

OF SPEYER, WORMS AND MAINZ

ShUM SITES OF SPEYER, WORMS AND MAINZ

Nomination for the UNESCO World Heritage List

Nomination Dossier

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Table of Contents

Foreword 13

Executive Summary 17



1 Identification of the Property 39
- 1.a Country 39
- 1.b State, Province or Region 39
- 1.c Name of Property 39
- 1.d Geographical Coordinates to the Nearest Second 39
- 1.e Maps and Plans, Showing the Boundaries of the Nominated Property and Buffer Zone 40
- 1.f Area of Nominated Property (ha) and the Proposed Buffer Zone (ha) 52



2 Description 55
- 2.a Description of Property 55
  - A Note on Calendars and Datings 62
  - 2.a.1 Description of the Component Part *Speyer Jewry-Court* (ID 001) 65
    - 2.a.1.1 Ensemble Jewry-Court in Speyer (ID 001.1) 70
    - 2.a.1.2 Synagogue (ID 001.2) 73
    - 2.a.1.3 *Women's Shul* (ID 001.3) 77
    - 2.a.1.4 *Mikveh* (ID 001.4) 81
    - 2.a.1.5 Synagogue Courtyard (ID 001.5) 88
    - 2.a.1.6 *Yeshiva* (ID 001.6) 89
  - 2.a.2 Description of the Component Part *Worms Synagogue Compound* (ID 002) 91
    - 2.a.2.1 Ensemble Synagogue Compound in Worms (ID 002.1) 97
    - 2.a.2.2 Synagogue (ID 002.2) 99
    - 2.a.2.3 *Women's Shul* (ID 002.3) 117
    - 2.a.2.4 *Mikveh* (ID 002.4) 127
    - 2.a.2.5 Synagogue Courtyard (ID 002.5) 130
    - 2.a.2.6 *Yeshiva* (ID 002.6) 135
    - 2.a.2.7 Community Hall (*Rashi House*; ID 002.7) 145
    - 2.a.2.8 Jewish Council Chamber and Entrance Hall of the *Women's Shul* (ID 002.8) 147
  - 2.a.3 Description of the Component Part *Old Jewish Cemetery Worms* (ID 003) 151
    - 2.a.3.1 "Heiliger Sand" Cemetery in Worms (ID 003.1) 159
    - 2.a.3.2 Medieval Headstones (ID 003.2) 168
    - 2.a.3.3 Entrance Courtyard with *Tahara House* (ID 003.3) 183
    - 2.a.3.4 "New Section" of the Cemetery (ID 003.4) 189
  - 2.a.4 Description of the Component Part *Old Jewish Cemetery Mainz* (ID 004) 199
    - 2.a.4.1 Cemetery "auf dem Judensand" in Mainz (ID 004.1) 199
    - 2.a.4.2 Medieval Headstones (ID 004.2) 201

2.a.4.3 Memorial Cemetery (ID 004.3) 205
2.a.4.4 "New Section" of the Cemetery (ID 004.4) 207
2.b History and Development 211
2.b.1 History and Development of *ShUM Sites of Speyer, Worms and Mainz* 211
2.b.1.1 Overview of the History of the Three Cities of Speyer, Worms and Mainz 211
2.b.1.2 History and Development of *ShUM Sites of Speyer, Worms and Mainz* 217
2.b.2 History and Development of the Community Centres and Cemeteries 245
2.b.2.1 Component Part *Speyer Jewry-Court* (ID 001) 245
2.b.2.2 Component Part *Worms Synagogue Compound* (ID 002) 259
2.b.2.3 Component Part *Old Jewish Cemetery Worms* (ID 003) 291
2.b.2.4 Component Part *Old Jewish Cemetery Mainz* (ID 004) 309



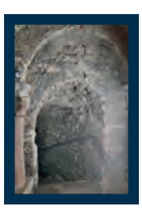
3 Justification for Inscription 323
3.1.a Brief Synthesis 323
3.1.b Criteria Under Which Inscription is Proposed 325
3.1.c Statement of Integrity 335
3.1.c.1 Wholeness of the Property 336
3.1.c.2 Intactness of the Property 338
3 1.c.3 Contribution of Each Element to the Integrity of the Property 341
3.1.d Statement of Authenticity 347
3.1.d.1 Authenticity of the Property 347
3.1.d.2 Authenticity of the Archaeological Sites 351
3.1.d.3 Contribution of Each Element to the Authenticity of the Property 352
3.1.e Protection and Management Requirements 363
3.2 Comparative Analysis 367
3.2.1 Identification, Periodisation and Geo-Cultural Context 368
3.2.2 Table 370
3.2.3 *ShUM Sites of Speyer, Worms and Mainz* in the Context of the World Heritage List and the Tentative Lists 380
3.2.3.1 *ShUM Sites of Speyer, Worms and Mainz* in the Context of the World Heritage List 381
3.2.3.2 *ShUM Sites of Speyer, Worms* and Mainz in the Context of the Tentative Lists 387
3.2.4 *ShUM Sites of Speyer, Worms and Mainz* in the Context of Medieval *Ashkenazic* Judaism 391
3.2.4.1 Regional Limitation 391
3.2.4.2 Chronological Limitation 392
3.2.4.3 Jewish Community Centres until *c.*1350 393
3.2.4.4 Transfer of Form and Design: Synagogues with Gable Structures with a Characteristic Window Group until *c.*1350 395
3.2.4.5 Transfer of Form and Design: Synagogues with Vaults Above a Central Row of Pillars until *c.*1350 398
3.2.4.6 *Women's Shuln* and Annexes until *c.*1350 400
3.2.4.7 *Mikveh* Buildings until *c.*1350 403
3.2.4.8 Jewish Cemeteries from the High Middle Ages until *c.*1300 406

3.2.4.9 Centres of Jewish Intellectual Life until *c.*1300 409
3.2.5 Result of the Comparison 412
3.2.6 *Global Strategy, Filling the Gaps*, and a Place on the World Heritage List 413
3.3 Proposed Statement of Outstanding Universal Value 415
a. Brief Synthesis 415
b. Justification for Criteria 415
c. Statement of Integrity 417
d. Statement of Authenticity 418
e. Requirements for Protection and Management 419



4 State of Conservation and Factors Affecting the Property 421
4.a Present State of Conservation 421
4.a.1 Component Part *Speyer Jewry-Court* (ID 001) 427
4.a.1.1 Ensemble Jewry-Court in Speyer (ID 001.1) 427
4.a.1.2 Synagogue (ID 001.2) 427
4.a.1.3 *Women's Shul* (ID 001.3) 427
4.a.1.4 *Mikveh* (ID 001.4) 427
4.a.1.5 Synagogue Courtyard (ID 001.5) 427
4.a.1.6 *Yeshiva* (ID 001.6) 427
4.a.2 Component Part *Worms Synagogue Compound* (ID 002) 428
4.a.2.1 Ensemble Synagogue Compound in Worms (ID 002.1) 428
4.a.2.2 Synagogue (ID 002.2) 428
4.a.2.3 *Women's Shul* (ID 002.3) 428
4.a.2.4 *Mikveh* (ID 002.4) 428
4.a.2.5 Synagogue Courtyard (ID 002.5) 430
4.a.2.6 *Yeshiva* (ID 002.6) 430
4.a.2.7 Community Hall (*Rashi House*; ID 002.7) 430
4.a.2.8 Jewish Council Chamber and Entrance Hall of the *Women's Shul* (ID 002.8) 430
4.a.3 Component Part *Old Jewish Cemetery Worms* (ID 003) 431
4.a.3.1 "Heiliger Sand" Cemetery in Worms (ID 003.1) 431
4.a.3.2 Medieval Headstones (ID 003.2) 431
4.a.3.3 Entrance Courtyard with *Tahara House* (ID 003.3) 431
4.a.3.4 "New Section" of the Cemetery (ID 003.4) 431
4.a.4 Component Part *Old Jewish Cemetery Mainz* (ID 004) 432
4.a.4.1 Cemetery "auf dem Judensand" in Mainz (ID 004.1) 432
4.a.4.2 Medieval Headstones (ID 004.2) 432
4.a.4.3 Memorial Cemetery (ID 004.3) 432
4.a.4.4 "New Section" of the Cemetery (ID 004.4) 432
4.b Factors Affecting the Property 435
4.b.(i) Development Pressures 437
4.b.(i).1 Component Part *Speyer Jewry-Court* (ID 001) 437
4.b.(i).2 Component Part *Worms Synagogue Compound* (ID 002) 439
4.b.(i).3 Component Part *Old Jewish Cemetery Worms* (ID 003) 441
4.b.(i).4 Component Part *Old Jewish Cemetery Mainz* (ID 004) 442

4.b.(ii) Environmental Pressures 445
a) Chemical Weathering 445
b) Physical Weathering 446
c) Biological Impacts 446
4.b.(ii).1 Component Part *Speyer Jewry-Court* (ID 001) 447
4.b.(ii).2 Component Part *Worms Synagogue Compound* (ID 002) 447
4.b.(ii).3 Component Part *Old Jewish Cemetery Worms* (ID 003) 449
4.b.(ii).4 Component Part *Old Jewish Cemetery Mainz* (ID 004) 451
4.b.(iii) Natural Disasters and Risk Preparedness 453
4.b.(iii).1 Component Part *Speyer Jewry-Court* (ID 001) 453
4.b.(iii).2 Component Part *Worms Synagogue Compound* (ID 002) 454
4.b.(iii).3 Component Part *Old Jewish Cemetery Worms* (ID 003) 454
4.b.(iii).4 Component Part *Old Jewish Cemetery Mainz* (ID 004) 457
4.b.(iv) Responsible Visitation at World Heritage Sites 459
4.b.(iv).1 Component Part *Speyer Jewry-Court* (ID 001) 460
4.b.(iv).2 Component Part *Worms Synagogue Compound* (ID 002) 460
4.b.(iv).3 Component Part *Old Jewish Cemetery Worms* (ID 003) 460
4.b.(iv).4 Component Part *Old Jewish Cemetery Mainz* (ID 004) 461
4.b.(v) Number of Inhabitants within the Property and the Buffer Zone 461



5 Protection and Management of the Property 463
5.a Ownership 463
5.b Protective Designation 469
5.b.1 Protective Designation of the Nominated Property 469
5.b.1.1 Component Part *Speyer Jewry-Court* (ID 001) 469
5.b.1.2 Component Part *Worms Synagogue Compound* (ID 002) 469
5.b.1.3 Component Part *Old Jewish Cemetery Worms* (ID 003) 470
5.b.1.4 Component Part *Old Jewish Cemetery Mainz* (ID 004) 470
5.b.2 Protective Designation of the Buffer Zones 476
5.b.2.1 Component Part *Speyer Jewry-Court* (ID 001) 476
5.b.2.2 Component Part *Worms Synagogue Compound* (ID 002) 476
5.b.2.3 Component Part *Old Jewish Cemetery Worms* (ID 003) 477
5.b.2.4 Component Part *Old Jewish Cemetery Mainz* (ID 004) 477
5.c Means of Implementing Protective Measures 479
5.c.1 International Conventions 479
5.c.2 National Laws (Federal Legislation) 480
5.c.2.1 Federal Regional Planning Act (*Raumordnungsgesetz – ROG*) 480
5.c.2.2 Federal Building Code (*Baugesetzbuch – BauGB*) 480
5.c.2.3 Federal Land Utilisation Ordinance (*Baunutzungsverordnung – BauNVO*) 480
5.c.2.4 Federal Nature Conservation Act (*Bundesnaturschutzgesetz – BNatSchG*) 481
5.c.3 Legislation of the State of Rhineland-Palatinate 481
5.c.3.1 Constitution for Rhineland-Palatinate (*Verfassung für Rheinland-Pfalz*) 481
5.c.3.2 Monuments Protection Act of Rhineland-Palatinate (*Denkmalschutzgesetz – DSchG*) 482

5.c.3.4 State Spatial Planning Act (*Landesplanungsgesetz – LPlG*) 488
5.c.3.5 State Building Ordinance (*Landesbauordnung – LBauO*) 488
5.c.3.6 State Nature Conservation Act (*Landesnaturschutzgesetz – LNatSchG*) 488
5.d Existing Plans Related to Municipality and Region in Which the Proposed Property is Located 488
5.d.1 Planning Systems 488
5.d.2 Municipal Laws and Planning Systems 491
5.d.2.1 Land-Use Plans (*Flächennutzungspläne – FNP*) 491
5.d.2.2 Local Building and Construction Plans 492
5.d.3 Programmes, Statutes, Regulations 498
5.d.3.1 Speyer 498
5.d.3.2 Worms 498
5.d.3.3 Mainz 499
5.d.4 Informal Fundamentals of Planning 499
5.d.4.1 Speyer 499
5.d.4.2 Worms 499
5.d.4.3 Mainz 500
5.d.4.4 Conservation Strategy for the Component Parts *Old Jewish Cemetery Worms* (ID 003) and *Old Jewish Cemetery Mainz* (ID 004) 500
5.e Property Management Plan or Other Management System 501
5.e.1 Introduction 501
5.e.2 Part I: Protected Property, World Heritage Characteristics and Instruments of Protection 502
5.e.2.1 Protected Property and World Heritage Characteristics 502
5.e.2.2 Instruments of Protection 502
5.e.3 Part II: Administration and Management System 502
5.e.3.1 Ownership Structures and Administrative Agreements 502
5.e.3.2 Authorities and Procedures 503
5.e.3.3 Coordination and Management 508
5.e.3.4 Monitoring and Quality Assurance 512
5.e.3.5 Planning and Action Principles for the Preservation of *ShUM Sites of Speyer, Worms and Mainz* 515
5.e.3.6 Urban Development in the Buffer Zones and the Immediate Surroundings 519
5.e.3.7 Interpretation and Presentation 520
5.e.3.8 Sustainability 521
5.f Sources and Levels of Finance 522
5.g Sources of Expertise and Training in Conservation and Management Techniques 526
5.h Visitor Facilities and Infrastructure 527
5.h.1 Component Part *Speyer Jewry-Court* (ID 001) 528
5.h.2 Component Part *Worms Synagogue Compound* (ID 002) 528
5.h.3 Component Part *Old Jewish Cemetery Worms* (ID 003) 529
5.h.4 Component Part *Old Jewish Cemetery Mainz* (ID 004) 529
5.i Policies and Programmes Related to the Presentation and Promotion of the Property 530
5.i.1 Educational and Communication Work 530

5.i.2 Cooperation with Universities and Higher Education Institutions 531
5.i.3 National and International Network Building 532
5.i.4 Scientific Congresses and Colloquia 532
5.i.5 Events, Series of Lectures, Action Days 534
5.i.6 Exhibitions 535
5.i.7 Publications 535
5.i.8 Digital Information 536
5.j Staffing Levels and Expertise 536
5.j.1 Component Part *Speyer Jewry-Court* (ID 001) 536
5.j.2 Component Part *Worms Synagogue Compound* (ID 002) and Component Part *Old Jewish Cemetery Worms* (ID 003) 537
5.j.3 Component Part *Old Jewish Cemetery Mainz* (ID 004) 537



6 Monitoring 539
6.a Key Indicators for Measuring State of Conservation 539
6.b Administrative Arrangements for Monitoring Property 546
6.c Results of Previous Reporting Excercises 547
6.c.1 Component Part *Speyer Jewry-Court* (ID 001) 547
6.c.2 Component Part *Worms Synagogue Compound* (ID 002) 548
6.c.3 Component Part *Old Jewish Cemetery Worms* (ID 003) 550
6.c.4 Component Part *Old Jewish Cemetery Mainz* (ID 004) 551



7 Documentation 553
7.a Photographs and Audiovisual Image Inventory and Authorization Form 553
7.a.1 Component Part *Speyer Jewry-Court* (ID 001) 553
7.a.2 Component Part *Worms Synagogue Compound* (ID 002) 556
7.a.3 Component Part *Old Jewish Cemetery Worms* (ID 003) 561
7.a.4 Component Part *Old Jewish Cemetery Mainz* (ID 004) 564
7.b Texts Relating to Protective Designation, Copies of Property Management Plans or Documented Management Systems and Extracts of Other Plans Relevant to the Property 566
7.b.1 International Legislation 566
7.b.2. Federal Legislation 567
7.b.3. Legislation of the State of Rhineland-Palatinate 568
7.b.4. Regional and Municipal Planning 569
7.c Form and Date of Most Recent Records or Inventory of Property 571
7.c.1 Publicly Maintained Index of the Cultural Monuments – List of Monuments of Rhineland-Palatinate and Monument Topography 571
7.c.2 Protected Excavation Areas/Excavation Reports 572
7.c.3 Planning Archives, Architectural History Documentation, Restoration Archives of the State Conservation Office 572
7.c.4 Analogue and Digital Documentation of the Medieval Headstones 572
7.c.5 Short Inventories of the "New Sections" of the Cemetery of the Component Parts *Old Jewish Cemetery Worms* (ID 003) and *Old Jewish Cemetery Mainz* (ID 004) 573

7.c.6 *epidat* – Epigraphic Database 573
7.c.7 Documents and Sources "ShUM – Topographies of Memory" 573
7.c.8 Documents and Sources 573
7.d Address where Inventory, Records and Archives are Held 574
7.e Bibliography 576



8 Contact Information of Responsible Authorities 599
8.a Preparer 599
8.b Official Local Institution/Agency 600
8.c Other Local Institutions 601
8.d Official Website 602



9 Signature on Behalf of the State Party 605

Glossary, Institutions, Frequently Listed Abbrevations and List of Figures 607
Glossary 607
Institutions Mentioned in the Nomination Dossier 621
Frequently Listed Abbrevations 627
List of Figures 629
Acknowledgements 649



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Foreword

by Malu Dreyer, Minister-President of Rhineland-Palatinate, regarding for the nomination of *ShUM Sites of Speyer, Worms and Mainz* for inscription on the UNESCO World Heritage List

The three episcopal cities Speyer, Worms and Mainz flourished in the Middle Rhine area during the Salic and Staufer periods. Jewish communities were established here from the early Middle Ages. They are amongst the earliest verifiable communities of their type in Northern and Central Europe. Mainz – the oldest of the communities – is viewed as the "mother community" of the Jews in the Rhineland. A Jewish community existed in the city around the middle of the 10th century at the latest. Around the year 1000 a Jewish community was founded in Worms and in 1084 a Jewish community was founded in Speyer.

The three Jewish communities, which are closely linked in an extraordinary manner, significantly influenced the culture, the liturgical poetry and the religious law of *Ashkenazic* Judaism during the Middle Ages. The acronym *ShUM* is formed from the initials of the Hebrew names for the cities Speyer, Worms and Mainz, and the communities are still referred to as ShUM today. The study halls in the ShUM communities attracted teachers and students from distant regions. The extraordinary bond between the three communities found expression in joint jurisdiction and was reinforced by the passing of joint community ordinances – known as *Taqqanot ShUM* – around 1220.

Presented with the challenge of practising their religion in a Christian majority society and of finding distinct forms for their ritual buildings and burial culture, the Jewish communities built synagogues, *women's shuln* as separate prayer rooms for women, *mikveh* buildings and cemeteries. These served as models for many Jewish ritual buildings in Ashkenaz and are preserved in the cities of Speyer, Worms and Mainz to this day. These monuments are vivid evidence of the creative development of trend-setting architectural forms and a remarkable exchange of ideas in architecture between the Jewish communities and the Christian majority society.

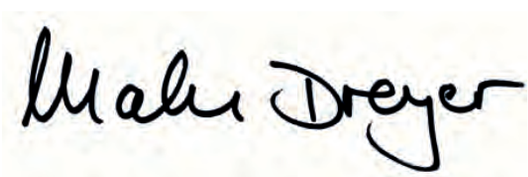
The old Jewish cemeteries in Worms and Mainz are the largest and oldest in Ashkenaz and document in an outstanding manner the development of a distinct Judeo-Ashkenazic sepulchral culture during the Middle Ages. The inscriptions of their headstones provide valuable information about the deceased as well as historic events. They hold alive the remembrance of charitable men and women, famous scholars and martyrs who died for their faith.

However, the visible traces of history in *ShUM Sites of Speyer, Worms and Mainz,* the community

buildings and cemeteries also remind us of the terrible periods of exclusion and persecution and of the incomprehensible genocide of the *Shoah*.

The Federal State of Rhineland-Palatinate is aware of its special responsibility for the preservation of *ShUM Sites of Speyer, Worms and Mainz* and the communication of Jewish history. In order to protect and conserve the extraordinary community centres and cemeteries, to communicate the significance and history of ShUM, and jointly to strive for their inclusion on the World Heritage List, the Federal State of Rhineland-Palatinate, the Jewish Community Mainz, the Jewish Congregation of Rhineland-Palatinate, the State Association of Jewish Communities of Rhineland-Palatinate and the three Cities Speyer, Worms and Mainz concluded a cooperation agreement and in 2012 founded the association *SchUM-Städte Speyer, Worms und Mainz e. V.* for the implementation of these objectives.

Inscription of *ShUM Sites of Speyer, Worms and Mainz* on the UNESCO World Heritage List would be the culmination of our joint efforts. It would emphasise the significance of *ShUM Sites of Speyer, Worms and Mainz* as extraordinary evidence of Judeo-Christian encounters and offer the opportunity to communicate the variety of Jewish history to an even greater extent than has hitherto been the case. It would also ensure the protection and preservation of the monuments for future generations.



Malu Dreyer
Minister-President of Rhineland-Palatinate

ShUM SITES OF SPEYER, WORMS AND MAINZ

Nomination for the UNESCO World Heritage List

Executive Summary

State Party

Federal Republic of Germany

State, Province or Region

The Federal Republic of Germany including the state of Rhineland-Palatinate and the cities Speyer, Worms and Mainz

Name of Property

ShUM Sites of Speyer, Worms and Mainz

Geographical Coordinates to the Nearest Second

The nominated property consists of four component parts. The location is listed in Tab. I. The geographical coordinates are indicated precise to the nearest second.

ID-No.	Name of the Component Part	Region/ District	Coordinates of Central Point
001	*Speyer Jewry-Court*	Speyer	E 8° 26′ 22,368″ N 49° 18′ 58,357″
002	*Worms Synagogue Compound*	Worms	E 8° 21′ 58,592″ N 49° 38′ 0,928″
003	*Old Jewish Cemetery Worms*	Worms	E 8° 21′ 19,593″ N 49° 37′ 46,137″
004	*Old Jewish Cemetery Mainz*	Mainz	E 8° 15′ 1,776″ N 50° 0′ 18,646″

Tab. I: Geographical coordinates (sexagesimal graduation, DD° MM′ SS″; ETRS 1989 UTM Zone 32N) of the component parts of the nominated property

Textual Description of the Boundaries of the Nominated Property

ShUM Sites of Speyer, Worms and Mainz is situated in the state of Rhineland-Palatinate, Southwest Germany, and located in three cities on the Upper Rhine River: Speyer, Worms and Mainz. The city of Mainz is situated on the left bank of the Rhine River at the confluence of the rivers Main and Rhine. The city of Worms is 40 km south up the Rhine River, and Speyer, also located on the Rhine, is yet another 40 km to the South.

The property is a series of four component parts: *Speyer Jewry-Court* (ID 001), *Worms Synagogue Compound* (ID 002), *Old Jewish Cemetery Worms* (ID 003) and *Old Jewish Cemetery Mainz* (ID 004).

The boundaries of each component part have been carefully drawn to include the tangible attributes and to reflect the intangible attributes, which ensure that each component part makes a substantial contribution to the proposed Outstanding Universal Value (OUV) of the nominated property as a whole.

Component Part *Speyer Jewry-Court* (ID 001)

The component part *Speyer Jewry-Court*, which is characteristically surrounded by building plots, is situated to the west of the cathedral in the medieval inner city of Speyer. The nominated component part borders directly on housing plots to the South, West and East. In the South and East, the wall around the Jewry-Court reaches as far as *Große Pfaffengasse* and the housing plots which border on *Engelsgasse*.

The extremely close topographical proximity between monuments for prayer and congregation (synagogue and *women's shul*), ritual purity (*mikveh*), scholarship (*yeshiva*) and legal community (synagogue courtyard) can still be experienced today in the enclosed courtyard situation. The characteristic transformation from sacred to secular buildings after the end of the medieval Jewish community in Speyer by the people living in the local neighbourhood can be seen directly in the monuments.

The Jewry-Court in Speyer with its buildings is the earliest preserved Jewish community centre in Central Europe north of the Alps and in northern France and England. It is thus an extraordinary witness to the living tradition of *Ashkenazic* Judaism; as a religious site it presents a unique complex.



Fig. A: *Women's shul* and synagogue in the component part *Speyer Jewry-Court* (ID 001), current state

Speyer Jewry-Court is centrally located in the medieval inner city of Speyer, characteristically surrounded by housing plots. The component part includes the ensemble of the ritual and community buildings pertaining to the medieval community centre. The ensemble consists of the synagogue, *women's shul*, monumental *mikveh*, synagogue courtyard and the *yeshiva*. The community centre's oldest structures date to the beginning of the 12th century. Around 1200 and during the 14th century, the monuments underwent complex extensions in contemporary forms. After the fire during the War of the Palatine Succession in 1689, the monuments were left as ruins. The traditions and customs of *Ashkenazic* Jewish communities during the Middle Ages are reflected here in an extraordinary, fully traceable manner.

The Buffer Zone around the component part *Speyer Jewry-Court* (ID 001) includes the areas of the former Jewish settlement zone, which have a historic link to the nominated component part. It is essential for the understanding of the original location and extent of the community centre in the medieval Jewish settlement zone and safeguards the view corridors of the community centre. The Buffer Zone safeguards the visual integrity and emphasises the integration of the communities in the cultural processes of their surrounding area as well as the development as a characteristic urban ensemble in the context of High Medieval urban development.

Component Part *Worms Synagogue Compound* (ID 002)

Worms Synagogue Compound is situated in the northern part of the city centre, within the former *Jewish quarter*. The component part consists of the ensemble Synagogue Compound in Worms (ID 002.1) with the Synagogue (ID 002.2), *Women's Shul* (ID 002.3), *Mikveh* (ID 002.4), Synagogue Courtyard (ID 002.5), *Yeshiva* (ID 002.6), Community Hall (*Rashi House*; ID 002.7) and the Jewish Council Chamber and Entrance Hall of the *Women's Shul* (ID 002.8).

The nominated component part is located in the northern city centre of Worms. It covers 0.27 hectares. It stretches between *Judengasse* in the north and the adjacent, partially developed plots along *Sterngasse* and *Karolingerstraße* in the East and South. West of the *Synagogenplatz* it borders on the house "zur Sonne". To the West the component part borders on a section of *Sterngasse*, which connects it with *Judengasse*. It includes the *Synagogenplatz* in the North as well as the northern section of Hintere *Judengasse* which runs to the East.



Fig. B: *Yeshiva*, synagogue, synagogue courtyard and *women's shul* in the component part *Worms Synagogue Compound* (ID 002), current state

The Buffer Zone around the component part *Worms Synagogue Compound* (ID 002) integrates the areas of the former Jewish Quarter, which have a historic link to the nominated property. The Buffer Zone safeguards open spaces and view corridors that are of importance for the understanding of the original location and extent of the nominated property in the medieval Jewish Quarter. The Buffer Zone safeguards the visual integrity and emphasises the integration of the communities in the cultural processes of their surrounding area as well as the development as a characteristic urban ensemble in the context of High Medieval urban development.

Component Part *Old Jewish Cemetery Worms* (ID 003)

The component part *Old Jewish Cemetery Worms* is characteristically situated directly outside the medieval city wall in the western central district of modern Worms. The component part extends in a triangular form along *Willy-Brandt-Ring* south-east of the former inner-city wall. To the South-West, the nominated component part borders on the railway line which runs in the former moat. The western part of *Old Jewish Cemetery Worms* uses the former Baroque rampart. North of the enclosing wall of the cemetery, the area is bordered by buildings along *Andreasstraße*. In the East it borders on *Willy-Brandt-Ring* and the nearby *Neusatz* quarter. The nominated component part is located in the Worms district Innenstadt-West. It covers 1.93 hectares. The component part stretches in triangular form south east along the *Willy-Brandt-Ring* and the *Neusatz* adjacent to it. The park on *Willy-Brandt-Ring* is located to the East in close proximity to *Willy-Brandt-Ring*. In the South West the nominated component part borders on the railway line of the Ludwigshafen–Mainz route. In the North the component part borders on developed plots of *Andreasstraße*.

The Buffer Zone around the component part *Old Jewish Cemetery Worms* (ID 003) takes into account the historically evolved extent of the cemetery and also the directly bordering open spaces, which guarantee the visual perceptibility. The immediate surroundings of the Jewish cemetery are important for the understanding of the original location and extent of the cemetery



Fig. C: Medieval headstones of the component part *Old Jewish Cemetery Worms* (ID 003), current state

to the West of the medieval city and safeguard the view corridors and the visual integrity. The Buffer Zone integrates the former moat in the West and the development of the former medieval city wall in the East, both of which have historic links to the nominated property. The Buffer Zone emphasises the religiously required establishment of permanent burial grounds outside the city.

Component Part *Old Jewish Cemetery Mainz* (ID 004)

Old Jewish Cemetery Mainz is a substantial remnant of the oldest and largest medieval cemetery in the *Ashkenazic* cultural area. The medieval cemetery "auf dem Judensand" in Mainz extends along the slope of the *Hartenberg* outside the medieval city and west of the former *Münstertor* city gate (now *Münsterplatz*).

The nominated component part rises towards the South-West. It is bordered by *Mombacher Straße* to the North-East, *Fritz-Kohl-Straße* with its building plots to the South and South-East, *Paul-Denis-Straße* and a path between *Paul-Denis-Straße* and *Mombacher Straße* to the West. The historical entrance is in the South-East and can be accessed from *Mombacher Straße*.

The nominated component part is located in the Mainz district of Hartenberg/Münchfeld. It covers 3.16 hectares and stretches to the incline of the Hartenberg south west of *Mombacher Straße*. A boundary to it is formed in the South-East and south by *Fritz-Kohl-Straße* and developed plots adjacent to it, in the West by *Paul-Denis-Straße* as well as a connecting lane between *Paul-Denis-Straße* and *Mombacher Straße*.

The Buffer Zone around the component part *Old Jewish Cemetery Mainz* (ID 004) includes the historically evolved, medieval extent of the cemetery between *Mombacher Straße* and *Fritz-Kohl Straße* (formerly *Gonsenheimer Hohl*) as well as the directly bordering open spaces, which guarantee the visual perceptibility. The area directly surrounding the Jewish cemetery is important for the understanding of the original location and extent of the cemetery outside the medieval city and safeguards the view corridors and the visual integrity.



Fig. D: Headstones in the „new section" of the component part *Old Jewish Cemetery Mainz* (ID 004), current state

Maps of the Nominated Property, Showing Boundaries and Buffer Zone



Fig. E: Federal Republic of Germany and the State of Rhineland-Palatinate



Fig. F: Federal Republic of Germany and the State of Rhineland-Palatinate including the cities Speyer, Worms and Mainz

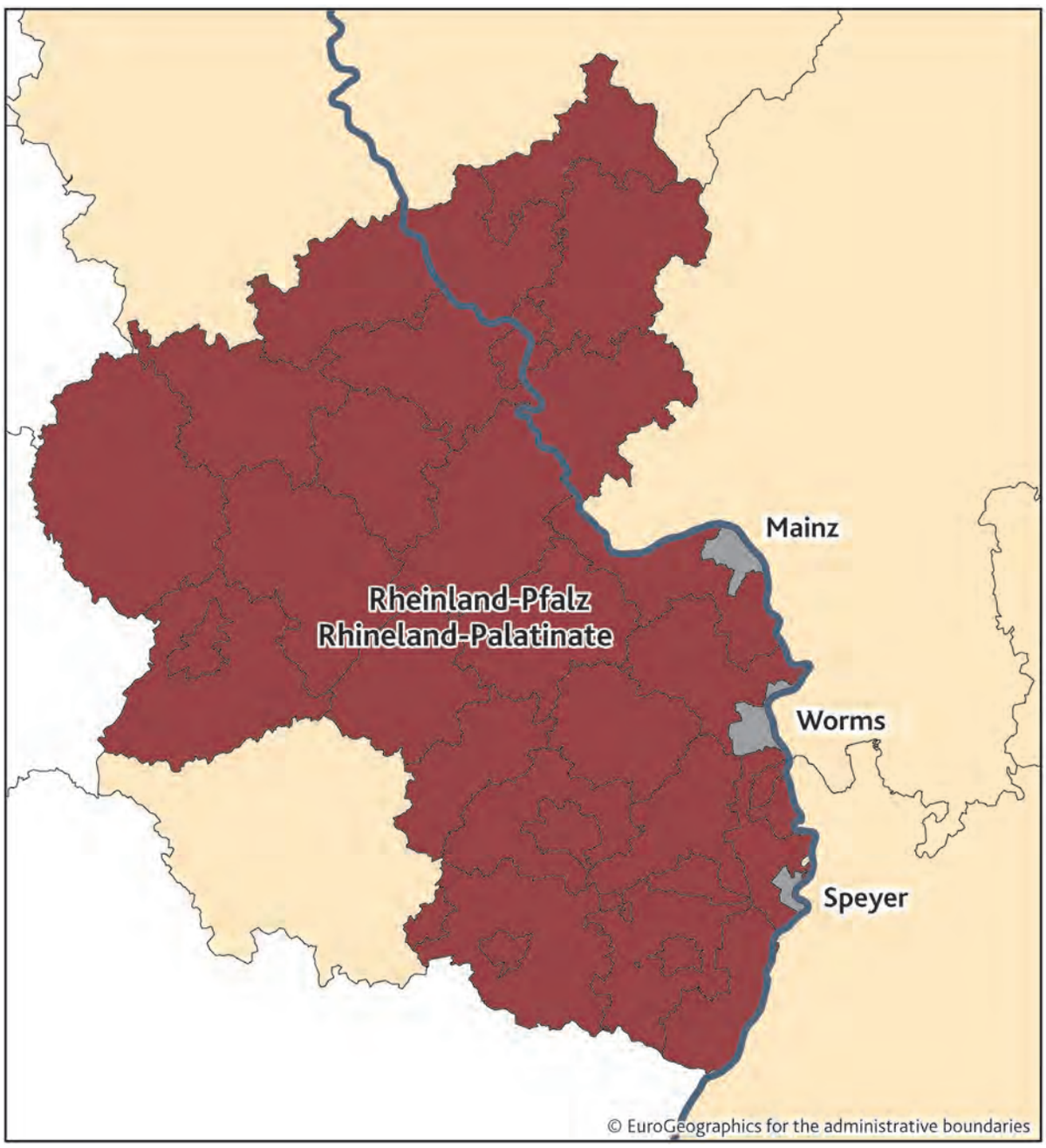


Fig. G: State of Rhineland-Palatinate including the cities Speyer, Worms and Mainz

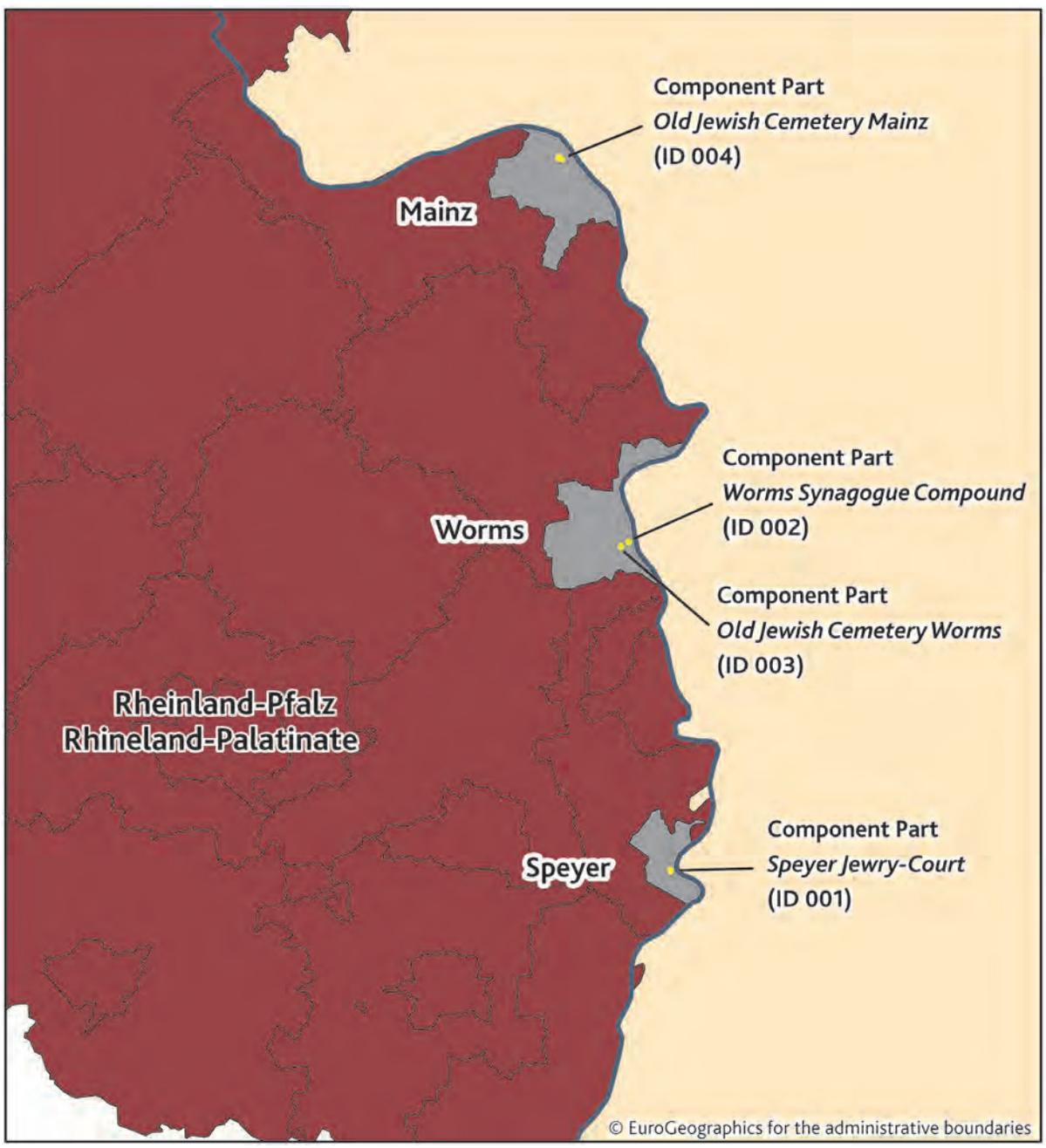


Fig. H: The location of the four component parts of the nominated property in the cities Speyer, Worms and Mainz

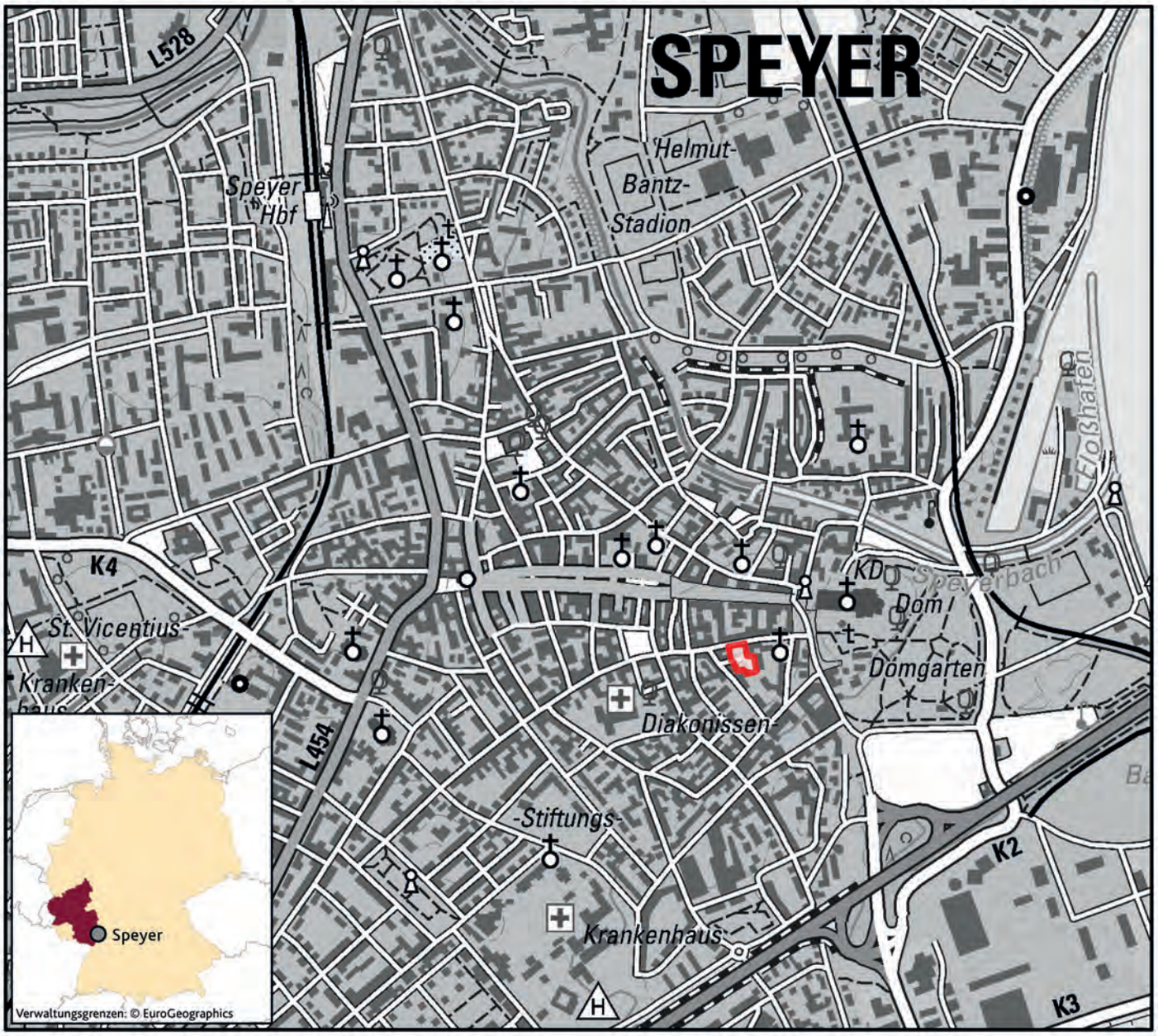
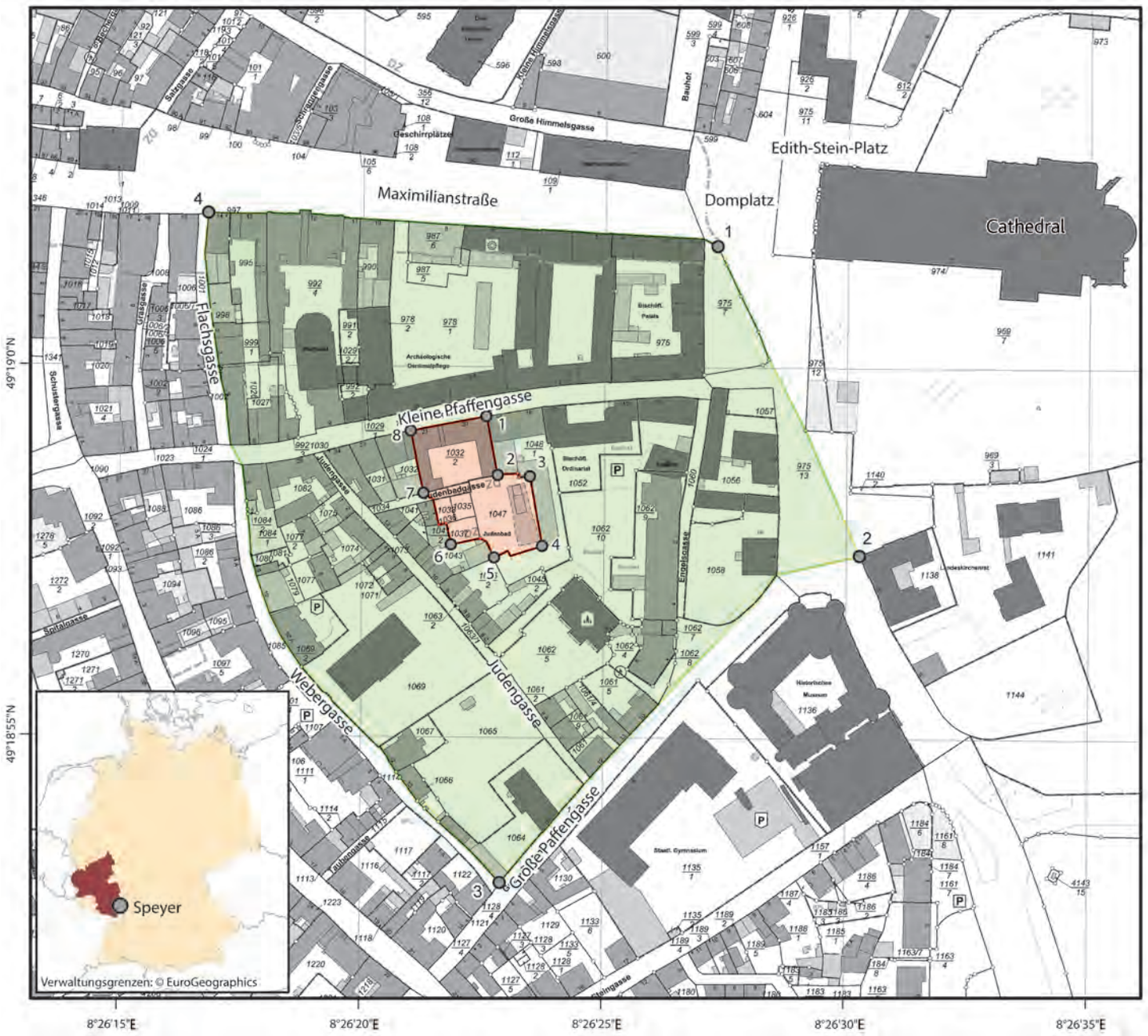


Fig. I: Location of the nominated component part *Speyer Jewry-Court* (ID 001) in the city of Speyer



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

N

0 20 40 80 Metres

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

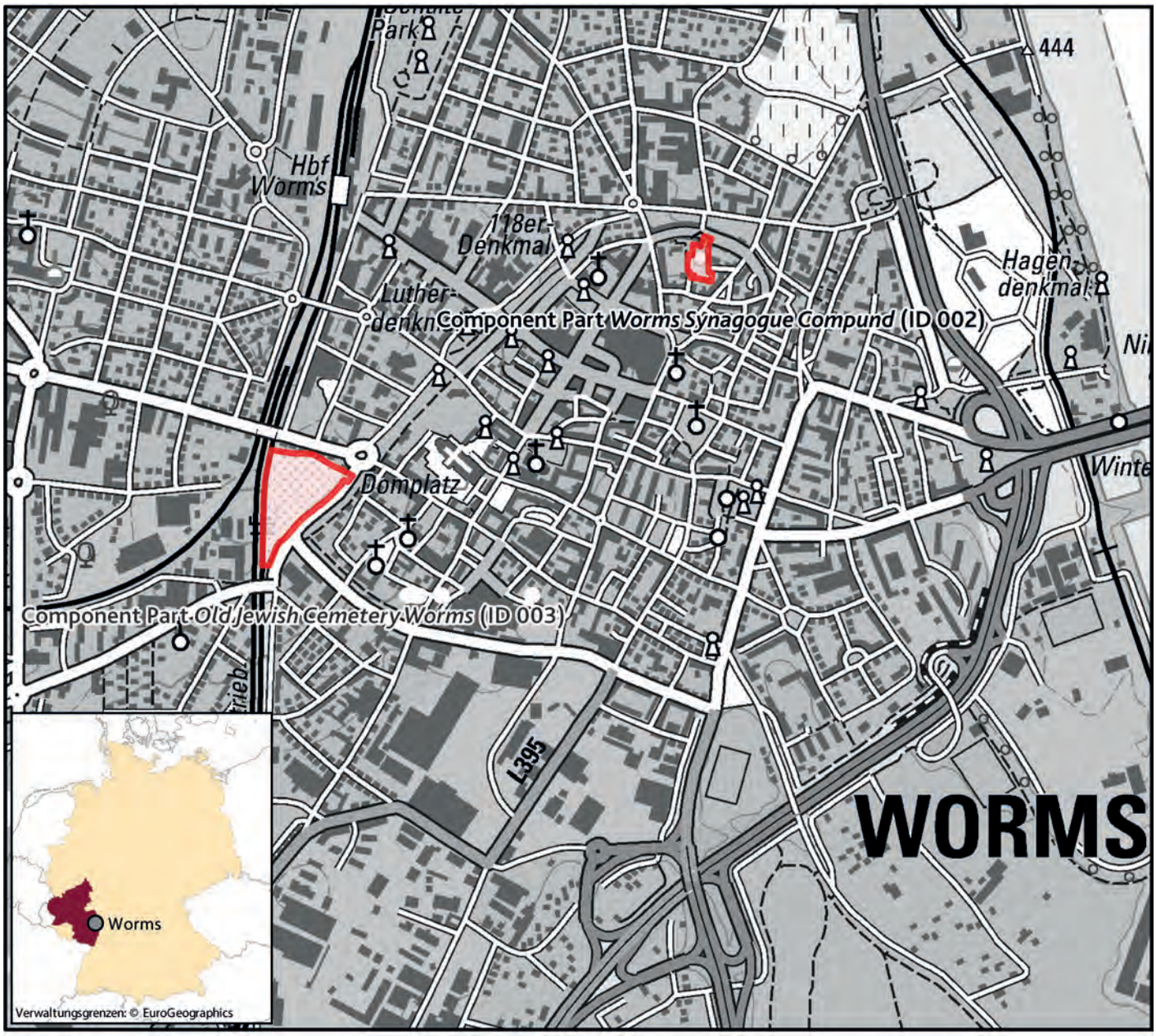
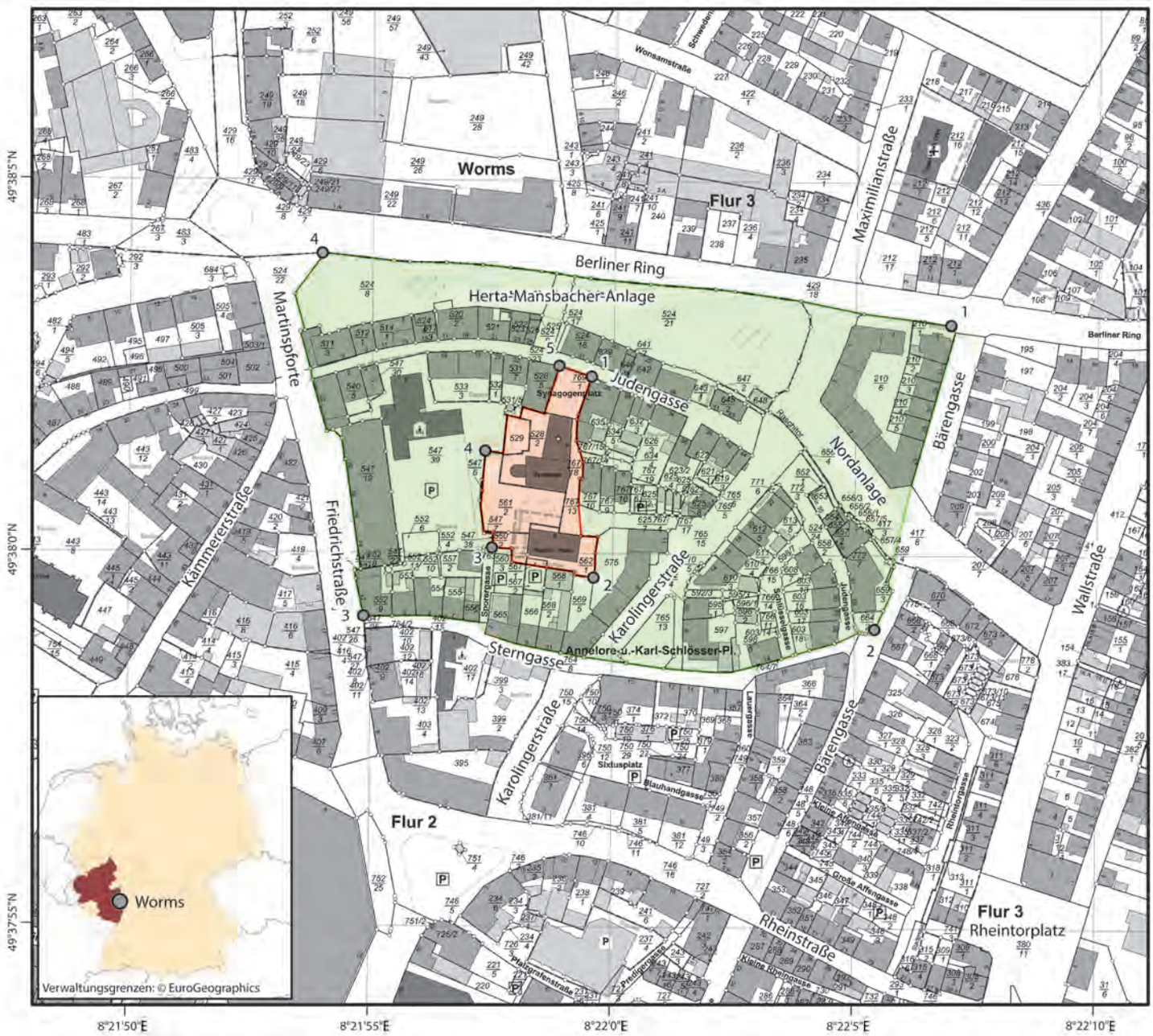


Fig. K: Location of the nominated component parts *Worms Synagogue Compound* (ID 002) and *Old Jewish Cemetery Worms* (ID 003) in the city of Worms



Nominated Component Part

Proposed Buffer Zone

0 20 40 80 Metres

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

Area of the nominated component part of the property (ha.): 0.27

Area of the Buffer Zone (ha.): 3.36

Coordinates of central point:
° 21' 58.592" E 49° 38' 0.928" N

Coordinates of the nominated component part:

No.	Easting	Northing
	8° 21' 59.626" E	49° 38' 2.376" N
2	8° 21' 59.695" E	49° 37' 59.679" N
3	8° 21' 57.591" E	49° 38' 0.070" N
4	8° 21' 57.436" E	49° 38' 1.370" N
5	8° 21' 58.953" E	49° 38' 2.518" N

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

No.	Easting	Northing
	8° 22' 7.044" E	49° 38' 3.092" N
2	8° 22' 5.505" E	49° 37' 59.007" N
3	8° 21' 54.945" E	49° 37' 59.145" N
4	8° 21' 54.043" E	49° 38' 4.012" N

Fig. L: Map of the nominated component part *Worms Synagogue Compound* (ID 002) showing boundaries of the property and the Buffer Zone

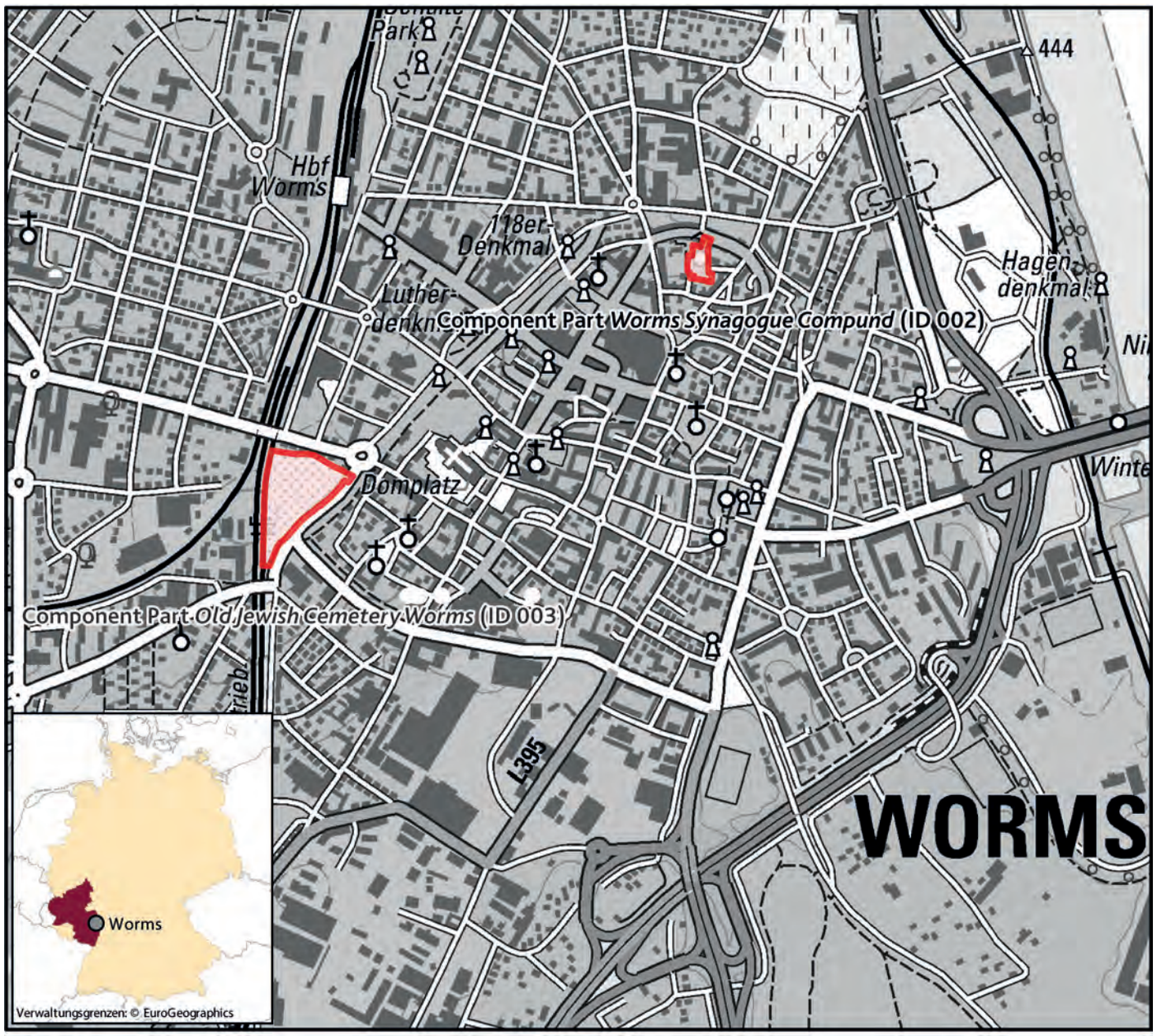
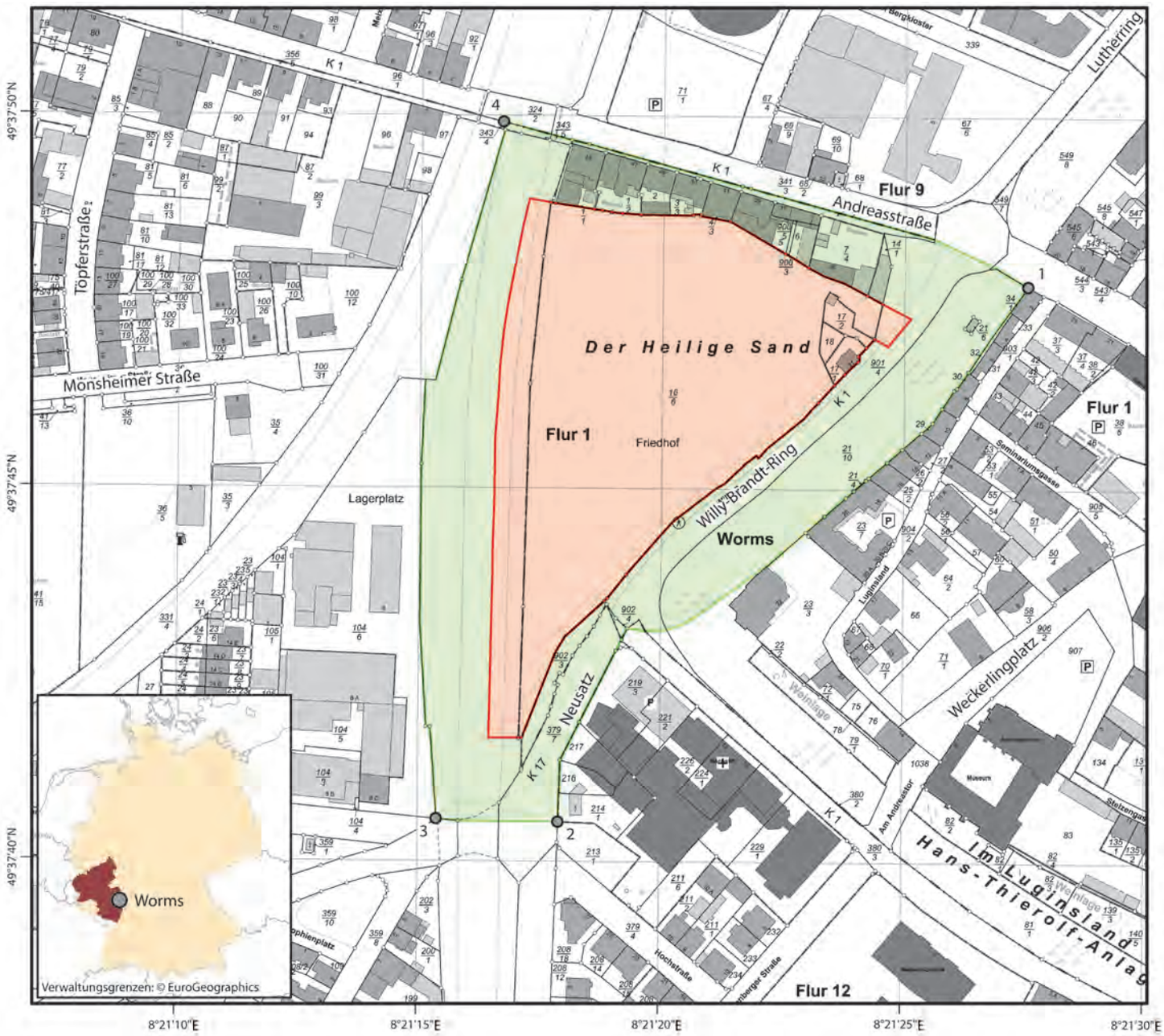


Fig. M: Location of the nominated component parts *Worms Synagogue Compound* (ID 002) and *Old Jewish Cemetery Worms* (ID 003) in the city of Worms



Nominated Component Part

Proposed Buffer Zone

Area of the nominated component part of the property (ha.): 1.93

Area of the proposed Buffer Zone (ha.): 2.11

Coordinates of central point:

8° 21' 19.593" E 49° 37' 46.137" N

N

0 20 40 80 Metres

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

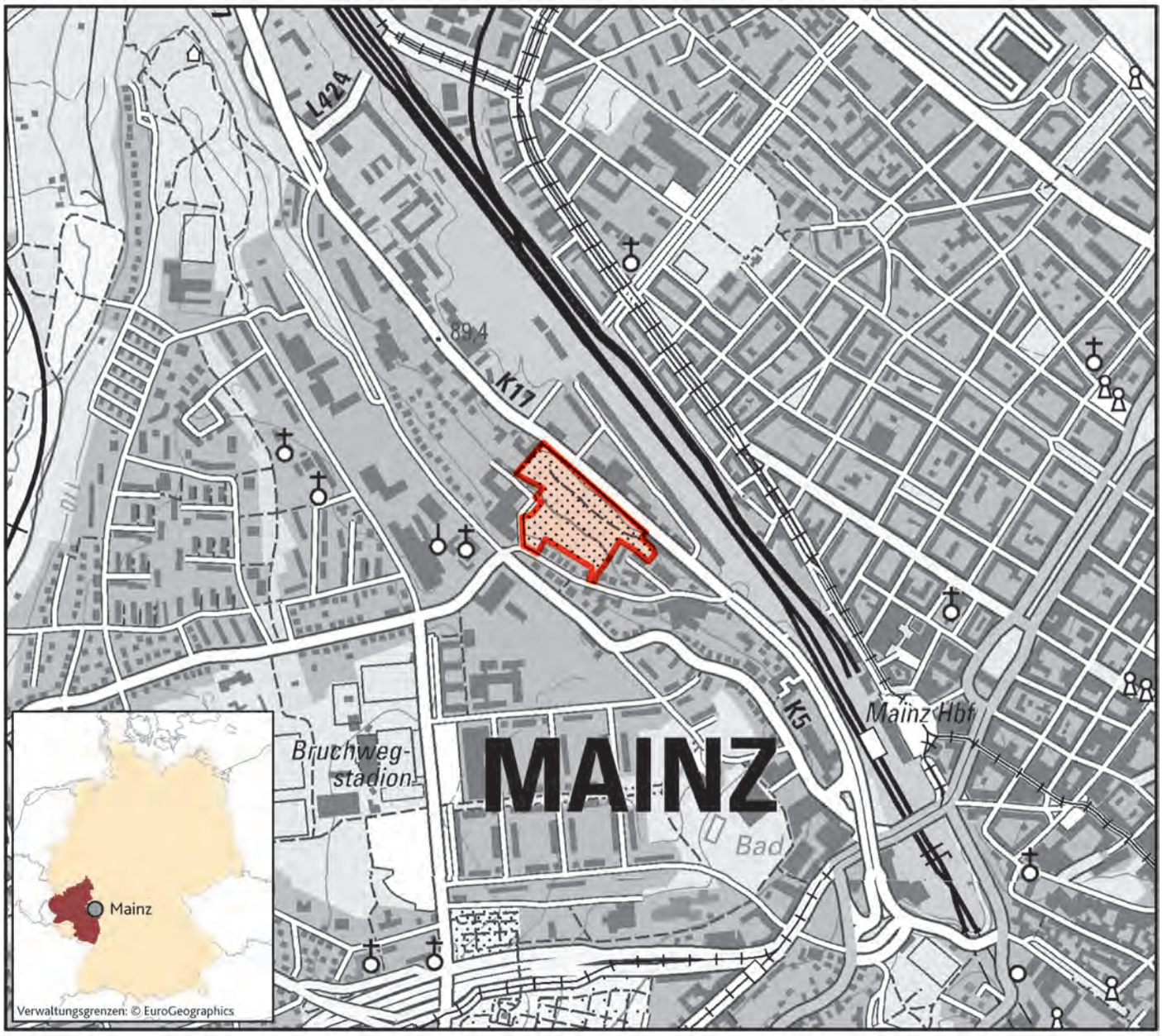
Coordinates of the nominated component part:

No.	Easting	Northing
1	8° 21' 25.214" E	49° 37' 47.305" N
2	8° 21' 17.232" E	49° 37' 41.647" N
3	8° 21' 16.543" E	49° 37' 41.642" N
4	8° 21' 17.310" E	49° 37' 48.885" N

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

No.	Easting	Northing
1	8° 21' 27.631" E	49° 37' 47.733" N
2	8° 21' 17.990" E	49° 37' 40.529" N
3	8° 21' 15.474" E	49° 37' 40.561" N
4	8° 21' 16.768" E	49° 37' 49.912" N

Fig. N: Map of the nominated component part *Old Jewish Cemetery Worms* (ID 003) showing boundaries of the property and the Buffer Zone



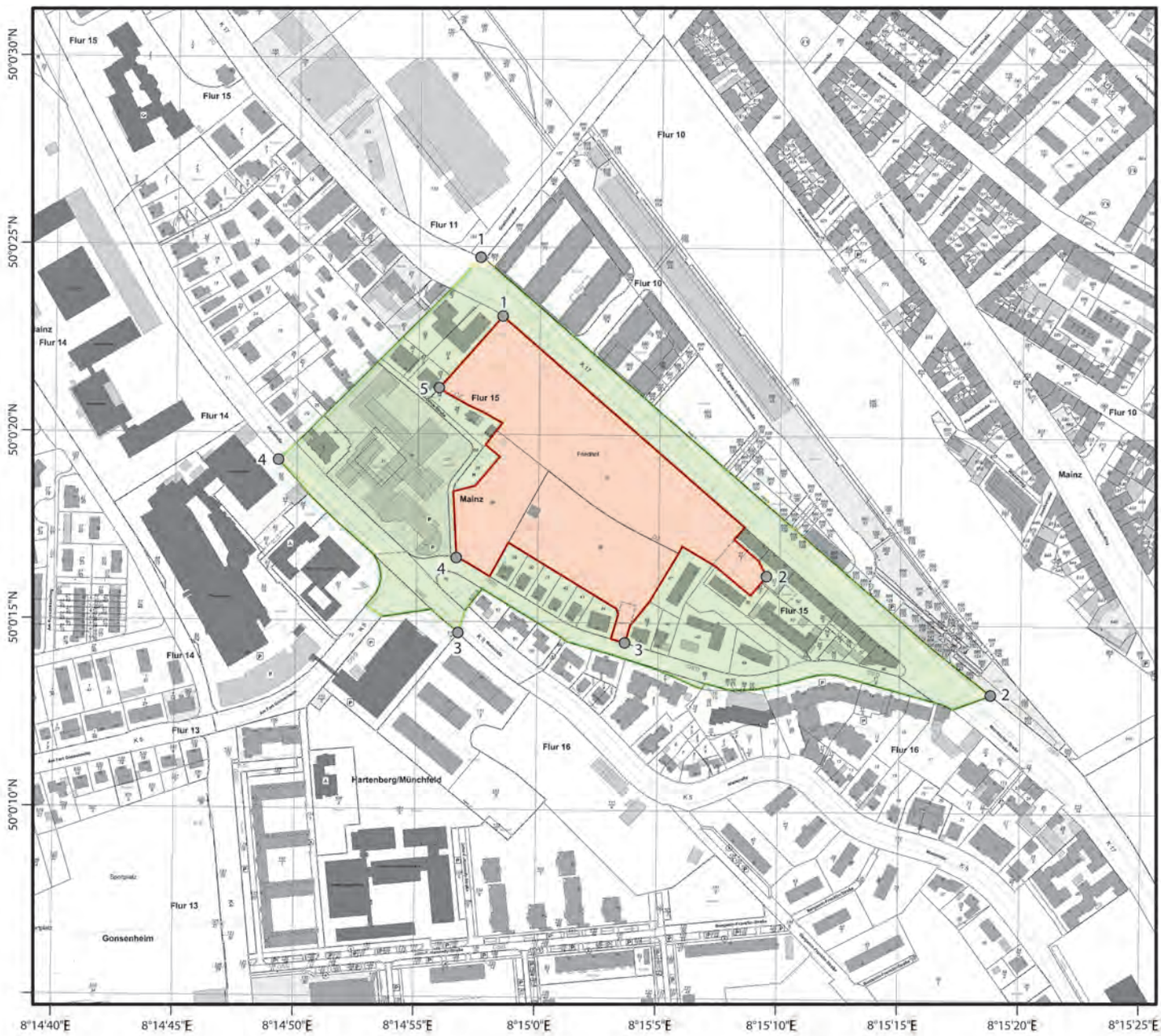
Nominated Component Part

N

0 105 210 420 Metres

Cards base: DTK 1:25,000
© GeoBasis-DE / LVermGeoRP 2019
Scale: 1:12,000
Graticule: ETRS 1989 UTM Zone 32 N
Projection: Transvers Mercator Projection
Date: ETRS 1989
Status: 14.10.2019

Fig. O: Location of the nominated component part *Old Jewish Cemetery Mainz* (ID 004) in the city of Mainz



Nominated Component Part

Proposed Buffer Zone

Area of the nominated component part of the property (ha.): 3.16

Area of the proposed Buffer Zone (ha.): 6.29

Coordinates of central point:

8° 15' 1,776" E 50° 0' 18,646" N

N

0 50 100 200 Metres

Cards base: Estate map
© GeoBasis-DE / LVermGeoRP 2019
Scale: 1:5,000
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° 14' 58.533" E	50° 0' 23.144" N
2	8° 15' 9.534" E	50° 0' 16.266" N
3	8° 15' 3.700" E	50° 0' 14.465" N
4	8° 14' 56.693" E	50° 0' 16.696" N
5	8° 14' 55.927" E	50° 0' 21.218" N

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

No.	Easting	Northing
1	8° 14' 57.601" E	50° 0' 24.710" N
2	8° 15' 18.843" E	50° 0' 13.144" N
3	8° 14' 56.794" E	50° 0' 14.699" N
4	8° 14' 49.306" E	50° 0' 19.269" N

Fig. P: Map of the nominated component part *Old Jewish Cemetery Mainz* (ID 004) showing boundaries of the property and the Buffer Zones

Criteria Under Which Property is Nominated

Criterion (ii)	Nominated properties shall therefore exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.
Criterion (iii)	Nominated properties shall therefore bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.
Criterion (vi)	Nominated properties shall therefore be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.

Tab. II: Table with the criteria under which the property is nominated

Draft Statement of Outstanding Universal Value

a. Brief Synthesis

ShUM Sites of Speyer, Worms and Mainz is located in the state of Rhineland-Palatinate, Germany. The component parts of the nominated property are located in the Upper Rhine cathedral cities of Speyer, Worms and Mainz: *Speyer Jewry-Court*, *Worms Synagogue Compound*, *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz*.

The spread of Jewish settlement and the evolution of the distinctive customs of *Ashkenazic* Judaism are an outstanding example of human migration, interaction and cultural cooperation. The nominated property is exceptional testimony of Jewish communal diasporic life, from the 10th century onwards. The community centres and cemeteries date back to the origins of Jewish history beyond the Mediterranean region: at the latest around the middle of the 10th century there was a Jewish community in Mainz. It was followed around 1000 by the community in Worms and from 1084 by the community of Speyer. *ShUM* (שו"ם) is a traditional Hebrew acronym for the league of prominent *qehillot* of *Ashkenazi* Jews in the *ShUM* cities, made up from the initial letters of their Hebrew city names. The *ShUM* communities, were uniquely connected by joint community ordinances, passed around 1220 and known as the *Taqqanot Qehillot ShUM*.

The fundamentals of *Ashkenazic* Judaism were established between the 10th and 13th century. In the process the scholars of Speyer, Worms and Mainz played a prominent role. Their statutes are vividly reflected in the nominated property by trend-setting architecture and the development of culture.

The unique community centres and cemeteries have had a lasting impact on the material *Ashkenazic* culture. They are clear evidence of cultural identity and resilience of the Jewish community in dialogue and when dealing with the Christian majority culture. They are directly and tangibly associated with the creative achievements of the early scholars of *Ashkenaz*.

b. Justification for Criteria

Criterion ii:

ShUM Sites of Speyer, Worms and Mainz is pioneering ensembles of Jewish diasporic community centres and cemeteries from the High Middle Ages. Their trend-setting form and design influenced Jewish architectural design, ritual buildings and burial culture across Central Europe north of the Alps and northern France and England.

Speyer Jewry-Court was designed by the bishop in coordination with the German king around 1090/1100, *Worms Synagogue Compound* was built as a characteristic ensemble. The synagogue (1104) in Speyer displays, for the first time, elements which characterise *Ashkenazic* synagogue architecture, while the ritual bath is the oldest (*c.*1120) known monumental *mikveh* which provides a trend-setting model for *mikveh* buildings. Worms hosts the oldest known (1175) synagogue vaulted over central supports, a design widely adopted in Europe in Jewish religious buildings. The *women's shuln* in Worms (1213) and Speyer (middle 13th century) are the earliest known in *Ashkenaz*.

The creation of suburban Jewish cemeteries outside the city gates was a novelty in urban development. *Old Jewish Cemetery Worms* (11th century, the oldest surviving Jewish cemetery in Europe) and *Old Jewish Cemetery Mainz* (substantial remnant of the oldest, largest medieval Jewish cemetery in *Ashkenaz*) are testimony to a Jewish burial culture spreading across Europe.

Criterion iii:

ShUM Sites of Speyer, Worms and Mainz provides a unique and exceptional testimony to the formation of European Jewish cultural tradition and identity. There is no other property with a comparable range of elements that can bear witness to such profound developments in the formation phase of the continuing cultural tradition of *Ashkenazic* Judaism.

Their community centres and cemeteries form an exceptional complex of early religious sites. They contributed profoundly to the creation of a distinctive cultural identity and the resilience of a religious minority. They also bear material witness to how Jews have dealt with their diaspora existence and with repeated persecution from the first Crusade (1096) until the *Shoah*.

The religious conceptions, practices and traditions of *Ashkenazic* Judaism, and interaction with surrounding peoples, are documented in a complete and vivid manner. The self-image of the *qehillot ShUM* as "holy communities" is expressed in their community centres and cemeteries as well as in their joint ordinances, in works about religious law, ethics and in liturgical poetry. The property is evidence of the participation of Jews in the process of High Middle Ages' urbanisation in Europe, where a Jewish community was considered an essential component of a powerful cathedral city.

Criterion vi:

ShUM Sites of Speyer, Worms and Mainz, as the cradle of *Ashkenazic* Jewish living tradition, is directly and tangibly associated with a major group of the Jewish diaspora which settled in Europe in the High Middle Ages.

There is no other location with a comparable range of Jewish community centres and cemeteries to bear witness to the cultural achievements of *Ashkenazic* Jews. The property reflects exceptional evidence of the long history of Judeo-Christian encounters, of violent persecution, and reconciliation. They were treated as prime places of Jewish identity and of reflection on Jewish-Christian relations.

The intellectual elite of the three *qehillot ShUM* in Speyer, Worms and Mainz was closely interconnected through family ties and teacher-student relationships; and constantly enriched by erudite immigrants. Repeated meetings of leading community members in the property resulted in the well-known joint ordinances (*Taqqanot ShUM*) around 1220 that constitute the most comprehensive corpus of Jewish community ordinances from medieval *Ashkenaz*.

The writings of *ShUM* scholars, poets and community leaders during the 10th to the 13th centuries provide evidence of profound influence at a crucial position at the crossroads of cultural developments in *Ashkenazic* Judaism. Their writings are still part of Jewish tradition to this day.

c. Statement of Integrity

ShUM Sites of Speyer, Worms and Mainz includes all elements necessary to give expression to the proposed Outstanding Universal Value. A series is appropriate firstly to represent the closely linked cultural tradition of the *qehillot ShUM* in the cities of Speyer, Worms and Mainz, and secondly to ensure the nominated property's compositional integrity. Concerning the latter, Jewish community centres from the Middle Ages survive in Speyer and Worms (the *mikveh* buildings are exceptionally complete), and cemeteries in Worms and Mainz, but no such community centre survives in Mainz; and no Jewish cemetery survives in Speyer. The rationale for the nominated property boundary is to contain all principal attributes within each component part, paying close attention to the special contribution of each to the series. The adequate size ensures the complete representation of the characteristics that convey the overall significance of the nominated property, therefore meeting the condition of integrity.

None of the component parts are threatened by development or neglect, each being afforded the strongest possible legal protection under the Monuments Protection Act of Rhineland-Palatinate (in accordance with Article 8 *DSchG*), and ongoing conservation of the nominated property being adequately funded and well-supported by local communities.

d. Statement of Authenticity

ShUM Sites of Speyer, Worms and Mainz satisfies the test of authenticity based on a thorough understanding of the nominated property's values and its related attributes. In terms of form and design, its essential layout, spatial organisation and respective interrelationships, together with its architectural forms and designs reflect its significant and influential development in the High Middle Ages in a clear and unambiguous manner. Elements are well-preserved according to historical development from the 11th to the 14th centuries, with additions in the 17th century and interventions in the 20th century remaining precisely faithful to authenticity in all aspects. Over the centuries, secured materials were continually reused for necessary maintenance, while no restorations which could change the medieval substance were carried out in the era of Historicism. As early as the late-19th century measures towards the protection of the substance were introduced.

Each component part and their elements have been scientifically investigated from the middle of the 18th century, and its significance realised increasingly. Existing and ongoing documentation is thorough, and research continuous. Facilities, including public archives, are centred in the nominated property itself, enhancing knowledge of the nominated property and increasing access.

e. Requirements for Protection and Management

ShUM Sites of Speyer, Worms and Mainz is protected by national instruments of protection. The central instrument for the protection of the nominated property at national level is the Federal Building Code (*Baugesetzbuch – BauGB*), and at the State the State Building Ordinance

of Rhineland-Palatinate (*Landesbauordnung – LBauO*) and the Monuments Protection Act of Rhineland-Palatinate (*Denkmalschutzgesetz – DSchG*). All component parts of the nominated property are protected by the Monuments Protection Act of Rhineland-Palatinate. Being placed under protection in accordance with Article 8 *DSchG*, the nominated property enjoys the strongest possible legal protection.

Furthermore, the legal principles of regional and urban planning and the municipal legal regulations and statutes provide effective additional protection of the nominated property.

A single Management Plan has been developed so that the proposed Outstanding Universal Value of *ShUM Sites of Speyer, Worms and Mainz* is preserved for future generations and in order to guarantee the protection and the integrated and coordinated management of the nominated property. The Management Plan specifies continuous measures as well as priority projects; it explains plans for educational activities and public communication and includes policies towards responsible visitor management and sustainable tourism. For implementing this plan, centrally coordinated management and monitoring groups have been organised in cooperation with the owners and other stakeholders. The cooperation of all those involved is also explained in the Management Plan; it guarantees that statutory and legal provisions will be respected and that *ShUM Sites of Speyer, Worms and Mainz* will be sustainably protected.

Name and Contact Information of Official Local Institution/Agency

Organization:	Ministerium für Wissenschaft, Weiterbildung und Kultur
Title:	Stabsstelle UNESCO-Welterbeantrag SchUM-Stätten
Name:	Dr. Stefanie Hahn
Address:	Mittlere Bleiche 61, 55116 Mainz
City, Province/State, Country:	Rheinland-Pfalz, Bundesrepublik Deutschland
Phone no.:	+49 (0) 6131 162808
E-mail address:	stefanie.hahn@mwwk.rlp.de



Fig. 1: *Worms Synagogue Compound*, view from the West, current state

1 Identification of the Property

1.a Country

Federal Republic of Germany

1.b State, Province or Region

The Federal Republic of Germany including the state of Rhineland-Palatinate and the cities Speyer, Worms and Mainz

1.c Name of Property

ShUM Sites of Speyer, Worms and Mainz

1.d Geographical Coordinates to the Nearest Second

The nominated property consists of four component parts. The location is listed in Tab. 1. The geographical coordinates are indicated precise to the nearest second.

ID-No.	Name of the Component Part	Region/ District	Coordinates of Central Point	Area of Nominated Component Part of the Property (ha)	Area of Buffer Zone (ha)	Map No. (Fig.)
001	*Speyer Jewry-Court*	Speyer	E 8° 26′ 22,368″ N 49° 18′ 58,357″	0.2	4.67	6 and 7
002	*Worms Synagogue Compound*	Worms	E 8° 21′ 58,592″ N 49° 38′ 0,928″	0.27	3.36	8 and 9
003	*Old Jewish Cemetery Worms*	Worms	E 8° 21′ 19,593″ N 49° 37′ 46,137″	1.93	2.11	10 and 11
004	*Old Jewish Cemetery Mainz*	Mainz	E 8° 15′ 1,776″ N 50° 0′ 18,646″	3.16	6.29	12 and 13
Total area (ha)				5.56	16.43	

Tab. 1: Geographical coordinates (sexagesimal graduation, DD° MM′ SS″; ETRS 1989 UTM Zone 32N) of the component parts of the nominated property

1.e Maps and Plans, Showing the Boundaries of the Nominated Property and Buffer Zone



Fig. 2: Federal Republic of Germany and the State of Rhineland-Palatinate



Fig. 3: Federal Republic of Germany and the State of Rhineland-Palatinate including the cities Speyer, Worms and Mainz

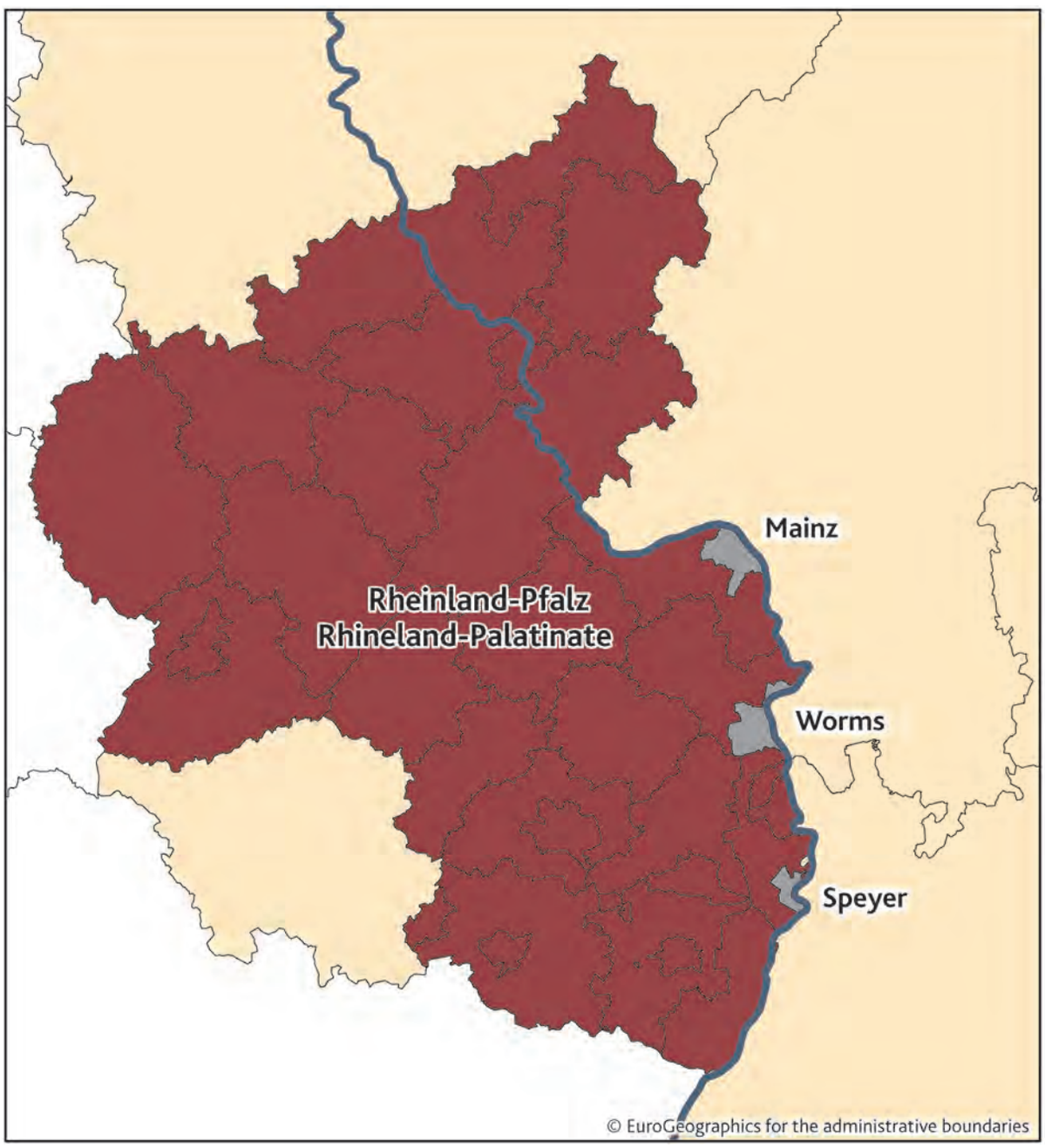


Fig. 4: State of Rhineland-Palatinate including the cities Speyer, Worms and Mainz

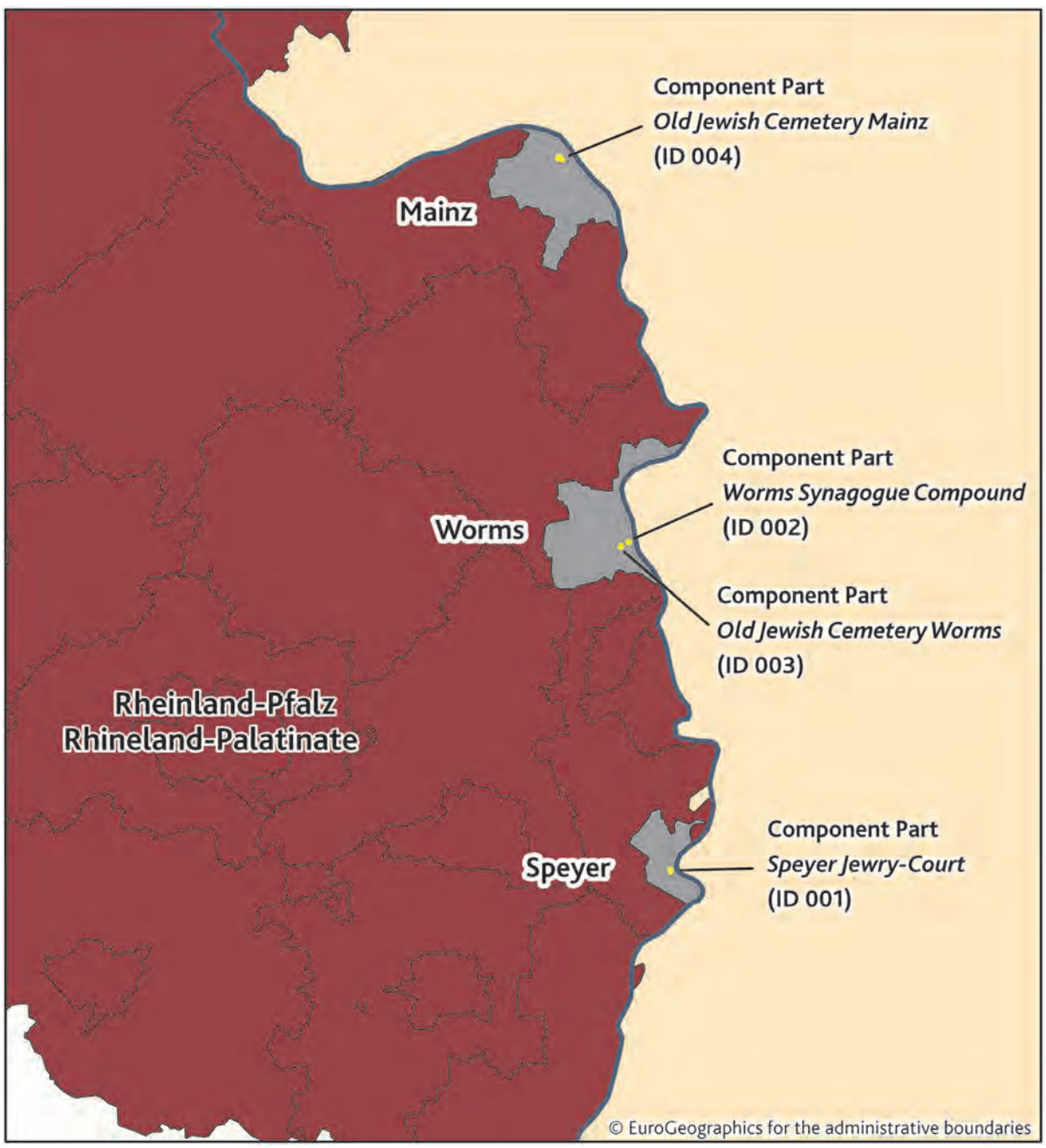


Fig. 5: The cities Speyer, Worms and Mainz and the location of the four component parts of the nominated property in the state of Rhineland-Palatinate

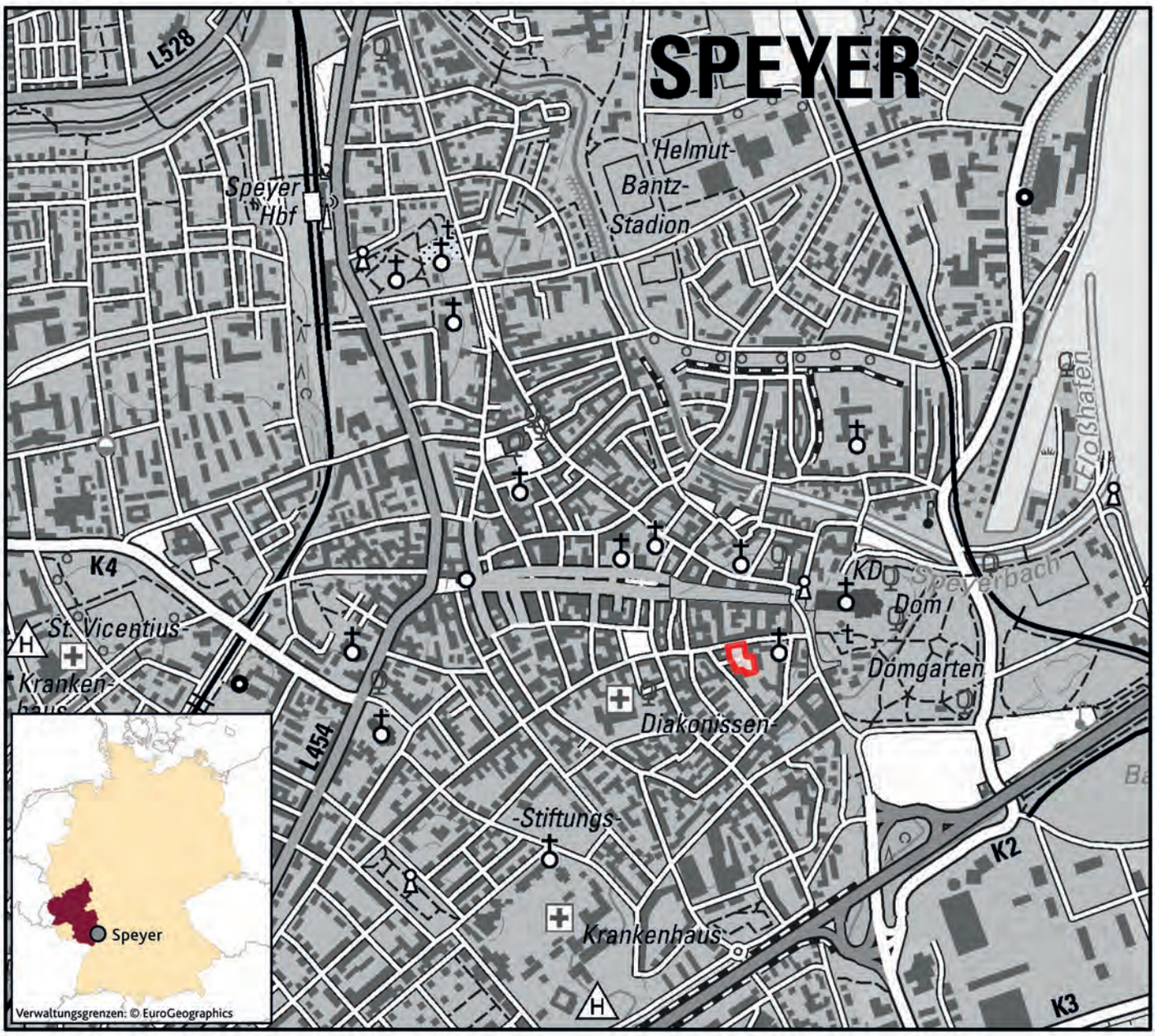
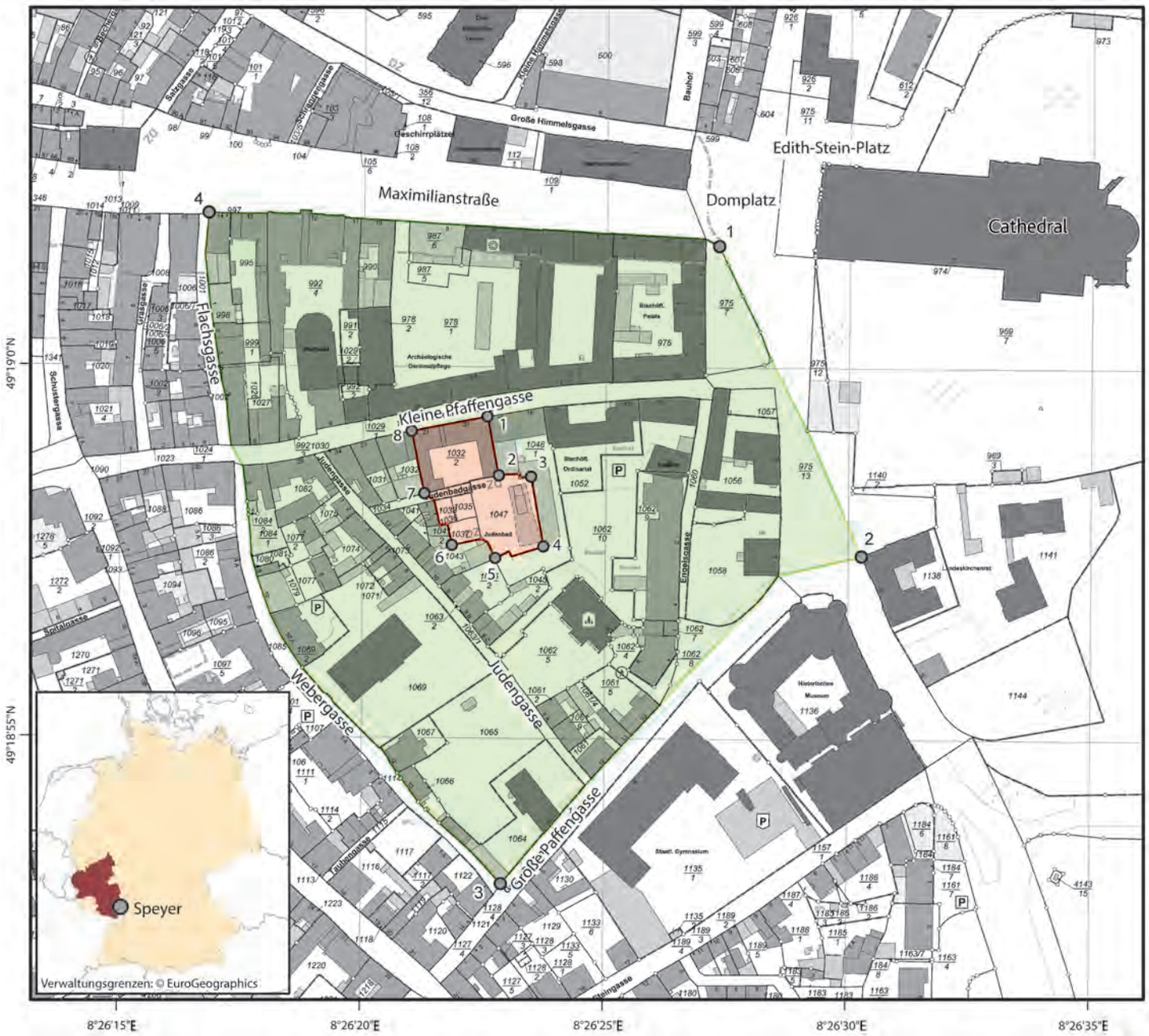


Fig. 6: Location of the nominated component part *Speyer Jewry-Court* (ID 001) in the city of Speyer



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

N

0 20 40 80 Metres

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

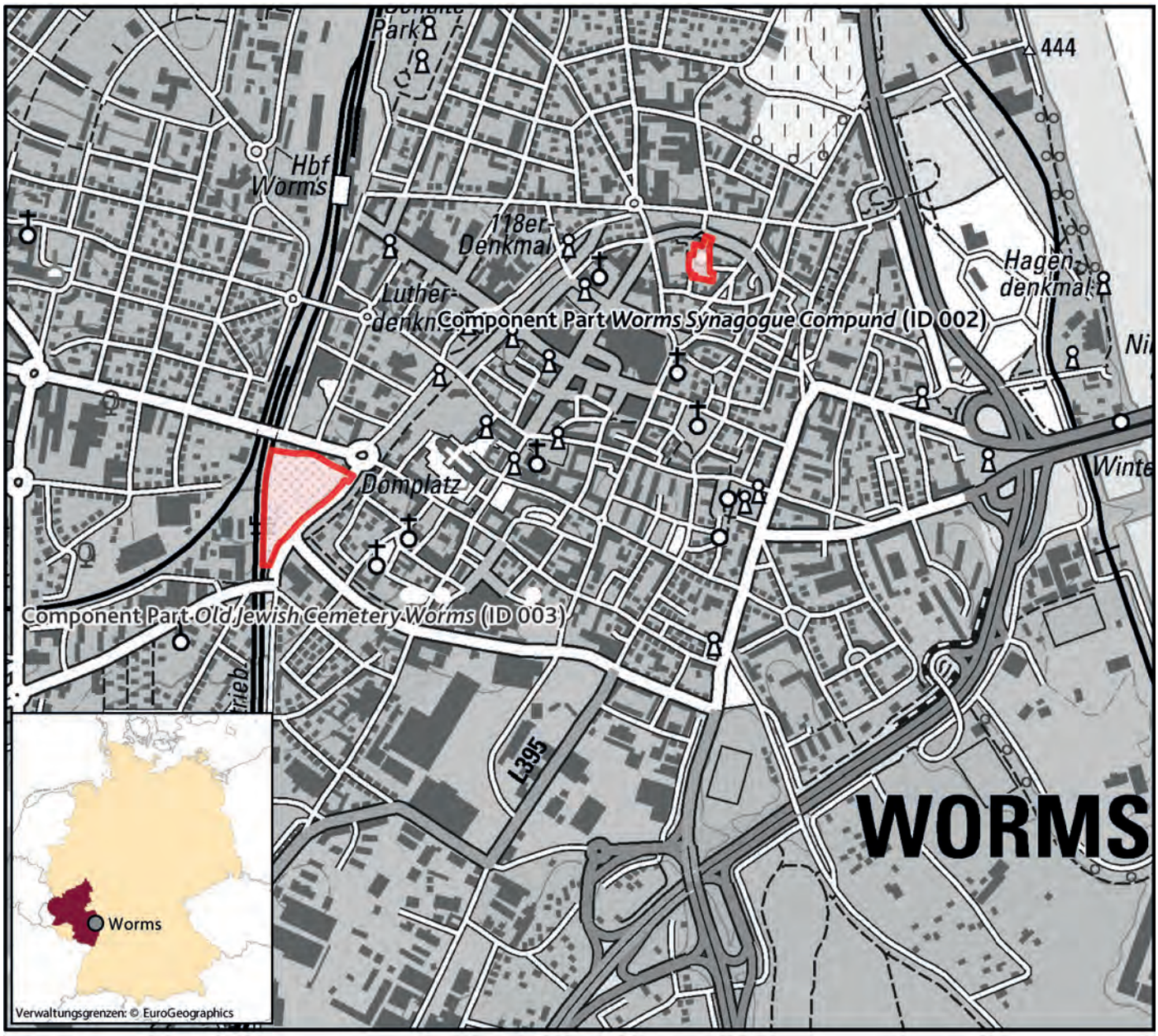
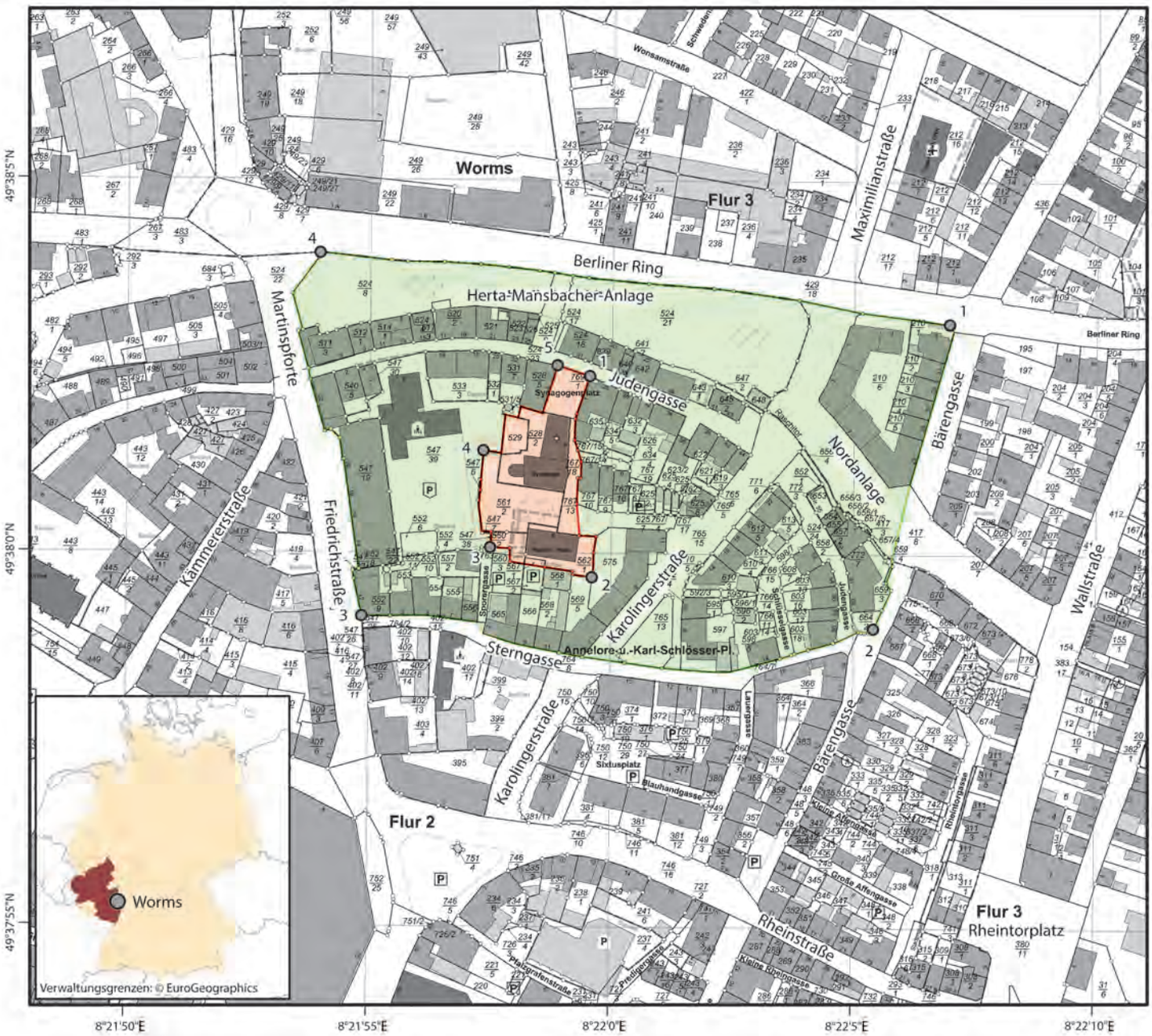


Fig. 8: Location of the nominated component parts *Worms Synagogue Compound* (ID 002) and *Old Jewish Cemetery Worms* (ID 003) in the city of Worms



Nominated Component Part

Proposed Buffer Zone

0 20 40 80 Metres

Cards base: Estate map
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Scale: 1:2,500
Graticule: ETRS 1989 UTM Zone 32 N
Projection: Transvers Mercator Projection
Date: ETRS 1989
Status: 09.09.2019

Area of the nominated component part of the property (ha.): 0.27

Area of the Buffer Zone (ha.): 3.36

Coordinates of central point:
° 21' 58.592" E 49° 38' 0.928" N

Coordinates of the nominated component part:

No.	Easting	Northing
	8° 21' 59.626" E	49° 38' 2.376" N
2	8° 21' 59.695" E	49° 37' 59.679" N
3	8° 21' 57.591" E	49° 38' 0.070" N
4	8° 21' 57.436" E	49° 38' 1.370" N
5	8° 21' 58.953" E	49° 38' 2.518" N

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

No.	Easting	Northing
	8° 22' 7.044" E	49° 38' 3.092" N
2	8° 22' 5.505" E	49° 37' 59.007" N
3	8° 21' 54.945" E	49° 37' 59.145" N
4	8° 21' 54.043" E	49° 38' 4.012" N

Fig. 9: Map of the nominated component part *Worms Synagogue Compound* (ID 002) showing boundaries of the property and the Buffer Zone

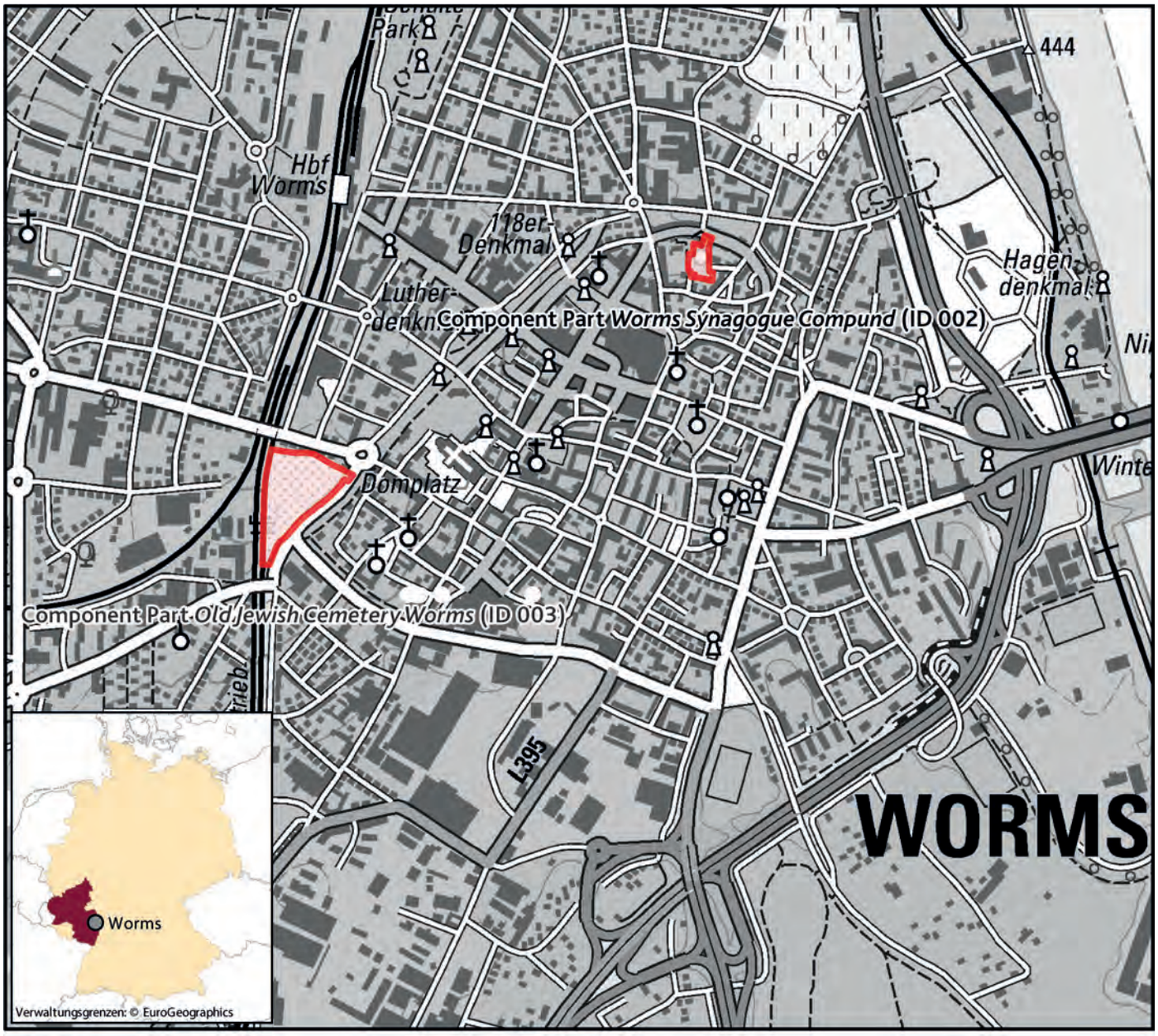
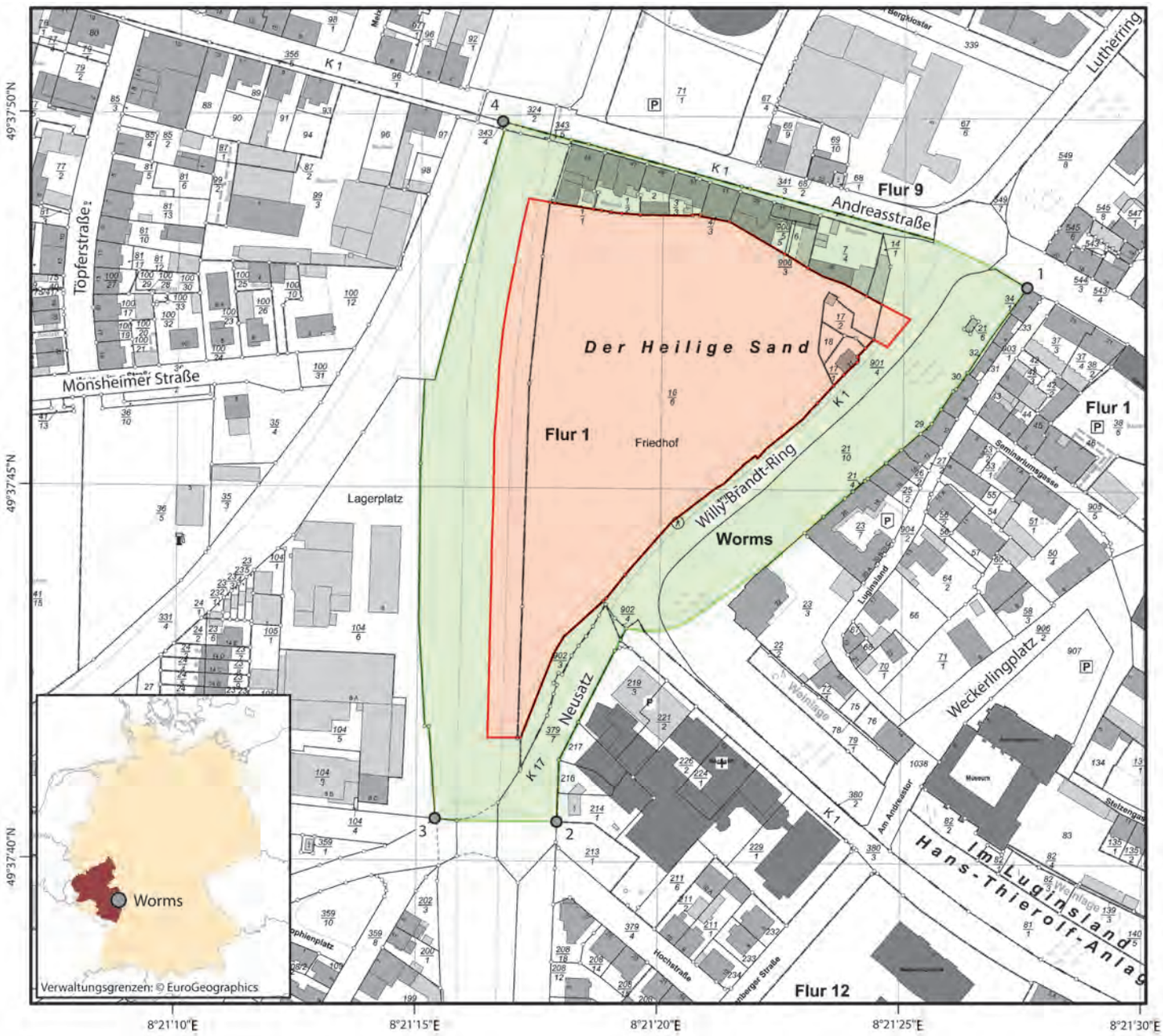


Fig. 10: Location of the nominated component parts *Worms Synagogue Compound* (ID 002) and *Old Jewish Cemetery Worms* (ID 003) in the city of Worms



Nominated Component Part

Proposed Buffer Zone

Area of the nominated component part of the property (ha.): 1.93

Area of the proposed Buffer Zone (ha.): 2.11

Coordinates of central point:

8° 21' 19.593" E 49° 37' 46.137" N

N

0 20 40 80 Metres

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

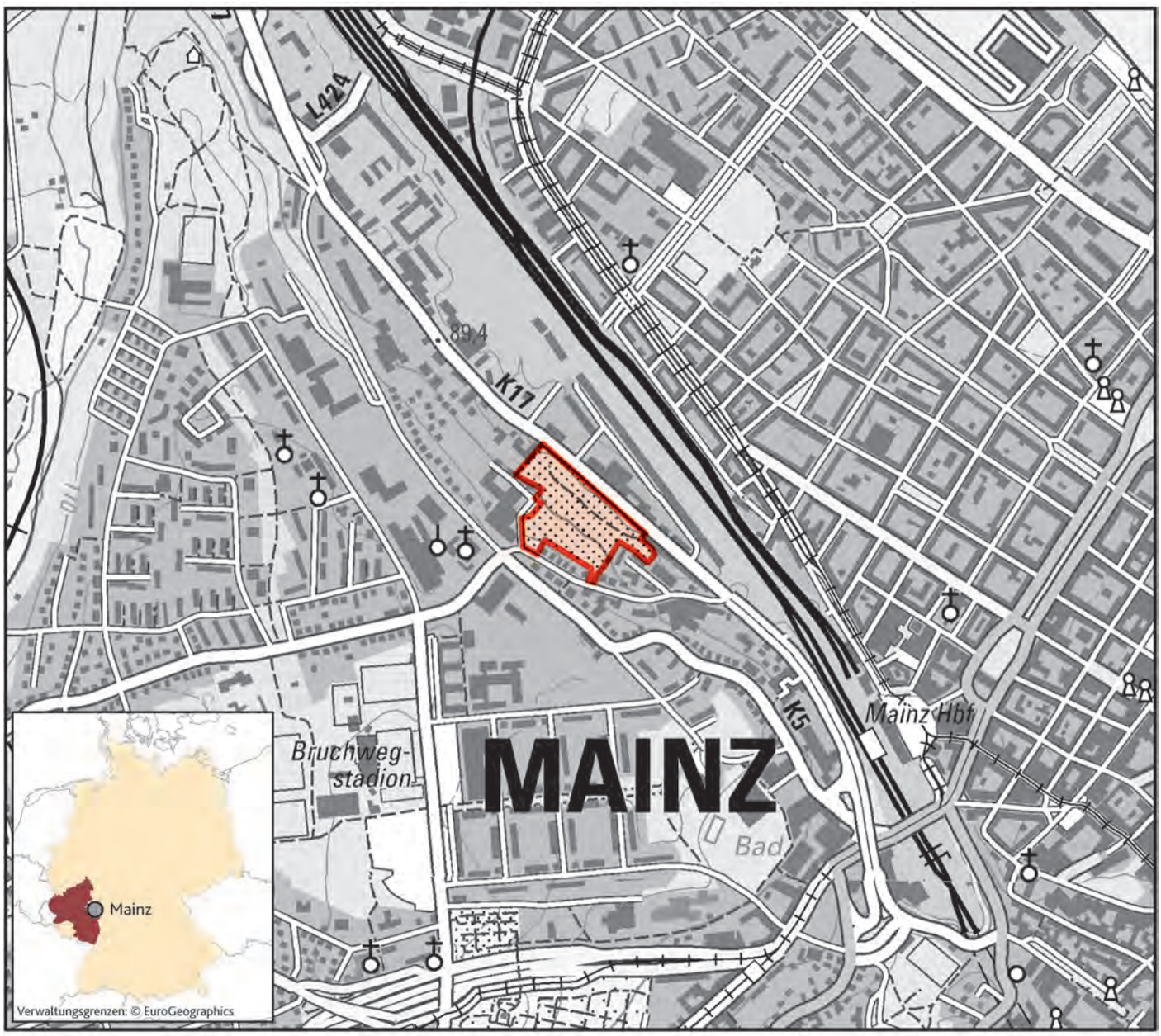
Coordinates of the nominated component part:

No.	Easting	Northing
1	8° 21' 25.214" E	49° 37' 47.305" N
2	8° 21' 17.232" E	49° 37' 41.647" N
3	8° 21' 16.543" E	49° 37' 41.642" N
4	8° 21' 17.310" E	49° 37' 48.885" N

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

No.	Easting	Northing
1	8° 21' 27.631" E	49° 37' 47.733" N
2	8° 21' 17.990" E	49° 37' 40.529" N
3	8° 21' 15.474" E	49° 37' 40.561" N
4	8° 21' 16.768" E	49° 37' 49.912" N

Fig. 11: Map of the nominated component part *Old Jewish Cemetery Worms* (ID 003) showing boundaries of the property and the Buffer Zone



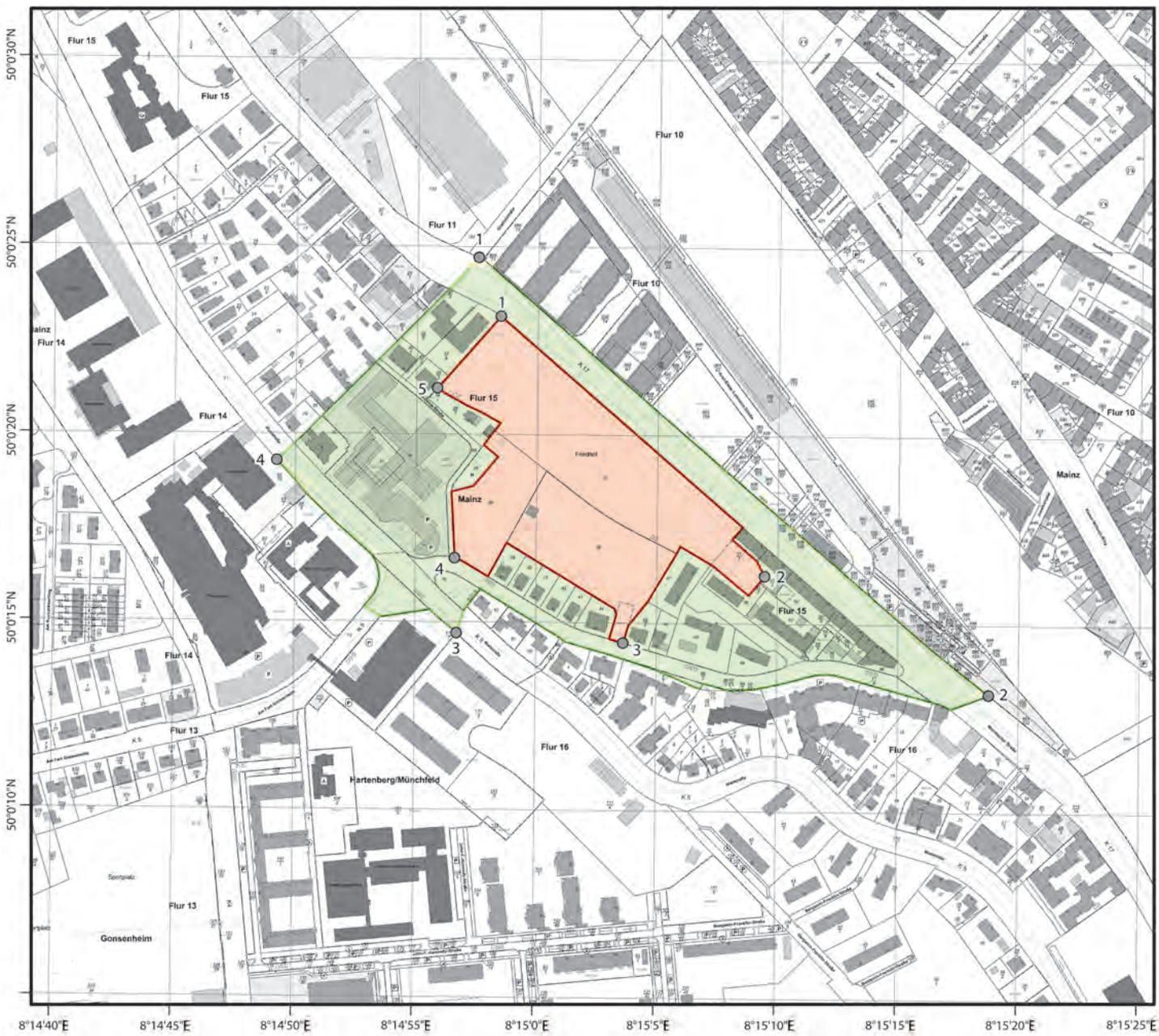
Nominated Component Part

N

0 105 210 420 Metres

Cards base: DTK 1:25,000
© GeoBasis-DE / LVermGeoRP 2019
Scale: 1:12,000
Graticule: ETRS 1989 UTM Zone 32 N
Projection: Transvers Mercator Projection
Date: ETRS 1989
Status: 14.10.2019

Fig. 12: Location of the nominated component part *Old Jewish Cemetery Mainz* (ID 004) in the city of Mainz



Nominated Component Part

Proposed Buffer Zone

Area of the nominated component part of the property (ha.): 3.16

Area of the proposed Buffer Zone (ha.): 6.29

Coordinates of central point:

8° 15' 1,776" E 50° 0' 18,646" N

N

0 50 100 200 Metres

Cards base: Estate map
© GeoBasis-DE / LVermGeoRP 2019
Scale: 1:5,000
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° 14' 58.533" E	50° 0' 23.144" N
2	8° 15' 9.534" E	50° 0' 16.266" N
3	8° 15' 3.700" E	50° 0' 14.465" N
4	8° 14' 56.693" E	50° 0' 16.696" N
5	8° 14' 55.927" E	50° 0' 21.218" N

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

No.	Easting	Northing
1	8° 14' 57.601" E	50° 0' 24.710" N
2	8° 15' 18.843" E	50° 0' 13.144" N
3	8° 14' 56.794" E	50° 0' 14.699" N
4	8° 14' 49.306" E	50° 0' 19.269" N

Fig. 13: Map of the nominated component part *Old Jewish Cemetery Mainz* (ID 004) showing boundaries of the property and the Buffer Zones

1.f Area of Nominated Property (ha) and the Proposed Buffer Zone (ha)

ID-No.	Name of the Component Part	Region/ District	Coordinates of Central Point	Area of Nominated Component Part of the Property (ha)	Area of Buffer Zone (ha)	Total
001	*Speyer Jewry-Court*	Speyer	E 8° 26′ 22,368″ N 49° 18′ 58,357″	0.2	4.67	4.87
002	*Worms Synagogue Compound*	Worms	E 8° 21′ 58,592″ N 49° 38′ 0,928″	0.27	3.36	3.63
003	*Old Jewish Cemetery Worms*	Worms	E 8° 21′ 19,593″ N 49° 37′ 46,137″	1.93	2.11	4.04
004	*Old Jewish Cemetery Mainz*	Mainz	E 8° 15′ 1,776″ N 50° 0′ 18,646″	3.16	6.29	9.45
Total area (ha)				5.56	16.43	21.99

Tab. 2: Geographical coordinates (sexagesimal graduation, DD° MM′ SS″; ETRS 1989 UTM Zone 32N) and area of the nominated component parts and their proposed Buffer Zones (ha)

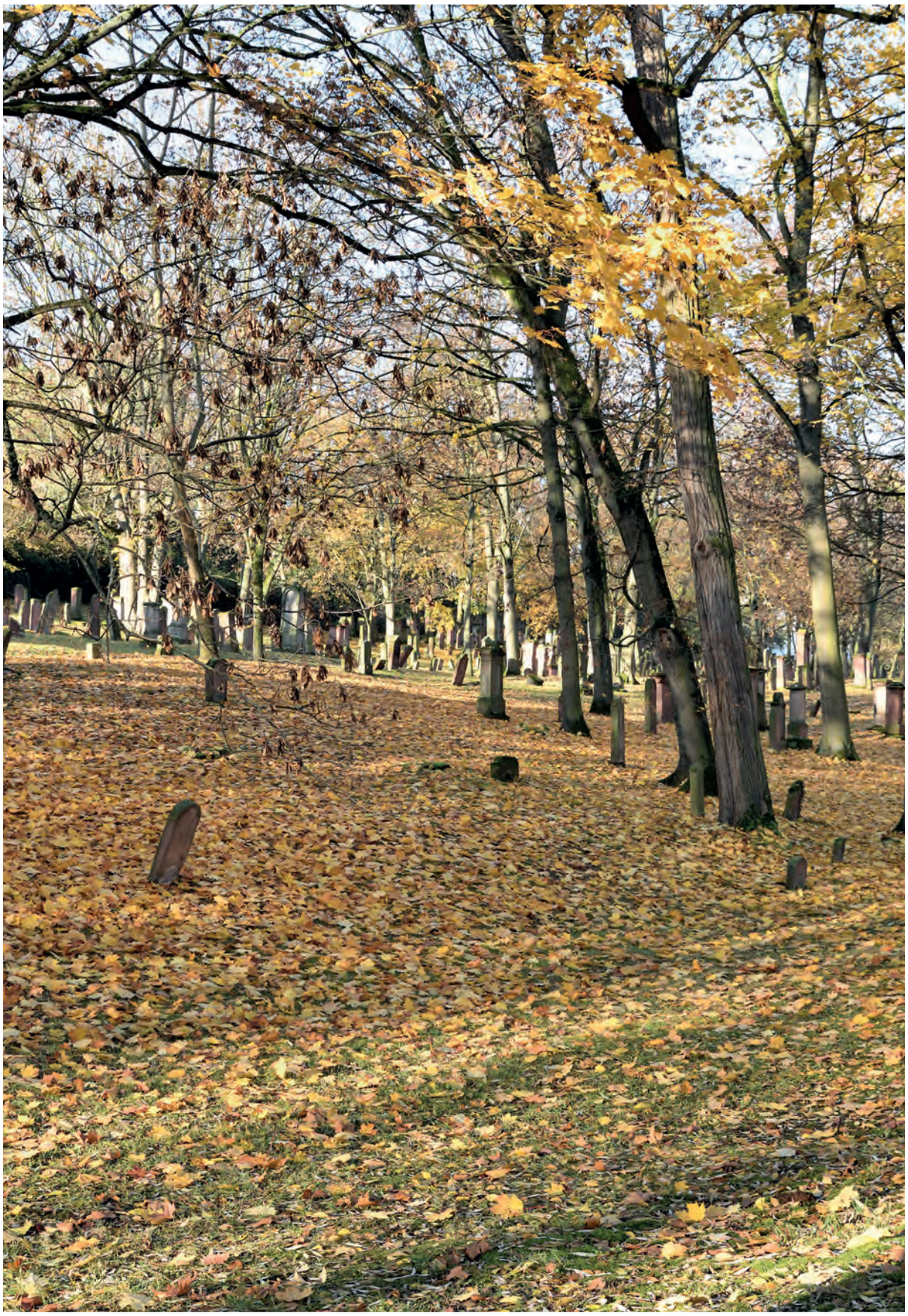


Fig. 14: Headstones in the „new section“ of *Old Jewish Cemetery Mainz*, current state



Fig. 15: Bathing shaft and immersion pool of the *mikveh* in *Speyer Jewry-Court*, current state

2 Description

2.a Description of Property

ShUM Sites of Speyer, Worms and Mainz

ShUM Sites of Speyer, Worms and Mainz is situated in the state of Rhineland-Palatinate, Southwest Germany, and located in three cities on the Upper Rhine River: Speyer, Worms and Mainz. The city of Mainz is situated on the left bank of the Rhine River at the confluence of the rivers Main and Rhine. The city of Worms is 40 km south up the Rhine River, and Speyer, also located on the Rhine, is yet another 40 km to the South. The property is a series of four component parts: *Speyer Jewry-Court*, *Worms Synagogue Compound*, *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz*.

