on the side of Yeroshenka Street. After the war, an obelisk was placed for the mass grave of the Nazis victims executed between 1942 - 1943, but without a single word that the victims were Jews. The concealment of this fact and the fact that the victims were actually killed because they were Jews is a feature of the Soviets Holocaust denial. Lviv lawyer Dr. Emmanuel Blumanfeld, Dr. Emil Byk, famous Jews: Shlomo Buber, rabbi Yekhezkel Karo, Nathan Lauvenshtain, the deputy of parliament, and others were buried here. Almost the three-fourth of the New Jewish cemetery area is occupied by Christians buried in Jewish graves. In the southern part of the cemetery there are about hundred of Muslim graves. Jewish entombments (after 1944) are located on several fields near the main walkway.

And now you have two options: either to come back to the city center and continue our tour down the Jewish part of Lviv formed in the times of Jewish Enlightenment - Haskalah (alternative route) or switch to the last chapter of our self-guided tour devoted to the places of the Holocaust – Shoa in Ukraine.

Alternative Route. The ideas of Enlightenment and modernization challenges: Part 2.

Horodotska Street - Mentsynskoho Street - Hryhorenka sq. - Hnatiuka Street - Nalyvaika Street - Tyktora Street - Svobody av. - pl. Mitskevycha - Halytska sq.

There are two ways to come back to the city center from the Yanivske cemetery: either to walk down Shevchenka Street to Horodotska Street or to take a tram No. 7 and get off at the "St. Anna Church" stop.

Going down the Horodotska Street we can imagine it being the same way busy and full of traffic during the 19th century. This is one of the main streets of the city which leads towards Horodok city. It was so lively because of the numerous shops and manufactures. This street also divided two districts – a wealthy one around Galician Parliament (now National Ivan Franko University) and the Jesuit garden and poorer one – area around the cemetery. The citizens living on side streets leading to the parliament were of middle class who had different professions: doctors, lawyers, shop owners, journalists, teachers, and politicians. We pass by the house at the corner of Ohiyenka Street where doctor and writer Maurycy Rappoport (1808 - 1880) lived in the 19th century. The house No. 45/47 on the Horodotska Street housed the synagogue of Jonah Schprecher, and a "Nayer Morgen" ("New Morning") Yiddish newspaper office was operating in the house No. 33. Then we turn right to the M. Mentsynskoho Street. The pharmacy at the corner of the street, at No. 12, once owned by Szymon Chaj, was called "Under the Golden Lion" (the name is used till present day). The famous painter Otto Axer (1906-1983) lived in the house No. 3 in 1930. The Jewish merchant gymnasium (1912-1914) operated across the street, in the house No. 8 from 1914 to 1940. At present it is Lviv Institute of Economics and Tourism.

The Mentsynskoho Street leads to the small Gen. Hryhorenka Square. There were a lot of Jewish stores in the courtyard of the house No. 8. Moving further down the Hnatiuka Street we pass the house No. 20-22 where a famous lawyer Maurycy Allerhard and a world-known pianist Stefan Ashkenazi used to live. Ludwig von Mises was born in the house No. 13 in 1881.

Ludwig von Mises (1881-1973) was a founder of a new Austrian School of Economics and one of the founders of neoliberal economics. Although the Mises's career is associated first of all with Vienna, his family was well-known in Lviv. Ephraim Mises, Ludwig's great-great-grandfather, was a

wealthy merchant and philanthropist of Lviv. His great-grandfather Rahmiel inherited nobility from Emperor Franz Josef. His grandfather Abraham was one of the founders of Lviv Jewish Temple and he took over the Rothschild bank branch administration in Lviv from 1860. All of his life Ludwig was a consistent critic of socialism from the point of view of economics. His researches are based on a thorough analysis of the market relations. His "Last Knight of classical liberalism" fiercely defended the doctrine of the government non-interference in economic affairs. Ludwig's words are a signpost for many rulers: "The greatest evil that a person can ever undergo comes from bad government".

The New Jewish Theatre operated till 1939 in the house No. 11 which at present houses the First Ukrainian Theater for children and youth. It was a first permanent Yiddish Theater in Lviv and Galicia.

