



ShUM SITES OF SPEYER, WORMS AND MAINZ

Nomination for the UNESCO World Heritage List



Response to the Interim Report
and Additional Information

Impressum

Publisher:

State of Rhineland-Palatinate
Ministry for Science, Further Education and Culture Rhineland-Palatinate

Project Management:

Dr. Stefanie Hahn
Ministry for Science, Further Education and Culture Rhineland-Palatinate

Authors:

Dr. Christoph Cluse
Dr. Stefanie Hahn
Nadine Hoffmann

With the Involvement of:

Dr. Birgitta Ringbeck

Translation:

Sprachlicht, Karlsruhe

ShUM
S  **TES**
OF SPEYER, WORMS AND MAINZ

Table of Content

Description and Wider Historic Context of the Nominated Serial Property	4
Jewish History in Northern and Central Europe: The Wider Historical Context	4
1. The Emergence of the European-Jewish Diaspora	4
2. The Manifestation of Various Centres in Europe	6
a) Southern Italy	6
b) <i>Sefarad</i>	6
c) Provence	7
d) <i>Şarfat</i> and England	7
e) <i>Ashkenaz</i>	8
3. The Dialogue between the Jewish Centres	9
a) Similarities and Differences	9
b) From the Rhine to Champagne and Back – Talmud Commentary and <i>Tosafot</i>	10
4. The <i>ShUM</i> Communities and <i>Ashkenazic</i> Identity: the “Holy Community”	12
a) Mainz as “Mother Community” of <i>Ashkenaz</i>	12
b) The Cultural Profile of the <i>Ashkenazic</i> Communities	13
c) The Holy Community	15
d) From Mainz, Worms and Speyer to <i>ShUM</i>	18
5. The Heritage of <i>ShUM</i> : Late Middle Ages and Early Modern Period	19
a) The Spiritual Heritage	19
b) Places of Remembrance	19
Religious and Community Buildings in Mainz	24
1. Synagogue and <i>Women’s Shul</i>	24
2. <i>Mikveh (Haus Zum Kalten Bad)</i>	25
Authenticity and Reconstruction of the <i>Rashi House</i> (ID 002.7)	29
Boundaries of the Component Part <i>Speyer Jewry-Court</i> (ID 001)	35
Protection and Management	40
Mentioned Interpretation Centre South of the <i>Rashi House</i> (ID 002.7)	42
Involvement of Residents in the Nomination Process	43

Risk Management	45
Interpretation and Visitor Management	46
Impact of visitors on the Jewish Community Mainz	47
Maintenance and Monitoring	49
Appendix	
A.1 Authenticity and Reconstruction	53
Architectural Sketches of the <i>Rashi House</i>	54
View of the former Old People's Home before 1971	57
Excavation of the Medieval Cellars and Preserved Rising Masonry (example)	58
A.2 Involvement of Residents in the Nomination Process	62
Community Involvement, Interpretation and Presentation - Selection of Events 2017 - 2021	62
A.3 Maintenance and Monitoring	70
Check List for the Continuous Monitoring of <i>ShUM Sites of Speyer, Worms and Mainz</i>	70
Record Sheet (M1) for Check List of Monitoring Interval - <i>Erfassungsbogen für das kontinuierliche Monitoring (M 1)</i>	74
Restoration Strategy for 20 Example Headstones - Survey Catalogue and Planning Measures	78
Glossary	86
Bibliography	91
List of Figures	92

Answers to the Interim Report and Additional Information requested on the Nomination of *ShUM Sites of Speyer, Worms and Mainz (Germany)* to the World Heritage List received from ICOMOS on the 17 December 2020

Description and Wider Historic Context of the Nominated Serial Property

The ICOMOS Panel notes that the nomination dossier includes only some hints of the wider background of the emergence of the Jewish communities in Speyer, Worms and Mainz: it would be important that an overall explanatory narrative of Jewish history in northern Europe is presented so as to provide a more robust context where to position the nominated property in relation to other Jewish sites inscribed or not in the World Heritage List. This contextualisation would need to include also an explanation of the different strands of Judaism, which would help understand the distinctiveness of Ashkenazic Judaism compared to others.

Explaining how Jewish communities coalesced in the wider region in the Early and High Middle Ages would also shed light on how they interacted with the Christian society in different situations, how this encounter resulted in an interchange of human values, expressed by emerging new sensitivity and specific architectural forms and how these forms could be seen as trend-setting. It would also help clarify better what could have been the role of Jewish communities in the medieval urbanisation process.

*It would be very important to have more information on how the Jewish presence in Cologne, Regensburg, Erfurt or in the *Şarfat* differed from the emergence of *ShUM* communities and how different conditions are reflected by specific surviving tangible evidence.*

*This contextualisation would also contribute to support the claim of the *ShUM* communities*

*and related sites being the cradle of Ashkenazim, would better explain the emergence of the *Taqqanot Qehillot ShUM* and of liturgical poetry and their influence on the consolidation of Ashkenazi identity and progressive diffusion worldwide. The diasporic context would need to be made more explicit. Two facets seem relevant in explaining the emergence of Ashkenazic Judaism and then its consolidation and diffusion throughout the world: the Jews' flee from their ancestral homeland and settlement in other regions, including western and northern Europe and then their movements and relocation in other parts of Europe and in the Americas.*

Jewish History in Northern and Central Europe: The Wider Historical Context

We are happy to meet the request made in the *ICOMOS Interim Report* to outline the wider historical context of the nominated serial property *ShUM Sites of Speyer, Worms and Mainz* by embedding it into an overall description of Jewish history in Europe north of the Alps. The following discussion is intended to complement the information provided in ➔ ND 2.b and the explanations included in the Comparative Analysis [➔ ND 3.2].

1. The Emergence of the European-Jewish Diaspora

Judaism is a community defined both religiously as well as ethnically and is the best-known example of a diaspora community in the history of humanity. In this context, Jewish experience and the cultural profile Judaism developed under Christian rule in medieval Europe have

been decisive for the development of Jewish religion and Jewish communities to this day. The determining factors for these developments were essentially dictated by the Christian majority society and its institutions.

According to ancient Roman law, Judaism was regarded as a *religio licita*. The Church followed the notion primarily shaped by Church Father *Augustine* (d. 430), according to which Jews must be left alive because they passed on the authentic text of the Old Testament and were involuntary “witnesses” to the Christian truth. This doctrine, however, was connected to the conviction that Jews were responsible for the crucifixion of the Son of God and could therefore only be tolerated in socially subordinate positions. The deep ambivalence of the Church’s attitude is reflected in papal documents, in the decisions taken by Church synods and councils as well as in the anti-Jewish agitation of various clerics. In almost all European regions, the Jews’ situation deteriorated during the Late Middle Ages.

The religious minority’s need for protection in the European diaspora resulted in a more or less close dependence on kings and local rulers. Wherever the Crown could assert undisputed sovereignty over the Jews in the country, as was the case in the kingdoms of western Europe, the Jewish communities could therefore be gravely affected by the monarch’s personal decisions. This is particularly evident in the expulsions of the Jews from England (1290), France (1306 and 1394) and Spain (1492). The overall “weak” position of the German kings and emperors within their realms (and not least their constant financial difficulties) prevented them from imposing similar measures.

Large numbers of Jewish diaspora communities were already in existence in Hellenistic-Roman antiquity. In Jewish tradition, however, the beginning of the diaspora is traced back to the conquest of Jerusalem and the destruction of the Temple by the Roman troops in the year 70 CE. In light of the loss of the central (and strictly

speaking, only) sanctuary, Jewish existence in “scattering” (*διασπορά*) was interpreted as “exile” (Hebrew, *galut* or *golah*). For the Jews, this interpretation acquired a central significance for their identity. A major reason for the continuity and resilience of Jewish life under these conditions is most likely the “holy community”, which, as a religious, social and legal association, prevented Jews from being fully absorbed into their various surrounding societies.

Already in the widely scattered communities of the Hellenistic-Roman world (including its Jewish provinces), gatherings in the local synagogue played a vital role for the Jews. The local service focused on the written testimony of God’s Revelation on Mount Sinai, the *Torah*. Beyond that, since the 2nd century CE in Palestine, the “oral *Torah*” was codified, first in the *Mishnah* (around 200), which itself was later expanded by a comprehensive commentary (the *Gemara*) to become the *Talmud* – first the “Palestinian” or “Jerusalem *Talmud*” (4th/5th century) and later the “Babylonian *Talmud*” (6th/7th century). Since then, *Torah* and *Talmud* have served as essential guidelines for Jewish life.

In the diaspora, the study and interpretation of these scriptures became the centre of Jewish intellectual activities. From the end of the 6th until the beginning of the 11th century, the rabbinical academies of Sura and Pumbedita in Iraq and their spiritual leaders, called *Ge’onim*, took the guiding role for the entire diaspora. With the increasing distance from the Babylonian centres of newly created Jewish communities in the 9th and 10th centuries, however, such a uniform interpretation of Jewish law (*halakha*) was no longer possible. Therefore, additional centres of Jewish scholarship and legal interpretation emerged alongside the *Ge’onim* of Baghdad (since 1070) and the Land of Israel (since the late 9th century).

In antiquity (approx. until the 6th century), Jewish communities had not only emerged in the eastern

Mediterranean (the later Byzantine Empire) but also in southern Italy and in Rome as well as in several cities on the Iberian Peninsula and in southern France. The very isolated settlements which are recorded further up north, such as in Cologne (321) and Trier (4th century), were lost again for many centuries when Roman rule collapsed. Continuity through the Early Middle Ages (5th/6th to 10th century) can only be verified in the countries on the Mediterranean Sea, primarily in the regions with Byzantine culture including southern Italy. Only few archaeological remains of synagogues have been preserved (Ostia near Rome, Stobi in present North Macedonia, Plovdiv in Bulgaria, Bova Marina in Italy and Elche in Spain). Over 90% of the Jewish grave inscriptions of Late Antiquity are written in Greek or Latin; the Jewish identity of the deceased is only indicated by symbols or individual words (e. g., *Shalom*).

2. The Manifestation of Various Centres in Europe

The history of the Jewish community is closely connected to migration. Important factors for this were the prospect of a livelihood, steady living conditions and protection by the rulers on the one hand, and persecution and expulsions on the other hand. For individuals, reasons for relocation include marriage, commerce and education. The Spanish scholar *R. Abraham b. Me'ir ibn Ezra* (d. 1167) is an exceptional case in this regard, as he travelled far and signed his writings many places, from Spain and Italy through Normandy and England. His younger contemporary *Benjamin b. Yona of Tudela* (d. 1173) wrote a travelogue providing a unique overview of the Jewish communities in the various cultural areas of his time.

a) Southern Italy

As early as antiquity, Jewish communities can be traced in Rome, southern Italy, and Sicily. Throughout the Middle Ages, the Italian south

was characterised by great cultural diversity. Byzantine southern Italy was conquered by Muslims in 831–865 and in 1061–1072 by the Normans; in 1194 it fell into the hands of the Hohenstaufen and in 1268, to the French Anjou. After the Aragonese conquered Sicily in 1282, the kingdom was divided. In 1289, the Anjou started a campaign of forced mass conversion, which led to the development of downright *Converso* communities. The Aragonese kings of Sicily and the Kingdom of Naples extended the expulsions ordered in Spain in 1492 to their realms in southern Italy.

The early Italian tradition is characterised by Byzantine and Palestinian influences, which are particularly expressed in the prayer rite and the liturgical poetry (*piyyut*). Through the migration of leading scholars, these characteristics were also transferred into the Rhineland in the 10th century. As a result, among other things, synagogal poetry flourished in the *ShUM* communities.

b) Sefarad

South of the Mediterranean Sea, the Muslim-Arab conquests created, over the course of one century (622–721), a large geo-political area extending from Samarkand in the east to Toledo and Saragossa on the Iberian Peninsula. With the so-called 'Pact of Umar' (attributed to the second caliph Umar, 634–644), the Islamic rulers provided a relatively stable legal basis for the existence of Christian and Jewish communities in their realm. New centres of Jewish scholarship developed in the 10th century in the west, both in Tunisia (*Qairawān*) and on the Iberian Peninsula. With the Islamic conquest of large parts of the Spanish Visigothic Kingdom in 711, a new phase of Jewish history began here, sometimes referred to as the "Golden Age". The Jews called this land *Sefarad* after a colony of exiles from Jerusalem mentioned in the Bible (Obadiah 20).

Typical for Jewish culture under Muslim rulership was that it played a vital part in the culture and science of its environment, which was not least

characterised by the transmission of philosophical and scientific works of ancient Greece in Arabic. The large expanse of Islamic rule facilitated communication between the Jewish communities. The persecution by the Almohads, which started in 1148, destroyed the first prosperous period of *Sefarad*; numerous scholars fled into other regions of the Islamic world (for example to Egypt) or to the north into the Christian-dominated territories of the peninsula and to Provence.

Since the 9th century, there had also been Jewish communities in the Christian north of the peninsula (Barcelona, Girona). During the so-called 'Reconquista', from the 13th century until the year 1492, the Islamic territories came under Christian rule one by one. The Jews of *Sefarad*, however, emphasised the continuity of their culture. Arabic continued to be spoken in some regions until the 14th century, and philosophical and scientific interests were still pursued. Like before, there were close relationships between Jewish community leaders (*aljamas*) and the courts of the rulers. After the severe persecutions of 1391 and a large wave of mainly forced conversions, the sefardic communities managed to temporarily return to a certain state of stability in the 15th century. However, the problem of the numerous "conversos" remained, and in 1492, the Jews of Castile and the Crown of Aragon were expelled by the "Catholic kings"; in 1497 the Portuguese Jews suffered the same fate. Most of the former Jewish community sites were lost after the expulsions; a few synagogues have survived after being turned into churches.

c) Provence

From the late ancient settlements in southern France (collectively called *Provinšija* by the Jews), only those in Arles, Narbonne and perhaps in Marseille persisted continuously until the Middle Ages. It is not until the 8th and 9th century that a significant presence of Jews appears in the urban centres along the Rhône (Vienne, Lyon, Mâcon, Châlons). While the Jewish communities of the French Midi of the 11th century were still

heavily influenced by the Italian and *Ashkenazic* centres, this changed after 1148 when numerous scholars from Muslim Spain arrived. Since that time, the Midi has been an important region for cultural exchange between the traditions and innovations of *Sefarad* on the one hand and Franco-Ashkenazic Judaism (*Ashkenaz* and *Şarfat*) on the other hand. This becomes very clear in the numerous translations from Arabic written here in the 12th and 13th century. While the Jews of the Languedoc were affected by the expulsion from the Kingdom of France in 1306, this was not the case for those in Provence, where they were not expelled until 1501, and the Comtat Venaissin (which was under papal rule), where they were tolerated until the modern period.

d) *Şarfat* and England

In the northern regions of present France (Maine-Anjou, Burgundy, Champagne, Lorraine and Normandy), new Jewish communities emerged over the course of the 10th and 11th centuries. The first rabbinical sources from these regions stem from around the year 1000. Among the scholars of this time, *R. Yosef b. Shmu'el Tov-Elem* ("*Bonfils*", c.980–1050) from Limoges is particularly prominent. In his legal opinions he established, among other things, the majority principle for important decisions in the community as well as the autonomy of the individual community from the interferences of other Jewish communities. Northern France became an outstanding centre of Talmudic scholarship, conducted by the *Tosafists* of the 12th and 13th centuries. The community of Rouen was the starting point for Jewish settlements in England following the Norman conquest of the island (1066). The heavy dependency on the Crown was characteristic for communities on the island. When they were expelled – from Gascony, from Anjou and Maine in 1287, from England in 1290, from France in 1306 and again 1394 – the communities were expropriated and their synagogues and cemeteries were usually lost entirely. The French prayer rite was only preserved in small enclaves.

e) *Ashkenaz*

Ashkenaz is originally the name of a people in the North mentioned in the Hebrew Bible (1 Moses 10:3). Since the High Middle Ages, Jews have used this name to describe the areas of the German Empire north of the Alps. Notwithstanding individual records of Jewish merchants in the kingdom of Eastern Francia, i.e., the later "German" Kingdom (*Regnum teutonicum*) from Carolingian times, there is no evidence for permanent settlements. These do not appear until later in the 9th century and in the course of the 10th, thus, developing approximately at the same time as other centres of Jewish life were established. Jews migrated to *Ashkenaz* from Italy and from eastern France.

Characteristic for the *Ashkenazic*-Jewish communities of the 10th to 13th centuries are their closely connected intellectual and social elites; their special attention to prayer and synagogal poetry (*piyyut*); their practices of piety; the close connection of *Talmud* studies with jurisdiction and community; the careful compliance with ritual purity laws; and the notable appreciation and social position of women. The preserved community centres of Speyer and Worms reflect the functional relations between social life, Jewish law, liturgy, scholarship and ritual purity in a uniquely dense way. The communities in the Rhineland responded in a unique way to the challenges posed by the Christian majority society, in particular to the traumatic experience of the persecutions of 1096. This is reflected in the remembrance of martyrs (and of the deceased in general) by the "holy community" (*qehilla qedosha*), expressed not only in their synagogue rite but most notably in their sepulchral culture. To this day, the cemeteries in Worms and Mainz provide unique testimony of the formation and development of *Ashkenazic* sepulchral culture.

Expulsions from most of the western kingdoms and the Ottoman expansion in the Balkans resulted in the Jewish communities of Poland and

Lithuania gaining great significance in the early modern period. In the largely *Ashkenazic*-Jewish communities, both *Ashkenazic* and Sefardic traditions were adopted. Until the 17th century, the *Ashkenazic* diaspora of Central and Eastern Europe was more significant than the diaspora of the Sefardic Jews who had been expelled from the Iberian Peninsula and the other territories of the Aragonese crown since 1492. Large waves of emigration following the Chmielnicki pogroms in Poland (1648) and the tsarist persecutions in Russia (at the beginning of the 19th century), led numerous *Ashkenazic* Jews to Western Europe as well as to North and South America. Prior to the Second World War, approximately 90% of the Jews worldwide were *Ashkenazic*.

In all of Northern Europe, both in *Şarfāt* and in *Ashkenaz*, the settlement of Jews and the expansion of a network of Jewish establishments occurred during the urbanisation process of the High Middle Ages (10th to 13th century), which was linked to an intensification of rulership, expansion of market relationships and the resulting money and credit economy. This process mostly originated in the cathedral cities. In these cities, too, the first urban communes are mentioned around 1100 (e.g., in Laon, Worms, Speyer and Cologne). Some similarities between the council constitutions of the Christian town communes and the Jewish communities can be traced.

In the middle of the 10th century in the Roman-German Empire, a network of high-ranking ecclesiastics encouraged Jews to settle in their cathedral cities. In Worms, it was the highly educated Bishop *Burchard* who supported the settlement of a Jewish community after 1012, which is first recorded in the founder's inscription for the first synagogue in 1034. The close connection of the bishops of the Empire with the kings of the Ottonian and Salian dynasties as well as their three-fold role as princes of the Empire, Church officials and town rulers in the 10th and 11th centuries, most likely played a

key role for the settlement of Jewish families. Besides economic factors, spiritual aspects mattered greatly. In many places at that time, the (Arch)bishops sought to follow the example of the Holy City of Rome (where Jews had been part of the urban landscape since antiquity) by stylising their cities as “holy” cities, partly with elaborate construction projects. When granting privileges to the Jews in 1084, Bishop *Rüdiger* of Speyer used the word “*honour*” to describe how significant a Jewish presence was for a “proper” city [➔ Appendices ND WS 13].

In the further course of the urbanisation process, the Jewish settlements multiplied. In the 12th and 13th centuries, the towns under royal rule therefore assumed an increasingly important role. The Jewish population in the German kingdom around 1300 is estimated at c.100,000 souls. Around that time, however, the number of pogroms started to increase, reaching its peak with severe persecutions at the time of the Black Death (1349). At the start of the 15th century, there may have been some 40,000 Jews left in the Empire. Around 1390, a wave of expulsions from many dominions and cities began, dissolving many of the large urban communities by around 1520. In contrast to the situation in the western kingdoms, however, Jews in *Ashkenaz* were never completely banished from the Empire. The preferred destinations for emigration were northern Italy and Eastern Europe. Of the larger urban communities, only Frankfurt, Worms, and Prague in the Kingdom of Bohemia remained after 1520. Since the late 17th century, the situation of the Jewish minority restabilised in many regions of the Empire.

3. The Dialogue between the Jewish Centres

a) Similarities and Differences

Notwithstanding their different cultural profiles, the cultural areas outlined above also show a series of similarities. The Hebrew Bible was at the centre of the synagogue rites everywhere, the

Hebrew language remained the ritual language across all regions, and most of the important prayers and main liturgical components stayed more or less the same. All Jewish communities (except the Karaites living in the Byzantine area) accepted the authority of the rabbinical tradition in the *Talmud*. Small differences emerged in the pronunciation of Hebrew and in the palaeography of manuscripts.

Two major differences developed in the traditions of the Mediterranean south on the one hand and the northern Franco-Ashkenazic area on the other hand: (1) In *Sefarad* and in Provence rationalistic or philosophical views of theology and Bible interpretation became popular; in *Ashkenaz* and *Şarfāt* these were met with reserve or sometimes even rejected. The Jewish scholars of *Sefarad* also stressed the importance of grammar for studying the Hebrew Bible; only in the south was there a lasting interest in natural sciences.

(2) The intensive study and commentary of the *Talmud* as well as the development of *Tosafist* methods is essentially an achievement of the *yeshivot* in Germany and northern France. They had a lasting impact on the constitution and legislation of the Jewish communities. As indicated, scholarly cultures encountered one another in southern France (*Provinşiya*) as of the middle of the 12th century. The same applies for Italy during the Renaissance, when Roman, *Ashkenazic* and Sefardic traditions met.

In everyday religious life, the regional differences in the prayer rites were probably more significant. Since the 11th century, the Romaniote rite of the Byzantine cultural area, the Sefardic rite, the northern French rite and the *Ashkenazic* rite can be distinguished. The dissolution of the English and the northern French communities as of 1290 resulted in the rite of *Şarfāt* being lost almost entirely. Of all the European prayer traditions, the *Ashkenazic* rite became the most important in the early modern period due to its spread in printed editions and its resulting written transfer into the Eastern European diaspora.

In the synagogue service the standard prayers were complemented and embellished by synagogal poetry (*piyyuṭim*) in all branches of the rite. Local customs played a vital role in this practice and for its transmission in manuscripts. To this day, the Jewish holiday liturgy includes *piyyuṭim* by medieval authors, in particular from the Franco-Ashkenazic world, most notably by scholars from the *ShUM* communities of Worms and Mainz.

The northern and southern centres of Jewish learning have also brought forth different traditions of Jewish mysticism, represented by the “Pious of Germany” (*Ḥasidē Ashkenaz*) of the 12th and 13th century on the one side, and the advocates of the *Kabbalah* in southern France and in Spain since the 13th century, on the other. In the 16th century, Jewish mysticism again received new impulses by the teachings of *R. Yiṣḥaq Luria of Safed* (1534–1572).

The differences between the emerging traditions are linked, firstly, to the diverging cultural traditions that the Jewish communities could draw upon. This becomes particularly clear when considering the designs used for the community buildings, which, on the Iberian Peninsula, are strongly reminiscent of Mosques – even after the Christian conquest – while in *Ashkenaz*, Christian architectural designs were adapted. Secondly, it is imperative to highlight the different ways in which Jews acculturated in their respective non-Jewish environments. In the “Golden Age” of the Jews of al-Andalus, acculturation seems to have been much less problematic and hence more open than in *Ashkenaz* after the persecutions of 1096. Even though many elements of the surrounding culture were adopted there, they underwent Jewish reinterpretation.

The daily encounters with the non-Jewish environment were diverse and often close. Naturally, the Jewish population spoke the everyday language around them, which resulted in the development of specific Jewish language

varieties, such as Judeo-Arabic, Ladino and Yiddish. In Jewish texts, these are rendered in Hebrew script.

b) From the Rhine to Champagne and Back – Talmud Commentary and *Tosafot*

Notwithstanding the outlined differences of the cultural profiles, an active dialogue can be seen between the Jewish cultural areas of the Middle Ages. In the following section, this is illustrated in short by the example of the larger Franco-Ashkenazic area and the *Talmud* exegesis. *Talmudic* scholarship is largely an achievement of the *yeshivot* of *Ashkenaz* and *Ṣarfāt*. While the first significant work of *Talmud* scholar in *Sefarad* did not develop until the late 11th century in Lucena (*R. Yiṣḥaq Alfasi*, originally from Fez, 1013–1103), the earliest and most well-known centre of *Talmud* scholarship had developed as early as the year 1000 in Mainz under *R. Meshullam b. Qalonymos of Lucca* and *R. Gershom b. Yehuda*, the “Light of the Exile” (*Me’or ha-Gola*, d. 1028). Under *Gershom’s* leadership, the collaborative “Mainz Commentaries” (*Perushē Magenṣa*) were composed.