Speyer, Worms and Mainz preserve outstanding and pioneering closely-linked Jewish communal structures from the High Middle Ages - unique community centres and cemeteries from the medieval formation period of *Ashkenazi* Judaism. During the Middle Ages, the three Jewish communities in these cities created a unique association known as *ShUM*. *ShUM* is an acronym made up of the initial letters of the medieval Hebrew names of the three cities:

ש = ShPIRA = Speyer

ו = WARMAISA = Worms

מ = MAGENṢA = Mainz

In no other place can a comparable spectrum of Jewish community centres and cemeteries dating from the 10th to the 13th centuries testify to the cultural achievements of European Jews during the formation period of *Ashkenazi* Judaism.

The terminology used for the community centres and cemeteries

The four component parts of *ShUM Sites of Speyer, Worms and Mainz* comprise:

Speyer Jewry-Court, a unique ensemble with historic and archaeological monuments - three historic monuments of synagogue, *women's shul* [dedicated synagogue for women] and *mikveh* [ritual bath], and two archaeological monuments of synagogue courtyard and *yeshiva* [community and study hall].

Worms Synagogue Compound, a unique ensemble with seven historical monuments of synagogue, *women's shul*, *mikveh*, synagogue courtyard, *yeshiva*, community hall, Jewish council chamber and entrance hall of the *women's shul*.

Old Jewish Cemetery Worms, a site with archaeological monuments ("Heiliger Sand" cemetery in Worms) and historical monuments of medieval headstones, entrance courtyard with *Tahara* House [for ritual cleansing of the body before burial], and "new section" of the cemetery.

Old Jewish Cemetery Mainz, a site with archaeological monuments (cemetery "auf dem Judensand" in Mainz) and historical monuments of medieval headstones, Memorial Cemetery, and "new section" of the cemetery.

The ensembles *Speyer Jewry-Court* and *Worms Synagogue Compound* are exceptional in their close topographical relationship of community buildings dedicated to prayer and learning (synagogue, *women's shul*, *yeshiva*), religious ideas of purity (*mikveh*), and the legal community

(synagogue courtyard and council chamber). Due to their rearward, self-contained yard situations, these close topographical relationships can be experienced and easily understood.

The sites of *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* and their monuments stand out by their unique expanse, density and quality.

***Speyer Jewry-Court* (ID 001)**

- Community Centre Jewry-Court in Speyer (ensemble; ID 001.1)
- Synagogue (historical monument; ID 001.2)
- *Women's Shul* (historical monument; ID 001.3)
- *Mikveh* (historical monument; ID 001.4)
- Synagogue Courtyard (archaeological monument; ID 001.5)
- *Yeshiva* (archaeological monument; ID 001.6)

***Worms Synagogue Compound* (ID 002)**

- Community Centre Synagogue Compound in Worms (ensemble; ID 002.1)
- Synagogue (historical monument; ID 002.2)
- *Women's Shul* (historical monument; ID 002.3)
- *Mikveh* (historical monument; ID 002.4)
- *Synagogue Courtyard* (historical monument; ID 002.5)
- *Yeshiva* (historical monument; ID 002.6)
- Community Hall ("Rashi House") (historical monument; ID 002.7)
- Jewish Council Chamber and Entrance Hall of the *Women's Shul* (historical monument; ID 002.8)



Fig. 16: Aerial view of *Speyer Jewry-Court* (ID 001), current view



Fig. 17: Aerial view of *Worms Synagogue Compound* (ID 002), current view

The four component parts of *ShUM Sites of Speyer, Worms and Mainz* are described in the order of the historical acronym, *ShUM*: firstly, *Speyer Jewry-Court* (ID 001), then *Worms Synagogue Compound* (ID 002), followed by *Old Jewish Cemetery Worms* (ID 003) and finally *Old Jewish Cemetery Mainz* (ID 004).Each component part consists of an ensemble or a site with multiple historical and archaeological monuments (elements):

Old Jewish Cemetery Worms (ID 003)

- "Heiliger Sand" Cemetery in Worms (site with archaeological monuments; ID 003.1)
- Medieval Headstones (historical monuments; ID 003.2)
- Entrance Courtyard with *Tahara House* (historical monument; ID 003.3)
- "New Section" of the Cemetery (historical monument; ID 003.4)

Old Jewish Cemetery Mainz (ID 004)

- Cemetery "auf dem Judensand" in Mainz (site with archaeological monuments; ID 004.1)
- Medieval Headstones (historical monuments; ID 004.2)
- Memorial Cemetery (historical monument; ID 004.3)
- "New Section" of the Cemetery (historical monument; ID 004.4)



Fig. 18: Aerial view of *Old Jewish Cemetery Worms* (ID 003), current view



Fig. 19: Aerial view of *Old Jewish Cemetery Mainz* (ID 004), current view

Speyer Jewry-Court (ID 001)

Speyer Jewry-Court is centrally located in the medieval inner city of Speyer, characteristically surrounded by housing plots. The component part includes the ensemble of the ritual and community buildings pertaining to the medieval community centre.

The ensemble consists of the synagogue, *women's shul*, monumental *mikveh*, synagogue courtyard and the *yeshiva*. The community centre's oldest structures date to the beginning of the 12th century. Around 1200 and during the 14th century, the monuments underwent complex extensions in contemporary forms.

After the fire during the War of the Palatine Succession in 1689, the monuments were left as ruins. The traditions and customs of *Ashkenazic* Jewish communities during the Middle Ages are reflected here in an extraordinary, fully traceable manner.



Fig. 20: Anteroom of the *mikveh* in *Speyer Jewry-Court* with the four-part window wall, current state



Fig. 21: Listening window (right) and remains of the seating bench with reconstructed covering (below) in the *women's shul* in *Speyer Jewry-Court*, current state



Fig. 22: *Women's shul*, synagogue courtyard, synagogue and *yeshiva* (from left to right) in *Worms Synagogue Compound* viewed from North-West, current state

Worms Synagogue Compound (ID 002)

According to the medieval custom, the component part is located at the heart of the Worms *Jewish quarter* and consists of the ensemble of ritual and community buildings pertaining to the medieval and modern community centre. This includes the synagogue, *women's shul*, *mikveh*, synagogue courtyard, *yeshiva*, community hall (*Rashi House*) with its medieval cellars as well as the Jewish council chamber and entrance hall of the *women's shul*.

The founding of the community centre can be traced back to the 11th century. From the 12th to the 14th centuries it was constantly expanded and modernised. Reconstructions and extensions after partial destruction in the 14th and 17th centuries define the monuments' historic character, which has developed over the years. Their recovery after the destruction of 1938/39 has authentically retained this character. The buildings' functional relationship with one another can still be vividly experienced today. The component part *Worms Synagogue Compound* in conjunction with *Speyer Jewry-Court* allows for a uniquely comprehensive understanding of the development of Jewish sacred architecture over 800 years.



Fig. 23: Four-part window wall of the *mikveh* in *Worms Synagogue Compound*, measurement 2019

Old Jewish Cemetery Worms (ID 003)

In characteristic style, *Old Jewish Cemetery Worms* is located outside the medieval city to the West of the former *Andreastor* city gate. The component part consists of the Jewish cemetery "Heiliger Sand" in Worms with graves and headstones from the Middle Ages and the modern era, the Baroque entrance courtyard with *Tahara House* and the "new section" of the cemetery with graves, grave borders and headstones from the modern era. The "new section" also includes archaeological graves from earlier periods. From the 11th through to the 20th centuries, the cemetery was continuously used as a burial ground. With unique continuity and density, the headstones document more than 900 years of the development of *Ashkenazic* sepulchral culture in Central Europe north of the Alps and in northern France and England.



Fig. 24: Baroque entrance courtyard with the *Tahara House*, current state



Fig. 25: Medieval headstones in zone B of *Old Jewish Cemetery Worms*, current state



Fig. 26: Medieval headstones in the Memorial Cemetery of *Old Jewish Cemetery Mainz*, current state

Old Jewish Cemetery Mainz (ID 004)

In characteristic style, *Old Jewish Cemetery Mainz* is located outside the medieval city to the west of the former *Münstertor* city gate (now *Münsterplatz*). The component part consists of the Jewish cemetery "auf dem Judensand" in Mainz with preserved graves and gravestones in the ground, the Memorial Cemetery with numerous medieval graves and headstones, and the "new section" of the cemetery, used again in the 18th and 19th centuries, with graves and gravestones from the modern era. The entire area, including the "new section", contains extensive archaeological remains of the oldest Jewish cemetery in *Ashkenaz*. The cemetery was used as a burial ground from the 11th through to the 19th centuries. In their unique manner, the medieval headstones clearly document the beginnings of Jewish sepulchral culture in Central Europe north of the Alps and in northern France and England. The component part *Old Jewish Cemetery Mainz*, in conjunction with the component part *Old Jewish Cemetery Worms*, allows for a uniquely comprehensive understanding of the development of Jewish sepulchral culture in *Ashkenaz*.



Fig. 27: Headstones in the „new section" of *Old Jewish Cemetery Mainz*, current state

A note on calendars and datings

In this Nomination Dossier dates are given according to the Common Era (CE), i.e., according to the Julian and (for dates from 1582) Gregorian (civil) calendar. Dates according to the Jewish calendar (AM = "anno mundi") will be cited when they are given on funerary and building inscriptions or in other historical sources. The equivalent civil date is always provided. The Jewish account begins with the Creation, dated to 3761 BCE. European Jews of the Middle Ages commonly dated "according to the minor account" (*lifrat qatan*), leaving aside the millennium. The New Year (*Rosh ha-Shana*) of the lunisolar Jewish calendar usually falls around September of the common year, so that it is not always possible to give the precise Julian/Gregorian equivalent of a Jewish year (e.g., [4]935 AM = 1174/75 CE).



Fig. 28: Inscription plaque commemorating the founding of the first synagogue in Worms by *Yaʿaqov ben David* and his wife *Raḥel*. Plaque made from sandstone, 1034, current state



Fig. 29: Medieval and Baroque headstones in zone B of *Old Jewish Cemetery Worms,* current state



Fig. 30: Listening window (right) and remains of the seating bench with reconstructed covering (below) in the *women's shul* in *Speyer Jewry-Court*, current state

2.a.1 Description of the Component Part *Speyer Jewry-Court* (ID 001)

Boundaries and general characteristics

The component part *Speyer Jewry-Court*, which is characteristically surrounded by building plots, is situated to the West of the cathedral in the medieval inner city of Speyer. The nominated property borders directly on housing plots to the South, West and East. In the South and East, the wall around the Jewry-Court reaches as far as *Große Pfaffengasse* and the housing plots which border on *Engelsgasse*.

The component part consists of the ensemble Jewry-Court in Speyer (ID 001.1) with the Synagogue (ID 001.2), *Women's Shul* (ID 001.3), *Mikveh* (ID 001.4), Synagogue Courtyard (ID 001.5) and the *Yeshiva* (ID 001.6).

The oldest monuments date to the beginning of the 12th century. Around 1200 and in the 14th century, the monuments were extended and modernised in contemporary forms. These alterations and the destruction of the city in the 17th century determine the historically developed character of the monuments.

The Romanesque buildings (synagogue, *mikveh* and synagogue courtyard) were constructed to a high quality and made of imported red sandstone. The Gothic buildings (*women's shul* and *yeshiva*) were built completely of brick at an extraordinarily early date. In isolated cases, imported yellow sandstone can also be seen.

The *mikveh* in the Jewry-Court in Speyer is preserved in its original state. The ritual rooms and teaching rooms in the Jewry-Court have been preserved as remains and an archaeological monument since the 17th century. Architectural elements from the 12th to 14th centuries graphically show the historically developed character of the monuments which are preserved as ruins.

The extremely close topographical proximity between monuments for prayer and congregation (synagogue and *women's shul*), ritual purity (*mikveh*), scholarship (*yeshiva*) and legal community (synagogue courtyard) can still be experienced today in the enclosed courtyard situation. The characteristic transformation from sacred to secular buildings after the end of the medieval Jewish community in Speyer by the people living in the local neighbourhood can be seen directly in the monuments.

The Jewry-Court in Speyer with its buildings is the earliest preserved Jewish community centre in Central Europe north of the Alps and in northern France and England. It is thus an extraordinary witness to the living tradition of *Ashkenazic* Judaism; as a religious site it presents a unique complex.



Fig. 31: Bathing shaft and immersion pool of the *mikveh* in *Speyer Jewry-Court*, current state



Fig. 32: Areal view of *Speyer Jewry-Court*, viewed from South, current state



Relevant view corridors, panoramas and visual connections of the component part *Speyer Jewry-Court* (ID 001)



Fig. 33: Direct visual connection ① between the monuments of *Speyer Jewry-Court*, current state

The characteristic rear location of *Speyer Jewry-Court* surrounded by housing plots means that there are no planned view corridors or panoramas, only historical visual connections. Visual connections may be one-directional.

There are visual connections within the component part *Speyer Jewry-Court* as well as outside, especially towards the nearby Speyer Cathedral Basilica of the Assumption and St Stephen, which are of major importance for the appearance and understanding of the component part.



Fig. 34: One-sided visual connection ② into the Jewry-Court in Speyer via *Judenbadgasse*, equivalent to the medieval access to the synagogue, current state

The entrance to *Speyer Jewry-Court* through the building at *Kleine Pfaffengasse* 20/21 is consistent with the medieval entrance to the rear courtyard location of the Jewry-Court through a row of private houses. From the entrance to the house *Kleine Pfaffengasse* 20/21 there is a one-directional visual connection ① to the south-east spire of the Cathedral Basilica of the Assumption and St Stephen.

The view into the Jewry-Court in Speyer via *Judenbadgasse* is equivalent to the medieval access which was used to pass through the synagogue courtyard. From the intersection of *Judenbadgasse* into *Judengasse* there is a one-sided visual connection ② with the ensemble of the Jewry-Court in Speyer.

The *mikveh*, synagogue and *women's shul* in Speyer are in a significantly close topographical relation to each other. The three buildings have an impressively graphic and direct visual connection ① to each other, which is fully consistent with the medieval condition and important for understanding the function of the original ensemble.

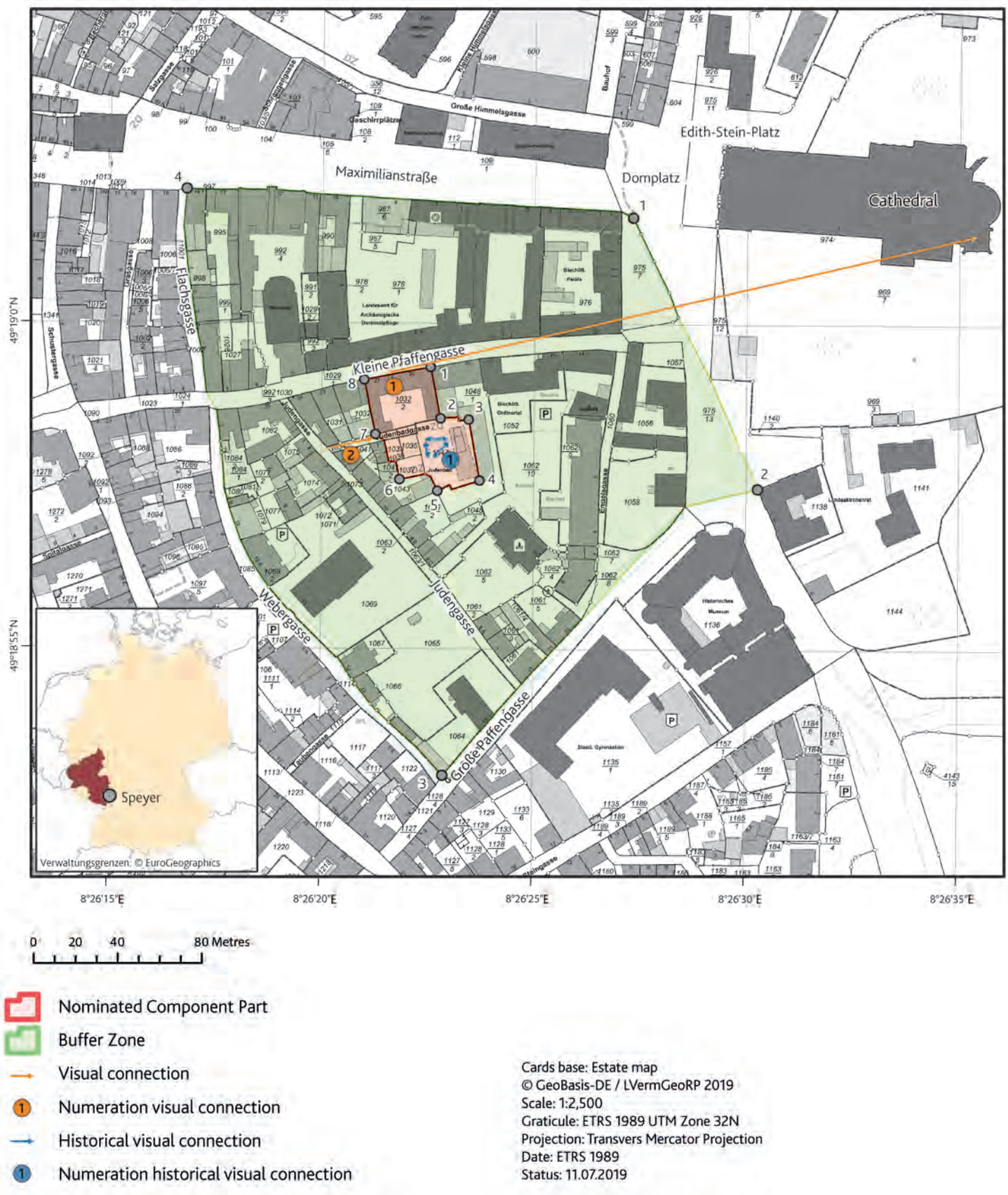


Fig. 35: Map showing relevant view corridors, panoramas and visual connections of the component part *Speyer Jewry-Court* (ID 001)

2.a.1.1 Ensemble Jewry-Court in Speyer (ID 001.1)

The Ensemble Jewry-Court in Speyer is the best-preserved ensemble of 12th-century Jewish ritual buildings in Central Europe north of the Alps and in northern France and England. In a comprehensive manner it reveals the guiding principles and everyday functions of early *Ashkenazic* local communities.

In the North, the façade of a building on *Kleine Pfaffengasse* (formerly *Judengasse*), which was erected in the 19th century on several medieval housing plots, forms the boundary of the Jewry-Court. In the West, the boundary of the ensemble is marked by small housing plots on *Judengasse* (formerly *Meischergasse*) reflecting the medieval character of the area. A connecting alley (*Judenbadgasse*) between *Kleine Pfaffengasse* and the synagogue garden leads into the courtyard which was built in front of the synagogue around 1200. The Jewry-Court in Speyer covers an area of about 0.2 hectares.

Speyer Jewry-Court, which is preserved in its medieval layout, forms a closed area which stands out from the restructured neighbouring Baroque buildings in the inner city of Speyer. Over three centuries a ritual and communal centre developed here, which later has retained its typical medieval character as a public space in an enclosed rear courtyard situation, irrespective of the changes of use in the intervening centuries. When the adjoining plots were restructured in the modern era, the fabric of the Jewry-Court (*women's shul* and synagogue) was integrated into the construction projects.

Today the ensemble is reached through the building at *Kleine Pfaffengasse* 20/21, which



Fig. 36: Entrance of the *mikveh* and east walls of the synagogue and *women's shul* in *Speyer Jewry-Court*, current state

was erected on a preceding building in the 19th century. From there the visitor passes through the synagogue courtyard, the north and south walls of which mark the boundary of *Judenbadgasse* today, into the lower area of the synagogue. The latter was inaugurated in September 1104 and is thus the oldest building in the Jewry-Court in Speyer. It has a ground area of 165 m^2. Adjoining it to the South is the *women's shul*, built around 1250, with an area of 95 m^2. In the north-east corner of the synagogue, aligned with the eastern edge of the synagogue courtyard, is the *yeshiva* dating from the first half of the 14th century, which is now largely an archaeological monument. To the East of the synagogue complex is the monumental *mikveh*, built around 1120.

Speyer Jewry-Court combines the monuments to form a single integrated synagogue complex. The enclosed situation still offers an impressive sense of the self-contained character of the compound today. The configuration of the synagogue with the synagogue courtyard, *women's shul*, *mikveh* and *yeshiva* shows the functional relationships between the buildings with extraordinary clarity.

The clearly visible extensions and modernisations in the characteristic designs of each historical period are a significant feature. Despite the change in the use of the monuments after the dissolution of the Jewish community in Speyer around 1500, the individual components of the ensemble can still be clearly distinguished. Two Romanesque oculi (circular openings) in the synagogue are completely preserved. Fragments of Gothic oculi above them permit a direct comparison of the styles and the changes in architectural history.

The monuments in *Speyer Jewry-Court* were not damaged during the *Shoah* [The Holocaust].





Fig. 37: East wall of the synagogue in *Speyer Jewry-Court*, current state



Fig. 38: West wall of the synagogue in *Speyer Jewry-Court*, current state

2.a.1.2 Synagogue (ID 001.2)

General characteristics

The synagogue building is situated south of *Judenbadgasse* in an east-west orientation and is free-standing on one side. The synagogue was built as a cubic roofed hall on a rectangular ground area. Remarkably, the west wall of the synagogue has been preserved as an exterior wall of the property at *Judenbadgasse* 1. The east wall, which is visible from the synagogue garden, has preserved the memory of the synagogue through the centuries.

The building is 10.5 metres wide and 17.5 metres long. In the interior of the east wall, the stringers of a staircase which led up to the former *Torah Ark* niche and a candle ledge which continues on the south wall are still visible. The north, south and west walls are marked by the remains of a stone bench which formed a significant element of the synagogue interior. The south wall features the western door jamb of the *Jüdischtür,* inserted when the *women's shul* was built and today preserved to a height of 1.2 metres. The west wall includes an inscription plaque at a height of 5.5 metres. The characteristic window groups from the Romanesque and Gothic periods on the east and west walls of the synagogue have been preserved in a unique completeness.

The west wall of the synagogue is also the east wall of the adjoining property, *Judenbadgasse* 1, and is preserved up to below the gable. It features two round-arched biforate windows and the remains of two oculi between them. The north wall, which is preserved up to a height of 3.2 metres, has been opened up by an entrance door in the modern period in the western part; the medieval windows in the eastern part were blocked up and modern rectangular windows installed. Two medieval windows in the east wall were also partly blocked and enclosed by a segment arch. Centrally above it, the east wall, too, preserves the remains of two oculi. The upper oculus shows the remains of tracery.

The rectangular, protruding *Torah Ark* niche in the east wall has been removed and the masonry filled with sandstone. The dimensions of the *Torah Ark* niche can be deduced from the outside on the east wall, by the visible foundations and the round arch structure of the barrel vault, which can still be traced in the masonry. The *women's shul* was built onto the south wall around the middle of the 13th century. The western door jamb of the *Jüdischtür* is preserved. The eastern opening of the synagogue was extended in the modern era.

The Synagogue

The synagogue (known in Hebrew as *bēt ha-Knesset*, "House of gathering") has been the religious and social centre of the Jewish community since Antiquity. It is used for prayer and readings from the Hebrew Bible as well as for festive occasions. Traditionally, community prayer can be held where ten men of religious majority have gathered together. The *Torah* (from the Hebrew word "instruction"), i.e., the Five Books of Moses, takes centre stage and is read from a parchment scroll. The architecture of the synagogue emphasises in particular the place where the *Torah* is read (*bema* or *almemar*) in the centre and the place where it is stored (*Torah Ark* or *Aron*) at the eastern side.

The Romanesque masonry of the synagogue consists of small stone blocks jointed in layers, and the door and window jambs also consist of small blocks. The Gothic changes consist of ashlar blocks and brickwork. The alterations made for using the building as an armoury after its secularisation can be seen in the imperfections in the masonry of the end walls. Remains of a light-coloured, yellowish grey interior plaster are preserved on the west and east walls. The exterior shows remains of the *pietra-rasa* rendering with smooth joint which is characteristic of Romanesque buildings. In this jointing design, which was widespread around 1200, a strip of plaster, slightly over a centimetre wide and raised

above the stone blocks, was applied over the joints, and a "new" dummy joint was scratched in with a trowel.

The 12th century masonry is preserved up to a height of 7.4 metres. Above it, a fire layer marks the transition to the new gable of the synagogue erected around 1200. It testifies to the anti-Jewish riot of 1196. The subsequent openings and masonry fillings testify to the long history of the building, of its use as a municipal armoury from the 16th century and of the residential house built within its walls in the 19th century [➡ 2.b.2.1].

The effort involved in the architectural design and the standard of the construction impressively demonstrate that the Jewish community took part in the cultural processes of the surrounding city.

Torah Ark, bema, candle ledge and stone seating benches

The functional design of the interior, with furnishings firmly attached to the wall and integrated into the architecture, can be clearly seen in *Speyer Jewry-Court*, both in the archaeological findings and in the rising masonry. The *Torah Ark*, *bema*, candle ledge and seating benches are crucial elements of ritual practice in a synagogue. Here in Speyer, the basic elements of interior fittings which dominate *Ashkenazic* synagogue architecture, appear for the first time. They demonstrate that the Hebrew Bible (*Torah*) is at the centre of Jewish religious practice.



Fig. 39: Location of the *Torah Ark* and the candle ledge in the east wall of the synagogue in *Speyer Jewry-Court*, current state

The two masoned wall stringers of the stairs to the *Torah Ark* run in parallel from the east wall towards the centre of the room. Between them, the niche for the *Torah* shrine opened up in the east wall. The niche was covered with a gable which is still traceable in the wall. The wall itself on both sides contains fragments of inscription plaques dating from the original construction period.

The location of the *bema* can be deduced from the change in structure of the floor. Instead of the square stone tiles that cover most of the floor, in the centre of the room there is a rectangular recess which is patched with ashlar blocks. This shows the original site and the age of this elementary part of the synagogue fittings.

A circumferential seating bench, which is also characteristic of Jewish ritual and teaching rooms, is preserved in fragments along the north, south and west wall. It dates from the Gothic modernisation of the synagogue. There is also a similar seating bench in the interior of the *women's shul*.

At a height of 1.8 metres, the masonry of the east and south walls to the north and south of the *Torah Ark* clearly shows traces of the stone candle ledge. The original flat blocks set into the brickwork pattern provide a clear impression of the ledge, which once protruded into the interior of the synagogue.

Characteristic window groups

In addition to the interior fittings, the synagogue in *Speyer Jewry-Court* is also the first example to show the window layout which was to become a characteristic feature of *Ashkenazic* synagogue architecture.

The arrangement of arched window groups enclosing a central round window (oculus) was to become a characteristic feature in the design of end walls in synagogues in *Ashkenaz*. In Speyer this is documented in both the original Romanesque building and the Gothic alterations.

Remarkably, remains of the tracery of the Gothic oculus and the window jambs of two Gothic pointed windows on either side of the oculus are preserved in the east wall of the synagogue. There is a Romanesque oculus below the Gothic one.

In the west wall there are two round-arched Romanesque window openings. Between them is a Romanesque oculus. The original coupled biforate windows with typical contemporary cushion capitals were secured in 1899 and preserved on site in the *Museum SchPIRA*. In the building they are replaced by castings. A semi-circular recess in the sandstone masonry shows the position of a round Gothic window above the Romanesque oculus.



Fig. 40: Characteristic window group of the eastern wall of the synagogue in *Speyer Jewry-Court*, current state



Fig. 41: East wall of the *women's shul* in *Speyer Jewry-Court* with an abutment, current state



Fig. 42: Interior of the synagogue (left) and the *women's shul* (right) in *Speyer Jewry-Court*, current state

2.a.1.3 *Women's Shul* (ID 001.3)

General characteristics

The *women's shul*, which is the prayer room for women, is joined to the south wall of the synagogue and is free-standing on one side. To the South and West of the *women's shul*, houses have now been built against the outer wall. To the East of the *women's shul* is the Jewry-Court garden.

The *women's shul* rises on an almost rectangular site of 9.4 x 13.3 metres along three quarters of the length of the synagogue. Its west wall meets the south wall of the synagogue at a slightly obtuse angle and is slightly longer than the east wall. The east wall of the *women's shul* is 5.8 metres high and aligned with the east wall of the synagogue.

In the east wall there is an abutment with fragments of a ribbed vault springer between two walled-up pointed windows. A round arch window between them is also added, at this point on the outside of the wall there is a slanting buttress. It is constructed of red sandstone ashlar blocks. The remains of the abutment and the vault springer on the east wall and the exterior buttress, combined with the description by *Georg Litzel* (1759), suggest that a lavish High Gothic ribbed vault ceiling resting on two abutment brackets on the long wall was erected above the *women's shul*. Mortar marks below the brick floor that dates from the armoury period show that the *women's shul* originally featured a floor covering, probably consisting of ornamental structured ceramic tiles. Such tiles have been uncovered by archaeologists and are on display in site in the *Museum SchPIRA*.

The wall between the *women's shul* and synagogue contained the *Jüdischtür*, the western door jamb of which is preserved. In the early modern era it was widened to form a broad entrance. Cannonball projectiles of red sandstone were inserted into the brickwork of the new door jamb and the brickwork of the east and west walls. Especially in the east wall there are some layers of irregularly laid red sandstone ashlar blocks. The stone base of a wooden seating bench is preserved along the north and east walls. For conservation and didactic reasons, an imitated wooden bench today shows where the original bench was. In the eastern part of the partition wall, two of the six former listening windows towards the synagogue are preserved in remarkably good condition.

Women's shuln in *Ashkenaz*

Referred to in Hebrew sources as "women's synagogue" (*bēt ha-Knesset shel nashim*), in Yiddish as "Vaibershul", the *women's shul* is not a synagogue in the strict sense of the word, as it has neither a *Torah Ark* nor a *bema*. There is hardly any mention in the synagogues of Antiquity of the structural segregation of women and men. The construction of *women's shuln* is a development of the 13th century which becomes tangible for the first time in the *ShUM* communities and which is in line with a deeper sense of the sanctity of the synagogue. At the same time, the generous manner in which the *women's shuln* were built exemplifies the high social status of women in these communities. The connection through narrow listening windows enabled them to take part in the prayer and follow events in the synagogue without being seen by the men. In *Sefardic* synagogues and in many modern and contemporary synagogues, galleries for women serve the same purpose.

The layout of the building and its clearly identifiable main elements identify the building as a *women's shul* as it is known from later examples and written sources. The *women's shul* in *Speyer Jewry-Court* solves the problem posed by the presence of both sexes in the sanctuary by providing a large building with a sophisticated design which testifies to the high social status and the recognised religious role of women in the *ShUM* communities.

The construction of the *women's shul* can be dated to the middle of the 13th century. The roof vault was inserted in the first half of the 14th century. The *women's shul* was elaborately designed in contemporary forms, with a strikingly early use of brick, a modern building material in this time and region. This impressively documents the successful participation of the Jewish community in the architectural ways of expression of urban society at the time. Using the same material, the sandstone south wall of the synagogue adjacent to the *women's shul* was cautiously altered in accordance with the purposes of the *women's* prayer room (wall cladding, listening windows).

Later alterations indicate the adaptation of the *women's shul* as part of the municipal armoury after the dissolution of the Jewish community in Speyer. The large opening towards the synagogue and the new window openings in the east wall result from these adaptations. Since the destruction of the armoury in the fire of 1689, the *women's shul* has been preserved as a ruin in a rear courtyard location. It was not destroyed during the *Shoah*.

Listening windows, *Jüdischtür* and seating benches

The ritual practice of a Jewish community in *Ashkenaz* in the High Middle Ages can still be retraced in vivid detail in the *women's shul* in *Speyer Jewry-Court*. The western door jamb of the *Jüdischtür* in the south wall of the synagogue, which is adjacent to the *women's shul*, is preserved up to a height of 1.2 metres. The door jambs are made of brick, which was the modern material of the time.

Six listening windows were inserted in the partition wall. The characteristically different design of the sound openings on the men's and the women's side of the wall can be clearly seen. On the synagogue side, the listening windows appear as plain horizontal rectangular slits. Towards the *women's shul*, they open up to form round-arched listening windows elaborately integrated into the ashlar masonry shell. This allowed the women to take part in the synagogue service from their own room.

At the time of construction, seating benches were fitted along the full length of the east and north wall of the *women's shul*. Elongated notches prove that square timber beams were laid on the brick base. The original seating boards were laid on these beams. Dowel holes in the walls show that there were also wooden backrests.

The *Jüdischtür*

The early *women's shuln* in *Worms Synagogue Compound* and *Speyer Jewry-Court* were separated from the main room of the synagogue by a wall. This wall had a small door, which was also referred to as the *Jüdischtür* (from the Yiddish word *jüdischen*, "to circumcise") due to its function in the circumcision rite. On this festive occasion, the "Godmother" handed the boy to the male "Godfather" (*sandaq*) who held the child during the circumcision ceremony. The narrow listening windows and the *Jüdischtür* illustrate the complex relationship between the exclusion of women from the synagogue space and their participation in the religious rites.



Fig. 43: Door jambs of the *Jüdischtür* formerly connecting the *women's shul* and the synagogue in *Speyer Jewry-Court*, current state



Fig. 44: Interior view of the eastern wall of the synagogue and the *women's shul* with listening windows and remains of the seating bench with reconstructed covering in *Speyer Jewry-Court*, current state



Fig. 45: Listening window (right) and remains of the seating bench with reconstructed covering (below) in the *women's shul* in *Speyer Jewry-Court*, current state



Fig. 46: View from the semi-circular staircase into the bathing shaft of the Romanesque *mikveh* in *Speyer Jewry-Court*, current state

2.a.1.4 *Mikveh* (ID 001.4)

General characteristics

The monumental *mikveh* in *Speyer Jewry-Court*, which served as the ritual bath for Jewish women and men, with its elaborate construction and outstanding design, illustrates and testifies to the high importance ascribed to ritual purity for men and women in *Ashkenazic* Judaism. It gives the act of ritual purification a monumental and dramatic character.

The *mikveh* is a separate building to the East of the synagogue in *Speyer Jewry-Court*. It goes down to a depth of 11.5 metres below the surrounding ground. The entrance and the covering structure over the bathing shaft are visible above ground in the Jewry-Court. The underground parts of the *mikveh* are all preserved in their original state. The *mikveh* was never destroyed, and even after the change in the use of the synagogue it was still accessible for people who had a religious or cultural interest. The exterior of the *mikveh* is now covered by a protective glass roof, formerly it was integrated into a complex of buildings.

The designs date the style of the groundwater *mikveh* to the period around 1120, the Rhineland Romanesque forms can be dated particularly by comparing them to the nearby Cathedral of the Assumption and St Stephen. The *mikveh* was first mentioned in a document relating to 1128 or 1129, making it the earliest known monumental *mikveh* in Europe. Its extraordinary design became influential for monumental *mikveh* buildings.

The *mikveh* is entered from the North. 33 steps lead down through the intricately ornamented high-quality entrance portal, past stone seating benches by the walls of the straight staircase and a large recess which probably testifies to a lost monumental inscription plaque.

Behind a second door, a narrow staircase with a barrel-vaulted ceiling follows the same line



Fig. 47: A large recess in the west wall of the first staircase shows where an inscription plaque was. The plaque must have been about 2 x 1 metres. It probably contained information on the year of construction or the donors, similar to the founder's inscription plaque for the monumental *mikveh* in *Worms Synagogue Compound*, current state

The *mikveh*

The *mikveh* (pl. *mikvaʿot*, from the Hebrew word "flowing together") is an immersion bath where the water does not serve hygienic purposes but the cleansing from ritual impurity. The *mikveh* must be fed by "living water", i.e., ground or river water. While it is possible to ritually immerse in a river, the communities in *Ashkenaz* preferred to set up the groundwater *mikvaʿot* near the synagogue. Men use the *mikveh* in particular prior to High Holy Days, women use it before their wedding, after the end of the menstrual period and after giving birth. The major construction effort evident in the monumental *mikveh* buildings of the communities in the Rhineland was not only required for practical reasons (for example, the depth of the water table); it also highlights the particular significance of ritual purity in these communities. The preserved sculptural ornamentation shows that Jews took part in the cultural processes of their surroundings.

downwards for another twelve steps and ends in the anteroom of the bathing shaft with a view of a splendidly designed wall with four window sections. Behind the windows, the bathing shaft illuminated with daylight from above can be seen.

The anteroom rises above a rectangular floor plan of 3.6 x 3 metres and has a ribbed vault ceiling mounted on elaborately designed corner pillars with cushion capitals. The windows provide a view of the immersion pool below. The anteroom had stone seats for those waiting, firmly integrated into the south and north wall of the anteroom. To the East, a narrow round-arched door leads to an oval room with a stone bench which was probably used for undressing.



Fig. 49: East wall of the anteroom in the *mikveh* in *Speyer Jewry-Court* with round-arched door leading to a small room used for undressing, current state



Fig. 48: The anteroom of the *mikveh* in *Speyer Jewry-Court* with the four-part window wall, current state

The bathers then passed through the anteroom again, going west past the southern window wall. 16 steps then lead down a semi-circular staircase with a barrel-vaulted ceiling to the immersion pool of the ritual bath measuring 3.8 x 3.6 metres, which is entered facing east. A recess offers space for a lamp. The immersion pool has seven steps and is designed for a fluctuating groundwater level. The top of the normal water level, 1.9 metres above the bottom of the immersion pool, can be traced on the dry-built masonry of the bathing shaft. Since the Rhine River was regulated in the 19th century, the water level has changed compared with the Middle Ages, but it still fluctuates strongly.

Looking upwards we first see the dry masonry of the immersion pool, the small block masonry

and the cavities in which the wooden truss frame was fastened 900 years ago. On a circumferential ledge rests the groin vault with an oculus at the top. The original window openings in the north wall and the skylights impressively convey the quality and the monumental character of this completely preserved original Romanesque building.

The *mikveh* was built by the well construction method, i.e., using above-ground construction techniques in a large building pit which was subsequently filled up from the outside. The interior rooms now largely feature bare stone walls. The masonry was constructed from hammer-hewn small rectangular blocks.



Fig. 50: Semi-circular staircase leading from the anteroom to the immersion pool of the *mikveh* in *Speyer Jewry-Court*, current state



Fig. 51: Bathing shaft and immersion pool of the *mikveh* in *Speyer Jewry-Court*, current state

Its quality is similar to the masonry of the synagogue. The parts of the bathing shaft that are temporarily under water are constructed of layers of large rectangular blocks without any mortar. The offset layers of rectangular blocks largely consist of red sandstone. Even the barrel vaults in the staircases were built up in layers. Large-format ashlar blocks were used for ornamentation in portals and windows. The structural elements mainly consist of yellow sandstone and thus contrast with the homogeneous wall surface.

The entrance structure above ground level was redesigned in the modern era, and the vault of the bathing shaft was opened. Today, the *mikveh* is covered with a protective glass roof. The synagogue garden where the *mikveh* is situated is enclosed by brick walls on the south,

east and west sides. The walls have preserved gable-type roofs over recesses from their original construction period in the 15th century. They are based on a foundation with 14th-century relieving arches. Archaeological research has shown that these walls cut through the 16 metres wide building pit for the *mikveh*.

Building ornamentation

The building ornamentation is remarkable. The monumental *mikveh* is outstanding in its interior design, largely on account of its sculptural elements. The anteroom of the bathing shaft was designed in the Rhineland Romanesque style. The portals are constructed with elaborate masonry techniques which form a visual and architectural contrast to the enclosing walls. The masonry shows remains of *pietra-rasa* rendering with characteristic 12th century jointing.

Several portals with rich ornamentation form the transition between the separate underground compartments. The main portal opens into the *mikveh* from the North. The straight lintel is supported by two orthostats with semi-columns. A semi-circular tympanum is elaborately decorated with *opus reticulatum* brickwork. The portal leads down a wide flight of stairs to the upright rectangular portal leading to the anteroom of the bathing shaft. Here, double columns with cushion capitals carry the tympanum which is constructed of large sandstone ashlar blocks. The semi-circular ceiling arch consists of ashlar blocks.



Fig. 52: Characteristic 12th century *pietra rasa* rendering on the masonry of the east wall of the bathing shaft in the *mikveh* in *Speyer Jewry-Court*, current state



Fig. 53: Entrance to the *mikveh* in *Speyer Jewry-Court* with main portal, current state



Fig. 54: Elaborate cushion capital with triple shaft rings in the anteroom of the *mikveh*, current state

There are stone seating benches along the north and south walls of the anteroom. On them are four corner columns which bear the vault. Cushion capitals with triple shaft rings decorate the columns. The columns support the whitewashed groin vault roof. The column shaft of the north-east column is preserved.

The anteroom is especially elaborate in its design, with the monumental four-part window wall facing towards the bathing shaft. This window wall consists of a rectangular horizontal double window with a vertical bar. Above a rising profile of cyma and slab, monolithic small windows are inserted into the curtain areas of the groin vault. The eastern window is in the original location. It is an elaborately designed mullion window with three small pillars. The straight lintel is adorned with a round-arched relief. It is noticeable that only the north side facing the anteroom has a relief pattern. The western window consists of a profiled round-arched window jamb. It was inserted in the 19th century in place of the original biforate window, which was secured and is today shown on site in the *Museum SchPIRA*. The window wall facing the bathing shaft enabled an accompanying person to check whether the immersion in the *mikveh* met the religious requirements. Written sources notably refer to experienced female attendants who had the task of making sure a woman was fully immersed, i.e., including all of her hair.

In the bathing shaft, the characteristic *pietra-rasa* rendering with the superficial joint markings can be seen in the small blocks which are set in mortar.

On all sides of the bathing shaft there are interior traces of round window openings leading to the exterior. One round-arch window connects the bathing shaft with the semi-circular flight of stairs. The window of the stairs leading down to the *mikveh* is the original and still illuminates the stairs from the south today.

It is remarkable that the stairs down to the *mikveh* are equipped with the seating alcoves which are characteristic of the *ShUM* monuments. At the end of the flight of stairs, the west and east walls retreat. Each alcove is situated beneath a slightly pointed arch. The ashlar blocks mount towards a wedge-shaped keystone. Two slabs form the seats in the alcoves.

The high quality contemporary sculptural elements were constructed by the same stonemasons who also worked in churches and cathedrals. This graphically illustrates that the Jewish community was involved in the cultural processes of its environment.



Fig. 55: The stairs leading from the main portal are equipped with seating alcoves, current state



Fig. 56: Bathing shaft with immersion pool and round windows that allowed natural light, *mikveh* in *Speyer Jewry-Court*, current state

2.a.1.5 Synagogue Courtyard (ID 001.5)

The Synagogue Courtyard in Speyer (ID 001.5) – like the Synagogue Courtyard in Worms (ID 002.5) – was added to the synagogue on its north. Its extensions parallel to the wall can be archaeologically described. It is 4.8 metres wide, i.e., half as wide as the synagogue. Its length is unknown. It was at least 2.3 metres.

The exterior walls along the synagogue courtyard defined the line of today's *Judenbadgasse*. To the North of the synagogue courtyard is the garden of the property *Kleine Pfaffengasse* 20/21 (*Museum SchPIRA*). To the East was the *yeshiva*, and behind it the garden of the Jewry-Court with the monumental *mikveh*.

The courtyard as a meeting place was added by the north wall of the synagogue around 1200. Its north and east walls are archaeologically documented. Their masonry consists of red sandstone. It is jointed in layers. The material and the bricklaying method are similar to the west wall of the adjoining synagogue, which was renewed around 1200.



Fig. 57: View into the former synagogue courtyard in *Speyer Jewry-Court* via *Judenbadgasse*, former access to the synagogue and the *yeshiva*, current state

The synagogue courtyard

The members of the Jewish community not only met for prayer in the synagogue but also to carry out legal transaction in the forecourt. The meetings of the Jewish court and of the community leaders took place in this highly public location, and announcements from the Christian authorities were made known to the gathered Jewish community here. It was a place for wedding celebrations, and in cases of bereavement it was custom in the Rhineland to give solace to the relatives both in their own house as well as publicly in the synagogue courtyard.



Fig. 58: Remains of the *yeshiva* can be seen on the north-east corner of the synagogue (left) and on the former northern enclosing wall (right), current state

2.a.1.6 *Yeshiva* (ID 001.6)

The building of the *yeshiva*, the teaching and study centre for the Jews, borders on the synagogue courtyard to the East and the synagogue to the North-West. The western side of the teaching room was built against the east wall of the synagogue courtyard. The building was free-standing on the south and east side. Its structure can be deduced from the preserved remains of its north wall and the traces in the rising masonry of the adjoining east wall of the synagogue. The south wall, east wall and floor are archaeologically documented. It was an almost square brick building measuring 5.5 x 6 metres. The access to the *mikveh* ran north of the *yeshiva*. In between them, like in *Worms Synagogue Compound*, was the garden of the Jewry-Court.

Like the alteration of the *women's shul* as a stone-vaulted hall-type building, the brickwork of the *yeshiva* dates from the first half of the 14th century. This means that the *yeshiva* in *Speyer Jewry-Court* in is one of the oldest separate buildings for this purpose. The building illustrates the high importance given to religious study and teaching in Judaism.



The alignment of the *yeshiva* followed the line of the east walls of the synagogue and synagogue courtyard. Two doorways in the *yeshiva* provided direct access from the synagogue courtyard and from the *mikveh* in the garden. The building was cubic in form and had a groin vaulted roof.

The 14th century vault design can be reconstructed from the traces in the northern corner of the synagogue's east wall and the north wall of the *yeshiva*. The specific form of a ribbed vault with



Fig. 59: Remains of the *yeshiva* can be seen on the north-east corner of the synagogue, current state

an intermediate rib is documented by buttress remains and fragments of the supports and vault springers. A yellow brick foundation with poured mortar is preserved in the interior before the north wall.

The Gothic extension was built of hand-smoothed yellow bricks. Since the destruction of the city by fire in 1689 it has only existed as a ruin and in archaeological remains. Today the walls are disturbed by the wall enclosing the garden of the property at *Kleine Pfaffengasse* 20/21.

The *yeshiva*

In the *Ashkenazic* communities of the Middle Ages, religious literacy and basic education were considered, in line with biblical requirements (5 Mos. 11:1), to be the task of the family; often a teacher of children (*melammed*) would be hired for this purpose. Advanced pupils attended the *yeshiva* of a *Rabbi* to study the rabbinic texts of Late Antiquity (especially the *Talmud*) and Jewish law (*halakha*). As a rule, the young men studied in the private house of the *Rabbi*, on whose renown the reputation of the *yeshiva* depended. The fact that community teaching buildings are preserved in *Worms Synagogue Compound* and *Speyer Jewry-Court* is quite unique.



Fig. 60: *Women's shul* (back left), synagogue courtyard (left), synagogue (back right) and *yeshiva* (front) of *Worms Synagogue Compound*, current state

2.a.2 Description of the Component Part *Worms Synagogue Compound* (ID 002)

Boundaries and general characteristics

Worms Synagogue Compound is situated in the northern part of the city centre, within the former *Jewish quarter*. The oldest preserved Jewish monuments in this component part date to the 12th century. From the 12th to the 14th centuries the buildings were constantly supplemented and modernised. Renewals in the 14th and 17th centuries and the recovery of 1957 to 1961 determine the historically-developed character of the buildings.

The component part consists of the ensemble Synagogue Compound in Worms (ID 002.1) with the Synagogue (ID 002.2), *Women's Shul* (ID 002.3), *Mikveh* (ID 002.4), Synagogue Courtyard (ID 002.5), *Yeshiva* (ID 002.6), Community Hall (*Rashi House*; ID 002.7) and the Jewish Council Chamber and Entrance Hall of the *Women's Shul* (ID 002.8).

On the northern side, the synagogue complex presents itself by the Baroque façade of the Jewish council chamber and entrance hall of the *women's shul*. On its right is the entrance to the synagogue courtyard, with the masoned seating benches leading to the portal of the synagogue. A side doorway leads to the *yeshiva* and the *mikveh*. The coloured sandstone used in all buildings gives a relatively homogeneous character and an impression of coherence to the whole component part.

The buildings erected in coloured sandstone with designs from the Romanesque, Gothic, Renaissance and Baroque periods and the forms of the 1950s and 1960s show that the compound was in continuous use. The *mikveh* is completely medieval, whereas the synagogue, *women's shul*, *yeshiva* and the Jewish council chamber and entrance hall of the *women's shul* were substantially damaged during the *Shoah* in 1938/39 and recovered and reconstructed between 1957 and 1961. Many structural elements could be restored from original parts, so all major building features and structures were preserved. But testimony to the violent destruction is nevertheless still visible.



Fig. 61: Four-part window wall of the *mikveh* in *Worms Synagogue Compound*, current state

The buildings of a synagogue compound

The synagogue is the social and religious centre of a Jewish community. In the larger communities in *Ashkenaz*, additional buildings with a 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. In some places, there was a shared oven and a place for ritual slaughter too. In the early modern era, some communities also added council chambers for the community leaders, as was the case in *Worms Synagogue Compound*.

The seven buildings in *Worms Synagogue Compound* are outstanding because they originate especially early and provide a uniquely dense concentration and completeness in their testimony to the living tradition of *Ashkenazic* Judaism. They provide comprehensive evidence of the 1,000-year presence of Jews in a European city and their organisation as a community: prayer and scholarship, concepts of religious purity and the legal community are closely interrelated, even in the topographical proximity of the buildings.



Fig. 62: Aerial view of *Worms Synagogue Compound*. The former *Jewish quarter* has overall kept its ground layout which is still reflecting the line of the medieval city fortifications, current state



Relevant view corridors, panoramas and visual connections of the component part *Worms Synagogue Compound* (ID 002)

The rear location of *Worms Synagogue Compound* surrounded by houses on separate building plots, means that there are no panoramic views and only a few planned view corridors and historical visual connections. The visual connections may be one-directional.

Within the component part *Worms Synagogue Compound* as well as outside, especially towards the nearby area of the medieval city wall, there are visual connections which are of major importance for the appearance and understanding of the component part.



Fig. 64: View corridor ❸ linking *Judengasse* across *Synagogenplatz* with *Worms Synagogue Compound*, current state



Fig. 63: View corridors ❷ towards the apse of the *Torah Ark* in the east wall of the synagogue in *Worms Synagogue Compound*, current state

A view corridor ❶ dating from the modern era links *Berliner Ring*, which runs along the green spaces reflecting the line of the medieval city fortifications to the North of *Worms Synagogue Compound*, with the splendid northern façade of the Synagogue Compound and *Synagogenplatz* in front of it. Along the line of *Hintere Judengasse* there are view corridors ❷ dating from the Baroque period towards the apse of the *Torah Ark* in the east wall of the synagogue and the recess in the east wall of the *women's shul* associated with a legend [*Yehuda he-Ḥasid Wall* ➡ 2.a.2.3]. A significant view corridor ❸ from the same period links *Judengasse* across *Synagogenplatz* with the façade of the synagogue complex. The impressively direct historical visual connections ❶ between the *mikveh*, synagogue and community hall (now the *Rashi House*) can still be seen today and are fully consistent with the medieval condition of the compound, in fact they were a significant factor in the function of the ensemble.

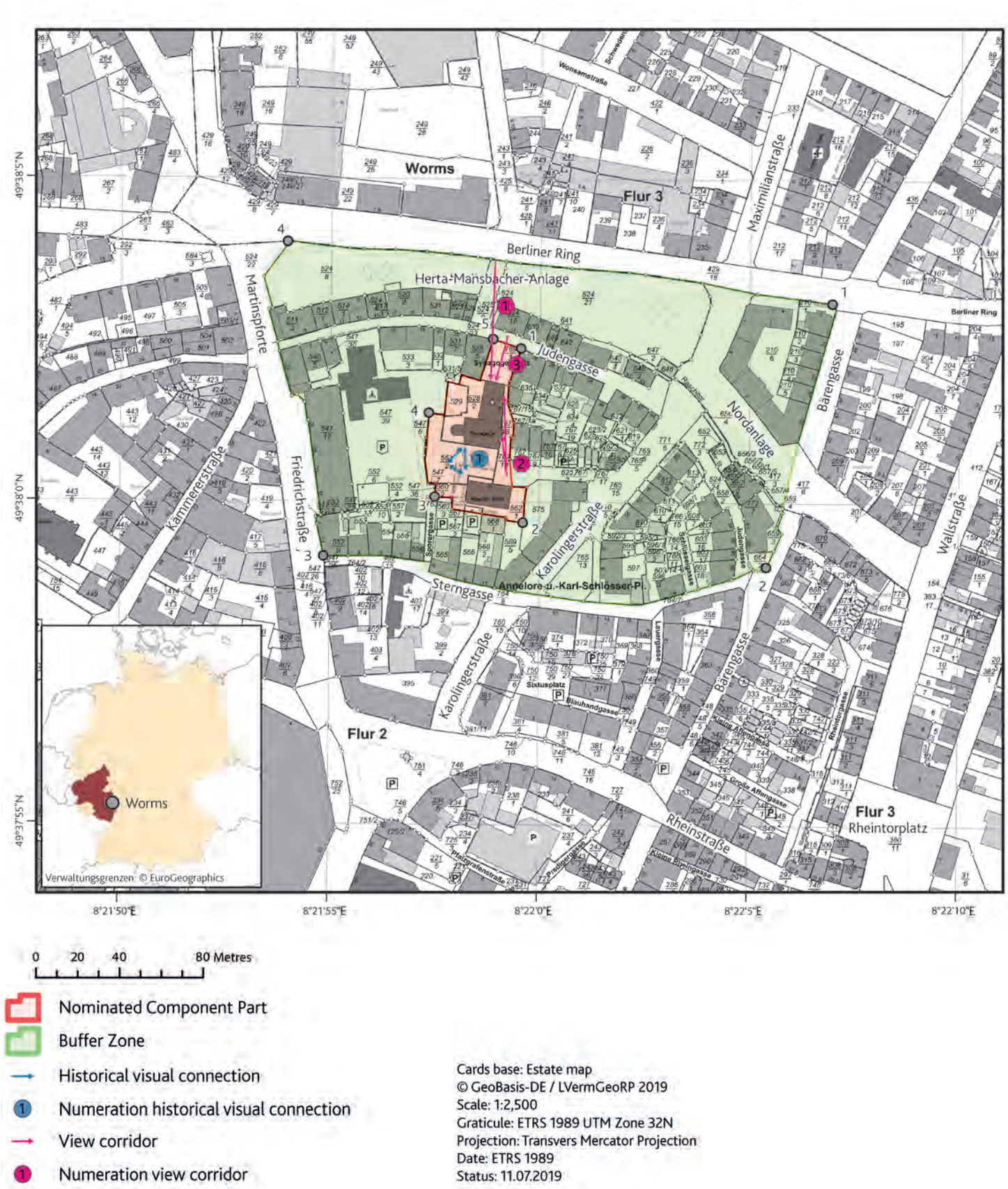


Fig. 65: Map of relevant view corridors, panoramas and visual connections of the component part *Worms Synagogue Compound* (ID 002)



Fig. 66: Main portal of the synagogue and adjoining west wall of the *women's shul*, current state

2.a.2.1 Ensemble Synagogue Compound in Worms (ID 002.1)

The ensemble Synagogue Compound in Worms is characteristically situated at the heart of the former *Jewish quarter*, almost completely surrounded by housing plots. To the North, *Synagogenplatz* meets *Judengasse*. To the East, the compound ends in an alley between *Synagogenplatz* and *Hintere Judengasse*. In the south the compound borders on housing plots facing *Sterngasse* and *Karolingerstraße*. The western boundary is a narrow alley between *Sporergasse* and *Judengasse*. The Synagogue Compound covers an area of 0.27 hectares.

The façade of the synagogue complex faces onto *Synagogenplatz*. The synagogue dating from 1174/75, the *women's shul* (1212/13) with the Jewish council chamber and entrance hall of the *women's shul* (1620–1630) and the *yeshiva* (1623/24) are grouped around the synagogue courtyard. The *mikveh* dating from 1184/85 is in the synagogue garden to the South-West. On the southern edge of the Synagogue Compound is the *Rashi House*, which contains elements from the former community hall dating from the 12th and 13th centuries.

The stylistic form of the Synagogue Compound is surprisingly consistent despite the fact that the monuments were partly destroyed on several occasions. The *mikveh* dating from the High Middle Ages is largely preserved in its original substance. The results of the recovery of the other buildings can be seen in their exterior walls. The synagogue, the *women's shul* with the adjacent Jewish council chamber and entrance hall of the *women's shul* and the *yeshiva* (popularly known as the *Rashi Chapel*) were recovered between 1957 and 1961 using many original parts. The *Rashi House* was newly built in modern forms in 1982 on the medieval remains of the former community hall. In the design by the architect *Rainer Kleebank*, the building's volume, axes and zones are based on the layout and design of its historical predecessor.



Fig. 67: Stone with elaborate ornamentation of the main portal of the synagogue, current state

The buildings show the ornaments, window designs and portal forms which were typical at the time of construction. The buildings dating from the 17th century also include stylistic references to those of the 12th and 13th centuries. The continuous use of the compound as a centre over nine centuries is impressively reflected in the various building components, structural elements and spatial openings. They include Romanesque round-arch portals and capitals, Gothic pointed windows, rows of oculi, portals from the late Renaissance and early Baroque period, the Baroque *Torah Ark* and the stone fittings of the *yeshiva*. Stone inscriptions reflect all construction periods. There are original inscription plaques as well as other inscriptions and graffiti. They include numerous inscriptions for donors, chronograms indicating dates, and personal names scratched in tribute. Most of them were rescued from the rubble in whole or in parts after the *Shoah*. In the course of the recovery they were carefully reinserted in the same position as far as possible.

The synagogue garden mediates between the synagogue, the *women's shul*, *yeshiva*, community hall and *mikveh*. It also provides a smooth transition between the different ground levels of the monuments at the time of construction.

Worms Synagogue Compound can be identified as a coherent area which significantly contrasts with the city centre of Worms both in its dimensions and in its design. 900 years of historical development have shaped one of the most impressively complex and complete centres of life in *Ashkenaz* which is unparalleled not only in Germany, but on an international scale.



Fig. 68: Interior of the synagogue in *Worms Synagogue Compound* with *Torah Ark* and *bema*, current state

2.a.2.2 Synagogue (ID 002.2)

General characteristics

The synagogue rises as a cubic structure at the centre of the Synagogue Compound and is aligned on an east-west axis. Its ground layout forms an irregular rectangle with a segmental arched protrusion for the apse in the east wall. The north and south walls form a right angle with the east wall. The west wall forms an acute angle with the north wall and an obtuse angle with the south wall. Its alignment follows the wall of a preceding building.

The synagogue has a groin-vaulted ceiling; it is the oldest known synagogue room with a vault supported by two central columns. Its dominant vault system with elaborately sculptured capitals set a trend for the architecture of major synagogue buildings in medieval *Ashkenaz*. The room is 15.3 metres long and 9.7 metres wide. The columns are 4.4 metres apart. The ribs of the groin vault are significantly raised, so the room has a remarkable ceiling height of up to 8.4 metres. The building is covered with a slate-tiled hip roof.



Fig. 69: East wall of the synagogue with apse of the *Torah Ark* and the east wall of the *women's shul* (right), current state

The high quality contemporary sculptural architecture was constructed by the same stonemasons who also worked in churches and cathedrals. This graphically documents the involvement of the Jewish community in cultural processes of its environment.

The niche for the stone *Torah Ark* is marked by an apse on the outside. In the interior, the Baroque *Torah Ark* façade is flanked by pointed arches relieving the foundation. They contain seating alcoves. The Romanesque and partly renewed ledge for candles goes along the north, west and south walls. A stone lectern, which was built in the middle of the 19th century from the remains of the Renaissance *Torah Ark* of 1619, stands on a platform between the two columns.

The original Romanesque main portal is in the north wall of the synagogue. The significant structural decoration of the step-column portal has almost completely survived the intervening centuries. The portal opens to the North into the synagogue courtyard which extends along the western exterior wall of the *women's shul*. West of the portal, the inscription plaque marking the foundation of the first synagogue building of 1034 is embedded in the wall. In the south wall a secondary portal ("wedding portal") opens up towards the former community hall.

The synagogue is illuminated via seven Gothic pointed windows beneath oculi. In the north wall, there are three Baroque round arch windows above the Romanesque main portal and the extension of the *women's shul*.

A particularly notable feature is an undestroyed oculus from the Romanesque building which is preserved in the west wall. Since the construction of the *yeshiva* in the 17th century, it opens into the teaching room. The round window today has a rectangular surrounding frame.

Bronze plaque on the inauguration of the recovered synagogue, *women's shul*, *yeshiva* and *mikveh* in 1961



ALTE SYNAGOGE

SIE WURDE 1034 ERRICHTET UND
1175 ERNEUERT: DIE FRAUENSYNAGOGE
SCHLOSS SICH 1213 AN
DIE RASCHI-JESCHIBA 1624
1185 ENTSTAND DAS JUDENBAD

OFT IN NEUN JAHRHUNDERTEN
WURDE DIESE EHRWÜRDIGE STÄTTE
BEI STADTBRÄNDEN UND
VERFOLGUNGEN ZERSTÖRT ZULETZT 1938

AUF DEN ALTEN GRUNDMAUERN IN
DER ÜBERLIEFERTEN FORM
WIEDERAUFGEBAUT WURDE SIE
AM 3 DEZEMBER 1961 EINGEWEIHT

Old Synagogue

It was built in 1034 and
renewed in 1175. The women's shul
joined it in 1213,
the Rashi Yeshiva in 1624.
In 1185 the mikveh was built.

Often during nine centuries
this venerable site
was destroyed in town fires and
persecutions; most recently in 1938.

Rebuilt on the old foundations
according to its traditional design
it was inaugurated
on 3 December 1961.

The plaque on the north façade of the synagogue complex, east of the entrance to the synagogue courtyard, gives an abbreviated account of the historical origins and frequent destructions of the buildings in the synagogue compound. It explicitly gives the building dates known from other historical inscriptions and that of the November pogroms of 1938, names the recovery according to the traditional design and finally the date of the synagogue's re-inauguration on 3 December 1961. The bronze plaque, with embossed letters, measures 1 x 0.8 metres.

The number of building inscriptions, memorial plaques for donors and graffiti embedded in the walls of the synagogue [➡ 2.a.2.2] is extraordinary. The graffiti are partly painted over. The local community showed great interest in the inscription plaques in the building. Again, and again the community made successful efforts to preserve the founder's inscriptions were successful [➡ 2.a.2.8; 2.a.2.5]. Most of the inscriptions have been preserved undamaged. These inscriptions were carefully removed from the walls, in some cases during the *Shoah*, safely stored and then inserted in their original position in the course of the recovery.

Building II of the synagogue in *Worms Synagogue Compound* dates from 1174/75. The synagogue was looted and set on fire during the November pogroms in 1938, and made to collapse in 1939. The wall between the synagogue and the *yeshiva*, with its notable graffiti and the Romanesque oculus, was preserved up to a height of 2 metres. The synagogue was recovered and reconstructed in several stages up until 1961.

The whole of the exterior features bare masonry. The rebuilt areas were partly restored from original stone material, and the exterior façades were supplemented by ashlar blocks of various qualities. Beige and greyish sandstone is also represented, especially in the large-format Romanesque ashlar blocks.

There is a striking variability in the masonry, even in the reconstructed areas. The large Romanesque stone blocks of the apse in the east wall indicate the position of the *Torah Ark* in the interior. The rest of the Romanesque masonry consists of roughly hewn small blocks in staggered layers, and in some cases only the heads of the stone are visible under the wide mortar joints. Large format ashlar masonry was mainly laid in staggered layers.

The deliberately exposed recycled spolia material from former building stages, which was recovered after destruction during the *Shoah* and integrated into the building in their original position during the recovery process, is of outstanding importance for the design of the synagogue. Where additions were needed, care was taken to mark them as modern additions, by the choice of material and by the way it was processed and integrated into the building's structure.



Fig. 70: Variability of masonry on the east wall of the synagogue with apse of the *Torah Ark* and the adjoining east wall of the *women's shul*, current state



Fig. 71: Romanesque main portal of the synagogue, current state

Portals, doors and windows

The main portal of the synagogue opens in the northern façade. The round-arched step-column portal shows a high quality of sculptural and architectural design. There is one particular stone block of the archivolt which is remarkable for its rich ornamentation of palmettes and climbing plants. The columns are crowned by Romanesque palmette capitals. The sub-division of the door jambs is continued in the archivolt. The exterior jamb ends in a moulding. The round arch portal is framed by a tall rectangular panel. The opening width of the portal is 1.5 metres. The portal was re-erected in 1949 from recovered material. Apart from the blind arch panel, the tympanum and individual ashlar blocks, it completely consists of original material dating from the 12th century. The round-arched inscription over the tympanum known from a written source and some of the ornamental frieze elements were lost in the 17th century [➡ 2.b.2.2]. The northern portal admirably exemplifies the design of the medieval synagogue, especially when compared with the sculptural architectural adornments of St Peter's Cathedral in Worms, and it excellently documents the integration of the Jewish community in the cultural processes of the environment and the successful participation of Jews in the urban society of the time.

The secondary portal in the south wall is significantly plainer, and with its clear width of 0.9 metres it is narrower than the splendid main portal. A massive lintel of red sandstone is mounted above the portal. The jambs of both portals consist of coloured sandstone.

The interior is illuminated through seven pointed windows in the south, west and east walls, with oculi above each of them. The window openings are not centrally placed below the tops of the vaults inside the synagogue. A round arch window in the north wall above the main portal is one of a series of three Baroque round arch windows. Two of them open to the outside above the *women's shul*. The design of the recovered windows reflects the historically developed character of the monument. In the recovery process, the condition before 1938 was restored.



Fig. 72: The synagogue viewed from South-West with the adjoining *yeshiva* and the secondary portal in the south wall of the synagogue, current state

Vaults above the room and typological columns

The vaults and columns of the synagogue in *Worms Synagogue Compound* played a lasting role in defining the design of synagogue buildings in Central and Eastern Europe. In the following centuries, numerous synagogues were built in the same form in large Jewish communities in *Ashkenaz*, for example in Vienna, Prague and Kraków [➡ 3.2.3]. The window structure corresponds to that of an assembly room, the vault structure is more like that of a hall-type building. Above two Romanesque columns, the raised ribbed vaults rise as slender vertical structures, thus visually opening up the room, which is divided by the position of the columns.

Temple and synagogue

Unlike the *Temple in Jerusalem*, which was destroyed in 70 CE, synagogues in Judaism were initially not considered to be "sacred". The first European synagogue to be called a "lesser sanctuary" (*miqdash me'at*, cf. Ez 11:16) in an inscription was Worms synagogue of 1034. In the 11th to 13th centuries, the Jewish communities in *Ashkenaz* developed an innovative awareness of the sanctity of the synagogue space. Confrontation with the non-Jewish environment, above all in the persecutions since the first Crusade (1096), was a contributory factor here. 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, alludes to *Solomon's Temple in Jerusalem*. Worms has been referred to as a "lesser Jerusalem" since the early modern era.

The vertical nature of the vault ribs and the uniform design of the caps and wall surfaces create a unity between the two aisles. The six bays lead up to ridges without any transverse arches. This gives the room the distinct character of an assembly hall.

The columns rest on cubic plinths. Their Attic bases are decorated with corner griffes which are typical of Romanesque architecture in Worms.



Fig. 73: Interior of the synagogue with the prototypical columns and vaults, current state

Both column shafts taper upwards. The impost slab of the eastern capital bears the inscription dating the completion of the Romanesque synagogue. The impost is decorated with a leaf frieze. An artistic palmette leaf frieze with a diamond pattern adorns the capital. The corner leaves are supported by diamond-patterned bars. The western capital also consists of two zones, the capital and the impost. The palmette crown of the impost is formed by deep grooves. The leaf capital is identical with the eastern capital. After the destruction of the vault during the *Shoah*, both capitals were carefully replicated based on a plaster cast using original fragments and illustrations. The circumferential inscription on the eastern impost slab refers to the "two columns" *Yakhin* and *Bo'az* in the forecourt of *Solomon's Temple in Jerusalem* (1 Kings 6). Together with the accentuation of the synagogue of 1034 as a "lesser sanctuary", this allegory uniquely underlines the holiness of this synagogue sanctuary.

Torah Ark, *bema* and the candle ledge

An essential element in every synagogue building is the *Torah Ark*. It is aligned to face Jerusalem. In Worms the *Torah Ark* is located in the apse niche in the east wall. Four steps lead up to it. The *Torah* shrine is like a delicately-structured aedicule shrine. It was recovered and reconstructed using numerous fragments of the *Torah Ark* of the early 17th century. Two slender fluted columns bear rich composite capitals. The architrave is adorned by three crowns which refer to the *Sayings of the Fathers* in the *Mishnah*, *Pirqē Avot*, 4:17: "Rabbi Simeon said: There are three crowns: The crown of the *Torah* (תורה כתר), the crown of the priesthood (כהונה כתר), and the crown of the kingdom (כתר מלכות); but the crown of a good name exceeds them all". On the inscription, the order is changed: The "crown of the Torah" is at the centre, right over where the *Torah scrolls* are kept.

Above it rises the openwork gable. The gable panel shows a further crown, above which there is a pedestalled sphere. The gable and obelisks of the aedicule shrine correspond to the Central European Baroque idea of a classical temple. The *Torah Ark* is made of sandstone. The original metal grids have been restored; they have enclosed the *Torah Ark* since its construction around 1700.

Yom Kippur candles

The highest Jewish holiday is the *Day of Atonement* (*Yom Kippur*). It falls on the 10th day of the month of Tishrei (September/October of the civil calendar) and is considered to be a strict day of rest and fasting. On the eve of *Yom Kippur*, special candles are lit in the homes and synagogues: in honour of the holiday and in remembrance of the dead. In the *ShUM* communities, many Jews from the surrounding areas came together on the High Holidays in autumn to visit the *mikveh*, the synagogue and the cemetery. Large candle ledges in the synagogues ensured that all the *Yom Kippur* candles could be set up.

The side elements of the lectern created in the middle of the 19th century consist of remains of the Renaissance *Torah Ark*. The sandstone pedestal bearing the lectern and including the bench measures 2.8 x 2.5 metres and is situated in the middle of the room between the two columns. In other words, it is in the same accentuated liturgical position as the former *bema*. Around all the walls is a candle ledge which formerly had an iron framework with spikes that could be used to fix the *Yom Kippur* candles.



Fig. 74: Interior of the synagogue in *Worms Synagogue Compound*, current state

Apse in the east wall

In addition to the main portal on the north façade, the apse in the east wall is the most remarkable architectural adornment on the exterior, and it is unique among the existing medieval synagogues in *Ashkenaz*.

It stands out as a segmental arch of 3.9 by 0.8 metres in front of the east wall. Six layers of large stone blocks of red and yellowish sandstone end in a cornice. Above this cornice is a gently rising semi-cone roof of red sandstone slabs. Rectangular gaps in the large stone blocks of the apse in the east wall were deliberately left visible. They bear witness to iron brackets which were used to mount a fence to protect the *Torah Ark* from contact with passers-by in *Hintere Judengasse*.

Building inscriptions – memorial plaques, inscriptions and graffiti

The building inscriptions on all parts of the building are significant features of the synagogue and other monuments in *Worms Synagogue Compound*. Mainly they are original inscription plaques, inscriptions and graffiti which were recovered in whole or in parts from the ruins during and after the *Shoah* and reinserted in their original positions as far as possible. Only the inscription on the impost slab of the eastern column capital had to be replaced by a faithful copy in the course of the recovery. The oldest inscription is the founder's plaque for the construction of the first Romanesque synagogue (building I) in the month of Elul of the Jewish year [4]794 AM (= August/September 1034 CE), the building which preceded the building we see today.



Fig. 75: East wall of the synagogue with the apse of the *Torah Ark*, current state

Founder's inscription for the first synagogue building in Elul of the year [4]794 AM



יתב[רך לעד שו]מע תחינות	1	Praised forever be He who hears the supplication,
אשר מילא לב עבדו באמונות	2	who has filled the heart of His servant with faith
מר [יעקב בר דוד] איש תבונות	3	of Mar Yaʿaqov ben David, a man of success,
לשמו הגדול בית לבנות	4	That he built a house for His great name,
ול[וי]תו מרת רחל [ח]שובה בין שאננות	5	and his consort Mrs Raḥel, distinguished among the noble ones;
כיבדו את יי מהונם ליהנות	6	They respected the Lord and rejoiced in him, with their assets
יפו מקדש מעט בתכונות	7	They adorned this lesser sanctuary with implements,
והושלם בירח אלול בת׳ש׳צ׳ד׳ לחשבונות	8	And it was completed in the month of Elul, 794 according to the reckoning,
יוטב לבוראם [מ]העלאת קרבנות	9	To their Maker, it was better than offerings of sacrifices
זכו שם עולם לקנות	10	They achieved everlasting fame,
יד ושם ותשואות חנות	11	A memorial and joyful acclamations
טוב מבנים ומבנות	12	Better than sons and daughters.
יזכרו בטו[ב]ות זכרונות	13	They shall be held in good remembrance,
יזהר הקורא אמן לענות	14	And whoever reads this should be mindful to respond "Amen"!

The inscription concerning the foundation of the first synagogue building in Worms is set into the north wall of the synagogue to the west of the main portal. It bears the oldest dated Hebrew text in Europe north of the Alps. The inscription dates building I to the year [4]794 AM (= 1034 CE). The plaque is made of yellow sandstone and measures 1.8 x 0.5 x 0.1 metres. It is only slightly damaged. Two blocks of text are separated by a vertical bar. The inscription has 14 lines of text which report on the donation of the first Romanesque synagogue by *Yaʿaqov ben David* and his wife *Raḥel*.

Inscription to the south of the *Torah Ark* about the founding of the community by a man called *Yaʿaqov*



האבן הזאת שבצד הארון	This stone, which is next to the Torah Ark
עדה למר יעקב איש כשרון	Is a witness for Mar Yaʿaqov, a successful man,
[בכל שבת] ושבת בזכרון	On every single Sabbath to commemorate him
[להזכיר]ו עם ישיני חברון	And to remember him along with th[ose who] s[leep] in Ḥevron.

The inscription is on the interior east wall of the synagogue, south of the *Torah* shrine. It speaks in rhyme about *Mar Yaʿaqov* who is to be remembered every Sabbath together with "those who sleep in Hebron" (i.e., the patriarchs *Abraham*, *Isaac* and *Jacob*). The person called "Mar Yaʿaqov" is probably the same *Yaʿaqov ben David* who is praised together with his wife for building the first synagogue [➡ 2.b.2.1]. Before the modern area, the fragment was replaced by a copy, and this copy was again set into the east wall of the synagogue during the recovery. The inscription plaque can be dated to the 11th century on stylistic grounds; the title "Mar" instead of "Rav" also indicates an early date.

A counterpart to this inscription north of the *Torah* shrine was long considered lost, and it was only in 1957 that it returned to Worms from Cologne. It is known from a written source that the fragment was situated in the east wall of the synagogue in 1559.

Graffito on the exterior jamb of the synagogue portal



א[ברהם]	A… (Avraham?),
בן	son of
אשר	Asher,
שליטא	L(ong) m(ay he) l(ive) h(appily), A(men).

The portal of the synagogue bears an inscription from the beginning of the 18th century. The undated inscription is probably connected with the reconstruction of the synagogue and the *Torah Ark* after 1689. The inscription is scratched into a stone in the door jamb of the main portal of the synagogue.

Graffito on a stone block at the south-west corner of the synagogue



בעשה	Baʿesa,
בר נתן	son of Natan

The inscription is situated on a corner block at the south of the west wall of the synagogue. The letters fall away obliquely and are scratched deep into the stone. The inscription is interrupted by two holes which were once used to fix railings. The type of writing dates the graffito to the 13th century.



Fig. 76: Interior of the synagogue with *Torah Ark*, *bema* and the characteristic columns, current state

Inscription on the impost of the eastern capital of the synagogue



פיא׳ר׳׳׳ [ה׳ע׳מ׳ו׳ד׳׳׳]ם׳ ש׳ת׳׳׳ם	N	The splendour of the “two columns”
ע׳ש׳ה׳ ב׳ל׳׳׳ ע׳צ׳[ל׳ת׳׳׳׳ם׳]	O	He made without “idle hands”
ג׳ם׳ ג׳ו׳ל׳ת׳ ה׳כ׳ת׳ר׳ו׳ת׳	S	Also, the “spherical capitals”
ג׳ם׳ [ת׳ל׳ה׳] ה׳נ׳ר׳ו׳ת׳	W	Also, he hung up “the lamps”

The rhyming inscription on the impost slab of the eastern column dates building II of the synagogue in *Worms Synagogue Compound* to the year [4]794 AM (= 1174/75 CE). It should be read as a chronogram (the letters are dotted) and extends around all four sides of the impost. The quotations imply that the reading direction should be north–east–south–west. The style of the Hebrew letters is similar to headstone inscriptions from the second half of the 12th century. Several verses from the account of *Solomon’s* construction of the *Temple* (1 s 6 and 7) are quoted. The reference to the *Temple* accentuates the holiness of the synagogue sanctuary and the prayers that are made there; it must be understood against the background of the history of religious developments in *Ashkenaz* after 1096. The original inscription plaque is lost, after the *Shoah* it was restored on the basis of transcriptions and photographs. Three original fragments measuring 0.3 x 0.1 x 0.1 metres, 0.3 x 0.1 x 0.1 metres and 0.2 x 0.1 x 0.1 metres are preserved.

Fragment of a founder's inscription of the first synagogue building



...אורך ימ... ... (Name) ... Long (may he) live
...בימונת.. happily!
... to the right hand (?) (or: in happiness?)

Building II of the synagogue in *Worms Synagogue Compound* also preserves the memory of the first synagogue of 1034 by the inscription fragment in the foundation of the apse in the east wall. It is firmly integrated into the masonry as a recovered fragment. It measures 0.3 x 0.2 metres. Today the fragment is below street level and therefore no longer visible. Historical photograph *c.*1958.

Inscription on the *Torah Ark*



כתר כהונה Crown of the Priesthood –
כתר תורה Crown of the Torah –
כתר מלכות Crown of the Kingdom

The inscription is on the architrave of the *Torah Ark*. The dating of the plaque to 1705 is not mentioned in the inscription itself, it is deduced from the date of the donation of the Baroque *Torah Ark* after 1689.

Inscription commemorating the renewal of the synagogue in 1842



וישנו את תבנית תונ[ה ב]ית ב[שנ]ת תי׳רי׳ [גד]לת לפק And they changed the layout of the house in the year "You will multiply" its greatness, according to the minor calendar.

This inscription plaque is formed like an arched lintel and is broken in several pieces. The letters are embossed. A rose adorns the right end (the other rose on the left is lost today). The inscription refers to the renewal of the internal layout of the synagogue interior in the year 1842. The biblical allusion to Psalms 71:21 ("You will multiply my greatness") serves as a chronogram, dating the completion of the work to the year [5]602 AM (= 1841/42 CE). The redesign of the synagogue and *women's shul* interior in this year is known from other documents, too [➡ 2.b.2.1].

Inscription on the "Foundation Stone" of the recovered synagogue complex in Worms



אבן-פנה לשקום הבית כ"ד אלול תשי"ט	Cornerstone for the restoration of the house, 24 Elul 719
Grundstein des Wiederaufbaus	Foundation stone of the recovery
27. September 1959	27 September 1959

The restoration of the synagogue in 1959 marked the beginning of the recovery of the synagogue complex in Worms. The "foundation stone" with its chiselled inscription is situated in the western wall of the synagogue, west of the main entrance, at a height of c.1 meter. It marks the place where the reconstruction work began and gives the date of setting the foundation stone on 24 Elul [5]719 AM = 27 September 1959 CE, in both Hebrew and German. The red sandstone measures 0.61 x 0.33 metres.

Inscription commemorating the new reader's desk by Federal President, *Heinrich Lübke*



GESTIFTET	Donated
VON BUNDESPRÄSIDENT	by Federal President
Dr· h·c· HEINRICH LÜBKE	Dr h(onoris) c(ausa) Heinrich Lübke
3·12·1961	3 December 1961

The inscription, situated on the southern panel of the reader's desk, gives the name of its sponsor, the former Federal President of the Federal Republic of Germany, *Heinrich Lübke* (1894–1972) as well as the date of the donation, 1961.

Israel Stone



אבן ישראל Stone of Israel

This *Israel Stone* was placed in c.1984 into the eastern jamb of the eastern opening from the *women's shul* towards the synagogue. The white limestone is the most characteristic architectural feature of both old and modern buildings in Jerusalem. The flat rectangular stone shows a roughly hewn surface structure. The lower margin is levelled. Hebrew letters lined in gold identify its origin in the Land of Israel. The stone measures 0.3 x 0.3 metres.

The synagogue in the context of the recovery after the *Shoah*

The fabric of the synagogue and the adjoining buildings (*yeshiva*, *women's shul* and Jewish council chamber and entrance hall of the *women's shul*) survived the destruction during the *Shoah* to a remarkable extent. The walls of the synagogue are preserved to a height of up to 2.7 metres above the floor level of the interior. The substantial sculptural adornment on the northern main portal of the synagogue is still preserved except for a few fragments.

Numerous skilled craftsmen and scientists from various disciplines were involved in the recovery of the synagogue and its neighbouring buildings. Large parts of the original ashlar blocks in the portals and the corner stone blocks have been returned to their original position. The capitals of the typological columns were restored from original fragments and a plaster model. The founder's inscription on the impost slab of the eastern capital was replaced using preserved fragments and illustrations. The corbels were reconstructed in a clearly visible manner and the vault over the sanctuary was restored. The arrangement of the windows was also reconstructed to match the original building. They were set in place at regular intervals, but in places they are not centrally positioned under the vault bays. The form and arrangement of the window openings reflect the historical growth of the synagogue and its extensions. The Baroque *Torah Ark* and the lectern created in the 19th century from parts of the Renaissance *Torah Ark* were restored using numerous fragments and original parts.

All usable original parts were integrated in the course of the recovery. All missing parts were reconstructed faithfully from the reference documents [➡ 7]. All later additions can be clearly distinguished from the original fabric by of their material, technical methods and processing.



Fig. 77: Construction phase plan of the east wall of the synagogue



Fig. 78: Construction phase plan of the north wall of the synagogue



Fig. 79: Central column in the *women's shul*, current state

2.a.2.3 *Women's Shul* (ID 002.3)

General characteristics

The earliest known *women's shul* in *Ashkenaz* is in *Worms Synagogue Compound*. It is joined to the North of the synagogue and is free-standing on two sides. At the North of the *women's shul* is the annexe containing the Baroque Jewish council chamber (*Kahalstube*), and beneath that on the ground floor is the entrance hall of the *women's shul*. The founder's inscription for the *women's shul* is set into the northern façade. The pathway of *Hintere Judengasse* goes past the *women's shul* on the East. To the West is the synagogue courtyard.

The *women's shul* is the first known *women's shul* in *Ashkenaz* to respond to the problem of the presence of both sexes in the holy sanctuary. This large and ambitiously designed building manifests a positive solution to the longing for both purity and participation and attests to the high social position of women and their recognised religious roles.

The *women's shul* rises above a trapezoidal ground layout. A slate-tiled hip roof with pointed gables combines the building of the *women's shul* and the adjoining Jewish council chamber to the North into a single building.

The southern end of the hip roof is lowered to ensure that the adjoining synagogue would be illuminated by daylight from the North. Three round-arched seating alcoves in the synagogue courtyard are situated in front of the west wall of the *women's shul*.

On the ground floor under the Jewish council chamber, with its monumental display façade facing *Synagogenplatz*, the late Romanesque portal opens up into the *women's shul*. Before an opening from the *women's shul* into the synagogue was created in 1842, this was the main entrance into the *women's* prayer room.



Fig. 80: West wall of the *women's shul* with the adjoining Jewish council chamber and entrance hall, current state

The round-arched portal consists of two interlocking stepped portals with beads which end in corner griffes in the form that is typical of Romanesque architecture in Worms. The form of this portal is reflected in the headstone on the grave of the founder of the *women's shul*, *Me'ir ben Yo'el ha-Kohen* (d. 1224), on *Old Jewish Cemetery Worms* [➡ 2.a.3.2].

The late Romanesque portal leads into the single-storey main room which measures 12.1 x 8.9 metres and has a groin vault above a single support. The interior is whitewashed, the transverse arches are framed in reddish stone and accented by white joint lines. The groin vault rises above a central column. The vaults have a height of 5.6 metres. To the South, the *women's shul* opens up to the synagogue on floor level under two large pointed arches – this is a particularly graphic architectural expression of the change towards a shared religious service for men and women, under the influence of the reform movement in *Ashkenazic* Judaism, around the middle of the 19th century.

The west wall of the *women's shul* contains two plain pointed windows and four low oculi situated to the sides of them. The east wall is illuminated through two round-arched windows, also flanked by oculi.

A notable feature in the outer east wall of the *women's shul* is a rounded recess in the flat wall surface which is successively reduced in the rising masonry. It reflects older plot boundaries. Its unusual form gave this wall a special significance in Jewish legends about Worms [➡ *The Yehuda he-Ḥasid* Wall].

The foundation of this oldest known *women's shul* in *Ashkenaz* can be dated to the year [4]973 AM (= 1212/13 CE); the founders were *Me'ir ben Yo'el* and his wife *Yehudit bat Yosef*. The two detailed founders' inscriptions are very significant for the community, so when the extension containing the Jewish council chamber and the entrance hall of the *women's shul* was built in the 17th century, they were integrated into the façade and then renewed in the 19th century [➡ 2.a.2.8].



Fig. 81: Interior of the *women's shul* with the central column und the ogival openings to the synagogue, current state



Fig. 82: Main portal of the *women's shul*, current state

The exterior of the *women's shul* features a bare stone masonry and mainly consists of rubble with some individual ashlar blocks. The rebuilt part of the exterior is faced with the characteristic rendering of the early 1960s. The preserved layers of stones from the 13th century form a visual contrast. They can easily be distinguished from the higher layers by their *pietra-rasa* finishing technique.

The *Yehuda he-Ḥasid* Wall

Legends arose concerning a rounded recess in the wall surface at ground level in the east wall of the *women's shul*. The recess gradually closes up to the flat wall surface over twelve layers of stones. Remarkably, the lower two layers show unspoilt masonry from the early 13th century.

The maximum width of the recess there is 1.6 metres. It reflects medieval plot boundaries in that it was probably built around the corner of a boundary wall which has since vanished. The recess is firmly linked with the legend of the mother of the later *Rabbi Yehuda he-Ḥasid* [➡ 2.a.2.3].



Fig. 83: East wall of the *women's shul* with the *Yehuda he-Ḥasid* Wall, current state

Tales and legends

There is a rich legacy of stories concerning Jewish protagonists of the early *Ashkenazic* period, which first appears in manuscripts in the 15th century. Some stories revolve around the writers of liturgical poetry from the *ShUM* communities. *Ashkenazic* narrative literature was widely disseminated in printed collections such as *Gedalyah ibn Yaḥya's* Hebrew work *Shalshelet ha-Qabbala* (Venice 1587), the Yiddish *Mayse-Bukh* (Basel 1602) and the *Wonder Stories* by the beadle in Worms, *Yuspa Shammash* (*Mayse Nissim*, Amsterdam 1696, also printed in Yiddish). Time and again, *Yuspa's* stories create links between specific places in the *Jewish quarter* in Worms or in *Old Jewish Cemetery Worms* and legendary incidents. This is most evident in the case of the *Yehuda he-Ḥasid Wall*.

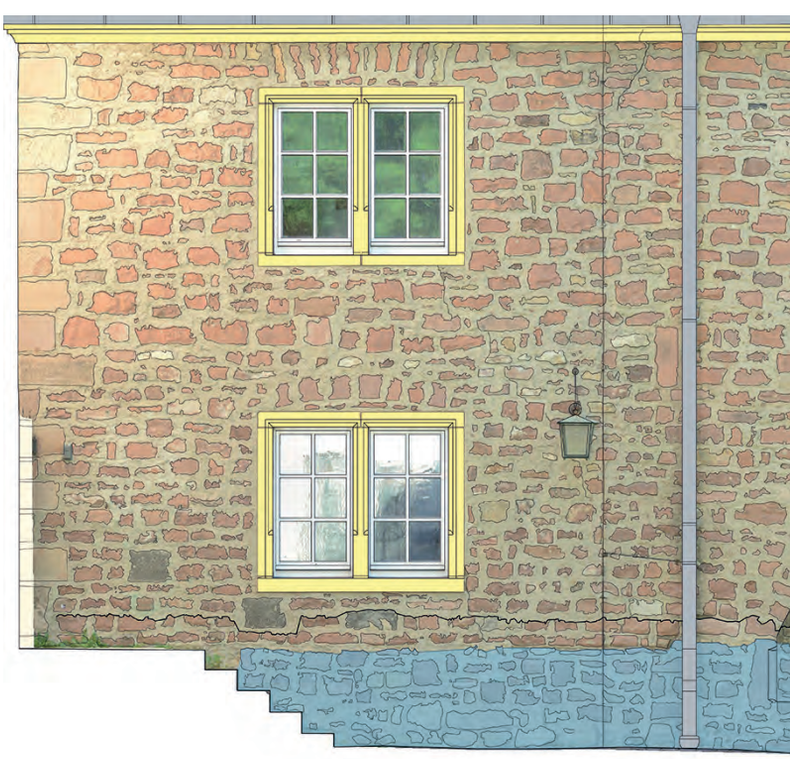


Fig. 84: Construction phase plan of the west wall of the Jewish council chamber and entrance hall of the *women's shul*

The *women's shul* in the context of the recovery after the *Shoah*

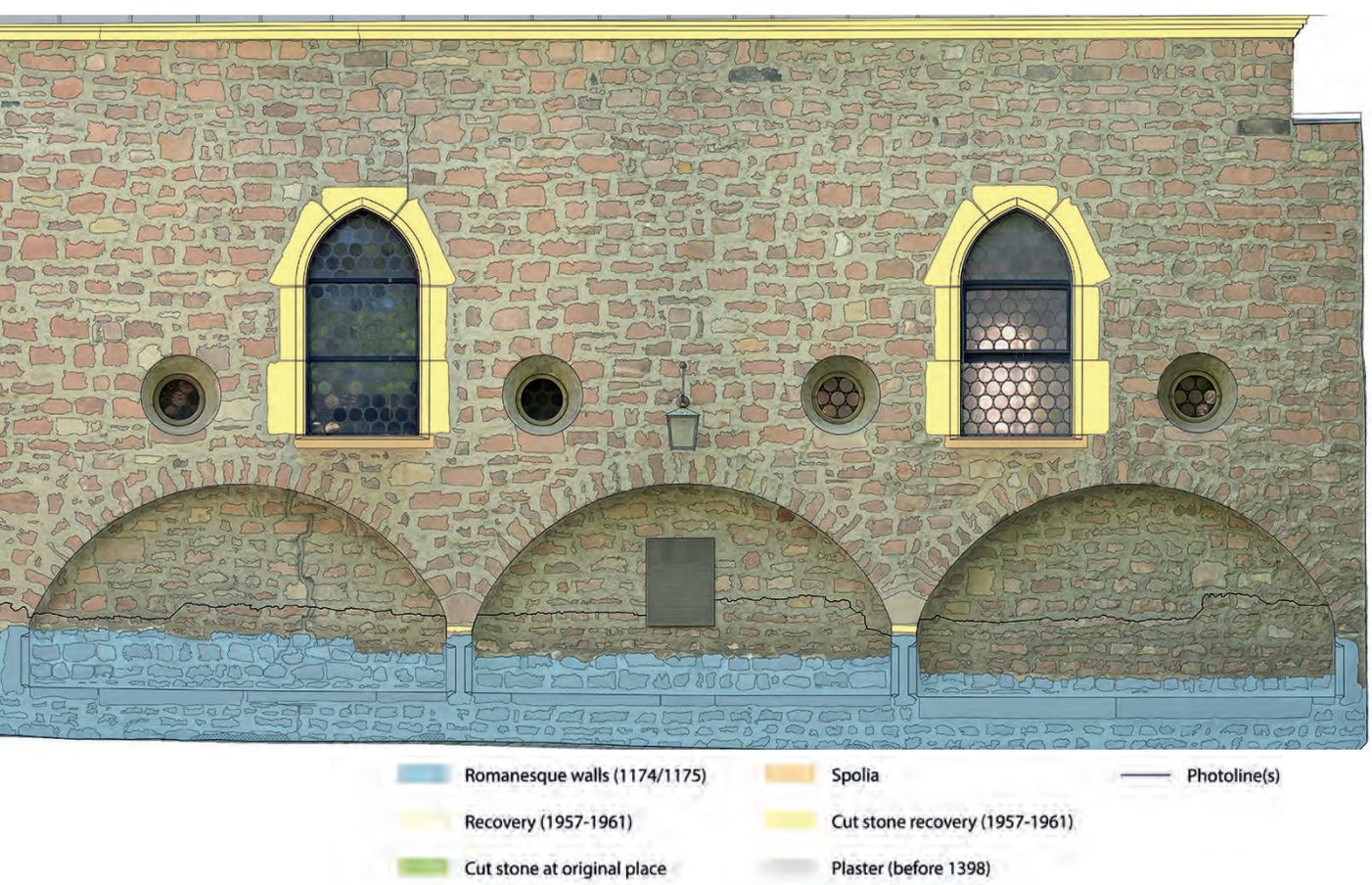
The form of the building is well preserved in spite of the damage and destruction wrought during the *Shoah*. This is due to the painstaking restoration up until 1961. It was carried out under the same site management and the same parameters as the previously completed recovery of the synagogue [➡ 2.a.2.2]. The only structural change was that the column in the middle of the room had to be fitted with a new, Romanesque-style capital.

The enclosing walls of the *women's shul* survived the destruction during the *Shoah* up to the level of the stringers of the impressive bench seats in the synagogue courtyard. On the higher sides facing the pathway and the synagogue courtyard, the interior walls are preserved to a height of more than 2.3 metres above the interior floor level. The late Romanesque portal of the *women's shul* was rebuilt from recovered fragments.



Fig. 85: East wall of the *women's shul*, current state

A characteristic feature in the monument conservation of the post-war architecture is the paste-like application of the deep grey *pietra-rasa* rendering on the recovered areas of the *women's shul*. It enables the original late Romanesque masonry to be clearly distinguished from the masonry created during the recovery.



Bronze plaque in commemoration of *Herta Mansbacher*



מאריות גברו לעשות רצון קונם וחפץ צורם

Stronger than Lions (cf. 2 Sam. 1:23) in doing the will of their creator and the desire of their protector

HERTA MANSBACHER

Herta Mansbacher

7 JANUAR 1885	MÄRZ 1943	7 January 1885	March 1943
DARMSTADT	BELZEC	Darmstadt	Belzec
20 TEBET 5645	ADAR 5702	20 Tevet 5645	Adar 5702

STÄRKER ALS LÖWEN,
UM NUR FÜR DAS GUTE ZU KÄMPFEN

Stronger than lions,
Only to fight for what is good

The commemorative plaque for *Herta Mansbacher* is placed in the southern wall of the *women's shul*, between the two pointed-arch openings towards the men's section. It commemorates the German-Jewish teacher, *Herta Mansbacher*, giving the dates of her birth and death. At the time of the pogroms in November 1938, *Herta Mansbacher* rescued numerous sacred objects of the Jewish Community Worms from the burning synagogue. She exerted herself on behalf of the community during the time of persecution. Until she was deported herself, she kept a "list of the emigrants". Her "Book of Emigration" painstakingly details the fates of the deported and the exiled. On 19 March 1942 she was deported together with 75 other Jews from Worms to Piaski. She was murdered, presumably in the *Belzec* extermination camp or the *Majdanek* concentration camp. The plaque cites a Hebrew verse from the popular prayer *Av ha-Raḥamim* ("The Merciful Father"), which is traditionally associated with the persecutions of the Middle Ages. It is crafted in bronze with embossed letters and measures 0.35 x 0.25 metres.

Bronze plaques in commemoration of the victims of the *Shoah*



זכר יהוה מה היה למו

GEDENKE, O EWIGER, WAS UNS GESCHEHEN IST — Remember, O Lord, what befell us!

איכה — KLAGELIEDER 5:1 — *Eikha* — Lamentations 5:1

Plaque 1 (top centre)



Plaque 2 (lower centre)



Plaque 3 (north)

The four plaques commemorating the victims of the *Shoah* were installed on 1 Kislev 5741 AM (= 9 November 1980 CE) (plaques 3 and 4) and on 9 March 1984 (plaques 1 and 2).

In embossed letters they record the names of all Jews from Worms who were murdered during the *Shoah*. The lists are arranged alphabetically according to family names, and the individual families are



Plaque 4 (south)

grouped under the names of their family heads. Names of individuals who were later found out to have survived the *Shoah* were erased from the list. A further plaque (plaque 2; 0.8 x 0.5 metres) with the names of further victims was added in 1984 and placed between plaques 3 (0.9 x 0.6 metres) and 4 (0.9 x 0.6 metres). At the same time, plaque 1 (0.8 x 0.2 metres) with the prayer, taken from the biblical *Book of Lamentations*, was added.



Fig. 86: The anteroom of the *mikveh* with the four-part window wall in *Worms Synagogue Compound*, current state

2.a.2.4 *Mikveh* (ID 002.4)

General characteristics

The monumental *mikveh*, the ritual bath for Jewish men and women, is situated south-west of the synagogue in the synagogue garden in Worms. It goes down to a depth of 7.2 metres below the surrounding ground. It is a groundwater *mikveh*. The round-arched portal of the *mikveh* faces north-west. In the synagogue garden, the cover of the bathing shaft is visible south of the down staircase.

The staircase leading down to the ritual bath is uncovered and is entered from the direction of the *yeshiva*. The exterior flight of stairs leads down 19 steps and around a corner to the portal of the monumental *mikveh*. The Romanesque round-arched portal leads to two more steps which go down to the entrance to a trapezoidal barrel-vaulted anteroom. This provides a view of the monumental window wall overlooking the bathing shaft. After a few more steps towards the South (2.7 metres), the four-part window reveals the immersion pool. On the eastern side is a three-quarter round niche, probably an undressing room. Opposite the niche, a semi-circular staircase on the West leads down to the barrel-vaulted, almost square bathing shaft. 14 steps lead past a niche, which could be used for a lamp, down to the groundwater-filled pool, which has its bottom 7.2 metres below the outdoor ground level. The width of the bathing shaft is 2.9 × 2.9 metres. The immersion pool is entered looking east. On three sides there are up to six steps leading down 1.4 metre deep into it.

The walls rising on all sides of the bathing shaft consist of large stone blocks laid without any mortar. Above these walls are irregular layers of red sandstone rubble with thick mortar joints. The walls of the bathing shaft are sub-divided by an all-round ledge at a height of 5.4 metres on all sides. A north-south barrel vault rises above the groundwater bath. It opens up to the exterior in a square top structure. Bricks to the East and West



Fig. 87: The anteroom of the *mikveh* in *Worms Synagogue Compound*, east wall with door leading to a small room for undressing, measurement 2019

of the opening testify to changes after the original construction period. Square gaps in the masonry of the bathing shaft show where scaffolding timbers were once placed. This indicates that the bathing shaft was constructed by above-ground construction methods in a large excavation pit, like in Speyer.

The founding of the *mikveh* took place in the year [4]946 AM (= 1185/86 CE). It is commemorated by the inscription plaque in the west wall of the synagogue courtyard [➡ 2.a.2.5].

All interior rooms now feature mainly visible brick and stonework, but some remains of paint layers are preserved. The masonry and vaults of the *mikveh* largely consist of offset layers of reddish coloured sandstone. The barrel vaults in the staircases were also built up in layers, but they consist of limestone. The anteroom was constructed of ashlar blocks with abundant mortar. Large-format ashlar blocks are used as ornamentation in the portals. The sculptural adornment was created in yellow sandstone. The overall structure of the building is fully preserved in spite of the damage and destruction wrought during the *Shoah*.

Building ornamentation

The ornamentation of the building is of outstanding quality. The anteroom has a rich and high-quality design with the monumental four-part window wall facing the bathing shaft. The lower rectangular windows are framed by orthostats and semi-columns from the original construction period. Over the rectangular openings there are two round-arched windows.

The anteroom and bathing shaft of the *mikveh* were decorated with *pietra-rasa* smooth joints. In the anteroom they are situated above the round-arched portal and follow the line of the arch. The shield walls of the anteroom (west and east walls) and the southern shield wall of the bathing shaft are decorated in the same way. In the bathing shaft there are also medieval remains of two layers of red paint.

A round-arched portal of stone fragments leads into the bathing shaft. A massive transverse arch above the portal supports the vault barrel. The portal's northern flank is a slender column with a capital bearing the transverse arch. The high base has an Attic profile. The column ends in a remarkable double-ring head bearing a Romanesque cushion capital. The south-west column was destroyed during the *Shoah* and replaced during the recovery by a recycled fragment of similar style found in Worms.

The *mikveh* in the context of the recovery after the *Shoah*

The access situation to the *mikveh* results from the construction work during the recovery. Individual sculptural elements of the building were renewed or replaced in 1958. They can be clearly identified in the building because of their restrained design and the choice of material. The windows of the monumental partition were partly complemented.



Fig. 88: Medieval *pietra-rasa* rendering on the masonry of the western shield wall of the anteroom in the *mikveh* in *Worms Synagogue Compound*, measurement 2019



Fig. 89: Bathing shaft and immersion pool of the *mikveh* in *Worms Synagogue Compound*, measurement 2019

2.a.2.5 Synagogue Courtyard (ID 002.5)

General characteristics

The synagogue courtyard opens up in the angle formed by the north wall of the synagogue and the west wall of the *women's shul*. The entrance is from *Judengasse* and *Synagogenplatz*, past the Baroque Jewish council chamber and entrance hall of the *women's shul*. Since the reorganisation of the Synagogue Compound in the 19th century, the synagogue courtyard has opened into the synagogue garden. The synagogue courtyard contains a unique commemoration of the foundation of the *mikveh*.

The preserved seating benches in the west wall of the *women's shul* show the use of this area as a meeting place. The plain wall surface of the west wall of the *women's shul* has a recess beneath three monumental round arches. Stone benches fixed to the wall were included in the recess at the time of construction for a length of 3.7 metres. The seating benches are preserved as originals up to the side frames. Opposite them was the west wall of the synagogue courtyard. It was also fitted with seating alcoves beneath round arches.

Building inscriptions

The inscription commemorating the construction of the *mikveh* has a special position in the exceptional range of inscriptions in *Worms Synagogue Compound* because of its linguistic sophistication. The two plaques containing the inscription are situated in the present west wall of the synagogue courtyard. This wall replaces the original synagogue courtyard wall where the inscription could be seen above a portal leading towards the *yeshiva* and *mikveh* until 1876 [➡ 2.b.2.2]. Several traces of workings in the preserved cornerstone blocks in the northern synagogue wall indicate the former height of this wall.



Fig. 90: The synagogue courtyard in the angle formed by the north wall of the synagogue and the west wall of the *women's shul* in *Worms Synagogue Compound* from northwest, current state



Fig. 91: Synagogue courtyard with the foundation plaques of the *mikveh* (right side), current state

The inscription plaques commemorating the construction of a *mikveh*



להק[ים] עדות ביהוסף ◦ נעש לחצרות כוסף ◦ הביטו אל צור חוצב	1	To set up a testimony in Yehosef ◦ built by one who longeth after the forecourts: ◦ Look up to the rock hewn out,
יראי יי כתוב לפני ◦ ומעש מוכיח תזעק ויענה ◦ אבן מקיר וכפיס מעציו	2	Ye faithful of the Lord, which is inscribed before me, ◦ and to the work that confirms: *Cry out and answer* ◦ *will the stone of the wall and the wooden beam*.
באר חפר ועלייה קירה ◦ ושם דרך מסילה ישרה ◦ יקיר שכן על מפרציו	3	A well he dug out, and an ascent between walls ◦ and there made a way, a straight path ◦ to refresh whoever dwells in its coves.
תמור [מצות] כספו ◦ בצל חכמה עשות חופו ◦ תחת האשל ברמה נצב	4	He directed the obligation of his money ◦ in the shadow of his wisdom to make for himself a harbour ◦ under the tamarisk on the height
כצאת שמש זרוע [אורו ◦ לה]צלילו בסוכת עורו ◦ יכרוהו חברים ובנכבדים יחציו	5	So that when the rising sun spreads his light ◦ he may have shadow under a shelter of his skin ◦ shared among the companions and those that are noble.
ירווה [מדשן עדניו] ◦ ויהייהי צידיק אזיויר מיותיניייו ◦ והאמונה אזור חלציו	6	He will take his fill of delights ◦ and justice shall be the belt of his waist ◦ and faith the belt around his loins.

The inscription about the construction of a *mikveh* in Worms is unique. On a high literary level, it uses rhyming quotations to report on the construction of a building for ritual immersion, donated by a certain Y(eh)osef in (4)946 AM (= 1185/86 CE). While most of the literary references are biblical, line 5 alludes to the skin of the Leviathan, the primeval beast which according to Jewish legend will be slaughtered and shared among the righteous in the world to come. The shadow of this skin will protect the benefactor from God's judgement, here symbolised by the rays of the sun. Note that the inscription refers to the "forecourts" (line 1), just ten years after the Romanesque synagogue was completed with its two columns alluding to *Yakhin* and *Boʾaz*, the two columns in the forecourt of the ancient *Temple in Jerusalem*. The inscription extends across two red sandstone plaques. They measure 0.8 x 0.4 metres (right plaque) and 1 x 0.4 metre (left plaque). The plaques are permanently mounted in the west wall of the synagogue courtyard.

Bronze plaque in memory of *Leopold Levy* and his wife, *Cornelie*, who donated the *Levy Synagogue*



IN DER JUDENGASSE 29, GEGENÜBER DER ALTEN SYNAGOGE, WURDE 1875 DIE LEVY'SCHE SYNAGOGE GEWEIHT. SIE SOLLTE DER EINHEIT DER GEMEINDE DIENEN. AM 10. NOVEMBER 1938 WURDE SIE DURCH NATIONALSOZIALISTEN GESCHÄNDET, 1945 DURCH BOMBEN BESCHÄDIGT UND 1947 ABGETRAGEN.	In Judengasse 29, opposite to the Old Synagogue, in 1875 the Levy Synagogue was inaugurated. It was meant to serve the unity of the community. On 10 November 1938 it was desecrated by the National Socialists, in 1945 damaged by bombs and demolished in 1947.
IHR SCHICKSAL SEI MAHNUNG ZU MEHR HUMANITÄT UND TOLERANZ, WIE ES DAS ANLIEGEN DES STIFTERS WAR.	The fate [of the Levy Synagogue] is an admonition to more humanity and tolerance, as was the intention of the founder.
ZUM GEDENKEN AN LEOPOLD LEVY (1801–27. MAI 1877) UND SEINE FRAU CORNELIE GEB. LOEB (1802–8. MÄRZ 1871). FRANCIS LEOPOLD LEVY AV/F.R. 1990	In memory of Leopold Levy (born 1801, died 27 May 1877) and his wife, Cornelie, née Loeb (born 1802, died 8 March 1871). Francis Leopold Levy Altertumsverein/Fritz Reuter, 1990

The inscription commemorating the former *Levy Synagogue* in Worms is situated on the outer western wall of the *women's shul* in the synagogue courtyard. It relates the inauguration date of this subsidiary synagogue, the intention of its founder, and its destruction. Its founder was *Leopold Levy*, a local grocery merchant. In Worms the split of the community into a liberal and an orthodox congregation was averted, and the founder bequeathed the synagogue, which came to be named after him, to the whole Jewish Community upon completion in 1875. The inscription gives the dates of inauguration, of the synagogue's desecration by National Socialists, of its damage by air raids and of its demolition. Above the writing a stylised image of the façade is seen. The plaque was designed on the initiative of *Isidor Kiefer* and of *Francis Leopold Levy*, great-grandson of *Leopold* and *Cornelie Levy*. It was co-financed by the *Altertumsverein Worms e. V.* ("Worms Antiquities Society") Worms and placed in the synagogue complex. It is cast in bronze, with embossed letters. It measures 0.8 x 0.6 metres.



Fig. 92: *Yeshiva* (front) adjoined to the west wall of the synagogue, current state

2.a.2.6 *Yeshiva* (ID 002.6)

General characteristics

The *yeshiva* in Worms (which has been known by the colloquial term *Rashi Chapel* since the 19th century) joins on to the West of the synagogue. The building is free-standing on three sides and extends protrudes 6.4 metres from the west wall of the synagogue. The portal of the *yeshiva* opens from the synagogue garden into the teaching room. Its rounded arch is flanked by two sculpted rose flowers, alluding to the name of the founder, *David Oppenheim zur Rose*.

The building has a semi-circular ground layout which contrasts with the cubic shapes of the other buildings. The portal and the large round arch windows are accentuated by ashlar blocks. The ceiling of the room is vaulted. To match the semi-circular western end of the building, the slate-tiled roof of the *yeshiva* ends in a gently sloping semi-conical roof.



Fig. 93: Interior of the *yeshiva* with the stone *Rashi Chair*, current state

In the apse, at the most prominent position of the floor layout, is the stone teaching chair (*Rashi Chair*). At the sides it is joined by stone seating benches. The window arrangement shows that the northern side is the display side.



Fig. 94: North wall of the *yeshiva* with the sandstone portal and round arched windows, current state

An interior oculus connects the *yeshiva* with the synagogue. The floor of large sandstone slabs is preserved in its original condition. The walls and fittings were rebuilt with numerous original fragments.

The interior is whitewashed. The inscription plaques embedded in the south wall are prominent features. One of these inscription plaques testifies to the founding of the *yeshiva* by *David Oppenheim zur Rose*, in [5]384 AM (= 1623/24 CE).

Building inscriptions

The building inscriptions on all parts of the building are significant features of the synagogue and other monuments in *Worms Synagogue Compound*. They are original inscription plaques, inscriptions and graffiti. They include the founder's inscription and numerous graffiti on the walls and the fixtures by the walls, such as the significant *Raschi-Lehrstuhl* (*Rashi Chair*). The inscriptions were not destroyed during the *Shoah*.

Original plaster areas on the east wall show numerous graffiti by *Torah* students and visitors. The texts were scratched into the rendering of the west wall of the synagogue.

Remains of the Baroque rendering have been preserved in the southern and northern parts of the west wall of the synagogue in the rubble from the destruction on the undestroyed east wall of the *yeshiva*. On a thin slurry of lime, there are still names which are deeply scratched into the Baroque rendering. Together with the undestroyed west wall of the synagogue, the graffiti to the right and left of the oculus survived destruction during the *Shoah*. They date from the period after 1623/24.

The original Romanesque round window of the synagogue is situated in a rectangular recess



Fig. 95: Interior of the *yeshiva* with original plaster areas on the east wall of the adjoining synagogue, current state

Graffiti in the rendering of the east wall of the *yeshiva*



ישששכר בר אהרן Yissakhar, son of Aharon

Graffito 1 – left of the small window
dated after 1623/24



יחי[אל]	Yeḥi[ʾ]el
יחזיאל	Jeḥaziʾel
יעקב	Yaʿaqov
יצק	Itzik (= Yiṣḥaq)
יהושע	Yehoshuʿa
יהושע	Yehoshuʿa

Graffito 2 – right of the small window
dated after 1623/24

half way between the rendered surfaces. In the corners of the west wall of the synagogue which is preserved up to a height of 2.5 metres, the original ornamentally embellished and subsequently inserted vault springer of the Baroque ribbed vault is preserved. They support the vault which consists of two bays. A grooved narrow transverse arch separates the two bays. At the top of the solitary transverse arch is the original keystone with a two-row six-petalled floral décor. The sandstone fragments of the vault are set in reddish stone, and their colour and material form a contrast with the surrounding whitewashed walls and vault caps. With their slender form and the design of the keystone to be identical with the portal of the exterior building, they fit in harmoniously and make the structure appear bigger. The preserved original keystone, like the original portal of the *yeshiva*, is decorated with a six-petalled blossom.

Inscription about the founding of the *yeshiva* by *David Oppenheim zur Rose*



דׅורש ומבקש דׅרך בׅרורה	1	He searched and studied looking for a clear way, for a feeling,
רׅגש ייהלך הׅייכל ועזרה	2	Passing through the temple and the forecourt.
שׅואב עׅמוד יימין ומורה	3	In studying he was an upright pillar, a teacher,
סׅגן פׅרנס זׅהׅיר לׅנדב מׅהרה	4	A born community leader, always willing to donate richly.
מׅכיסו שׅלם פׅאר חׅדר תׅורה	5	From his own pocket he paid for the glorification of the Torah room
אׅף ורד פׅרח נׅעים [הׅבימה]	6	And the delightful adornment of the bema.
ייסד ייקרה מׅאורה שנת [בׅנׅיהׅ]	7	He gave orders for the lighting. In the year [384] he built
יישׅייבׅיהׅ ללמד בה כ[חמה ברה]	8	The yeshiva as a place to teach what "is pure as the sun".

The dotted consonants give the following text:

דוד בר יחושע יוסף זייל	David, son of Joshua Joseph – blessed be his memory! – from
ממשפחת אופנהיים בנה ישיבה	the house of Oppenheim, built a yeshiva.

An inscription plaque of red sandstone with eight lines of text, which is now fractured, is embedded into the south wall of the *yeshiva*. That is where it was before the destruction in November 1938. The text area on the plaque has traces of white lime. The letters are rounded and some are dotted: the pointed letters make up the name of the founder. The inscription commemorates the founding of a new *Torah Ark* (*ḥeder ha-Tora*, line 5), the *bema* frame (line 6) and the *yeshiva* (line 8) in which the inscription itself was placed, by *David Oppenheim,* named *Zur Rose* after the sign of his house in the *Jewish quarter* of Worms. The plaque measures 0.8 x 0.8 metres. The words בנה ישיבה "built the study hall" at the same time form the chronogram for the year [5]384 AM (= 1623/24 CE).

Inscription commemorating the restoration of the *yeshiva* in 1854/55



בהתנדב לב אחינו בני ישראל	1	When the hearts of our Jewish brothers volunteered
קרובים ורחוקים להביא כסף	2	To bring money from near and far,
נדבותיהם להקים מחורבמו	3	Their offerings, to raise from its ruins
לזכרון עולם את בית המדרש	4	For eternal memory, the study hall
של מאור הגולה ר׳ש״י זיצ״וק״ל	5	Of the light of the exile, Rashi – the memory of the righteous and saintly be for a blessing.
נתחדש שנית ב״ע״ז״ה״ו בשנת ה	6	Renewed for the second time – with the help of God, blessed be He – in the year five
אלפים ת״ר״ט״ו ליצירה	7	Thousand and 602 after the Creation.

This inscription was placed in the southern wall of the *yeshiva* in the year 5602 AM (= 1854/55 CE), next to the ➡ inscription on the *yeshiva's* foundation by *David Oppenheim zur Rose* of 1623/24, and reinstated on the same spot during the recovery of the synagogue compound after the *Shoah*. The red sandstone slab resembles the foundation inscription of 1623/24 in material, measures, and script. The numerical value of the abbreviated formula, "with the help of God, blessed be He", adds up to 94 – possibly referring to the number of years in which the *yeshiva* had been closed due to its dilapidated state [➡ 2.b.2.2]. The inscription measures 0.8 x 0.8 metres.

Rashi Chair and stone seating benches

The teaching chair in the West of the *yeshiva* is firmly connected to the architecture. Fractured edges in the blocks protruding from the semi-circle in the west wall behind the stone seat graphically show that it was "one" with the study hall. The fragments of the teaching chair measuring 2.3 x 0.9 x 0.7 metres were rescued from the rubble. In the course of the recovery, the *Rashi Chair* was rebuilt using small amounts of new stone material. The fractured edges were deliberately left visible. On the side elements, backrest and foot of the teaching chair there are numerous scratched and chiselled dedications, verses, names and proverbs which reflect the high importance of this site for the Jews.

The stone seating benches for the pupils are directly connected to the *Raschi-Lehrstuhl* (*Rashi Chair*), follow the semi-circular shape of the wall and protrude into the room. The stone material in the base is largely original. The seats of large sandstone slabs were replaced.

The building illustrates the high importance given to religious study and teaching in Judaism. The form and fittings of the *yeshiva* in *Worms Synagogue Compound* with the benches around the edges of the room, the large windows and the higher seat for the teacher graphically illustrate its design as a study room and the type of teaching which is referred to in the founder's inscription.



Fig. 96: Interior of the *yeshiva* in *Synagogue Compound Worms*. The stone seating benches for the students are directly connected to the stone *Rashi Chair*, current state

The *yeshiva* in the context of the recovery after the *Shoah*

The *yeshiva* was destroyed during the *Shoah* down to its base area. The slab floor was preserved. The enclosing walls of *yeshiva* were recovered from 1957, at the same time as the west wall of the synagogue, in accordance with the previously defined parameters and using an impressive quantity of original parts.

In the course of the recovery work, the fragments of the decorated structural elements were almost fully identified, so hardly any modern additions were necessary. In the spring of 1958 they were deliberately integrated visibly and uncovered into the new building.

The Baroque slab floor of the *yeshiva* was preserved. The recovered parts of the portal and window jambs of the *yeshiva* were integrated into the reconstruction, the arrangement was retained. The vault was reconstructed in keeping with the Baroque original and the preserved keystone was inserted. The *Rashi Chair* was completely rebuilt from its parts, the inscriptions were reassembled from fragments.

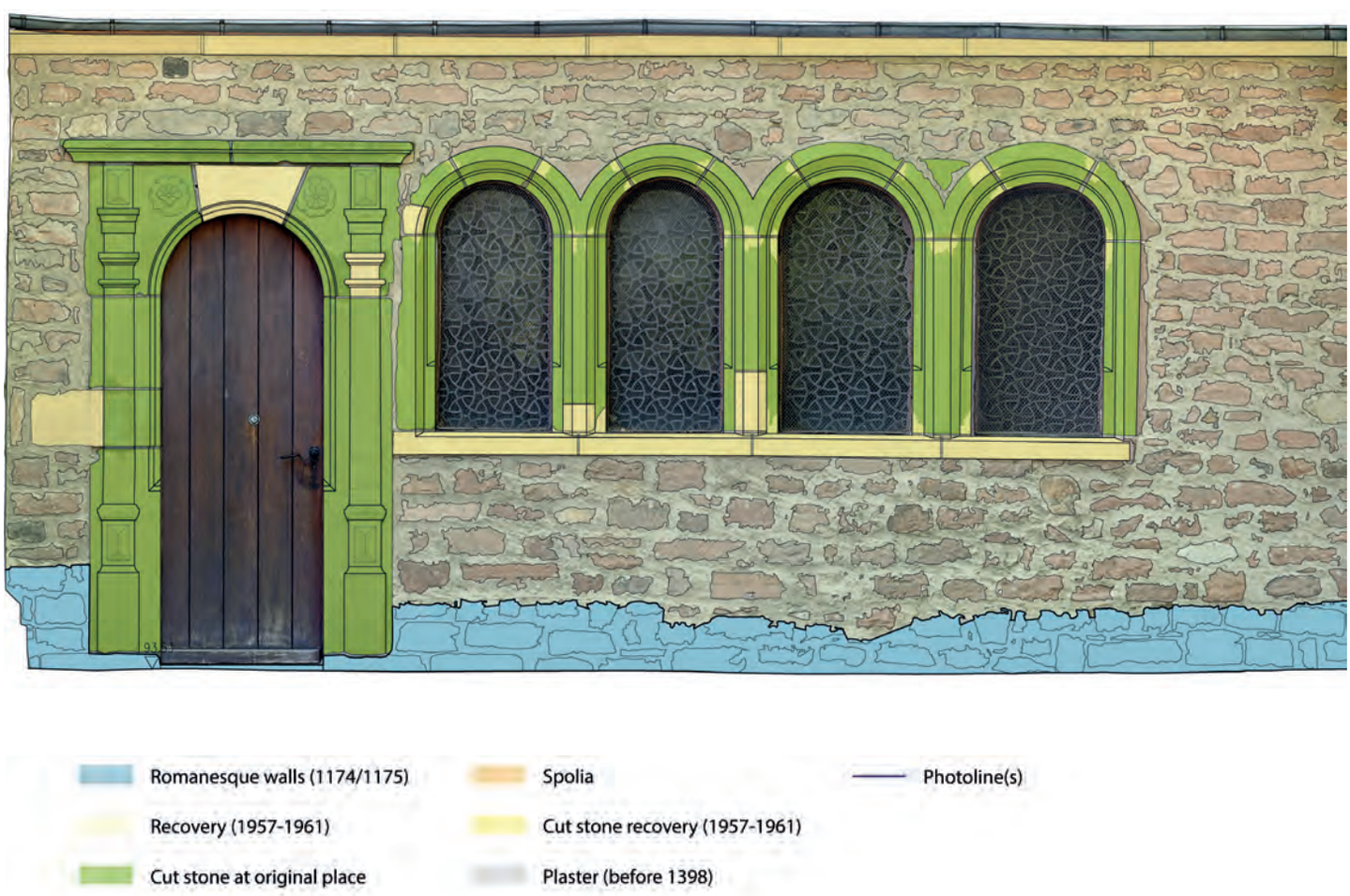


Fig. 97: Construction phase plan of the north wall of the *yeshiva* in *Worms Synagogue Compound*

Graffiti on the *Rashi Chair*



מאיר Me'ir

Graffito 1 (southern side element, top edge)
undated (post-1624)

עזרה בן חז[קיה ?] Ezra, son of Ḥez[ekiah ?] …
בן לו[י] … son of Lev[i] …

Graffito 2 (southern side element, top inside)
undated (post-1624)



יצק Itzik (= Yiṣḥaq)
גומפל Gumpel

Graffito 3 (southern side element, top outside)
undated (post-1624)



אהוד בן עזרה Ehud, son of Ezra
כהן... Priest …
בן... Son …

Graffito 4 (northern side element, top inside)
undated (post-1624)

Graffiti on the *Rashi Chair*



דוד אופנה...	a	David Oppenh(eim)
אל מושב זה [ישב]	b	On this chair (sat)
אופפינהים		Oppenheim.
וואלף בר	c	Wolf, son of…
הכהן		ha Kohen
חץ.		Hez(ron?)…
גומפל בר ט...	d	Gompel (or Gumpel), son of T…
קאפפל (?)...		Koppel (?)…
.....בן...		…son …
אברהם		Avraham
ששי		… the sixth(?)