Although it is difficult to determine when and where the first performance in Yiddish took place, we can firmly say that the second half of the 19th century was a time of emergence and development of modern Yiddish theater. In 1876 the playwright Avrom Goldfaden, known as "a father of Yiddish theater", established the first professional troupe. The restrictions on performances in Yiddish were imposed in 1883 which made it impossible for the Jewish theaters to exist. The same happened to the Ukrainian theaters. Because of that many actors and theatre workers relocated to other countries, especially to America. New York became a center of Yiddish theater. This theater was unique in Eastern Europe as it was constantly working for about half a century: the history of Jewish theatre had never had anything like that till the establishment of the state of Israel.

Turning left we will come to the Nalyvaika Street which was formed in the 19th century and till the Second World War was one of the main centers of Jewish life: there were hotels, ritual slaughter house, bath-house (house No. 5) and the main office of Rabbinate (No. 11). The Jewish Pedagogical Institute, the secondary school after A. Kohn and the library of the Jewish community functioned on the small neighboring Tyktora Street in the house No.5 to 1940. On the facade of the building we can still see the renovated inscriptions of the 20th century telling us that this building housed a dairy shop at the corner of I. Tyktora and Kurbasa Streets.

This way we are approaching Svobody Avenue that was the third center of the city (after Staryi Rynok and Rynok Squares) in the history of Lviv at the end of the 19th century. By that time the river Poltva was flowing there but later it was submerged and turned into canals. On the left we can see a National Opera and Ballet Theatre after Solomiya Krushelnyska, one of the most beautiful theaters in Europe, built in the early 20th century (architect – S. Gorgolewski). Let's go to the opposite (even) side of the avenue that was one of the most favorite walking streets for Lvivians at the beginning of the 19th century. There were numerous hotels, restaurants, coffee shops, confectionaries, trendy stores, banks, the first photo bureaus, and everything that featured the rapid development of the city. At 12 Svobody Avenue you can see a Viennese coffee house that has been functioning here since the 30s of the 19th century.

Moving further we come to the house No. 5 on Mitskevycha Sq. where the Jewish National University after A. Einstein was. The house No. 8 on Mitskevycha Sq. was the first skyscraper in the city (1912-1921). Its owner – Jewish businessman Jonah Schprecher – was the owner of a large construction company and at the same time was known as a miser. He conducted a very successful business and built such a house that its height and size caused a real scandal in Lviv at that time. Despite the prohibition to build houses higher than four floors Schprecher smartly circumvented the ban building four stores plus ground floor, entresols and a huge attic. The building housed exclusively institutions: in particular, the main office of the largest oil concern of Poland, as well as several foreign consulates.

During 1918-1939 Lviv was a center of Jewish education, literature and culture in Hebrew, Yiddish and Polish. The Jewish community significantly influenced many aspects of city life, including the development of the press. The first issue of the Jewish newspaper was published in Hebrew and German at the beginning of

the 19th century. Once Galicia gained autonomy in 1867 as a part of the Austrian Empire a fast process of polonization of Jewish community began. Jews lost their identity and became Austrians or Poles who followed Judaism. The assimilation processes were increasing.

Zionism was a modern movement with the ideology aiming to create a Jewish country on the Holy Land. It opposed the assimilation of Jews into other societies and has advocated the return of Jews to Israel. In 1887, the "Zion" organization published a booklet "What should be the program for Jewish youth" propagating the idea of relocation to Palestine. The Jewish intelligentsia was actively engaged in the activities of Zionist clubs, they organized meetings and celebrations. There were also lots of different Jewish politically oriented newspapers read both in Lviv and abroad. For instance, the "Chwila" newspaper was displaying the issues between Jewish and non-Jewish communities as well as specific columns on literature, children, women and students lives. It is a valuable material for research and a witness of Jewish community being in its prime that was destroyed by German occupation.

Places associated with the Shoah in Ukraine: from ghetto to Yaniv concentration camp.

Chornovola Avenue - Shevchenka Street - Vynnytsia Street

The Second World War in Lviv began in September 1939 with the coming of the Soviet Army. Although the population welcomed the new government, it quickly became clear that the fundamental changes in social, economic, political and cultural life of the city were coming. The daily life of Lviv citizens was full of fear and arrests, deportations and terror. In the same time, lots of Jewish refugees were coming to the city from Poland which was occupied by German Army. Numerous murders of thousands of prisoners took place on the last days of the Soviet occupation in June 1941.

Eight days after Germany declared war on the Soviet Union on June 30, 1941, Nazi troops entered Lviv. The first massacres against the Jewish community began in a few hours. The systematic mass murder of Jews under the German occupation authorities continued over the next two years in Lviv. Approximately 80% out of 160 thousand of Jews (summer of 1941) were killed by the end of 1942. After the entry of Soviet troops in July 1944, there were about 800 local Jews who managed to survive. Almost all the synagogues and Jewish community buildings were destroyed.