The *yeshiva* of Mainz attracted many students from *Ṣarfāt* as well. The famous *R. Shlomo b. Yiṣḥaq of Troyes (Rashi)*, 1041–1105) studied here under *Gershom’s* students and successors *R. Ya’aqov b. Yaqar* (d. 1064) and *R. Yiṣḥaq b. Yehuda*, as well as in Worms under *R. Yiṣḥaq b. El’azar ha-Levi* and *R. Shlomo b. Samson* (d. 1096). Around 1070, *Rashi* returned to his hometown and established his own *yeshiva* there. He was the first to write commentaries on almost all tractates of the Babylonian *Talmud*, which soon reached canonical significance nearly everywhere.

Rashi’s successors in Champagne viewed their explanations as “additions” (*Tosafot*) to the commentary of their master, which is why they came to be known as *Tosafists*. Their method aimed at the harmonisation of Talmudic teachings by systematically comparing them and resolving

apparent contradictions. *Rashi's* grandson *Ya'qov b. Me'ir (Rabbenu Tam, d. 1171)* became the towering leader of the northern French *yeshivot*.

At the end of the 12th century, the leading role of the northern French *Tosafists* was also widely recognised in southern France and in Christian Spain. *R. Avraham b. David of Posquières (d. 1198)* in Lunel and Narbonne as well as *Me'ir b. Todros ha-Levi Abulafia (1165–1244)* in Toledo, picked up the results and tried to link them to the rationalistic approaches of Maimonides (*R. Moshe b. Maimon, d. 1204*). Similar attempts at a synthesis can be seen in the works of later scholars in *Sefarad*.

Students from Germany who studied under *Rabbenu Tam* in the 12th century brought the new methods back to *Ashkenaz*. However, many scholars of rabbinic law in *Ashkenaz* opposed these innovations and insisted on the traditional customs of their communities. Some young scholars, such as *R. Efrayim b. Ya'qov*, who came from Speyer and studied in *Şarfāt*, therefore did not return to the Rhine but moved on to Regensburg, where they found a less conservative environment. In his book *Or Zaru'a*, *R. Yişḥaq b. Moshe* of Vienna also adopted the *Tosafist* method, without however following the French rulings in detail. The same holds true for *R. Me'ir b. Barukh of Rothenburg (MaHaRaM, d. 1293)*, the last of the great *Tosafists* and at the same time the supreme rabbinic authority in Germany, had spent several years in France. In Paris, *Me'ir* had become an eyewitness of the burning of the *Talmud* (1242 or 1244). Due to the actions of the University of Paris against the *Talmud*, which was endorsed by *King Louis IX ("Saint Louis")*, this branch of Jewish scholarship in France suffered a severe setback.

As of the turn of the 13th century, based on the discussions of Talmudic law both in Germany and in northern France, compendia of religious law were created: The early handbooks by the Mainz *Rabbi Eli'ezer b. Nathan (c.1090–1170)*, by

his grandson *R. Eli'ezer b. Yo'el ha-Levi*, and by *R. Yişḥaq of Vienna* in his *Sefer Or Zaru'a* combine *Talmudic* exegesis with halakhic considerations and legal opinions in a way that is typical for *Ashkenaz*. The popular compendia by *R. Moshe b. Ya'qov of Coucy (Sefer Mişwot Gadol, SeMaG, around 1240)* and *R. Yişḥaq b. Yosef of Corbeil (Sefer Mişwot Qatan, "SeMaQ", around 1280)* show a more systematised approach, in which they also drew on the 'principles' of Maimonides. The same applies for *R. Ya'qov b. Yehuda of London*, who wrote the compendia *Eş Ḥayyim* ("Tree of Life") in 1287. Due to the expulsions of the Jews from England (1290) and France (1306), the further development of Talmudic scholarship primarily became the work of the *Ashkenazic* scholars, first in Germany and Austria and later in Central and Eastern Europe.



Fig. 1: Interior of the synagogue in Worms Synagogue Compound, current state

4. The *ShUM* Communities and *Ashkenazic* Identity: the “Holy Community”

a) Mainz as “Mother Community” of *Ashkenaz*

The first medieval communities of *Ashkenaz* developed in the 10th century [➔ ND 2.b]. Following a first early piece of evidence for Metz (893), Jews appeared in the episcopal or cathedral cities of Magdeburg (965), Merseburg (981), Regensburg (981) and Mainz (around 1000). The first written sources appear in the 11th century for Worms (1034), Cologne (1010/12), Prague (c.1090), Trier (before 1096) and Speyer (1084). The settlements in Magdeburg and Merseburg presumably disappeared after only a short time of existence and the community in Metz perished in 1096.

According to Hebrew sources, Mainz is the “mother community” of Jews in *Ashkenaz*. There must have been a significant community with an influential *yeshiva* as early as 1000 [➔ Appendices ND WS 2, 3]. According to later tradition, members of a prominent family of scholars, the Qalonymos family (named after a recurrent name of their male descendants), immigrated from Italy in 917 [➔ Appendices ND WS 1]. The oldest scholar of Jewish law in Mainz known by name, *R. Yehuda b. Me'ir ha-Kohen*, called *Sir Leon* or *Leontin* (in Mainz around 980), also came from Italy. Other early members of the community immigrated from *Ṣarfat*. For example, it is known that *R. Abun b. Yosef* “the Great” came from Le Mans in the middle of the 10th century. His grandson was *R. Shim'on b. Yiṣṣḥaq* “the Great”, one of the most significant synagogal poets of his time. *R. Shim'on* was a contemporary of *Rabbēnu Gershom b. Yehuda*, who came from Metz. Around 1000, the cemetery of the community of Mainz was set up. *Old Jewish Cemetery Mainz* is a substantial remnant of the oldest and largest medieval cemetery in the *Ashkenazic* cultural area of Central Europe. To this day, it is a place of living ritual remembrance as well as an important place of pilgrimage and identity for Jews from all over the world.

Until the pogroms of the First Crusade, only one other centre of Jewish legal scholarship in *Ashkenaz* is recorded besides Mainz. It was established in Worms by Jews from Mainz around the turn of the millennium, perhaps after 1012. The earliest preserved founder's inscription north of the Alps bears witness to the inauguration of the first synagogue in 1034, and the autonomy of this community is highlighted by the establishment of its own cemetery. The oldest preserved headstone from *Old Jewish Cemetery Worms* with a legible date is from the year [4]819 AM (= 1058/59 CE) [➔ Appendices ND WS 11]. The oldest Jewish headstone with a date preserved in Mainz is from the year [4]809 AM (= 1049 CE). It is the oldest dated headstone in Central Europe. Today it is secured in the State Museum Mainz [➔ Appendices ND WS 10].

As of 1084, a group of high-ranking members from the Mainz community established another community in Speyer [➔ Appendices ND WS 13], where they established a synagogue (1104) [➔ Appendices ND WS 18], the oldest known monumental *mikveh* (c.1120) [➔ Appendices ND WS 19], and a cemetery [➔ ND 2.b].

Jewish families formed the basis of these communities. In early *Ashkenaz* almost all of the important scholars were descendants from only seven prestigious families, whose members can be traced over five or more generations until the year 1096. They encompassed political, social and cultural-religious functions; they presided over the communities and represented them towards the non-Jewish rulers. Their relations with the bishops and the kings strengthened the special position of the *ShUM* communities within the Jewish community of the Empire.

Initially, the Jewish communities of Regensburg (first mentioned in 981), Trier (before 1096), Erfurt (end of the 11th century?), Augsburg, Strasbourg, Würzburg and Nuremberg are not known as particular centres of rabbinical scholarship and jurisdiction. Individual scholars,

who appear in the sources since the second half of the 12th century, often had family connections to the *ShUM* communities.

R. Yo‘el b. Yiṣḥaq ha-Levi of Bonn (Cologne, d. c.1200) was a son-in-law of *Eli‘ezer b. Natan of Mainz* and remained associated with Mainz and the rabbinical court there, as did the known chronicler *Efrayim b. Ya‘aqov of Bonn* (d. 1197?). *R. Shmu‘el b. Qalonymos* “the Pious” (*he-Ḥasid*) came from Speyer. Perhaps it was he who first emigrated to Regensburg around the mid-12th century and not his son, the famous *R. Yehuda b. Shmu‘el he-Ḥasid* (d. 1217), main author of the “The Book of the Pious” (*Sefer Ḥasidim*). Along with *R. El‘azar b. Yehuda b. Qalonymos of Worms* (*ha-Roqeah*, d. c.1238), *R. Yehuda he-Ḥasid* was one of the foremost representatives of the “Pious of Germany” (*Ḥasidē Ashkenaz*), a mystical-pious movement.



Fig. 2: Memorial stone in the Memorial Cemetery of Old Jewish Cemetery Mainz, current state

The geographical proximity of the three early communities (*qehillot*) of Speyer, Worms, and Mainz and the close linking of their intellectual elites by family bonds and student-teacher relationships was exceptional in the Northern European diaspora. This close network consolidated the leading role of the communities in the middle Rhine area and in *Ashkenaz* at large. This also applies to their relationships with the settlement in Cologne, which, according to written sources and archaeological findings (synagogue) also dates back to the early 11th century. According to a Hebrew report on the pogroms of 1096, Jews from the entire Rhineland area met for the annual trade fairs in Cologne. On these occasions, legal cases were resolved in the Cologne synagogue. However, further rabbinic sources also show that difficult cases were brought before the scholars of the three *ShUM* communities, who then often consulted on these cases together (cf. below, section 4d). The monuments and cemeteries of *ShUM Sites of Speyer, Worms and Mainz* impressively illustrate the religious self-image of the Jewish communities of Speyer, Worms and Mainz, exemplifying the vital role they played in the history of the Jewish diaspora and their role as places of remembrance to this day.

b) The Cultural Profile of the *Ashkenazic* Communities

There are many indications that the *Ashkenazic*-Jewish tradition was characterised by special piety which went beyond the required level (*perishut*). Some of these practices, such as fasting, reveal similarities with those observed in the Christian environment. For rites relating to life-cycle events, the synagogue became more important than ever before. Here, too, practices and trends from the surrounding society could be adapted, as shown in the high importance of the “godparents” (*ba‘alē ha-brit*) during the ceremony of circumcision, or the *Rabbi’s* role during a wedding. The commemoration of the dead (*Yahrzeit*) and the establishment and practice of giving for the souls of the deceased are modifications which

are also similar to the Christian environment. The *Quaddish* prayer is reinterpreted as a prayer for the deceased, first in *Ashkenaz* and later also in other cultural areas.

Characteristic for the rabbinic scholars of the 10th through the 13th centuries in *Ashkenaz* was their broad range of interests, which included mystical traditions and liturgical poetry as well as the Bible, the *Talmud* and legislation in matters pertaining to religious law (*halakha*). This came along with a high educational ideal. Franco-Ashkenazic Judaism introduced a unique ceremony for the day when boys were sent to school for the first time at the age of five. As a rule, young men studied in the private house of the *rabbi*, on whose renown the reputation of the local *yeshiva* depended. The fact that community teaching buildings are preserved in *Worms Synagogue Compound* and *Speyer Jewry-Court* [► ND 2.b] is quite unique and underlines the central role of the community in *ShUM*.

Prayer and Liturgy

Unlike the communities in *Ṣarfāt*, those in *Ashkenaz* also assumed older traditions of Palestinian-Byzantine Judaism transmitted to them by their families from southern Italy next to the “Babylonian” traditions of the *Ge'onim*. The pietists of the *Ḥasidē Ashkenaz* movement, in particular, paid very close attention to the traditional wording of the prayers, which, in their view, was essential for them to be effective. They essentially treated the liturgy like a holy text. This was picked up by other mystical trends later.

The Palestinian traditions are very prominent in liturgical poetry (*piyyuṭ*) as well, but innovations from southern Italy were also picked up. Role models were *El'azar bi-Rabbi Qallir* (6th/7th century Palestine) and the Italian poets. The early and also most prominent representatives of the art were *R. Shim'on b. Yiṣḥaq* of Mainz and *Me'ir b. Yiṣḥaq Shaliaḥ Ṣibbur* (“emissary of the congregation”, i.e., cantor) of Worms. Like everywhere in Europe, new *piyyuṭim* were

composed for the second days of Jewish holidays and for other positions not yet filled in the traditional *Maḥzor* (“cycle”). Many *piyyuṭim* for New Year (*Rosh ha-Shana*) and the Day of Atonement (*Yom Kippur*), which are still part of the *Ashkenazic Maḥzor* today, were composed by the poets from Mainz and Worms. From the beginning, the literary standard was extremely high. Little by little, some poetry from *Ṣarfāt*, even from *Sefarad*, was introduced into the *Ashkenazic Maḥzor*.

A characteristic for the *Ashkenazic* involvement with prayer and *piyyuṭim* are the commentaries on these genres. They not only explain the mystical connections and passages difficult to understand but sometimes also describe the (presumed) circumstances of their origin, which resulted in a Jewish hagiography that began in the 15th century. For example, this is how legends about *R. Me'ir b. Yiṣḥaq*, *R. Yehuda he-Ḥasid* and *R. El'azar of Worms* evolved. Another legend ascribes the famous *Unetaneh toqef* (“Let us speak of the awesomeness”) to a certain *Rabbi Amnon of Mainz*. Although the *piyyuṭ* is verifiably older than the Mainz community, Jewish tradition abides by this legend.

Jewish Law and Community Statute

As in all regions of the Jewish diaspora, scholars of Jewish law (*halakha*) in *Ashkenaz* were also confronted with the task of interpreting the law codified in the Bible and the *Talmud* in a way that suited the circumstances of a minority society under non-Jewish rulership and accommodated the shifting social relationships in these typically small communities. It began with the question of whether the Christians around them, whom they encountered on a daily basis, were to be classified as followers of “alien worship” (*avoda zara*), which would have resulted in Jews not being allowed to do business with them “before their holidays”. *Rabbēnu Gershom of Mainz* had stipulated that this might not be applicable to non-Jews outside of the Land of Israel, a notion which was further

developed by the *Tosafists*. Ultimately, this paved a way for concluding that even oaths made by non-Jews should be regarded as valid.

Since only a few leading families played such a strong role, the rights of the community leaders towards the other members had to be clarified. A momentous innovation of Jewish law was to base the authority of the community on the legitimacy of an ordinary Jewish court. In order to enforce the court's decision, forms of religious bans (*herem*) were sometimes used, and the help of the non-Jewish rulership could be invoked. In *Ashkenaz* it became standard for the community leaders to be elected by the heads of households, and the majority principle was established for communal decisions. It was determined that rabbinic education was not a strict prerequisite for being elected as a leader (*parnas*), although many *parnasim* continued to be distinguished by their erudition in venerable communities such as Worms for a long time.

Everywhere in the Jewish world, it was possible to further develop the law based on case-by-case decisions in disputed legal cases. These were formulated as "responsa" (Hebr. *she'elot u-teshuvot*, "Questions and Answers") by rabbinic scholars and could be adduced in later cases. In matters not regulated in detail in the transmitted law, the local communities also had the opportunity to impose legal ordinances on themselves, as long as these did not contradict the *Torah*. Some of the *taqqanot* ("improvements") developed in the *ShUM* communities were recognised in other communities and became ground-breaking in Jewish law. In particular, this applies to the early changes in marital law ascribed to the Mainz *Rabbi Gershom b. Yehuda*. These prohibited men from marrying more than one woman or issuing a divorce document against the wife's will. Furthermore, *Gershom's* successor *Ya'aqov b. Yaqar* determined that a woman could not be forced into a Levirate marriage and that every woman had to be granted the option

of being released from that by performing the *ḥaliṣa* ceremony. Another *taqqana* traced back to *R. Gershom* stipulates the secrecy of correspondence.

Although some of the Jewish settlements in the Mediterranean area were older than those in the Franco-Ashkenazic north, the legal modifications in the Rhineland and in northern France had a significant influence on the communities in Italy, southern France, and Christian Spain. Beyond that, they became influential in the Jewish legal development in Central and Eastern Europe. This becomes particularly evident in the reception of legal decisions and the *taqqanot*.

c) The Holy Community

In many regards, the community is the centre of spiritual creativity in *Ashkenaz*. This did not only apply to the legal and constitutional aspects of the term "community" but also to the social and, of course, the religious core of this phenomenon. Besides the family, it was the community that sustained Jewish identity and supported the formation of an independent, European-Jewish cultural tradition and identity among *Ashkenazic* Jews.

The Remembrance of Martyrs

In Speyer, Worms and Mainz, the idea of the community's sanctity was strengthened considerably by the experience of persecution in connection with the First Crusade (1096). The Hebrew accounts on the Crusade are a rare and indeed exceptional work of medieval Hebrew literature. The major theme of the Hebrew chronicles is the praise of those who sanctified the "indivisible name of God" by rejecting the imposition of baptism, choosing death over contaminating themselves with the baptismal water. Sanctity and impurity are diametrically opposed to each other. Similar ideas can be found in the *piyyuṭim*, by which the events were adopted in the liturgy in a poetically elevated form. For

martyrs – in competition to the Christian Saints, so to speak – the term *qedoshim* (“holy ones”) is used. Since the late 13th century (again a time of persecution) the term has also been used in headstone inscriptions. Days of fasting were introduced to commemorate the events, and the victims’ names were read aloud during the liturgy in the synagogue on these occasions.

The “Lesser Sanctuary”

Unlike the Temple in Jerusalem, which was destroyed in 70 CE, synagogues in Judaism were initially not considered to be “sacred”. In the 11th to 13th centuries, the Jewish communities in *Ashkenaz* developed an innovative awareness of the sanctity of the synagogue space. A contributory factor here was the confrontation with the non-Jewish environment, above all in the form of persecutions since 1096.

There are early architectural analogies to the Holy Temple manifested in the oldest preserved synagogue in *ShUM*, namely the building in Speyer from 1104. Here, the *Torah Ark* is positioned in a way that one has to climb up to it [➔ ND 2.a.1.2].

The first European synagogue to be called a “lesser sanctuary” (*miqdash me’at*, cf. Ezekiel 11:16) in an inscription was the Worms synagogue of 1034. In a unique manner, the shape of the Romanesque building II of the synagogue in Worms (1174/75), with its two central columns and its inscription thereon, also alludes to Solomon’s Temple in Jerusalem. The typological reference to the two Temple columns *Yakhin* and *Bo’az* in the inscription on the eastern column of the building completed in [4]935 AM (1174/75) is unique [➔ ND 2 a. 2.2]. Since the early modern period, Worms has also been referred to as a “lesser Jerusalem”.

The community assembled in the synagogue twice a day, even more often on holidays, is the heart of *Ashkenazic*-Jewish identity. Since the social life of the community centred around



Fig. 3: Inscription on the impost of the eastern capital of the synagogue in Worms, current state

the synagogue, the community’s general public regularly took part in the life-cycle occasions of its individual members, such as circumcisions, weddings, and mourning. Occasional poetry was composed for these events, such as the *piyyuṭim* for Shabbat before the wedding. Naturally, these were not included in the printed prayer books. The intersection of the communal and the personal, the public and the private is still vividly traceable in the synagogues in Speyer and Worms. In the *women’s shul* in Speyer, the western door jambs of the *Jüdischtür* have been preserved to a height of 1.2 metres. This *Jüdischtür* (from the Yiddish word *jüdischen*, “to circumcise”), was essentially used to pass a young boy on the day of his circumcision from the women to the men who were responsible for carrying out this ritual. In the synagogue in Worms, the southern side portal, known as the “wedding portal”, faces the former medieval community hall. This is an important testimony to festive occasions, especially weddings, celebrated in the religious community centre.

Like everywhere in *Ashkenaz*, the synagogues in *ShUM Sites of Speyer, Worms and Mainz* became a centre for legal acts. Here, the older custom of interrupting the prayer was also practiced, which

provided someone with a charge or complaint with the opportunity to state their case again and push for a decision in their matter. In the synagogue or in the synagogue courtyard in front of the portal, consultations of the community and, if necessary, of its court took place and oaths were taken. All of this resembles the function churches and church portals had in the Christian judiciary. Like everywhere in *Ashkenaz* and *Şarfāt*, the synagogue was the place where community resolutions and bans against wrongdoers were announced.

Ritual Purity

It was probably no coincidence that the monumental *mikveh* in Speyer was built after 1096. The pogrom of 1096 appears to have brought about an increased sensitivity regarding issues of ritual purity. This is expressed in the construction of the monumental *mikveh*, datable to before 1128. Both the synagogue and the *mikveh* of Speyer have shaped the Jewish architecture in *Ashkenaz*. Ritual immersion, to which Jewish men and women are obliged on various occasions, is staged and dramatised in an

exceptional way as they descend into the bathing shaft. The design of the *mikveh* in Speyer served as an example for the *mikveh* built in Worms half a century later and for other monumental *mikveh* buildings in the Rhineland [► ND 3.2.4.7]. In Worms, the completion of the monumental *mikveh*, which was built in 1185/86 based on the model of the one in Speyer, is documented in an elaborate inscription. It underpins the aspect of spiritual "refreshment" gained by immersing in the *mikveh*. The extraordinary effort of construction and the outstanding design of the *mikveh* buildings in *Speyer Jewry-Court* and *Worms Synagogue Compound* illustrate and bear witness to the high importance of ritual purity for men and women. They monumentalise and dramatised the act of ritual cleansing. Their construction took place in the context of the self-reassurance of the *ShUM* communities as "holy communities" following the pogroms of 1096. The high quality contemporary sculptural elements were constructed by the same stonemasons who also worked in churches and cathedrals. This clearly illustrates that the Jewish community was involved in the cultural processes of its environment.

Women and Men

The increasing awareness of the sanctity of the synagogue space and efforts to take an appropriate prayer position resulted in another innovation in *ShUM*. According to tradition, men were responsible for the community worship service. However, many sources show that women were present in the synagogue and that they developed their own understanding of its sanctity. For example, they were reluctant to enter it while menstruating and preferred to remain outside in front of the door during these days. In general the scholars in *Ashkenaz* were more open to women participating in some of the ritual acts.

The construction of *women's shuln* is an innovation of the 13th century. It becomes tangible for the first time in the *ShUM*



Fig. 4: View from the semi-circular staircase into the bathing shaft of the Romanesque *mikveh* in *Speyer Jewry-Court*, current state

communities and is in line with a deeper sense of the sanctity of the synagogue. Men were supposed to commit themselves to community prayer with the correct inner composure. The earliest known *women's shul* in *Ashkenaz* was built in Worms in 1212/13 and founded by *Yehudit bat Yeshosef* and her husband, the community leader *Me'ir ben Yo'el* [► ND 2.a.2.8]. The second *women's shul* in *Ashkenaz* was built shortly after that in Speyer, approximately around the middle of the 13th century. The generous manner in which the *women's shuln* were built as well as their lavish building ornaments exemplify the high social status of women in these communities. In both *women's shuln* and in later buildings following their model, narrow listening windows enabled the women to follow events in the synagogue without being seen by the men. Headstone inscriptions and other written sources bear testimony to the fact that the women's prayers and chanting were headed by their own female prayer leaders and cantors.

In the early *Ashkenazic* communities, prayer and scholarship (synagogue, *women's shul* and *yeshiva*), ideas of religious purity (*mikveh*) and legal community (synagogue courtyard and a place of Jewish council meetings) are closely related to one another, even in terms of topography. The community centres of *Speyer Jewry-Court* and *Worms Synagogue Compound* most clearly convey these functional connections. They provide the oldest, best preserved and



Fig. 5: Listening window (right) and remains of the seating bench with reconstructed covering (below) in the *women's shul* in *Speyer Jewry-Court*, current state

most illustrative witnesses to the functional connections between prayer, ritual purity and social community life in Jewish communities in *Ashkenaz* before c.1350.

d) From Mainz, Worms and Speyer to *ShUM*

Due to their unusual geographical proximity, the Jewish communities of Speyer, Worms and Mainz had a particularly close relationship to each other from the beginning. This network, which had developed over generations through family bonds and student-teacher-relationships, is reflected in joint consultation on legal issues from an early date. A "gathering of communities" is mentioned as early as the time of *Rabbenu Gershoms* [► Appendices ND WS 2].

Sources from the 12th and 13th centuries provide proof that the judicial authority of the three communities reached far beyond the closer region. Difficult legal issues or appeal cases were presented to the scholars of *ShUM*, who often consulted on them together. In this way, after 1120, a disputed marriage case in Cologne, for example, made its way to Mainz before "all of the scholars of the communities". By the second half of the 12th century, the "committee of the communities (*wa'ad ha-Qehillot*) of the people of Speyer, Mainz, and Worms" had apparently become an established institution. In 1220, for the first time, the close connections between Speyer, Worms, and Mainz led the leading representatives of the three communities to adopt joint legal ordinances (*taqqanot*) [► Appendices ND WS 38]. The *Taqqanot Qehillot Shpira Warmaisa u-Magenša* represent the summary of an entire generation of scholars; the leading minds of their generation were involved in their composition.

