

Someone whose face we never saw,
threw his cloak down here
and went away.
and we are left to learn from the cloak
folds, folds, folds,
holy, holy, holy.

Yehuda Amichai (1992), from Open-Eyed Land

מישהו שאת פניו לא ראינו
השליך כאן את גלימתו
והלך לו.
לנו נשאר ללמוד מן הגלימה
קפלים, קפלים, קפלים
קדוש, קדוש, קדוש.

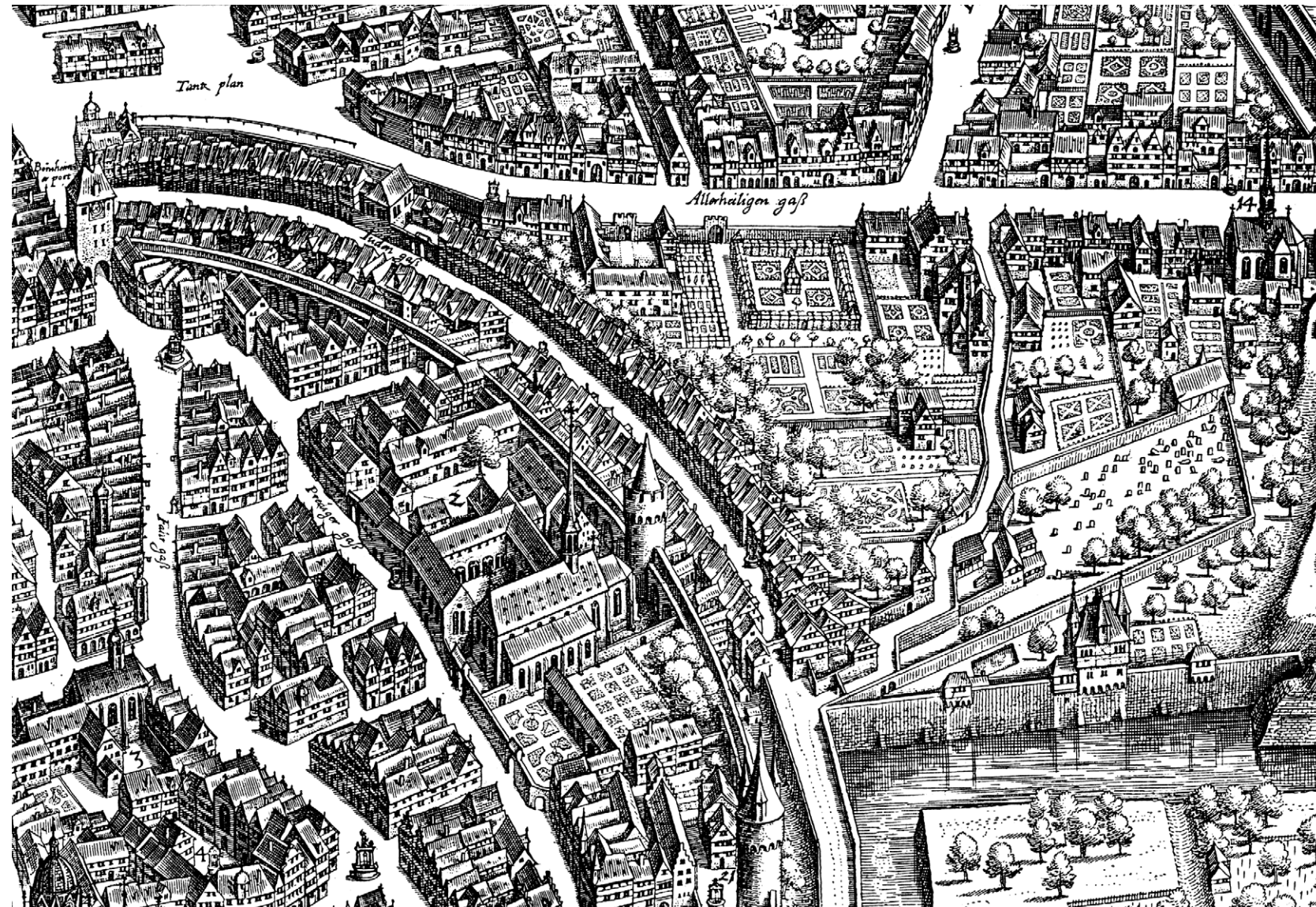
יהודה עמיחי (1992), מתוך נוף גלוי עיניים

Neualtland

A Layered Local Jewish Narrative

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	Problem statement		Material culture study		Urban approach		Current conditions on site		to a city
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	Research questions						Registration of memory in the streetscape		
							<i>A facade</i>		
							<i>A garden</i>		
							Entry sequence		
							<i>A room</i>		
							Additional adaptations		
							Material approach		



Detail from a map of Frankfurt am Main by Matthäus Merian the Younger (1621-1687).

Frankfurt am Main, 1682, copper engraving. Historisches Museum Frankfurt.

Backhaus et al (2016), p. 8.



Judengasse from the north, Theodor Creifelds (1870)

Frankfurt am Main, c. 1870, photograph. Historisches Museum Frankfurt



Börnestrasse (formerly Judengasse) in Frankfurt am Main, Germany

Johann Friedrich Stiehm, Sophus Williams & E. Linde & Co., 1860-1890



The burning Börneplatz Synagogue, Frankfurt am Main, November 10, 1938.

Photograph: Institut für Stadtgeschichte, Frankfurt am Main.

Backhaus et al (2016), p. 48.



Destroyed gravestones

Ludwig Klaas, Frankfurt am Main, c. 1945, photograph. Institut für Stadtgeschichte, Frankfurt am Main.



Dominikanerplatz, former Börneplatz, Frankfurt am Main, c. 1965.

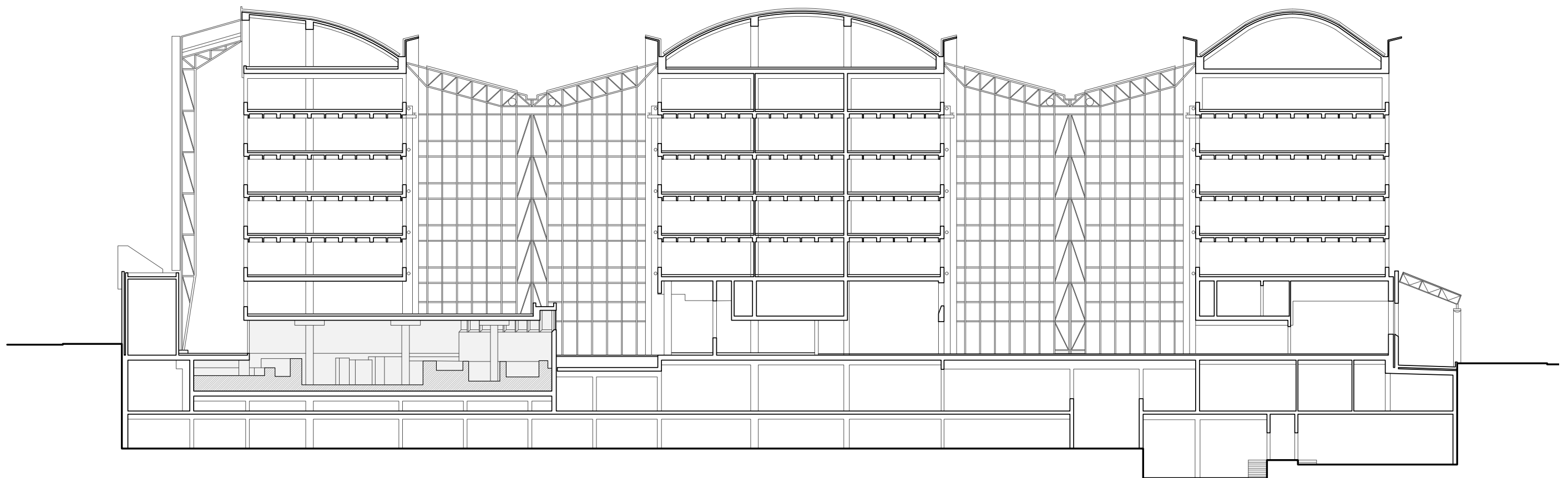
Photograph: Institut für Stadtgeschichte, Frankfurt am Main.

Backhaus et al (2016), p. 56.



Excavation site at the Börneplatz, Andreas Pohlmann.

Frankfurt am Main, 1987, photograph. Archäologisches Museum Frankfurt.



Section through Frankfurt's public utilities customer service centre

Designed by Ernst Gisel, 1986-1990



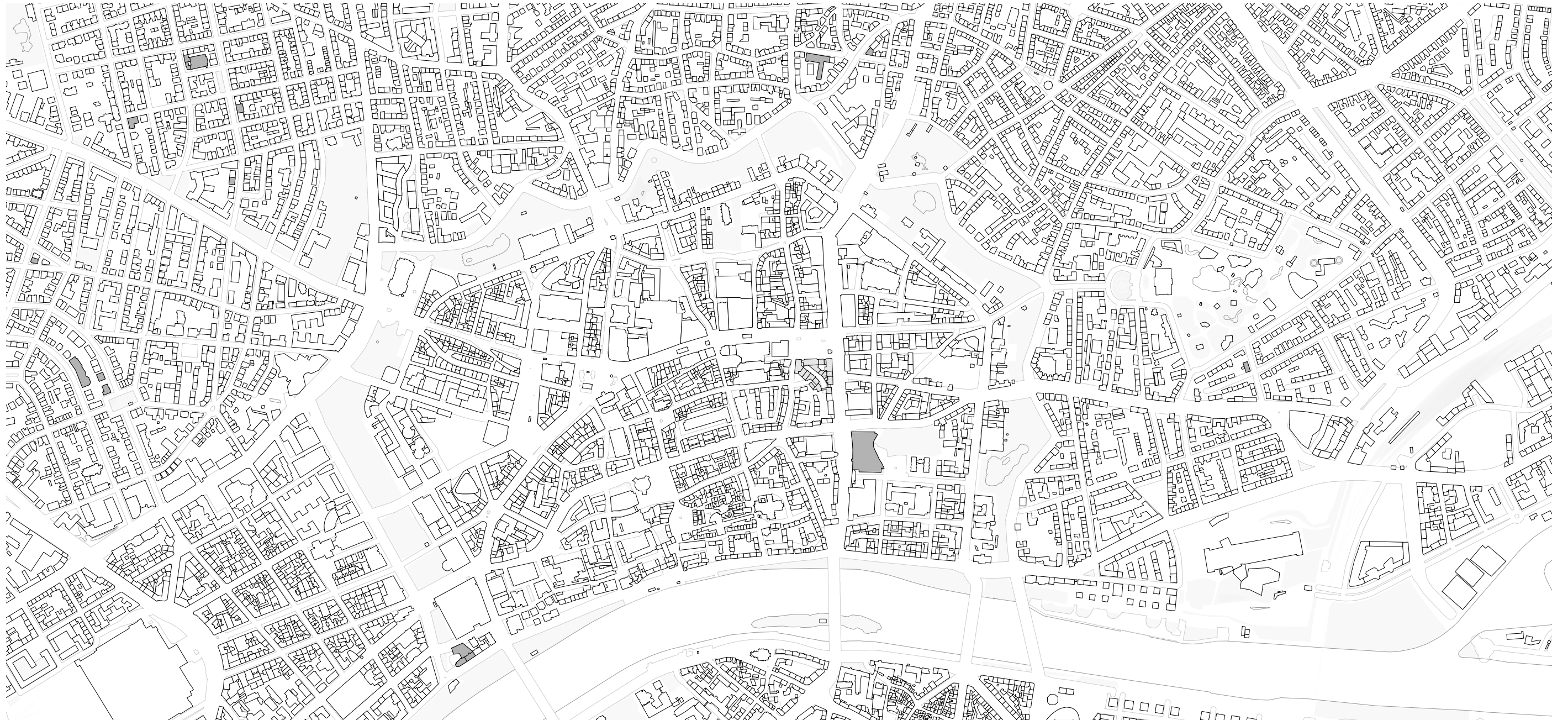
A view of Museum Judengasse, Frankfurt am Main.

Photograph by Philip Eichler.



*Frankfurt's public utilities customer service centre, Frankfurt am Main, September 1992,
photograph.*

Backhaus et al (2016), p. 58.



Location of buildings “with a Jewish context” in Frankfurt am Main



Kurt-Schumacher-Strasse, cutting through the location of the historic Judengasse

Photograph by author, July 2022



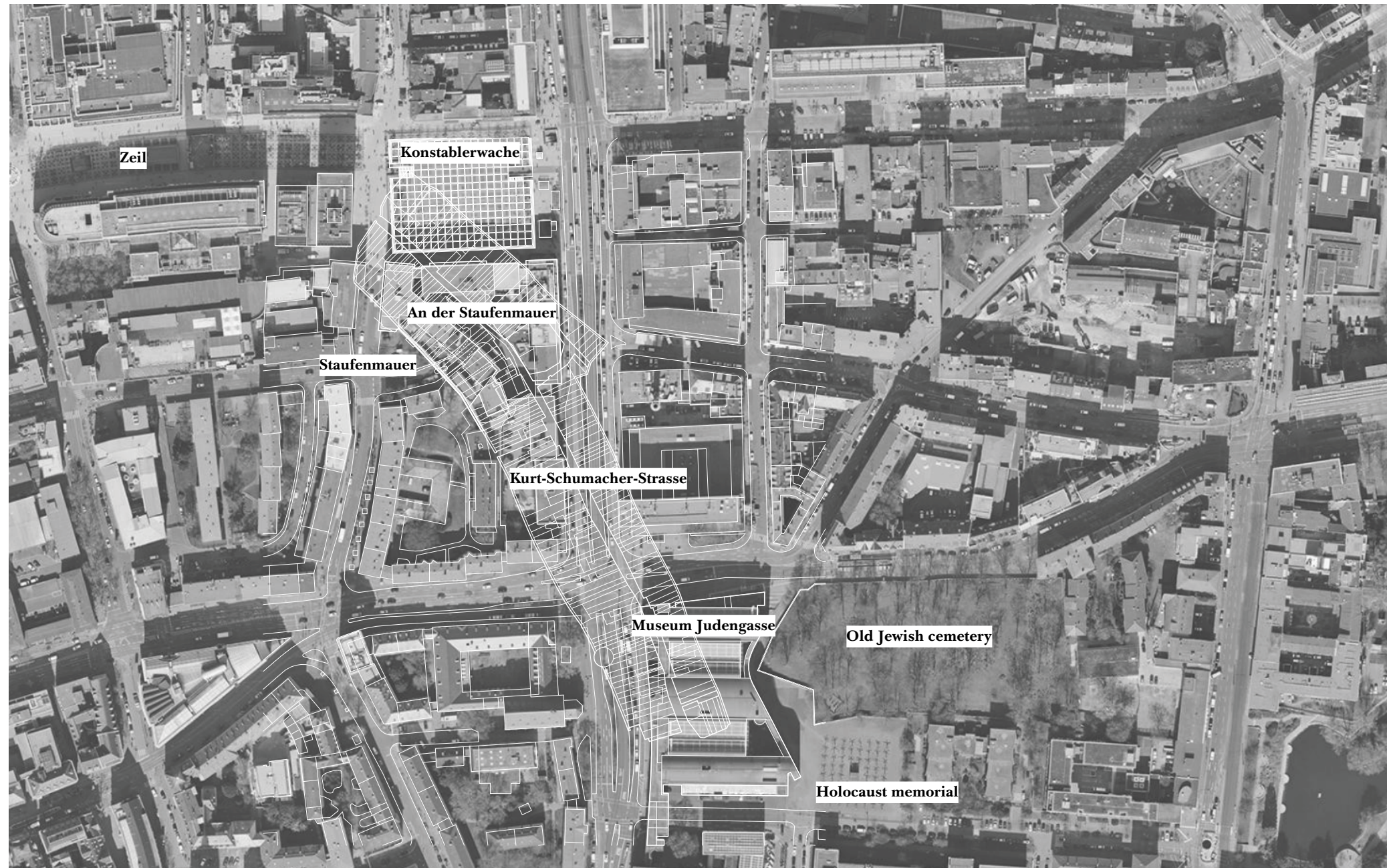
A police booth by the Westend Synagogue, Frankfurt am Main.

Photograph by author, March 2022.



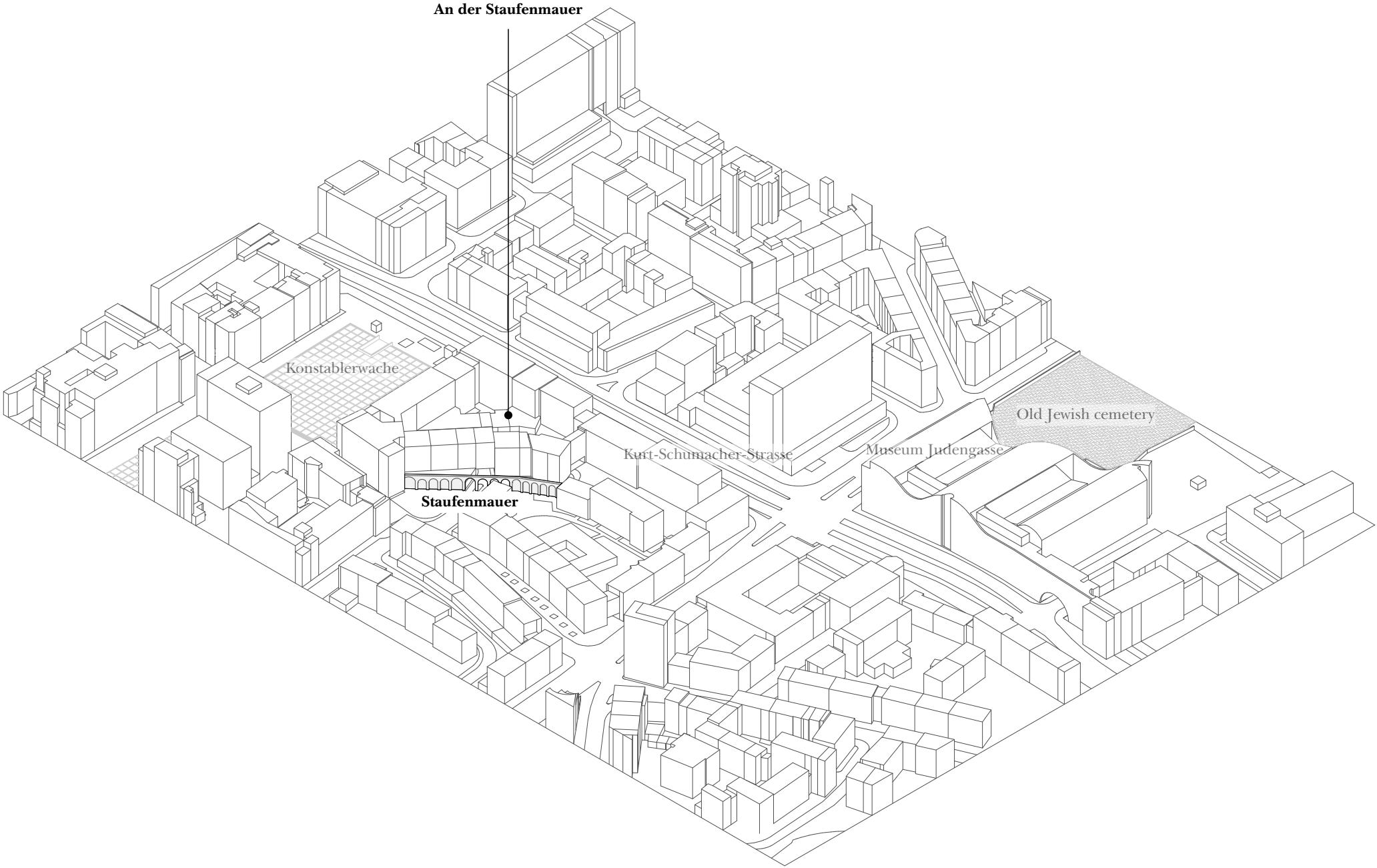
Ignaz Bubis Jewish Community Centre, designed by Salomon Korn Gerhard Balser (1986)

Photograph by Jüdische Gemeinde Frankfurt am Main

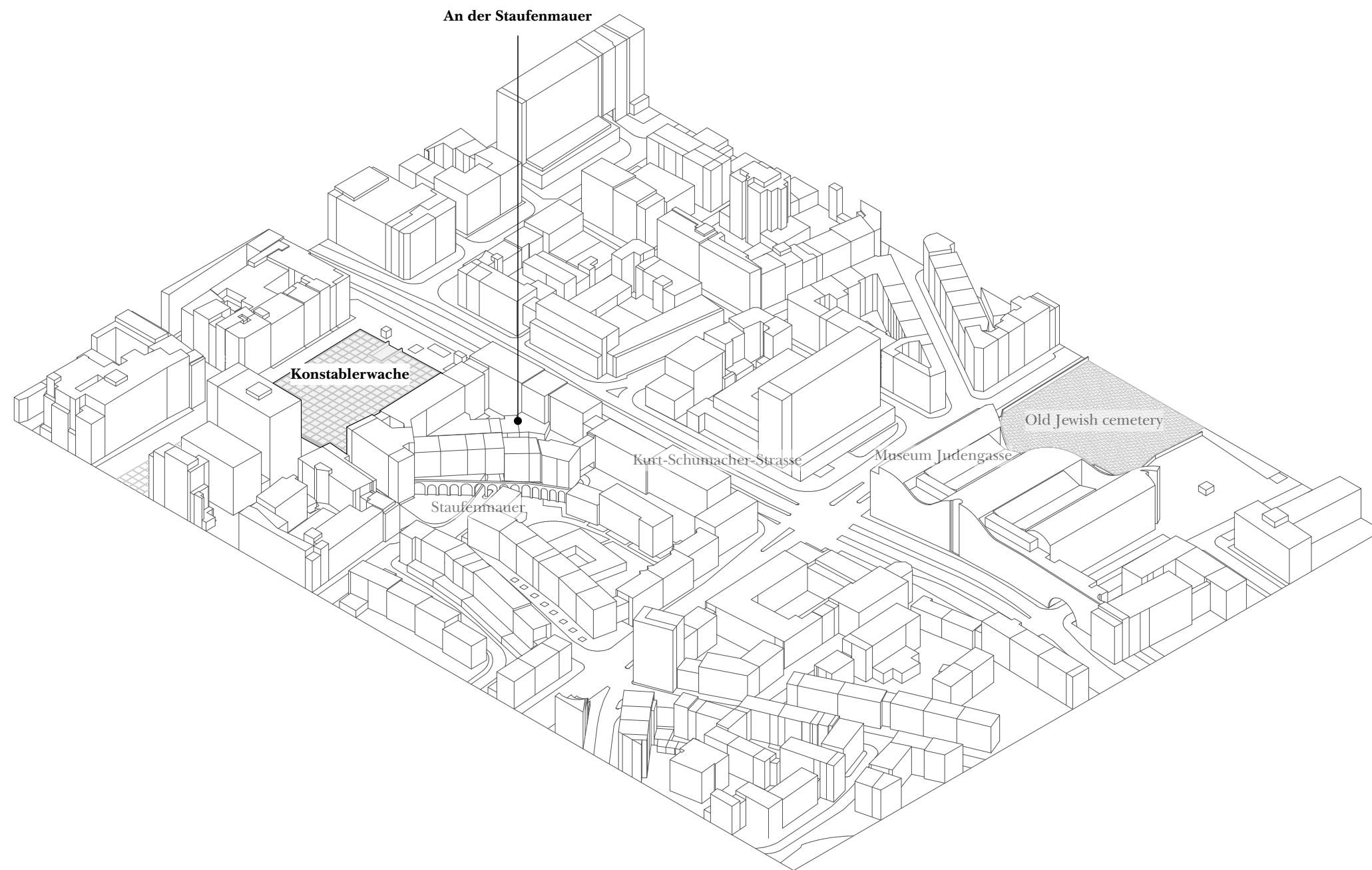


Site location in relation to the historic Frankfurter Judengasse

Image by author; base image by Geoportal Frankfurt.



Project area: urban context



Project area: urban context



A view of the An der Staufenmauer

Photograph by author, March 2022.



A view of the remains of the old city wall from the An der Staufenmauer.

Photograph by author, March 2022.

Research questions

1

Introduction

How can a site embody
memory without becoming a
memorial?

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How can memory be **unearthed** in a place from which all physical traces have been wiped out?

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What could be the role of (forgotten, neglected, lost) local Jewish **material cultures and spatial practices in the everyday life** of modern, often secularised and assimilated, and culturally diverse Jewish communities?

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What could be the role of (forgotten, neglected, lost) local Jewish **material cultures and spatial practices in the everyday life** of modern, often secularised and assimilated, and culturally diverse Jewish communities?

What could be the contribution of historic Jewish spatial sensibilities to **other publics** in Frankfurt?





1861



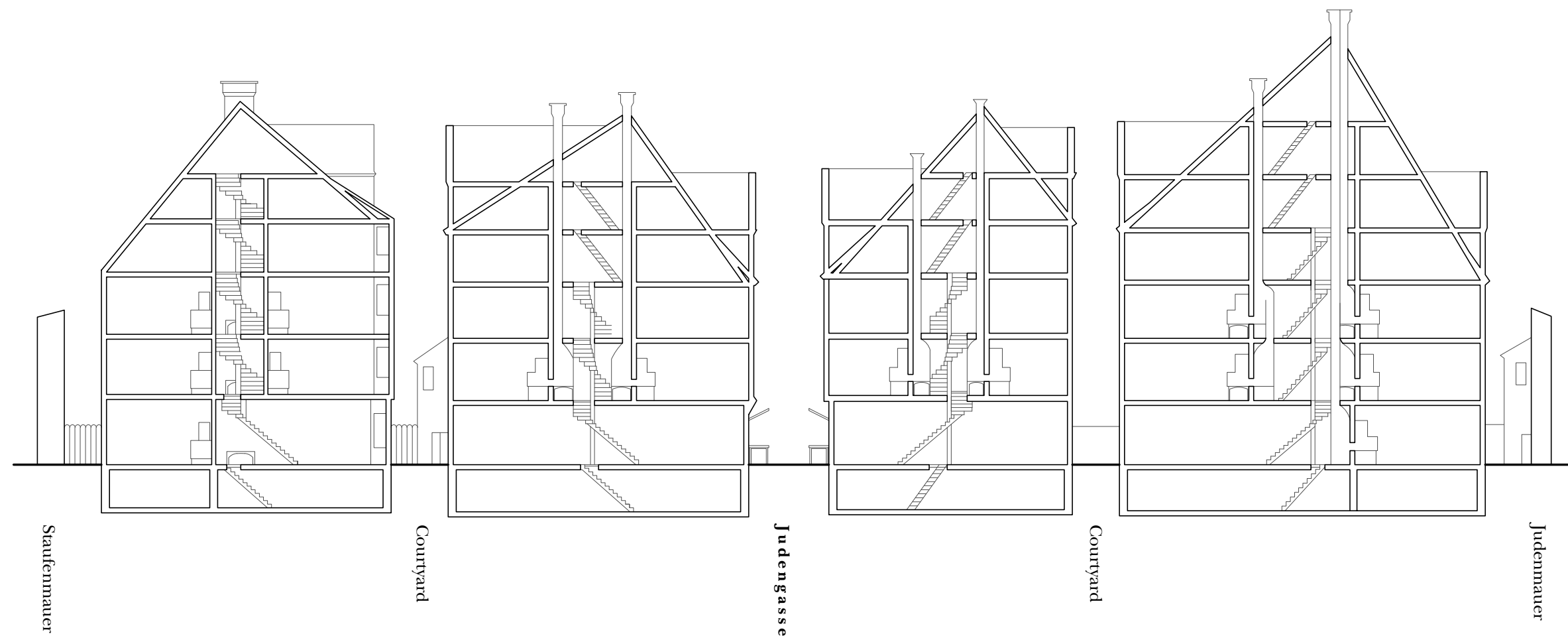
1903



1944



2022



Cross section through the northern part of the Judengasse, around 1780



Kurt-Schumacher-Strasse 41-45, An der Staufeuuauer 14, Frankfurt am Main, Germany.



Layering of archival materials



Cooking area on a landing, Otto Lindheimer (1842-1894). Frankfurt am Main, 1884, paper

Historisches Museum Frankfurt



Analysis of Oppenheim's paintings



Oppenheim, M. (1866). Sabbath Rest (Sabbath-Ruhe auf der Gasse).

A ficto-critical model (1:20)



*Johann Christian Georg Bodenschatz, Kirchliche Verfassung der heutigen deutschen Juden.
Frankfurt and Leipzig, 1748–9.*



Eruv, Ann Arbor, Michigan (Margaret Olin 2010).



Simone in her living room

Photograph by author, March 2022.



Oppenheim, M. (1867). Sukkot (Feast of Tabernacles)

The Jewish Museum, New York, Moritz Daniel Oppenheim: Scenes from Frankfurt's Jewish Past, July 2-December 10, 2000.



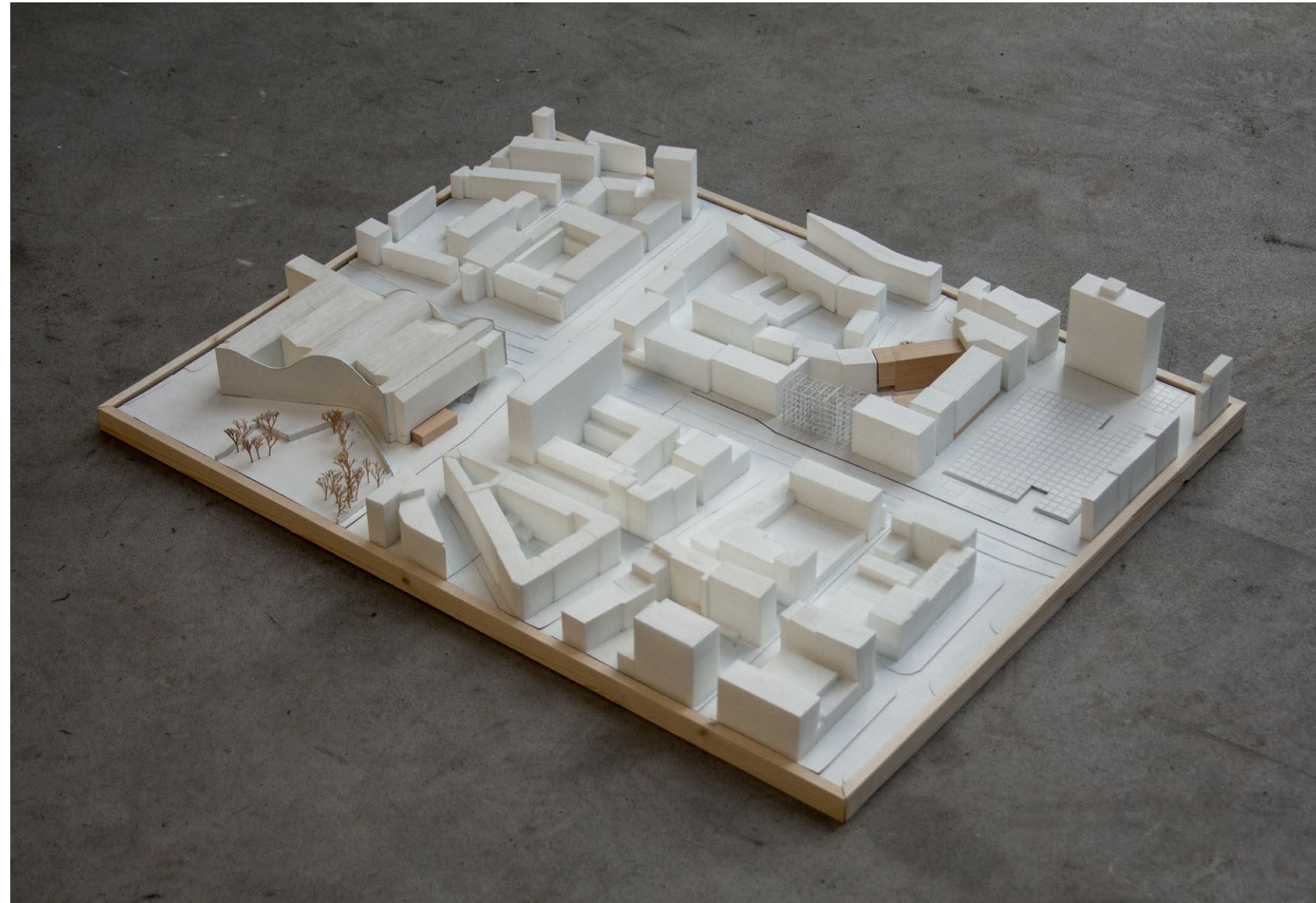
A police vehicle outside the Judengasse Museum, the old Jewish cemetery and the memorial for Jewish Holocaust victims.

Photograph by author, March 2022.



Negotiation between the scant traces of the historic fabric and the postwar urban blocks

Photograph by author, March 2022.