Lviv ghetto

Chornovola Avenue: the monument to the victims of the Lviv Jewish ghetto (1992, sculptor – Louisa Sterenstein, Yuriy Shmukler, architect – Volodymyr Plikhivskiy).

There were lots of ads round the city about establishment of ghetto in Lviv on the October 1, 1941. It was established in the poorest area of the city and occupied the territory of Zamarstyniv and Klepariv suburbs. Jews were ordered to leave their apartments and move into the ghetto within two weeks. Ukrainians and Poles who lived in that area had to move out to the other areas of the city. The territory of the ghetto was fenced off with barbed wire and isolated from the city. In the beginning, the ghetto contained about 138,700 people – it was the largest ghetto in the territories occupied by Nazi Germany after 1941. The ghetto was under control of the Jewish Council ("Judenrat" led by Josef Parnas, after him – Henrik Landesberg), focusing on sending the Jews to the forced labor camps, facilitating the deportations and meeting the needs of the Jewish population. Nevertheless, secretly from Germans, Judenrat also dealt with education, religion and culture: there were four hospitals and three clinics, secret classes with students and matzoh baking before Pesach. There was also a newspaper, or rather a newsletter in German ("The Announcements for Jewish Community from the Lemberg Jewish Council") and a Jewish police J.O.L. – Juedischer Ordnungsdienst Lemberg.

Those who were fit for work were sent to Yaniv concentration camp, the rest were deported to the Belzec camp for extermination.

The leaders of the Third Reich decided to "find the final solution to the Jewish issue" on January 20, 1942. In winter-spring 1942 Nazis started preparations for the mass murder of Jews in the ghetto: Jews were sent to death camp in Belzec and to Yaniv concentration camp, which in fact was a death camp, some were shot directly in the ghetto. The liquidation of Lviv ghetto lasted till June 16, 1943. On November 19, 1943, inmates staged an uprising against the Nazis and attempted a mass escape. A few succeeded in escaping, but most were recaptured and killed. After that the Nazis proclaimed Lviv "free from the Jews".

Yaniv concentration camp

Vynnytsia Street: close to the road there is a memorial stone indicating in three languages that there was a concentration camp on this place.

In addition to the Lviv ghetto, in September 1941, the Germans set up a D.A.W. (Deutsche Ausrüstungswerke – the German Armament Works) workshop in prewar Steinhaus' mill machines factory called "Lemberg-Janowska" at 134 Yanivska Street, in northwestern suburbs of Lviv. This factory became a part of a network of factories, owned and operated by the SS. The commandant of the camp was SS-Hauptsturmführer Fritz Gebauer. Jews who worked at this factory were used as forced laborers, mainly working in carpentry and metalwork. In October 1941, the Nazis established a concentration camp beside the factory, which housed the forced laborers. Thousands of Jews from the Lviv ghetto were forced to work as slave laborers in this camp. The territory of the camp was about 3000 square meters. It was surrounded by a stone wall and strewn with broken glass.

There were no gas chambers or crematoria in the camp. Even though, the official documents say that it was registered as a labor camp; in fact it was one of the largest death camps in Eastern Europe. The mass killings took place at the "Death Valley" in Piaski ravine, located just north of the camp. According to the approximate calculations of researchers, there were about 100 thousand Jews killed in the camp and its surroundings. Many prisoners were sent to the death camp in Belzec. Historians assume that about 600 thousand Jews from Eastern Galicia were killed during the Holocaust. The camp was liquidated in 1943 and in the same time the Nazis tried to conceal those murders by burning dead bodies.

Some episodes from this camp were shown in the famous film "Schindler's List" by the director Steven Spielberg and in the film of Agnieszka Holland "In the Darkness".

Klepariv Train Station

Shevchenka Street, on the opposite side of the houses No. 184-186

The Klepariv train station was a station from which thousands of Jews were sent to the death camp in Belzec at the time of German occupation which was on the train route Lviv - Lublin, near the Ukrainian-Polish border. At present there is a memorial plaque reminding about it. This camp in Belzec was built in the frames of "Reinhard" operation "to resolve the Jewish issue". More than two million Jews were killed in "Reinhard" concentration camps.

As a result of the war and the occupation the Jewish community, that represented the 30% of the population of the city before the war, was destroyed.