The *Taqqanot Qehillot ShUM*, as they have been called in the manuscript sources since the 14th century, are the most comprehensive collection of Jewish community ordinances from the *Ashkenazic* area in the Middle Ages. With the exception of the *taqqanot* of *Rabbenu Tam* in northern France, they are also the only decisions

of this kind before the 15th century (*taqqanot of Forli*) with a scope reaching beyond the individual local community [► ND 3.2.4.9].

The three communities created a joint legal space of their own. This meant that a ban issued in one of the three communities applied to all three of them, that public penance had to be done in all three synagogues, and that a divorce document required confirmation by representatives of all three communities. Insofar, they are the key documents for an association of communities, which, not accidentally, were developed at the same time as the Christian municipal communities agreed to their joint policymaking.

The *Taqqanot Qehillot ShUM* underline the *ShUM* communities' claim to legal authority in the entire Rhineland and the neighbouring regions. They form the most comprehensive corpus of Jewish community ordinances from medieval *Ashkenaz*; they were passed by the leading minds of their generation. They are evidence for the *ShUM* communities' position and the crossroads of the cultural developments of their time. *ShUM Sites of Speyer, Worms and Mainz* bear unique testimony of this early constituted Jewish association of communities, which is vividly preserved in the monuments to this day.

5. The Heritage of *ShUM*: Late Middle Ages and Early Modern Period

a) The Spiritual Heritage

The *Taqqanot Qehillot ShUM* were expanded and reconfirmed by further community gatherings in 1223 and around the middle of the 13th century. After the pogroms of 1349, the renewal of the *taqqanot* in Mainz in 1381 marked the reconsolidation of the communities on the Middle Rhine (the Cologne community, still young at that time, was not represented). Manuscript sources show that the *Taqqanot Qehillot ShUM* were soon treated as a model example for Jewish community ordinances. In this form, they were received by scholars east of the medieval empire as well as in Central and Eastern Europe.

Sources reveal that the Eastern European Jews in the Middle Ages belonged to the *Ashkenazic* cultural sphere. This becomes evident in religious customs and Hebrew forms as well as in royal privileges, such as the Statute of Kalisz granted in 1264 and expanded in 1364/1367. (The provisions of this Statute, which was based on privileges granted to the Jews in Austria and Bohemia, originally go back to the Privilege of Worms by *Frederick Barbarossa* from 1157 [► Appendices ND WS 25]). In the historical memory of these Jews, the three communities of Speyer, Worms and Mainz are linked to the mystical traditions of the *Hasidē Ashkenaz* on the one hand, and to the *taqqanot* of *Rabbēnu Gershom* and the *ShUM* communities on the other hand.

To this day, the spiritual heritage of the *ShUM* communities and the creative achievements of their scholars are a vital element of Jewish tradition. Of the individual legal ordinances, three regulations in particular are still quoted today:

- (a) A provision on the Levirate marriage (i.e., the obligation for a man to marry the widowed wife of his brother if she did not have any children with him);
- (b) A provision on the distribution of the estate if one of the spouses dies soon after the marriage (to this day, this regulation is part of the usual *Ashkenazic* form for marriage contracts and is applied by the rabbinical courts);
- (c) The bans against polygamy and against divorcing a wife against her will, both which are attributed to *R. Gershom b. Yehuda* of Mainz and quoted in the *Taqqanot ShUM*.

b) Places of Remembrance

There is no other place in Europe where there is a comparable range of Jewish community centres and cemeteries from the 10th to the 13th centuries to testify to the intellectual achievements of European Jews in the formation phase of *Ashkenazic* Judaism. No community buildings or cemeteries are preserved in the English and northern French locations where important scholars worked during the same historical period. Significant numbers of Jewish

headstones are only preserved from Paris; they are today stored in a museum. The architectural forms developed in the *ShUM* communities provided the models for various construction tasks adopted in other communities, in particular in the southeast of the medieval Empire and in Central and Eastern Europe. *ShUM Sites Speyer, Worms and Mainz* include the largest and earliest representatives of some of the architectural forms that became trend-setting for many more in *Ashkenaz*.

The gable structure of the synagogue in *Speyer Jewry-Court* with its characteristic window structure represents the earliest manifestation of this influential building type in Central Europe [► ND 3.2.4.4]. The synagogue in Worms inaugurated in 1174/75 and the Old New Synagogue in Prague built in the second half of the 13th century both have vaults over a central row of pillars, and they are the best preserved examples from the period until c.1350. The synagogue in the *Worms Synagogue Compound* is also the earliest representative of this architectural form, which later became widespread in Central Europe [► ND 3.2.4.5]. The *women's shuln* in the *Worms Synagogue Compound* and in the *Speyer Jewry-Court* are the earliest and best preserved representatives of this architectural form developed in the *ShUM* communities and had a trend-setting effect [► ND 3.2.4.6].

The *mikveh* buildings in *Speyer Jewry-Court* and *Worms Synagogue Compound* are among the oldest and best preserved monumental *mikveh* buildings of the few preserved medieval buildings of this type. In their monumental design and construction methods, they acted as a model for monumental Jewish ritual baths in *Ashkenaz*. Shaft *mikveh* buildings, such as in Cologne (12th century) and Friedberg (13th century), solve the construction task of a ritual bath in another way and show a less dramatised act of ritual cleansing [► ND 3.2.4.7].

Old Jewish Cemetery Worms and *Old Jewish Cemetery Mainz* are the oldest preserved Jewish cemeteries in all of Northern and Central Europe; they are also larger than all of the other, mostly fragmentarily preserved cemetery areas from the time until around 1300 [► ND 3.2.4.6]. The privileged creation of new suburban Jewish cemeteries located outside the city gates for the first time in the post-Roman period was a novelty in European urban development. *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* bear testimony to Jewish sepulchral culture, which spread from the *ShUM* communities across all of Europe. The oldest preserved headstones in *Ashkenaz* can be found in *Old Jewish Cemetery Mainz* and *Old Jewish Cemetery Worms* (around 1040/50); they document the development of an independent Judeo-Ashkenazic sepulchral culture in the Middle Ages (11th to 14th centuries) in an outstanding manner. The use of exclusively Hebrew grave inscriptions became exemplary for all medieval Jewish cemeteries in *Ashkenaz*. A further distinctive characteristic is the indication of the year of death and the use of *epitheta* and formulae which refer to the ideals and values of the Jewish community.

The Jew's self-image of the *qehillot ShUM* as "holy communities" is expressed in their community centres and cemeteries. The monuments and sites of the medieval Jewish communities of Speyer, Worms and Mainz correspond to the idea of the communities as "holy communities". The synagogue with its many functions reflects the central role the community played for *Ashkenazic* Judaism. It was not only a place of prayer but also the centre of social interaction, a place for teaching and studying as well as a site where the community assembled and where the court convened. In Worms and Speyer, how special spaces were created around the synagogue can be retraced exceptionally well: the synagogue courtyard, the *women's shul*, *yeshiva*, the Jewish council chamber (*Kahalstube*). An ensemble similar to those of *Speyer Jewry-Court* and *Worms Synagogue Compound* can

only be reconstructed from archaeological finds and written sources in Cologne: synagogue (11th century), *mikveh* (12th century), *women's shul* (13th century) and community hall (13th century). The community centre in Cologne shares the same chronological context as the community centres in *Speyer Jewry-Court* and *Worms Synagogue Compound*. As an archaeological site, however, it differs fundamentally from them in the state of conservation of the rising masonry. In contrast to *ShUM Sites of Speyer, Worms and Mainz*, the historical building designs of the community centre in Cologne can only be hypothetically reconstructed. The special significance of the finds and features of Cologne arises from the records of tangible everyday culture and their value as evidence for the coexistence of Jews and Christians during the Middle Ages in Europe.

The beginnings of the medieval cemetery in Cologne can be traced back to the second half of the 11th century through written sources. After the persecution of 1349, the archbishop had numerous headstones misappropriated to build his castles in Lechenich and Hülchrath. The site was archaeologically explored in 1922 during the construction of the railway and was completely built over during the National Socialist period.

The historical rift in Jewish-Christian relations in 1349 is more clearly evident in Cologne than in *ShUM Sites of Speyer, Worms and Mainz*. Today, the community centre and the Jewish quarter in Cologne can only be perceived archaeologically and through written sources. In contrast to Speyer, Worms and Mainz, no monuments and headstones have been preserved above ground *in situ*; therefore, the urbanistic references cannot be grasped. The historical rift also meant that the community centre and the Jewish quarter in Cologne could not leave a long-term imprint on architectural forms, urban development or religious-spiritual traditions. It is this precise aspect, however, which exemplifies the value of the *ShUM* sites as a crossroads of human

values. Therefore, as places of identification and remembrance they are therefore unique in *Ashkenaz*.

In contrast to the community centres of *ShUM Sites of Speyer, Worms and Mainz*, the significant community buildings from the Middle Ages in Erfurt (old synagogue and *mikveh*) are distributed throughout the urban quarter. Due to this spatial separation, they do not form a functional connection in the sense of a community centre before c.1350 [► ND 3.2.4.3]. The gable structure of the Erfurt synagogue is younger than the synagogue in Speyer, which gives reason to believe that it deliberately followed the model of Speyer. The *mikveh* is situated on the river bank and therefore not built in a monumental way. It shows a completely different approach in spatial design than the monumental *mikveh* buildings in *Speyer Jewry-Court* and in *Worms Synagogue Compound*. The medieval Jewish cemetery in Erfurt is younger than *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz*. While it can be compared to *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* in terms of preservation of the area to a significant extent, it starkly differs in the size and proportion of the area preserved, in its conservation of use and function. About 110 headstones and headstone fragments from the medieval Jewish cemetery in Erfurt have been found to date. They date back as far as the 13th century. A significant number are now preserved in a museum. After the annexation of the site by the city in 1453, the cemetery was overbuilt with a municipal granary during the 15th century. Only a small section of the former site (0.12 hectares) was not affected and still contains graves *in situ*. It is in private property today.

Also in Erfurt, Hebrew manuscripts and material artifacts bear witness to the cultural exchange between Jews and Christians in medieval everyday life in a very special way. The Jewish medieval cultural heritage in Erfurt is testimony for medieval Jewish architecture, which followed the local construction methods and which was secularised after the pogroms. In this way, one

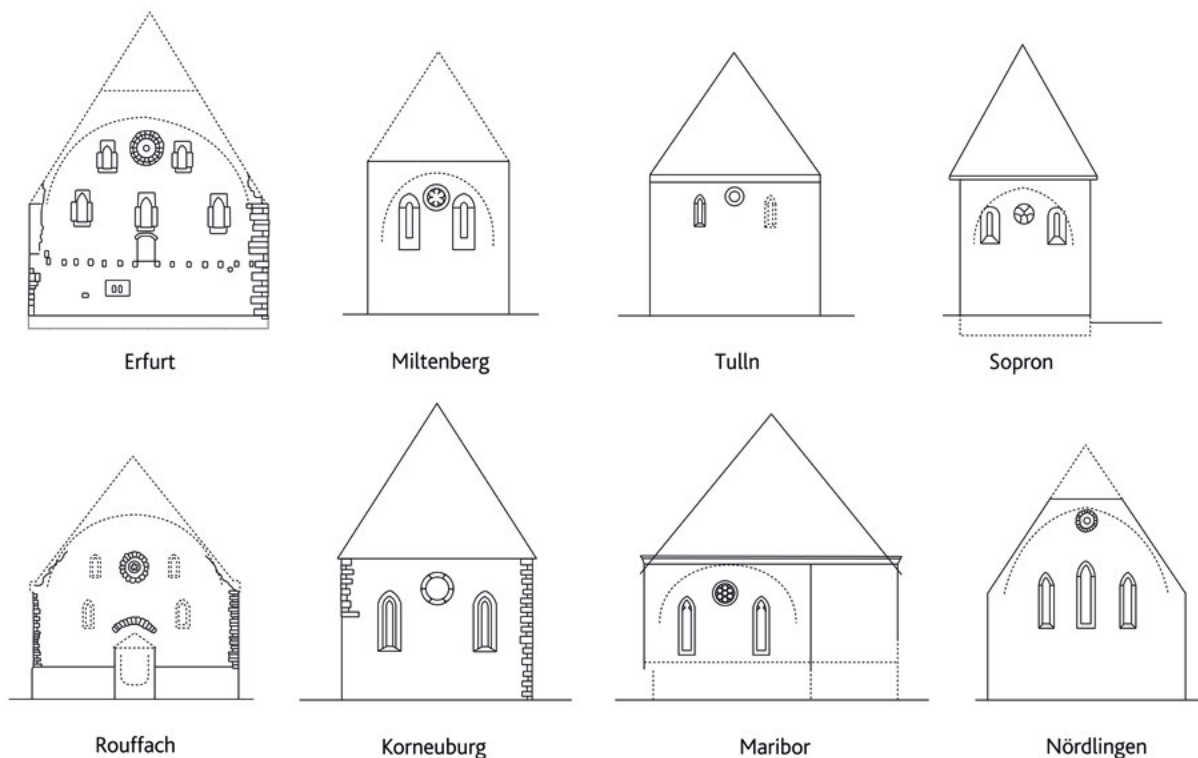


Fig. 6: Schematic drawings of the gable structures of the synagogues of Erfurt, Miltenberg, Tulln, Sopron, Rouffach, Korneuburg, Maribor and Nördlingen

of the oldest synagogues of the High Middle Ages in a largely original state as well as an outstanding example of high medieval profane architecture have been preserved. At the same time, however, these monuments reveal the historical rift more clearly than do *ShUM Sites of Speyer, Worms and Mainz*. The medieval buildings preserve and illustrate traces of a key event in European history, the wave of anti-Jewish pogroms from 1348 to 1350. This tangible heritage is complemented by archaeological finds and a dense archival documentation. While the medieval Jewish heritage in Erfurt is primarily an exemplary testimony for the destruction of Jewish community life in the High Middle Ages, the *ShUM* sites express the resilience and the cultural traditions in *Ashkenaz* throughout the Middle Ages and beyond.

The community centre in Regensburg is comparable to the community centres in *Speyer Jewry-Court* and *Worms Synagogue Compound* in the chronological context. The Jewish community

in Regensburg, too, was among the oldest in *Ashkenaz*; its history lasted without interruption until 1519. Individual scholars were already known in the 11th century. Several well-known personalities were active here in the 12th century, some of them as rabbinical judges and community leaders, such as the famous poet *R. Efrayim ben Yiṣḥaq* (d. 1175) and a leading representative of the "Pious of Germany" (*Hasidē Ashkenaz*), *R. Yehuda ben Shmu'el he-Ḥasid* (d. 1217).

Besides the synagogue in *Synagogue Compound Worms*, also the archaeologically recorded synagogue in Regensburg is one of the earliest known synagogues with a vault above a central row of pillars. The annexe assigned to women was added by the 14th century at the latest. The room measuring approx. 12 x 5 metres was built along the south wall of the synagogue. The *women's shul* of Regensburg is thus younger and significantly smaller than the *women's*

shuln in *Worms Synagogue Compound* and in *Speyer Jewry-Court*. Unlike *ShUM Sites of Speyer, Worms and Mainz*, the site in Regensburg is purely archaeological and therefore differs fundamentally in the state of conservation of the rising masonry. It was destroyed in 1519 and its foundations have only recently been archaeologically recorded. Following excavations, most of the site was covered again. It is not possible to give exact details about the mutual visual connections between the 13th-century synagogue, localised in the southwest, nor the other community buildings.

The intertwining of intangible and tangible cultural heritage can be observed in a unique way in *ShUM*. The material heritage of the Jewish communities of Speyer, Worms and Mainz, which were connected by their joint ordinances (*taqqanot*), consists of monuments that are still preserved today in a uniquely visible and recognisable condition.

The establishment of the community centres and cemeteries of the *ShUM* communities in *Ashkenaz* was identity-forming and exceptionally well documented already in the Middle Ages. The synagogue in *Speyer Jewry-Court* is the only medieval synagogue in Europe, the inauguration of which is reported in a chronicle. The charter granted to the community by Bishop *Rüdiger* (1084) and the Hebrew report on the inauguration of the synagogue (1104) complement each other and reveal many facets of the process. Numerous founder's inscriptions in *Worms Synagogue Compound* and in *Old Jewish Cemetery Worms* bear testimony to the identification of the founders with their community and, vice versa, the *memoria* of the community for their benefactors. The repertoire of the founder's inscriptions in Worms is the most extensive in all of medieval *Ashkenaz*. In Mainz, such inscriptions are also archaeologically preserved, and traces of former inscriptions can still be seen in the *mikveh* and the synagogue west wall in Speyer. Many memorial inscriptions

on the preserved headstones of *Old Jewish Cemetery Worms* and in on the Memorial Cemetery in *Old Jewish Cemetery Mainz* praise the Jews buried there for their involvement in the community. Vice versa, the dark hours of Jewish history in Speyer, Worms and Mainz are preserved in the headstones for eternal remembrance. In the Middle Ages already, the Jewish cemeteries in *ShUM* are connected to a far reaching Jewish memorial tradition. To this day, *Old Jewish Cemetery Mainz* and *Old Jewish Cemetery Worms* are important places of pilgrimage and identity-forming for Jews from all over the world. Beyond that, they are part of a culture of remembrance of the civil society.

In the Jewish narrative tradition of the early modern period, the community of Worms plays a special role because, after the expulsions from most of the other old Jewish centres (Cologne 1424, Mainz 1438 and 1470, Speyer 1405 and c.1477, Regensburg 1519), *Worms Synagogue Compound* was the only site remaining to remind them of the "old *Ashkenaz*". It is no coincidence that in these narratives, both the northern French *Rashi of Troyes* (d. 1105) as well as the Regensburg scholar *Yehuda he-Hasid* (d. 1217) were "adopted" as Jews of Worms, perhaps for the simple reason that there was nothing to show in Troyes or Regensburg that might remind contemporaries of their lives and works.

It is on account of these intersections of the tangible and the spiritual heritage in *ShUM Sites of Speyer, Worms and Mainz*, of the monuments and sites and the memories attached to them, that we may justifiably term *ShUM Sites of Speyer, Worms and Mainz* the "cradle of *Ashkenazic Jewry*".

Religious and Community Buildings in Mainz

In Mainz, only the Old Cemetery survives from the High Middle Ages: it would be useful to receive some information on the religious and community buildings that were built at that time around which the Jewish community gathered.

By at least the middle of the 10th century, there was a Jewish community in Mainz. According to Hebrew tradition, Mainz represents the “mother community” of the Jews in *Ashkenaz*.

Unlike in Worms and in Speyer, no visible architectural features of the medieval Jewish community centre have been preserved. For the time until the 14th century, there are isolated written records, archaeological features and finds, which provide information on the medieval Jewish community centre. Its central location and its proximity to the cathedral and the market are attested by written sources and archaeological features. With more sources available in the 14th and the 15th centuries, more precise statements can be made. As a result of the expulsion of the Jews from the city and the territory of the Mainz archbishops, the Jewish quarter with the medieval community centre was abandoned in 1470. In the city of Mainz, a new Jewish community was founded again from 1583. However, in accordance with the electoral “Ordinances of the Jewry” in 1662 and 1671, the Jews were relegated to a *ghetto* that was set apart from the older Jewish residential district.

The medieval community buildings had already been lost due to the effects of the Thirty Years’ War, long before damages incurred by the Second World War. Due to reconstructions that took place after the Second World War, the urban layout of this area of Mainz changed significantly, which is why the medieval layout is not clearly visible anymore.

1. Synagogue and *Women’s Shul*

Presumably, there was a synagogue in Mainz as early as the year 1000 [➔ Appendices ND WS 3]; its first dated mention appearing in the year 1093 [➔ Appendices ND WS 14]. There is no known information on its architectural form or its location. In reports on the pogroms in 1096, a “Holy Ark” (a *Torah Ark*) is mentioned in the synagogue, which was destroyed by a fire. The reports also state that there were Jewish houses bordering the synagogue courtyard [➔ Appendices ND WS 16].

In a written source from 1188, the synagogue in Mainz is mentioned again [➔ Appendices ND WS 29]; however, it is unclear whether it was located on the same site or elsewhere. Presumably, it was centrally situated near the present *Stadthausstraße* and *Schusterstraße*. Fragments of building inscriptions found during sewer works in that area at the end of the 19th and the beginning of the 20th centuries support this assumption. One of the building inscriptions dates from the year 1271 [➔ Appendices ND WS 51]; two more are from the time between 1283 and 1349. One of these inscriptions chronicles the installation of a pavement floor [➔ Appendices ND WS 57] and is attributed to the reconstruction phase after the pogroms of 1281 and 1283. The second inscription, which mentions repair work on the portal and the roofs “of the synagogue for men and for women” is the earliest known source confirming the existence of a *women’s shul* in Mainz [➔ Appendices ND WS 56]. In a Latin source from 1306 [➔ Appendices ND WS 66], a *teatrum judeorum* is mentioned, possibly referring to the wedding hall (“dance hall”) of the Jewish community. It is assumed that the house was situated near St Walburg’s chapel in the rear part of the house *Zum Gensfleisch* (today situated between *Pfandhausstraße*, *Emmeransstraße* and *Klarastraße*), west of the Jewish quarter.

As a result of the persecution of the Jews at the time of the Black Death in 1349, the Jewish community of Mainz was annihilated and its

property confiscated. According to Christian chronicles, numerous Jewish houses were destroyed by fires; however, it remains unclear whether the community buildings were among them [➔ Appendices ND WS 93]. In the later municipal accounts, the former Jewish properties, called “inheritance from the Jews”, were managed by the city [➔ Appendices ND WS 122]. After the pogroms of 1349, a new community formed in Mainz around 1355, who also built a synagogue.

The records by *El'azar b. Ya'aqov*, also known as *Zalman of Sankt Goar* (d. c.1470), who was a student and secretary of the Mainz *Rabbi Moshe b. Ya'aqov Molin* (“Maharil”, d. 1427) [➔ Appendices ND WS 119], give vivid impressions of the role the synagogue played in the life of the Mainz Jewish community. Among other things, *Zalman* refers to the “House of the *Bahurim*”, i.e. the accommodation of master’s Talmud students. He also extensively describes the way in which Jewish weddings were celebrated in Mainz [➔ Appendices ND WS 118]; the synagogue courtyard, the portal of the synagogue and its interior, all played a role in these ceremonies. *Zalman* mentions the *Torah Ark*, the *bēma* and the wall on which traditionally a wine glass is smashed. According to his report, the celebrations were then continued in the “wedding hall”. Striking in his description is that the mothers of the bride and groom were allowed to stand on the *migdal* (i.e., the *bēma*) in order to have a better view of the ceremony.

In the course of the temporary expulsion of the Mainz Jews in 1438, the city council confiscated the synagogue and used it to store coals [➔ Appendices ND WS 125, 128]. From around 1449, Jews in Mainz appear in the records again, and throughout the second half of the 15th century, several written sources provide clues about the approximate location of the synagogue [➔ Appendices ND WS 134, 136] which was leased out to the Jewish community at that time [➔ Appendices ND WS 137]. The synagogue was presumably situated on *Schusterstraße* 41/43 on the corner of *Stadthausstraße*. After the Jews

were expelled from Mainz in 1473 again, the Archbishop transformed it into a Christian chapel. In this context, the sources also mention a Jewish hospital and a butchery, which were situated between the synagogue and the parish church of St Quentin’s [➔ Appendices ND WS 148].

2. *Mikveh (Haus Zum Kalten Bad)*

The *mikveh* of the community in Mainz is not mentioned until quite late in the written sources, as it is typical for buildings of that type. In 1492, Archbishop *Berthold* allowed a Jew named *Isaak* to live “in the Jewish bath” and to accommodate Jews there visiting from the surrounding areas. *Isaak* was allowed to charge fees — a part of which went to the Archbishop’s officials — for accommodating guests and for letting them use the *mikveh* “according to their laws”. Gatherings for festivities such as the Feast of Tabernacles (*Sukkot*) or for weddings required a special consent [➔ Appendices ND WS 152]. A similar privilege is recorded for *Isaak*’s successor in 1518 [➔ Appendices ND WS 164]. In a description of the city from 1568, it says that there were two Jewish households inhabiting the House *Zum Kaltenbadt* (“At the Cold Bath”) at that time [➔ Appendices ND WS 173]. According to a description of 1594, eleven years after the re-establishment of a Jewish community in Mainz, the two flats had been merged again. Its new Jewish owner had built a well and installed a prayer room, i.e., a synagogue. The sources also reveal that a “Jews’ bakery” was located nearby [➔ Appendices ND WS 176]. Between 1661 and 1671, the Mainz Jews were forcibly relocated to a new *Judengasse*.