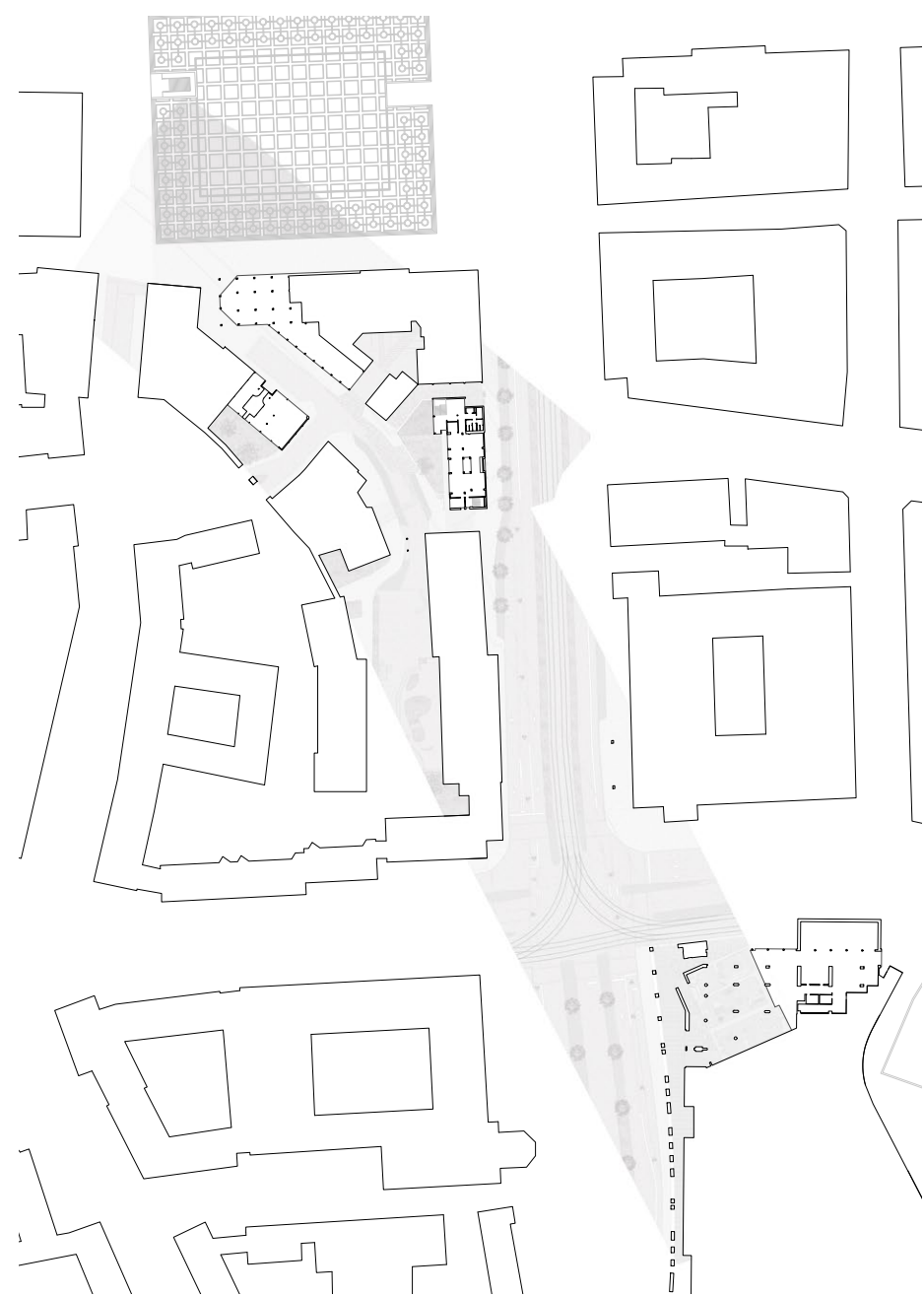


An incremental process of unearthing and negotiation.

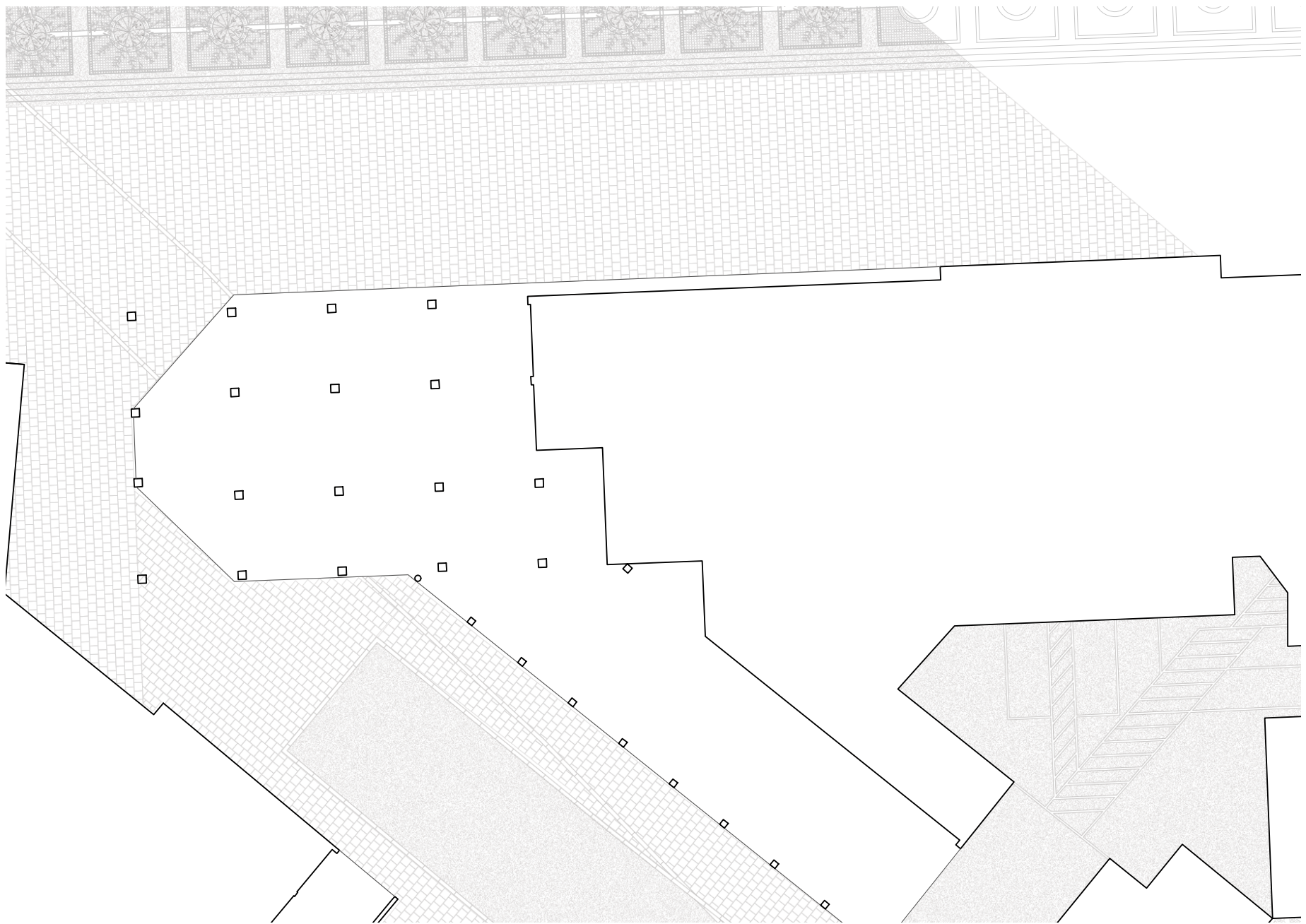


Neue Altstadt Frankfurt (reconstructed 2012-2018)

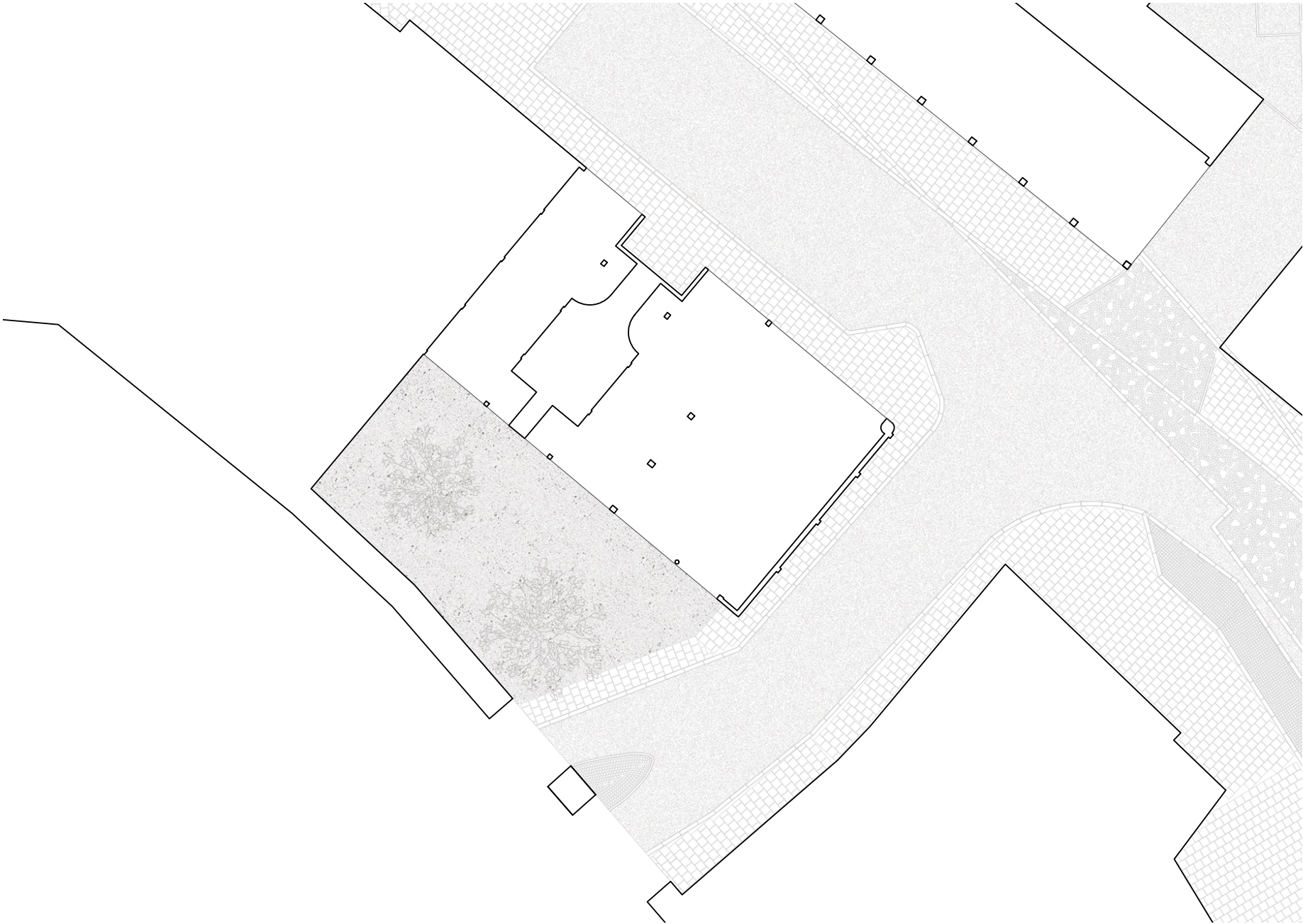
Photograph: Uwe Dettmar



Strategic incisions in An der Staufenmauer

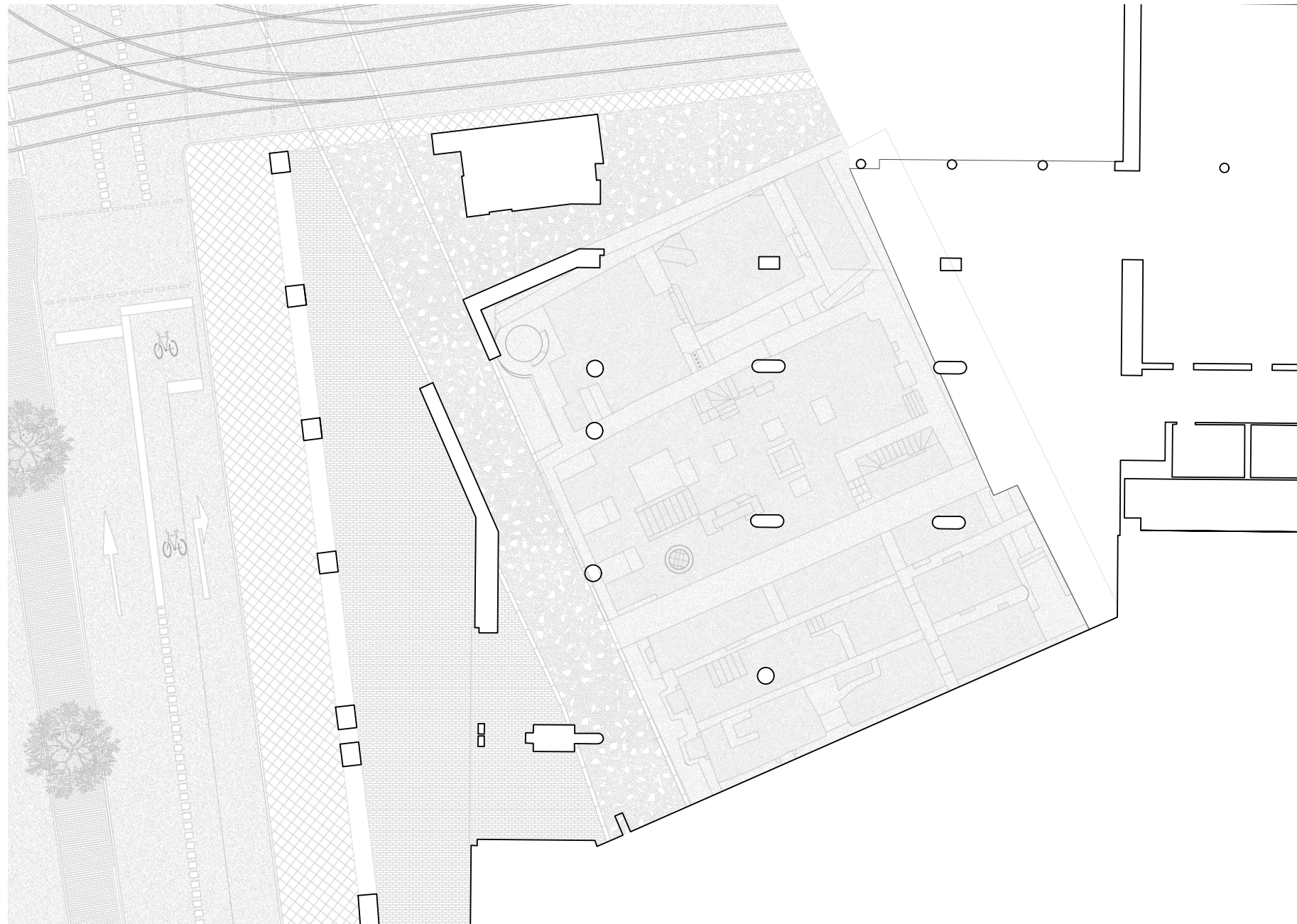


Relations to Konstablerwache
A social kitchen



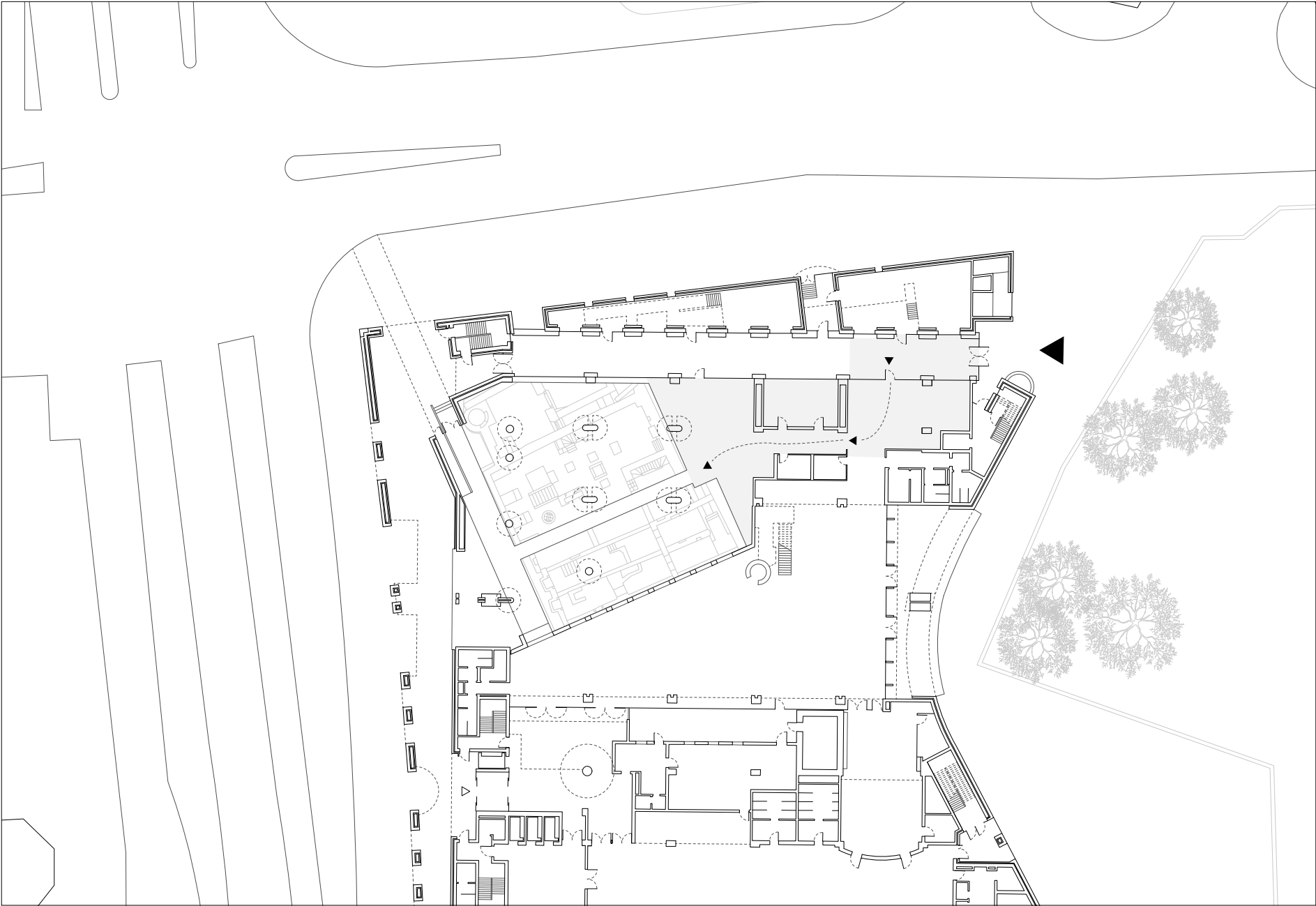
Relations to Staufenberg

A publicly accessible green pocket between an existing residential block and the historic wall



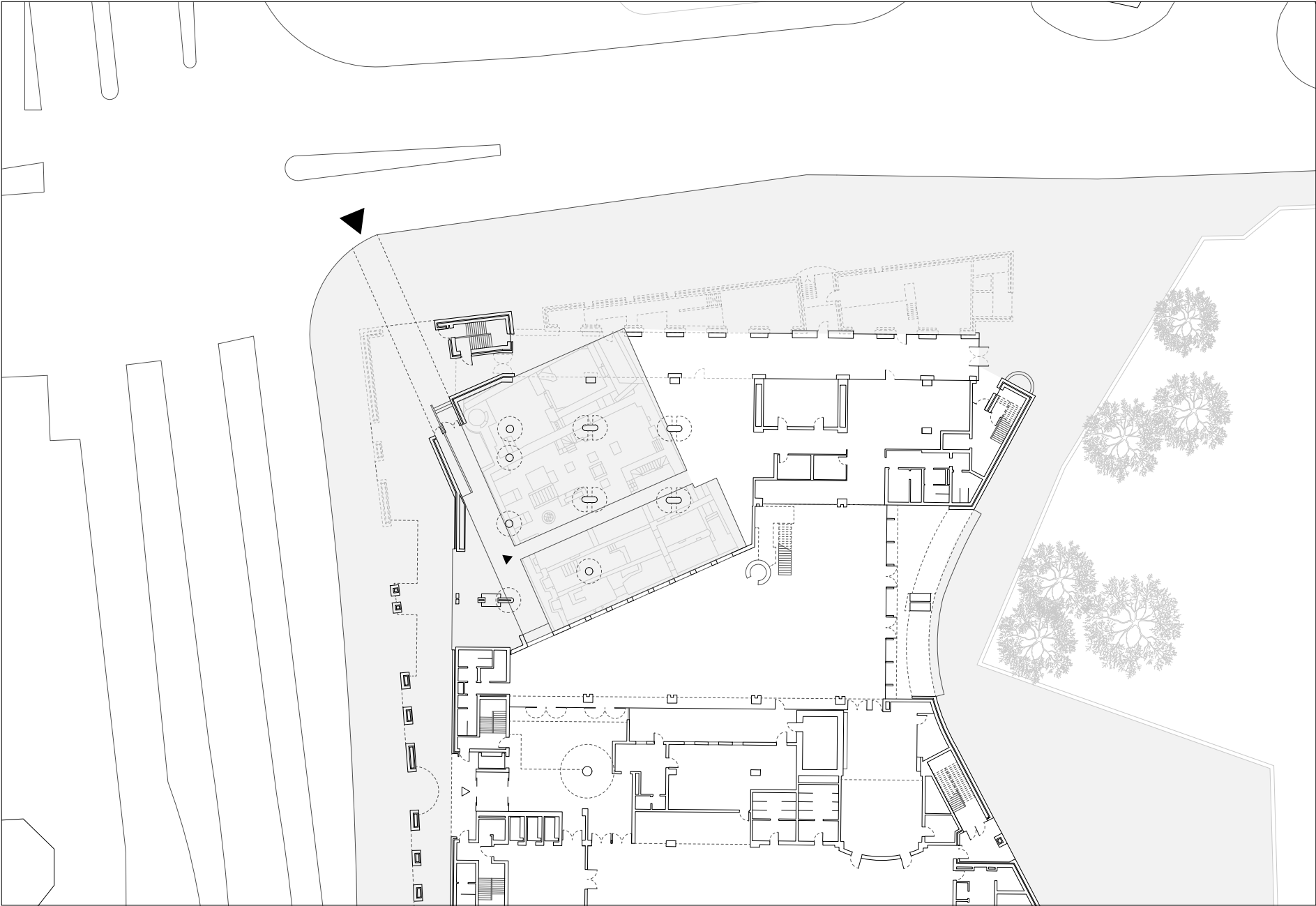
Returning the relics to the city

Opening of the Judengasse Museum's north-western facade on the ground level, making the relics publicly accessible through the historic route



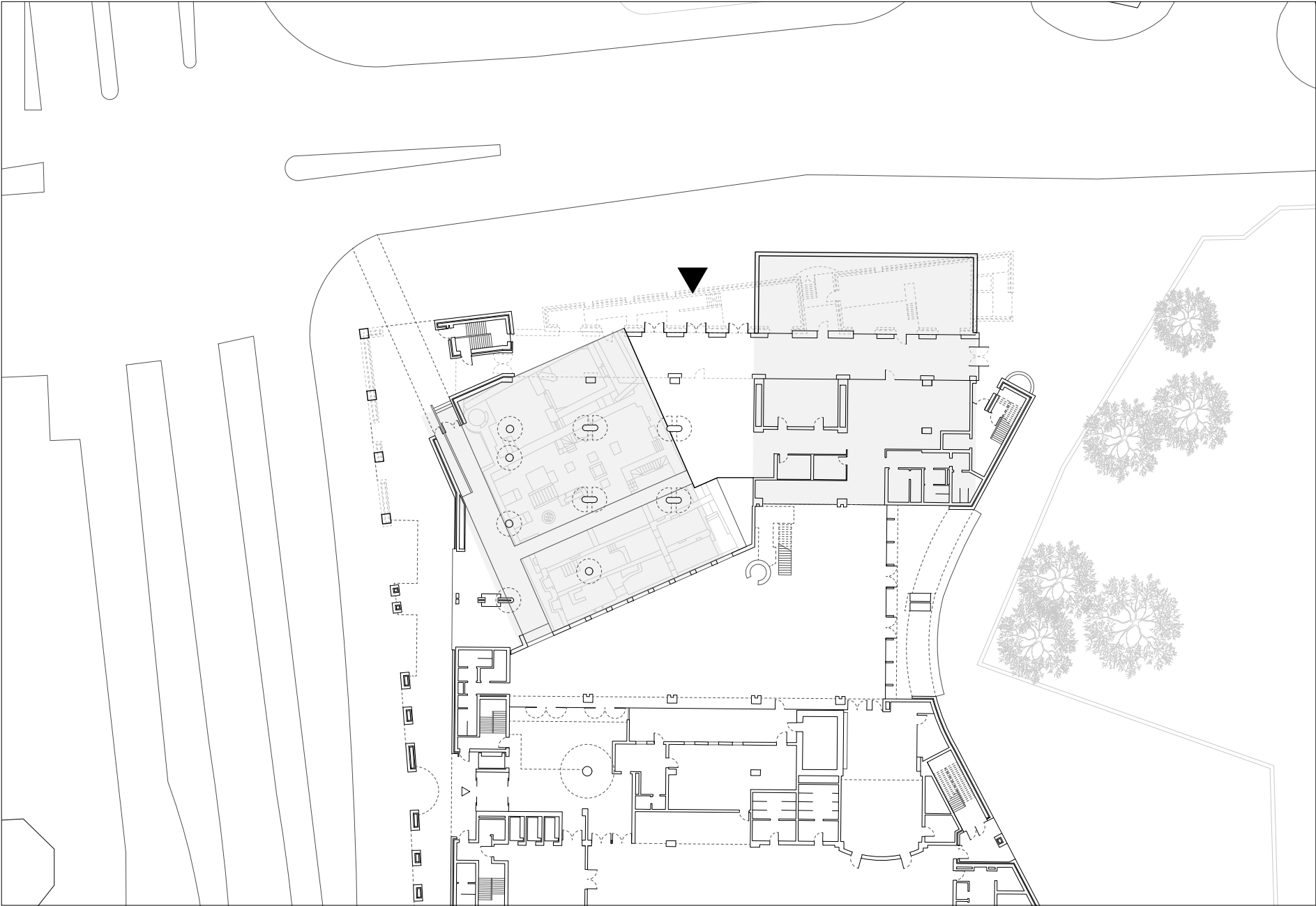
Returning the relics to the city

The visitors' route in the Judengasse Museum leads to the relics from their historic rear facade

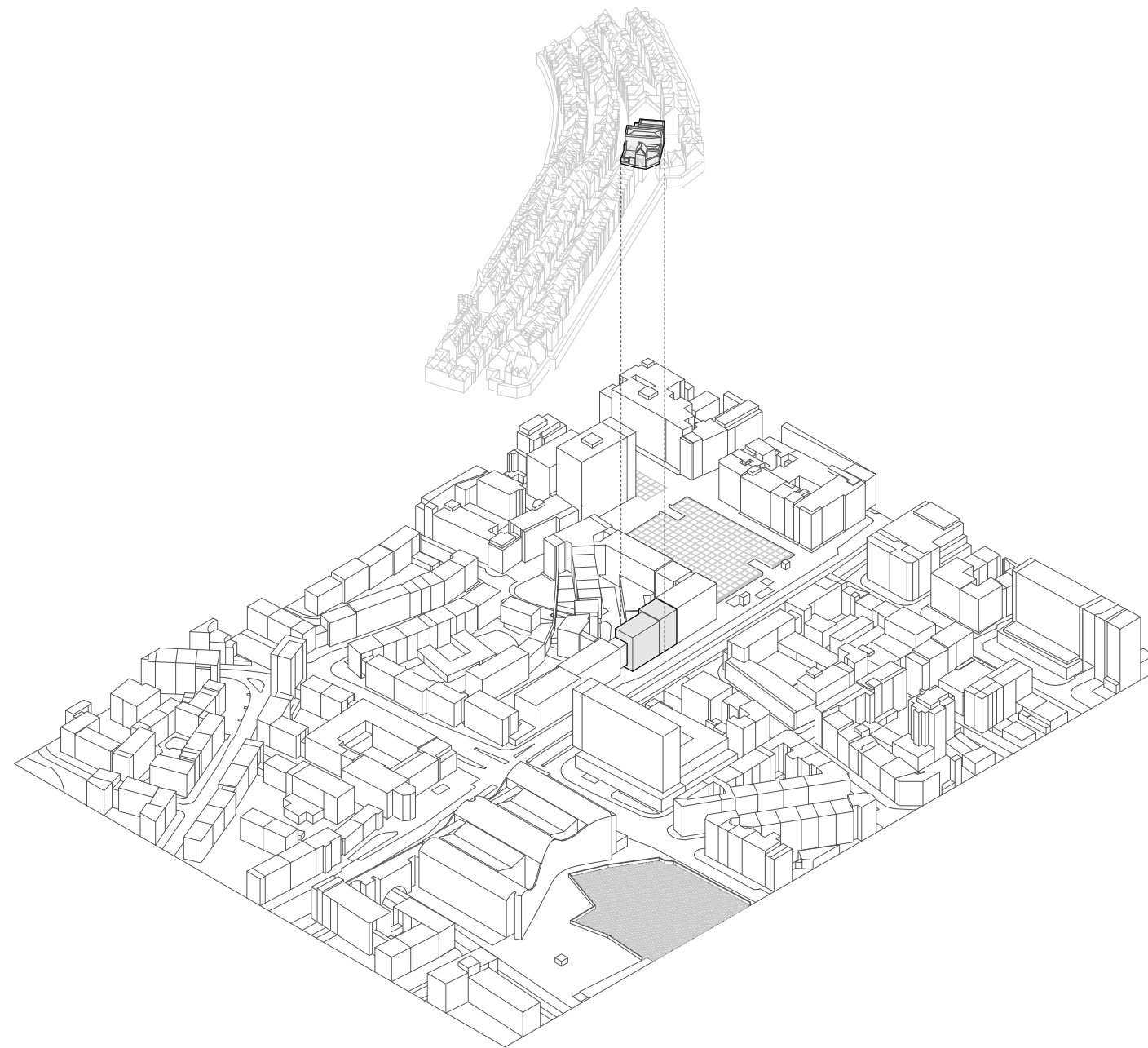


Returning the relics to the city

Opening of the north-western facade on the ground level, making the relics accessible to the public through the historic route



Returning the relics to the city
Exhibition spaces in relation to the preserved relics



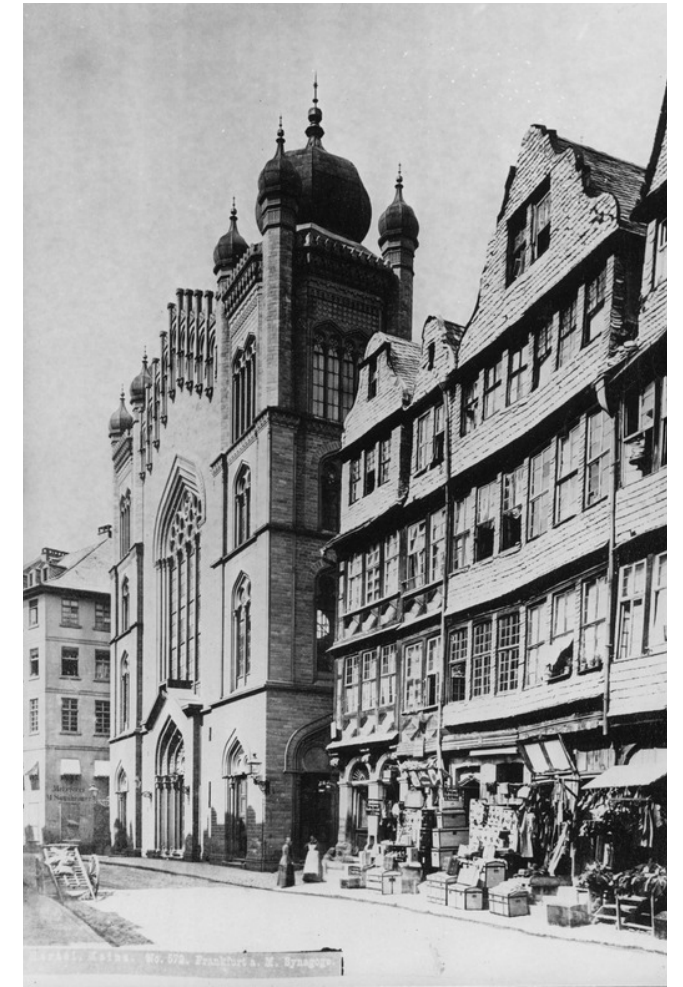
Location of the Hauptsynagoge in relation to the existing urban fabric



Hauptsynagoge, est. 1462



Hauptsynagoge, est. 1711



Hauptsynagoge, est. 1860

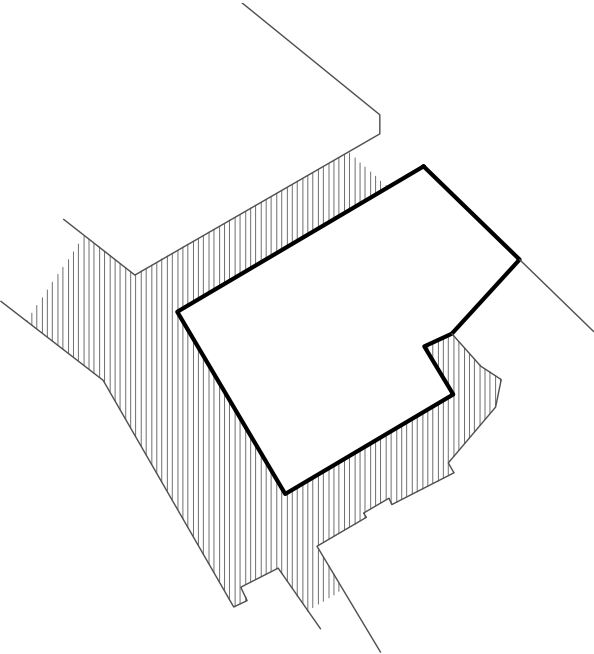
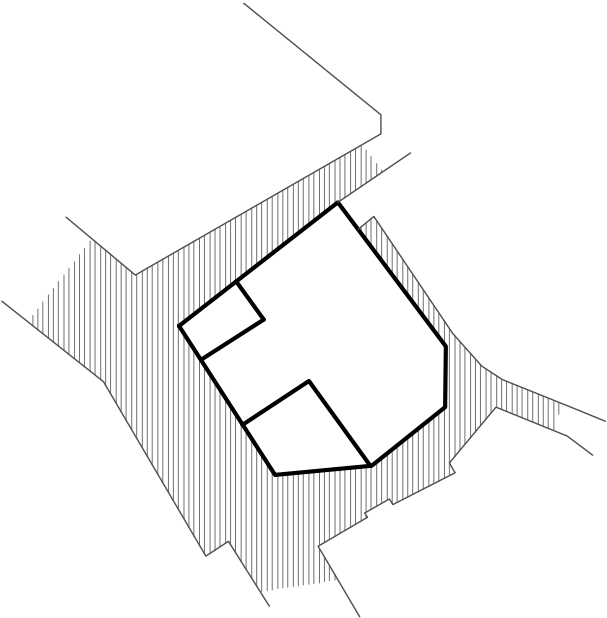
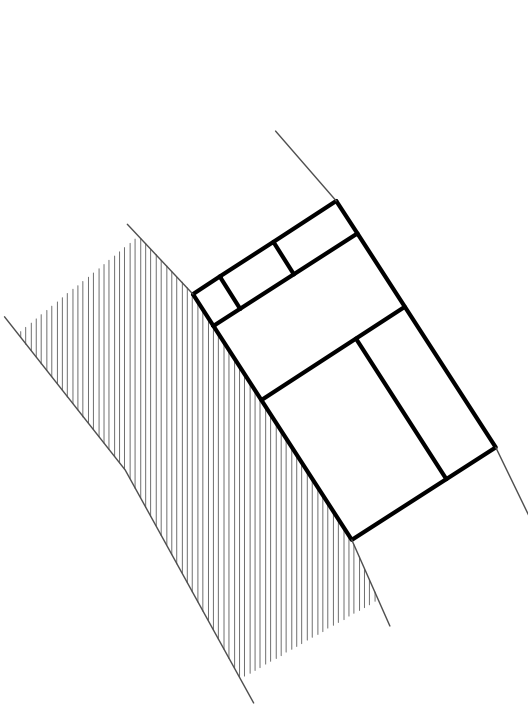
Three reincarnations of the Hauptsynagoge in Frankfurt am Main

Historic illustrations

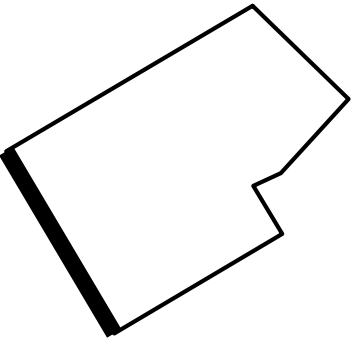
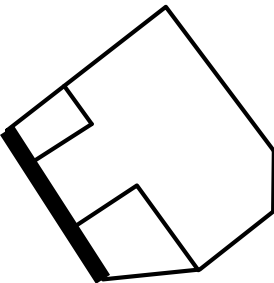
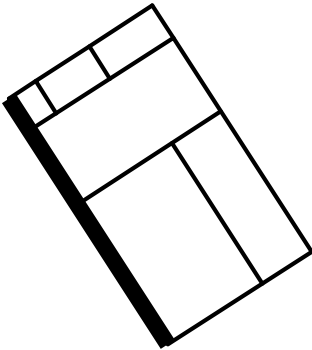


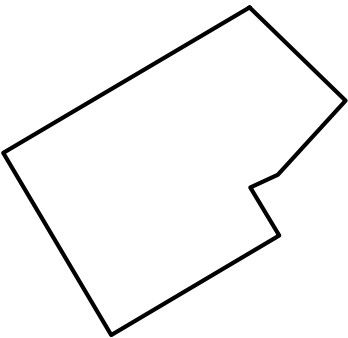
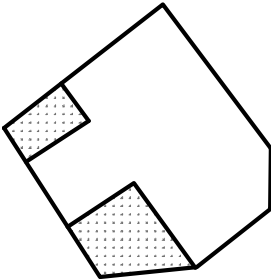
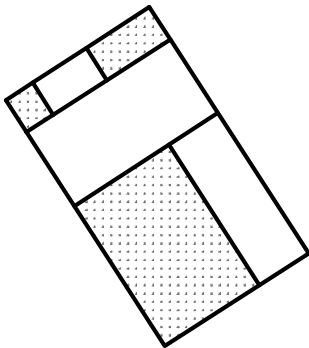
Three reincarnations of the Hauptsynagoge in Frankfurt am Main

Scale 1:500

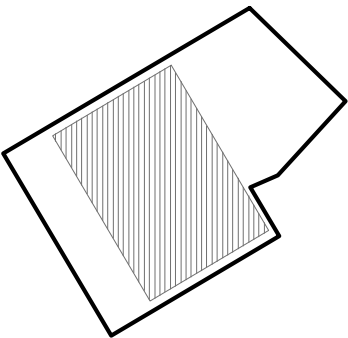
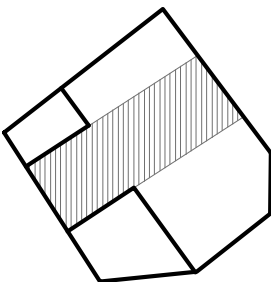
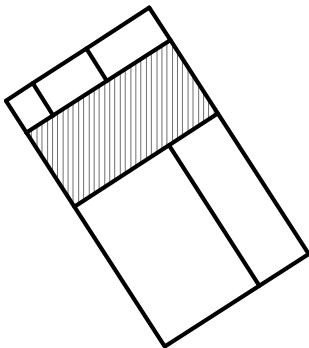


An alley





A walled garden



A large room (prayer hall)

“And all the Jews had illuminated their great synagogue with many wax candles and decorated it with velvet and golden tapestries, and there was beautiful music and much victualing among themselves. I was there myself and drank good Hungarian wine. Many poor Jews were also fed on that evening and enjoyed freedom the whole night within their walls. Wine and beer were free, and all night long people played cards and games of chance.”

