

THE ARCHAEOLOGY AND HISTORY OF THE CHURCH OF THE REDEEMER AND THE MURISTAN IN JERUSALEM

**A Collection of Essays from a Workshop on the
Church of the Redeemer and its Vicinity
held on 8th/9th September 2014
in Jerusalem**

Edited by

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ABBREVIATIONS

n.y.	no year
forth.	forthcoming
AA	Archäologischer Anzeiger
AASOR	Annual of the American Society of Oriental Research
ADPV	Abhandlungen des Deutschen Palästina-Vereins
AJA	American Journal of Archaeology
ASOR	American Society of Oriental Research
BA	The Biblical Archaeologist
BAMA	British Academy Monographs in Archaeology
BarIntSer	British Archaeological Reports. International Series
BASOR	Bulletin of the American Society of Oriental Research
BAIAS	Bulletin of the Anglo-Israel Archaeological Society (now Strata)
Berytus	Berytus. Archaeological Studies
BibAR	Biblical Archaeology Review
BMJ	British Medical Journal
BSA	The Annual of the British School of Athens
BTS	Beiruter Texte und Studien
CBRL	Council for British Research in the Levant
DaM	Damaszener Mitteilungen
DBZ	Deutsche Bauzeitschrift
DOB	Dumbarton Oaks Papers
EB	École Biblique
ESI	Excavations and Surveys in Israel
EZA	Evangelisches Zentralarchiv
GPIA	German Protestant Institute of Archaeology
GstA	Geheimes Staatsarchiv PK
IAA	Israel Antiquities Authority
IEJ	Israel Exploration Journal
IES	Israel Exploration Society
IOPS	Imperial Orthodox Palestine Society
JDI	Jahrbuch des Deutschen Archäologischen Instituts
JRA	Journal of Roman Archaeology
JSAH	Journal of the Society of the Architectural Historians
JSOT	Journal for the Study of the Old Testament
LA	Liber Annuus
MESA	Middle East Studies Association Bulletin
MFS	Modern Fiction Studies
MIFAO	Mémoires publiés par les membres de l'Institut Français d'Archéologie Orientale du Cairo
NEA	Near Eastern Archaeology
OccOr	Occident and Orient
PAAA	Politisches Archiv des Auswärtigen Amtes
PEF	Palestine Exploration Fund
PEFA	Palestine Exploration Fund Annual
PEQ	Palestine Exploration Quarterly
PEFQSt	Palestine Exploration Fund Quarterly Statement
POA	Palestine Orthodox Almanac
RB	Revue Biblique
RHC Occ	Recueil des historiens des croisades Occidentaux
RHC Or	Recueil des historiens des croisades Orientaux
SBF	Studium Biblicum Franciscanum
TAVO	Tübinger Atlas des Vorderen Orients
WUB	Welt und Umwelt der Bibel
ZDPV	Zeitschrift des Deutschen Palästina-Vereins
ZKuGesch	Zeitschrift für Kunstgeschichte

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PREFACE AND ACKNOWLEDGMENTS

by Dieter Vieweger/Shimon Gibson

The workshop with lectures was held in Jerusalem on 8th–9th September 2014 and was dedicated to the subject of the archaeology and history of the Church of the Redeemer and the Muristan. It was organized by the editors of this volume, with major support by the German Protestant Institute of Archaeology (GPIA) and the University of the Holy Land. The workshop became possible through the generous financial support of Alfried Krupp von Bohlen and Halbach-Stiftung, Essen (Germany).

Lecturers came from Germany, the United Kingdom, and Israel. The lectures were well attended, and presentations were followed by discussion and debate. The event included tours of the archaeological remains beneath the Church of the Redeemer, the Muristan, and the adjoining Chapel of St. Alexander Nevsky. We extend our thanks to the Church of the Redeemer (Erlöserkirche) authorities for their invitation to conduct the workshop within their hall (the old Crusader refectory). The on-the-ground organization

of the workshop was made by Julia and Marcel Serr and Katja Soennecken from the German Protestant Institute of Archaeology. Additional assistance was received from Mareike Grosser. An evening reception for the lecturers was hosted and financed by Stephen and Claire Pfann of the University of the Holy Land.