Graffito 5 (backrest, (a)–(c) on the south stone plaque, (d) on the north stone plaque)
undated (post-1624)

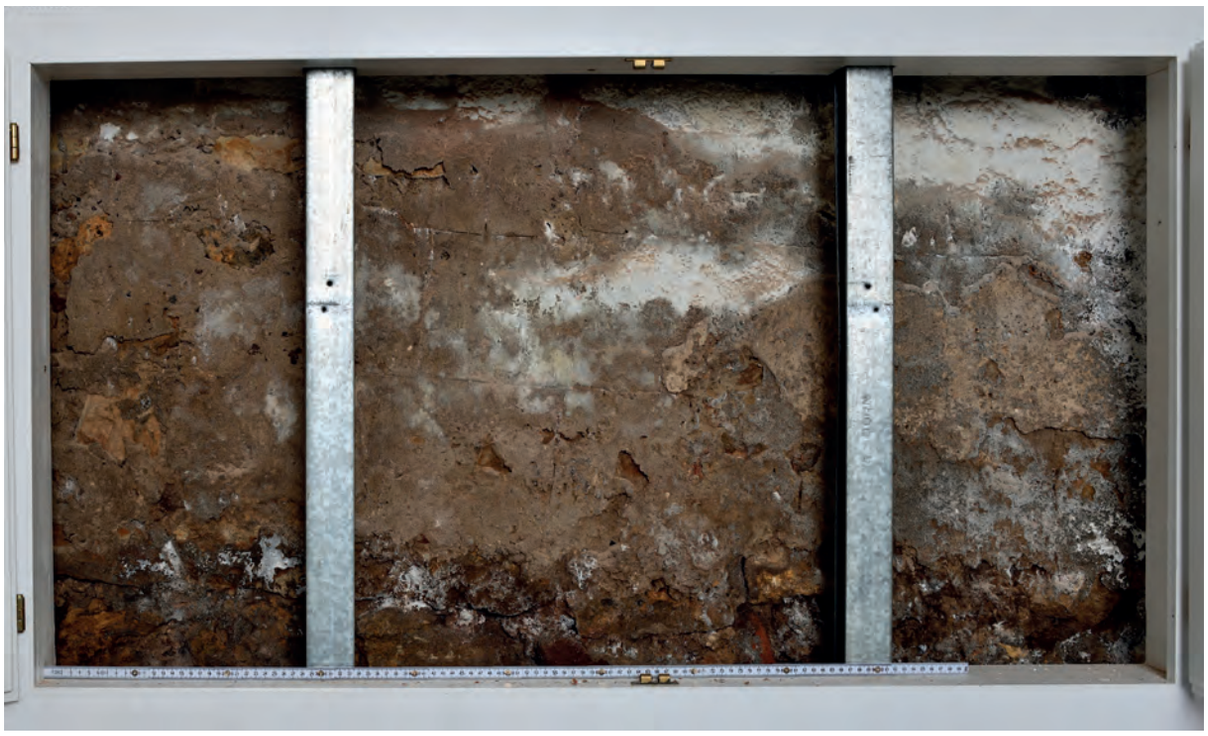


Fig. 98: Romanesque plaster areas with characteristic *pietra-rasa* rendering of the community hall in the medieval cellars of the *Rashi House*, measurement 2019



Fig. 99: Remains of the extension of the community hall in the 13th century. The architect of the new *Rashi House* placed great importance of preserving as much as possible of the fabric of the predecessor buildings, current state

2.a.2.7 Community Hall (*Rashi House*; ID 002.7)

General characteristics

The medieval cellars of the former community hall are partly preserved under the *Rashi House*. The building, which is now used by the *Jewish Museum Worms*, the Lower Monuments Protection Authority (*Untere Denkmalschutzbehörde*) and the *City Archives Worms* and *Photo Archives Worms*, is a detached rectangular building on the southern edge of the Synagogue Compound. In front of the *Rashi House*, *Hintere Judengasse* widens to form a plaza before it changes its direction from east-west to north-south. To the North-West, the building borders on the synagogue garden. In the East and West there are courtyards which are connected by a narrow passageway to the South. The *Rashi House* was built above the medieval cellars in 1980 to 1982 to a design by *Rainer Kleebank*, and it reinterprets the demolished predecessor building in modern forms.

Above the medieval cellars, the *Rashi House* rises up, like the medieval community hall, as a detached building on all sides and aligned in an east-west direction. The western parts of the cellars contain significant remains of a rectangular 12th century stone house. To the East is a double-nave cellar room with a barrel vault between 13th century walls. The southern portal of the synagogue, known as the "wedding portal", faces the medieval community hall. This is an important testimony to festive occasions, especially weddings, celebrated in the religious community centre.

The masonry of the 12th century community hall can be found 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 of a Jewish community in the 12th century. On an area of about one square metre, this jointing line



Fig. 100: The *Rashi House*, current state

is covered by another layer of mortar. It is lighter in colour and finished with a yellowish lime slurry, so it marks a further phase in the building of the medieval community hall. On top of the medieval masonry, a Gothic brick wall is built. Slightly to the South of the middle there is a blocked-up cellar window. The floor level can be seen by the preserved edge of the foundations. The cellar of today is lower than the former ground floor level.

In the 13th century the building was significantly extended to the east. These cellar rooms and part of the ground floor masonry still exist today. The wall surfaces rise above stepped relieving arches. They are visible in the interior and exterior (north/south wall). Since the middle of the 19th century the interior has been barrel-vaulted in parallel. The late medieval masonry has interlocking corner bricks up to the impost level of the vaults. The rest of the cellar consists of yellowish limestone walls with individual sandstone blocks.

New building of 1980 to 1982

The building situated at *Hintere Judengasse* 6 was built anew from 1980. The construction of the new *Rashi House* was based on the volume, axes and zones of the predecessor building, but combined it with the aesthetics of the 1980s. The architect placed great importance on preserving as much as possible of the fabric of the predecessor buildings and integrating it carefully into the new building.



Fig. 101: The north façade of the Jewish council chamber and entrance hall of the *women's shul*, current state



Fig. 102: Late Romanesque main portal in the entrance hall of the *women's shul* with seating benches to both sides, current state

2.a.2.8 Jewish Council Chamber and Entrance Hall of the *Women's Shul* (ID 002.8)

General characteristics

The building is placed against the north wall of the *women's shul*. On the ground floor it integrates the entrance hall of the *women's shul*, next to which the staircase is leading to the Jewish Council chamber on the upper storey. Its façade faces *Synagogenplatz*. Thus, it serves as the main façade of the whole synagogue complex. The building is attached to the north wall of the *women's shul* over its full height (5.5 metres), and the two buildings are at a slight angle to each other. The north façade is at a right angle to the east wall, but the west wall is at a slightly obtuse angle. The angles in the walls reflect former plot boundaries.

A round-arched door leads from *Synagogenplatz* into the entrance hall of the *women's shul*. Next to it is a smaller door with a segmental arch above, leading to a separate staircase. The foundation plaque above this door is significant. It is the plaque renewed in 1890/91 with the inscriptions commemorating the founders of the *women's shul* in 1212/13 [➡ 2.a.2.8].

The portal leads up a flight of stairs to the meeting room of the Jewish council (➡ 2.b.2.2; *Kahalstube*). It is well illuminated through natural daylight coming through five double windows.

Inside the entrance hall, the north wall of the *women's shul* can be seen, and the original richly profiled late Romanesque portal leads to four steps down into the *women's shul*. The entrance hall and the adjacent staircase are illuminated through lower round arch windows in the north wall and rectangular double windows in the east and west walls.

The building can be dated to the 1620s by stylistic comparisons, especially with the buildings in *Worms Synagogue Compound* donated by *David Oppenheim zur Rose*.

Building inscriptions

The building inscriptions on all parts of the building are significant features of the synagogue and other monuments in *Worms Synagogue Compound*. They are original inscription plaques, inscriptions and graffiti. They include numerous founder's inscriptions, chronograms and personal names scratched in tribute. Most of them were rescued from the rubble in whole or in fragments during and after the *Shoah*. Where possible, they were reinserted in the original position.

Jewish council chamber and entrance hall of the *women's shul* in the context of the recovery after the *Shoah*

In the framework of the recovery, the portal of the entrance hall was rebuilt of recovered fragments. The window on the western side of the upper floor was added. Until the 19th century, a *rabbi's* apartment was added here, which probably blocked a window of the 17th century construction period.



Fig. 103: West wall of the Jewish council chamber (1st floor) and the entrance hall of the *women's shul* (ground floor), current state

Renewed inscription plaque for the foundation of the *women's shul* by *Me'ir ben Yo'el* and his wife *Yehudit*



The two detailed inscriptions reported on the founding of the *women's shul* by *Me'ir ben Yo'el* and his wife *Yehudit*. The founders' inscriptions of 1212/13 were first placed on the north wall of the *women's shul*, where *Eli'ezer ben Shmu'el of Braunschweig* copied them in 1559. After the riots of 1615, when the building was extended by the addition of the Baroque Jewish council chamber, only the inscription of *Yehudit* remained; it was placed over the door leading to the council chamber. The inscription plaque for *Me'ir ben Yo'el* has only survived in fragments. The texts of both were chiselled afresh on a new plaque in 1890/91 based on the copies made by *Eli'ezer ben Shmu'el*. The last line of the inscription plaque indicates the renewal. Parts of the late Romanesque originals are preserved on site in the *Jewish Museum Worms* in the *Rashi House*.

Text 1: Inscription for the foundation of the *women's shul* by *Me'ir ben Yo'el*

[בנ]ה הבית[הזה ל]שם יי	1	This house [was] built to the glory of the Lord
[ר'] מאיר ב[ר יואל] מזרע כהניי	2	[by] Mr. Me'ir ben Yo'el, of priestly descent
בת'ת'ק'ע'ג' [ליצירה] למנין חשבוניי	3	in [the year] 973 after the Creation according to the conventional calendar.
יזכר בזכ[רן טוב ל]פני יי	4	May he be held in good remembrance before the Lord!
ובבוא [ל]בית יי	5	And when entering the house of the Lord
יען ויא[מר]אמן יי	6	may everyone "respond and speak: Amen, Lord!
[והבית הזה] אשר בנה להתפלל בו	7	And that he built this house to pray therein,
[לנשים הבו] טחות אל יי ואל טובו	8	For women who trust in the Lord God and his goodness:
[לזכרון בעט] ברזל נכתב מכת בו	9	Let it be remembered engraved with an iron stylus,
[למען ירוץ ה]קורא בו	10	So that anyone passing may read it.

Text 2: Inscription for the foundation of the *women's shul* by *Yehudit*

בת מלך ובת נדיב כבודה ◦ פנימה נכנסה בית מנוחה	11	The King's daughter and daughter of a noble donor, is all splendid | inside; she entered into the "house of rest",
לבית חבר סגן כהן חמודה ◦ לשם עזר מאיר לעזר נלקחה	12	Into the house of an erudite leader and priest, the lovable one, there to become a faithful wife to Me'ir –:
שמה מרת יהודית החסידה ◦ בידה לקחה צידה [ארוחה]	13	This lady's name was Yehudit the Pious. into her hand she took the fortune,
[אשר אנה אלוה] כל בידה ◦ להכין בית ני'ה' ז'ה' [לו למנחה]	14	Everything that God had placed in her hands, to build this beautiful house as an evening sacrifice to Him,
[להשלים בו עד] ערב עבודה ◦ תפילה ועתירה ורון ושיח[ה]	15	So that it may be used in the evening for the [prayer] service, for giving thanks, making petitions, singing and studying.
[חכמה בנתה] בית החמדה ◦ בכן תיהיה כאס בנים [שמחה]	16	Wisely she built this precious house, so that she became like a mother rejoicing at her children!
[אלהים זכרה לה זאת לתודה] ◦ ולעדה סגולה [ולשמחה]	17	May God reckon this to her as a thanks-offering, as a sign of choice, and for joy!

Text 3: Renewal of the founders' plaques in (5)651 AM (= 1890/91 CE)

נתחדש בשנת ת'ר'נ'א' ל''פ''ק	18	Renewed in the year 651 according to the minor calendar

The plaque is of red sandstone and measures 1 x 1.2 metres. In the course of the recovery of the *women's shul* in 1959 to 1961, the plaque which was rescued during the *Shoah* was restored and returned to its original position.

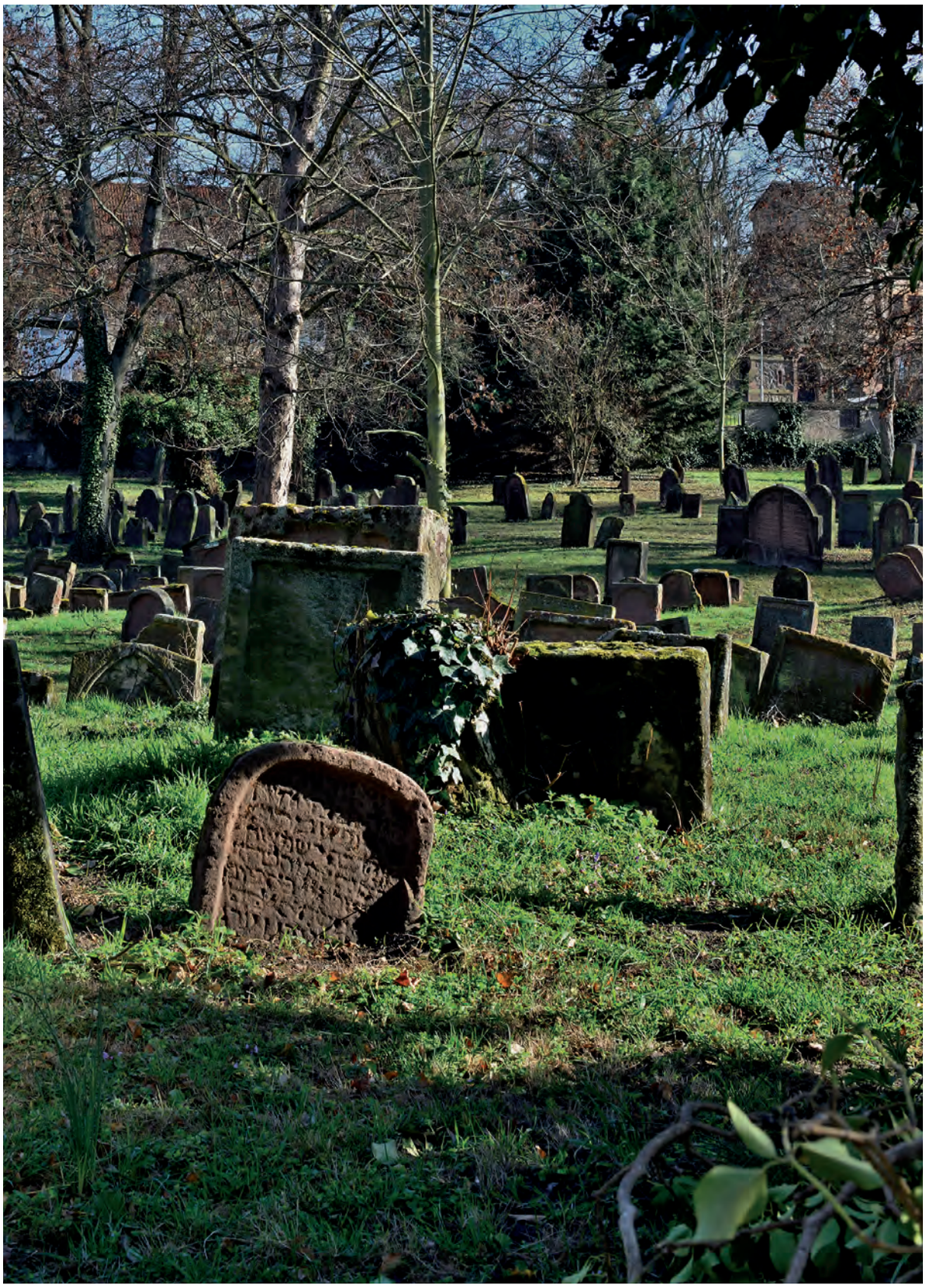


Fig. 104: Medieval and Baroque headstones in zone C of *Old Jewish Cemetery Worms*, current state

2.a.3 Description of the Component Part *Old Jewish Cemetery Worms* (ID 003)

Boundaries and general characteristics

The component part *Old Jewish Cemetery Worms* is characteristically situated directly outside the medieval city wall in the western central district of modern Worms. The component part extends in a triangular form along *Willy-Brandt-Ring* south-east of the former inner-city wall. To the South-West, the nominated property borders on the railway line which runs in the former moat. The western part of *Old Jewish Cemetery Worms* uses the former Baroque rampart. North of the enclosing wall of the cemetery, the area is bordered by buildings along *Andreasstraße*. In the East it borders on *Willy-Brandt-Ring* and the nearby *Neusatz* quarter. The headstones, with their inscriptions and their form, document the continuous use of the cemetery from the 11th to the 20th century.

"House of Eternity" – the Jewish cemetery

In contrast to the Medieval Christian churchyards of the Middle Ages, Jewish cemeteries were always located outside of the city, in accordance with ancient custom. Two principles are decisive here: any contact with death may place a person provisionally in a state of religious impurity. In addition, it was necessary to ensure that the graves were permanently undisturbed – until the hoped-for resurrection at the end of time. The preservation and maintenance of a cemetery therefore depended on the existence of a well-established local community. One Jewish cemetery usually served the Jews of a wider region.

The component part consists of the "Heiliger Sand" Cemetery in Worms (ID 003.1), the Medieval Headstones (ID 003.2), the Baroque Entrance Courtyard with *Tahara House* (ID 003.3) and the "New Section" of the Cemetery (ID 003.4) on the former Baroque rampart.

Willy-Brandt-Ring follows the line of the former city wall and makes the former characteristic



Fig. 105: Entrance courtyard with the *Tahara House*, current state

location of *Old Jewish Cemetery Worms* outside the city still visible today. An enclosing wall encloses the cemetery on all sides. The renewal of the enclosing wall and the entrance courtyard with the *Tahara House* were part of the cemetery renovation in the Baroque period which was founded in 1626 by *David Oppenheim zur Rose* (d. 1642). The *Tahara House* is the oldest known Jewish building for ritual cleansing before burial in *Ashkenaz*. In the entrance area in the South-East of the entrance courtyard is a warden's house, which was completed in 1913 to replace a Baroque predecessor building and was rebuilt after the Second World War.

On the "Heiliger Sand" Cemetery in Worms (ID 003.1) there are more than 2,000 headstones. 836 of them date from the Middle Ages (Medieval Headstones; ID 003.2). They graphically document the development of an independent *Ashkenazic* Jewish burial culture in the Middle Ages. Characteristic features include the exclusive use of Hebrew grave inscriptions and the convention of stating the year of the death.

The headstones of red, yellow and beige sandstone show typical forms from each epoch. They are gravestones deeply embedded in the subsoil. Initially they had an upright rectangular and slightly trapezoidal form without a recessed area for the text. In the course of the 13th century

the text panels were then recessed, but the form of the headstones initially remained the same. With the spread of a Gothic formal repertoire in the Rhine region, greater diversity developed in the design of the headstones, and this trend continued in the following centuries in line with the contemporary styles. From the 19th century onwards, the design of the headstones increasingly corresponded to general customs in bourgeois society.

A significant feature is that most of the medieval headstones face north, which is rare for Jewish graves. The text areas on the headstones face north, or more precisely: about 20 to 25 degrees to the North-East, in contrast to the older and first *Ashkenazic* Jewish cemetery in Mainz (*Old Jewish Cemetery Mainz*; ID 004). There is no known reason for this, but it is worth noting that the deceased thus lie aligned in the direction of the Synagogue Compound. Significantly the only exception is the headstone of *Rabbi Yaʿaqov Molin*, who hailed from Mainz family and served as *rabbi* in Mainz for many years [➡ 2.a.2.3].

In stark contrast to what is known about Medieval Christian churchyards, headstones were set in equal numbers for both men and women. The graves of *rabbis*, scholars, synagogue cantors, martyrs, founders and benefactors were marked with unusually extensive memorial inscriptions.

Old Jewish Cemetery Worms is the best preserved and most impressive witness to medieval burial culture in *Ashkenaz*. Its infrastructure is clearly visible with the entrance courtyard, warden's house, *Tahara House*, fountain and enclosing wall. In an unsurpassed variety of designs and unique chronological density, it preserves Jewish headstones with inscriptions from about 1040/50 to 1938. The inscriptions not only show the names and dates of death, they also sometimes add extensive eulogies about functions in the synagogue, scholarship and charity in the community. Martyrs and the descendants of martyrs are especially marked. The numerical proportion of headstones for men and women is 51 : 49, which corresponds to the demographic composition of the community; many headstones for children are also preserved.

The self-contained and enclosed area of *Old Jewish Cemetery Worms* has remained largely without loss. In its dimensions, its age and its completeness it differs significantly from other Jewish cemeteries throughout the world. The cemetery was continuously used by the Jewish community and Jews from the surrounding area for a period of almost nine centuries. The dedications and tributes on the headstones provide a unique and unrivalled richness of information about the history of the city of Worms, the Jewish community there and its monuments.



Fig. 106: North-facing headstones in *Old Jewish Cemetery Worms*, current state



Fig. 107: Headstones in the „new section" of the cemetery that correspond to general customs in bourgeois society from the 19th century onward, current state



Fig. 108: Aerial view of *Old Jewish Cemetery Worms*, current state



Relevant view corridors, panoramas and visual connections of the component part *Old Jewish Cemetery Worms* (ID 003)

Within *Old Jewish Cemetery Worms* as well as outside, especially towards the nearby St Peter's Cathedral in Worms, there are visual connections which are of major importance for the appearance and understanding of the component part. Visual connections may be one-directional.

There is a unique historical visual connection ❶ from large parts of *Old Jewish Cemetery Worms* to St Peter's Cathedral in Worms. It is known as the *Martin Buber view*. In 1933 the Jewish religious philosopher *Martin Buber* wrote about the view of the cathedral from *Old Jewish Cemetery Worms* in his reflections on the Christian-Jewish relationship. Noting the contrast between the apparent order of the cathedral and the seeming disorder of the Jewish headstones below, he insisted that God's covenant with the Jewish people is unbroken.



Fig. 109: Historical visual connection ❶ to St Peter's Cathedral known as *Martin Buber view*, current state

There is also a mutual historical visual connection ❷ from parts of the medieval and early modern cemetery "Heiliger Sand" in the component part of *Old Jewish Cemetery Worms*, which was originally deliberately created outside the city, to the successor building of the medieval city wall corner tower *Luginsland*, and a view from this tower over large parts of *Old Jewish Cemetery Worms*. According to a Jewish legend reported by *Yuspa Shammash* in the 17th century, during the persecution of 1349 the twelve community leaders jumped to their deaths from *Luginsland* tower into the Jewish cemetery, where the earth covered them up. Mutual historical visual connections ❸ also exist between the former *Andreastor* city gate and parts of *Old Jewish Cemetery Worms*. An impressive 180° panorama ❶ opens up from the "new section" of the cemetery, which was originally on the Baroque embankment on the edge of the city, looking west over the horizon and skyline of the city.



Fig. 110: Historical visual connection ❷ from parts of the medieval and early modern cemetery to the succesor building of the medieval city wall corner tower *Luginsland*, current state

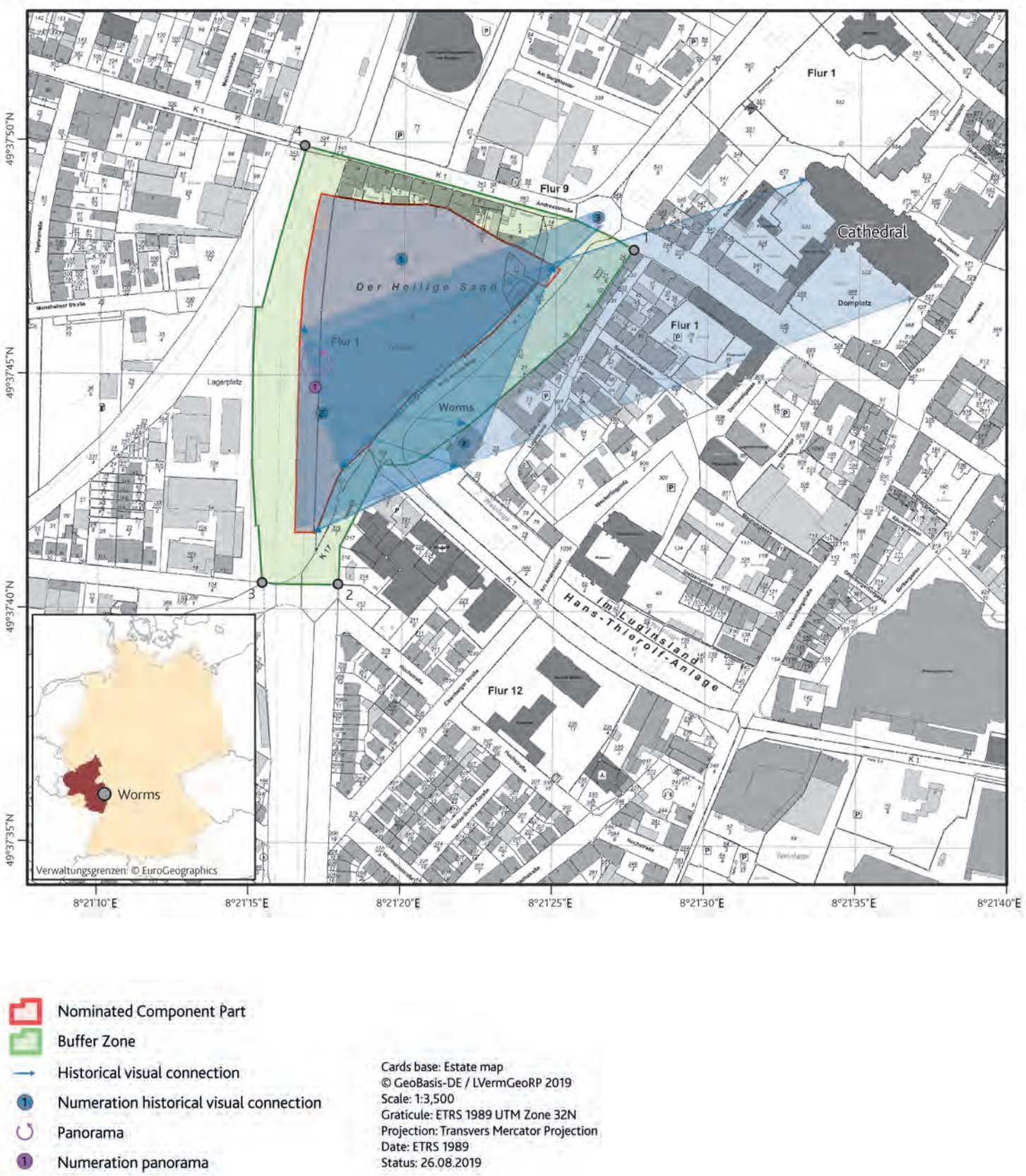


Fig. 111: Map of the relevant view corridors, panoramas and visual connections of the component part *Old Jewish Cemetery Worms* (ID 003)



Fig. 112: Medieval headstones in zone B and headstones in the „new section“ of the cemetery in zone E on the former Baroque rampart, current state

2.a.3.1 "Heiliger Sand" Cemetery in Worms (ID 003.1)

Because of the uneven terrain, the walled cemetery "Heiliger Sand" in Worms is an area with an undulating surface. Traditionally, graves are not tended in Jewish custom, so the natural growth of vegetation prevails, including many trees and shrubs. Religious requirements of peace and silence for the dead have contributed to the modern idea that cemeteries are a timeless oasis of calm and quietness.

The concentration of headstones from specific periods in certain areas means that *Old Jewish Cemetery Worms* can be sub-divided into different zones (A–F).

The Jewish Cemetery can be accessed from *Willy-Brandt-Ring* in the East. Next to the gate a late 20th century bronze inscription plaque alerts the visitor to the importance of the Jewish cemetery "Heiliger Sand" in Worms. The gate opens into the Entrance Courtyard with *Tahara House* (zone F; ID 003.3) in the North-East of the cemetery. The *Tahara House* for ritual washing of the dead, the fountain for the ritual cleansing of hands and the inscription plaques with prayers for the dead are in the entrance courtyard.

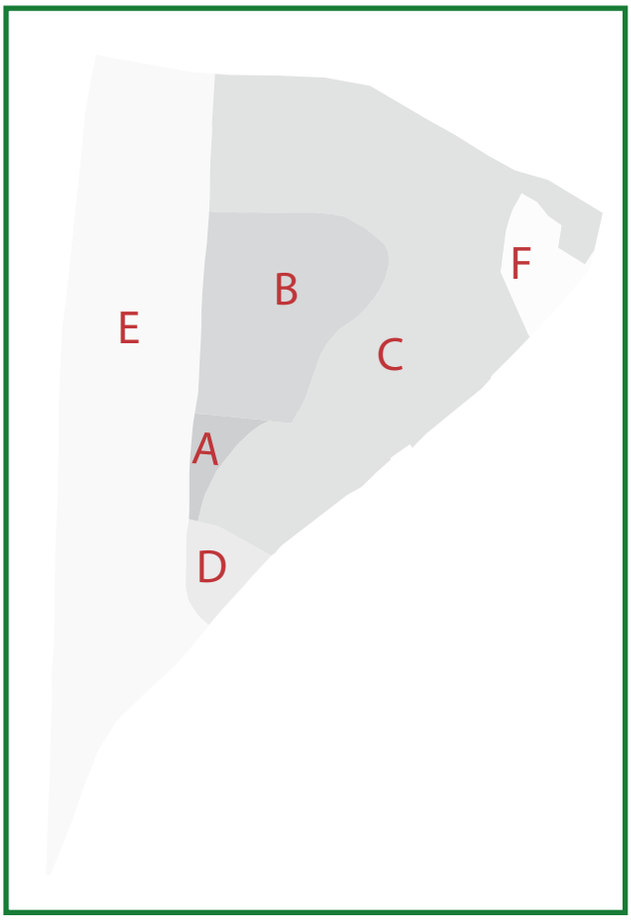


Fig. 113: Zones A-F of the *Old Jewish Cemetery Worms*

In the southern part of the cemetery, on a hill in an almost triangular area (zone A), there are numerous graves dating from the 11th century. They include the oldest datable headstones in the cemetery "Heiliger Sand", for *Ṣeruya bat Ḥisqiya* (*c.*1050–1120 CE) and an unknown man who died in [4]819 AM (= 1058/59 CE). *Old Jewish Cemetery Worms* successively expanded, first toward the North. Zone B includes numerous headstones with inscriptions from the 12th century. The two areas are bordered on the North, East and South by an area (zone C) with a mixture of graves, mainly from the 13th to the 17th century.

To the South of the oldest part of the cemetery, in an area that slopes downward near the cemetery wall, several headstones of important *rabbis* and scholars are grouped in the *Vale of the Rabbis* (zone D). Between the Medieval Headstones (ID 003.2) in zones A-D there are also numerous headstones from the early modern period. The modern extension of the cemetery grounds in the West ("New Section" of the Cemetery; ID 003.4) uses the former Baroque rampart and is therefore higher (zone E).

In the lower part of the cemetery (zone A-D) the chronological structure is not strict. Graves from different periods are directly next to each other. Amongst the heterogeneous graves there are groups of headstones from a certain era or with a common theme. The headstones are placed by the heads of the deceased individuals, and their inscriptions face north.

The whole cemetery is enclosed by a stone wall which is up to 3.3 metres high. The enclosing wall was built as part of the endowment to renovate the cemetery created by *David Oppenheim zur Rose*, in 1626. The same endowment also financed the *Tahara House*, the inscription plaque with prayers for the dead and the fountain for the ritual cleaning of hands. The Baroque walls are built on the medieval enclosing wall which was donated by *Yeḥi'el ben Efrayim* before 1287.

A memorial stone, roughly in the middle of the eastern cemetery wall, is dedicated to the "Twelve Parnassim" [➡ 2.b.3.2].



wrm-22



wrm-1214

יב פרנסים	12 community leaders
תתנ"ו	856

Headstone for an unknown man
died in [4]900 AM (= 1140 CE)

Visible dimensions: 0.7 x 1.1 x 0.2 metres

The rectangular headstone of red sandstone beards a round-arched, recessed writing area. The surface of the visible foundation area is left markedly rough. The inscription commemorates a man who died a martyr's death, which is indicated by the benediction formula, "The peace of our angel shall be in Eden the garden", in the last two legible lines.

Memorial stone for the "Twelve Parnassim"
died [4]856 AM (= 1096 CE)
modern replica
Visible dimensions: 0.5 x 0.3 x 0.05 metres

This memorial stone for the "Twelve Parnassim" is inserted in the eastern boundary wall of the cemetery. Later narrative tradition associates them with the twelve leaders of the Jewish community in Worms who died in the pogrom of 1096. It was customary for the community to circle the cemetery and visit the graves of these martyrs on the New Moon of Sivan, the day when the Jews of Worms had been killed in 1096. Documents and historical photographs show that there were once two memorial stones for the "Twelve Parnassim", side by side at this spot in the wall. Indeed, there were also two legendary traditions in the 17th century regarding the martyrdom of the community leaders, one referring to the pogrom of 1096 and the other to that 1349.

Headstone for an unknown man who died a martyr's death, and memorial stones for the "Twelve Parnassim" on *Old Jewish Cemetery Worms*. The memory of the victims of anti-Jewish violence has been preserved in Worms since the 11th century on funerary inscriptions.



Fig. 114: Medieval headstones (zone B and zone A), current state

Headstones that specifically emphasize the place of origin of a deceased individual



wrm-807

Sara bat Menaḥem from Basel
died on 28 Elul [50]72 AM (= 31 August 1312 CE)
Visible dimensions: 0.7 x 1.1 x 0.1 metres

The headstone of *Sara bat Menaḥem* is adorned by a rare quatrefoil design, in which the writing has been fitted. The inscription area is bordered by a circumferential groove. The base area was left rough. The headline above the writing area gives the name of the deceased, *Sara*, in the colloquial, diminutive form (*Serkhin*) and notes that she came from Basel.



wrm-522

Guta bat Natan from Esslingen
died in the month of Tammuz, [50]68 AM (June/July 1308 CE)
Visible dimensions: 0.7 x 1 x 1.4 metres

This headstone, made of yellow sandstone, features a rectangular basic form with a flat-angled gable. The inscription area has a level upper border over retracted shoulder arches. The circumferential frame features a profile of groove, bulge and rebate. The deceased, *Guta bat Natan*, is praised for her elegant way of praying "before the women". The headline indicates that she came from Esslingen.



wrm-445

Gutlen bat Barukh from Esslingen

died on 2 Nisan [50]67 AM (= 6 March 1307 CE)
Visible dimensions: 0.8 x 0.6 x 0.2 metres

This partly sunken headstone follows a rectangular form. The recessed writing area is framed by a trifoil with groove. The place-name, "Esslingen", indicating the origin of the deceased, is found in the headline on the upper frame.



wrm-628

Eliʿezer ben Shmuʾel Liebermann from Heidelberg
died on 26 Av [5]100 AM (= 20 August 1340 CE)
Visible dimensions: 0.9 x 1.3 x 0.2 metres

This rectangular headstone of red sandstone is adorned with blind tracery. The recessed writing area fills the whole crocket of the pointed arch. The headline on the upper frame indicates that *Eliʿezer* came from Heidelberg.



wrm-587

Rikhhait bat Avraham from Heppenheim

died on 8 Av 5083 AM (= 11 July 1323 CE)
Visible dimensions: 0.8 x 1.1 x 0.2 metres

This headstone was made of yellow sandstone and follows a rectangular basic form, with a polygonal three-part top. The recessed text area ends in a trefoil arch above. The origin of the deceased is indicated in the headline on the upper frame, to the right and left of the upper foil.



wrm-500

Sara bat Mordekhai from Lautern
died on 6 Shwat [50]78 AM or [50]75 AM (= 9 January 1318 CE or 13 January 1315 CE)
Visible dimensions: 0.8 x 0.9 x 0.1 metres

This headstone was made of red sandstone, it follows a rectangular basic form and features an inflected arch top. The recessed writing area repeats the overall form. The slender frame on the sides and the top bears the headline, which gives the deceased woman's name in the colloquial diminutive ("Sorlin") and her place of origin, "Lutra" (i.e., Kaiserslautern).



wrm-790

Yosef ben Yaʿaqov from Meiningen
died on 24 Marḥeshvan [5]115 AM (= 10 November 1354 CE)
visible dimensions: 0.9 x 1.4 x 0.2 metres

This headstone made of red sandstone follows a rectangular basic form. It features a writing area with a trefoil top. Star ornaments adorn the gores of the frame. Between them, the headline indicates that *Yosef* came from Meiningen, while the inscription notes that his father *Yaʿaqov* erected the headstone for him.



wrm-512

Yequtiʾel (Zalman) ben Elyaqim ha-Levi from Neuburg
died on 1 Kislev [5]070 AM (= 5 November 1309 CE)
Visible dimensions: 0.7 x 1.3 x 0.1 metres

The grave of *Yequtiʾel ben Elyaqim ha-Levi* is adorned by a rectangular headstone made of reddish sandstone, with a flat-gabled roof. The recessed text area follows the same basic form but ends in a polylobe arch above. The headline on the upper frame gives *Yequtiʾel's* colloquial name, *Zalman*, and indicates that he came from "Niburq" (i.e., Neuburg, most probably Neuburg on the Rhine).



wrm-3002

Moshe (Levi) ben Yosef ha-Levi from Neumark
died on 2 Marḥeshvan [5]162 AM (= 9 October 1401 CE)
Visible dimensions: 0.6 x 0.9 x 0.2 metres

The headstone of *Moshe ben Yosef ha-Levi* follows a rectangular basic form, the text area is recessed. The upper frame is adorned with two circular symbols; while the symbol on the right is lost, the left one is clearly a moon. Between them, the colloquial name of the deceased and the region of origin are indicated ("Levi from Neumark").



wrm-637

Ḥanna bat Eliʿezer ha-Levi from Nienburg
died on 15 Adar [5]164 AM (= 27 February 1404 CE)
Visible dimensions: 0.8 x 0.9 x 0.1 metres

This headstone was made of red sandstone and features a simple upright rectangular form and a recessed text area within a broad frame. The upper frame bears the headline indicating the name of the deceased and her origin from "Nienburg" (Lower Saxony).



wrm-153

Lea bat Asher Ulma
died on 2 Shvat [50]80 AM
(= 13 January 1320 CE)
visible dimensions: 0.5 x 0.6 x 0.1 metres

This headstone, erected for *Lea*, a daughter of *Rabbi Asher Ulma*, was made of yellow sandstone and features a simple upright rectangular form with a recessed text area. The headline on the upper frame identifies *Lea* as the "wife of Anshel Oppenheim".



wrm-527

Yaʿaqov ben Moshe from Turckheim
died on 20, buried on 21 Marḥeshvan [50]57 AM (=18/19 October 1296 CE)
Visible dimensions: 0.7 x 0.6 x 0.1 metres

This headstone features a rectangular basic form with a two-sided top. The writing area is framed by a pointed arch adorned with detailed blind tracery. The inscription notes that *Yaʿaqov ben Moshe* died on 20 Marḥeshvan and was buried on Friday, 21 Marḥeshvan. The headline follows the top edge of the frame. It indicates that *Yaʿaqov*, here called by his colloquial name, "Koplin", came from "Drenqhaym", i.e., Turckheim in Alsace.



wrm-475

Gutlin bat Elʿazar from Wimpfen

died on 10 Tammuz [50]67 AM (= 11 June 1307 CE)
Visible dimensions: 0.7x 0.5 x 0.2 metres

This headstone was made from yellow sandstone and follows a rectangular basic form with a very flat two-sided top. The recessed writing area features a trefoil arched top. The upper corners are adorned with the symbols of the moon and sun. Between them headline, following the upper edge, indicates that *Gutlin* came from "Winfna", i.e., Wimpfen.



wrm-481

Efrayim (Qopreḥt) ben Shlomo ha-Kohen from Wimpfen
buried on 8 Sivan [50]76 AM (= 30 May 1316 CE)
Visible dimensions: 0.6 x 1 x 0.1 metres

The headstone of *Efrayim ben Shlomo ha-Kohen* was made of yellow sandstone, to a rectangular basic form with flat two-sided top. The recessed text area ends in a twin round-arched top with a central back-swinging tip. The headline, which follows the upper edge of the frame, gives the colloquial name of the deceased, *Qopreḥt*, i. e., "Gumprecht", and that he came from "Wipna", i.e., Wimpfen.



wrm-471

Avraham ben Ṣadok from Ansbach
died in the 14th century CE
Visible dimensions: 0.7 x 0.7 x 0.1 metres

This headstone of yellow sandstone features an elaborate design of the writing area, with three small recessed round arches above. Above and beside the inscription a small margin was left free. The profiled frame accentuates the writing area. The headline indicates the origin of the deceased, who came from *Ansb[akh]*, i.e., Ansbach (Franconia/Bavaria).



wrm-799

Yiṣḥaq ben ? from Göttingen
died in the early decades of the 14th century CE
Visible dimensions: 0.7 x 0.7 x 0.2 metres

The rectangular headstone of *Yiṣḥaq* from Göttingen is made of yellow sandstone. The writing area features three small round arches at the top. The headline notes that he came from Göttingen (Lower Saxony), and the rhymed inscription indicates that he had come (to Worms) in fulfilment of an obligation.

Headstones which make specific mention of the geographical origin of the buried individual. They provide particularly vivid evidence of the supra-regional importance of *Old Jewish Cemetery Worms*.

2.a.3.2 Medieval Headstones (ID 003.2)

The medieval headstones in the component part *Old Jewish Cemetery Worms*, with their inscriptions, provide a unique and intensive documentation of not only the characteristic ideas of death and resurrection, but also the remarkable structure and national importance of the community in Worms.

The numbers of headstones for men and for women are almost the same. A striking contrast to the Christian cemeteries from the Middle Ages is also the fact that *Old Jewish Cemetery Worms* contains numerous graves for children which are still preserved. They also include double and multiple graves. Sometimes the father or mother was buried together with or next to a child.

The regional and supra-regional importance of *Old Jewish Cemetery Worms* can also be seen in the grave inscriptions themselves. In addition to the grave inscription, several headstones also have a top line on the upper frame which emphasises where the deceased person came from. In a few cases this information is on the bottom frame of the headstone or on its rear side.The Romanesque headstones have a trapezoidal form which tapers downwards. The front is inscribed in Hebrew, and usually there are horizontal rulings above and below the lines of text. From the beginning of the Gothic period in the early 13th century, the text area is recessed and surrounded by a frame. In headstones from the 13th and 14th centuries this sometimes takes the form of Gothic blind tracery. The headstones from the modern era follow the medieval traditions into the 19th century.

The headstones were placed behind the heads of the deceased. The oldest medieval headstones on the cemetery "Heiliger Sand" in Worms provide a particularly graphic testimony to the development of *Ashkenazic* sepulchral culture. In their untreated trapezoidal form with their inscriptions and the preparation of the recessed text area, they follow the tradition of Jewish headstones in the oldest Jewish cemetery in *Ashkenaz*, *Old Jewish Cemetery Mainz* [➡ 2.a.4.2].



Fig. 115: There are over 2,000 headstones in *Old Jewish Cemetery Worms*, 836 from the Middle Ages, current state



wrm-806

1st inscription (right):
Viga bat Yeshaya
died on 10 Elul [5]178 AM (= 12 August 1418 CE)

2nd inscription (centre right):
Ḥanna bat Yeshaya
died on 21 Elul [5]178 AM (= 23 August 1418 CE)

3rd inscription (centre left):
? ben Yeshaya
died on 7 Tishri [5]179 AM (= 7 September 1418 CE)

4th inscriptions (left):
Zawli ben Yeshaya
died on 11 Tishri [5]179 AM (= 11 September 1418 CE)

Visible dimensions: 1.1 x 1.0 x 0.2 metres

The almost rectangular headstone of red sandstone was set for four siblings who all died within one month. The first and second inscriptions are similar, as are the third and fourth. Of the headline, only the words "in the sixth millennium" are preserved, and the bottom lines (partly lost today but still legible in the 19th century) identify the four deceased as the children of a certain *Yeshaya*. The boy's name, *Zawli*, is a colloquial diminutive of *Shaʿul* or *Shmuʾel*.

Multiple graves for sibling children on *Old Jewish Cemetery Worms*. Double and multiple headstones indicate increased child mortalities at certain times.

The oldest headstones on the cemetery "Heiliger Sand" in Worms

The oldest preserved headstones on the Jewish cemetery "Heiliger Sand" in Worms include the undated headstone of *Ṣeruya bat Ḥisqiya* (*c.*1050–1120 CE) and the headstone of [4]819 AM (= 1058/59 CE) for an unknown man which was examined by laser scanning and thus identified as the oldest dated headstone on the "Heiliger Sand" in Worms. Undated headstones mark out some of the earliest burials in *Old Jewish Cemetery Worms*; later they only appear on the graves of some traditionally-minded families.



wrm-1264

Ṣeruya bat Ḥisqiya
Undated; the letter forms indicate a date between *c.*1050 and *c.*1120 CE.
Visible dimensions: 0.5 x 0.6 x 0.2 metres

The headstone of red sandstone tapers downwards in a trapezoidal form. The scratched ruling which structures the text area is a characteristic feature of many early grave inscriptions. A narrow margin was left free around the edges.



wrm-9008

Headstone for an unknown man
Died [4]819 AM (= 1058/59 CE)
Visible dimensions: 0.5 x 0.6 x 0.2 metres

It is the oldest dated headstone in the cemetery. The basic form is almost rectangular, the width gradually reduces down to the slightly protruding base. The text area is placed above the base area. There are no scratched lines to guide the text.



wrm-9009

Yaʿaqov ha-Baḥur
Died [4]837 AM (= 1077 CE)
Visible dimensions: 0.5 x 0.9 x 0.2 metres

The headstone of *Yaʿaqov ha-Bahur* was long considered the oldest headstone in *Old Jewish Cemetery Worms*. The trapezoidal tapered upright rectangular headstone has five lines of text inside a recessed frame line. The headstone is next to the headstone for an unknown man [above]. The term *baḥur* denotes an unmarried man or, more specifically, a *yeshiva* student.



wrm-115

Sagira bat Shmuʾel
Died Elul [4]932 AM (= Aug./Sept. 1172 CE)
Visible dimensions: 0.6 x 0.8 x 0.2 metres

The headstone of *Sagira bat Shmuʾel* is trapezoidal and left rough at the edges. The carefully performed inscription was chiselled into a recessed round-arched text panel. The inscription speaks of *Sagira* herself and her Father *Shmuʾel* who died as a martyr. The cemetery "Heiliger Sand" in *Old Jewish Cemetery Worms* also contains the preserved headstones of her sister *Piruṣa* (wrm-91) and her brother *Yiṣḥaq* (wrm-134).

Romanesque headstones

The Romanesque headstones in *Old Jewish Cemetery Worms* are mainly made of imported red sandstone. They are fashioned as fairly thin almost rectangular blocks. The edges were left rough.



wrm-264

Malka bat Ḥalafta
Died 2 Nisan [4]988 AM (= 10 March 1228 CE)
Visible dimensions: 0.6 x 0.6 x 0.1 metres

The headstone of *Malka bat Chalafta* was made of yellow sandstone. She was a cantor and "melodically proclaimed the praise of her creator". The headstone, which does not have a recessed text panel, includes a picture of a bird's head below the lettering – a unique early example of an illustration, and probably a reference to the outstanding talent of her voice.

Gothic headstones

The Gothic headstones of the cemetery "Heiliger Sand" in Worms are similar to the Romanesque headstones in that they are fairly thin upright rectangular stone blocks. The Hebrew letters are in a significantly recessed text panel on the front, which is usually horizontal at the top. A few headstones have a round arch at the top, or in some cases a complex polylobic frame.



wrm-903

Orgiya bat Avraham
Died 6 Adar [50]35 AM (= 4 February 1275 CE)
Visible dimensions: 0.8 x 1 x 0.2 metres

The late *Orgiya bat Abraham* was a cantor like her father. The inscription on the recessed text area testifies of her high status and emphasises the talent of her voice. The rectangular headstone has an almost square text panel above a base area. The text panel is enclosed in a bulging profile.



wrm-801

Yokheved bat Yeḥiʾel ben Efrayim
Died 2 Av [50]47 AM (= 1287 CE)
Visible dimensions: 0.6 x 0.9 x 0.2 metres

Yokheved's headstone contains a particularly elaborate eulogy. She is praised for the fact that her father donated the new enclosing wall of the Jewish cemetery. The upright rectangular headstone is an example of the new Gothic form. The text panel is recessed. A line is scratched all around the protruding frame.



wrm-783

Mordekhai ben Tamar
Died between 1241 and 1339 CE
Visible dimensions: 0.5 x 0.5 x 0.1 metres

The headstone has a rectangular basic form, but there is an elaborate frame round the recessed text panel. The headstone is of red sandstone and has a remarkable polylobic frame at the top and sides of the text panel. The frame is rebated. Three lines of the inscription are legible above ground, another four were documented in the 19th century.

Headstones from the early modern era

The design of the early modern headstones was initially strongly based on the shapes and forms developed in the Middle Ages. There are greater differences in the inscriptions, which become longer and from the 16th century are often accompanied by figures and illustrations. In the Baroque period, symbols were added to the text area to illustrate the house, the name or the family history. The design then developed to rebus-like displays which were like speaking coats of arms.

Renaissance headstones

The Renaissance headstones are also made of coloured sandstone. They retain the Gothic design with recessed text areas and surrounding frames. The profile frame often bears lettering or is embellished with partial facing tracery.



wrm-485

Rivqa bat Simḥa
Died 9 Kislev [5]264 AM (= 27 November 1503 CE)
Visible dimensions: 0.7 x 0.7 x 0.2 metres

The headstone has a rectangular basic form with a gable-like top. The headstone is of red sandstone. The recessed text panel is framed by facing tracery. The enclosing frame also has text "Mrs Rivqa, daughter of the late R. Simḥa".



wrm-665

Double epitaph for the married couple David ben Yequtiʾel and Gluka bat Yehuda
Died Tewet [5]264 AM (= January 1504 CE) and Iyyar [5]264 AM (= April 1504 CE)
Visible dimensions: 1 x 1.2 x 0.3 metres

The rectangular headstone of red sandstone has a recessed text panel which is divided into two parts by an added tracery bar. Both panels are decorated by a protruding pointed arch. Above the tracery bar is a spandrel in the form of three leaves. The profile frame is rebated. A narrow margin was left free around the edges.

Baroque headstones

The Baroque headstones continue the development of the design principles from the previous centuries. They are still made of coloured sandstone with text on the frontside. The Hebrew letters are inscribed not only on the recessed text panels, but also on the surrounding frame. In the 17th century, the remarkable upright rectangular basic form with narrower or stilted segmental arches at the top became more common. Symbols were increasingly integrated into the headstones to provide information about the life, status, ancestors, position in the community and family of the deceased. Various symbols or coats of arms which illustrate the name or indicate the profession of the deceased became standard design features.



wrm-1238

Naftali Hirsch Spitz ben Moshe

Died 17 Elul [5]472 AM (= 17 September 1712 CE)
Visible dimensions: 0.9 x 1 x 0.1 metres

The headstone with the speaking coat of arms illustrates the colloquial byname of the Worms *rabbi*. The headstone of coloured sandstone has an upright rectangular form with a stilted round arch at the top. The shield with the stag to illustrate the name "Hirsch" was placed in the segmental arch. Some of the first letters are pointed to give the acrostic "ha-Gaon morenu ha-Rav Hirsch" (the great one, our master, Rabbi Hirsch).



wrm-1126

Yuspa ben Shimʿon ha-Kohen from Herrnsheim
Died 5 Kislev [5]428 AM (= 11 November 1667 CE)
Visible dimensions: 0.8 x 1.1 x 0.1 metres

The rectangular headstone has a stilted segmental arch at the top. Spheres adorn the corners which are left free by the retracted width of the arch. The recessed text panel mirrors the overall form of the headstone and has a convex form. The surrounding edge is profiled. The round arch at the top contains the symbol of the hands of blessing, an indication that the deceased was from a family of *kohanim*.

The *Vale of the Rabbis*

The *Vale of the Rabbis* (*Rabbinertal*, zone D) is south of zone A, near close to the enclosing wall of the cemetery in an area that is lower than zone C. Headstones of red sandstone mark the place of rest of notable scholars. Since the 17th century, the wives of some *rabbis* have also been buried here. The grave inscriptions are often long and emphasise the importance of the personalities for the community. Today, small stones and paper prayer notes are still placed on the headstones testifying to the high importance of the *rabbis* for pilgrims and visitors. A particularly notable scholar's grave commemorates the famous *Rabbi Ya ʿaqov ben Moshe ha-Levi Molin* of Mainz, known as *MaHaRIL*, who died in Worms (*c.*1375–1427). A striking feature here is the direction of the text panel, which follows the convention used in Mainz.

The gravestone of *MaHaRIL* is the only headstone on *Old Jewish Cemetery Worms* which has a text panel facing exactly west – the deceased "looks" east, as is the custom in Mainz. According to tradition, the *rabbi*, who spent most of his life in Mainz, had explicitly wished to be buried in this manner, and also requested that a distance of four cubits be maintained from all surrounding graves.



Fig. 116: The *Vale of the Rabbis* south of zone A, current state



wrm-1253

Rabbi Yaʿaqov ben Moshe ha-Levi Molin (MaHaRIL)
Died 22 Elul [5]187 AM (= 14 September 1427 CE)
Visible dimensions: 0.9 x 1 x 0.2 metres

The gravestone has an upright rectangular basic form. The text panel is separated from the base area by a horizontal scratched line. The recessed text panel is densely packed with text. The profile frame consists of a simple rebate. The top was already missing in the 19th century.



Fig. 117: View of the *Vale of the Rabbis* from the former baroque rampart (zone E), current state



wrm-1219

Shim ʿon Ya ʾir Ḥayim ben Moshe Shimshon Bacharach
Died 1 Tewet [5]462 AM (= January 1 1702CE)
Visible dimensions: 0.8 x 1.3 x 0.1 metres

The deceased was one of the most important Jewish scholars of the 17th century, but he only became *rabbi* of Worms towards at the end of his life. The elaborate inscription composed in poetic style is situated in a panel which reflects the overall form of the headstone. The top of the headstone has a narrower, slightly stilted round arch with lettering.



wrm-1228

Eliya ben Moshe Loanz
Died 21 Tammus [5]396 AM (= 24 July 1636 CE)
Visible dimensions: 0.8 x 1.1 x 0.2 metres

The form of the red sandstone headstone follows a simple round arch. The recessed text panel mirrors this overall form. The inscription testifies to the great importance of the deceased scholar and famous kabbalist *R. Eliya Loanz* who wrote numerous religious works, including a commentary on the most important work on Jewish mysticism, the *Zohar*. In front of the headstone is an inscribed stone slab measuring 0.5 x 0.3 x 0.1 metres which underlines the importance of the deceased scholar. A small sign on the right, set up at a different date, serves the same purpose.



wrm-1180

Rivqa bat Yirmiyahu Neustadt
Died 19 Tewet [5]492 AM (= 17 January 1732 CE)
Visible dimensions: 0.7 x 1.2 x 0.2 metres

Rebekka bat Jeremia Neustadt was buried next to her husband, *Rabbi Yiṣḥaq ben Yaʿacov*. The headstone is of yellow sandstone. The rectangular basic form with the narrower and stilted round arch at the top is repeated by the recessed text panel. The inscription was continued on the profile of the frame.



wrm-1181

Yiṣḥaq (Itzek) ben Yaʿacov
Died 17 Tishri [5]491 AM (= 28 September 1730 CE)
Visible dimensions: 0.6 x 0.4 x 0.1 metres

The headstone for *Rabbi Yiṣḥaq ben Yaʿacov* is made of red sandstone. The top part of the rectangular, recessed text panel ends with a narrower round arch. The inscription is continued on the profile of the frame. The visible upper part of this headstone is strikingly similar to that of his wife, *Rivqa*. The overall design is therefore probably the same.

Graves as places of pilgrimage

On numerous headstones there are pilgrim gifts in the form of prayers or small stones. The wider prominence of important scribes and law scholars who are buried in *Old Jewish Cemetery Worms* made the cemetery "Heiliger Sand" in Worms an important place of pilgrimage from the 15th century onwards.

Even today, there are particularly frequent visitors to the burial site of *Rabbi Me'ir ben Barukh of Rothenburg*, known as *MaHaRaM* (died 1293) and the Frankfurt banker and benefactor *Alexander ben Shlomo Wimpfen* (died 1307). These graves are in zone C. Numerous small stones, candles and prayer notes testify to the high importance of these two graves for Jews even today.



Fig. 118: The graves of *Rabbi Me'ir ben Barukh of Rothenburg* and *Alexander ben Shlomo Wimpfen* in *Old Jewish Cemetery Worms*, current state

The graves of *Rabbi Me'ir ben Barukh of Rothenburg* and *Alexander ben Shlomo Wimpfen*



wrm-794

Rabbi Me'ir ben Barukh of Rothenburg (MaHaRaM)
Died 19 Iyyar [5]053 AM (= 27 April 1293 CE), buried 4 Adar [5]067 AM (= 7 February 1307 CE)
Visible dimensions: 0.7 x 0.9 x 0.2 metres

The headstone is made of yellow sandstone. The rectangular recessed text panel follows the overall form of the headstone. It has a narrow edge at the top and sides. The profile frame consists of a groove, a bulge and a rebate.

wrm-793

Alexander ben Shlomo Wimpfen

Died 11 Tishri [5]068 AM (= 7 September 1307 CE)

Visible dimensions: 0.7 x 1 x 0.2 metres

The yellow sandstone headstone is directly next to the headstone for *Rabbi Me'ir ben Barukh of Rothenburg*. *Alexander Wimpfen* had succeeded in redeeming the mortal remains of the well-known *rabbi* so that they could be buried in his home city of Worms. In keeping with his explicit wish, he was buried next to the *rabbi*. The form and design of his headstone are identical with the headstone of the *rabbi*.

Me'ir von Rothenburg was born in Worms and was the most influential Jewish law scholar of his generation. After studying in Mainz, Würzburg and Paris, he then settled in Rothenburg ob der Tauber, where he established a most influential *yeshiva*. When he tried to emigrate to the Holy Land with other Jews, he was arrested by King *Rudolf of Habsburg* in 1286. Me'ir died in prison in 1293. His body was not released until 14 years later, when it was redeemed by the merchant Alexander *ben Shlomo Wimpfen*. According to legend, he is said to have sacrificed all of his wealth to buy the body of the martyr so that it could be buried in Worms, the community where he was born. When *Alexander* himself died, he was buried next to the esteemed *Rabbi Me'ir*. The historical circumstances are recorded in the two headstone inscriptions, and they in turn have led to the creation of further narrative traditions.



Fig. 119: *Tahara House* in the entrance courtyard with the fountain for washing hands on *Old Jewish Cemetery Worms*, current state

2.a.3.3 Entrance Courtyard with *Tahara House* (ID 003.3)

Before reaching the graves in the cemetery, the visitor must pass an iron gate leading from *Willy-Brandt-Ring* into the entrance courtyard (zone F) with the *Tahara House*.

In the entrance courtyard, next to this building for ritual washing of the dead, is the characteristic fountain for cleaning hands and a prayer plaque with the text of the great prayer for the dead. The cemetery and entrance courtyard are enclosed by the medieval enclosing wall, renovated in the Baroque period. The entrance is through a large iron gate. The entrance courtyard preserves the layout as it was in the 17th century. The founder's inscription about the redesign of the entrance courtyard by *David Oppenheim zur Rose* in 1626, and a further prayer plaque, are set in the interior of the west wall of the *Tahara House*. This is situated in the North of the entrance courtyard, characteristically on the border with the graveyard itself.

The *Tahara House* on the cemetery "Heiliger Sand" in *Old Jewish Cemetery Worms* is the oldest preserved *Tahara House* in *Ashkenaz*. To the South and North, it is connected to the medieval enclosing wall of the cemetery which was renovated in Baroque fashion as part of the same refurbishment project.

The *Tahara House* has exposed stones on three sides, but in the North, on the wall facing the cemetery, it has a protective coating of white rendering. The cubic-like building which measures 3.6 x 3.6 x 2.6 metres was built of coloured sandstone and crowned with a pyramid roof. The *Tahara House* has two round-arched portals on opposite sides of the building. The eastern one, which has internal dimensions of 1.3 x 1.9 metres, allows access from the entrance courtyard. It occupies almost the whole height of the south wall of the building. A second, narrower round arch portal with internal dimensions of 1.2 x 1.9

The *Tahara House*



Fig. 120: *Tahara House* with doors opened to both sides, current state

In accordance with Jewish tradition, a ritual cleansing of the deceased is carried out before burial. During the Middle Ages, the corpse often had to be transported over a long distance to the community cemetery. Due to the associated risk of ritual impurity, it made sense to carry out the rites of ritual cleansing directly prior to burial. The *Tahara House* (from the Hebrew word *tahor*, "ritually pure") is used for this purpose. It is located typically at the boundary to the cemetery. In this way, the *kohanim* (i.e., the members of the priesthood) can take part in the obsequies without having to enter the cemetery. *Kohanim* are required to abstain in a special way from any ritual impurity resulting from contact with the dead. After ritual cleansing and before burial, the long prayer for the dead is spoken, the *Ṣidduq ha-Din* ("justification of judgement"), as an expression of trust in the just judgement of God.

metres, provides direct access to the cemetery itself. Today, the building is used for safe storage of retrieved headstone spolia on the cemetery "Heiliger Sand" in Worms.

The entrance courtyard and *Tahara House* in *Old Jewish Cemetery Worms* preserve a total of three inscriptions from the early 17th century, one on the somewhat lower enclosing wall to the right of the entrance to the cemetery itself and two inside the *Tahara House*.

The two plaques inside the west wall measure 0.7 x 0.7 metres (north) and 0.6 x 0.6 metres (south). The northern plaque contains an inscription commemorating the founding of the *Tahara House* by *David Oppenheim zur Rose*, and the southern plaque contains the prayer that must be prayed by anyone who has not entered a cemetery for over thirty days. The members of the burial brotherhood (*Hevra qadisha*) which has been documented in Worms since the 16th century, and probably also the relatives who left



Fig. 121: Inscription plaque containing a *berakha*

the *Tahara House* through the western exit with the ritually washed body, said this prayer: "Praised art thou, LORD our God, King of the World, who created you in righteousness, nurtured and preserved you in righteousness and let you die with righteousness …". At the same time, they were reminded of the founding of the building by *David Oppenheim zur Rose*. The text of the founder's inscription is as follows:



Fig. 122: Incription plaques on both sides of the door of the *Tahara House* of *Old Jewish Cemetery Worms*, current state

Founder's inscription



הלא מקום לזהב ומוצא	Has not for [his] gold given a place, an issue
לכסף נתן הנדיב הפרנס	For [his] silver, the benefactor and the leader,
כמר דוד בר יהושע יוסף	The honourable David bar Yehoshuʿa Yosef
ממשפחת אופנהיים הוא	of the Oppenheim family? He,
אשר אהב בהמון מצות	Who loved to keep the commandments in full
ובחפניו אסף לו תבואת	And who with wide arms gathered for himself the harvests
בנין בימת בית הכנסת והישיבה	Of building the bema of the synagogue, and the yeshiva
ובית הזה לצידוק הדין כאשר	And this house for the Justification of Judgement [spoken] when ‘
אדם אל עמיו נאסף . הוקם	A man is gathered to his people. Erected
בשנת ישני בגיא יקיץ וזרוע	In the year “they are sleeping in the valley”, I will wake up and the splendour
קדשו יחשף ולעמו ונחלתו	Of His [= God’s] holiness will be revealed, and to his people to and his inheritance
יכסף	He [= the donor] will be gathered.

On this inscription, the *Tahara House* is also called the “house for the *Ṣidduq ha-Din*” (“justification of judgement”). This refers to the primary prayer for the dead which is spoken after the purification of the body and before the burial. The prayer expresses trust in the righteous works of God. It contains the traditional praise to God and asks for a just and beneficial judgement on the deceased person. In Worms the *Ṣidduq ha-Din* prayer is present in a monumental inscription with 16 lines of text at the entrance to the cemetery. Beneath it is the traditional prayer for the dead, the *Qaddish*. The monolithic plaque with a recessed text area measures 2 x 1 metres. Like the other foundations of *David Oppenheim zur Rose*, who lived in a house named “zur Rose”, it is decorated with a six-petalled flower.

The layout of the *Tahara House* takes into account the problem that (male) members of the Jewish priestly families (the *kohanim*) are not allowed to be "under one roof" with a dead body. It must be assumed that only a few persons could fit into the building, while the others stood in the entrance courtyard, which was separated from the actual cemetery by a wall, at the latest after the work sponsored by *Oppenheim*. The eulogy for the deceased (*hesped*) could also be heard in the entrance courtyard, and as the inscription plaque shows, the *Ṣidduq ha-Din* prayer could also be spoken outside the *Tahara House*. The architecture of the building with two portals allowed for the body to be carried in through the eastern door, then after ritual cleansing to be carried out directly into the cemetery through the western door. The fountain gave the opportunity for people to wash their hands immediately after leaving the cemetery to restore their ritual purity.

Two inscription plaques are set in the west wall of the *Tahara House* which faces the cemetery. The northern inscription reports on the foundation by the leader of the Jewish community in Worms, *David Oppenheim zur Rose*. The southern inscription plaque contains the *Berakha* ("blessing") which must be spoken by those who have not been in a cemetery for more than thirty days.

The roof was restored in 1956 after destruction during the *Shoah*. The two south-facing windows in the *Tahara House* were also restored, now a double casement window with a separating bar, and also both door leafs.

In the East of the entrance courtyard is the warden's house. It was restored after the damage in the Second World War.

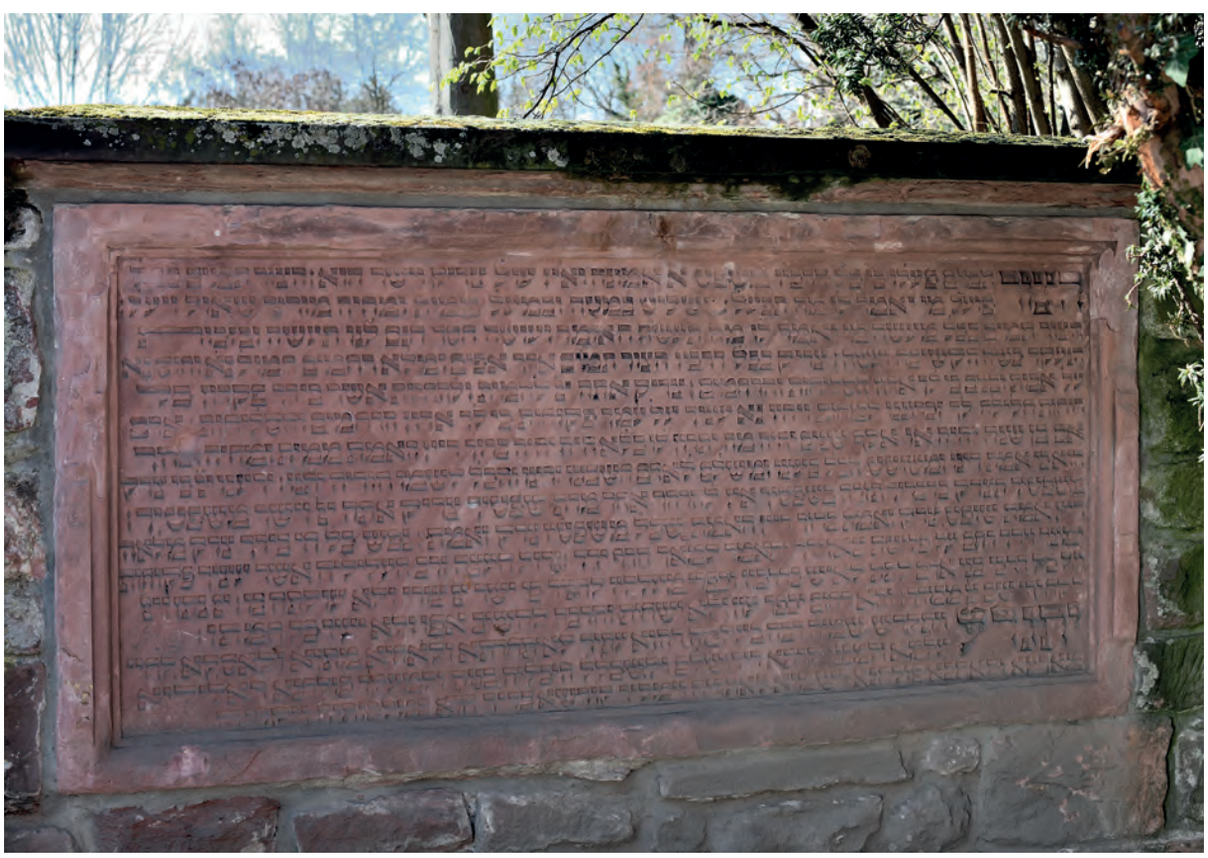


Fig. 123: Inscription plaque containing the *Ṣidduq ha-Din* prayer, current state



Fig. 124: Entrance to *Old Jewish Cemetery Worms* and warden's house, current state

Inscription south of the entrance to *Old Jewish Cemetery Worms*



ALTER JUDENFRIEDHOF	Old Jewish Cemetery
DER „HEILIGE SAND" DER WORMSER	The "Holy Sands" of the Jews of
JUDEN·HIER RUHEN BERÜHMTE	Worms. Here rest famous
RABBINER, MÄRTYRER UND EDLE	rabbis, martyrs, and upright
MENSCHEN AUS NEUN JAHRHUNDERTEN·	individuals from nine centuries
EINE DENKWÜRDIGE STÄTTE FÜR	A memorable site for
DIE JUDEN AUS ALLER WELT·	the Jews of all the world.
ÄLTESTER JUDENFRIEDHOF EUROPAS	Oldest Jewish cemetery in Europe

This bronze inscription plaque was inserted in the eastern boundary wall of *Old Jewish Cemetery Worms* following the restoration of the entrance courtyard with the *Tahara House* and warden's house. It is situated south of the entrance gate. Around the plaque the wall retreats on an area of 2 x 1.5 metres, above that it opens in three windows. The inscription letters are embossed. The plaque measures 0.8 x 0.6 metres.



Fig. 125: Headstones in the "new section" (zone F) of *Old Jewish Cemetery Worms*, current state

2.a.3.4 "New Section" of the Cemetery (ID 003.4)

The "new section" of the cemetery (zone F) is situated on the Baroque rampart, behind which is the moat. Graves were placed there after the city's de-fortification in the 18th century. It contains 1351 grave plots with different headstone designs, and often with low walls around the graves. The headstones initially followed the established forms. From the 19th century, the designs of the headstones started to reflect bourgeois ideas which also appear on Christian headstones of the period. Numerous headstones are elaborately and artistically designed in historicist styles. Their inscriptions are increasingly written in two languages – Hebrew and German. They are reduced more and more to short blessings.

To a small extent, the medieval section of the cemetery continued to be used for burials in the modern era. Notable double epitaphs here, especially from the 18th to the 19th century, had a design based on the tablets of the law received by Moses.

Since the early 20th century headstones and headstone fragments were set into the northern enclosing wall on the embankment. They were found during the construction of the new warden's house in the area of the Baroque entrance courtyard and *Tahara House* in 1912 and when the underground passageway was opened in 1930.



Fig. 126: Headstones in the "new section" of the cemetery (right) on the former Baroque rampart and medieval headstones (left) in *Old Jewish Cemetery Worms*, current state

Double epitaphs from the modern era

From the early modern era onwards, double epitaphs were increasingly used for married couples, relatives and family graves. The design of the headstones follows the form of the tablets of the law received by Moses. The design followed a headstone found in 1740 which at the time was dated to the year 518 BCE and was therefore believed to prove the great age of the Jewish community in Worms. This sensational finding had a major influence on headstone design after 1740.



wrm-969

Double epitaph for Loeb Nass and his son Seligman ben Loeb Nass

Died 19 Shvat [5]589 AM (= 23 January 1829 CE) and 21 Ḥeshvan [5]589 AM (= 29 October 1828 CE)
Visible dimensions: 0.6 x 0.4 x 0.1 metres

The headstone has two recessed text panels which end at the top in narrower segment arches. The double epitaph for *Loeb Nass* (left) and his son *Seligman* (right) is made of coloured sandstone. The headstone is based on the style of the Mosaic tablets of the law which became popular after 1740.



wrm-327

Double epitaph for Leser Mordekhai ben Leser Weinheim and his wife Merle Weinheim bat Moshe Worms
Died 18 Kislev [5]512 AM (= 3 December 1751 CE) and 17 Av [5]517 AM (= 1 August 1757 CE)
Visible dimensions: 0.8 x 1.1 x 0.1 metres

The double epitaph in the form of the Mosaic tablets of the law was made of red sandstone. Two slender shoulder arches are situated above the two separate recessed text areas. It is possible that the stone was only set after *Merle's* death, which occurred almost six years after *Leser* had passed away.

Headstones of the 19th and 20th centuries

Some of the headstones from this period continue the design principles of the previous centuries. Although the illustrative elements become less common, various symbols are still frequently used. The forms include both new Classicist forms and the established form of the narrower round arch. In addition to sandstone, materials such as granite and diorite are now also used. Since the 19th century, the graves on the "new section" of the cemetery have been sub-divided into individual plots in a deliberate departure from traditional management practices, and some are enclosed by low rectangular walls and adorned with grave decorations. Like the opening of the *women's shul* in Worms towards the synagogue which took place at this time, they thus document the continuing development of *Ashkenazic* Jewish religion and practice in a meaningful and graphic way.



wrm-1202

Gumpel ben Moshe Horchheim

Died 10 Adar [5]585 AM (= 28 February 1825 CE)

Visible dimensions: 0.6 x 0.8 x 0.1 metres

The red sandstone headstone has a rectangular basic form and a traditional narrower round arch at the top. The text panel is slightly recessed and reflects the overall form. The profile frame consists of a simple rebate. A symbol in the form of a crown adorns the area below the arch.





Wiesner 2697

Twin epitaph for Theodor Langenbach and Fanny Langenbach, née Brettauer
Born on 26 July 1853, died on 22 January 1899; born on 18 October 1857, died on 15 August 1936
Dimensions of the headstone: 0.6 x 1.6 x 0.6 metres, Visible dimensions of the base: 0.7 x 0.4 x 0.7 metres

The grave of *Fanny Langenbach* is one of the most recent burials on *Old Jewish Cemetery Worms*. *Fanny Langenbach* was buried in a family grave next to her husband *Theodor* 25 years after the Jewish section in the new municipal cemetery was opened. The basic form of the headstone is a column with a protruding impost, a moderate capital and a base. It is raised on a square plinth and rotated so that both text panels face north. The inscriptions are only in German.



Fig. 127: Medieval headstones in the Memorial Cemetery of *Old Jewish Cemetery Mainz*, current state

2.a.4 Description of the Component Part *Old Jewish Cemetery Mainz* (ID 004)

Boundaries and general characteristics

Old Jewish Cemetery Mainz is a substantial remnant of the oldest and largest medieval cemetery in the *Ashkenazic* cultural area.

The medieval cemetery "auf dem Judensand" in Mainz extends along the slope of the *Hartenberg* outside the medieval city and west of the former *Münstertor* city gate (now *Münsterplatz*). The nominated property rises towards the South-West. It is bordered by *Mombacher Straße* to the North-East, *Fritz-Kohl-Straße* with its building plots to the South and South-East, *Paul-Denis-Straße* and a path between *Paul-Denis-Straße* and *Mombacher Straße* to the West. The historical entrance is in the South-East and can be accessed from *Mombacher Straße*.

The component part consists of the cemetery "auf dem Judensand" in Mainz (ID 004.1), the Medieval Headstones (ID 004.2), the Memorial Cemetery (ID 004.3) and the "New Section" of the Cemetery (ID 004.4).

The approximately 180 Medieval Headstones (ID 004.2) are situated in the Memorial Cemetery (ID 004.3). The "New Section" of the Cemetery (ID 004.4), with more than 1,500 headstones, was again used regularly from the 18th century for burials.

The headstones of limestone and coloured sandstone show typical forms from each epoch. They are gravestones which are deeply embedded in the subsoil. The earliest stones feature upright rectangular and slightly trapezoidal forms without a recessed area for the text. In the course of the 13th century the text panels were then recessed, but the form of the headstones initially remained the same. With the spread of a Gothic repertoire of forms in the Rhine region, greater diversity can be seen in the design of the headstones, and this trend continued in the following centuries in line with the contemporary styles. From the 19th century onwards, the design of the headstones partly corresponded to general customs in society.

A significant feature is the easterly orientation of most of the headstones. And by contrast with the more recent *Old Jewish Cemetery Worms* (ID 003), the text areas on the headstones face west.

There are no requirements in religious law for the direction to which Jewish graves are aligned. There is a widespread custom to arrange the graves pointing east so that the deceased can "look" towards Jerusalem, the place where the Messiah is expected to arrive. This is the case in *Old Jewish Cemetery Mainz*. In *Old Jewish Cemetery Worms*, on the other hand, the graves face north, or more precisely: about 20 to 25 degrees to the North-East. The only exception there is the headstone of *Rabbi Yaʿaqov Molin*, who hailed from a Mainz family and served as *rabbi* in Mainz for many years [➡ 2.a.2.3]. On the Memorial Cemetery, the headstones and memorial stone are deliberately aligned differently, to indicate that they were placed there at a later date. Significantly, the headstones were set equally for deceased individuals of both sexes.

Impressive remains of the large area which can be identified as the coherent complex of *Old Jewish Cemetery Mainz* are visibly preserved. In its scale, its historical age and the influence of its grave and headstone designs, it is significantly distinguished from other Jewish cemeteries around the world. Some parts were almost continuously used as a Jewish burial site until the 19th century. The dedications and tributes on the medieval headstones provide unparalleled and uniquely rich information about the deceased individuals and the history of the Jews in Mainz. The cemetery was influential in the development of Jewish cemeteries in Europe and had a lasting impact on Jewish sepulchral and memorial culture.



Fig. 128: Aerial view of the component part *Old Jewish Cemetery Mainz* (ID 004), current state



Relevant view corridors, panoramas and visual connections of the component part *Old Jewish Cemetery Mainz* (ID 004)

Inside the component part *Old Jewish Cemetery Mainz* as well as outside, especially towards the St Martin's Cathedral in Mainz, there are visual connections which are of major importance for the appearance and understanding of the component part. Visual connections may be one-directional.

There is a 360° panorama ① from the area of the cemetery "auf dem Judensand" in Mainz, which was originally a contiguous site, looking out over the horizon and skyline of the city, and this underlines the fact that it was originally outside the city. This panorama includes a one-directional visual connection ① of the western spire of St Martin's Cathedral in Mainz. There are mutual historical visual connections ① between zones A, B and C [➡ 2.a.4.1], which already formed a contiguous site in the Middle Ages.



Fig. 129: Example of the historical visual connections ① between zone B and A, current state



Fig. 130: Example of the historical visual connections ① between zone C and B, current state

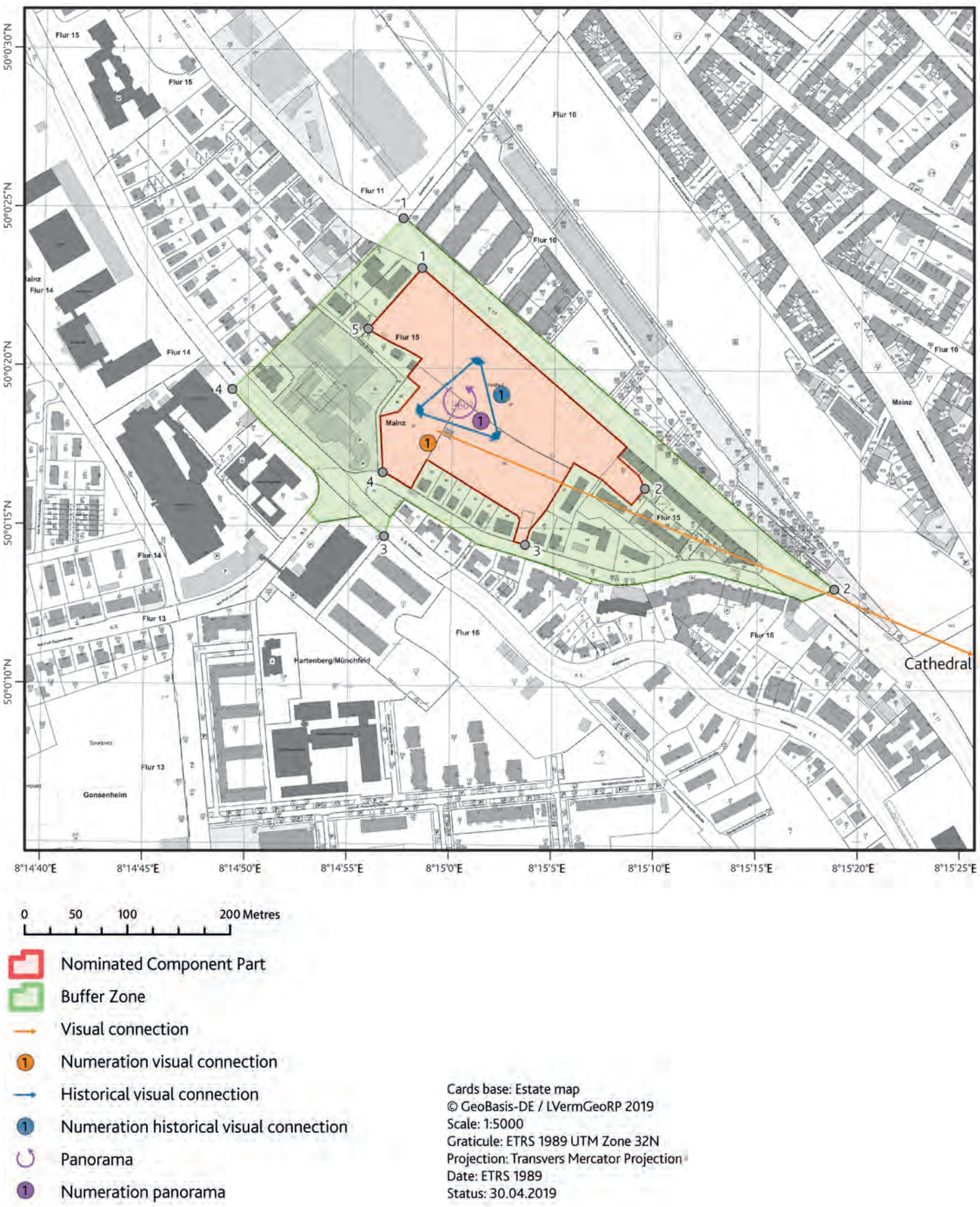


Fig. 131: Map of the relevant view corridors, panoramas and visual connections of the component part *Old Jewish Cemetery Mainz* (ID 004)



Fig. 132: View of the "new section" of the cemetery, current state

2.a.4.1 Cemetery "auf dem Judensand" in Mainz (ID 004.1)

The whole area of the cemetery "auf dem Judensand" in Mainz contains Jewish graves and sunken headstones from 900 years of the history of Jews in Mainz. On the basis of the historical circumstances and the present use, the nominated property can be sub-divided into different zones (A-C). In zone B ("New Section" of the Cemetery; ID 004.4), the use as a cemetery continued intensively during the 18th and 19th centuries; in zone A (Memorial Cemetery, ID 004.3) the original character as a Jewish burial site was again made visible in 1926 in the development of a Memorial Cemetery by re-erecting numerous Medieval Headstones (ID 004.2).

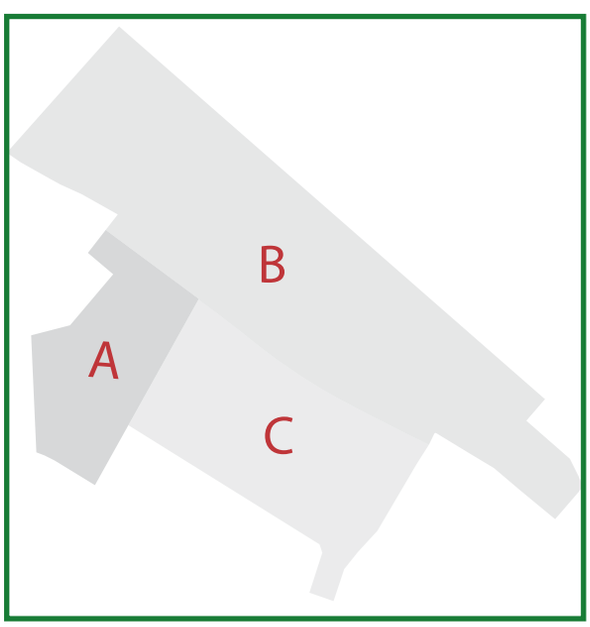


Fig. 134: Zones A-C of *Old Jewish Cemetery Mainz*

The south-west part of the nominated area, which is higher up the slope, is the Memorial Cemetery designed by *Rabbi Sali Levi* which opened in 1926 and contains about 180 medieval headstones (zone A). They were re-erected on the slope between *Fritz-Kohl-Straße* and the "new section" of the cemetery as a place of memoria and according to didactic principles. The eastern section is the "new section" of the cemetery which was regularly used even in the



Fig. 133: Zone C of Old Jewish Cemetery Mainz, current state

18th and 19th century (zone B) along *Mombacher Straße*, which has about 1,500 gravestones. They are made of limestone, red sandstone and in a few cases yellow sandstone. The forms of the headstones reflect bourgeois ideas also expressed on Christian headstones of the period and largely combine them with the classical traditional forms of *Ashkenazic* Jewish gravestones as they were developed in Mainz and Worms.

The south-eastern part along *Fritz-Kohl-Straße* is a large area which only has graves that are preserved in the ground (zone C). They are documented by excavation probes and chance findings. The earliest known is dedicated to the martyr *Amram ben Yona*, who was murdered on 18 Elul [4]846 AM [= 31 August 1086 CE). It was found during work in 2007, left *in situ* and covered over again.

Amram's grave is a stone grave, consisting of layers of stone fragments which are alternately parallel and set at an angle. At the western end are remains of the headstone base which reached down to the bottom of the grave. About two thirds of the height of the headstone was already under ground level when it was first erected. The upper third extended above the ground and was inscribed.

Above ground level, zone C is characterised by its varied vegetation. To the North-West, where this area borders on the Memorial Cemetery, are the remains of a 19th century cellar. The terraced area of this building is clearly visible in the topography.

The Romanesque headstones



mz1-2208

Bona bat Gedalya
Died 6 Sivan [4]879 AM (= 18 May 1119 CE)
Visible dimensions: 0.9 x 0.5 x 0.3 metres

The upright rectangular headstone of red sandstone has a text panel which corresponds to the shape of the headstone. The text panel is recessed and enclosed in a frame. The headstone was found during construction work by the *Raimunditor* city gate in 1902 and restored to the Memorial Cemetery in 1926. *Bona*, the daughter of *Gedalya*, was unmarried when she died.



mz1-2204

Yaʿaqov ben Yaqar
Died [4]824 AM (= 1063/64 CE)
Visible dimensions: 0.6 x 0.5 x 0.1 metres

The headstone is made of coloured sandstone. It is an upright rectangle with a text panel on the front. It was found as a historical relic by the *Gautor* city gate in 1922 and erected on the Memorial Cemetery in 1926. The text panel is not highlighted by a frame or scratched line. *Yaʿaqov ben Yakar* was one of the teachers of the famous scholar ➡ *Rashi*.

2.a.4.2 Medieval Headstones (ID 004.2)

The headstones in the cemetery "auf dem Judensand" in Mainz date from the 11th to the 19th century and graphically illustrate the development of *Ashkenazic* sepulchral culture. The most recent medieval headstone that can be dated by its inscription is from 1421, the oldest from 1062/63 (a stone of 1049, originally on the Memorial Cemetery, has since been moved to the *State Museum Mainz* for reasons of conservation). The medieval headstones are large stone blocks which were originally two thirds buried in the earth.

The edges of the medieval headstones were left rough. The text panels faced west. Remains of such headstones *in situ* have been proved to exist in zone C by finds made in the course of construction work. The headstones were placed behind the heads of the deceased, and the deceased face eastward.

The medieval headstones are inscribed in Hebrew. The earliest inscriptions provide information about personal names and names of fathers. In the course of the 11th century, the custom of adding the year of death became established. This type of burial and headstone inscription provided a model for Jewish burials in *Ashkenaz*.

The oldest medieval headstones on the cemetery "auf dem Judensand" in Mainz, with their rough trapezoidal form, the inscriptions and the early forms of text panels, resemble Jewish headstones from the 8th and 9th centuries which were found in southern Italy (Oria, Venosa). Here, too, there are scratched line rulings like those on the early headstones in *Old Jewish Cemetery Worms* [➡ 3.a.3.2]. A new and innovative feature in *Old Jewish Cemetery Mainz* is to state the year of death according to the creation era instead of the age of the deceased. The headstones were set deep into the ground to ensure that the graves were permanently marked, and guard the absolute peace of the dead.

The Romanesque headstones

The form of the headstones from the 11th century corresponds to a rough-hewn upright rectangle or trapezoidal form. The text panel is not especially emphasised. The Hebrew letters are often cut into the stone between scratched line rulings. The inscriptions mention the name of the deceased, the name of the father and a characteristic blessing. In the course of the 11th century, this was supplemented by the year of death. The design corresponds to the headstones on the slightly more recent *Old Jewish Cemetery Worms* [➡ 2.a.3.2]. There are five headstones in the Memorial Cemetery which can be clearly dated to the 11th century, three for men and two for women.

The headstones from the 12th century have a rectangular or trapezoidal shape. The edges were often left rough. In the course of the 12th century recessed text panels became customary, initially with an irregular edge, often with a semi-circular top. The edge of the stone runs parallel to the semi-circular text panel. The letters are deeply engraved into the stone. There are at least eight headstones from the 12th century on the Memorial Cemetery.



Fig. 135: Medieval headstones in the Memorial Cemetery of *Old Jewish Cemetery Mainz*, current state

Memorial stones

A special feature in *Old Jewish Cemetery Mainz* is the presence of memorial stones for important deceased persons from the time when the Jewish community in Mainz was founded. Two headstones from the 12th or 13th century bear the inscription "in memory", which explicitly marks them as memorial stones. The stone working and epigraphy of these headstones indicate that they were produced in the 12th century at the earliest, whereas the written sources show that the person lived much earlier. The most impressive proof of this tradition is the memorial stone for *Rabbi Gershom ben Yehuda Me'or ha-Gola* ("Light of the Exile"). This important *rabbi* died in Mainz in 1028. He was a famous *Talmud* commentator and is still highly revered today for his path-breaking trendsetting legislative decrees (*taqqanot*) on Jewish law.



Memorial stone for Rabbi Gershom ben Yehuda Me'or ha-Gola ("Light of the Exile")
Visible dimensions: 0.4 x 0.5 x 0.1 metres

Memorial stone of yellow sandstone, with a round arch at the top inscribed with the words "in memory of R. Gershom ben R […]". The lettering dates the memorial stone to the 12th century. The important *Rabbi Gershom ben Yehuda* died in Mainz in 1028. He was revered as "Light of the Exile" especially because of his trendsetting legislative decrees on Jewish law. The wording רכזל ("in memory") indicates that the stone was produced as a secondary memorial. The memorial stone may have replaced a headstone that was no longer in existence as early as the 12th or 13th century.

The Gothic headstones

In the 13th century the lines of the lettering became broader and the letters were chiselled in the stone. A design with thick horizontal bars and thin vertical lines became established towards the end of the 14th century and characterised the headstones of the 15th century. There are *c.*180 headstones from the 11th to 15th century on the Memorial Cemetery.



mz1-2029

Ester bat Yirmiyah
Died 26 Tishri [50]27 AM (= 27 September 1266 CE)
Visible dimensions: 0.6 x 0.9 x 0.3 metres

The limestone headstone has a rectangular basic form with a low round arch at the top. The visible base area with its irregular surface is set apart by an almost horizontal bevelled edge. The recessed text panel mirrors the overall form of the headstone.



mz1-2581

Eliʿezer ben Shmuʾel
Died 6 Shvat [50]63 AM (= 26 September 1302 CE)
Visible dimensions: 0.6 x 0.9 x 0.2 metres

The headstone has an upright rectangular basic form with a pointed gable at the top. The text panel reflects the overall form of the stone. The inscription contains a blessing wish for the deceased.



Fig. 136: Medieval headstones in the Memorial Cemetery of *Old Jewish Cemetery Mainz*, current state

2.a.4.3 Memorial Cemetery (ID 004.3)

The Memorial Cemetery on the slope in the South-West (zone A) contained 188 medieval headstones and memorial stones when it was inaugurated in 1926. The headstones originate from the medieval cemetery. After the expulsion of 1438 they were taken away from there and used as building materials. From the 19th century onward they were rediscovered, for example in the course of construction work [➡ 2.b.2.4], and collected. In 1926 they were erected above underground graves and gravestones on the Memorial Cemetery. The arrangement was based on didactic principles and also served purposes of remembrance. When the Memorial Cemetery was created, care was taken to ensure that the headstones erected on the medieval site could clearly be identified as retrospective compositions by the direction in which they face.

The inscriptions on the medieval headstones in the Memorial Cemetery emphasise scholarship, founding generosity and martyrdom – features that served to strengthen Jewish communal identity. The places of origin named in some grave inscriptions document the central function of *Old Jewish Cemetery Mainz* for the surrounding area.

The cemetery as a place of pilgrimage

Created in 1926 as a prime place of Jewish identity, the Memorial Cemetery plays a special role in Jewish commemoration of the deceased and especially rabbis and martyrs. It has existed continuously from its dedication until today. In the Memorial Cemetery, Jewish visitors leave small stones, candles and prayer notes on and in front of the headstones and memorial stones. A prominent and deliberate feature is that the gravestones dating from the 11th to the 15th century are erected facing a different direction than the west-facing text panels (easterly orientation of the graves) which are normal in *Old Jewish Cemetery Mainz*. The graves of *rabbis* in the "new section" of the cemetery are also often visited; most of them are in family sections devoted to the families of the deceased.



Fig. 137: Medieval headstones in the Memorial Cemetery of *Old Jewish Cemetery Mainz*, current state

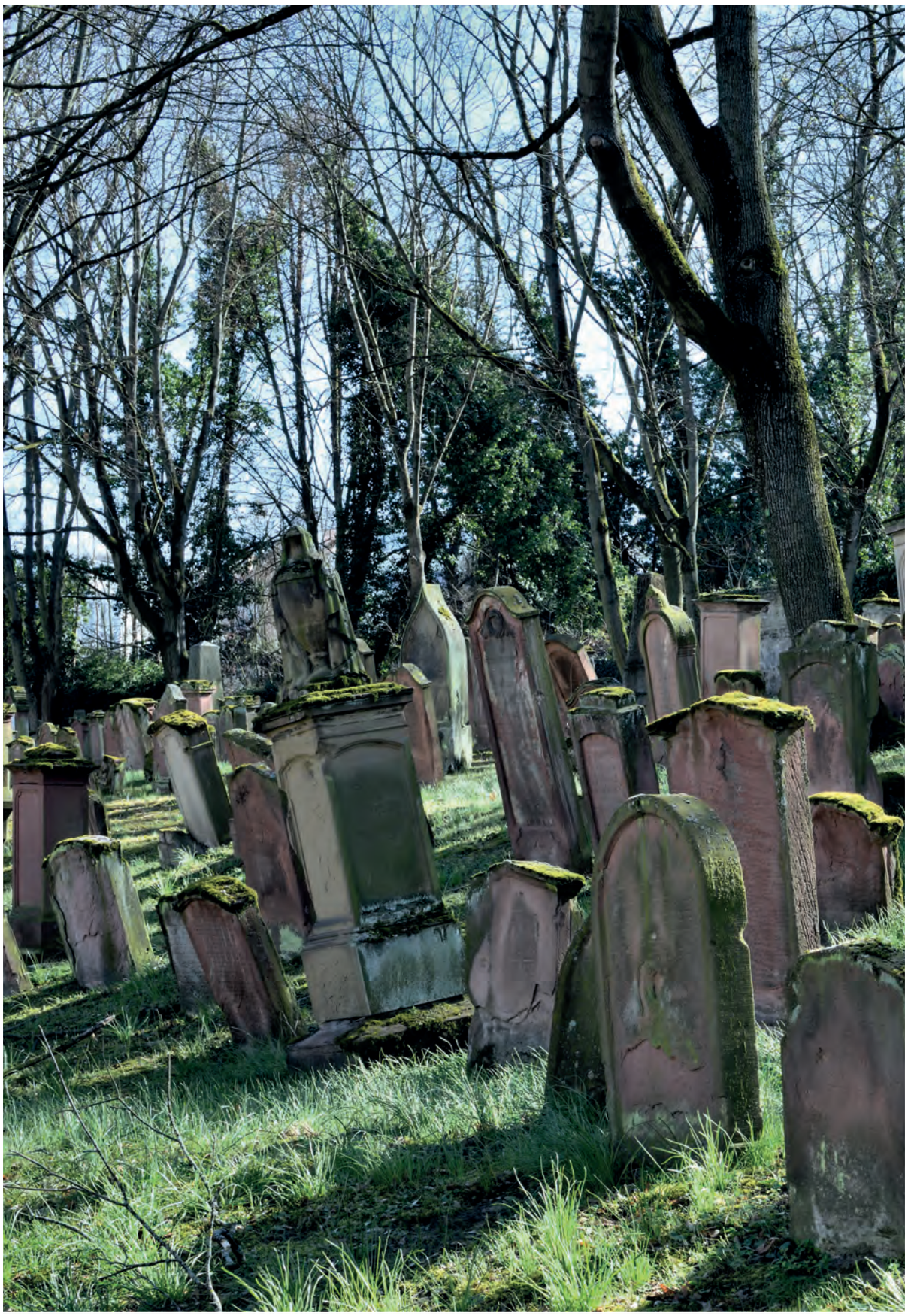


Fig. 138: Headstones in the "new section" of the cemetery (zone B) of *Old Jewish Cemetery Mainz*, current state

2.a.4.4 "New Section" of the Cemetery (ID 004.4)

In the "new section" of the cemetery (zone B), an elongated strip along *Mombacher Straße*, there are more than 1,500 headstones from the modern era. To the South-West is the Memorial Cemetery (zone A), to the South-East is zone C. The "new section" of the cemetery is separated by a wall from zones A and C, which were temporarily earmarked for residential development in the past.

From east to west a gently curved path leads through the middle of the graveyard. Above and below this path, the headstones are grouped on the lush green slope. Where the headstones are closer together, this indicates that the deceased are grouped in families. Over the centuries, some headstones have sunken into the ground. Tending graves is not customary in the traditional management of Jewish cemeteries, so natural vegetation is also predominant on the "new section" of the cemetery.

The design of the headstones largely follows the design principles which were first developed in *Old Jewish Cemetery Mainz* and *Old Jewish Cemetery Worms* in the 12th and 13th centuries. In addition, the headstones of red, yellow and beige sandstone make use of Baroque, Classicist and Historicist forms. Headstones from the modern era are erected on bases or not deeply embedded in the ground. They often have several text panels. The text panels remain recessed, in some cases the upper semi-circular section is separated from the rectangular panel. The spandrel is inscribed with Hebrew letters. From the Baroque period, and especially in the Rococo period, the semi-circular panel contained symbols which report on the life, death or ancestors of the deceased or illustrate their names or their positions in the community. The stones are largely inscribed in Hebrew, sometimes bilingual, and only rarely are they exclusively in German. The inscriptions are increasingly limited to short blessing wishes for (everlasting) life.



Fig. 139: Headstones in the "new section" of the cemetery (zone B) of *Old Jewish Cemetery Mainz*, current state



mz1-673

Yaḥet bat Seligmann
Died [5]498 AM (= 1738 CE)
Visible dimensions: 0.6 x 1.2 x 0.2 metres

The headstone is made of red sandstone. The upright rectangular text panel with a round arch at the top is enclosed by an elaborate three-part frame. The side of the frame is decorated by grotesque figures and ends in spiral volutes. The frame of the round arch also ends in spiral volutes. The arched panel is adorned by a three-dimensional shield showing a stag.



mz1-1336

Mikhaʾel Binyamin ben David Segal Goldschmidt
Died [5]596 AM (= 1836 CE)
Visible dimensions: 0.7 x 1.3 x 0.2 metres

The headstone has a rectangular basic form. The deeply recessed text panel is rectangular, with a round arch at the top and surrounded by an aedicule-like frame which consists of two pillars, a round arch with a straight edge and a curved segmental arch above a frieze pattern. The spandrels contain three-dimensional forms of a lion and a Levite pitcher, which identify the deceased as a member of the tribe of Levi.



Fig. 140: Headstone of *Mikha'el Binyamin ben David Segal Goldschmidt* among other headstones in the "new section" of *Old Jewish Cemetery Mainz*, current state



Fig. 141: East wall of the synagogue in *Speyer Jewry-Court*, current state

2.b History and Development

ShUM Sites of Speyer, Worms and Mainz along the Rhine provides some of the most impressive testimony to the millennial presence of Jews in Central Europe north of the Alps and in northern France and England. The community centres and cemeteries reflect the bright and dark periods in the life of the Jewish diaspora in these non-Jewish surroundings, in a region of the world that is dominated by Western Christianity.

Notwithstanding repeated disturbances and destruction as a result of anti-Jewish and antisemitic violence, they have been well-preserved to date. *Speyer Jewry-Court* and *Worms Synagogue Compound*, together with *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* are among the oldest testimonies of their kind in this region of the world. The varying states of conservation reflect in an exemplary manner the destinies of the Jewish communities and their institutions from the 11th century through to the 20th century.

2.b.1 History and Development of *ShUM Sites of Speyer, Worms and Mainz*

2.b.1.1 Overview of the History of the Three Cities of Speyer, Worms and Mainz

The geographic location of the three Upper Rhine cities of Speyer, Worms and Mainz has contributed substantially to their significant and eventful history. This applies both to their role within the Holy Roman Empire of the Middle Ages and in later periods. The location is of enormous importance too for the community centres and cemeteries of the *ShUM* communities.

The location on the Rhine – one of the most important traffic routes in Europe – enhanced the appeal of the cities for the early ongoing settlement of craftsmen and traders and their increasing importance as centres of political power and ecclesiastical administration. Since their beginnings in the 10th century, Jewish communities contributed to the urban quality of the three cities and exerted a far-reaching influence from there.

The foundation of all three municipalities dates back to the time of the expansion of the Roman Empire. Located on the left bank of the Rhine, adjacent to the Roman *Limes*, they were in a region of intense fighting for hundreds of years, which increased their strategic and administrative importance in the long-term. The generally advanced state of development compared with the centres of settlement that emerged later is characteristic of the cities in this region that were founded in Roman times. Their urban development gained momentum during the Early and High Middle Ages. The expansion of the three cities of Speyer, Worms and Mainz to become episcopal sees of the Roman Church particularly contributed to this. Many religious orders and communities settled near the cathedrals. From the 10th century on, at the time of the Ottonian and Salian dynasties, the role of the bishops as princes of the Empire was strengthened permanently. Consequently, a special church policy was developed in the Empire – it resulted in the involvement of kings or emperors and their advisors in the election of bishops and other leading clerics, up until the early modern period.

The geographic proximity of three episcopal sees strengthened the influence of local powers, due to the involvement of the local nobility in ecclesiastical positions of authority. Representatives of influential dynasties occupied bishoprics and co-determined the fate of imperial politics. In the 8th century the status of Mainz was already raised to that of an archbishopric. When the German election and coronation of a king was formalised, the archbishop of Mainz became one of the three spiritual Prince-Electors of the Holy Roman Empire. During the reign of the kings from the Salian dynasty (1024–1125), which was very affluent in the region, urbanisation once again experienced a great

upturn in the 11th century. This region, centrally located from a political and economic point of view, evolved into a significant hub; in the 12th century, it was considered to be the backbone of royal power in the German kingdom (*maxima vis regni*). Numerous visits of the itinerant royal court, meetings of the court council and (later) the Imperial Diets bear witness to this. The three so-called imperial cathedrals, the impressive cathedral churches built in the 11th and 12th centuries, are still considered to be landmarks of the imperial significance of Speyer, Worms and Mainz today. The attractiveness of the cities for craftsmen, the growth of important trade in wine and other goods and the concentration of knowledge and education all contributed to the economic-cultural development, as did their proximity to the supra-regional trade centre of Frankfurt am Main.

Since the 11th century civil communities and council constitutions were formed in the three cathedral cities of Speyer, Worms and Mainz. This development was promoted by kings and emperors; at the same time, it unfolded in a tense relationship with the episcopal rulers. During the 13th century, the municipal communities developed their own regional policy, manifested primarily in their involvement in peace alliances or municipal alliances. At around the same time, the three Jewish communities of Speyer, Worms and Mainz joined forces by way of common statutes. In Speyer and Worms, episcopal rule was largely pushed back by the citizens in the 13th century; in Mainz, after long and at times violent conflict in the 15th century, the archbishop asserted his rule against the council in 1462.

The cultural-historical significance of the Upper Rhine cities is reflected in the fact that the major upheavals in the history of Christianity manifested themselves within their walls during the Reformation. Speyer and Worms, as imperial centres, were closely connected to the work of Martin Luther and the public appearance of his opponents. As the location for the *Protestation* in 1529 involving a number of imperial princes and



Fig. 142: The historic centre of Speyer, with Speyer Cathedral (top right) and *Speyer Jewry-Court* (centre). Aerial photograph, current state



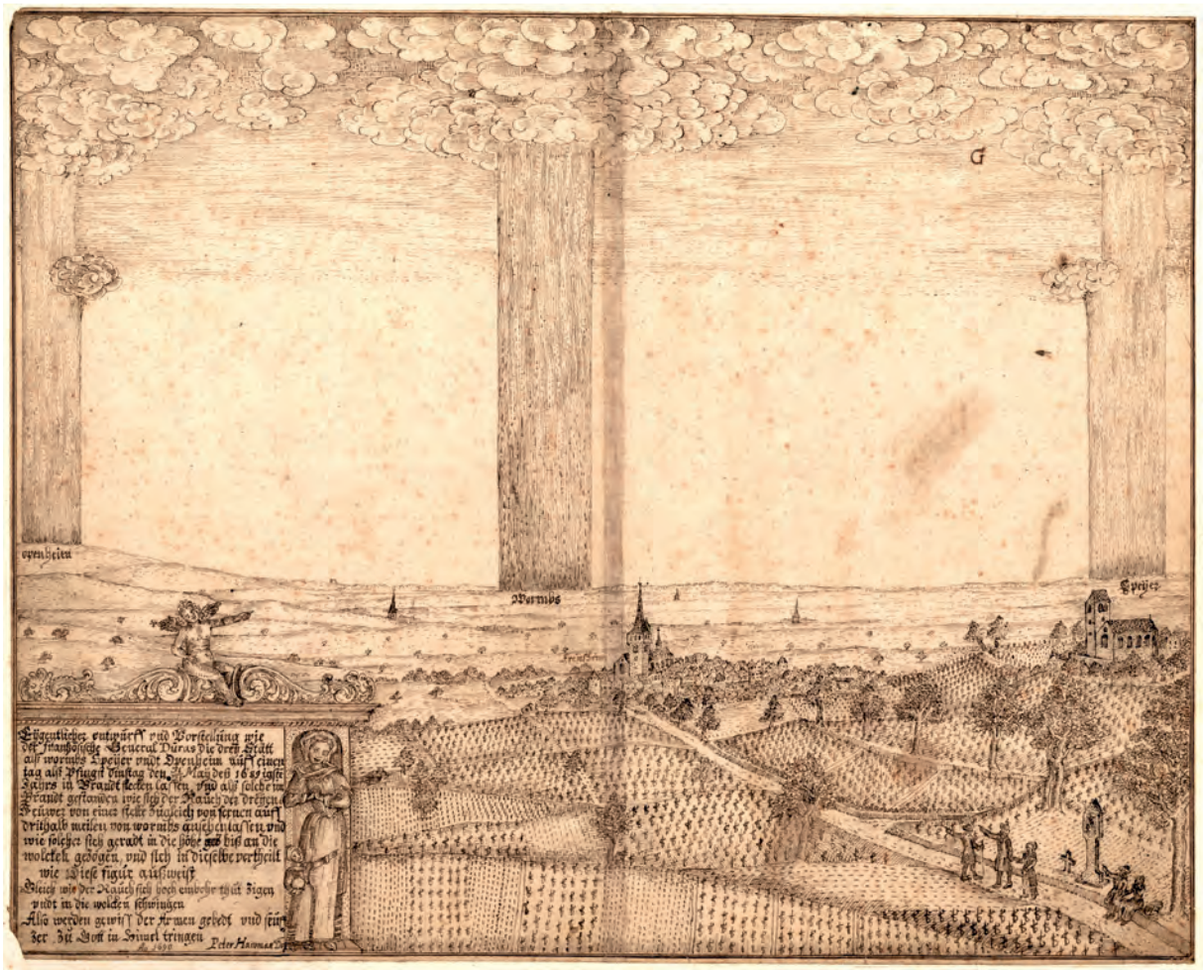


Fig. 143: The burning of Oppenheim (left), Worms (centre) and Speyer (right) during the War of the Palatine Succession, 1689. Sepia drawing by Johann Peter Hamman, 1690

cities, Speyer is still considered to be a collective place of identity primarily among adherents of the Protestant faith. Today, both the seat of the *Protestant Church of the Palatinate* (Protestant State Church) and the episcopal see of a Catholic diocese are found in Speyer.

In the early modern era, however, the cities and their surrounding areas were located in a strategically important corridor along the Rhine. Thus, they were also affected by many war events that were connected to the expansion policy of internal imperial and European powers. In the 17th century the inhabitants of this region particularly suffered from warfare due to their proximity to the French border. King *Louis XIV* (reigned 1643–1715) attempted to enforce the expansion of his rule to the East and to the course of the Rhine. During the War of the Palatine Succession (1688–1697), the cities of Worms and Speyer were systematically burned on 23 May 1689 after months of occupation. Characteristically, both cities managed to overcome the war damage quickly, which was helped by the affluence created in diverse trading activities, primarily the wine trade.

At the end of the 18th century, after the French Revolution (1789) and as a reflection of the reinvigorated French policy of annexation towards the Rhine, Mainz and its surrounding area were occupied in 1792 by French troops. The entire territory along the left bank of the Rhine came under the provisional rule of France until 1794. The subsequent integration of the region into the Napoleonic state promoted – as was the case in many other areas too – the secularisation and *emancipation* of civil society in the Catholic-dominated centres of Speyer, Worms and Mainz. In 1803, even prior to the

formal ending of the Holy Roman Empire (1806), the existence of the three cities as Free Imperial Cities came to an end. Following the Congress of Vienna and with the creation of the German Confederation 1814/15, Mainz and Worms were awarded to the Grand Duchy of Hesse, while Speyer came under Bavarian rule. During the 19th century, the Hessian provincial capital, Mainz, and the Bavarian district capital, Speyer, evolved into modern administrative cities. Worms developed into an industrial city, characterised predominantly by textile and leather manufacturing and processing. Industrialisation in the region was advanced thanks to the early connection to the railway network in the German Confederation, some of it during the first half of the 19th century, as well as to the development of the Rhine ports. The accompanying growth in population repeatedly required extensive urban expansion measures in all three cities. Modern civil and politicised societies in the tradition of their municipal self-image were emerging in Speyer, Worms and Mainz even prior to the foundation of the German Empire in 1871; however, during this period the number of low-income day-labourers who were accommodated in settlements in the expanded urban area also increased.

Prior to the First World War the militarisation of the cities and their surrounding areas took place under Prussian rule. Extensive garrisons and barracks were built, some of which still shape the cityscape today. Between 1914 and 1918, the border region was once again the scene of frequent military conflict.

On the left bank of the Rhine, which was occupied by France until 1930, social and economic deprivation was rampart. It found an outlet in political radicalisation, particularly after the beginning of the Great Depression. Therefore, after the withdrawal of the French troops, the National Socialist movement became very popular with large parts of the population, including the cities Speyer, Worms and Mainz. From 1933, National Socialist rule heralded the preliminary end of the heterogeneous urban culture that had evolved over centuries, and enforced unrestricted uniformity in all areas of life by way of the *Synchronisation* (*Gleichschaltung*) of all intermediate instances and a dominant racist ideology. The continuity of Jewish life in the entangled Jewish-Christian urban societies, some of which went back a thousand years, was almost completely destroyed by the systematic expulsion, deportation and murder of the Jewish population.

During the Second World War, the border cities and military hospital cities were often targets of allied bombers, particularly towards the end of the war, due to their proximity to the Siegfried Line and their function in what was referred to as the Western Air Defence Zone. As a result, the inner cities, still medieval in character, as well as other cultural sites were destroyed or damaged. During the final months of the war the bridges over the Rhine, which had served as key supply and escape routes, were destroyed in all three cities.

In 1945, after the end of the war, Speyer, Worms and Mainz and their surrounding areas were all within the French occupation zone. Residential and commercial properties and historical buildings were rebuilt within a few years. In 1946, as part of the political new order of the occupation of West Germany by British, American and French allies, Mainz became the capital city of the new federal state Rhineland-Palatinate.

The region is characterised to this day by its central European location and its inherent cultural diversity. It has largely benefited since 1946 from the Franco-German rapprochement and reconciliation as well as from economic, social and political integration within the framework of the European Union. Being part of the prosperous Rhine-Main region and the Rhine-Neckar metropolitan area, it is also part of a large economic and cultural network with bordering regions of Germany and other European states.

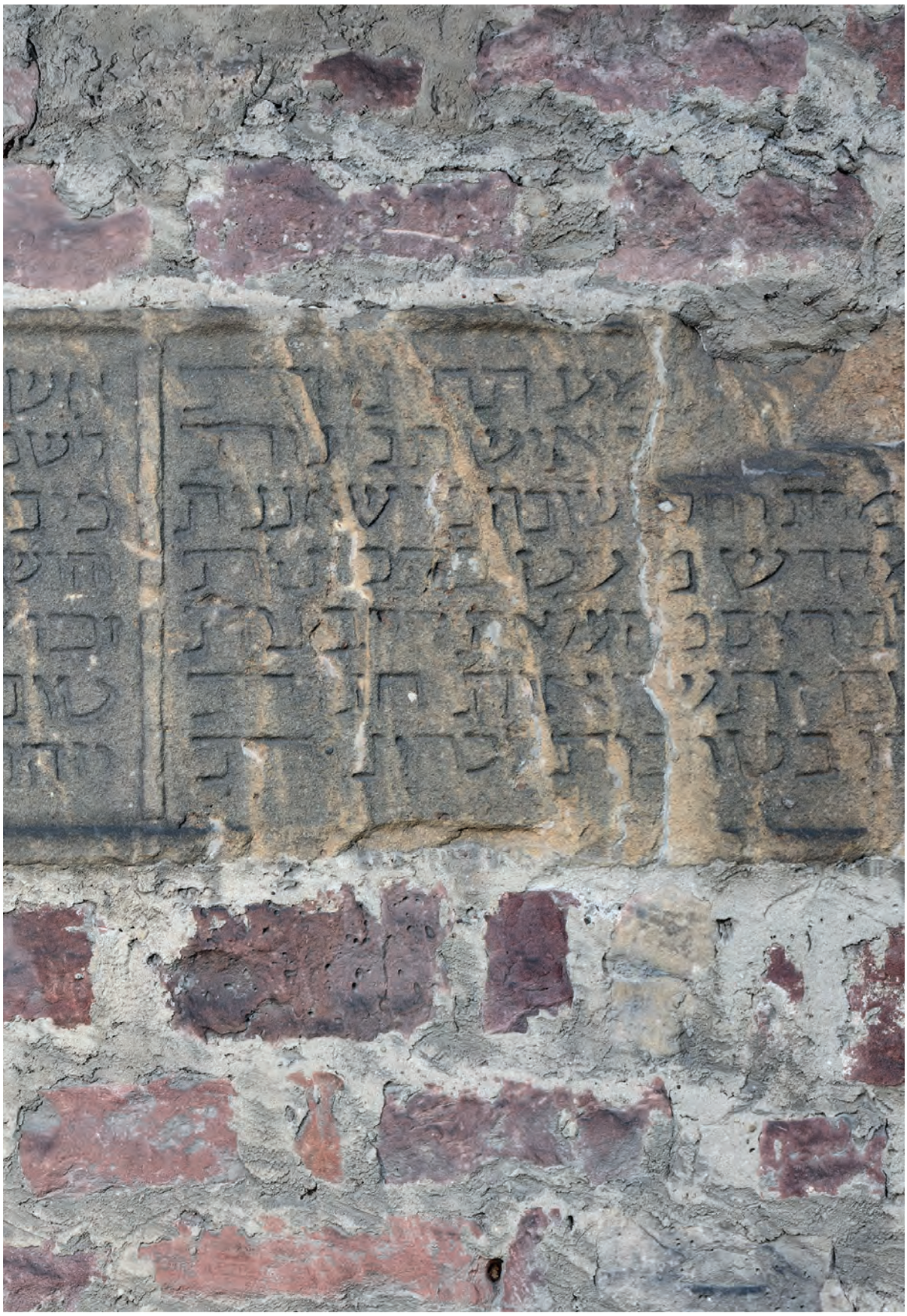


Fig. 144: Commemorating the founding of the first synagogue (miqdash me ʿat) in Worms by *Ya ʿaqov bar David* and his wife *Raḥ*el. Sandstone inscription, 1034, current state (detail)

2.b.1.2 History and Development of *ShUM Sites of Speyer, Worms and Mainz*

The following overview starts out with a chronological survey of the history and development of *ShUM Sites of Speyer, Worms and Mainz*. In Part 2.b.2, the presentation will again be arranged according to the four component parts of the nominated property.

From the foundation until 1349

In the middle of the 10th century at the latest a Jewish community emerged in Mainz. According to later testimony, members of a prominent family of scholars, the Qalonymos family (named after a recurrent name of their male descendants), immigrated from Italy in 917. The Jews of the Rhineland considered Mainz as their "mother community". Around the year 1000, a community emerged in Worms and in 1084 one in Speyer followed. The earliest written testimonies include the building inscription on the synagogue in *Worms Synagogue Compound* dated [4]794 AM (= 1034 CE) and the oldest grave inscriptions in Mainz and Worms from the middle of the 11th century.

Settlement north of the Alps, outside the Mediterranean cultural region and on the border of former Roman civilisation, clearly offered the Jewish protagonists special economic opportunities. However, it also posed considerable challenges for families and communities. Being at a remove from the traditional centres of Jewish scholarship required and fostered independence in their decisions relating to religious matters. In view of the isolation in a non-Jewish environment, Jewish life could only be guaranteed by means of close relationships with Christian authorities. Against this backdrop, the cultural blossoming of the early *Ashkenazic* communities appears all the more surprising.

The active involvement of the local bishops in the settlement and legal protection of the Jewish minority in the urban centres of their dioceses is characteristic for the development of the Jewish communities during this period. The establishment of Jewish residential districts and the creation of burial grounds outside of the city with a view to a permanent presence, form an integral part of the co-ordinated development of these urban centres, not only from an economic and political but also from a religious point of view. This intention is tangibly summarised in the 1084 document by the Speyer bishop, *Rüdiger Huozman*, in the concept of the "honor" of his city.

Ashkenaz

The term *Ashkenaz* first appears in the Bible (1 Mos. 10:3), where it refers to an ethnic group in the North. Jews have used it for the regions of the German Empire north of the Alps since the High Middle Ages. The Jewish culture in this region developed its own profile between the 10th and 13th centuries. The *ShUM* communities contributed considerably to this. The *Ashkenazic* Jewish tradition is marked by the extensive study of the Jewish texts of Late Antiquity (especially the *Talmud*) and by profound piety. The *Ashkenazic* Jewish tradition flourished in eastern Europe during the modern era and has remained alive to this day.

Residential quarters for the Jews were generally established in central urban locations. In the case of Mainz, there is evidence in written sources and archaeological findings of their proximity to the cathedral and to market activities. In Speyer, the site of the later *Speyer Jewry-Court* near the cathedral was elaborately prepared for the construction of the synagogue and the *mikveh*. The new synagogue was inaugurated here in 1104. Most Jews relocated to this community centre from the early 12th century. Individual houses in Jewish ownership were still near the Jewish cemetery in the suburb of Altspeyer in 1337. The *Jewish quarter* in Worms, at the northern outskirts

of the city, but within the city fortifications, is an exception here, the reason being that Jews took over this quarter that was formerly occupied by Friesian long-distance traders; in no way was it economically peripheral.

Jewish alleys and *quarters* in the Middle Ages

Religious imperatives, but also the need of protection against anti-Jewish violence, are the reasons why Jews in the western Christian diaspora of the Middle Ages primarily lived in common residential districts, where the synagogue was the social centre. The location of the *Jewish quarter* was generally the result of local urban development. In many places, Jewish and Christian families lived side-by-side. The emergence of separate *ghettos* was a development of the 15th to 17th centuries (Frankfurt a. M. 1462, Venice 1516, Mainz 1662). It must not be confused with the medieval housing and living conditions.



Fig. 145: *Judengasse* in Worms, current situation

The cemeteries of the Jewish communities were established outside of the urban perimeter, which reflected both the custom in Late Antiquity and also provisions of the religious laws (*halakha*) of the Jewish tradition. In view of ensuring undisturbed peace of the dead, the Jewish communities had to ensure that they acquired as long a tenure as possible for the grounds in question. This occurred in Mainz and possibly in Worms, too, by the turn of the millennium; in Speyer it formed part of the settlement agreement with Bishop *Rüdiger Huozman* concluded in 1084. The number of Jewish cemeteries in *Ashkenaz* continued to be limited until the Late Middle Ages due the considerable requirements mentioned above. With a few exceptions, they could only be found before the gates of cities in which there was an established and well-regarded Jewish community. As a general rule, only a Jewish settlement that could afford not only a synagogue (and perhaps a *mikveh*) but also a cemetery was considered a *qehilla* [community]. The inhabitants of the smaller Jewish settlements in the surrounding area who buried their dead here also had to appear before the Jewish court in the community and generally contributed to the taxes from the *qehilla* to the non-Jewish authorities. All three *ShUM* communities had cemeteries that were demonstrably used by the Jews in the surrounding areas.

Episcopal guarantees of protection, details of which were handed down for the first time from Speyer in 1084, set the legal framework for the day-to-day Jewish life within this Western Christian environment. They contained concrete safeguards regarding physical safety and protection against forced baptism. Moreover, they granted the Jewish community its own court of jurisdiction. In most cases, actions against Jews had to be brought before a Jewish court. The episcopal regulations for Speyer and Worms were expanded upon in 1090 by Emperor *Henry IV* and were confirmed in Worms in 1157 by King *Frederick I Barbarossa*. In 1236, Emperor *Frederick II* expanded their scope to apply to "all Jews of Germany". Due to their being assumed into the privileges for the Jews of Austria and Bohemia in the 13th century and their repeated confirmation, the provisions negotiated in the *ShUM* communities had historical influence in the *Ashkenazic* cultural region for many centuries.