A military physician from the Electorate of Saxony’s description of the festivities in the Hauptsynagoge on the occasion of the coronation of Emperor Leopold II

The Judengasse in Frankfurt (p. 205). C.H.Beck. Kindle Edition. in 1790.

Backhaus et al (2016) p. 205



Oppenheim, M. Eve of Atonement (Yom Kippur Eve)

“Scenes from a Traditional Jewish Family Life.” LBI Archives, Paul Arnsberg Collection,
AR 7206, F 1598



Memorial plaque for the destroyed Hauptsynagoge, An der Staufenmauer

Photograph by author, March 2022



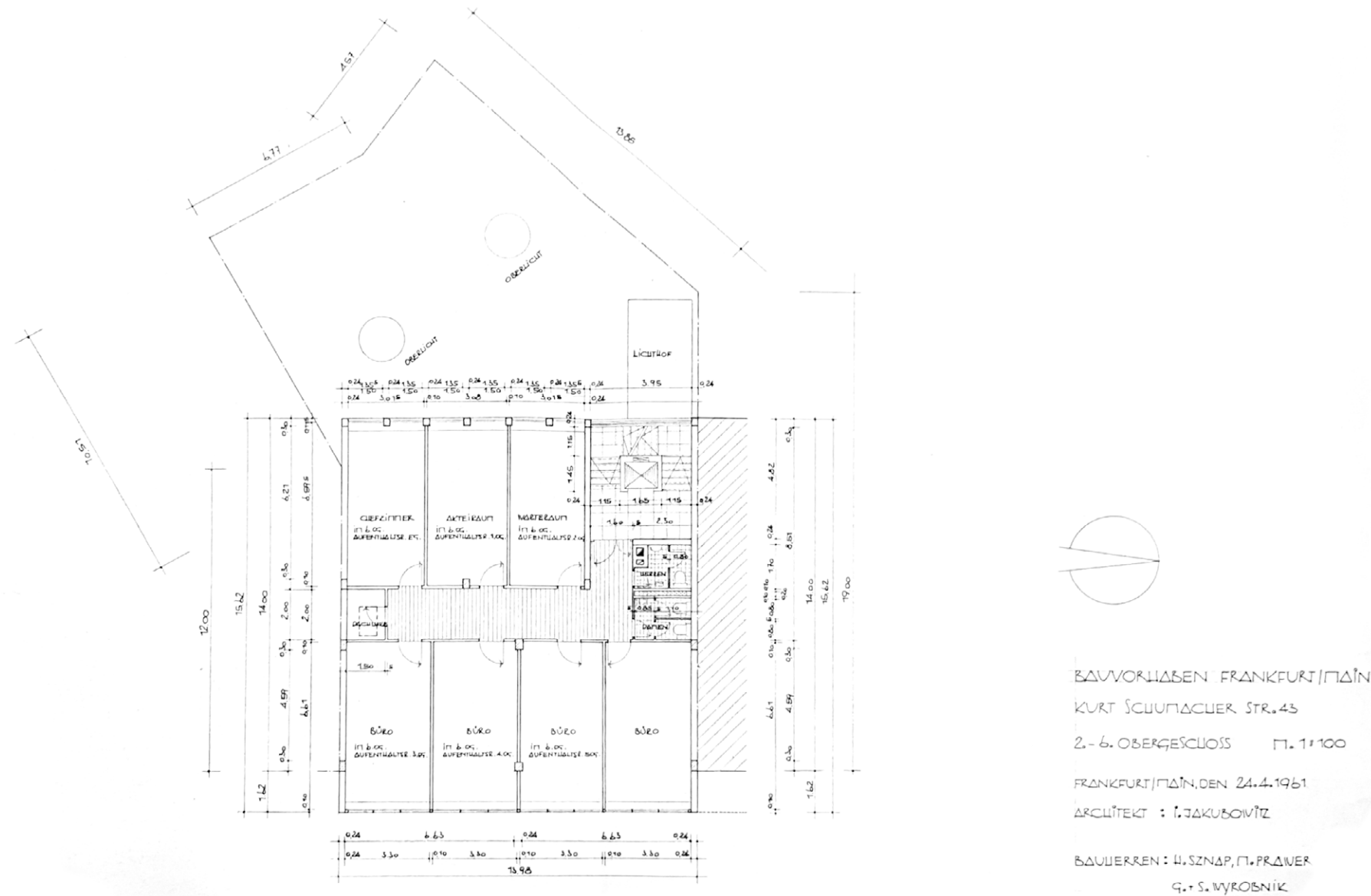
Kurt-Schumacher-Strasse 41-43, a view from the south (Kurt-Schumacher-Strasse)

Photograph by author, July 2022.



Kurt-Schumacher-Strasse 41-43, a view from the north (An der Staufenbergmauer)

Photograph by author, July 2022.



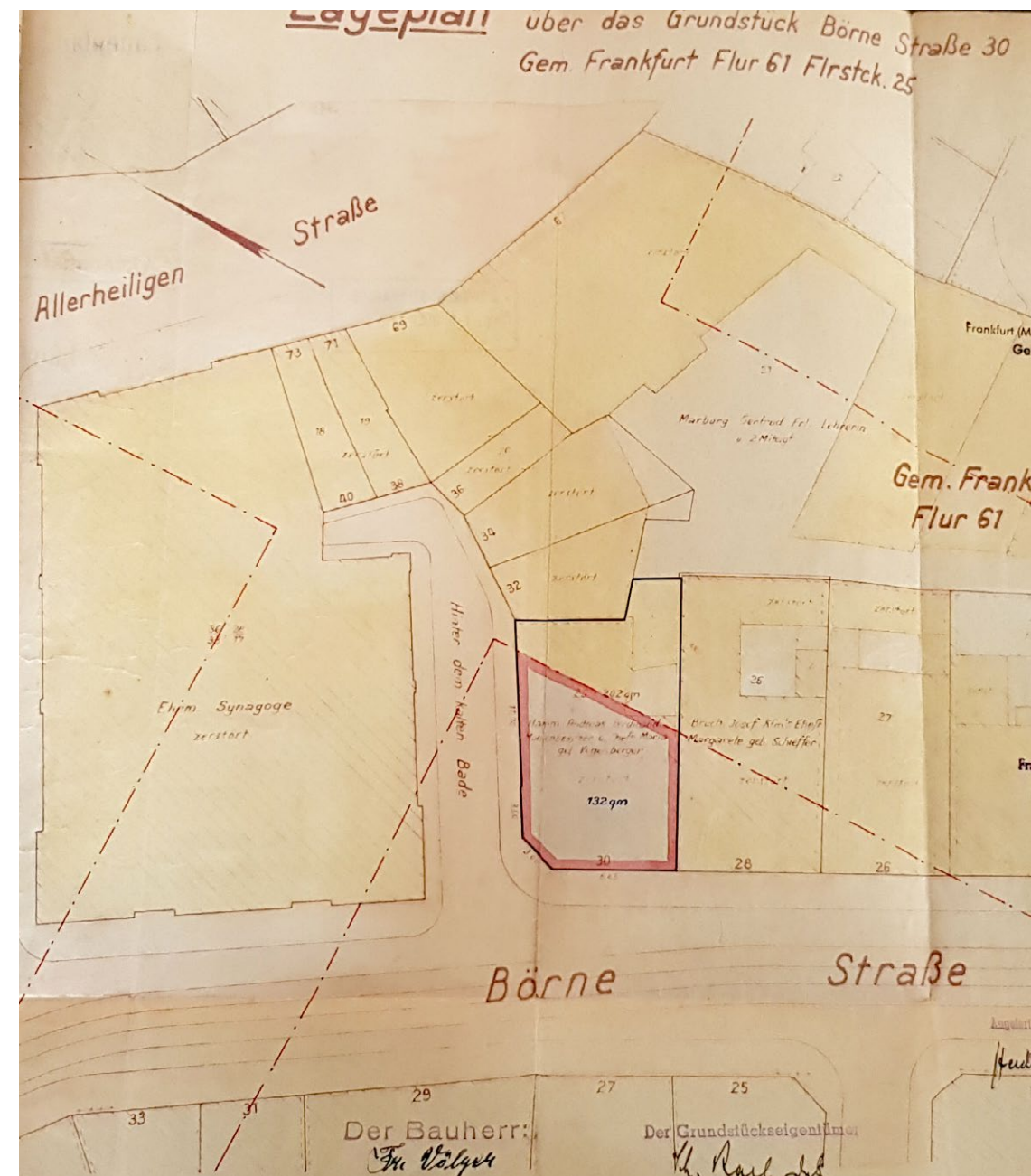
Kurt-Schumacher-Strasse 43, designed by architect Ignaz Jakubowitz

Institut für Stadtgeschichte Frankfurt am Main



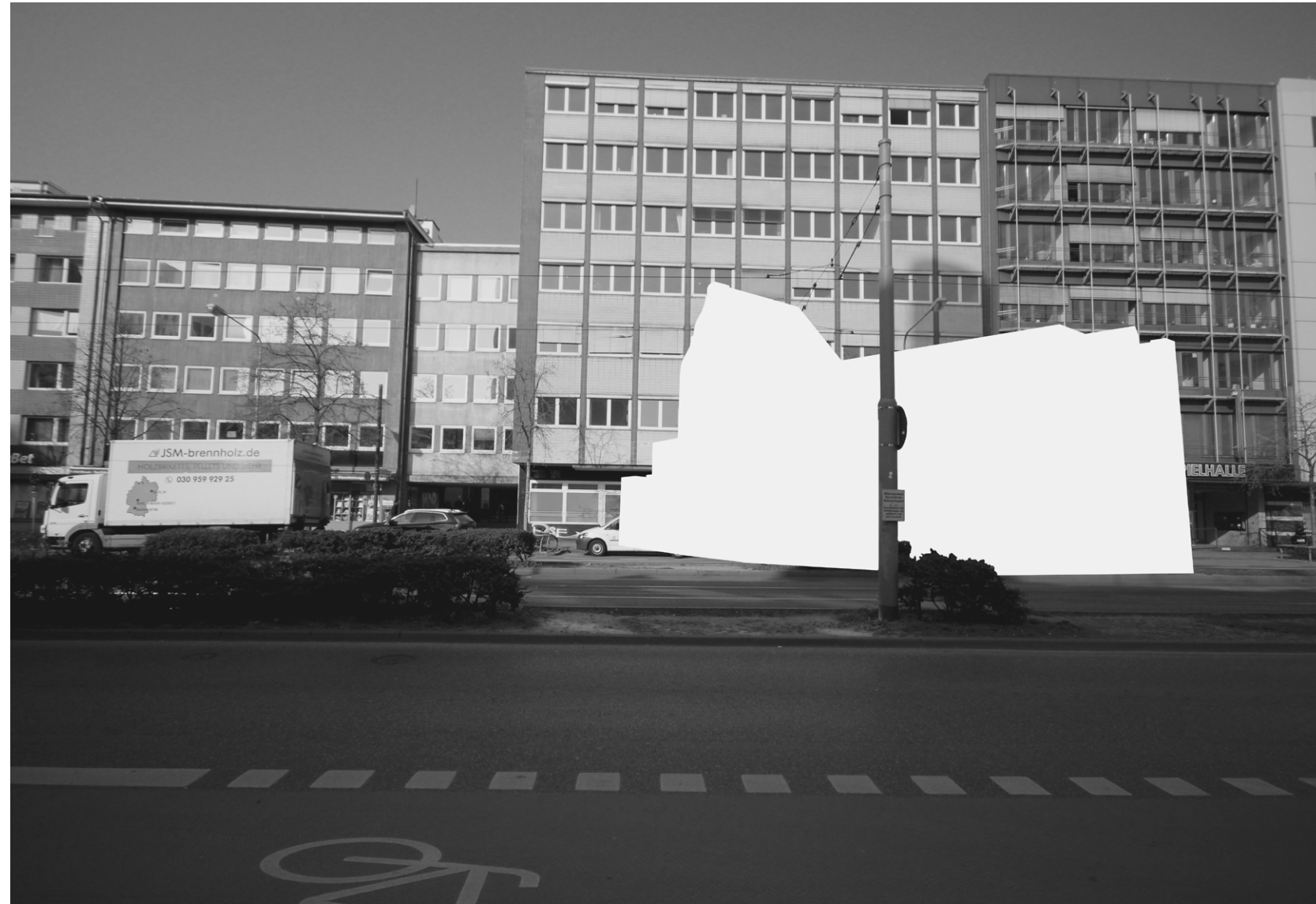
Aerial view of Frankfurt's bombed city centre (1945)

Image by Geoportal Frankfurt



New urban development sketched over the destroyed Hauptsynagoge and Börnestrasse (1949)

Institut für Stadtgeschichte Frankfurt am Main



*The missing volume of the Hauptsynagoge in its historic location, based on a digital model of the
Judengasse (1711); a view from Kurt-Schumacher-Strasse*

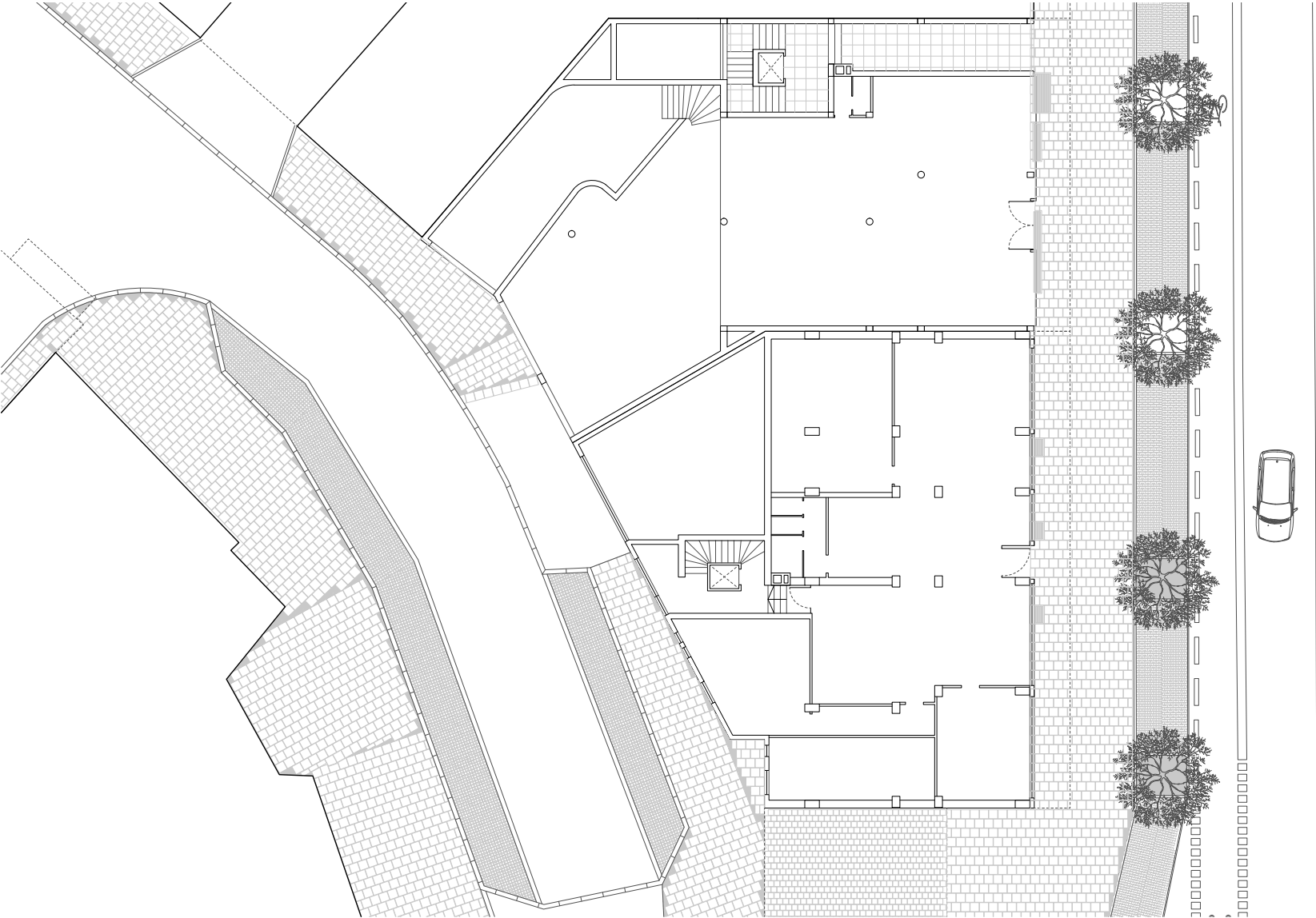
Photograph by author, July 2022



Kurt-Schumacher-Strasse 41-43

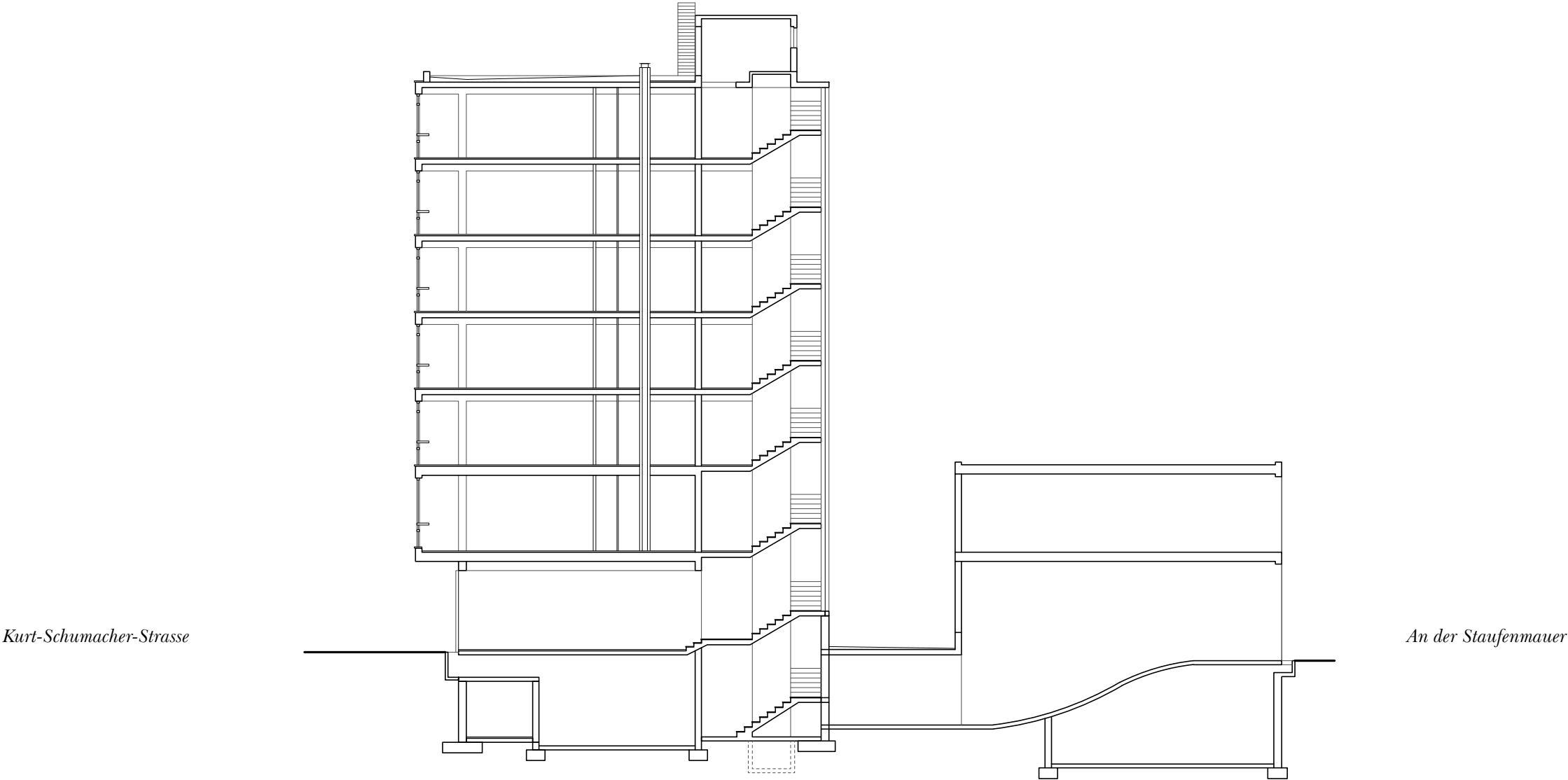
Photograph by author, July 2022

An der Staufenmauer

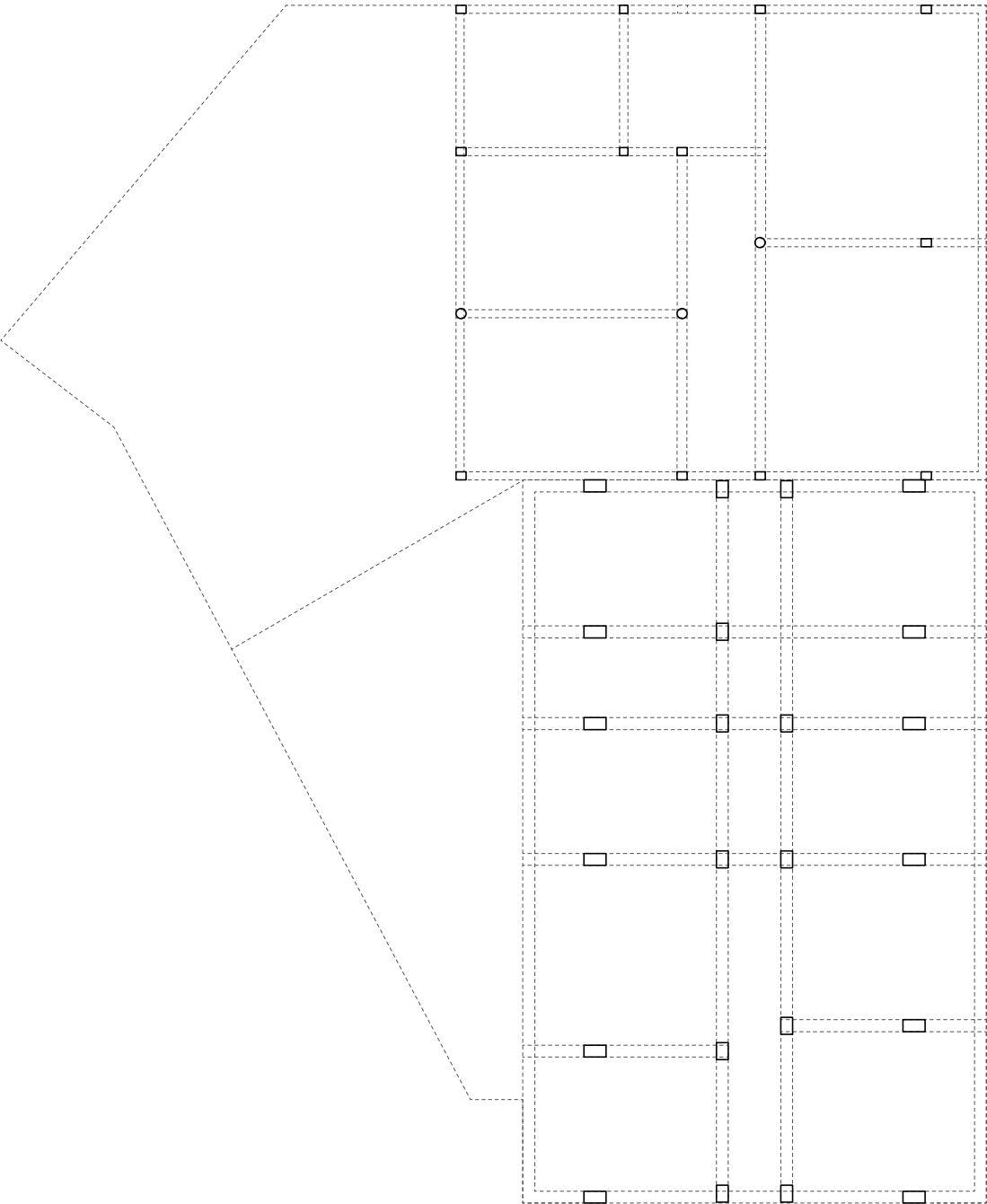
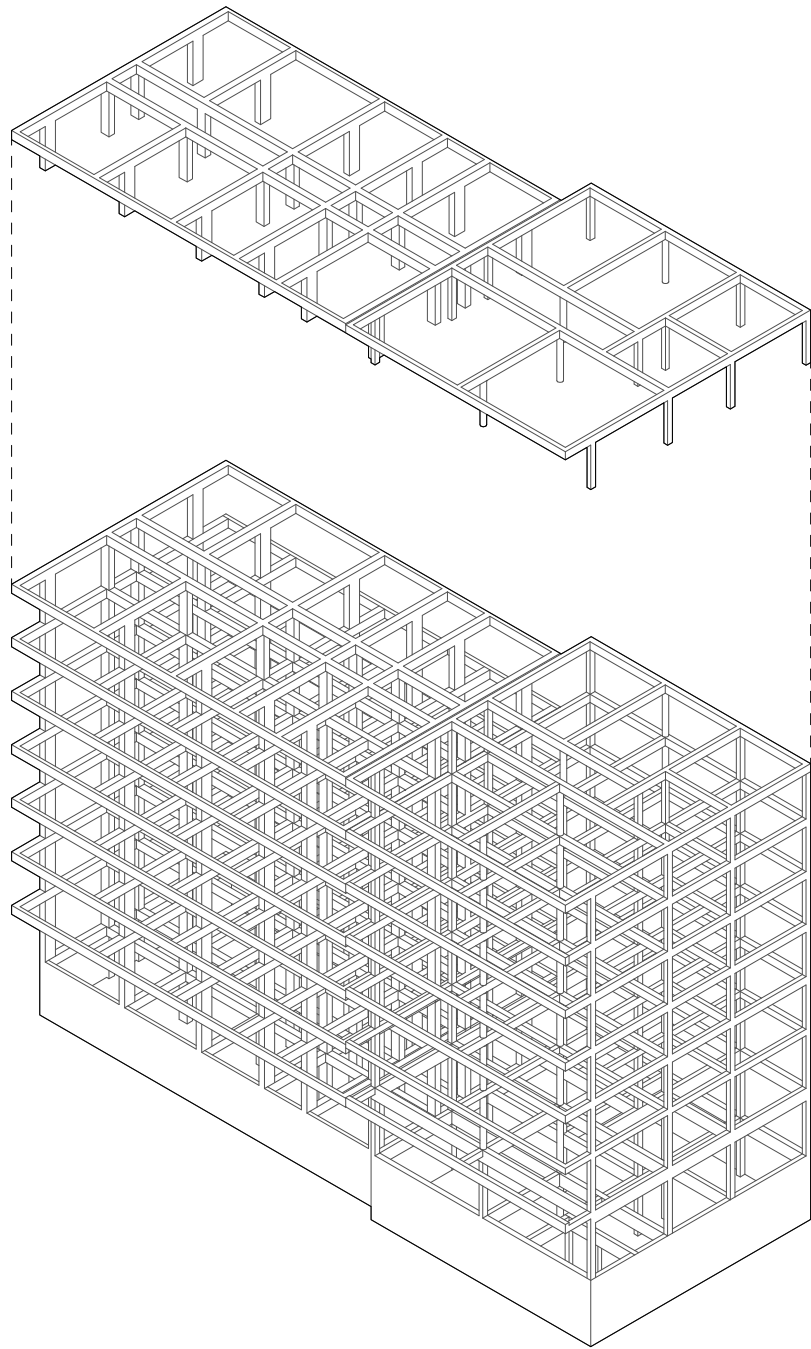


Kurt-Schumacher-Strasse

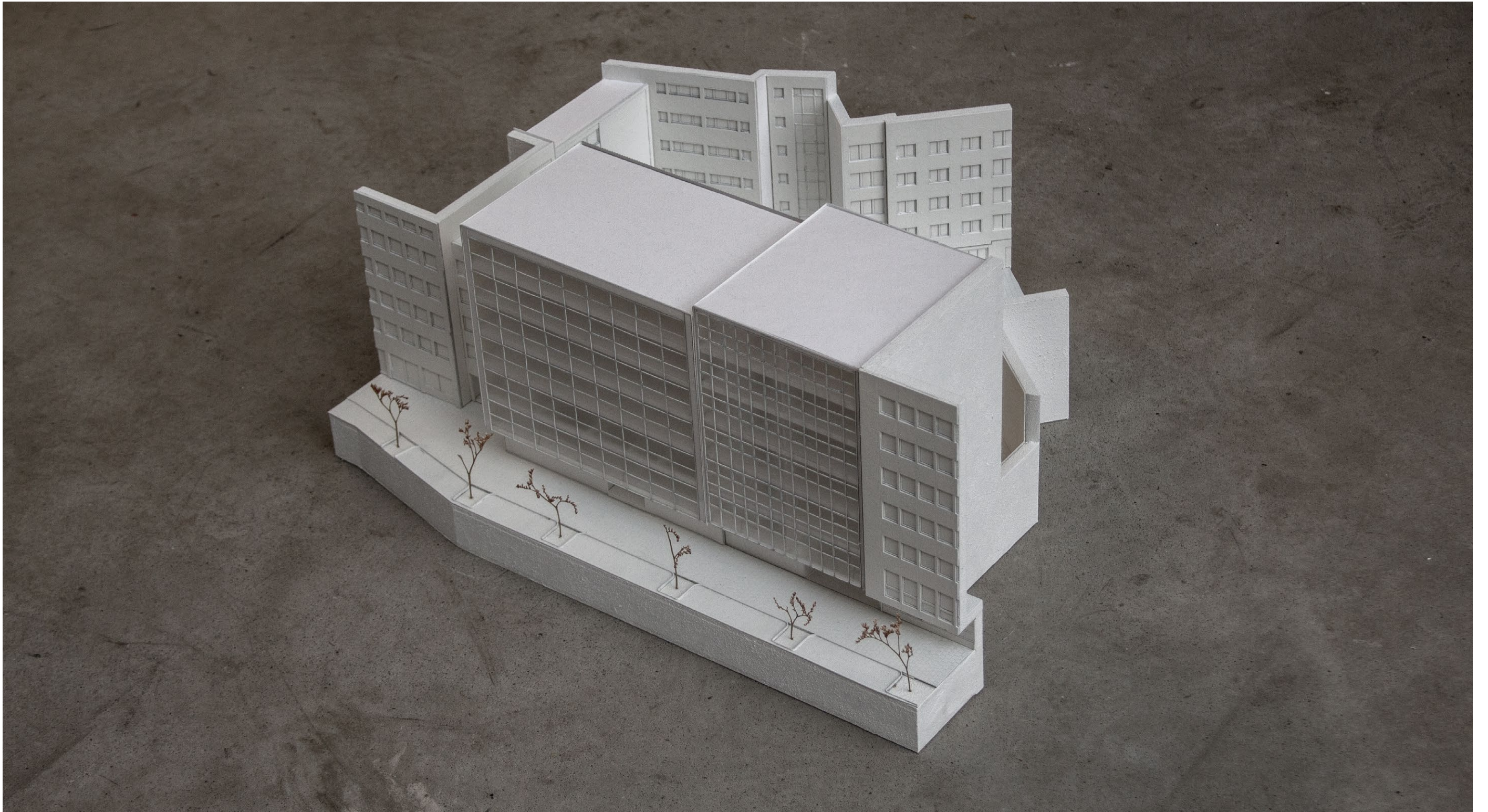
Kurt-Schumacher-Strasse 41-43
Existing ground floor plan