From records regarding a longer legal dispute between two neighbours arguing about their estates in the *Stadthausstraße* 13–17 between 1771 and 1795, it becomes evident that this dispute was most likely about the former *mikveh*. One of the two houses had once been the brewery *zum Kalten Bad* (“At the Cold Bath”), and both neighbours claimed rights to a “well”.



Fig. 7: Digital "Häuserbuch" of the city of Mainz showing the reconstructed city around 1450









- | | | | |
|---|-----------------|---|---------------------------------------|
|  | Church Property |  | 1 Synagogue |
|  | Churches |  | 2 "Judenhaus zum kalten Bad" (mikveh) |
| | |  | 3 "Jews' bakery" |
| | |  | Jewish Buildings |

Fig. 8: Digital "Häuserbuch" of the city of Mainz showing the reconstructed city around 1450, detailed view. In 1438, the Jews in Mainz were expelled by the local municipal council. From around 1449, Jews in Mainz appear in the records again.

Summary

The synagogue district of the Jewish community of Mainz during the Middle Ages comprised at least the following elements:

1. the synagogue (with construction phases around 1000 and after destructions in 1096, 1281/83 and 1349);
2. the neighbouring synagogue courtyard;
3. an attached *women's shul* (13th century);
4. a wedding hall (around 1300?);
5. a large *mikveh*;
6. a house for the Talmud students (*baḥurim*);
7. a Jewish butchery and a bakery, both necessary because of Jewish dietary laws (*kashrut*).

Based on the information included in the city's archival sources, the location of the medieval synagogue and the house *Zum Kalten Bad* can be reconstructed relatively well, even though the medieval building stock and structures are no longer visible today because of the damages incurred by the Thirty Year's War as well as those that occurred during the Second World War and the resulting reconstruction.

Authenticity and Reconstruction of the Rashi House (ID 002.7)

The ICOMOS Panel has discussed in length this topic during its November meeting and, whilst acknowledging the usefulness of the additional information provided on the matter by the State Party, would like to receive further explanations and documentation on the reconstruction of the Rashi House in Worms, which seems to have occurred in different circumstances than the reconstruction of the Synagogue and of the Women's shul. This clarification will assist the ICOMOS Panel to understand whether including the Rashi House within the boundary of the Worms Synagogue Compound is acceptable or it might undermine the conditions of authenticity and integrity of the whole and would then be preferable to include it in the buffer zone.

The synagogue is the social and religious centre of a Jewish community. In the larger communities in *Ashkenaz*, additional buildings with specific functions were gradually grouped around the synagogue and its courtyard: the *mikveh*, *women's shul*, community hall and *yeshiva*. Each of these buildings had a function or was connected to the central synagogue as part of the social life of the community. This is also the case in Worms. On the southern edge of the Synagogue Compound is the *Rashi House*, which was erected on the foundations of the former community hall dating from the 12th and 13th centuries. It is one of the few buildings of this type in *Ashkenaz* of which significant remains have been preserved.

The Jewish community hall was used for different purposes in the Middle Ages and in the early modern period. Its traditional designation as a "dance hall" or "bridal house" (first recorded in Worms in the 15th century) reveals its function as a ceremonial hall for weddings and other festivities in the community. In the 17th century, it was used as an infirmary, and in the 18th century, the community hall was furnished as

a residence for the *Rabbi*. From 1855 to 1857, the Jewish community used the building as a retirement home and an infirmary. Besides that, it served as a *Rabbi* residence and as an ancillary synagogue. The community hall, like the ensemble of the Synagogue Compound as a whole, was continuously extended and thereby adapted to suit the changing needs of the Jewish community. In the 13th century, the building was extended to the east. The cellar rooms and parts of the rising masonry of this extension still exist today. The masonry structure above the staggered relief arches, which are still visible today on the north and south indoor and outdoor walls, reveals walls of other, earlier buildings, and thereby bear testimony to the structurally heterogeneous building ground. The floor of the building was lowered at a later point in time.

As with the synagogue and the *mikveh*, the community hall has also obviously undergone modern repair phases. After the anti-Jewish popular uprising on Easter 1615, the community hall was also reconstructed, and by at least the middle of the 17th century, it once again fulfilled its function as a "dance hall". In 1689, the city of Worms was systematically set on fire during the War of the Palatine Succession. Although the fire also destroyed the buildings in the Synagogue Compound, the wall structures remained largely intact. In 1699, Jews returned to Worms and began with the renewing. No later than 1720, the community hall had been rebuilt. In 1745, *Liwa Hayim Sinsheim* made a donation for a *bēt ha-Midrash* ("house of study") and an ancillary synagogue to be established in the community hall. A residence for the *Rabbi* was also arranged in the community hall and the house continued to serve as a dance hall.

In 1853, a *Komitee zur Renovierung alter Denkmäler der israelitischen Gemeinde Worms* ("Committee for the Renovation of Old Monuments of the Israelite Community Worms") was established. In the same year, there was a call to renovate the community hall for charitable purposes because it was quite old and its rooms



Fig. 9: The former Old People's Home of the Jewish Community Worms, in dilapidated state. Historical photograph, September 1970



Fig. 10: The *Rashi House*, current state

were in a state of dilapidation. The structure of the 1850s was built using roughly hewn sandstone. The medieval cellars were covered with two parallel barrel vaults. To this end, sandstone masonry was superimposed in front of the medieval walls. Preserved sections of the walls of this building were incorporated into the new building in 1982.

The community hall was vandalised in the November pogrom of 1938 and structurally damaged; however, its building stock as a whole remained intact. Until 1942, the City of Worms used the building as a *Judenhaus* ("Jews' House") – a euphemism for an assembly point for Jews who had been expelled from their homes. The Jews of Worms were interned there until they were deported to the German extermination camps in occupied Poland.

Unlike the synagogue on the neighbouring synagogue complex, the community hall was not demolished in 1939 [► ND 2.b.1.2] and thus also not included in the recovery project. After the Second World War, the building was used as a shelter for the homeless. Due to the grave structural damages, large parts of the building were removed in 1971 and a new building rebuilt upon the medieval remains of the former community hall between 1980 and 1982. This was preceded by many years of discussion on the preservation and renovation possibilities of the historically significant building. The *Raschi-Lehrhaus Worms e. V.*, an international association founded in Mainz in 1968 in which the Jewish Community Mainz was also represented, lobbied for renovating and reconstructing the building. In order to continue the building's history, it was intended to make the hall into a centre of adult education again and to use it as a Jewish meeting place. Establishing a Jewish museum within the building was also part of the concept. Since structural damages made it impossible to reconstruct and continue using the building [► Appendix A.1], it was decided to partially dismantle the building on the condition that the

historical substance would be secured. It was also demanded that the new building have the same dimensions as its predecessor. Therefore, it was demolished in 1971. In the following years, the City of Worms discussed financial and organisational matters as well as the long-term use of the building with all stakeholders, including the Jewish Community Mainz, the *Verein Raschi-Lehrhaus Worms e. V.*, the Ministry of Education and Culture, and the State Conservation Office. Both the Jewish Community Mainz and the *Verein Raschi-Lehrhaus Worms e. V.* spoke in favour of reconstructing the building due to the community hall's historical and cultural significance within the Jewish community. In a meeting on 16 November 1975, the *Verein Raschi-Lehrhaus Worms e. V.* presented a proposal on the use of the building suitable for the tradition and the history of the house. The rooms in the rebuilt hall would be used as an archive, a museum and as an exhibition site, thereby continuing the multifunctional public use of

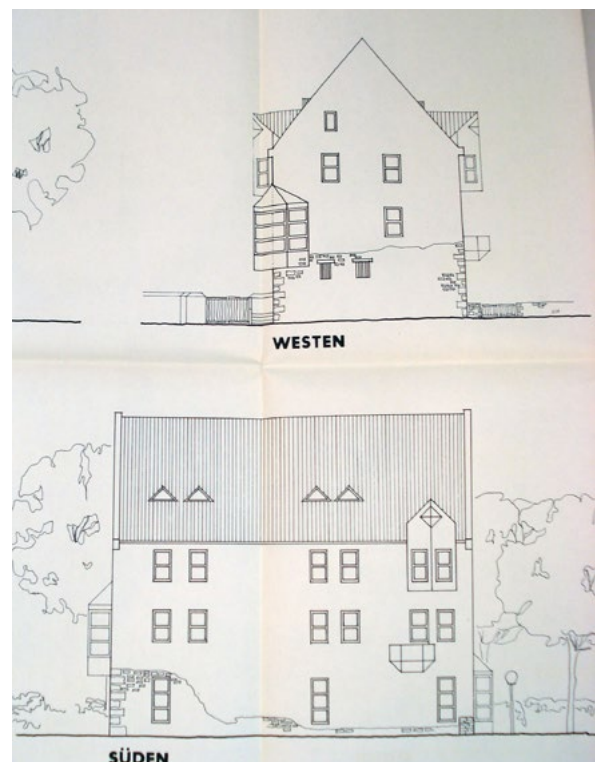


Fig. 11: Architectural sketches of the *Rashi House* (former community hall, ID 002.7) showing western and southern view, August 1979

the medieval community hall. The proposal was taken up and further specified by the city; initial designs were drawn up by the architectural firm *Rittmannsperger + Kleebank* Darmstadt. In terms of construction volume, axes and zones, the plan by architect *Rainer Kleebank* follows the structure and design of the previous historical building and integrates the preserved building stock. In 1978, the Monuments Protection Authorities agreed to the presented plans because the planned reconstruction of the building integrated well into the synagogue area. The newly, planned building is based on the preserved layout and follows the former construction with its pitched roof and floor height. In so doing, the design thereby also takes into account the historic significance of the building and adheres to urban development mandates. The design respects the existing historical conditions; however, according to the standards of monument preservation practices, it's clearly recognisable as a new building in detail.

Rebuilt from 1980 to 1982, the *Rashi House* above the medieval cellar reinterprets the previous building in modern forms and has the same rectangular layout as the historical community hall, approximately 20 x 10 meters. The architects were well aware of the historic significance of the building, and complementary reconstruction was the guiding principle of the rebuilding. The historical building stock was conserved, left visible and carefully integrated into the concept of the reconstruction.

The reconstruction process is documented by comprehensive source material. In its various collections, the *City Archives Worms* stores approximately 50 files, dating from 1967/68 to 1977/82, on the history of the building preceding the present *Rashi House*. In particular, the documents cover the moving-out of the last residents in 1967, the preparations for the demolishing in 1968, the discussion process in 1968/69, the founding of the *Raschi-Lehrhaus-Verein e. V.* in the beginning of 1969 in Mainz to install a meeting place and a museum, the

demolition in June/July 1971 as well as the start of the plans for reconstruction in the 1970s. The documents have been collected from various sources, including the city administration, the Monuments Protection Authorities and the estate of *Prof. Dr. Dr. Otto Böcher* (1935-2020), one of the most important activists in the preservation and protection of the building since 1968. These documents allow for a very detailed reconstruction of events as well as the decisions and discussions of the stakeholders (including the city, the federal state, the Jewish community, architects, superior authorities, conservation specialists, scientists and the media) from the summer of 1968 until the 1970s.

The construction file for the new building involving the preserved historical parts (cellar, parts of the enclosing walls) includes the plans by architect *Rainer Kleebank* and thus provides insight into the planning of the new building, which was erected on old foundations between 1980 and 1982.

Besides individual photos of the house until the 1960s, the collection of the *Photo Archives Worms* contains series of small, black and white negatives showing the state of the building until the beginning of August 1968 as well as the nearly completed dismantling in early July 1971. It also contains shots from 1980 (excavations in the area of the cellar before the reconstruction was completed in 1982) and 50 coloured slides from the time of the construction of the new building from 1980 to 1982. The majority of the negatives still has to be digitised.

In 2018, the *City Archives Worms* assigned a building historian familiar with the building history of *ShUM Sites of Speyer, Worms and Mainz* to conduct comprehensive building research and thereby compile a building history for the *Rashi House*. Besides conducting extensive source and literature research, the building historian evaluated and archived the existing photo and plan documentations as well as the archaeological records and compared them to the

current condition. The research clearly shows the historical foundations and walls which have been preserved from the former community hall. It was possible to preserve the historical building stock to a remarkable extent during the demolition of the structurally damaged building. The vaulted cellar including the exposed masonry was preserved. In the rising masonry, the west wall of the community hall on the level of the ground floor as well as larger parts of the rising masonry in the south façade and small parts of the north wall could be preserved and the construction joints were left [➔ Appendix A.1].

The foundations were exposed and documented until just below the surface of the soil. The masonry of the foundations is approximately one meter thick. In the south and north wall, there are large, uneven arches made from hewn stones, which are 1.8 to 2.0 meters wide and rest on 1.5 meters wide stonewalled posts. The posts are partly on the soil and partly on the antique masonry remains. The open spaces within the arches are filled with small stones jointed in regular layers forming a spike-like pattern, an *opus spicatum*. This type of masonry bond was often used in Romanesque and early-medieval foundations and walls, including the east wall of the synagogue in *Speyer Jewry-Court*.

The evaluation of the cost estimates and invoices for the work in the 1850s, which are stored in the *City Archives Worms*, provide detailed information and insight on the findings in the cellar of the present *Rashi House*. The work included a complete renovation and an extensive restoration of the historical building. When looking at the foundation walls below the *Rashi House* as well as the fact that the east and west wall each face the longitudinal walls as a bond, it becomes obvious that the rebuilt *Rashi House* rests on the historical foundations of the community hall following its exact same dimensions. Whenever available, historical construction techniques and structures were integrated into the new building stock and left visible. Above the large vaults of the foundation, uneven small relief

arches are included in the rising masonry. They formed the exterior masonry of the historical, original building and are still well preserved in the western part of the south wall. The masonry of the west wall was also carefully integrated into the new building, which can be derived from the construction plans of the 1980s [➔ Appendix A.1]. The masonry of the 12th century community hall can still be found in the cellar of the present building by the west wall of the north-western room. The wall from the High Middle Ages, with its yellowish quarry limestone masonry with the *pietra-rasa* smooth joint, shows the authentic design of an impressive interior room from the 12th century [➔ Appendix A.1]. On an area of about one square metre, this jointing line is covered by another layer of mortar. It is lighter in colour and finishes with a yellowish lime slurry, so it marks a further phase in the building of the medieval community hall [➔ ND 2.a.2.7]. The preserved foundation and the rising masonry of the community hall integrated into the *Rashi House* today feature an extraordinary community hall within a Jewish community centre spanning back to c.1350 [➔ ND 3.2.4.3].

To this day, the *Rashi House* is an important testimony to the integration of festive occasions, such as weddings, and later the practice of social welfare into the religious community centre. Just like the community hall, which repeatedly adapted to the changing needs of the Jewish community since the Middle Ages, the *Rashi House* is also a place for multifunctional public use and is thereby strongly connected to Jewish history, the preservation of knowledge and education. A large part of the comprehensive documentation on the monuments and history of the Jews of Worms is safekept here today and impressively shows the authentic use and function of the building.



Fig. 12: Historical foundations and walls which have been preserved from the former community hall, c.1980



Fig. 13: Vaulted cellar which have been preserved from the former community hall, c.1979/1980

Boundaries of the Component Part *Speyer Jewry-Court* (ID 001)

The ICOMOS Panel would be pleased to receive further clarifications on the delineation of the boundaries of the component part Speyer Jewry Court: it seems that some of the medieval walls of the Synagogue and of the Women's shul are shared with adjoining buildings and it would be important to understand whether these buildings are included within the nominated property or not or if at least the full section of these walls is. It would be equally important to understand whether arrangements/ agreements with the owners of these houses exist to ensure adequate protection of the medieval structures. If this clarification can be complemented by maps and drawings at a more detailed scale than that of the current maps of the component, it would be helpful.

The component part *Speyer Jewry-Court* is located in the centre of the medieval inner city of Speyer, characteristically surrounded by housing plots. Over the course of three centuries, a complex ritual and community centre developed here, and even during further centuries of transformation, it has maintained the typical medieval character of an enclosed public space located in a rear courtyard, which can still be vividly experienced today.

After the dissolution of the medieval Jewish community in Speyer, the monuments were transformed into secular buildings by the people living in the immediate neighbourhood; this is immediately apparent in the nominated area. In the modern restructurings of the neighbouring plots, the stock of the Jewry-Court (synagogue and *women's shul*) was integrated into the development projects. To the west wall of the synagogue as well as to the south and west of the *women's shul*, houses have been attached to the outer walls. Despite the transformation after the dissolution of the Jewish community,

the medieval building stock can be clearly distinguished from the refurbished buildings and additions originating from non-Jewish usage.

The medieval walls of the synagogue and the *women's shul* are part of the nominated component part; the City of Speyer is its owner. The historical foundations of the south wall, which are also part of the nominated World Heritage property, are also owned by the City of Speyer. The modern structures built on the foundations of the south wall are in co-ownership. The estate bordering the west wall of the synagogue as well as the one bordering the west and south wall of the *women's shul*, both in private ownership, are part of the proposed Buffer Zones. Thus, the entire medieval building stock of the component part *Speyer Jewry-Court* is located in the nominated World Heritage property. The brick wall from the 15th century enclosing the synagogue garden towards the south and east is also part of the nominated component part. The side facing the synagogue garden is owned by the City of Speyer; the side of the wall facing the Buffer Zone is owned by the Diocese of Speyer.

For many years, there has been regular communication between the Diocese of Speyer and the City of Speyer as well as close involvement of and coordination between all relevant stakeholders. This cooperation has been systematised in the course of the nomination process. The Diocese of Speyer is represented in the Municipal Management Group Speyer [➔ MP 5.2.] and is involved in the monitoring of the component part. Measures and construction work, such as maintenance of the southern enclosing wall of the synagogue garden [➔ MP 7.7.1.1], which the Diocese supported through the *Bischöfliches Denkmalamt* ("Episcopal Cultural Heritage Office"), have been coordinated and executed together with the responsible Monuments Protection Authorities.

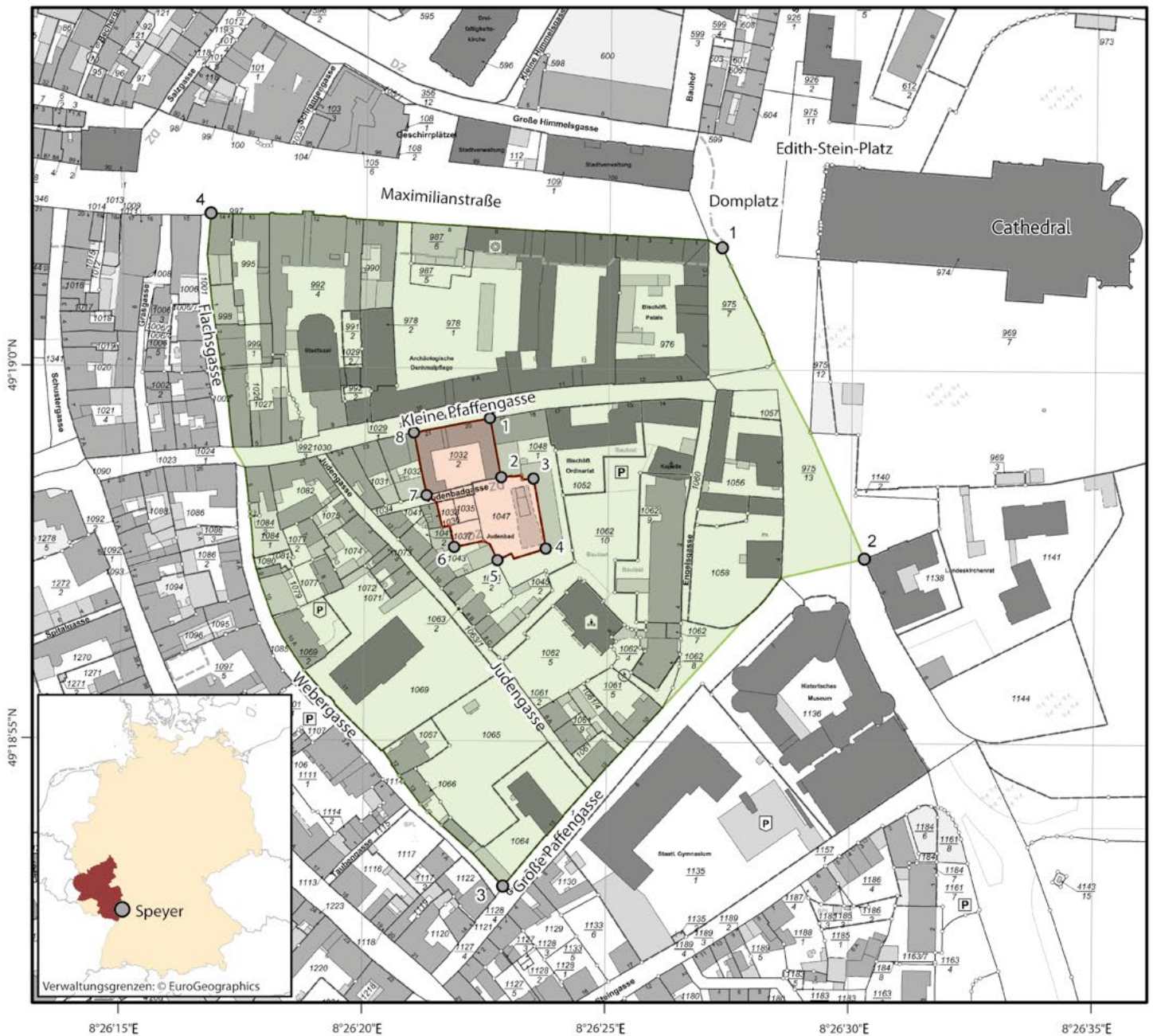
The estates bordering the Jewry-Court are located in the direct vicinity of the monument zone (architectural ensemble) "Jewish bath and Jewry-Court", which is safeguarded according to the Monuments Protection Act of Rhineland-Palatinate (*DSchG*) and is therefore bound to the legal provisions of the Monuments Protection Act. According to Article 4 *DSchG*, the surrounding of an immovable cultural monument is also subject to monuments protection, insofar as its existence, appearance or effect in terms of urban development is significant for the monument. Measures and/or structural changes to the estates, which are directly attached to the walls of the synagogue and the *women's shul*, can only be taken or made if the Lower Monuments Protection Authority, in consultation with the State Conservation Office, approves of them. Owners of cultural monuments and owners of estates which have to comply with monuments protection in terms of protection of surrounding areas are not allowed to pursue projects without the approval of the Monuments Protection Authorities. An approval is only granted if it does not contradict the interests of monuments protection. As a result of this approval procedure, the relevant responsible Lower Monuments Protection Authority, along with the State Conservation Office have been involved in all measures from the beginning.



Beyond that, the estates bordering the nominated component part are located within the monument zone "Historic City Centre South of Maximilianstraße" (*Altstadt südlich der Maximilianstraße*), which has been in force since 8 December 2008. Its protective purpose is the preservation of the historical urban layout and the appearance of the townscape. Since the estates are part of the monument zone, measures and/or structural changes can only be taken or made with approval of the Lower Monuments Protection Authority in consultation with the State Conservation Office.

In addition, on 1 February 2020, by legal decree, large parts of the city area were secured as a protected excavation area called "Archaeological Speyer – From Prehistory until Modernity" (*Archäologisches Speyer – Vorgeschichte bis Neuzeit*). The scope of this new protected excavation area fully includes the component part *Speyer Jewry-Court* and the estates bordering the Jewry-Court. By designating a protected excavation zone, an approval with regards to monuments protection regulations must be granted before any construction work can begin. Therefore, also the Buffer Zones and the immediate vicinity of the property nominated for inscription on the World Heritage List are subject to monuments protection under the conditions mentioned above.