In the postwar years, most of the survived Jews of Lviv emigrated to Israel, some Jews went to Poland and later emigrated to other countries. The new residents came to city after the war; they were mostly from central and eastern regions of Ukraine and other Soviet republics. There were Jews among them as well.

The Jewish community "Basie Aaron be Israel" ("House of Aaron in Israel") was established in Lviv in 1988 and in 1989, they regained the holding of their synagogue, which is the only active synagogue in Lviv till present day (4 Brativ Mikhnovskyykh Street). From 1944 to 1989, the synagogue was used as a storehouse.

Since the early 90's the nationwide charitable foundation "Hesed Arëye", the newspaper "Shofar" and "Center of the Holocaust" have been operating in Lviv.

According to the census in 2001 in Lviv the Jewish population accounted for 1900 people (0.3% of the population).

* * *

For the Jews of Galicia Lviv was not the only cultural and social center. Jews represented a significant and often the largest group of residents in Galician towns, which in Yiddish are called "shtetls". Here is a list of cities with preserved sights to see.

Drohobych: Synagogue (1842-1865) Orlyka Street, Museum of Bruno Schulz (1892-1942) at 24 Franka Street, The Main Department of Pedagogical University, 2nd floor, tel. +38 (0324) 45-11-22.

Zhovkva: Synagogue - one of the largest in Europe, Zaporizka Street (near the bus station). To visit the synagogue contact Tourist Information Center in Zhovkva: 2 Vicheva Sq., tel. +38 (032) 52-22-498, +38 0675836780, www.zhovkva-tour.info

Belz: the gravestones of dynasty rabbis-tzadik Rokach preserved in the local cemetery (Adama Mitskevycha Street)

Busk: Synagogue on 6 Buskoho Bratstva Street. On the outskirts of the city there's a Jewish cemetery with the oldest preserved tombstone in Ukraine (1520).

Brody: "New" Jewish cemetery (1851) located in the north side of the city (over 2 km from the city center), 2000-3000 monuments. On the east side there is a crypt (oikhel) of tzadik Chaim Dovid b. Joseb (1931). In the west side there is a memorial of victims of Nazi persecution. Brody historical ethnographical museum – 5, Svobody Square, tel.: +38(03266) 4-21-13

The documents on Jewish genealogy of Lviv are kept in the Central State Historical Archives of Ukraine in Lviv, in the Lviv regional archives and the Central Archives of Historical Records in Warsaw. All the metric books were in Polish in the prewar period.

Central State Historical Archives of Ukraine in Lviv

Address: 79000, Lviv, 3a Katedralna Square, tel.: +38(032) 235-40-63, 235-56-57, archives2000@gmail.com, tsdial.archives.gov.ua (in Ukrainian only)

Working Hours: Mon – Fri 9:00 am – 6:00 pm, readers hall: Tue – Fri 9:00 am – 8:00 pm,

Mon, Sat 9:00 am – 4:00 pm

Closed on the last day of every month.

State Archives of Lviv region

Address: 13 Pidvalna Street, Lviv, 79008, tel. +38 (032) 272-78-70

dalo@mail.lviv.ua, www.archive.lviv.ua

Working hours: Mon – Fri 9:00 am – 6:00 pm, readers hall: Thu – Fri 9:00 am – 6:00 pm

State Archival Service of Ukraine: www.archives.gov.ua

Exhibitions devoted to the history of Galician Jews:

Museum of Ethnography and Crafts

15 Svobody Avenue
+38 (032) 272 78 08

Museum "Following the traces of Galician Jews" (in the "Hesed Arie" Ukrainian Jewish charity organization)

30 Kotliarevskoho Street
Tel.: +38 (032) 238 89 61
www.hesed.lviv.ua

Department of Jewish Studies Lviv Museum of the History of Religion

1 Muzeina Square
+38 (032) 272 91 00
www.museum.lviv.ua

Exhibitions on the history of the Jews in Galicia (Lviv Museum of the History of Religion)

30 Staroyevreiska Street
www.jewishmuseum.lviv.ua

Every year in July Lviv hosts "Lviv Klez Fest" international festival of Jewish music with the participation of various music bands, dance and theater groups from Ukraine, Israel, Germany, Poland, Russia and other countries. For more information please visit www.hesed.lviv.ua and lviv.travel

Video materials about the history of Lviv can be found on the website of the Center for Urban History www.lvivcenter.org ("Lviv Interactive", "Urban Images", "City Maps" and "Media Library" projects)