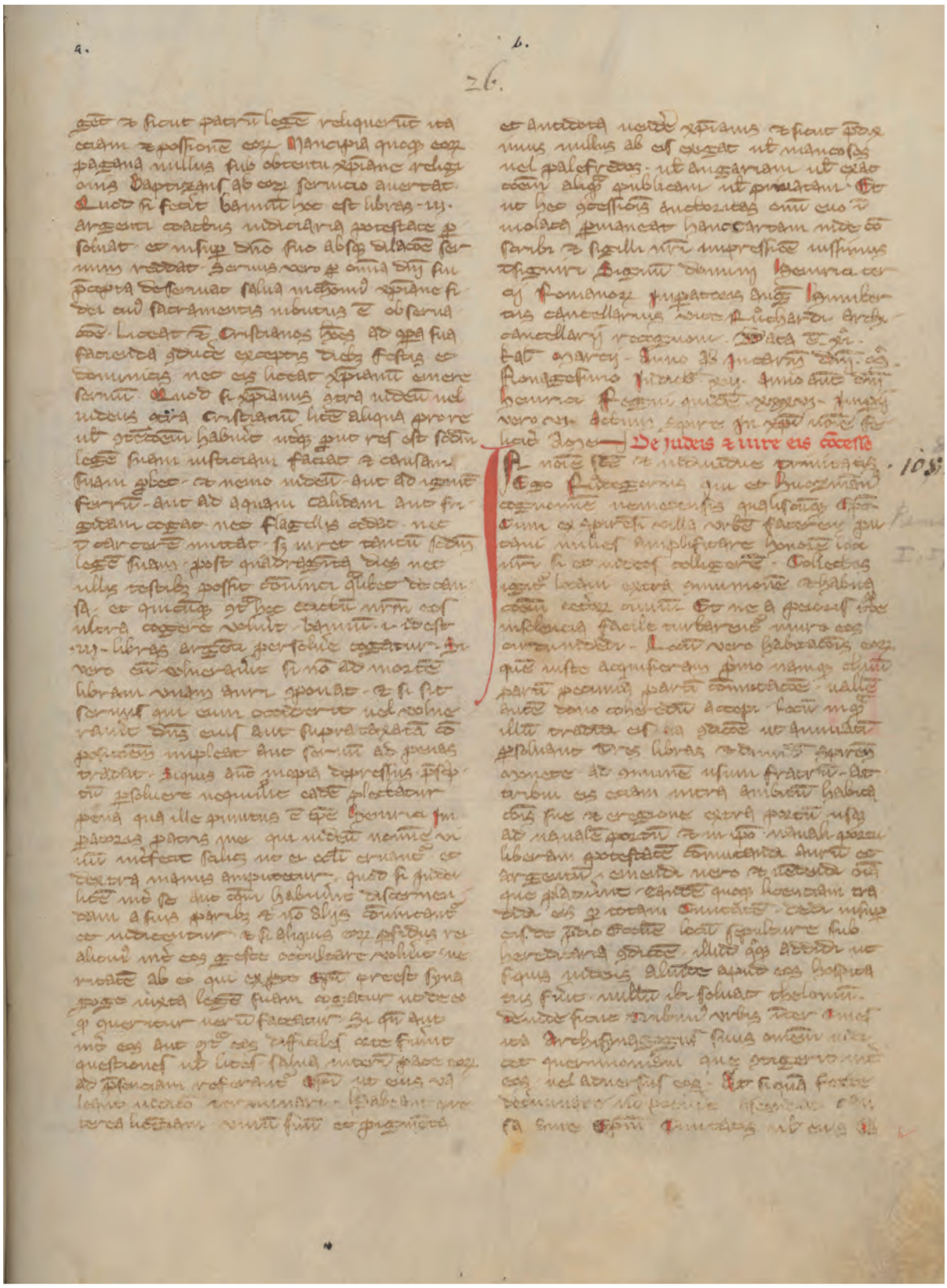


Fig. 146: Charter granted by Bishop *Rüdiger* of Speyer to the Jews settling in his city, 1084. 13th-century manuscript copy

The Jewish communities created institutions with firm organisational structures. Prominent scholars led the *ShUM* communities to their first cultural efflorescence. Their study halls (*yeshivot*) were visited by students from distant places. *Gershom ben Yehuda* (d. 1028), revered as *Me'or ha-Gola* ("Light of the Exile"), is considered to be an outstanding founding figure of *Ashkenazic* Judaism, primarily due to his pioneering decrees (*taqqanot*) on Jewish law. The famous Bible and *Talmud* commentator, *Shlomo ben Yiṣḥaq of Troyes* (*Rashi*, d. 1104) studied in Mainz and Worms. His commentaries are still an indispensable part of almost all editions of the Babylonian *Talmud* today.

This cultural development was brutally disrupted by the pogroms during the first Crusade in 1096. The killings particularly affected the communities in Mainz and Worms. The survivors sought to come to terms with the gruesome events in unique Hebrew reports and synagogue dirges. They testify to the devastation of the synagogue in *Worms Synagogue Compound* and the destruction of the Mainz synagogue by a fire. The sources about the persecution of 1096 highlight the significance of the burial of the martyrs (*qedoshim*, "saints") in the Jewish cemeteries. In an almost paradoxical way, the painful experience strengthened the religious bonds of the survivors to the places where these events had occurred. Regular visits to the "graves of the righteous" on the High Holidays and the ritualised remembrance on the anniversary of their death firmly anchored the cemeteries of the communities in the mental map of *Ashkenazic* Jews.

In 1146/47, during preparations for the Second Crusade new anti-Jewish agitation took place, and in the run-up to the Third Crusade in 1187/88 the Jews in the *ShUM* communities found themselves in a precarious situation. Regarding 1146/47, sources report of many martyrs but not about damage to the community buildings. During this time, the *ShUM* communities indeed took part in the general boom of the cities, which manifested itself in much construction activity. In Worms, according to the dated building inscriptions, the oldest synagogue was replaced in the Jewish year of [4]935 (= 1174/75 CE) with a new building; the completion of the *mikveh* eleven years later is also an indication of the growth of the Jewish community and of the elevated social status of its leading families.

According to the account in a Hebrew chronicle, during a pogrom in Speyer in February or March 1196 not only were the houses in the *Jewish quarter* set on fire, beginning with the *Rabbi's* house, but also the synagogue.

Duke *Otto*, the brother of Emperor *Henry VI*, had the perpetrators punished and forced the citizens of Speyer to reinstate the Jewish houses and the synagogue (the "lesser sanctuary", *miqdash me'at*) "to their original state". In the same year, the family of the famous scholar and mystic *R. El'azar ben Yehuda* (referred to as the *Roqeaḥ*, d. *c.*1230), was attacked by crusaders.

El'azar's wife, *Dolce*, and his two daughters were murdered, and the poignant liturgical poetry of *El'azar* bears testimony to this. It is possible that the inscription on the preserved pillar fragment from the *women's shul* in *Worms Synagogue Compound*, where a "Bellette" is praised, was dedicated to the memory of his elder daughter.



Fig. 147: Commemorative inscripton for „dame Bellette", possibly the daughter of R. *El'azar ben Yehuda* murdered in 1196. Sandstone fragment, richly ornamented, 13th century, current state



Fig. 148: A woman immersing in the *mikveh* while her husband is waiting for her in bed. Manuscript illumination, Mainz region, 1420s

The confrontation with repeated violence on the part of the majority Christian population profoundly affected the spiritual and religious development of the *ShUM* communities. Remembrance of the martyrdom of those who preferred to accept death rather than be forced into baptism contributed to a deepened sense of being a "holy community" (*qehilla qedosha*). This concept is reflected in the design of community buildings and in headstone inscriptions. The elaborate construction of monumental *mikveh* buildings, the earliest European examples of which are preserved in Speyer (approx. 1120) and Worms (1185/86), underlines the identity-forming significance of ritual purity in Judaism. The ritual immersion bath taken by Jewish men prior to the *Day of Atonement* is attested in *Ashkenazic* sources as early as the 11th century; furthermore, it was the custom to visit the *mikveh* before the New Year festival and before other High Holidays, when the Jews from the surrounding areas also came into the city. The cantor, of whom high ethical standards were demanded, was expected to undergo ritual immersion before leading community prayers, and a *Torah* scribe was expected to do so before taking up his work. For women, one of the requirements was that they visit the *mikveh* after the end of their menstrual period; only after that was a married couple permitted to have sexual intercourse again – the *Taqqanot ShUM* not even permitted eating together before that. The writings of the "Pious of Germany" (*Ḥasidē Ashkenaz*) – particularly those of *Yehuda ben Shmuʾel he-Ḥasid* ("the Pious") of Regensburg (d. 1217), descended from a Speyer family, and of the above-mentioned Worms scholar, *Elʿazar ben Yehuda* – clearly underline the fundamental importance of ritual cleansing in the *mikveh* for a Jewish community.

The construction of large *women's shuln* – first in Worms (1212/13) and Speyer (middle of the 13th century) – demonstrates an increased sensitivity regarding the presence of men and women in the same sacred space; at the same time, it offers an innovative solution to the problem. An inscription fragment bears witness to a w*omen's shul* in Mainz around 1283 at the latest.



Fig. 149: Inscription commemorating donations made towards repairs to the synagogue in Mainz, „to set right and amend the damage to the roofs and the gate of the synagogue for men and for women". This is the earliest mention of a *women's shul* in Mainz. Sandstone, after 1283

Characteristic of the *women's shuln* in Worms and Speyer was the connection to the synagogue through a small door and narrow listening windows. The latter enabled the women to partake in the prayer service without the men seeing them. The door, also called *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 act in the synagogue. Both construction elements can be found in different places in later synagogue complexes. The headstone inscriptions from the 13th century in *Old Jewish Cemetery Worms* for women who served as cantors in the *women's shul* are unique.

In all three *ShUM* communities, community halls are attested since the High Middle Ages; their foundations are only preserved in Worms. The Jewish community hall was used for different purposes. Its traditional designation as a "dance hall" or "bridal house" (testified in Worms for the first time in the 15th century) refers to its function as a ceremonial hall for weddings and other festivities in the community. Very often many guests arriving from other towns and cities had to be accommodated here.

The same applied to the High Holidays from New Year through *Yom Kippur*, when the Jews from the surrounding areas visited the synagogue, the *mikveh* and the cemetery of the central community. In the courtyard of the bridal house, a festive bonfire was lit on the holiday of Rejoicing of the *Torah* (*Simḥat Torah*). In addition, the community hall was used as a hospice (*heqdesh*), where the poor and ill found temporary accommodation.

In the 13th century, the synagogue in *Speyer Jewry-Court* was modernised in a current style when the *women's shul* was adjoined. Apparently, demographic growth required not only the cemetery grounds in Worms to be expanded. The cemeteries in Worms and Speyer were now extensively walled in.

The *yeshivot* of the three communities were in contact with other centres of Jewish learning north of the Alps (*Ashkenaz*) and in northern France (*Ṣarfat*), but also in Italy and Bohemia. The closely-connected communities of Speyer, Worms and Mainz formed a unique association during the 12th century, which becomes very obvious around 1220 when they passed joint statues – referred to as *Taqqanot Qehillot ShUM*, *Ordinances of the Communities of Speyer, Worms and Mainz*.

The leading scholars of their generation were involved in drafting and signing these statutes. The *Taqqanot ShUM* regulate ritual and matrimonial problems and also issues relating to the community constitution (for example, imposing the ban) and how to deal with Christian rulers and neighbours. They document the supra-regional claim to leadership of the three communities, which also finds expression in other sources from the 13th and early 14th centuries.

Since the middle of the 13th century, in addition to the weakened monarchy and the bishops, the Christian communes achieved increasing influence over the legal and political status of the Jewish communities. With regard to the relationship between Christians and Jews, it was characteristic from the beginning of the 14th century that Jews too were addressed as "citizens".

Since the reign of Emperor *Louis IV the Bavarian* (reigned 1314–1347), tax claims on Jews in the *ShUM* communities were increasingly assigned to local supporters of the emperor. On such occasions the community buildings and cemeteries were often set as securities for the payments. However, tensions between the Christian rulers and the communes could pose a danger for the Jews.

This was particularly evident under King *Charles IV* (reigned 1346–1378), who signed over the Jews in Worms "with life and assets" to the local commune as early as 4 January 1348.

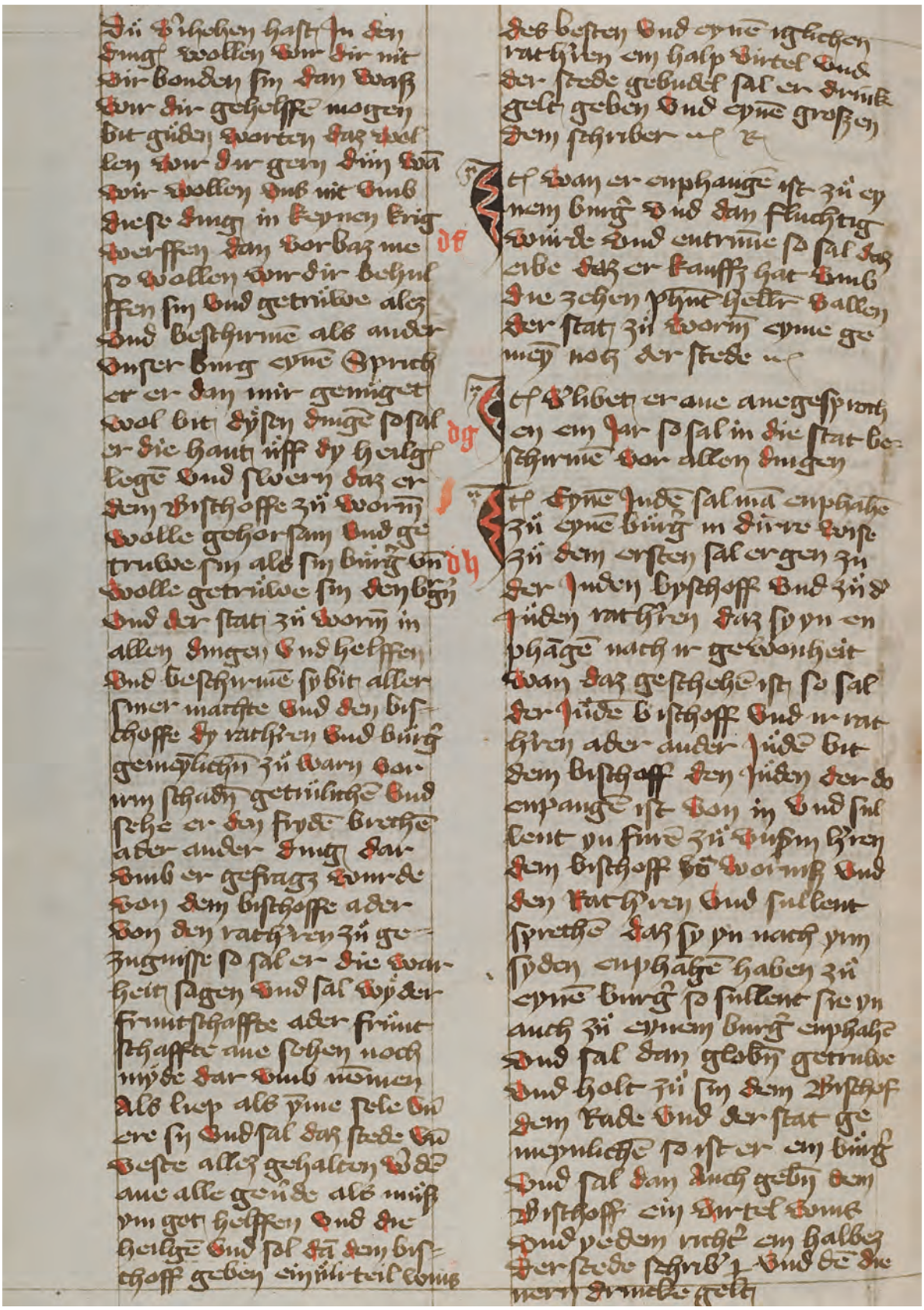


Fig. 150: How to become a Jewish citizen in Worms according to the municipal statutes of the early 14th century. Manuscript copy, early 15th century

The *ShUM* communities found themselves seriously threatened when pogroms erupted in the wider region from the late 13th century. There appears to have been a pogrom in Mainz as early as June 1281, which is recorded in the grave inscription for the martyr *Me'ir ben Abraham ha-Kohen* in the Memorial Cemetery. The renewed persecution of the community in Mainz in 1283 was a shock to the Jews across the entire Empire, as noted by a Christian chronicler. A house for Jews afflicted by leprosy is mentioned for the first time in relation to a pogrom in April 1343. It was located in Germersheim under the rule of the Mainz cathedral chapter and was administered by a member of the Jewish community in Speyer, who in turn was killed in 1349. The leper-house, not coincidentally in a town close to the *ShUM* communities, was up until then the only institution of its kind in *Ashkenaz*. No part of the building is preserved.

The three communities were largely wiped out by the mass murders at the time of the Black Death in 1349. The advent of the plague, which had reappeared in Europe around 1347, was preceded by rumours that the Jews were spreading the disease by poisoning the wells and waters. Between the end of 1348 and 1350, the Jewish communities across the entire Empire, with few exceptions, were affected by pogroms and mass executions. The Jewish community in Speyer was exterminated on 10 or 25 January 1349, the community in Worms on 1 March 1349 and the community in Mainz on 23 August. The synagogues were also affected in the course of this persecution.

From 1349 to the emergence of the *Haskalah* (1770–1780)

Only a few years after the pogroms, Jews were allowed back into Worms (1353), Speyer (1354) and Mainz (1356); the *ShUM* communities are therefore among the earliest communities to be re-established after the disaster. However, they found themselves confronted with new requirements regarding their communal property.

In both Worms and Speyer, King *Charles IV* had transferred houses and community buildings to the respective communes in 1348 and 1349, and other Christian rulers also registered claims to them. In Mainz similar circumstances can be deduced from the fact that the former Jewish houses in the Late Middle Ages were leased out by the city as "Jewish heritage".

In Speyer, renovation work was carried out on the enclosure and the roof of the synagogue in 1354; only part of the cemetery grounds was returned to the Jewish community. The synagogue in *Worms Synagogue Compound* was redesigned during the second half of the 14th century in the current Gothic style; a preserved fragment of a donor's inscription refers to this work. Between the synagogue and *women's shul*, the synagogue courtyard was expressed architecturally with seating alcoves on each side.

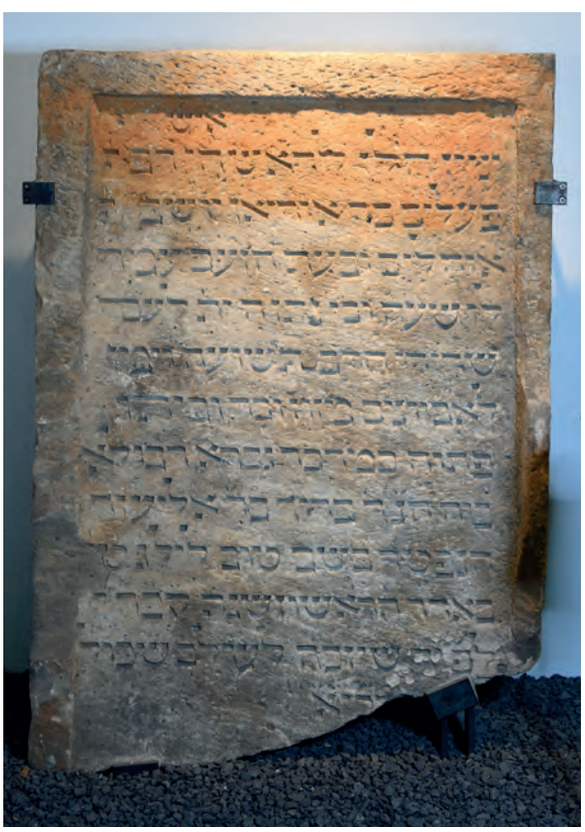


Fig. 151: "His house was as open as the desert": Headstone for *Barukh ben Eli'ezer*, a benefactor (*nadiv*) of the community in Speyer who is praised for his successful efforts "in times of wrath". Inscription on sandstone, 1365

In the case of Mainz, the first mention of a Jewish burial after 1349 appears in a written source relating to 1356; the earliest headstone preserved from the time after 1349 dates from 1365. In Speyer, the headstone of *Barukh ben Eli ʿezer* from the same year bears witness to his commitment to his community in difficult times. In Worms, the dense row of preserved grave inscriptions is continued with a double headstone from 1358.

It took about two decades until the *Talmud* schools in the communities were able to pick up again from their former significance. In 1381 the *Taqqanot ShUM* were reissued. At the beginning of the 15th century, the *yeshiva* of *Rabbi Yaʿaqov ben Moshe ha-Levi Molin* of Mainz once again became a far-reaching centre of scholarship.

Under the influence of political and economic crises, the attitude of the surrounding Christian society towards Jews changed in the Late Middle Ages. From about 1390 on, there were numerous expulsions of Jews from the urban centres and the baronial lands within the territory of the Holy Roman Empire. If and when such expulsion was to happen depended largely on the conflicts between municipal councils and communities, city rulers and the monarchy, and also on the diplomatic resistance of the Jewish communities.

In 1438, the Jews in Mainz were expelled by the local municipal council. Under pressure from the arch-episcopal ruler of the city, Jews were temporarily allowed back into Mainz. However, in the wake of the expulsion, the commune had many headstones removed from *Old Jewish Cemetery Mainz* and used them to build a large fortification on the banks of the Rhine. At that time parts of the cemetery were used for growing wine. These assaults can be interpreted as an attack on the centuries-old roots of the Jews in the city and region.

In 1470, Archbishop *Adolf II of Nassau*, for his part, expelled the Jews from the entire archdiocese; in 1473 the synagogue in Mainz was converted to a Christian chapel. The Jews from the areas surrounding Mainz were apparently permitted to continue using *Old Jewish Cemetery Mainz* and the *mikveh* in the house "Zum Kalten Bad", as attested by the certificates of appointment for a Jewish administrator of these facilities from 1492, 1515 and 1518. In the city of Mainz, a new Jewish community was founded again from 1583. However, in accordance with 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 and whose history was to last until the end of the Ancien Régime. In the further course of history, the entire ensemble of medieval Jewish community buildings in Mainz were lost due to the repeated impacts of war and extensive urban development in the 20th century.

Old Jewish Cemetery Mainz was used by the Jews from the surrounding areas as a burial site, and from the end of the 16th century until the late 19th century the Jews from the city of Mainz used it as well. The cemetery "auf dem Judensand" in Mainz has retained its significance as a place of Jewish identity for *Magenṣa* [Mainz] and the *ShUM* communities ever since. Among other things, the Jewish funeral brotherhood erected a memorial stone here in [5]522 AM (= 1761/62 CE) to the liturgical poet *R. Shimʿon ben Yiṣḥaq the Great* (d. *c.*1020).

The history of the Jewish community of Speyer in the Late Middle Ages was marked by instability, which was expressed in temporary expulsions from 1405 and readmissions. It would appear that the last remaining members of the Jewish community left the city towards the end of the 15th century. The Speyer Jews had still paid the bishop 100 florins for the synagogue and *women's shul* as late as 1469. However, by 1490 the building complex was no longer in Jewish ownership but in municipal hands. After 1528, it was converted into a municipal armoury. As such, it was affected by the fire destruction of the city in 1689. The building structures above ground were left in ruins. They were later leased out but not rebuilt.

As early as the 18th century, they aroused the academic interest of the Protestant scholar, *Georg Litzel* (1694–1761), and his student *Wilhelm Friedrich Kuhlmann*, who described the monuments in precise detail.

Despite the fact that large parts of the Jewish cemetery in Speyer had been allotted since the 15th century and leased by the city to non-Jews, the few Jews who lived in Speyer during the early modern era were still able to use plots for burial on the grounds first mentioned in 1084 until the New Jewish cemetery was opened in 1888. However, a large part of the complex was in use from at least 1617 by the Speyer *Elendenherberge* (hostel for the wretched) and, in the 18th century, by the municipal orphanage. A small strip of land south of the complex was given to the Jews in 1729 for burials. In 1823, the Jewish Community acquired a burial site near *Klara-Kloster-Weg*, which, however, was soon full. In 1888, the Jewish cemetery at the municipal cemetery on the *Wormser Landstraße* was opened, which is still in use today.

From the time after the pogrom of 1349, headstones had reportedly been removed from the Jewish cemetery and used by the city as building material. Around the middle of the 18th century, *Litzel* published two recovered Hebrew grave inscriptions from the Middle Ages. To date, fifty headstones from the Middle Ages were retrieved during construction works in Speyer and preserved. They date from between 1112 and 1443. Some of them are on exhibition in the *Museum SchPIRA* on the grounds of *Speyer Jewry-Court* in the city centre. The others are in the repositories of the *Historical Museum of the Palatinate* in Speyer.

In contrast to almost all urban Jewish communities in the Empire, the community in Worms was not expelled in the 15th/16th century; uniquely, there was a continuity of community, its buildings and cemetery over 900 years, into the first half of the 20th century. On the occasion of the Diet of Worms, Count Palatine *Philipp*


Beſchreibung
Der alten
Jüdiſchen Synagog
zu
Speyer
Nebſt
Einer Anzeigung
Eines
Römiſchen Caſtells
bey
Speyer
Deſſen Merkmahle man im vorigen
Jahr 1758. gefunden.
Gegeben
Von
M. Georg Litzel
Des Speyeriſchen Gymn. Conrector / und Mitglied
der Königl. Preuſſ. Gelehrten Geſellſchaft
in Duisburg.
Speyer mit Götheliſchen Schriften
1759.

Fig. 152: Detailed description of the synagogue and *women's shul* in *Speyer Jewry-Court*, published by *Georg Litzel*, viceregent of the local grammar school, in 1759

and his son *Louis V* even visited the synagogue in April or May 1495, and in July of the following year the German Queen *Bianca Maria Sforza*, wife of Emperor *Maximilian I*, did so too. Around this time the city commune in Worms was creating a primeval past for itself in legendary reference to the people of the *Vangiones*, documented, for example, in the redesign of the town hall.

At the same time, it was told among both Jews and Christians that the Jewish community of the city went far back into the pre-Christian past. A final attempt at expelling the Jews from Worms was undertaken by the municipal council in 1558. However, the Jewish community successfully defended itself in court and by means of diplomatic intervention with the Emperor. The new, municipal "Jewry-Ordinance" of 1570 marked the end of these expulsion attempts. A characteristic element of the status quo in

the early modern era is the fact that the *Jewish quarter* of Worms was now separated by lockable gates, the key to which was administered by the Jewish community attendant.

There were serious riots against the Jews of Worms around Easter 1615, similar to the unrest in Frankfurt am Main (the *Fettmilch uprising*). They resulted in their temporary expulsion from the city. During the two-week period before the Palatinate troops intervened against the rebels, the synagogue complex was also ravaged.

The beadle, *Liwa Kirchheim*, who lived during the events, mentions the synagogue, the *women's shul*, the "men's study hall" and "the building in front of the women's synagogue" as being among the buildings that were damaged. According to the later report of his successor, *Yuspa Shammash* (d. 1678), of the important elements "nothing but the Sacred Ark, the door of the synagogue and part of the Yehuda he-Ḥasid Wall" remained. *Kirchheim* also reported of old manuscripts that were found in the rubble, which indicates that the loft of the synagogue was also destroyed, where the *geniza* (= depot) is traditionally found, and where discarded pieces of Hebrew writing are stored. (Some of the books that were later acquired in Worms between 1685 and 1691 by the Chief *Rabbi* of Prague, *David ben Abraham Oppenheim*, are also from this *geniza*).

Thanks to the intervention of the Emperor, the municipal authorities and the Elector of the Palatinate, the Jews were enabled to return to Worms in January 1616. The reinstatement of the synagogue provided an opportunity at the same time to redesign it in the Renaissance style. In September 1619, community worship was resumed here. In addition, the community leader, *David Oppenheim zur Rose* (d. 1642), funded the construction of the *yeshiva* building at the west side of the synagogue (1623/24). It is debatable whether the new study hall was erected on the site of a previous building destroyed in 1615 or whether the older "men's study hall" was within the community hall.


Franckfurtische vnnd Wormbsische
Relation.
Oder Zwo Warhafftige Newe Zeitungen / Die Erste:
Ein newe entdeckte erschröckliche Verrätherey / vber Franckfurt vnd Wormbs / von Juden angestellt / sampt Summarischer Erzehlung / wie / vnd auß was Vrsachen solcher Streit entstanden / vnnd wie die Juden wegen der Außtreibung / die Stätt mit Fewr vnd Gifft verderben wöllen / vnd höchlich bey dem Keyser sich beklagen / vnd was sie sonsten wider die Statt Practicieren.
Die ander:
Was sich zu Wormbs mit den Juden vñ Burgern begeben / wie sie fort müssen / vnd die Pfandt auff den Zünfften verwahrt werden. Beden Stätten zu Trewhertziger Warnung / vnd andern zu Bericht inn Truck gegeben.
Gedruckt zu Liech / durch Adam Wetz /
Im Jahr 1614.

Fig. 153: "Was sich zu Wormbs mit den Juden und Burgern begeben": Contemporary pamphlet on the anti-Jewish popular uprising in Worms, 1615

The Jewish community had already opposed the removal of headstones from *Old Jewish Cemetery Worms* by municipal workers in 1519. The peace of the dead was disturbed on a number of occasions during the 16th and 17th centuries due to interventions relating to the city fortification. A distinction must be made between these changes and the acts of desecration of the Jewish cemetery during the anti-Jewish popular uprising of Easter 1615. *Liwa Kirchheim* claimed that "a few hundred headstones" and the house of prayer for the dead were destroyed. The rebuilding of the *Tahara House* (1626) is also traced back to a donation by *David Oppenheim zur Rose*, as attested by the founder's inscription and the memorial book of the Jewish community.

On 31 May 1689, *Worms Synagogue Compound* was caught up in the systematic destruction of the whole city by fire, by the troops of the French King *Louis XIV*. The occupation troops subsequently used the relatively well-preserved building as a stable; the citizens of Worms who returned before the Jews used it



Fig. 154: "Worms": 18th-century painting in the wooden synagogue of Mahilioŭ (today Belarus) destroyed in 1938. The painting, featuring the emblematic dragon (Wurm) known from Jewish and Christian legends, was originally placed opposite a similar painting showing "Jerusalem". This copy was drawn in 1915/16 by the artist *El Lissitzky* and published in the Yiddish journal Milgroim in 1923

as a granary. Important religious artefacts had been evacuated by the members of the Jewish community and taken into temporary exile to Metz. Donations were collected in the western *Ashkenazic* communities for the restoration works. After the return of the Jews in 1699, the synagogue was restored and parts of the interior were modernised. For the *mikveh* in Worms a modern repair phase is also recorded that can be connected to damage incurred during the years 1615 to 1689.

With the conquest and burning down of Worms in 1689 and after the Peace of Ryswick in 1699, the Baroque city fortification was no longer required. For this reason, after returning in 1699, the Jewish community was able to use the rampart adjacent to the old part of the cemetery for burials. About 1200 graves were established here until the early 20th century. This is how the distinctive difference came about between a lower "old" and the upper "new" part of the "Heiliger Sand" in Worms.

Despite these challenges, the *Holy Community of Worms* remained a significant centre of Jewish jurisprudence (with many *Imperial Rabbis*), of scholarship and proverbial piety. In addition, due to the expulsions from the other old centres of Jewish culture in *Ashkenaz* – or, as in Mainz and Frankfurt, due to their geographic relocation within the cities – they became the most important focus of memories surrounding medieval *Ashkenazic* Jewish life. These memories were frequently connected to specific places in the *Jewish quarter*, to the synagogue complex and to *Old Jewish Cemetery Worms*. This is evident from the reports about the discovery of old manuscripts in the attic of the synagogue and from historic sagas and legends that were recorded in the 17th century by the two synagogue beadles, *Liwa Kirchheim* and *Yuspa Shammash*. The example that is still best-known today is the recess in the west wall of the *women's shul*.



Fig. 155: The "Yehuda he-Ḥasid wall": Recess in the west wall of the women's shul in *Worms Synagogue Compound*. Photograph by *Christian Herbst*, *c.*1900

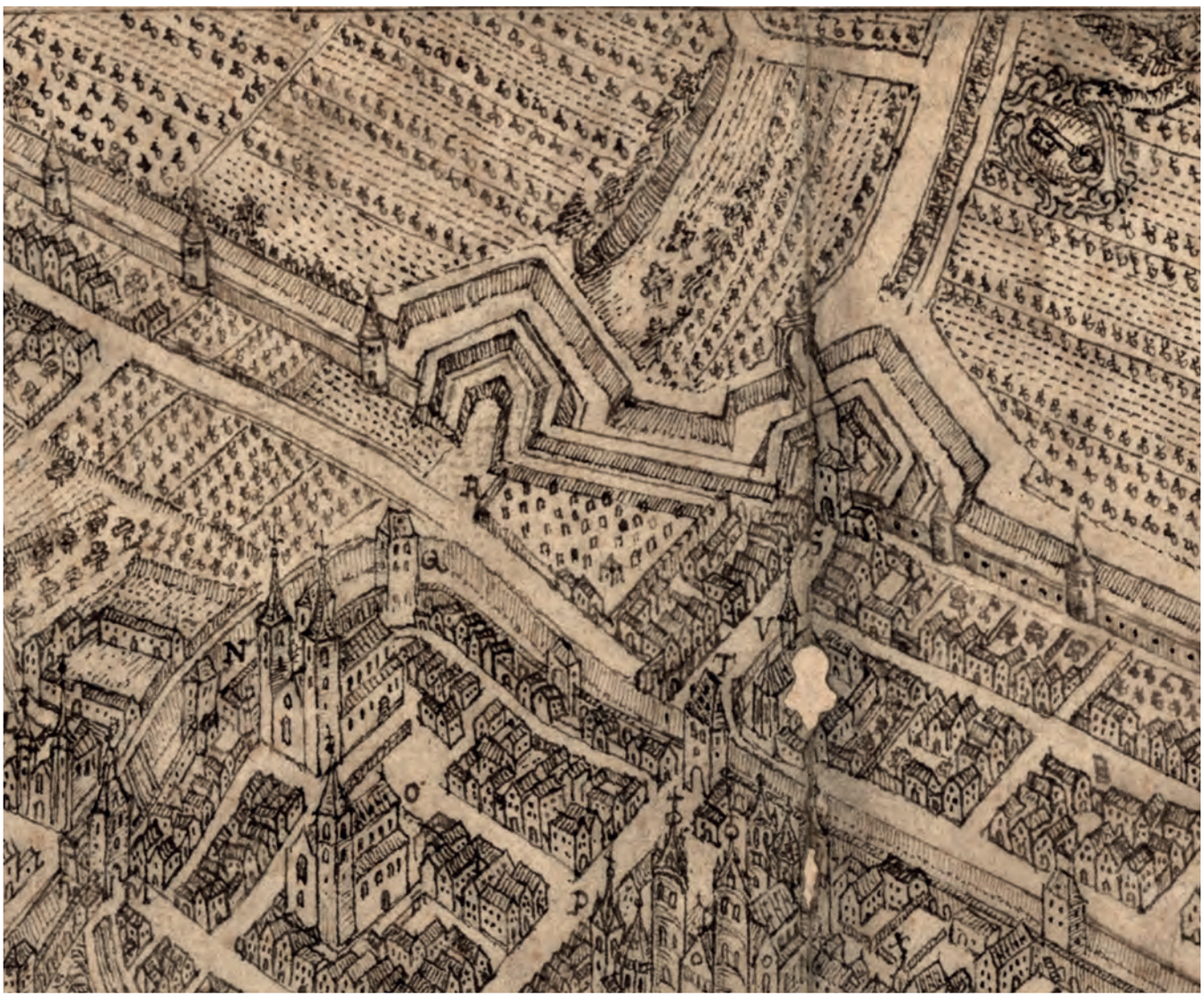


Fig. 156: The south-western part of Worms before the fire of 1689. At the center, *Old Jewish Cemetery Worms* is situated between the medieval town wall and the Baroque ramparts. Sepia drawing by *Friedrich Wilhelm Hamman*, 1690

It was told that it opened when the mother of a later *Rabbi*, *Yehuda he-Ḥasid* ("the Pious"), had to dodge a cart that was racing by in the narrow alley. *Yehuda* was not from Worms at all; he died in Regensburg in 1217, where he was also born, his father was from Speyer. The legend suggests that Worms had become the most important place of Jewish identity of "old Ashkenaz". *R. Ḥayim Azulay*, who visited the city around 1755, reinterpreted the legend for the first time around the mother of *Rashi*.

Among the protagonists of such tales, the scholar *R. El ʿazar ben Yehuda ha-Roqeaḥ* ("the ointment dealer", d. *c.*1230) is referred to as a wonder-working "master of the Name" (*Baʿal Shem*), on account of esoteric writings. It is said that as early as the 13th century, "hidden" manuscripts were found in the "study hall of the Roqeaḥ". The account of the raid on his family in 1196 was rediscovered in the 17th century by *Yuspa Shammash* and connected to the house "zum Hirschen"; the elegies *El ʿazar* himself wrote about his murdered wife, *Dolce*, and his daughters, continue to inspire many people today. Around 1620, his grave was buried by the new rampart at the cemetery.

From the emergence of the *Haskalah* (1770/80) to the early 20th century

From the 17th century on, interest among Jews and Christians in the community centres and cemeteries of the Jewish communities of Speyer, Worms and Mainz increased. Among other things this interest was roused by the – often legendary – references to their great age. In the middle of the 18th century, the synagogue and *mikveh* of Speyer were described in detail by protestant bourgeois scholars in their building designs. The comparison of those descriptions with today's building design demonstrates that the *mikveh* of the Middle Ages survived the centuries almost intact and the synagogue suffered only minor losses. During the 19th century, the monuments of the *ShUM* communities were included in the monument inventories and surveys of art history that was becoming established as an academic discipline, and also in many contributions by the German-language Science of Judaism.

The gradual legal *emancipation* of the Jews, which became evident in the opening up of the early modern *ghettos* (1801 in Worms), went hand in hand with an increasing reflection in the communities regarding their own history and identity. The Science of Judaism was well-received by the mainly liberal-thinking Jewish communities, who embraced the ideas of Jewish enlightenment (Haskalah). The orthodox counter movement also referred to the traditions and



Fig. 157: "Souls of the Righteous": one of the earliest publications of Hebrew headstone and building inscriptions in Worms, by *Ludwig Lewysohn*. Printed in 1855

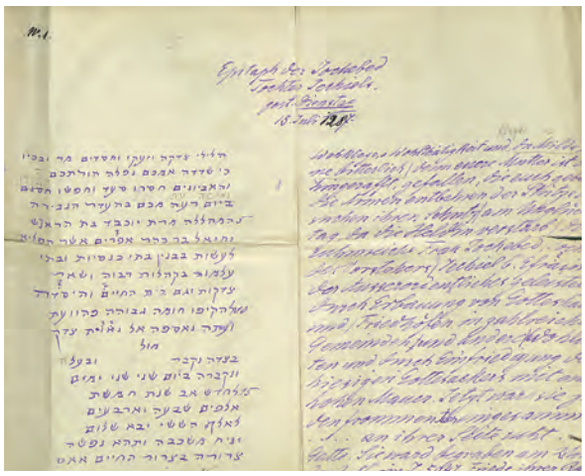


Fig. 158: "Epitaphs from the Old Israelite Cemetery in Worms": a page from the handwritten register compiled by *Samson Rothschild* and *Julius Rosenthal* with the help of *David Kaufmann* (Budapest), edited by *Julius Goldschmid*t on behalf of the Jewish Community, 1901

exemplary roles of the *ShUM* communities of the Middle Ages. Representatives of the Jewish educated classes and learned *Rabbis* devoted themselves to local Jewish "antiquities", among which the headstones with their inscriptions found particular interest. The first descriptions of these and other inscriptions in Worms were already published by *Moses Mannheimer* in 1841 and by the community preacher *Ludwig Lewysohn* (1819–1901) in 1855. A committee was set up there in 1853 "which was tasked with providing the necessary means of rescuing a great number of very old headstones from total destruction". According to the Jewish Community's teacher and archivist, *Samson Rothschild* (1848–1939), *Lewysohn*, among other things, had "many stones lifted which had sunk more than halfway into the ground, and attempted with great difficulty to decipher the letters, most of which were weather-beaten, with the help of old manuscript books". *Lewysohn* even had the script retraced on some of the epitaphs and founder's inscriptions that appeared important to him, for improved legibility. From about 1893, on the initiative of *David Kaufmann* (1852–1899), a famous Judaic scholar in Budapest, the epitaphs from the older part of the cemetery were systematically recorded for the first time, for which *Rothschild* and the cantor, *Julius Rosenthal* (1863–1934) were responsible. Restoration works (raising sunken headstones and straightening up ones that had fallen over) were carried out in the autumn of 1892. Jewish headstones that were believed lost came to light when the warden's house at the entrance to the cemetery was demolished in 1912 to make way for the current building. More were recovered in September 1930 from the underground corridor that was built under the rampart in the 17th century and were described in brief by the then community leader, *Isidor Kiefer*.



Fig. 159: Headstones and headstone fragments found during the construction of the new warden's house in 1912 set into the northern enclosing wall of *Old Jewish Cemetery Worms*. Photograph by *Christian Herbst* (1859-1929)



Fig. 160: "Worms: Germany's oldest Israelite cemetery - Entrance and M'thar (= *Tahara*) House (1642)". Postcard, early 20th century. The date relates not to the building of the *Tahara House* (1626) but to the death of its donator *David Oppenheim*

The *Tahara House* at the cemetery, whose appearance was sharply criticised by a modern-minded Jewish visitor in 1862 due to its age-related condition, was preserved in the design of the 17th century until it was partly destroyed in 1938. It was rebuilt to the same design in 1956.

In 1911, the New Jewish Cemetery was opened on the grounds of the main municipal cemetery on *Hochheimer Höhe*. Burial in *Old Jewish Cemetery Worms* was now restricted to a series of family graves that were specially listed in an agreement drawn up with the municipal authorities in 1910.

However, during the period of national socialist rule, several "half Jews", that is to say, non-Jews with one Jewish parent or a parent who had converted to Christianity, still found their final resting place here.

Worms Synagogue Compound was used continuously by the Jewish communities and remained so until November 1938. The synagogue and the *women's shul* were modernised as part of the synagogue *reform* of the 19th century: An inscription from 1842 proudly reports about the renewal of the synagogue interior. The changes allowed the women unimpeded participation at worship. The traditional seating arrangement along the walls and around the *bema* was discontinued, and the seating in the *women's shul* was rebuilt (1845). The Baroque *bema* itself was replaced with a lectern.

However, in the autumn of 1863, strong opposition in the community protested against plans to replace the old synagogue with a "contemporary" new building, with reference to the memories connected to it:

> "Our synagogue has survived the storms of a millennium! Many of our long-departed brothers and sisters in the dark period of hatred and persecution, prayed for and found relief and soothing for their oppressed and tormented hearts, many may have prepared themselves at this venerable site for a martyr's death!"

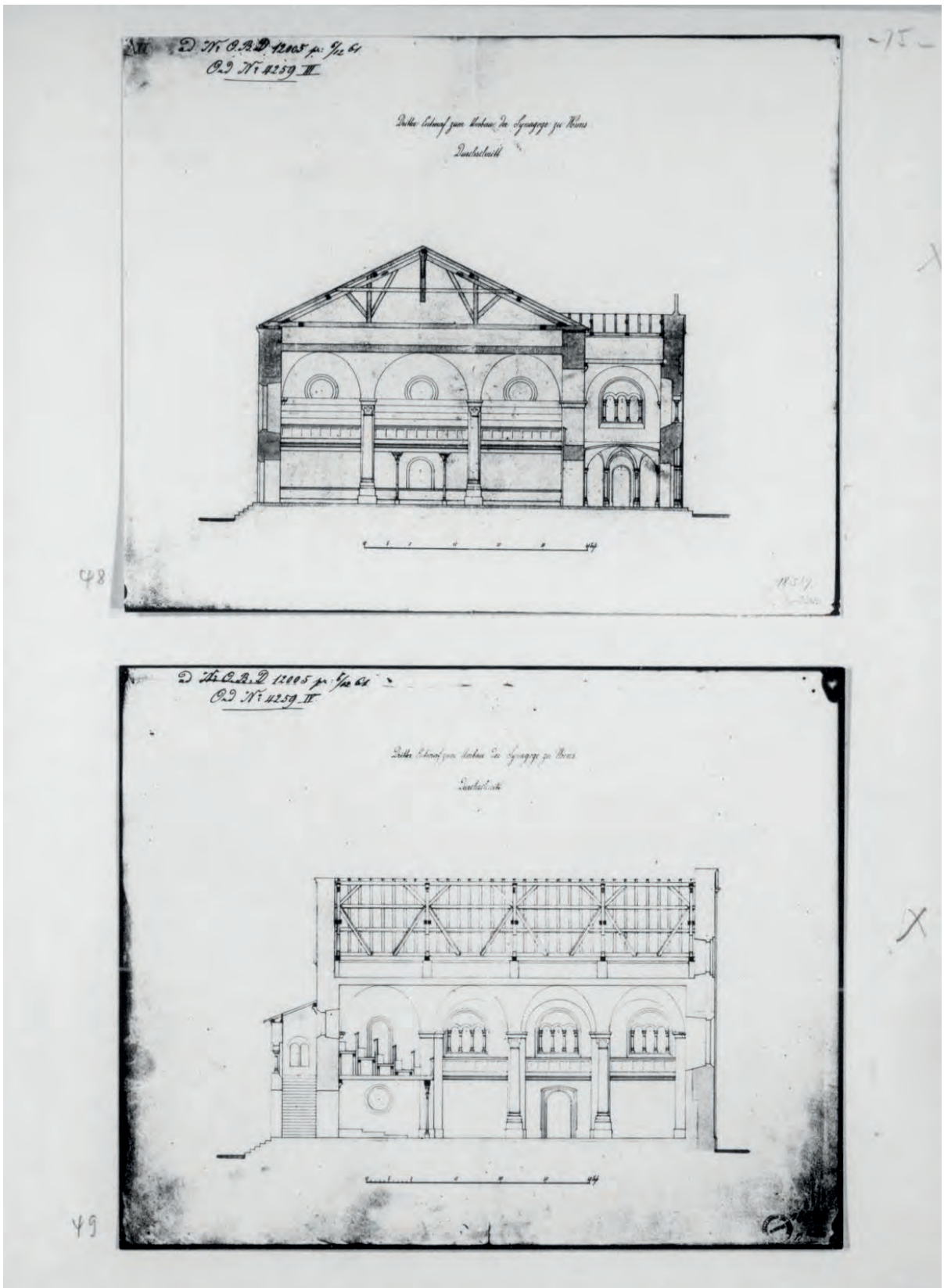


Fig. 161: "Third design proposal for changing the synagogue in Worms, Germany": Plans towards a modernised enlargement of the old synagogue were debated in Worms between 1860 and 1863 but finally dropped. Architectural construction drawing, December 1861

From 1853 to 1858 a hospital and a retirement home were set up in the community hall, and the building was also used as a residence for the *Rabbi* and as an ancillary synagogue.

In the 18th century a new *mikveh* was installed in the cellar of *Hintere Judengasse 7*. The Romanesque *mikveh*, by contrast, appears to have been used as a cesspool for the waste water of the *Hintere Judengasse* from the beginning of the 19th century. As a member of the board of the *Altertumsverein Worms e. V.* (of which many Jews were members), the city's archivist, August Weckerling, pointed this out in 1882 and brought the matter before the General Assembly of the General Association of German Historical and Antiquity Societies in 1883. The association spoke out in favour of a recovery of the *mikveh*. As soon as a sewage system was installed in the *Judengasse*, the *mikveh* was uncovered again and repaired, work which was commissioned by the *Israelitische Religionsgemeinde* (Jewish Community) in 1895/96 at their own expense.



Fig. 162: The *Levy'sche Synagoge* in Worms, dedicated in 1875 and named after its donator, *Leopold Levy*. This additional synagogue was originally meant for the more orthodox Jews in Worms, but upon completion *Levy* bequeathed it to the Jewish Community as a whole. In February 1945 the building was damaged in an air raid and in 1947 had to be torn down by the city. Photograph, early 20th century

The disputes between orthodox and modernist members of the Jewish communities in Germany were also expressed in Worms in tendencies towards setting up a special orthodox community. The fruit trader, *Leopold Levy*, had a new synagogue built for the orthodox members of the Jewish Community from 1869, at the site of a former tower in the city wall, where he maintained a warehouse.

Given that a split in the community was avoided in Worms, the founder bequeathed what was later known as the *Levy Synagogue* on completion in 1875 to the entire Jewish religious community. In the building, which referenced the old synagogue by way of neo-Romanesque forms, prayer now took place on weekdays while the old synagogue continued to function as the main synagogue of the community.

The *Levy Synagogue* was ravaged in 1938 but not destroyed. However, it was then damaged to such an extent in the war that the building was in danger of collapsing and had to be razed in March 1947.

The initiative of *Isidor Kiefer*, who in 1924 opened one of the first Jewish Museums in the *Weimar Republic* in the former Jewish council chamber, is indicative of the new, historical interest in the cultural heritage of the Jewish community of Worms.

In Mainz, the Jewish community of the early modern era was dependent on settlement in the *ghetto* set up in 1662/71 up to the end of the Ancien Régime. These restrictions were lifted under French rule (1792–1806) and the number of Jews increased exponentially due to immigration from the surrounding area.

During the time of the Hessian Government, the Jewish community in the city was marked by a trend towards liberalisation and assimilation into the Christian middle class. This led to an orthodox counter movement which found expression in the foundation of a separate congregation,



Fig. 163: *Old Jewish Cemetery Mainz*: the "new section" (zone B), current state

the *Israelitische Religionsgesellschaft* ("Israelite Religious Society"), in 1858. *Old Jewish Cemetery Mainz* on *Mombacher Straße* was available to the Jews from Mainz and the surrounding area for burials until the New Jewish Cemetery was opened in 1881 at *Untere Zahlbacher Straße*.

During the period of French administration, a new cemetery "for all classes" was set up in 1803, and, initially, Jews were also forced to use it; however, they succeeded in having this decree withdrawn. The new community statutes of 1835 contained amended provisions relating to Jewish burial services (the funeral brotherhood was abolished; the German language was allowed for grave inscriptions).In the 15th century, *Old Jewish Cemetery Mainz* had probably stretched as far as today's *Fritz-Kohl-Straße*. After headstones were found on private property located in the upper area and in view of a possible need to expand the cemetery, the Jewish Community repurchased a large part of this land in 1862. After the abolition of the building restrictions in 1872 and the decision to open the New Jewish Cemetery at *Untere Zahlbacher Straße*, peripheral parts of the land in the lower south-eastern area were sold off between 1877 and 1897. More far-reaching plans existed but were never implemented.

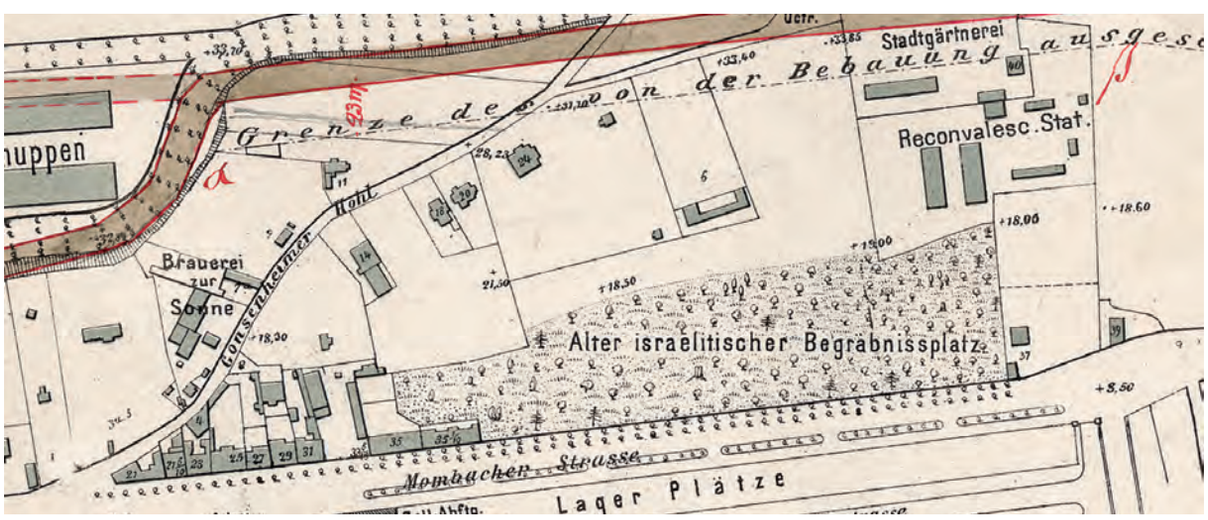


Fig. 164: *Old Jewish Cemetery Mainz*. Ground plan of 1891

The last burial to take place at *Old Jewish Cemetery Mainz* was in 1882. In 1885, in the North-West, a boundary wall was built towards Mombach.

The section of the cemetery repurchased in 1862 was chosen by the community for erecting "in a dignified and clear manner the old headstones once removed [from the cemetery] and found over the years". At the turn of the 20th century, the community in Mainz - both the liberal majority community and the orthodox break-away Israelite Religious Society (*Israelitische Religionsgesellschaft*) - consciously made a connection again with the traditions prevalent during the high point of the Middle Ages. The headstone spolia from the period prior to 1438 that had re-emerged since the middle of the 19th century during the works to regulate the Rhine River, in railway construction and the de-fortification of the city, were preserved and gathered at the Memorial Cemetery inaugurated in 1926. On the initiative of the *Rabbi* and scholar, *Siegmund Salfeld* (1843–1926) and his successor, *Sali Levi* (1883–1941), the community in Mainz created a unique place of Jewish identity in this way. In this way, the memorial function of *Old Jewish Cemetery Mainz* reaches from the 11th century right until the present day.



Fig. 165: Inauguration of the Memorial Cemetery on *Old Jewish Cemetery Mainz*, 1926: Rabbi *Sali Levi* addressing the Jewish and Christian citizens convened for the occasion

Shoah and Recovery

Shoah

The *Shoah*, the genocide on European Jews by National Socialist Germany, also intended to destroy sites that were a reminder of the long history and living culture of the Jews in Germany and throughout Europe. The pogroms of 9/10 November 1938 involved countless instances of ill-treatment of the Jewish population and numerous murders of Jews in the then German Reich. The destruction by fire of almost all synagogues in Germany had an effective symbolic power that continues to apply until the present day. Of the sites of the *ShUM* communities that have their origins in the Middle Ages, the old synagogue in Worms was affected.

Speyer Jewry-Court had not served as a religious centre for a Jewish community since the 16th century and thus it did not take any significant damage, neither on 9/10 November 1938, nor as a result of the war from 1939 to 1945. In Mainz, the buildings in the community centre from the Middle Ages were already lost as a result of earlier destructive events. The main synagogue which was built in 1912 in the *Neustadt* district of Mainz was set on fire in the night of the 9 to 10 November 1938 and blown up a few days later. Spolia from this mighty building are still present today on the grounds of *Old Jewish Cemetery Mainz*. The cemetery itself was not subjected to any organised attacks. Apparently, during the war other headstones from the Middle Ages that were found in unknown places in the city were secretly deposited in the Memorial Cemetery.

In Worms, the 900-year history of the community and its buildings came to a preliminary end during the period of the National Socialist dictatorship. The synagogue complex was set on fire in the pogrom night in 1938. The roof structure and interior furnishings were destroyed in the fire; many religious artefacts (some *Torah scrolls*) could not be saved. Other items, including the important archive of the Jewish Community



Fig. 166: The burning synagogue and *women's shul* in *Worms Synagogue Compound* during the November Pogroms, 10 November 1938. Contemporary photograph

Worms, were saved due to prior confiscation. In 1939, the walls and vaults of the synagogue were purposely collapsed using a hydraulic press, and in 1944 and 1945 air raids hit this area. The *mikveh*, too, was badly damaged in 1938. The retirement home in the old community hall remained largely intact; it was misappropriated later as a "Jews' House" for the internment of the last remaining Jews in Worms, before they too were deported.



Fig. 167: Charred Torah scrolls and binders (*wimpel*) salvaged from the arsoned synagogue on or after 10 November 1938, today kept in *Jewish Museum Worms*



Fig. 168: Aerial view of the cemetery grounds damaged by aerial bombardment at the end of the Second World War, after 1945

The *Tahara House* at *Old Jewish Cemetery Worms* was also set on fire in 1938. Otherwise, the grounds of the cemetery were largely spared the devastation. The greatest damage caused here was from the impact of air raids in 1944 and 1945. Individual headstones also have bullet holes, suggesting close combat.

The fact is that NSDAP (Nazi Party) plans from the late 1930s to erect a building for the NSDAP district leadership on the cemetery grounds never actually materialised. Unlike the situation with the synagogues, the preservation of Jewish cemeteries between 1938 and 1945 is not limited to exceptional cases. What is remarkable is rather the fact that, with Worms and Mainz, the two oldest and largest preserved medieval Jewish cemetery areas of the middle ages also survived the *Shoah*.

Recovery of the synagogue compound in Worms

Against the backdrop of unprecedented crime against European Jews, the project of recovering *Worms Synagogue Compound* achieved outstanding domestic and foreign political significance after 1945. Based on a local initiative, the plan found a wide response in the post-war society of the Federal Republic of Germany. Within the territory of the then German Reich alone, more than 1,400 synagogues and prayer rooms were destroyed during the night of 9 to 10 November 1938 and in the following days, hundreds more were subsequently destroyed or misappropriated there and in areas occupied by German troops. Quite a number of former synagogues were torn down decades later.

Initially, the recovery of the synagogue and the *women's shul* in *Worms Synagogue Compound* – as was the case with the rebuilding of other cultural monuments in the city – represented an integral part of the efforts to rebuild local identity. Because it was considered to be the oldest synagogue in Germany, the plan at the same time was inextricably linked to the efforts of local players and West German government representatives to improve the international reputation of the young Federal Republic. It appeared not least as an opportunity to build new relationships with Jewish survivors.

These efforts were labelled contemporaneously as "gestures of goodwill" and in a more problematic, even misleading way, as "redress" (*Wiedergutmachung*) or even "reconciliation". At the same time, efforts were made at local level to ward off demands from Jewish institutions and also from the State of Israel, founded in 1948, for the handover of the remaining religious artefacts, manuscripts and archival records.

The situation in Worms was marked by the fact that the Jewish Community was destroyed as a result of emigration, deportation and extermination and that it seemed unlikely that there would ever be a community there again to fill the synagogue with life. The recovery and reconstruction of the synagogue complex is connected in essence to the controversial figure of the previously mentioned director of the municipal cultural institutions, *Friedrich M. Illert*. In the period after the pogrom of November 1938, *Illert* had already taken charge of artefacts that had been rescued from the synagogue, and he subsequently also took back to Worms the Jewish community archive that had been confiscated by National Socialist functionaries and preserved it there.

In addition, during the war years he collected architectural elements from the synagogue complex, including specifically inscriptions and inscription fragments. Immediately after the end of the war he put together an English brochure with *Noteworthy and Memorable Facts about Worms*, in which the Jewish antiquities were also highlighted. These were the subject of great interest among the members of the English and American forces in West Germany and others. Jewish survivors from the camps for "Displaced Persons" in the region also frequently visited the *Judengasse* in Worms and the destroyed synagogue complex. The number of Jewish visitors increased exponentially – observers spoke of "pilgrimages". The discrepancy between the acknowledged significance of Jewish Worms and the extent of the destruction left a deep and very often conflicting impression on them.



Fig. 169: The re-erected north portal and parts of the north wall of the synagogue in *Worms Synagogue Compound*. Photograph, 1949

Illert had made postal contact in 1945 with *Isidor Kiefer*, the former director of the Jewish Museum and the last leader of the Jewish Community Worms before the war, who now lived in New York. In February 1946, *Illert* assured him that he had "carefully secured all important architectural elements and inscriptions and stored them in the [municipal] museum […] so that they [are] still available and can be used again".

Concrete plans for the recovery of the synagogue complex are expressed in *Illert's* correspondence from the summer of 1947 on and also appear from the clearance and surveying works carried out on the site of *Old Jewish Cemetery Worms* and in *Worms Synagogue Compound*. A brick wall was built around the synagogue ruins after 1948 in order to prevent further loss of substance; the *mikveh* that had been buried was uncovered

again. In 1949, the Romanesque north portal of the synagogue was re-erected using the original stones.

In his reports on the activities of the municipal cultural institutions, *Illert* describes the progress of the works since 1951 and particularly emphasises the advisory function of *Kiefer*.

Illert had already had maintenance work carried out on *Old Jewish Cemetery Worms* in 1946, which continued for a number of years. In 1955/56 the warden's house and the roof of the *Tahara House* were renewed and the entrance courtyard restorated. During these works, a further six headstones that had been walled up were discovered and recorded.

After personally visiting Worms in 1953, *Kiefer* drew up a number of recommendations in 1954 for the rebuilding of the synagogue complex, which took on concrete form a year later. *Illert* praised the undertaking in an article for the local *Allgemeine Zeitung* as a "memorial of reconciliation". In 1955, *Kiefer* wrote to former Jews from Worms asking them to sign a declaration to the effect that they still felt themselves to be part of the community and that they agreed with the reconstruction. This earned him a lot of criticism but also offers of support – for example, from the last *Rabbi*, *Helmut Frank* (1912–1989).

In October 1956, an out-of-court settlement was reached in the long-term dispute between the city of Worms and various Jewish institutions regarding the future whereabouts of the archives and the religious artefacts from the former Jewish Community Worms. The intervention of then Federal Chancellor, *Konrad Adenauer* (1876–1967), was instrumental here.

Large parts of the heritage were now handed over to the State of Israel. They are today kept in the *Central Archives for the History of the Jewish People*, now a department of the *National Library of Israel* in Jerusalem, and in that library's



Fig. 170: A page from the *Worms Maḥzor*. Written in Franconia in 1272, the manuscript long served the *ḥazzanim* (cantors) of Worms synagogue. It survived the Second World War and was given to the National Library of Israel as part of a restitution agreement in 1957. The page shows the "Gates of mercy" morning prayer for *Yom Kippur*

manuscript holdings. Microfilm copies are still available to scholars in the *City Archives Worms*. An agreement on this was concluded between the Federal Republic of Germany, the State of Israel, the state of Rhineland-Palatinate, the city of Worms and the *Branche française de la Jewish Trust Company for Germany*.

In the same year 1956, the state of Rhineland-Palatinate and the Federal government approved the financial resources for the reconstruction, which had by now taken on the status of a national project and was receiving considerable attention internationally.

The scientific support by the theologian and art historian *Otto Böcher*, who had already been

involved as a student in the planning phase, was hugely significant for the project. *Böcher's* dissertation, *Die Alte Synagoge zu Worms* (The Old Synagogue in Worms; 1960) is still an essential basis for any research about the synagogue complex today.

The works were carried out over four years, starting with "clearing the rubble" from the synagogue site in 1957/58 to the recovery of the *women's shul* and the Jewish council chamber and entrance hall to the *women's shul* in 1961.

The festive opening of the restored *Worms Synagogue Compound* and the inauguration of the synagogue took place on 3 December 1961. On the same evening, Jewish worship was once again celebrated there. The appearance of the synagogue today is largely the same as it was prior to November 1938. However, changed religious sensibilities were taken into account. With the agreement of *Isidor Kiefer* and the state *Rabbi* in Mainz, *Ernst Róth*, the installation of an organ was dispensed with.

The introduction of organ music in the 19th century in the German-speaking communities had been particularly controversial, and after the *Shoah*, the organ was only used in a few liberal communities in Germany. The lack of an organ gallery also reflected the interest in a clear design of the interior.

The synagogue in *Worms Synagogue Compound* is the property of the Jewish Community Mainz; the city of Worms is responsible as trustee for its maintenance and care. A Bar Mitzvah celebration took place here again on 27 January 1962. For the past twenty years, there has been regular worship in the recovered synagogue in Worms.



Fig. 171: Festive opening of the recovered *Worms Synagogue Compound* and inauguration of the synagogue on 3 December 1961. Historical photograph

Development of *ShUM Sites of Speyer, Worms and Mainz* until today

Shortly after the war, a Jewish community was set up in Mainz; it was founded in October 1945 by survivors from the *Theresienstadt ghetto*. This new community subsequently assumed ownership of the Jewish cemeteries in Worms and Mainz and of the monuments in the synagogue complex in Worms after its recovery in 1961. The history of the community is typical for the situation in the Federal Republic of Germany after the *Shoah*: the number of community members remained static at a low level and many of them had doubts about the future of Jewish life in Germany.

It was only after 1989 that the Jewish Community Mainz grew from about 200 to 1100 members due to the immigration of Jews from the CIS (Commonwealth of Independent States, formed when the former Soviet Union dissolved in 1991), something that involved considerable integration work on the part of the community.

Since 2010, the community is once again a powerful presence in the city with a representative synagogue. The building erected in accordance with the design by Manuel Herz is on the same site as the Great Synagogue that was destroyed in 1938. With its choice of name – "Light of the Exile" – the New Synagogue refers to the most eminent scholar of the early *Ashkenazic* period, *Rabbi Gershom ben Yehuda* (*Me'or ha-Gola)* of Mainz. At the same time, its design reflects the repeatedly fractured history of the Jews in Mainz and in Central Europe north of the Alps and in northern France and England.

In Worms, the project of recovering the synagogue complex did not include the neighbouring old Jewish community hall, which had most recently been used as a retirement home and then as a "Jews' House". However, the *Verein Raschi-Lehrhaus Worms e. V.*, an international association founded in Mainz in 1968 and including the Jewish Community Mainz, lobbied towards turning it into a "study and a meeting place". Against the backdrop of the planned transformation of the northern municipal district, the community hall was demolished in 1972. The new city archivist, *Fritz Reuter*, and the *Altertumsverein Worms e. V.* campaigned to have the "Rashi study hall" reinstated in line with the plans of an "international board of trustees". They managed to have the cellar vault of the building preserved, even as the demolition became inevitable. In the course of the new building (1980–1982), the vaults from the Middle Ages and some remains of the rising masonry were inspected and preserved.

The overall proportions of the new *Rashi House* building have preserved the appearance of the former community hall. The *Jewish Museum Worms*, the Lower Monuments Protection



Fig. 172: *Fritz Reuter*, archivist and first director of the new *Jewish Museum Worms*, explaining a model of the 19th century synagogue and *women's shul* to visitors. Photograph, after 1982

Authority, the *City Archives Worms* and the *Photo Archives Worms* are housed there today.

Regrettably, *Old Jewish Cemetery Worms* was desecrated on a number of occasions, even after 1945. It is likely that its special symbolic character has contributed to it being the target of antisemitic vandalism repeatedly between 1952 and 2006. Stones were daubed and knocked over. With the exception of an incident in 1953, when 138 stones were knocked over, the damage has been limited. It mostly affected the "new section" of the cemetery. The attacks were followed by repair and restoration works.

In 1999, the synagogue in *Worms Synagogue Compound* was vandalized and in 2010 was even attacked with a number of incendiary devices



[➡ 4.b.(i).2]. Civil society has reacted to the antisemitic acts of desecrations with increasing dismay and has shown solidarity with the Jewish Community.

In Speyer, the number of Jews after 1945 was so low that it was impossible to create a new community there. Immigration from the CIS states allowed for the organisation of the Jewish citizens of the city in an association in 1996. It is part of the Jewish religious community of *Rhenish Palatinate* which relocated its headquarters in 2011 from Neustadt to Speyer. In the same year, the community was able to open a new synagogue, the *Beth Shalom* (House of Peace), which was built with the support of the state of Rhineland-Palatinate and the city of Speyer. It is located on the site of the former church of St Guido, close to the location of the former medieval Jewish cemetery of Speyer.

The monuments of *Speyer Jewry-Court* in the inner city of Speyer were conserved during the 1950s and early 1960s. The *mikveh* was always accessible for visitors. The results of numerous archaeological investigations since the 1960s underlined the cultural-historical value of the complex. In 1999, the city of Speyer acquired the houses within the old walls of the synagogue and *women's shul* and subsequently had the medieval substance uncovered and investigated. The ensemble of the Jewry-Court was opened to the public as part of the *Museum SchPIRA* in 2010 and is complemented the museum presentation including original elements of the architectural sculpture already preserved and selected headstones from the medieval Jewish cemetery.



Fig. 173: East wall of the synagoge (right) and *women's shul* (left) in *Speyer Jewry-Court*, current state

2.b.2 History and Development of the Community Centres and Cemeteries

2.b.2.1 Component Part *Speyer Jewry-Court* (ID 001)

History and development of the ensemble Jewry-Court in Speyer (ID 001.1)

The synagogue, *women's shul*, *mikveh*, synagogue courtyard and *yeshiva* are still preserved in the ensemble Jewry-Court in Speyer today. The ensemble appears to have been built around 1100 as a planned complex within the context of an extensive urban development, driven by the bishop as city ruler in consultation with the emperor. As a beginning, Bishop *Rüdiger Huozman* enabled a Jewish settlement in the northern suburb in 1084.

Jews from Mainz settled here and set up a cemetery which was outside the city walls, as required under religious law, and which was then surrounded by a wall in the 13th century. After the expulsion of the Jewish community from Speyer towards the end of the 15th century, the cemetery was gradually lost due to allotment and sale by the city of Speyer. A last, narrow strip still in use for Jewish burials in 1729 was given up at the beginning of the 19th century.

There were two *Jewish quarters* in Speyer at the time of the crusader pogroms of 1096. According to a contemporary report, the inhabitants of the "upper neighbourhood" between *Kleine Pfaffengasse* and *Judengasse* could no longer reach the "prayer house" in the "lower neighbourhood" after 1096 and for this reason used the study hall of *R. Yehuda ben Qalonymos* for prayer. During these years, the Jewry-Court was created at a rear location.

Archaeological findings testify to the use of the site for residential buildings and workshops in the Early Middle Ages. In order to reach the construction level at the time the synagogue was built, the area was elaborately levelled.



Fig. 174: The Gothic layout of the synagogue, *womens's shul* and *yeshiva* in *Speyer Jewry-Court*, *c.*1300. 3-D visualisation, 2004

The community synagogue was inaugurated at the New Year's festival of the year [4]864 AM (= 1104 CE) and worship took place here from then on. The events are recorded in a unique manner in a Hebrew chronicle.

The pogrom of 1096 appears to have brought about an increased sensitivity regarding issues of ritual purity. They found expression in the construction of the monumental *mikveh*, datable to before 1128. The synagogue and the *mikveh* shaped the Jewish architecture in *Ashkenaz*. The construction of the *women's shul* around the middle of the 13th century was based on the model in Worms (1212/13). The buildings of the synagogue courtyard and the *yeshiva* are preserved as archaeological sites.

The unstable history of Judaeo-Christian relations and the resilience of the Jewish community in Speyer are impressively perceivable in the monuments of the Jewry-Court. After each destruction event, the monuments were rebuilt, just larger and in a contemporary style. During the centuries in which this site was in use, extensions were continuously added to it.

In 1689, the city of Speyer and the former Jewry-Court were destroyed by fire during the War of the Palatinate Succession. The *mikveh* was not damaged. Parts of the structure of the site around the Jewry-Court in Speyer today date to the period after the fire of 1689. The small-scale allotment of the residential blocks all around the monuments can be traced from the preserved cellar boundaries.

The plots adjacent to the Jewry-Court were used for hut constructions until 1773 and in subsequent decades were re-allotted and built over. This is stated in the description and survey of the city by *Johannes Becker* in 1773 that was undertaken in preparation for a cadastral map that was never realised. The walls of the synagogue and the *women's shul* were incorporated into the new buildings. The *mikveh* and synagogue garden continued to be accessible.

The ruins and the undamaged *mikveh* were surveyed and described in detail by *Georg Litzel* after 1747. The Lutheran cleric and language scholar understood the historical significance of the former Jewry-Court. In his time the structures of the *women's shul* and the synagogue were preserved to their full height, only the roofs were lost. Above the *mikveh*, he could still see the remains of a medieval warm bath that has since been lost. The building condition described by *Litzel*, however, can still be experienced to a great extent today.

In the 19th century, the buildings in the Jewry-Court appear in the printed inventories of art monuments and in a series of monographs which pay tribute to the buildings from an art-historical perspective and seek to situate them chronologically. There have been contributions to scientific cataloguing by way of excavations and building research in the Jewry-Court since 1965/68. At that time, *Günter Stein* and *Heinz Josef Engels* carried out an archaeological investigation of the *mikveh*, the synagogue and the *women's shul*; they also discovered the walls of the synagogue courtyard without referring to them as such.

In 1999, the city of Speyer re-purchased the houses that were built in the synagogue and the *women's shul* from private ownership and exposed the medieval walls again. In subsequent years, extensive archaeological and historical-architectural investigations were carried out by *Monika Porsche* and *Pia Heberer*.

Today, the monuments of the Jewry-Court in Speyer are preserved as ruins (synagogue and *women's shul*) or archaeological remains (*yeshiva* and synagogue courtyard); the *mikveh* is preserved intact.

It was only the entrance above ground that lost substance over the centuries and was partially reinforced in the 20th century. On 9 November 2010 the *Museum SchPIRA* was



Fig. 175: *Spira* (Speyer). Colourised copper engraving in *Georg Braun* and *Franz Hogenberg*, *Beschreibung vnd Contrafactur der vornembster Stät der Welt*, vol. I (Cologne, 1582)



Fig. 176: *Museum SchPIRA*: Exposition room with headstones from the medieval cemetery in Speyer, current situation

opened. It is owned by the city of Speyer and run by the *Verkehrsverein Speyer* (Speyer Tourism Association) as a branch of the *Historical Museum of the Palatinate* Speyer.

Prior to the opening of the *Museum SchPIRA,* archaeological artefacts from *Speyer Jewry-Court* were on display in the *Historical Museum of the Palatinate* and stored by the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz* (General Directorate for Cultural Heritage Rhineland-Palatinate). The originals of the mullioned windows of the synagogue, retrieved in 1899 during the construction of a residential house, are also on display here.

A section of the enclosing wall of *Speyer Jewry-Court* was painstakingly restored in 2018. It is located east of the *mikveh* in the plot wall that separates the Jewry-Court from the neighbouring property of the *Episcopal Ordinariate*. Investigations have shown that around 1100, the excavation pit for the *mikveh* in this area projected into the neighbouring plot.

The functional relations between the elements of a medieval community centre and synagogue ensemble can still be vividly experienced in the extraordinarily early example of *Speyer Jewry-Court*. The scientific investigations of the site by way of archaeology and building research and also the subsequent restoration are decisive here.

Synagogue (ID 001.2)

On the 29th Elul of the year [4]864 AM (= 21 September 1104 CE), that is to say on the eve of the Jewish New Year, the synagogue was inaugurated by introducing the *Torah scroll*. The community prayed here from then on. Ceramic findings dating back to the early 12th century support the written evidence provided by a rare Hebrew chronicle. Archaeological investigations in 2001 provided proof that the building was equipped with an outwardly protruding barrel-vaulted *Torah* niche. Towards the interior, it is designed as a rectangular, projecting niche with a staircase to the *Torah Ark* (*Aron*). The presumably flat-ceilinged room of the synagogue had a stone *bema* in the centre. A piece of a delicate, Romanesque round arch recovered nearby enables its reconstruction. The floor was fitted with sandstone slabs. The exterior construction was plastered. At the front sides, the synagogue opened to the outside through two monolithic, mullioned windows with cushion capitals and each with an oculus above it.

The synagogue was set on fire during the pogrom of February or March 1196. The rising masonry of the house of worship remained preserved, the roof structure, the west wall and parts of the north and south wall had to be rebuilt. At the behest of Emperor *Henry VI*, the citizens of the city of Speyer were required to participate in the reconstruction of the synagogue. Subsequently, the synagogue courtyard was laid out. It was located along the north side of the synagogue and is preserved as an archaeological site. The main portal was now accessed via the synagogue courtyard. The mullioned windows from the



Fig. 177: Reconstruction of the praying room of the Romanesque synagogue in *Speyer Jewry-Court*, with *bema* and characteristic window group in the west wall. 3-D visualisation with overlay of current photograph, 2004

first synagogue were now incorporated into the rebuilt west end. Gables were placed on the old front sides and the synagogue was covered with a gable roof. The burnt layer beneath the gable, still visible today, marks the transition from the old to the new construction.

Around 1250, the synagogue was re-designed in a current style. The gables were raised. The gable roof was more acute-angled from then on. Gothic round windows with tracery filling were set above the Romanesque oculi. The Romanesque windows in the east wall were replaced with slim Gothic tracery windows. The *Torah* niche was newly enveloped and the strings of the stairs up to the *Torah Ark* in the interior were reinforced. The stone *bema* in the centre of the room was rebuilt and the synagogue was fitted with the characteristic benches along the north, the south and the east walls. The bench at the south wall was removed once listening windows were installed in the partition of the *women's shul*.

After the Jewish community in Speyer was dissolved towards the end of the 15th century, *Speyer Jewry-Court* came into municipal ownership. The city used the synagogue from at least 1529 as an armoury for storing weapons and other military equipment. This change in use required some structural changes to be carried out to the building. An intermediate level and an attic were introduced on consoles, as seen in the inventory of the armoury drawn up in 1611.

The builders replaced the main portal in the north wall with a 2.5 metres wide portal. The ritual equipment was no longer required: the *Torah Ark* and the stone *bema* were demolished and the wall and floor areas added. Another 2.5 metres wide portal was inserted in place of the ritual door in the partition between the synagogue and the *women's shul*. The armoury burned down when the city of Speyer was destroyed in 1689.

It is only after the middle of the 18th century that the sources allow for a more precise view of the synagogue and its surroundings once again.



Fig. 178: The Romanesque synagogue in *Speyer Jewry-Court*, as built by 1104. View from the north-east. 3-D visualisation, 2004

Litzel described the synagogue in 1759 with its preserved longitudinal and gable walls. The masonry of the north and south wall still stood at 26 feet (approx. 7.8 m). The gable was at a height of 50 feet (approx. 15 m). The roof was lost.

Litzel also described the north wall of the synagogue, which is lost today. It had five windows in addition to the monumental round-arched portal. There was a small, square window to the West of the portal. Above the portal there was a Gothic pointed arch window with central mullion. In the eastern north wall there were two monumental, 10 feet (approx. 3 m) high windows. There was a small, rectangular window between them.

The south wall between the synagogue and the *women's shul* was preserved as far as the stone rain gutter. *Litzel* found six barred listening windows in the south wall, two of which are still preserved today. He saw the complete *Jüdischtür*, of which the jambs are still preserved today, up to a height of 1.2 metres. The windows in the gable sides, including the tracery and the mullioned windows, were in the state as seen today.

After the destruction of the city in 1689 the ruins were leased out undivided and used as a place for building huts until at least 1773. Two tenants used



Fig. 179: Decorated Mullioned window in Romanesque style, taken from the western wall of the synagogue in *Speyer Jewry Court*. Sandstone masonry, 1104

the huts for livestock. This is recorded in *Johannes Becker's* description and survey of the city in 1773.

In subsequent decades, the area of *Speyer Jewry-Court* was divided into allotments. Two residential houses (formerly *Judenbadgasse* 2 and *Judenbadgasse* 3) were built between the walls of the synagogue, in the interior area, and are verifiable both archaeologically and based on the archival construction file. The west wall of the synagogue was incorporated into another residential house (today's *Judenbadgasse* 1). Rectangular windows were installed in the north wall. The north wall was preserved, in anticipation of historical-architectural and archaeological investigations.

In 1899, the westernmost house in the interior of the synagogue (*Judenbadgasse* 2) was demolished. The two Romanesque double-arched windows in the west wall were removed during the construction works and preserved.

After purchasing the entire site in 1999, the city of Speyer removed all rising building remains and cellars from the modern era, in order to expose the medieval building fabric. The acquisition opened the possibility of having the synagogue and the adjacent areas investigated archaeologically as well as from the perspective of building history [➡ 6.c.1].



Fig. 180: The eastern walls of the synagogue and *women's shul* in *Speyer Jewry-Court*, with the adjacent houses in the west. Historical photograph, 31 July 1984

Women's Shul (ID 001.3)

The *women's shul* in Speyer came into being around the middle of the 13th century. It is the second oldest *women's shul* in Europe and at the same time has the largest floor area of the medieval representatives of this type of building. In large parts it is preserved in the rising masonry.

The building structure was built as a wide hall with gables and a wooden upper enclosure in the Gothic style, involving an early use of the modern building material, bricks. It is joined at an obtuse angle to the south wall of the synagogue. Above the common partition, there was a stone gutter for water runoff between the two gable roofs that were facing each other.

Six window openings were inserted into the synagogue wall from the *women's shul* side, two of which are preserved. The bench along the south, east and north walls, which has wooden planks as seating area, are original. The flooring consisted of fired, ornamentally embossed tiles. The square tiles have a circle with closely spaced oblique indents. Extending from this circle a cross with a finial and three diamonds is depicted. The triangular floor tiles were adorned with a heraldic lily within a triangular frame. Based on the dated findings of tiles with a similar motive, they can be dated back to the period of origin of the *women's shul* in the middle of the 13th century. The *Jüdischtür* connected the *women's shul* to the synagogue. In the west wall, two portals led to the outer area; while one of them opened into an adjacent courtyard, the second one connected the *women's shul* to the adjacent alley.

In the first half of the 14th century, the *women's shul* was covered with a ribbed vault. This required abutments, so buttresses made of cut stone were attached to the exterior construction. A round-arched window was concealed behind a buttress of the new vault. Modern, Gothic windows with a central mullion were now used to illuminate the interior.



Fig. 181: The Gothic layout of synagogue, *womens's shul* and *yeshiva* in the Jewry-Court in Speyer, viewed from the South-East, *c.*1300. 3-D Visualisation, 2004

After the Jewish community was dissolved towards the end of the 15th century, the *women's shul* was included in the conversion to a municipal armoury. To this end, the *Jüdischtür* was walled up and a 2.5 metres wide opening was created in the partition. The floor level in the *women's shul* was raised and the new floor was fitted with sandstone slabs.

After the armoury was burned down in 1689, the grounds lay idle so that *Georg Litzel* was able to experience the *women's shul* and the synagogue as a free-standing building complex in 1759. In the partition towards the synagogue, the six window openings and the added *Jüdischtür* were preserved at the time. *Litzel* was able to reconstruct the vault of the *women's shul* as a cross vault over two pillars. He described the remains of a whitewash with a layer of coloured paint. As part of the former armoury, the *women's shul* was leased out until at least 1773, similar to the synagogue.

As part of the redesign of the adjacent plots in the 19th century, a residential house was built between the walls of the *women's shul*. The excavation for a cellar in the southern area is recorded in the construction files. The west wall of the *women's shul* was incorporated into the adjoining house. The city of Speyer acquired the house in 1999. In the following years, the *women's shul* and the synagogue were uncovered, investigated archaeologically and in terms of construction research, and made accessible.



Fig. 182: The wall between the *women's shul* and synagogue in *Speyer Jewry-Court*, with listening window (right) and remains of the seating bench with reconstructed covering (below), current state



Fig. 183: The stairways and the Romanesque portal inside the monumental *mikveh* in *Speyer Jewry-Court*. Historical photograph, undated



Fig. 184: The stairways and the Romanesque portal inside the monumental *mikveh* in *Speyer Jewry-Court*, current state

Mikveh (ID 001.4)

At the beginning of the 12th century, the founders of the Jewish community in Speyer already had an architecturally elaborate, monumental *mikveh* built in *Speyer Jewry-Court*. It is the oldest monumental *mikveh* in Europe. The founder or founders are unknown. A recess in the interior wall along the steps created at the time preserves the outlines of an inscription plaque. It suggests that their names were formerly held in remembrance on the building. The dating to the 1120s on stylistic grounds is further supported by a written source that assumes the existence of a *mikveh* in Speyer in 1128 or 1129: when *Qalonymos ben Yiṣḥaq the Elder* died, he could not be buried because the city of Speyer was under siege; therefore, his body was placed in a wooden chest in the *bēt ha-Mikveh*. After the end of the siege, *Qalonymos* was buried in his home city of Mainz.

The building structure was erected in a large pit and resembles a contemporary groundwater well. The floor level at the time of construction was the same as the middle portal of the down stairway. The complex was a prototype for later typical ritual baths in *Ashkenaz*. Despite the pogroms and raids in subsequent centuries, the *mikveh* remained intact.

A superstructure made from bricks was added to the *mikveh* at the end of the 14th century, which may be the warm bath that is mentioned in written sources. It was most likely in use until the Jewish community in Speyer was dissolved at the end of the 15th century. However, it is unclear whether it was also used for adding warm water to the cold *mikveh* bath (which appears to be problematic from a *halakhic* point of view) or if the layout of the two buildings was based merely on the availability of fresh water and the wish to purify physically before ritual immersion and afterwards to warm up.

The *mikveh* lost its ritual use after the dissolution of the Jewish community in Speyer but was



Fig. 185: Decorated mullioned window in Romanesque style from the four-part opening between the anteroom and bathing shaft of the *mikveh* in *Speyer Jewry-Court*, early 12th century

still accessible to interested visitors. Unlike the former armoury, it remained in municipal ownership. In the middle of the 18th century, it was already recognised by Christian scholars to be a unique testimony to the significance of the Jewish past in the city of Speyer, as proven by *Litzel's* investigations, which is testified in a manuscript written by his pupil *Wilhelm Friedrich Kuhlmann*.

Recognised for its importance, the *mikveh* has been the subject of archaeological investigation since 1965/68. The first investigations were led by *Günter Stein* and *Heinz Josef Engels*. They exposed the shaft of the *mikveh* from the outside so that the substantial excavation pit could be reconstructed. It extended beyond the southern boundary of the Jewry-Court as it exists today, which dates back to the 14th century.

Despite the fact that the *mikveh* fell out of use for ritual purposes, its condition remained very well preserved. Due to weather-related damage, the above-ground parts of the stairway to the bathing shaft were restored in the 20th century. The monolithic windows of the characteristic window wall in the interior were replaced by exact replicas for reasons of conservation. The removed windows are displayed on site in the *Museum SchPIRA*.

Until such time as the residential buildings in the interior of the synagogue and of the *women's shul* were acquired in 1999, only the *mikveh* was in municipal ownership and accessible to visitors. In 2000, during preservation works on the medieval *Speyer Jewry-Court*, the city of Speyer had the *mikveh* covered by a protective roof glazing conceived by the Speyer artist, *Wolf Spitzer*, to protect it from environmental impact.



Fig. 186: A roof construction over the *mikveh* in *Speyer Jewry-Court*, with adjacent housing. Historical photograph, unknown photographer, 1958

Synagogue Courtyard (ID 001.5)

The walls that were part of the synagogue courtyard were uncovered for the first time by *Günter Stein* during an excavation in 1965 to 1968. This is a wall line that adjoins the north wall of the synagogue, which, in its extension, corresponds to today's *Judenbadgasse*, parallel to the longitudinal wall of the synagogue. *Stein* excavated the parallel wall down to about one metre. After excavations and building examinations in 2001, the site was initially interpreted to be an entrance hall. However, there was no affirmative evidence of a roof. *Litzel's* meticulous description in 1759 rather suggests that the enclosed site should be interpreted as a synagogue courtyard, as we see it in *Worms Synagogue Compound* in the corner between the synagogue and the *women's shul*.

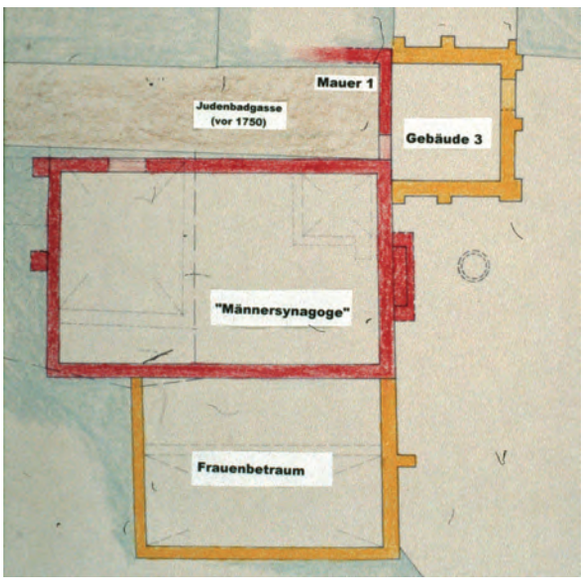


Fig. 187: The foundation walls of the synagogue and adjacent buildings in *Speyer Jewry-Court*. Results of archaeological research conducted by *Günter Stein* and *Heinz Josef Engels*, 1965-1968



Fig. 188: The remains of the synagogue courtyard. Archaeological research conducted by *Monika Porsche*, 2001

Yeshiva (ID 001.6)

The square building was already reconstructed in 1927 by *Richard Krautheimer* on the basis of four console stones in the north wall of the synagogue garden and the north-eastern corner of the synagogue. In 1997/98, *Christoph Engels* excavated the foundations of the building. Based on the medieval construction period and its size, location and access situation, he identified the building as a *yeshiva*. As an annexe building of the synagogue, it underlines the close connection of worship, scholarship and community life in the *ShUM* communities.

The *yeshiva* dates back to the first half of the 14th century. The hall had cross-ribbed vaults from the start. After the Jewish community in Speyer was dissolved towards the end of the 15th century, it was no longer used. When the armoury was established in the synagogue complex (by 1529) the masonry above ground was largely removed. The foundation walls are preserved in the ground, the design of the *yeshiva* can be reconstructed on the basis of the rising east wall of the synagogue and the enclosing wall of the courtyard site today.

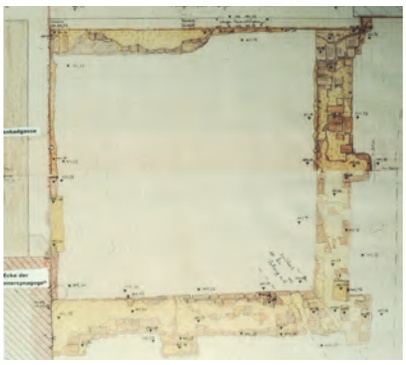


Fig. 189: The remains of the *yeshiva* in *Speyer Jewry-Court*. Documentation of the archaeological investigation conducted by *Christoph Engels*, 1999



Fig. 190: Reconstructed vaulting over the *yeshiva* in *Speyer Jewry-Court*, based on the archaeological investigation conducted by *Christoph Engels,* 1999



Fig. 191: The remains of the *yeshiva* and the seating benches. Documentation and photograph by *Christoph Engels*, 1999



Fig. 192: Interior of the synagogue in *Worms Synagogue Compound*, current state

2.b.2.2 Component Part *Worms Synagogue Compound* (ID 002)

History and development of the ensemble Synagogue Compound in Worms (ID 002.1)

Worms Synagogue Compound originated prior to 1034, in the centre of the *Jewish quarter* in the North of the cathedral city. Its beginnings, therefore, go back to a time of comprehensive urban development: while the famous bishop, *Burchard*, was in office (1000–1025), among other things, work began on the building of the new cathedral in Worms. The buildings in the Synagogue Compound (synagogue, *women's shul*, *mikveh*, synagogue courtyard, *yeshiva*, community hall and the Jewish council chamber and entrance hall of the *women's shul*) were erected between the 12th and the 17th centuries in a rear location between the rows of houses that opened towards the street. This layout was also characteristic of the monasteries of the mendicant orders in Worms in the 13th century.

The Synagogue Compound includes the synagogue of 1174/75 and also the *women's shul* of 1212/13 with the façade of the Jewish council chamber and entrance hall of the *women's shul* from the 1620s that is significant for the appearance of the synagogue compound. The synagogue courtyard in the corner between the *women's shul* and the synagogue was redesigned after 1349 and can still be experienced today in the Synagogue Compound. The *mikveh* from 1185/86 has remained intact over the centuries. The *yeshiva* built in 1623/24 adjoins the west wall of the synagogue. The medieval cellars of the former community hall originate from the 12th and the 13th centuries. Extensions were continually added to the ensemble and in that way, it was adapted to suit the changing needs of the Jewish community.

The monuments of the Synagogue Compound illustrate the ways an early *Ashkenazic* community worked. The unstable history of Judeo-Christian relations and the resilience of the Jewish community in Worms are impressively perceivable in the architectural history. The buildings were continuously rebuilt following destruction, in the contemporary design of the given period.

The construction, renewal and modernisation of the buildings in *Worms Synagogue Compound* were frequently enabled by donations from members of the local Jewish community. The community kept a remembrance of the founders on large-scale stone inscription plaques. Many of these founder plaques in the Synagogue Compound are still the originals today (Building I of the synagogue, *mikveh*, *yeshiva*) or are preserved in fragments or as replicas (Building II of the synagogue, *women's shul*); other fragments are kept in the *Jewish Museum Worms* in the *Rashi House* on the site of the former community hall. An awareness of the significance of these plaques is already evident in the 16th century given the transcripts made of them in 1559 by *Eliʿezer ben Shmuʾel Brunswick*. As a result, we also know that



Fig. 193: *Wormatia* (Worms). Colourised copper engraving in *Georg Braun* and *Franz Hogenberg*, *Beschreibung vnd Contrafactur der vornembster Stät der Welt*, vol. I (Cologne, 1582)

there were many more inscriptions. Thanks to these transcripts and others from the 19th and 20th centuries, it was possible to identify some inscription fragments. The reconstruction of the founder plaques for the *women's shul* of [4]973 AM (= 1212/13 CE) in the year [5]652 AM (= 1890/91 CE) bears witness to the continued tradition of public remembrance in the community in Worms.

The donations by *David Oppenheim zur Rose* (d. 1642), one of the community elders in Worms, were responsible to a considerable extent for the modern design of the Synagogue Compound after the anti-Jewish popular uprising at Easter 1615. Between approx. 1619 and 1626, *Oppenheim* donated the building of a new *bema* and *Torah Ark* in the synagogue, the *yeshiva* at the west side, and in addition restoration works on *Old Jewish Cemetery Worms* located outside of the medieval city walls. The reconstruction of the synagogue largely followed the Romanesque style but provided an opportunity at the same time to include new elements in the Renaissance style. While it was possible to restore the Gothic *bema*, the *Torah Ark* was given a new surround, fragments of which are still preserved.

At the same time, the building of the Jewish council chamber and entrance hall of the *women's shul* was attached to the *women's shul*. To the North of the new building with the Renaissance façade, the *Synagogenplatz* was created at the latest at this time, on a previously developed site. From the 1620s, the Jewish council chamber and entrance hall of the *women's shul* with their representative north façade provided the show façade of the entire Synagogue Compound and therefore re-defined the external effect.

To the West, another building that housed the *Rabbi's* living quarters adjoined the Jewish council chamber and entrance hall of the *women's shul*. The building – an open half-timbered construction connecting the Jewish council chamber with the neighbouring house "zur Sonne" – covered the passage from *Synagogenplatz* into the synagogue courtyard, as can be seen on a lithographic print



Fig. 194: „The synagogue courtyard with the entrance of Rashi's study hall": west view of *Worms Synagogue Compound*. Lithograph by *Carl Hertzog*, 1866

from 1866 by *Carl Hertzog*. It was in use until it was demolished in the second half of the 19th century.

In 1689, the city of Worms was systematically set on fire during the War of the Palatinate Succession. The fire also destroyed the building structures in the Synagogue Compound. However, the walls remained largely intact. The site of the Synagogue Compound was subsequently used for a short time by the troops of the French King *Louis XIV* and by the returning citizens of Worms.



Fig. 195: Interior view of the synagogue in *Worms Synagogue Compound* before the reforms of the 1840s, with benches grouped around the Baroque *bema*. Watercolour by *Heinrich Hoffmann*, *c.*1840

After the return of the Jews in 1699, work began on renewing the buildings. During these renewal works the *Torah Ark* façade was re-designed in 1704 with an elaborate Baroque aedicula.

In the 19th century, when a considerable part of the community in Worms turned to the Jewish *reform* movement, the interior of the synagogue was adapted to suit new liturgical needs. On the initiative of its liberal-minded leadership, the community carried out changes to the building structures in the Synagogue Compound between 1842 and 1845. The partition between the synagogue and *women's shul* was removed. The Baroque *bema* was replaced by an open platform and the pews in the synagogue, which until then were arranged around the *bema*, were replaced with benches facing East. And from then on, the pews in the *women's shul* were also moved to face southwards, towards the synagogue. The stone slabs in the synagogue were replaced with smooth clay tiles.

In 1877, the synagogue experienced a significant change with the installation of an organ gallery, also on the initiative of the *reform*-oriented



Fig. 196: The organ gallery installed in the synagogue in Worms in 1877. Interior view of the western wall. Historical photograph, *c.*1917

community board. The organ was intended to symbolise an anchoring in the German culture and the positive expectations of the gradual legal *emancipation*; it implies opening up to cultural developments in the Christian environment, but it met with criticism from the orthodox members of the community.



Fig. 197: Interior view of Worms synagogue after the reforms of the mid-19th century: ogival openings to the *women's shul*, east-facing benches and central reading desk. Historical photograph, *c.*1900-1930



Fig. 198: The burning synagogue and *women's shul* in *Worms Synagogue Compound,* set on fire during the November Pogroms. Photograph taken on 10 November 1938

During the November pogrom in 1938, the buildings in the Synagogue Compound were ravaged and set on fire. The *mikveh* survived the attack almost intact. It was preserved with the exception of the partition between the anteroom and the bathing shaft. The community hall and the *mikveh* were impacted structurally



Fig. 199: Brick wall securing the destroyed synagogue compound in Worms to avoid further damage. Historical photograph, *c.*1948/49

between 1938 and 1945 but they remained intact as regards their substance. The remaining buildings in *Worms Synagogue Compound* suffered considerable damage to the rising masonry. After 1948 the monuments of *Worms Synagogue Compound* were enclosed by a brick wall, in order to protect the preserved building fabric.

Efforts have been made in Worms since 1947 to recover and reconstruct the synagogue and its extensions. The driving force behind these efforts was the municipal archivist and former head of the municipal cultural institutions, *Friedrich M. Illert*. After a preparatory period of 10 years, the recovery and reconstruction of the Synagogue Compound and its monuments began in 1957. On 3 December 1961, the first Hanukkah day of the Jewish year [5]722, the synagogue *in Worms Synagogue Compound* was solemnly inaugurated once again.

The monuments of *Worms Synagogue Compound* illustrate the way an early *Ashkenazic* community worked. At the same time, they provide extraordinary and particularly convincing testimony of the long history of Judeo-Christian encounter and violent persecution from the 11th to the 21st centuries. Their significance was recognised at an early stage and they were treated as high-ranking places of Jewish identity and of reflection on Jewish-Christian relations. Since the 15th century they have been the subject of partly legendary tales that were handed down in Hebrew and Yiddish but also known among non-Jewish contemporaries. They contributed to the creation of a cultural identity and resilience of a religious minority. They attest in an extraordinary way to the confrontation with the diaspora existence since antiquity and to repeated persecution, from the first Crusade in 1096 right until the *Shoah* in the 20th century. Scientific investigations of the monuments in *Worms Synagogue Compound* have helped with the recovery since the middle of the 19th century and continue to help preserve the inventory today.



Fig. 200: The window area of the *yeshiva* in *Worms Synagogue Compound* during the reconstruction. Historical photograph, December 1957



Fig. 201: Festive opening of the restored *Worms Synagogue Compound* and the inauguration of the synagogue. Historical photograph, 3 December 1961



Fig. 202: The synagogue and *yeshiva* of *Worms Synagogue Compound*, viewed from the South. Historical photograph, 19 March 1924



Fig. 203: The synagogue and *yeshiva* of *Worms Synagogue Compound*, viewed from the South-West, current state

Synagogue (ID 002.2)

Today's synagogue building represents the recovered Building II of the synagogue in *Worms Synagogue Compound* from the 12th century. This replaced a synagogue Building I, information about which is provided on the monumental founder plaque at the north portal of the synagogue and on an inscription fragment that was installed as a spolia. The fragment from another founder's inscription from the first synagogue building was inserted into the foundations of the apse on the east wall when the second synagogue was being built. It was rediscovered when the ground to the east of the synagogue was excavated in 1958.

The inscription at the north portal dates the building donated by *Yaʿacov ben David* and his wife, *Raḥel*, to the month Elul of the Jewish year [4]794 (= August/September 1034 CE). This is the oldest preserved inscription text from *ShUM Sites of Speyer, Worms and Mainz* and is also the oldest dated Hebrew text from the region north of the Alps.

The date of completion of Building II of the synagogue in *Worms Synagogue Compound* is mentioned in two inscriptions as the Jewish year [4]935 (= 1174/75 CE). One of the inscriptions is preserved on the impost of the eastern of the two pillars, and the other was once written in semi-circular form on the tympanum of the north portal, whence it was transcribed by *Eliʿezer ben*



Fig. 204: Inscription of 1034 commemorating the foundation of the first synagogue in Worms. North wall between the synagogue portal and entrance to the synagogue garden. Historical photograph, early 20th century

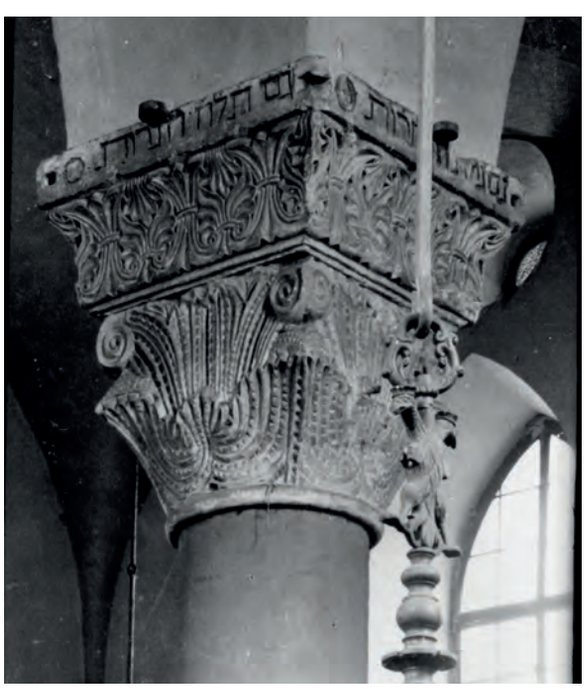


Fig. 205: The Romanesque eastern column capital with inscription. Historical photograph, *c.*1900-1930



Fig. 206: The Romanesque western column capital, Historical photograph, *c.*1900-1930

Shmu'el Brunswick in 1559. The building is based on earlier structures. Older walls are known to exist beneath the foundation of the synagogue at the north and the west wall. It is highly probable that the walls are parts of Building I of the synagogue in *Worms Synagogue Compound* from the year 1034. Relief arches at the end walls of the synagogue bear testimony to the heterogeneous underground.

The synagogue was damaged during the *Black Death Pogrom* on 1 March 1349. The vaults were lost, but the pillars and the capitals with the founder's inscription were preserved. The rebuilding of the synagogue began in 1353 when the Jews returned to Worms. The walls were repaired and large Gothic lancet windows overlaid with oculi were installed. The vaults were rebuilt. During the rebuilding works, many fragments from the synagogue building were characteristically incorporated into the new masonry. Gothic drainage channels were installed when the roof was rebuilt.



Fig. 207: Interior of the synagogue in *Worms Synagogue Compound* after the changes of the 1840s: ogival openings to the *women's shul* and reading desk replacing the *bema*. Watercolour by *Heinrich Hoffmann*, 1845



Fig. 208: Interior view of the synagogue in *Worms Synagogue Compound*: east-facing benches and the *Torah Ark* of *c.*1704. Historical photograph, *c.*1900-1920

The synagogue was rebuilt again after the anti-Jewish popular uprisings of Easter 1615. The walls of the synagogue and the *women's shul* were preserved. The vaults were renovated once again. Only the north wall of the synagogue was badly damaged. Rebuilding was done around 1620 on a larger scale and with contemporary designs. Alcoves were added into the inside walls of the synagogue for prayer books. Three round-arched windows were set into the north wall.

The *Torah Ark* and the *bema* were redesigned as part of the rebuilding works; additional ritual and community buildings were added to the Synagogue Compound. In 1623/24, the *yeshiva* joined the west wall of the synagogue at an obtuse angle. There is a Romanesque oculus in the west wall, which since then has opened into the *yeshiva*. The synagogue and *women's shul* were covered with hip roofs. On the Sabbath between the New Year and *Yom Kippur* in the

year [5]380 AM (= 14 September 1619 CE), a community worship was celebrated for the first time again in the synagogue in *Worms Synagogue Compound*.

The synagogue survived the fire destruction of the city in 1689 with some minor damage to the masonry. The vaults and the walls remained largely intact; however, the wedding stone of Worms was lost, which, according to reports of the convert *Paulus Staffelsteiner* (approx. 1560) and of the community attendant *Liwa Kirchheim* (approx. 1625), was in the eastern external wall. At Jewish weddings, the glass from which the bridal couple drank the blessing was smashed on this stone. In Worms, the wedding stone was in the shape of a lion's head.

After 1689, the synagogue was used temporarily as a stable and as a granary. In 1699, the Jews returned to Worms and began the rebuilding works. The gables were reinstated and a half-hipped roof was installed on the synagogue.



Fig. 210: Interior view of the synagogue in *Worms Synagogue Compound*, with *Torah Ark* of *c.*1704 and the eastern column. Historical photograph taken after the November Pogroms, 1938



Fig. 209: Interior view of the synagogue in *Worms Synagogue Compound* with openings to the *women's shul*. Historical photograph taken after the November Pogroms, 1938

There were no further large-scale renovations to the synagogue until the 19th century. Renovations relating to whitewashing the walls are known about for 1816. Larger renovations from the middle of the 19th century are attested: in 1842, the *women's shul* was opened up towards the synagogue. Two monumental, pointed arches were broken into the partition.

The seating arrangement and the floor of the synagogue were subject to far-reaching changes. The organ gallery was installed in 1877 during the same development works. In 1926, two years after the opening of the Jewish Museum in the former Jewish council chamber in 1924, the interior rooms of the synagogue were freshly painted and the oculus looking towards the *yeshiva* was blocked up with bricks.

During the November pogroms 1938, the interiors of the synagogue and the other buildings in *Worms Synagogue Compound* were badly damaged by fire and devastation. The roof structure burnt out completely, the walls remained initially intact to their full height. A year later, higher elevations were torn down using hydraulic presses but the walls essentially remained in place up to a height of 2.7 metres.

In 1949, the recovery of the monuments in *Worms Synagogue Compound* began. In June of that year, *Illert* already had the Romanesque north portal of the synagogue, the remains of which had been preserved in their original place, rebuilt in its original place using the original stones.



Fig. 211: The rebuilt north portal and parts of the north wall of the synagogue in *Worms Synagogue Compound*. Historical photograph, June 1949

After "clearing the rubble" in 1957/58, large parts of the synagogue were rebuilt from the old stones in the spring of 1958: the west wall, the apse of the *Torah Ark* at the east wall up to eaves level. The *Torah Ark* of *c.*1704 was also reconstructed with all the original parts that could be used, as was the 19th-century lectern built from parts of the *Torah Ark* of 1619, which today stands in the middle of the room again in place of the former *bema*. In the autumn of 1959, replicas of the two Romanesque capitals of the synagogue were created on the basis of fragments and historical photos. *Otto Böcher* monitored in particular the reproduction of the significant inscription.

The synagogue was reconstructed to the design of the heterogeneous predecessor building that had grown over time and was built and rebuilt in various different ways. A conscious decision was made not to install an organ gallery again. Other changes compared with the status prior to November 1938 can be traced back to a changed religious sensitivity: *Rabbi Róth* succeeded in having only glazing installed with horizontal bars and not vertical bars, in order to avoid any association with the Christian symbol of the crucifix; also, the three-dimensional representations on the chandeliers of the imperial eagle and of Zeus hurling bolts of lightning were no longer permitted in the synagogue area. The *mezuzah*, which, contrary to the general custom in a synagogue, had been located at the northern entrance to the synagogue in Worms, was not restored.

Minor deviations can be established in the design of the vault and in the shape of the roof. The Gothic lancet windows with oculi were restored above the original Romanesque walls. The stylistic overlaps can be impressively comprehended using the example of the later vaulting: The vault apexes appear to be removed from the centre of the pointed arch windows.

In total, the synagogue in *Worms Synagogue Compound* features six building phases over nine centuries. Thanks to the deliberate use of different types of stone, it is possible to distinguish the various construction phases and renovations from the core Romanesque building. This approach, of leaving the building and renovation phases and the corresponding design models of the period of origin visible, is characteristic of the buildings in *Worms Synagogue Compound*, especially for the synagogue.



Fig. 212: „Clearing the rubble" in *Worms Synagogue Compound* in preparation of its recovery and reconstruction. Historical photograph, October 1957



Fig. 213: The rebuilt north wall of the synagogue in *Worms Synagogue Compound*, with portal and founding inscription. Historical photograph, March 1958



Fig. 214: Interior view of the *women's shul* in *Worms Synagogue Compound*, with chandeliers and south-facing benches. Historical photograph, 19 March 1924



Fig. 215: Interior view of the *women's shul* in *Worms Synagogue Compound*, current state

Women's Shul (ID 002.3)

The *women's shul* in *Worms Synagogue Compound* was built in 1212/13 as a donation from *Yehudit* and her husband *Me'ir ben Yo'el*. *Yehudit* was the daughter of a certain *Yosef*, who was possibly identical with the founder of the *mikveh*. Two inscriptions, one each for *Yehudit* and *Me'ir*, commemorate this donation. Both were restored in 1890/91 by the Jewish Community Worms and the new plaque was inserted into the representative north façade of the Synagogue Compound.

The extension of the *women's shul* onto the north wall of the synagogue in 1212/13 was significant in terms of the form and function of the ensemble. The building was adjoined at the north of the synagogue. Given that the synagogue is the prayer room for men, the extension for the women was connected by characteristic connecting windows and the *Jüdischtür*. The room was groin vaulted using a central support. A representative portal, in Late Romanesque style, was installed in the north wall. The oculi from the external, Romanesque windows are preserved.

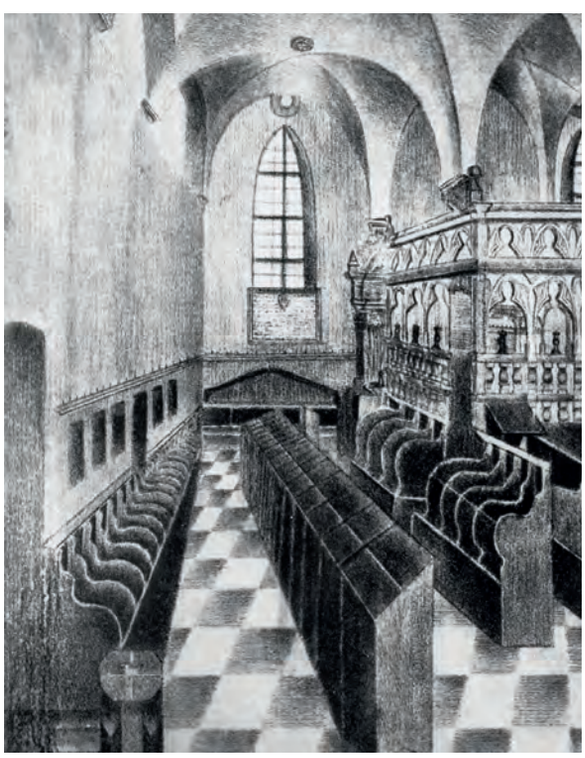


Fig. 217: Interior view of the synagogue in *Worms Synagogue Compound*, with listening windows from the *women's shul* (left) and seating around the central *bema*. Lithograph by *Abraham Neu*, *c.*1839



Fig. 216: „Rabbi Juda-Chasids Mauer an der Synagoge in Worms". Historical postcard depicting the so called *Yehuda he-Ḥasid Wall*, published by *Christian Herbst*, 1900

In the floor plan the east wall features a recess in the form of a segmental arch. It is referred to as the *Yehuda he-Ḥasid Wall* and dates from the original construction period. This can be presumably traced back to considerations of old site structures: it is possible that the boundary wall of the neighbouring plot was located here and had to be built around. The story about the pregnant mother of the later *Rabbi Yehuda he-Ḥasid*, who had to dodge a horse-drawn cart in the *Hintere Judengasse*, is connected to this recess in the wall. According to legend, the synagogue wall gave way in order to offer her protection. The legend is mentioned for the first time in the collection *Mayse Nissim* of the community attendant in Worms, *Yuspa Shammash*, printed in 1696.

When it was rebuilt in 1355 after the *Black Death Pogrom* of 1349, Gothic pointed arch windows were installed in the *women's shul* between the oculi. At the west wall of the *women's shul*, as part of the representative re-design of the

synagogue courtyard, a blind arcature was installed with integrated seating alcoves. During rebuilding, many fragments of the *women's shul* building were characteristically placed in the new masonry.



Fig. 218: *Worms Synagogue Compound,* viewed from the West. Lithograph by *Carl Hertzog*, 1866

All the walls of the *women's shul* survived the anti-Jewish popular uprising of Easter 1615. The damaged vaults were rebuilt over a Tuscan pillar during the rebuilding of the Synagogue Compound between 1619 and approx. 1630. The Late Romanesque cushion capital from the years 1212/13 was removed and was used intermittently as a base for the washbasin in the entrance courtyard that had been donated by *David Oppenheim zur Rose* around 1625. In addition, the entrance hall and the Jewish council chamber above were added to the *women's shul* on the north side. The north façade of the building has been the representative northern elevation of the Synagogue Compound since then. The fire destruction of the city in 1689 resulted in changes to the substance. The roof burned down, the vaults were destroyed once again. They were rebuilt after 1699 following the return of the Jewish community. A hipped roof now brought the *women's shul* and the Jewish council chamber and entrance to the *women's shul* together as one building structure.

On the initiative of liberal Jewish community members, the community made changes to the building structures of the synagogue compound



Fig. 219: Interior view of the synagogue in Worms Synagogue Compound after the changes of the 1840s. Ogival openings into the *women's shul* and reading desk between the Romanesque columns. Lithograph by *Philipp Kern* based on a watercolour by *Heinrich Hoffmann*, mid-19th century

from 1842 to 1845. The *women's shul* was opened up towards the synagogue. Two monumental, pointed arches were broken into the partition. The wall was still covered with wooden grilles and doors for another five years until the women finally had an unimpeded view of the *Torah Ark* and *bema*. The seating in the *women's shul*, which until then had faced the centre of the room, was renovated and from then on faced southwards.

In 1890/91, the plaques commemorating the donors of the *women's shul* of 1213/14 were restored. Until the Jewish council chamber and entrance hall were built in the 1620s, these plaques had been placed above the north portal of the *women's shul*, with the inscription for *Me'ir ben Yo'el* directly above that for his wife. They were documented there by *Eli'ezer ben Shmu'el* in 1559. With the new representative extension, the inscription for *Yehudit* was placed in the north façade of the building over the door to the Jewish council chamber.



Fig. 220: Commemorating the founding of the *women's shul* in *Worms Synagogue Compound* by *Me'ir ben Yo'el ha-Kohen*, 1212/13: sandstone fragments of the original inscription, preserved in *Jewish Museum Worms*

By the middle of the 19th century, it was no longer clearly legible. The inscription for her husband was lost after 1615 or 1689; fragments were discovered in 1855 and 1957 and are now preserved in the *Jewish Museum Worms* next door. Given that there was an awareness of the significance of these inscriptions for the Jewish cultural heritage of *Ashkenaz*, the Jewish community in Worms had them rebuilt. The founder texts, one placed over the other, are found today on single a plaque and expanded to include the date of renovation "651 according to the minor calendar" (= 1890/91 CE).

In the pogrom night of 9 November 1938, the *women's shul* was set on fire together with the synagogue. The roof structure burnt out; the walls were initially intact to their full height but were torn down in 1939 with hydraulic presses. Since then, the walls of the *women's shul* have remained at a height of up to 1.1 metres. These remains survived the aerial bombardment in the years 1944 and 1945 preserved in rubble.

As part of the recovery of *Worms Synagogue Compound*, the *women's shul* was restored in 1961 above the existing walls that were up to 1.1 metres. The groin vaults were re-installed over a romanising capital. The *women's shul* in Worms is the oldest in all of *Ashkenaz*. In a unique architectural way, it provides a solution to the issue of the presence of both men and women in one sacred space. The high social status and the recognized religious role of women in the *ShUM* communities are impressively perceivable in the creation of separate prayer rooms designed to be representative. The subsequent opening of the *women's shul* towards the synagogue is vivid testimony of the changes within German-speaking Judaism, connected with the gradual legal *emancipation* and the inextricably linked middle-class orientation in the liberal Jewish communities of the 19th century.



Fig. 221: The destroyed synagogue compound in Worms after the Second World War. View from the south. Historical photograph, 6 July 1945

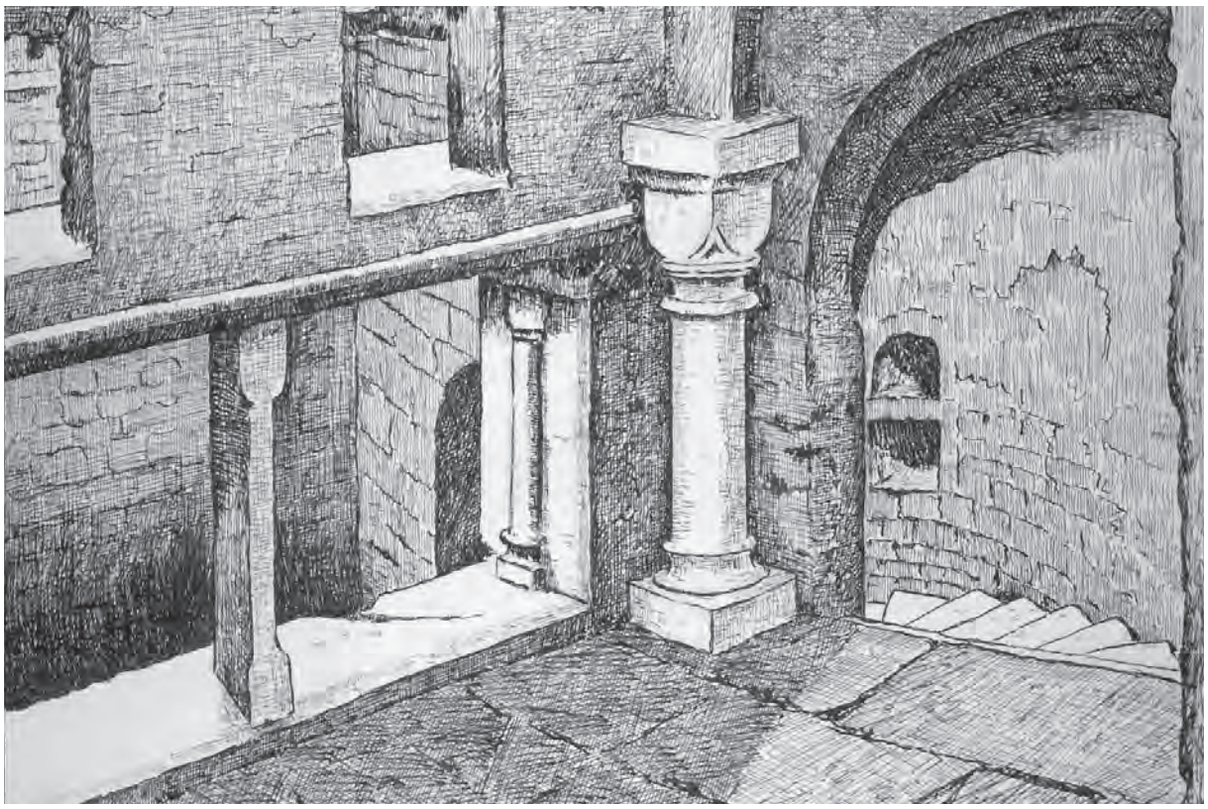


Fig. 222: The anteroom and lower staircase of the *mikveh* in *Worms Synagogue Compound*. Ink drawing by *Erna Salzer*, 1928



Fig. 223: The anteroom and lower staircase of the *mikveh* in *Worms Synagogue Compound*, current state

Mikveh (ID 002.4)

The monumental *mikveh* in *Worms Synagogue Compound* was modelled on the first monumental *mikveh* in Speyer. The date, [4]946 AM (= 1185/86 CE), and the name of the founder, *Yehosef* (possibly identical with the father of *Yehudit*, the founder of the *women's shul*) are known from the original founder's plaque preserved in the synagogue courtyard [➡ 2.a.2.5]. It is unclear where the founder's plaque was originally placed.

An illustration created *c.*1850 shows it in an alcove of the Gothic synagogue courtyard, above the door that led to the *yeshiva* and the *mikveh*. It was presumably brought to its current location in the enclosing wall of the synagogue garden when the west wall of the synagogue courtyard was demolished. It was inserted there again during the recovery.

The remains of Romanesque red colouring above the characteristic *pietra-rasa* smooth joint are preserved from the construction period of the *mikveh*. There is evidence of them in two execution phases for the bathing shaft and the anteroom.

At some unknown time, a building was erected above the *mikveh* shaft, which, according to a drawing by *O. Kirchner*, was still preserved as a ruin in 1854. This is possibly a warm bath that served the purpose of physical cleansing, not religious purification. A similar building is attested in a comparable location at *Speyer Jewry-Court*. In Worms it was demolished by the Jewish Community when the *mikveh* was uncovered in 1895, or at least prior to 1905.

The *mikveh* survived the pogroms of 1349 and 1615 and the War of the Palatine Succession (1688–1697) largely intact. Any changes to the substance relate to the light opening in the vault of the bathing shaft, which was repaired with bricks. The opening presumably did not exist at the time of the original construction. In addition,



Fig. 224: The synagogue courtyard in *Worms Synagogue Compound* in the 19th century. Lithograph by *Philipp Kern* based on a watercolour by *Heinrich Hoffmann*, mid-19th century

in modern times, two corner pillars in the anteroom were replaced by brick pillars.

After a new *mikveh* was built, the medieval ritual bath was used from the early 19th century as a cesspool for sewage from the *Judengasse*. The structure remained intact. Since the middle of the 19th century, the increased interest in the building structures of the Synagogue Compound has resulted in the *mikveh* being dug out again and repaired towards the end of the century. In 1895, it was made publicly accessible again.



Fig. 225: Remains of a medieval structure above the *mikveh* in *Worms Synagogue Compound*: view of the synagogue garden between *yeshiva* (left) and community hall (background). Watercolour by *O. Kirchner*, 1854



Fig. 226: The anteroom of the *mikveh* in *Worms Synagogue Compound* with the partly destroyed four-part window wall. Historical photograph, after 1945

The building fabric incurred minor damage during the *Shoah*. The wall with the windows between the anteroom and the bathing shaft was damaged. One corner pillar in the anteroom was shattered. When the synagogue complex was destroyed in 1939, the down stairway to the *mikveh* was covered in rubble from the synagogue buildings.

As part of the recovery of *Worms Synagogue Compound*, the entrance to the *mikveh* was rebuilt from 1958 without the previously used intermediate landing. The shattered corner pillar in the anteroom was supplemented by a piece of spolia material of similar style. The well-preserved founder's inscription was set into the enclosing wall of the synagogue garden.

Since 2006, the *mikveh* has been the subject of intense investigation in terms of its architectural history, building physics and restoration. The medieval and paint layers and residues and the architectural history were analysed and documented in two research phases (2006–2009 and 2014 to the present). The first concepts for conservation and for securing the building structurally are now available.



Fig. 227: The renewed staircase of the *mikveh* in *Worms Synagogue Compund*. Historical photograph, March 1958



Fig. 228: Archway leading to the lower staircase in the *mikveh* of *Worms Synagogue Compound*, measurement 2019



Fig. 229: The synagogue courtyard in *Worms Synagogue Compound* in the 19th century. Lithograph by *Philipp Kern* based on a watercolour by *Heinrich Hoffmann*, mid-19th century



Fig. 230: The synagogue courtyard in *Worms Synagogue Compound,* current state

Synagogue Courtyard (ID 002.5)

When the *women's shul* was rebuilt after the pogrom of 1349, the synagogue courtyard in the corner between the synagogue and the *women's shul* was redesigned in a representative fashion. To this end, the area towards the synagogue garden was separated by a wall. In the written sources from the Late Middle Ages and the early modern era, the synagogue courtyard that came about in this way is mentioned repeatedly as a public space of the Jewish community.

The site of the synagogue courtyard was arranged with benches on either side. For this purpose, arcades with fitted benches were superimposed at the west wall of the *women's shul* and incorporated into the synagogue courtyard wall on the opposite side. Traces in the masonry of the north wall of the synagogue still bear witness today to the western enclosure, which included a passageway into the synagogue garden and to the *yeshiva*. Prior to 1866, the west wall of the synagogue courtyard was largely demolished. The wall was preserved up to about half of the original height. The important inscription plaque about the donation of the *mikveh* was inserted into it.



Fig. 231: The synagogue, *women's shul* and synagogue courtyard in *Worms Synagogue Compound* viewed from north-west. The north-façade of the synagogue shows a crack above the north portal. Historical photograph, late 19th-century



Fig. 232: The synagoge, women's shul and courtyard of *Worms Synagogue Compound* after the November Pogroms. Historical photograph, 1938/39



Fig. 233: Interior view of the *yeshiva* in *Worms Synagogue Compound*, used as a museum of Jewish Worms before 1926. Items on display include building fragments, inscriptions, written documents and the two ceremonial circumcision chairs of the 16th century. Historical photograph, *c.*1909



Fig. 234: Interior view of the *yeshiva* in *Worms Synagogue Compound*, current state

Yeshiva (ID 002.6)

The *yeshiva* in *Worms Synagogue Compound* was built as a donation by *David Oppenheim zur Rose* as part of the rebuilding works after the anti-Jewish popular uprising of Easter 1615. An inscription plaque inside the *yeshiva* dates the donation to the year [5]384 AM (= 1623/24 CE). The annex building was joined at an obtuse angle to the west wall of the synagogue. A Romanesque oculus there is preserved and opens into the *yeshiva* since the building was placed before it.

The report by *Liwa Kirchheim* states that there was a *bēt ha-Midrash* [study hall] previously in Worms, of unknown appearance. Also, the oculus blocked today indicates that there was a previous building on the site of the *yeshiva*. Excavations during the 1950s did not produce any new knowledge about this.

For many decades the *yeshiva* was used as a study hall by the Jewish community. It is possible that it was no longer required after *Liwa Ḥayim Sinsheim* donated a *bēt ha-Midrash* and a new ancillary synagogue to be established in the community hall in 1745. *R. Ḥayim Azulay*, who visited Worms around 1755, writes that the portal of the *Rashi Yeshiva* was closed for restoration.

In 1854/55, the *yeshiva* was renovated. The plaque that was placed there to commemorate the occasion calls it "Rashi's study hall" for the first time. The original inscription is preserved in the south wall of the *yeshiva*, where it was placed in [5]615 AM (= 1854/55 CE) to bear witness to the donations from "near and far" which made it possible. According to the inscription, the "study hall of Rashi, the Light of the Exile […] was rebuilt for the second time". *Ludwig Lewysohn*, the community preacher, mentioned that he had brought recently discovered inscription fragments and other antiquities from the community to the *yeshiva*, which thus became the precursor of the Jewish Museum opened in 1924 by *Isidor Kiefer* in the former Jewish council chamber.