Kurt-Schumacher-Strasse 43
Existing Section

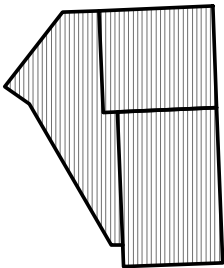
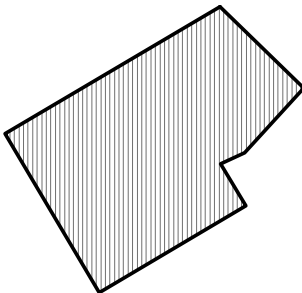
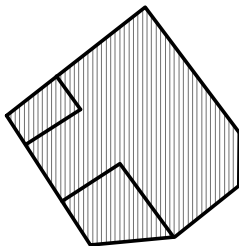
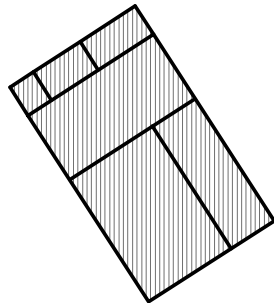


Kurt-Schumacher-Strasse 41-43
Estimated structural scheme



A house of assembly

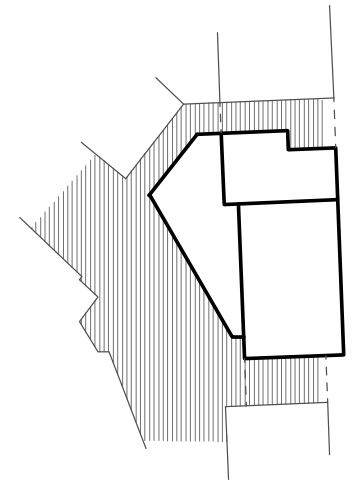
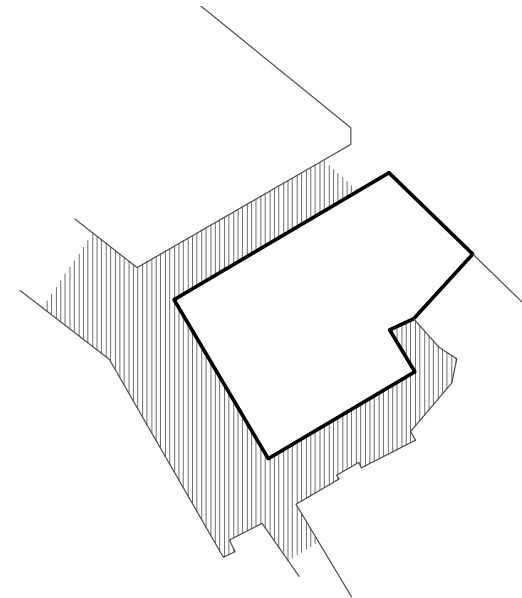
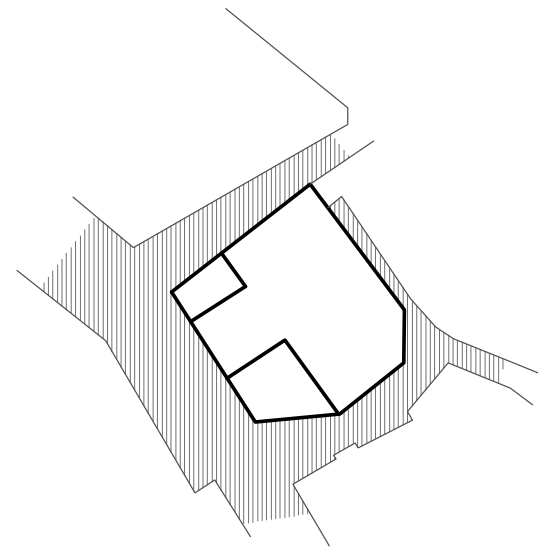
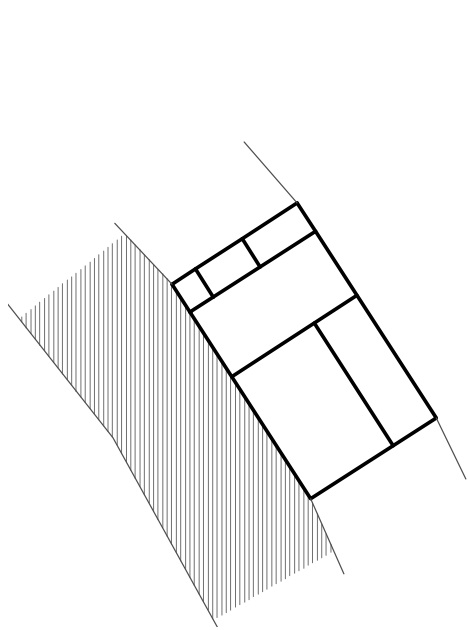
Scale 1:100



An alley

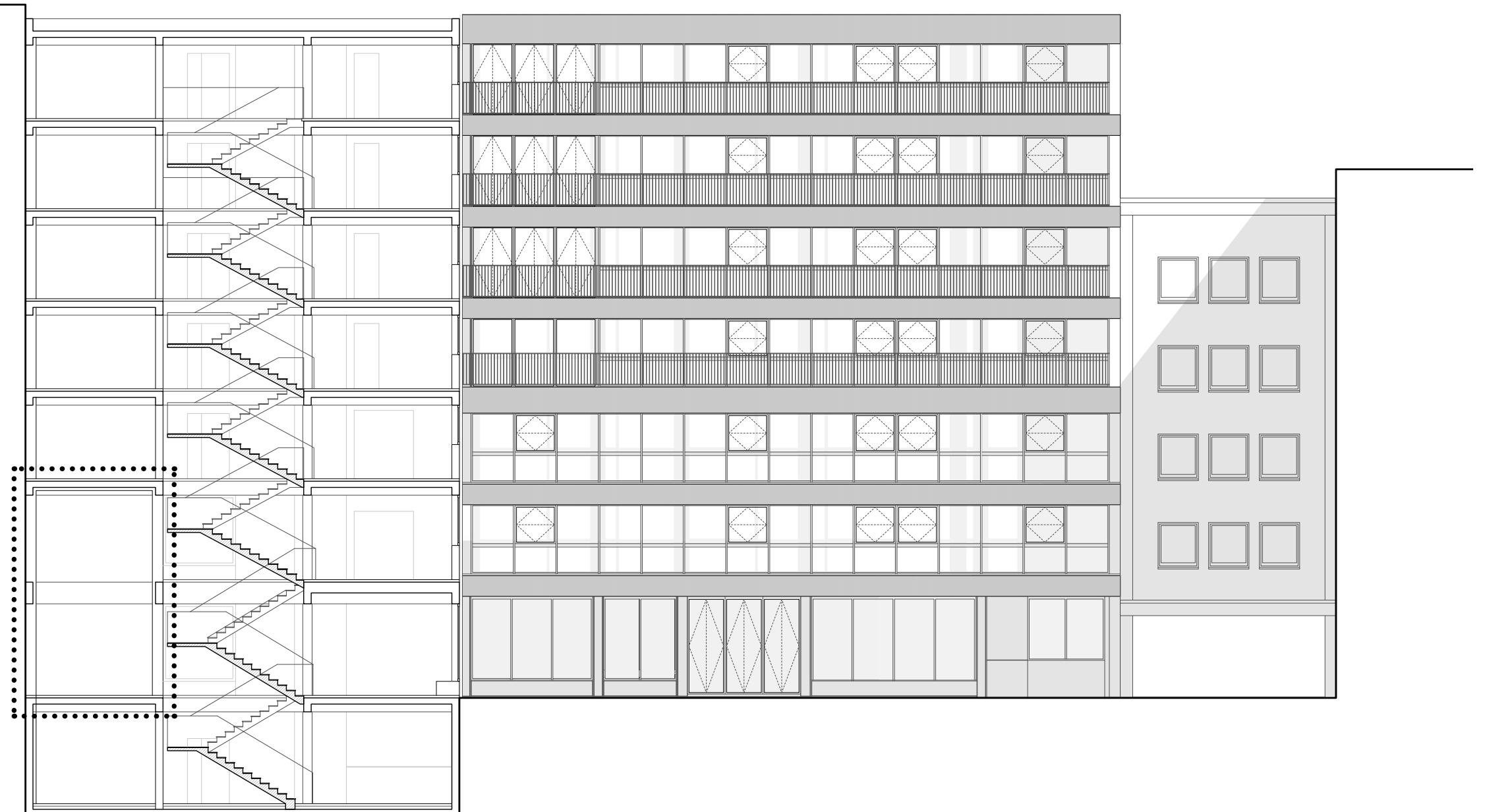
4

A House of Assembly



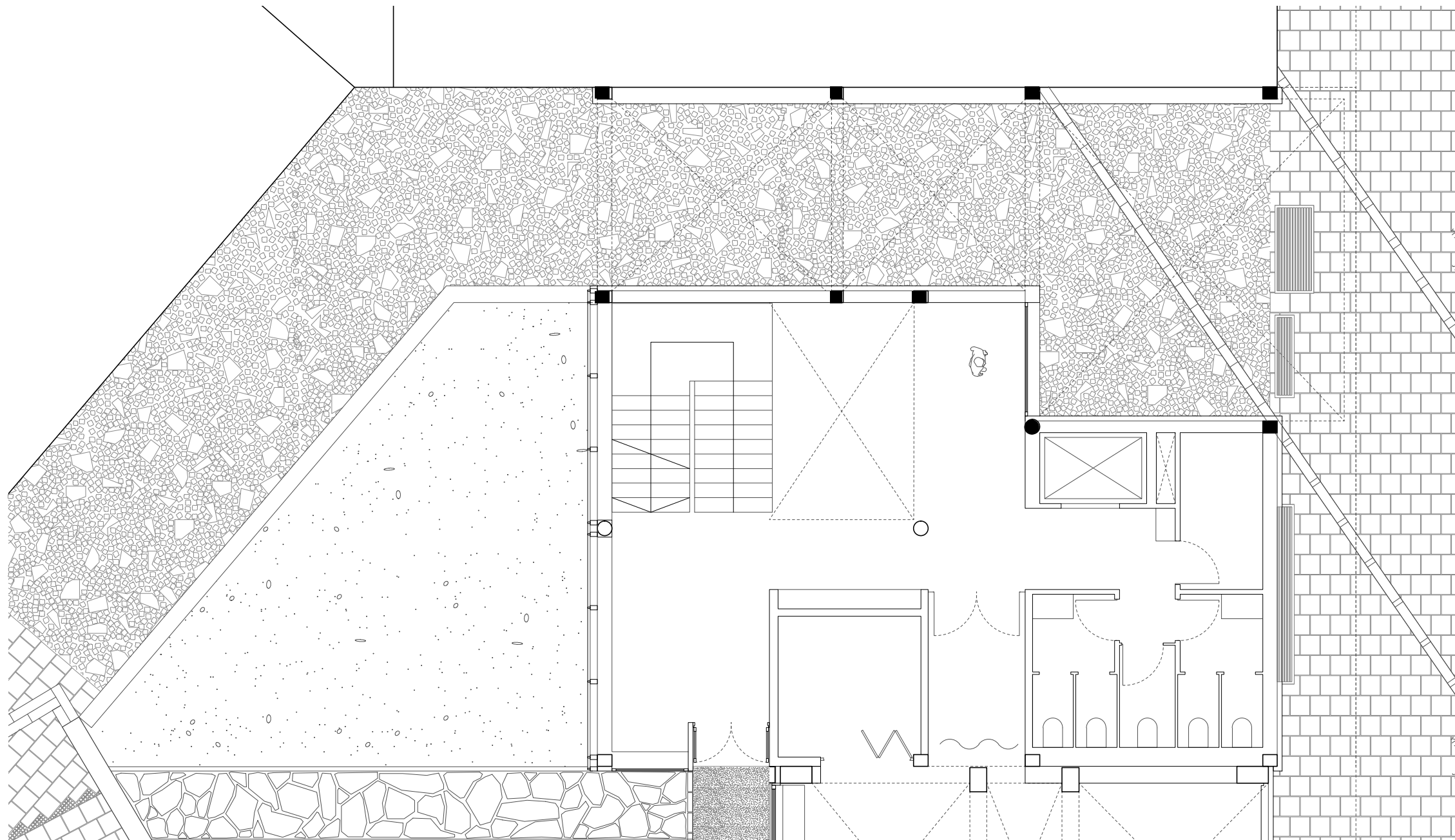
Hauptsynagoges, Kurt-Schumacher-Strasse 41-43

Reintroduction of an alley to the site



Kurt-Schumacher-Strasse 41-43

Reintroduction of an alley to the site

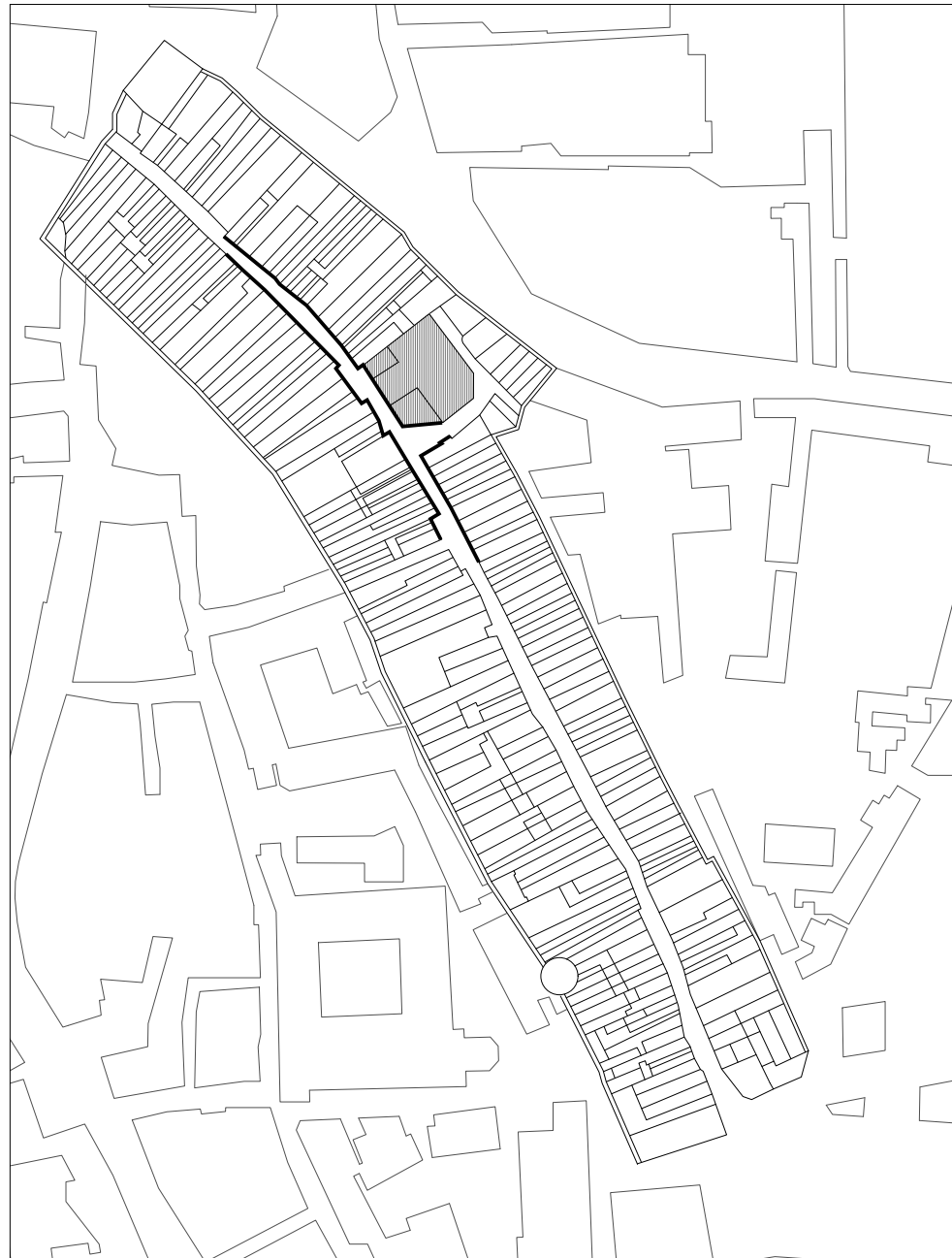


Kurt-Schumacher-Strasse 41-43

Reintroduction of an alley to the site



Kurt-Schumacher-Strasse 41-43
Reintroduction of an alley to the site



Comparative maps

Judengasse (1711), An der Staufenmauer (2022)

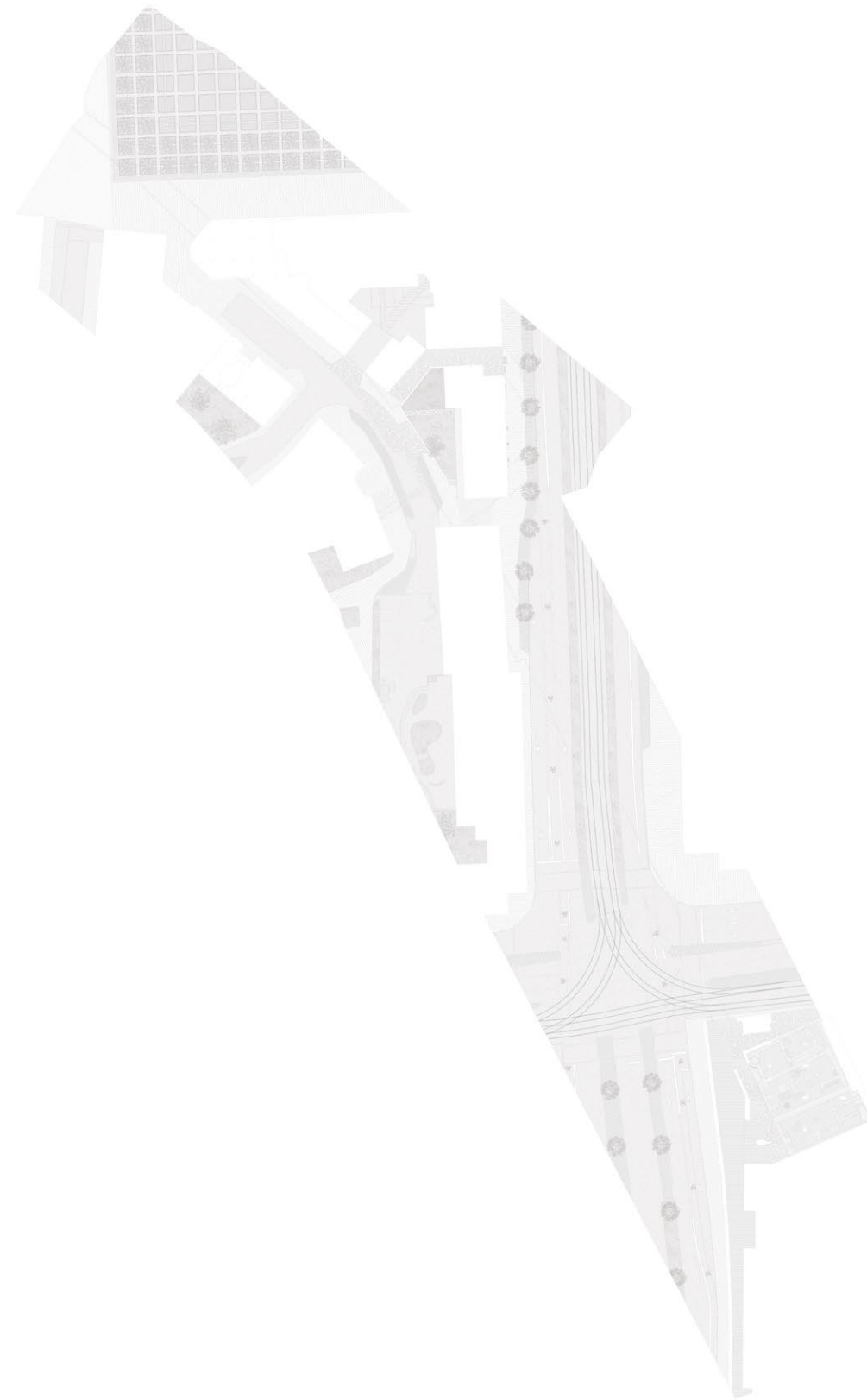


Paving An der Staufenmauer

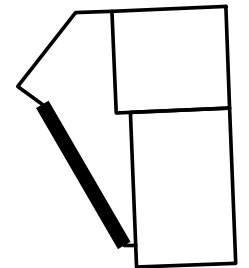
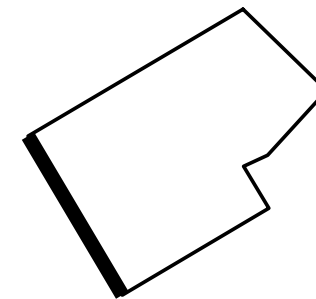
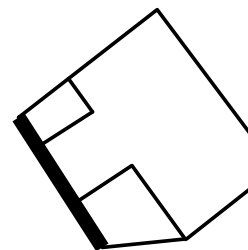
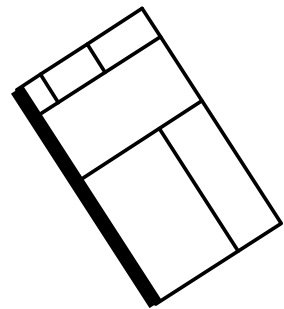
Superposition of the historic Judengasse and the modern street



Paving fragments, scale 1:20



Urban paving plan



Hauptsynagoges, Kurt-Schumacher-Strasse 41-43

Reintroduction of a main facade

A facade

4

A House of Assembly



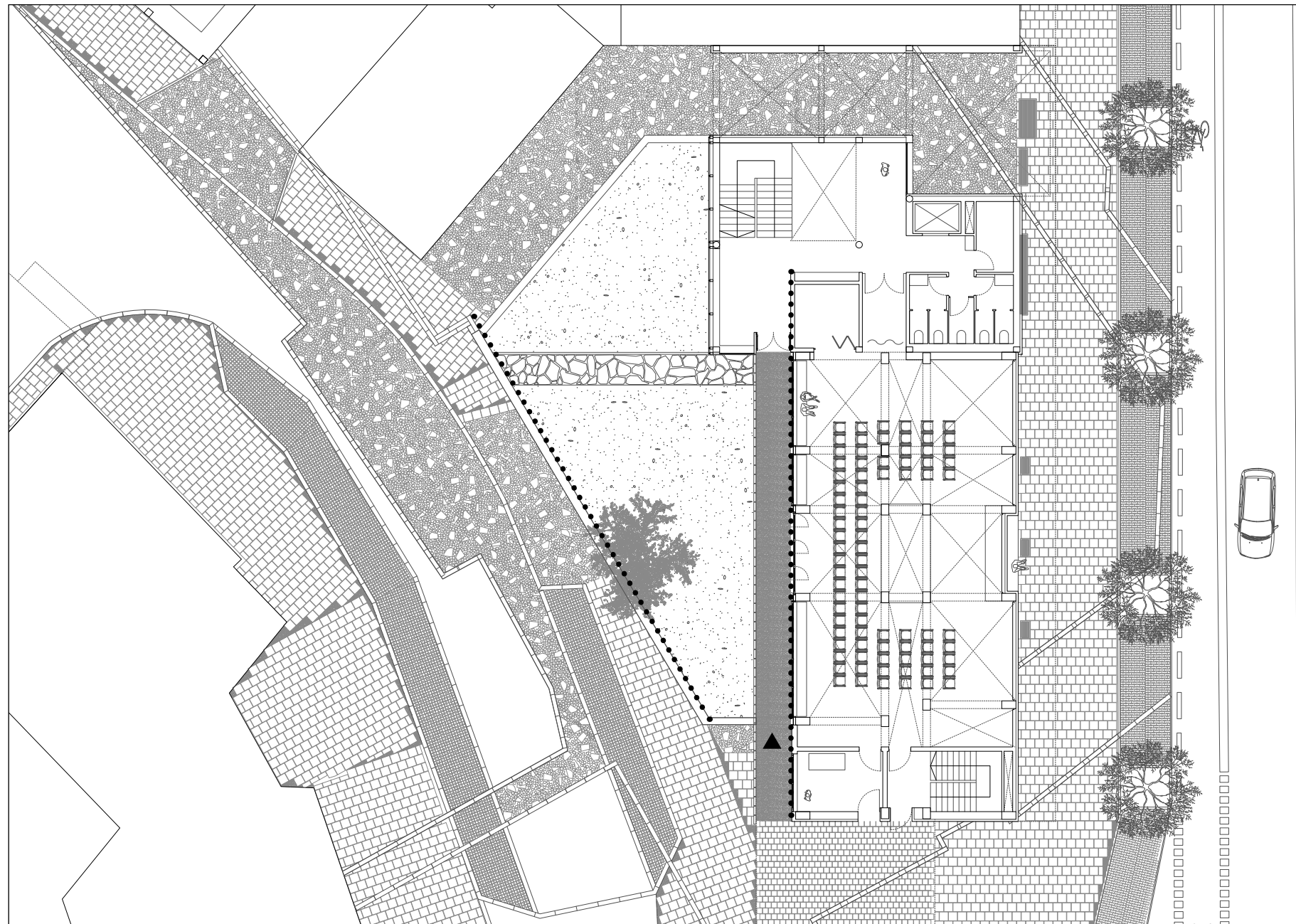
The Hauptsynagoge's main facade (est. 1860)

Architect: Johann Georg Kayser



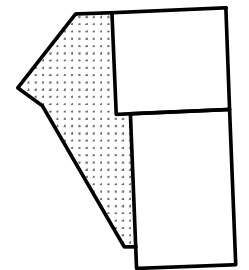
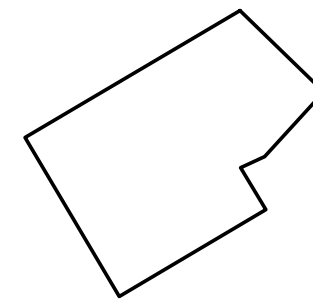
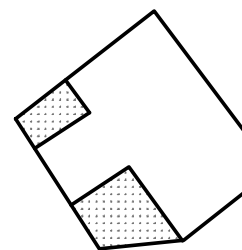
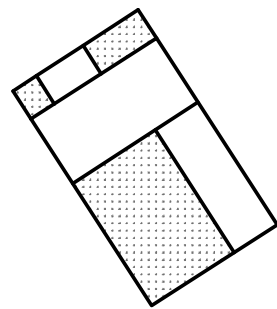
Reintroduction of a main facade

A simple, abstract garden wall protrudes from the ground



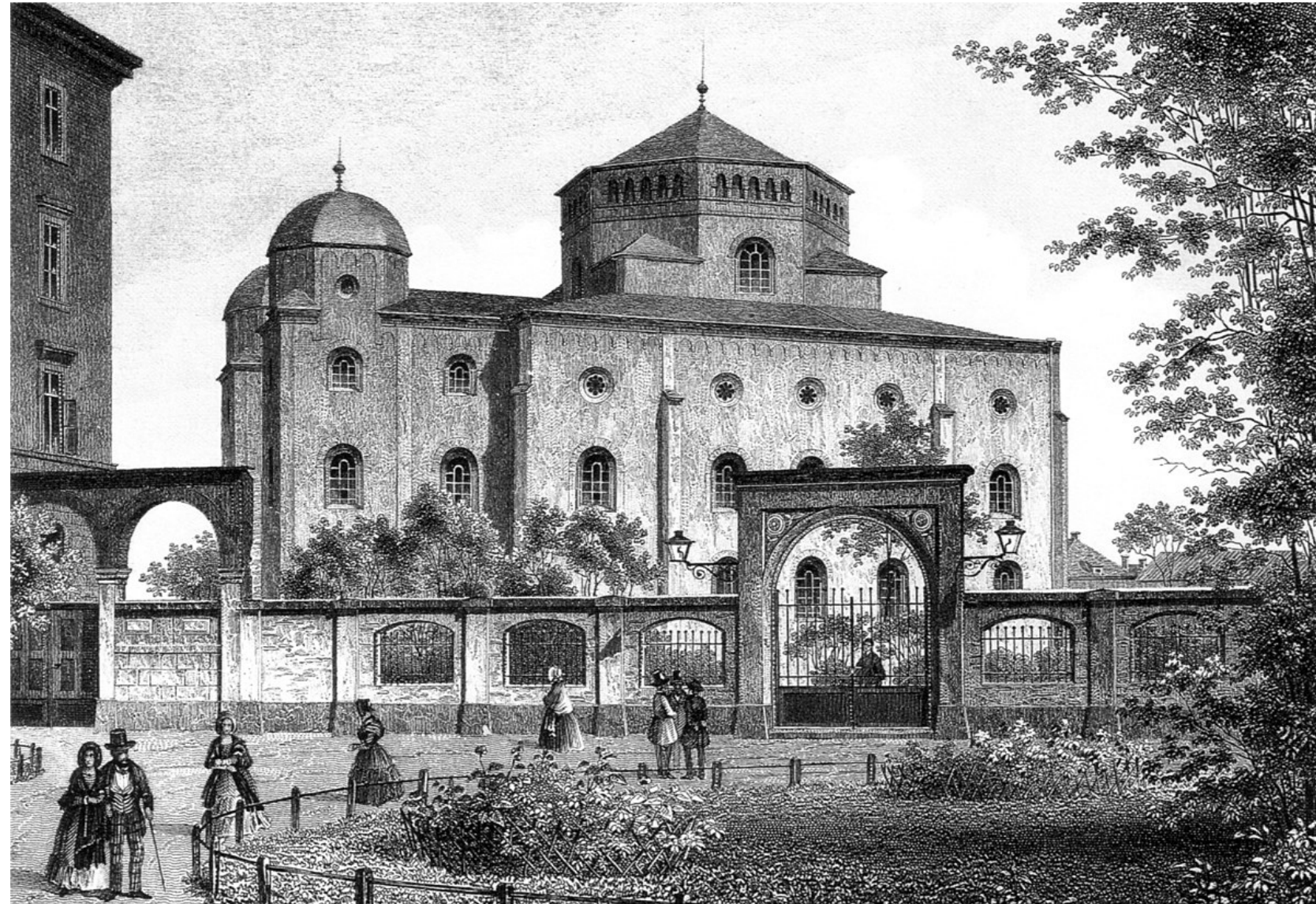
Reintroduction of a main facade

An entrance to the garden formed between the historic and modern urban structures



Hauptsynagoges, Kurt-Schumacher-Strasse 41-43

Reintroduction of a walled garden

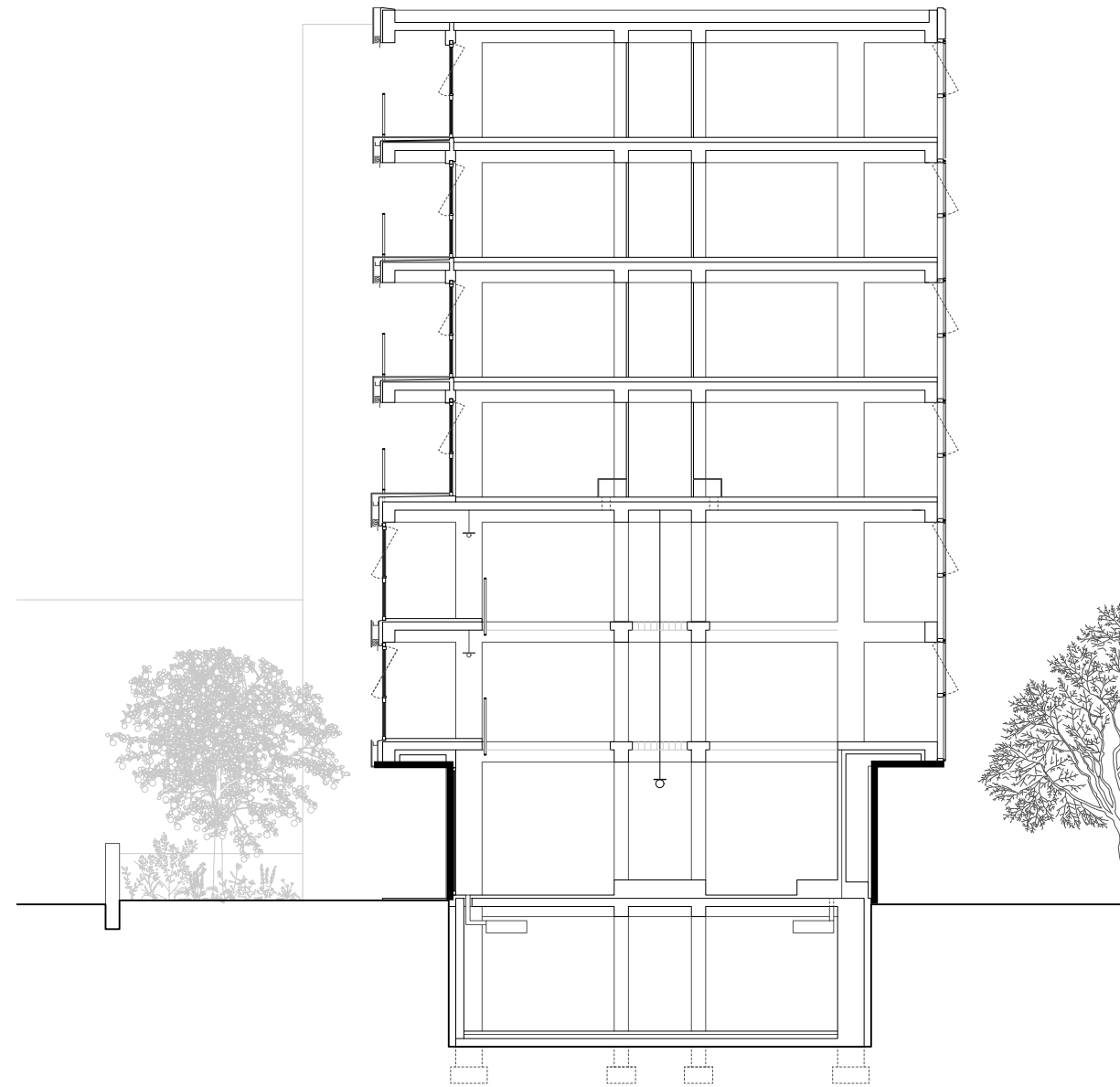


A synagogue's walled garden

Dresden Synagogue, Gottfried Semper (1840)