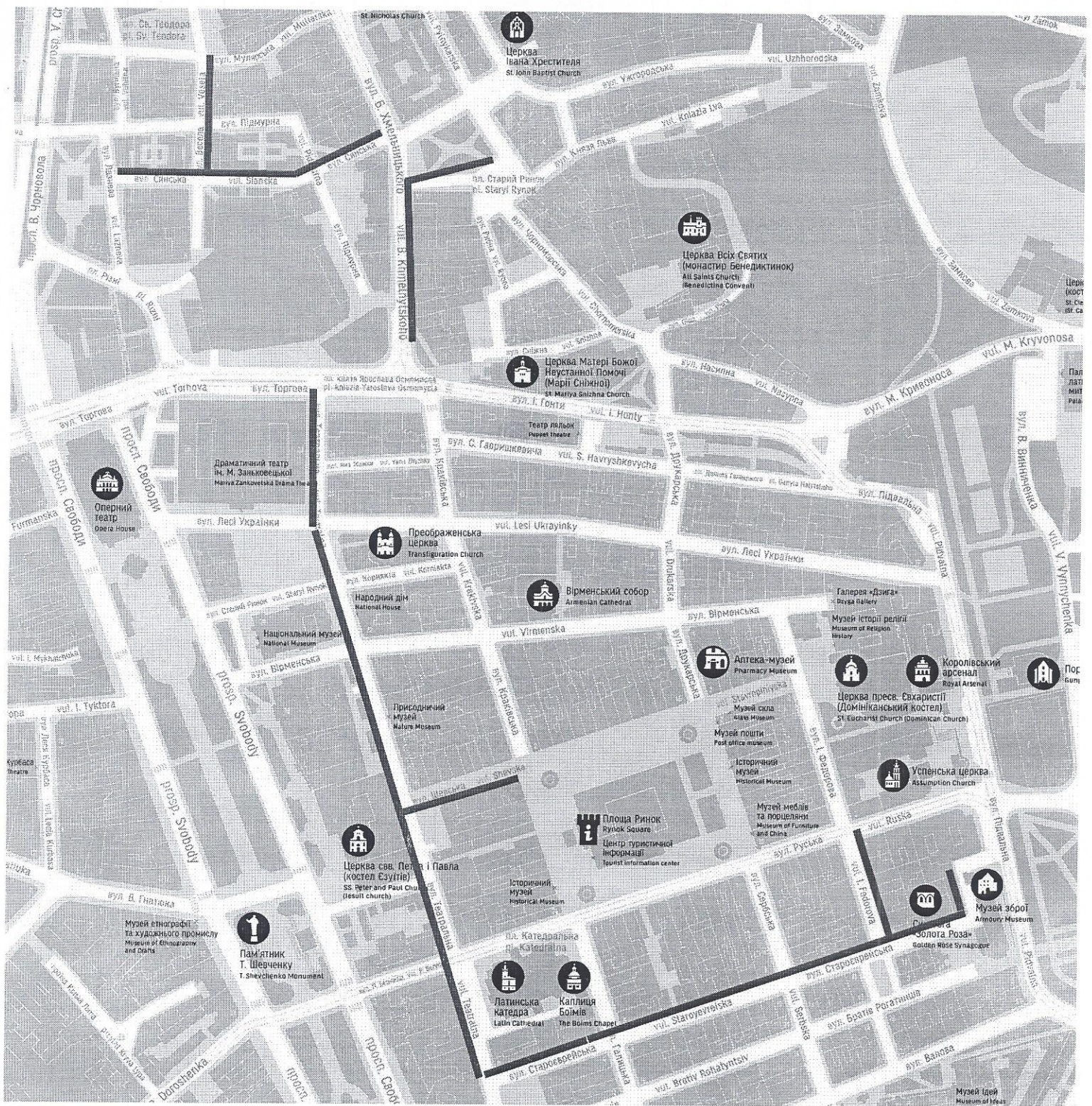
Title: The Jewish Lviv

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Text: written by Ihor Lyllo

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Route No. 1: The Lviv Jewish districts. The Way of changes and reforms.

Staroyevreiska Street - I. Fedorova Street - Arsenalska Street - Staryi Rynok Sq.
- Sianska Street - Vuhilna Street - Sv. Teodora Sq.



Alternative Route. The ideas of Enlightenment and modernization challenges: Part 2.

Horodotska Street - Mentsynskoho Street - Hryhorenka sq. - Hnatiuka Street - Nalyvaika Street - Tyktora Street - Svobody av. - pl. Mitskevycha - Halytska sq.



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