Rashi and Worms

R. Shlomo ben Yiṣḥaq of Troyes, known as *Rashi* (d. 1104) is still considered the most important medieval commentator of the Hebrew Bible and of the *Talmud*. It is known that *Rashi* studied at the famous *Talmud* schools in Mainz and Worms in his youth and that he later returned to the Champagne region where he established an important school. His daughters were learned women, and his grandsons became famous *rabbis*. According to early modern narrative traditions, *Rashi* led a *yeshiva* in Worms. The name of the teaching building in Worms, the *Rashi Yeshiva* (and the colloquial *Rashi Chapel*), refers to this legendary tradition.



Fig. 235: The stone *Rashi Chair* in the *yeshiva* in *Worms Synagogue Compound*. Historical postcard, before 1938

The roof structure of the *yeshiva* burned down during the pogrom night of November 1938. In 1939, the walls were knocked down; they remained in place up to a height of 0.7 metres. Protected by rubble, the lower parts of the masonry survived the air raids of 1944 and 1945.



Fig. 236: Fragments of the *Rashi Chair* and building inscriptions from *Worms Synagogue Compound* stored in the depot of the municipal museum (*Andreasstift*). Historical photograph, August 1953



Fig. 237: Original fragments of the north portal of the *yeshiva* in *Worms Synagogue Compound*, assembled before reconstruction. Historical photograph, November 1957

In 1945, the stone *Rashi Chair* was retrieved and stored safely. The works involved in the recovery began on the *yeshiva* in the autumn of 1957. The walls were intact up as far as the socle cornice. The portal and window cuboids as well as large parts of the vault and the wall-mounted equipment (*Rashi Chair*, founder's inscription, keystone, vault springers, slab floors) were retrieved from the rubble.



Fig. 238: Original floor and lower walls and fragments of the *yeshiva* in *Worms Synagogue Compound*, before reconstruction. Historical photograph, October 1957

In January 1958, the *yeshiva* was given a roof structure again. All recovered fragments from the windows and the portal were incorporated into their original spots in the masonry. When building the vault in 1959, extreme care was taken to ensure that the recovery was in line with the original building. The significance of the *yeshiva* in *Worms Synagogue Compound* is not only expressed through the careful recovery but also reflected in the museum replica on display in the *Beit Hatfutsot Museum of the Jewish People in Tel Aviv*.



Fig. 239: The *yeshiva* in *Worms Synagogue Compound,* viewed from the synagogue garden. Historical photograph, 1914



Fig. 240: The *yeshiva* in *Worms Synagogue Compound,* viewed from the synagogue garden, current state



Fig. 241: The former Old People's Home of the Jewish Community Worms, in dilapidated state. Historical photograph, *c.*1968-1971



Fig. 242: The *Rashi House*, current state

Community Hall *(Rashi House;* ID 002.7*)*

The oldest parts of the community hall, which have been visible again since 1982 in the cellar of today's *Rashi House*, date back to the 12th century. A second building was built as a community hall in the 13th century and the *Rashi House* stands above those walls today. The previous building was incorporated into the new building. It is one of the few medieval structures of its kind in *Ashkenaz* of which significant remains have been preserved, and it bears witness to the inclusion of both festive events and also charitable tasks in the religious community centre. This is a multi-functional community building with lengthy architectural continuity.



Fig. 243: Excavation of the medieval cellars of the former community hall before the building of today's *Rashi House*. Historical photograph, 1980

In the 13th century, an extension was added at the east side, where the cellar rooms and parts of the rising masonry are still preserved today. The structure of the masonry over tiered relieving arches that can still be seen today at the north and south walls, in the interior and exterior, indicates a structurally heterogeneous construction site. The reasons for this are the walls of previous buildings. The floor of the building was subsequently lowered.

The community hall was used for different purposes during the Middle Ages and the early modern era. The traditional designation as a "dance hall" or "bridal house" (testified in Worms for the first time in the 15th century) refers to its function as a ceremonial hall for weddings and other occasions. The secondary portal of the synagogue is therefore oriented directly towards the community hall (*Rashi House*). It is occasionally referred to as the "wedding portal".



Fig. 244: Excavation of the medieval cellars of the former community hall before the building of today's *Rashi House*. Historical photograph, 1980

When the community hall was used as an infirmary in the 17th century (*heqdesh*, "foundation"), as noted by *Yuspa Shammash* in the 17th century, the poor and the ill also found accommodation there.

In 1744, the imperial court Jew and community leader, *Liwa Ḥayim Sinsheim*, provided in his will for a "Rashi synagogue" and the resources for three scholars who would teach advanced pupils there. The first endowment of this kind, also referred to as a *Klaus synagogue* (cf. German *Klause,* "the refuge of a scholar"), was created in *Ashkenaz* around 1600 in Prague. In Worms, the Klaus synagogue was inaugurated in 1745. A residence for the *Rabbi* was also apparently set up in the community hall in the 18th century.

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 set up. In the same year there was a call to renovate the community hall for charitable purposes. The reason for rebuilding the community hall was the age and the state of dilapidation of the rooms. The new 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 Jewish Community used the building as a retirement home and an infirmary from 1855 until 1887.

The community hall was vandalised in the November pogrom of 1938. The city of Worms used the building until 1942 as a *Judenhaus* ("Jews' House") – a euphemism for an assembly point for Jews who had been expelled from their homes. The remaining Jews of Worms were interned there until they were deported to the German extermination camps in occupied Poland.



Fig. 245: The destroyed synagogue compound in Worms after the Second World War, viewed from the North, with the former community hall in the background. Historical photograph, 6 July 1945

After the Second World War the building was used for a short period as a shelter for the homeless, the city decided in 1971 to demolish the building due to its structural damage. The building was rebuilt between 1980 and 1982 as a "Room of history". The architect, *Rainer Kleebank* of Architekturbüro *Rittmannsperger + Kleebank* Darmstadt, re-interpreted the previous building. Of the original building fabric from the Middle Ages, the cellar rooms were preserved with their significant and, for their time, characteristic design elements, as were parts of the ground floor.

Since the *Rashi House* was opened in 1982, the rooms have been used by the *Jewish Museum Worms*, the *City Archives Worms* and the Lower Monuments Protection Authority. The *Photo Archives Worms* is accommodated on the top floor. The opening of a Jewish Museum in 1982, one of the earliest Jewish museums in the Federal Republic of Germany, was a major contribution towards creating public awareness



Fig. 246: *Fritz Reuter*, archivist and first director of the new *Jewish Museum Worms*, explaining a model of the synagogue and *women's shul* to visitors. Photograph, after 1982

of the Jewish tradition in Worms and the *ShUM* communities. Many fragments from the buildings in the Synagogue Compound, retrieved during the recovery, including spolia and inscription fragments, and also items of the interior furnishings of the synagogue and other exhibits from the Jewish Museum from 1924, are kept and exhibited there. As a result of their preservation and presentation on the site of *Worms Synagogue Compound*, the *Rashi House* contributes substantially to imparting the living tradition of *Ashkenazic* Judaism.



Fig. 247: Interior view of *Jewish Museum Worms*: basement floor with historical vaults, current state



Fig. 248: The north façade of *Worms Synagogue Compound* with the Jewish council chamber (above) and entrance hall of the *women's shul* (below). Historical photograph, *c.*1900-1910



Fig. 249: The north façade of *Worms Synagogue Compound* with the Jewish council chamber (above) and entrance hall of the *women's shul* (below), current state

Jewish Council Chamber and Entrance Hall of the *Women's Shul* (ID 002.8)

At this location there must have been a "building in front of the women's synagogue" of unknown appearance before 1615. *Liwa Kirchheim* mentions such a building in 1625 among those which were destroyed in the riots. Separate areas in front of the *women's shul* are also known from Speyer. They are described, among other things, as a place for women when they were religiously impure (*nidda*; for example, during menstruation) and, in consideration for the holiness of the synagogue, refrained even from entering the *women's shul*.

The Jewish council chamber (*Kahalstube*)

The community leaders (from the Hebrew word *parnassim*) were responsible for representing Jewish interests before the non-Jewish authorities and of allocating the tax burden associated with this. The number of leaders was between two and 12 or 13. Rabbinical education was not necessary for this office; however, resolutions (*taqqanot*) taken must not contradict Jewish law. There were special officers (*gabba'im*) for individual tasks (managing the municipal treasury and the poor relief fund, determining tax portions). In the *ShUM* cities, the chair of the Jewish council was referred to as the *Judenbischof* (*episcopus iudeorum*, "bishop of the Jews"). From the 17th century the twelve members of the Jewish community council of Worms met in the *Kahalstube* on the first floor of the northern annex to the *women's shul*.

During reconstruction after the anti-Jewish popular uprising of Easter 1615, the Romanesque north portal of the *women's shul* was upgraded between 1619 and about 1630 by the addition of an entrance hall. The same new building incorporates the Jewish council chamber (*Kahalstube*) on the upper floor, which has a separate entrance and staircase. The building looks towards *Synagogenplatz* with a representative façade in Baroque style. A round-arched portal leads into the entrance hall. Based on stylistic comparison, it can be dated to the period 1620 to 1630. During the construction of the building, the two original founder's plaques from the 13th century, which were originally situated in the north wall of the *women's shul*, were placed above the portal. At the same time, the *Synagogenplatz* was created, which had presumably been more densely developed before. The new façade was directed towards this square.



Fig. 250: Interior view of the Jewish Museum established by *Isidor Kiefer* in the former Jewish council chamber of *Worms Synagogue Compound*. Historical photograph, *c.*1924-1929

The Jewish council chamber, in a privileged location on the upper floor and accessible by way of a separate stairway, was presumably initially reserved for the male members of the community, especially for the twelve members of the Jewish council. In 1924, a Jewish Museum was opened in the former Jewish council chamber. Many artefacts, including spolia and inscription fragments, *Torah* binders and documents from the community archive were exhibited there. Until the museum was set up in the Jewish council chamber, many of them had been exhibited in the *yeshiva* that was restored in 1854/55.

The jambs of the portal were rebuilt from the original components during the recovery. The original plaque from 1890/91 with the transcripts of the two founder's inscriptions of the *women's shul* (1212/13), was placed on the north façade as part of the recovery.

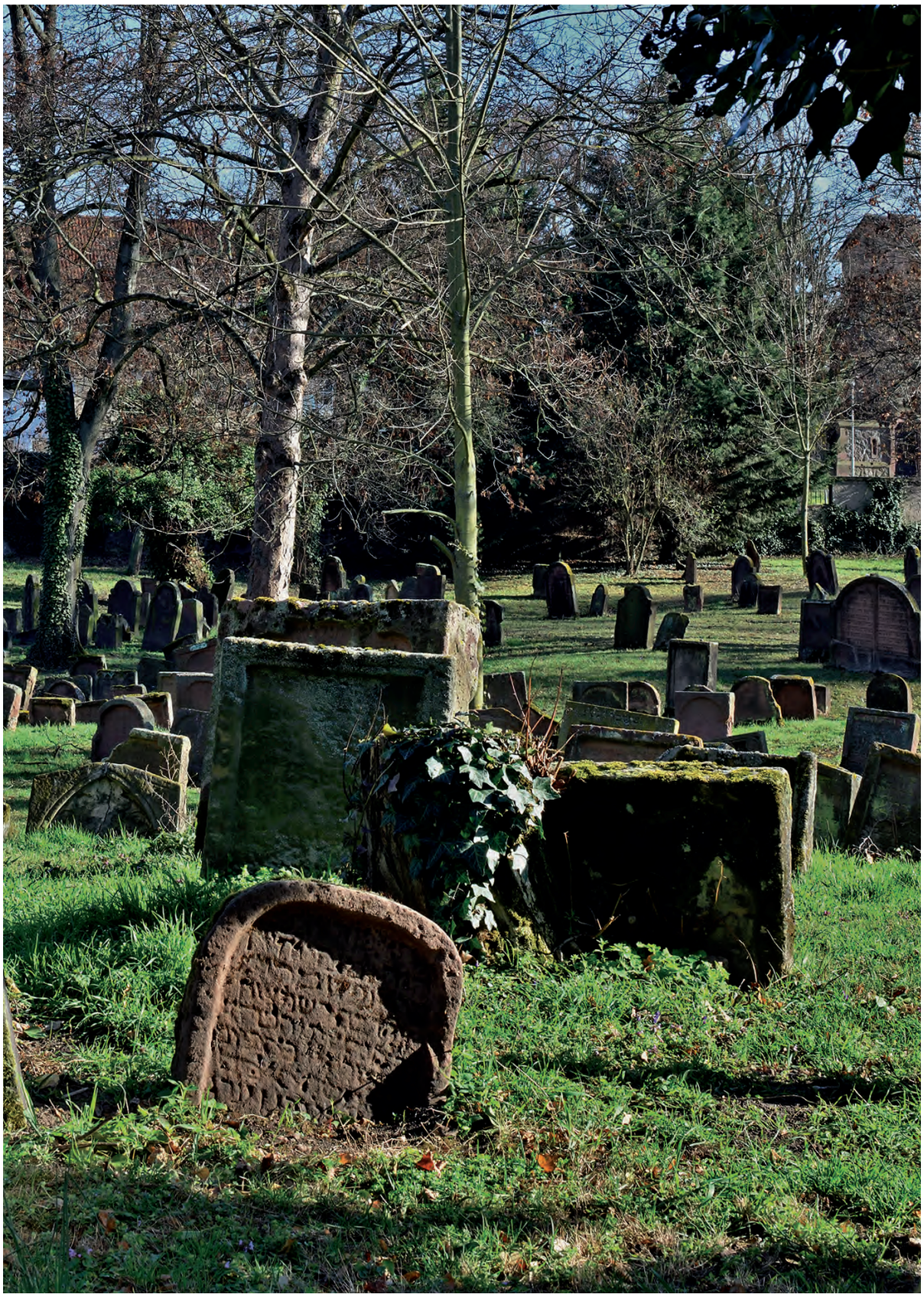


Fig. 251: *Old Jewish Cemetery Worms*. View from the north across zone B, current state

2.b.2.3 Component Part *Old Jewish Cemetery Worms* (ID 003)

History and development of the "Heiliger Sand" Cemetery in Worms (ID 003.1)

Old Jewish Cemetery Worms, also referred to as "Heiliger Sand" since the 19th century, was built outside the medieval city wall, probably around the same time as the first synagogue was built in 1034.

According to the concentration of headstones from certain periods, the cemetery can be divided into various zones (A–F). The oldest headstones are east of the former embankment at the edge of the lower terrain (zone A). The first burials were placed there in the 11th century. *Old Jewish Cemetery Worms* extended gradually, initially towards the North (zone B) and in subsequent centuries also towards the East (zone C). To the South, in the *Rabbinertal* (*Vale of the Rabbis*, zone D), *rabbis* and prominent scholars were buried in different periods. There are also many headstones from the early modern era between the medieval headstones in zones A to D. The modern-era expansion of the cemetery grounds in the West uses the Baroque rampart and is therefore higher up (zone E; ID 003.4). Access to the Jewish cemetery is from the eastbound *Willy-Brandt-Ring* via the entrance courtyard with the *Tahara House* (zone F; ID 003.4) at the North-East of the site.

The oldest preserved headstone with a legible date is from the year [4]819 AM (= 1058/59 CE). In total, *Old Jewish Cemetery Worms* has at least eight headstones dating back to the 11th century. Already the Hebrew reports on the persecution of Jews in 1096, written by survivors in the early 12th century, underline the special significance of the ritual care of the dead and of burial in a Jewish cemetery.

The distribution of the headstones on the site shows an expansion first towards the North, and from the 13th century on further northwards and



Fig. 252: Bird's eye view of Worms before 1689 from North-West, with *Old Jewish Cemetery Worms* (right). Sepia drawing by *Johann Peter Hamman*, 1690

eastwards. The available site was extended during the second half of the 13th century. For this purpose, in 1269, the Jewish community acquired adjacent plots in the North that previously belonged to the Monastery of St Andrew "on the Hill" (*Bergkloster*).



Fig. 253: The Jews of Worms have extended their cemetery, buying out adjacent houses and demolishing them. The neighbouring monastery of St Mary Magdalene, to which the parochial dues of the said houses pertained, transfers its legal claims to the collegiate church of St Andrews. Original deed on parchment, sealed, 30 July 1269

At the same time, the perimeter of the cemetery "Heiliger Sand" in Worms was reinforced with a representative, stone enclosing wall which was donated by the community leader, *Yeḥiʾel ben Efrayim*. This donation is mentioned on the headstone of *Yeḥiʾel's* daughter, *Yokheved* (d. [5]048 AM = 1287 CE). The extension to the cemetery, however, breached existing common land rights in two alleys. In 1278, according to the contemporary *Wormser Annalen*, the Jews in Worms were only able to prevent the Christians from destroying the enclosing wall of the "Judenkirchhof" by paying them 400 pounds Heller (a silver currency).

In the 14th century, a new, outer wall was built around the city. Along its western alignment it included the wall around the cemetery. *Old Jewish Cemetery Worms* was now between the two city ring walls but still considered to be *extra muros*. In 1519, municipal workers began to dig up the cemetery and take away headstones, possibly in connection with further fortification works. The Jewish community wrote a letter of complaint to the municipal authorities, who put a halt to the removal of the headstones. In 1525, there was talk about plans for installing a raised mound for defence purposes (*Schiessberg*) on the site.

After the cemetery was ravaged and the *Tahara House* destroyed during the pogrom of 1615, the community leader *David Oppenheim zur Rose* donated the restoration of the entrance courtyard in 1626 and a new *Tahara House* for the ritual cleansing of the dead [➡ 2.a.3.3].

After the occupation of Worms by Swedish troops, the construction of fortifications with ramparts begun in 1620 during the Thirty Years' War. Along the western cemetery boundary an embankment was built outside the city wall and an underground passage created. According to the later account by *Yuspa Shammash*, a number of headstones were buried under the rampart, including the grave of *R. Elʿazar ben Yehuda* (d. *c.*1230). The floors and walls of the underground passageway were lined with headstones. Written sources report about the year 1661 that part of the enclosing wall was demolished. After the early Baroque complex was de-fortified from the 18th century on, the former rampart was used as a western extension to the cemetery. The headstones on the raised area are from the 18th to the 20th centuries.



Fig. 254: The south-western part of Worms before the fire of 1689. *Old Jewish Cemetery Worms* is situated between the medieval town wall and the Baroque ramparts. Sepia drawing by *Friedrich Wilhelm Hamman*, 1690



Fig. 255: Recovery and reconstruction of the *Tahara House* in *Old Jewish Cemetery Worms*. Historical photograph, 1955/56

In 1911, the city of Worms set up a new central cemetery with an adjacent Jewish cemetery grounds on *Hochheimer Höhe*, about 2.5 kilometres north-west of the medieval city centre. *Old Jewish Cemetery Worms* was still available after that for family burials. The cemetery continued to be a significant site for the Jews in *Ashkenaz*. In 1912, headstones and headstone fragments, found during the construction of the new warden's house in the area of the Baroque entrance courtyard, were built into the northern enclosing wall on the embankment. In 1930/31, some of the headstones that were retrieved from the underground passage of the 17th century were also set in there.

The roof structure of the *Tahara House* was destroyed during the November pogroms in 1938. The burial sites and the warden's house survived the *Shoah*. The NSDAP often considered using the site for their own purposes but nothing came of that. The cemetery and the warden's house were damaged by aerial bombardment at the end of the Second World War.

After the Second World War, the damaged warden's house was renewed in a contemporary style. The roof and the window of the *Tahara House* were rebuilt in 1956.

The cemetery convincingly documents the construction of permanent burial places outside of the city, as required by Jewish religion. It provides superb and vivid evidence of how death and the deceased were dealt with in the Jewish tradition over almost 1,000 years. It is the best-preserved and most vivid evidence of Jewish medieval burial culture in *Ashkenaz*.



Fig. 256: Aerial view showing damage to the cemetery by aerial bombardment at the end of the Second World War. Historical photograph, after 1945



Fig. 257: Medieval headstones in *Old Jewish Cemetery Worms*, current state

Medieval Headstones (ID 003.2)

In an unsurpassed diversity of design, about 2,500 headstones are preserved in *Old Jewish Cemetery Worms*. They were erected there between the 11th and the 20th centuries. In total, at least 836 Jewish headstones are preserved from the Middle Ages (until 1520) on the cemetery site. Their stylistic features are described in section ➡ 2.a.3.2.

Fragments of damaged headstones, the stones retrieved from the underground passageway and deciphered by *Isaak Holzer* and *Isidor Kiefer* in 1930 and fragments found in 1912 were set into the north enclosing wall, whereby the legibility of the inscriptions was always taken into account.

Over the centuries, *Old Jewish Cemetery Worms* evolved into a significant archive of the history of the Jewish community in Worms. The grave inscriptions permit – for example in the cases of *Yoʾel ben Meʾir ha-Kohen* (wrm-122) who died in 1140 and of *Shmuʿel ben Asher ha-Levi* (wrm-3304) who was buried in the second third of the 11th century – reconstructing of the genealogies of prominent families who are distinguished by rabbinical scholarship.



wrm-3004

Shmuʿel ben Asher ha-Levi

died in the second third of the 11th century CE

visible dimensions: 0.6 x 0.7 x 0.2 metres

The headstone of red sandstone bears a recessed text area. The inscription is framed by parallel ruling lines, which allow for a stylistic classification. Family relationships guide towards a more precise dating. *Shmuʿel ben Asher ha-Levi* from Vitry (Champagne, France) was a brother of *Elʿazar b. Asher ha-Levy* of Vitry, father of *Yiṣḥaq b. Elʿazar ha-Levi* (known as *Segan Leviah*), a teacher and colleague of ➡ *Rashi* at Worms.



wrm-122

Yoʾel ben Meʾir ha-Kohen

died on 15 Adar I, [4]900 AM (= 5 February 1140 CE)

Visible dimensions: 0.6 x 0.6 x 0.3 metres

The headstone of grey sandstone has the trapezoid shape typical of Romanesque headstones in Worms. The script is kept simple, and the inscription area is not differentiated. The inscription commemorates both *Yoʾel ben Meʾir ha-Kohen* and his father. They are praised as "pious among the priesthood" and their family as a "plantation of saints [i.e., martyrs]".

Inscriptions on the headstones in *Old Jewish Cemetery Worms* allow for reconstructing the genealogies of the two important families, whose members were distinguished by their rabbinic learning.

The remembrance of the victims of anti-Jewish violence has been preserved on grave inscriptions since the middle of the 11th century (wrm-22). There are nine headstones for those "murdered" or for "martyrs" in the period between 1056 and 1307; on a further ten grave inscriptions, the ancestry of a martyr is highlighted. A memorial stone, roughly in the middle of the eastern cemetery wall, is dedicated to the "Twelve Parnassim" [➡ 2.a.3.1]. The narrative tradition of the Jewish community linked them to the twelve community elders who fell victim to the pogroms both in 1096 and 1349.

Among the headstones for former community leaders, particular reference is made to wrm-181 (zone A) from the year 1203. It refers to the leader and synagogue poet, *Menachem ben Ya ʿaqov*, who was also a leader in the Jewish court of Worms; not far from that is the headstone of *Me ʾir ben Yo ʾel ha-Kohen* (wrm-243, zone C), the leader who died in 1224 and who donated the *women's shul* in 1212/13 together with his wife, *Yehudit*. His donation is not mentioned in the text of the grave inscription but impressively in the form of the stone that is replicated on the portal of the *women's shul*.



Fig. 258: Memorial stones in the south-eastern wall of *Old Jewish Cemetery Worms* for the "Twelve Parnassim" killed in 1096 and/or 1349. According to the 17th-century customs of Worms Jewry, the graves of the martyrs were visited annually. Historical postcard, *c.*1900



Fig. 259: Modern replica of the memorial stone for the "Twelve Parnassim" in *Old Jewish Cemetery Worms,* current state



wrm-181

Menaḥem bar Yaʿaqov
died on 3 Iyyar [4]963 AM (= 16 April 1203 CE)
Visible dimensions: 0.7 x 0.8 x 0.2 metres

The headstone of *Menaḥem bar Yaʿacov* is made of yellow sandstone. It has a trapezoidal shape, with the edges and the base area left rough. The surface of the inscribed area is left plain and has no border. The deceased was a rabbinical personality and community leader who is still known today. He composed of over thirty liturgical poems which are still preserved, including a song of thanks for the averted siege of the city of Worms in 1201.



wrm-243

Meʾir ben Yoʾel ha-Kohen
died on 2 Kislev [4]985 AM (= 15 November 1224 CE)
Visible dimensions: 0.5 x 1 x 0.3 metres

Meʾir ben Yoʾel ha-Kohen was among the leaders of the Jewish community in Worms. Together with his wife, *Yehudit*, he founded the *women's shul* in the *Synagogue Compound in Worms*. With its semi-circular top, recessed inscription area and bulging round-arched profile, the headstone impressively cites the design of the late-Romanesque portal of the *women's shul*. The headstone is not far from that of the community leader, *Menaḥem bar Yaʿacov* (wrm-181).

The two headstones for *Menaḥem bar Yaʿacov* and *Meʾir ben Yoʾel ha-Kohen* provide exceptionally early examples of headstones for Jewish community leaders.

In striking contrast to Christian cemeteries of the Middle Ages, men and women are kept in remembrance in *Old Jewish Cemetery Worms* on headstones of approximately equal numbers. Moreover, many headstones were set up for children and are preserved here. Among them are double and multiple burial sites that indicate higher rates of mortality at certain times. The earliest example of the double headstone for *Shneʾur ben Meʾir* and his sister *Yenta* from 1295 should be noted here (wrm-781). A headstone from the year 1376 (wrm- 429) remembers the three children of *Moshe Yafé*, another from 1418 even four siblings, the children of a certain *Yeshaya* (wrm-806). Fathers or mothers were sometimes buried with or beside one of their children.



wrm-429

Kilkhin bat Moshe Yafeh
Veivesh ben Moshe Yafeh
Henlin bat Moshe Yafeh
died (?) on 17 Tevet [5]137 AM (= 30 December 1376 CE)
Visible dimensions: 0.5 x 0.5 x 0.1 metres

This headstone of red sandstone was erected on the grave of two daughters and a son of *Moshe Yafeh*. One inscription lists all three names, and only one date is given, perhaps that of their death. One daughter was of marriagable age and perhaps married, the others were under age. The female names are diminutives (of *Kela* and *Ḥanna*); the boy's name, too, is not a 'sacred' name from Hebrew tradition (by which a man was called up to reading the *Torah*) but the colloquial one (derived from the Latin *Vivus*).



wrm-781

Yente bat Meʾir and Shneʾur ben Meʾir
died 1 Tishri [50]56 AM (= 23 September 1294 CE) and 1 Tishri [50]56 AM (= 12 September 1295 CE)
Visible dimensions: 0.9 x 0.7 x 0.1 metres

The double epitaph was erected for a sister and brother. The headstone is made of reddish sandstone in a rectangular overall form. The two recessed text areas are separated by a vertical bar and have round arches at the top.

Headstone for deceased children. The fact that numerous headstones on *Old Jewish Cemetery Worms* were erected to commemorate children is in stark contrast to the practice on Christian cemeteries of the Middle Ages.

Even the regional and supra-regional significance of *Old Jewish Cemetery Worms* can be read from the grave inscriptions themselves: the headstone of *Yenta*, the daughter of *Rabbi Moshe of Oppenheim*, from 1293 (wrm-930) provides an early example. In addition to the grave inscription, it features a header in the upper frame in which the origin of *Yenta of Oppenheim* is highlighted. Similar headers, undoubtedly intended to make the orientation in the cemetery easier for relatives, refer to Ansbach, Basel, Esslingen, Göttingen, Heidelberg, Heppenheim, Kaiserslautern (Latin *Lutra*), Meiningen, Neuburg on the Rhine, Oppenheim, Turckheim and Wimpfen [➡ 2.a.3.1]. One headstone has the information in the lower frame (wrm-325, "a Frenchman", 13th/14th century), another has it on the reverse side (wrm-442 from 1319 for *Shmuʾel ben Elyaqim* from Turckheim). Of course, it was also possible to indicate the origin of the deceased person in the grave inscription itself. According to written testimony, the catchment area for *Old Jewish Cemetery Worms* stretched to the borders of the diocese of Worms.



wrm-930

Yenta bat Moshe from Oppenheim
died on 8 Sivan [50]56 AM (= 10 May 1296 CE)
Visible dimensions: 0.9 x 1.3 x 0.2 metres

This headstone was set for *Yenta*, daughter of *Rabbi Moshe*, from Oppenheim. It is made from red sandstone. The recessed area for the inscription itself follows a shouldered arch. It is the earliest known example of a headstone with an additional headline to indicate the geographical origin of a deceased person.



wrm-325

Aharon ben Menaḥem
died in the 13th or 14th century CE

Visible dimensions: 0.7 x 0.7 x 0.2 metres

This headstone was made of red sandstone. The writing area is twice recessed, first to an almost square form in the narrow outer frame, then again with an interior round arch. The inscription commemorates a young man ("baḥur", possibly a *yeshiva* student) named *Aharon ben Menaḥem*, with the last line indicating that he was *Ṣarfati*, i.e., "a Frenchman".



wrm-442

Shmuʾel ben Elyaqim
died and buried on 21 Tishri [50]80 AM (= 5 October 1319 CE)
Visible dimensions: 0.8 x 1.7 x 0.2 metres

This high rectangular headstone features a recessed writing area closed by a reduced round arch. The large base area is roughly hewn, as is the backside of the headstone. Notwithstanding, the reverse side, too, is marked with an inscription, which is not set off from the rest of the surface. While the front inscription indicates that this learned man died on *Hoshana* (*rabba*), i.e., the seventh day of the Feast of Tabernacles, the verso inscription gives the date of the burial, which happened on the same day. The verso also gives the place of origin, *Drenqhaym*, i.e., Turckheim in Alsace.

Headstones that specifically emphasize the place of origin of a deceased individual. One of them has this information on the lower frame, the other has it on the verso.

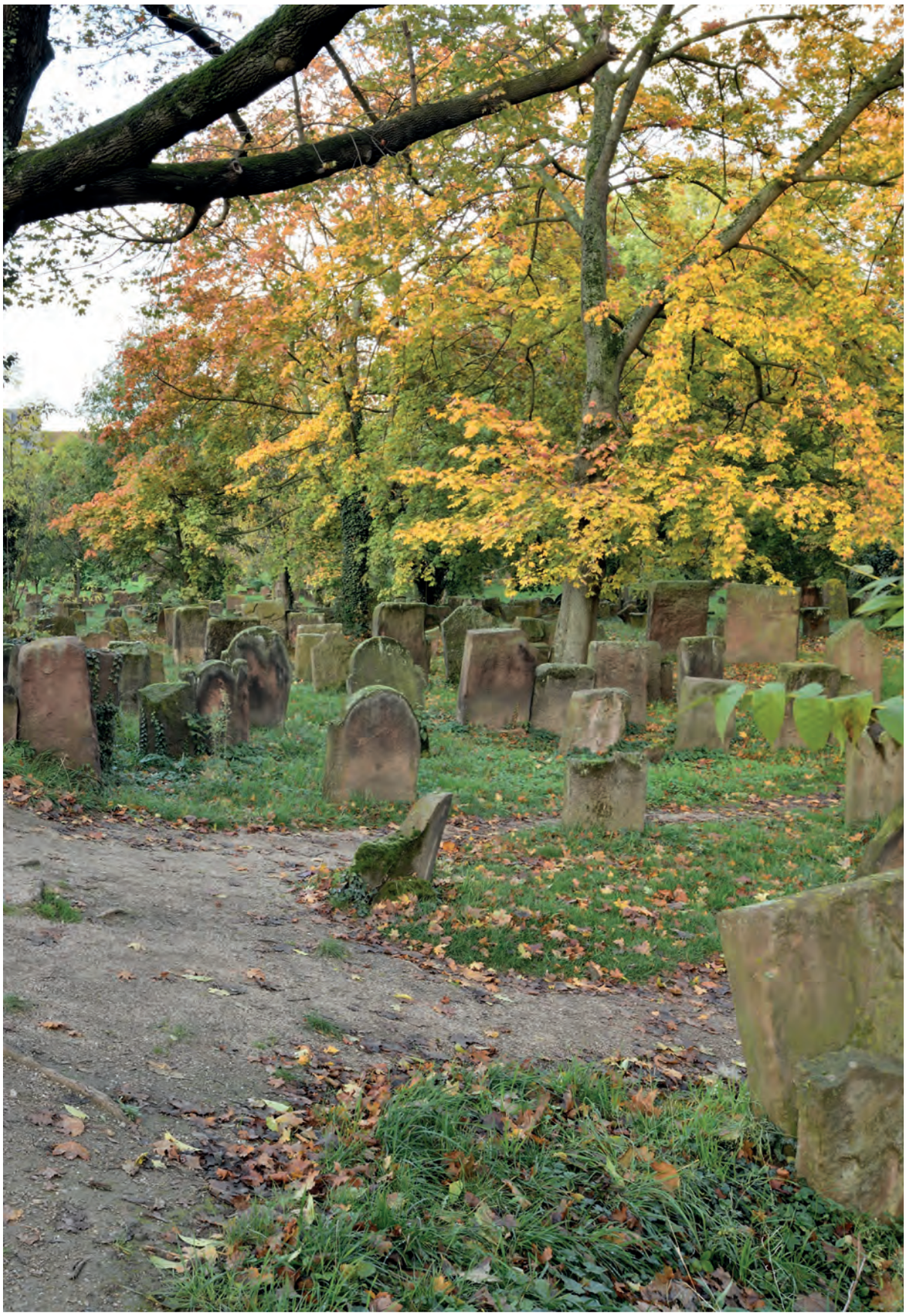


Fig. 260: Headstones in zones A and B of *Old Jewish Cemetery Worms*, current state

The headstones of *Rabbi Me'ir ben Barukh of Rothenburg* (*MaHaRaM*, d. 1293) and *Alexander ben Shlomo Wimpfen* (d. 1307) (wrm-794; wrm-793) are at the northern edge of zone C, west of the entrance courtyard [➡ 2.a.3]. *Me'ir of Rothenburg* was born in Worms and was one of the most influential Jewish legal scholars of his generation. He was captured in 1286 by *King Rudolf von Habsburg* and died in prison in 1293. His mortal remains were only released 14 years later to the merchant, *Alexander ben Shlomo Wimpfen*.

The headstone of the *Rabbi* of Mainz, *Ya'acov ben Moshe ha-Levi Molin*, known as *MaHaRIL*, d. 1427, is in the *Vale of the Rabbis* [➡ 2.a.2.3]. Before he moved to Worms, this prominent *Talmud* commentator was *Rabbi* and head of the *yeshiva* in Mainz. The collection of his religious customs (*Sefer Minhagim*), which his secretary *Zalman of Sankt Goar* wrote down in a number of recensions first in the Rhineland and most recently in Italy, later assumed great authority in the *Ashkenazic* world thanks to book printing. The grave of the scholar is the only one in the cemetery "Heiliger Sand" in Worms that is facing East, the inscription of his headstone points towards the North-West. This is in line with the custom in Mainz, the *MaHaRIL* is said to have stipulated this before he died. Until the early 19th century, other graves of *Rabbis* were placed near his grave.

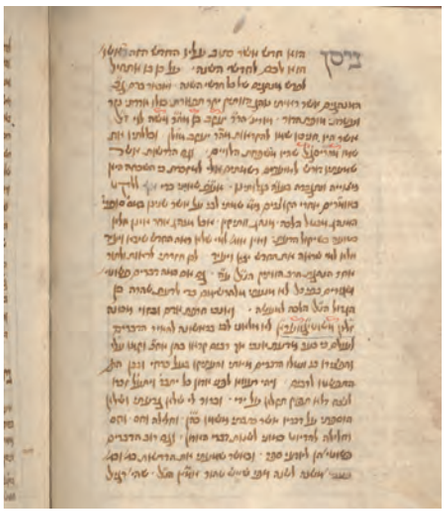


Fig. 261: *Sefer Maharil*: the religious customs of *Rabbi Ya'aqov ben Moshe ha-Levi Molin* of Mainz, collected by his secretary *Zalman of Sankt Goar*. Opening page of one of *Zalman's* autograph manuscripts, 1460

Another remarkable fact is that the gravestones in the time shortly before the Jewish year 5000 (= 1240 CE) count, as it were, "backwards". They bear witness to the messianic expectations in *Ashkenazic* Judaism which were connected to the turn of the millennium and that are also attested in other sources. As an example, the headstone of *Moshe ben Aharon* (wrm-297) from the "end of the fifth millennium" should be mentioned. Later narrative traditions, too, assign to *Old Jewish Cemetery Worms* a role in the Messianic redemption of the Jewish people.



Fig. 262: A Romantic artist's impression of *Old Cemetery Worms*. Original drawing by *R. Büttner*, 19th-century



wrm-297

Moshe ben Aharon
died on 24 Sivan 5000 AM (= 15 June 1240 CE)
Visible dimensions: 0.7 x 0.9 x 0.2 metres

This headstone was made of reddish sandstone. It features a slightly trapezoid form, which is also followed by the writing area, albeit with rounded upper corners. The frame above and to the sides is slender and roughly hewn. The inscription indicates that the rabbinic luminary buried here died "at the end of the fifth millennium". Similar expressions can be found on some other headstones dating from the year 5000 AM (= 1239/40 CE). They testify to the messianic hopes harboured by *Ashkenazic* Jews at this turn of the millennium.

Example for a headstone whose inscription testifies to messianic expectations among *Ashkenazic* Jews. The headstone was erected shortly before the end of the 5th millennium according to the Jewish calendar and counts the time 'backwards'.

Entrance Courtyard with *Tahara House* (ID 003.3)

David Oppenheim zur Rose, the prominent leader of the Jewish community in Worms who donated the Baroque reconstruction of the synagogue and the *yeshiva*, also financed the restoration of the entrance courtyard with the *Tahara House*, the fountain for ritual cleansing and the inscription plaque with the prayer for the dead in 1626. The medieval enclosing wall that joined the city wall to the west was also restored in this area (zone F).



Fig. 263: Condition of the *Tahara House* after the November Pogroms in 1938 and the Second World War. Historical photograph, after 1945

There was presumably already a *Tahara House* of unknown appearance in the cemetery before. The regional function of Jewish cemeteries requires this, as written sources confirm. The *Tahara House* in Worms is the oldest preserved *Tahara House* in *Ashkenaz*. The founder's plaque from [5]386 AM (= 1626 CE) is still preserved inside the building today [➡ 2.a.3.3]. The roof structure of the *Tahara House* was destroyed during the November pogroms in 1938. The roof and windows were rebuilt in 1956.

At the latest in 1562 there was a house for the (Christian) cemetery warden at the cemetery. There is still little known about the architectural history of the house. It was possibly already on the spot where the new warden's house was built in 1912, although burials in *Old Jewish Cemetery Worms* came to an end back then. The new house was completed in 1913 by the Worms architects



Fig. 264: The damaged warden's house after the Second World War. View from the south-east. Historical photograph, before 1955

Georg Rohr and *Ludwig Bruckmann*. After the Second World War, the damaged warden's house was restored in a contemporary style.



Fig. 265: Interior of the *Tahara House*: western exit with the two plaques containing the insciptions of the foundation and a prayer. Photograph taken during the reconstruction of 1955/56



Fig. 266: The Romanesque capital of the *women's shul* was used as a support for the fountain bowl until the redesign of the entrance courtyard. It has since disappeared. Photograph taken during the redesign of the entrance courtyard



Fig. 267: Headstones and headstone fragments found during the construction of the new warden's house on *Old Jewish Cemetery Worms*. Historical photograph, *c.*1912



Fig. 268: The renewed and reconstructed Baroque entrance courtyard with the *Tahara House*, viewed from the warden's house. Historical photograph, *c.*1956



Fig. 269: *Old Jewish Cemetery Worms*: view over zone B towards the southern stretch of the embankment. Historical photograph, before 1930



Fig. 270: *Old Jewish Cemetery Worms*: view over zone B towards the southern stretch of the embankment, current state

"New Section" of the Cemetery (ID 003.4)

In 1620, during the Thirty Years' War, work began on the construction of a fortification with ramparts. To this end, an embankment was created along the western cemetery boundary, outside the city wall, and an underground passage was set into the trench. When Worms was defortified after 1699, it was possible to use the former rampart as an extension of the cemetery towards the West (zone E).

The headstones on the raised area are from the 18th to the 20th centuries. Among them several double headstones stand out representing Mosaic Tablets of the Law. In 1740, a double epitaph in the form of two Tablets of the Law was found and deciphered by the school rector of Worms, *Jung*. He erroneously dated the headstone of two brothers to the year 581 BCE and deduced from that that the city of Worms was already in existence at that time and had a significant Jewish community. Convinced by the accuracy of this interpretation and in a conscious allusion to the alleged oldest headstone in Europe, from 1740 on several Jews chose the form of the Mosaic Tablets of the Law for their double epitaph, which was unusual in Worms up until then. Unlike their medieval predecessors, the double headstones in the "new section" of the cemetery are mostly in remembrance of married couples.



Fig. 271: Headstone with German epitaph on the „new section" of *Old Jewish Cemetery Worms*. Historical photograph

To the North, behind zone E, many headstone spolia are set into the enclosing wall of the cemetery. They were recovered from various places in the course of the 19th and the 20th centuries: primarily when the pit for the new warden's house was excavated in 1912 and when the underground passageway was opened in 1930.



Fig. 272: Headstones and headstone fragments found during the construction of the new warden's house in 1912 set into the northern enclosing wall on the embankment. Historical photograph, before 1930



Fig. 273: Medieval headstones in the Memorial Cemetery of *Old Jewish Cemetery Mainz*, current state

2.b.2.4 Component Part *Old Jewish Cemetery Mainz* (ID 004)

History and development of the Cemetery "auf dem Judensand" in Mainz (ID 004.1)

Old Jewish Cemetery Mainz was in use from the early 11th century. There were already Roman graves on this terrain outside the city wall in late antiquity. In the memorial book of the Jewish community in Nuremberg, which was kept in Mainz in the 15th century, a certain *Mar Shlomo* and his wife, *Raḥel*, are praised for acquiring a piece of land for the cemetery. The donators' couple is mentioned together with the early scholars of the community in Mainz (around 1000 CE).

Old Jewish Cemetery Mainz was used almost continuously between the 11th and the late 19th centuries. The fundamental principles of grave design for *Ashkenazic* Jews were first developed in Mainz and were to apply to entire Central Europe north of the Alps and in northern France and England. A number of passages in the Hebrew reports about the persecution at the time of the first Crusade (1096) underline the significance



Fig. 275: *Ments* (Mainz). Colourised copper engraving in *Georg Braun* and *Franz Hogenberg*, *Beschreibung vnd Contrafactur der vornembster Stät der Welt*, vol. I (Cologne, 1582)

of the Jewish cemetery. One passage reports about those members of the community in Mainz who were able to flee to Rüdesheim under the protection of the archbishop. Allegedly, as their situation also became futile there, they decided to return to Mainz, so that they might be buried there in the Jewish cemetery, together "with their pious, virtuous and pure brethren". On their journey back to Mainz, they were murdered, one after the other; the passage ends with the wish "may their souls be bound in the bond of everlasting life" – the blessing that is typically found on headstones. *Old Jewish Cemetery Mainz* has been the prime place of Jewish identity and of reflection on Jewish-Christian relations for the Jewish population in Mainz and the surrounding

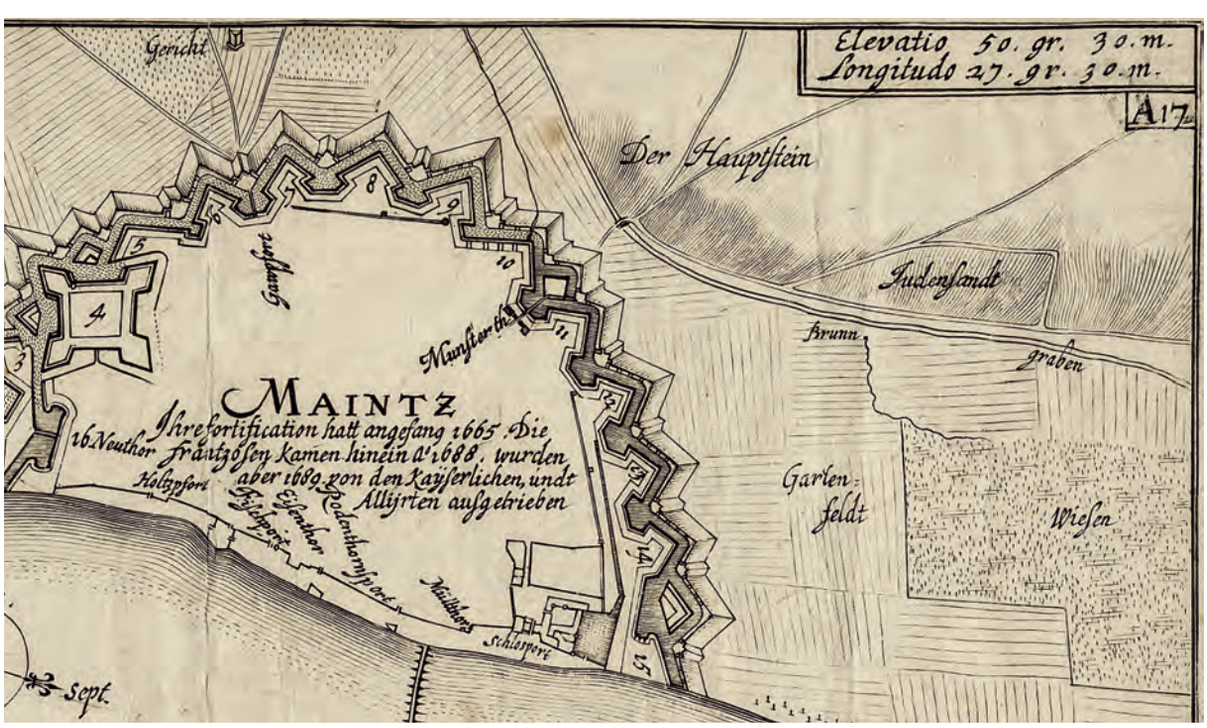


Fig. 274: *Old Jewish Cemetery Mainz* („Judensand") on a late-17th century fortification plan. The cemetery is represented as an irregular quadrangle situated between the streets to Gonsenheim and to Mombach. Drawing by *N. Person*, after 1690

area since the Middle Ages. According to written sources, its catchment area extends from the Nahe river valley through the Rheingau region and on to Oppenheim. The cemetery (*cymiterium iudeorum*) was mentioned in a Latin document for the first time in 1256. According to the preserved documentary evidence, the name "Judensand", is a designation that refers to a larger area.

The "House of the Jews" at *Old Jewish Cemetery Mainz* is mentioned for the first time in an archival document of 1364. It was set on fire during the re-conquest of the city by the archbishop of Mainz, *Adolf II of Nassau* in 1462. It was subsequently rebuilt and can be seen in plans from the early modern era. However, it was lost in the revolutionary wars around 1792.

Eight years after the re-conquest of Mainz, Archbishop *Adolf II of Nassau* expelled the Jews from the entire archbishopric in 1470. However, *Old Jewish Cemetery Mainz* and the *mikveh* in the house "Zum Kalten Bad" in the former *Jewish quarter* were soon in use again, as attested by the certificates of appointment for a Jewish manager for these facilities. It is possible that the section in the upper part of *Old Jewish Cemetery Mainz*, referred to as "university field", was transferred to the University of Mainz, founded in 1477, thus shortly after the expulsion.

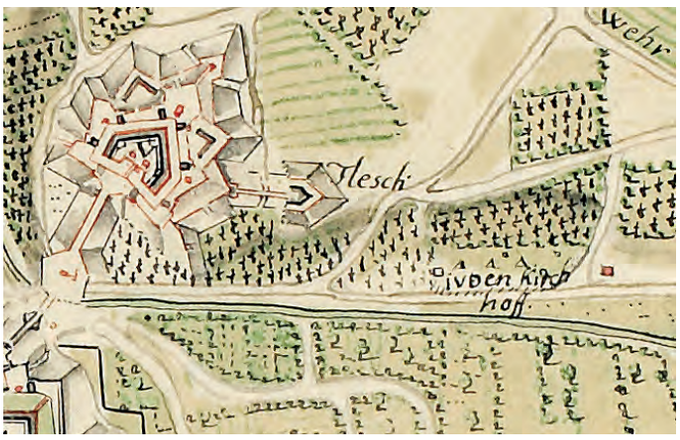


Fig. 276: The citadel of Mainz and its surroundings, with *Old Jewish Cemetery Mainz*. Ground plan of 1734 (detail)

The Jewish community was re-established in Mainz in 1583. The Jews were permitted to use zone B as a burial site – the "new section" of the cemetery. The areas above this "new section" (i.e., zones A and C) are still designated as vineyards in the map *Ground plan and areas of the Mainz fortress* dating from 1734.

A plan from 1779 provides a birds-eye view of *Old Jewish Cemetery Mainz*. It is represented as an elongated, rejuvenating rectangle, surrounded by a hedge and containing a total of 19 boundary stones. Access appears to be through a building to the South. The emphasis on the Wheel of Mainz is conspicuous, which is shown on this house and on the gate to the house.



Fig. 277: Bird's eye view of *Old Jewish Cemetery Mainz* by an unknown land surveyor. The cemetery is surrounded by a hedge and boundary stones at regular intervals. Access to the cemetery was through a building at the south-eastern corner (lower left), and there is another buiding , shaped like the *Tahara House* in Worms, in the south (left). Archival photograph of the lost original of 1779

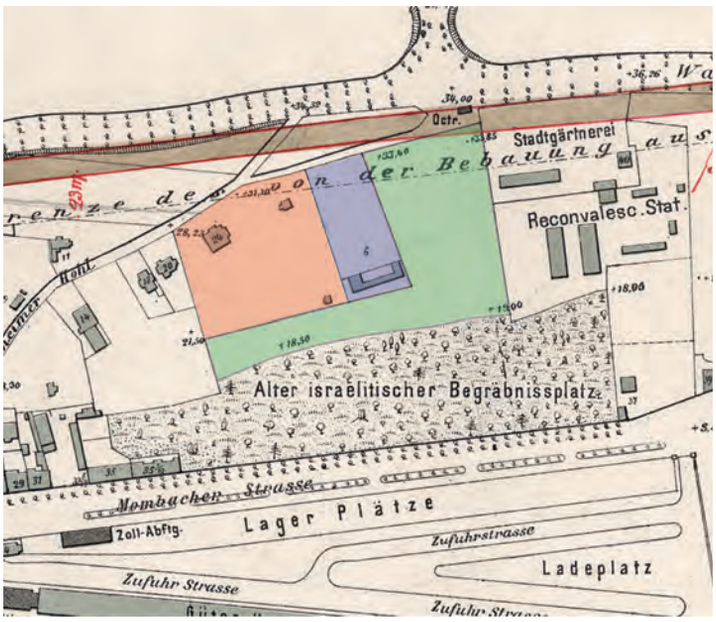


Fig. 278: *Old Jewish Cemetery Mainz*. Ground plan of 1891
Green area: "university field"
Blue area: "Ickrath's garden"
Red area: "Lautern's garden"

In 1862, the Jewish Community purchased zone A, then used as agricultural land of the university fund in the South-West, adjacent to "Ickrath's garden". The plan to extend the cemetery there was dismissed after the New Jewish Cemetery was opened in 1881 at *Untere Zahlbacher Straße*.

In addition, in 1862, during the construction of the house "of a Christian citizen on the same level as the university field", several medieval burial structures with headstones and bones were discovered. The site was designated at this time as "Ickrath's garden". Remains from this development have been preserved near the Memorial Cemetery.

After the construction of the agricultural school in 1952, it was presumably used for animal husbandry. Since the demolition of the agricultural school in 2007 and the return to the traditional management of the cemetery area, the walls have been covered by vegetation.

After the abolition of the building restrictions in 1872 and the decision to open the New Jewish Cemetery at *Untere Zahlbacher Straße*, peripheral parts of the site in the lower south-eastern area were sold to the *Bau- und Sparverein* in 1897 (*Mombacher Straße* 33–35, today nos. 55–61). Construction files show even further reaching plans (construction of a road longitudinally through the cemetery grounds for access); however, they never materialised, presumably because more recent graves could be seen here and because there was increasing awareness of the religious and historical significance of the cemetery.

The site plan of 1891 designates the site of the "new section" of the cemetery (zone B) as a "former Israelite place of burial". The former extension of the medieval site between *Gonsenheimer Hohl* and *Mombacher Straße* can still be seen on the site plan. The site to the South-West of the "new section" of the cemetery (zone C) was generously allotted, but development was sparse. There were three large plots on the area of the nominated site. From west to east, they are designated "university field", "Ickrath's garden" and "Lautern's garden".

The agricultural school was built in zone C in 1952 on the site of the former "Ickrath's garden". Jewish graves and headstones were discovered in 1952, 1957 and 1958 during these construction works; they were documented and left *in situ*.

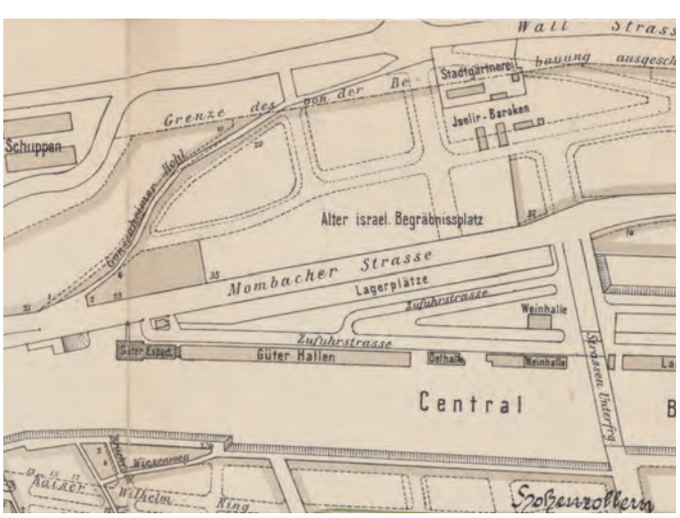


Fig. 279: Draft ground plan around 1900. The planned construction of a street through the current cemetery was later abandoned

The agricultural school was demolished in 2007. During the demolition works, Jewish graves were again uncovered. The construction works were then halted immediately. In order to respect the religiously required peace of the dead, no archaeological investigations were carried out, the graves were covered again with sand. The planned new building on the site was discontinued and any re-development of the site was permanently dispensed with. Due to its extraordinary significance as part of *Old Jewish Cemetery Mainz*, the site has meanwhile been redesignated as a "green area with the function of a cemetery". The existing historical monument zone was expanded accordingly.

Old Jewish Cemetery Mainz is the oldest Jewish cemetery in *Ashkenaz* and is at the same time the largest from the period until *c.*1300. It set the trend in terms of the layout and grave designs. Next to *Old Jewish Cemetery Worms*, it is the most significant evidence of the centuries-old burial tradition of Jews in the *ShUM* communities. Jewish remembrance and memorial practices are represented by headstones, by memorial stones erected from as early as the 12th century, by the continuation of this practice into the modern era, and by its contemporary equivalent, the early 20th-century Memorial Cemetery. *Old Jewish Cemetery Mainz* is an important destination for Jewish pilgrims to this day. Here, relatives discover the graves of their ancestors, and Jewish communities those of their founding fathers.



Fig. 280: Zone C of *Old Jewish Cemetery Mainz*, current state



Fig. 281: Graves discovered during construction work in zone C of *Old Jewish Cemetery Mainz*, photograph 2007



Fig. 282: Before the graves were covered again, the broken headstone was completed again by a fragment from the *State Museum Mainz*, photograph 2007



Fig. 283: House *Fritz-Kohl-Straße* 24 and in the back the agricultural school before its demolition, July 2007



Fig. 284: Visit by representatives of the Rabbinical Conference of the historical Jewish graves in zone C of *Old Jewish Cemetery Mainz*, shortly before the agricultural school was demolished, 6 September 2007



Fig. 285: Visit by representatives of the Rabbinical Conference and other stakeholders of the historical Jewish graves in zone C of *Old Jewish Cemetery Mainz*, shortly before the agricultural school was demolished, 6 September 2007



Fig. 286: House *Fritz-Kohl-Straße* 24. One year after the demolition of the agricultural school, the current zone C of *Old Jewish Cemetery* is overgrown with greens, 11 September 2008

Medieval Headstones (ID 004.2)

The medieval headstones in *Old Jewish Cemetery Mainz* bear witness in an exceedingly vivid manner to the development of *Ashkenazic* sepulchral culture. They originate from the 11th to the early 15th centuries. Most of them were erected in the Memorial Cemetery in 1926 (zone A; ID 004.3).

Overall, at least eight Jewish headstones from the 11th century in Mainz are preserved. Five of these headstones are in the Memorial Cemetery, two were transferred to the *State Museum Mainz* for reasons of conservation, and one further headstone was discovered in 2007 in zone C and was left *in situ*. The oldest among them is that of *Yehuda ben Shneʾur*, who died on 23 Nisan [4]809 AM (= 29 March 1049 CE). This Jewish headstone, the oldest in *Ashkenaz*, is in the *State Museum Mainz* today. The oldest visible one in the Memorial Cemetery is the stone from 1063/64 for *Yaʿaqov ben Yaqar*, one of the teachers in Mainz of the famous *R. Shlomo ben Yiṣḥaq of Troyes* (*Rashi*).



Fig. 287: Medieval headstones in the Memorial Cemetery of *Old Jewish Cemetery Mainz*, current state

After the expulsion of the Jewish population by the municipal council of Mainz in 1438, the site came into municipal hands, temporarily, against the will of the archbishop who claimed the protection of the Jews in Mainz for himself. A section of the cemetery site was leased out as a vineyard. Headstones were removed in large numbers and re-used as building material. The burials in the ground and the sunken headstones were preserved.

The medieval headstones in *Old Jewish Cemetery Mainz* include some for Jewish martyrs: the earliest of them is dedicated to *Amram ben Yona*, murdered on 18 Elul [4]846 AM (= 31 August 1086 CE). It is in zone C and was discovered during works in 2007, was left *in situ* and was covered over again. In the Memorial Cemetery (zone A), there is a stone for an unknown daughter of a certain *Yiṣḥaq*, who died on 9 Iyyar [4]907 AM (= 11 April 1147 CE). Very revealing as regards the history of the community is the headstone for *R. Meʾir ben Abraham*, who died on 27 Sivan in the year [50]41 AM (= 15 June 1281 CE), "on the day the synagogue was burnt down and the Torah books were torn up".

Many medieval headstones that were used as building material were rediscovered in the 19th and early 20th centuries, among other things, during works to regulate the Rhine River, during the construction of the *Hessische Ludwigsbahn* in the south of the city, and in connection with the de-fortification of the city. They were gathered and initially remained in storage. The first people to devote themselves to systematic research of the headstones were *Rabbi Siegmund Salfeld* and *Rabbi Sali Levi*, both *Rabbis* in Mainz, who drew up a list of all retrieved headstones for the first time in 1926.



mz1-2203

Rabbi Me'ir ben Avraham ha-Kohen the Elder
murdered on 27 Sivan [50]41 AM (= 15 June 1281 CE)
Visible measures: 0.6 x 0.5 x 0.4 metres

The low rectangular headstone was made of red sandstone and features a high, roughly-hewn base area. The inscribed area is encircled by a small margin, the letters are deeply chiseled. The headstone was erected for *Rabbi Me'ir ben Avraham ha-Kohen the Elder*, who was killed "in (the year) 41 of the account, on 27 Sivan, the day when the synagogue was set on fire and the books of Torah were torn apart. May his rest be in dignity".

Memorial Cemetery (ID 004.3)

The site of zone A was repurchased in 1862. Due to the opening of the New Jewish Cemetery at *Untere Zahlbacher Straße* in 1881, it was no longer required for the expansion of the modern-era burial grounds but remained in the ownership of the Jewish Community Mainz. It undoubtedly constituted an original section of the medieval cemetery grounds, as *Sali Levi* and *Jonas Bondi*, *Rabbis* of the (liberal) Jewish Community and (orthodox) *Religious Society* respectively, found out in in excavation probes in 1925.

In 1926, on the initiative of *Salfeld* and his successor, *Rabbi Sali Levi*, the Jewish Community set up the Memorial Cemetery on the site of zone A. It was opened on 3 October. More than 180 of the retrieved medieval headstones and fragments were installed here. In order to mark off the installation as a recent addition, the easterly orientation of the headstones was deliberately given up. The alignment of the medieval headstones along a winding path followed didactic principles and was undertaken in memory of the deceased.





Fig. 288: Rabbi *Sigmund Salfeld* speaking at the opening ceremony for the Memorial Cemetery of *Old Jewish Cemetery Mainz,* historical photograph, 3 October 1926



Fig. 289: Numerous visitors at the opening ceremony for the Memorial Cemetery of *Old Jewish Cemetery Mainz*, historical photograph, 3 October 1926

"New Section" of the Cemetery (ID 004.4)

After a Jewish community was set up again in the city of Mainz in 1583, the section of the cemetery on *Mombacher Straße* (zone B) continued to be in use and a wall was erected around it. Despite the fact that many burials must have taken place here in the 17th century, only a few headstones are preserved prior to the 19th century; the earliest date back to the year 1713.

In 1803, a French decree came into force stating that burials were only permitted in the municipal central cemetery at *Untere Zahlbacher Straße*. In the following two years, the Jewish community with the support of the Catholic bishop, *Joseph Ludwig Colmar*, attempted to still have their dead buried in *Old Jewish Cemetery Mainz*. In 1805, the Jewish community succeeded in having the decree repealed and relocated their dead, who had been buried in the intervening period in the *Untere Zahlbacher Straße*, to the section of the cemetery at *Mombacher Straße* in *Old Jewish Cemetery Mainz* (zone A).

The new community statutes of 1835 contained amended provisions relating to Jewish burial services, which resulted, among other things, in the approval of the use of the German language for headstone inscriptions. After the New Jewish Cemetery was opened in Mainz, family burials still took place in the cemetery until 1881. In 1882, there were 1510 headstones in this section of the cemetery, starting from 1713. The graves of family members are gathered in one spot. An accumulation of the burial sites of erudite Jews, similar to the situation in Worms (*Vale of the Rabbis*), can be ascertained in Mainz with the burial sites of those *Rabbis* who were summoned from elsewhere. They are grouped around the memorial stone, rebuilt on a number of occasions, for the synagogue poet, *R. Shimʿon ben Yiṣḥaq the Great* who lived around 1000 and was particularly revered by the community in Mainz in the Middle Ages and the modern era. His burial site remains an important destination for pilgrimage today for Jews from all over the world.



Fig. 290: Baroque headstones in the "new section" of *Old Jewish Cemetery Mainz*, current state



Fig. 291: Baroque headstones in the "new section" of *Old Jewish Cemetery Mainz*, damages occured during shootings in the Second World War, current state



Fig. 292: View from the semi-circular staircase into the bathing shaft of the Romanesque *mikveh* in *Speyer Jewry-Court*, current state

3 Justification for Inscription

3.1.a Brief Synthesis

ShUM Sites of Speyer, Worms and Mainz is located in the state of Rhineland-Palatinate, Southwest Germany. The four component parts of the nominated property are located in the Upper Rhine cathedral cities of Speyer, Worms and Mainz: *Speyer Jewry-Court*, *Worms Synagogue Compound*, *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz*.

The spread of Jewish settlement and the evolution of the distinctive customs of *Ashkenazic* Judaism [Central Europe north of the Alps and northern France and England] are an outstanding example of human migration and also of interaction and cultural cooperation with other groups which had great influence on the development of European culture. The nominated property is exceptional testimony of this Jewish communal diasporic life, from the 10th century onwards, in some of the earliest documented Jewish settlements in Central Europe north of the Alps and in northern France and England. The community centres and cemeteries date back to the origins of Jewish history beyond the Mediterranean region: at the latest around the middle of the 10th century there was a Jewish community (*qehilla*) in Mainz, which was viewed as a mother community by the Jews of the Rhineland. It was followed around 1000 by the community in Worms and from 1084 by the community of Speyer. *ShUM* (שו"ם) is a traditional Hebrew acronym for the league of prominent *qehillot* [communities] of *Ashkenazi* Jews in the *ShUM* cities, made up from the initial letters of their Hebrew city names: Speyer (*Shpira*, ש), Worms (*Warmaisa*, ו) and Mainz (*Magenṣa*, מ).

The *qehillot ShUM*, the closely interconnected Jewish communities of the three episcopal cities of Speyer, Worms and Mainz, were uniquely connected by joint community ordinances. This unique association was formed in the course of the 12th century, epitomised in the joint ordinances they passed around 1220 and known as the *Taqqanot Qehillot ShUM* [Statutes of the *ShUM* communities].

On the Rhine and Danube (in *Ashkenaz*), and in Northern France (*Ṣarfat*), the fundamentals of *Ashkenazic* Judaism were established between the 10th and 13th century. In the process the scholars of Speyer, Worms and Mainz played a prominent role. Their statutes, vividly reflected in the nominated property by trend-setting architecture and the development of culture, significantly influenced the ritual buildings, culture and identity of *Ashkenazic* Judaism, a major religious diaspora group in world history.

The unique community centres and cemeteries of the three Jewish communities have had a lasting impact on the material culture of the Jewish minority in Central Europe north of the Alps and in northern France and in England. They are vivid evidence of the cultural identity and resilience of the Jewish community in dialogue and when dealing with the Christian majority culture in this area and are directly and tangibly associated with the creative achievements of the early scholars of *Ashkenaz*.

"How much our teachers in Mainz, in Worms and in Speyer belong to the most erudite of the scholars, to the holy of the Holy One, … from there the teaching emanates for all of Israel, … Ever since the day of their foundation all communities on the Rhine and in all the land of *Ashkenaz* follow their teachings", wrote the

distinguished *Rabbi Yiṣḥaq ben Moshe ʾOr Zaruʿa of Vienna* (d. *c.*1246), who, after studying in Bohemia and France was active in Regensburg and Vienna in the early 13th century.

The nominated property is an outstanding cluster of community centres and compounds of religious and ritual facilities that illustrate trend-setting architectural forms and pioneering practices in the cradle of *Ashkenazi* Jewry. Elements are exceptionally early in the emergent period of Judaism in *Ashkenaz* and form a unique and dense complex of religious sites of this culture. They provide clear testimony of the living tradition of *Ashkenazic* Judaism; the community centres conveying the self-image and the function of early *Ashkenazic* communities in their comprehensive sense.

The nominated property includes the earliest extensively preserved Jewish community centres in Central Europe north of the Alps and in northern France and England, monumental *mikveh* buildings [ritual baths] that are the oldest surviving examples of a structural form that was unknown in Europe until that time, architectural prototypes of synagogues, and the first examples of *women's shuln* [prayer rooms for women]. *Yeshivot* [community and study halls] and synagogue courtyards are testimony to legal decisions, traditions, rights and customs that were shaped by *ShUM* scholars and still form part of a living Jewish tradition. Cemeteries, one of the first priorities for a new Jewish diasporic community, include the oldest surviving Jewish cemeteries in Europe, the oldest known gravestones north of the Alps, and a Memorial Cemetery that is unique in Jewish culture for its mass display of displaced medieval Jewish headstones. These large monumental and landscaped places of ritual mourning and remembrance influenced Jewish burial culture in Europe and contain inscribed headstones that document the community in a way that is only observed in other faiths many centuries later.

The component parts are intimately linked from their foundation, and most clearly by the *Taqqanot ShUM*. They are essential to an overall story that is incomparable in terms of its profound testimony to the cultural and architectural traditions of emergent *Ashkenazic* Judaism from the 10th to the 13th centuries, and as examples of the movements of human people and their interaction within society.



Fig. 293: Medieval headstones on the Memorial Cemetery in *Old Jewish Cemetery Mainz*, current state

3.1.b Criteria Under Which Inscription is Proposed

Criterion ii: "…exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town planning or landscape design"

ShUM Sites of Speyer, Worms and Mainz is pioneering ensembles of Jewish diasporic community centres and cemeteries from the High Middle Ages that provide testimony to an outstanding interchange of human values in the development of architecture and urban planning. Buildings and functional spaces developed as innovative prototypes in accordance with new social and ritual traditions in a diaspora context. Their trend-setting form and design influenced Jewish architectural design, ritual buildings and burial culture across Central Europe north of the Alps and northern France and England.

It was in *ShUM* where European synagogue architecture has its significant origins. In *ShUM*, too, the *women's shul* [prayer room for women] was pioneered as a new functional space in accordance with new social and ritual requirements. Monumental *mikveh* buildings [ritual baths] appeared in Israel at the beginning of the 1st century BCE. They are considered so important that a Jewish community is required to construct one even before building a synagogue. Based on traditional rules specified in classical rabbinical literature, the Speyer *mikveh* is the oldest known example in Europe and serves as an architectural prototype.

Speyer Jewry-Court was designed as part of urban development instigated by the bishop in coordination with the German king around 1090/1100, and *Worms Synagogue Compound* was built as a characteristic ensemble embedded in a Jewish residential district. The synagogue (1104) in *Speyer Jewry-Court* displays, for the first time, elements which characterise *Ashkenazic* synagogue architecture, while the adjacent ritual bath is the oldest (*c.*1120) known monumental *mikveh* which provides a trend-setting model for *Ashkenazi mikveh* buildings. *Worms Synagogue Compound* hosts the oldest known (1175) synagogue room with a double-nave layout vaulted over two central supports, a preferred design in Jewish religious buildings which was adopted in synagogues in Regensburg (1220), Prague (1260s), Vienna (by 1294) and Nuremberg (1296). Its monumental *women's shul* was constructed in 1213 as the earliest known in *Ashkenaz*. The *women's shul* in *Speyer Jewry-Court* is the second oldest, being constructed around 1250. Together they have had a major impact on Jewish architectural design.

The privileged creation of new suburban Jewish cemeteries located outside the city gates was, for the first time in the post-Roman period, a novelty in European urban development. *Old Jewish Cemetery Worms* (early 11th century, the oldest surviving Jewish cemetery in Europe) and *Old Jewish Cemetery Mainz* (a substantial remnant of the oldest and largest medieval Jewish cemetery in the *Ashkenazic* cultural area in Europe) are testimony to a Jewish burial culture spreading from the *ShUM* communities across Europe. The characteristic easterly orientation of the graves also appeared for the first time in Central Europe north of the Alps and in northern France and England. The oldest preserved headstones in *Ashkenaz* can be found in *Old Jewish Cemetery Mainz* and *Old Jewish Cemetery Worms* (around 1040/50); they document in an outstanding manner the development of an independent Judeo-*Ashkenazic* sepulchral culture in the Middle Ages (11th–14th centuries). 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.



Fig. 294: Synagogue and *women's shul* with the remains of the connecting *Jüdischtür* in *Speyer Jewry-Court*, current state

Criterion iii: "…bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared"

ShUM Sites of Speyer, Worms and Mainz provides a unique and exceptional testimony to the formation of European Jewish cultural tradition and identity among *Ashkenazic* Jews - a major religious diaspora group in world history. It is a unique complex of religious sites of this culture, and there is no other property with a comparable range of elements that can bear witness to such profound developments in the formation phase of the continuing cultural tradition of *Ashkenazic* Judaism.

The community centres and cemeteries of the *ShUM qehillot* [*ShUM* communities] form an exceptional complex that contributed profoundly to the creation of a distinctive cultural identity and the resilience of a religious minority; issues of universal nature common to all human cultures. They also bear material witness in an extraordinary manner to how Jews have dealt with their diaspora existence since Antiquity and with repeated persecution from the first Crusade in 1096 until the *Shoah* [The Holocaust] in the 20th century.

The religious conceptions, practices and traditions of *Ashkenazic* Judaism, and interaction with surrounding peoples, are documented here in a complete and vivid manner. The self-image of the *qehillot ShUM* as "holy communities" is expressed in their community centres and cemeteries as well as in their joint ordinances, in works about religious law and ethics and in liturgical poetry.

The nominated property is early evidence of the key participation of Jews in the process of High Middle Ages' urbanisation in Central Europe north of the Alps and in northern France and England, where a Jewish community was considered an essential component of an economically and politically powerful cathedral city. *Ashkenazic* Judaism forms an inseparable part of continuing European cultural tradition.

The synagogue and *mikveh* of *Speyer Jewry-Court* represent the best-preserved ensemble of Jewish ritual buildings from the 12th century in Europe. The associated large *women's shul* is the second oldest in Europe, and the *mikveh* is the oldest preserved ritual bath in *Ashkenaz*. In *Worms Synagogue Compound* the seven buildings of the community centre – synagogue, *women's shul*, *mikveh*, synagogue courtyard, *yeshiva*, community hall, and Jewish council chamber and entrance hall of the *women's shul* – as well as the cemetery with entrance courtyard and *Tahara House* [where the religious act of *tahara* involves cleansing the body in preparation for burial] provide comprehensive evidence of the millennial presence of Jews in a European city.

The community centres of *Speyer Jewry-Court* and *Worms Synagogue Compound* convey the self-image and the functions of the early *Ashkenazic* community in its comprehensive sense: prayer and scholarship (synagogue, *women's shul* and *yeshiva*), ideas of religious purity (*mikveh*) and legal community (synagogue courtyard and Jewish council chamber) are closely related to one another, even in terms of topography. In this way the synagogue courtyard and community buildings represent monumental, identity-forming centres of medieval (and in *Worms Synagogue Compound* also modern-day) local and regional communities. In *Speyer Jewry-Court* the secluded courtyard situation is impressively tangible; in *Worms Synagogue Compound* the benches on the west wall of the *women's shul* designate the synagogue courtyard as a place of assembly, the Jewish council chamber testifies to the self-administration of the community, while the community hall (today the *Rashi House*) is important evidence of the integration of ceremonial acts, particularly weddings, and (later) social welfare in the religious community centre.

In an exceptional manner the building inscriptions and structural components of the synagogue in *Worms Synagogue Compound* create a programmatic reference to the *Temple in Jerusalem*: For the first time, a European synagogue is addressed here as a "lesser

sanctuary" (founder's inscription of 1034); the typological reference to the two Temple columns *Yakhin* and *Bo'az* in the inscription on the eastern column of the building completed in 1174/75 is unique.

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 dramatise 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 at the time of the first Crusade in 1096.

The *women's shuln* solve in a unique architectural manner the problem posed by the presence of men and women in a sacred space. The high social standing and the recognised religious role of women in these communities led to dealing positively with the desire for participation while respecting the sanctity of the synagogue room through large, ambitiously designed annex buildings. In *Speyer Jewry-Court* the characteristic connecting windows, the *Jüdischtür* [connecting door for circumcision] and benches along the wall are particularly significant evidence of the medieval religious conceptions; in *Worms Synagogue Compound* the subsequent opening of the *women's shul* to the synagogue vividly documents the change these ideas underwent in the modern era as part of the synagogue reform of the 19th century.

As annex buildings of the synagogues, the *yeshivot* [community and study halls], Jewish educational institutions that focus on the study of traditional religious texts, in Worms and Speyer illustrate the high appreciation of religious learning and teaching in Judaism; the *yeshiva* in *Speyer Jewry-Court* is one of the oldest independent buildings with this function. The form and wall fixtures of the *yeshiva* in *Worms Synagogue Compound* – the circumferential benches, the large windows and the elevated seat of the teacher – vividly show the design as a study room and the type of teaching, to which the founder's inscription (1623/24) also refers.

Old Jewish Cemetery Mainz and *Old Jewish Cemetery Worms* impressively document the religiously required establishment of permanent burial grounds outside the medieval city. They form outstanding, vivid evidence of the manner of dealing with death and the deceased in Jewish tradition. The remembrance of the founders of the oldest *Ashkenazic* cemetery in *Old Jewish Cemetery Mainz* is preserved in memorial books all over *Ashkenaz*. In an impressive manner the lost headstones of prominent scholars in Mainz were replaced by memorial stones in the 12th/13th century.

Old Jewish Cemetery Worms is the best preserved and most vivid evidence of medieval burial culture in *Ashkenaz*. Its infrastructure is clearly visible with entrance courtyard, warden's house and *Tahara House*, fountain, encircling wall/fence. In an unsurpassed diversity of design and chronological density it preserves Jewish headstones from the 11th to 20th centuries. On the original grounds there are 836 headstones from the Middle Ages (until 1520), of which 94 originate from before 1200. The headstones in *Old Jewish Cemetery Worms* document in an incomparable manner and density not only the characteristic ideas of death and resurrection, but also the remarkable structure and the supra-regional importance of the Worms community from the 11th to the 20th century.

The inscriptions of the headstones on *Old Jewish Cemetery Worms* and the Memorial Cemetery in *Old Jewish Cemetery Mainz* emphasise scholarship, communal patronage and martyrdom as identity-forming characteristics. The eulogies for community officials, scholars, benefactors and martyrs, both men and women, offer a uniquely precise insight into the internal structure of the *ShUM* communities. The numerical ratio of headstones for men and women corresponds with the demography of the communities; texts and



Fig. 295: Headstones in the "new section" of *Old Jewish Cemetery Worms*, current state

designs thus represent outstanding evidence of the social and cultural history of women in the *ShUM* communities.

The outstanding religious value of the medieval cemeteries in *Old Jewish Cemetery Mainz* and *Old Jewish Cemetery Worms* is demonstrated in their use by the Jews of the surrounding area; the places of origin specified in the epitaphs also document the central role of the *ShUM* communities. The significance and tradition of both cemeteries are also manifested in the continuous use for burials and visits up to the modern era.

The nominated property may also be viewed as outstanding evidence of the participation of Jews in the process of urbanisation in Central Europe north of the Alps and in northern France and England during the 10th to the 13th centuries. In the context of high medieval urbanisation processes the presence of a Jewish community was considered an essential component of an economically and politically powerful cathedral city. *Speyer Jewry-Court* was planfully designed as part of the urban development instigated by the bishop in coordination with the German king around 1090/1100. *Worms Synagogue Compound* also arose as a characteristic ensemble in the context of High Middle Ages urban development, characteristically embedded in a Jewish residential district. The privileged new creation of suburban Jewish cemeteries in Mainz and Worms in the same epoch was a novelty in European urban development.

The pogroms during the first Crusades (1096, 1146, 1196) did not destroy these connections. The expense and standard of the architectural design of the community buildings bear witness in an outstanding manner to the involvement of the Jewish communities in the cultural processes of their environment. Synagogues, *women's shuln* and *mikveh* buildings were built in contemporary architectural forms to high standards of quality. Exquisite contemporary sculptural elements, such as the synagogue portal and the column capitals in *Worms Synagogue Compound*, were created by stonemasons who also worked on cathedrals and churches. The striking early use of brick as a modern building material in the *women's shul* in *Speyer Jewry-Court* also impressively documents the successful participation of the *ShUM* communities in the urban society of the time. The close proximity of *Worms Synagogue Compound* to the city wall illustrates the active integration of the Jewish community in the defence of the city.

The nominated property is extraordinary and significant evidence of the long history of Judeo-Christian encounters and violent persecution. Their significance was recognised at an early stage and they have long been treated as prime places of Jewish identity and of reflection on Jewish-Christian relations.

The founding processes for the community centres and cemeteries of the *ShUM* communities were exceptionally well-documented in the Middle Ages. The synagogue in *Speyer Jewry-Court* is the only medieval synagogue, the inauguration of which is reported in a chronicle; the story of how *Old Jewish Cemetery Mainz* was founded is preserved in the memorial books of many communities.

In *Worms Synagogue Compound* the founder's plaque of the first synagogue from 1034 was added to the new building of 1174/75. The continuity of *Worms Synagogue Compound* led to early historic reflection and the creation of legends. The building and founders' inscriptions were copied onto paper by *Eliʿezer ben Shmuʾel* as early as 1559, and the community made an effort to preserve them. The synagogue was described as "time-honoured" and "venerable" and became the focus for the formation of a tradition; in the 19th century its demolition was rejected and the building was carefully renovated. The *women's shul* was also included in the creation of legends (*Yehuda he-Ḥasid Wall*), its founder's inscription was renewed in the 19th century. The *yeshiva* was associated at an early stage with the teacher



Fig. 296: Inscription plaque commemorating the founding of the first synagogue in *Worms Synagogue Compound* in 1034, current state

Rashi. The preservation and restoration of the *yeshiva* in the 19th century provide evidence of its reverence.

Old Jewish Cemetery Worms is a globally significant place of Jewish identity. The tributes for Jewish community officials, scholars, benefactors and martyrs – both men and women – bear witness to the special significance of the culture of remembrance. The inscriptions of the headstones preserved since the 11th century emphasise scholarship, communal patronage and martyrdom. They document in an incomparable manner major events in the history of the *ShUM* communities. At the latest since the 16th century the cemetery has also been recognised by Christian scholars as one of the most important places of remembrance of the Jewish community in Germany. On the "new section" of the cemetery, headstones reflect bourgeois ideas of the 18th to early 20th centuries, as they are also expressed on Christian headstones, and therefore offer highly important, vivid evidence of Judeo-Christian coexistence in the modern age.

In *Old Jewish Cemetery Mainz*, the attempt to destroy the cemetery after the expulsion of the Jewish community in 1438, questioned its function as an "anchor" for the tradition of Judaism in the Rhineland. However, the ultimately successful efforts of the Jewish community have largely preserved the site up to the present. The inauguration of the Memorial Cemetery in 1926 on the site of the oldest Jewish cemetery in *Ashkenaz* was inspired by national and regional pride. The unique cemetery consists of headstones that were collected and rescued from construction projects across the city from the 1860s onwards, arranged for viewing from a defined route. It constitutes a significant expression of the self-reassurance and self-positioning of the Jews in Germany and builds on much earlier traditions. In an impressive manner the lost headstones of prominent scholars in Mainz were replaced by memorial stones as early as the 12th/13th centuries. The community centres and cemeteries of the *ShUM* communities contributed to the creation of cultural identity and the resilience of a religious minority. They also bear witness in an extraordinary manner to how Jews have dealt with their diaspora existence since Antiquity and with repeated persecution from the first Crusade in 1096 until the *Shoah* in the 20th century.

In *Worms Synagogue Compound* the building design and building materials of the synagogue and *women's shul* document in an outstanding manner the unstable relationship between Christians and Jews over the period of 1,000 years. On the one hand there is evidence of cultural participation, on the other hand there are traces of violent destruction in the 14th, 17th and 20th centuries. The recovery from 1957 to 1961 was a project of outstanding national significance. The synagogue and *women's shul* in *Speyer Jewry-Court* also demonstrate traces of early persecution of the Jews and destruction; the later change of use by non-Jews is typical for the history of most Jewish community buildings in the late medieval German Empire.

Criterion vi: "…be directly or tangibly associated with events or living traditions, with ideas or with beliefs, with artistic and literary works of outstanding universal significance"

ShUM Sites of Speyer, Worms and Mainz, as the cradle of *Ashkenazic* Jewish living tradition, is directly and tangibly associated with a major religious diaspora group in world history which settled in Europe in the High Middle Ages and which triggered the formation of European Jewish cultural tradition and identity among *Ashkenazic* Jews. When this population coalesced in the Holy Roman Empire around the end of the first millennium, they developed the traditional *Ashkenazi* diaspora language of Yiddish [a Judeo-Germanic language with elements of Hebrew, Aramaic and Slavic languages] after they had first moved into Germany and France. For centuries they used Hebrew only as a sacred language, including inscriptions of grave headstones and memorials as seen in *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz*.

The nominated property further reflects exceptional evidence of the long history of Judeo-Christian encounters, of violent persecution, and of reconciliation. The significance of the sites has been recognised at an early stage and they were treated as prime places of Jewish identity and of reflection on Jewish-Christian relations.

The intellectual elite of the three *qehillot ShUM* in Speyer, Worms and Mainz was closely interconnected through family ties and teacher-student relationships; and constantly enriched by erudite immigrants. Repeated meetings in the property of leading community members resulted in the well-known joint ordinances [*Taqqanot ShUM*] around 1220 that constitute the most comprehensive corpus of Jewish community ordinances from medieval *Ashkenaz*. These resolutions combined local autonomy and joint action in innovative ways. The *Taqqanot ShUM* are the most comprehensive corpus of Jewish community ordinances from medieval *Ashkenaz*; they were passed by the leading minds of their generation and they provide evidence of the crucial position of the *ShUM* communities at the crossroads of cultural developments in *Franco-Ashkenazic* Judaism.

Teaching and learning, synagogue worship, ritual purity, martyrdom and the culture of remembrance, political self-administration and representation towards the non-Jewish rulers converged in the European conception of the local Jewish community as a "holy community" (*qehilla qedosha*). This self-image is reflected in outstanding achievements closely linked to the nominated property. They include works in the fields of Bible and *Talmud* studies, about Jewish religious law (*halakha*) and ethics, and in liturgical poetry (*piyyut*) and the codification of religious customs (*minhagim*). The writings of *ShUM* scholars, poets and community leaders during the 10th to the 13th centuries provide evidence of profound influence at a crucial position at the crossroads of cultural developments in *Ashkenazic* Judaism.

Outstanding founders of *Ashkenazic* Judaism include *Gershom ben Yehuda of Mainz* (d. 1028), revered as *Me'or ha-Gola* ("Light of the Exile") due to his ground-breaking *taqqanot* on Jewish law, and *Ya'aqov ben Yaqar* (d. 1064), who is known above all as a teacher of the even more famous commentator of the Bible and *Talmud*, *Shlomo ben Yiṣḥaq of Troyes* (*Rashi*, d. 1104). The influential scholastic method of the *Tosafists*, which flourished in the 12th century in Northern France, was anticipated by *Yiṣḥaq ben Asher of Speyer* (d. 1133). *Shmu'el ben Yehuda he-Ḥasid* ("the Pious") *of Regensburg* also came from Speyer, he was founder of an influential circle of Judeo-German pietists (*Ḥasidē Ashkenaz*). The most important and most productive representative of this movement was *El'azar ben Yehuda ben Qalonymos of Worms* (known as *Roqeaḥ*, d. *c.*1230).

The religious poems composed in the 10th and early 11th centuries by *Moshe ben Qalonymos*,

Meshulam ben Qalonymos and *R. Shimʿon ben Yiṣḥaq the Great* in Mainz, brought the art of *piyyut* composition from the Holy Land and Italy to *Ashkenaz* and established it here. They were followed by the great poets *Meʾir ben Yiṣḥaq Shaliaḥ Ṣibbur* ("emissary of the congregation" i.e., cantor) and *Elʿazar ben Yehuda* in Worms and by numerous other poets in *Ashkenaz*. Many *piyyutim* [liturgical poems] which originated in *ShUM* are still used today in prominent positions of the Jewish liturgy (particularly on *Yom Kippur*).

Meʾir ben Barukh of Rothenburg, the supreme religious authority of *Ashkenazic* Jews in the 13th century, came from Worms and returned there around 1281. In 1286 he was imprisoned by the German king, he died in custody in 1293. His mortal remains were only released in 1307 and buried in *Old Jewish Cemetery Worms*. After the calamities of the 14th century *Yaʿacov ben Moshe ha-Levi Molin* (*MaHaRIL*, d. 1427), *Rabbi* of Mainz, was able to re-establish an influential centre of scholarship in the *ShUM* communities in the early 15th century. He is also buried in *Old Jewish Cemetery Worms*.

Significant parts of the written cultural heritage of *ShUM* and *Ashkenaz* as a whole have remained preserved in the large collection of books and manuscripts which was established around 1700 by the Chief *Rabbi* of Prague, *David Oppenheim*, who originated in Worms. They can now be found in the Bodleian Library in Oxford. Many writings were also taken to Northern Italy by Jewish families from the Rhineland in the late 14th and in the 15th century. From there they were widely distributed in Central Europe north of the Alps and in northern France and England through book printing. To this day, the spiritual heritage of the *ShUM* communities and the creative achievements of their scholars form an essential element of Jewish tradition.

From their study halls [*yeshivot*] the fame of the *ShUM* communities spread across the Jewish world and attracted students from distant regions. For long periods of time the *ShUM* communities were able to legitimately claim a leading role among the Jews of *Ashkenaz*. With founding processes exceptionally well-documented in the High Medieval Period, there is no other location with a comparable range of early Jewish communal facilities that bear witness to the cultural achievements of European Jews in the formation phase of *Ashkenazic* Judaism.



Fig. 297: Headstones of *Meʾir ben Barukh of Rothenburg* and *Alexander Wimpfen* in *Old Jewish Cemetery Worms*, current state

Components	Monument	ID-No.	Authenticity									Integrity				
												Wholeness		Intactness		
			Form and Design	Materials and Substance	Use and Function	Location and Setting	Spirit and Feeling	Material Genuineness*2	Genuineness of Organisation of Space and Form*2	Continuity of Function*2	Continuity of Setting*2	Structural Integrity	Underground Cultural Resources Excavated and Unexcavated*2	Visual Integrity	Functional Integrity	Well Maintained, Protected from Risk and Decay*2
Speyer Jewry-Court (ID 001)	Community Centre Jewry-Court in Speyer	001.1	x	x		x	x	x	x		x	x	x	x	x	x
	Synagogue	001.2	x	x		x	x					x		x	x	
	Women's Shul	001.3	x	x		x	x					x		x	x	
	Mikveh	001.4	x	x	x	x	x					x		x	x	
	Synagogue Courtyard*1	001.5						x	x		x	x	x	x	x	x
	Yeshiva*1	001.6		x		x	x	x	x		x	x	x	x	x	x
Worms Synagogue Compound (ID 002)	Community Centre Synagogue Compound in Worms	002.1	x	x	x	x	x					x		x	x	
	Synagogue	002.2	x	x	x	x	x					x		x	x	
	Women's Shul	002.3	x	x		x	x					x		x	x	
	Mikveh	002.4	x	x	x	x	x					x		x	x	
	Synagogue Courtyard	002.5		x		x	x					x		x	x	
	Yeshiva	002.6	x	x		x	x					x		x	x	
	Community Hall ("Rashi House")	002.7	x	x	x	x						x				
	Jewish Council Chamber and Entrance Hall of the Women's Shul	002.8	x	x	x	x	x					x		x	x	
Old Jewish Cemetery Worms (ID 003)	"Heiliger Sand" Cemetery in Worms*1	003.1	x	x	x	x	x	x	x	x	x	x	x	x	x	x
	Medieval Headstones	003.2	x	x	x							x	x	x	x	x
	Entrance Courtyard with Tahara House	003.3	x	x		x	x					x		x	x	
	„New Section" of the Cemetery*1	003.4	x	x	x	x	x	x	x	x	x	x	x	x	x	x
Old Jewish Cemetery Mainz (ID 004)	Cemetery "auf dem Judensand" in Mainz*1	004.1	x	x	x	x	x	x	x	x	x	x	x	x	x	x
	Medieval Headstones	004.2	x	x								x	x	x	x	x
	Memorial Cemetery	004.3	x	x	x	x						x	x	x	x	x
	"New Section" of the Cemetery*1	004.4	x	x	x	x	x	x	x	x	x	x	x	x	x	x

Tab. 5: Authenticity and Integrity of *ShUM Sites of Speyer, Worms and Mainz*

*1 (also) archaeological monument

*2 only archaeological monuments

3.1.c Statement of Integrity

The required assessment of integrity in accordance with Article 88 of the *Operational Guidelines* in the version of 2019 determines that *ShUM Sites of Speyer, Worms and Mainz* satisfies the conditions of integrity. It includes all elements necessary to give expression to the nominated property's proposed Outstanding Universal Value. The nominated property, in totality and in terms of each of its component parts, is of adequate size to ensure the complete representation of the characteristics that convey its significance.

A series is appropriate firstly to represent the closely linked cultural tradition of the *qehillot ShUM* [*ShUM* communities] in the three cities of Speyer, Worms and Mainz, and secondly to ensure the nominated property's compositional integrity. Concerning the latter, Jewish community centres from the Middle Ages survive in Speyer and Worms (the *mikveh* buildings are exceptionally complete), and cemeteries in Worms and Mainz, but no such community centre survives in Mainz, and no Jewish cemetery survives in Speyer. The rationale for the nominated property boundary is to contain all principal attributes within each component part, paying close attention to the special contribution of each to the series. With methodology applied in the same manner to all component parts, boundaries broadly follow those of the original elements. Their adequate size ensures the complete representation of the characteristics that convey the overall significance of the nominated property, therefore meeting the condition of integrity.

The ensemble of the community centres in *Speyer Jewry-Court* and *Worms Synagogue Compound* contain all elements necessary to illustrate the guiding principles and the functions of early *Ashkenazic* communities together with the self-image of the *qehillot ShUM* as "holy communities". All elements are in a good structural condition. The elements of the nominated property have been in use since the 11th century whenever there was a Jewish

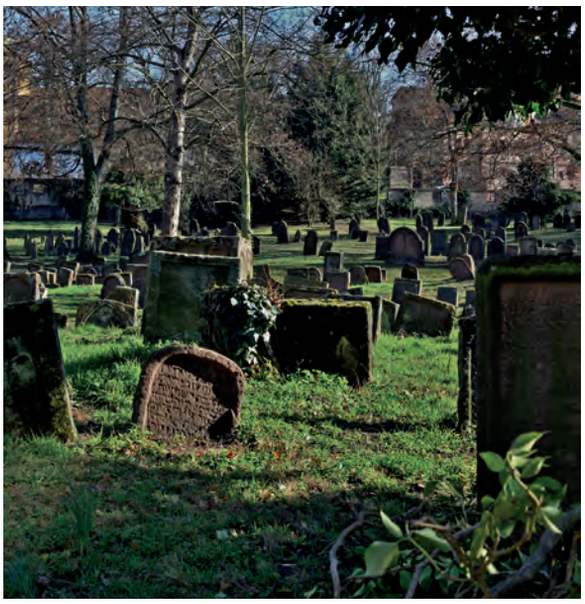


Fig. 298: Medieval and Baroque headstones in *Old Jewish Cemetery Worms,* current state

community structure present, with *Worms Synagogue Compound* being in almost continuous use as a place of worship for over 900 years until 1938 and the ensuing World War II. In the aftermath, essential recovery and reconstruction restored not only the buildings and spaces but also cultural identity, intangible practices and the spirit of place. *Old Jewish Cemetery Worms*, an unusually complete Jewish burial site, and *Old Jewish Cemetery Mainz*, retain all elements necessary to illustrate the Jewish burial culture of *Ashkenaz*. They are in an adequate condition. In addition to surface elements, the ensemble of *Speyer Jewry-Court* and *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* possess all necessary excavated and unexcavated underground cultural resources to vividly represent the significance of the nominated property.

None of the component parts are threatened by development or neglect, each being afforded the strongest possible legal protection under the Monuments Protection Act of Rhineland-Palatinate (in accordance with Article 8 *DSchG*), and ongoing conservation of the nominated property being adequately funded and well-supported by local communities.

3.1.c.1 Wholeness of the Property

The ensemble of *Speyer Jewry-Court* and the ensemble of *Worms Synagogue Compound* contain all elements necessary to illustrate the guiding principles and the functions of early *Ashkenazic* communities and the self-image of the *ShUM* communities as "holy communities". *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* retain all elements necessary to illustrate the Jewish burial culture of *Ashkenaz*.

a) Structural integrity

The structural integrity of the trend-setting *ShUM Sites of Speyer, Worms and Mainz* is retained both in *Speyer Jewry-Court* and in *Worms Synagogue Compound*, taking account of the historic character and respective state of conservation of these two component parts. *Old Jewish Cemetery Worms* as well as *Old Jewish Cemetery Mainz* retain all attributes that bear witness to their structural integrity.

The structural integrity of *Speyer Jewry-Court* is retained to this day and is expressed in the location of the community centre and the existing layout of its buildings. The topographic relations of the individual monuments to each other illustrate their function and the guiding principles of early *Ashkenazic* communities. The *mikveh* is preserved in its entirety, the synagogue and the *women's shul* [prayer room for women] are preserved in substantial structural remains; all these monuments are in a good state of conservation.

The structural integrity of *Worms Synagogue Compound* is expressed by the rear location of the community centre in relation to the residential area and the existing layout of the buildings. The wholeness of the ensemble and the historically developed character of the buildings exemplify the living tradition of *Ashkenazic* Judaism from its earliest times and in unique continuity.

Old Jewish Cemetery Worms retains all of the archaeological and cultural attributes necessary to give expression to the proposed Outstanding Universal Value. The graves and headstones have been preserved *in situ* in a unique continuity from the 11th to the 20th centuries. Elements of the cemetery have not undergone any change of use for a new purpose.

Old Jewish Cemetery Mainz constitutes a substantial remnant of the oldest and largest Jewish cemetery in the medieval *Ashkenazic* world. As a site preserved in and on the ground and partly used continuously into modern times, it includes the archaeological and cultural attributes that give expression to the proposed Outstanding Universal Value. Although parts of the cemetery "auf dem Judensand" in Mainz have been built over or undergone a change of use in the course of its history, the entire site preserves burials in the ground and graves *in situ* from the 11th to 19th centuries. The cemetery is therefore of appropriate size and possesses all characteristics necessary to give expression to the significance of this component part.



Fig. 299: Interior of the *women's shul* in *Worms Synagogue Compound*, current state

b) Underground cultural resources excavated and unexcavated

The ensemble of *Speyer Jewry-Court* and *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* possess all necessary excavated and unexcavated underground cultural resources to vividly represent the significance of the nominated property.

The archaeological monuments of *yeshiva* and synagogue courtyard in the community ensemble of *Speyer Jewry-Court* possess the necessary excavated and unexcavated underground cultural resources to bear witness to the proposed Outstanding Universal Value.

Old Jewish Cemetery Worms is the best-preserved and most vivid testimony of medieval burial culture in *Ashkenaz*. It possesses all elements necessary to give expression to the proposed Outstanding Universal Value. In unique chronological density and concentration, 836 headstones of the Middle Ages have been preserved in their original location, and burials are preserved underground on the entire site of the "Heiliger Sand" cemetery in Worms. The component part is thus of appropriate size and possesses all attributes necessary to represent the significance of the nominated property.

Old Jewish Cemetery Mainz constitutes a substantial remnant of the oldest and largest medieval cemetery in the *Ashkenazic* world. It retains all elements necessary to give expression to the proposed Outstanding Universal Value. With 1,671 headstones and memorial stones and with remnants of burials preserved in the ground on the entire site of the cemetery "auf dem Judensand" in Mainz, the component part is of appropriate size and possesses all attributes necessary to represent the significance of the nominated property.



Fig. 300: Aerial view of *Old Jewish Cemetery Mainz*, current state

3.1.c.2 Intactness of the Property

The ensembles of *Speyer Jewry-Court* and *Worms Synagogue Compound*, both situated characteristically close to the city centre, are in a good structural condition. As the cultural significance of these ensembles was already recognised at an early stage and corresponding protective measures were taken, the ensembles do not suffer from the impacts of urbanisation or from neglect. Furthermore, the socio-economic conditions for the continuous preservation of the ensembles exist.

Old Jewish Cemetery Worms and *Old Jewish Cemetery Mainz* are in an adequate condition. Protective measures are in place to ensure that the cemeteries do not suffer from the impacts of urbanisation or from neglect. The socio-economic conditions for the continuous preservation of the cemeteries exist.

a) Visual integrity

To this day the guiding principles and the functions of early *Ashkenazic* Jewish communities are visually perceptible in the ensembles of all component parts. The topographic proximity of the monuments in the ensembles of *Speyer Jewry-Court* and *Worms Synagogue Compound* serving the purposes of prayer and scholarship, religious purity and legal community, can to this day be visually experienced without restriction. This also applies to their characteristic position in a rear location within the city centre.



Fig. 301: Aerial view of *Worms Synagogue Compound*, current state

Moreover, in both cities the participation of Jews in the urbanisation process in Central Europe north of the Alps and in northern France and England during the 10th to 13th centuries and the involvement of Jewish communities in cultural processes of their surroundings remain comprehensible in a very impressive visual manner. The ensembles therefore satisfy the condition of visual integrity.

The topographic structure of the ensemble in *Speyer Jewry-Court* has retained its visual integrity, and the enclosed courtyard situation illustrates a guiding principle and functional feature of early *Ashkenazic* communities.

In *Worms Synagogue Compound*, too, the topographic structure is preserved and visually perceptible. Just as in *Speyer Jewry-Court* the guiding principles of the community and the functions of the buildings are understandable to this day. The Jewish community centre of *Worms Synagogue Compound* originated as an ensemble in the context of urban development in the High Middle Ages and was embedded in a characteristic manner in the *Jewish quarter*, which to this day is clearly perceivable within the urban topography.

Old Jewish Cemetery Worms and *Old Jewish Cemetery Mainz* are located in a characteristic manner outside the medieval city walls and bear witness in a unique manner to the formation and development of *Ashkenazic* sepulchral culture. The location and size of *Old Jewish Cemetery Worms* correspond with the historically developed situation. Since the 18th century the entire site is basically unaltered in size and extent. Its visual integrity is determined by the characteristic enclosure of the cemetery and the natural

vegetation which is a cultural attribute reflecting the non-disturbance of sacred ground. It allows for a unique experience of *Ashkenazic* sepulchral culture as it developed in the *ShUM* communities. In *Old Jewish Cemetery Mainz*, the development of *Ashkenazic* sepulchral culture in the *ShUM* communities can be similarly visually experienced through the preserved headstones and the enclosed location with natural vegetation.

b) Functional integrity

The ensembles of *Speyer Jewry-Court* and *Worms Synagogue Compound*, as well as *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* testify to the internal workings of early *Ashkenazic* communities in a comprehensive sense: prayer and scholarship as well as concepts of religious purity and legal community are closely related to one another in the identity-forming community centres, while the cemeteries represent the origins and development of Jewish burial culture in *Ashkenaz*. The functional characteristics and references are located within the nominated property and provide convincing evidence of functional integrity. In view of proposed Outstanding Universal Value, the ensembles and the cemeteries therefore possess all necessary elements to satisfy the condition of functional integrity.

Speyer Jewry-Court – with synagogue, *women's shul*, *mikveh*, synagogue courtyard and *yeshiva* – illustrates in all elements the identity-forming centre of a medieval Jewish community. The *mikveh* is preserved functionally intact. Although the synagogue and the *women's shul* due to their condition are no longer able to serve the purpose of community prayers, their functions as part of the community centre can still be experienced.

Worms Synagogue Compound – with synagogue, *women's shul*, *mikveh*, synagogue courtyard, *yeshiva*, the *Rashi House* community building, and the Jewish council chamber and entrance hall of the *women's shul* – illustrates in all elements the identity-forming centre of a medieval and early



Fig. 302: Head of *Jewish Community Mainz* and former mayor of Worms welcome guests of the international scientific conference "Continuity and Authenticity – On the Cultural Significance of Rebuilt Monuments" in the synagogue in *Worms Synagogue Compound*, 2018

modern Jewish community. All monuments are preserved functionally intact. The synagogue and the *women's shul* are used by the Jewish community as a synagogue to this day. The *Rashi House*, in which the *Jewish Museum Worms*, the Lower Monuments Protection Authority as well as the *City Archives Worms* and *Photo Archives Worms* are located today, retains a highly relevant, culture-centred, public use.

Old Jewish Cemetery Worms bears witness in unique continuity to the Jewish burial culture in *Ashkenaz*. The entrance courtyard with *Tahara House* [where the religious act of *tahara* involves cleansing the body in preparation for burial] and the gravestones illustrate the functions of a Jewish cemetery to this day.

Old Jewish Cemetery Mainz bears witness to the functions of Jewish burial culture in *Ashkenaz* through the extraordinary continuity of use of the grounds and through modern graves which follow the medieval tradition established by *ShUM* communities.

c) Well maintained, protected from risk and decay

The archaeological monuments of *Speyer Jewry-Court* – the remains of the *yeshiva* and the synagogue courtyard – are preserved intact underground and in an overall good state of conservation. They are well-maintained and protected against risk and decay through statutory and legal provisions.

The continuous use of *Old Jewish Cemetery Worms* for over 900 years, the early awareness of its cultural significance and the associated efforts towards protection have contributed to its good state of conservation. The numerous burials preserved below the surface of the "Heiliger Sand" cemetery in Worms and the existing graves *in situ* from all periods of use are intact and in an overall good state of conservation. The component part is well-maintained, and statutory and legal provisions protect it against risk and decay.

Old Jewish Cemetery Mainz, with the existing headstones above ground, the numerous burials preserved below the surface on the entire site and the existing graves *in situ* from all periods of use are intact and in an overall good state of conservation. The component part is well-maintained, and statutory and legal provisions protect it against risk and decay.



Fig. 303: Headstones in *Old Jewish Cemetery Worms*, current state

3 1.c.3 Contribution of Each Element to the Integrity of the Property

Ensemble Jewry-Court in Speyer (ID 001.1)

Synagogue (ID 001.2)

The synagogue contains all elements, characteristics and structures necessary to convey the structural features that became distinctive for *Ashkenazic* synagogue buildings. They illustrate the historic structural integrity of the building within the ensemble of *Speyer Jewry-Court* and illustrate the social and ritual requirements.

***Women's Shul* (ID 001.3)**

The *women's shul* contains all elements, characteristics and structures necessary to bear witness to the underlying change of social and ritual requirements, the building technique and the structural design. They are architecturally preserved to this day in the *women's shul*. Its function is perceivable to this day in the building's design and location next to the synagogue, vividly bearing witness to a significant aspect of the religious conceptions in medieval Judaism.

***Mikveh* (ID 001.4)**

The *mikveh* contains all elements, characteristics and structures necessary to illustrate the high significance of ritual purity for men and women. It is the oldest known monumental *mikveh* in Europe and also the earliest of its design. It is preserved in its entirety and illustrates in unadulterated form the Jewish rite of ritual immersion, underlining its importance through the clearly perceivable, extraordinary effort of construction.

Synagogue Courtyard (ID 001.5)

The archaeological monument of the synagogue courtyard contains all elements, characteristics and structures necessary to give expression to its function and significance as a place of assembly. Located in the corner between the synagogue and the *yeshiva*, it bears witness to the significant close topographic relationships between assembly, prayer and scholarship.

***Yeshiva* (ID 001.6)**

The archaeological monument of the *yeshiva* contains all elements, characteristics and structures necessary to give expression to the high significance of religious learning and teaching in a Jewish community. As an annex building of the synagogue the *yeshiva* illustrates the high appreciation of religious learning and teaching and symbolises the close connection between prayer and scholarship in *Ashkenazic*-Jewish culture.



Fig. 304: Bathing shaft and immersion pool of the *mikveh* in *Speyer Jewry-Court*, current state

Ensemble Synagogue Compound in Worms (ID 002.1)

Synagogue (ID 002.2)

The building contains all elements, characteristics and structures necessary to convey its architectural design, which became distinctive for *Ashkenazic* synagogue buildings and is indicative of the self-image of early *Ashkenazic* communities. The structural integrity of the synagogue is retained in the location within *Worms Synagogue Compound*. The original spatial arrangement was preserved over centuries and retains the form of the oldest known synagogue hall vaulted over two central supports, a design subsequently adopted in several major Jewish communities in Central Europe north of the Alps and in northern France and England. To this day original elements of high-quality sculpted masonry are preserved, and the original building inscriptions bear witness to the community's self-image, organisation and memorial culture.

Women's Shul (ID 002.3)

The *women's shul* contains all elements, characteristics and structures necessary to bear witness to the change of social and ritual requirements that led to its construction and use. The *women's shul* in *Worms Synagogue Compound* is the earliest building of its kind in *Ashkenaz*. Its development as a new functional space in the form of an annex added to the synagogue is visible to this day. The opening towards the interior of the synagogue is vivid evidence of the synagogue reform movement of the 19th century.

Mikveh (ID 002.4)

The *mikveh* contains all elements, characteristics and structures necessary to bear witness to the high significance of ritual purity for men and women and illustrates the Jewish rite of ritual immersion in unadulterated form. Its location within *Worms Synagogue Compound* in the immediate proximity to the synagogue and the extraordinary effort spent on its construction bear witness to the significance of ritual purity in the Jewish communities of *ShUM*.

Synagogue Courtyard (ID 002.5)

The synagogue courtyard contains all elements, characteristics and structures necessary to attest to its function and significance as a place of assembly. Located in the corner between the



Fig. 305: Interior of the synagogue in *Worms Synagogue Compound*, current state



Fig. 306: Interior of the *yeshiva* in *Worms Synagogue Compound* with seating benches for the pupils and the elevated chair for the teacher, current state

synagogue, the *women's shul* and the *mikveh*, and with its connecting door to the *yeshiva* it exemplifies the significant close topographic relationship of assembly, prayer, scholarship and ritual purity.

Yeshiva (ID 002.6)

The *yeshiva*, as an annex building of the synagogue, contains all elements, characteristics and structures necessary to give expression to the high significance of religious learning and teaching within a Jewish community. All elements of the preserved form and furnishings vividly show the original design of the classroom and the manner of teaching and learning. Its position as an annex building of the synagogue vividly exemplifies the close connections between prayer and scholarship to this day.

Community Hall (*Rashi House*; ID 002.7)

The medieval cellars of the community hall contain the elements, characteristics and structures necessary to express their position within the close topographic connection of prayer and scholarship, religious purity and legal community. The topographic proximity is important evidence of the integration of festive occasions such as weddings and, in a later period, practices of social welfare in the religious community centre.

Jewish Council Chamber and Entrance Hall of the *Women's Shul* (ID 002.8)

The Jewish council chamber and entrance hall of the *women's shul* contain all elements, characteristics and structural features necessary to give expression to the high significance of this representative building as an identity-forming feature of the early-modern Jewish community in Worms. Their architecture and interiors vividly show the original design and form of the Jewish council chamber and entrance hall of the *women's shul*. Their position between *Synagogenplatz* and the synagogue complex marked by the monumental façade gives a strong sense of the inextricable link between prayer and community to this day.

"Heiliger Sand" Cemetery in Worms (ID 003.1)

Medieval Headstones (ID 003.2)

The medieval headstones contain all elements, characteristics and structural features necessary to illustrate the extraordinary continuity of use and the continuous development of Jewish burial culture. The preserved inscriptions provide a vivid experience of the medieval community structure and the ideas concerning death and resurrection. The ratio of headstones for men and women corresponds with that of the community and thus provides important evidence of the social and cultural history of Jewish women.



Fig. 307: Entrance courtyard with *Tahara House* in *Old Jewish Cemterey Worms*, current state

Entrance Courtyard with *Tahara House* (ID 003.3)

The entrance courtyard with *Tahara House* contains all elements, characteristics and structural features necessary to illustrate how death is dealt with in the Jewish tradition. It is significant evidence of the infrastructure of Jewish cemeteries. The *Tahara House* is the oldest of its kind preserved in *Ashkenaz*. The original inscription for its founder illustrates the significance of cultural patronage in the Jewish community.

"New Section" of the Cemetery (ID 003.4)

The "new section" of the cemetery on the former Baroque rampart contains all elements, characteristics and structural features necessary to illustrate the extraordinary continuity of use until 1911 and the continuous development of Jewish burial culture.

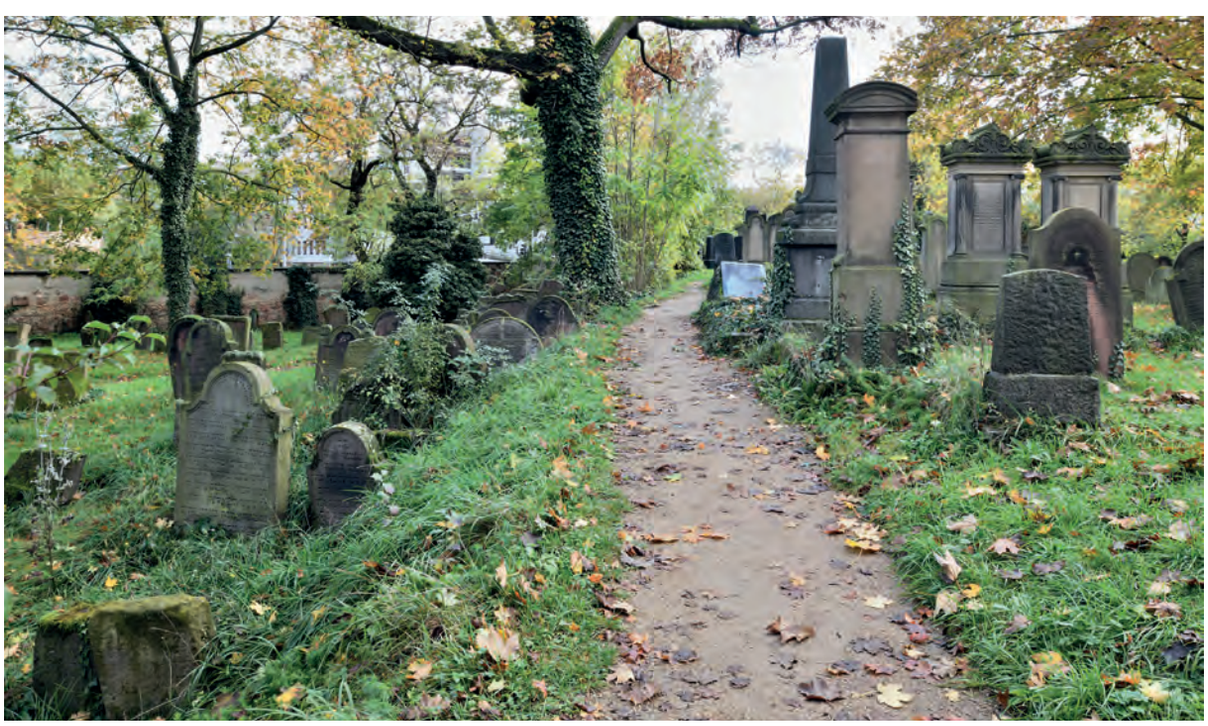


Fig. 308: Modern headstones on the embankment (right) and medieval and Baroque headstones (left) in *Old Jewish Cemetery Worms*, current state

Cemetery "auf dem Judensand" in Mainz (ID 004.1)

Medieval Headstones (ID 004.2)

The medieval headstones in the Memorial Cemetery show all elements, characteristics and structural features necessary to illustrate the extraordinary continuity of use in *Old Jewish Cemetery Mainz* and the continuous development of burial culture. The preserved headstones document an exceptionally early beginning and continuous development of Jewish sepulchral culture in the Middle Ages. The preserved inscriptions provide a vivid experience of the medieval community structure and the ideas concerning death and resurrection.

Memorial Cemetery (ID 004.3)

The Memorial Cemetery contains all elements, characteristics and structural features necessary to illustrate its subsequent conception as a place of learning and remembrance. It shows in a vivid manner the significance and the tradition of visiting the graves and renews this meaning and tradition.



Fig. 309: Memorial stone in the Memorial Cemetery of *Old Jewish Cemetery Mainz*, current state

"New Section" of the Cemetery (ID 004.4)

The "new section" of the cemetery along *Mombacher Straße* contains all elements, characteristics and structural features necessary to document the extraordinary continuity of the use of *Old Jewish Cemetery Mainz*. The gravestones once again placed regularly on the site of the medieval cemetery since 1713 provide important evidence of the continuous development of Jewish sepulchral culture.



Fig. 310: Headstones in the "new section" of *Old Jewish Cemetery Mainz*, current state



Fig. 311: The elevated chair for the teacher (so called *Rashi Chair*) in the *yeshiva* of *Worms Synagogue Compound*, current state

3.1.d Statement of Authenticity

3.1.d.1 Authenticity of the Property

The requested assessment of authenticity in accordance with Articles 79 to 86 of the *Operational Guidelines* in the version of 2019 demonstrate that *ShUM Sites of Speyer, Worms and Mainz* satisfy the conditions of authenticity based on a thorough understanding of the nominated property's values and their related attributes. In terms of form and design, their essential layout, spatial organisation and respective interrelationships, together with their architectural forms and designs reflect their significant and influential development in the High Middle Ages in a clear and unambiguous manner. Elements are well-preserved according to historical development from the 11th to the 14th centuries, with additions in the 17th century and interventions in the 20th century remaining precisely faithful to authenticity in all aspects. Over the centuries, secured materials were continually reused for necessary maintenance, while no restorations which could change the medieval substance were carried out in the era of Historicism. As early as the late-19th century measures towards the protection of the substance were introduced.

The synagogue in *Worms Synagogue Compound* was set ablaze in November 1938. Like other ritual buildings damaged during the National Socialist dictatorship, it has been carefully recovered and, where essential, reconstructed in accordance with the comprehensive documentation available. Lower elevations survived and still bear the traces of trauma, whilst the recovery of coigns, mouldings, and cornices from the rubble allowed restitution of lost parts. Where necessary, authentic materials were used in a manner clearly distinguishable from the original building substance. Overall a subliminally harmonious outcome was achieved as befits living religious heritage and the legitimate aspiration of host communities to restore cultural identity, and dignity. Apart from its function as a synagogue it has a symbolic dimension as one of the most important testimonials to Jewish culture. Recovery in this context of deliberate and systematic destruction of cultural heritage, therefore, is a fundamental conservation action to safeguard tangible values and associated intangible practices and beliefs. It is a case that wholly qualifies as an exceptional circumstance that justifies reconstruction based on conservation doctrines that remain valid today. *Speyer Jewry-Court* has lost part of its authenticity regarding use and function due to secularisation around 1500. *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* no longer continue as active burial grounds, but remain sacred spaces where, in particular, early headstones are visited daily by the global Jewish community. Jewish graves and headstones are preserved *in situ* on the entire grounds, whereas in the Mainz Memorial Cemetery, original headstones recovered from construction sites in Mainz (where they had been reused as masonry) from the 1860s onwards have been displayed since 1926 in this unique space. The spirit and feeling of each cemetery are fully sustained.

Whilst the values of the nominated property have been recognised among communities of the Jewish Diaspora since the High Middle Ages, each component part and their elements have been scientifically investigated from the middle of the 18th century, and its significance realised increasingly. Existing and ongoing documentation is thorough, and research continuous. Facilities, including public archives, are centred in the nominated property itself, enhancing knowledge of the nominated property and increasing access.

The community centres and cemeteries of *ShUM Sites of Speyer, Worms and Mainz* have been used since the 11th century whenever there were existing Jewish community structures in Speyer, Worms and Mainz. The authenticity

of the nominated property is warranted by its continuous use and the particularly early acknowledgement and recognition of its scientific and cultural value. Scientific research and excavations have confirmed the genuineness of the community centres and cemeteries including their archaeological elements. Of crucial significance here is the existing and ongoing documentation of the component parts of the nominated property. An awareness of the significance of the community centres and cemeteries of *ShUM Sites of Speyer, Worms and Mainz* emerged as early as the medieval period among the Jewish communities of the Diaspora. From the middle of the 18th century the community centres and cemeteries have been scientifically investigated and recognised.

The key parameters to convey the authenticity of *ShUM Sites of Speyer, Worms and Mainz* are:

a) Form and design

Forms and designs of the High Middle Ages are preserved, according to their historical development, without restriction in the 11th to the 14th century ensembles of *Speyer Jewry-Court* and *Worms Synagogue Compound* as well as in *Old Jewish Cemetery Worms*. The elements added in the 17th century follow these forms and designs. *Old Jewish Cemetery Worms*, with its historic wall and with the gravestones *in situ* preserved in unique continuity, represents the medieval cemetery in its form and design. In *Old Jewish Cemetery Mainz* the forms and designs of the medieval cemetery "auf dem Judensand" in Mainz are preserved in the medieval headstones and the graves preserved archaeologically, providing essential elements of its authenticity.

The monuments have preserved their historic character despite the damage caused by antisemitic acts of violence and measures in the medieval and early modern periods or by changing their use towards new purposes and despite the *Shoah* of the 20th century. Regarding form and design, they exhibit a high level of authenticity. This applies to both the architectural forms and the historic structures.

All of the ritual buildings damaged during the National Socialist dictatorship were carefully recovered and reconstructed in accordance with the comprehensive documentation available. Additions were, where necessary, executed in a manner clearly distinguishable from the original building substance. The only substitute building within *ShUM Sites of Speyer, Worms and Mainz* is the *Rashi House* in *Worms Synagogue Compound*; it is designed in the style of post-war modernism. Structures of the medieval community hall were integrated in the new building in 1980/82 and kept visible, including the cellars with a wall with plaster and decorations comparable to those in the *mikveh*.



Fig. 312: Staircase leading to the anteroom of the *mikveh* in *Speyer Jewry-Court*, current state

b) Materials and substance

In *Speyer Jewry-Court* the essential parts of the ensemble are preserved as ruins, despite repeated partial destruction in the Middle Ages and a characteristic change of use for a new purpose in the modern age. In *Speyer Jewry-Court* and *Worms Synagogue Compound* the *mikveh* buildings are completely preserved.

The other monuments of *Worms Synagogue Compound* were recovered after destruction during the *Shoah*. They feature significant proportions of original substance. At no time were serious or irreversible changes made within the ensembles. Over the centuries, secured materials were continually reused for necessary maintenance. In accordance with the recognised heritage value no restorations which could change the medieval substance were carried out in the era of Historicism; measures towards the protection of the substance were introduced as early as the late 19th century.

The substance of the cemeteries dates back predominantly to the medieval and modern periods. In both *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* Jewish graves and headstones are preserved *in situ* on the entire grounds.

c) Use and function

The original function of the community centres and cemeteries of *ShUM Sites of Speyer, Worms and Mainz* as places of liturgy, assembly, ritual and remembrance is to a large extent preserved and authentically perceivable. The community centres and cemeteries are used in accordance with historical changes. *Worms Synagogue Compound* has been used for Jewish worship almost continuously for almost 1,000 years. The *mikveh* buildings in *Worms Synagogue Compound* and *Speyer Jewry-Court* are fully functional. The cemeteries of *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* have been used almost continuously as places of burial and liturgical remembrance. To this day they are important places of pilgrimage and identity for Jews from all over the world.



Fig. 313: The *Vale of the Rabbis* in *Old Jewish Cemetery Worms*, current state

d) Location and setting

The location of the community centres and cemeteries of *ShUM Sites of Speyer, Worms and Mainz* correspond with the situation of the High Middle Ages, while the setting remains aligned with the medieval layout and has evolved only in terms of normal urban development. The community centres in *Speyer Jewry-Court* and in *Worms Synagogue Compound* are situated in a characteristic manner near the city centre in a rear location – at Speyer, in accordance with the medieval situation of a religiously mixed neighbourhood; at Worms, in the historic area known as the "Jewish quarter" to this day. Original accessways are preserved to all of the community centres and cemeteries. *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* are located on arterial roads, which emphasises their original localisation outside the city, in each case not far from the city centres and outside the tangible medieval city walls.



Fig. 314: Aerial view of *Old Jewish Cemetery Worms*, current state

e) Spirit and feeling

ShUM Sites of Speyer, Worms and Mainz has been associated with the attribute of "holiness" for the Jews of the Diaspora since the Middle Ages. As important topographies of memory it is known to have been visited by pilgrims since the 15th century. To this day the community centres and cemeteries are also important places of reflection with regard to the Jewish-Christian relationship.

The monuments of the ensembles of *Speyer Jewry-Court* and *Worms Synagogue Compound* are important to Jews and non-Jews alike. Both component parts of the nominated property have international significance and appeal as places where *ShUM* and medieval Judaism in *Ashkenaz* are remembered. The historic and art-historical values of the monuments of both ensembles have been appreciated since the 18th century. Since the early modern period the buildings have been important destinations for the Jewish community as places of living tradition and identity.

In the 12th century the Jewish communities were already aware of the relevance of gravestones and inscriptions for the Jewish community and produced memorial stones. The practice of preserving identity-forming monuments and inscriptions was continued in the 16th and 19th century and intensified in the 20th. It was then also recognised and adopted by Christian scholars.

Respect for the spirit of the monuments of *ShUM Sites of Speyer, Worms and Mainz* was important for the new beginning in Christian-Jewish relations after the *Shoah*. It is reflected in the careful recovery of the heavily damaged monuments of *Worms Synagogue Compound*. Their recovery, reconstruction and resumed use provided important stimuli for the political and cultural renewal in Germany after the National Socialist dictatorship. These stimuli contribute to protecting the dignity of *ShUM Sites of Speyer, Worms and Mainz* as religious places and the feeling of their timeless significance.

3.1.d.2 Authenticity of the Archaeological Sites

a) Material genuineness

The authenticity of the archaeological elements of the nominated property is determined by the material genuineness of the archaeological substance. The archaeological substance of *Speyer Jewry-Court* is known through excavations and preserved in the ground. All areas of *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* contain archaeologically undisturbed graves of Jewish deceased *in situ*.

b) Genuineness of organisation of space and form

The authenticity of the archaeologically tangible areas of the nominated property is determined by the genuineness of organisation of space and form. In *Speyer Jewry-Court* the space and form of the grounds correspond with the medieval layout and extent of the *Judenhof*. *Old Jewish Cemetery Mainz* and *Old Jewish Cemetery Worms* are the oldest in *Ashkenaz*. Their topography and their outlines are known, and they have remained largely unaffected archaeologically in the nominated areas.

c) Continuity of function

The authenticity of the archaeologically tangible areas of the nominated property is determined by the continuity of function. *Old Jewish Cemetery Mainz* and *Old Jewish Cemetery Worms* were used as burial sites continuously from the 11th to the 19th/20th centuries. To this day the cemeteries serve one of their original purposes as places of pilgrimage and identity, and visitors honour the deceased by placing small stones and prayer notes on the headstones. The institution of a Memorial Cemetery on *Old Jewish Cemetery Mainz* meets the religious needs of Jews from all over the world to remember eminent ancestors.

d) Continuity of setting

The authenticity of the archaeologically tangible elements of the nominated property is determined by the continuity of setting. The setting of the archaeological substance of the Jewry-Court in Speyer corresponds with the medieval layout. Prayer and scholarship, concepts of religious purity and legal community are closely related to each other, and these relations find topographical expression in *Speyer Jewry-Court* where they remain perceivable without restriction. The setting of *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* corresponds with the situation of the High Middle Ages. The sites are identifiable as enclosed grounds. The access situations are historic. The location of the suburban cemeteries outside the city corresponds to this day with their position in the urban areas.