The typesetting and organization of this publication was undertaken by Julia and Marcel Serr from the German Protestant Institute of Archaeology, and the editors are extremely grateful to them for their labours. We also express our thanks to Dr. Linda Olsvig-Whittaker for help in improving the style of some of the papers. We would moreover like to give special thanks to the Alfried Krupp von Bohlen and Halbach-Stiftung for their generous funding of the production costs of this publication.

Dieter Vieweger and Shimon Gibson
June 2015





Fig. 0.1 Aerial view of the Muristan (Source: D. Tal, Albatross Herzliya)

INTRODUCTION

by Dieter Vieweger/Shimon Gibson

The Muristan is situated in the heart of the Old City of Jerusalem (*Fig. 0.1*). Today the area is built up with churches, shops, markets and streets, but in the early nineteenth century it was largely open land with ruins of ancient vaulted structures, trees, and gardens. In the north-east there were tanneries, and many travellers complained of their odious smells, the rubbish, and the dogs. Open land in the heart of the Old City was an unusual sight (ARNON 1997, 60, note 7), and the vacant plots that did exist did not remain so for very long: many building projects began to take place in this area from the middle of the nineteenth century. The Greek Orthodox Patriarchate owned most of the plots of land on the western side of the Muristan, from the Monastery of Gethsemane in the north, close to the Mosque of Sidna Omar and near the forecourt of the Church of the Holy Sepulchre, and extending southwards to the Church of St. John the Baptist (*Fig. 0.2*).

The lands associated with the Church of St. Mary Latin to the north-east of the Muristan and additional lands to its south were granted by the Ottoman Turks to the Prussian Crown Prince Friedrich Wilhelm (later Emperor Friedrich III) in 1869 (*Fig. 0.3*). Immediately, clearance of the land was initiated and this involved substantial excavation not just within the church, but also to the south, particularly after 1872. A street was created running from David Street in the south towards the church on the north-east side of the Muristan, separating the Greek and the Prussian properties (*Figs. 0.4–0.6*). The church was dedicated in 1893 and rebuilt as the Church of the Redeemer (Erlöserkirche). It was consecrated in 1898.

The Muristan has not escaped the notice of scholars. It was prime property in medieval Jerusalem, with churches, a hospice, and a hospital, and the archaeological remains uncovered there have been the subject of a number of important studies, dealing with the Muristan both as a separate quarter (PATRICH 1984; PRINGLE 2007, 192–207) and in the context of Crusader Jerusalem as a whole (BAHAT 1990). The Church of the Redeemer was also the subject of a booklet marking its 1998 centenary (NEUBERT-

PREINE 1998). Recent archaeological work beneath the Church of the Redeemer (see below) and in the Muristan as a whole (RE'EM et al. 2011) prompted the organization of an international workshop with lectures that were given over two days in September 2014. This workshop was arranged by Dieter Vieweger and Shimon Gibson on behalf of the German Protestant Institute of Archaeology (GPIA) and the University of the Holy Land. This book consists of the articles that are based on many of the lectures given at that event (*Fig. 0.7*).

The exact whereabouts and the correct identification of the two churches of St. Mary (Latin and Major) was a matter of serious concern and debate among scholars in the nineteenth century, but the current identification of the church beneath the Church of the Redeemer as the medieval Church of St. Mary Latin is now the accepted consensus of opinion (PRINGLE 2007, 236–9). The church and its property began to be supervised by a foundation of the German Protestant Church in 1921. Between 1970 and 1971 archaeological excavations were conducted beneath the floor of the church by Ute Wagner-Lux (WAGNER-LUX 1972), and further work was done by Karel Vriezen in 1972–4 (VRIEZEN 1994). The main focus of their work was a large ancient wall running beneath the church from east to west (*Fig. 0.8*). It was originally discovered by Conrad Schick in the late nineteenth century (*Fig. 0.9*) and identified as the possible line of the 'Second Wall' fortification dating from the Early Roman period and mentioned by Josephus Flavius (SCHEIN 1981).