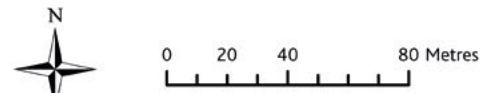


Fig. 14: Entrance of the *mikveh* and east walls of the synagogue and *women's shul* in *Speyer Jewry-Court*, current state



-  Nominated Component Part
-  Proposed Buffer Zone

Area of the nominated component part of the property (ha.): 0.2
 Area of the proposed Buffer Zone (ha.): 4.67
 Coordinates of central point:
 8° 26' 22.368" E 49° 18' 58.357" N



Cards base: Estate map
 © GeoBasis-DE / LVermGeoRP 2019
 Scale: 1:2,500
 Graticule: ETRS 1989 UTM Zone 32 N
 Projection: Transvers Mercator Projection
 Date: ETRS 1989
 Status: 09.09.2019

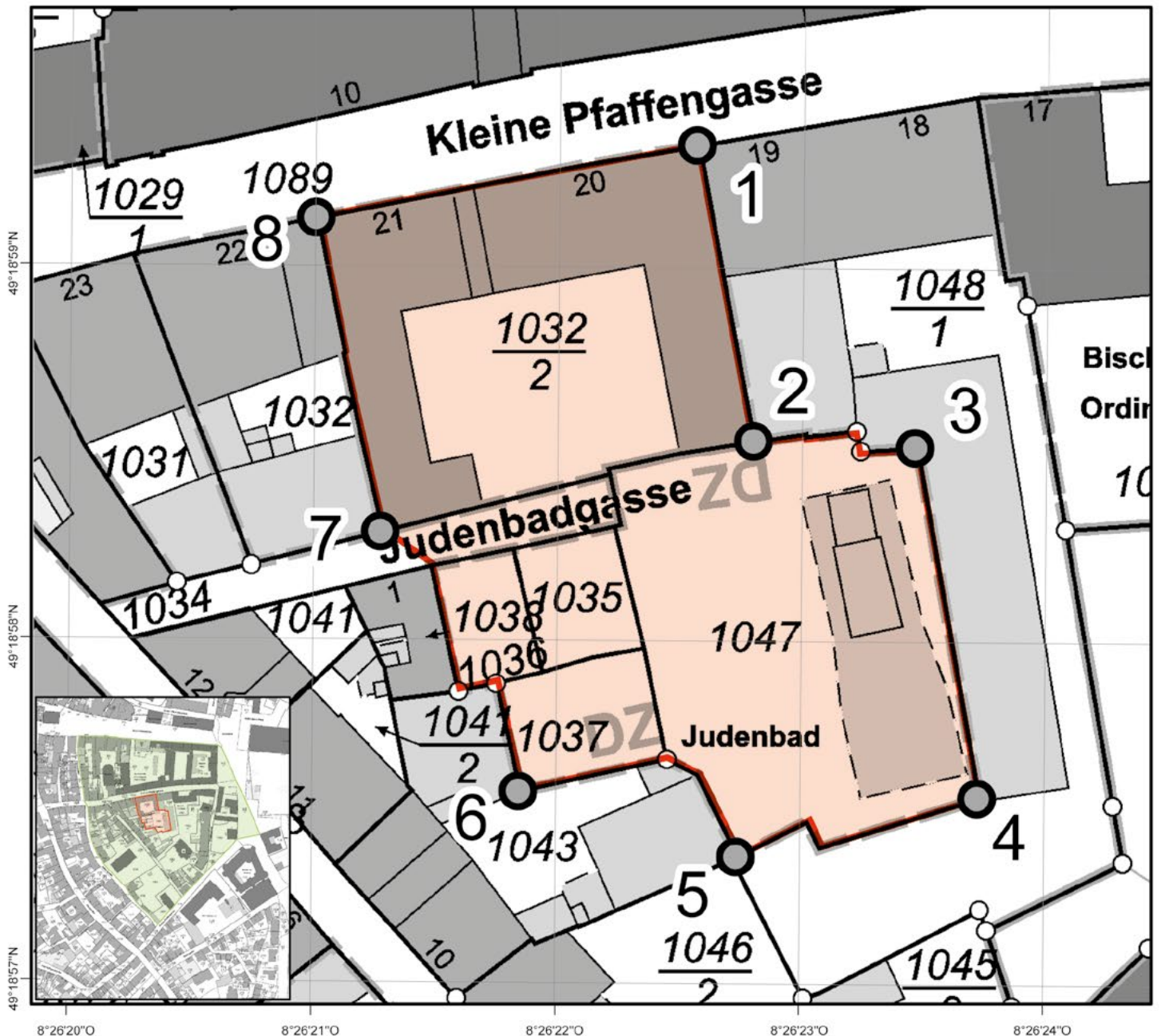
Coordinates of the nominated component part:

No.	Easting	Northing
1	8° 26' 22.588" E	49° 18' 59.328" N
2	8° 26' 22.826" E	49° 18' 58.536" N
3	8° 26' 23.489" E	49° 18' 58.520" N
4	8° 26' 23.752" E	49° 18' 57.582" N
5	8° 26' 22.765" E	49° 18' 57.422" N
6	8° 26' 21.872" E	49° 18' 57.595" N
7	8° 26' 21.300" E	49° 18' 58.289" N
8	8° 26' 21.028" E	49° 18' 59.129" N

Coordinates of the proposed Buffer Zone of the nominated component part:

No.	Easting	Northing
1	8° 26' 27.338" E	49° 19' 1.638" N
2	8° 26' 30.307" E	49° 18' 57.473" N
3	8° 26' 22.918" E	49° 18' 53.048" N
4	8° 26' 16.822" E	49° 19' 2.054" N

Fig. 15: Map of the nominated component part Speyer Jewry-Court (ID 001) showing boundaries of the property and the Buffer Zone



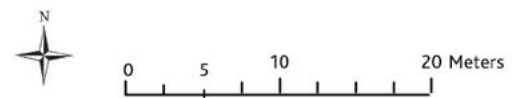
 Nominated Component Part

Area of the nominated component part of the property (ha.): 0.2

Coordinates of central point:
 8° 26' 22.368" E 49° 18' 58.357" N

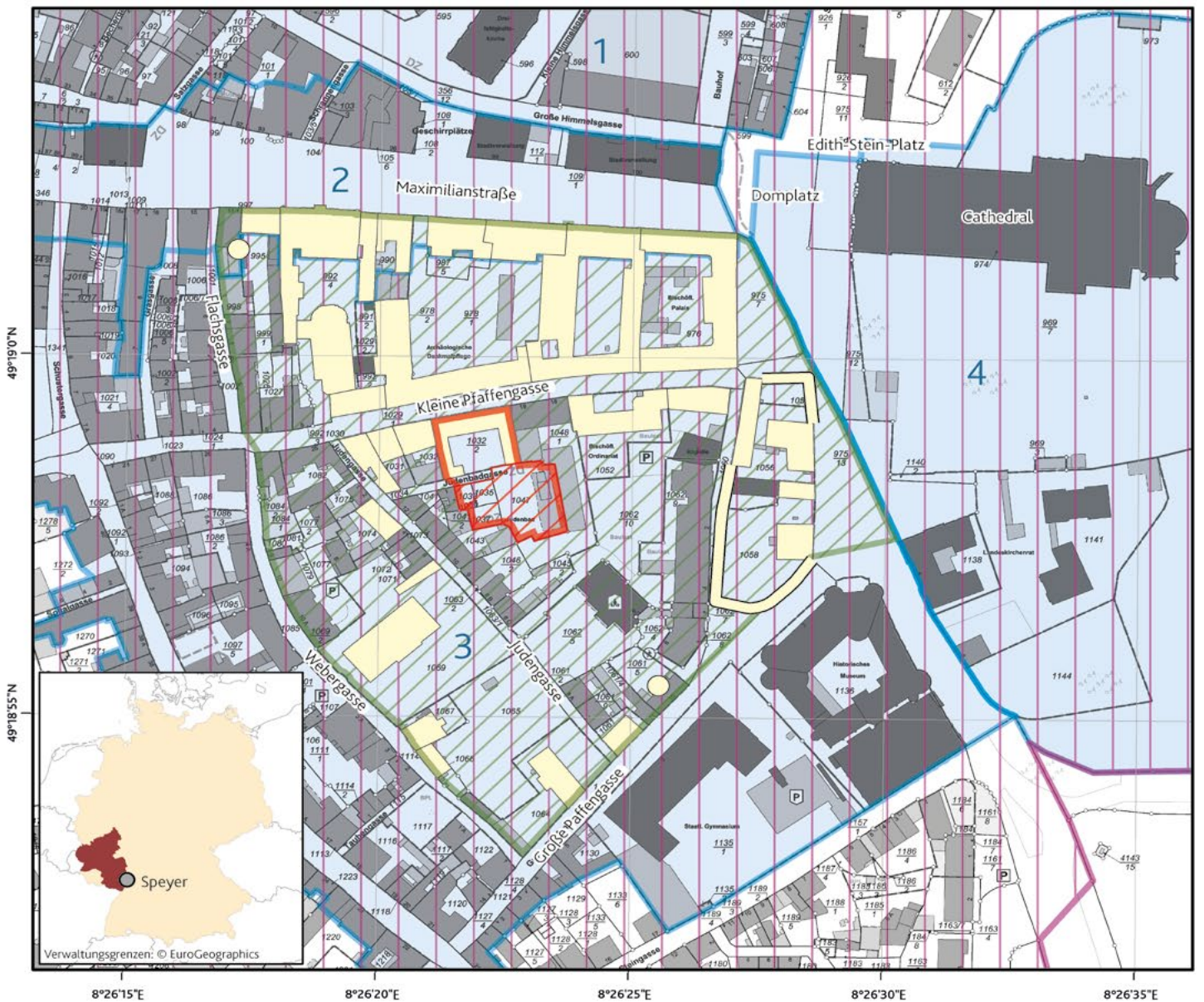
Coordinates of the nominated component part:

No.	Easting	Northing
1	8° 26' 22.588" E	49° 18' 59.328" N
2	8° 26' 22.826" E	49° 18' 58.536" N
3	8° 26' 23.489" E	49° 18' 58.520" N
4	8° 26' 23.752" E	49° 18' 57.582" N
5	8° 26' 22.765" E	49° 18' 57.422" N
6	8° 26' 21.872" E	49° 18' 57.595" N
7	8° 26' 21.300" E	49° 18' 58.289" N
8	8° 26' 21.028" E	49° 18' 59.129" N

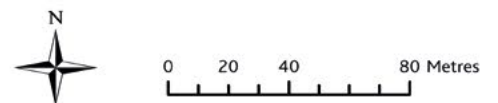


Cards base: Estate map
 © GeoBasis-DE / LVermGeoRP 2019
 Scale: 1:500
 Graticule: ETRS 1989 UTM Zone 32 N
 Projection: Transvers Mercator Projection
 Date: ETRS 1989
 Status: 28.01.2021

Fig. 16: Map of the nominated component part *Speyer Jewry-Court* (ID 001) showing boundary of the nominated component part



-  Nominated Component Part
-  Proposed Buffer Zone
-  Monument Zone "Judenbad und Judenhof"
-  Monument Zone
- 1 "Historic City Centre North of Maximilianstraße"
- 2 "Maximilianstraße"
- 3 "Historic City Centre South of Maximilianstraße"
- 4 "Cathedral Garden"
-  Monument inside the Nominated Component Part or inside the Proposed Buffer Zone
-  Protected Excavation Area "Archäologisches Speyer"



Cards base: Estate map
 © GeoBasis-DE / LVermGeoRP 2019
 Scale: 1:2,500
 Graticule: ETRS 1989 UTM Zone 32 N
 Projection: Transvers Mercator Projection
 Date: ETRS 1989
 Status: 14.08.2020

Fig. 17: Map showing the protective designation of the nominated component part Speyer Jewry-Court (ID 001)

Protection and Management

The additional information provided by the State Party in November 2020 reports that new detailed local plans zones have been defined and regulations are being prepared for areas corresponding or encompassing the buffer zones of the components: it would be important to understand by when these revised local plans and associated regulations will be approved and applied.

The nominated series, and particularly the cemeteries, are located in highly dynamic urban contexts. Buffer zones have been established, but ICOMOS notes that these are rather small areas around the nominated component parts and development has already occurred immediately outside the buffer zones and other proposals are ongoing. The ICOMOS Panel would be pleased to receive further information on what are the regulations applying in areas outside the buffer zones and how they guarantee that potential development will not negatively impact on the components. This is particularly important in areas near or with open views towards the cemeteries, such as for instance across the railway in Worms.

In the course of the nomination process, the Cities of Speyer, Worms and Mainz have reviewed their urban development planning and updated it where necessary [➔ ND 5.d.2] in order to protect the attributes and values of the nominated component parts as well as the proposed Buffer Zones. In all three cities, the updates of the existing and the creation of new local building and construction plans as well as the implementation of framework plans have already been passed at City Council meetings [➔ ND 5.e.3.4], and plan contents have been drawn up. One of the upcoming steps in the procedure will be public participation regulated in Articles 3 and 4 Federal Building Code (*Baugesetzbuch – BauGB*). It stipulates that planning documentation, its justification and

the environmental statement will be publicly displayed, so that citizens have the opportunity to examine them and to submit a statement. For the Cities of Speyer, Worms and Mainz, public participation is an important matter because it allows for early community involvement and enables a dialogue between the citizens and the administration. Unfortunately, due to the limitations brought about by the coronavirus pandemic, public participation appropriate to the topic and accessible to everyone cannot be adequately implemented at this time.

Within the scope of the updated local building and construction plans, numerous monuments and monument zones are also included, which are incorporated accurately plot-by-plot into the local building and construction plans according to Article 9 Paragraph 6 *BauGB*. These also include the nominated *ShUM Sites of Speyer, Worms and Mainz*, which are safeguarded by the Monuments Protection Act of Rhineland-Palatinate. Beyond that, the updated local building and construction plans will also include the component parts nominated for World Heritage as well as the proposed Buffer Zones, with their exact boundaries and for record-keeping purposes. This incorporation is of vital importance for the following planning stages. In order to ensure that potential requests from ICOMOS and/or UNESCO can be incorporated into the updated local building and construction plans directly and to ensure adequate public participation, the plans will be finalised and communicated and ultimately enter into force after the decision of the World Heritage Committee. Thus, it will be ensured that the boundaries and Buffer Zones recognised by the World Heritage Committee can be incorporated into the local building and construction plans for record-keeping purposes, which is essential for the following planning stages and ensures a fast and effective protection of the nominated property.

While a local building and construction plan is drawn-up, a development freeze can be passed in accordance with Article 14 *BauGB* in order to safeguard the future planning area stipulating that building projects contrary to the objectives of the local building and construction plan shall not be implemented, or that structural installations must not be removed, or that significant changes increasing the value to properties and structural installations must not be made. In case a development freeze is not adopted according to Article 14 *BauGB*, even though the conditions are met, or in case a passed development freeze has not entered into force yet, the Building Permit Authority shall suspend the decision on the admissibility of proposals in individual cases for a period of up to 12 months upon request by the municipality if it is feared that the implementation of the planning would be made impossible or significantly more difficult by the proposal (Article 15 *BauGB*).

The Cities of Speyer, Worms and Mainz are well aware of the tremendous significance of *ShUM Sites of Speyer, Worms and Mainz*, their surrounding areas and the existing open views. In Worms, the scope of the newly drawn-up local building and construction plan O 127 "Buffer Zone World Heritage Site Heiliger Sand" will extend far across the proposed Buffer Zone of the nominated World Heritage property and will protect important visual connections. Since all of the stakeholders entrusted with the component part have been involved from the beginning, it is possible to detect potential negative impacts at an early stage and develop alternative solutions.

Furthermore, the area surrounding *Old Jewish Cemetery Worms* is also protected by the Monuments Protection Act. Structural measures and changes in the environment of an immovable cultural monument require approval. According to Article 13 Paragraph 2 of the Monuments Protection Act, an approval is only granted if the planned measures are not contrary to the interests of monuments protection. All measures

and structural proposals in the direct vicinity of the monument which go beyond maintenance and renovation of the current condition require the involvement and approval of the Monuments Protection Authorities.

The area surrounding the component part *Old Jewish Cemetery Mainz* is safeguarded by the provision on protection of surrounding areas of cultural monuments stipulated in the Monuments Protection Act and in the existing urban land-use planning. The local building and construction plan "Railway Terrain Mombacher Straße (H 95)", which reaches far beyond the Buffer Zone, and the local building and construction plan "Extension of the Bundesbahnschule (Federal Railway College) (H 53)", which has already been fully exhausted regarding the permissible extent of building use, safeguard the current situation. In terms of planning law, the areas south and southeast of the cemetery are protected on the basis of Article 34 *BauGB*. The maximum possible development complies with the building stock visible today. Along the *Fritz-Kohl-Straße* and towards the cemetery, "factual building lines" are clearly visible. These limit the properties which can be built on and, according to Article 34 *BauGB*, make further development in that area impossible; they also prevent further floors from being added.

In order to further ensure that urban development does not endanger the protection of the nominated property, the municipal guidelines discussed in ➔ MP 7 have been developed. They firmly enshrine the protection and preservation of the nominated property in the municipal management structures and, at the same time, give them an appropriate function in the public. The considerations of the technical papers and framework plans on urban planning reach far beyond the property nominated for World Heritage and include the wider surroundings.

In order to ensure sustainable protection and management of the component parts, the Cities of Speyer, Worms and Mainz have set up structures, which, as natural components of the processes within the city, go beyond the legal regulations and ensure that any developments that could have a potential negative impact on the component parts in the Buffer Zone and/or the areas outside of the Buffer Zone are prevented. In order to implement this in the long term, management groups have been established in all three cities [➔ MP 5] and the existing structures and communication has been intensified. The Lower Monuments Protection Authority and the Municipal Coordinators have been involved in measures and plans from the beginning and continue to be in close contact with the State Conservation Office and the Ministry responsible for World Heritage.

Mentioned Interpretation Centre South of the *Rashi House* (ID 002.7)

The nomination dossier mentions that an interpretation centre is to be built south of the Rashi House, Worms: the ICOMOS Panel would welcome further information on whether these intentions have already taken shape in some preliminary design and, in such case, to receive more information and documentation before any decision is taken, given the highly sensitive context.

Interpretation, presentation and a tourism concept compatible with World Heritage are important aspects of the processes pertaining to monuments conservation, and along with fostering public understanding of the nominated *ShUM Sites of Speyer, Worms and Mainz*, these aspects play an essential role in the long-term protection and preservation of *ShUM Sites of Speyer, Worms and Mainz*. Hence, for the

component part *Worms Synagogue Compound*, the presentation of the component part and its monuments will be further developed besides the measures described in ➔ MP 9. In that regard, in the "Urban Framework Plan of the City of Worms for the World Heritage Application of the *ShUM Cities*" (*Städtebaulicher Fachbeitrag der Stadt Worms zum Welterbeantrag SchUM-Städte*), the area south and southwest of the *Rashi House* was presented as one of several proposals for a possible location for a World Heritage information centre. In the course of drafting a joint and sustainable tourism concept and the aspects for interpretation and presentation of *ShUM Sites of Speyer, Worms and Mainz*, the next step is to evaluate and critically discuss the proposals made in the framework plan.

As of yet, this is a first proposal, which is not based on any detailed planning. Further considerations and plans in that area will be submitted to the World Heritage Centre at an early stage according to Article 172 of the *Operational Guidelines* so that the World Heritage Committee can help find adequate solutions and ensure that the proposed Outstanding Universal Value of the nominated component part is not endangered. All stakeholders are aware of the fact that the proposed location lies in an area with a highly sensitive context and that a potential World Heritage information centre will have to handle the proposed Outstanding Universal Value, the religious spirit of the place and the need for communication and education with utmost care. In order to find a suitable location for the future World Heritage information centre, the next intended step is to organise a workshop with participants from ICOMOS and the monitoring group of ICOMOS Germany.

Involvement of Residents in the Nomination Process

The nomination dossier reports about the involvement of the Jewish community in the nomination, but it is not fully clear how and to what extent the local residents in the buffer zones or in the three towns have been informed and involved in the process and how they will be involved in the management of the nominated serial property. If available, could further information on the involvement of local communities be provided?

Public communication, informing the local residents as well as integrating the existing local civic participation are essential to monuments conservation processes, and they are key to long-term protection and preservation of cultural heritage. The impetus for the nomination came from the City of Worms and the Jewish Community Mainz. Therefore, from the beginning, it was thoroughly important for all of the stakeholders involved in the nomination procedure that the local population be involved and informed. For years, a wide range of events has taken place around the nomination of *ShUM Sites of Speyer, Worms and Mainz*, including special guided tours to the nominated component parts as well as lectures and publications on *ShUM* and World Heritage in general. Widely announced and advertised informational events on the nomination and the nomination process as well as projects regarding aspects of monuments conservation of *ShUM Sites of Speyer, Worms and Mainz* continue to take place on a regular basis. These include informational events on the nomination itself, presentations of the pilot project which maps cellars in Speyer [► MP 8], the progress on the restoration concept of the *mikveh* in Worms as well as a public presentation announcing the results of the design competition “Old Jewish Cemetery Mainz”.

Information and official announcements concerning *ShUM Sites of Speyer, Worms and Mainz* are also made available to the local residents through the newsletters and official gazettes of each city.

Unfortunately, the majority of the events planned for 2020 had to be cancelled due to the pandemic. Whenever possible, digital event formats were created. For 2021, various informational events are planned, and the first informative articles for the print media are forthcoming and will be published in the first quarter of 2021. A selection of the diverse events can be found in ► Appendix A.2.

For many decades, the citizens of Speyer, Worms and Mainz have participated in the protection of cultural heritage. This is particularly the case for the protection and preservation of the Jewish heritage. The strong identification of the local population of Speyer, Worms and Mainz with their cultural heritage and the resulting voluntary commitment has effectively spurred public awareness of the tangible Jewish heritage in their cities. The pivotal role of the local population and the effectiveness it has to the protection and preservation of the Jewish heritage began long before the nomination process to elevate *ShUM Sites of Speyer, Worms and Mainz* to UNESCO World Heritage, and also thanks to the public's involvement, the component parts are in such good state of conservation.

The activities which have been taking place for a long time will continue in cooperation with the public and will be further developed according to the World Heritage concept. Over the past years, numerous measures for the protection, preservation and presentation of the nominated property have been established and implemented thanks to the close cooperation with the local associations, such as the *Verkehrsverein Speyer* (“Speyer Tourism Association”), the *Altortumsverein Worms e. V.* (“Worms Antiquities Society”) or the *Runder Tisch Magenza* (“Round Table Magenza”) in Mainz. Together with the

Verkehrsverein Speyer, for example, a multitude of measures regarding the presentation of the component part *Speyer Jewry-Court* have been developed and implemented. In Worms, the *Altertumsverein Worms e. V.* is providing a large portion of the funds necessary for the documentation of medieval headstones in *Old Jewish Cemetery Worms* for the epigraphic database *epidat* [► ND 7]. The *Altertumsverein Worms e. V.* is also actively involved in the protection and preservation of the Jewish heritage in the city of Worms. In Mainz, the *Runder Tisch Magenza* is involved in the preservation and communication of Jewish cultural heritage and organises many diverse events. After being actively involved in the drafting of the nomination dossier, the commitment of these local associations continues to be an integral part of the protection and preservation of *ShUM Sites of Speyer, Worms and Mainz* as well as the communication thereof.



Fig. 18: Public presentation of the World Heritage nomination *ShUM Sites of Speyer, Worms and Mainz*, January 2020

Risk Management

The ICOMOS Panel would be pleased to receive information on whether and what ad-hoc measures are meant to be in place to protect the nominated serial property from vandalism.

In order to protect the nominated serial property from vandalism and anti-Semitic acts, further ad-hoc protection measures besides the measures presented in the nomination dossier [➔ MP 7.6] have been implemented as a result of the anti-Semitic attacks in Hanau and Vienna in 2020. *Speyer Jewry-Court* is enclosed by walls and the property is guarded by the police. Beyond that, the supervisory staff in the *Museum SchPIRA* provides protection against vandalism. For *Worms Synagogue Compound* as well as *Old Jewish Cemeteries Worms and Mainz*, the frequency of police patrols has been increased. Events and services in the synagogue in Worms are registered in advance with the police and additional security measures are taken. The supervisory staff in the Worms synagogue provides additional protection against vandalism. The *mikveh* is currently closed due to restoration works, and a barrier serves as protection against vandalism.

Old Jewish Cemetery Worms has been closed to individual visitors since summer 2020 and can currently only be visited as part of a guided tour, which are registered in advance. The Jewish Community Mainz, the City of Worms and the Monuments Protection Authorities are currently working on a visitor concept which will provide additional protection against vandalism and, at the same time, make the cemetery accessible for visitors.

Old Jewish Cemetery Mainz is currently not accessible for the public; however, individual Jewish visitors can visit it after consulting with the Jewish Community Mainz. Based on the urban framework plan [➔ MP 7.1.3], concepts for a sustainable development of the "new section"

of the cemetery are currently being drawn up. The City of Mainz is developing a concept in close cooperation with the *Landeskriminalamt Rheinland-Pfalz* ("State Criminal Police Office of Rhineland-Palatinate"), which will ensure the security of the cemetery area, including protection against vandalism and anti-Semitic desecration of graves.