Fig. 315: Aerial view of *Old Jewish Cemetery Mainz*, current state

3.1.d.3 Contribution of Each Element to the Authenticity of the Property

Ensemble Jewry-Court in Speyer (ID 001.1)

Synagogue (ID 001.2)

The synagogue in *Speyer Jewry-Court* is authentic in form and design. It was elaborately built in contemporary forms in the 12th century in accordance with high standards of quality and renovated in the 13th century in modern Gothic forms. Its construction volume and windowing display characteristics that became hallmarks of synagogue buildings in *Ashkenaz*. The synagogue is the earliest preserved example of this design, and as a ruin it is authentic in materials and substance. Despite the change of use for a new purpose as a municipal armoury following the end of the Jewish community in Speyer, the materials and substance are those of the construction period. The medieval substance can be clearly distinguished from the additions and changes made during the early modern period for non-Jewish use. Subsequent additions were avoided where possible. The authenticity related to the location and setting of the synagogue in *Speyer Jewry-Court* is identifiable to this day as a systematic development around the synagogue, reflected in the layout of its monuments. The rear location behind rows of houses that exist to this day, and the access situation through them are authentic features of a medieval Jewish community centre. The spirit and feeling contribute to the authenticity of the synagogue in *Speyer Jewry-Court*. The synagogue ruin has been preserved in a characteristic manner, following the demise of the city's Jewish community and the change of use for a new purpose. The change of use for a new purpose by non-Jews following the end of the medieval Jewish community is characteristic. The synagogue's significance has been recognised by scholars since the 18th century. To this day, the synagogue as part of *Speyer Jewry-Court* is an important destination for Jews and other interested visitors from all over the world.

Women's Shul (ID 001.3)

The *women's shul* in *Speyer Jewry-Court* is authentic in form and design. It was elaborately built in the 13th century in contemporary forms, in accordance with high standards of quality and renovated in more modern Gothic forms when still in use. Despite the change of use for a new purpose as a municipal armoury following the end of the Jewish community in Speyer, the materials and substance are those of the construction period. The medieval substance can be clearly distinguished from the additions and changes made during the early modern period for non-Jewish use. Subsequent additions were avoided where possible. The authenticity related to the location and setting of the *women's shul* is high, the rear location to the street in close proximity to the synagogue of the men, the *mikveh* and the *yeshiva* can be authentically experienced to this day. The spirit and feeling contribute to the authenticity of the *women's shul*, preserved as a ruin in a characteristic manner despite the demise of the city's Jewish community and the change of use for a new purpose. The change of use for a new purpose by non-Jews following the end of the medieval Jewish community is characteristic. Its significance has been recognised by scholars since the 18th century. To this day, the *women's shul*, as part of *Speyer Jewry-Court*, is an important destination for Jews and other interested visitors from all over the world.

Mikveh (ID 001.4)

The *mikveh* building in *Speyer Jewry-Court* is authentic in form and design. The *mikveh* was equipped with contemporary elements of sculptured masonry of high quality and is preserved intact to this day. The authenticity of the *mikveh* is high in terms of materials and substance. It is the earliest example of its design and functionally preserved in its entirety. Thus, the authenticity of the *mikveh* is high in terms of

use and function. It further relates to its location and setting: the rear location to the street in close proximity to the synagogue and the *women's shul* can be authentically experienced to this day. The *mikveh* remains situated in its original place in the synagogue garden, which borders the monuments. The spirit and feeling contribute to the authenticity of the *mikveh*. The *mikveh* is a fully functional ritual bath and therefore a living element of Jewish religious spirit and feeling. Its significance has been recognised by scholars since the 18th century. To this day, the *mikveh,* as part of *Speyer Jewry-Court* is an important destination for Jews and other interested visitors from all over the world.

Synagogue Courtyard (ID 001.5)

The archaeological substance of the synagogue courtyard in *Speyer Jewry-Court* is attested through excavations and preserved unaltered in the ground. The space and design of the archaeologically preserved synagogue courtyard correspond with its medieval layout. The setting of its archaeological substance corresponds with the medieval situation. The layout of the neighbouring buildings is preserved to this day, and the mutual relationships are perceivable. The archaeologically tangible synagogue courtyard is therefore authentic with regard to the material genuineness, genuineness of organisation of space and form as well as continuity of setting.

Yeshiva (ID 001.6)

The *yeshiva* is authentic in materials and substance. This is perceivable by the originally preserved consoles and vault springers, which are located on the bordering monuments. The medieval substance can be clearly distinguished from the changes made during the early modern period for non-Jewish use. After its walls were smoothed as part of the characteristic change of use for a new purpose, no changes have been made to its substance. The characteristic layout as an annex to the synagogue and the proximity to the *mikveh* corresponds with the construction period. The authenticity of the substance therefore exists with regard to the material genuineness, genuineness of organisation of space and form as well as the continuity of setting.



Fig. 316: Listening window (right) and remains of the seating bench with reconstructed covering (below) in the *women's shul* in *Speyer Jewry-Court*, current state

Ensemble Synagogue Compound in Worms (ID 002.1)

Synagogue (ID 002.2)

Worms Synagogue Compound is authentic in its form and design. Despite repeated deliberate destructions its form and design are based on a remarkable proportion of medieval substance from the construction period; they correspond with the historic growth of a monument used continuously in accordance with the same function. In line with its continuous use the synagogue was modernised several times according to contemporary tastes. Important decorative elements and design features of the Romanesque, Gothic and Baroque periods are preserved. The inscriptions for the founder of the preceding building were placed in prominent positions. Furthermore, the synagogue in *Worms Synagogue Compound* is also authentic in materials and substance as well as in use and function. The characteristic design of the Synagogue Compound emphasises the authenticity of the synagogue with regard to its location and setting.

After the end of the National Socialist dictatorship the synagogue was recovered and reconstructed between 1957 and 1961. The use of the original fragments in the restoration process was made identifiable. The recovered structural components consist of a considerable amount of medieval substance, which contributes to the synagogue's authenticity regarding materials and substance. The authenticity of the synagogue and *women's shul* in *Worms Synagogue Compound* is maintained in their use and function. It has again been used liturgically since 1961 by the Jewish Community of Mainz, which is responsible for the Jews in Worms and is also the owner of the building. Thus, the synagogue in *Worms Synagogue Compound* has been almost continuously used in its original purpose since the 12th century, when it replaced an older structure of 1034. Authenticity relating to the location and setting of the component part is high in that all monuments of the synagogue complex, among them the synagogue, are characteristically found to this day in a rearward location in the centre of the former *Jewish quarter*. The densely built area with housing plots is authentic, and many buildings in the surroundings still exhibit medieval building substance. The spirit and feeling contribute to the authenticity of the synagogue. The preservation of the numerous founders' inscriptions since the 11th century bears witness to the self-assurance and the identification of the Jewish population with the monument. Moreover, the synagogue can be experienced as an authentic historically developed, medieval space. The recovery of the synagogue and *women's shul*, *yeshiva* and Jewish council chamber and entrance hall of the *women's shul* after the *Shoah* was an important contribution to the political and intellectual-cultural renewal of the Federal Republic of Germany after the National Socialist dictatorship.

Women's Shul (ID 002.3)

The *women's shul* in *Worms Synagogue Compound* is the oldest *women's shul* in Europe and therefore provides the basic form of a new architectural task. The alterations of the access situation – on the one hand, by building the Jewish council chamber and entrance hall of the *women's shul* (1620–1630), and on the other hand, by opening it to the synagogue interior (1842) – authentically visualise the changing role of women in the *ShUM* communities over the centuries. Important decorative elements and design features of the Romanesque, Gothic and Baroque periods are preserved. With a remarkable amount of medieval substance preserved from the time of construction, the *women's shul* in *Worms Synagogue Compound* is authentic in form and design, as well as in materials and substance.

After the end of the National Socialist dictatorship the *women's shul* was recovered and reconstructed in 1961. The layout was retained. The use of original fragments as part of the recovery was made identifiable. The repeated



Fig. 317: Interior of the synagogue and the *women's shul* in *Worms Synagogue Compound*, current state

redesigning in accordance with contemporary tastes and following destruction reflect the authenticity of a place used almost continuously for over 800 years. Essential features such as the characteristic benches of the synagogue courtyard and the niche on the eastern wall (*Yehuda he-Ḥasid Wall*) of the *women's shul* have been preserved. This niche is the most visible object of a Jewish legend in vivid narrative tradition.

The recovered structural components consist of a considerable amount of medieval substance, which contributes to the synagogue's authenticity regarding materials and substance. Authenticity related to location and setting is high in that all monuments of the synagogue complex, among them the *women's shul*, are characteristically found to this day in a rearward location in the centre of the former *Jewish quarter*. The densely built area with housing plots is authentic, and many buildings in the surroundings still exhibit medieval building substance. Spirit and feeling contribute to the authenticity of the *women's shul*. The renovation of the founders' inscriptions in the 19th century bears witness to the self-assurance and the identification of the Jewish population with the *women's shul*. Moreover, the *women's shul* can be experienced as an authentic historically developed, medieval space. The recovery of the synagogue with *women's shul*, *yeshiva* and Jewish council chamber and entrance hall of the *women's shul* after the *Shoah* was an important contribution to the political and intellectual-cultural renewal of the Federal Republic of Germany after the National Socialist dictatorship.

Mikveh (ID 002.4)

The *mikveh* in *Worms Synagogue Compound* shows the adoption of an authentic structural form within *ShUM Sites of Speyer, Worms and Mainz* and is authentic in form and design.



Fig. 318: Entrance to the semi-circular staircase in the *mikveh* in *Worms Synagogue Compound*, east wall of the anteroom, current state

The *mikveh* is originally preserved in its entirety and was frequently used by Jewish visitors for ritual immersion until its closure for maintenance and conservation measures in 2016. It is therefore authentic in use and function. The authenticity of the *mikveh* is also high with reference to materials and substance and also in terms of location and setting. All monuments of *Worms Synagogue Compound*, among them the *mikveh*, are characteristically found to this day in a rearward location in the centre of the former *Jewish quarter*. The densely built area with housing plots is authentic, and many buildings in the surroundings still exhibit medieval building substance. The *mikveh* is authentic with regard to the spirit and feeling. The preservation of the founder's inscription bears witness to the self-assurance and the identification of the Jewish population with the monuments and also to the high significance of the monuments as well as the inscription. Moreover, the *mikveh* can be experienced as an authentic medieval building.

Synagogue Courtyard (ID 002.5)

Form and design of *Worms Synagogue Compound* correspond to this day with their redesigning by the Jewish community of Worms in the second half of the 19th century. The seating niches under blind arches built against the *women's shul* during the Gothic period remain preserved as characteristic features of the synagogue courtyard. They survived the *Shoah* to a large extent intact. Only the blind arches over the stringers were restored together with the masonry of the *women's shul* in 1961.

Recesses in the northern wall of the synagogue clearly mark the location of the former wall towards the synagogue garden on the west side. Therefore, the synagogue courtyard is also authentic with regard to the materials and substance. The location and setting of this important place of assembly correspond with the medieval situation to this day. The courtyard situation can still be experienced, and the main portal of the synagogue, the *yeshiva* and the northern entrance to the *mikveh* are still accessed via the synagogue courtyard. The recovery of the synagogue with *women's shul*, *yeshiva* and Jewish council chamber and entrance hall of the *women's shul* after the *Shoah* was an important contribution to the political and intellectual-cultural renewal of the Federal Republic of Germany after the National Socialist dictatorship.

Yeshiva (ID 002.6)

The form and design of the *yeshiva* in *Worms Synagogue Compound* are authentic. They vividly indicate its function as a classroom to this day. The founder's inscription and copious graffiti by schoolboys and visitors have been preserved.

After the end of the National Socialist dictatorship the *yeshiva* was recovered starting in 1954. The use of original fragments as part of the restoration process was made identifiable, small additions were left visible.

The *yeshiva* is authentic with regard to the materials and substance and authenticity is high in relation to location and setting. All monuments of *Worms Synagogue Compound*, among them the *yeshiva*, are characteristically found to this day in a rearward location in the centre of the former *Jewish quarter*. The densely built area with housing plots is authentic, and many buildings in the surroundings still exhibit medieval building substance. The graffiti from the 17th and 18th centuries on the wall of the *yeshiva* and on the *Rashi Chair* (= *Raschi Lehrstuhl*) were preserved thanks to the commitment of erudite community members in the 19th century. They are an integral element of the visually tangible significance of the *yeshiva* in *Worms Synagogue Compound* for Jews from all over the world. The *yeshiva* building, recovered almost completely from fragments, retains these signs of reverence intact and visible. Therefore, the *yeshiva* is authentic with regard to the spirit and feeling. The recovery of the synagogue with *women's shul*, *yeshiva* and Jewish council chamber and entrance hall of the *women's shul* after the *Shoah* was an important

contribution to the political and intellectual-cultural renewal of the Federal Republic of Germany after the National Socialist dictatorship.

Community Hall (*Rashi House*; ID 002.7)

In its cellars, the community hall (*Rashi House*) has preserved substance from the 12th and 13th centuries, the heyday of the community. They show the authentic form and design of a high-quality medieval interior. During the building of the *Rashi House* all existing preceding cellar structures were integrated in the building in a visible and unaltered manner. The cellars of the *Rashi House* are therefore authentic with regard to the materials and substance. The *Rashi House* has, as was the case with the medieval community hall, a multi-functional public use. In so far it is authentic in use and function. All monuments of *Worms Synagogue Compound*, among them the *Rashi House*, are characteristically found to this day in a rearward location in the centre of the former *Jewish quarter*. The densely built area with housing plots is authentic, and many buildings in the surroundings still exhibit medieval building substance. Authenticity is high related to the location and setting of the component part.



Fig. 319: Romanesque plaster areas with characteristic *pietra-rasa* rendering in the medieval cellars of the community hall (*Rashi House*), measurement 2019

Jewish Council Chamber and Entrance Hall of the *Women's Shul* (ID 002.8)

The form and design of the building are authentic. The entrance hall of the *women's shul* is in its function perceivable without restriction. The Jewish council chamber on the upper floor is still indicative of its former function as *Kahalstube*. After the end of the National Socialist dictatorship the building was recovered from 1954. The use of the original door and window surrounds as part of the restoration process was made identifiable, small additions were left visible. The Jewish council chamber and entrance hall of the *women's shul* in *Worms Synagogue Compound* are authentic with regard to the materials and substance. Authenticity related to the location and setting of the component part is high and to this day the building with its monumental show façade provides the main façade of the synagogue complex. It conveys as an identity-forming characteristic the spirit and feeling of the construction period in the 1620s. The recovery of the synagogue with *women's shul*, *yeshiva* and Jewish council chamber and entrance hall of the *women's shul* after the *Shoah* was an important contribution to the political and intellectual-cultural renewal of the Federal Republic of Germany after the National Socialist dictatorship.

"Heiliger Sand" Cemetery in Worms (ID 003.1)

In its structure and layout, "Heiliger Sand" cemetery in Worms dates back to the 11th century. It is preserved intact to this day. Until the 20th century it was continuously used for Jewish burials and is unaltered in its cemetery structure and the structure of the graves. It is authentic in form and design, with its graves *in situ*, its gravestones from ten centuries, its historic access situation and enclosing wall. The enclosing wall dates back to the 13th century; the design of the entrance courtyard largely consists of the substance of a new endowment in the 17th century. Therefore, it is authentic with regard to the materials and substance. Moreover, the cemetery is authentic with regard to the use and function, location and setting as well as spirit and feeling.

It was used continuously for over 900 years, until the opening of the New Jewish Cemetery on *Hochheimer Höhe* in 1911. Since the Middle Ages the cemetery has been visited by relatives and pilgrims. The religious requirements of the peace of the dead only allow for strictly limited interventions in the vegetation, which in the modern age has contributed to a romanticising perception as a timeless oasis of calm. Moreover, the archaeological structures are authentic with regard to their material genuineness. Archaeologically, all sections of the site feature Jewish graves. The cemetery is authentic in its genuineness of organisation of space and form. It is the best-preserved example of a typical medieval Jewish cemetery in *Ashkenaz*. Jewish headstones and grave inscriptions from the 11th to the 20th century are preserved *in situ* in unsurpassed stylistic variety and chronologically dense concentration. *Old Jewish Cemetery Worms* shows, as does the somewhat earlier *Old Jewish Cemetery Mainz*, the development of an independent burial culture of *Ashkenazic* graveyards, integrating contemporary as well as traditional forms with Hebrew inscriptions and Jewish symbols. The southward orientation of the graves reflects the creation of a significant local tradition. Family relationships between the deceased are reflected in the arrangement of the graves on many spots; the high esteem of religious scholarship is reflected in the *Vale of the Rabbis* (*Rabbinertal*). The construction of



Fig. 320: Headstones in the "new section" of *Old Jewish Cemetery Worms,* current state

the "new section" of the cemetery from around 1700 is closely linked to the history of the city of Worms and the Jewish community. The authenticity of the archaeological monuments of *Old Jewish Cemetery Worms* is ensured through the continuity of function. The graves of those buried here have remained untouched *in situ* to this day. With regard to the continuity of setting, the localisation and size of the Jewish cemetery correspond with the medieval layout. The present location on an arterial road along the outside the inner medieval city wall, near a city gate and the cathedral, is evidence of the high standing of the Jewish population in the medieval seat of the bishopric at the time of construction.

Medieval Headstones (ID 003.2)

All headstones are original. Forms and designs correspond with those developed in *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* and the respective period of origin. The materials of the medieval headstones correspond with the stone material available in the surrounding area or imported from outside; those of the modern-age headstones accord with contemporary tastes.

The headstones have fulfilled the function of the lasting remembrance of the deceased for more than 900 years. The graves of martyrs, benefactors and *rabbis* have been attracting Jewish pilgrims since the Middle Ages. In modern times religious visitors honour the deceased by placing small stones and prayer notes on their headstones. The medieval headstones are therefore authentic with regard to form and design, materials and substance as well as spirit and feeling.

Entrance Courtyard with *Tahara House* (ID 003.3)

The entrance courtyard has preserved the access situation of the 17th century with the *Tahara House*, the fountain for the washing of hands and the large inscription with the prayer for the dead. When the new warden's house was built in 1913 care was taken not to alter the layout and extent of the entrance courtyard. The entrance courtyard is therefore authentic with regard to the form and design, materials and substance, location and setting and spirit and feeling.

The *Tahara House* on the grounds of *Old Jewish Cemetery Worms* is the oldest preserved building of its kind in *Ashkenaz*. Its form and design have not been altered since the construction in 1626. Apart from its roof the *Tahara House* survived the attacks during the *Shoah* unscathed. The roof was renewed in 1956. The founder's inscription of 1626 has remained preserved. The position in the entrance courtyard of the cemetery corresponds with the authentic situation of the 17th century. The *Tahara House* is therefore authentic with regard to the form and design, materials and substance, location and setting as well as spirit and feeling.

"New Section" of the Cemetery (ID 003.4)

The "new section" of the cemetery on the former Baroque rampart was used for burials after the ramparts were abandoned in the 18th century and until the 20th century. After the opening of the New Jewish Cemetery on *Hochheimer Höhe* in 1911, burials in hereditary gravesites were continued on *Old Jewish Cemetery Worms* until the 1930s. The graves of the modern age and the headstones have been preserved unaltered since then. The religious requirements of the peace of the dead only allow for strictly limited interventions in the vegetation, which in the modern age has contributed to a romanticising perception as a timeless oasis of calm. The "new section" of *Old Jewish Cemetery Worms*, with its headstones from three centuries, is authentic with regard to the form and design, materials and substance, use and function, location and setting as well as spirit and feeling. Moreover, the archaeological monuments in the "new section" of *Old Jewish Cemetery Worms* are authentic with regard to the material genuineness, genuineness of organisation of space and form, continuity of function as well as continuity of setting.

Cemetery "auf dem Judensand" in Mainz (ID 004.1)

The cemetery "auf dem Judensand" in Mainz is the oldest in *Ashkenaz* and in its structure and grounds date back to the early 11th century. Up to the 19th century sections were used almost continuously as Jewish burial sites. It is authentic with regard to the form and design as well as materials and substance, with graves preserved *in situ* in the ground, the headstones and memorial stones from the 11th to the 19th century and the historic access situation with enclosing wall. Moreover, the cemetery is authentic with regard to the use and function, location and setting as well as spirit and feeling. It was used almost continuously for over 900 years, until the opening of the New Jewish Cemetery on *Untere Zahlbacher Straße* in 1881. The medieval burial grounds were disturbed by anti-Jewish acts of destruction and by the theft of the headstones after the expulsion of 1438. The religious requirements of the peace of the dead only allow for strictly limited interventions in the vegetation, which in the modern age has contributed to a romanticising perception as a timeless oasis of calm. Moreover, the archaeologically tangible structures are authentic with regard to the material genuineness. All sections of the site retain Jewish burials in the ground.

The authenticity of the archaeological monuments of *Old Jewish Cemetery Mainz* is ensured through the material genuineness. Jewish burials are preserved below the surface on the entire site. Graves exist *in situ* from all periods of time in which the cemetery was used. *Old Jewish Cemetery Mainz* is authentic with regard to the genuineness of organisation of space and form. Authenticity is further ensured through the continuity of function. The significance of the place for the memorial practices of the Jewish population was recognised at an early stage and already tangible in the 12th/13th century when memorial stones were set up "in remembrance". There is evidence of religious pilgrimages to *Old Jewish Cemetery Mainz* from *c.*1400.

Moreover, the authenticity relates to the continuity of setting. To this day the founding of the suburban cemetery outside the city is reflected in its position within the urban area of Mainz. The cemetery is identifiable as an enclosed area.

Medieval Headstones (ID 004.2)

All headstones are original. Forms and designs of the medieval headstones correspond with those developed in *Old Jewish Cemetery Mainz* and *Old Jewish Cemetery Worms* and the respective period of origin. The materials of the headstones correspond with the stone material available in the surrounding area. The headstones have fulfilled the function of the lasting remembrance of the deceased for more than 900 years. The gravestones "in memoriam" have been attracting Jewish pilgrims since the Middle Ages. The medieval headstones are therefore authentic with regard to form and design and materials and substance as well as spirit and feeling.

Memorial Cemetery (ID 004.3)

The Memorial Cemetery as a place of German-Jewish self assurance and learning was inaugurated in 1926 and remains unaltered to this day. As a result, it is authentic in form and design. The headstones of the Memorial Cemetery are all originals. They are headstones and memorial stones stolen from *Old Jewish Cemetery Mainz* in 1438 and date from the 11th to the 15th centuries. They were rediscovered and collected from the 19th century. Materials and substance of the Memorial Cemetery are authentic.

The Memorial Cemetery is authentic in use and function. Following the opening of the new cemetery on *Untere Zahlbacher Straße* in 1881 the grounds underwent a change of use for a new purpose as the Memorial Cemetery. The location and setting of the Memorial Cemetery are authentic. Medieval headstones and memorial stones were set up over the burials of the medieval cemetery preserved archaeologically.

To distinguish them from the graves *in situ* on *Old Jewish Cemetery Mainz*, which have an easterly orientation, they were set up with a different orientation along a path for visitors in accordance with didactic principles.

The institution of a Memorial Cemetery on *Old Jewish Cemetery Mainz* meets the religious needs of Jews from all over the world to remember eminent ancestors. Pilgrims and visitors honour the deceased by placing small stones and prayer notes on the headstones and memorial stones. Therefore, the Memorial Cemetery is authentic in spirit and feeling.

"New Section" of the Cemetery (ID 004.4)

Following its reconstitution in 1583 the Jewish community of Mainz continuously used the "new section" of the cemetery on *Mombacher Straße* until the New Jewish Cemetery on *Untere Zahlbacher Straße* was opened in 1881. The graves of the modern age and the headstones are preserved unaltered since then. The religious requirements of the peace of the dead only allow for strictly limited interventions in the vegetation, which in the modern age has contributed to a romanticising perception as a timeless oasis of calm. The "new section" of *Old Jewish Cemetery Mainz* is therefore, with its headstones from over three centuries and the burials of the medieval and modern periods, authentic with regard to the forms and designs, materials and substance, use and function, location and setting as well as spirit and feeling. Moreover, the archaeologically tangible areas of the "new section" of *Old Jewish Cemetery Mainz* are authentic with regard to the material genuineness, genuineness of organisation of space and form, continuity of function as well as continuity of setting.



Fig. 321: Headstones in the "new section" of *Old Jewish Cemetery Mainz*, current state

3.1.e Protection and Management Requirements

ShUM Sites of Speyer, Worms and Mainz is protected by national instruments of protection. The central instrument for the protection of the nominated property at national level is the Federal Building Code (*Baugesetzbuch - BauGB*), and at the State the State Building Ordinance of Rhineland-Palatinate (*Landesbauordnung - LBauO*) and the Monuments Protection Act of Rhineland-Palatinate (*Denkmalschutzgesetz - DSchG*).

All component parts of the nominated property are protected by the Monuments Protection Act of Rhineland-Palatinate. Being placed under protection in accordance with Article 8 *DSchG*, the nominated property enjoys the strongest possible legal protection.

Furthermore, the legal principles of regional and urban planning and the municipal legal regulations and statutes provide effective additional protection of the nominated property.

A single Management Plan has been developed so that the proposed Outstanding Universal Value of *ShUM Sites of Speyer, Worms and Mainz* is preserved for future generations and in order to guarantee the protection and the integrated and coordinated management of the nominated property. The Management Plan specifies continuous measures as well as priority projects; it explains plans for educational activities and public communication and includes policies towards a responsible visitor management and the tourism policies.

For implementing this plan, centrally coordinated management and monitoring groups have been organised in cooperation with the owners and other stakeholders. The cooperation of all those involved is also explained in the Management Plan; it guarantees that statutory and legal provisions will be respected and that *ShUM Sites of Speyer, Worms and Mainz* will be sustainably protected.

ShUM Sites of Speyer, Worms and Mainz is protected by national instruments of protection. Central instrument for the protection of the nominated property at national level is the Federal Building Code, revised by the publication of 3 November 2017 I 3634, the State Building Ordinance of Rhineland-Palatinate from 24 November 1998 in the version from 15 June 2015 (Law and Ordinance Gazette, p. 77) and the Monuments Protection Act of Rhineland-Palatinate from 23 March 1978, in the version from 13 December 2014:

"The Federal State, Federal Government, municipalities and community associations and all corporate bodies, institutions and foundations established under public law must take into account, in their measures and plans, in particular urban development planning, the concerns of the protection and conservation of cultural heritage and the obligation to preserve cultural heritage in accordance with the UNESCO Convention concerning the Protection of the World Cultural and National Heritage from 16 November 1972. For measures and plans that affect the concerns of the protection or conservation of cultural heritage, the State Conservation Office must be involved from the outset." (Article 2, Paragraph 3 *DSchG*).

All four component parts of the nominated property are protected by the Monuments Protection Act of Rhineland-Palatinate. Being placed under protection in accordance with Article 8 *DSchG*, the nominated property enjoys the greatest possible legal protection. As registered cultural monuments (Article 3 *DSchG*), cultural monument zones (Article 5 *DSchG*) and protected excavation areas (Article 22 *DSchG*) they must not, without permission of the responsible authority, be destroyed, demolished, dismantled or removed, redesigned or otherwise altered in their condition, in their appearance more than temporarily harmed or

removed from their location (Article 13 *DSchG*). The surroundings of an immovable cultural monument are also the object of the protection of monuments, insofar as a monument's existence, appearance or urban development effect are at stake (Article 4 *DSchG*). Plans in protected excavation areas that could endanger hidden cultural monuments also require permission by the respective Lower Monuments Protection Authority (Article 22 *DSchG*).

Any significant alteration, maintenance measure, structural intervention or intervention in the ground requires, in accordance with Articles 13, 13 a, and 22 *DSchG*, the permission of the Monuments Protection Authorities. Article 13 a *DSchG* explains: "The decision on the application shall be made by the Lower Monuments Protection Authority in consultation with the State Conservation Office. […] If the Lower Monuments Protection Authority wants to deviate from the statement of the State Conservation Office, they must inform the State Conservation Office about this; the latter have the right to present the matter to the Higher Monuments Protection Authority. The Higher Monuments Protection Authority can make a decision on the matter themselves or refer it back to the Lower Monuments Protection Authority."

Earthworks and building work where it is expected that cultural monuments will be discovered, must be reported to the State Conservation Office in good time (Article 21, Paragraph 2 *DSchG*). Investigations require permission: "Investigations, particularly area surveys with metal detectors and excavations, with the objective of discovering cultural monuments, require the permission of the Lower Monuments Protection Authority. They shall make the decision in agreement with the State Conservation Office; if no agreement is achieved, the Lower Monuments Protection Authority can deviate from the statement of the State Conservation Office, provided the Higher Monuments Protection Authority agrees […]" (Article 21 *DSchG*).

As part of what is known as the declaratory protection system which exists in Rhineland-Palatinate, a property which fulfils the legal characteristics is placed under protection as a monument by law, without requiring a formal decision by an authority for the determination of the legal status as a monument.

Furthermore, the legal principles of urban planning and regional planning and the municipal legal regulations and statutes provide an effective protection of the nominated property.

So that the proposed Outstanding Universal Value of the nominated *ShUM Sites of Speyer, Worms and Mainz* is also preserved for future generations and in order to guarantee the protection and the management of the nominated property, a Management Plan has been developed. In the plan details the objectives and measures developed for protecting and preserving the nominated property, taking into account practices of traditional management. They were developed in close consultation with the Jewish Community Mainz, with trustees, owners, specialist municipal authorities, Lower Monuments Protection Authorities, the State Conservation Office and the Ministry responsible for monuments protection and World Heritage.

Furthermore, the Management Plan specifies continuous measures as well as priority projects; it explains plans for educational activities and public communication and includes concepts towards a responsible visitor management and the tourism policies. The cooperation of all those involved is also explained in the Management Plan; it guarantees that statutory and legal provisions will be respected and that *ShUM Sites of Speyer, Worms and Mainz* will be sustainably protected and its proposed Outstanding Universal Value preserved for future generations.



Fig. 322: Medieval headstones in the Memorial Cemetery of *Old Jewish Cemetery Mainz*, current state



Fig. 323: East wall of the synagogue in *Speyer Jewry-Court* with the gable structure with the characteristic window group that became a protoype for *Ashkenazic* communities, current state

3.2 Comparative Analysis

ShUM Sites of Speyer, Worms and Mainz is a serial nomination consisting of the community centres and cemeteries of three closely interlinked Jewish diaspora communities which formed a unique association in Germany during the Middle Ages. These had a lasting influence on the material culture of the Jewish minority in Central Europe. They are graphic witnesses to the formation of cultural identity and resilience of the Jewish community in dialogue and interaction with the Christian majority culture of this region, and they are directly and identifiably connected with the creative achievements of the early scholars of *Ashkenaz*. The five principal attributes which define the proposed Outstanding Universal Value of *ShUM Sites of Speyer, Worms and Mainz* are:

1. **Value 1 (criterion ii)**: The Jewish community centres and cemeteries in Speyer, Worms and Mainz are outstanding pioneering and trend-setting ensembles, buildings and grounds, the design of which has significantly influenced Jewish ritual buildings and burial culture in Central Europe over the course of several hundred years.
2. **Value 2 (criterion iii)**: The community centres and cemeteries in Speyer, Worms and Mainz provide unique and exceptional testimony to the formation of European Jewish cultural tradition and identity among *Ashkenazic* Jews – the world's largest group of the Jewish diaspora – and evidence of the enduring tradition of *Ashkenazic* Judaism alive to this day.
3. **Value 3 (criterion iii)**: The community centres and cemeteries in Speyer, Worms and Mainz are outstanding evidence of the participation of Jews in the process of urbanisation north of the Alps during the 10th to the 13th centuries.
4. **Value 4 (criterion iii)**: The community centres and cemeteries in Speyer, Worms and Mainz are extraordinary and significant evidence of the long history of Jewish-Christian encounters and violent persecution; their importance was recognised at an early stage and they have long been treated as prime places of remembrance.
5. **Value 5 (criterion vi)**: The community centres and cemeteries in Speyer, Worms and Mainz are tangible evidence of the European Jewish diaspora and of the cradle of *Ashkenazic* Judaism. Scholars, poets and community leaders in Speyer, Worms and Mainz played leading roles in the formation of this tradition during the 10th to 13th centuries. Their self-image as "holy communities" is reflected in their joint ordinances (the *Taqqanot ShUM*), in works about religious law and ethics and in liturgical poetry. All of these writings remain part of the Jewish tradition to this day.

The elements of *ShUM Sites of Speyer, Worms and Mainz* which most graphically contribute to proposed Outstanding Universal Value are:

6. Jewish community centres until *c.*1350
7. Synagogues with gable structures with a characteristic window group until *c.*1350
8. Synagogues with vaults above a central row of pillars until *c.*1350
9. *Women's shuln* [prayer rooms for women] and annexes until *c.*1350
10. *Mikveh* buildings [ritual baths] until *c.*1350
11. Jewish cemeteries from the High Middle Ages until *c.*1300
12. Centres of Jewish intellectual life until *c.*1300

3.2.1 Identification, Periodisation and Geo-Cultural Context

Chronologically and geographically, *ShUM Sites of Speyer, Worms and Mainz* belongs to the context of *Ashkenazic* Judaism in the European Middle Ages. In this context, only 6 properties can be identified on the World Heritage List and State Parties' Tentative Lists.

In a world-wide context, *ShUM Sites of Speyer, Worms and Mainz* is relevant as an outstanding witness to a significant diaspora, and the creative response of a religious minority to the diaspora situation and the dominance of a host society that follows a different religious tradition, the response is manifested in the development of distinctive features in architecture and sepulchral culture and in creative achievements of lasting influence in the fields of immaterial religious culture. On the basis of the five values which define their proposed Outstanding Universal Value, *ShUM Sites of Speyer, Worms and Mainz* is therefore compared with properties on the World Heritage List and Tentative Lists which arose under similar cultural and religious circumstances in connection with a religious minority which was under the dominance of a host society following a different religious tradition.

Throughout the world, a further 132 properties were identified on the World Heritage List and Tentative Lists:

- in which religious and cultural traditions were uniquely merged
- which are geographically notable as places where different ethnic, religious and cultural groups meet
- which are characterised by the historical or present co-existence of different religious groups and denominations which also influence the material heritage
- which are connected with events or beliefs which are important for more than one religious tradition
- in which the status of a religious group changed from a minority position to a majority; especially places which testify to the spread of a world religion by means of mission and acculturation
- properties which testify to the resilience of indigenous religious or cultural traditions in the face of external challenges through mission and hegemonic expansion.



Fig. 324: West wall of the *women's shul* with the adjacent Jewish council chamber and entrance hall of the *women's shul*, current state

They include of 105 World Heritage sites and 27 properties registered in Tentative Lists. In table form they are compared on the basis of the five values which define the proposed Outstanding Universal Value of *ShUM Sites of Speyer, Worms and Mainz* with regard to:

- Value 1 (criterion ii): influence on the development of the architecture
- Value 2 (criterion iii): witness to a living tradition
- Value 3 (criterion iii): witness to the process of urbanisation
- Value 4 (criterion iii): witness to human encounter and/or violent persecution
- Value 5 (criterion vi): centre of religious intellectual life.

The elements of *ShUM Sites of Speyer, Worms and Mainz* which graphically contribute to their proposed Outstanding Universal Value are also compared with 53 sites of *Ashkenazic* Judaism from the European Middle Ages which are neither on the World Heritage List nor the Tentative Lists, but which must be taken into account in the comparative analysis in accordance with Article 132 of the *Operational Guidelines*. They are community centres and cemeteries from the 10th to the 14th centuries. They are compared with *ShUM Sites of Speyer, Worms and Mainz* with regard to those elements which most significantly and graphically contribute to the *ShUM Sites'* proposed Outstanding Universal Value:

- Jewish community centres until *c.*1350
- Synagogues with gable structures with a characteristic window group until *c.*1350
- Synagogue with vaults above a central row of pillars until *c.*1350
- *Women's shuln* and annexes until *c.*1350
- *Mikveh* buildings until *c.*1350
- Jewish cemeteries from the High Middle Ages until *c.*1300
- Centres of Jewish intellectual life until *c.*1300.

3.2.2 Table

Country ISO 3166 ALPHA-3	Site	World Heritage List	Tentative Lists	Criterion ii	Criterion iii			Criterion vi	Ashkenazic Judaism, European Middle Ages						
				Value 1	Value 2	Value 3	Value 4	Value 5	Jewish Community Centre until c.1350	Synagogue with Gable Structures with a Characteristic Window Group until c.1350	Synagogue with Vaults above a Central Row of Pillars until c.1350	*Women's Shul* and Annex until c.1350	*Mikveh* until c.1350	Jewish Cemetery from the High Middle Ages until c.1300	Centres of Jewish Intellectual Life until c.1300
				Influence on the Development of the Architecture	Witness to a Living Tradition	Witness to the Process of Urbanisation	Witness to the Encounter and/or Violent Persecution	Centre of Religious Intellectual Life							
AFG	City of Herat		x	x	x	x	x								
AFG	Minaret and Archaeological Remains of Jam	x		x	x	x	x								
AGO	Mbanza Kongo, Vestiges of the Capital of the former Kingdom of Kongo	x			x	x	x								
ALB	Historic Centres of Berat and Gjirokastra	x			x	x	x								
ARG	Moisés Ville		x	x	x	x	x	x							
ARG BRA	Jesuit Missions of the Guaranis: San Ignacio Mini, Santa Ana, Nuestra Señora de Loreto and Santa Maria Mayor (Argentina), Ruins of Sao Miguel das Missoes (Brazil)	x													
AUT	Bruck on the Leitha: synagogue; women's shul											x			
AUT	Hainburg on the Danube: synagogue; women's shul											x			
AUT	Korneuburg: synagogue									x					
AUT	Tulln on the Danube: synagogue									x					
AUT	Vienna: synagogue; women's shul; rabbinic scholars										x	x			x
AZE	Walled City of Baku with the Shirvanshah's Palace and Maiden Tower	x													

BHR	Qal'at al-Bahrain – Ancient Harbour and Capital of Dilmun	x		x	x	x	x								
BIH	Old Bridge Area of the Old City of Mostar	x													
BIH	Mehmed Paša Sokolović Bridge in Višegrad	x		x											
BOL	Jesuit Missions of the Chiquitos	x													
BRB	Historic Bridgetown and its Garrison	x		x	x	x	x								
CH	Basel: Jewish cemetery													x	
CHN	Dazu Rock Carvings	x		x	x	x	x								
CHN	Kulangsu, a Historic International Settlement	x		x											
CHN	Tusi Sites	x		x		x	x								
CHN	Site of Xanadu	x		x	x	x	x								
CHN	Yungang Grottoes	x		x	x	x	x								
CHN KAZ KGZ	Silk Roads: the Routes Network of Chang'an-Tianshan Corridor	x		x	x	x	x	x							
CZE	Cheb: synagogue										x				
CZE	Historic Centre of Prague	x		x				x			x	x		x	x
CZE	The Fortress of Terezín		x	x											
CZE	Jewish Quarter and St Procopius' Basilica in Třebíč	x		x	x	x	x		x			x	x	x	
DEU	Andernach: monumental mikveh												x		
DEU	Town of Bamberg	x		x											
DEU	Bonn: rabbinic scholars														o
DEU	Old Synagogue and Mikveh in Erfurt – Testimonies of everyday life, religion and town history between change and continuity		x		x	x	x	x		x	x		x	x	x
DEU	Frankfurt: Jewish cemetery													x	
DEU	Friedberg (Hesse): monumental mikveh												x		

Property on World Heritage List
Property on Tentative List
Other comparative site

Jewish cultural heritage
o No preserved monuments
O Joint ordinances (*taqqanot*)

* no/few criterions/values defined

Country ISO 3166 ALPHA-3	Site	World Heritage List	Tentative Lists	Criterion ii	Criterion iii			Criterion vi	Ashkenazic Judaism, European Middle Ages						
				Value 1	Value 2	Value 3	Value 4	Value 5							
				Influence on the Development of the Architecture	Witness to a Living Tradition	Witness to the Process of Urbanisation	Witness to the Encounter and/or Violent Persecution	Centre of Religious Intellectual Life	Jewish Community Centre until c.1350	Synagogue with Gable Structures with a Characteristic Window Group until c.1350	Synagogue with Vaults above a Central Row of Pillars until c.1350	*Women's Shul* and Annex until c.1350	*Mikveh* until c.1350	Jewish Cemetery from the High Middle Ages until c.1300	Centres of Jewish Intellectual Life until c.1300
DEU	The Jewish Cemetery of Altona Königstraße. Sefardic Sepulchral Culture of the 17th and 18th century between Europe and the Caribbean*		x	x	x	x	x	x							
DEU	Koblenz: Jewish cemetery													x	
DEU	Cologne: community centre; women's shul (archaeological); monumental mikveh; cemetery (archaeological); rabbinic scholars								x			x	x	x	x
DEU	Magdeburg: rabbinic scholars														o
DEU	Miltenberg: synagogue									x					
DEU	Nuremberg: synagogue (archaeological); rabbinic scholars										x				x
DEU	Offenburg: monumental mikveh												x		
DEU	Old town of Regensburg with Stadtamhof	x		x	x	x	x		x		x	x			x
DEU	Rothenburg ob der Tauber: rabbinic scholars														o
DEU	ShUM Sites of Speyer, Worms and Mainz		x	x	x	x	x	x	x	x	x	x	x	x	x
DEU	Sondershausen: mikveh												x		
DEU	Trier: mikveh; Jewish cemetery												x	x	

EGY	Alexandria, ancient remains and the new library		x	x				x							
EGY	Saint Catherine Area	x			x	x	x	x							
ERI	Asmara: A Modernist African City	x		x											
ESP	Historic Centre of Cordoba	x		x	x	x	x								
ESP	Old Town of Cáceres	x			x	x	x	x							
ESP	Royal Monastery of Santa María de Guadalupe	x													
ESP	Cultural Landscape of the Serra de Tramuntana	x		x											
ESP	Mudejar Architecture of Aragon	x													
ESP	Monuments of Oviedo and the Kingdom of the Asturias	x		x											
ESP	Palmeral of Elche	x		x											
ESP	Plasencia - Monfragüe - Trujillo: Paysage méditerranéen		x	x											
ESP	Historic City of Toledo	x		x	x	x	x								
ESP	Turó de la Seu Vella de Lleida		x	x				x							
ESP	Renaissance Monumental Ensembles of Úbeda and Baeza	x		x											
ETH	Harar Jugol, the Fortified Historic Town	x		x	x	x	x								
FRA	Auxerre: rabbinic scholars														o
FRA	Châlons-en-Champagne: Jewish cemetery (archaeological); rabbinic scholars													x	o
FRA	Chartres: rabbinic scholars														o
FRA	Châteauroux: Jewish cemetery (archaeological)													x	
FRA	Chinon: rabbinic scholars														o
FRA	Corbeil: rabbinic scholars														o
FRA	Coucy: rabbinic scholars														o
FRA	Dampierre (Aube): rabbinic scholars														o
FRA	Dijon: rabbinic scholars														o
FRA	Ennezat: Jewish cemetery													x	
FRA	Étampes: rabbinic scholars														o
FRA	Évreux: rabbinic scholars														o
FRA	Falaise (Calvados): rabbinic scholars														o

Country ISO 3166 ALPHA-3	Site	World Heritage List	Tentative Lists	Criterion ii	Criterion iii			Criterion vi	Ashkenazic Judaism, European Middle Ages						
				Value 1	Value 2	Value 3	Value 4	Value 5	Jewish Community Centre until c.1350	Synagogue with Gable Structures with a Characteristic Window Group until c.1350	Synagogue with Vaults above a Central Row of Pillars until c.1350	*Women's Shul* and Annex until c.1350	*Mikveh* until c.1350	Jewish Cemetery from the High Middle Ages until c.1300	Centres of Jewish Intellectual Life until c.1300
				Influence on the Development of the Architecture	Witness to a Living Tradition	Witness to the Process of Urbanisation	Witness to the Encounter and/or Violent Persecution	Centre of Religious Intellectual Life							
FRA	Joigny: rabbinic scholars														o
FRA	Limoges: rabbinic scholars														o
FRA	Orléans: rabbinic scholars														o
FRA	Paris: rabbinic scholars														o
FRA	Ramerupt: residence of the renowned rabbi Jacob b. Meir														o
FRA	Reims: rabbinic scholars														o
FRA	Rouffach: synagogue									x					
FRA	Rouen: community centre; rabbinic scholars								x						o
FRA	Sens: rabbinic scholars														o
FRA	Strasbourg, Grande-Île and Neustadt	x		x									x		
FRA	Troyes: rabbinic scholars; „Synod" (c.1150)														o
FRA	Vitry-sur-Seine: rabbinic scholars														o
GBR	Cambridge: rabbinic scholars														o
GBR	Lincoln: rabbinic scholars														o
GBR	London: rabbinic scholars														o
GBR	Northampton: Jewish cemetery (archaeological)													x	
GBR	Winchester: Jewish cemetery (archaeological)													x	
GBR	York: Jewish cemetery (archaeological)													x	

GMB	Kunta Kinteh Island and Related Sites	x			x	x	x								
GRC	Archaeological site of Nikopolis		x	x				x							
GRC	Old Town of Corfu	x													
GRC	Medieval City of Rhodes	x		x											
HUN	Budapest: synagogue (archaeological)										x				
HUN	Sopron: community centre; synagogue; women's shul								x	x		x			
IND	Historic City of Ahmadabad	x		x											
IND	Champaner-Pavagadh Archaeological Park	x			x	x	x	x							
IND	Ellora Caves	x			x		x	x							
IND	Khangchendzonga National Park	x			x		x	x							
IND	Khajuraho Group of Monuments	x			x	x	x								
IND	Churches and Convents of Goa	x		x				x							
IND	Group of Monuments at Pattadakal	x			x	x	x								
IND	Agra Fort	x		x	x	x	x	x							
IRN	Armenian Monastic Ensembles of Iran	x		x	x	x	x	x							
IRN	Pasargadae	x		x	x	x	x								
IRN	Takht-e Soleyman	x		x	x	x	x	x							
IRN	Historic City of Yazd	x			x	x	x								
IRQ	The Site of Thilkifl		x	x	x	x	x	x							
ISR	Old City of Acre	x		x	x	x	x								
ISR	Arbel (arbel, nebe shueb, horns of hittim)*		x												
ISR	Bet She'an		x	x				x							
ISR	Necropolis of Bet She'arim: A Landmark of Jewish Renewal	x		x	x		x								
ISR	Early Synagogues in the Galilee		x		x	x	x	x							
ISR	Ein Karem, a village and its cultural landscape		x	x	x	x	x	x							
ISR	Bahá'i Holy Places in Haifa and the Western Galilee	x			x		x	x							

Country ISO 3166 ALPHA-3	Site	World Heritage List	Tentative Lists	Criterion ii	Criterion iii			Criterion vi	Ashkenazic Judaism, European Middle Ages						
				Value 1	Value 2	Value 3	Value 4	Value 5	Jewish Community Centre until c.1350	Synagogue with Gable Structures with a Characteristic Window Group until c.1350	Synagogue with Vaults above a Central Row of Pillars until c.1350	*Women's Shul* and Annex until c.1350	*Mikveh* until c.1350	Jewish Cemetery from the High Middle Ages until c.1300	Centres of Jewish Intellectual Life until c.1300
				Influence on the Development of the Architecture	Witness to a Living Tradition	Witness to the Process of Urbanisation	Witness to the Encounter and/or Violent Persecution	Centre of Religious Intellectual Life							
ISR	Caves of Maresha and Bet-Guvrin in the Judean Lowlands as a Microcosm of the Land of the Caves	x													
ISR	Jerusalem - the Old City and Ramparts to include Mount Zion		x	x	x	x	x	x							
ISR	Masada	x			x	x	x	x							
ISR	Biblical Tels - Megiddo, Hazor, Beer Sheba	x		x	x	x	x	x							
ITA	Castel del Monte	x		x			x								
ITA	Arab-Norman Palermo and the Cathedral Churches of Cefalú and Monreale	x		x											
JAM	Blue and John Crow Mountains	x			x		x								
JOR	Um er-Rasas (Kastrom Mefa'a)	x						x							
JOR	Old City of Jerusalem and its Walls	x		x	x	x	x	x							
JPN	Gusuku Sites and Related Properties of the Kingdom of Ryukyu	x		x	x	x	x	x							
JPN	Sacred Sites and Pilgrimage Routes in the Kii Mountain Range	x		x	x		x	x							
JPN	Hiraizumi – Temples, Gardens and Archaeological Sites Representing the Buddhist Pure Land	x		x				x							

JPN	Hidden Christian Sites in the Nagasaki Region	x			x		x								
KAZ	Mausoleum of Khoja Ahmed Yasawi	x			x	x	x								
KEN	Lamu Old Town	x		x				x							
KEN	Sacred Mijikenda Kaya Forests	x			x		x	x							
LAO	Vat Phou and Associated Ancient Settlements within the Champasak Cultural Landscape	x			x	x	x	x							
LBN	Centre historique de Saida		x												
LKA	Old Town of Galle and its Fortifications	x													
MAR	Archaeological Site of Volubilis	x		x	x	x	x	x							
MAR	Portuguese City of Mazagan (El Jadida)	x		x											
MAR	Oasis de Figuig		x		x	x	x								
MAR	Rabat, Modern Capital and Historic City: a Shared Heritage	x		x											
MEX	Aqueduct of Padre Tembleque Hydraulic System	x		x											
MEX	Historic Monuments Zone of Querétaro	x		x											
MEX	Protective town of San Miguel and the Sanctuary of Jesús Nazareno de Atotonilco	x		x											
MEX	Franciscan Missions in the Sierra Gorda of Querétaro	x		x	x	x	x								
MEX	Earliest 16th-Century Monasteries on the Slopes of Popocatepetl	x		x											
MEX	Camino Real de Tierra Adentro	x		x											
MEX	Historic Centre of Puebla	x		x											
MLI	Tomb of Askia	x		x		x	x								
MMR	Pyu Ancient Cities	x		x		x	x								
MNE	Doclea		x	x	x	x	x								
MNG	Great Burkhan Khaldun Mountain and its surrounding sacred landscape	x						x							
MOZ	Island of Mozambique	x						x							

Country ISO 3166 ALPHA-3	Site	World Heritage List	Tentative Lists	Criterion ii	Criterion iii			Criterion vi	Ashkenazic Judaism, European Middle Ages						
				Value 1	Value 2	Value 3	Value 4	Value 5	Jewish Community Centre until c.1350	Synagogue with Gable Structures with a Characteristic Window Group until c.1350	Synagogue with Vaults above a Central Row of Pillars until c.1350	*Women's Shul* and Annex until c.1350	*Mikveh* until c.1350	Jewish Cemetery from the High Middle Ages until c.1300	Centres of Jewish Intellectual Life until c.1300
				Influence on the Development of the Architecture	Witness to a Living Tradition	Witness to the Process of Urbanisation	Witness to the Encounter and/or Violent Persecution	Centre of Religious Intellectual Life							
MYS	Melaka and George Town, Historic Cities of the Straits of Malacca	x		x	x	x	x								
PHL	Baroque Churches of the Philippines	x		x											
POL	Historic Centre of Kraków	x						x							
PRK	Historic Monuments and Sites in Kaesong	x		x	x		x								
PRK	Complex of Koguryo Tombs	x		x	x		x								
PRY	Jesuit Missions of La Santísima Trinidad de Paraná and Jesús de Tavarangue	x													
PSE	Birthplace of Jesus: Church of the Nativity and the Pilgrimage Route, Bethlehem	x						x							
PSE	Hebron/Al-Khalil Old Town	x		x				x							
ROU	Historic Centre of Sighişoara	x			x	x	x								
RUS	Bolgar Historical and Archaeological Complex	x		x				x							
RUS	Historic and Architectural Complex of the Kazan Kremlin	x		x	x	x	x								
RUS	Assumption Cathedral and Monastery of the town-island of Sviyazhsk	x		x											
SEN	Bassari Country: Bassari, Fula and Bedik Cultural Landscapes	x			x		x	x							

SUR	The settlement of Joden Savanne and Cassipora cemetery		x					x							
SVK	Bardejov Town Conservation Reserve	x			x	x	x								
SVK	Wooden Churches of the Slovak part of the Carpathian Mountain Area	x			x		x								
SVK	The Memorial of Chatam Sófer		x					x							
SVN	The Walk of Peace from the Alps to the Adriatic – Heritage of the First World War		x	x				x							
SVN	Maribor: synagogue									x					
SYR	Ancient City of Bosra	x			x	x	x								
SYR	Dura Europos		x	x											
TUN	île de Djerba		x					x							
TUR	Archaeological Site of Priene		x	x	x	x	x	x							
TUR	Archaeological Site of Ani	x		x	x	x	x								
TUR	Diyarbakır Fortress and Hevsel Gardens Cultural Landscape	x													
TUR	Harran and Sanliurfa		x	x	x	x	x								
TUR	Mardin Cultural Landscape		x	x	x	x	x								
TUR	Pergamon and its Multi-Layered Cultural Landscape	x		x	x	x	x	x							
TUR	The Ancient City of Sardis and the Lydian Tumuli of Bin Tepe		x	x	x	x	x								
TZA	Stone Town of Zanzibar	x		x	x	x	x	x							
UKR	Residence of Bukovinian and Dalmatian Metropolitans	x		x	x	x	x								
UKR	Historic Center of the Port City of Odessa		x	x	x	x	x								
UKR	L'viv – the Ensemble of the Historic Centre	x		x											
USA	San Antonio Missions	x		x											
UZB	Samarkand – Crossroad of Cultures	x		x											
VUT	Chief Roi Mata's Domain	x			x		x	x							
YEM	Archaeological site of Marib		x	x											
ZWE	Matobo Hills	x			x		x	x							

Tab. 6: Table showing 193 sites that are comparable with *ShUM Sites Speyer, Worms and Mainz*

3.2.3 *ShUM Sites of Speyer, Worms and Mainz* in the Context of the World Heritage List and the Tentative Lists

ShUM Sites of Speyer, Worms and Mainz is located in the geo-cultural region of Europe. For the comparison in table form, six sites of *Ashkenazic* Judaism from a similar period – the European Middle Ages - were identified for close comparative analysis. However, as *ShUM Sites of Speyer, Worms and Mainz* is also outstanding in a world-wide context as a witness to the productive response of a religious minority to a diaspora situation and the dominance of a host society following a different religious tradition, a comparison is also made with 132 other properties on the World Heritage List and Tentative Lists:

- in which religious and cultural traditions were uniquely merged
- which are geographically notable as places where different ethnic, religious and cultural groups meet
- which are characterised by the historical or present co-existence of different religious groups and denominations which also influence the material legacy
- which are connected with events or religious ideas which are important for more than one religious tradition
- in which the status of a religious group changed from a minority position to a majority; especially places which testify to the spread of a world religion by means of mission and acculturation
- properties which testify to the resilience of indigenous religious or cultural traditions in the face of external challenges through mission and hegemonic expansion.

A total of 138 properties were identified (World Heritage List 108, Tentative Lists 30) and compared in table form on the basis of the five values which define the proposed Outstanding Universal Value of *ShUM Sites of Speyer, Worms and Mainz*:

- Value 1 (criterion ii): influence on the development of architecture. The property consists of outstanding and influential buildings and structures which had a major impact on the ritual buildings and burial culture of a religious minority over a long historical period
- Value 2 (criterion iii): witness to the formation, and enduring legacy, of a significant living tradition. The property provides outstanding, particularly early, exceptionally dense and complete evidence of the living tradition of the culture of a religious minority
- Value 3 (criterion iii): witness to the process of urbanisation. The property is an outstanding witness to the participation of a religious minority in the processes of urbanisation or the development of residential areas
- Value 4 (criterion iii): witness to human encounter and/or violent persecution. The property is an outstanding and meaningful witness to a long history of human encounter and violent persecution of a religious minority and is treated as a highly significant place of remembrance
- Value 5 (criterion vi): centre of religious intellectual life. The property represents a graphically tangible witness to major scholars, poets and community leaders whose works are still essential elements of the cultural and religious tradition of a major religious group today.

3.2.3.1 *ShUM Sites of Speyer, Worms and Mainz* in the Context of the World Heritage List

Of the 108 identified properties currently inscribed on the World Heritage List:

- 67 properties can be compared with *ShUM Sites of Speyer, Worms and Mainz* according to Value 1 (criterion ii): the property consists of outstanding and influential buildings and structures which had a major impact on the ritual buildings and burial culture of a religious minority over a long historical period
- 57 properties can be compared with *ShUM Sites of Speyer, Worms and Mainz* according to Value 2 (criterion iii): the property provides outstanding, particularly early, exceptionally dense and complete evidence of the living tradition of the culture of a religious minority
- 46 properties can be compared with *ShUM Sites of Speyer, Worms and Mainz* according to Value 3 (criterion iii): the property is an outstanding witness to the participation of a religious minority in the processes of urbanisation or the development of residential areas
- 61 properties can be compared with *ShUM Sites of Speyer, Worms and Mainz* according to Value 4 (criterion iii): the property is an outstanding and meaningful witness to a long history of human encounter and violent persecution of a religious minority and is treated as a highly significant place of remembrance
- 33 properties can be compared with *ShUM Sites of Speyer, Worms and Mainz* according to Value 5 (criterion vi): the property represents a graphically tangible testimony to major scholars, poets and community leaders whose works are still essential elements of the cultural and religious tradition of a religious group today.

Of the properties identified on the World Heritage List, only eleven fulfil all five values of *ShUM Sites of Speyer, Worms and Mainz* in a similar way and are therefore suitable for a comparison on a full property to property basis.

Silk Roads: The Routes Network of the Chang'an-Tianshan Corridor (CHN, KAZ, KGZ 2014; ii, iii, v, vi)

This World Heritage site is a 5,000 km long section of the large network of Silk Roads which arose between the 2nd century BCE and the 1st century CE and served as trade routes until the 16th century. The property consists of outstanding and influential buildings and structures on the route network of the Silk Roads with a design which had a major impact on the architecture and burial culture of the nomadic steppe peoples and the settled agricultural, oasis-based and pastoral societies on the Eurasian continent for several hundred years. The property is an outstanding witness to various living cultural traditions. Trading led to the development of trading cities which had a deep influence on settlement structures and brought together nomadic and settled communities. In this respect, the property is an outstanding witness to the participation of religious and ethnic minorities in the processes of the development of residential areas. It is an outstanding and meaningful witness to a long history of encounters. The Silk Roads connected different cultures and facilitated exchange in trade, religious beliefs, scientific knowledge, technology, cultural practices and works of art. The long period of use, the diversity



Fig. 325: Ancient city of Jiahoe, Silk Roads

of the heritage, the dynamic connections and the wealth of cultural exchange testify to the comprehensive interaction of minorities. The property is a witness to the expansion of Buddhism, Nestorian Christianity, Manichaeism, Zoroastrianism and early Islam, and even today it is an essential element of many cultural and religious traditions and is linked with ideas, convictions and traditions of outstanding universal importance.

- *ShUM Sites of Speyer, Worms and Mainz* differs from this World Heritage site in the regional context, completely different architectural forms, and structure as an association of communities.

Red Fort Complex (IND 2007; ii, iii, vi)

This World Heritage site consists of the Red Fort (built 1638) and the adjacent Fort Salimgarth (built 1546). The architectural forms give expression to the merger of different cultural traditions. The property consists of outstanding and influential buildings of Mughal architecture which were based on local traditions, but enhanced with ideas, techniques, craftsmanship and forms of expression which represent a merging of Islamic, Persian, Timurid and Hindu traditions. The innovative forms of architecture and garden design developed in the Red Fort had an influence on later buildings and gardens in Rajasthan, Delhi and Agra. The complex is an outstanding testimony to a living tradition and a witness to the participation of several religious and ethnic minorities in the process of the development of residential areas. The property reflects the phase of British occupation, and as such it is an outstanding and meaningful witness to a long history of human encounter and violent conflict. The Red Fort has been a symbol of power since the rule of Shah Jahan, it experienced the transition to British rule in Indian history and it was the place where Indian independence was first celebrated. The property was thus the scene of events which were of decisive importance in shaping the regional identity and had a great influence on the region and on major scholars and poets.

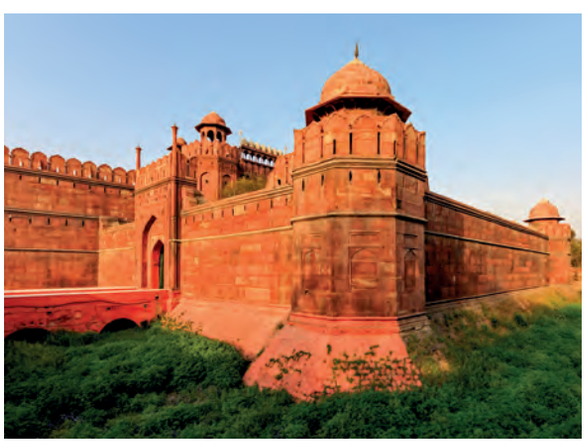


Fig. 326: Fortifications of the Red Fort in Delhi

- *ShUM Sites of Speyer, Worms and Mainz* fundamentally differs from this World Heritage site because of the functional and political context and the regional context and historical period involved.

Armenian Monastic Ensembles of Iran (IRN 2008; ii, iii, vi)

This World Heritage site consists of three monastery complexes which date back to the 7th century CE. They testify to the interaction with other regional cultures (Byzantine and Syriac Orthodox Christianity, Persian culture) and they acted as an important centre in the spread of Armenian Christianity in the region. The property consists of outstanding and influential buildings and structures of the Armenian Christian tradition with a design which had a significant impact on the ritual buildings and burial culture of this religious minority. The property is an outstanding witness to Armenian Christianity in the region and is preserved in a uniquely dense concentration and extraordinary completeness. The monastery complexes testify to the participation of the Armenian minority in the processes of the development of residential areas, and as such they are meaningful witnesses to the long and productive cultural interaction with other regional cultures, and also to violent persecution.

For centuries the monastery complexes have been highly significant pilgrimage sites, so they are an important witness to Armenian religious tradition and tangible testimonies to the works of major scholars who are still relevant for Armenian Christianity today.

- *ShUM Sites of Speyer, Worms and Mainz* differs from this World Heritage property because of the different chronological and regional context as well as the different religious constellation involved.

Takht-e Soleyman (IRN 2003; I, ii, iii, vi)

This archaeological World Heritage site consists, among other things, of the most important holy site of the Zoroastrian religion. The property consists of outstanding and influential buildings and structures which were created under Sassanid rule. The designs developed there not only had a major impact on the development of Islamic ritual buildings and burial culture, they also influenced the architecture of other religious traditions. The ensemble Takht-e Soleyman provides outstanding, particularly early, exceptionally dense and complete evidence of a religious tradition. The Zoroastrian ritual buildings and structures testify to the participation of the religious minority in the processes of urbanisation. Due to centuries of coexistence in the city, the ensemble is an outstanding and meaningful witness to a long history of human encounter and violent conflict. As the earliest Zoroastrian sanctuary, Takht-e Soleyman is the most important site which is linked with one of the early monotheistic religions of the world. Even today, the property is still connected with important biblical figures and legends, and it represents a visual and tangible testimony to major scholars and poets.

- *ShUM Sites of Speyer, Worms and Mainz* differs from this World Heritage property because of the different chronological and regional contexts, religious constellation and state of conservation.



Fig. 327: Aerial view of the excavation area of Tel Beer Sheva

Biblical Tels - Megiddo, Hazor, Beer Sheba (ISR 2005; ii, iii, iv, vi)

This World Heritage site contains, within the settlements of Megiddo, Beer Sheba and Hazor, outstanding and influential buildings and structures with a design which had a major impact on the buildings of various cultures over several hundred years. They comprise significant remains of Old Testament cities and are strongly linked with events described in the Bible. As witnesses to the disappeared cities of Canaan in the Bronze Age and biblical cities of the Iron Age, they provide outstanding, particularly early, exceptionally dense and complete evidence of the formation phase of a living tradition. As such, they also illustrate the process of the development of residential areas. The settlements of Megiddo, Beer Sheba and Hazor were trading centres and therefore they are outstanding and meaningful witnesses to a long history of human encounter. The three settlements are outstanding religious places of remembrance because they are mentioned in the Bible. In the Bronze and Iron Ages they were important centres of religious intellectual life.

- *ShUM Sites of Speyer, Worms and Mainz* differs from this World Heritage site because of the state of conservation, the different chronological and regional context and the different religious constellation.

Old City of Jerusalem and its walls (JOR 1981; ii, iii, vi)

Jerusalem is of great symbolic importance as a holy city for Judaism, Christianity and Islam. Its monuments had a major influence on the architecture of all three religions and bear witness to different living traditions. The city walls date from the Ottoman period and enclose the quarters associated with the various religious communities; in their diversity, these quarters are graphic witnesses to the process of urbanisation. This holy city for Judaism, Christianity and Islam is an outstanding witness to both human encounter and violent conflict. The place of remembrance comprises 220 historical monuments. Among them, the Dome of the Rock stands out: it was built in the 7th century and stands in the place which all three religions consider as the site of Abraham's sacrifice. The Old City of Jerusalem and its walls comprise the city which three world religions regard as the centre of religious intellectual life.

➨ *ShUM Sites of Speyer, Worms and Mainz* differs from this World Heritage site because of their completely different chronological and regional context and the architectural forms which are not comparable.



Fig. 328: Fortifications of Nakijin castle

Gusuku Sites and Related Properties of the Kingdom of Ryukyu (JPN 2000; ii, iii, vi)

Over several centuries, the monuments on the Ryukyu Islands were a centre for economic and cultural exchange between south-east Asia, China, Korea and Japan, and they influenced the architecture of different cultures. As witnesses to a tradition which is still alive today, the ruins of the castles of Gusuku testify to the social structure of the Ryukyu-Empire (12th–17th centuries CE), and the holy sites testify to the rare survival of an old religious tradition even in modern times. The far-reaching economic and cultural relationships created a unique island culture which is an impressive witness to the development of residential areas. As a place of encounter, the culture of the Ryukyuan Kingdom developed in a special political and economic environment which gave its culture a unique quality. The holy sites of Ryukyu are an outstanding witness to religious intellectual life which is expressed in the unique form of nature and ancestor worship and has been preserved in the modern era alongside other established world religions.

➨ *ShUM Sites of Speyer, Worms and Mainz* differs from this World Heritage property because of their regional context, their urban setting and the completely different idioms of design.

Sacred Sites and Pilgrimage Routes in the Kii Mountain Range (JPN 2004; ii, iii, iv, vi)

The monuments and sites which form the cultural landscape of the Kii mountain range are a unique blend of Shintoism and Buddhism and had a significant influence on the architecture of both religious traditions by their role in the interaction and development of religious cultures in East Asia. The sacred sites testify to the merger of the living traditions of Shinto culture with the Buddhist traditions imported from China and Korea. The old capital cities of Nara and Kyoto, which are linked by pilgrimage routes, are graphic witnesses

to the process of urbanisation and encounter. The shrines which are embedded in the cultural landscape testify to the importance of these cities as centres of religious intellectual life, and in parts they date back to the 9th century.

- *ShUM Sites of Speyer, Worms and Mainz* differs from this World Heritage site because of their regional and religious context, their urban setting and the different idioms of design.

Archaeological Site of Volubilis (MAR 1997; ii, iii, iv, vi)

The archaeological site is an outstanding example of an architectural ensemble and cultural landscape which was shaped by several cultures (Libu Berber, Mauritanian, Roman, Christian and Arabic/Islamic) from antiquity to the Islamic era (3rd century BCE to 8th century CE) and had a major influence on the architecture of these cultures. Several of the traditions to which the site testifies are still living today. As an outstanding example of a town which testifies to interacting influences from various cultures, from High Antiquity to the Islamic era, the archaeological site of Volubilis is an outstanding witness to urbanisation and human encounter. The town of Moulay Idriss Zerhoun contains the grave of the state founder, and as a place of annual pilgrimage it is an important place of remembrance within this centre. Volubilis is a centre of religious life which is rich in history, events, ideas, convictions and artistic works of universal importance.

- *ShUM Sites of Speyer, Worms and Mainz* differs from this World Heritage site because of their state of conservation, the different chronological and regional context and the religious constellation.

Pergamon and its Multi-Layered Cultural Landscape (TUR 2014; i, ii, iii, iv, vi)

The World Heritage property rises high above the Bakirçay plain in the Turkish Aegean Region. Its



Fig. 329: Acropolis of Pergamon

important monuments had a strong influence on the architecture of several cultures. The Kybele sanctuary in Kapıkaya, with its local Anatolian roots, stands for the continuous use and synthesis of cultures, some of which are still living today, and as an important interchange of human values. Pergamon with its multi-layered cultural landscape is a unique and outstanding witness to the Hellenistic city and landscape planning, and thus to the process of urbanisation. The Acropolis of Pergamon was the centre of the religious intellectual life of the Hellenistic Attalid dynasty and an important centre of learning in the ancient world. A characteristic feature is the subsequent use of the buildings by later cultures. The building of St John's Church, which is situated in the World Heritage area, was formerly the Serapeum, then a mosque, and also incorporated a synagogue.

- *ShUM Sites of Speyer, Worms and Mainz* differs from this World Heritage site because of their different chronological and regional context and to some extent the religious constellation.

Stone Town of Zanzibar (TZA 2000; ii, iii, vi)

The Stone Town of Zanzibar is an outstanding material manifestation of cultural fusion and harmonisation and had a significant influence on architecture. The World Heritage site is an important testimony to cultural interaction and fusion processes in a port city on the Indian Ocean. The Stone Town of Zanzibar brings together African, Arabic, Indian and European influences, thus merging traditions from several cultures which are still alive today over a period of more than a thousand years. The most important preserved buildings date from the 18th and 19th centuries. Over many centuries there were intensive trading activities by sea between Asia and Africa which were concentrated in Zanzibar as a place of human encounter. The resulting processes of urbanisation are illustrated in outstanding ways by the architecture and the urban structure of the Stone Town. Zanzibar has a great symbolic importance in the abolition of slavery because it was one of the most important slave trade harbours in East Africa and the base from which opponents of slavery such as *David Livingstone* conducted their campaign. Monuments of different religious traditions which were particularly early symbols in the fight against slavery made the Stone Town into a centre of religious and political intellectual life.



Fig. 330: The old fort in the Stone Town of Zanzibar

- *ShUM Sites of Speyer, Worms and Mainz* differs from this World Heritage site because of their different chronological and regional context and a different religious constellation.

The comparison of *ShUM Sites of Speyer, Worms and Mainz* with these 11 properties on the World Heritage List which were registered with similar values clearly shows that four World Heritage properties (Silk Roads, Armenian Monastic Ensembles, Jerusalem, Gusuku sites) belong to or include the same chronological context.

Among the World Heritage sites identified above there is not a single property with an Outstanding Universal Value which corresponds to the exceptional combination of attributes (all five values) of *ShUM Sites of Speyer, Worms and Mainz*. On the basis of this comparison, *ShUM Sites of Speyer, Worms and Mainz* - taken as a whole - must be assessed as unique and exceptional in its cultural and regional context, religious constellation and state of conservation.

3.2.3.2 *ShUM Sites of Speyer, Worms* and Mainz in the Context of the Tentative Lists

Of the 30 properties identified on States Parties' current Tentative Lists:

- 22 properties can be compared with *ShUM Sites of Speyer, Worms and Mainz* according to Value 1 (criterion ii): the property consists of outstanding and influential buildings and structures which had a major impact on the ritual buildings and burial culture of a religious minority over a long historical period
- 16 properties can be compared with *ShUM Sites of Speyer, Worms and Mainz* according to Value 2 (criterion iii): the property provides outstanding, particularly early, exceptionally dense and complete evidence of the living tradition of the culture of a religious minority
- 16 properties can be compared with *ShUM Sites of Speyer, Worms and Mainz* according to Value 3 (criterion iii): the property is an outstanding witness to the participation of a religious minority in the processes of urbanisation or the development of residential areas
- 16 properties can be compared with *ShUM Sites of Speyer, Worms and Mainz* according to Value 4 (criterion iii): the property is an outstanding and meaningful witness to a long history of human encounter and violent persecution of a religious minority and is treated as a highly significant place of remembrance
- 17 properties can be compared with *ShUM Sites of Speyer, Worms and Mainz* according to Value 5 (criterion vi): the property represents a graphically tangible testimony to major scholars, poets and community leaders whose works are still essential elements of the cultural and religious tradition of a religious group today.

Of properties on States Parties' Tentative Lists, six identify values similar to *ShUM Sites of Speyer, Worms and Mainz*.

Moisés Ville (ARG 2015; ii, iii, vi)

In the first half of the 20th century, Moisés Ville became the most important Jewish settlement in Argentina and established itself as a centre of Jewish culture at an international level. The property consists of outstanding and influential buildings and structures with design features which arose from the interaction with local traditions and were significantly influenced by the design of the founding community.

Moisés Ville is an outstanding witness to a cultural tradition based on the transfer of urban and architectural forms of Jewish communities in Eastern Europe to Argentina, where they played a significant role in the process of urbanisation. The harmonious coexistence of the Jewish communities in Argentina with other neighbouring national communities is an outstanding testimony to the long history of encounter between different cultural groups.

As an outstanding witness to rural Jewish settlements in the Americas between the end of the 19th century and the beginning of the 20th century, Moisés Ville is connected with ideas, convictions and traditions of outstanding universal importance.

- *ShUM Sites of Speyer, Worms and Mainz* differs fundamentally from this property in terms of chronological and regional context and building style.



Fig. 331: Jewish cemetery in Moisés Ville

The Jewish cemetery of Altona *Königstraße*. *Sefardic* sepulchral culture of the 17th and 18th centuries between Europe and the Caribbean (DEU 2015; ii, iii, iv, vi)

The Jewish cemetery in *Königstraße* in Hamburg-Altona is the oldest Jewish cemetery in Hamburg and the oldest Portuguese/Jewish cemetery in Northern Europe. The south-western section was created for *Sefardic* Jews in 1611, the north-eastern section for *Ashkenazic* Jews in 1616. The *Ashkenazic* section of the cemetery follows the medieval tradition of *ShUM Sites of Speyer, Worms and Mainz*.

A direct comparison between the two properties on the basis of the values is not yet possible because no values have yet been defined for the *Ashkenazic* section of the cemetery (as of 2019). The property consists of an outstanding and influential structure with a design which had a significant influence on the burial culture of the *Sefardic* Jewish minority. The Jewish cemetery is an outstanding example of *Sefardic* burial culture. It testifies to Jewish migration history, the history of Jewish religion and mentality, literature (inscriptions), art (headstone art) and to the regional history of northern Germany. The property is an outstanding and meaningful witness to a long history of human encounter and violent persecution and is regarded as a highly significant place of remembrance. The cemetery provides a visible and tangible witness to many well-known Jewish personalities, important *rabbis* and cantors, outstanding doctors and scholars, writers and influential traders and benefactors.



Fig. 332: Headstones in the *Ashkenazic* section of the Jewish cemetery of Altona *Königstraße*

- The Jewish cemetery in Altona *Königstraße* is not registered in the Tentative List in conjunction with community buildings like *ShUM Sites of Speyer, Worms and Mainz*. On the whole, *ShUM Sites of Speyer, Worms and Mainz* differs from this property because of their far earlier historical period and their cultural traditions.

Site of Dhul-Kifl (Ezekiel) (IRQ 2010; i, ii, iii, iv, v, vi)

The property comprises outstanding and influential buildings: the shrine of Dhul-Kifl which probably arose in the 14th century, markets from the Ottoman period and three historical khans [inns, 18th century]. The shrine of Dhul-Kifl is the oldest Jewish grave in Iraq; it is assigned to the Israelite prophet Isikel (Ezekiel), wherefore it is held sacred among both Jews and Muslims. As such, it provides outstanding and particularly early, dense and complete evidence of the culture of a religious minority. The markets and khans which arose around the sanctuary testify to the participation of Jews and Muslims in the process of the development of residential areas.

The property is a religious meeting place in which the traditions and the cultural heritage of many nations grow together and therefore it is a witness to the long history of human encounter, and is regarded as a highly significant place of remembrance. The historical narratives which relate to the site of Dhul-Kifl show that from the time when it was founded until today, this place has been a significant element of the cultural and religious tradition of Judaism and Islam.

- *ShUM Sites of Speyer, Worms and Mainz* differs from this property because of their different historical, regional and religious context and the fact that secular buildings are also listed in addition to the religious site of Dhul-Kifl.

Ein Karem, a village and its cultural landscape (ISR 2015; ii, iii, v, vi)

The significant Jewish village from the Roman and pre-Roman period is situated inside the modern boundaries of Jerusalem. A well-preserved *mikveh* testifies that there was already a Jewish settlement here at the time of the Second Temple. The property consists of outstanding and influential buildings and structures with a design which preserves the traces of many cultures in architecture and agriculture. The property is an outstanding and particularly early witness to a traditional Arabic village in the eastern Mediterranean region with a uniquely dense concentration and completeness, combined with structures and facilities that originate from the Christian tradition. As such, the property testifies to the participation of Muslims and Christians in the process of the development of residential areas and is a meaningful witness to a long history of human encounter and violent conflict. Because it is traditionally regarded as the place where Mary, who was pregnant with Jesus, met her cousin Elizabeth, for 2000 years Ein Karem has held a special status for major scholars and poets whose works are still essential elements of the cultural and religious tradition of a religious group.

- *ShUM Sites of Speyer, Worms and Mainz* differs from this property because of the different time period, their diaspora context, their urban setting and their structure as an association of communities.



Fig. 333: The old watch-tower of Ein Karem

Jerusalem – Old City and walls with Mount Zion (ISR 2000; i, ii, iii, iv, v, vi)



Fig. 334: View of southern Jerusalem and Mount Zion

The "Old City of Jerusalem and its Walls" were entered into the World Heritage List in 1981, and it is proposed that this property be extended to include Mount Zion and other places which represent a unique witness to the cultural traditions of Judaism, Christianity and Islam. Jerusalem is of great symbolic importance as a holy city for Judaism, Christianity and Islam. Its monuments had a major influence on the architecture of all three religions and bear witness to different living traditions. The city walls date from the Ottoman period and enclose the quarters associated with the various religious communities; in their diversity these quarters are graphic witnesses to the process of urbanisation.

This holy city for Judaism, Christianity and Islam is an outstanding witness to the encounter, and also to violent conflict. The place of remembrance comprises 220 historical monuments.

The Old City of Jerusalem and its walls enclose the city which three world religions regard as the centre of religious intellectual life.

- *ShUM Sites of Speyer, Worms and Mainz* differs from this property because of their completely different historical and regional context and the completely different building designs.

Archaeological Site of Priene (TUR 2018; ii, iii, iv, vi)

The archaeological site comprises all the features which are important for a classical Hellenistic "polis" [ancient city state] in antiquity, such as the monumental buildings of the theatre, the Agora and numerous temples. The monuments had a major influence on architecture in Asia Minor. The cultural centre was influenced by different traditions. They include various traditions which are still alive today, represented for example by one of the earliest diaspora synagogues and several Christian monuments. As the best-preserved example of city planning in Antiquity, Priene is an important witness to the process of urbanisation which is important for the understanding of the development of city planning in Asia Minor and a model for modern city planning. The individual buildings convey an impressive picture of a democratic society and provide deep insights into the social developments of the citizenry in the meeting place of a Greek "polis". In modern perception, Priene often has the same status as Athens, Rome and Pompeii. Architecture, culture, politics and engineering make Priene into a significant centre of high-quality intellectual life.

- *ShUM Sites of Speyer, Worms and Mainz* differs from this property because of its state of conservation, different chronological and regional context and, to some extent, the religious constellation.

The comparison of *ShUM Sites of Speyer, Worms and Mainz* with these 6 properties on the Tentative Lists which were registered with similar values clearly shows:

- that two properties registered in Tentative Lists (site of Dhul-Kifl, Jerusalem with Mount Zion) belong to or include the same chronological context
- that only one property registered in a Tentative List belongs to the same regional context (Hamburg: the Jewish cemetery in Altona *Königstraße*)
- only two properties registered in the Tentative Lists have a comparable religious constellation as places of Jewish tradition in the diaspora (Moisés Ville, Hamburg: Jewish cemetery Altona).

Among the properties registered in Tentative Lists identified above, there is not a single property with a proposed Outstanding Universal Value that corresponds to all five values of *ShUM Sites of Speyer, Worms and Mainz*. On the basis of this comparison, *ShUM Sites of Speyer, Worms and Mainz* must be assessed as unique in its cultural, regional and historical context, religious constellation and state of conservation.

3.2.4 *ShUM Sites of Speyer, Worms and Mainz* in the Context of Medieval *Ashkenazic* Judaism

53 sites related to *Ashkenazic* Judaism in the European Middle Ages were identified as examples for comparison. They are neither on the World Heritage List nor the Tentative Lists but must nevertheless be considered in the comparative analysis according to Article 132 of the *Operational Guidelines*. The comparison focuses on the elements *of ShUM Sites of Speyer, Worms and Mainz* which most significantly and visibly contribute to the proposed Outstanding Universal Value. They are:

- Jewish community centres until *c.*1350
- Synagogues with gable structures with a characteristic window group until *c.*1350
- Synagogue with vaults above a central row of pillars until *c.*1350
- *Women's shuln* and annexes until *c.*1350
- *Mikveh* buildings until *c.*1350
- Jewish cemeteries from the High Middle Ages until *c.*1300
- Centres of Jewish intellectual life until *c.*1300.

3.2.4.1 Regional Limitation

Post-biblical Judaism since the destruction of the *Temple in Jerusalem* in 70 CE and the suppression of the Bar Kokhba revolt in 135 CE has been characterised by a diaspora existence throughout the Mediterranean and European world regions, and also as far away as Afghanistan and the Indian west coast; in the modern era, local communities were founded all over the world. An important factor for the development of the different traditions in material culture, religious law and the synagogue customs of the Jews was the way the Jewish communities responded to the non-Jewish surrounding cultures from the 7th to the 16th centuries. A distinction is generally made between:

- "Oriental" Judaism of the communities under Islamic rule in the south and south-east of the Mediterranean region
- *Sefardic* Judaism on the Iberian peninsula and in Provence
- Byzantine and Italian Judaism of the Early and High Middle Ages and
- *Ashkenazic* Judaism in Central Europe north of the Alps and in northern France and England.

Map showing *Ashkenazic*, *Sefardic* and *Italki* Judaism



As a result of expulsion and migration, further traditions then arose from the 15th century in Italy (immigration of *Ashkenazic* and *Sefardic* Jews) and in the lands under Ottoman rule (immigration from Ṣarfat, especially after 1492). *Ashkenazic* Judaism flourished in Eastern Europe in the modern era.

In spite of numerous losses through destruction, persecution and expulsion, the Jewish communities left significant monuments in all of the areas where they had spread.

ShUM Sites of Speyer, Worms and Mainz is of outstanding importance for the formation phase of the *Ashkenazic*-Jewish tradition, the world's largest group of the diaspora.

3.2.4.2 Chronological Limitation

In the Rhineland communities and in northern France, Jewish scholarship flourished as early as the 11th century. The pogroms associated with the first Crusade (1096) had a serious impact on the Jews of Cologne as well as on the communities in Mainz and Worms. After that, on the one hand there was a certain scattering of the geographical centres of Jewish intellectual life (alongside Speyer, the northern French communities as well as Bonn and Regensburg also became prominent); on the other hand, the affected communities worked intensely to find their own response to their experience, and this led to a sharpening of the self-concept as "holy communities".

The increasing pogroms occurring in Germany during the last third of the 13th century and the expulsions from England (1290) and France (1306) brought the formative period of *Ashkenazic* Judaism to an end.

The maps of the Jewish cemeteries and the centres of Jewish intellectual life describe the period "around 1300" because this is the time for which there is a comparable data basis for France, England, the territory of the Holy Roman Empire and the adjoining countries to the East. In connection with the expulsion from France, numerous synagogues and cemeteries are mentioned for the first time in archival sources.

The comparison period for Jewish community buildings and centres must be extended to "*c.*1350": It was only in the years after the *pogroms* at the time of the *Black Death* that many of these buildings were mentioned in written sources because city councils and territorial rulers then took possession of the legacy of the murdered and displaced Jews. As a result, the *mikveh* buildings, community buildings and other elements of the Jewish community centres were specifically mentioned for the first time in many places.

The comparison focuses on the elements of *ShUM Sites of Speyer, Worms and Mainz* which significantly and visibly contribute to the proposed Outstanding Universal Value:

- Jewish community centres until *c.*1350
- Synagogues with gable structures with a characteristic window group until *c.*1350
- Synagogue with vaults above a central row of pillars until *c.*1350
- *Women's shuln* and annexes until *c.*1350
- *Mikveh* buildings until *c.*1350
- Jewish cemeteries from the High Middle Ages until *c.*1300
- Centres of Jewish intellectual life until *c.*1300

3.2.4.3 Jewish Community Centres until *c.*1350

In this comparison, "Jewish community centres" are defined in reference to Value 2, i.e., the special visibility of the connections between prayer (synagogue, *women's shul*), ritual purity (*mikveh*), scholarship (*yeshiva*) and social community life (community hall, synagogue courtyard), as documented by the presence of a *mikveh* or community hall in the direct vicinity of the synagogue, which gave rise to mutual visual connections.

Among these examples of comparable Jewish community centres until *c.*1350 in the region covered by the study (= map section), there are three community centres which are preserved in a recognisable condition. Another 25 community centres from the 11th to 14th centuries are only documented by written sources. They were therefore not included in this comparison. With regard to the Jewish community centres until *c.*1350, a comparison must therefore be made with Sopron, Cologne and Regensburg. None of these sites is represented on the World Heritage List or a Tentative List.

The significant community buildings from the Middle Ages in Erfurt (old synagogue and *mikveh*) do not constitute a "Jewish community centre" because they are distributed within the urban quarter and do not visibly form a functional connection because they are too far apart. They are *c.*100 metres apart in the urban space. There

Jewish community centres until *c.*1350



The map shows that the Jewish community centres in *Speyer Jewry-Court* and *Worms Synagogue Compound* are the oldest, best preserved community centres in *Ashkenaz*.

was never a visual connection between them because of the dense pattern of the buildings in the area. By contrast with *ShUM Sites of Speyer, Worms and Mainz*, where parts of a medieval community hall (*Worms Synagogue Compound*) and a *yeshiva* (*Speyer Jewry-Court*) are still preserved, the exact location of the medieval community hall and a possible *yeshiva* in Erfurt have not yet been precisely clarified.

The famous Jewish community centre in Prague (synagogue with *women's shul* and other buildings), including the cemetery, which is already registered on the UNESCO World Heritage List as part of the historical centre of Prague, is not included in this comparison because its visual components, with the exception of the "Old New Synagogue" (13th century) only date from the 15th century (cemetery) and later centuries.

Of all the known Jewish community centres that are still preserved today, the characteristic close functional and topographical proximity only exists in Speyer, Worms and Sopron. For the synagogue of Sopron (formerly Ödenburg, Hungary), which was built between 1300 and 1325, there is documentary evidence of a 14th century hospital next to the cantor's house. The district is preserved. The community centre in Sopron is comparable in the state of conservation. It differs from the community centres in *Speyer Jewry-Court* and *Worms Synagogue Compound* because it is younger.

For Cologne, an extensive Jewish community centre dating from the 11th to 13th centuries is documented in written sources and confirmed by archaeological finds. The mutual visual connection between the synagogue and *mikveh* has been archaeologically proven. Whereas the *mikveh* is comparatively well-preserved, the foundation walls of the synagogue and community buildings have been archaeologically recorded. They will be presented in an elaborate exhibition in a specially built museum *c.*2021. By contrast with *ShUM Sites of Speyer, Worms and Mainz*, the historical building designs of the community centre can only be hypothetically reconstructed.

The community centre in Cologne shares the same chronological context as the community centres in *Speyer Jewry-Court* and *Worms Synagogue Compound*, but it differs fundamentally because of the state of conservation of the rising masonry.

The *Jewish quarter* of Regensburg evolved over the 11th to 13th centuries. It was destroyed in 1519 and has recently been archaeologically recorded. Following excavations, most of the site has been covered again. It is not possible to give exact details about the mutual visual connections between the 13th-century synagogue, localised in the South-West, and the other community buildings. However, it must be assumed that these buildings were close together in the clearly defined *Jewish quarter*. This means that the community centre in Regensburg is comparable with the community centres in *Speyer Jewry-Court* and *Worms Synagogue Compound* in the chronological context but fundamentally differs from them in the state of conservation of the rising masonry, as it is an archaeological site.

In the other places represented on the map, the simultaneous existence of the synagogue and the *mikveh* or community hall is only documented by written sources, so they are not included in this comparison.

The comparison shows that the Jewish community centres in *Speyer Jewry-Court* and *Worms Synagogue Compound* together with Cologne are the oldest community centres in *Ashkenaz*. Together with Sopron the community centres of Speyer and Worms are the best-preserved. This means that the community centres of *Speyer Jewry-Court* and *Worms Synagogue Compound* are exceptional as they are the oldest, best preserved and most illustrative witnesses to the functional connections between prayer, ritual purity and social community life in Jewish communities in *Ashkenaz* until *c.*1350.

3.2.4.4 Transfer of Form and Design: Synagogues with Gable Structures with a Characteristic Window Group until *c.*1350

The typical gable structure for synagogues of the 13th and 14th century, with a round window framed by elongated windows, can be seen in a particularly early example in the eastern gable wall of the synagogue in *Speyer Jewry-Court* dating from 1104. This pattern, with a round window between two elongated windows, can also be seen in slightly different varieties, in designs which are characterised by three elongated windows below a round window (Nördlingen 13th century) or a round window between two elongated windows above another row of windows (Erfurt 1270; Rufach 1290).

All known synagogues with gable structures with characteristic window groups are more recent than the gable structure of the synagogue in *Speyer Jewry-Court*. The fact that this way of construction with a characteristic window group was retained is a reason to assume that the communities involved deliberately decided to copy the pattern represented in Speyer.

Among the comparable Jewish community centres including synagogues with gable structures with a characteristic window group until *c.*1350, the region covered by this study

Transfer of form and design: Synagogues with gable structures with a characteristic window group until *c.*1350



Legend:

- Round window between two elongated windows
- Round window above three elongated windows
- Characteristic window group above another row of windows
- Synagogue on a Tentative List
- Gable structure preserved in a recognisable condition

The map shows that the gable structures with the characteristic window group of *Speyer Jewry-Court* is exceptional as it is the earliest representative of this influential architectural form.

(= map section) includes 7 examples with gables on both sides which are preserved in a recognisable condition. Among the synagogues with a characteristic window group dating from the 11th to 14th centuries, there are a further two in which one gable wall is preserved in a recognisable condition.

The comparison does not include any buildings in which the windows are arranged in a significantly different pattern, such as the eastern side of the Old New Synagogue in Prague which has a window pattern with two round windows. The synagogues in Rouffach and Tulln were integrated into more recent buildings, but the recognisable gable walls are preserved. The comparison therefore focuses on the synagogues in Erfurt, Miltenberg, Tulln, Sopron, Rouffach, Korneuburg, Maribor and Nördlingen.

The preserved gable wall of the synagogue in Erfurt has featured the characteristic window group since it was built in 1270. The western gable was broken up by two rows of windows. The lower row had three pointed windows, the upper row had two pointed windows and a round tracery window. The gable structure of the synagogue in Erfurt is preserved in a recognisable condition and therefore comparable with the gable structure of the synagogue in the *Jewry-Court in Speyer*. Both synagogues are on a Tentative List. Nevertheless, the gable of the synagogue in Erfurt differs from the one in *Speyer Jewry-Court* because it is younger.

The preserved medieval synagogue in Miltenberg was built in the second half of the 13th century. The eastern gable wall still shows the gable structures through the characteristic window group with a round window between two elongated round arch windows. The gable structure of the synagogue in Miltenberg is preserved in a recognisable condition and therefore comparable with the gable structure of the synagogue in the *Jewry-Court in Speyer*. The structure in Miltenberg differs from the one in *Speyer Jewry-Court* because it is younger.

The remains of the medieval synagogue in Tulln were discovered in 2002 during demolition work on a residential building. The eastern gable wall is preserved. The synagogue was built in the late 13th century. The eastern gable wall shows the characteristic window group with a round window between two pointed windows (they were walled up at a later date). The gable structure of the synagogue in Tulln is preserved in a recognisable condition and therefore comparable with the gable structure of the synagogue in the *Jewry-Court in Speyer*. The structure of the synagogue in Tulln differs from the structure of the synagogue in *Speyer Jewry-Court* because it is younger.

The east wall of the synagogue in Sopron (formerly Ödenburg, Hungary), which was built between 1300 and 1325, features the characteristic gable pattern with a round window between two elongated round arch windows. The round window in the building, which is now used as a museum, was originally adorned with tracery. The gable structure of the synagogue in Sopron is younger than the gable structure of the *Jewry-Court in Speyer*. It differs from the structure of the synagogue in the *Jewry-Court in Speyer* because of the state of conservation and accordingly the recognisability of the characteristic elements.

The former synagogue in Rouffach (Alsace region, France), which is now used as a residential building, originally had two rows of windows in the gable walls which were inserted at the latest in the course of alterations after 1338. The lower row was structured by two pointed windows, and the upper row consisted of a round window between two pointed windows. The gable structure of the synagogue in Rouffach is preserved in a recognisable condition and therefore comparable with the gable structure of the synagogue in the *Jewry-Court in Speyer*. The structure of the synagogue in Rouffach is younger than the structure of the *Jewry-Court in Speyer*. It differs from the structure of the synagogue in *Speyer Jewry-Court* because of the state of conservation.

The medieval synagogue in Korneuburg (Austria), which is preserved as a ruin, was built in the first half of the 14th century. The eastern gable wall has the characteristic structure with a large round arch window between two elongated pointed windows.

The east wall of the medieval synagogue in Maribor (Slovenia) has the characteristic window group with a round window between two narrow pointed windows. The window structure dates from the construction in the first half of the 14th century. The gable structure of the synagogue in Korneuburg is preserved in a recognisable condition and therefore comparable with the gable structure of the synagogue in the *Jewry-Court in Speyer*. The structure of the synagogue in Korneuburg is younger than the structure of the synagogue in *Speyer Jewry-Court*.

The synagogue in Nördlingen was built in the first half of the 14th century. The building is first mentioned in records in 1357. It must be assumed that it was already used as a synagogue before the pogroms of 1348/49. The eastern gable wall was preserved until 1914. It has a round arch window above three elongated pointed windows. The gable structure of the synagogue in Nördlingen is younger than the gable structure of the *Jewry-Court in Speyer*. It differs from the structure of the synagogue in the *Jewry-Court in Speyer* because the synagogue of Nördlingen is not preserved.

The comparison shows that the gable structures with the characteristic window group of *Speyer Jewry-Court* is exceptional as it is the earliest representative of this influential architectural form. The synagogues in Erfurt, Miltenberg, Tulln, Sopron, Rouffach, Korneuburg and Nördlingen are younger than the structures of the synagogue in *Speyer Jewry-Court*. The gable structure of the synagogue in *Speyer Jewry-Court* is a prototype for *Ashkenazic* synagogue architecture.

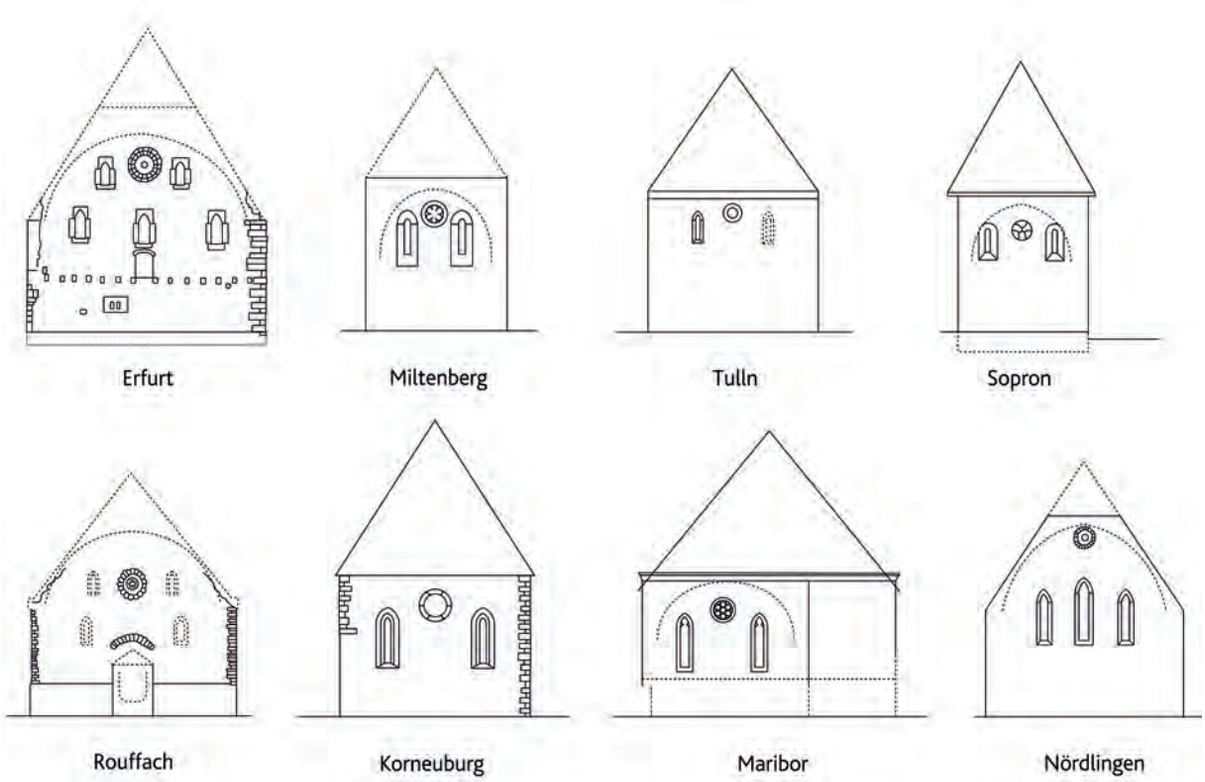


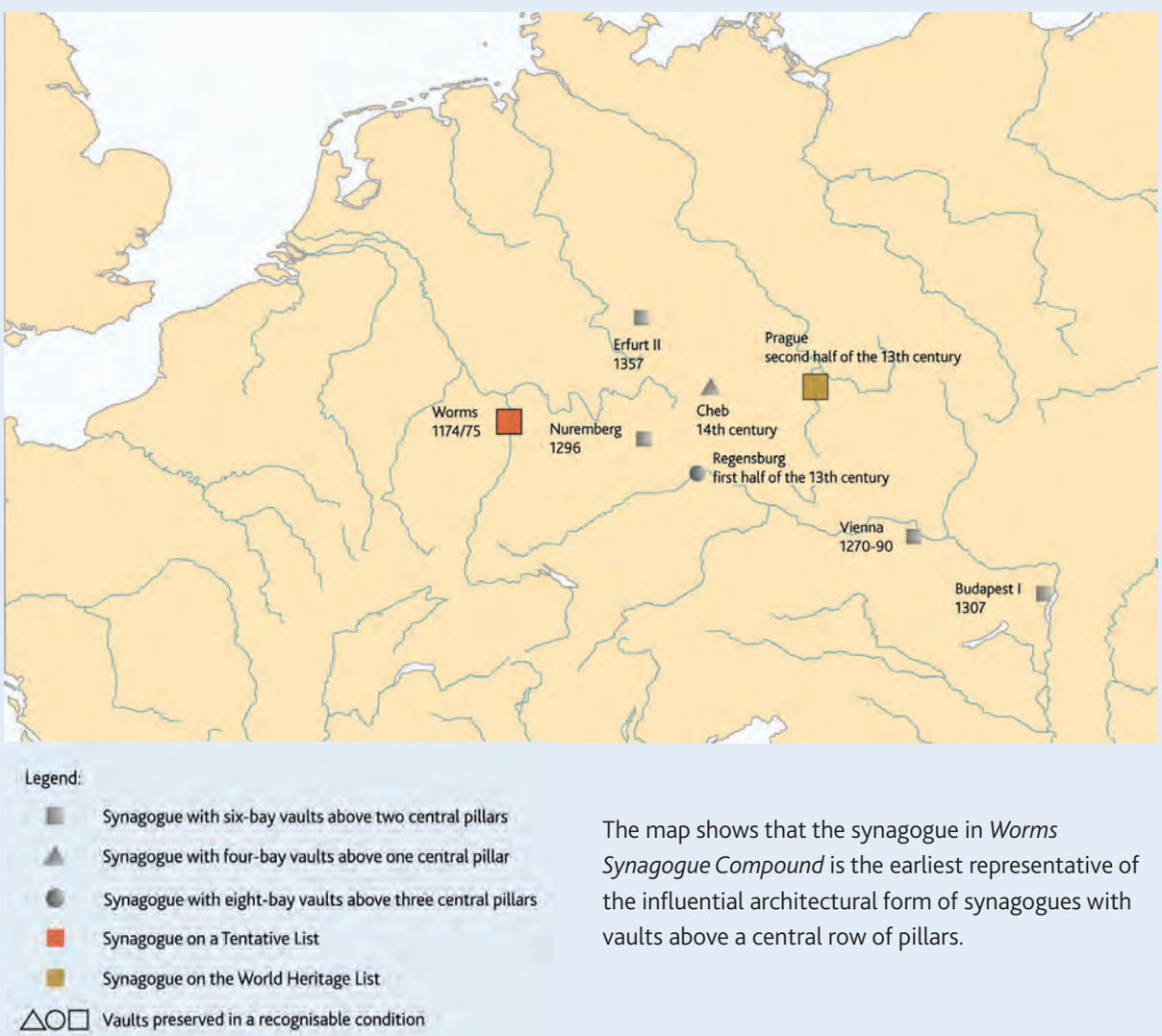
Fig. 335: Schematic drawings of the gable structures of the synagogues of Erfurt, Miltenberg, Tulln, Sopron, Rouffach, Korneuburg, Maribor and Nördlingen

3.2.4.5 Transfer of Form and Design: Synagogues with Vaults Above a Central Row of Pillars until *c.*1350

The earliest recognisable six-bay vaulting above a central row of pillars is found in the synagogue in *Worms Synagogue Compound* dating from 1174/75. A variant of this pattern can also be seen in buildings which have vaults with eight bays above three central pillars (Regensburg, first half of the 13th century) or four bays above one central pillar of an elongated synagogue area (Eger and Cheb, 14th century). The *women's shul* buildings in *Worms Synagogue Compound* and *Speyer Jewry-Court*, with their vaults over one central pillar, are not counted among the "synagogues".

Of the comparable examples of synagogues with vaults over a central row of pillars until *c.*1350, only one (Prague) is preserved in a recognisable condition in the area covered by this study (= map section). Of the synagogues with vaults over a central row of pillars from the 11th to the 14th centuries, a further 6 are preserved in archaeological remains. They were therefore not included in this comparison. All known synagogues with vaults above a central row of pillars are more recent than the vaults of the synagogue in *Worms Synagogue Compound*. The way of construction with a central row of pillars

Transfer of form and design: Synagogues with vaults above a central row of pillars until *c.*1350



The map shows that the synagogue in *Worms Synagogue Compound* is the earliest representative of the influential architectural form of synagogues with vaults above a central row of pillars.

is not ideal for a spatial use which is focused on the central bema. The fact that this design was retained therefore suggests that the pattern in Worms was deliberately copied.

The map shows that the synagogue in *Worms Synagogue Compound* is the earliest representative of the influential architectural form of synagogues with vaults above a central row of pillars.

Among the comparable examples, the one building which is preserved up to its roof structure is the Old New Synagogue in Prague (second half of the 13th century), which is inscribed in the World Heritage List as part of the Old City of Prague. Beside the synagogue in *Worms Synagogue Compound* the earliest known synagogues with vaults above a central row of pillars are the synagogues in Regensburg (first half of the 13th century), Vienna (1270–90), Nuremberg (1296), Budapest I (1307), Erfurt II (1357) and Cheb (formerly Eger, Czech Republic, 14th century) They all differ from the synagogue in *Worms Synagogue Compound* because of the state of conservation and the chronological context as they are all younger. As they are either not preserved at all or only as archaeological remains, they are not included in a comparison of the vaults.



Fig. 336: Interior of the Old New Synagogue in Prague with vaults over a central row of pillars

Post-1350 examples of synagogues with vaults over a central row of pillars are preserved in Oleśnica (formerly Oels, Poland, dating from the end of the 14th century), Budapest II (1461) and Krakow (end of the 15th century). These synagogues with vaults above a central row of pillars differ from the synagogue in *Worms Synagogue Compound* because of the fundamentally different chronological context as they are all younger. The only synagogues with vault above a central row of pillars preserved in a recognisable condition besides the synagogue in *Worms Synagogue Compound* is the Old New Synagogue in Prague. It was built in the second half of the 13th century. It is designed as a hall with a six-bay vaults over two central pillars and with an all-round candle ledge. The Old New Synagogue in Prague with its vaults over a central row of pillars is younger than the synagogue in *Worms Synagogue Compound*.

- The comparison shows that the Old New Synagogue in Prague and the synagogue in *Worms Synagogue Compound,* both with vaults over a central row of pillars, are the best-preserved of the known examples in the chronological context (until 1350). The synagogue in *Worms Synagogue Compound* is exceptional because it is not only in a remarkable state of conservation (recovery and reconstruction 1957–61) but also the earliest representative of this influential architectural form. It is a prototype architecture for synagogues of important large communities in Central Europe.

3.2.4.6 *Women's Shuln* and Annexes until *c.*1350

The first known *women's shuln* in *Ashkenaz* in the Middle Ages are those in the *ShUM* communities. The building design which was developed there provided a pattern for prayer rooms for women in *Ashkenazic* synagogues. The oldest preserved *women's shul* is the one in *Worms Synagogue Compound* which is dated to 1212/13 by the inscriptions and measuring *c.*9.2 x 12 metres. It was followed by the second oldest *women's shul* in *Speyer Jewry-Court*, built around 1250 with 11.4 x 8.4 metres.

Among the examples of comparable *women's shuln* and annexes until *c.*1350 in the region covered by this study (= map section), six are preserved in a recognisable condition. Another seven *women's shuln* and annexes from the 11th to the 14th centuries are only documented by written sources. They were therefore not included in this comparison. All comparable early examples which are known and preserved, i.e., Vienna (*c.*1250), Cologne (second half of the 13th century), Bruck a.d. Leitha (around 1300), Hainburg (around 1300), Prague (14th century at the latest) and Regensburg (14th century at the latest) are more recent.

In the Late Middle Ages, a women's section in the synagogue was a standard feature in all large communities in *Ashkenaz*.

***Women's shuln* and annexes until *c.*1350**



Legend:

- *Womens's shul* or annexe until about 1250
- *Womens's shul* or annexe until about 1350
- *Womens's shul* preserved in a recognisable condition
- *Womens's shul* only documented by written sources
- *Womens's shul* on Tentative Lists
- *Womens's shul* on the World Heritage List

The map shows that the *women's shuln* in *Worms Synagogue Compound* and *Speyer Jewry-Court* are the earliest and best-preserved representatives of this influential architectural form and provided a model.

The *women's shul* in Vienna dates *c.*1250 and is preserved in a recognisable condition as an archaeological monument. It is known by archaeological explorations. From the construction time of the synagogue in Vienna there was an annex room to the South which was between 2.50 and 1.90 metres wide and had listening windows. The room was 15 metres long with an L-shaped layout around the south-western corner of the synagogue. The *women's shul* of Vienna is younger than the *women's shul* in *Worms Synagogue Compound*. It is significantly smaller than both *women's shuln* in *Worms Synagogue Compound* and *Speyer Jewry-Court* and differs from the *women's shuln in Worms Synagogue Compound* and *Speyer Jewry-Court* because of the state of conservation of the rising masonry.

The archaeologically documented *women's shul* in Cologne dates in the second half of the 13th century. The annexe building was constructed as an L-shaped structure around the north and east wall of the men's prayer room. The north and east wall measured *c.*6.5 metres each. The women could partake in the prayer through listening windows, one of which is preserved and is similar to the pattern in Speyer. The *women's shul* of Cologne is younger than the *women's shul* in *Worms Synagogue Compound*. It is significantly smaller than both *women's shuln* in *Worms Synagogue Compound* and *Speyer Jewry-Court* and differs from the *women's shuln in Worms Synagogue Compound* and *Speyer Jewry-Court* because of the state of conservation of the rising masonry.

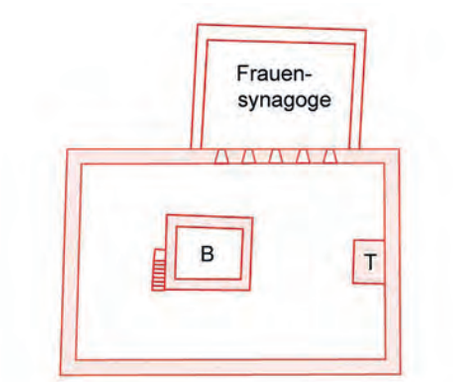


Fig. 338: Ground plan of the synagogue and the *women's shul* in Cologne

The archaeological remains of an annexe building to the medieval synagogue in Bruck an der Leitha, which was built around 1300, can be identified as a women's prayer room by its listening windows. It was built at the same time as the synagogue as a 5-metre-wide L-shaped structure along the north and west walls of the synagogue. The building complex was secularised after 1420. The *women's shul* of Bruck an der Leitha is younger than the *women's shul* in *Worms Synagogue Compound* and the *women's shul* in *Speyer Jewry*-Court. It is significantly smaller than both *women's shuln* in *Worms Synagogue Compound* and *Speyer Jewry-Court* and differs from the *women's shuln* in *Worms Synagogue Compound* and *Speyer Jewry-Court* because of the state of conservation of the rising masonry.



Fig. 337: West wall of the synagogue in Bruck an der Leitha with a characteristic listening window

The synagogue complex which was built in Hainburg around 1300 comprises two rooms of almost equal size with an aspect ratio of 4:3, one of which is regarded as the *women's shul* with a size of 7.2 x 5.3 metres. It is uncertain whether this interpretation is correct. The *women's shul* of Hainburg is younger than the *women's shul* in *Worms Synagogue Compound* and the *women's shul* in *Speyer Jewry*-Court. It is significantly smaller than both *women's shuln* in *Worms Synagogue Compound* and *Speyer Jewry-Court*

and differs from the *women's shuln in Worms Synagogue Compound* and *Speyer Jewry-Court* because of the state of conservation.

The annexe building of the Old New Synagogue in Prague, which served as a prayer room for the women, was added at the latest in the 14th century. It was built as a narrow angular room with a floor area of approximately 25 m². The *women's shul* of Prague is younger than the *women's shul* in *Worms Synagogue Compound* and the *women's shul* in *Speyer Jewry*-Court. It is significantly smaller than both *women's shuln* in *Worms Synagogue Compound* and *Speyer Jewry-Court*.



Fig. 339: West wall of the Old New Synagogue in Prague with the annexe building, which served as a prayer room for women

The annexe assigned to women in the archaeologically recorded synagogue in Regensburg was also added at the latest in the 14th century. The room measuring *c.*12 x 5 metres was built along the south wall of the synagogue. The *women's shul* of Regensburg is younger than the *women's shul* in *Worms Synagogue Compound* and the *women's shul* in *Speyer Jewry*-Court. It is significantly smaller than both *women's shuln* in *Worms Synagogue Compound* and *Speyer Jewry-Court* and differs from the *women's shuln in Worms Synagogue Compound* and *Speyer Jewry-Court* because of the state of conservation of the rising masonry. Other *women's shuln* can only be identified from written sources. They include the *women's shuln* in the *ShUM* community Mainz and also in Strasbourg, Trier and Nuremberg, each of which can be dated to the period before 1300 but fundamentally differ from the *women's shul* in *Worms Synagogue Compound* and the *women's shul* in *Speyer Jewry*-Court in the state of conservation.

- The comparison shows that the *women's shuln* in *Worms Synagogue Compound* and *Speyer Jewry-Court* are the earliest and best-preserved representatives of this influential architectural form and provided a model. The *women's shul* in *Worms Synagogue Compound* is the oldest preserved *women's shul* in *Ashkenaz*. The *women's shuln* in *Worms Synagogue Compound* measuring *c.*9.2 x 12 metres and Speyer with 11.4 x 8.4 metres are the largest of all annexes which can be identified with any certainty as *women's shuln* in medieval *Ashkenaz*.

3.2.4.7 *Mikveh* Buildings until *c.*1350

The majority of the known medieval *mikveh* buildings are only documented by written sources. In many cases they cannot be clearly identified as such: it is not clear whether a building described as a "Judenbad", "balneum judeorum" or a "bath-house of the Jews" should be interpreted as a *mikveh* or as a warm bath. The interpretation of archaeological discoveries as *mikveh* buildings is also often controversial.

Among the examples of comparable *mikveh* buildings until *c.*1350 in the region covered by the study (= map section), there are seven which are preserved in a recognisable condition. Another 28 of the *mikveh* buildings from the 11th to 13th centuries are only documented in written sources. They were therefore not included in this comparison. The comparison therefore only covers *mikveh* buildings which can be identified without any doubt. They are still preserved in Cologne, Friedberg, Andernach, Strasbourg, Erfurt, Sondershausen and Offenburg. Seven of them including the *mikveh* buildings in *Speyer Jewry-Court* and *Worms Synagogue Compound* are monumental *mikveh* buildings; a type of building whose structure was erected in a large pit and resembles a contemporary groundwater well.

***Mikveh* buildings until *c.*1350**



Legend:

- *Mikveh* from the 12th century preserved in a recognisable condition
- *Mikveh* from the 13th century preserved in a recognisable condition
- *Mikveh* only documented by written sources
- Monumental *mikveh*
- *Mikveh* on a Tentative List

The map shows that 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.

The monumental *mikveh* in Cologne dates from the 12th century and was part of the synagogue complex in Cologne which is preserved in archaeological remains. It differs from the structures of the monumental *mikveh* buildings in *Speyer Jewry-Court* and *Worms Synagogue Compound* in that it is a shaft *mikveh*. In this architectural form, the staircase to the immersion pool winds its way around only one vertical shaft. Shaft *mikveh* buildings are often deeper but follow the same technical processes than the *mikveh* buildings in *Speyer Jewry-Court* and *Worms Synagogue Compound* in a more elaborated form. The monumental *mikveh* in Cologne shows a different approach in spatial design than the monumental *mikveh* buildings in *Speyer Jewry-Court* and in *Worms Synagogue Compound* with their curved staircases.

The largest monumental *mikveh* in Central Europe, with a depth of 26 metres, is situated in Friedberg. It dates from the 13th century and was formerly part of a synagogue complex which is no longer completely preserved. It is a shaft *mikveh* like the one in Cologne. The monumental *mikveh* in Friedberg is younger than the monumental *mikveh* buildings in *Speyer Jewry-Court* and in *Worms Synagogue Compound*. It shows a different approach in spatial design than the monumental *mikveh* buildings in *Speyer Jewry-Court* and in *Worms Synagogue Compound* with their curved staircases.



Fig. 340: Interior of the *mikveh* in Friedberg

The monumental *mikveh* in Andernach was probably built in the 13th century. It is also a shaft *mikveh*. The monumental *mikveh* in Andernach is younger than the monumental *mikveh* buildings in *Speyer Jewry-Court* and in *Worms Synagogue Compound*. It shows a different approach in spatial design than the monumental *mikveh* buildings in *Speyer Jewry-Court* and in *Worms Synagogue Compound* with their curved staircases.



Fig. 341: Interior of the *mikveh* in Strasbourg

The monumental shaft *mikveh* in Strasbourg dates from the 13th century and is archaeologically preserved. The monumental *mikveh* in Strasbourg is younger than the monumental *mikveh* buildings in *Speyer Jewry-Court* and in *Worms Synagogue Compound*. It shows a different approach in spatial design than the monumental *mikveh* buildings in *Speyer Jewry-Court* and in *Worms Synagogue Compound* with their curved staircases. It differs from the monumental *mikveh* buildings in *Speyer Jewry-Court* and in *Worms Synagogue Compound* because due to the state of conservation the ritual process is no longer comprehensible to the same extent.

Due to its location on the bank of the river, the *mikveh* in Erfurt is rather smaller than the *mikveh* buildings in *Speyer Jewry-Court* and *Worms Synagogue Compound* and is less deep. It is also fed with groundwater and is built to high standards of quality. The structure dates back to the 13th century and shows signs of several alteration and extension phases. The *mikveh* in Erfurt is younger than the *mikveh* buildings in *Speyer Jewry-Court* and in *Worms Synagogue Compound*. It is not a monumental *mikveh* and therefore shows a completely different approach in spatial design than the monumental *mikveh* buildings in *Speyer Jewry-Court* and in *Worms Synagogue Compound*.

In Sondershausen there is a *mikveh* that is not deep. It dates back to the 13th or early 14th centuries. The *mikveh* in Sondershausen is younger than the *mikveh* buildings in *Speyer Jewry-Court* and in *Worms Synagogue Compound*. It is not a monumental *mikveh* and therefore shows a completely different approach in spatial design than the monumental *mikveh* buildings in *Speyer Jewry-Court* and in *Worms Synagogue Compound*.

The *mikveh* in Trier is preserved in archaeological remains. It dates back to the 13th or 14th century. The *mikveh* in Trier is younger than the *mikveh* buildings in *Speyer Jewry-Court* and in *Worms Synagogue Compound* and shows another approach in special design. It also differs from the monumental *mikveh* buildings in *Speyer Jewry-Court* and in *Worms Synagogue Compound* because of the state of conservation.

The monumental *mikveh* in Offenburg was traditionally dated to the 13th/14th centuries by researchers; recent studies of the building's history suggest a significantly later date (16th/17th centuries). The monumental *mikveh* in Offenburg is younger than the *mikveh* buildings in *Speyer Jewry-Court* and in *Worms Synagogue Compound*. It shows a similar approach in spatial design.



Fig. 342: Interior of the *mikveh* in Offenburg

- The comparison shows that the two *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 solve the construction task of a ritual bath in another way, and show a less dramatized act of ritual cleansing.

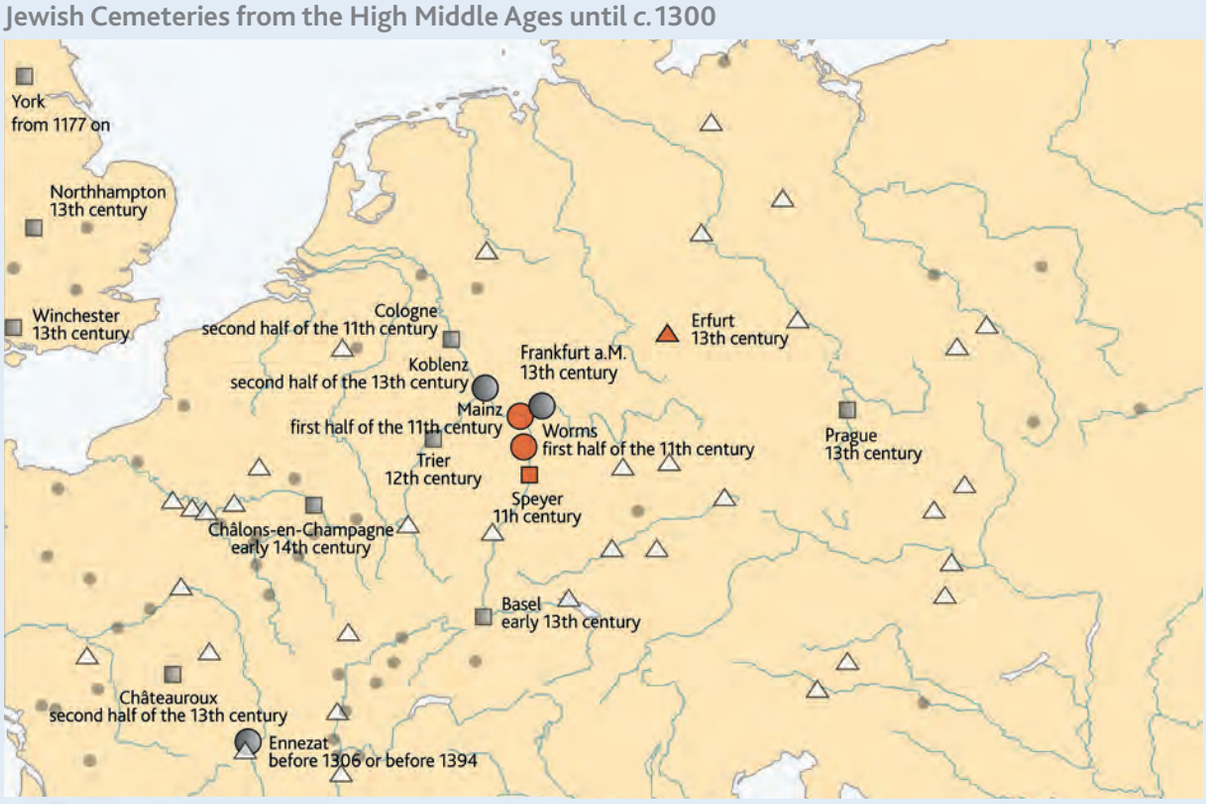
3.2.4.8 Jewish Cemeteries from the High Middle Ages until *c.*1300

Historic Jewish cemeteries were always exposed to the risk of destruction in the course of history. This especially applied in places and regions where the development of Jewish communities was interrupted by expulsion. The preservation of large areas of medieval cemetery sites in the possession of a Jewish community like in *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* must be regarded as a rare stroke of fortune.

Of the comparable Jewish cemeteries from the High Middle Ages until *c.*1300, 14 are preserved in a recognisable condition. Of the Jewish cemeteries from the 11th to the 13th centuries in the region covered by this study (= map section), a further 42 are only documented by written sources, which do not always allow for a precise localisation. They were therefore not included in this comparison. The same applies to 34 cemeteries which are only documented by preserved headstones. These areas, which are usually close to the historic city centres, were generally built over.

Apart from *Old Jewish Cemetery Worms* (1.93 hectares) and *Old Jewish Cemetery Mainz* (3.16 hectares), there are therefore only four cemeteries which are preserved to a significant extent (Ennezat, Frankfurt am Main, Erfurt, Koblenz). Among the comparable examples there are also ten cases in which recognisable archaeological findings were made on the site of a former Jewish cemetery (Basel, Châlons-en-Champagne, Châteauroux, Cologne, Northampton, Prague, Speyer, Trier, Winchester and York).

Jewish Cemeteries from the High Middle Ages until *c.*1300



The map shows that *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* are the oldest Jewish cemeteries in *Ashkenaz* and both still preserved to a significant extent.

The examples used for comparison are therefore only Ennezat, Frankfurt am Main, Erfurt, Koblenz, Basel, Châlons-en-Champagne, Châteauroux, Cologne, Northampton, Prague, Speyer, Trier, Winchester and York.

On the area of the medieval Jewish cemetery in Ennezat, known as "Champs des juifs" (before 1306 or before 1394), burial sites were discovered in 1990/91 in the course of excavations for a construction project. They faced east – with a few minor variations. They were left *in situ* and the ground was closed again in 1992. The site covers 0.98 hectares. In 2009 it was placed under protection. The medieval Jewish cemetery in Ennezat is younger than *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz*. The medieval Jewish cemetery in Ennezat is comparable with *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* in the preservation of the area to a significant extent. It differs from *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* according to the size of the preserved extent and the use and function preserved to this day.

The Jewish cemetery in *Battonnstraße* in Frankfurt am Main dates from the 13th century (around 1260, stones from the period before the local pogrom of 1241 are not known) and covers *c*.1.18 hectares. It was in use for approx. 550 years. *C*.6,000 grave inscriptions from 1260 to 1900 were documented here in 1901. More than half of them were systematically destroyed under the National Socialist regime. Today, *c*.2,300 headstones and 3,300 fragments still exist. The Jewish cemetery in *Battonnstraße* in Frankfurt am Main is younger than *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz*. The Jewish cemetery in *Battonnstraße* in Frankfurt am Main is comparable with *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* in the preservation of the area to a significant extent. It differs from *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* according to the size of the preserved extent and the use and function preserved to this day.

58 headstones and headstone fragments have been found from the medieval Jewish cemetery in Erfurt. They date back to the 13th century. A significant number are now preserved in a special depot accessible to visitors. After the annexation of the site 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*. The medieval Jewish cemetery in Erfurt is younger than *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz*. It differs from *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* according to the size of the preserved extent and the state of conservation and the sum of preserved headstones and headstone fragments that are in *Worms* and *Mainz* still on site and mostly *in situ* and the use and function preserved to this day.

The Jewish cemetery in Koblenz was created at the latest in the second half of the 13th century. It must be assumed that a section of the medieval cemetery is still preserved and not built-over, because the local Jewish community repurchased it in the 17th century. This site covers 0.89 hectares. It is still used as a Jewish cemetery today. The Jewish cemetery in Koblenz is younger than *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz*. The Jewish cemetery in Koblenz is comparable with *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* according to their use and function preserved to this day. It differs from *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* according to the size of the preserved extent and the state of conservation of the medieval burials and headstones.

Almost all of the ten cemeteries that have been explored archaeologically are today completely lost through urban development. Therefore, they all differ from *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* because they are younger and also according to the state of conservation and the use and function preserved to this day.

The medieval Jewish cemetery in Basel was destroyed during the pogrom against the Jews of Basel in 1348. Burial sites from the early 13th century were found in the middle of the 20th century and the early 21st century during construction work on the grounds of the university. The site is completely overbuilt.

The medieval Jewish cemetery in Châlons-en-Champagne was no longer used after the early 14th century. Part of the cemetery was archaeologically documented in 1997. Today the site is completely overbuilt.

Four graves in the Jewish cemetery in Châteauroux were discovered by archaeological explorations. After this exploration in 1997, the site was sold. Today the land is completely overbuilt.

The beginnings of the medieval cemetery of the major Jewish community in Cologne can be traced back to the second half of the 11th century by 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 medieval cemetery in Northampton was used in the 13th century. The use ended with the expulsion of the Jews in 1290. The site was archaeologically explored, then largely overbuilt.

The cemetery from the High Middle Ages in Prague, known as the "Jewish Garden", was situated on the road to Vyšehrad, where the new city was later built. It was created in the 13th century and used for burials until the end of the 15th century. The site was then overbuilt. Archaeological explorations were carried out during new building projects.