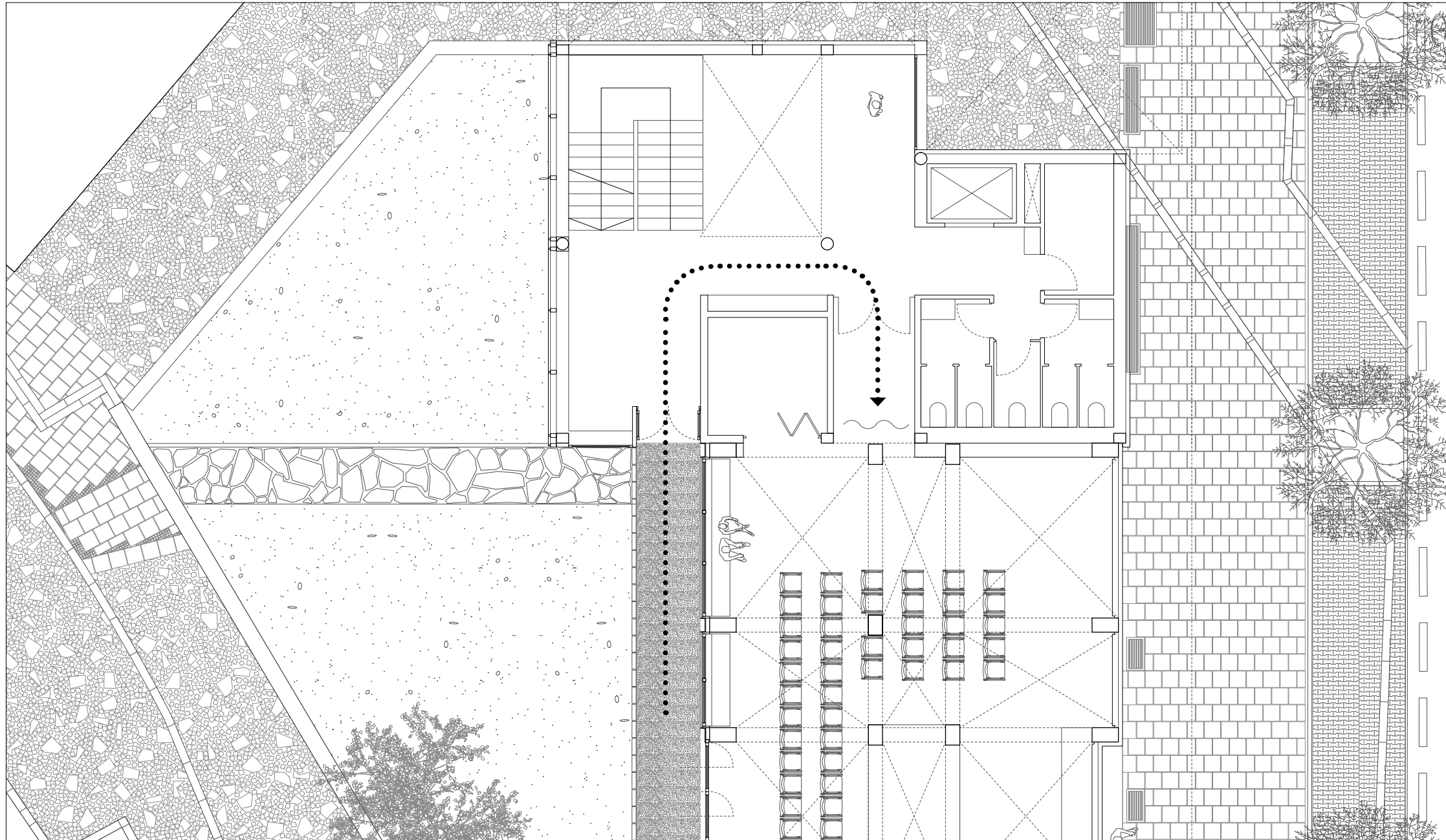
Reintroduction of a walled garden
A publicly accessible urban green pocket



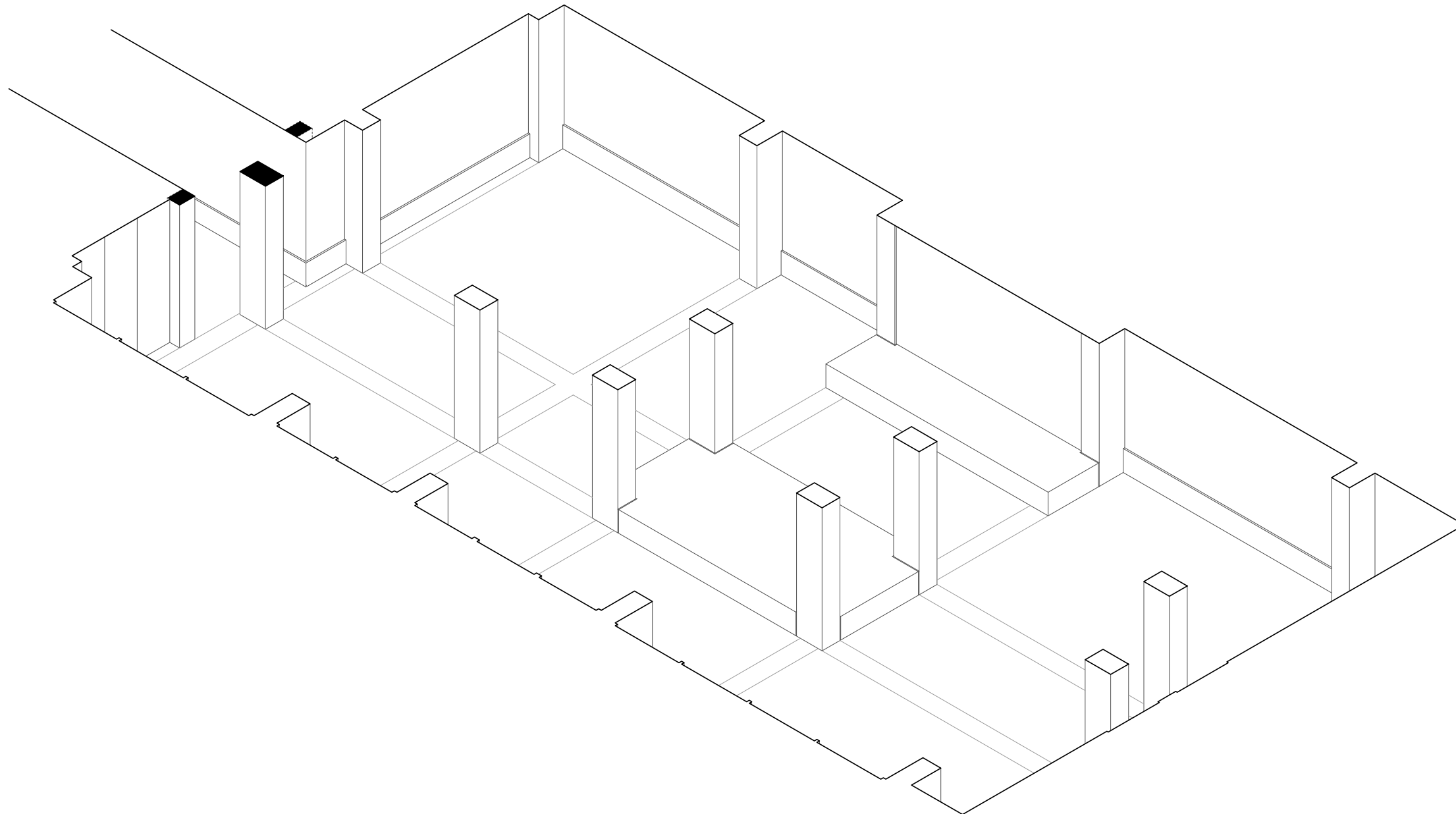
A covered walkway on the western and eastern facades of the building



A covered walkway alongside the garden



Transition between the two buildings

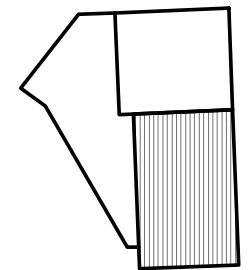
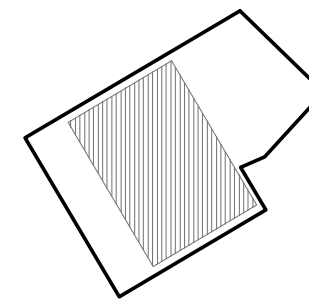
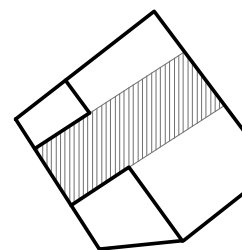
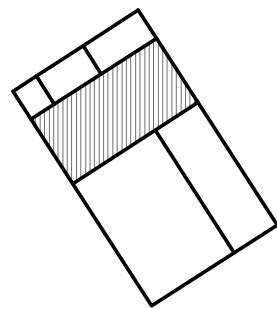


Transition between the two buildings

A room

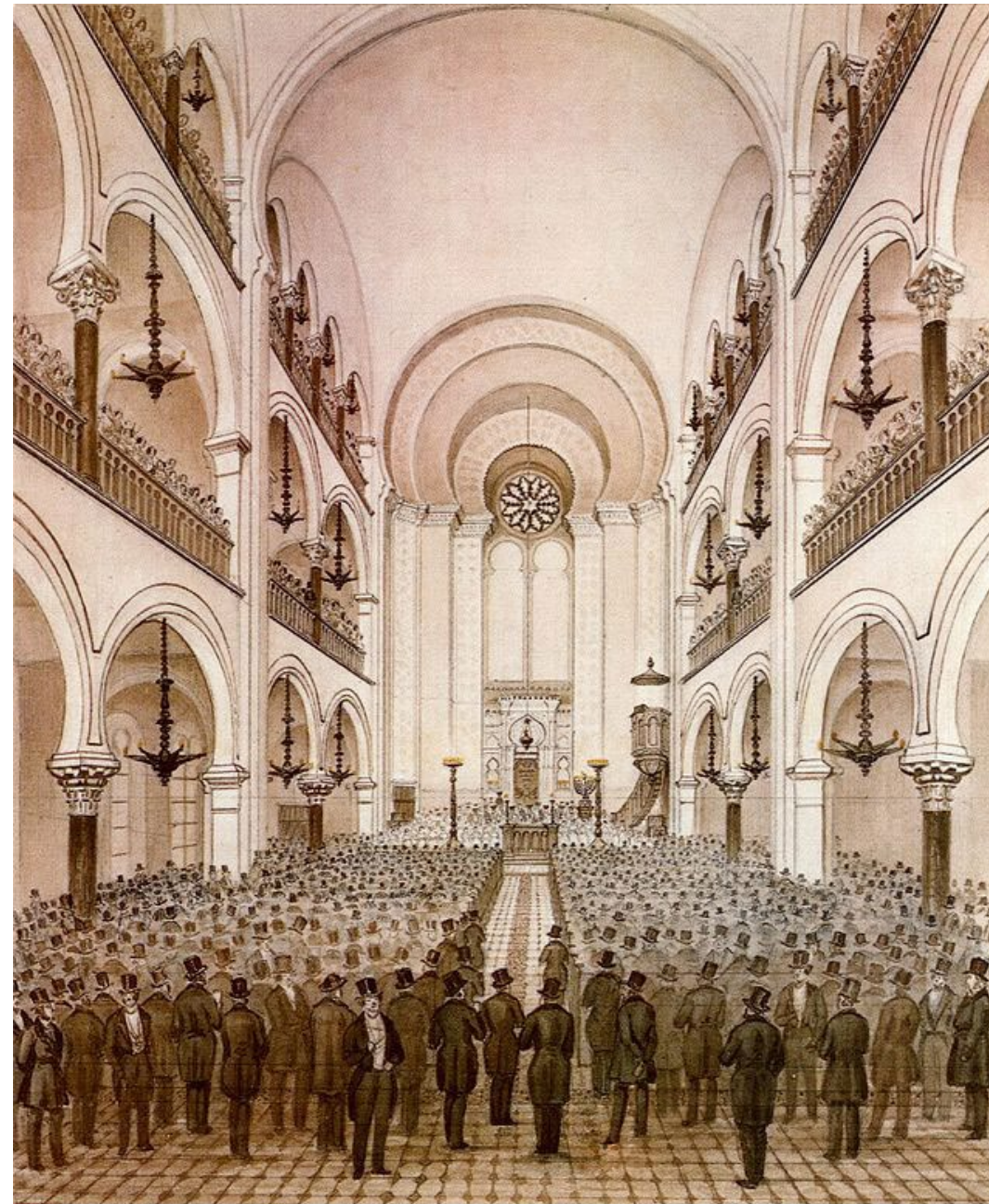
4

A House of Assembly



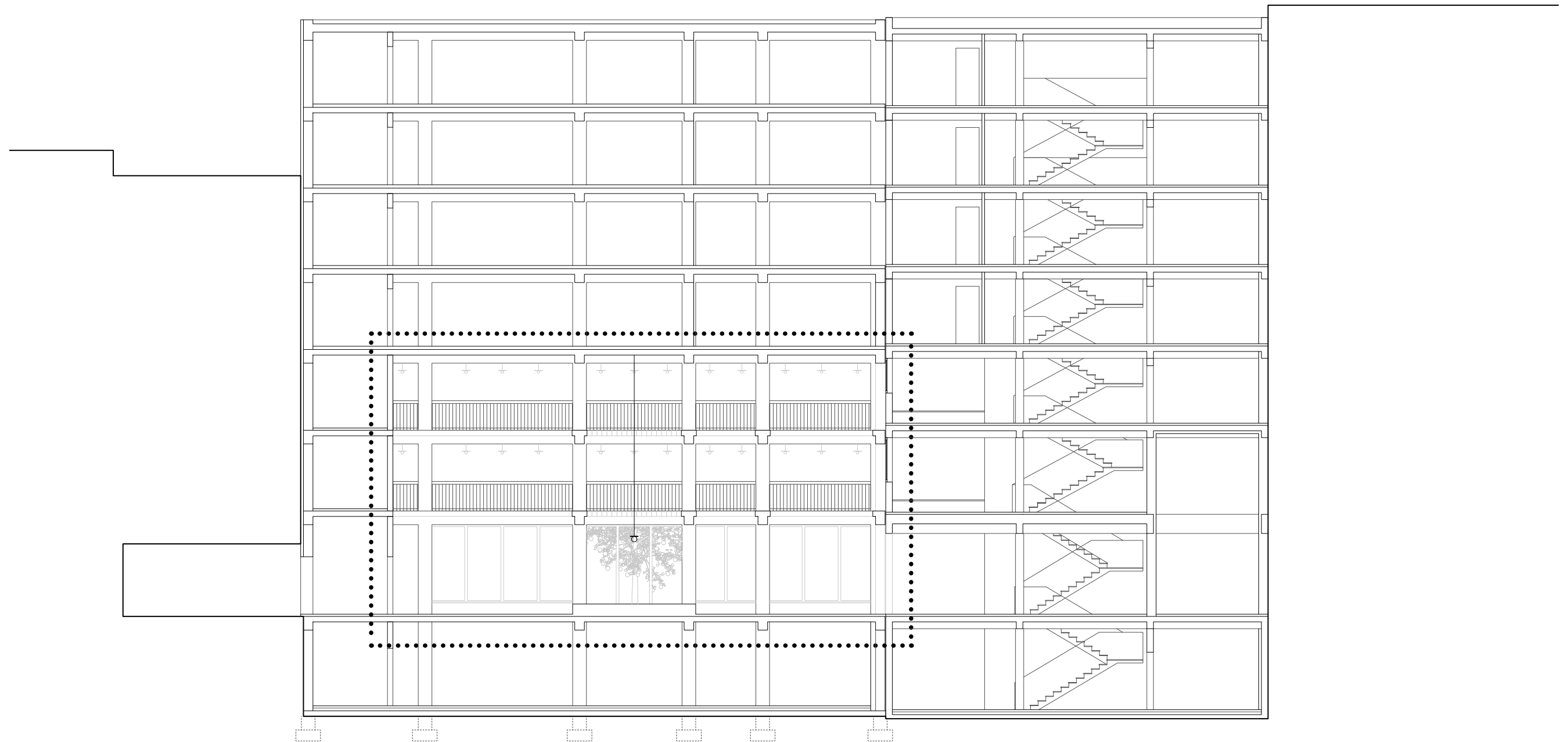
Hauptsynagoges, Kurt-Schumacher-Strasse 41-43

Reitroduction of a large room

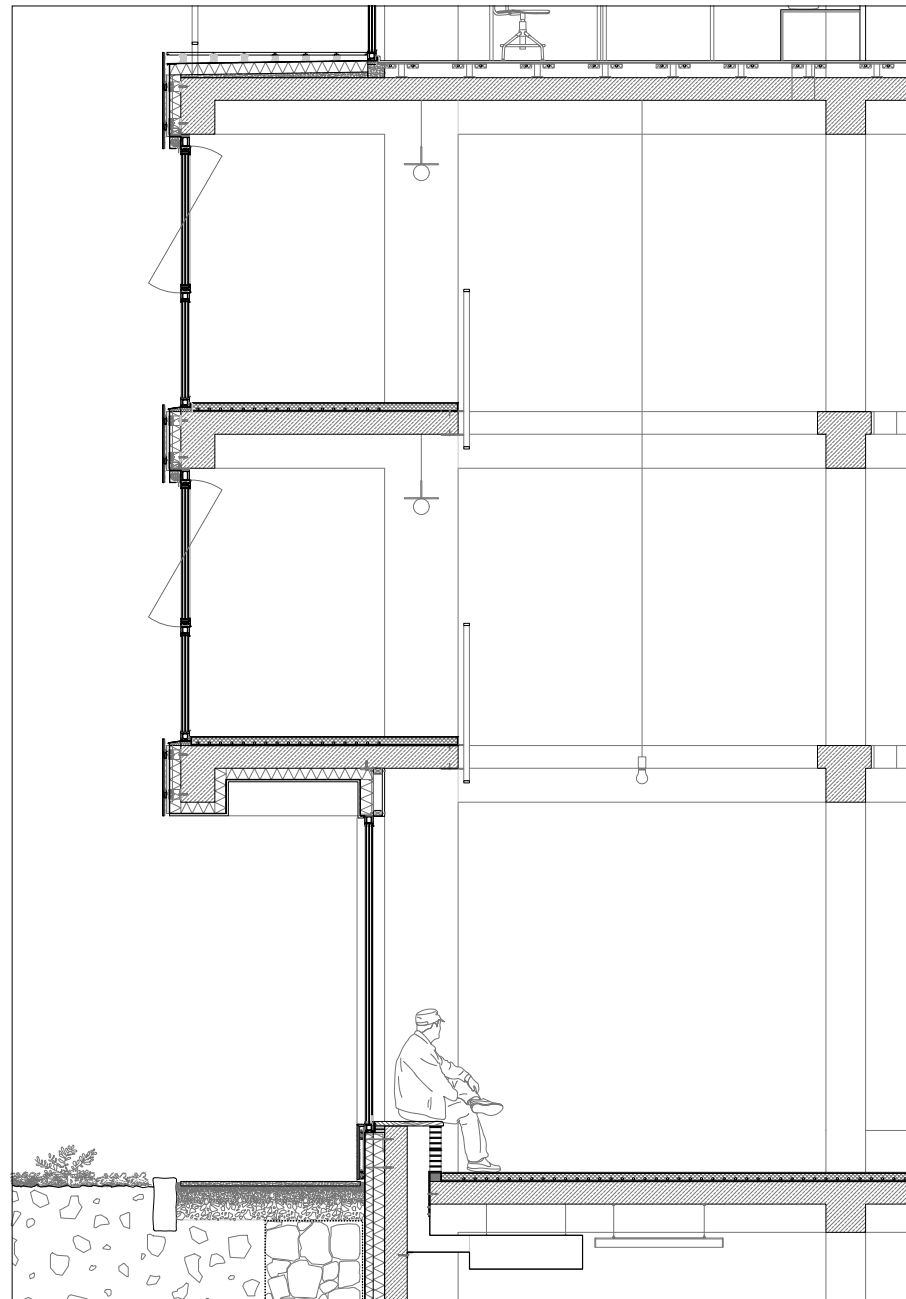


Hauptsynagoge Frankfurt am Main (1860)

Illustration of the main prayer hall



A void created through local subtraction of floor slabs



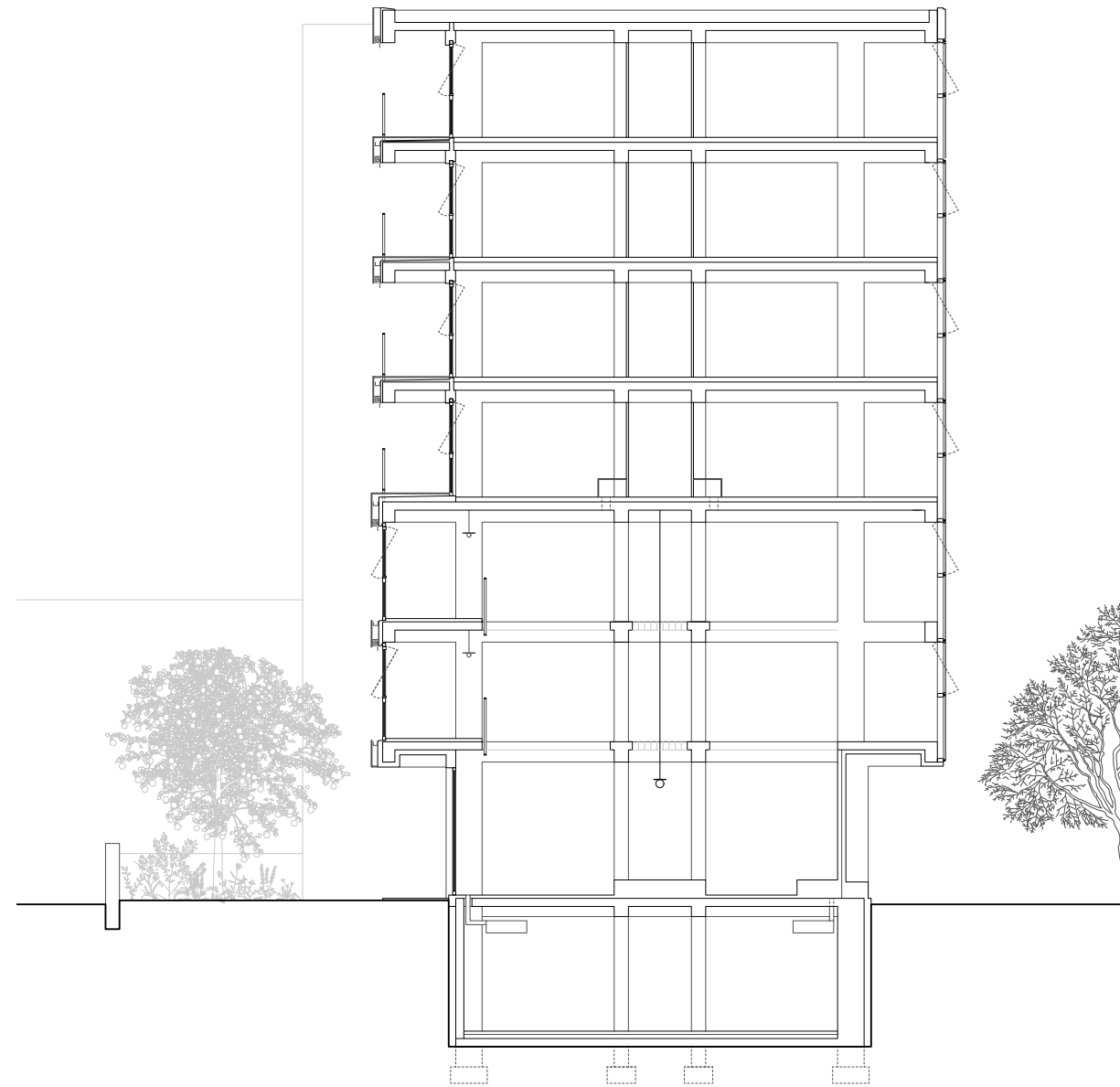
Introduction of galleries on the western facade