Again, due to the anti-Semitic attacks in Halle in 2019 as well as in Hanau and Wien in 2020, new safety and security recommendations have been introduced in the cities of Speyer, Worms and Mainz, which shall be implemented in coordination with the responsible security authorities, the Jewish Community Mainz, the responsible ministries as well as the Monuments Protection Authorities. Due to these recent developments and in light of the envisaged recognition as World Heritage, the *Landeskriminalamt Rheinland-Pfalz* will perform an updated reassessment of hazards for all of the nominated component parts, thereby developing appropriate recommendations for action.

Interpretation and Visitor Management

The ICOMOS Panel has noted that a common interpretation strategy of the serial nominated property has yet to be developed: it would be important to understand whether progress has been made since the submission of the nomination dossier and whether interpretation also addresses the reconstruction process occurred after World War II at the Worms Synagogue Compound.

Interpretation and presentation are indispensable prerequisites for the sustainable protection and preservation of tangible cultural heritage and an integral part of the process of preservation of historic monuments. In serial nominations, interpretation and presentation are of particular importance. This also applies to the nominated *ShUM Sites of Speyer, Worms and Mainz* with their four component parts in three cities.

Therefore, an interpretation and presentation strategy for the serial nomination *ShUM Sites of Speyer, Worms and Mainz* is currently being developed [➡ MP 9]. Despite the impact and limitations caused by the coronavirus pandemic, which started shortly after the submission of the nomination documents, further progress was made in this matter and important processes have been initiated.

Already during the High Middle Ages, the *ShUM* communities acted as a unit and cultivated a diverse exchange. Each community made its contribution to this unit. The guiding principle for the interpretation and presentation of *ShUM Sites of Speyer, Worms and Mainz* is to illustrate this medieval unit on the one hand and the distinctiveness of each community on the other hand. By following a common narrative, it is guaranteed that the Outstanding Universal Value of the nominated property is communicated while, at the same time, also emphasising the specifics of each component.

In order to inform the interested public about the ideas and guidelines of the UNESCO World Heritage Convention as well as communicate the proposed Outstanding Universal Value of the nominated *ShUM Sites of Speyer, Worms and Mainz* even during the drafting stage of the interpretation strategy, initial presentation elements have already been developed. In August 2020, the *Museum SchPIRA* opened the special exhibition "Innovation Made in ShUM". The exhibition's focus is on *Speyer Jewry-Court*. The exhibition presents in-depth insights into the creative power of the *ShUM* communities and provides information about the ongoing process of the UNESCO World Heritage nomination. The exhibition also includes the first concept for a joint presentation of the existing World Heritage site Speyer Cathedral and the nominated component part *Speyer Jewry-Court*. The exhibition, which follows a modular concept, will be open until the end of 2021 and thereby offers those involved the opportunity to respond to new developments and to add new content. A special exhibition in Worms, opened in

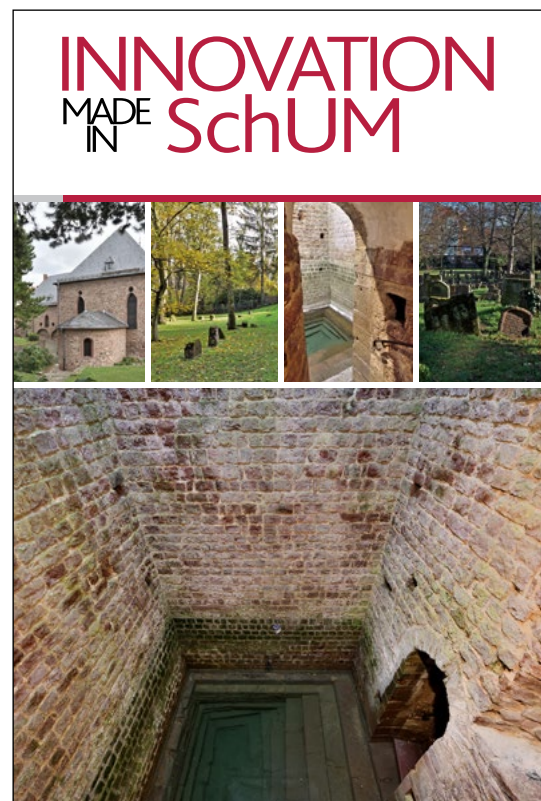


Fig. 19: Invitation to the exhibition "INNOVATION MADE IN SchUM", August 2020

September 2020, communicates what *ShUM* is about by deliberately following a different thematic concept. The exhibition “ShUM on the Rhine. From the Middle Ages to Modernity” is divided into various theme islands, each presenting timelines of prosperity and disturbance. The theme island about the Worms synagogue not only provides visitors information on the history and architecture of the synagogue but also in-depth knowledge on the process of the recovery of *Worms Synagogue Compound*.

Opened in September 2020, the state exhibition in Mainz presents the significance of the Jewish communities in the medieval empire through illustrative displays of object loans from all three *ShUM* cities.

The results and experiences from these special exhibitions are being used to further develop the interpretation strategy and will be used as a basis for the planned World Heritage information centres (which are part of the interpretation strategy).

In the past years, a wide range of communication and education opportunities have been developed [➡ MP 9], which are also part of visitor management and thus a sustainable tourism strategy. Formats for best reaching target groups will be evaluated and concepts will be developed accordingly.

Since the nomination documents have been submitted, a top priority has been the development of a tourism concept. Unfortunately, due to the pandemic, many evaluations, guided tours and events which had been planned as part of the process to develop a tourism concept had to be cancelled. The plan is to make up for those as soon as possible. Opportunities for digital formats are also currently being explored and designed in order for them to be integrated into the long-term interpretation and presentation strategy of *ShUM Sites of Speyer, Worms and Mainz* [➡ Appendix A.2].

Impact of visitors on the Jewish Community Mainz

The ICOMOS Panel would welcome additional information on whether an assessment of the impact of visitors on the community using the synagogue, the women’s shul, the community centre, their spaces and on the cemeteries has been carried out, possible issues identified, and solutions envisaged.

ShUM Sites of Speyer, Worms and Mainz are religious places which, for years now, have been centres of scientific and touristic attention due to their extraordinary significance. At the same time, the component parts *Worms Synagogue Compound*, *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* are part of a living community and are owned by the Jewish Community Mainz. The synagogue in Worms is used for liturgical purposes and the cemeteries are an integral part of a culture of remembrance. For the Jewish Community Mainz, ensuring and securing the ritual use of the synagogue and the cemeteries are of utmost importance. Therefore, use concepts, which are appropriate for the component parts and which have been developed and coordinated with the Jewish Community Mainz, are already in place. These prioritise the religious concerns of the community, thus avoiding any adverse effects on it. In order to ensure the ritual use of the synagogue, it is not possible for the general public to visit it during services and liturgical events. Rooms used by the Jewish Community Mainz as community rooms, such as the Jewish council chamber and entrance hall of the *women’s shul* (ID 002.8), are not accessible to the public. When it comes to planning the visitor management in the mid-term, the Jewish Community Mainz will be consulted about the extent to which the Jewish council chamber and the entrance hall of the *women’s shul* can be opened to the public in the long term.

Old Jewish Cemetery Worms is closed on Saturdays (Shabbat) and on Jewish holidays. Information boards in the entrance area provide information on rules of conduct in order to ensure that religious concerns are observed, like informing male visitors of the necessity to wear a head covering.

Old Jewish Cemetery Mainz is currently not open to the public. In order to ensure the ritual use of the component part, only individual Jewish visitors in consultation with the Jewish Community Mainz continue to be allowed to visit the Memorial Cemetery. For the "new section" of the cemetery, a visitor concept is currently being drafted in close coordination with the Jewish Community Mainz.

In order to ensure the ritual use and protection of the component parts for the Jewish Community Mainz, to preserve the spirituality of the place and to avoid any potential negative impacts, these aspects are repeatedly evaluated as part of the monitoring. Additionally, there are regular meetings and consultations with the Jewish Community Mainz in order to identify potential adverse effects at an early stage and introduce countermeasures.



Fig. 20: Medieval and Baroque headstones of *Old Jewish Cemetery Worms*, current state

Maintenance and Monitoring

The ICOMOS Panel would be pleased to receive further explanations on how maintenance is programmed and carried out and what is the periodicity and responsibility of monitoring at the component parts.

Continuous monitoring of the state of conservation as well as quality assurance of *ShUM Sites of Speyer, Worms and Mainz* are indispensable for the protection and preservation of the nominated property and its proposed Outstanding Universal Value. Therefore, *ShUM Sites of Speyer, Worms and Mainz* are inspected in regular intervals according to the key indicators mentioned in ► ND 6 by the parties responsible for the component parts. A multi-stage procedure has been developed for the monitoring [► MP 6], which is currently being coordinated by the Ministry responsible for monuments protection and World Heritage together with the State Conservation Office. After *ShUM Sites of Speyer, Worms and Mainz* have been recognised as UNESCO World Heritage, these procedures will be passed on to the Site Management.

As part of the consultation process stipulated in the Monuments Protection Act of Rhineland-Palatinate as well as the consultancy on matters pertaining to monuments protection, throughout many years there have been regular meetings between the responsible Lower Monuments Protection Authorities of the cities of Speyer, Worms and Mainz and the State Conservation Office. During these meetings, the maintenance of the monuments as well as the exchange and consultation processes continue to be discussed in order to ensure that measures are compatible with monuments conservation regulations. While drafting the nomination documents, this exchange has been systematised. Furthermore, monitoring sheets for both community centres have been developed [► Appendix A.3], in order

to facilitate a systematic monitoring. These can be adapted to changing needs at any time.

With these early detection mechanisms in place, damages can be prevented. When necessary, assessments are performed by the Lower Monuments Protection Authority responsible for the component part, the responsible consultant of the State Conservation Office, the Ministry responsible for monuments protection and World Heritage as well as external. Other experts such as the *Institut für Steinkonservierung e. V.* ("Stone Preservation Institute") are consulted when required. The responsible parties mentioned above will use the ► check list for the continuous monitoring to examine the environment of the component part, the outdoor areas including enclosures, traffic areas, green areas, structural installations and facilities. This is followed by a record of the exterior of the individual buildings including walls, doors, windows, architectural decorations, stairs, roof and the water discharge. The third step is a record of the interior, where the same items as for the exterior of the building are inspected. Then the floors, the ceilings, the attic, the roof construction and the indoor climate are examined. As a last step, where applicable, the benches, the lighting (not electrical) as well as the liturgical furnishings such as the lampstand and textiles are inspected.

If any defects are detected, the ► Record Sheet (M1) is filled out in order to record the defects in more detail. This sheet is divided into four forms. There are separate forms for the building interior, the building exterior, the outdoor areas and the visual connections. Similar to a room book, potential defects and damages as well as measurable changes are recorded. The type of damage is recorded and a first assessment is made as to whether it poses a risk and which measures shall be taken, including the degree of urgency and the timescale of such measures.

When necessary, this assessment is made jointly by the Lower Monuments Protection

Authority, the responsible consultant of the State Conservation Office and the Ministry responsible for monuments protection and World Heritage as well as external experts. The Ministry responsible for monuments protection and World Heritage will evaluate the state of conservation based on the check list and, when necessary, on the corresponding record sheets. Thereby, it will also assess whether conflict management must be initiated in order to ensure effective protection and preservation of the component part and to avoid conflicts, and it will determine whether the state of conservation is reportable according to Article 29 of the World Heritage Convention and Articles 169-176, 190, 191 and 199-202 of the *Operational Guidelines*.

This monitoring is performed once a year. The intervals can be reduced in case defects occur.

As for the medieval headstones in the cemeteries, a catalogue of measures appropriate for the cemeteries is currently being developed with the pilot project for the restoration of 20 example headstone [► MP 7.4]. The objective is to sustainably protect and preserve the headstones for the long term with interventions as minimal possible. In order to transfer the patterns of inventory and state to all headstones in a standardised form, a glossary was drawn up for recording and defining these patterns occurring in the Mainz and Worms cemeteries. In order to record the damage patterns, the assigned restorers used the “Illustrated Glossary on Stone Deterioration Patterns” published in 2010 by ICOMOS as a reference. Damage patterns which clearly differed in formation and/or appearance but entailed identical restoration measures, were compiled together. Damage patterns requiring specific restoration measures were added. The assessments of inventory and state were designed in a way to essentially match the later assessment of measures in order for it to be used for the monitoring. Existing and newly added data of each headstone were then collected in a survey catalogue in form of a table. Besides a description

and the location of the individual headstone, it contains further chapters on the inventory and state as well as on the measures and maintenance concept [► Appendix A.3]. Besides the survey catalogue, a list of the headstones with degrees of urgency and cost estimates has been created. By determining the degree of urgency, headstones which are particularly significant and severely endangered can be prioritised.

The concept is work in progress and is regularly coordinated with the responsible Monuments Protection Authorities, the *Institut für Steinkonservierung e. V.*, the assigned restorers as well as the Jewish Community Mainz. The same applies for additional issues which may occur due to very special damage patterns. These are also discussed among all of the stakeholders involved in monuments protection and the Jewish Community Mainz because not only do matters of conservation play a large role in this regard, but religious and ethical aspects are a vital part as well.

After the pilot project is completed, the results will be used for the regular monitoring of the cemeteries. As for the community centres, the intention is to follow the scheduled intervals and assign the responsibilities as presented above.



Fig. 21: Conservation works carried out at *Old Jewish Cemetery Mainz*, measurement 2021



Appendix A

A.1 Authenticity and Reconstruction



Fig. 22: Remains of the extension of the community hall in the 13th century, current state



Fig. 23: Preserved rising masonry of the west wall of the former community hall, 1980

Architectural Sketches of the *Rashi House*

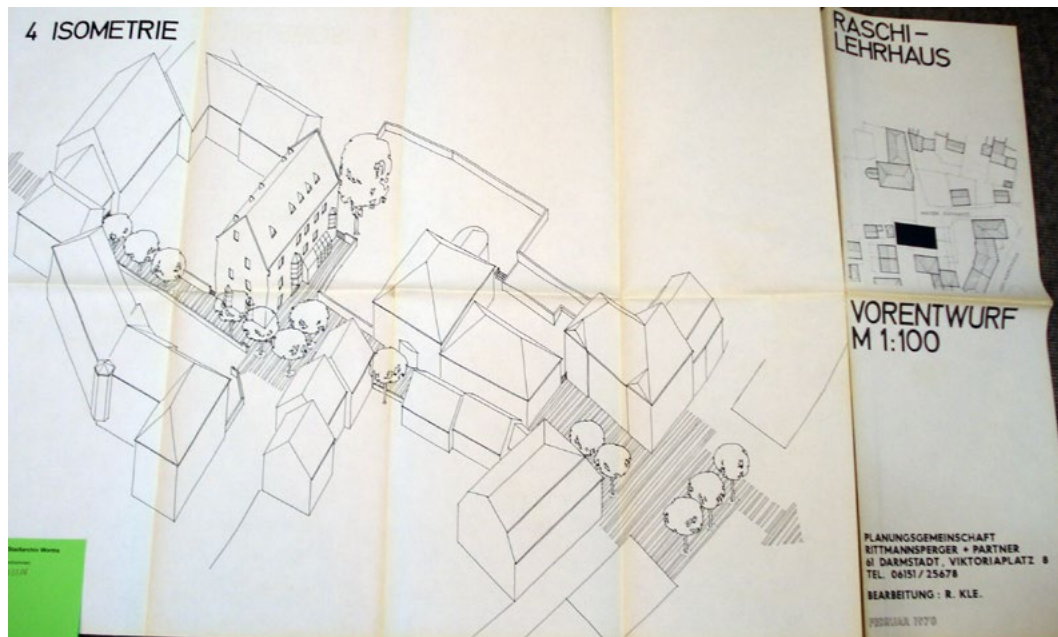


Fig. 24: Architectural sketches of the *Rashi House* (former community hall, ID 002.7) showing isometry, February 1978



Fig. 25: Architectural sketches of the *Rashi House* (former community hall, ID 002.7), August 1979

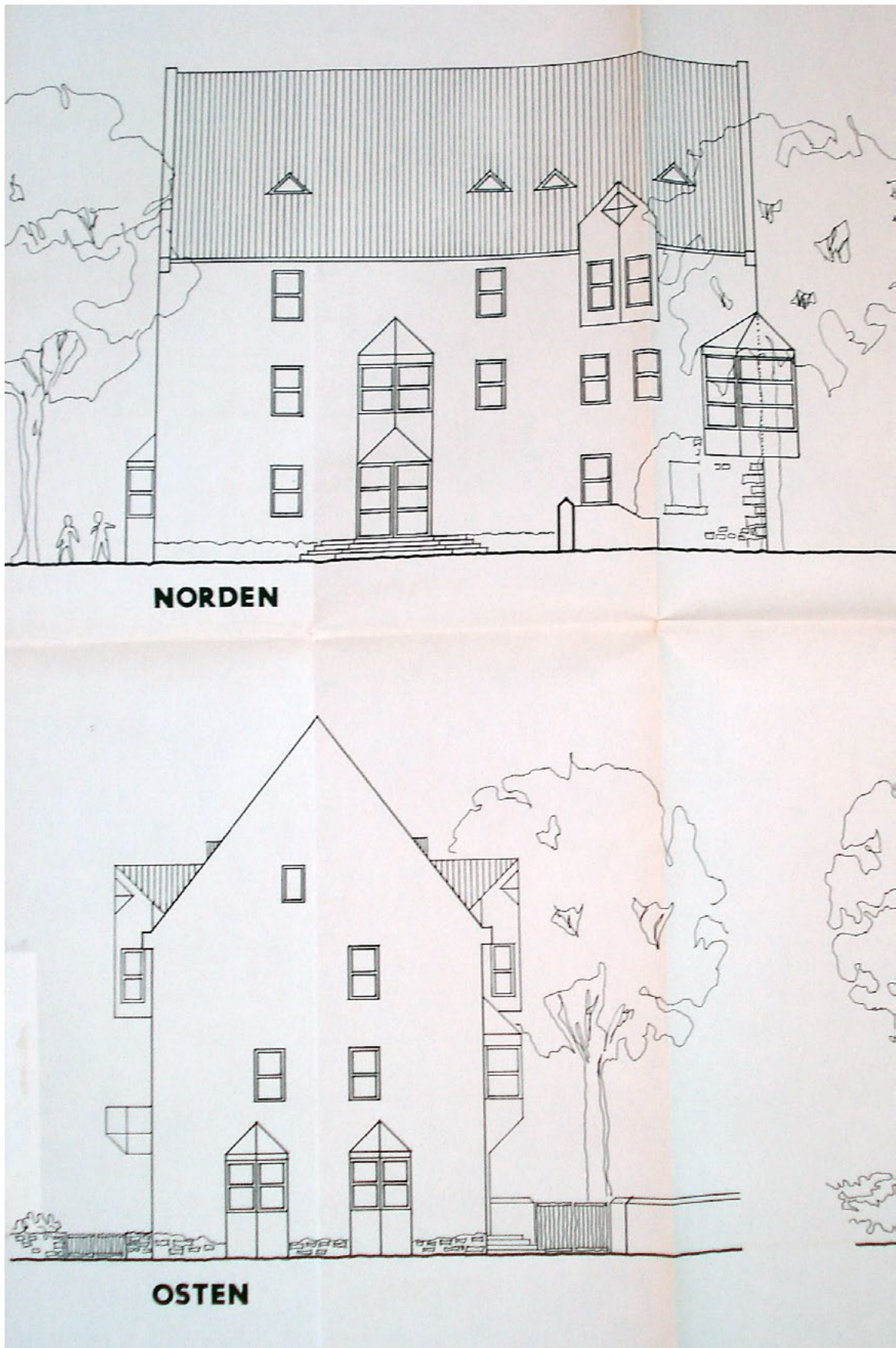


Fig. 26: Architectural sketches of the *Rashi House* (former community hall, ID 002.7) showing northern and eastern view, August 1979

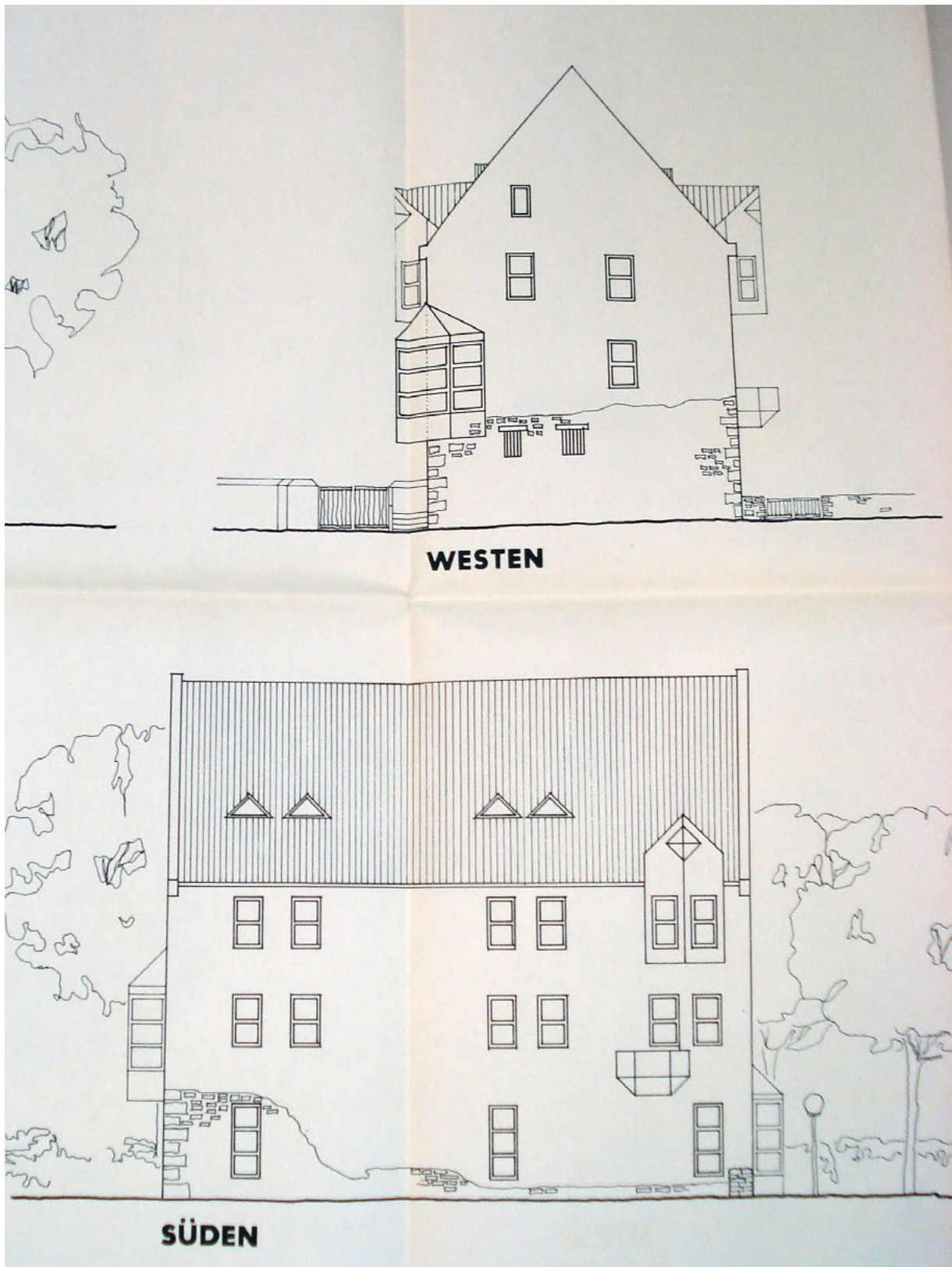


Fig. 27: Architectural sketches of the *Rashi House* (former community hall, ID 002.7) showing western and southern view, August 1979

View of the former Old People's Home before 1971



Fig. 28: The former Old People's Home of the Jewish Community Worms, in dilapidated state. Historical photograph, August 1969



Fig. 29: The former Old People's Home of the Jewish Community Worms, in dilapidated state. Historical photograph, c.1968-1971



Fig. 30: The former Old People's Home of the Jewish Community Worms, in dilapidated state. Historical photograph, September 1970

Excavation of the Medieval Cellars and Preserved Rising Masonry (example)



Fig. 31: Excavation of the medieval cellars of the former community hall before the building of today's *Rashi House*. Historical photograph, 1980



Fig. 32: Excavation of the medieval cellars of the former community hall before the building of today's *Rashi House*. Historical photograph, 1980



Fig. 33: Excavation of the medieval cellars of the former community hall before the building of today's *Rashi House*. Historical photograph, 1980



Fig. 34: Preserved rising masonry of the former community hall, c.1980



Fig. 35: Preserved rising masonry of the former community hall, 1980



Fig. 36: Preserved rising masonry of the former community hall, c.1980



Fig. 37: Preserved rising masonry of the former community hall, 1979



Fig. 38: Preserved rising masonry of the former community hall, 1980



Fig. 39: Preserved rising masonry of the west wall of the former community hall, 1980