Part I of this book deals with the archaeology and history of the Church of the Redeemer. A re-appraisal of the excavations beneath the church is the subject of **Chapter 1** by Dieter Vieweger. He and his team completed the archaeological work at the Church of the Redeemer and created an archaeological park below it, as well as a museum in the cloister. Visitors can now walk 'through the ages' at this site extending back in time some 2000 years or more beneath the nave of the church and can explore the archaeological remains. **Chapter 2** by Shimon Gibson deals with the contribution that historic photographs can make to



Fig. 0.2 General view of the Muristan from the Church of St. John to the north. Unknown photographer, c. 1893 (Source: Archives of the Russian Academy of Sciences)

the study of the medieval church of St. Mary Latin. Nothing of the original building has survived since the entire ancient building was razed in preparation for the building of the Church of the Redeemer between 1893–8 by the Berlin architect Friedrich Adler. The photographs presented here are in chronological sequence, so that readers can view the structural changes that were made to the building and its various parts between 1856 and 1898.

A great amount of soil and debris was removed from the Muristan during the excavations that were conducted on the German and Greek properties in the nineteenth century. None of these excavations was subjected to rigorous archaeological recording procedures. Hence, the modern excavations made by Ute Wagner-Lux and Karel Vriezen in the 1970s beneath the Church of the Redeemer are of some significance. Part II of this book deals with the additional modern archaeological excavations carried out in the Muristan, beginning with those conducted by Dame Kathleen Kenyon south of the Church of the Redeemer (Area C); a reassessment of this work is the subject of **Chapter 3** by Kay Prag. More recently, excavations were conducted by Jean-Baptiste Humbert beneath the Church of St. John on the southwest of the Muristan, and a report on the results of his work is given in **Chapter 4** (Fig. 0.10). Numerous

ancient artefacts were uncovered from the Muristan in the nineteenth century and distributed to various museums in Jerusalem and sent abroad. An example is a set of metal lion-headed handles which were said to have been found in the ruins of the Muristan, that are used in the doors of the Priory Church of St. John of Jerusalem in Clerkenwell in England (ANONYMOUS 1958, 1033). Other, larger sculptured stone fragments, particularly from the Church of St. Mary Major, were removed from the site and transferred to the Greek Orthodox Patriarchal Museum and the Franciscan's Flagellation Museum in Jerusalem, where they are shown today. **Chapter 5** by Denys Pringle deals with the remains of the Church of St. Mary Major and its history. Vaulting systems associated with this latter church are known beneath the building that was used as the Hotel of St. John in the early twentieth century (GIBSON et al. 2013, 110, note 35; Fig. 0.11).

To the north of the Muristan and the Church of the Redeemer is a complex of buildings associated with the Church of the Holy Sepulchre. Part III of this book begins with Joseph Patrich's overview of the archaeological work conducted within the church since the 1960s (**Chapter 6**). In **Chapter 7**, Alla Nagorski deals with a history of the Russian excavations that took place in the property immediately north of the Church of the Redeemer, now known as the Chapel of

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St. Alexander Nevsky. Within this chapel is a wall with pilasters which various scholars have attributed to the first century AD or to the time of Hadrian; in **Chapter 8**, Shimon Gibson claims that this wall was an integral part of the Martyrium built by Constantine the Great.

Part IV of this book deals with the Crusader-period Hospital of St. John and with some of its adjacent markets. **Chapter 9** by Ilya Berkovich and Amit Re'em reports on new excavations conducted on the south side of the Muristan, adjacent to David's Street. Dan Bahat comes up with a new analysis of the buildings based on the description provided by Ernoul in **Chapter 10**. The streets and markets adjacent to the Muristan have always been of great interest to scholars (DLIN 1987; BAHAT 1990, 41–81). Yehiel Zelinger deals with the appearance of the Crusader markets to the east of the Muristan, based on recent archaeological finds (**Chapter 11**).

Part V of this book covers a number of aspects dealing with the Muristan in the nineteenth century. Jürgen Krüger provides a summary of the Muristan from 1187 to the First World War in **Chapter 12**. In **Chapter 13**, Haim Goren deals with the story of two scholars, Titus Tobler and Johannes Nepomuk Sepp, and the manner in which they recorded their perceptions of the Muristan. In **Chapter 14**, Jakob Eisler deals with the visit of the Emperor Wilhelm II in 1898, which also saw the consecration of the Church of the Redeemer. Finally, Dorothee Heinzelmann, Michael Heinzelmann, Jürgen Krüger, and Markus Wacker suggest a three-dimensional reconstruction of the medieval architectural remains known from the Muristan in **Chapter 15**.