The eastern facade as a thin, translucent veil

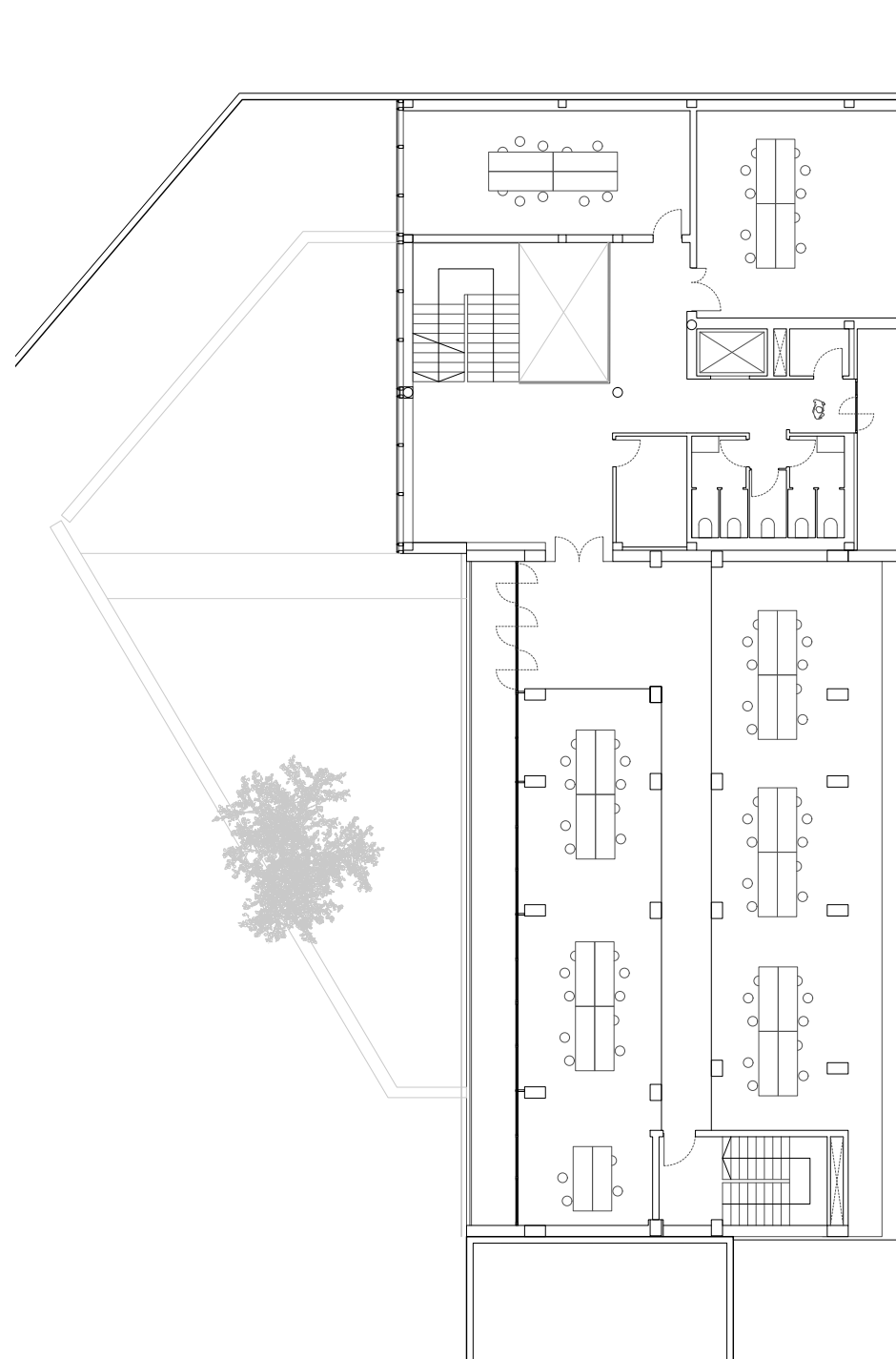


A ghosted, abstracted version of the existing eastern facades



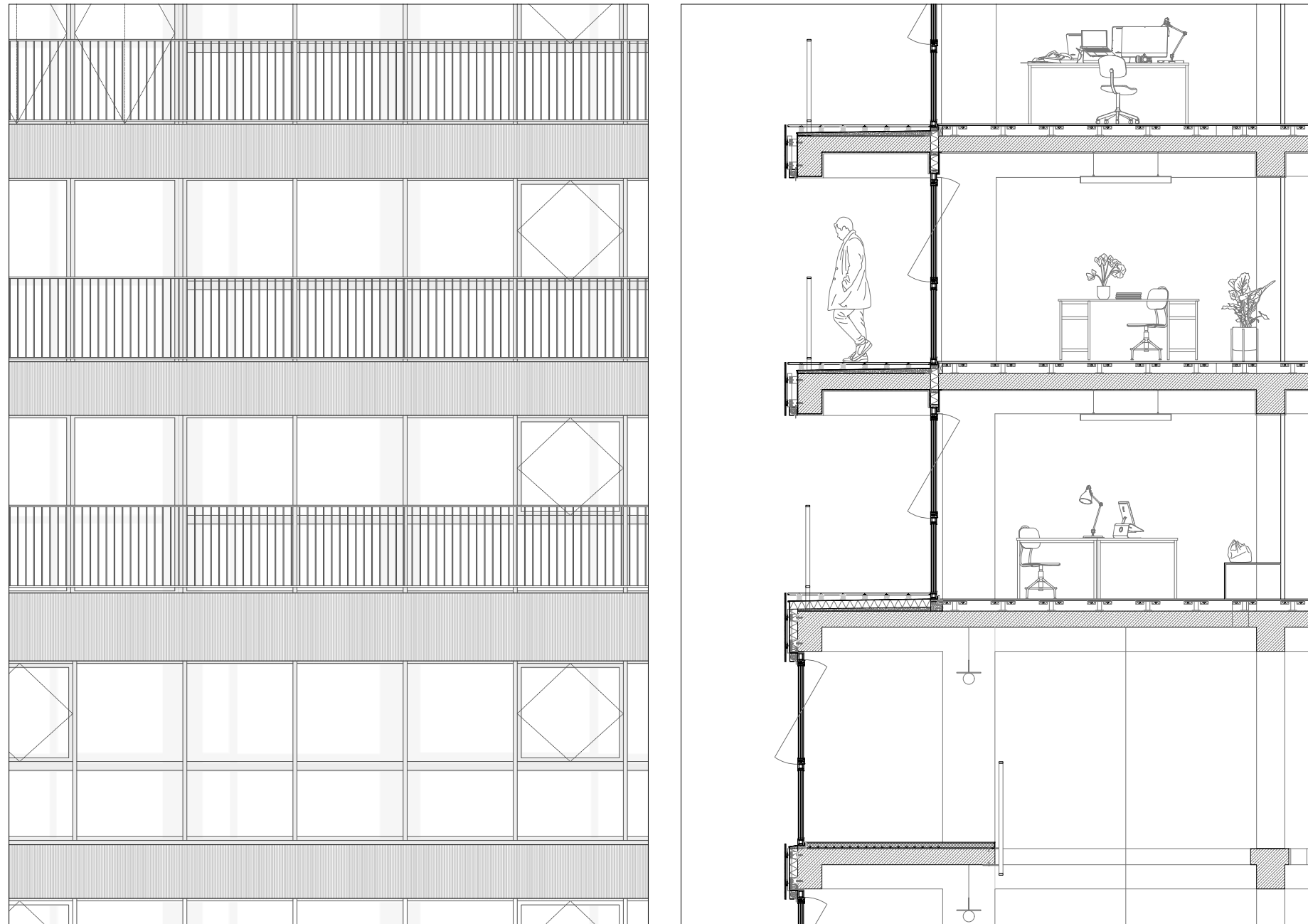
A selective process of unearthing

The buildings' upper floors retain their horizontal logic



A selective process of unearthing

Refurbishment and reorganisation of office spaces on the upper floors

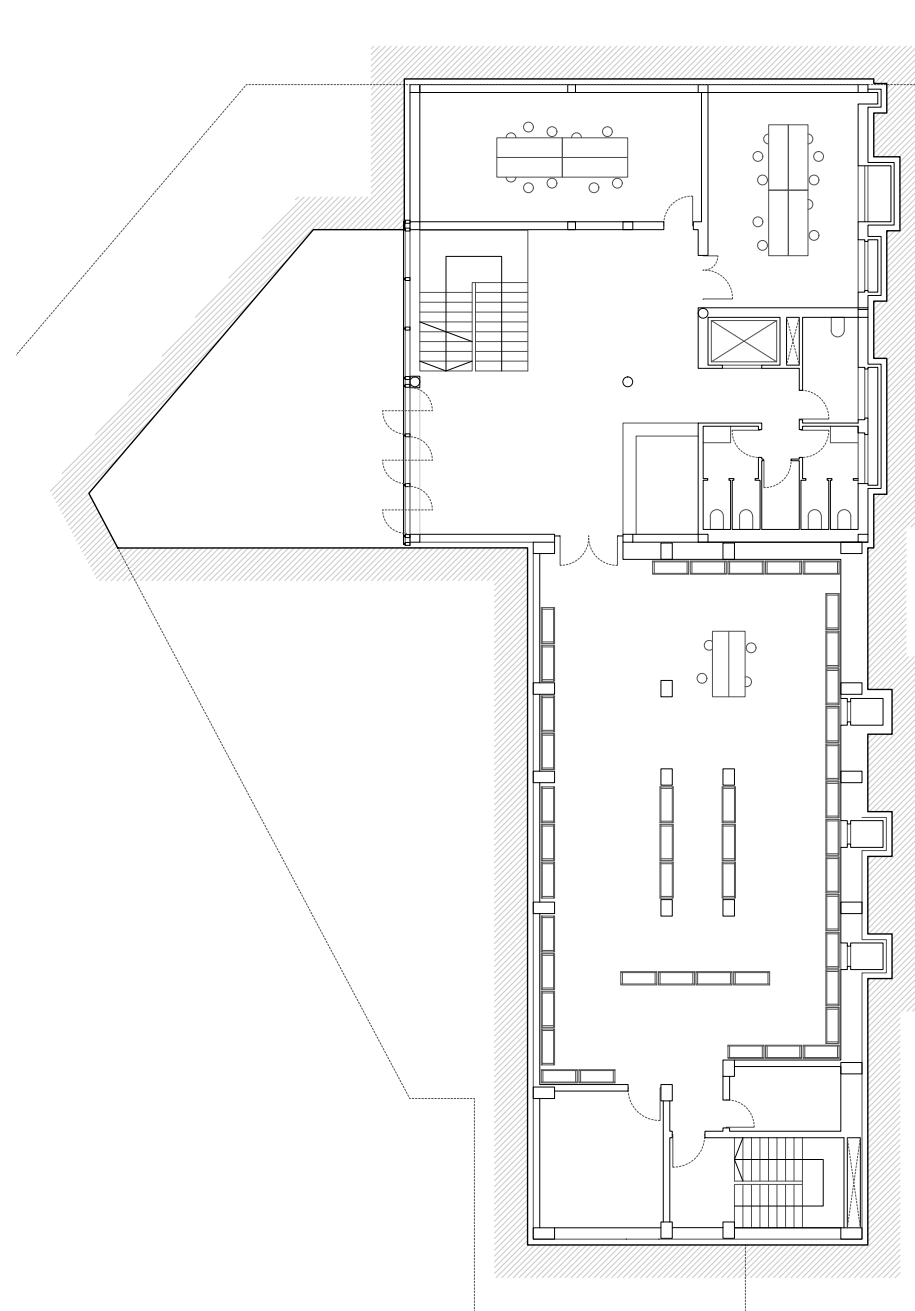


A selective process of unearthing

Introduction of elongated balconies to the western facade



A selective process of unearthing
Accentuated horizontality

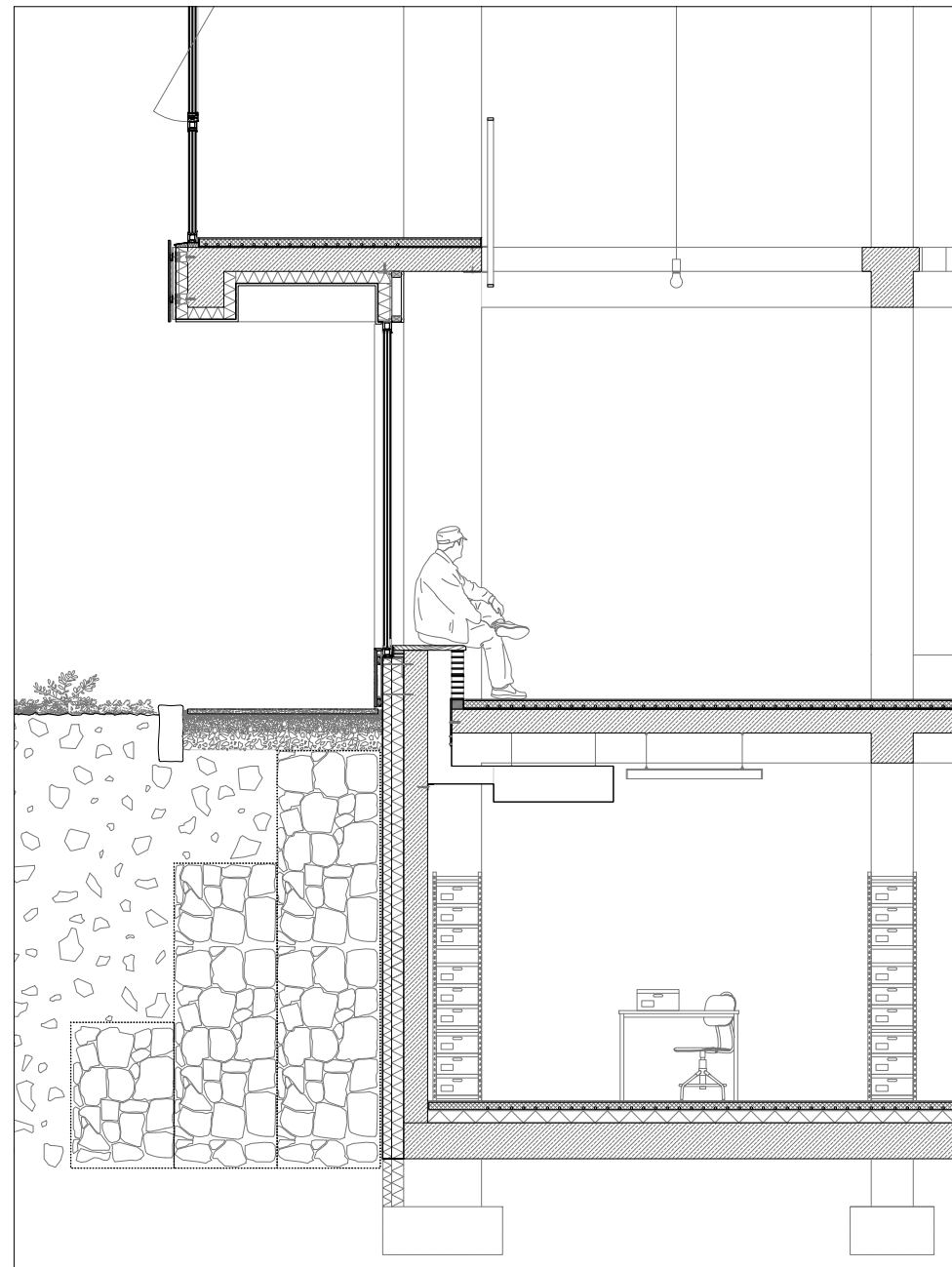


A selective process of unearthing
Archeological depot at the basement floor



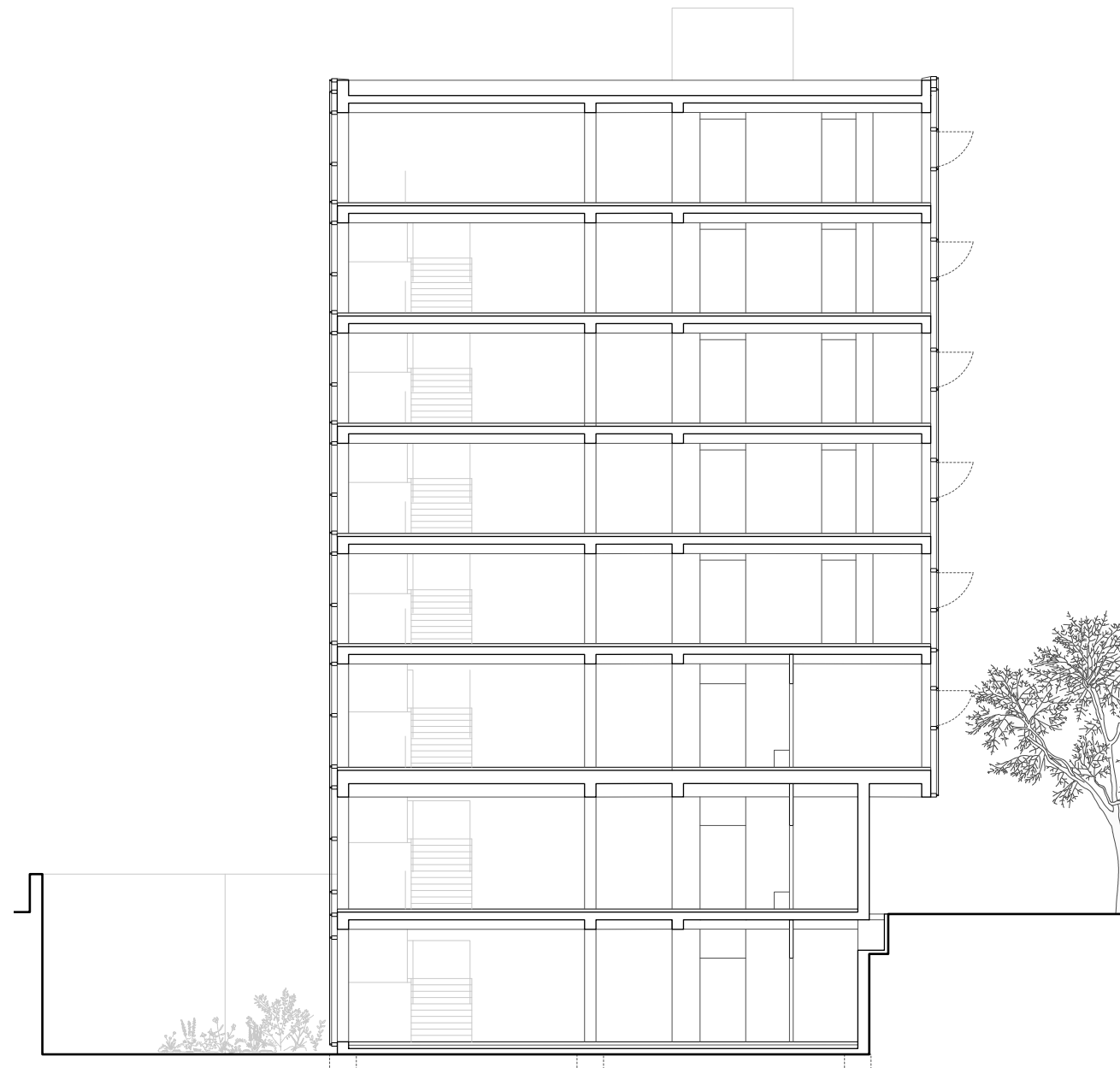
Archive boxes in the depot of the Archaeological Museum Frankfurt, labelled “Synagogue”

Unboxing Pasts (Helgard Haug, Rimini Protokoll 2021, METAhub Frankfurt am Main)



A selective process of unearthing

The archeological findings as a conceptual foundation to the hall

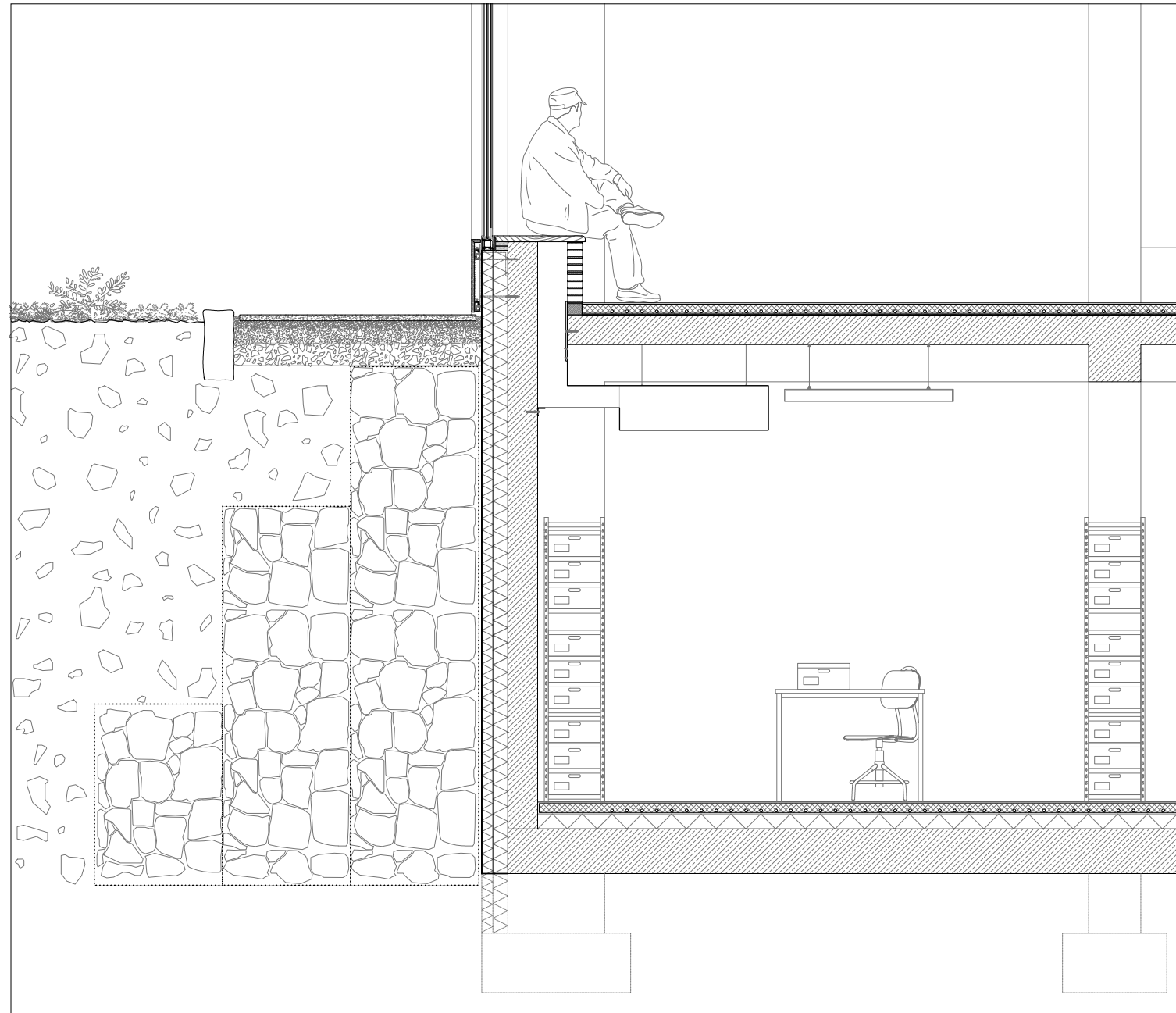


A selective process of unearthing

A study room open to a sunken garden on the northern part of the plot



Building waste created in the refurbishment process



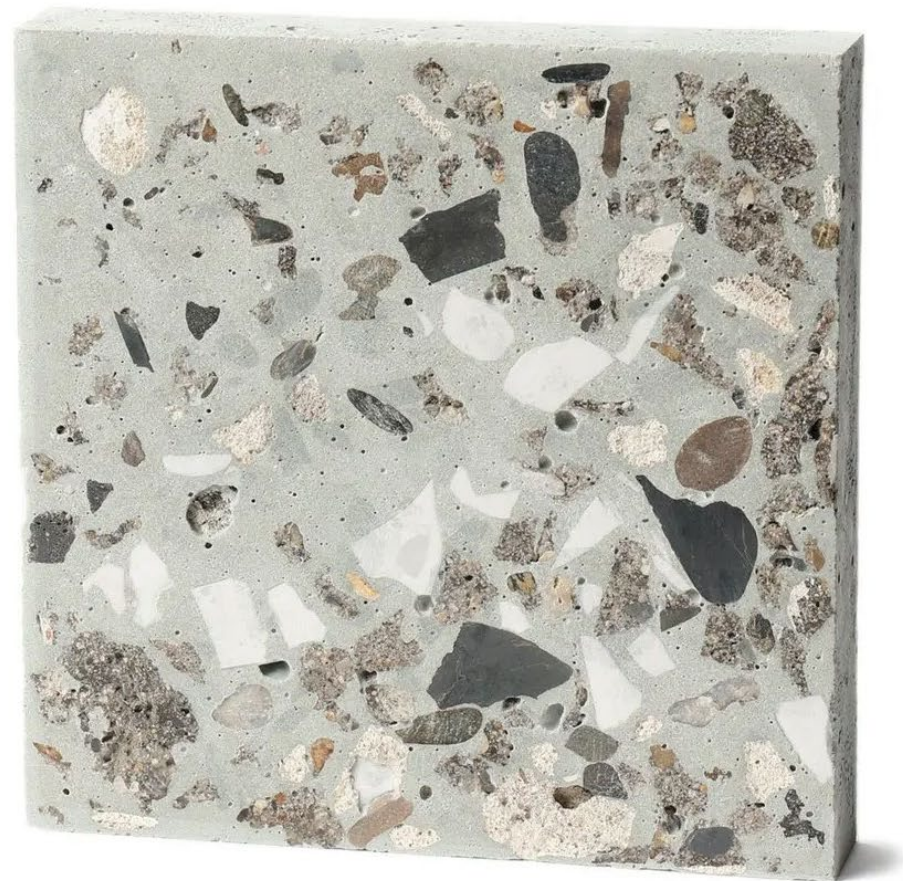
On-site reuse of building waste

Partial filling of the basement floor (now the garden) with soil and building rubble



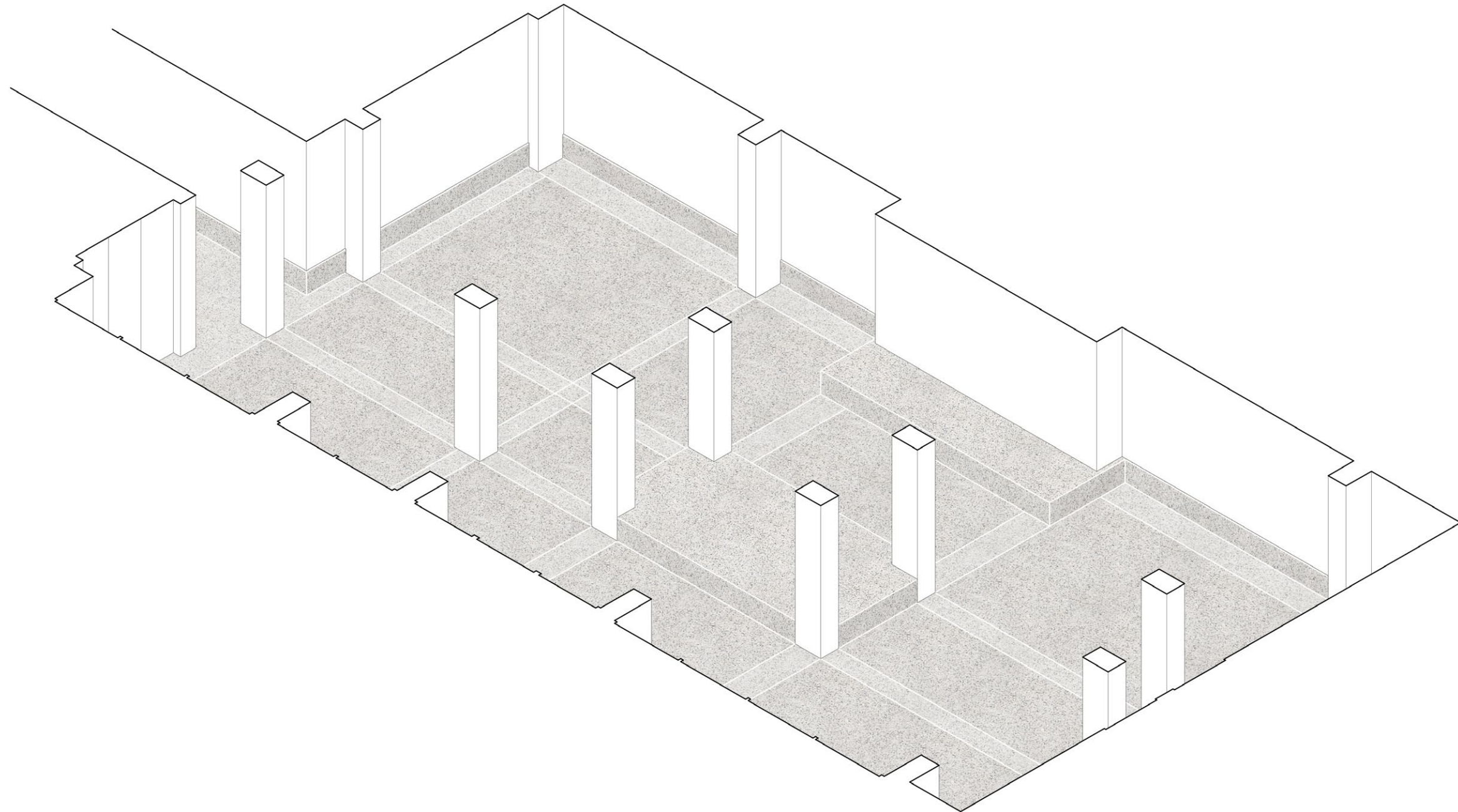
On-site reuse of building waste

The garden emerges out of a bedding of waste extracted from the building



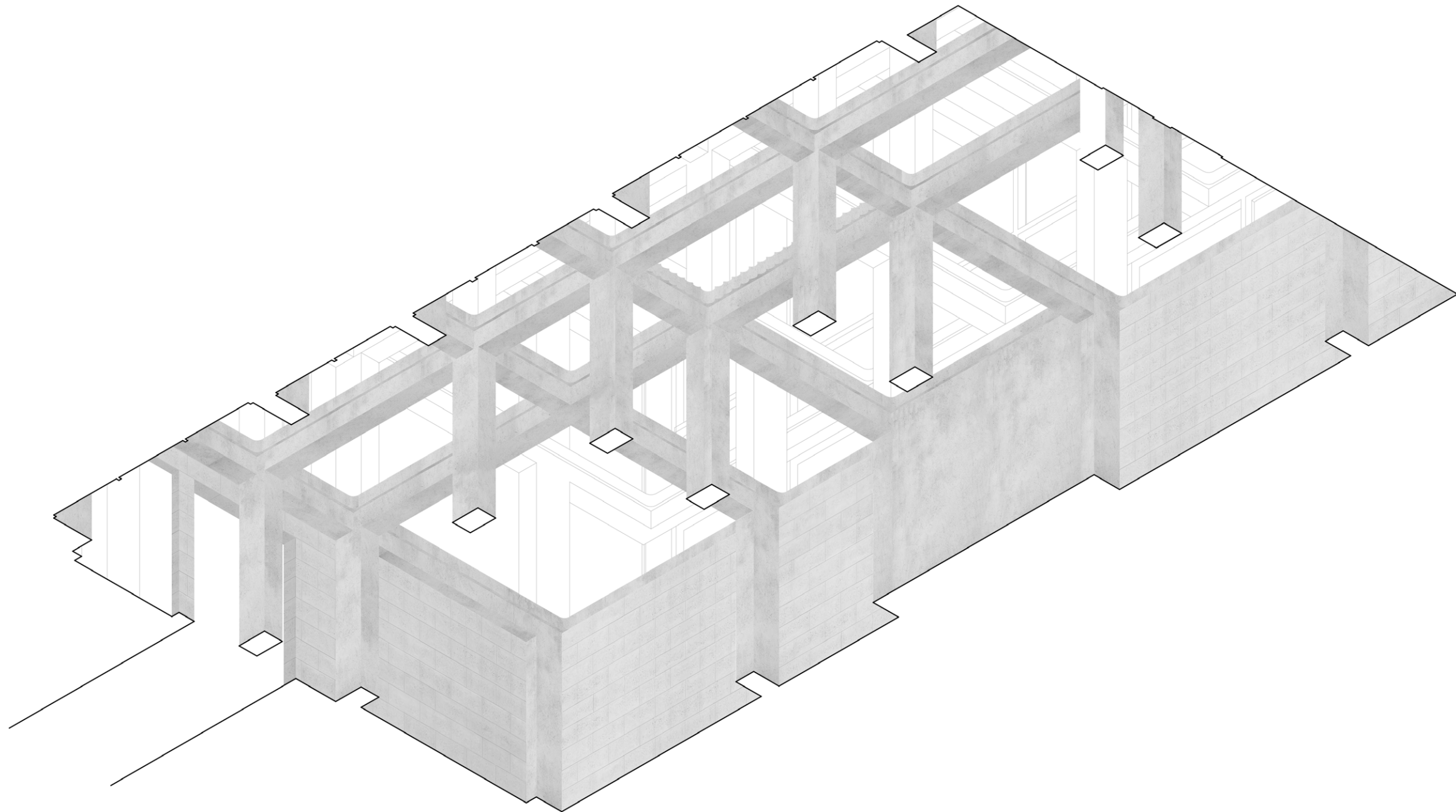
On-site reuse of building waste

Custom-made terrazzo by They Feed Off Buildings, Berlin



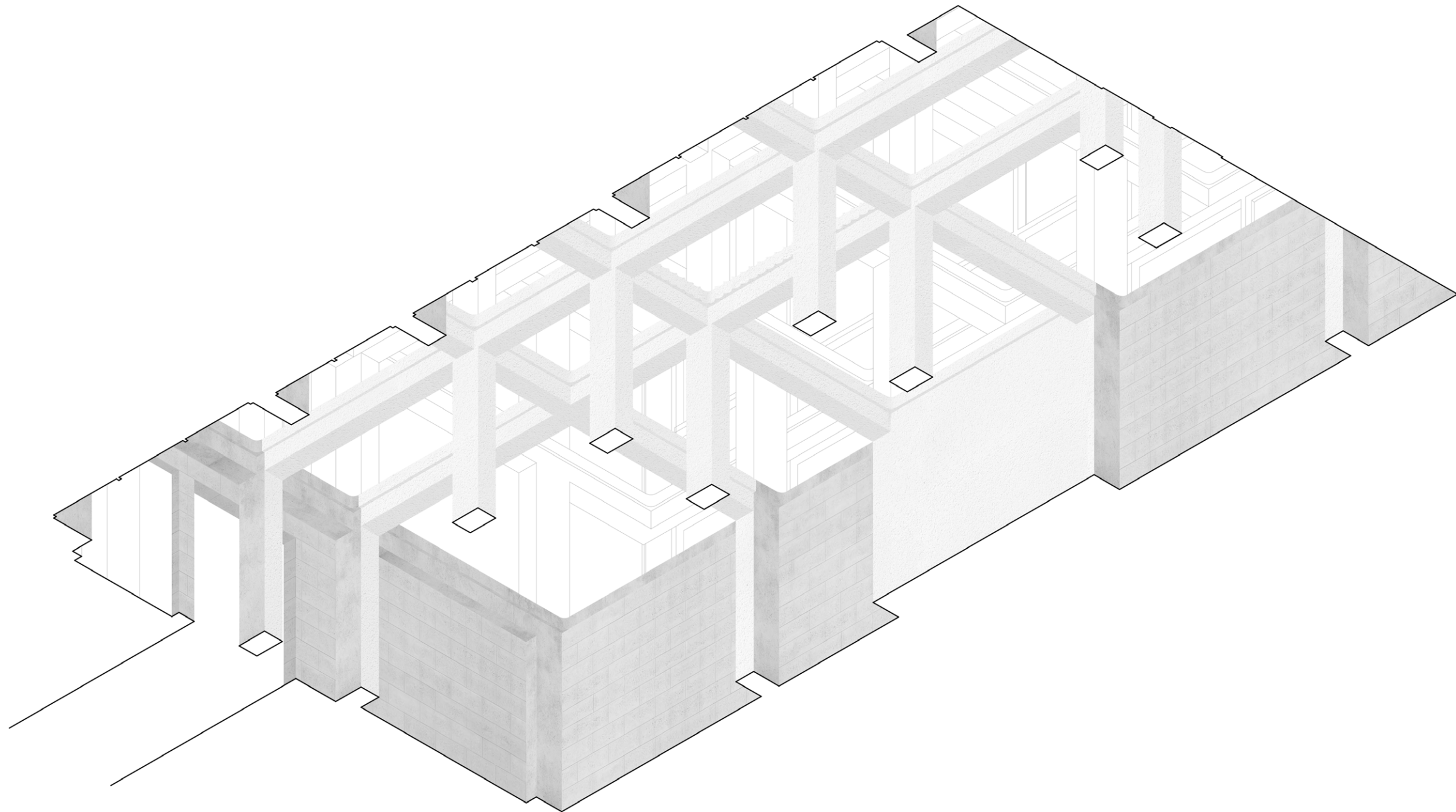
On-site reuse of building waste

Terrazzo flooring, using removed elements as aggregates



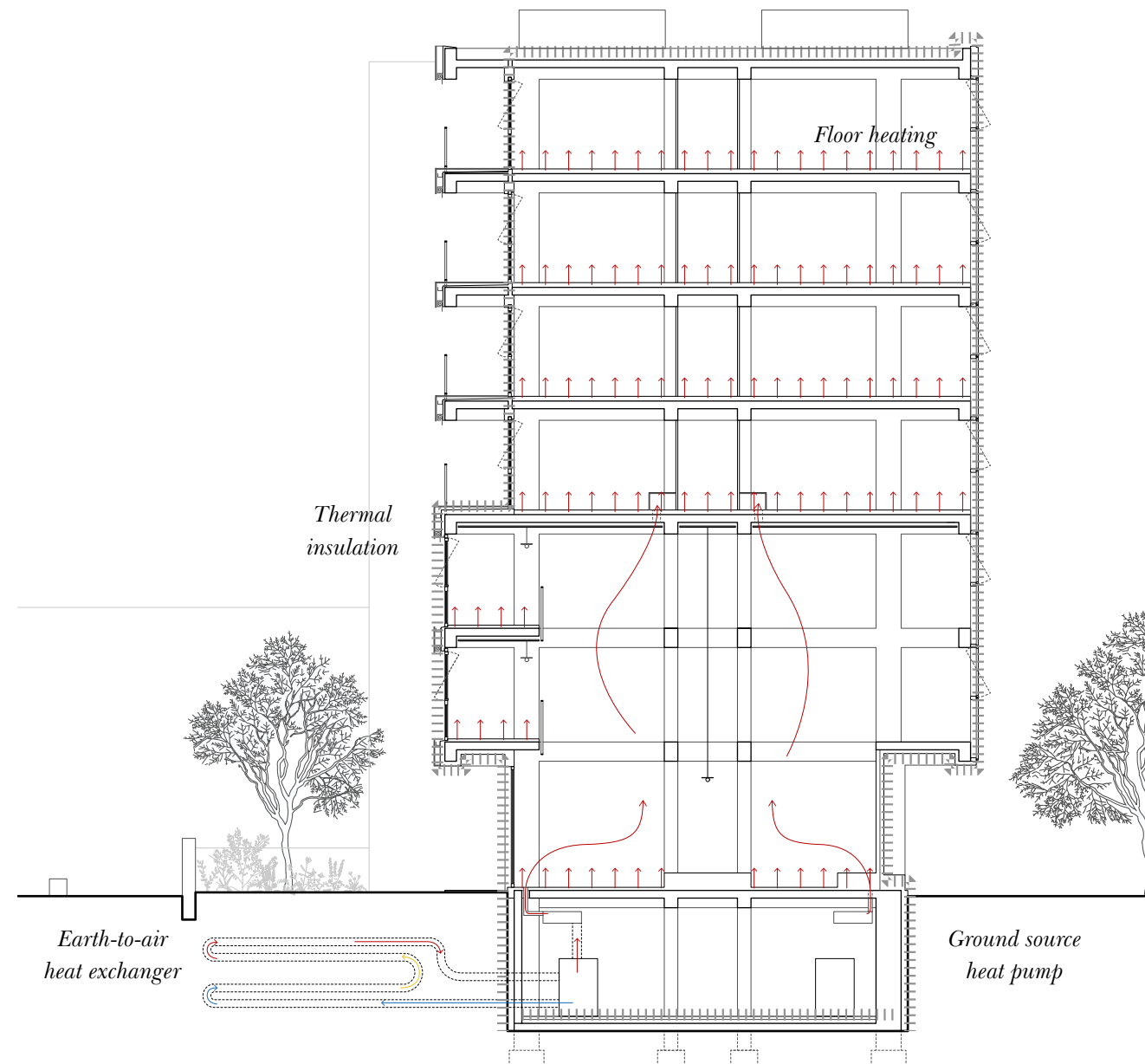
The exposed and clean concrete frame

Worm's eye view



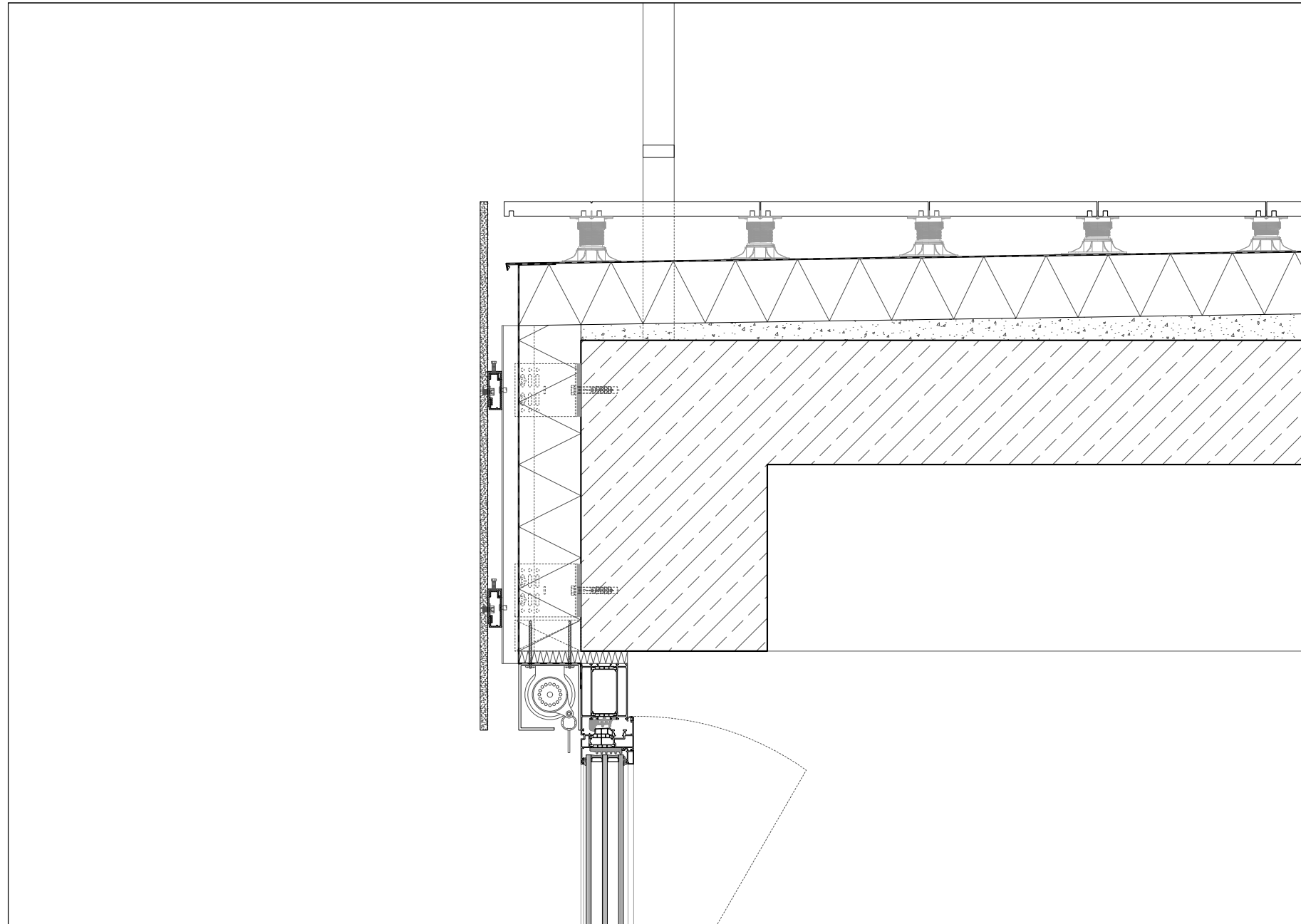
Demarcation of the room's edges through the utmost minimal means, using mineral paint