Fig. 40: Interior view of the *Rashi House* with historical wall, c.1982



Fig. 41: Interior view of Jewish Museum Worms: basement floor with historical vaults, 2019



Fig. 42: Romanesque plaster areas with characteristic *pietra-rasa* rendering in the medieval cellars of the *Rashi House*, 2020

A.2 Involvement of Residents in the Nomination Process

Community Involvement, Interpretation and Presentation - Selection of Events 2017 - 2021

	Topic	Event	Organiser/ Name of the Publication
2021	<i>Vom Kuhdorf zur metropolis germaniae – Speyerer Stadtentwicklung von 800 bis 1200</i> (From a One-Horse Town to a Metropolis Germaniae – Urban Development in Speyer from 800 until 1200)	exhibition	Generaldirektion Kulturelles Erbe (General Directorate for Cultural Heritage - GDKE)
	<i>ShUM Sites of Speyer, Worms and Mainz - Monuments of Outstanding Universal Value</i>	presentation	Ministry for Science, Further Education and Culture Rhineland-Palatinate (MWWK) with GDKE
	<i>Schritt für Schritt auf dem Weg zum UNESCO-Welterbe - Die SchUM-Stätten Speyer, Worms und Mainz</i> (On the Path to UNESCO World Heritage – <i>ShUM Sites of Speyer, Worms and Mainz</i>)	lecture series in Speyer, Worms and Mainz	MWWK with GDKE
	<i>Keller um den Judenhof Speyer – Neue Erkenntnisse zur Stadtgeschichte vom Mittelalter bis heute</i> (Cellars in the Area Surrounding the Jewry-Court in Speyer. New Insights into the History of the city from the Middle Ages to the Present)	lecture	GDKE
	<i>Die Keller um den Judenhof Speyer</i> (Cellars in the Area Surrounding the Jewry-Court in Speyer)	print article	in: <i>Speyerer Vierteljahreshefte</i> . Frühjahr 2021 (Speyer Quarterlies. Spring 2021)
	<i>Die SchUM-Stätten Speyer, Worms und Mainz - Schritt für Schritt zum UNESCO-Welterbe</i> (<i>ShUM Sites of Speyer, Worms and Mainz – On the Path to UNESCO World Heritage</i>)	print article	in: <i>MAINZ Vierteljahreshefte 1/21</i> (Mainz Quarterly)

	Topic	Event	Organiser/ Name of the Publication
2021	<p><i>60 Jahre Wiedergewinnung des Synagogenbezirks Worms</i> (60 Years of Recovery – Worms Synagogue Compound)</p>	publication in planning	City of Worms and GDKE
	Day of open Monuments	print article	Brochure: Open Monuments Day
	Days of Jewish Cultur in <i>ShUM</i>	in planning	
	<p><i>Kulturnächte</i> (Cultural Nights)</p>	in planning	
	<p><i>In dem Bestreben aus der Kleinstadt Speyer eine Weltstadt zu machen – Die Entstehung des Judenhofs in Speyer</i> (Turning the Small Town of Speyer into a Metropolis – The Development of Jewry-Court in Speyer)</p>	print article	<p>in: Exhibition Catalogue: <i>Vom Kuhdorf zur metropolis germaniae – Speyerer Stadtentwicklung von 800 bis 1200</i> (From a One-Horse Town to a Metropolis Germaniae – Urban Development in Speyer from 800 until 1200)</p>

	Topic	Event	Organiser/ Name of the Publication
2020	Innovation made in ShUM	exhibition	MWWK with GDKE in cooperation with the City of Speyer with the participation of the Institute of European Art History at Heidelberg University
	ShUM on the Rhine. Form the Middle Ages to Modernity	exhibition	City of Worms with the <i>Jewish Museum Worms</i> in cooperation with MWWK with GDKE with the participation of the ShUM-Cities Speyer, Worms, Mainz Association.
	Design Competition for Old Jewish Cemetery Mainz - Presentation of the results	exhibition/presentation	City of Mainz
	<i>Schritt für Schritt auf dem Weg zum UNESCO-Welterbe</i> (On the Path to UNESCO World Heritage – Monuments of Outstanding Universal Value)	lecture series in Speyer, Worms and Mainz	MWWK with GDKE
	<i>Auszeichnung, Verpflichtung und Chance – Die SchUM-Stätten Speyer, Worms und Mainz auf dem Weg zum Welterbe</i> (Distinction, Obligation and Opportunity – <i>ShUM Sites of Speyer, Worms and Mainz</i> on Their Way to World Heritage)	print article	in: <i>Der Wormsgau</i> , 36 (2020)
	Die SchUM-Stätten Speyer, Worms und Mainz (<i>ShUM Sites of Speyer, Worms and Mainz</i>)	print article/digital	Brochure: Open Monuments Day
	Die Keller um den Judenhof Speyer. Neue Erkenntnisse zur Stadtgeschichte vom Mittelalter bis heute (Cellars in the Area Surrounding the Jewry-Court in Speyer. New Insights into the History of the city from the Middle Ages to the Present)	print article/digital	Brochure: Open Monuments Day

	Topic	Event	Organiser/ Name of the Publication
2020	<i>Schritt für Schritt zum UNESCO-Welterbe: - Die SchUM-Stätten Speyer, Worms und Mainz – Monumente von außergewöhnlicher Bedeutung für die Weltgemeinschaft</i> (On the Path to UNESCO World Heritage: <i>ShUM Sites of Speyer Worms and Mainz – Monuments of Outstanding Universal Value for the World's Community</i>)	print article	in: <i>Mainzer Vierteljahreshefte 2/20</i> (Mainz Quarterly)
	<i>UNESCO-Welterbeantrag SchUM-Stätten Speyer, Worms und Mainz – Ein Zwischenbericht</i> (UNESCO World Heritage Nomination <i>ShUM Sites of Speyer, Worms and Mainz – A Progress Report</i>)	print article	in: <i>Speyerer Vierteljahreshefte, Herbst 2020</i> (Speyer Quarterlies. Autumn 2020)
	<i>Die Entstehung von SchUM. Die jüdischen Gemeinden von Speyer, Worms und Mainz</i> (The Development of <i>ShUM</i> . The Jewish Communities of Speyer, Worms and Mainz)	print article	in: Exhibition Catalogue <i>Die Kaiser und die Säulen ihrer Macht</i> (The Emperors and the Pillars of their Power)
	<i>SchUM- Schpira, Warmaisa, Magenza</i> (<i>ShUM – Schpira, Warmaisa, Magenza</i>)	print article	in: <i>Archäologie in Deutschland</i> (Archaeology in Germany)
	<u>Schritt für Schritt zum UNESCO-Weltkulturerbe - UNESCO-Welterbeantrag SchUM-Stätten Speyer Worms und Mainz</u> (On the Path to UNESCO World Heritage – UNESCO World Heritage Nomination <i>ShUM Sites of Speyer, Worms and Mainz</i>)	digital	MWWK with GDKE
	<u>Kulturerbe unterwegs</u> (Cultural Heritage On the Go)	digital	GDKE
	<u>Die Synagoge in Worms - Eine Zeitreise</u> (The Synagogue in Worms – A Journey Through Time)	digital	ShUM-Cities Speyer, Worms and Mainz Association

	Topic	Event	Organiser/ Name of the Publication
2019	<i>Einblicke und Ausblicke – Auf dem Weg zu einem Restaurierungskonzept für die Mikve in Worms</i> (Insights and Outlooks – On the Way to a Restoration Strategy for the <i>Mikveh</i> in Worms)	lecture	MWWK with GDKE and <i>Institut für Steinkonservierung</i> e. V.
	<i>Diaspora-Architektur – Die Bauten der SchUM-Gemeinden im christlichen Kontext</i> (Diaspora Architecture – The Buildings of the <i>ShUM</i> Communities in the Christian Context)	lecture	MWWK with GDKE and the Institute of European Art History at Heidelberg University
	<i>Die Judenverfolgungen des Mittelalters und die SchUM-Gemeinden: Aufstieg aus Ruinen?</i> (Persecution of Jews in the Middle Ages and the <i>ShUM</i> Communities – Rising from the Ruins?)	lecture	MWWK with GDKE and the Arye Maimon Institute for Jewish History at Trier University
	Contribution to the Jewish Cultural Days Worms	lecture	ShUM-Cities Speyer, Worms and Mainz Association
	Contribution to the Jewish Cultural Days Mainz	lecture	ShUM-Cities Speyer, Worms and Mainz Association
	<i>Schritt für Schritt zum UNESCO-Welterbe: - Die SchUM-Stätten Speyer, Worms und Mainz – Monumente von außergewöhnlicher Bedeutung für die Weltgemeinschaft</i> (On the Path to UNESCO World Heritage: <i>ShUM Sites of Speyer Worms and Mainz</i> – Monuments of Outstanding Universal Value for the World's Community)	lecture series in Speyer, Worms and Mainz	MWWK with GDKE
	Contribution to the Cultural Nights Speyer	special guided tours	MWWK with GDKE and the Institute of European Art History at Heidelberg University
	Contribution to the Cultural Nights Worms	special guided tours	MWWK with GDKE and the Institute of European Art History at Heidelberg University

	Topic	Event	Organiser/ Name of the Publication
2019	<p><i>Die Mikwe im Rahmen des UNESCO-Welterbeantrags</i></p> <p>(The <i>Mikveh</i> as part of the UNESCO World Heritage Nomination)</p>	print article	<p>in: <i>Jahresbericht des Instituts für Steinkonservierung</i> 58/2019</p> <p>(In the Annual Report of the Stone Preservation Institute)</p>
	<p><i>Ein UNESCO-Antrag entsteht – Teil 1 und 2 – Die SchUM-Stätten Speyer, Worms und Mainz und ihre Gemeindezentren, Friedhöfe und Monumente von außergewöhnlichem universellem Wert</i></p> <p>(Preparing a UNESCO World Heritage Nomination: Part 1 and 2 – The Community Centres and Cemeteries of ShUM Sites of Speyer, Worms and Mainz and the Proposed Outstanding Universal Value)</p>	print article	<p>in: <i>Vierteljahresheft Speyer</i>, Herbst 2019 Winter 2019</p> <p>(In Speyer Quarterly)</p>
	<p><i>Von außergewöhnlichem universellem Wert – Die Bewerbung der SchUM-Stätten Speyer, Worms und Mainz und ihr Weg zum UNESCO-Welterbe</i></p> <p>(Of Outstanding Universal Value – The World Heritage Nomination of ShUM-Sites of Speyer, Worms and Mainz and Their Path to UNESCO World Heritage)</p>	print article	in: <i>Der Wormsgau</i> , 35 (2019)
	<p><i>Rollen und Handlungsspielräume -Kaiserinnen und Königinnen im hochmittelalterlichen Reich</i></p> <p>(Roles and Rooms for Manoeuvre – Empresses and Queens in the High Medieval Empire)</p>	public lecture as part of a scientific conference	MWWK with GDKE
	<p>Schritt für Schritt zum UNESCO-Weltkulturerbe. Die SchUM-Stätten Speyer, Worms und Mainz ein Jahr vor der Antragsstellung</p> <p>(On the Path to UNESCO World Heritage – UNESCO World Heritage Nomination <i>ShUM Sites of Speyer, Worms and Mainz</i>)</p>	article	GDKE
	<p>Jewish History of Worms</p>	digital	ShUM-Cities Speyer, Worms and Mainz Association
	<p>Days of European Jewish Culture</p>	digital	ShUM-Cities Speyer, Worms and Mainz Association

	Topic	Event	Organiser/ Name of the Publication
2018	<i>Innenräume - Außenperspektiven</i> (Interiors - External Perspectives)	lecture series	ShUM-Cities Speyer, Worms and Mainz Association
	<i>Kontinuität und Brüche - Authentizität im Welterbekontext</i> (Continuity and Ruptures – Authenticity in a World Heritage Context)	public lecture as part of the conference “Continuity and Authenticity – On the Memorial Significance of Rebuilt Monuments”	MWWK with GDKE in cooperation with ICOMOS Germany
	Continuity and Authenticity –On the Cultural Significance of Rebuilt Monuments	article	MWWK with GDKE

	Topic	Event	Organiser/ Name of the Publication
2017	<i>Innenräume - Außenperspektiven</i> (Interiors - External Perspectives)	lecture series	ShUM-Cities Speyer, Worms and Mainz Association
	<i>Das gotische Südportal des Wormser Doms und seine antijüdischen Aspekte/ Juden und Christen in Darstellungen des Mittelalters</i> (The Gothic South Portal of the Worms Cathedral and its Anti-Jewish Aspects – Jews and Christians in Representations of the Middle Ages)	public lecture as part of the conference “Between Pogrom and Neighborhood”	MWWK with GDKE
	<i>Diaspora am Rhein: SchUM</i> (Diaspora on the Rhine: ShUM)	contributions to the Days of Jewish Culture	ShUM-Cities Speyer, Worms and Mainz Association
	<i>Welterbe SchUM: Jüdische Monumente in Speyer, Worms und Mainz - Erkenntnisse, Herausforderungen und aktuelle Perspektiven</i> (World Heritage ShUM: Jewish Monuments in Speyer, Worms and Mainz – Insights, Challenges and Current Perspectives)	information event	MWWK
	Imagefilm	digital	ShUM-Cities Speyer, Worms and Mainz Association



A.3 Maintenance and Monitoring

Check List for the Continuous Monitoring of *ShUM Sites of Speyer, Worms and Mainz*

The following items must be filled out or marked with a cross. If, as part of continuous monitoring, action is required, the *Erfassungsbogen für das Kontinuierliche Monitoring (M1)* (Record Sheet for Continuous Monitoring (M1)) must be filled out.

Monitoring interval:	
City:	
Component part:	

“ Environment

“ Visual connections

“ Unremarkable “ need for action, see record sheet _____

“ Outdoor areas

“ Enclosure: outer walls/copings/fences/gates

“ Unremarkable “ need for action, see record sheet _____

“ Traffic areas: paving/water-bound surface/grass/kerbs/stairs/ramps/visible utilities or waste disposal installations such as drains, manhole or pit covers

“ Unremarkable “ need for action, see record sheet _____

“ Green areas/planting

“ Unremarkable “ need for action, see record sheet _____

“ Structural installations: outer walls/copings/fences/gates

“ Unremarkable “ need for action, see record sheet _____

“ Facilities: benches/waste bins/planters/lights

“ Unremarkable “ need for action, see record sheet _____

“ Record of the exterior

“ Walls/bases/outer walls/copings

“ Unremarkable “ need for action, see record sheet _____

“ Doors: frame/door leaf/fittings

“ Unremarkable “ need for action, see record sheet _____

“ Windows: frame/wings/panes/fittings

“ Unremarkable “ need for action, see record sheet _____

“ Architectural decorations

“ Unremarkable “ need for action, see record sheet _____

“ Stairs: steps, railings, fall protection

“ Unremarkable “ need for action, see record sheet _____

“ Roof

“ Unremarkable “ need for action, see record sheet _____

“ Water discharge: roof gutters/downpipes/drainages

“ Unremarkable “ need for action, see record sheet _____

“ **Record of the interior**

“ Floor

“ Unremarkable “ need for action, see record sheet _____

“ Walls

“ Unremarkable “ need for action, see record sheet _____

“ Doors: frame/door leaf/fittings

“ Unremarkable “ need for action, see record sheet _____

“ Windows: frame/wings/panes/fittings

“ Unremarkable “ need for action, see record sheet _____

“ Ceiling/vaulting
“ Unremarkable “ need for action, see record sheet _____

“ Architectural decorations
“ Unremarkable “ need for action, see record sheet _____

“ Stairs: steps, railings, fall protection
“ Unremarkable “ need for action, see record sheet _____

“ Attic
“ Unremarkable “ need for action, see record sheet _____

“ Roof construction
“ Unremarkable “ Need for action, see record sheet _____

“ Indoor climate
“ Unremarkable “ Need for action, see record sheet _____

“ **Furnishings**

“ Benches
“ Unremarkable “ Need for action, see record sheet _____

“ Lighting (inspection only of the apparent condition of the lighting, e.g. whether any chandelier glass in the synagogue is damaged, not electrical)
“ Unremarkable “ Need for action, see record sheet _____

“ Liturgical furnishings/lampstand
“ Unremarkable “ Need for action, see record sheet _____

“ Fabrics
“ Unremarkable “ Need for action, see record sheet _____

Found state:	XX/XX/202	Person	
---------------------	-----------	---------------	--

	0	responsible:	
Last monitoring:		Monitoring participants:	

This section must be filled out by the Ministry responsible for World Heritage.

Based on the check list and, if required, the corresponding record sheets (M1), the result of monitoring is summarised as follows:

The state of conservation of the component part/the object is:

- good
- impaired
- severely damaged
- lost

.. The state of conservation of the component part/the object is good. No further steps beyond the normal protection and conservation measures must be taken.

.. In order to ensure effective protection and conservation of the stock and the value of the cultural heritage, the responsible parties must engage in conflict management in order to find a joint solution.

.. The state of conservation is reportable according to Article 29 of the Convention Concerning the Protection of the World Cultural and Natural Heritage as well as the paragraphs 169-176, 190, 191 and 199-202 of the Operational Guidelines for the Implementation of the World Heritage Convention.

Person responsible:	
Date:	

Record Sheet (M1) for Check List of Monitoring Interval - *Erfassungsbogen für das kontinuierliche Monitoring (M1)*

Orientation plan	City:		
	Component part:		
	Object:		
	ID no. (Management Plan):		
A. Localisation			
.. Record of the visual axes/visual connections			
.. Historic visual connection .. (Modern) visual connection .. Historic visual axis .. Panorama		Management Plan no.	
		Title (if applicable)	
.. Record of the outdoor areas			
Part:	.. enclosure and gates .. traffic areas .. green areas/ planting .. structural installations .. furnishings	Localisation:	
.. Record of the exterior			
Building component:	roof	View from the:	east
Localisation:	roof gutter		
.. Record of the interior			
Story:		Room no.:	
Wall (a, b, c, d)/ ceiling/floor:		Localisation:	
Fixed furnishings:		Mobile furnishings:	

B. Current state			
<ul style="list-style-type: none"> “ no damages “ new damages “ already known damages 	<ul style="list-style-type: none"> “ no changes “ changes discernible 	<ul style="list-style-type: none"> “ maintained “ care and maintenance measures required 	
Remarks:			
C. Damages			
Damage pattern:	<ul style="list-style-type: none"> “ constructional-structural damages (cracking, settlements, expansion joints, construction joints, etc.) “ water damages, moisture damages, salt damages “ biological infestation (mould, pest infestation, etc.) “ weathering damages (flaking, sanding, etc.) “ old, faulty restoration measures “ vegetation “ other 		
Description of damage pattern:	Hole in roof gutter, centre		
Risk:	<ul style="list-style-type: none"> high medium low 	Urgency:	<ul style="list-style-type: none"> high medium low
Reason for urgency:	Water seepage into masonry and foundation, high potential for damage in the future		
Recommended action by Lower Monuments Authority:	Repair by Sprengler		
Timescale:	<ul style="list-style-type: none"> immediately medium-term long-term 	Work commissioned to:	GBB
D. Changes			
Description of changes:			
Recommended action by Lower Monuments Authority:			

Work commissioned to:	
E. Care and maintenance:	
Care and maintenance status:	Rain gutter clogged
Recommended action by Lower Monuments Authority:	Increase cleaning intervals
Work commissioned to:	

Close-up view			
Photo			
Found state:	XX/XX/2020	Person responsible:	
Last monitoring:		Monitoring participants:	

This section must be filled out by the Ministry responsible for World Heritage.

Based on the record sheet, the state of conservation of the component part/the object is rated as follows:

- good
- impaired
- severely damaged
- lost

- .. The state of conservation of the component part/the object is good. No further steps beyond the normal protection and conservation measures must be taken.
- .. In order to ensure effective protection and conservation of the stock and the value of the cultural heritage, the responsible parties must engage in conflict management in order to find a joint solution.
- .. The state of conservation is reportable according to Article 29 of the Convention Concerning the Protection of the World Cultural and Natural Heritage as well as the paragraphs 169-176, 190, 191 and 199-202 of the Operational Guidelines for the Implementation of the World Heritage Convention.

Person responsible:	
Date:	

Restoration Strategy for 20 Example Headstones - Survey Catalogue and Planning Measures

Survey Catalogue and Planning Measures

Place Mainz, Old Jewish Cemetery (Memorial Cemetery)

Object Gravesite no. mz1-2080 (epidat)

Date April 2020

grabowski
RESTAURIERUNGEN

Inhaber Dipl.-Rest. M. Janke & Dipl.-Rest. V. Kliewe

page 1

Gravesite no. (epidat):	mz1-2080	Name:	Mrs. Schoua, daughter of Nediv
Other numberings:	altern. 142, acc. to Levi: 112, acc. to Rapp (1958): 135, acc. to Rapp KK: 142, acc. to Avneri (1970): 80, acc. to Rapp (1977): 142, acc. to Corpus: MZ02/no.176, acc. to Schwaigh.: 147, acc. to Rapp (2008): 142/143, acc. to University of Mainz (2010/11): 64		
Date of death:	1376	Sex:	female
Occupation:	not indicated	Measurements [cm]:	w 86 x h 68 x d 24
Rock variety:	red sandstone	Type:	upright headstone
Risk:	low (green), medium (yellow), high (red)	Urgency:	low (green), medium (yellow), high (red)
Reason for urgency:	overall state of the headstone: good, medium, poor state of the text panel: good, medium, poor religious value: low, medium, high historic value: low, medium, high		
Remarks:	Tilt to the front Degree of tilting (date):		

Front view



State of front side on 21 June 2019

Place Mainz, Old Jewish Cemetery (Memorial Cemetery)
Object Gravesite no. mz1-2080 (epidat)
Date April 2020

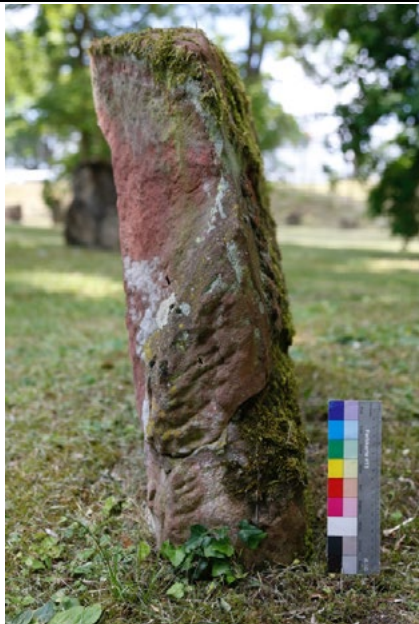
page 2

Rear view



State of rear side on 21 June 2019

Lateral view right



State of right side on 21 June 2019

Lateral view left



State of left side on 21 June 2019

Place Mainz, Old Jewish Cemetery (Memorial Cemetery)

Object Gravesite no. mz1-2080 (epidat)

Date April 2020

page 3

Historical images:¹



Short description²

Upright headstone

Material: red sandstone

Site found: unknown

Location: Embedment depths and structural stability unknown

¹ Archival material State Monuments Office Mainz, Lindemann. **Date of the picture??** In the background of the picture, the lower fragment with the nearly intact inscription is discernible.

² <<http://www.steinheim-institut.de>> 01 April 2020.