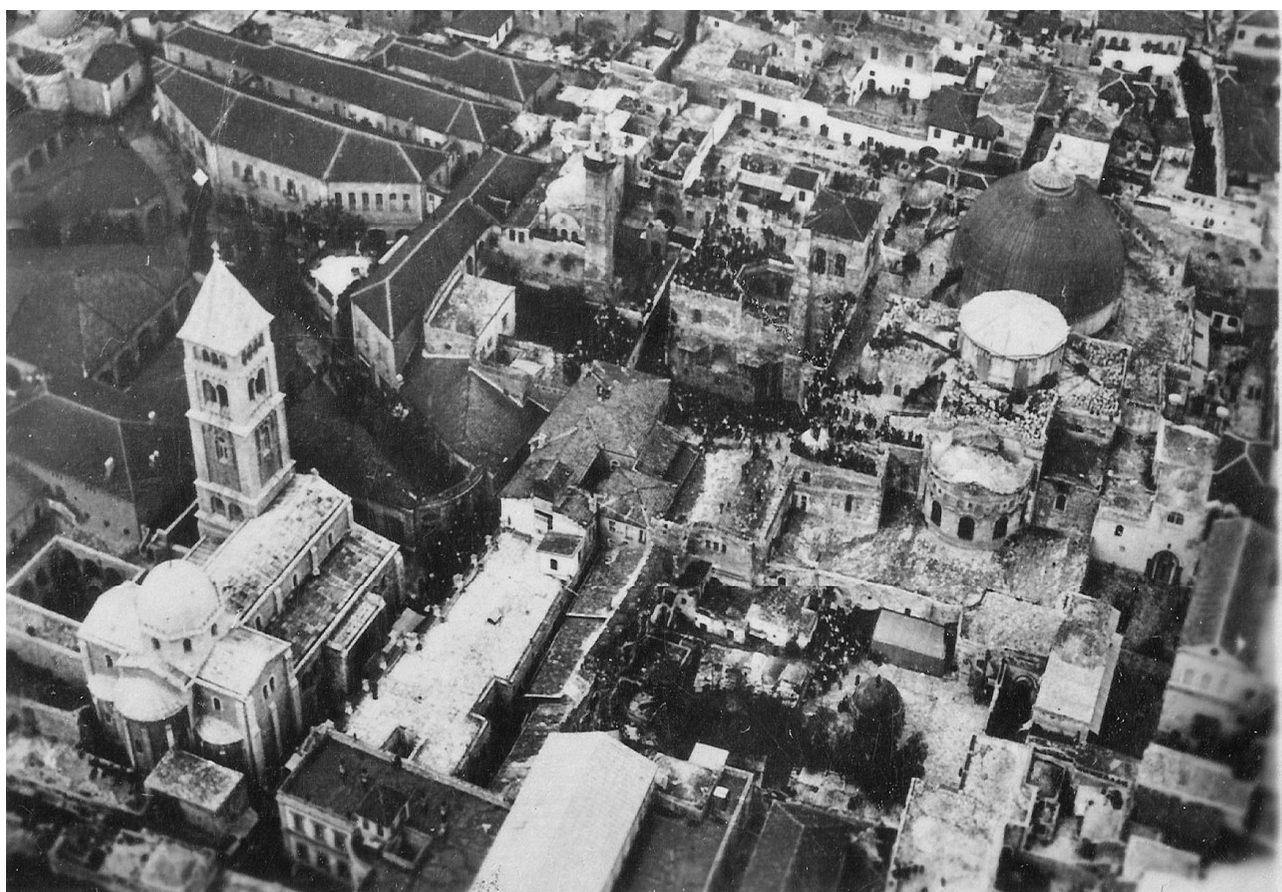


Fig. 0.3 Aerial view of the Muristan with the Church of the Redeemer (left) and the Church of the Holy Sepulchre (right). Photograph taken from the 'Graf Zeppelin' in 1931 (Source: Gibson Picture Archive; with courtesy of Daniel Gibson)