The medieval Jewish cemetery in the city of Speyer was north of the medieval central city. After the pogrom of 1349 and after the Jewish community had left the city near the end of the 15th century, the headstones were used as building material. From the late 15th century the site was allotted, leased out and built on. Today the site is completely overbuilt. *C*.50 headstones were found during construction work and preserved in a museum.

The Jewish cemetery of the medieval Jewish community in Trier is documented from the 12th century. Some headstone spolia were discovered in the 19th and 20th centuries and are now preserved in a museum. The cemetery was on the site of the open space now known as *Viehmarktplatz*. Excavations were carried out there between 1987 and 1994 as a part of the construction of an underground car park. Jewish burials were transferred to the Jewish section of the main municipal cemetery.

The archaeologically recorded medieval cemetery in Winchester was established in the 13th century to the West, outside the medieval city. Following the expulsion of the Jews in 1290, the headstones were used as building material. The site is largely overbuilt.

The medieval Jewish cemetery in York was used for burials from 1177 until the expulsion of the Jews in 1290. Parts of the cemetery have been subject to detailed archaeological research. The whole site was overbuilt.

- The comparison shows that according their use and function preserved to this day, *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* are only comparable with Koblenz. As the largest and oldest cemeteries in *Ashkenaz* they are exceptional and also the best-preserved examples of medieval burial culture in *Ashkenaz*. The comparison shows that they can most graphically testify to the development of *Ashkenazic* sepulchral culture.

3.2.4.9 Centres of Jewish Intellectual Life until *c.*1300

At the beginning of the millennium, Mainz was already known as a centre of Jewish scholarship; Worms followed in the 11th century, then Speyer from about 1084. The intellectual elite of the three *ShUM* communities was closely linked for generations by family ties and teacher-pupil relationships, and it was constantly enriched by erudite immigrants. Even today, these scholars are still present in Jewish tradition because of their outstanding contributions to Bible and *Talmud* studies, Jewish law (*halakha*), liturgical poetry (*piyyut*) and the codification of religious customs (*minhagim*). Their study halls (*yeshivot*) spread the fame of these local Jewish communities and attracted pupils from distant lands. The self-image of the *ShUM* communities as "holy communities" is reflected in their monuments and literature; their claim to leadership in their joint ordinances *(taqqanot*).

Repeated meetings of leading community members led to the creation of joint ordinances around 1220, which are preserved as the *Taqqanot ShUM*. These ordinances represented an innovative combination of local autonomy and joint action. The *Taqqanot ShUM* are the most extensive corpus of Jewish community ordinances in medieval *Ashkenaz*; they were agreed by the leading figures of their generation. They prove the status of the *ShUM* communities as the focal point of the cultural developments of the time.

The creative work of the *ShUM* scholars was integrated into a wide network of scholarly

Centres of Jewish intellectual life until *c.*1300



Legend:

- Outstanding scholars of the 11th century
- Outstanding scholars of the 12th century
- Outstanding scholars of the 13th cenutry
- Centre active for more than one century
- Centre active for more than two centuries
- Joint ordinances (*Taqqanot*)
- Centre of Jewish intellectual life on a Tentative List

The map shows that of the towns and cities distinguished by the presence of influential Jewish scholars between *c.*1000 and *c.*1300, only few acted as centres of Jewish learning for more than a century. Joint ordinances were only passed in the *ShUM* communities and in the Champagne/Île de France region.

contacts. In other places in the selected region covered by this study (= map section), Jewish scholars with a high intellectual level also made substantial contributions to the formation of *Ashkenazic* Jewish tradition. From the 10th/11th centuries most of them lived in northern France (Champagne and Île-de-France). Therefore, historians sometimes speak of the tradition of *Franco-Ashkenazic* Judaism. The increasing pogroms in Germany since the last third of the 13th century and the expulsions from England (1290) and France (1306) brought the formative period of *Ashkenazic* Judaism to an end.

For a comparison on a cartographic basis, it is also significant that many places were only important for a certain period because of the presence of an outstanding scholar or his school. This applies, for example, to Ramerupt near Dampierre, where the famous scholar *Yaʿaqov ben Meʾir* (*Rabbēnu Tam*, d. 1170) maintained a *yeshiva* which also attracted numerous pupils from German-speaking regions who later played a role in Regensburg or in the communities of the Rhineland. In Coucy in the first half of the 13th century *Moshe ben Yaʿaqov* lived – he was the author of an influential compendium on religious ethics – but otherwise nothing significant is known about Jewish scholarship there. To be effective in this field over a long period, it was necessary for scholars to be integrated into a richly traditional, large and politically active Jewish community.

In the following text the cities of Cologne (with Bonn), Corbeil, Orléans, Paris, Regensburg and Troyes will be compared because they were places where significant contributions to the formation of *Ashkenazic* Judaism were made for a period of more than a century. If no monuments are preserved in these places, they are marked in the table with o [➡ 3.2.2].

The metropolis of Cologne on the Lower Rhine is already acknowledged as a centre of Jewish trade and the site of a rabbinical court in a report for the year 1096. Here and in the neighbouring town of Bonn (an intermittent residence of Cologne's archbishop) scholars were active in the 12th and 13th centuries. They included *Rabbi Eliʿezer ben Samson*, *Yoʾel ben Yiṣḥaq ha-Levi* (d. approx. 1200), his son *Eliʿezer ben Yoʾel* (d. approx. 1225, author of the *Sefer Raviyah*) and his pupil *Ephraim of Bonn* (d. after 1196, Author of the *Book of Remembrance* for the victims of anti-Jewish persecutions since 1146). Cologne and Bonn differ from the *ShUM* communities in degree: They were not as well-known as centres of learning, and their *yeshivot* were not part of the community institutions. Cologne also differs from the *ShUM* community in the state of preservation of the community ensemble and no Jewish community buildings have survived medieval Bonn. Only headstone spolia survive from medieval Jewish cemetery of Cologne.

In Corbeil, a popular residence of the French kings, the scholars active from the 12th century included the *Talmud* scholars *Yaʿaqov the martyr* (d. 1192) and his brother *Yehuda*; in the 13th century the famous *R. Pereṣ ben Eliya* (d. *c.*1295), who corresponded with *Meʾir of Rothenburg*, as well as *Pereṣ's* teacher, *Yiṣḥaq ben Yosef of Corbeil* (d. 1280) who was known for his much-read handbook *Sefer Miṣwot Qatan*. Corbeil differs from the *ShUM* communities in that its role as a significant centre of learning was not as long-lived and that there is no indication of a community *yeshiva*. Nothing is known of Jewish community buildings or a cemetery in Corbeil.

In the cathedral city of Orléans there was an early Jewish community, and in the 13th century it even had two synagogues. An active scholar here in the 11th century was *Yiṣḥaq ben Menaḥem the Great*, who had studied in Mainz; a particularly outstanding figure in the 12th century was the exegete, *Talmud* commentator and poet *Yosef ben Yiṣḥaq Bekhor Shor*. Orléans differs from the *ShUM* communities in that its role as a centre of learning was not as long lived. Nothing is known of Jewish community buildings in the city, and only few headstone spolia from the medieval Jewish cemetery have survived.

In the episcopal, university and royal city of Paris a Jewish community with famous scholars is attested from as early as *c.*1100. Because of their proximity to the royal court, they played a diplomatic role in times of threat and persecution. After 1198 the famous *Yehuda ben Yiṣḥaq Sir Léon* (d. 1224) was the leader of the *yeshiva*; his student *Yeḥiʾel ben Yosef* defended the Jewish religion against Christian attacks in a forced disputation at the French royal court in 1240. He emigrated to the Holy Land around 1260. Paris differs from the *ShUM* community in that its role as a centre of learning terminated in 1306. The Jewish community buildings in the medieval city have not survived, and only headstone spolia (about 110) have survived from its medieval cemetery.

The Jewish community in Regensburg was one of 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, including the famous poet *Efrayim ben Yiṣḥaq* (d. 1175) and the most important representative of the "Pious of Germany" (*Ḥasidē Ashkenaz*), *Yehuda ben Shmuʿel he-Ḥasid* (d. 1217). Regensburg differs from the *ShUM* communities in the number of well-known Jewish scholars and its influence as a centre of Jewish learning. The Jewish community ensemble of Regensburg is only preserved in archaeological remains. Its medieval cemetery was destroyed in 1519, and 131 headstones have survived as spolia.

In the episcopal city of Troyes, the centre of the County of Champagne, there was already an organised community at the beginning of the 11th century. Here the famous *Shlomo ben Yiṣḥaq* (*Rashi*, d. 1104), who had been educated in Mainz and Worms, maintained a *yeshiva*. *Rashi* was the most important Bible and *Talmud* scholar of the *Ashkenazic* Middle Ages. His pupil *Shemaya*, and later *Yosef ben Moshe of Troyes*, are also worth mentioning. Troyes differs from the *ShUM* communities in that the number of influential scholars was smaller. No Jewish community ensemble nor a Jewish cemetery has survived from medieval Troyes.

Shmuʿel ben Meʾir and his brother *Yaʿaqov* (*Rabbēnu Tam*) in Ramerupt (see above) were *Rashi's* grandsons. As leading scholars of their generation in France they played a leading role in compiling the joint ordinances of the northern French *rabbis* in Troyes around 1150. These joint ordinances (sometimes called *Taqqanot Rabbēnu Tam*) differ from those of the *ShUM* communities in the way in which they originated. Researchers have often portrayed them as the result of a "rabbinical synod"; but more recent studies interpret them as the result of a draft by these two famous scholars being circulated among others and mainly approved by correspondence. By contrast, the sources in connection with the *Taqqanot ShUM* communities explicitly mention repeated gatherings, deliberations, and Jewish court decisions directly associated with the nominated property. The meetings were also attended by representatives of Jewish settlements around Speyer, Worms and Mainz, e.g., from Oppenheim and Münzenberg.

No community buildings or cemeteries are preserved in the English and northern French locations where important scholars worked in the formation phase of *Ashkenazic* Judaism in the 11th to 13th centuries. A significant number of Jewish headstones is only preserved from Paris, where they are today preserved in a museum.

- The comparison shows that 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 heritage of European Jews in the formation phase of *Ashkenazic* Judaism. In addition, *ShUM Sites of Speyer, Worms and Mainz* provides a unique testimony to an early Jewish association of communities established by repeated meetings and joint ordinances (*taqqanot*).

3.2.5 Result of the Comparison

The community centres and cemeteries of the *ShUM* communities represent an intersection of human history. *ShUM Sites of Speyer, Worms and Mainz* contributes a fitting and necessary addition to the World Heritage List in that it is unique and outstanding visible witness to *Ashkenazic* Judaism in the European Middle Ages. In a world-wide comparison they also provide an extraordinary illustration of the movements of human people and their interaction within society, more specifically the achievements of religious and cultural minorities in a majority culture.

The community centres and cemeteries of *ShUM Sites of Speyer, Worms and Mainz* had a substantial influence on the development of Jewish architecture and burial culture. The influential buildings and structures provided unique models for the development of Jewish ritual buildings and burial culture.

The community centres and cemeteries are particularly early witnesses to the living tradition of *Ashkenazic* Judaism which are preserved with a uniquely dense concentration and completeness. The participation of the Jews in Speyer, Worms and Mainz in the process of urbanisation can be impressively seen in the community centres and cemeteries. Especially with the construction of their community centres and monuments and the establishment of cemeteries, the Jewish communities were an essential element in the medieval urbanisation of the economically and politically powerful cathedral cities of Speyer, Worms and Mainz. The community buildings are an outstanding testimony to the involvement of Jewish communities in the cultural processes of the social environment. Today, *ShUM Sites of Speyer, Worms and Mainz* still bears outstanding and graphic witness to Jewish-Christian encounter as well as violent persecution. Uniquely in their chronological and regional context, *ShUM Sites of Speyer, Worms and Mainz* documents the functional connections between prayer, ritual purity and social community life in the Jewish communities.

The architectural forms developed in the *ShUM* communities acted as a model for various construction tasks. The monuments include the largest and earliest representatives of some of the architectural forms. They are therefore a witness to the identity-giving power of a religious tradition which was expressed in a creative interaction with its environment.

The material heritage of the Jewish communities of Speyer, Worms and Mainz which were connected by their joint ordinances (*taqqanot*) consists of monuments which are still preserved today in a uniquely visible and recognisable condition.

In summary, the comparison shows that there is no other place in Europe with a range of Jewish community centres and cemeteries from the 10th to 14th centuries which is comparable in its creative force, influential architecture, continuity, state of conservation, age and size. Moreover, *ShUM Sites of Speyer, Worms and Mainz* represents the most distinctive intersections of Jewish material culture, influential scholarship and continuous remembrance.

3.2.6 *Global Strategy, Filling the Gaps*, and a Place on the World Heritage List

Under the typological, thematic, chronological and regional system of ICOMOS, *ShUM Sites of Speyer, Worms and Mainz* belongs to the following groups: Community centres and cemeteries which are expressions of human creativity in the form of religious traditions. They are particularly characterised by religious diversity and coexistence. The community centres and cemeteries are forms of expression which can be assigned to Jewish heritage in the High Middle Ages in Western and Northern Europe; in Jewish tradition, the religious culture of this region, which later also spread to Eastern Europe, is known as *Ashkenazic*.

UNESCO's *Global Strategy for a Representative, Balanced and Credible World Heritage List* (1994) cited priorities for future nominations that included migration (diaspora), human interaction and cultural coexistence; while ICOMOS's *The World Heritage List: Filling the Gaps – an Action Plan for the Future* (2004) cited Judaism as an underrepresented spiritual element on the World Heritage List.

- Currently (2019), only 31 (2.77%) of the 1121 registered World Heritage properties represent Jewish cultural heritage. Of the 1121 properties, only three (0.27%) are classed as part of a World Heritage site from the High Middle Ages in Western and Northern Europe.
- Currently, 24 (1.39%) of the 1722 properties registered in the Tentative Lists represent Jewish cultural heritage. Of these 1722 properties, only three (0.17%) are classed as part of a property registered in the Tentative Lists from the High Middle Ages in Western and Northern Europe.

The registration of *ShUM Sites of Speyer, Worms and Mainz* would fill a significant gap on the World Heritage List with regard to sites and monuments of the Jewish cultural heritage of the High Middle Ages in Western and Northern Europe.



Fig. 343: Medieval headstones in the Memorial Cemetery of *Old Jewish Cemetery Mainz*, current state

3.3 Proposed Statement of Outstanding Universal Value

a. Brief Synthesis

ShUM Sites of Speyer, Worms and Mainz is located in the state of Rhineland-Palatinate, Southwest Germany. The four component parts of the nominated property are located in the cities of Speyer, Worms and Mainz: *Speyer Jewry-Court*, *Worms Synagogue Compound*, *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz*.

The spread of Jewish settlement and the evolution of the distinctive customs of *Ashkenazic* Judaism are an outstanding example of human migration and also of interaction and cultural cooperation with other groups which had great influence on the development of European culture. The nominated property is exceptional testimony of this Jewish communal diasporic life, from the 10th century onwards, in some of the earliest documented Jewish settlements in Western, Central and Eastern Europe. *ShUM* is a traditional acronym for the league of prominent *qehillot* [communities] of *Ashkenazic* Jews in these Upper Rhine cathedral cities, made up from the initial letters of their Hebrew city names. The *qehillot ShUM* were uniquely connected by joint community ordinances and they significantly influenced the ritual buildings, culture and identity of *Ashkenazic* Judaism, a major religous diaspora group in world history.

This outstanding cluster of community centres and compounds of religious and ritual facilities illustrates trend-setting architectural forms and pioneering practices in the cradle of *Ashkenazi* Jewry [Central Europe north of the Alps and northern France and England]. It includes the earliest extensively preserved Jewish community centres in *Ashkenaz*, monumental *mikveh* buildings [ritual baths] that are the oldest surviving examples of a structural form that was unknown in Europe until that time, architectural prototypes of synagogues, and the first examples of *women's shuln* [prayer rooms for women]. Community halls and *yeshivot* [study halls] and synagogue courtyards are testimony to legal decisions, traditions, rights and customs that were shaped by *ShUM* scholars and still form part of living Jewish tradition. Cemeteries, one of the first priorities for a new Jewish diasporic community, include the oldest surviving Jewish cemeteries in Europe, the oldest known gravestones north of the Alps, and a Memorial Cemetery that is unique in Jewish culture for its mass display of displaced medieval Jewish headstones. These large monumental and landscaped places of ritual mourning and remembrance influenced Jewish burial culture in Europe and contain inscribed headstones that document the community in a way that is only observed in other faiths many centuries later.

The component parts are intimately linked from their foundation, and most clearly by the *Taqqanot ShUM*. They are essential to an overall story that is incomparable in terms of its profound testimony to the cultural and architectural traditions of emergent *Ashkenazic* Judaism from the 10th to the 13th centuries, and as examples of the movements of human people and their interaction within society.

b. Justification for Criteria

Criterion ii:

ShUM Sites of Speyer, Worms and Mainz is pioneering ensembles of Jewish diasporic community centres and cemeteries from the High Middle Ages that provide testimony to an outstanding interchange of human values in the development of architecture and urban planning. Buildings and functional spaces developed as innovative prototypes in accordance with new social and ritual traditions in a diaspora context. Their trend-setting form and design influenced

Jewish architectural design, ritual buildings and burial culture across Central Europe north of the Alps and northern France and England.

Speyer Jewry-Court was designed as part of urban development instigated by the bishop in coordination with the German king around 1090/1100, and *Worms Synagogue Compound* was built as a characteristic ensemble embedded in a Jewish residential district. The synagogue (1104) in *Speyer Jewry-Court* displays, for the first time, elements which characterise *Ashkenazic* synagogue architecture, while the adjacent ritual bath is the oldest (*c.*1120) known monumental *mikveh* which provides a trend-setting model for *Ashkenazi mikveh* buildings. *Worms Synagogue Compound* hosts the oldest known (1175) synagogue room with a double-nave layout vaulted over two central supports, a preferred design in Jewish religious buildings widely adopted in Europe. Its *women's shul* (1213) is the earliest known in *Ashkenaz* (the *women's shul*, middle of the 13th century, in *Speyer Jewry-Court* is the second oldest).

The privileged creation of new suburban Jewish cemeteries located outside the city gates was a novelty in European urban development. *Old Jewish Cemetery Worms* (early 11th century, the oldest surviving Jewish cemetery in Europe) and *Old Jewish Cemetery Mainz* (a substantial remnant of the oldest and largest medieval Jewish cemetery in the *Ashkenazic* cultural area in Europe) are testimony to a Jewish burial culture spreading from the *ShUM* communities across Europe.

Criterion iii:

ShUM Sites of Speyer, Worms and Mainz provides a unique and exceptional testimony to the formation of European Jewish cultural tradition and identity among *Ashkenazic* Jews - the world's largest ethnic group of the Jewish diaspora. There is no other property with a comparable range of elements that can bear witness to such profound developments in the formation phase of the continuing cultural tradition of *Ashkenazic* Judaism.

The community centres and cemeteries of the *qehillot ShUM* [communities] form an exceptional complex of early religious sites of this culture. They contributed profoundly to the creation of a distinctive cultural identity and the resilience of a religious minority; issues of universal nature common to all human cultures. They also bear material witness in an extraordinary manner to how Jews have dealt with their diaspora existence since Antiquity and with repeated persecution from the first Crusade in 1096 until the *Shoah* [The Holocaust] in the 20th century.

The religious conceptions, practices and traditions of *Ashkenazic* Judaism, and interaction with surrounding peoples, are documented here in a complete and vivid manner. The self-image of the *qehillot ShUM* as "holy communities" is expressed in their community centres and cemeteries as well as in their joint ordinances, in works about religious law and ethics and in liturgical poetry. The property is early evidence of the key participation of Jews in the process of High Middle Ages' urbanisation in Central Europe north of the Alps and in northern France and England, where a Jewish community was considered an essential component of an economically and politically powerful cathedral city. *Ashkenazic* Judaism forms an inseparable part of continuing European cultural tradition.

Criterion vi:

ShUM Sites of Speyer, Worms and Mainz, as the cradle of *Ashkenazic* Jewish living tradition, is directly and tangibly associated with a major group of the Jewish diaspora which settled in Central Europe north of the Alps and in northern France and England in the High Middle Ages.

With founding processes exceptionally well-documented in the High Medieval Period, there is no other location with a comparable range of early Jewish community centres and cemeteries

to bear witness to the cultural achievements of *Ashkenazic* Jews in Central Europe north of the Alps and in northern France and England. The property further reflects exceptional evidence of the long history of Judeo-Christian encounters, of violent persecution, and of reconciliation. The significance of the sites has been recognised at an early stage and they were treated as prime places of Jewish identity and of reflection on Jewish-Christian relations.

The intellectual elite of the three *qehillot ShUM* in Speyer, Worms and Mainz was closely interconnected through family ties and teacher-student relationships; and constantly enriched by erudite immigrants. Repeated meetings of leading community members resulted in the well-known joint ordinances [*Taqqanot ShUM*] around 1220 that constitute the most comprehensive corpus of Jewish community ordinances from medieval *Ashkenaz*. Their self-image as "holy communities" is reflected in works closely linked to the property about religious law and ethics and in liturgical poetry.

The writings of *ShUM* scholars, poets and community leaders during the 10th to the 13th centuries provide evidence of profound influence at a crucial position at the crossroads of cultural developments in *Ashkenazic* Judaism. Their writings are still part of Jewish tradition to this day.



Fig. 344: Listening window and seating benches with reconstructed covering in the *women's shul* in *Speyer Jewry-Court*, current state

c. Statement of Integrity

ShUM Sites of Speyer, Worms and Mainz includes all elements necessary to give expression to the nominated property's proposed Outstanding Universal Value. A series is appropriate firstly to represent the closely linked cultural tradition of the *qehillot ShUM* in the three cities of Speyer, Worms and Mainz, and secondly to ensure the nominated property's compositional integrity. Concerning the latter, Jewish community centres from the Middle Ages survive in Speyer and Worms (the *mikveh* buildings are exceptionally complete), and cemeteries in Worms and Mainz, but no such community centre survives in Mainz; and no Jewish cemetery survives in Speyer. The rationale for the nominated property boundary is to contain all principal attributes within each component part, paying close attention to the special contribution of each to the series. With methodology applied in the same manner to all component parts, boundaries broadly follow those of the original elements. Their adequate size ensures the complete representation of the characteristics that convey the overall significance of the nominated property, therefore meeting the condition of integrity.

The ensembles of the community centres in *Speyer Jewry-Court* and *Worms Synagogue Compound* contain all elements necessary to illustrate the guiding principles and the functions of early *Ashkenazic* communities together with the self-image of the *qehillot ShUM* as "holy communities". All elements are in a good structural condition. The elements of the nominated property have been in use since the 11th century whenever there was a Jewish community structure present, with *Worms Synagogue Compound* being in almost continuous use as a place of worship for over 900 years until 1938 and the ensuing World War II. In the aftermath, essential recovery and reconstruction restored not only the buildings and spaces but also cultural identity, intangible practices and the spirit of place. *Old Jewish Cemetery Worms*, an unusually complete Jewish burial site, and

Old Jewish Cemetery Mainz, retain all elements necessary to illustrate the Jewish burial culture of *Ashkenaz*. They are in an adequate condition. In addition to surface elements, the ensemble of *Speyer Jewry-Court* and *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* possess all necessary excavated and unexcavated underground cultural resources to vividly represent the significance of the nominated property.

None of the component parts are threatened by development or neglect, each being afforded the strongest possible legal protection under the Monuments Protection Act of Rhineland-Palatinate (in accordance with Article 8 *DSchG*), and ongoing conservation of the nominated property being adequately funded and well-supported by local communities.

d. Statement of Authenticity

ShUM Sites of Speyer, Worms and Mainz satisfies the test of authenticity based on a thorough understanding of the nominated property's values and its related attributes. In terms of form and design, its essential layout, spatial organisation and respective interrelationships, together with its architectural forms and designs reflect its significant and influential development in the High Middle Ages in a clear and unambiguous manner. Elements are well-preserved according to historical development from the 11th to the 14th centuries, with additions in the 17th century and interventions in the 20th century remaining precisely faithful to authenticity in all aspects. Over the centuries, secured materials were continually reused for necessary maintenance, while no restorations which could change the medieval substance were carried out in the era of Historicism. As early as the late-19th century measures towards the protection of the substance were introduced.

The synagogue in *Worms Synagogue Compound* was set on fire in November 1938. Unlike most other Jewish ritual buildings damaged during the National Socialist dictatorship, it has been carefully recovered and, where essential, reconstructed in accordance with the comprehensive documentation available. Lower elevations survived and still bear the traces of trauma, whilst the recovery of coigns, mouldings, and cornices from the rubble allowed restitution of lost parts. Where necessary, authentic materials were used in a manner clearly distinguishable from the original building substance. Overall a subliminally harmonious outcome was achieved as befits living religious heritage and the legitimate aspiration of host communities to restore cultural identity, and dignity. Apart from its function as a synagogue it has a symbolic dimension as one of the most important testimonials to Jewish culture. Recovery in this context of deliberate and systematic destruction of cultural heritage, therefore, is a fundamental conservation action to safeguard tangible values and associated intangible practices and beliefs. It is a case that wholly qualifies as an exceptional circumstance that justifies reconstruction based on conservation doctrines that remain valid today.

Speyer Jewry-Court has lost part of its authenticity regarding use and function due to secularisation around 1500. *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* no longer continue as active burial grounds but they remain sacred space where, in particular, early headstones are visited daily by the global Jewish community. Jewish graves and headstones are preserved *in situ* on the entire grounds, whereas in the Mainz Memorial Cemetery, original headstones recovered from construction sites in Mainz (where they had been reused as masonry) from the 1860s onwards have been displayed since 1926 in this unique space. The spirit and feeling of each cemetery are fully sustained.

Whilst the values of the nominated property have been recognised among communities of the Jewish Diaspora since the High Middle Ages, each component part and their elements have been scientifically investigated from the middle

of the 18th century, and its significance realised increasingly. Existing and ongoing documentation is thorough, and research continuous. Facilities, including public archives, are centred in the nominated property itself, enhancing knowledge of the nominated property and increasing access.

e. Requirements for Protection and Management

ShUM Sites of Speyer, Worms and Mainz is protected by national instruments of protection. The central instrument for the protection of the nominated property at national level is the Federal Building Code (*Baugesetzbuch - BauGB*), and at the State the State Building Ordinance of Rhineland-Palatinate (*Landesbauordnung - LBauO*) and the Monuments Protection of Rhineland-Palatinate Act (*Denkmalschutzgesetz - DSchG*). All component parts of the nominated property are protected by the Monuments Protection Act of Rhineland-Palatinate. Being placed under protection in accordance with Article 8 *DSchG*, the nominated property enjoy the strongest possible legal protection. Furthermore, the legal principles of regional and urban planning and the municipal legal regulations and statutes provide effective additional protection of the nominated property.

A single Management Plan has been developed so that the proposed Outstanding Universal Value of *ShUM Sites of Speyer, Worms and Mainz* is preserved for future generations and in order to guarantee the protection and the integrated and coordinated management of the nominated property.

The Management Plan specifies continuous measures as well as priority projects; it explains plans for educational activities and public communication and includes concepts towards a responsible visitor management and the tourism policies. For implementing this plan, centrally coordinated management and monitoring groups have been organised in cooperation with the owners and other stakeholders. The cooperation of all those involved is also explained in the Management Plan; it guarantees that statutory and legal provisions will be respected and that *ShUM Sites of Speyer, Worms and Mainz* will be sustainably protected.



Fig. 345: *Women's shul*, synagogue courtyard, synagogue, *yeshiva* (from left to right) and community hall (in the background) of *Worms Synagogue Compound*, current state



Fig. 346: Test cleaning on a headstone in the Memorial Cemetery of *Old Jewish Cemetery Mainz*. The aim is to find the most sustainable preservation method, 2019

4 State of Conservation and Factors Affecting the Property

4.a Present State of Conservation

ShUM Sites of Speyer, Worms and Mainz is in a good state of conservation.

The outstanding cultural-historical significance of *ShUM Sites of Speyer, Worms and Mainz* gained substantial recognition at an early stage. After damage inflicted in successive pogroms, this has contributed to negative interventions being largely prevented. The preservation of the medieval substance and the appearance of the individual component parts were always models for restoration and maintenance measures. Regular monitoring of the state of conservation and continuous conservation measures, including restoration and renovation, have been and will continue to be coordinated at each component part. These have contributed to and will continue to contribute to an adequate state of conservation of *ShUM Sites of Speyer, Worms and Mainz* being guaranteed.

The conservation measures which are to be carried out are coordinated with the Jewish Community Mainz, the owners, the respective Monuments Protection Authority and the State Conservation Office. On behalf of and in close specialist cooperation with the State Conservation Office the *Institut für Steinkonservierung e. V.* (Stone Preservation Institute – *IfS*) is also involved in the work. Furthermore, external specialist firms, among others, are also instructed to produce review reports.

The responsible departments in the municipal authorities have built up a wealth of experience in relation to the preservation and conservation of *ShUM Sites of Speyer, Worms and Mainz*. It is guaranteed that the nominated property will be able to be maintained at a high level of quality, by an appropriate range of experts, in full accordance with its future requirements.



Fig. 347: Window group in the west wall of the synagogue in *Speyer Jewry-Court*, current state

Present state of conservation of the component parts and their elements

ID-No.	Element	State of Conservation	Comments
001	Component Part *Speyer Jewry-Court*		
001.1	Ensemble Jewry-Court in Speyer	good	Speyer Jewry-Court is used as a museum and is in a good condition. The component part is regularly inspected and conservation measures are carried out, as required, on an ongoing basis.
001.2	Synagogue	good	The structural remains of the synagogue are in a good condition. Maintenance work has been carried out since 1999. This includes the renovation of medieval plaster in 2002, the renovation of the exterior wall, the renovation of the partition in 2002 to 2004 and the renovation of the west wall in 2012. The synagogue is also examined closely in regular inspections.
001.3	Women's Shul	good	The structural remains of the women's shul are in a good condition. Regular inspections of the component part as well as continuous maintenance and conservation sustain the good state of conservation.
001.4	Mikveh	good	The mikveh is in a good condition. To protect the mikveh against damage caused by penetrating precipitation water, a protective glass roof was built in 1999. Regular inspections of the protective roofing and the grounds contribute to the good state of conservation.
001.5	Synagogue Courtyard	good	Archaeological monument
001.6	Yeshiva	good	Archaeological monument

ID-No.	Element	State of Conservation	Comments
002	Component Part *Worms Synagogue Compound*		
002.1	Ensemble Synagogue Compound in Worms	good	The Synagogue Compound is in a good condition. Continuous conservation work is carried out on the component part. The synagogue garden and the synagogue (including the women's shul) are actively used by the Jewish Community Mainz in the original sense, which helps to ensure that any need for preservation and repair measures is recognised at an early stage and a good state of conservation is maintained.
002.2	Synagogue	good/average	The synagogue in Worms was substantially damaged during the November pogroms in 1938. The synagogue was subsequently recovered and reconstructed by 1961 using many original sections [➡ 2.a.2.2]. Today it is in a good condition. Existing cracks in the synagogue arise due to the structural circumstances; they appear in the same areas where cracks were documented even before 1938 [➡ 2.b.2.2]. For this reason crack monitoring is performed. Appropriate measures will be initiated as required.
002.3	Women's Shul	good	The women's shul is in a good condition. Together with the synagogue, the women's shul was also substantially destroyed during the Shoah and recovered by 1961. The outer walls of the women's shul survived the destruction up to the level of the stringers of the impressive bench seats in the synagogue courtyard. On the higher side facing the alley and Synagogenplatz, the interior walls are preserved to a height of more than 1.3 metres above the interior floor level.

ID-No.	Element	State of Conservation	Comments
002	Component Part *Worms Synagogue Compound*		
002.4	Mikveh	average/stable	Fundamental restoration and renovation work since 2016 will restore the state of conservation to 'good'.
002.5	Synagogue Courtyard	good	The synagogue courtyard and the synagogue (including the women's shul) are used by the Jewish Community Mainz, which helps to ensure that any need for preservation and repair measures is recognised at an early stage and a good state of conservation is maintained.
002.6	Yeshiva	good/average	The yeshiva was substantially destroyed together with the synagogue and recovered and reconstructed by 1961. As in the neighbouring synagogue, the existing cracks arise due to the structural circumstances [➡ 2.b.2.2]. For this reason crack monitoring is performed. Appropriate measures will be initiated as requiered.
002.7	Community Hall ("Rashi House")	good/average	The cellar walls and exterior walls which originate from the 12th and 13th centuries are predominantly in a good condition. The remains of plaster with carving in the spaces around the stones have been preserved and require safeguarding. The Rashi House contains in the cellar and on the lower floor the Jewish Museum Worms. Furthermore, the Institute of Town History with the City Archives Worms and Photo Archives Worms and the Lower Monuments Protection Authority are also located there. Through this use the building is maintained in line with accepted conservation practice.
002.8	Jewish Council Chamber and Entrance Hall of the Women's Shul	good	The Jewish council chamber and entrance hall of the women's shul was substantially destroyed together with the synagogue and recovered by 1961. It is in a good condition. It is used by the Jewish Community Mainz, which ensures that any need for preservation and repair measures is recognised at an early stage and a good state of conservation is maintained.

ID-No.	Element	State of Conservation	Comments
003	Component Part *Old Jewish Cemetery Worms*		
003.1	"Heiliger Sand" Cemetery in Worms	good	In accordance with the traditional management of Jewish cemeteries, conservation and maintenance measures are only implemented cautiously. Measures are carried out continuously to ensure the good condition of the cemetery.
003.2	Medieval Headstones	good/average	The majority of the medieval headstones are in a good condition. In the past few years a careful conservation and safeguarding of substance was initiated for medieval headstones in a state of conservation less than average. This took place and continues to take place in close consultation with the Jewish Community Mainz and taking traditional management into consideration. A pilot project for the creation of a restoration stragety for 20 exemplary headstones (13 in Worms and 7 in Mainz) is currently being implemented, in close consultation with the Jewish Community Mainz [➡ 7.4.3].
003.3	Entrance Courtyard with Tahara House	good/average	The entrance courtyard is in a good condition. The Tahara House on the northern entrance courtyard is also in a good to average condition. Several cracks are currently being observed and appropriate measures initiated.
003.4	"New Section" of the Cemetery	good	The headstones are mostly in a good condition. Some headstones show traces of repair. In accordance with traditional management Jewish cemeteries are set up for eternity and are inviolable.

ID-No.	Element	State of Conservation	Comments
004	Component Part *Old Jewish Cemetery Mainz*		
004.1	Cemetery "auf dem Judensand" in Mainz	good	Continuous green maintenance contributes to the preservation of the cemetery "auf dem Judensand" in Mainz. In accordance with the traditional management of Jewish cemeteries, conservation and maintenance measures must proceed with restraint and caution. Measures are carried out continuously to ensure the good condition of the cemetery.
004.2	Medieval Headstones	good/average	The majority of the medieval headstones are in a good condition. In the past few years a careful conservation and safeguarding of substance was initiated for medieval headstones in a state of conservation less than average. This took place and continues to take place in close consultation with the Jewish Community Mainz and taking traditional management into consideration. A pilot project for the creation of a restoration strategy on the basis of 20 exemplary headstones (13 in Worms and 7 in Mainz) is currently being implemented, in close consultation with the Jewish Community Mainz [➡ 7.4.4].
004.3	Memorial Cemetery	good	The Memorial Cemetery set up in 1926 is in a good condition. As a section of Old Jewish Cemetery Mainz it is subject to traditional management. A pilot project for the creation of a restoration strategy for 20 exemplary headstones (13 in Worms and 7 in Mainz) is currently in the process of implementation, in close consultation with the Jewish Community Mainz [➡ 7.4.4].
004.4	"New Section" of the Cemetery	good/average	The headstones largely made from sandstone are predominantly in a good to satisfactory condition. Preservation and conservation project in pre-planning stage.

Tab. 5: State of conservation of the component parts of *ShUM Sites of Speyer, Worms and Mainz*

4.a.1 Component Part *Speyer Jewry-Court* (ID 001)

Speyer Jewry-Court is used as a museum and is in a good condition. The component part is regularly inspected and conservation measures are carried out, as required, on an ongoing basis [➡ 6.a]. Conservation of the component part in line with accepted conservation practice is guaranteed.

4.a.1.1 Ensemble Jewry-Court in Speyer (ID 001.1)

The Ensemble Jewry-Court in Speyer is in a good condition. The component part is regularly inspected and conservation measures carried out as required. In 2018, the southern boundary wall of the Jewry-Court (wall east of the *mikveh*), which separates the Jewry-Court site from the car park of the Episcopal Ordinariate, was extensively renovated [➡ MP 7.7.1.1]. Regular inspections of the component part as well as maintenance and conservation ensure the good state of conservation.

4.a.1.2 Synagogue (ID 001.2)

The structural remains of the synagogue were uncovered in recent years due to the initiatives of the city council of Speyer. They are in a good condition. Sections of the original floor are preserved. Maintenance and conservation work has been carried out since 1999. This includes, among other aspects, the renovation of medieval plaster in 2002, the renovation of the exterior wall, the renovation of the partition in 2002 to 2004 and the renovation of the west wall in 2012. As is the case for the entire component part, the synagogue is also examined closely in regular inspections so that potentially negative issues can be recognised at an early stage.

4.a.1.3 *Women's Shul* (ID 001.3)

The structural remains of the *women's shul* were uncovered in recent years and are in a good condition. The west wall was integrated in the late baroque houses of *Judengasse* when these were built, and is correspondingly clearly perceivable on their exterior walls. In the *women's shul* sections of the original floor are preserved, and so is the stone base of a wooden bench, which for conservational and -didactic reasons was recreated with a wooden bench. Regular inspections as well as continuous maintenance and conservation sustain the good state of conservation.

4.a.1.4 *Mikveh* (ID 001.4)

The *mikveh* in Speyer is in a good condition. In order to ensure this in the future and to protect the *mikveh* against damage caused by penetrating precipitation water a protective glass roof was built in 1999. The roof not only prevents precipitation water from penetrating, it also minimises humidity. Continuous climate measurements in the interior of the *mikveh* guarantee the monitoring of humidity.

Regular inspections of the protective roofing and the grounds contribute to the good state of conservation of the *mikveh*.

4.a.1.5 Synagogue Courtyard (ID 001.5)

The archaeological building structures of the synagogue courtyard in Speyer are in a good condition.

4.a.1.6 *Yeshiva* (ID 001.6)

The *yeshiva* is preserved as an archaeological monument and as such is in a good condition. The soil surrounding the *yeshiva* protects the archaeological remains and contributes to their preservation.

4.a.2 Component Part *Worms Synagogue Compound* (ID 002)

Worms Synagogue Compound is continuously used and is in a good condition. The forecourt of the Synagogue Compound, the synagogue garden and the green spaces are regularly maintained. The synagogue garden and the synagogue (including the *women's shul*) are actively used by the Jewish Community Mainz in the original sense, which helps to ensures that any need for preservation and repair measures is recognised at an early stage and a good state of conservation is maintained.

4.a.2.1 Ensemble Synagogue Compound in Worms (ID 002.1)

The Synagogue Compound in Worms is in a good condition. Conservation work at the component part is carried out, as required, on a continuous basis. The active use of the Synagogue Compound ensures that issues can be identified and necessary measures initiated at an early stage. They are developed in close consultation with the Monuments Protection Authority so that conservation of the component part in line with accepted conservation practice is guaranteed.

4.a.2.2 Synagogue (ID 002.2)

The synagogue in Worms was substantially damaged during the November pogroms in 1938. In 1939 the higher elevations of walls were pulled down, although the walls of the synagogue remained up to a height of 2.5 metres. The preserved substance was safeguarded at an early stage, the synagogue subsequently recovered and reconstructed by 1961 using many original sections. Today it is in a good condition. Existing cracks in the synagogue arise due to the structural circumstances; they appear in the same areas where cracks were documented even before 1938 [➡ 2.b.2.2]. For this reason, crack monitoring is performed. Appropriate measures will be initiated as required. [➡ MP 7.4.2].

4.a.2.3 *Women's Shul* (ID 002.3)

The *women's shul* is in a good condition. Together with the synagogue, the *women's shul* was also substantially destroyed during the *Shoah* but recovered and reconstructed by 1961. The outer walls of the *women's shul* survived the destruction during the *Shoah* up to the level of the stringers of the impressive bench seats in the synagogue courtyard. On the higher side facing the alley and *Synagogenplatz*, the interior walls are preserved to a height of more than 1.3 metres above the interior floor level.

4.a.2.4 *Mikveh* (ID 002.4)

The *mikveh* is in a average and stable condition and has undergone renovation, structural examination and restoration since 2016. These measures pertain to the entire building structure as well as to the remains of plaster and colours from the construction period. The problem areas are, above all, the damaged remains of the plaster, the stone surfaces as well as the interior climate situation, the microbial vegetation, the degree of salinity and the lack of strengthening agents for application in the humid environment.

A project application by the *Institut für Steinkonservierung e. V.* with the title "Development and testing of methods for the conservation of historically valuable plaster and stone surfaces damaged by pollution, as well as for masonry strengthening under permanently damp conditions and microbial contamination in the *mikveh* in Worms, funded by the *Deutsche Bundesstiftung Umwelt* (DBU)" was approved by the *Deutsche Bundesstiftung Umwelt* in 2016. Cooperation partners are, among others, the City of Worms and the *HAWK University of Applied Sciences and Arts Hildesheim*. In addition, stakeholders from the field of monument conservation and a restoration team as well as the Jewish Community Mainz are involved. The problem areas to be worked on in the project are, above all, the damaged remains of the plaster, presumably from the construction period, as well

as the stone surfaces. Furthermore, the indoor climate situation, the microbial growth, the salt content of stone and plaster and the lack of strengthening agents for application in the humid environment are among the challenges of the project. Restorative emergency stabilization of the original plaster fragments in the vault of the bathing shaft has already taken place. Historic mortar and plaster as well as the degree of salinity in natural stone and mortar have been analysed. Pilot tests have been carried out in order to clean plaster and stone surfaces from the construction period as well as for the strengthening of the historic plaster with conventional and newly-developed strengthening agents. Based on this, sample areas for the conservation of plaster and natural stone were set up. The extremely fragile remains of plaster can be cleaned in a very careful manner by laser beam. In this process, gypsum crusts can be reduced in order to delay further weathering. Pieces of destabilized plaster are strengthened using nanolime and, if required, additionally with silicic acid ester. The rims of plaster fragments are fixed to the masonry with mortar on the basis of a natural hydraulic lime.

The backfilling of the cavities behind the plaster for the improvement of the adhesion to the masonry will be tested in one of the next steps. To reduce the damage of the sculptured sandstone surfaces by soluble salts, tests are carried out to remove salt from the few original sandstone elements by compresses based on clay minerals.

For the evaluation indoor climatic conditions long-term measurements of air temperature, surface temperature and relative air humidity have been carried out on various sections of the *mikveh* in Worms. Comparative measurements have taken place in the *mikveh* buildings of Speyer, Friedberg and currently also in Andernach. On the basis of the measurement results a system for controlled ventilation and airing of the *mikveh* is currently being developed.

The microbiological examinations of the growth of algae and fungi on the wall surfaces as well as the contamination of the indoor air by airborne germs have not yet been completed. Various attempts are being made to reduce the microbial contamination of the wall surfaces.



Fig. 348: Protection and conservation measures in the *mikveh* in *Worms Synagogue Compound*, measurement 2019

In addition, meaning beyond the *Deutsche Bundesstiftung Umwelt* project, a strategy for the enhancement of structural safety has been developed. It was important to find solutions for two types of damage: On the one hand, an enormous masonry bulge had formed in the area between the stair descent and the bathing shaft. It was temporarily braced. Calculations have shown that the area could be stabilised by anchoring and mortar injections without the need of excavations in the exterior area. On the other hand, some areas of the walls have been destabilised through erosion of the masonry mortar and entry of soil material to the extent that individual stones could be pulled out of the masonry by hand. Extensive pilot tests have been carried out in order to stabilise this section of the masonry. In the process, washed out joints were grouted, while areas with original but hollow joints were stabilised by back-filling with free-flowing mortar. Subsequently, via small drill holes on the cross joints, special high-pressure water jet lances with rotating spray heads were fitted into the masonry in order to wash out the soil material. Via injection packers, a special mortars was injected, which connects the stones with each other.

It will be necessary to seal the ground above the *mikveh* in order to avoid further entry of precipitation water into the masonry and the associated erosion of the mortar binding agent. Surveys of the soil structure in the synagogue garden have been carried out as a basis for the planning of sealing measures.The project was completed by the end of 2019. Future measures will be conceived on the basis of its results. Subsequently, it will be essential to develop detailed planning for further steps and prepare appropriate measures. The objective is to draw up a master plan for the long-term restoration and maintenance of the *mikveh*.

4.a.2.5 Synagogue Courtyard (ID 002.5)

The synagogue courtyard in Worms is comprehensible and well-preserved to this day. Continuous monitoring, building preservation and conservation ensure its good condition. The synagogue courtyard and the synagogue (including the *women's shul*) are used by the Jewish Community Mainz, which helps to ensure that any need for preservation and repair measures is recognised at an early stage and a good state of conservation is maintained.

4.a.2.6 *Yeshiva* (ID 002.6)

The *yeshiva* was substantially destroyed together with the synagogue during the *Shoah* but was recovered and reconstructed by 1961. It is in good condition.

As in the neighbouring synagogue, the existing cracks in the *yeshiva* arise due to the structural circumstances [➡ 2.b.2.2]. For this reason, crack monitoring will be performed and appropriate measures will be initiated as required [➡ MP 7.4.2].

4.a.2.7 Community Hall (*Rashi House*; ID 002.7)

The cellar walls and exterior walls which originate from the 12th and 13th centuries are predominantly in a good condition. The remains of plaster with carving in the spaces around the stones have been preserved and require safeguarding. The *Rashi House* contains in the cellar and on the lower floor the *Jewish Museum Worms*. Furthermore, the Institute of Town History with the *City Archives Worms* and *Photo Archives Worms* and the Lower Monuments Protection Authority are also located there. Through this use the building is maintained in line with accepted conservation practice.

4.a.2.8 Jewish Council Chamber and Entrance Hall of the *Women's Shul* (ID 002.8)

The Jewish council chamber and entrance hall of the *women's shul* was substantially destroyed together with the synagogue during the *Shoah* but recovered and reconstructed by 1961. It is in a good condition.

4.a.3 Component Part *Old Jewish Cemetery Worms* (ID 003)

Old Jewish Cemetery Worms is in a good state of conservation.

4.a.3.1 "Heiliger Sand" Cemetery in Worms (ID 003.1)

The "Heiliger Sand" cemetery in Worms is in a good condition. In accordance with the traditional management of Jewish cemeteries conservation and maintenance measures are only implemented cautiously.

The comprehensive conservation approach developed for this purpose takes into account green maintenance, the upkeep of the means of enclosure and the paths. Measures are carried out continuously and help to ensure the good condition of the cemetery.

4.a.3.2 Medieval Headstones (ID 003.2)

The majority of the medieval headstones are in a good condition. In recent years a careful conservation and safeguarding of substance was initiated for those medieval headstones which are in a state of conservation less than average, to safeguard their substance. This took place and continues to take place in close consultation with the Jewish Community Mainz and taking traditional management into consideration. The measures are coordinated and individually adapted for each stone, and methods were selected and examined for the type of stone and the extent of weathering using scientific and technical expertise.

Currently untreated stones, on which neither cleaning nor conservational-restorational measures have taken place, show surfaces variously covered with moss and lichen, some inscription plaques are covered with dark accretion and crust, white salt efflorescence covers the base areas. Occasionally the headstones exhibit mechanical damage such as fractures, cracks or chipping. Insofar as the causes of the damage are deduced, immediate appropriate measures for future prevention have been made, and will continue to be made.

For the medieval headstones marked by individual damage phenomena, the resulting restoration and conservation measures will be specified in greater detail with the aid of a pilot project and are described in the Management Plan under [➡ 7.4.3].

In the long-term, in order to protect the headstones against rank growth consisting of ivy and woody bushes and trees, green maintenance measures have been organised accordingly [➡ MP 7.2.2].

4.a.3.3 Entrance Courtyard with *Tahara House* (ID 003.3)

The entrance courtyard is in a good condition. The *Tahara House* on the northern entrance courtyard is also in a good to average condition. Several cracks are currently being observed and appropriate measures initiated.

4.a.3.4 "New Section" of the Cemetery (ID 003.4)

The "new section" of the cemetery is in a good condition. The headstones are mostly in a good condition. The materials used in the 19th and 20th centuries are less sensitive to weathering. Some headstones have suffered from antisemitic acts of vandalism [➡ 2.b.3] and show traces of subsequent repair.

In the long-term, in order to protect the headstones against rank growth consisting of ivy and woody bushes and trees, green maintenance measures have been organised accordingly. The continuously implemented measures contribute to the good condition of the "new section" of the cemetery.

4.a.4 Component Part *Old Jewish Cemetery Mainz* (ID 004)

As is the case with the component part *Old Jewish Cemetery Worms*, *Old Jewish Cemetery Mainz* is subject to traditional management and is in an overall good condition.

4.a.4.1 Cemetery "auf dem Judensand" in Mainz (ID 004.1)

Continuous green maintenance contributes to the preservation of the cemetery "auf dem Judensand" in Mainz. In accordance with the traditional management of Jewish cemeteries, conservation and maintenance measures must proceed with restraint and caution.

The comprehensive conservation approach developed for this takes into account green maintenance, the upkeep of the enclosure and the paths. Measures are carried out continuously to ensure the good condition of the cemetery.

4.a.4.2 Medieval Headstones (ID 004.2)

Most of the medieval headstones are in a good condition. Essentially, for the medieval headstones, two types of stone can be distinguished: red or yellowish sandstone, and what is known as Mainz Basin limestone.

The weathering processes and corresponding damage to the sandstone headstones are comparable with those of the medieval headstones of *Old Jewish Cemetery Worms* (ID 003.2). Here the inscription areas of some stones have also been adversely affected by salt, dirt and vegetation.

In contrast, the headstones made from limestone tend to demonstrate a lower damage pattern. A pilot project for the creation of a restoration strategy is currently carried out on 20 exemplary headstones (13 in Worms and 7 in Mainz), in close consultation with the Jewish Community Mainz [➡ MP 7.4.4].

In Mainz in the past few years the first work samples for the preservation of substance were carried out. Stones damaged by rising damp in part received new bases or were levelled with a wedge of stone slabs. Furthermore, test cleaning has been carried out, which will be evaluated in the coming years.

In the long-term, in order to protect the headstones against rank growth consisting of ivy and woody bushes and trees, green maintenance measures have been organised accordingly. [➡ MP 7.2.2].

4.a.4.3 Memorial Cemetery (ID 004.3)

The Memorial Cemetery set up in 1926 is in a good condition. As a section of *Old Jewish Cemetery Mainz* it is subject to traditional management. The continuously performed green maintenance measures contribute to its good condition [➡ MP 7.2.2].

4.a.4.4 "New Section" of the Cemetery (ID 004.4)

The "new section" of the cemetery in Mainz with *c.*1,500 headstones largely made from sandstone is predominantly in a good to satisfactory condition. Some headstones show traces of repair. The cemetery is subject to traditional management. Some headstones, however, are substantially endangered and the fundamentals for a preservation and conservation strategy have been developed.



Fig. 349: Headstones in the "new section" of *Old Jewish Cemetery Mainz* are subject to traditional management, current state



Fig. 350: Aerial views of the four component parts *Speyer Jewry-Court* (top left), *Worms Synagogue Compound* (top right), *Old Jewish Cemetery Worms* (bottom left) and *Old Jewish Cemetery Mainz* (bottom right), current state

4.b Factors Affecting the Property

Factors that have the potential to pose a threat to the state of conservation as well as to the proposed Outstanding Universal Value of the nominated property are listed below. These are divided into the five principal factors of development pressures, environmental pressures, natural disasters and risk preparedness, responsible visitation at World Heritage sites and number of inhabitants within the property and the Buffer Zone.

<table>
<tr><th>Factors</th><th>Component Part
Speyer Jewry-Court
(ID 001)</th><th>Component Part
Worms Synagogue Compound (ID 002)</th><th>Component Part
Old Jewish Cemetery Worms (ID 003)</th><th>Component Part
Old Jewish Cemetery Mainz (ID 004)</th></tr>
<tr><td colspan="5">Development Pressures</td></tr>
<tr><td>Urbanisation</td><td colspan="4">No negative impacts are expected.</td></tr>
<tr><td>Traffic</td><td colspan="2">No negative impacts are expected.</td><td colspan="2">Impacts cannot be ruled out and will be observed as part of monitoring.</td></tr>
<tr><td>Antisemitism</td><td>A specific threat situation does not exist. General protective measures are in place.</td><td colspan="2">In order to prevent antisemitic crimes in the future, the responsible authorities have security schemes in place.</td><td>A specific threat situation does not exist. The security authorities will be informed and involved with regard to plans and measures which concern the cemetery.</td></tr>
<tr><td>Vandalism</td><td>Vandalism can never be completely ruled out. General security precautions are in place.</td><td colspan="2">Vandalism can never be completely ruled out. Existing security schemes protect the component part against threats due to vandalism.</td><td>Vandalism can never be completely ruled out. General security precautions are in place.</td></tr>
<tr><td colspan="5">Environmental Pressures</td></tr>
<tr><td>Climate Change</td><td colspan="2">Climate change may contribute to changing weathering processes. Furthermore, extremely warm summers with low precipitation could result in structural damage. Regular monitoring takes place.</td><td colspan="2">Climate change may contribute to changing weathering processes. For example, the chemical and physical effects can lead to altered salt contamination or a denser inhabitation by moss.
A pilot project for creation of a restoration strategy is currently carried out on 20 selected example headstones (13 in Worms and 7 in Mainz).</td></tr>
<tr><td>Vegetation</td><td colspan="4">Unchecked vegetation may become problematic without maintenance measures. Regular green maintenance takes place.</td></tr>
<tr><td>Weathering</td><td colspan="2">Frost weathering, rust bursting and hygrothermal deformation or changes due to stress factors are possible. Protective measures have been developed and will continue to be developed in the future. Regular monitoring takes place.</td><td colspan="2">Among other aspects, natural decay, salt contamination, hygrothermal weathering influences are possible. The issue is currently being investigated as part of the pilot project for creation of a restoration strategy of the 20 selected example headstones.</td></tr>
</table>

Factors	Component Part *Speyer Jewry-Court* (ID 001)	Component Part *Worms Synagogue Compound* (ID 002)	Component Part *Old Jewish Cemetery Worms* (ID 003)	Component Part *Old Jewish Cemetery Mainz* (ID 004)
Environmental Pressures				
Biological	Biological effects can have both protective as well as damaging impacts on the component parts. Therefore, a difference must be made depending on the vegetation and the structure concerned. For the mikveh in Worms (ID 002.4) a strategy is currently being developed. The results will contribute to the subsequent development of a restoration and preservation project.		In past years test cleaning and restoration measures have been carried out in these areas, the sustainability of which is subject to detailed scientific analysis. The results will contribute to the pilot project for the creation of a restoration strategy of the 20 selected example headstones.	
Natural Disasters and Risk Preparedness				
Earthquake	The overall threat through earthquakes is low. Earthquake zone 1: Risk level of intensities 6 < 6.5 (Zone 0) respectively 6.5 < 7 (Zone 1) Anticipated damage at this level is light structural damage, primarily to buildings in poor condition.			The threat through earthquakes is low. Earthquake zone 0: Risk level of intensities 6 < 6.5 (Zone 0) respectively 6.5 < 7 (Zone 1) Anticipated damage at this level is light structural damage, primarily to buildings in poor condition.
Flooding	No negative impacts due to flooding are expected.			
Lightning, Strikes and Fire	A threat through lightning strikes cannot be completely ruled out, however the probability is low. General safety and protection measures are in place.			
Torrential Rain and Storm	Large amounts of precipitation water could represent a threat. In order to avoid this, a protective glass roof was built over the mikveh (ID 001.4)	Large amounts of precipitation water could represent a threat to the mikveh (ID 002.4). As part of the current restoration project various possibilities of surface sealing are discussed.	Large amounts of precipitation water could represent a threat. The restoration scheme developed through the pilot project for the creation of a restoration strategy of the 20 selected example headstones (13 in Worms and 7 in Mainz) is to counteract this in the long-term. Regular green maintenance is also to take place.	
Responsible Visitation at World Heritage Sites				
Number of Visitors 2018	17,332	Synagogue: 26,278 Museum: 9,052	*c.*40,000	*c.*900
Number of Inhabitants within the Property and the Buffer Zone				
Inhabitants within the Property 2018	None	None	1	None
Inhabitants within the Buffer Zone 2018	285	1,031	52	639
Total 2018	2,008			

Tab. 6: List of factors affecting the property of *ShUM Sites of Speyer, Worms and Mainz*

4.b.(i) Development Pressures

The four component parts of *ShUM Sites of Speyer, Worms and Mainz* are all now located in inner city areas that, as residential centres and retail hubs, are subject to constant change and in which the pressure of development plays a role. As the component parts are protected as monuments under the Monuments Protection Act of the State of Rhineland-Palatinate (*DSchG*) [➡ 5.c.3.2] as well as by various planning instruments [➡ 5.d], there is no risk of negative impacts due to urban development on the nominated property, its four component parts, and their relevant view corridors, panoramas and visual connections.

The Buffer Zones are protected by the Monuments Protection Act either as monument zones (Article 5 *DSchG*), protected excavation areas (Article 22 *DSchG*) or via the protection of the surroundings of a monument (Article 4 *DSchG*). Projects, interventions in the ground and structural alterations must therefore be undertaken in close cooperation with the Monuments Protection Authorities and following the approval procedure. As a consequence, even within the Buffer Zone no intervention or substantial change of use that could endanger the proposed Outstanding Universal Value of *ShUM Sites of Speyer, Worms and Mainz* is anticipated.

With regard to the nominated property, antisemitic crimes cannot be wholly ruled out. However, overall there has been a low number of antisemitic incidents in recent years. There is also currently no specific awareness of a risk to the nominated property. As future antisemitic crimes cannot be excluded, close co-operation with the police authorities is ongoing. In addition, the circumstances and requirements are assessed at regular intervals in order to involve the responsible offices at an early stage in the event of changing conditions and to respond to changing risks. If the nominated property is inscribed on the UNESCO World Heritage List, that recognition will be immediately followed by a renewed risk analysis and a re-evaluation of existing protective measures.

4.b.(i).1 Component Part *Speyer Jewry-Court* (ID 001)

Urbanisation

Speyer Jewry-Court and its Buffer Zone are located in a typically mixed structure of inner-city areas. The area in which the component part is located is protected by two monument zones as well as a local building and construction plan [➡ 5.d.2.2] that excludes the right to build in the nominated property. Uses in the Buffer Zone are restricted to housing, retail, administration, gastronomy, the accommodation sector, social facilities and cultural facilities. The local building and construction plan explicitly excludes places of entertainment. Therefore, facilities which could have a negative impact are not anticipated. Residential use in the area is very stable. Changes of use in the current residential buildings are not anticipated.

Impacts on the protected view corridors, panoramas and visual connections [➡ 2.a.1] are also not anticipated. The Buffer Zone is located in the "Historic City Centre South of Maximilianstraße" monument zone as well as in the monument zone "Maximilianstraße". Directly adjacent is the "Cathedral Garden" monument zone and the monument zone "Historic City Centre North of Maximilianstraße".

Changes and amendments consequently require an approval procedure. Approval is only granted when they do not run against the requirements of monuments protection.

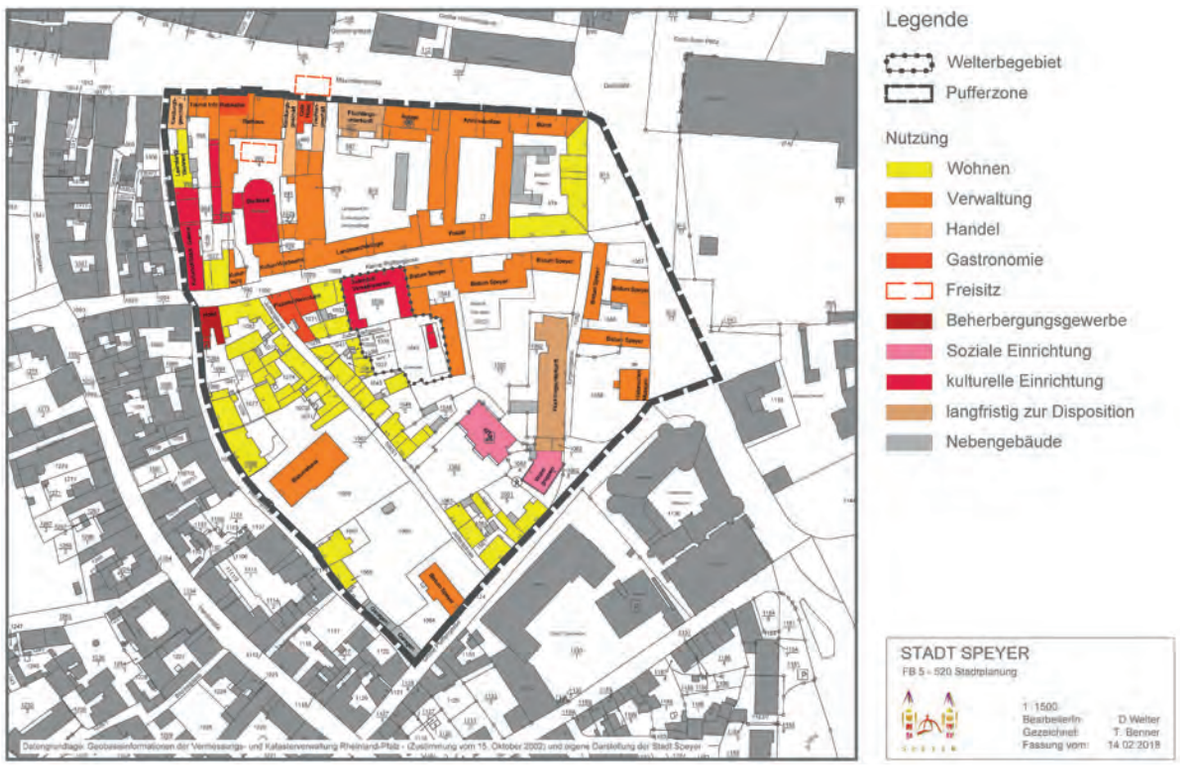


Fig. 351: Excerpt of the Technical Paper showing the use of the buildings in the proposed Buffer Zone of *Speyer Jewry-Court*; yellow: residential area; orange: administration; map base: Geobasis information of the Surveying and Cadastral Administration of Rhineland-Palatinate

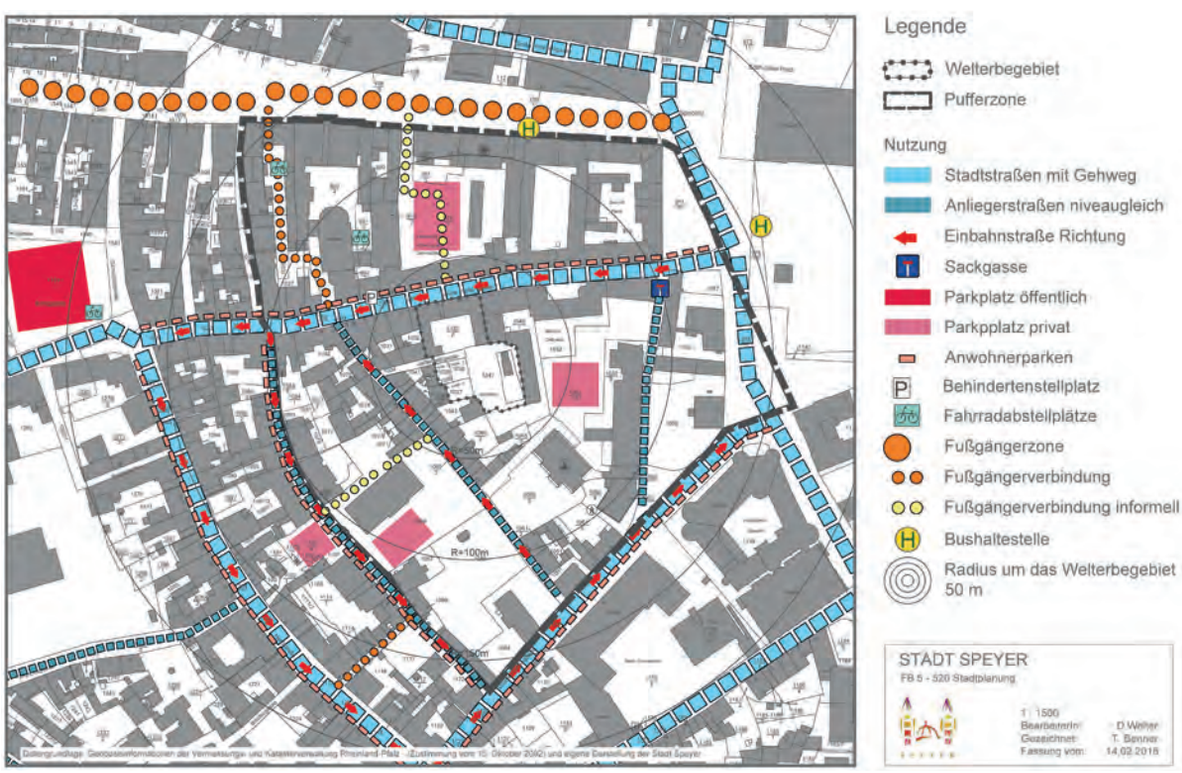


Fig. 352: Excerpt of the Technical Paper showing traffic in the proposed Buffer Zone of *Speyer Jewry-Court*; blue: streets; pink: parking spaces; map base: Geobasis information of the Surveying and Cadastral Administration of Rhineland-Palatinate

Traffic

Speyer Jewry-Court lies in a characteristic rear courtyard location. Impacts from traffic are therefore not anticipated.

The Buffer Zone is accessible for motorised private traffic via one-way streets and residential streets. The medieval origins of the area are reflected in narrow streets, often directly abutting buildings and walls. The component part profits from effective traffic-calming measures via designed one-way streets and residential streets. The component part is in no way in danger of being impaired by motorised private traffic and the associated traffic noise.

Antisemitism

In the last ten years the number of of antisemitic crimes in the city of Speyer has been very low overall. There is no specific basis for risk. Access to the component part is monitored via the security system of the *Museum SchPIRA*. It is therefore not currently necessary to arrange security measures beyond general protective measures.

Vandalism

Vandalism and the improper use of cultural heritage can never be completely ruled out. However, the number of incidents in recent years has been so low that there is currently no requirement for protective measures beyond general security measures.

4.b.(i).2 Component Part *Worms Synagogue Compound* (ID 002)

Urbanisation

Worms Synagogue Compound comprises several individual monuments; it is situated in a monument zone and is protected by the Monuments Protection Act of the State of Rhineland-Palatinate. In addition, local building and construction plan O 102 A "Judengasse-Friedrichstraße", dating from 1989, also applies. On 7 November 2018 Worms City Council has unanimously approved the drafting decision towards a new local building and construcion plan O 128 "Buffer Zone World Heritage Site Jewish Quarter". This development plan, which is currently being drafted, will result in an improvement of the existing local building and construction plan and replace it.

In future the area covered by the local building and construction plan will extend across the entire Buffer Zone, with the result that no negative impacts on the component part are anticipated [➡ 5.d.2.2]. Until the local building and construction plan is passed, planning applications that stand contrary to the formulated goals may be deferred in accordance with Article 15 of the Federal Building Code (*BauGB*) and a development freeze imposed in accordance with Article 14 *BauGB* where necessary.

Negative impacts on the view corridors, panoramas and visual connection of *Worms Synagogue Compound* (ID 002) are not anticipated. The visual connections of the monuments to each other are protected by the monument zone (extending over the complete structural ensemble). This is also the case with the view corridor towards *Berliner Ring*. Changes require the approval of the Monuments Protection Authority in accordance with Article 13 *DSchG*. In addition, the future local building and construction plan O 128 "Buffer Zone World Heritage Site Jewish Quarter" will cover this area and give it additional protection.

Traffic

Worms Synagogue Compound is situated in a pedestrian area. As this area is reserved exclusively for pedestrians and, with the exception of municipal cleaning, waste disposal and emergency vehicles, may only be used by delivery vehicles and residents' vehicles, there is no traffic-related risk to the component part. The

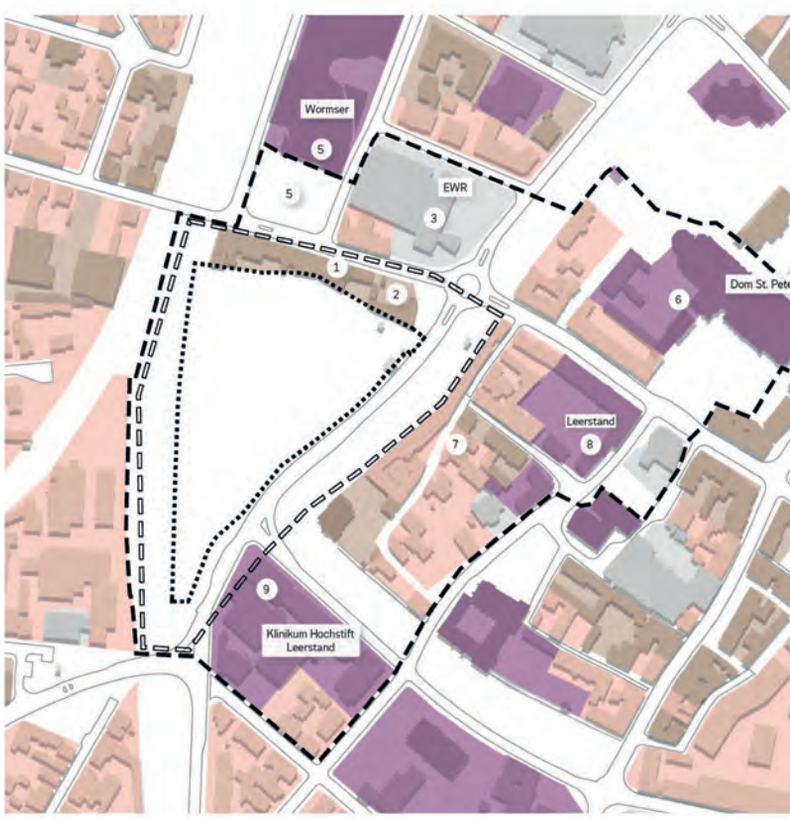
important view from *Synagogenplatz* towards the north façade of the synagogue compound is completely secured from traffic by means of bollards. On the southern side of the community house (*Rashi House*) there are residents' parking spaces within the Buffer Zone, at an appropriate distance from the monument.



Antisemitism

In the past years there have been a number of individual, antisemitic crimes in Worms. In 2010 there was an arson attack on the synagogue. Small fires were laid at several points in the outer area of the Jewish council chamber and entrance hall of the *women's shul*. These were rapidly extinguished by the Worms fire brigade. Excepting some soot blackening on parts of the outer walls, minor scorching on the entrance doors and a damaged windowpane, no further damage was therefore caused.

Security policies are in place with the responsible authorities to prevent antisemitic crimes in the future. In addition, the times of Jewish services and other events are registered with the police, which takes appropriate measures, including patrolling the area. The forecourt of the synagogue (*Synagogenplatz*) was blocked off with bollards, granting additional protection to the monument. The synagogue is equipped with an alarm system and movement sensors which, when triggered, take recordings and send these directly to the responsible security firm. Close cooperation with the security authorities will continue in the future, ensuring that the protective measures can be adapted swiftly in response to altered circumstances.



Vandalism

Vandalism can also not be wholly ruled out for *Worms Synagogue Compound*. The security measures named above ensure that the component part is also protected against the risk of vandalism.



Fig. 353: Excerpt of the Technical Paper of the City of Worms: Use of the buildings in the Buffer Zone of the component part *Worms Synagogue Compound*, 1 Buffer Zone, 2 synagogue, 3 *Rashi House*, 4: Kindergarten, 5: used car dealer, 6: potential building plot for the World Heritage information centre



Fig. 354: Excerpt of the Technical Paper of the City of Worms: Use of the buildings in the Buffer Zone of the component part *Old Jewish Cemetery Worms*, 1: heterogenerous mix-used building structure, 2: chemical textile cleaning, 3: Office building, 4: conference centre "DAS WORMSER", 5: potential building plot for hotel, 6: cathedral precinct, 7: area near the former corner tower of the city wall *Luginsland*, 8: vacancy *Andreasstraße*, 9: potential building plot *Hochstift*

4.b.(i).3 Component Part *Old Jewish Cemetery Worms* (ID 003)

Urbanisation

Old Jewish Cemetery Worms is protected as a monument zone (historical parks, gardens and cemeteries) in accordance with Article 8 *DSchG*. In addition, the cemetery is also listed in the land-use plan of the city as a "green area designated for use as a cemetery" and thus protected against building over and change of use. In view of this, no negative impacts are anticipated for *Old Jewish Cemetery Worms*. The Buffer Zone is protected via the protection of the surroundings of a monument (Article 4 *DSchG*), with the consequence that all measures are subject to an approval procedure.

In 2019, an urban planning technical paper was drawn up on behalf of the City of Worms for the area around the cemetery. In this paper, plans for parts of the city centre are defined and guidelines for further development specified. In addition, in the City council meeting of 7 November 2018 passed the decision for drafting the future local building and construction plan O 127 "Buffer Zone World Heritage Site Heiliger Sand", which also includes the area in the direct vicinity of the Buffer Zone. The local building and construction plan will ensure that construction work has no negative impact on the component part and its surroundings. Until the resolution of the local building and construction plan, planning applications that stand contrary to the formulated goals may be deferred in accordance with Article 15 of the Federal Building Code (*BauGB*) and a development freeze imposed in accordance with Article 14 *BauGB* where necessary.

In the direct vicinity of the Buffer Zone there will be major construction projects in the future, explained in greater detail in the Management Plan [➡ MP 7.7.3]. The construction projects will take into consideration the neighbourhood

of *Old Jewish Cemetery Worms*, with the consequence that the plans will not be in conflict with the protection of the component part. The construction projects both lie in the area of validity of the local building and construction plan O 127 [➡ 5.d.2.2] that is to be drafted. Moreover, the planning and approval procedure is undertaken in close cooperation with the responsible Lower Monuments Protection Authority and the State Conservation Offices and according to their approval procedures. No negative impacts are therefore anticipated.

Negative impacts on the relevant view corridors, panoramas and visual connections are not anticipated, as a consequence of the drafting decision for the local building and construction plan O 127 "Buffer Zone World Heritage Site Heiliger Sand" passed by the city council on 7 November 2018. Possible construction projects are located outside of the view corridors and visual connections. In addition, the proximity to *Old Jewish Cemetery Worms* will also be taken into consideration in planning, with the result that no impairments are anticipated.

Traffic

Old Jewish Cemetery Worms (ID 003) is situated on the B 47 trunk road, a busy road with transit traffic, directly bordering on the cemetery site with the *Willy-Brandt-Ring*. This is a historical street that highlights the location of the cemetery outside of the city walls. The imminent completion of the southern bypass of the B 47 is expected to lead to a reduction in transit traffic. Nevertheless, an impact on the component part from motorised traffic cannot be ruled out. Whether and how environmental pollution associated with the traffic has a long-term effect on the headstones will be observed in the course of regular monitoring, enabling a corresponding response.

This also applies for the railway tracks that run to the west of the cemetery, in the moat of the Baroque rampart. This is an electrified, double tracked line. To date, no damage negatively impacting the proposed Outstanding Universal Value of the component part has been identified as a consequence of the rail traffic. Measures extending beyond the necessary maintenance work or the renewal of the existing material require an approval procedure in accordance with Article 13 *DSchG* as the surroundings of a registered monument protected in accordance with Article 4 *DSchG*. Possible risks can therefore be identified and mitigated in good time.

Antisemitism

Although antisemitic attacks have occurred in the long history of the component part, in recent times no attacks or acts of desecration have been observed. Nevertheless, security measures are in place and the area of the component part is monitored regularly by police patrols. In addition, there will continue to be close cooperation with the security authorities in the future, ensuring that the protective measures can be adapted swiftly in response to altered circumstances.

Vandalism

Vandalism and the improper use of cultural heritage can never be wholly excluded. However, the number of incidents in recent years is so low that there is currently no requirement for protective measures beyond general security measures.

4.b.(i).4 Component Part *Old Jewish Cemetery Mainz* (ID 004)

Urbanisation

Old Jewish Cemetery Mainz is protected as a monument zone (historical parks, gardens and cemeteries). In addition, the area is listed in the land-use plan of the city of Mainz as a green area designated for use as a cemetery. By this listing in the land-use plan the City of Mainz has anchored the long-term protection and preservation of the component part. The owners (the City of Mainz, the Jewish Community Mainz) have a particular

awareness of the importance of protecting and preserving the nominated property. In view of this, no negative impacts are anticipated for *Old Jewish Cemetery Mainz*. The Buffer Zone is protected via to the protection of the surroundings of a monument (Article 4 *DSchG*) and as a protected excavation area (Article 22 *DSchG*), with the consequence that all measures are subject to an approval procedure, allowing risks to be recognised and mitigated in good time.

To the North and North-East of the cemetery a new urban quarter, the "Quarter M", is being created adjacent to the Buffer Zone . The existing, legally binding local building and construction plan "Railway Spaces Mombacher Straße H 95" also applies for *Mombacher Straße*, located in the Buffer Zone. For this public traffic area, the local building and construction plan envisages that the avenue character of the street is preserved and enhanced. In addition, the component part *Old Jewish Cemetery Mainz* has been taken into account during the urban planning procedure. Thus an urban quarter including appropriate green zones is taking shape in the direct vicinity, from which no negative impacts on the component part are anticipated. In accordance with Article 4 *DSchG*, the surroundings of an immovable cultural monument are also objects of the protection of monuments, as far as they are of significance for its existence, appearance or urbanistic effect. No negative impacts on the view corridors, panoramas and visual connections of *Old Jewish Cemetery Mainz*, are therefore anticipated, since these connections were never designed to extend beyond the component part.

Traffic

Old Jewish Cemetery Mainz is situated on a busy street with transit traffic. As in Worms, this is a historical street that highlights the location of the cemetery outside of the city walls. Whether and how environmental pollution associated with the traffic has a long-term effect on the headstones will be observed in the course of regular monitoring, enabling a corresponding response where required.

Antisemitism

According to the responsible police authorities, the level of risk for *Old Jewish Cemetery Mainz* is assessed as very low. Nevertheless, the area is patrolled by the police at irregular intervals. In addition, the security authorities are informed of and involved in the further planning and measures concerning the cemetery and its surroundings. This ensures that security measures are adapted in good time in the event of changing circumstances.

Vandalism

As with the other component parts of *ShUM Sites of Speyer, Worms and Mainz*, vandalism cannot be wholly ruled out in the case of *Old Jewish Cemetery Mainz*. However, the number of incidents in recent years is so low that there is currently no requirement for protective measures beyond general security measures. In the course of the further development of the component parts the initial situation will be assessed accordingly and protective measures adapted where necessary.



Fig. 355: Arial view on the historic course of the street that highlights the location of *Old Jewish Cemetery Mainz* outside of the city walls, current state

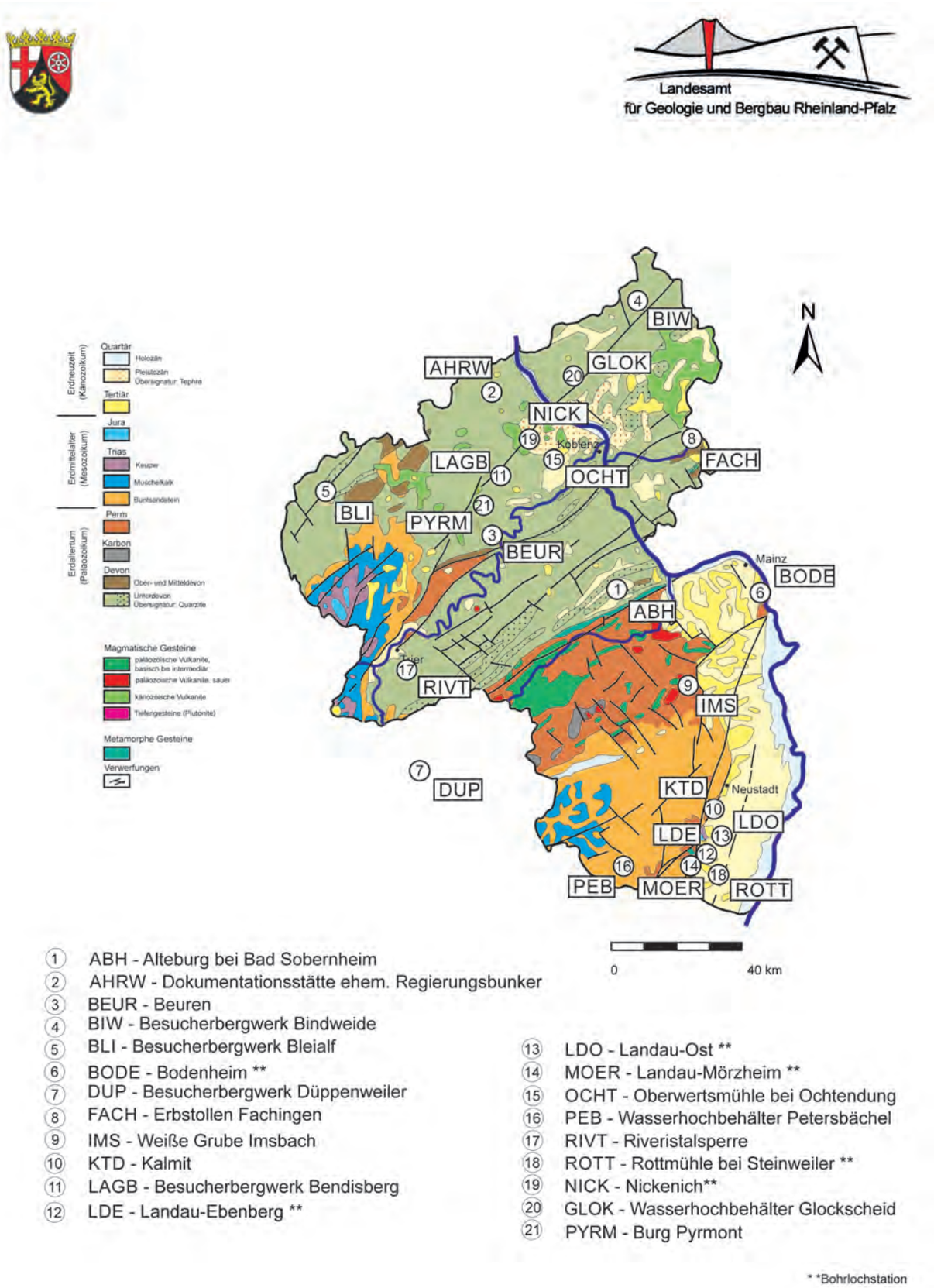


Fig. 356: Station network of the State Earthquake Service of Rhineland-Palatinate (*Landeserdbebendienst Rheinland-Pfalz – LER*), cards base geological overview map Rhineland-Palatinate (scale 1:500,000), status 2019

4.b.(ii) Environmental Pressures

Rhineland-Palatinate is characterised by a Western European-Atlantic climate. This is distinguished by mild winters, moderate summers and high annual levels of precipitation. Global warming in the course of climate change will also alter the climate in Rhineland-Palatinate. The cities of Speyer, Worms and Mainz lie within Rhineland-Palatinate in a region affected to a potentially greater extent, resulting in a forecast rise in average mean annual temperatures.

ShUM Sites of Speyer, Worms and Mainz consists of structures that are exposed to weather and other environmental influences to a varying extent. Monuments and headstones that are freely exposed are subject to other stresses than protected (roofed) sites. Regarding the latter, the effects of direct precipitation are excluded, whilst thermal effects are also significantly reduced.

The most obvious effect of these influences is weathering. A distinction is made between two fundamental types of weathering processes - chemical and physical.

a) Chemical Weathering

In the case of chemical weathering the construction material (building blocks, headstones etc.) reacts to substances from the environment. These may be transported and deposited by "wind and weather", they may rise up from the soil or the ground water or be released from a background level within the raw material used for construction. Materials used for restoration and preservation such as mortar or consolidants can add reactive alkalies, for example, to the building substance, where they subsequently contribute to the formation of salt.

The added pollutants are initially transported via capillary action into the interior of the stone, where they are subsequently available as a reaction partner and can also accumlate. In the course of (cyclically alternating) drying-out processes the dissolved salts are moved to the surface or areas near the surface, where they crystallise. The linear crystal growth within the pores gives rise to pressure on the stone structure, resulting in softening or crumbling. Once the salts are able to spread freely across the surface, the result is salt efflorescence or crusting. Salt efflorescence is typically white in colour, encrustation (gypsum crusting) can also turn grey to black in colour as a result of dust, microorganisms or soot particles. Crusting over a flat area can also have a negative effect on tension and moisture behaviour and may result in severe subsequent weathering after the crust has flaked off.

The "classic" salts harmful to building materials are: sulphates, nitrates and chlorides, which form numerous salt types and modifications, depending on the reaction partner.Whilst in earlier times the sulphurous components came largely from domestic fires, transport and industry ("acid rain"), resulting in corresponding sulphate salts, today nitrogen-based emissions pose a particular problem.

Each salt has a degree of solubility under the influence of the climate, that is, some salts are more soluble than others. The occurrence of the respective salt types is an indication of damper or dryer areas, for example in base areas, splash water areas or in evaporation zones, interiors etc. The easier and faster a salt is dissolved and subsequently recrystallises in alternating climates, the more harmful it is. In addition to the cyclical bursting pressure during crystallisation, the dissolved salts are also easily mobilised and transported elsewhere.

The propensity to form various hydration stages can also be viewed as harmful in the case of contamination by some salt types. In a shifting climate these salts alter their volume greatly from their original size, due to the inclusion and exclusion of water molecules, resulting in swift and repeated increases in bursting pressure and mobilisation.

Chemical weathering poses a considerable risk to *ShUM Sites of Speyer, Worms and Mainz*. Close monitoring is required to investigate this. Conservation measures will be developed on a case-by-case basis in response to ongoing analysis.

b) Physical Weathering

Physical weathering comprises all weathering types that are initiated through the influence of moisture, temperature or mechanical stress. Pressures exerted on the mineral and pore structure within construction materials, or on entire headstones or walls, ultimately result in changes of form or in fragmentation with corresponding losses of substance.

Frost weathering or cryofracturing under high moistures level and temperatures below freezing is one of the key weathering factors for structures that are freely exposed or in significant contact with water. Ice formation increases the volume of the freezing water, causing pressure in the pores of the construction materials. Where a material's burst strength is exceeded it, reacts by bursting off component parts or by fragmenting in the form of cracking or crumbling.

Rust bursting, too, results from the increase in the volume of the corroded iron compared to non-corroded iron. Its underlying cause is a chemical reaction of the metal under the influence of moisture and oxygen in the air. Corrosion damage occurs in areas with connecting metal elements, door hinges, stone grouting, but also, for example, following stone restoration with iron dowels.

With favourable climatic conditions, saline content within the construction material can crystallise into salts. This crystallisation is also based on physical processes with the build-up of pressure within the pores. Where the burst strength is exceeded there is a loosening or flaking of individual components.

Stone with clay mineral content (sandstone, tufa) is particularly prone to weather-related cyclical moisture penetration and drying processes. The varying moisture levels cause the clay minerals to swell and shrinks, which also results in varying stress states. In the long term, stone subjected to such stress typically reacts with scaling. Biological colonisation may have additional effects on both chemical and physical processes, as the case may be.

Roots and the trunks of trees and plants increase in thickness over their lifetime. This results in mechanical pressure, e.g., on faulty joints, leaching zones or fissures in the masonry or in individual stones. The pressure of roots in the direct vicinity of headstones often results in them tilting and eventually falling over. The metabolic processes within roots can also produce organic acids that corrode adjacent construction materials or cause these to shed or dissolve.

c) Biological Impacts

The growth of microbiology such as lichens and mosses on headstone surfaces or walls is always an indication of the climatic influence of moisture and light. Depending on the type of species and intensity of the colonisation, conclusions may be drawn regarding alternating or permanent moisture. The existence of microflora itself represents rather a secondary damage factor, for example via metabolic products; greater effects are caused by the concentration of moisture that comes with the growth of thick, lush-green moss patches, often favoured by the shade of large trees, culminating in hygral damage (frost, swelling and shrinking processes, salt mobilisation etc.).

These critical aspects must, however, be contrasted with positive effects the vegetation may have for the protection of the stone: For example, moss and lichen significantly reduce thermal stress, with direct rain impact also lessened. Surrounding flora with treetop foliage, too, can lead to further positive effects:

Stark changes in the climate can be eased by the shade of trees, for example by preventing the excessive heating of surfaces. As long as mechanical stress from root pressure or trunk growth is excluded, existing plants and trees should not be regarded as harmful, but rather as a form of weather protection.

A distinction therefore needs to be made between types of vegetation. In the interior, for example of the *mikveh* buildings, the air is also polluted by airborne germs (mould spores).

Due to the complexity of the interlinking chemical and physical weathering processes and the microbiological effects, long-term, effective policies for reducing these impacts will be developed.

4.b.(ii).1 Component Part *Speyer Jewry-Court* (ID 001)

Climatic Impacts

Climatic changes may contribute to modified weathering processes, for example, when chemical and physical impacts result in altered levels of salt contamination or more intense moss colonisation. In addition, extremely warm summers with little rain can result in damage to structures. Falls in groundwater levels can lead to subsidence and thus cause damage to the masonry.

Cracks may form in stone or at the point of contact between stone and mortar as a result of intense drying of the material or heating up of the surface. Regular maintenance work and the regular monitoring of building structures are the best possible means of protection and also meets the requirement of continuous monitoring.

Vegetation

Unchecked vegetation may become problematic without appropriate maintenance measures. As vegetation can also be harmful to masonry, regular care and, where necessary, professional removal of the vegetation ensure that no damage is caused.

Weathering

The most obvious effect of the weather is that of weathering, that is the reaction of the construction material (in particular natural stone, but also cast stone/plaster and sometimes timber) to the environmental influences. Essentially, all stone is subjected to natural degradation (weathering) once it is exposed to the atmospheric conditions on the surface of the earth.

With regard to *Speyer Jewry-Court*, frost weathering, rust bursting and hygrothermal deformation or changes in tension are possible negative impacts. For the *mikveh* frost weathering in the interior plays no relevant role, as temperatures below freezing are scarcely reached in the lower, highly humid areas. The exterior of the *mikveh* in Speyer is protected against excessive moisture by a protective glass roof, with the result that frost has no serious consequences. So far, no damage caused by rust bursting has been noted.

Biological impacts

As described above, biological impacts can have both protective and harmful effects on the component part. A distinction therefore needs to be made between types of vegetation and a policy drawn up to reduce its impact.

4.b.(ii).2 Component Part *Worms Synagogue Compound* (ID 002)

Climatic Impacts

Climatic impacts may alter the frequency and intensity of the damage processes listed above. Extremely warm summers with little rain may result in extensive structural damage. Falls in groundwater levels can lead to subsidence and

cause damage to the masonry. Cracks may form in stone or at the point of contact between stone and mortar as a result of intensive drying of the material or heating up of the surface.

In the Worms *mikveh* a considerable microbial colonisation of the wall surface can be noted. High humidity, an unregulated room climate and ample sunlight are responsible for this. The type and intensity of this colonisation may also change markedly as a result of climate change, with the effects of such a change on the surface material as yet unforeseeable. Since 2016, various issues have been covered in a specially designated project [➡ 4.a.2.4]. Further measures will be planned and realised on the basis of the project findings of the coming years.

The regular monitoring of the building structure and above all its surfaces as well as the timely initiation of necessary restoration and preservation measures will ensure the best possible protection of the nominated property.

Vegetation

Unchecked vegetation may prove problematic for the preservation of the monuments without appropriate maintenance measures. Plant cover, grasses and shoots may lead to damages. For masonry there is a risk that the roots of trees and bushes may penetrate the masonry and damage it. As a consequence, regular care and, where necessary, professional removal of the vegetation ensure that no damage is caused. Regular tending of the green area of *Worms Synagogue Compound* helps ensure that the existing vegetation does not damage the monuments and that there are no negative impacts on the proposed Outstanding Universal Value.

Weathering

The impacts of weathering detailed above also concern *Worms Synagogue Compound*. Frost weathering, rust bursting and hygrothermal deformation or changes in tension can also have an impact on this component part. To minimise these influences, regular care and maintenance measures are undertaken in the synagogue compound.

For the *mikveh* frost weathering in the interior plays no relevant role, as temperatures below freezing are scarcely reached in the lower, highly humid areas. The outer staircase is at particular risk here. In the scope of the work currently being carried out on the *mikveh* various surface sealants are being investigated [➡ 4.a.2.4], in order to prevent potential negative impact.

Hygrothermal deformation is triggered by the tendencies of the construction material to expand when heated or wet and shrink when cooling or drying. These minor deformations lead to alternating mechanical tension in the structure and material fatigue in the long-term. The effects of deformation vary depending on material property. Fluctuations in room climate are often sufficient to cause minor deformations. In the *mikveh* in Worms these deformations are enhanced by the black crust that has formed on the surface of the stone. In many places the sandstone beneath the crust has been significantly damaged, particularly in the area at the edges of the small blocks. As a result, these deformation processes also need to be taken into account when drafting preservation measures.

Due to the complexity of the interlinking chemical and physical weathering processes and the microbiological effects, effective policies for reducing these impacts will be developed. For the *mikveh* in Worms this is currently occurring in the scope of the *Deutsche Bundesstiftung Umwelt* project. These findings will be incorporated into the subsequent drafting of a restoration and conservation project.

Biological Impacts

Biogenic coatings may pose a risk for stone. However, the cleaning and removal of greenery is also associated with an irreversible removal

of stone material. Biogenic growth may act as a moisture storage and, with the growth of fungal hyphae and rhizenes in the stone pores, exert mechanical pressure and in some cases form acids that dissolve the stone material. Increased moisture content in turn may trigger a whole range of complex chemical and physical processes that result in both corrosion and weathering phenomena. Moss, lichen and algae may have different effects and therefore need to be assessed and handled accordingly. A distinction therefore needs to be made between types of plant. In the interior, for example the *mikveh*, the air is also polluted by airborne germs (mould spores).

Due to the complexity of the interlinking chemical and physical weathering processes and the microbiological effects, effective policies for reducing these impacts will be developed. For the *mikveh* in Worms this is currently occurring in the scope of the project founded by the German Federal Environmental Foundation (*Deutsche Bundesstiftung Umwelt)*. These findings will be incorporated into the subsequent drafting of a restoration and preservation project.

4.b.(ii).3 Component Part *Old Jewish Cemetery Worms* (ID 003)

Climatic Impacts

Climatic changes may contribute to modified weathering processes, for example, when the chemical and physical impacts result in altered levels of salt contamination or more intense moss colonisation. The type and scope of such changes can be recorded and assessed via regular monitoring. The regular inspection of the stone material and timely initiation of necessary restoration and preservation measures can ensure the best possible protection of the stone.

Vegetation

Unchecked vegetation may prove problematic for the individual headstones without corresponding maintenance measures. Plant cover, grasses and shoots may lead to extensive damage as a result of the effects stated above. The roots may lift the headstones, thereby causing damage to them in the long term. Taking into consideration Federal and State Nature Conservation Acts as well as municipal regulations, potential solutions are being developed for both *Old Jewish Cemetery Worms* [➡ MP 7.4.3] and *Old Jewish Cemetery Mainz* [➡ MP 7.4.4]. These solutions shall harmonise the requirements of the protection of nature and cultural heritage and take the demands of traditional management into account.

Weathering

The most obvious effect of the weather is that of weathering, that is the reaction of the construction material to the environmental influences. Essentially, all stone is subjected to natural degradation (weathering) once it is exposed to the atmospheric conditions on the surface of the earth.With regard to cemeteries and headstones, the decomposition products of organic components are responsible for salt contamination to a particular degree. The nitrogen-based products are enriched in the soil and are then transported into the plinth area of headstones by the rising moisture, where they crystallise in the evaporation zone.

One particular challenge facing *ShUM Sites of Speyer, Worms and Mainz* is the stress on headstones, as these are on the one hand connected to the soil and subjected to continuous capillary action, while on the other hand their use on graves results in the concentration of critical nitrate salts in the evaporation zone. This leads to an increased potential for harm and may contribute to various levels of damage or optical impairment through the loss of material.

The hygrothermal effects of weather on the various stone types of *ShUM Sites of Speyer, Worms and Mainz* are dependent on their porosity and solidity. The sandstones of the headstones



Fig. 357: Conservation works carried out in the *mikveh* in *Worms Synagogue Compound*, measurement 2019

in particular seem prone to damage in exposed locations, as in addition to the open pores and moisture penetration, softer layers can also promote the advance of weathering. However, while damage to the sandstones through weathering cannot be ruled out, the effects as a whole do not endanger proposed Outstanding Universal Value.

Biological Impacts

Biogenic coatings may pose a risk for stone, but at the same time serve as protective microflora. As a result, a distinction needs to be made regarding the type and extent of the growth as well as the sensitivity of the subsurface. Whether and with what methods cleaning should be undertaken needs to be discussed on an individual basis and trilled on testing areas. At any rate, any cleaning that involves the removal of greenery needs to be balanced against the risk of irreversible removal of stone material. In addition, earlier headstone cleaning has shown that biogenic coatings rapidly regenerate. In the case of the headstones, suitable cleaning methods should be employed to thin out or remove the biological and mineral deposits and encrustations, also in order to rectify existing damage in the scope of restoration policies. Regarding this issue, in the past years various test cleaning and restoration measures have been carried out, the sustainability and longevity of which need to be analysed with scientific support. The findings are to be included in a pilot project for the restoration of 20 selected example headstones (13 in Worms and 7 in Mainz) [➡ MP 7.4.3].

4.b.(ii).4 Component Part *Old Jewish Cemetery Mainz* (ID 004)

Climatic Impacts

Climatic changes may result in weathering processes. The type and scope of such changes need to be recorded and assessed via regular monitoring. The cyclical inspection of the stone material and timely initiation of required restoration and preservation measures can ensure the best possible protection of the stones.

Vegetation

Unchecked vegetation may prove problematic for the individual headstones without corresponding maintenance measures. Plant cover, grasses and shoots may lead to damage as a result of the aspects stated above. The roots may lift the headstones, thereby causing damage to them in the long-term.Taking into consideration Federal and State Nature Conservation Acts as well as municipal regulations, component part-specific potential solutions are being developed that harmonise the requirements of the protection of nature and cultural heritage and take the demands of traditional management into account.

Weathering

The factors discussed in detail above, are also of great relevance for *Old Jewish Cemetery Mainz*. For this reason, seven headstones on the Memorial Cemetery (ID 004.3) form part of the pilot project for the exemplary drafting of a restoration strategy [➡ MP 7.4.4].

Biological Impacts

As discussed above, biogenic coatings may pose a risk for stones, but at the same time serve as protective microflora. As a result, a distinction needs to be made regarding the type and extent of the growth as well as the sensitivity of the subsurface. Whether and with what methods cleaning should be undertaken needs to be discussed on an individual basis and tested on testing areas. Regarding this issue, in the past years various test cleaning work has been carried out, the sustainability and longevity of which need to be analysed with scientific support. The findings are to be included in a pilot project for the restoration strategy of 20 selected example headstones (13 in Worms and 7 in Mainz) [➡ MP 7.4.4].

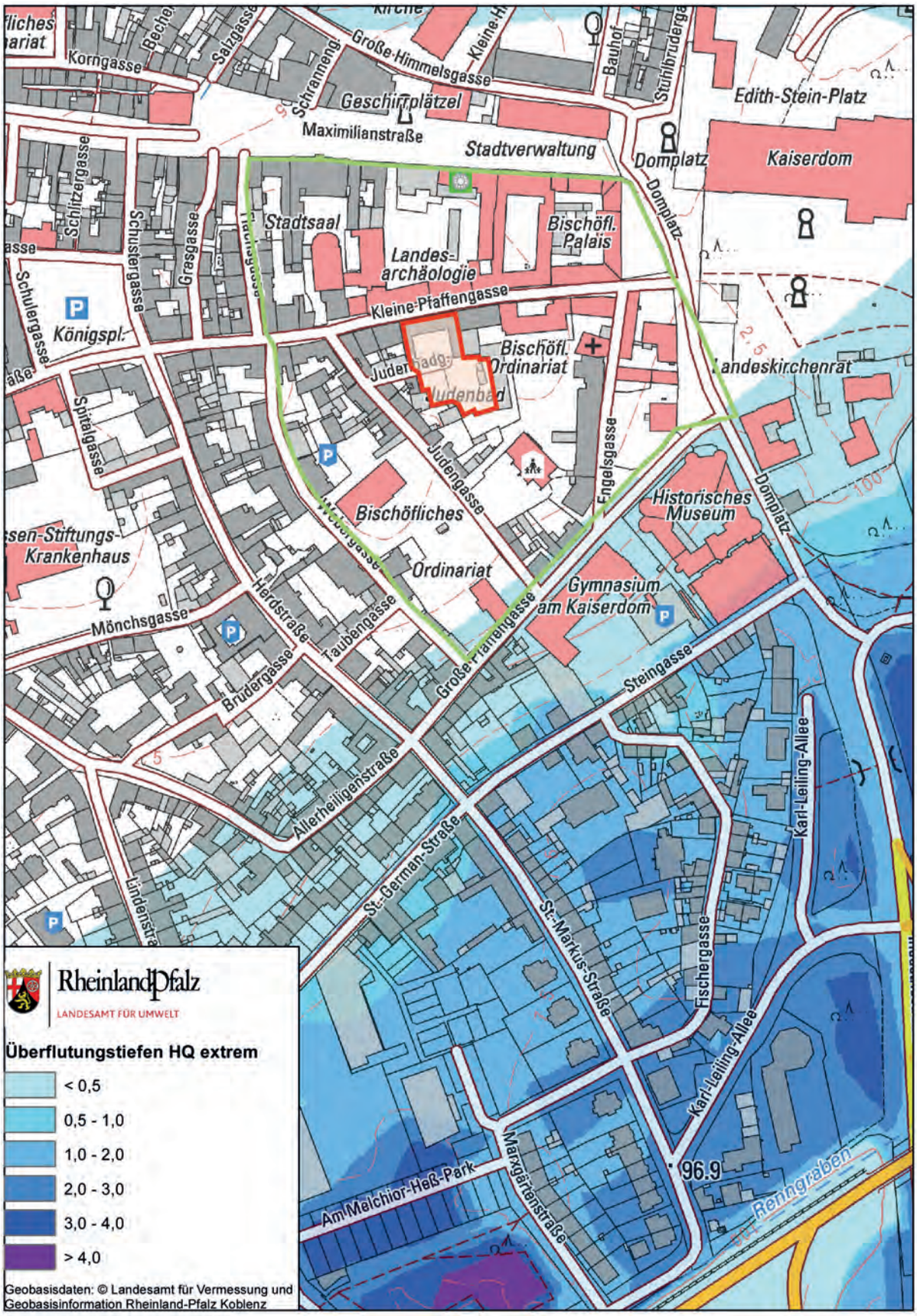


Fig. 358: Map showing the flood depths in Speyer in extreme flooding events (HQ extrem = less frequent than once in 100 years), 2019

4.b.(iii) Natural Disasters and Risk Preparedness

The risk of natural disasters is relatively low for *ShUM Sites of Speyer, Worms and Mainz*, as past experience has shown. The Upper Rhine Plain, a 300 km long and 30 to 40 km wide rift valley in Rhineland-Palatinate, is actually a region subject to an enhanced risk of earthquakes. *ShUM Sites of Speyer, Worms and Mainz* is located in areas that are calculated to have a risk level of intensities 6 < 6.5 (Zone 0) and 6.5 < 7 (Zone 1) respectively. Anticipated damage at this level is light structural damage, primarily to buildings in poor condition.

The *Landesamt für Geologie und Bergbau Rheinland-Pfalz* (State Office for Geology and Mining of Rhineland-Palatinate) operates an earthquake registration system. Together with the *Landeserdbebendienst Baden-Württemberg* (State Earthquake Service of Baden-Württemberg) in 2009 an agreement was reached to establish the *Erdbebendienst Südwest* (Earthquake Service Southwest), the aim of which is to bundle resources in order to provide fast and reliable information about regional earthquakes.

In the medium term the state of Rhineland-Palatinate plans to establish an earthquake network that serves to monitor the effects of stronger earthquakes on structures. As a consequence, towns and cities are the primary focus of such measurements. The municipalities are to be equipped with sensors to measure strong earthquakes, with the recordings evaluated by the *Landesamt für Geologie und Bergbau Rheinland-Pfalz*. The cities of Speyer, Worms and Mainz are of particular interest due to their numerous cultural heritage assets. The possibilities of realisation are currently being investigated.

The risk to *ShUM Sites of Speyer, Worms and Mainz* from earthquakes is therefore low on the whole. This also applies for the risk of flooding.

4.b.(iii).1 Component Part *Speyer Jewry-Court* (ID 001)

Earthquakes

Speyer Jewry-Court lies in earthquake zone 1. In past years (2005–2019) six small earthquakes have been recorded, but these had no significant effect.

Flooding

Even in cases of severe Rhine flooding – extreme events that statistically occur far less frequently than one every 100 years – *Speyer Jewry-Court* lies outside of the anticipated area of flooding, with the consequence that no risk is assumed.

Lightning strikes and fire

The risk of lightning strikes and fire cannot be wholly ruled out. However, the likelihood is so low that no precautions beyond general safety and protective measures are required for *Speyer Jewry-Court*. A fire alarm system and a lightning conductor are located in the *Museum SchPIRA*. The city has a well-trained and experienced fire service with full-time staff equipped with appropriate fire-fighting equipment.

Torrential rain and storm

Large volumes of rainfall constitute a risk to the *mikveh* (ID 001.4) in *Speyer Jewry-Court*. It drains into the soil and is diverted into the masonry, washing out the mortar as a consequence. To avoid this, in 1999 a protective glass roof was erected over the mikveh in Speyer. Regular inspections and evaluations have shown positive effects thus far, with negative effects significantly reduced as a result.

4.b.(iii).2 Component Part *Worms Synagogue Compound* (ID 002)

Earthquakes

Worms Synagogue Compound lies in earthquake zone 1. In past years (2012–2018) six small earthquakes have been recorded, but these had no significant effect. Initial discussions have already taken place in the course of the planned establishment of an earthquake network that serves to monitor the effects of stronger earthquakes on structures.

Flooding

Even in the event of severe Rhine flooding, *Worms Synagogue Compound* lies outside of the anticipated area of flooding, with the consequence that no risk is assumed.

Lightning strikes and fire

The risk of lightning strikes and fire cannot be wholly ruled out. However, the likelihood is so low that no precautions beyond general safety and protective measures are required for *Worms Synagogue Compound*. The monuments are equipped with lightning conductors, fire alarm systems are in place. The city of Worms has a well-trained and experienced fire service with full-time staff equipped with corresponding fire-fighting equipment.

Torrential rain and storm

For the *Mikveh* monument (ID 002.4) of *Worms Synagogue Compound* large volumes of rainfall constitute a risk for the reasons named under [➡ 4.a.2.4]. The water drains into the soil and is diverted into the masonry, washing out the mortar as a consequence. In the course of the currently ongoing restoration project various options for sealing surfaces are under discussion. These should provide the monument with long-term protection against torrential rain.

4.b.(iii).3 Component Part *Old Jewish Cemetery Worms* (ID 003)

Earthquakes

Old Jewish Cemetery Worms lies in earthquake zone 1. In past years (2012–2018) six small earthquakes have been recorded, but these had no significant effect. Initial discussions have already taken place in the course of the planned establishment of an earthquake network that serves to monitor the effects of stronger earthquakes on structures.

Flooding

Old Jewish Cemetery Worms does not lie in a known flooding area, with the consequence that no risks are anticipated.

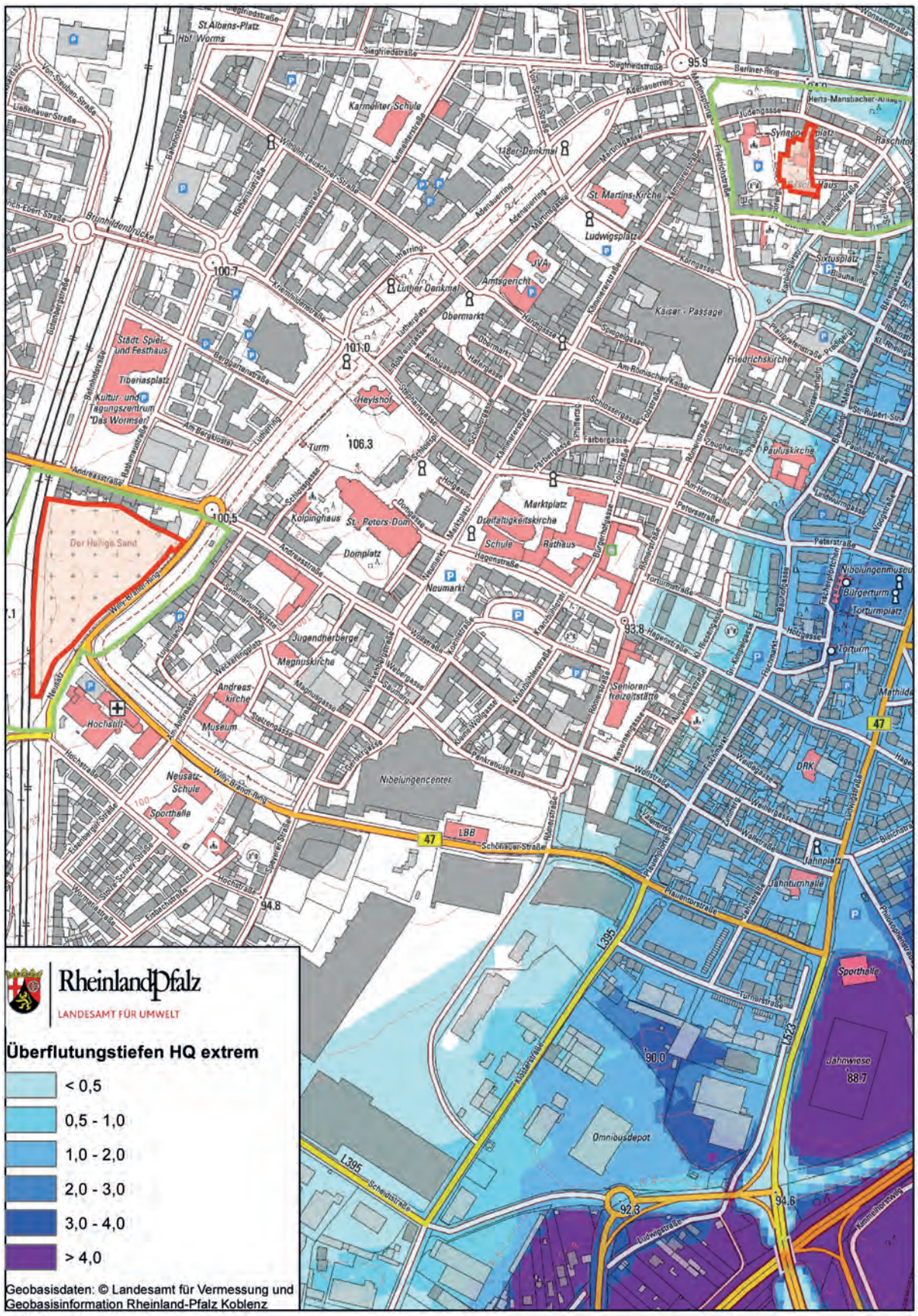
Lightning strikes and fire

The risk of lightning strikes and fire cannot be wholly ruled out. However, the likelihood is very low and no measures beyond the existing ones at the warden's house are required.

Torrential rain and storm

Storm and torrential rain do not represent a risk to the proposed Outstanding Universal Value but could nonetheless potentionally impair the state of conservation of *Old Jewish Cemetery Worms*. The stability of individual headstones can be endangered when the soil is softened by torrential rain. The restoration strategy that is to be developed via the pilot project should counteract this in the long term [➡ MP 7.4.3].

Falling branches as a result of storm can also impact individual elements of the component part. Regular tending of greenery and periodical tree inspections are conducted to ensure that neither the headstones nor the enclosure or the *Tahara House* are exposed to risk.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LANDESAMT FÜR UMWELT
Überflutungstiefen HQ extrem
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Geobasisdaten: © Landesamt für Vermessung und Geobasisinformation Rheinland-Pfalz Koblenz
St.Albans-Platz
Hbf Worms
Karmeliter Schule
Luther Denkmal
Obermarkt
Amtsgericht
St. Martins-Kirche
Ludwigsplatz
Kaiser - Passage
Friedrichskirche
Städt. Spiel- und Festhaus
Tiberiasplatz
Kultur- und Tagungszentrum "Das Wormser"
Heylshof
Turm
Der Heilige Sand
Kolpinghaus
St. Peters-Dom
Domplatz
Marktplatz
Dreifaltigkeitskirche
Schule
Rathaus
Neumarkt
Pauluskirche
Nibelungenmuseum
Burgerturm
Torturmplatz
Torturm
Jugendherberge
Magnuskirche
Andreaskirche
Museum
Hochstift
Seniorenfreizeitstätte
Nibelungencenter
Neusatz-Schule
Sporthalle
LBB
Schönauer-Straße
DRK
Jahnplatz
Jahnturnhalle
Omnibusdepot
Jahnwiese
Sporthalle
Ludwigstraße
Schleidstraße
Kaiserstraße
Plauerstraße
Tornisstraße
Hochstraße
Weidgasse
Weiherpfad
Wollstraße
Fischerpfad
Fischerstraße
Hagenstraße
Petersstraße
Torturmstraße
Holzgasse
Fischerpforte
Rheinstraße
Siegfriedstraße
Siegfriedstraße
Berliner Ring
Adenauerring
Judengasse
Synagoge
Haus
Lutherring
Kämmererstraße
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Spitalgasse
Am Römischen Kaiser
Friedrichstraße
Sixtusplatz
Sixtushaus
Schlossergasse
Schloßgasse
Schloßgasse
Schloßgasse
Färbergasse
Zollstraße
Zeughausgasse
Rathenaustraße
Rathenaustraße
Am Bergtoraer
Lutherring
Andreasstraße
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Kolpingstraße
Domgasse
Marktstraße
Hagenstraße
Rathausgasse
Rheinstraße
Torturmstraße
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Am Hermesfeld
Lindenhofgasse
Wagnerstraße
Peterstraße
Nibelungenmuseum
Burgerturm
Torturmplatz
Torturm

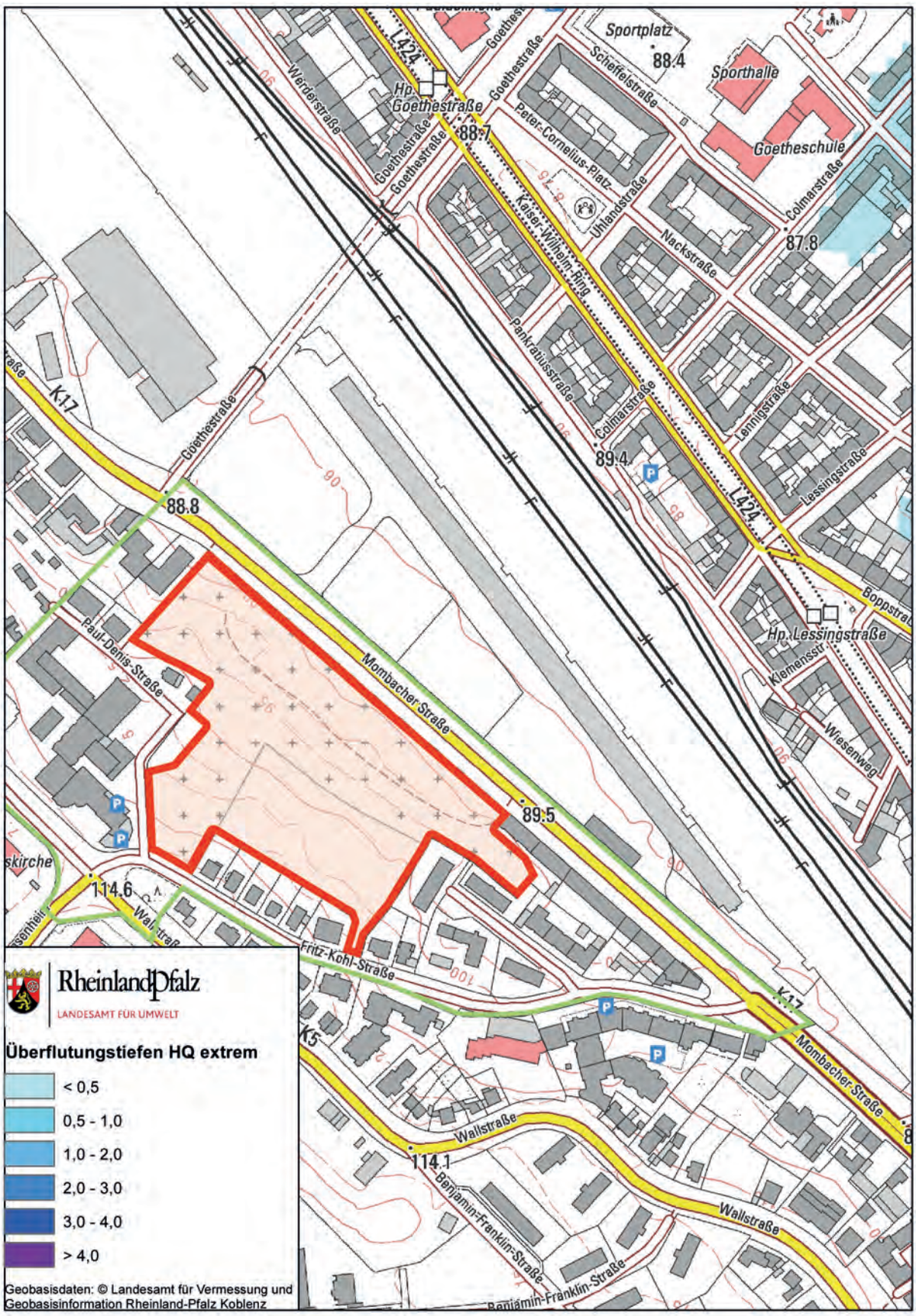


Fig. 360: Map showing the flood depths in Mainz in extreme flooding events (HQ extrem = less frequent than once in 100 years), 2019

4.b.(iii).4 Component Part *Old Jewish Cemetery Mainz* (ID 004)

Earthquakes

Old Jewish Cemetery Mainz lies in earthquake zone 0. The risk is therefore very slight. In past years (2010 – 2017) six small earthquakes have been recorded, but these had no significant effect.

Flooding

Old Jewish Cemetery Mainz does not lie in a known flooding area, with the consequence that no risks are anticipated.

Lightning strikes and fire

The risk of lightning strikes and fire cannot be wholly ruled out, however, but the likelihood is very low and no measures beyond the existing ones are required.The city of Mainz has a well-trained and experienced fire service with full-time staff equipped with corresponding fire-fighting equipment.

Torrential rain and storm

The possible effects of torrential rain and storm named above also apply to *Old Jewish Cemetery Mainz*. The pilot project described [➡ MP 7.4.4] also comprises stones of the Memorial Cemetery (ID 004.3), with the consequence that protective measures are also being developed for the headstones of this component part.

The ongoing tending of the greenery offers additional protection. The sloping site of the component part also helps to ensure that water does not remain standing after torrential rainfall and that a risk to the headstones is therefore not anticipated from this. Grass, shrubs and trees prevent the sandy soil from washing out and eroding.



Fig. 361: Headstones in the "new section" of *Old Jewish Cemetery Mainz*, current state



Fig. 362: Visitor group at *Old Jewish Cemetery Mainz*, 2019

4.b.(iv) Responsible Visitation at World Heritage Sites

ShUM Sites of Speyer, Worms and Mainz is an established element of the tourism marketing of the cities and an important part of the tourist offers together with other cultural monuments and attractions.

Possible recognition as a UNESCO World Heritage site would be expected to lead to a rise in tourist numbers. An increase in the number of visitors is estimated in the short-term at up to 20 percent, although in the medium to long-term an increase of a total of no more than 10 percent is expected.

Unmanaged tourism and the commercialisation of heritage assets can have negative impacts on World Heritage sites. Therefore it is essential to also develop tourism policies for *ShUM Sites of Speyer, Worms and Mainz* which are sustainable, future-oriented and compatible with cultural monuments which preserve the proposed Outstanding Universal Value of the potential World Heritage site and which guarantee a respectful use of the religious sites.

In order to develop a common, sustainable tourism policy for the cities Speyer, Worms and Mainz and to adapt it to the constantly changing challenges in the long-term, a multi-city tourism working group has been formed.

The objective is to adapt the multifaceted policy of sustainable tourism to the specific requirements of *ShUM Sites of Speyer, Worms and Mainz* and at the same time create a management system, which guarantees integrated cooperation between management of the community centres and cemeteries and tourism management.

The common tourism policy dedicated to *ShUM Sites of Speyer, Worms and Mainz* will develop sustainable strategies that can be integrated in the existing municipal tourism policies.

Alongside the protection and preservation of *ShUM Sites of Speyer, Worms and Mainz* particular attention will be paid to an appropriate, respectful use of the religious components of *ShUM Sites of Speyer, Worms and Mainz* [➡ MP 9.2].

As all component parts are sensitive sites, appropriate usage policies are in place. These are drawn up in cooperation with owners and cultural heritage conservation bodies that protect the proposed Outstanding Universal Value and secure its long-term preservation.

The current visitor numbers are as follows:

ID-No.	Component Part	Visitors 2017	Visitors 2018
001	Speyer Jewry-Court	18,513	17,332
002	Worms Synagogue Compound	Synagogue: 28,000 Museum 8,900	Synagogue: 26,278 Museum 9,052
003	Old Jewish Cemetery Worms	approx. 40,000	approx. 40,000
004	Old Jewish Cemetery Mainz	approx. 900	approx. 900
	Total	approx. 96,300	approx. 93,600

Tab. 7: Number of visitors in the four nominated component parts of *ShUM Sites of Speyer, Worms and Mainz*

4.b.(iv).1 Component Part *Speyer Jewry-Court* (ID 001)

Speyer Jewry-Court can be visited in winter (November to March) Tuesday to Sunday from 10:00 to 16:00, and in summer (April to October) from 10:00 to 17:00. A computerised cash register system records the numbers of visitors and allows for them to be evaluated. This represents a monitoring of visitor development and serves as a starting point for further policy development.

4.b.(iv).2 Component Part *Worms Synagogue Compound* (ID 002)

The synagogue, the *women's shul*, the *synagogue courtyard* and the *yeshiva* in Worms can be visited daily. In summer (April to October) they are open from 10:00 to 12:30 and from 13:30 to 17:00, in winter (November to March) from 10:00 to 12:00 and from 14:00 to 16:00. Entry is free. The supervisory personnel record the numbers of visitors. In this way the numbers of visitors can also be evaluated for these monuments and appropriate visitor policies developed which are compatible with cultural monuments.

Safeguarding the ritual use of the synagogue for the Jewish Community Mainz is of crucial importance. This can only be successfully implemented when owners and stakeholders from the fields of tourism and conservation of cultural heritage closely communicate and cooperate.

The *mikveh* has been closed to visitors since 2016 due to restoration and renovation work. Whether and how the *mikveh* be opened for visitors in the future will be determined following completion of the restoration work and analysis of the results of the ongoing research projekt. The *mikveh* can be experienced virtually and therefore can also be experienced by people with disabilities without restriction.

The *Jewish Museum Worms* in the *Rashi House* can be visited in summer (April to October) Tuesday to Sunday from 10:00 to 12:30 and from 13:30 to 17:00. In winter (November to March) the opening times are adjusted appropriately and the museum can be visited from 10:00 to 12:30 and from 13:30 to 16:30. A cash register and supervisory personnel allow for recording the numbers of visitors, so that appropriate policies can be developed.

The Jewish council chamber and entrance hall of the *women's shul* are currently not accessible to the public. The rooms contain, among other items, the local library of the Jewish Community Mainz.

The extent to which the Jewish council chamber and entrance hall of the *women's shul* can be made accessible to visitors in the long term and what appropriate visitor management could look like, will be considered as part of a mid-term visitor management to be developed together with the owners and the respective persons involved; the various options as well as their effects will be discussed.

4.b.(iv).3 Component Part *Old Jewish Cemetery Worms* (ID 003)

The component part *Old Jewish Cemetery Worms* (ID 003) is freely accessible at fixed opening times. In summer (April to September) from 08:00 to 20:00, in winter (October to March) from 08:00 to 16:30. On Saturdays (on Shabbat) and Jewish holidays the cemetery is closed. The safeguarding of the ritual use of the *Old Jewish Cemetery Worms* for the Jewish Community Mainz is of crucial importance. As the cemetery is freely accessible, the actual number of visitors in past years can only be estimated using basic comparative parameters of calculation. In the event of the inclusion of *ShUM Sites of Speyer, Worms and Mainz* on the UNESCO World Heritage List regular visitor counts will be carried out in order to monitor and evaluate visitor development. At the same time the behaviour of the visitors, in particular the consideration of the rules of conduct and dress codes, are to be evaluated. In connection with the regular inspection of the state of conservation of

the component part, indicators can be determined which in turn provide a starting point for a new visitor policies to be developed if required.

4.b.(iv).4 Component Part *Old Jewish Cemetery Mainz* (ID 004)

Old Jewish Cemetery Mainz is not currently open to the public, but may be accessed by individual Jewish visitors following consultation with the Jewish Community Mainz. The existing guidelines as well as the measures to be developed over time aim to avoid uncontrolled tourism; at the same time they provide a basis for developing sustainable possibilities of use of the World Heritage site. This is to ensure that no dangers arise for the nominated property from a possibly significantly increase of visitor numbers. In all of the tourism policies to be developed for the component parts of the nominated property, highest priority is accordedto protecting and safeguarding *ShUM Sites of Speyer, Worms and Mainz* and to safeguarding the ritual use and religious dignity of its component parts.