Worm's eye view



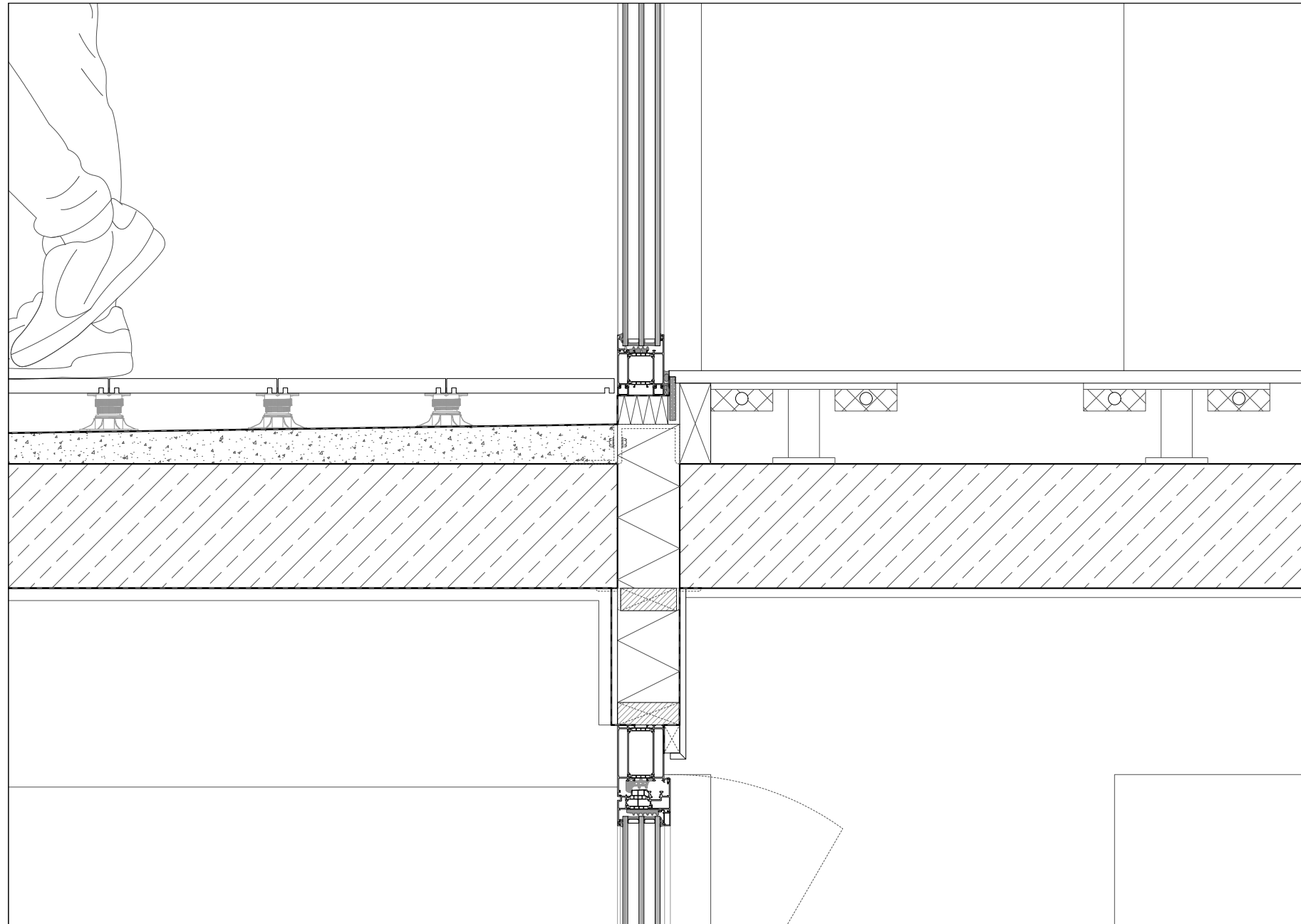
Climate strategy (winter)

Insulation, heating and ventilation



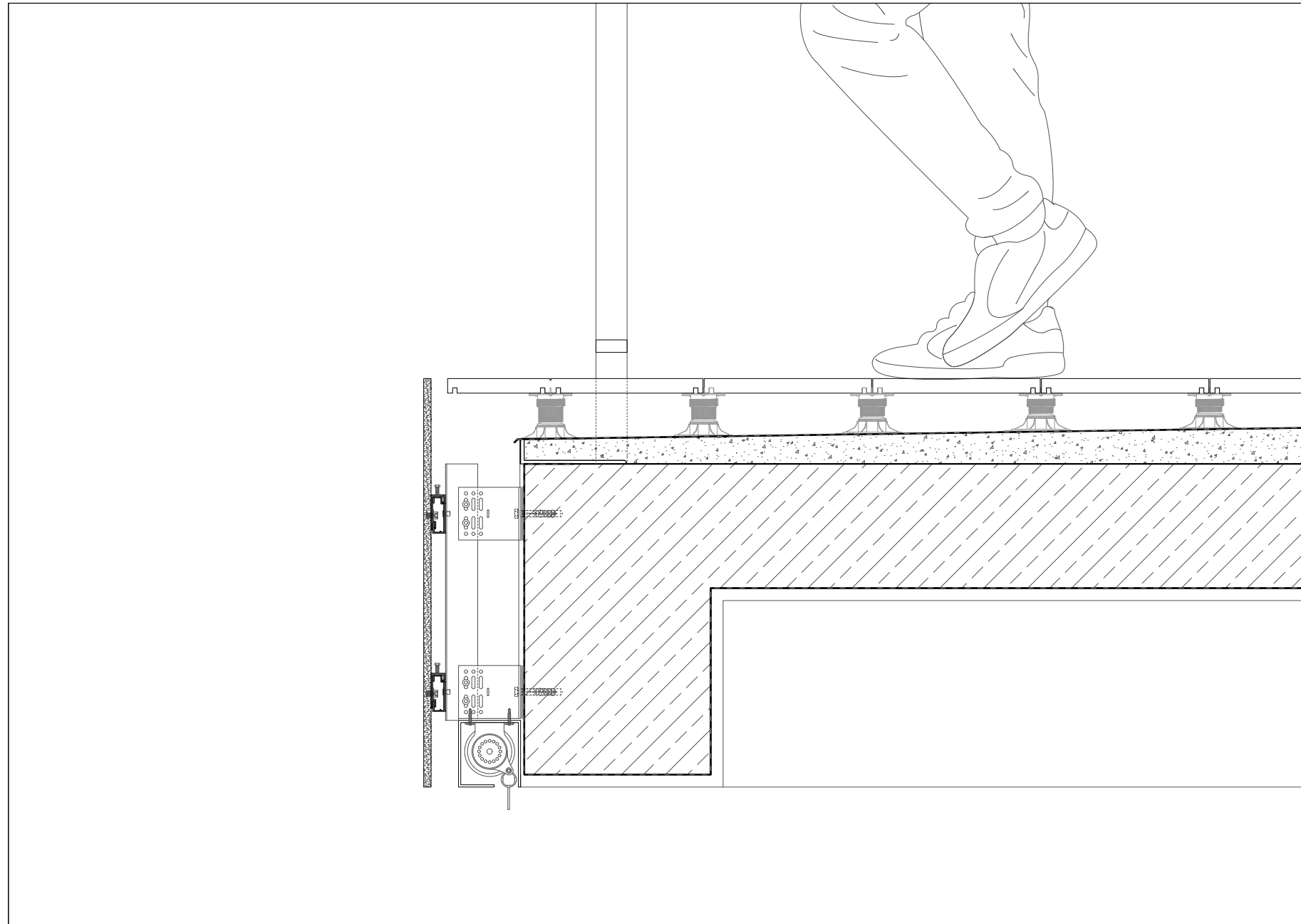
Introduction of new facade

The insulation line envelops the structure from the outside



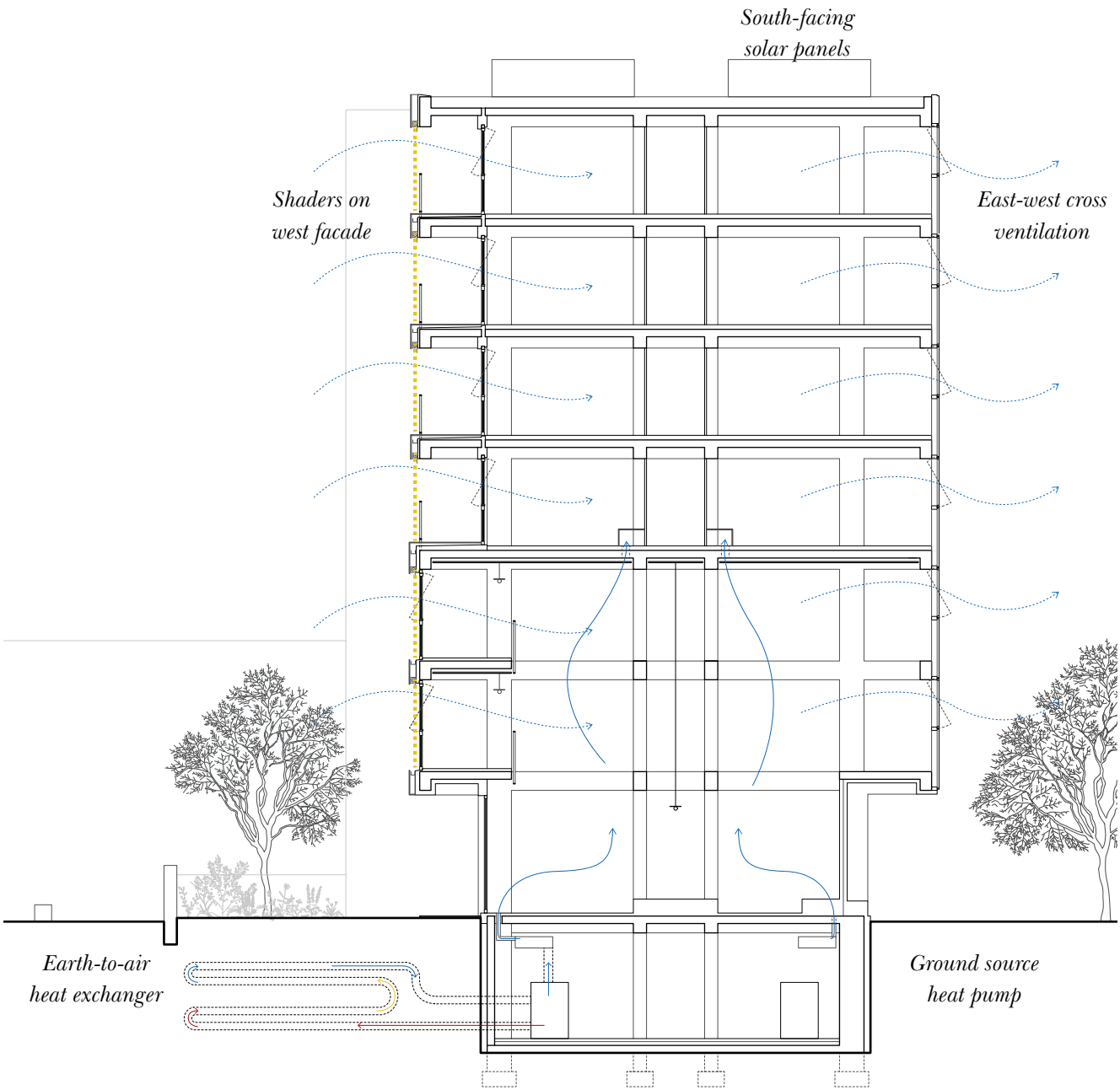
Introduction of new facade

A slit in the slabs allows for continuous insulation where the window line is recessed



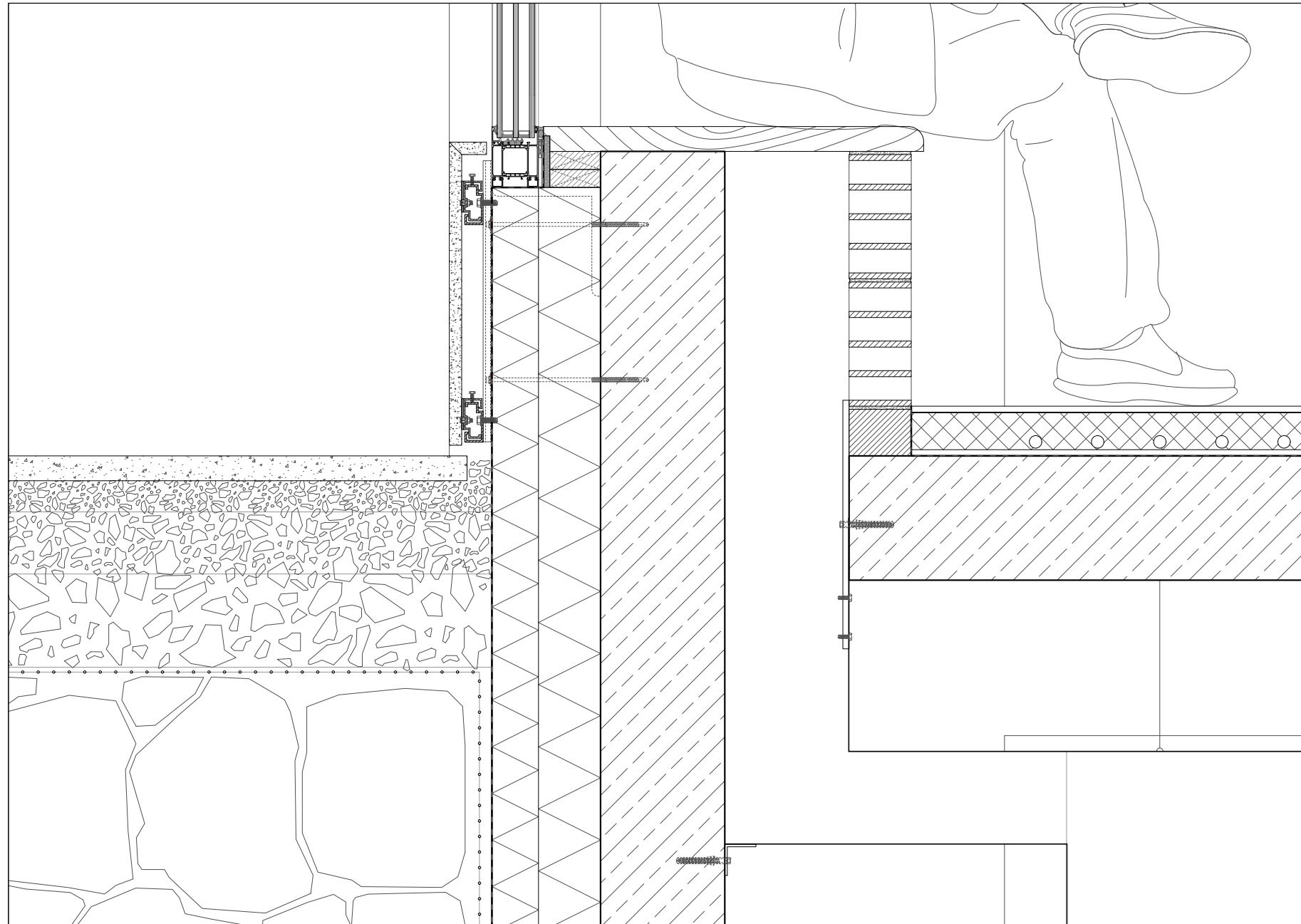
Introduction of new facade

Fibre-cement cladding conceals the gutters and the shades



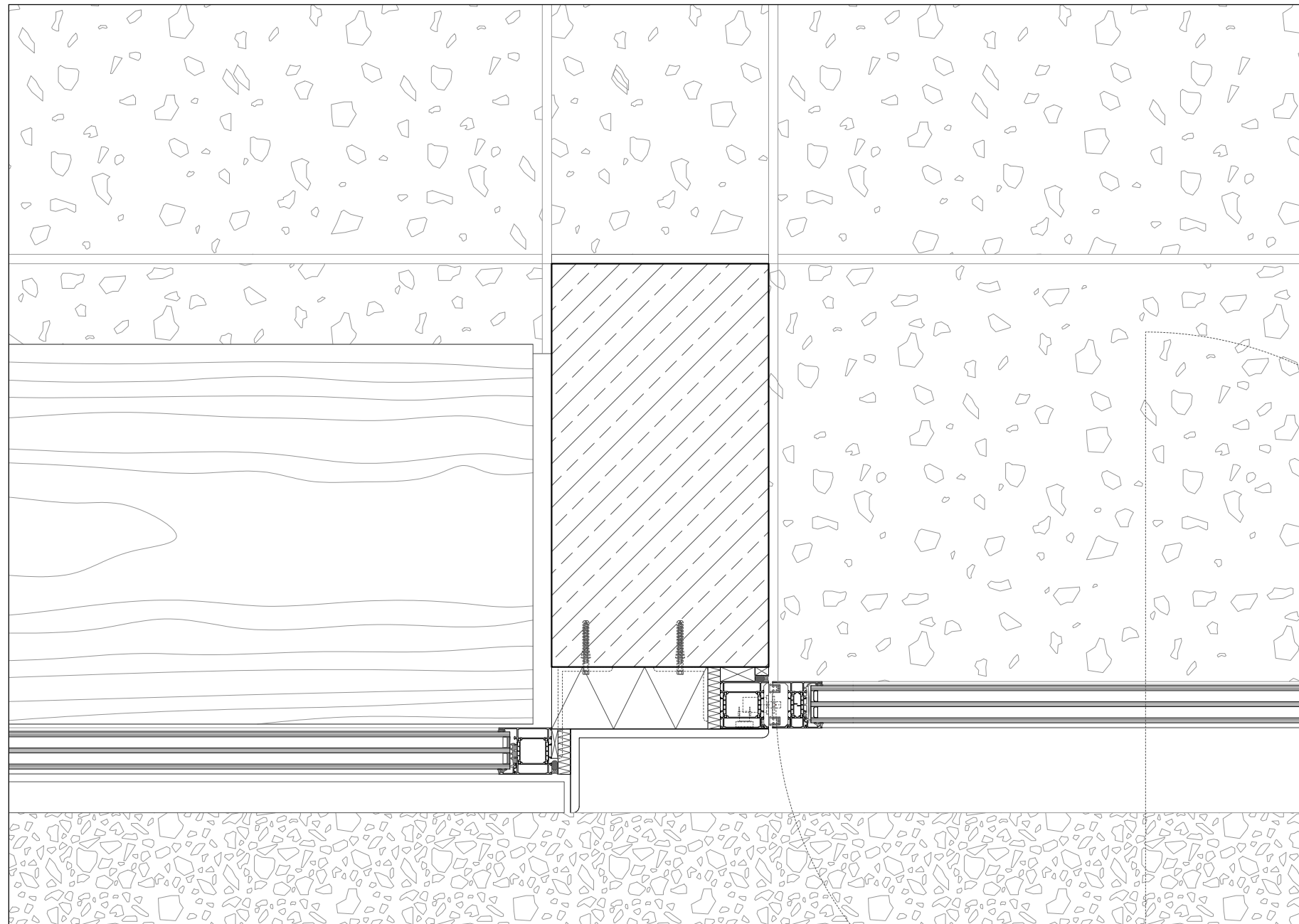
Climate strategy (winter)