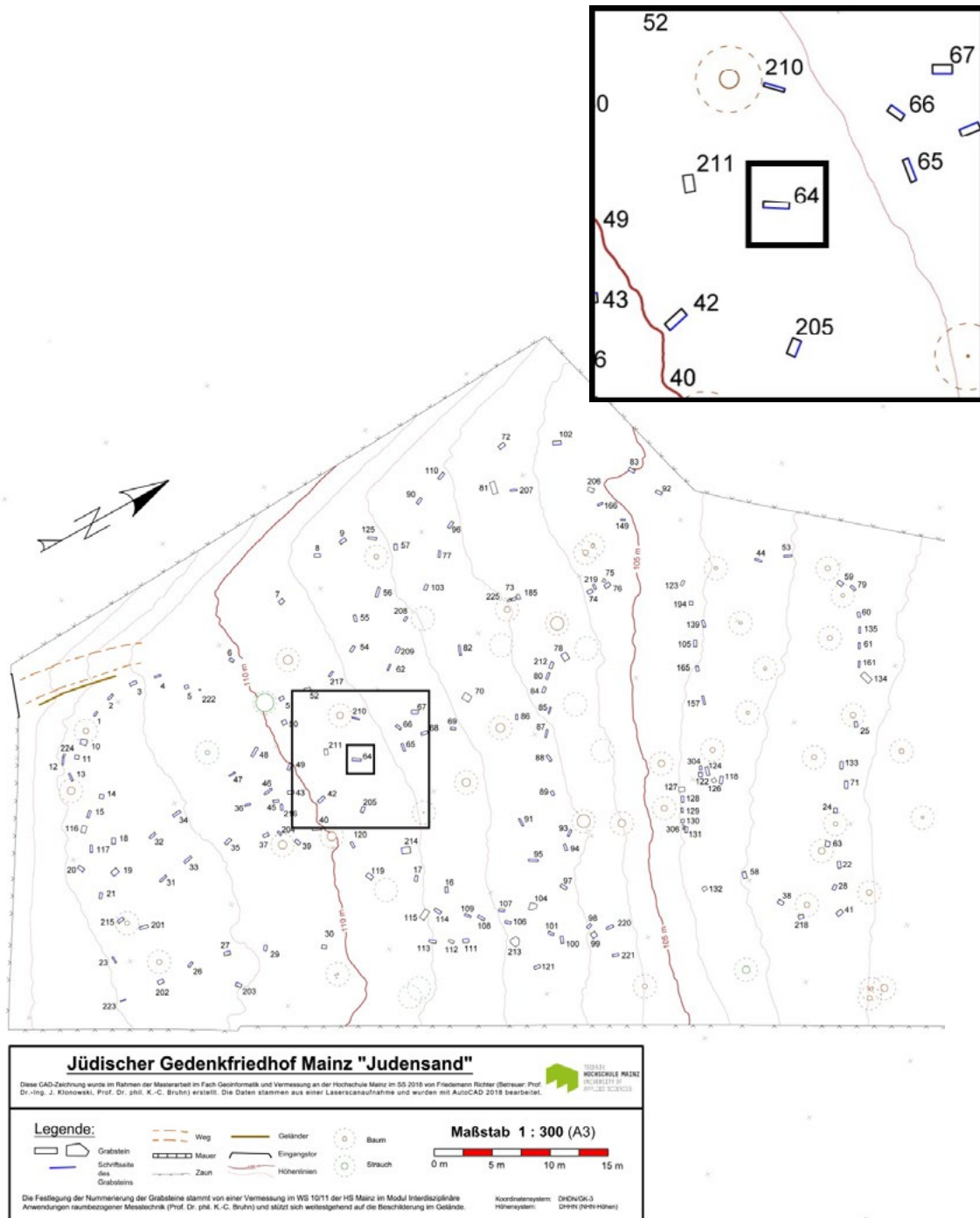
Place Mainz, Old Jewish Cemetery (Memorial Cemetery)

Object Gravesite no. mz1-2080 (epidat)

Date April 2020

page 4

Localisation of the headstone³



³ This CAD drawing was created by Friedemann Richter for a Master thesis in the subject Geoinformatics and Surveying at the University of Mainz 2018 and was used bei Grabowski Restaurierungen as a basis for localisation (print-out is not true to scale, the numbering deviates!).

Place Mainz, Old Jewish Cemetery (Memorial Cemetery)

Object Gravesite no. mz1-2080 (epidat)

Date April 2020

page 5

Diplomatic transcription and translation of the front side⁴

Transcription and translation still pending

Found inventory and state in 2019⁵

Inventory:

Inventory	present
Presumably cement-bound repair	X
Presumably lime-bound repair	X
Dowel/clamp	
Paint remnants	
Incorrectly inserted fragment	

Remarks:

Already in the course of a previous restoration, two fragments were joined together. To this end, the components were presumably dowelled and the joint arising from that was closed with a cement-containing mortar.

In the middle section of the front side, there is a presumably lime-bound, coated stone repair.

Damage types:

Damage type	present
Breakages	X
Sanding	X
Flaking	X
Bursting/missing part	X
Biological colonisation	X
Blistering	X

⁴ <<http://www.steinheim-institut.de/cgi-bin/epidat?id=worm-17>> 16.04.2019.

⁵ See charting of inventory and state.

Place Mainz, Old Jewish Cemetery (Memorial Cemetery)

Object Gravesite no. mz1-2080 (epidat)

Date April 2020

page 6

Damage type:	present
Crust formation	X
Mechanical damage	-
Cracks (width <0.5 mm)	X
Cracks (width >0.5 mm)	X
Salt efflorescences	X
Faulty repairs	X
Faulty dowel/clamp	-
Scaling	X
Delamination	-
Fragmentation	-

Remarks:

Structurally stable under normal mechanical impact.

Tilt angle (?)

Potential damage causes

A likely cause for the types of damage such as sanding or salt efflorescences is the permanent contact to the moist soil. It is also likely that the cement-bound mortar in the area of the former breakage impacts the surrounding salt levels.

Implemented restoration measures

During a previous, undocumented restoration, the two fragments were joined together (presumably with a cement-bound mortar). It's unknown whether they were merely bonded or whether they were dowelled. The materials used are also unknown; presumably these were cement-bound and lime-bound mortars matching the colour of the surrounding shade.

Analysis results

Salt analysis??

Place Mainz, Old Jewish Cemetery (Memorial Cemetery)

Object Gravesite no. mZ1-2080 (epidat)

Date April 2020

page 8

Cracks (width >0.5 mm)	Crack injection with a suitable injection material Closing of the crack with a suitable, fine, matching-colour restoration mortar	X
Salt efflorescences	Salt reduction (for this purpose, the stone must be removed and replaced after the treatment)	X
Faulty repairs	Removal and renewal with suitable stone repair material	X
Faulty dowel/clamp	Removal and replacement with dowel/clamp made from suitable rust-free material	-
Scaling	Reattachment/bond (e.g. by placing adhesion points) Backfilling	X
Delamination	Dowelling Reattachment/bond Backfilling if necessary	
Fragmentation	Reattachment/bond (e.g. by setting adhesion points) Backfilling if necessary Dowelling if necessary	

Remarks:

During wet cleaning, salts catalyse after the treatment, a sample for salt analysis could be taken.

Implemented measures/sample areas

Careful cleaning in February 2020

Care concept

It is recommended to remove the biogenic growth on a regular basis. In particular, this refers to mosses. On the one hand, they retain the moisture on the stone surface; on the other hand, they serve as a breeding ground for higher plants, the roots of which can have a damaging effect on the headstone.

Maintenance concept/monitoring

It is recommended to implement maintenance measures, possibly along with a photographic documentation of the state in order to detect potential damage processes early. The tilt angle of the headstone should also be checked regularly. In so doing, the headstone can be prevented from sinking into the ground or falling over.

Glossary

Ashkenaz

Ashkenaz first occurs as a place-name for a region in the North in the Hebrew Bible. From the Middle Ages the term has been associated first with the German lands and then with Central Europe and the Jews living there. Ashkenazic Judaism is one of the main branches of Judaism. Its basic features emerged in the 10th to 13th centuries.

Bēt ha-Midrash

(“house of study”), Hebrew term for a study room, where Jews gather to listen, learn and discuss religious texts. A bēt ha-Midrash can be maintained in a synagogue or in one of its adjacent rooms, in a separate yeshiva or kollel (institute of higher education) or in a private building. The term midrash refers to the activity of expounding religious texts. In medieval Central Europe the bēt ha-Midrash was usually defined by its main teacher figure. In some places (including ShUM) study rooms were supported by the communities or by private endowments.

Halakha

(“the way of walking/of behaving”), Hebrew term for the system and collective body of Jewish religious laws derived from the written and oral Torah (i.e., the Hebrew Bible and Talmud). Halakhic scholarship has been a characteristic feature of Ashkenazic Judaism from its beginnings.

Ḥasidē Ashkenaz

(“the Pious of Ashkenaz” or “German Pietists”), Hebrew term for a Jewish mystical, ascetic movement or circle in the German Rhineland and Regensburg during the 12th and 13th centuries. Its most prominent protagonists were descendants of the Kalonymos family, who were among the founders of the ShUM communities. One main topic for this elitist group was the “hidden will of the Creator” and how to fulfill it. Their standards of ethics were extremely high.

Maḥzor

(“cycle”), the Hebrew term for the prayer book containing all the regular readings and prayers for the Jewish Holidays as well as the poetic intercalations (*piyyutim*). Medieval *maḥzor* manuscripts were often large-format lectionaries containing elaborate ornamentation; they were meant for community use, not private reading. They were carried into the synagogue and placed on a lectern, where the *ḥazzan* (cantor) led the service and chanted the *piyyutim*. Specialised *maḥzorim* are in use for the High Holydays (from *Rosh ha-Shana* to *Yom Kippur*), for Passover, *Shavuot* (Pentecost) and *Sukkot* (the feast of Tabernacles).

Parnas

(“head”), a Talmudic Hebrew term (pl. *parnassim*) originally designating both the religious leader and the administrator of the community. In medieval Ashkenazic bodies of between two and 12 or 13 elected *parnassim* governed the affairs of the community. While their resolutions (► *taqqanot*) must not contradict Jewish law, rabbinical education was no prerequisite for their office. However, many *parnassim* in the ShUM communities were qualified enough to act as judges in religious matters.

Piyyut

(pl. piyyutim), Hebrew term derived from the Greek poesis and used to designate Jewish liturgical poetry as a genre as well as the individual liturgical poem. Piyyutim are recited or chanted during services, often by an expert cantor (*hazzan*); their selection partly varies according to local or regional custom (*minhag*). Most piyyutim are in Hebrew and/ or Aramaic. The art of piyyut composition was introduced to ➔ Ashkenaz from the Holy Land and Italy mainly by the early sages of ShUM. Many of their piyyutim relate to historical events, and some are recited until today, especially on the High Holidays of Rosh ha-Shana and Yom Kippur.

Qehilla

("community"), Hebrew term (also qahal, the pl. for both is qehillot) for the Jewish community or congregation, both in a comprehensive sense and in the sense of its local manifestation. Together, Speyer, Worms, and Mainz were the Qehillot ShUM.

Qehilla qedosha

("holy community"), Hebrew term used for the Jewish religious congregation. While the concept of qehilla qedosha was rooted in ancient Jewish tradition, the Jews of the ShUM communities gave it a particular meaning and emphasis. Their communities were "holy" on account of the martyrs (qedoshim, lit., "holy ones") killed in 1096 and in later persecutions. This self-image was expressed in ➔ piyyutim and other writings as well as in the joint statutes (Taqqanot ShUM).

Sefarad

("Spain"), a Hebrew name adopted from the Bible (Ob 20) referring to Spain and the Iberian Peninsula in general. The Sefardic tradition of Judaism developed in this Mediterranean context at the same time when the foundations of Ashkenazic Judaism were laid in Central Europe. Following the expulsions from Spain in 1492, the Sefardic diaspora spread along the Mediterranean coasts through North Africa and the Ottoman Empire as well as to some North European urban centres like Amsterdam and Altona near Hamburg; Sefardic Jews eventually also settled in East Asia and South America.

Talmud

("teaching", "doctrine"), Hebrew title for the extensive collection of Jewish legal maxims and biblical interpretations as well as the rabbinic discussions relating to them, drawn up in Late Antiquity. The *Talmud* consists of two textual layers, the *Mishna* and its later discussion and extensions, the *Gemara*. There are two recensions of the *Talmud*, the Talmud of Jerusalem (*Yerushalmi*) and the Babylonian Talmud (*Bavli*). Both contain discussions and maxims on how the rules of the Torah are to be understood in legal practice (➔ *halakha*) and daily life. The *Talmud Bavli* has been the major object of study in *Ashkenazic yeshivot* ever since the 10th century. A first complete commentary was written by *Rashi*; additions (Hebr. *tosafot*) to this commentary were produced in the 12th and 13th century by the ➔ *Tosafists*.

Taqqana

("amendment"), Hebrew term (pl. taqqanot) for a major legislative enactment complementing ➔ Halakha, the normative system of religious laws. In medieval Europe, taqqanot were typically decreed by prominent

rabbinic scholars and had a local or regional authority. Some, however, came to be recognized as binding law in large parts of the Jewish world. Among these, the taqqanot of R. Gershom ben Yehuda of Mainz, known as *Me'or ha-Gola* (= "Light of the Exile") (d. c.1028) are most prominent.

Taqqanot Qehillot ShUM

("enactments of the communities of Speyer, Worms and Mainz"), the common name for a set of statutes passed by delegates of the ShUM communities in the late-12th and early 13th centuries. They constitute the most comprehensive corpus of Jewish community ordinances from medieval Ashkenaz. Moreover, they were binding for more than just one local community. The leading scholars of the generation were involved in the drafting and signing of these statutes. The Taqqanot ShUM regulate ritual and matrimonial problems as well as issues relating to the community constitution (for example, imposing the ban) and how to deal with Christian rulers and neighbours. These enactments continued to have an impact on the religious life of European Jews over centuries.

Temple of Jerusalem, King Solomon's Temple

The Temple is the ancient sanctuary of the Jewish people built by King Solomon in the 10th Century bce. It was destroyed twice, first by Nebuchadnezzar II in 586 bce and, following its restoration in 515 bce, by the Roman troops in 70 ce. The Roman Emperor Titus had the Temple torn down and carried some of its parts to Rome (as visible on the reliefs of his triumphal arch). The azing of the Temple was conceived by the Jews to be a catastrophe (*hurvan*) of cosmic dimensions, which changed their liturgy and their view of life. With the loss of a central Jewish sanctuary, synagogues gradually attained greater significance as

"sacred" spaces in Judaism (*miqdash me'at*), which is reflected in the design of the synagogue in Worms Synagogue Compound.

Tosafists

a scientific term (from Hebr. *tosafot*, "additions") relating to the students of Rashi and their successors who wrote "additions" to the commentary of the great master in the 12th and 13th centuries. The Tosafists considered themselves disciples of Rashi; they wished to add and further clarify certain passages which he, in his desire for brevity and simplicity, had explained only briefly. They introduced a new method of discussion of the Talmud by systematically comparing related discussions in different parts of the Talmud, pointing first to their apparent disagreement and then proceeding to solve the difficulty. In this, their method resembles that of the 12th-century Christian scholastics.

Yakhin and Bo'az

according to the Hebrew Bible (1 Kings 7; Jer. 52), Yakhin and *Bo'az* were two columns which stood in the forecourt (on the porch) of King Solomon's Temple, the first Temple in Jerusalem. They were made of bronze. The motif of the two Temple columns is adopted in the 12th century synagogue of Worms, where two central pillars bear the vaulted roof. This architectural design underlines the sanctity of the synagogue and the self-image of the Jews of Worms as a *qehilla qedosha*.

Institutions Mentioned in the Additional Information

Altertumsverein Worms e. V.

("Worms Antiquities Society") was founded in 1879 on the model of existing historical associations. The aims of its initiators and members, who include numerous representatives of bourgeois society both Christian and Jewish, were to safeguard the historic cultural heritage of the economically aspiring city and to establish an archaeological museum and a municipal library. The Altertumsverein is still active today.

Bischöfliches Denkmalamt Speyer

("Speyer Episcopal Cultural Heritage Office") is the Monuments Protection Authority responsible for cultural monuments owned by the Diocese of Speyer, including numerous protected monuments.

City Archives Worms

The archives collect, classify, catalogue and preserve the written and photographic records of Worms and its formerly independent suburbs. This includes records and files from the city administration, personal papers of important figures, various organisations, and companies. City Archives Worms notably contain significant holdings relating to the history of the Jewish community. They also provide access to the historic archives of the pre-1945 Jewish Community, today housed in the Central Archives for the History of the Jewish People (Jerusalem), through microfilm copies.

Verein Raschi-Lehrhaus Worms e. V.

("Rashi teaching hall society") The association was committed to rebuilding the Rashi House and preserving the medieval remains such as cellars and vaults since 1968. The New York Rashi Association, which is dedicated to the preservation of Jewish monuments all over the world, was also involved in the planning.

Generaldirektion Kulturelles Erbe Rheinland-Pfalz (General Directorate for Cultural Heritage Rhineland-Palatinate)

State Conservation Office immediately subordinate to the Ministry responsible for monuments protection and conservation. It carries out the specialist matters of the protection and conservation of cultural heritage.

Highest Monuments Protection Authority

The Oberste Denkmalschutzbehörde ("Highest Monuments Protection Authority") in the State of Rhineland-Palatinate is the Ministry responsible for Monuments protection and World Heritage (currently, the Ministerium für Wissenschaft, Weiterbildung und Kultur – MWWK [Ministry for Science, further Education and Culture Rhineland-Palatinate]). It is the highest office of the State's Monuments Protection system, according to the Monuments Protection Act (Denkmalschutzgesetz – DSchG).

Institut für Steinkonservierung (IfS)

The Institut für Steinkonservierung e. V. ("Stone Preservation Institute") works directly on behalf of, and in close specialist cooperation with, the State Conservation Offices of the four Federal States of Hesse, Rhineland-Palatinate, Saarland and Thuringia. Its area of responsibility includes, among other aspects,

specialist advice for the States' Monuments Protection Authorities towards the creation of preservation and restoration policies, scientific investigations regarding the quality and condition of building materials as well as their causes of damage. The institute's employees are, among other professions, geologists.

Jewish Museum Worms

The *Jüdisches Museum Worms* is the museum of local Jewish history housed in the *Rashi House* since it was opened in 1982. It offers in-depth insights into the history and culture of the Jewish community of Worms from the 11th to the mid-20th centuries. Its holdings include numerous original fragments from *Worms Synagogue Compound*, historic synagogue implements and objects of religious customs.

Komitee zur Renovierung alter Denkmäler in der israelitischen Gemeinde Worms

("Committee for the Renovation of Old Monuments of the Israelite Community Worms"), an association founded in 1853 by members of the Jewish Community Worms on the initiative of Ludwig Lewysohn. Its primary aim was to preserve the headstones on Old Jewish Cemetery Worms. At the same time, the Committee strove to improve the synagogue, Rashi Yeshiva and the medieval community hall (Rashi House) structurally. A collection of historic spolia and ritual objects was also begun.

Landeskriminalamt

The *Landeskriminalamt Rheinland-Pfalz* ("State Criminal Police Office of Rhineland-Palatinate") is the central office for fighting crime in Rhineland-Palatinate and is based in Mainz. It is responsible for the supervision of state police activities that are geared towards the prevention and prosecution of criminal offences. Thus, the authority has numerous

central and coordinating functions in the fight against crime. The main task of the *Landeskriminalamt* is to support the local police stations by providing policing services.

Museum SchPIRA

Museum of local Jewish history housed in one of the historic 18th century buildings around *Speyer Jewry-Court*. Founded in 2010, *Museum SchPIRA* provides access to *Speyer Jewry-Court* and an introduction to the history of the synagogue, mikveh and the (lost) medieval cemetery. Its collection contains selected headstones as well as numerous objects related to *Jewry-Court Speyer*, such as archaeological finds and the originals of windows and capitals which had to be secured for reasons of conservation. The objects on display were provided as permanent loans by the *Historisches Museum der Pfalz Speyer* and the *Direktion Landesarchäologie* at the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz*.

Verein Raschi-Lehrhaus Worms e. V.

("Rashi teaching hall society") The association was committed to rebuilding the Rashi House and preserving the medieval remains such as cellars and vaults since 1968. The New York Rashi Association, which is dedicated to the preservation of Jewish monuments all over the world, was also involved in the planning.

Verkehrsverein Speyer

("Speyer Tourism Association") The aim of the association, which was established more than one hundred years ago, is to promote tourism in Speyer and to support the city in all its interests. All work – from organising the annual *Brezelfest* festival to promoting tourism and culture – is carried out on a voluntary basis by the members of the *Verkehrsverein*. It notably includes the visitor administration of *Jewry-Court Speyer* and ➔ *Museum SchPIRA*.

Bibliography

Barzen, Rainer Josef, ed., *Taqqanot Qehillot Šum: Die Rechtssatzungen der jüdischen Gemeinden von Mainz, Worms und Speyer im hohen und späten Mittelalter*, 2 vols (Wiesbaden, 2019).

Chazan, Robert, ed., *The Cambridge History of Judaism, vol. 6, The Middle Ages: The Christian World* (Cambridge & New York, 2018).

Encyclopaedia Judaica: Second Edition, ed. by Fred Skolnik and Michael Berenbaum, 22 vols (Detroit, etc., 2007)

Hatot, Nicolas, & Judith Olszowy Schlanger, eds, *Savants et Croyants: Les juifs d'Europe du Nord au Moyen Âge* (Ghent, 2018).

Kessler, Marzena, 'Gemeindehaus, Lehrhaus, Tanzhaus, Hospital: Zur verborgenen Baugeschichte des Raschi-Hauses', *Der Wormsgau*, 35 (2019), pp.37-58.

Salfeld, Siegmund, 'Die Mainzer Judenerben: Beitrag zur Topographie des alten Mainz', *Mainzer Zeitschrift*, 12/13 (1917/18), pp. 144–56.

Schneider, Daniel, 'Ein neuer Beitrag zur Topographie der jüdischen Siedlung Mainz während des Mittelalters', *Mainzer Zeitschrift*, 113 (2018), pp. 113–25.

Toch, Michael, *The Economic History of European Jews, vol. I, Late Antiquity and Early Middle Ages* (Leiden & Boston, 2013).

Schütz, Friedrich, 'Mainz', in *Germania Judaica, Band III: 1350–1519, part 2: Ortschaftsartikel Mährisch-Budwitz – Zwole*, ed. by Arye Maimon, Mordechai Breuer, and Yacov Guggenheim (Tübingen, 1995), pp. 786–831.

List of Figures

Figure	Photographer/ Author	Copyright Owner	Signature
Cover page, top left	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
Cover page, top right	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
Cover page, lower left	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
Cover page, lower right	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
1	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
2	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
3	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
4	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
5	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
6	Re-drawing: Institut für Europäische Kunstge- schichte Heidelberg	© Elmar Altwasser	
7		© Stadtarchiv Mainz, Digitales Häuserbuch	www.mainz.de/ microsite/digita- les-haeuserbuch/ kartenteil/digita- les-haeuserbuch- kartenteil.php
8		© Stadtarchiv Mainz, Digitales Häuserbuch	www.mainz.de/ microsite/digita- les-haeuserbuch/ kartenteil/digita- les-haeuserbuch- kartenteil.php
9		© Stadtarchiv Worms, Abteilung Foto- archiv	M12473
10	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	

11		© Stadtarchiv Worms	Abt. 20 Nr. 337a
12		© Stadtarchiv Worms, Abteilung Fotoarchiv	314_01_1854
13		© Stadtarchiv Worms, Abteilung Fotoarchiv	314_01_2010
14	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
15		© GeoBasis-DE/LVerGeoRP 2019	
16		© GeoBasis-DE/LVerGeoRP 2019	
17		© GeoBasis-DE/LVerGeoRP 2019	
18	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
19	Ernst, Jürgen/ Fischer, Florence/ Schumacher, Ellen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
20	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
21	Hoffmann, Nadine	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
22	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
23		© Stadtarchiv Worms, Abteilung Fotoarchiv	314_01_1859
24		© Stadtarchiv Worms	Abt. 20, Nr. 337a
25		© Stadtarchiv Worms	Abt. 20, Nr. 337a
26		© Stadtarchiv Worms	Abt. 20, Nr. 337a
27		© Stadtarchiv Worms	Abt. 20, Nr. 337a
28		© Stadtarchiv Worms, Abteilung Fotoarchiv	F2976_71
29		© Stadtarchiv Worms	Abt. 22 Nr. 348
30		© Stadtarchiv Worms, Abteilung Fotoarchiv	M12473
31		© Stadtarchiv Worms, Abteilung Fotoarchiv	F5046_01

32		© Stadtarchiv Worms, Abteilung Fotoarchiv	F5046_05
33		© Stadtarchiv Worms, Abteilung Fotoarchiv	F4081_34
34		© Stadtarchiv Worms, Abteilung Fotoarchiv	F5046_17
35		© Stadtarchiv Worms, Abteilung Fotoarchiv	F5066_31
36		© Stadtarchiv Worms, Abteilung Fotoarchiv	F5046_61
37		© Stadtarchiv Worms, Abteilung Fotoarchiv	314_01_1839
38		© Stadtarchiv Worms, Abteilung Fotoarchiv	314_01_1855
39		© Stadtarchiv Worms, Abteilung Fotoarchiv	314_01_1859
40		© Stadtarchiv Worms, Abteilung Fotoarchiv	314_01_1886
41	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
42	Hoffmann, Nadine	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
Check List for the Continuous Monitoring of <i>ShUM of Sites Speyer, Worms and Mainz</i>	State Conservation Office, Lower Monuments Protection Authority Worms	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
Record Sheet (M1) for Check List of Monitoring Interval	State Conservation Office, Lower Monuments Protection Authority Worms	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
Survey Catalogue and Planning Measures	Grabowski Restaurierungen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	



Rheinland-Pfalz

MINISTERIUM FÜR
WISSENSCHAFT, WEITERBILDUNG
UND KULTUR

Mittlere Bleiche 61
55116 Mainz
Germany
Poststelle@mwwk.rlp.de
www.mwwk.rlp.de