Cross-ventilation, shading, passive earth-to-air heat exchanger



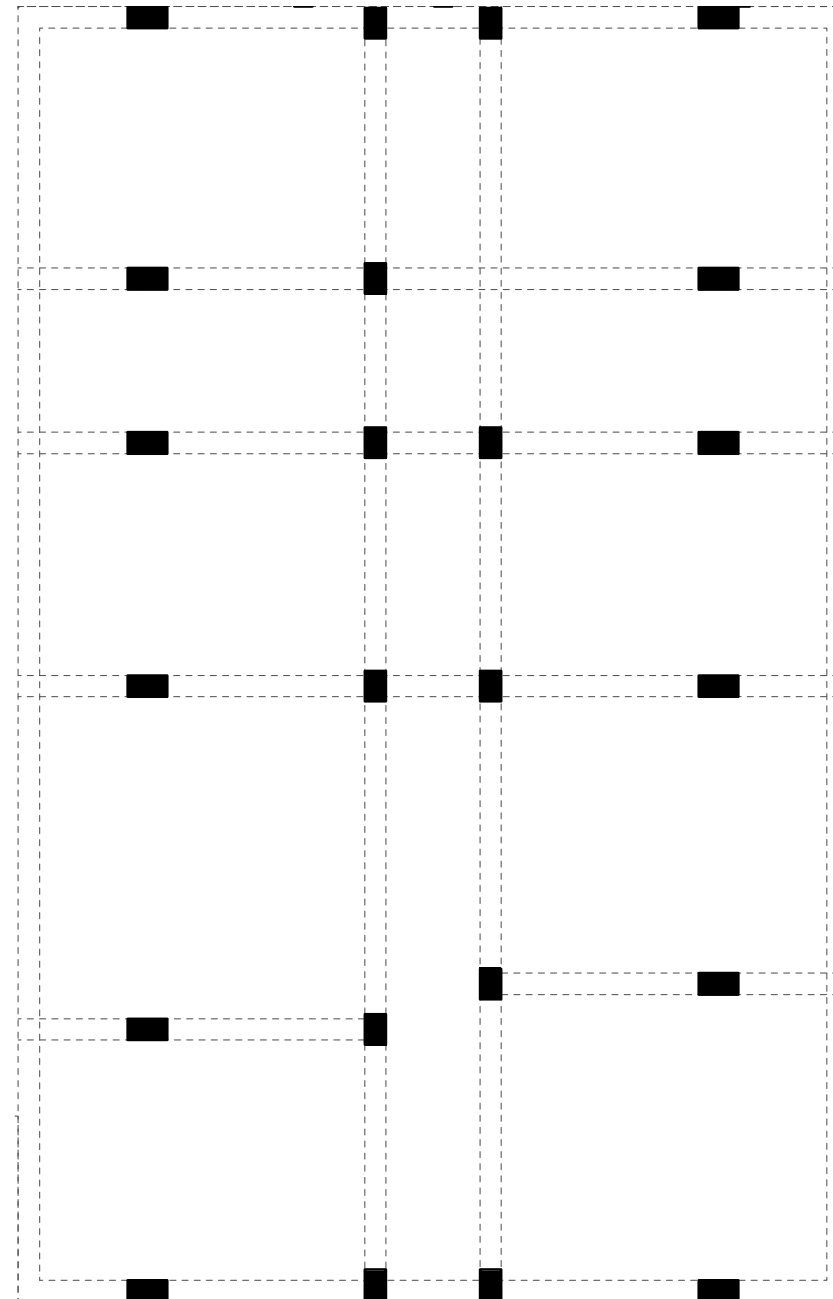
Hidden ventilation fixtures

Fixed benches conceal an outlet of clean air



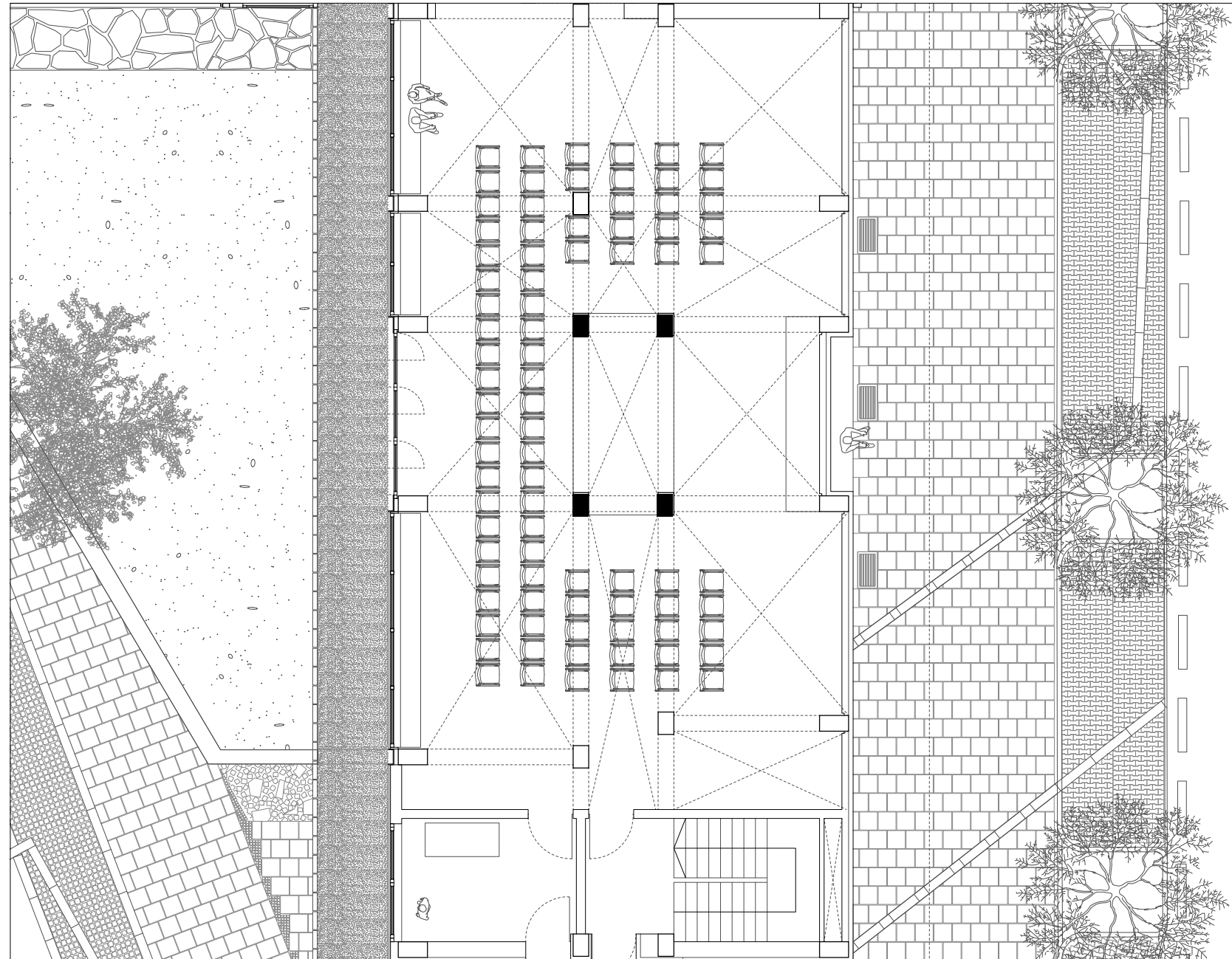
Horizontal detail

The added fixed benches are recessed from the existing column line



Kurt-Schumacher-Strasse 41-43

Irregularities in the structural scheme



Defining the room's centre

Four columns marking the location of a Bimah



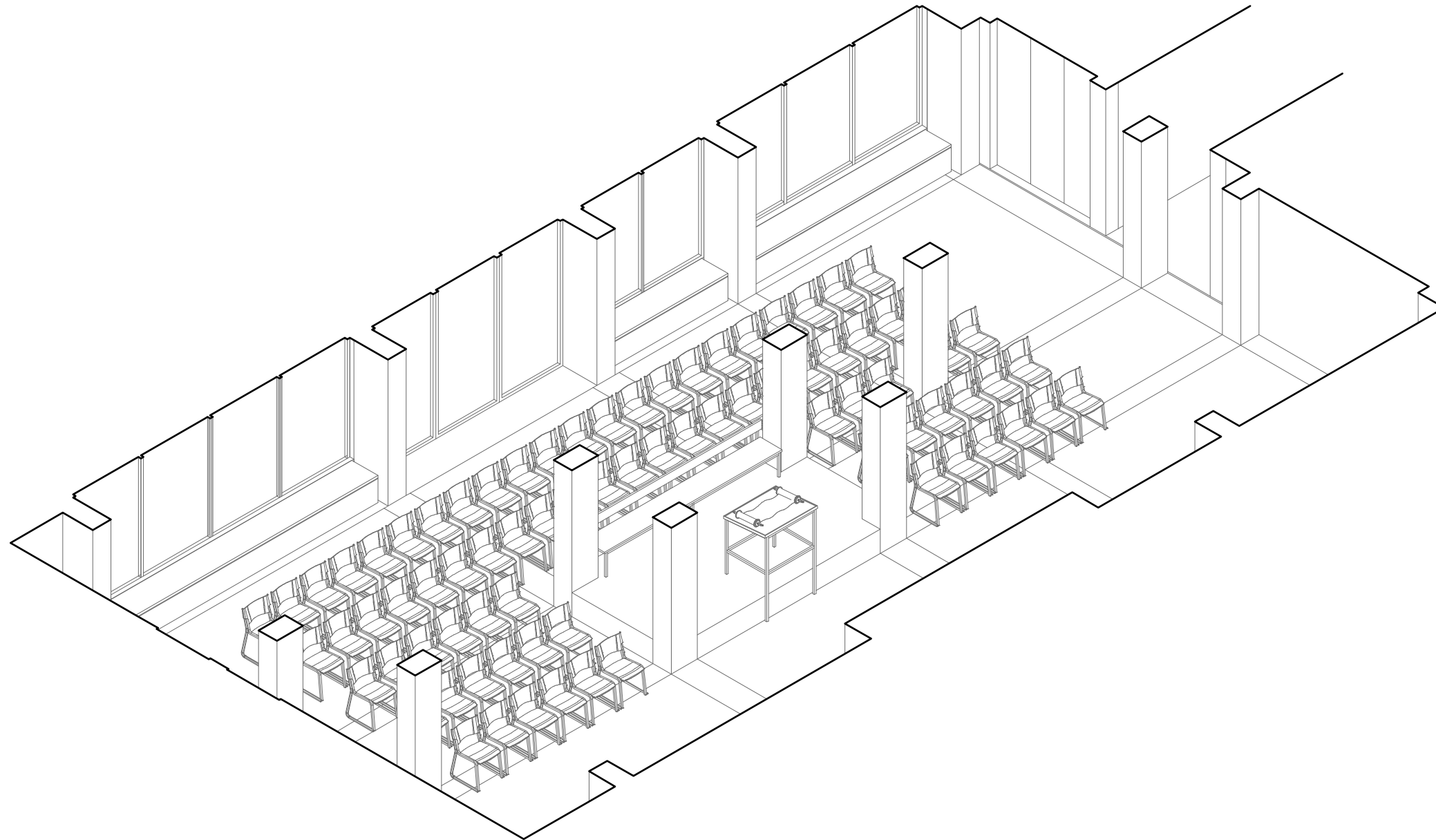
A stage

Used as a synagogue's Bimah



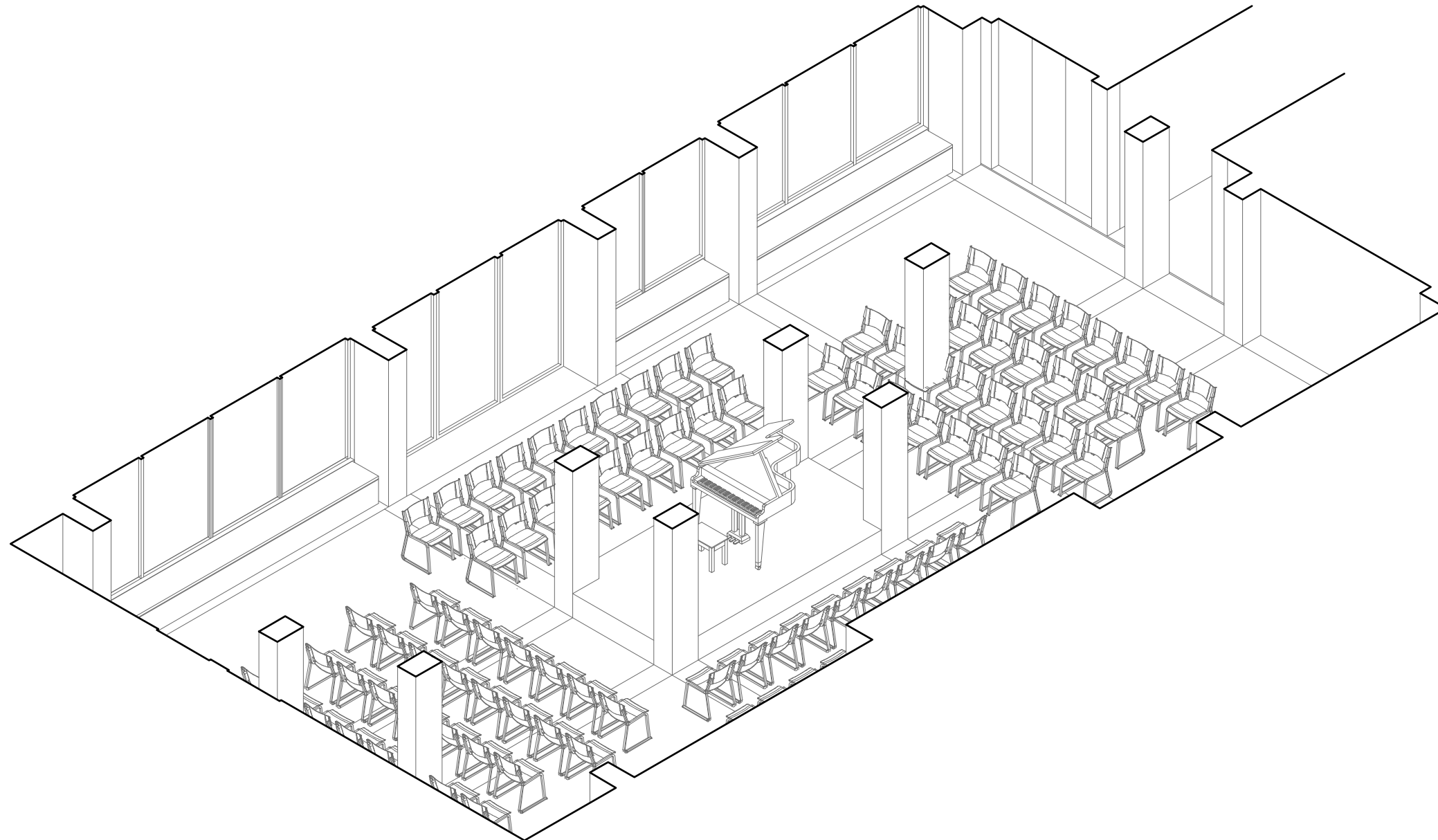
A stage

Acting as an abstract, open for interpretation object in the space



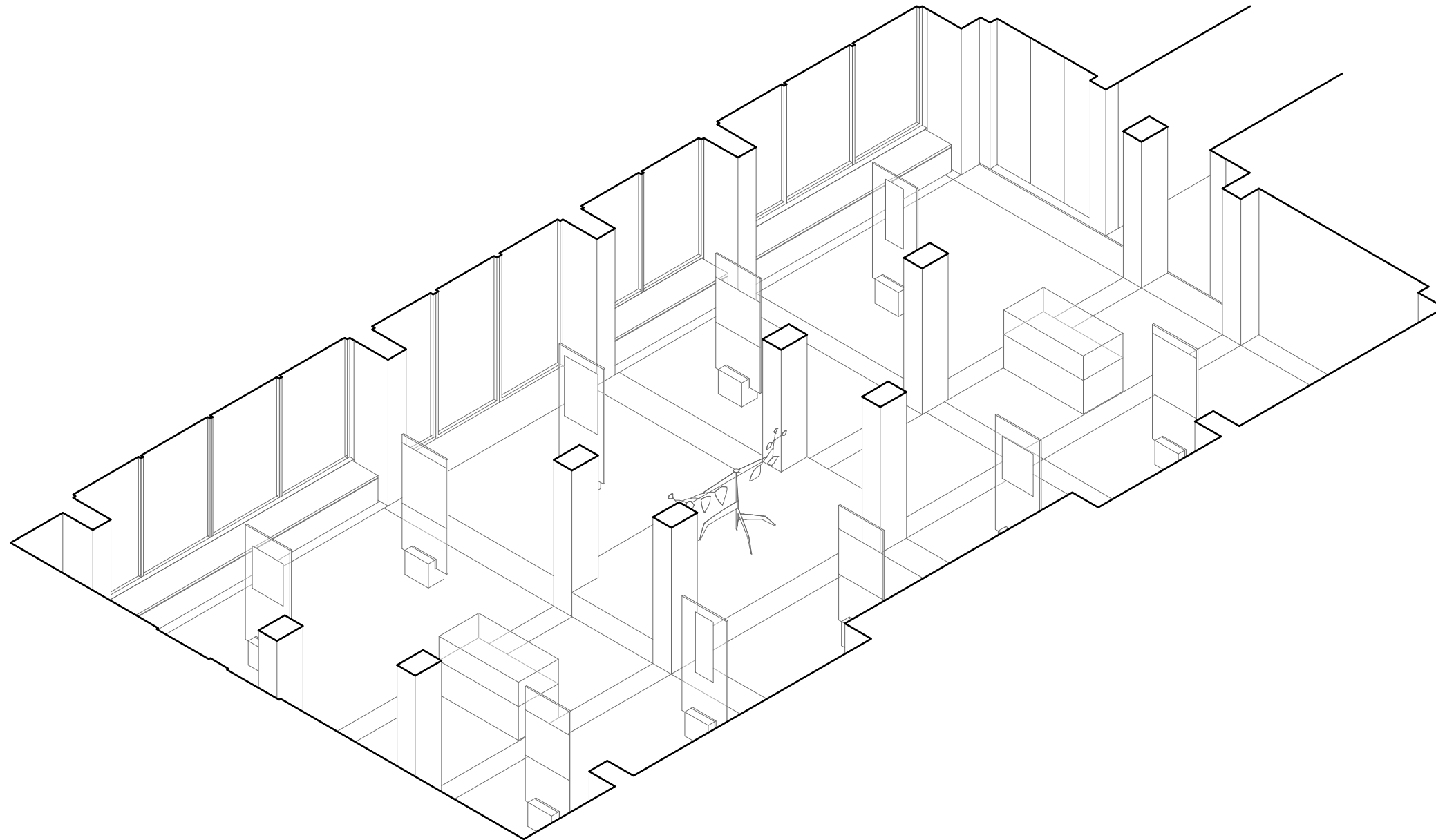
Different uses of the room

Ritualistic activity



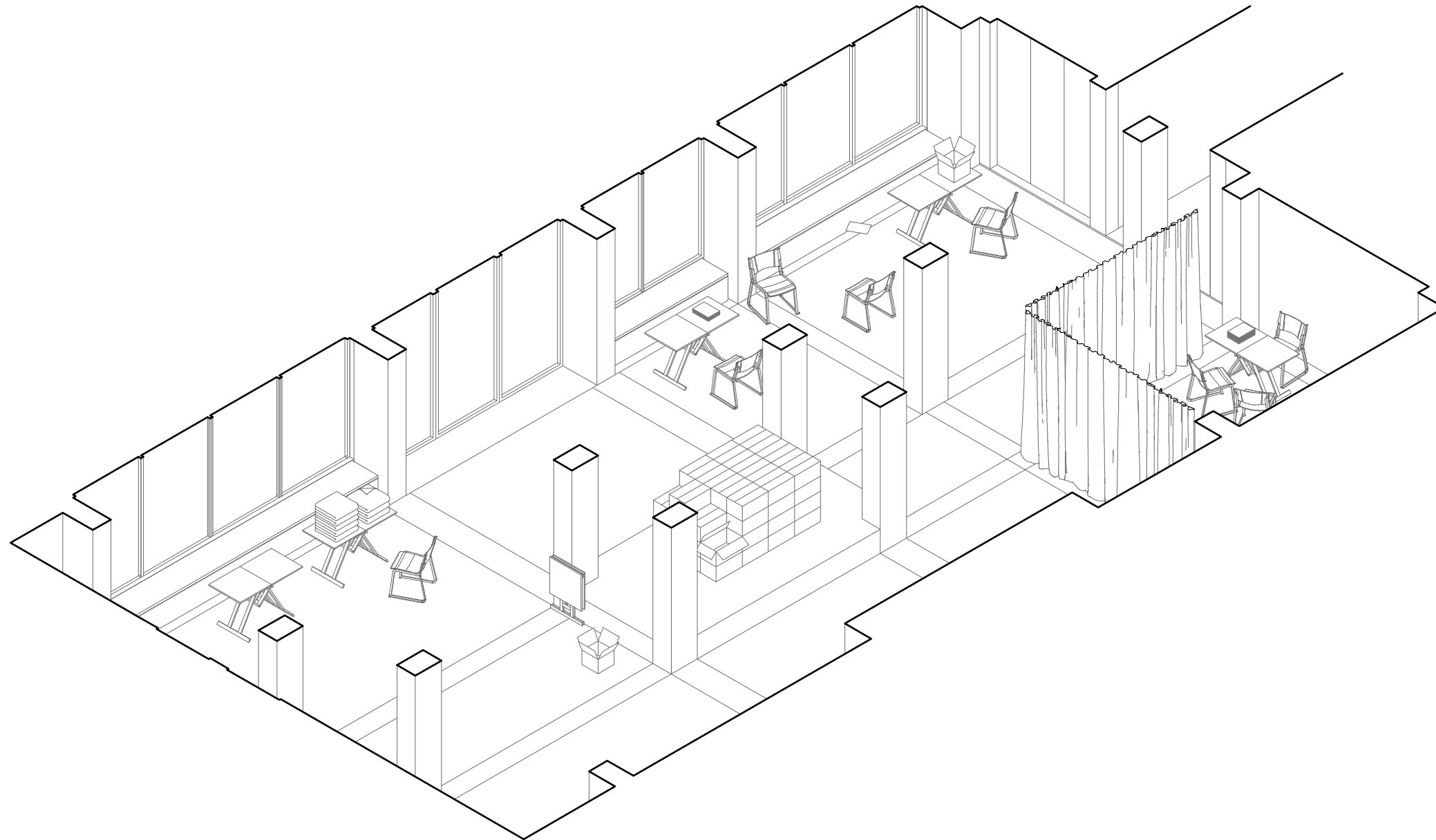
Different uses of the room

Performance



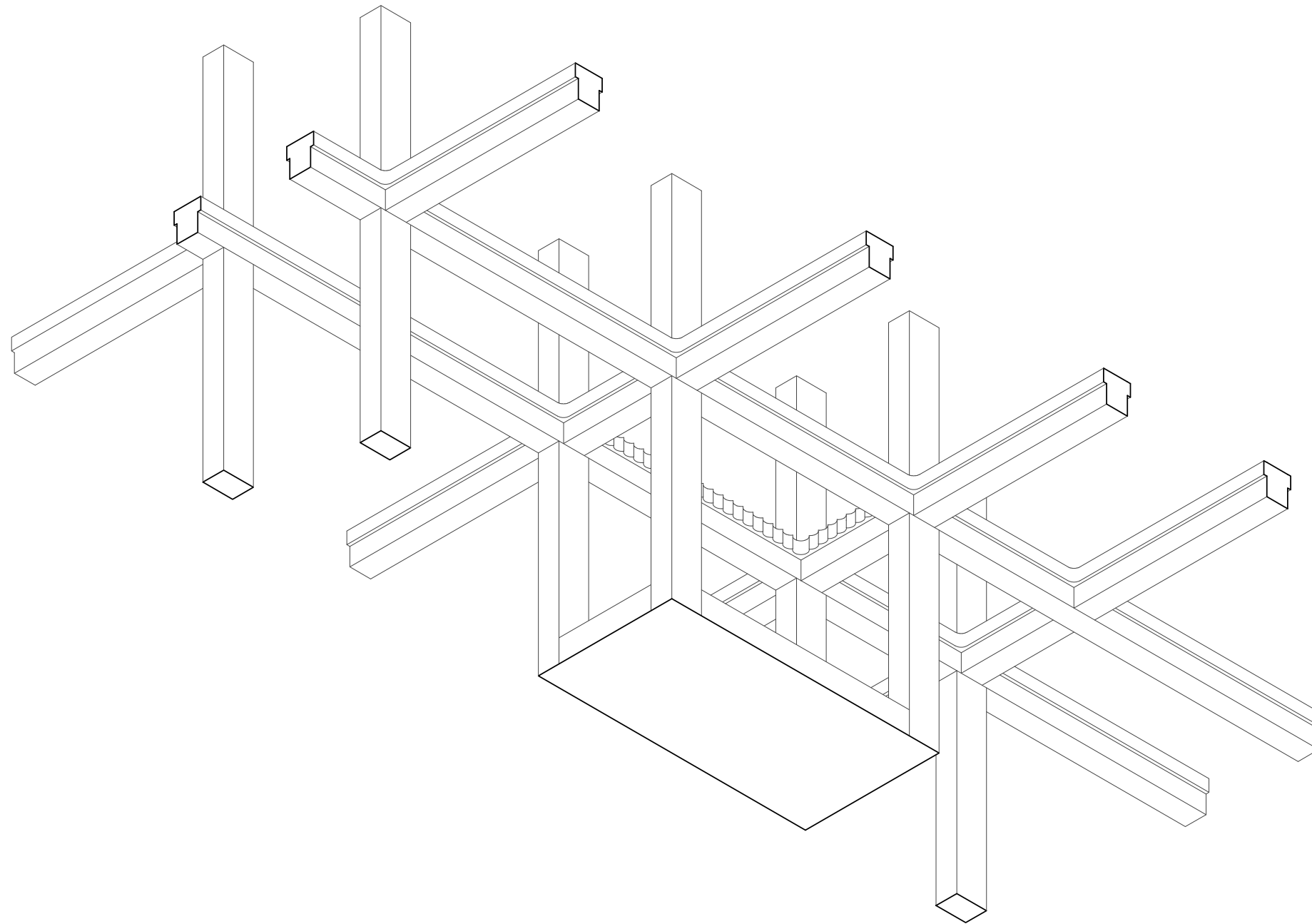
Different uses of the room

Exhibition



Different uses of the room

Charity activity



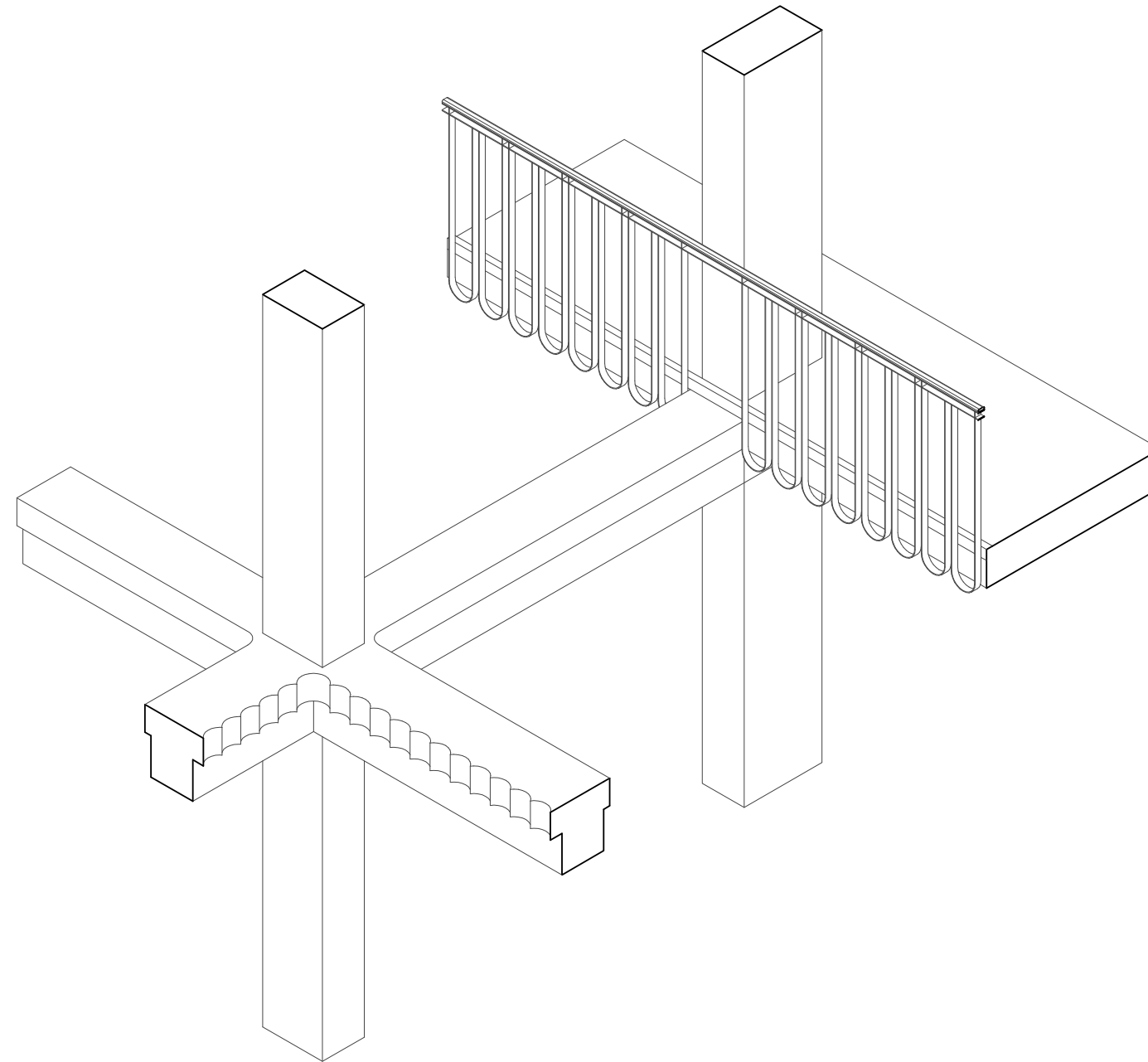
Techniques used for the removal of floor slabs

Circular saw, core drill

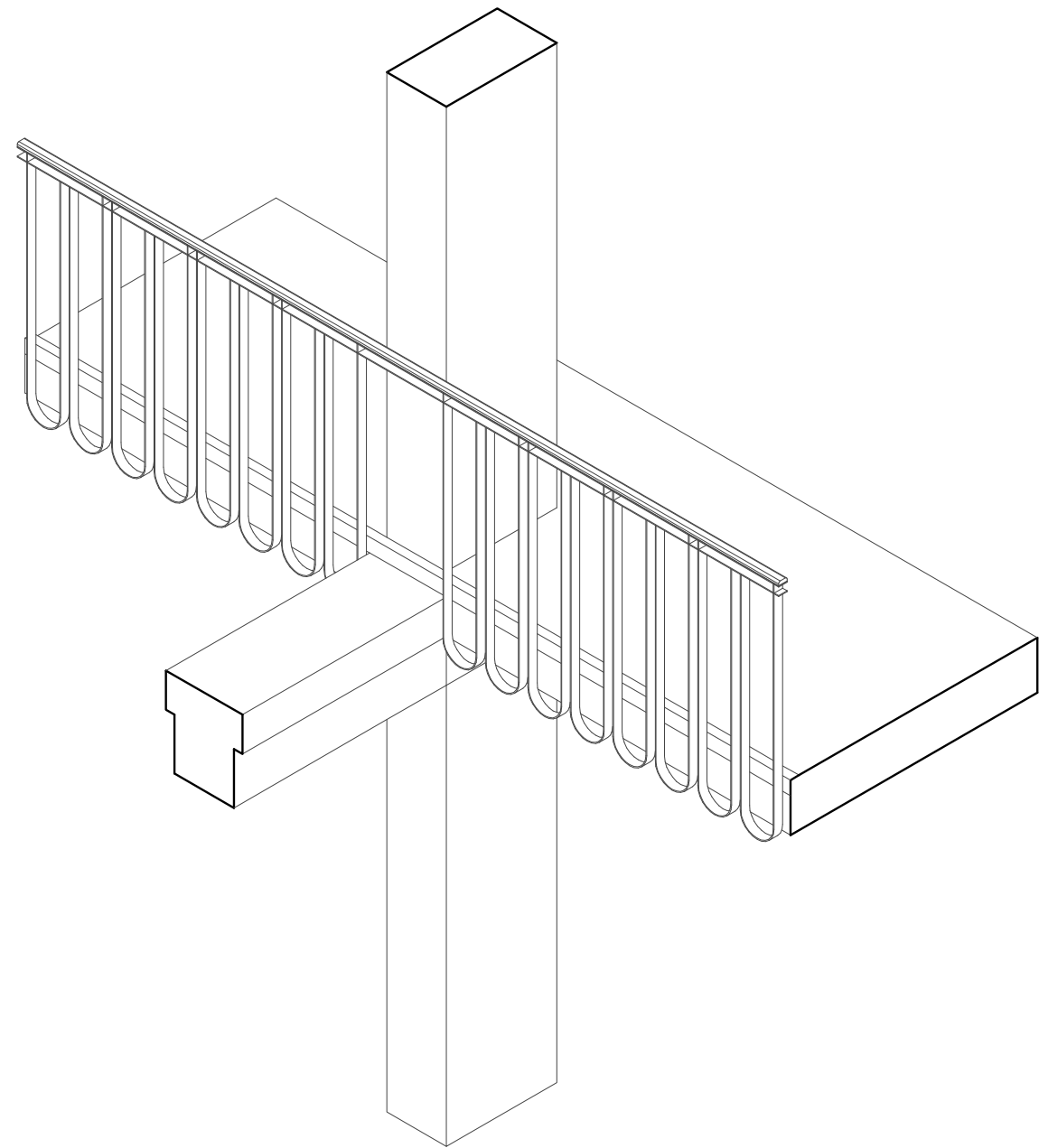
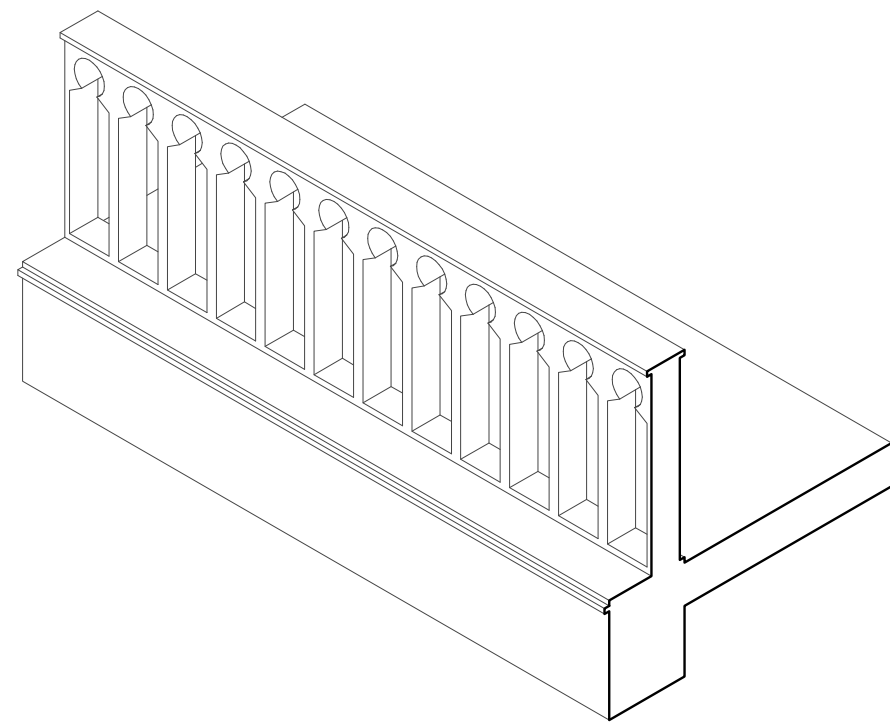


Core drill

JB3A, Cruz Atelier; photograph: Javier Lazaro



Techniques used for the removal of floor slabs
in dialogue with the new handrails



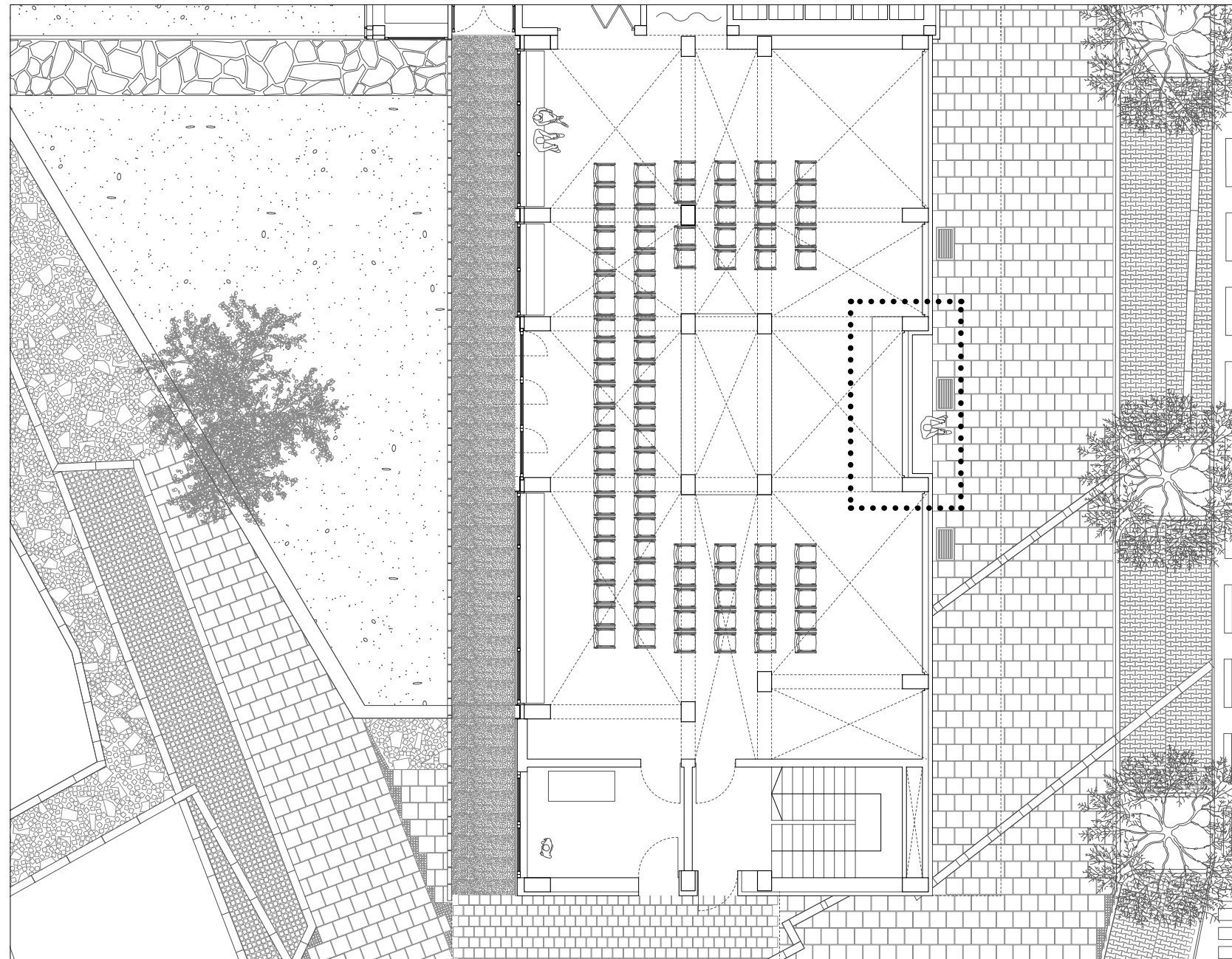
Introduction of handrails to the galleries

An abstraction of the balustrade of the 19th century Hauptsynagoge



Introduction of handrails to the galleries

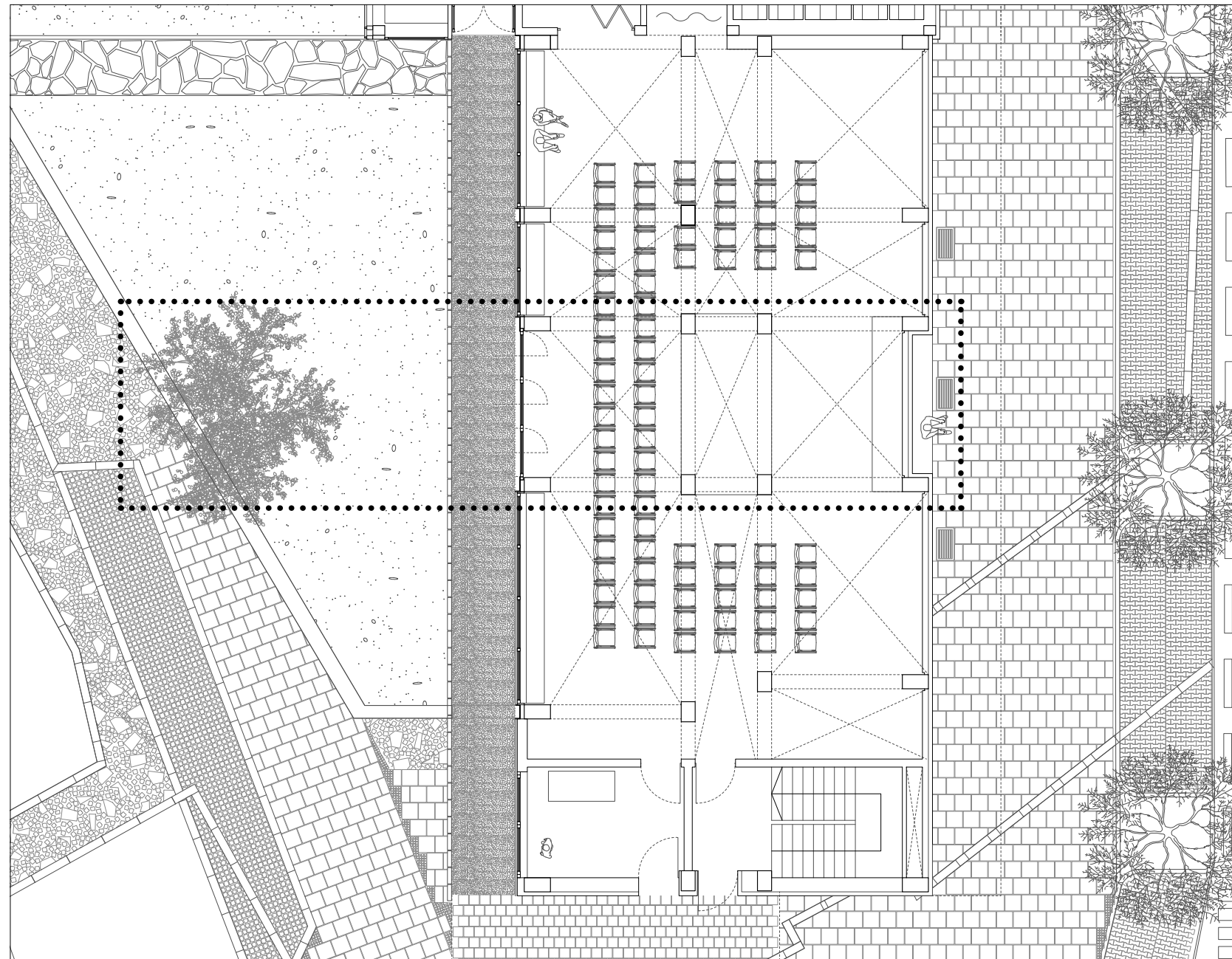
A layered material composition



Receded wall on the eastern facade



A gesture of generosity towards the street
A bench facing Kurt-Schumacher-Strasse



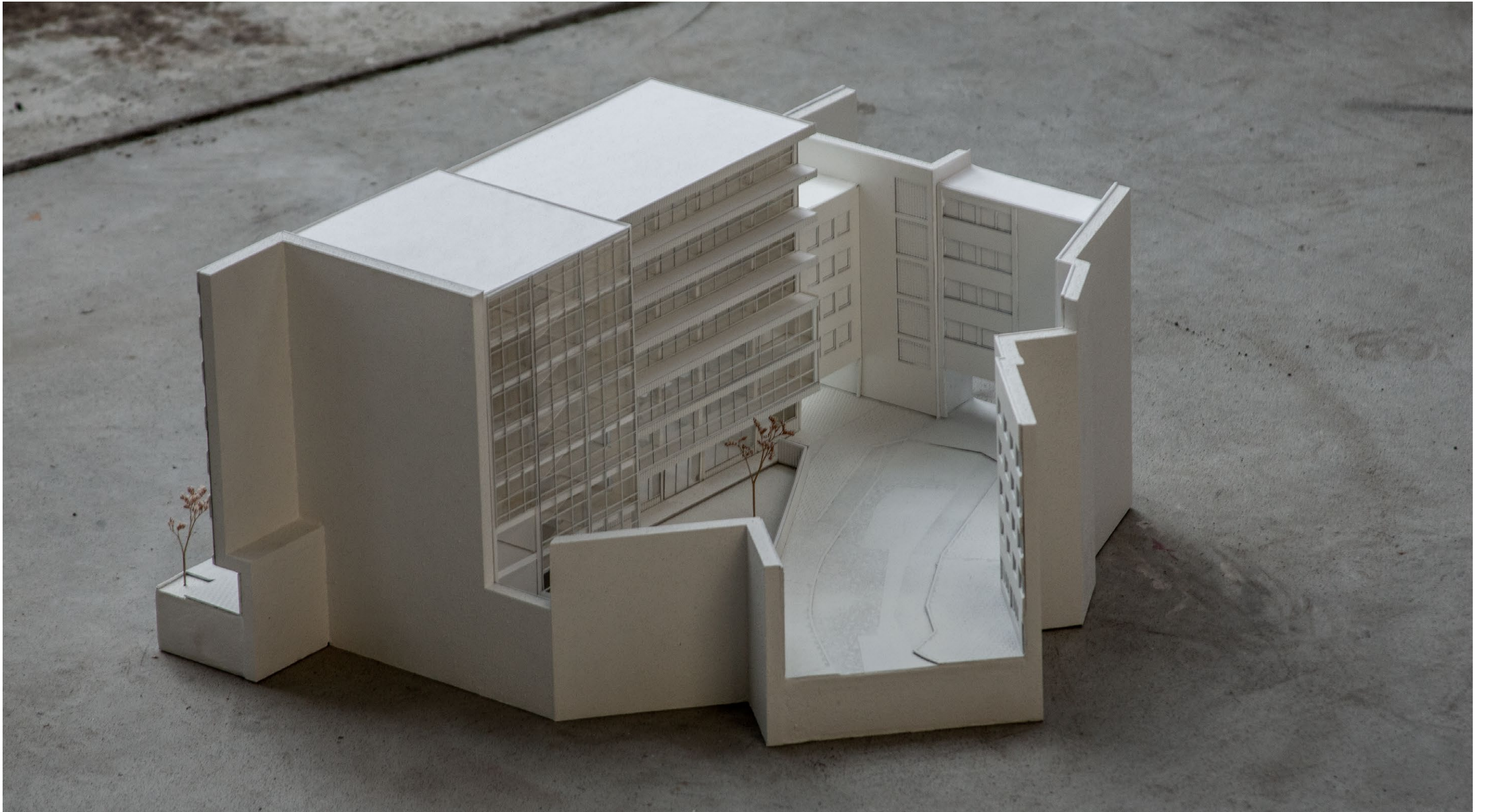
Introduction of a new east-west axis



Introduction of an east-west new axis



Pivoting doors emphasise the new axis



Epilogue

Towards a layered narrative to a city



Epilogue

Towards a layered narrative to a city

Daniel Rosbottom	Valentino Massoglio, Jewish Museum Frankfurt am Main	Sagar Oke
Mark Pimlott	Janine Aures, Institut für Stadtgeschichte Frankfurt am Main	Uta Pottgiesser
Koen Mulder	Itai Aviram	Pava Raibstein
	Bob de Boer	Orly Raibstein-Gershuny
Alfred Jacoby	Vineet Dhall	Yael Shazar
Mirjam Wenzel	Jessie Froman	Frans Snijder
METAhub Frankfurt	Janina Gosseye	Jolien Streng
	Dirk Hoogeveen	Aleksandar Stanicic
	Tolga Kologlu	Assaf Talor-Shnay
Eden Shazar	Sophie Latour	Sophie Twarog
	Simone Lewin	Bas Vahl
	Sander Meert	Wendy van Gessel
	Jael Mellul	Keren Vinogradov
	Arjen Muijser	Janne Voskujil
	Nava Nadler	Robin Weishaupt
	Aneesh Nandi	Georgia Xypolia
		Tewel & Nahmias family

Thank you!