4.b.(v) Number of Inhabitants within the Property and the Buffer Zone

The four component parts of *ShUM Sites of Speyer, Worms and Mainz* contains of community centres, cemeteries and monuments that are not dedicated to housing.

The number of residents in the nominated property is therefore very low, at just one person. Only the warden's house in the entrance courtyard of *Old Jewish Cemetery Worms* (ID 003) is inhabited. Future impairment is not anticipated here.

Due to the city-centre location of the respective component parts, the number of residents in the Buffer Zones are accordingly higher. The numbers vary due to the specific urban location of the respective component parts and together with the extent of, and residential density within, their respective Buffer Zones.

ID-No.	Component Part	Residents within the Property	Residents within the Buffer Zone	Total	Year
001	Speyer Jewry-Court	0	285	285	2018
002	Worms Synagogue Compound	0	1,031	1,031	2018
003	Old Jewish Cemetery Worms	1	52	53	2018
004	Old Jewish Cemetery Mainz	0	639	639	2018
	Total property	1	2,007	2,008	2018

Tab. 8: Number of residents within the property and the Buffer Zones of the four nominated component parts



Fig. 363: *Pietra rasa* rendering in the *mikveh* in *Worms Synagogue Compound*, measurement 2019

5 Protection and Management of the Property

The laws, plans as well as the traditional and institutional management procedures which, in accordance with the World Heritage Convention, are available for the protection and management of the nominated property will be described in the following.

For the effective protection and management of *ShUM Sites of Speyer, Worms and Mainz*, including its Buffer Zones, a ➡ Management Plan has been developed in accordance with Article 108 of the *Operational Guidelines* (2019 version). This takes into account the internationally valid recommendations and charters, Federal laws and state laws as well as municipal laws and instruments. The Management Plan has been passed by the City Councils of Speyer, Worms and Mainz [➡ 5.e] in order to sustain the proposed Outstanding Universal Value of the nominated property for present and future generations.

5.a Ownership

ShUM Sites of Speyer, Worms and Mainz is in a very clear, although not uniform, ownership structure. A change to the ownership structure is not expected.

ID-No.	Component Part	Community Centres, Monuments and Cemeteries	Owner
001	*Speyer Jewry-Court*	Component part Jewry-Court, Plot numbers: 1032/2 1034 1035 1036 1037 1047	Stadt Speyer Maximilianstraße 100 67346 Speyer
002	*Worms Synagogue Compound*	Synagogue (ID 002.2), Women's Shul (ID 002.3), Mikveh (ID 002.4), Synagogue Courtyard (ID 002.5), Yeshiva (ID 002.6), Jewish Council Chamber and Entrance Hall of the Women's Shul (ID 002.8) Gemarkung Worms, Flur 2, Plot numbers: 528/2 529/0 561/2	Jüdische Gemeinde Mainz K. d. ö. R. Synagogenplatz 55118 Mainz

ID-No.	Component Part	Community Centres, Monuments and Cemeteries	Owner
		528/5 partially 531/5 560/1 partially 567/1 partially 767/131 partially 769/1	Stadt Worms Marktplatz 2 67457 Worms
		Community Hall (Rashi House; ID 002.7), Plot number: 562/1	Stadt Worms Marktplatz 2 67457 Worms
003	*Old Jewish Cemetery Worms*	"Heiliger Sand" Cemetery in Worms (ID 003.1) Gemarkung Worms, Flur 1 Plot numbers: 16/6 17/1 17/2 18/0	Jüdische Gemeinde Mainz K. d. ö. R. Synagogenplatz 55118 Mainz
		901/4 partially	Stadt Worms Marktplatz 2 67457 Worms
		Gemarkung, Worms, Flur 12, Plot number 334/9	DB Netz AG Cambergerstraße 10 60327 Frankfurt/Main
004	*Old Jewish Cemetery Mainz*	Cemetery "auf dem Judensand" in Mainz (ID 004.1), Gemarkung Mainz, Flur 15, Plot numbers: 36 37	Jüdische Gemeinde Mainz K. d. ö. R. Synagogenplatz 55118 Mainz
		Gemarkung Mainz, Flur 15, Plot number: 35 (Section of the cemetery ensemble) 38	Stadt Mainz Jockel-Fuchs-Platz 1 55116 Mainz

Tab. 9: Ownership structure of the nominated component parts of *ShUM Sites of Speyer, Worms and Mainz*

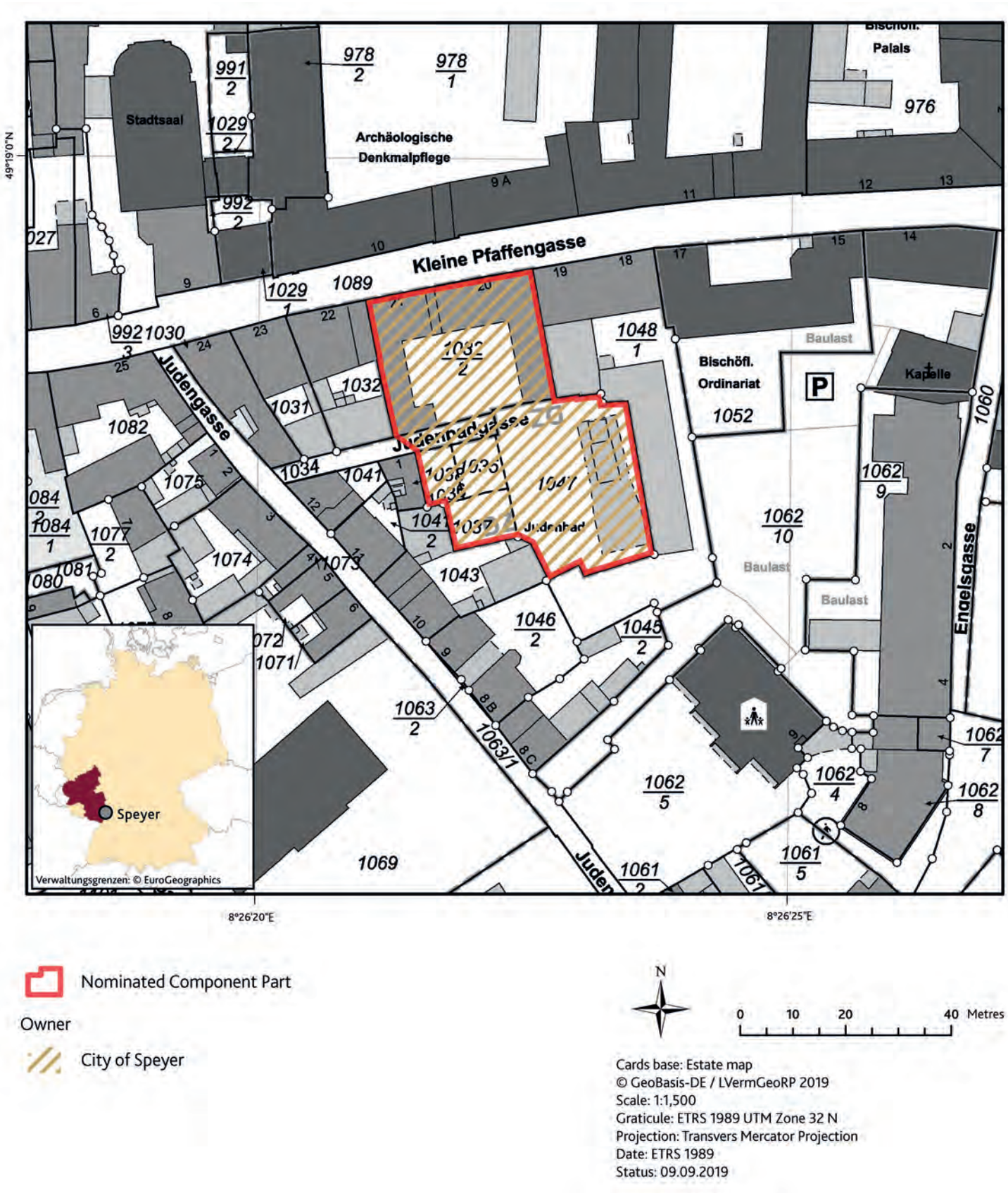


Fig. 364: Map showing the ownership structure of the component part *Speyer Jewry-Court* (ID 001)

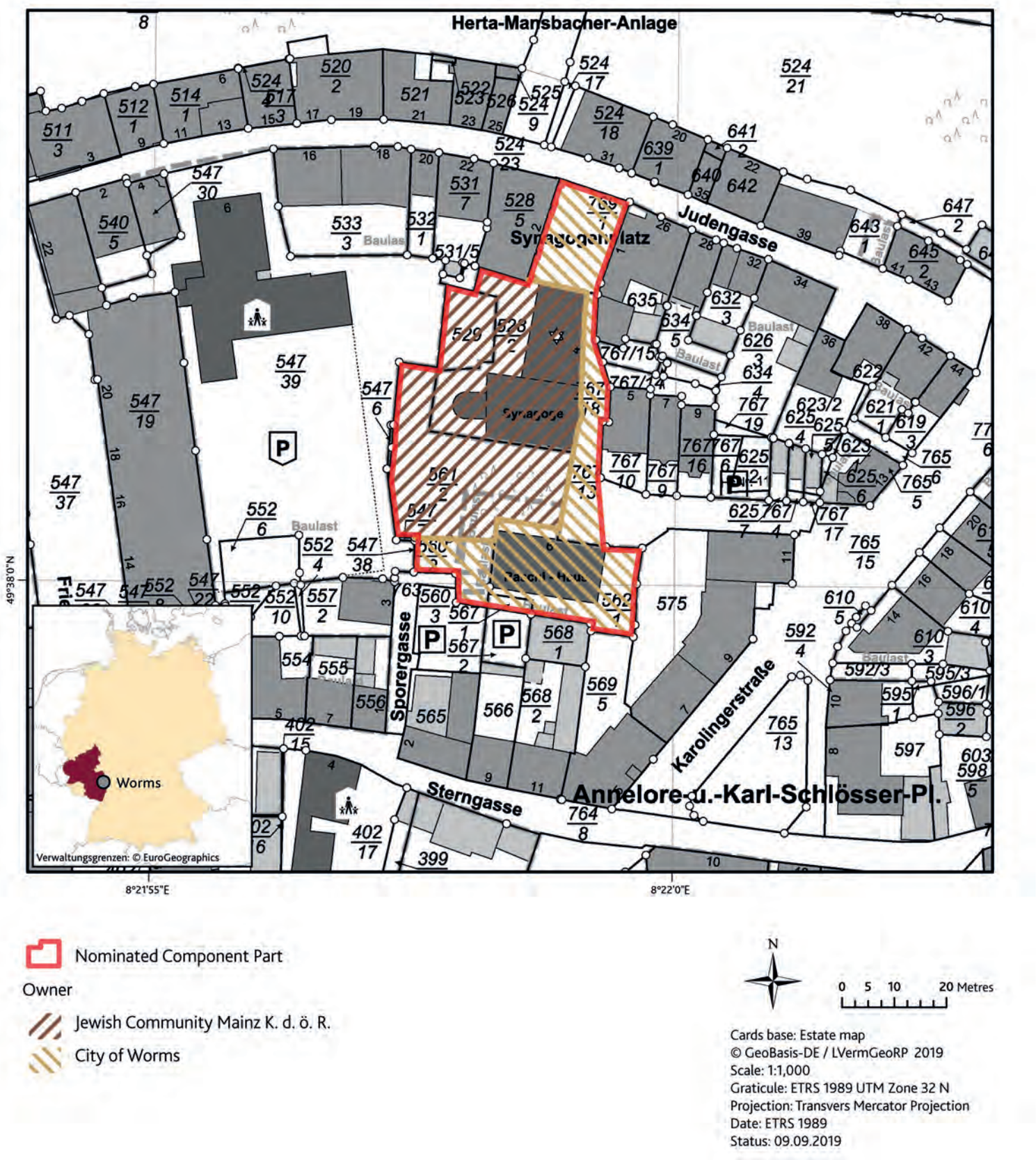


Fig. 365: Map showing the ownership structure of the component part *Worms Synagogue Compound* (ID 002)

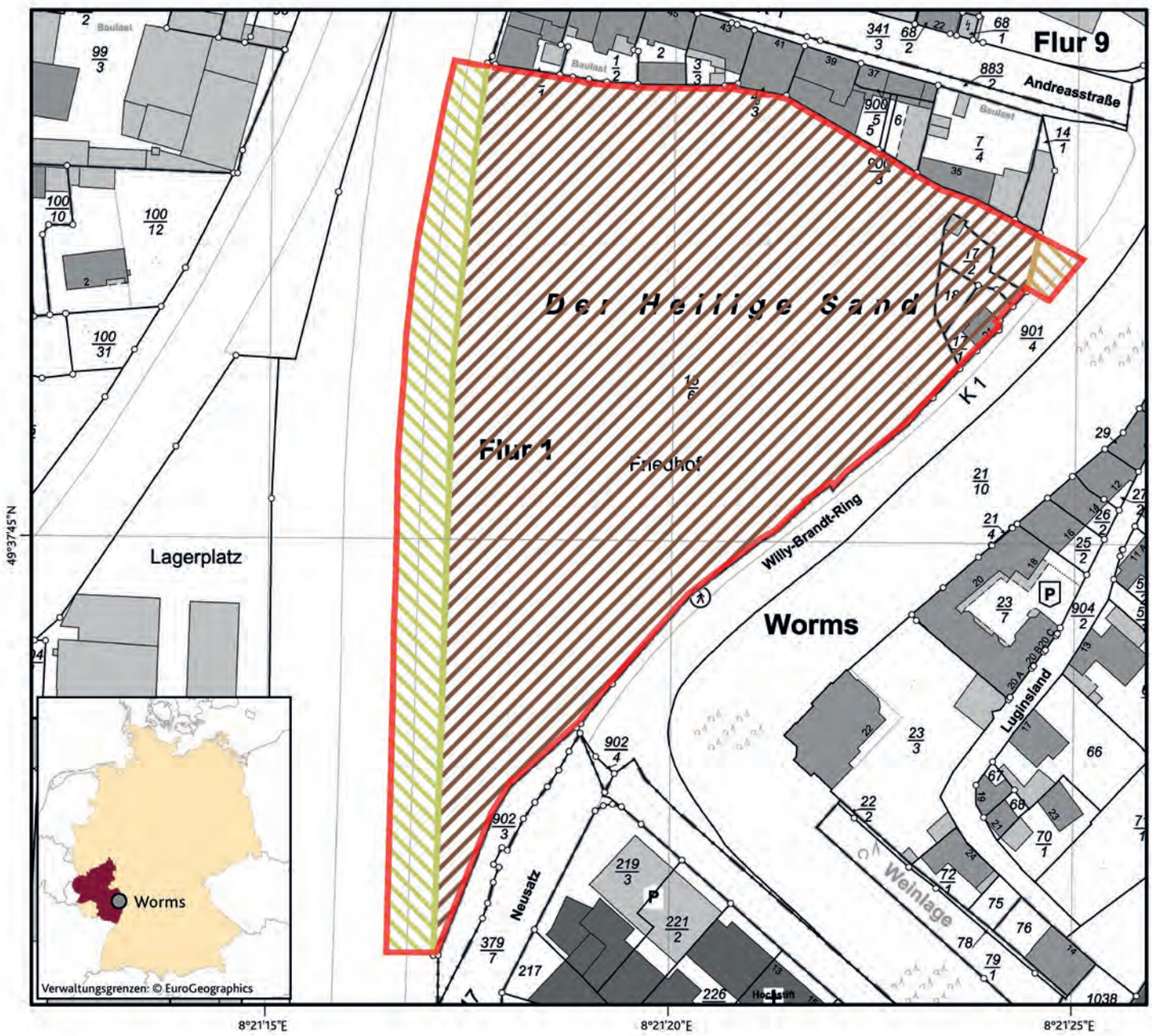


Fig. 366: Map showing the ownership structure of the component part *Old Jewish Cemetery Worms* (ID 003)

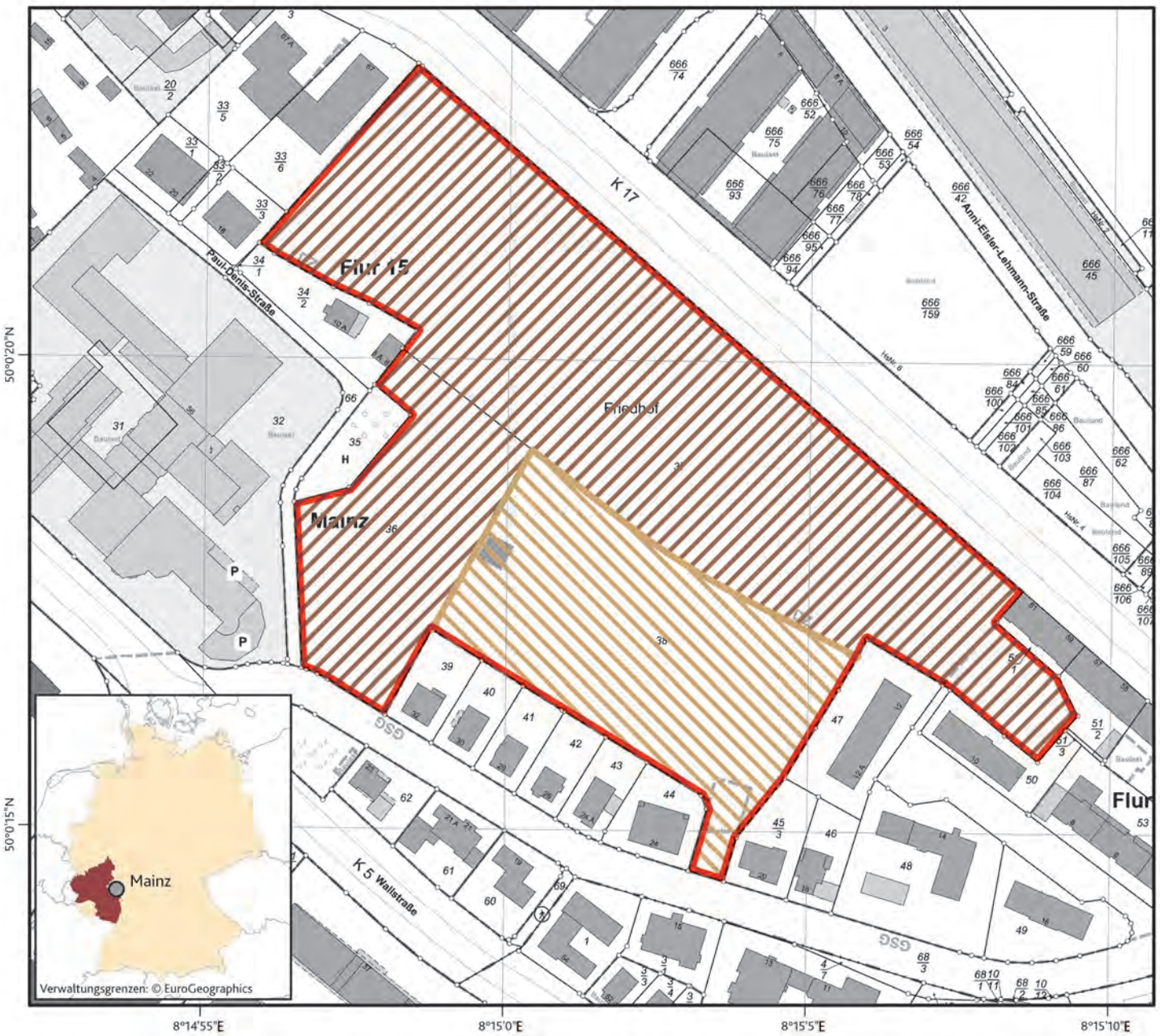


Fig. 367: Map showing the ownership structure of the component part *Old Jewish Cemetery Mainz* (ID 004)

5.b Protective Designation

The most important instrument of protection for *ShUM Sites of Speyer, Worms and Mainz* is the Monuments Protection Act of Rhineland-Palatinate (*Denkmalschutzgesetz Rheinland - Rheinland-Pfalz – DSchG*), the objectives and principles which are based on internationally binding agreements, rules and standards. *ShUM Sites of Speyer, Worms and Mainz* is completely protected by this Act and its component parts are correspondingly registered in the list of monuments [➡ 7.c.1].

In accordance with Article 4, Paragraph 1, Sentence 3 of the Monuments Protection Act of Rhineland-Palatinate, the surroundings of an immovable cultural monument are also the object of the protection of monuments, insofar as a monument's existence, appearance or urbanistic effect are at stake. Therefore, the Buffer Zones and the immediate surroundings of the property which are nominated for entry on the World Heritage List are subject to the protection of cultural heritage under the prerequisite stated above.

5.b.1 Protective Designation of the Nominated Property

5.b.1.1 Component Part *Speyer Jewry-Court* (ID 001)

Speyer Jewry-Court has been protected as a cultural monument zone (architectural ensemble) "Jewish bath and Jewry-Court" since 1980 in accordance with Article 5, Paragraph 2 of the Monuments Protection Act of Rhineland-Palatinate: "Architectural ensembles are in particular groups of buildings which stand out due to their size or diversity or the multiformity of associated elements, castle, fortress and palace grounds, town walls and rural fortifications, abbeys and monasteries including the green spaces, open spaces and expanses of water associated with them (Article 5, Paragraph 2 *DSchG*)".

This placing under protection took place on 25 July 1980 for the preservation of the *mikveh*, the structural remains of the synagogue and the *women's shul* and the Jewry-Court surrounding the structures, with the following description: "Men's synagogue around 1100, sections of the east and west walls, small block masonry; women's synagogue in 1354, east and west wall, brick masonry; destroyed in 1689, extensive excavations 1965 to 1968; underground ritual bath, around or soon after 1100".

Moreover, the component part is situated in the cultural monument zone "Historic City Centre South of Maximilianstraße" (in force since 8 December 2008), whose protective purpose consists of the preservation of the historic city ground plan and the appearance of the streets: "enclosed development above all from the 18th, 19th and early 20th centuries, streets and quarters bear witness to the urban development of Speyer from the 1st century to the Middle Ages; after 1697 Baroque city constructed over medieval vaulted cellars".

Currently the Department of Inventorisation of the *Direktion Landesdenkmalpflege* at the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz* is investigating the architectural ensemble "Jewish bath and Jewry-Court", which is protected by previous legislation, for a possible extension of the spatial scope of protection into an architectural ensemble "Jewish Quarter".

5.b.1.2 Component Part *Worms Synagogue Compound* (ID 002)

Worms Synagogue Compound with the monuments synagogue, *women's shul*, *mikveh*, synagogue courtyard, *yeshiva*, community hall (*Rashi House*) and Jewish council chamber and entrance hall of the *women's shul* is part of a cultural monument zone (architectural ensemble) and was placed under protection in 1986, with the following description: "largest section of

the former Jewish quarter of Worms; medieval cellars, largely from 2nd half of the 14th century; following the devastation of the Palatinate in 1689 extensive baroque renewal, 18th century, partially older substance; following destruction in 1945 partial renewal in the style of the 1950s, since the 1970s additions through adapted new buildings."

The synagogue and *mikveh* in *Hintere Judengasse* 4 were already placed under protection on 6 March 1966 and are registered in the list of monuments with the following description: "founder's inscription of the first synagogue, designated in 1034; men's synagogue: quarry stone building, 1174/75, following damage in 1349, 1615/20 and 1689 reconstructed around 1700, following arson in 1938, the collapse of the wall in 1942 and bomb damage in 1945 reconstruction in 1949 and 1958 to 1961 using the original materials; women's synagogue: hall with a single central column, quarry stone, 1212/13, damage, destruction and renewal parallel to the men's synagogue; Talmud study hall, known as the Rashi Chapel: rectangular room with semi-circular apse, 1623/24, following arson and explosion renewed in 1958 to 1960; mikveh: underground bath, sandstone, 1185/86; synagogue forecourt, synagogue garden". The "two vaulted cellars of the Rashi House, 2nd half of the 14th century", were registered in the list of monuments (in force since 8 December 2008).

5.b.1.3 Component Part *Old Jewish Cemetery Worms* (ID 003)

Old Jewish Cemetery Worms has been protected as a cultural monument zone (historic park, garden and cemetery grounds Article 5, Paragraph 4 *DSchG*) in accordance with the Monuments Protection Act of Rhineland-Palatinate in force since 8 December 2008. "Historic park, garden and cemetery grounds are works of horticultural design or witnesses to the commemoration of the dead, whose location and architectural and plant arrangement provide evidence of the function of the area as a living space and self-expression of past societies and the culture sustained by them (Article 5, Paragraph 5 *DSchG*)."

The cemetery is under protection as a cultural monument zone "Old Jewish Cemetery Heiliger Sand" with the following description: "oldest preserved Jewish cemetery in Europe with over 2,000 upright headstones *in situ*; the 16,127 m^2 site was already set up in the 1st half of the 11th century, extended around 1260; headstones from 1076, late medieval, early modern era, 18th, 19th century up to the 1930s". In 2019 the cultural monument zone was extended to include the warden's house, which was built in 1913 and forms part of the historical cemetery complex.

5.b.1.4 Component Part *Old Jewish Cemetery Mainz* (ID 004)

Old Jewish Cemetery Mainz has been protected as a cultural monument zone (historic parks, gardens and cemetery grounds) in accordance with the protection of monuments since 1986. The statutory instrument for the protection of the cultural monument zone "Old Jewish Cemetery" became effective through publication on 17 June 1986. In 2019 the cultural monument zone was extended to include the terrain bordering on the Memorial Cemetery with archeologically proven graves.

The terrain was placed under protection as a cultural monument zone according to Article 4, Paragraph 1 in conjunction with Article 5, Paragraph 1 no. 4 and Article 5, Paragraph 5 of the Monuments Protection Act of Rhineland-Palatinate. The cultural monument zone bears the designation "Old Jewish Cemetery" and replaces and extends the previous statutory instrument from 1986. The purpose of protection is the preservation of *Old Jewish Cemetery Mainz* including the Memorial Cemetery and the site of the former agricultural college [➡ 2.a.4.1], which are all situated in the area of the medieval Jewish cemetery. The protection includes the relevant urban perceptibility with its views from the exterior.



Fig. 368: Headstones in the "new section" of *Old Jewish Cemetery Mainz*, current state

Protected excavation areas

Old Jewish Cemetery Mainz is also situated in the area of validity of two protected excavation areas in accordance with Article 22 of the Monuments Protection Act. In 1987 the protected excavation area "Wallstraße – Mombacher Straße – G 80/03" was declared for an area within the former western fortification zone (*Wallstraße – Mombacher Straße*): "The protective purpose of the protected excavation area is to preserve and safeguard the remains of Roman settlement and the Roman graves which are to be expected with sufficient certainty on the evidence of previous single finds and necessary excavations".

In order to improve its protection, the area of *Old Jewish Cemetery Mainz*, to the extent which is established by historic plans, was placed under protection as an independent protected excavation area per statutory instrument in March 2019. The protected excavation area bears the name "Judensand".

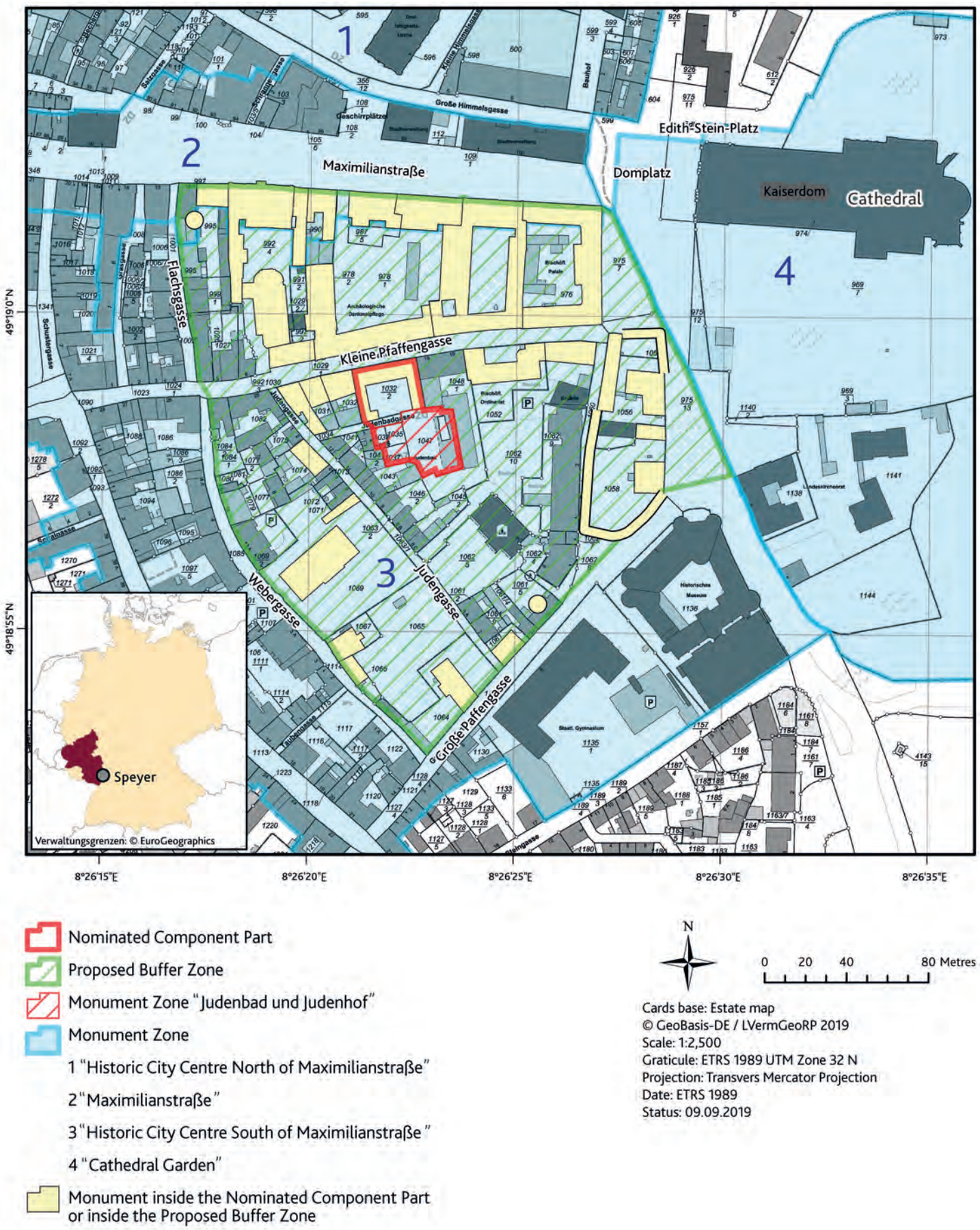


Fig. 369: Map showing the protective designation of the component part *Speyer Jewry-Court* (ID 001)

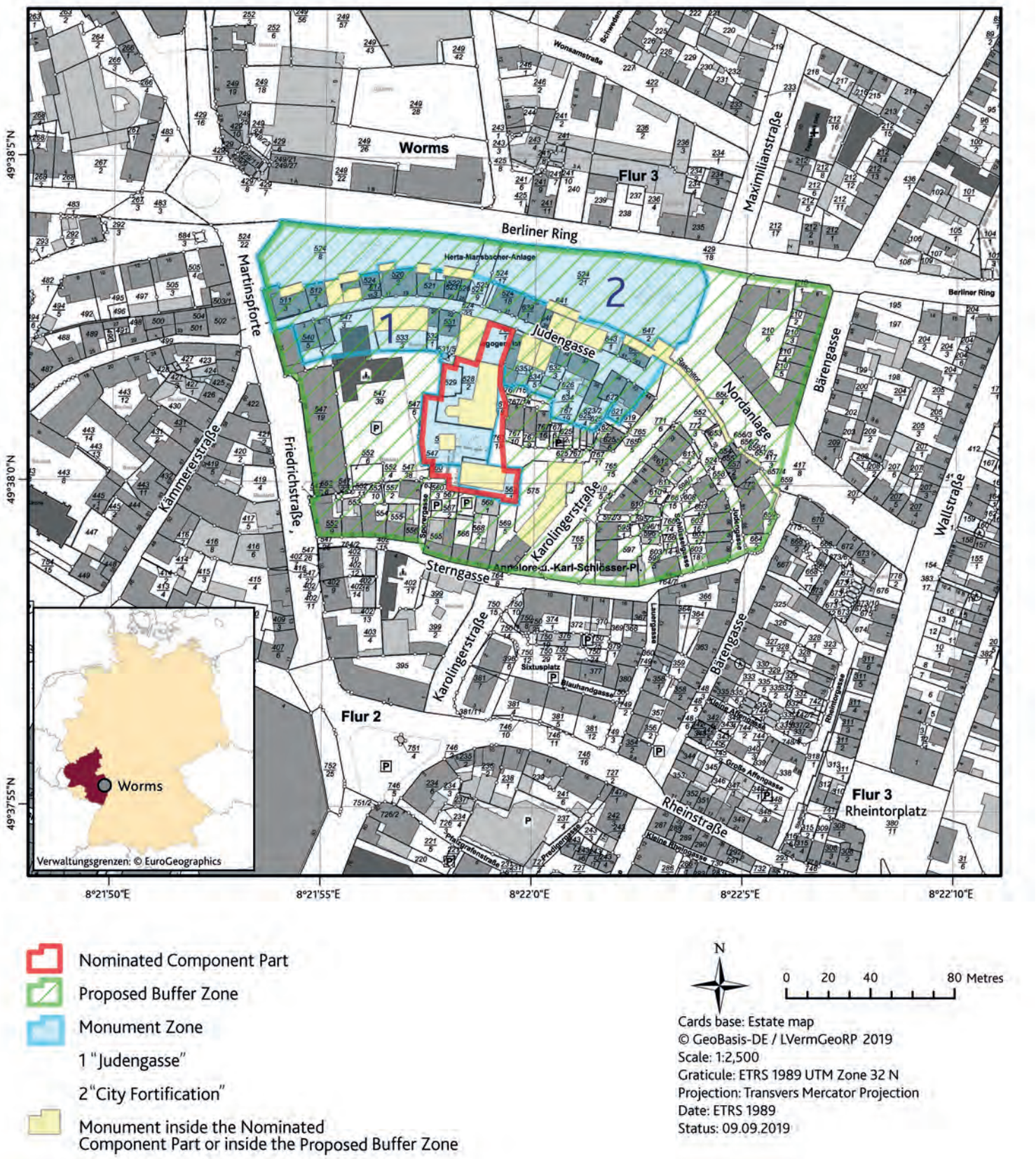


Fig. 370: Map showing the protective designation of the component part *Worms Synagogue Compound* (ID 002)

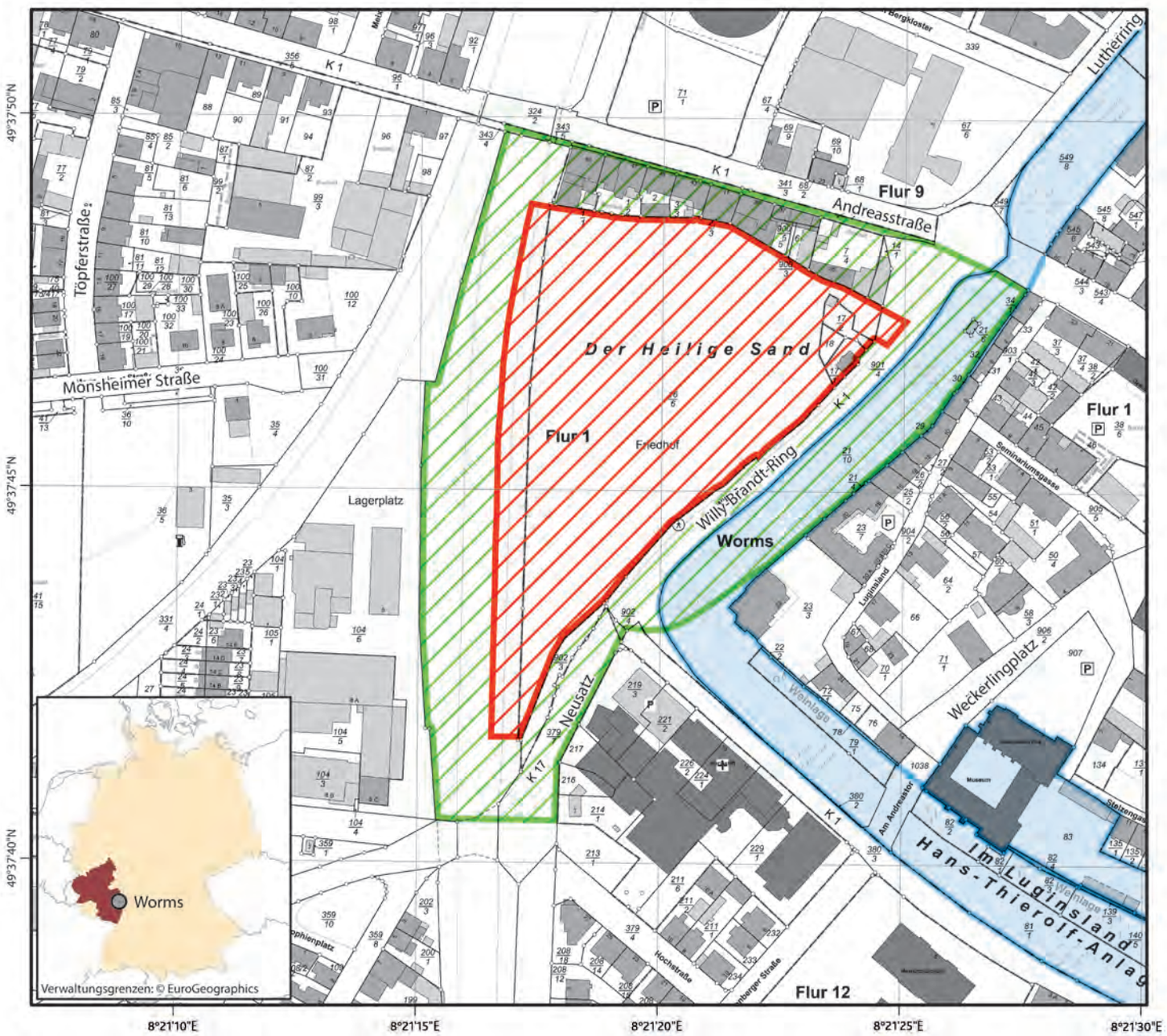


Fig. 371: Map showing the protective designation of the component part *Old Jewish Cemetery Worms* (ID 003)

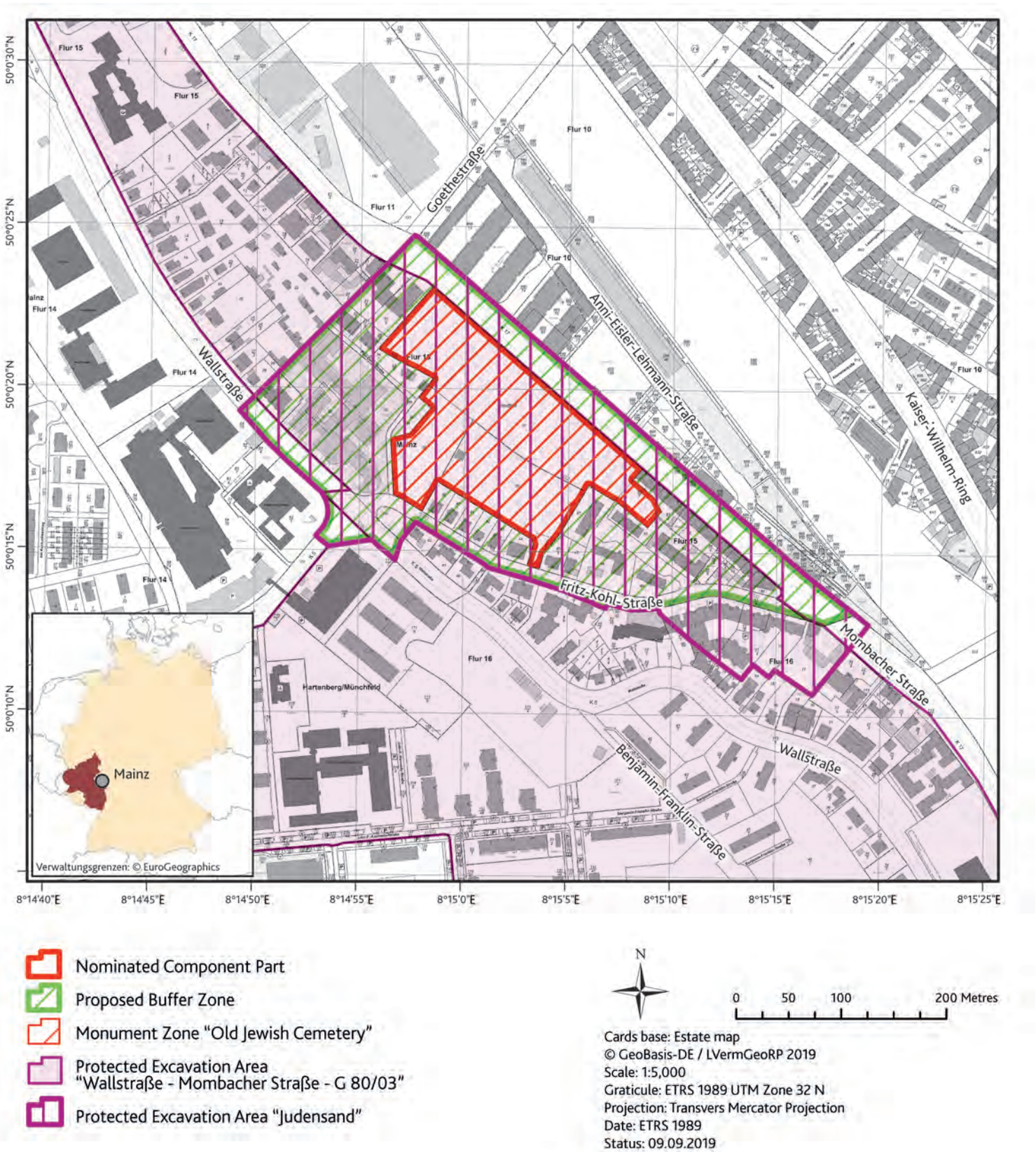


Fig. 372: Map showing the protective designation of the component part *Old Jewish Cemetery Mainz* (ID 004)

5.b.2 Protective Designation of the Buffer Zones

As is required by Articles 103 and 104 of the *Operational Guidelines*, Buffer Zones are identified for the future World Heritage site.

They cover the respective historic surrounding area or former extent of the nominated World Heritage and therefore as required by Article 104 the direct surrounding area of all component parts as well as the essential view corridors and other terrains and characteristics which play an important and practical role in supporting the nominated property and its protection.

This additional protection is guaranteed by the Monuments Protection Act (*DSchG*). In the majority of cases it is complemented by binding urban development planning.

5.b.2.1 Component Part *Speyer Jewry-Court* (ID 001)

The Buffer Zone around the component part *Speyer Jewry-Court* (ID 001) includes the areas of the former Jewish settlement zone, which have a historic link to the nominated component part. The Buffer Zone is essential for understanding the original location and extent of the community centre in the medieval Jewish settlement zone and safeguards the view corridors of the community centre. It safeguards the visual integrity and emphasises the integration of the Jewish communities in the cultural processes of their surroundings as well as the development as a characteristic urban ensemble in the context of High Medieval urban development.

In the Buffer Zone the existing instruments of protection of the Monuments Protection Act, the preparatory and binding urban development planning [➡ 5.d.2.2] as well as the municipal statutes and regulations [➡ 5.d.3] offer additional protection of the component part *Speyer Jewry-Court* (ID 001) and safeguard its visual integrity. The visual integrity of the component part is protected by the protection of surrounding areas (Article 4 *DSchG*) of the cultural monument zone "Jewish bath and Jewry-Court" (cultural monument zone architectural ensemble; Article 5, Paragraph 2 *DSchG*). Furthermore, the designated Buffer Zone is located in the area of validity of the cultural monument zones (characteristic street scenes, squares and townscapes as well as planned quarters and settlements; Article 5, Paragraph 3 *DSchG*) "Historic City Centre South of Maximilianstraße" and "Maximilianstraße". It is therefore protected under the Monuments Protection Act of Rhineland-Palatinate. More than 30 individual monuments within the cultural monument zone guarantee additional protection through the protection of surrounding areas (Article 3 *DSchG*). A protected cultural monument shall only with permission be destroyed, demolished, dismantled or removed, redesigned or otherwise altered in its condition, in its appearance more than temporarily harmed or removed from its location (Article 13 *DSchG*). In the surrounding area of an immovable cultural monument a structural installation must only be erected, altered or removed with permission (Article 4 *DSchG*).

5.b.2.2 Component Part *Worms Synagogue Compound* (ID 002)

The Buffer Zone around the component part *Worms Synagogue Compound* (ID 002) integrates the areas of the former *Jewish quarter*, which have a historic link to the nominated component part. The Buffer Zone safeguards open spaces and view corridors which are of importance for the understanding of the original location and extent of the nominated component part in the medieval *Jewish quarter*. The Buffer Zone safeguards the visual integrity and emphasises the integration of the Jewish communities in the cultural processes of their surroundings as well as the development as a characteristic urban ensemble in the context of High Medieval urban development.

In the Buffer Zone the existing instruments of protection of the Monuments Protection Act, the preparatory and binding urban development planning [➡ 5.d.2.2] as well as the municipal statutes and regulations [➡ 5.d.3] offer additional protection of the component part *Worms Synagogue Compound* (ID 002) and safeguard its visual integrity. The visual integrity is protected by the protection of surrounding areas (Article 4 *DSchG*) of the monuments of the component part registered as cultural monuments in accordance with Article 3 *DSchG*; synagogue and *mikveh* as well as two vaulted cellars of the *Rashi House*.

The area of validity of the cultural monument zone "Former Jewish Quarter in Worms" (architectural ensemble; Article 5, Paragraph 2 *DSchG*) does not only integrate the component part *Worms Synagogue Compound* (ID 002) but also large sections of the Buffer Zone. The cultural monument zone "City Fortification" (architectural ensemble; Article 5, Paragraph 2 *DSchG*) integrates the line of the former medieval city wall and therefore sections of the Buffer Zone. Both cultural monument zones are protected in accordance with the Monuments Protection Act of Rhineland-Palatinate. More than ten individual monuments within the Buffer Zone offer additional protection through the protection of surrounding areas. A protected cultural monument shall only with permission be destroyed, demolished, dismantled or removed, redesigned or otherwise altered in its condition, in its appearance more than temporarily harmed or removed from its location (Article 13 *DSchG*). In the surrounding area of an immovable cultural monument a structural installation must only be erected, altered or removed with permission (Article 4 *DSchG*).

5.b.2.3 Component Part *Old Jewish Cemetery Worms* (ID 003)

The Buffer Zone around the component part *Old Jewish Cemetery Worms* (ID 003) takes into account the historically evolved extent of the cemetery and also the directly bordering open spaces, which guarantee its visual perceptibility. The direct surrounding area of the Jewish cemetery is important for understanding the original location and extent of the cemetery to the West of the medieval city and safeguards the view corridors and the visual integrity. The Buffer Zone integrates the former moat in the West and the line of the former medieval city wall in the East, which have historic links to the nominated component part. The Buffer Zone emphasises the religiously required establishment of permanent burial grounds outside the city.

In the Buffer Zone the existing instruments of protection of the Monuments Protection Act, the preparatory and binding urban development planning [➡ 5.d.2.2] as well as the municipal statutes and regulations [➡ 5.d.3] offer additional protection to the component part *Old Jewish Cemetery Worms* (ID 003) and safeguard its visual integrity. It is protected by the protection of surrounding areas (Article 4 *DSchG*) of the cultural monument zone "Heiliger Sand" (historic parks, gardens and cemeteries; Article 5, Paragraph 5 *DSchG*).

The cultural monument zone "City Fortification" (architectural ensemble; Article 5, Paragraph 2 *DSchG*) integrates the line of the former medieval city wall in the East of the cemetery site and therefore contributes to the protection of the visual integrity of the component part.

The cultural monument zones are protected in accordance with the Monuments Protection Act of Rhineland-Palatinate. In accordance with Article 13 *DSchG*, changes require permission. The surrounding area of a cultural monument is also protected by the Monuments Protection Act (Article 4 *DSchG*).

5.b.2.4 Component Part *Old Jewish Cemetery Mainz* (ID 004)

The Buffer Zone around the component part *Old Jewish Cemetery Mainz* (ID 004) includes the historically evolved, medieval extent of

the cemetery between *Mombacher Straße* and *Fritz-Kohl Straße* (formerly *Gonsenheimer Hohl*) as well as the directly bordering open spaces which guarantee the visual perceptibility. The direct surrounding area of the Jewish cemetery is important for understanding the original location and extent of the cemetery outside the medieval city and safeguards the view corridors and the visual integrity.

The Buffer Zone safeguards the relevant visual connections and the visual integrity. It emphasises the religiously required establishment of permanent burial grounds outside the city and the significance as remains of the oldest and largest medieval cemetery in *Ashkenaz*.

The component part *Old Jewish Cemetery Mainz* (ID 004) is protected as a cultural monument zone "Old Jewish Cemetery" (historic parks, gardens and cemeteries Article 5, Paragraph 5 *DSchG*) in accordance with the Monuments Protection Act of Rhineland-Palatinate. In accordance with Article 13 *DSchG*, changes require permission. Through the protection of surrounding areas (Article 4 *DSchG*) the visual integrity of the component part is also protected.

Furthermore, the Buffer Zone is located in the area of validity of two protected excavation areas, the protected excavation area "Wallstraße – Mombacher Straße – G 80/03" and the protected excavation area "Judensand". In accordance with Article 22, Paragraph 3 *DSchG*, plans in the protected excavation area which might endanger the hidden cultural monuments, particularly earthworks and building works, require permission.



Fig. 373: Synagogue and *women's shul* in *Speyer Jewry-Court*, current state

5.c Means of Implementing Protective Measures

5.c.1 International Conventions

In order to ensure that *ShUM Sites of Speyer, Worms and Mainz* and its proposed Outstanding Universal Value are preserved for future generations, internationally adopted charters and conventions for the protection and conservation of monuments shall apply and international standards shall be implemented. The most important conventions and charters in relation to the nominated property are:

Legal Instrument	Location	Date	Ratified by Germany
Convention Concerning the Protection of the World Cultural and Natural Heritage – World Heritage Convention	Paris	1972	1976
UNESCO Convention for the Protection of Cultural Property in the Event of Armed Conflict, with Regulations for the Execution of the Convention and Protocol I	The Hague	1954	1967
Protocol II to the Convention for the Protection of Cultural Property in the Event of Armed Conflict	The Hague	1999	2009
International Charter for the Conservation of Monuments and Sites (Venice Charter)	Venice	1964	
International Charter for the Conservation of Historic Towns (The Washington Charter)	Washington	1987	
European Convention for the Protection of the Archaeological Heritage	Valletta	1992	2002
The Nara Document on Authenticity	Nara	1994	
Charter for the Conservation of Places of Cultural Significance (The Burra Charter)	Burra	1996	
Convention for the Safeguarding of the Intangible Cultural Heritage	Paris	2003	2013
Warsaw Recommendation on Recovery and Reconstruction of Cultural Heritage	Warsaw	2018	

Tab. 10: International conventions

5.c.2 National Laws (Federal Legislation)

For the protection of sites nominated for the World Heritage List there are, alongside international charters and conventions and the Monuments Protection Act of Rhineland-Palatinate, further legal instruments, frameworks and plans, which play an essential role in the protection and the preservation of cultural heritage. In this regard the building regulations warrant particular mention. Due to the federal structure in the Federal Republic of Germany they are regulated at Federal Government, Federal State and municipal level. In what follows, the fundamentals of building and planning regulations will therefore be presented according to these different levels.

5.c.2.1 Federal Regional Planning Act (*Raumordnungsgesetz – ROG*)

The Federal Regional Planning Act (of 22 December 2008; last amended on 20 July 2017) formulates binding regulations on the spatial and technical textual or graphic specifications in Land-use plans for the development, structure and safeguarding of the land. Its principles contain statements regarding the development, structure and safeguarding of the land, as guidelines for decisions. In accordance with Article 2, Paragraph 5 of the Federal Regional Planning Act (*ROG*) historic cultural landscapes must be preserved in their defining characteristics and including their cultural and natural monuments as well as their UNESCO World Cultural and Natural Heritage. This also applies to the Federal State of Rhineland-Palatinate and the cities Speyer, Worms and Mainz, in which the nominated property is located.

5.c.2.2 Federal Building Code (*Baugesetzbuch – BauGB*)

The Federal Building Code (of 23 June 1960, last amended 3 November 2017) is the most important law in the legal framework for construction planning in the Federal Republic of Germany and also the legal basis for urban development planning in the cities Speyer, Worms and Mainz. The task of urban development planning is to prepare and manage the structural and other uses of real estate in the municipality in accordance with the Federal Building Code. In drawing up an local building and construction plan, the concerns of building culture, the protection and conservation of cultural heritage, the districts, streets and squares of historical, artistic or urbanistic significance that are worth preserving must also be taken into consideration (Article 1, Paragraph 6, Point 5 *BauGB*); the same applies for the requirements of worship and pastoral care determined by churches and religious communities under public law (Article 1, Paragraph 6, Point 6 *BauGB*). Urban renovation measures must contribute to "the existing districts being preserved, renewed and further developed, the design of the townscape and landscape improved and the requirements of cultural heritage protection being met" (Article 136, Paragraph 4, Point 4 *BauGB*). In accordance with the preservation statute (Article 172 *BauGB*) the municipalities can, in a Land-use plan or by means of another statute, designate areas in which "for the sake of preserving the unique urban character of an area and respecting its urbanistic design […] the dismantling, the alteration or the change of use of structural installations require permission (Article 172, Paragraph 1 *BauGB*)".

5.c.2.3 Federal Land Utilisation Ordinance (*Baunutzungsverordnung – BauNVO*)

The Federal Land Utilisation Ordinance (of 26 June 1962, last amended 21 November 2017) regulates the general and structural usage of properties and is thus an important supplement to the Federal Building Code (*BauGB*), being based on *BauGB*, Article 9 a. It constitutes the legal planning basis for the representations and stipulations in the Land-use plans and is directed at the communities as the responsible planning bodies. The Federal Land Utilisation Ordinance

contains regulations on the types of structural usage that is allowed, defines the allowable dimensions of land utilisation and addresses the manner of construction and provides possibilities through which buildable plots of land can be regulated by the land developments plans.

5.c.2.4 Federal Nature Conservation Act (*Bundesnaturschutzgesetz – BNatSchG*)

The Federal Nature Conservation Act (of 29 July 2009, last amended on 13 May 2019) presents at Federal level the objectives and principles of nature conservation and landscape conservation. It contains the framework provisions for the State Nature Conservation Acts. The objective of nature and landscape conservation is that the biological diversity, the productive and functional capacity of the ecological balance (including the regenerative capability and the long-term usability of the natural resources as well as the diversity, special character and beauty) as well as the recreational value of nature and landscape are ensured in the long-term (Article 1, Paragraph 1 *BNatSchG*). The authorities of the Federal Government and the Federal States must, as part of their responsibility, support the realisation of the objectives of nature conservation and landscape conservation (Article 2, Paragraph 2 *BNatSchG*).

5.c.3 Legislation of the State of Rhineland-Palatinate

5.c.3.1 Constitution for Rhineland-Palatinate (*Verfassung für Rheinland-Pfalz*)

In the Constitution for Rhineland-Palatinate, (of 18 May 1947, last amended on 8 May 2015), the fundamental rights and fundamental obligations as well as the structure and the tasks of the state government are defined. In accordance with Article 40 of the Constitution for Rhineland-Palatinate, artistic and cultural creations must be conserved and supported by the Federal State, the municipalities and the community associations (Article 40, Paragraph 1). “The Federal Government shall protect and maintain the artistic, historical and natural monuments as well as the landscape. The participation of all people in the heritage assets of life must be enabled” (Article 40, Paragraph 3).



Fig. 374: Medieval headstones of *Old Jewish Cemetery Worms*, current state

5.c.3.2 Monuments Protection Act of Rhineland-Palatinate (*Denkmalschutzgesetz – DSchG*)



Fig. 375: Administrative structure concerning the Monuments Protection Act of Rhineland-Palatinate

In the Federal Republic of Germany, the respective Federal States are responsible for the protection and management of cultural heritage due to the independence of the Federal States in educational and cultural matters. The most important protective instruments are the respective Monuments Protection Acts of the Federal States. Their objectives and principles are based on international conventions and standards.

The central instrument for the protection of the nominated property is the Monuments Protection Act of Rhineland-Palatinate of 23 March 1978, fundamentally amended by Article 1 of the Act on 26 November 2008 (Law and Ordinance Gazette, p. 301), in the current version of 3 December 2014 (Law and Ordinance Gazette, p. 245).

> "The Federal State, Federal Government, municipalities and community associations and all corporate bodies, institutions and foundations established under public law must take into account in their measures and plans, in particular in urban development planning, the concerns of the protection and conservation of monuments and the obligation to preserve cultural heritage in accordance with the UNESCO Convention concerning the Protection of the World Cultural and Natural Heritage of 16 November 1972 […] (Article 2, Paragraph 3 *DSchG*)".

The boundaries of the nominated component parts are all within the scope of protection which in accordance with the Monuments Protection Act of Rhineland-Palatinate is protected by law. Registered cultural monuments (Article 3 *DSchG*), cultural monument zones (Article 5 *DSchG*) and protected excavation areas (Article 22 *DSchG*) must not without permission of the responsible authority be destroyed, demolished, dismantled or removed, redesigned or otherwise altered in their condition, in their appearance more than temporarily harmed, or removed from their location (Article 13 *DSchG*). The surroundings of an immovable cultural monument are also the object of the protection of monuments, insofar as a monument's existence, appearance or urban development impacts are at stake (Article 4 *DSchG*).

Decisions over applications for permission are made by the Lower Monuments Protection Authority in consultation with the State Conservation Office. If the Lower Monuments Protection Authority wants to deviate from the statement of the State Conservation Office, they must inform the State Conservation Office about this. The latter then have the right to present the matter to the Higher Monuments Protection Authority. The Higher Monuments Protection Authority can make a decision about the matter themselves or refer it back to the Lower Monuments Protection Authority (Article 13a *DSchG*).

Earthworks and building work where it is expected that cultural monuments will be discovered, must be reported to the State Conservation Office in good time (Article 21, Paragraph 2 *DSchG*). Investigations require permission. "Investigations, particularly surveys with metal detectors and excavations, with the objective of discovering cultural monuments, require the permission of the Lower Monuments Protection Authority. They shall make the decision in agreement with the State Conservation Office; if no agreement is achieved, the Lower Monuments Protection Authority can deviate from the statement of the State Conservation Office, provided the Higher Monuments Protection Authority agrees." (Article 21 *DSchG*).

As part of what is known as the declaratory protection system which exists in Rhineland-Palatinate, any property fulfilling the legal characteristics of a monument is under the protection of the law, without a formal decision by an authority being required for determining the legal status as a monument. Protected cultural monuments are registered in the list of monuments. The list of monuments is a publicly maintained index, with which legal effects are not

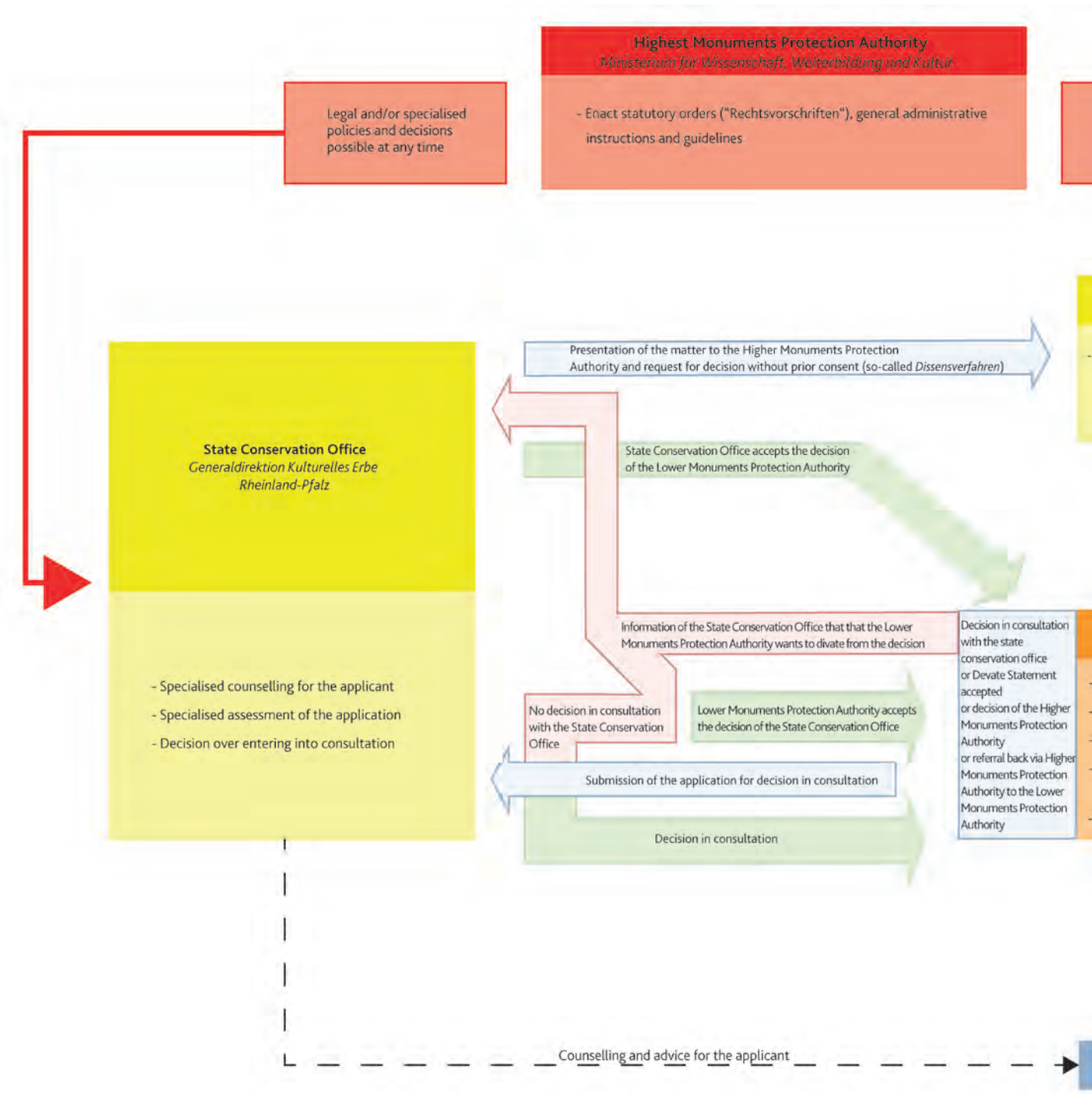
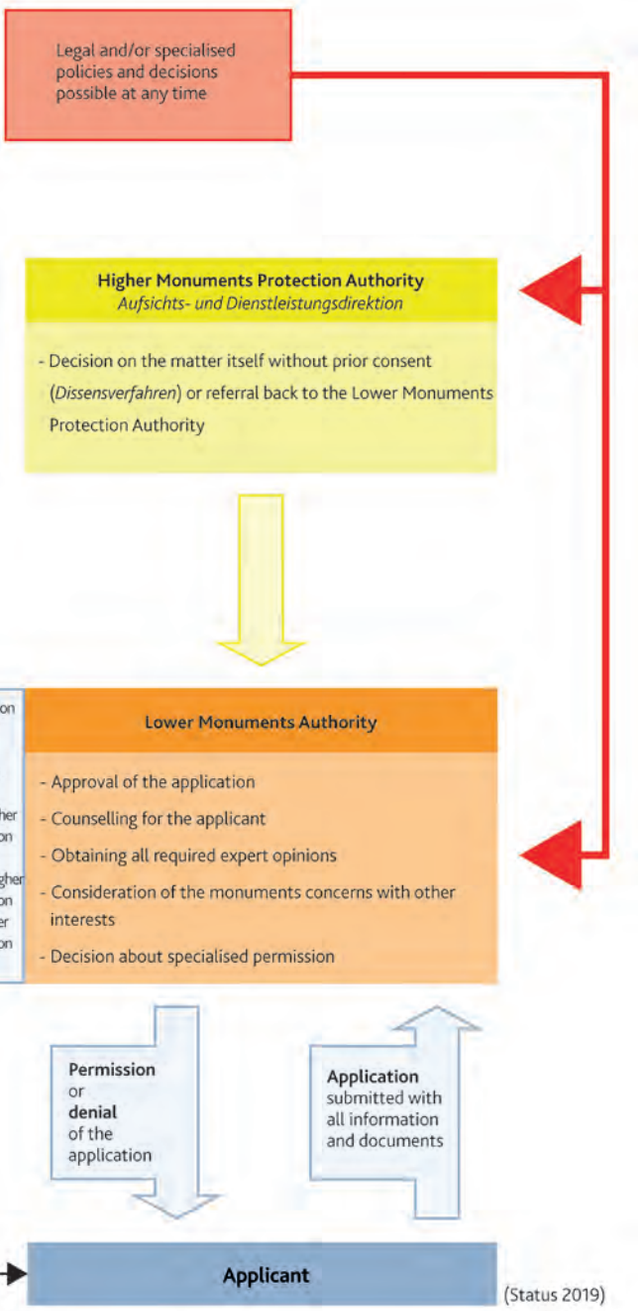


Fig. 376: Monuments Protection Act of Rhineland-Palatinate - Article 13a *DSchG* - Approval procedure

associated. It is drawn up and maintained by the State Conservation Office (Article 10 *DSchG*).

The State Conservation Office is the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz* (General Directorate for Cultural Heritage Rhineland-Palatinate). It is directly subordinate to the Ministry responsible for monuments protection and World Heritage. Matters relating to the protection and conservation of monuments are under its purview (Article 25, Paragraphs 2 and 3 *DSchG*).



Article 2 *DSchG* – Duty of preservation and conservation

In accordance with Article 2 of the Monuments Protection Act, the owners as well as others with authority to dispose of, and holders of cultural monuments are obliged to preserve and conserve these cultural monuments within the bounds of what is reasonable. Unreasonable is, in particular, a financial burden posed by preservation costs if they are not compensated in the long-term by the proceeds or the practical value of the cultural monument.

In accordance with Article 2, Paragraph 3 of the Monuments Protection Act "The Federal State, Federal Government, municipalities and community associations and all corporate bodies, institutions and foundations established under public law must take into account in their measures and plans, in particular in urban development planning, the concerns of the protection and conservation of monuments and the obligation to preserve cultural heritage in accordance with the UNESCO Convention concerning the Protection of the World Cultural and Natural Heritage of 16 November 1972".

For measures and plans affecting the concerns of the protection of cultural heritage or the preservation of cultural heritage, the State Conservation Office must be involved from the outset.

In accordance with Article 2, Paragraph 4 of the Monuments Protection Act, building, technical and economic measures, which could endanger or harm cultural monuments in their existence, appearance or scientific value, must be restricted to the absolutely necessary extent.

Article 4 *DSchG* – Immovable and movable cultural monuments, protection of surrounding areas

In accordance with Article 4, Paragraph 1 of the Monuments Protection Act, immovable cultural monuments include in particular stationary individual monuments and buildings and cultural monument zones. Cultural monument zones may include objects which are not cultural monuments, but which are nevertheless of importance for the appearance of the whole. Individual objects, open spaces and auxiliary

installations are part of the immovable cultural monument insofar as they form homogeneity with it for reasons of monuments protection and conservation. The surroundings of an immovable cultural monument are also the object of the protection of monuments, insofar as they are of importance for a monument's existence, appearance or urban development effect.

Article 13 *DSchG* – Permission for alterations, announcement of renovations

In accordance with Article 13, Paragraph 1 of the Monuments Protection Act, a protected cultural monument shall only with permission be destroyed, demolished, dismantled or removed, redesigned or otherwise altered in its condition, in its appearance more than temporarily harmed or removed from its location. Only by permission may individual components of an immovable cultural monument be removed more than temporarily. In the surrounding area of an immovable cultural monument a structural installation must only be erected, altered or removed with permission.

In accordance with Article 13, Paragraph 2 of the Monuments Protection Act, permission shall only be granted if the interests of monuments protection do not stand in the way or when other requirements of the public good or private interests override those of the protection of monuments and if these overriding interests cannot be met in another way.

In accordance with Article 13, Paragraph 3 of the Monuments Protection Act, obligations and conditions can obtain in order to reduce intervention in the cultural monument to a minimum or to restore it in its prior condition following completion of a measure. In particular, obligations may be imposed to ensure that in the event of the demolition or the dismantling of an immovable cultural monument the cultural monument is re-erected or that specific sections are secured or re-used for another structural installation. Ancillary provisions for rescue and for re-use should provide the type and extent of the required measures. Should the special quality, the importance of the cultural monument or the difficulty of the measure require, in individual cases the imposition of obligations can ensure that the management or the implementation of work requiring specialist experience or skills is performed by specialised personnel considered suitable from a cultural heritage point of view.

In accordance with Article 13, Paragraph 4 of the Monuments Protection Act, the renovation of a protected cultural monument (provided it does not require permission in accordance with Paragraph 1, Sentence 1) shall be reported to the Lower Monuments Protection Authority with a precise description of the planned measure. The renovation measures must not be commenced before two months have expired following submission of the notification; the Lower Monuments Protection Authority can, in agreement with the State Conservation Office, grant permission for implementing the measures before expiry of the time limit.

In the event of imminent danger, the absolutely necessary renovation measures can be commenced without the notification in accordance with Sentence 1 or without observance of the time limit in accordance with the first half of Sentence 2; notification must then be made immediately afterwards. The renovation must be prohibited when the overriding interests of the protection of cultural heritage or the preservation of cultural heritage stand in its way or as long as the description in accordance with Sentence 1 has not been submitted. Prohibition is to be avoided when the party concerned is willing to perform the measure in accordance with the suggestions of the State Conservation Office.

The decision in accordance with Sentence 4 or Sentence 5 shall be made by the Lower Monuments Protection Authority in consultation with the State Conservation Office; Article 13 a, Paragraph 3, Sentence 4 and 5 *DSchG* shall apply accordingly.

Article 22 *DSchG* – Protected excavation areas

In accordance with Article 22, Paragraph 1 of the Monuments Protection Act, defined areas may be declared protected excavation areas through statutory instrument if a justified presumption exists that they contain hidden cultural monuments. In accordance with Article 22, Paragraph 2 of the Monuments Protection Act, temporary protection can also be established through statutory instrument.

In accordance with Article 22, Paragraph 3 of the Monuments Protection Act, plans in protected excavation areas which could endanger the hidden cultural monuments require the permission of the Lower Monuments Protection Authority.

Article 23 *DSchG* – Special provisions for churches and religious communities

In accordance with Article 23, Paragraph 1 of the Monuments Protection Act, the authorities responsible for monuments protection and the State Conservation Office must, in the case of cultural monuments intended to serve the purpose of religious service or other rituals, take into account the ritual and pastoral interests of the churches and religious communities as a matter of priority. Article 30 of the Monuments Protection Act (expropriation) shall not apply.

Article 26 *DSchG* – State Advisory Committee for Monuments Protection

In accordance with Article 26, Paragraph 1 of the Monuments Protection Act, the State Advisory Committee for Monuments Protection shall advise the Highest Monuments Protection Authority and the State Conservation Office. It provides suggestions and recommendations and creates review reports. The State Advisory Committee should also take on the special concerns of the public in matters concerning the protection and conservation of monuments.

5.c.3.3 State Act on the Agreement Between the State of Rhineland-Palatinate and the State Association of Jewish Communities of Rhineland-Palatinate – Public Body (*Landesgesetz zu dem Vertrag zwischen dem Land Rheinland-Pfalz und dem Landesverband der Jüdischen Gemeinden von Rheinland-Pfalz – Körperschaft des öffentlichen Rechts/K. d. ö. R.*)

On the basis of existing agreements with the State Association of Jewish Communities of Rhineland-Palatinate, the Federal State of Rhineland-Palatinate contributes both to the running costs of the Jewish Communities and their State Association for maintaining Jewish Community life and to the preservation and conservation of German-Jewish cultural heritage.

Among other aspects the agreement between the State of Rhineland-Palatinate and the State Association of Jewish Communities of Rhineland-Palatinate (of 16 May 2012; in force since 30 June 2012 contains articles on "Jewish cemeteries" (Article 8) and the "Conservation of Monuments" (Article 9). In Article 8 the Federal State acknowledges its share of responsibility for the preservation and conservation of abandoned or closed Jewish cemeteries. This responsibility includes continuous proportional payments towards the cost of conservation and preservation, as laid down in an agreement between the Federal Government and the Federal States. Alongside matters of preservation, of accessibility and joint responsibility for the protection and preservation of monuments in the ownership of Jewish religious communities, the treaty also defines the procedure of implementing measures relating to these monuments:

> "The monuments protection authorities must, in the case of Jewish monuments destined to serve ritual activities, take into account the interests of the State Association and the Jewish congregations as a matter of priority. Before the implementation of measures the authorities shall make contact with the responsible Jewish congregation." (Article 9,3).

5.c.3.4 State Spatial Planning Act (*Landesplanungsgesetz – LPlG*)

The State Spatial Planning Act (of 10 April 2003, last amended on 6 October 2015) is based on the Federal Regional Planning Act (*ROG*) and regulates the State's spatial and regional planning. It has to take into account the natural conditions, demographic trends, economic, infrastructural, social, and cultural factors and requirements as well as the principle of gender mainstreaming. The objectives of state spatial planning and regulation are: the summary, supra-regional, supradepartmental planning of the spatial order; the coordination of regionally significant plans and measures with those of other Federal States or neighbouring countries, and of Federal planning with the regionally significant plans and measures on state territory. It also regulates who is involved in creating the spatial order and developing the land in accordance with the law.

5.c.3.5 State Building Ordinance (*Landesbauordnung – LBauO*)

The State Building Ordinance of Rhineland-Palatinate (of 24 November 1998; last amended on 15 June 2015) applies to structural installations and building products, developed and developable properties as well as to other facilities and installations and defines the requirements according to law (Article 1 *LBauO*). It regulates the requirements of properties and their development, contains provisions for structural installations, building production and types of construction, walls, ceilings and roofs, stairs, corridors, lifts and openings, furnaces and domestic service facilities, recreation rooms and homes. Furthermore, the State Building Ordinance regulates the responsibility of those involved in the construction, the construction supervisory bodies, the approval and authorisation procedures, infringements of the regulations, transitional and final provisions.

5.c.3.6 State Nature Conservation Act (*Landesnaturschutzgesetz – LNatSchG*)

The State Nature Conservation Act (of 6 October 2015; last amended on 21 December 2016) is a supplement to the directly applicable Federal Nature Conservation Act (*BNatSchG*). In addition to Articles 1 and 2 of the Federal Nature Conservation Act, in Article 1 of the State Nature Conservation Act the objectives of nature conservation and landscape conservation are defined:

> "The Federal State as well as all persons and bodies governed by public law shall work towards managing their own plots of land and those which they manage but do not own in accordance with the objectives of nature conservation and landscape conservation in accordance with Article 1 of the Federal Nature Conservation Act […] in the respective applicable version and to minimise land utilisation […]."

5.d Existing Plans Related to Municipality and Region in Which the Proposed Property is Located

Alongside the international charters and conventions named in [➡ 5.c.1] as well as the national and Federal State laws which serve the purpose of the protection and the preservation of *ShUM Sites of Speyer, Worms and Mainz*, there are further binding planning systems at the Federal State and municipal levels, which are also relevant for the protection and preservation of heritage assets.

5.d.1 Planning Systems

Regional Development Programme (*Landesentwicklungsprogramm – LEP IV*)

The Regional Development Programme (which came into force on 25 November 2008; last amended on 20 July 2017) constitutes a design



Fig. 377: Regional planning system of Rhineland-Palatinate

and regulatory framework for a sustainable development of the Federal State and all its sub-regions. It is the main regulatory element of regional planning. It addresses among other aspects the regional planning frameworks, development of spaces and locations, safeguarding of services in the public interest, design and use of the open space structure, safeguarding and further development of the infrastructure as well as the strategic environmental assessment and a gender-check. With regard to cultural heritage the following objectives are defined:

> "The development of cultural activities is to be continued, in order to provide the Federal State with a clear cultural profile both internally and externally. For this the representation potentials of the rich historical and cultural heritage should be improved […] and the networking of cultural initiatives developed."

Regional Planning (*Regionalplanung*)

Regional planning is the regional level of State spatial planning. Its tasks include the regional, interdisciplinary and collective planning procedures to develop the human settlement of the region in spatial and structural terms. It coordinates state, social and municipal planning requirements, which are associated with specific spatial requirements. Rhineland-Palatinate is divided into four regions in which the regional planning for communities is carried out. The city of Speyer is situated in the *Rhein-Neckar* region, the city of Mainz is in the *Rheinhessen-Nahe* region. Worms lies in the overlapping territory of the two regions. The objectives of regional planning for the area of Worms are coordinated with the regional planning association *Rheinhessen-Nahe* and the Region *Rhein-Neckar* and can be assumed to be similar in the event of divergent formulations. The uniform regional development plan of the *Rhein-Neckar* metropolitan region has been in force for the regional association since 15 December 2014. Public bodies as well as other public and private planning authorities must observe the objectives of the regional plan in their spatially relevant measures. In particular the municipal urban local building and construction plans must be adapted to these objectives. In accordance with Point 2.2.8.2 of the uniform regional plan of the *Rhein-Neckar* metropolitan region, the many architectural, cultural and ground monuments in the metropolitan region are to be preserved, conserved, protected against impairment in the long-term and their value brought to bear through considerate planning:

> "For this important structural installations, characteristic ground plans, characteristic street scenes, squares and townscapes as well as historic parks and gardens are to be identified in their overall character as cultural monument zones and be preserved and conserved in their ensemble effect through municipal design statutes. The protection of monuments and of cultural heritage as well as the preservation of cultural monuments serve to support the safeguarding of identity-forming settlement types and cultural landscapes."

In accordance with G 113 of the regional development plan "Rheinhessen-Nahe", binding since 23 November 2015, and its Partial Forward Projection, binding since 20 June 2016, the following principle applies to cultural landscapes: "In the State-wide and regionally important historic cultural landscapes in particular, existing characteristic historic types of utilisation are to be preserved […]". With regard to G 113 it states:

> "Historic cultural landscapes shape the landscape and are important for regional identity. Their cultural-historical substance – here the relics of historic forms of land use as well as the cultural monuments – have the potential for conceptual regional profiling, presentation and valorisation."

The regional development plans approved by the Highest State Spatial Planning Authority therefore offer a high level of protection to the nominated property.

5.d.2 Municipal Laws and Planning Systems

5.d.2.1 Land-Use Plans (*Flächennutzungspläne – FNP*)

A Land-use plan is the preparatory urban development plan. It is created by the association of municipalities or the respective municipalities. In accordance with Article 5 of the Federal Building Code (*BauGB*), the Land-use plan must present, for the entire municipal area, outlines of the intended urban development and its associated land-use in accordance with the foreseeable requirements of the municipalities. Therefore, the Land-use plan has a regulatory, development and control function with regard to land-use. In particular, green spaces such as cemeteries (Article 5, Paragraph 2, Point 5 *BauGB*) can be presented in the Land-use plan. Plans and other provisions of use determined in accordance with other legal provisions as well as majorities of structures protected as historic monuments under the laws of the Federal State are to be included for information purposes. The Land-use plan does not develop a legal implications for the citizens. However, it represents a binding planning programme for the administration offices and for other authorities. As a preparatory urban development plan, it forms the basis for the subsequent planning stages and thus has a binding effect on subsequent local building and construction plans: These must in accordance with Article 8, Paragraph 2 of the Federal Building Code be developed from the Land-use plan.

Submission in text form of the nominated property in the Land-use plans for information purposes

For the safeguarding and the long-term protection of *ShUM Sites of Speyer, Worms and Mainz*, it is indispensable that their boundaries including Buffer Zones can also be recognised in the future by all stakeholders who are involved in the planning and utilisation processes in and around the nominated property. In the interest of maximum transparency and in accordance with Article 5, Paragraph 4 of the Federal Building Code, the nominated property including



Fig. 378: Land-use plan of the City of Worms (Excerpt). In accordance with Article 5, Paragraph 4 of the Federal Building Code, the component part *Old Jewish Cemetery* is marked as a green area with the declared purpose "cemetery". The railway tracks and the streets are marked as traffic areas

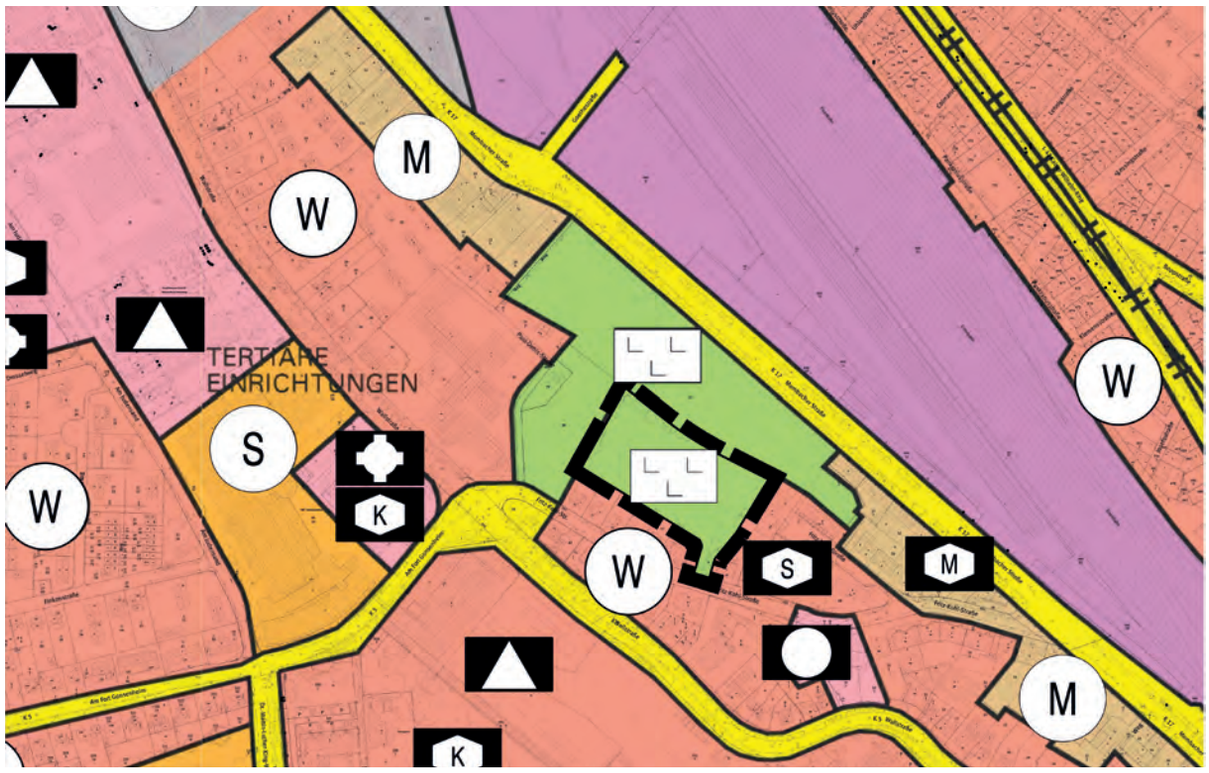


Fig. 379: Excerpt from "Alteration of the Land-use plan of the City of Mainz - Extension of the cemetery auf dem Judensand" (2019). In accordance with Article 5, Paragraph 4 of the Federal Building Code, the component part *Old Jewish Cemetery* is marked as a green area with the declared purpose "cemetery". The railway tracks and the streets are marked as traffic areas

Buffer Zones will be submitted in text form for information purposes in the Land-use plans of the cities in the event of recognition.

5.d.2.2 Local Building and Construction Plans

As binding urban development plans for certain areas, local building and construction plans can be passed which provide legally binding guidelines for urban development. The local building and construction plan (Articles 8 to 13 *BauGB*) is developed from the Land-use plan and passed by way of statute. The local building and construction plan regulates the type and extent of the structural utilisation. However, it can also define other purposes of use for spaces, including green spaces and cemeteries. Local building and construction plans are precise with regard to plots and form the basis for further measures. The procedure for establishing local building and construction plans is regulated in the Federal Building Code. For the protection of the nominated property the following existing local building and construction plans apply:

Component Part *Speyer Jewry-Court* (ID 001)

Local building and construction plan no. 056 "Pfaffengasse": The nominated component part in Speyer is situated within the area of validity of this local building and construction plan. Local building and construction plan no. 056 A "Pfaffengasse, 1. Alteration and extension": On the basis of a "Technical paper on urban planning with regard to safeguarding the World Heritage site and the Buffer Zones", the City Council meeting from 19 June 2018 decided to set up a new local building and construction plan, which in its area of validity shall replace the existing local building and construction plan. The area between *Maximilianstraße* and *Pfaffengasse* will be included in the local building and construction

plan for the first time. Currently the necessary maps are being drawn up. The documentation will then be checked by the specialist monuments protection authorities in late-2019. In early 2020 the citizens and public stakeholders will be involved in the planning process.

Component Part *Worms Synagogue Compound* (ID 002)

Local building and construction plan O 102 A "Judengasse – Friedrichstraße": The nominated component part is situated within the area of validity of this local building and construction plan. The objective of the local building and construction plan is to safeguard and preserve the existing historic street scene. In particular it determines the type and extent of structural utilisation and thus regulates the further structural development of the area. It excludes further food and drink establishments. Its protective function lies in regulating the design of structural installations.

Local building and construction plan O 128 "Buffer Zone World Heritage Site Jewish Quarter": The City Council meeting on 7 November 2018 passed a motion to set up this new local building and construction plan, which will alter the existing local building and construction plan O 102 A. The new local building and construction plan will also include the Buffer Zone of *Worms Synagogue Compound*.

Component Part *Old Jewish Cemetery Worms* (ID 003)

Local building and construction plan O 127 "Buffer Zone World Heritage Site Heiliger Sand": In the City Council meeting on 7 November 2018 the City of Worms passed a motion to set up this new local building and construction plan. It serves to ensure the objectives associated with potential World Heritage in the Buffer Zone through local building and construction plan stipulations. The boundaries of the area of validity do not only include the Buffer Zone but also its directly surrounding area.

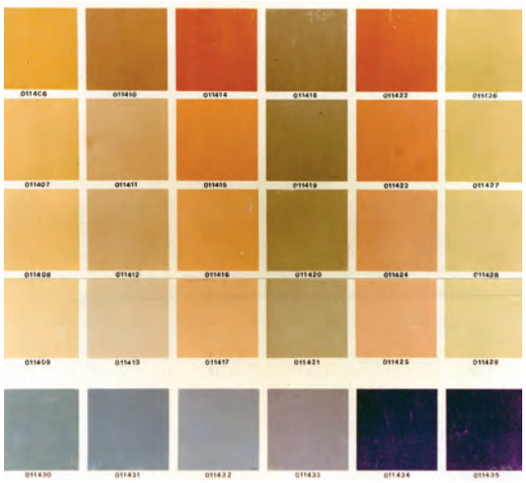


Fig. 380: Permissible color scheme for external façades in the Buffer Zone of *Worms Synagogue Compound*. Local building and construction plan O 102 A

Component Part *Old Jewish Cemetery Mainz* (ID 004)

Two legally binding local building and construction plans exist in the Buffer Zone of *Old Jewish Cemetery Mainz*:

Local building and construction plan "Extension of the Bundesbahnschule (Federal Railway College) (H 53)": A development has already been implemented on this area. The building structure determined in the local building and construction plan has been largely implemented and complemented with a building along *Wallstraße*. The permitted extent of constructional utilisation is exhausted.

Local building and construction plan "Railway Terrain Mombacher Straße (H 95)": This local building and construction plan forms the basis for the new urban quarter "M 1", which is being created in the area bordering on the Buffer Zone [➡ MP 7.7.4.2]. At the same time this local building and construction plan forms the basis for redesigning *Mombacher Straße*. As part of the redesign the avenue character will be retained as a design characteristic. The public parking space demarcation along the cemetery will be abolished.

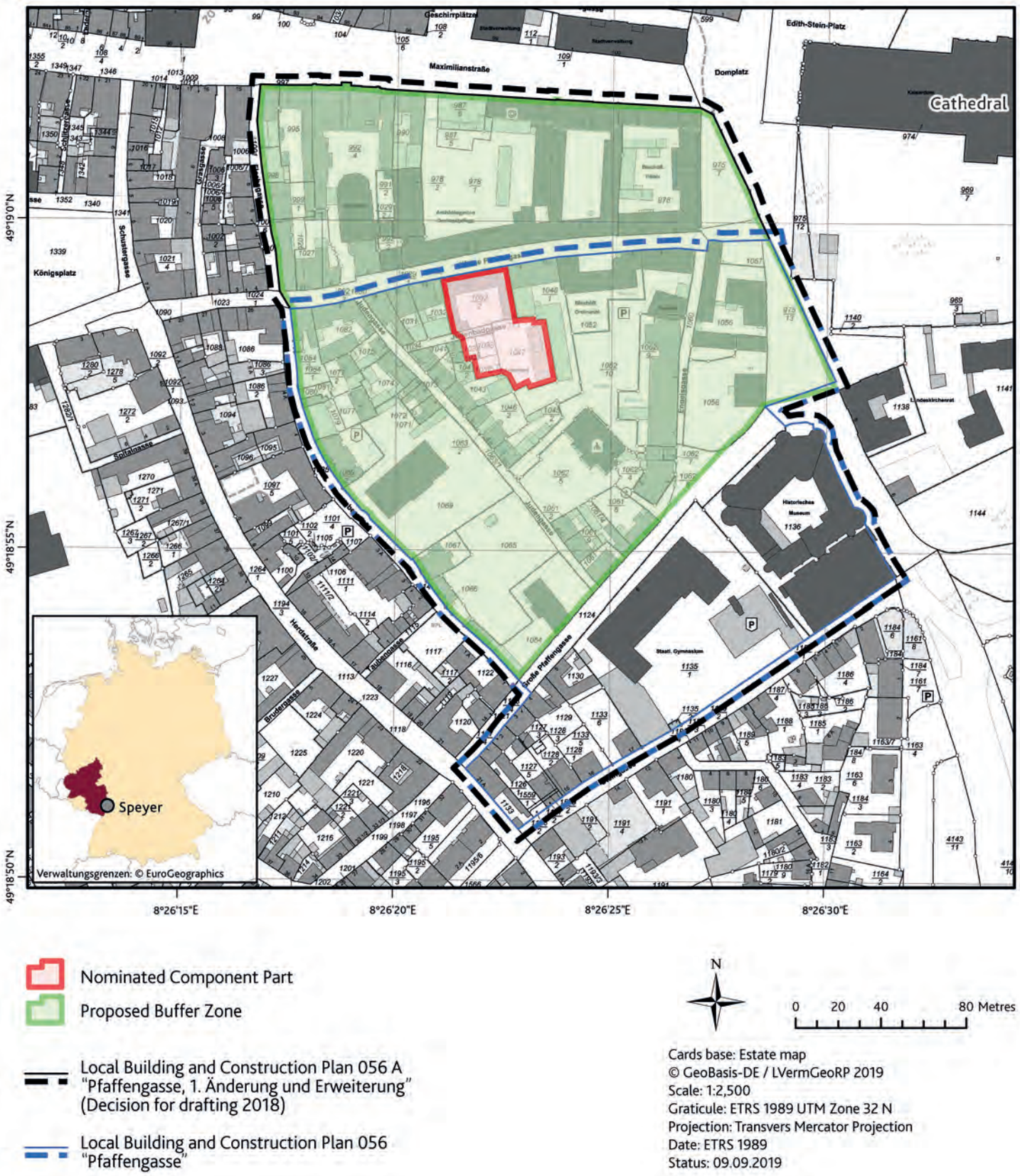


Fig. 381: Map showing local building and construction plans concerning the component part *Speyer Jewry-Court* (ID 001)

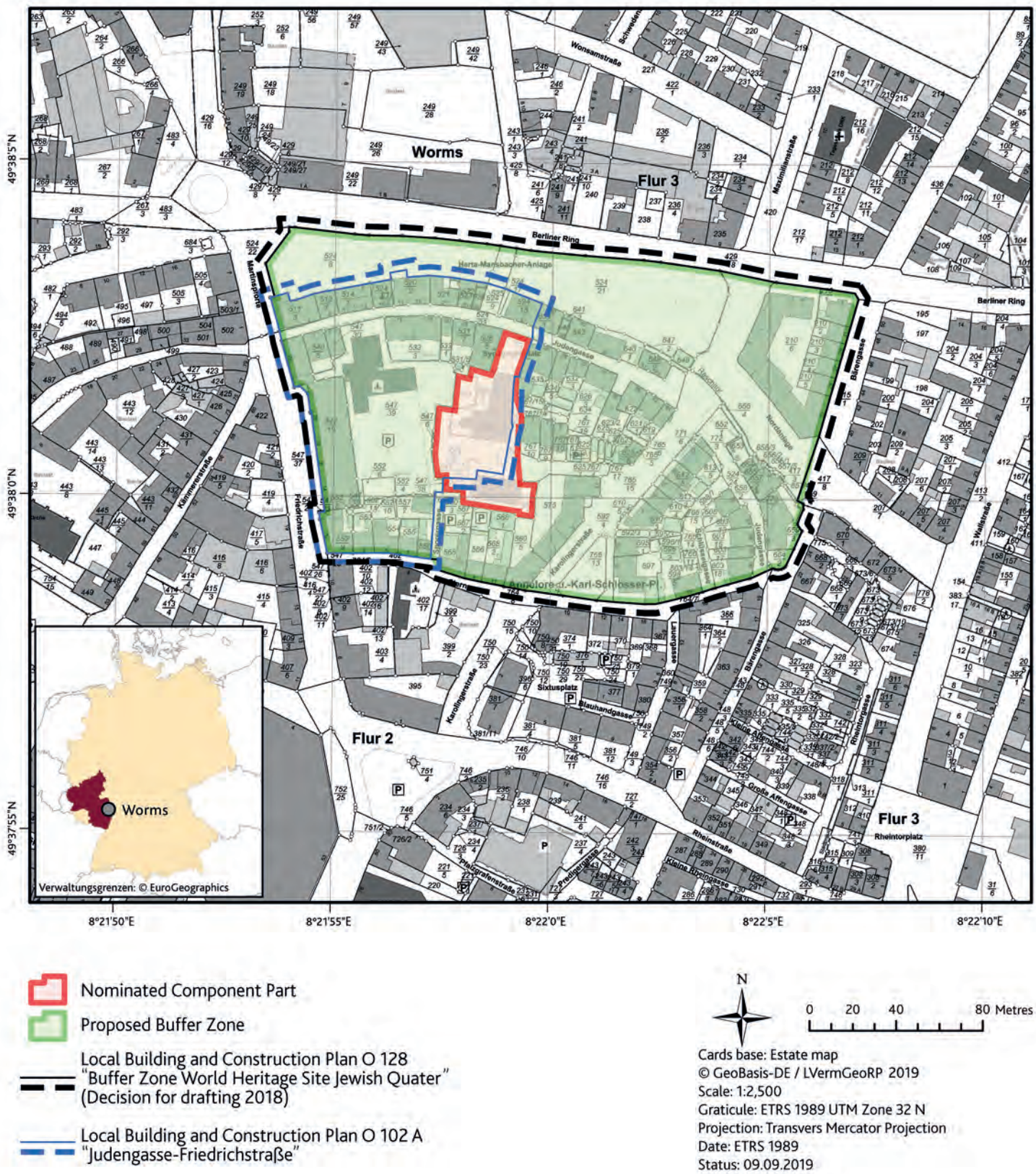


Fig. 382: Map showing local building and construction plans concerning the component part *Worms Synagogue Compound* (ID 002)

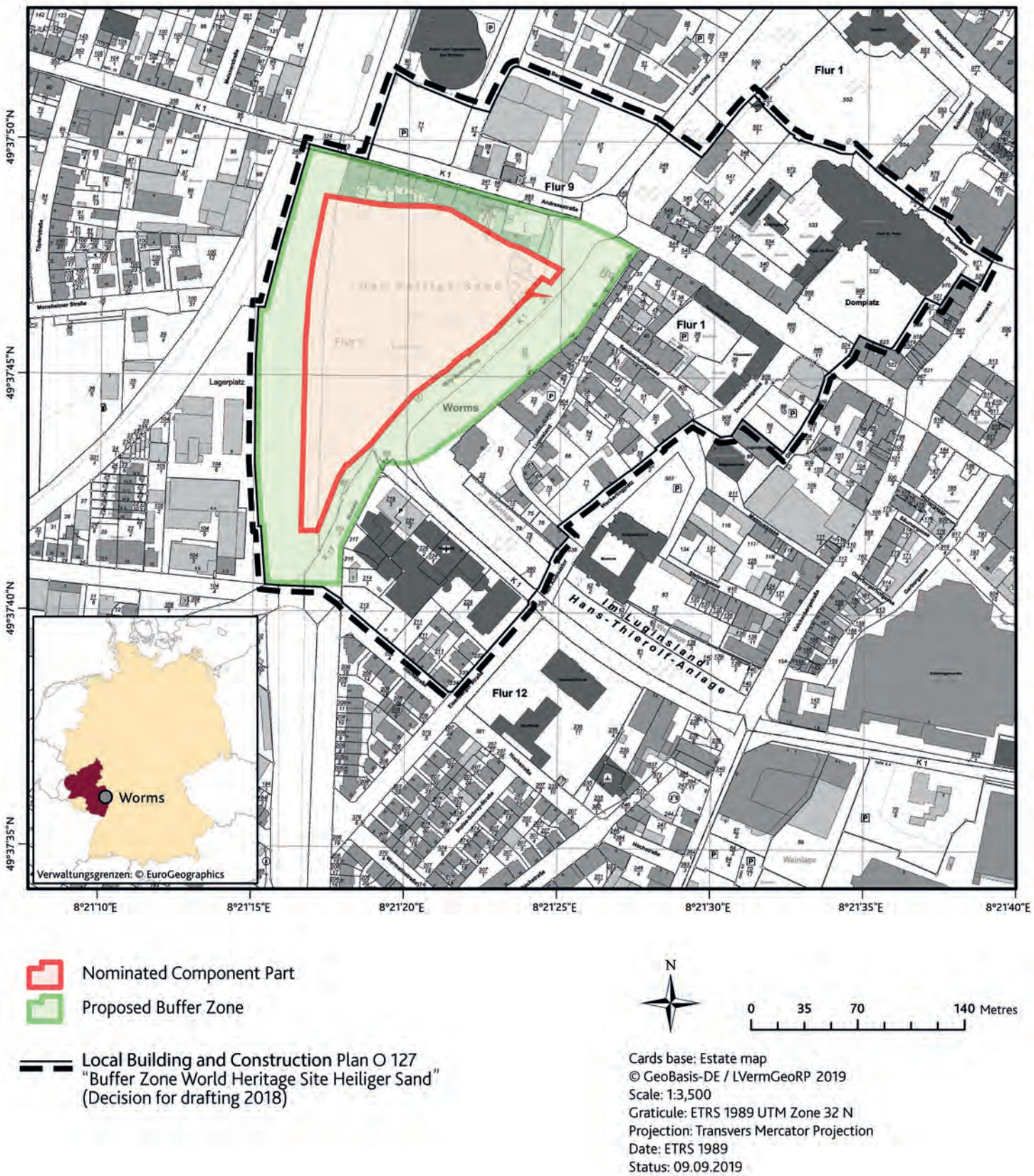


Fig. 383: Map showing local building and construction plan concerning the component part *Old Jewish Cemetery Worms* (ID 003)

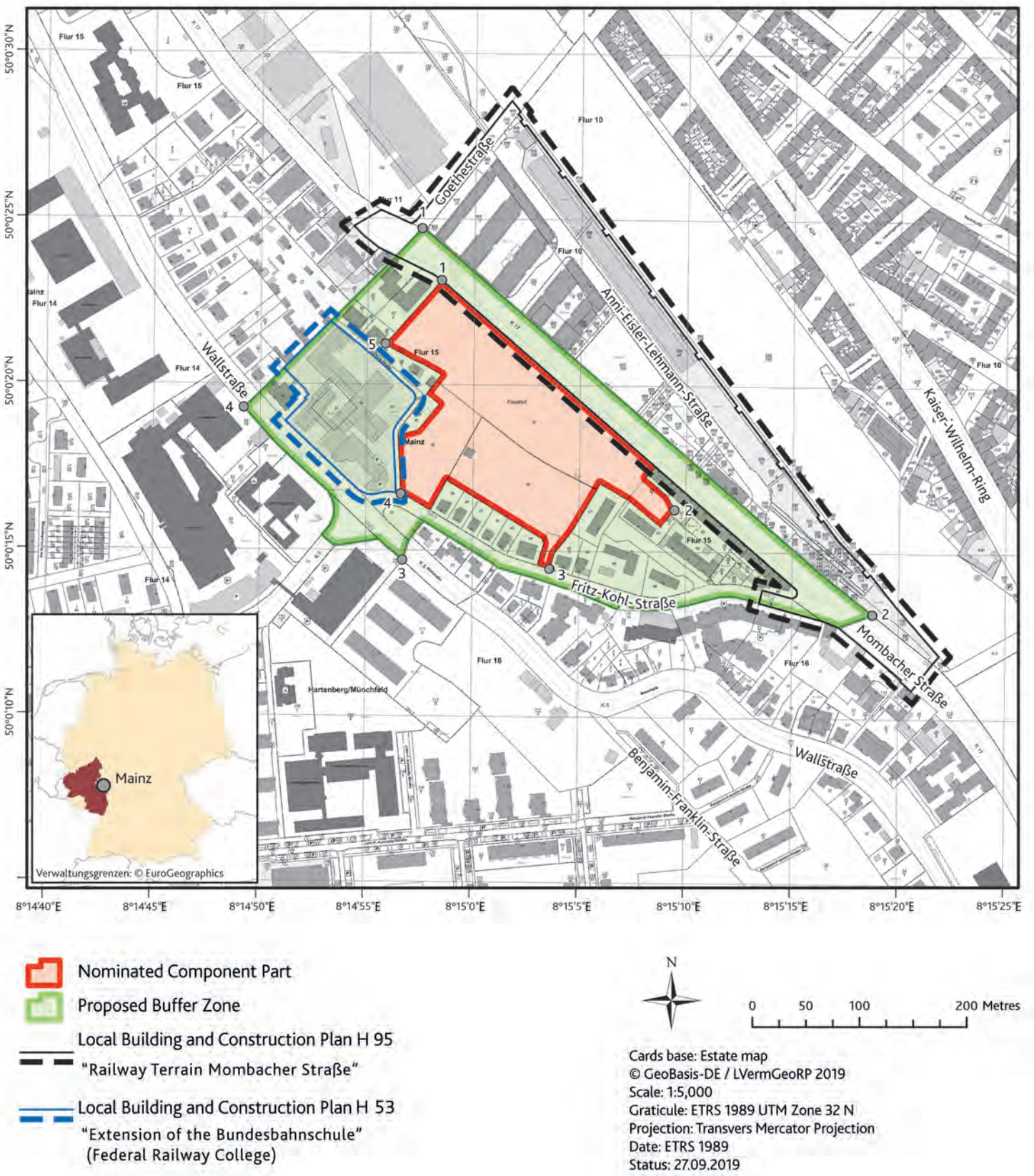


Fig. 384: Map showing local building and construction plans concerning the component part *Old Jewish Cemetery Mainz* (ID 004)

5.d.3 Programmes, Statutes, Regulations

In addition to protection mechanisms listed so far, the cities Speyer, Worms and Mainz have implemented a series of further programmes, statutes and regulations which contribute to the protection and preservation of the nominated property and its Buffer Zones. As the programmes, statutes and regulations as well as the informal fundamentals of planning [➡ 5.d.4] are city-specific, they will now be described for the individual cities in which the component parts of the nominated property are located.

5.d.3.1 Speyer

Speyer has the following municipal statutes, whose areas of validity include *Speyer Jewry-Court* (ID 001) and its Buffer Zone and thus contribute to the protection of the component part:

- "Statute regarding the exterior design of structural installations, to protect the centre of the historic town area in Speyer" (*Satzung über die äußere Gestaltung baulicher Anlagen zum Schutze des engeren Altstadtbereiches in Speyer – Altstadtsatzung)* of 14 February 1975: The statute provides provisions for the arrangement and scale of building structures, the design of roofs, exterior walls and doors and windows, with the objective of not destroying building substance which is worth preserving. Furthermore, the statute is to ensure that alterations and new buildings are set up in conformity with the neighbouring stock in accordance with the townscape.
- "Statute regarding the exterior design of advertising facilities and vending machines, to protect the centre of the historic town area in Speyer" (*Satzung über die äußere Gestalt von Werbeanlagen und Warenautomaten zum Schutz des engeren Altstadtbereiches in Speyer – Werbesatzung)* of 18 September 1998: the statute has the objective of protecting the townscape and the buildings and cultural monument zones protected by law against disruptive developments through advertising facilities.
- "Statutory instrument for the protection of the young and public decency (restricted area regulation)" (*Rechtsverordnung zum Schutze der Jugend und des öffentlichen Anstands – sperrbezirkssatzung)* of 17 February 2004 (in force since 9 March 2004): the statute forbids prostitution in the decreed restricted area so that in the surrounding area of the component part no associated negative impacts are expected.

5.d.3.2 Worms

Worms has the following municipal statutes, whose areas of validity also include *Worms Synagogue Compound* (ID 002) and *Old Jewish Cemetery Worms* (ID 003) as well as the respective Buffer Zones and thus contribute to the protection and preservation of the component parts and the Buffer Zones:

- "Statute of the City of Worms regarding the design and the protection of the townscape in the area of the city centre of Worms – here: distance spaces and aerials" (*Satzung der Stadt Worms über die Gestaltung und den Schutz des Ortsbildes im Bereich der Wormser Innenstadt hier: Abstandsflächen und Antennen)* from 12 December 1991: in the interest of observing the importance of historic buildings, the statute regulates distance spaces and aerials, which must be fitted in such a way that they are not visible from public street spaces. In particular, aerials are not permitted in the front garden area or on roof areas which lean towards the street.
- "Statute of the City of Worms regarding the design and the protection of the townscape in the area of the city centre of Worms – here: advertising facilities and vending machines" (*Satzung der Stadt Worms über die Gestaltung*

und den Schutz des Ortsbildes im Bereich der Wormser Innenstadt hier: Werbeanlagen und Warenautomaten) of 12 January 1993: the statute regulates the permissibility of advertising facilities and vending machines. It has the objective of protecting the townscape and the buildings and cultural monument zones protected by law against disruptive negative impacts of advertising facilities.

5.d.3.3 Mainz

In Mainz, the following municipal statutes contribute to the protection of the component part *Old Jewish Cemetery Mainz* (ID 004):

- "Statute regarding the green spaces within the City of Mainz" (*Satzung über Grünflächen innerhalb der Stadt Mainz*) of 30 March 1983: the statute determines the minimum proportion of areas set up for gardening or as green spaces in the city of Mainz. This provision is in particular relevant for the Buffer Zone and here safeguards the amount of spaces to be left undeveloped.
- "Statutory instrument for the protection of the tree stock within the City of Mainz" (*Rechtsverordnung zum Schutz des Baumbestandes innerhalb der Stadt Mainz*) of 12 December 2003: by this statutory instrument all trees which are not commercially exploited as well as all walnut trees are placed under protection. Its protective purpose is to conserve the tree stock in order to safeguard the efficiency of the ecosystem in the city to revive, arrange or conserve the townscape and landscape. The statutory instrument includes the green areas of *Old Jewish Cemetery Mainz*, and measures will be carried out accordingly. It is thus guaranteed that a sufficient number trees grow in this area, which guarantees a slight shade, which can lead to a more stable microclimate.

5.d.4 Informal Fundamentals of Planning

5.d.4.1 Speyer

The City of Speyer has implemented a policy for entertainment venues. Its objective is to create general guidelines for urban development. Entertainment venues shall only be set up in ways that are compatible with the urban surroundings. The development policy (*Stadtplanerischer Fachbeitrag*) defines positive and negative areas; the latter include the entire city centre and therefore also the area in which *Speyer Jewry-Court* (ID 001) and its Buffer Zone are located. This prevents the setting up of entertainment venues within the Buffer Zone, which could lead to an impairment of the nominated component part.

5.d.4.2 Worms

The "Urban framework plan city centre" (*Städtebaulicher Fachbeitrag)* of 2004 is an overall development policy for the long-term urban development of the city centre of Worms. In the course of the preparations for World Heritage nomination the areas around *Worms Synagogue Compound* (ID 002) and *Old Jewish Cemetery Worms* (ID 003) were subjected to a renewed detailed analysis and the "Urban framework plan city centre" was updated and consolidated. The new "Urban framework plan of the city of Worms for the World Heritage application of the ShUM cities" defines planning objectives for these sub-areas of the city centre and sets down guidelines for their further development. It provides an inventory and analysis of characteristics of utilisation and design, lines of sight and path connections, tree stock and green areas, connecting and dividing elements as well as disruptive factors. It is the basis for drafting the two local building and construction plans, O 128 "Buffer Zone World Heritage Site Jewish Quarter" and O 127 "Buffer Zone World Heritage Site Heiliger Sand", which serve the long-term protection of the surrounding area of the component parts.

5.d.4.3 Mainz

The framework plan "Judensand Cemetery" (*Rahmenplan "Friedhof Judensand"*) is to outline and develop fundamental planning framework for future safeguarding and development options of the area around the component part *Old Jewish Cemetery Mainz* (ID 004). Starting from a description and evaluation of the status quo, objectives and recommendations were developed, which are to be implemented successively in the years ahead.

5.d.4.4 Conservation Strategy for the Component Parts *Old Jewish Cemetery Worms* (ID 003) and *Old Jewish Cemetery Mainz* (ID 004)

The safeguarding and supervision of old Jewish cemeteries is regulated on the basis of an agreement of 21 June 1957 between the Federal Government, the Federal States, and Jewish organisations. For Rhineland-Palatinate an administrative provision regarding the "supervision of Jewish cemeteries" came into force on 1 April 2000. "The relevant State Authority takes responsibility for the permanent supervision of Jewish cemeteries with the significant specialist involvement of the relevant Jewish State Association."

The supervision of the Jewish cemeteries includes the preservation of a secure enclosure with lockable gate, the proper maintenance of the access paths and main paths in the cemetery and the regular cutting of grass and removal of weeds. The Federal Government and Federal State both finance half of the conservation cost in accordance with a price per square metre.

This conservation guidelines have recently been updated, developed in greater detail and adapted to the specific requirements of the respective cemeteries in close cooperation with the Jewish Community Mainz, municipal authorities and the Monuments protection authorities specifically for *Old Jewish Cemetery Worms* (ID 003) and *Old Jewish Cemetery Mainz* (ID 004). Particular attention was paid to the maintenance of the grass with special consideration of the existing headstones, dealing with woody plants and offshoots as well as the optimisation of work procedures and use of equipment [➡ MP 7.2.2].

5.e Property Management Plan or Other Management System

Pursuant to Articles 108 to 119 and 132 of the *Operational Guidelines* (2019 version), a ➡ Management Plan has been developed for *ShUM Sites of Speyer, Worms and Mainz*. The purpose of the Management Plan is to ensure the effective protection of the nominated property for present and future generations (Article 109). An effective management system depends on the characteristics and needs of the nominated property and on its cultural and natural contexts. Management systems therefore vary according to different cultural perspectives and contexts, traditional practices and existing planning instruments. In the case of serial nominations, an effective management system also includes a process that guarantees the coordinated management of the individual component parts.

The objective of the Management Plan for *ShUM Sites of Speyer, Worms and Mainz* is to sustain its proposed Outstanding Universal Value, including integrity and authenticity. It serves as an integrated planning policy and action plan for implementing objectives and measures that guarantee the protection of the nominated property, and is addressed to representatives of those authorities involved in the management of the proposed World Heritage site, to the tourism sector, to local residents and the general public. The Management Plan appended to this Nomination Dossier presents the protection and key objectives, illustrates synergy effects, describes conflict management and communication channels and evaluates the need for the action before developing measures and projects based on the results of this evaluation.

The Management Plan was developed together with the owners, the cities of Speyer, Worms and Mainz, the Lower Monuments Protection Authorities, the *Direktion Landesdenkmalpflege* at the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz* (State Conservation Office) and the *Ministerium für Wissenschaft, Weiterbildung und Kultur Rheinland-Pfalz*, with input provided by numerous experts. It was adopted by the City Councils of Speyer, Worms and Mainz.

City	Date	Decision
Speyer	16 April 2019	unanimous
Worms	17 April 2019	unanimous
Mainz	17 April 2019	unanimous

Tab. 11: Dates and decisions of the adoption of the Management Plan by the City Councils of Speyer, Worms and Mainz

The Management Plan is comprised of the following parts:

- Introduction
- Part I: Protected Property, World Heritage Characteristics and Instruments of Protection
- Part II: Administration and Management System.

5.e.1 Introduction

Pursuant to the World Heritage Convention and the Global Strategy and in awareness of the fact "that the deterioration or disappearance of any single component of cultural or natural heritage constitutes a harmful impoverishment of the heritage of all the peoples of the world" (preamble to the World Heritage Convention), securing the effective preservation of *ShUM Sites of Speyer, Worms and Mainz* is the top protection objective.

The continuous measures, priority projects and preventive and sustainable protection outlined in the Management Plan are designed to ensure the building maintenance and preservation of the property, including the restoration and preservation of the *mikveh* in Worms, the

development of the monument and garden maintenance strategy for the cemeteries in Worms and Mainz and the restoration of the synagogue in Worms and the remains of the synagogue building in Speyer.

All measures that have been developed in order to achieve these protection objectives are based on international standards and national and municipal planning instruments. These measures use proven methods of the protection of cultural heritage and professional preservation and restoration as well as new technologies. Wherever new technologies are a sensible option and help to achieve the protection objective, especially in view of long-term monitoring, they are tested and alternative instruments are considered. Pursuant to Article 110 of the *Operational Guidelines*, all of the measures developed take into consideration the characteristics and needs of the proposed World Heritage site, its cultural and natural contexts and traditional management processes.

5.e.2 Part I: Protected Property, World Heritage Characteristics and Instruments of Protection

5.e.2.1 Protected Property and World Heritage Characteristics

This section of the Management Plan explains *ShUM Sites of Speyer, Worms and Mainz*, its World Heritage characteristics and the Buffer Zones.

It not only specifies and names the nominated property but also describes its component parts. The section also explains why the property should be registered and provides evidence of their proposed Outstanding Universal Value, presents the criteria that form the basis of the proposed inscription and describes integrity and authenticity. This information is complemented by the maps of the nominated property, the Buffer Zones and explanations of the protected areas and the instruments of protection as presented above.

5.e.2.2 Instruments of Protection

The protection status of *ShUM Sites of Speyer, Worms and Mainz* is guaranteed by a series of national, federal and municipal laws and formal and informal planning instruments, which are listed and explained above.

5.e.3 Part II: Administration and Management System

ShUM Sites of Speyer, Worms and Mainz is a serial nomination. The four component parts are located in three cities, each of which has municipal planning authority in accordance with the federal system of the Federal Republic of Germany. The community centres, monuments and cemeteries are also in the possession of different owners.

Efficient management and coordination within a well-connected network are therefore indispensable for the long-term protection and preservation of the nominated property. The functions and tasks of this precise management system are described in detail in [➡ MP 5.1] of the Management Plan.

5.e.3.1 Ownership Structures and Administrative Agreements

In accordance with the ownership structures presented above, three of the four component parts have an additional administrative structure, which is presented below.

Component Part *Speyer Jewry-Court* (ID 001)

The City of Speyer is the sole owner of this component part. The administrative structures are therefore identical to the owner structure.

Component Part *Worms Synagogue Compound* (ID 002)

In the case of *Worms Synagogue Compound*, administration and ownership are not identical,

due to the different ownerships and in accordance with an agreement between the City of Worms and the Jewish Community Mainz that clarifies the responsibilities and tasks involved in the work carried out by the City of Worms as a trustee.

With the exception of the community hall (*Rashi House*; ID 002.7), which is owned and administrated by the city, the monuments of this component part – the Synagogue (ID 002.2), *Women's Shul* (ID 002.3), *Mikveh* (ID 002.4), Synagogue Courtyard (ID 002.5), *Yeshiva* (ID 002.6) and Jewish Council Chamber and Entrance Hall of the *Women's Shul* (ID 002.8) – are all owned by the Jewish Community Mainz. In 2008, the City of Worms and the Jewish Community Mainz concluded an agreement stating that the City of Worms will, among others, cover the building maintenance costs for the properties in Worms owned by the Jewish Community Mainz. All measures must be coordinated with the Jewish Community and projects and amendments require the approval of the Jewish Community.

The agreement of 2008 was adjusted in spring 2019 against the background of the constantly changing tasks and challenges involved in the protection and preservation of the component part and in consideration of the changing requirements.

Component Part *Old Jewish Cemetery Worms* (ID 003)

Old Jewish Cemetery Worms is owned by the Jewish Community Mainz. According to the State Act on the Agreement between the State of Rhineland-Palatinate and the State Association of Jewish Communities , the City of Worms is responsible for the conservation and preservation of the cemetery. Based on an agreement between the City of Worms and the Jewish Community Mainz that clarifies the responsibilities and tasks involved in the work carried out by the City of Worms as a trustee, the City of Worms manages the cemetery, which includes opening and closing it, fulfilling the duty to implement safety precautions and, based on an additional agreement, to lease the former warden's house located on the site.

The adjustments of 2019 include those for *Old Jewish Cemetery Worms* (ID 003).

The embankment located in the West outside the wall is owned by the rail company DB Netz AG.

Component Part *Old Jewish Cemetery Mainz* (ID 004)

Old Jewish Cemetery Mainz (ID 004) is partly owned by the Jewish Community Mainz and partly owned by the City of Mainz (plot numbers 35 and 38). The State Act on the Agreement between the State of Rhineland-Palatinate and the State Association of Jewish Communities applies to the component part in its entirety, meaning that the City of Mainz is responsible for the conservation of the cemetery.

Specific regulations concerning the preservation and maintenance of cultural and historic assets held or owned by the City of Mainz and the Jewish Community Mainz were laid down in an agreement by the two parties signed in July 2019. *Old Jewish Cemetery Mainz* is a subject of this agreement, which regulates, among other things, the maintenance measures and expert support towards the conservation of the headstones.

5.e.3.2 Authorities and Procedures

The protection and preservation of *ShUM Sites of Speyer, Worms and Mainz* is the responsibility of various authorities and are incorporated into different procedural structures.

World Heritage

In the federal system of the Federal Republic of Germany, monuments protection is a matter handled by the individual Federal States. This includes the protection and management of UNESCO World Heritage sites. *The Standing*

Conference of the Ministers of Education and Cultural Affairs of the Länder in the Federal Republic of Germany (*Kultusministerkonferenz – KMK*) is responsible for World Heritage coordination between the individual Federal states and the German Federal Government, within which the Foreign Office is responsible for World Heritage. The *Standing Conference of the Ministers of Education and Cultural Affairs of the Länder in the Federal Republic of Germany* coordinates the mandatory reports required by the convention, which are passed on to the World Heritage Centre and World Heritage Committee. The Foreign Office represents Germany in its dealings with UNESCO and manages the German delegation in the conferences of the organs of the UNESCO World Heritage Convention.

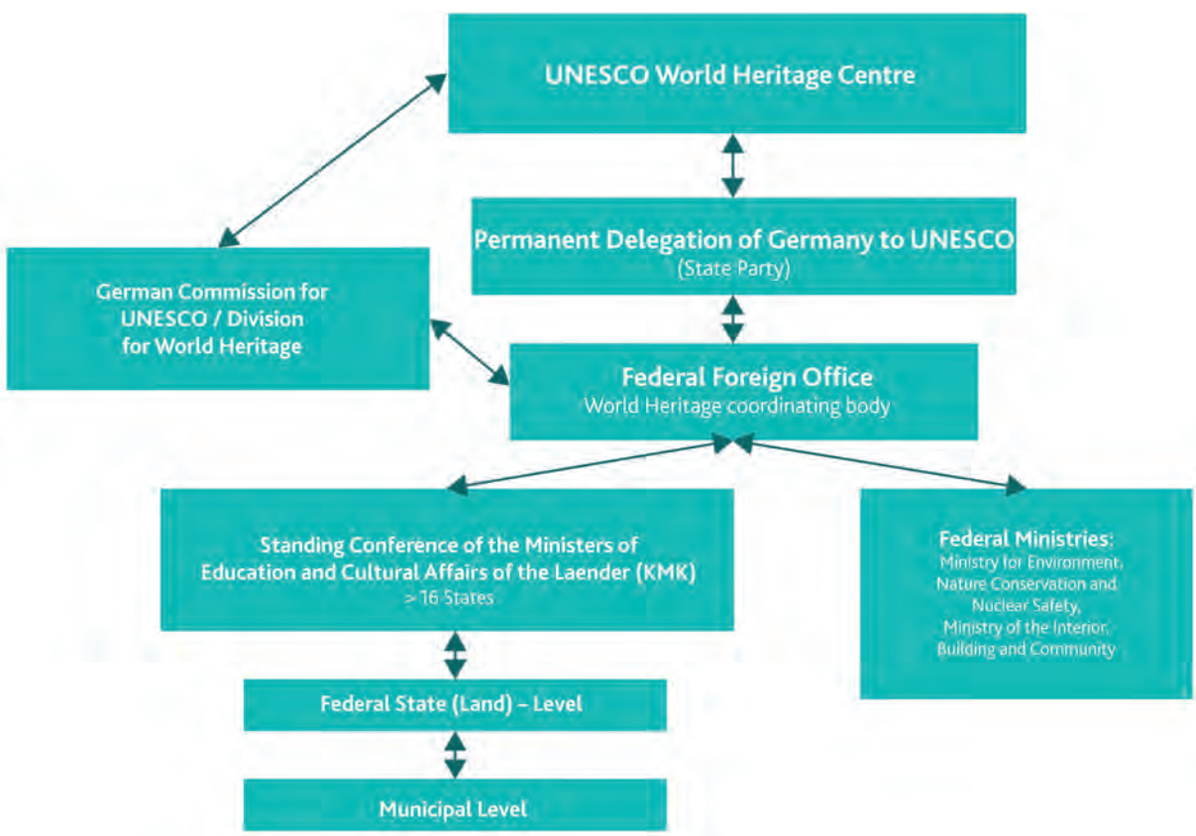


Fig. 385: World Heritage on the national level

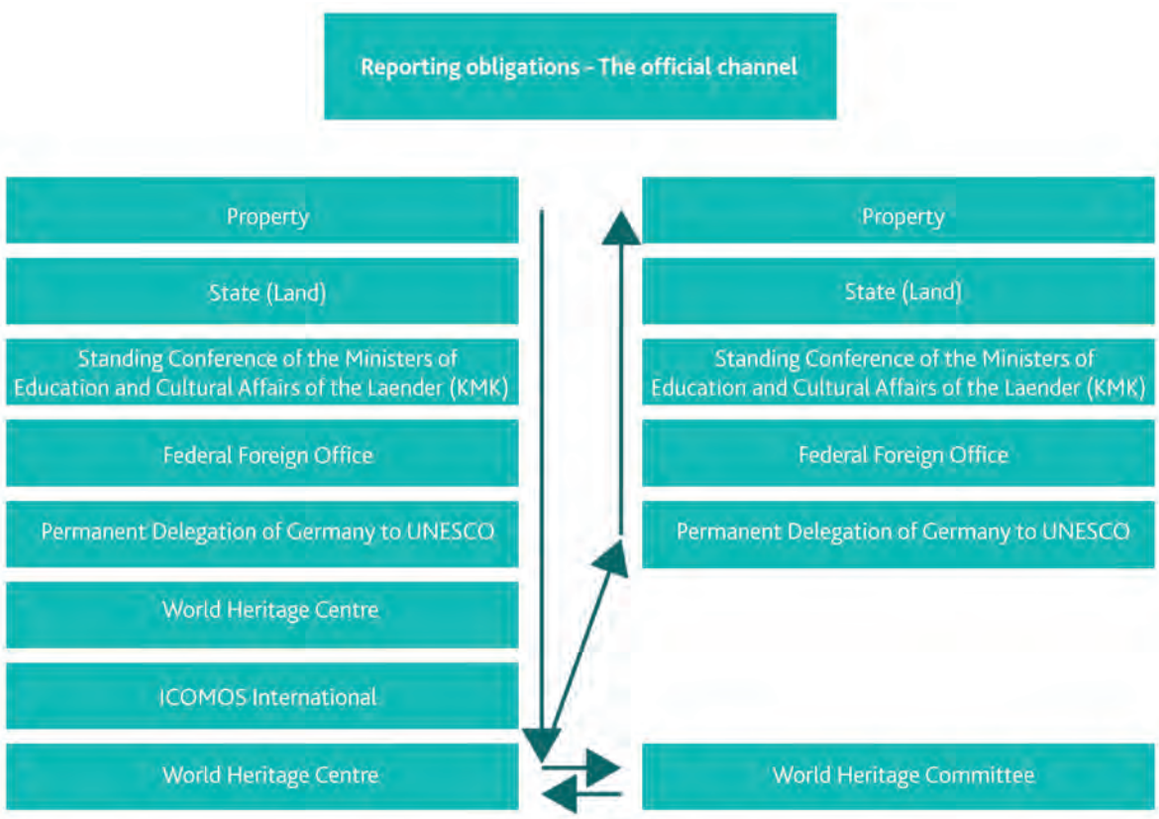


Fig. 386: World Heritage on the national level - the official channel

The administrative structure in Rhineland-Palatinate

Several stakeholders are responsible for the task of protecting and managing the nominated property.

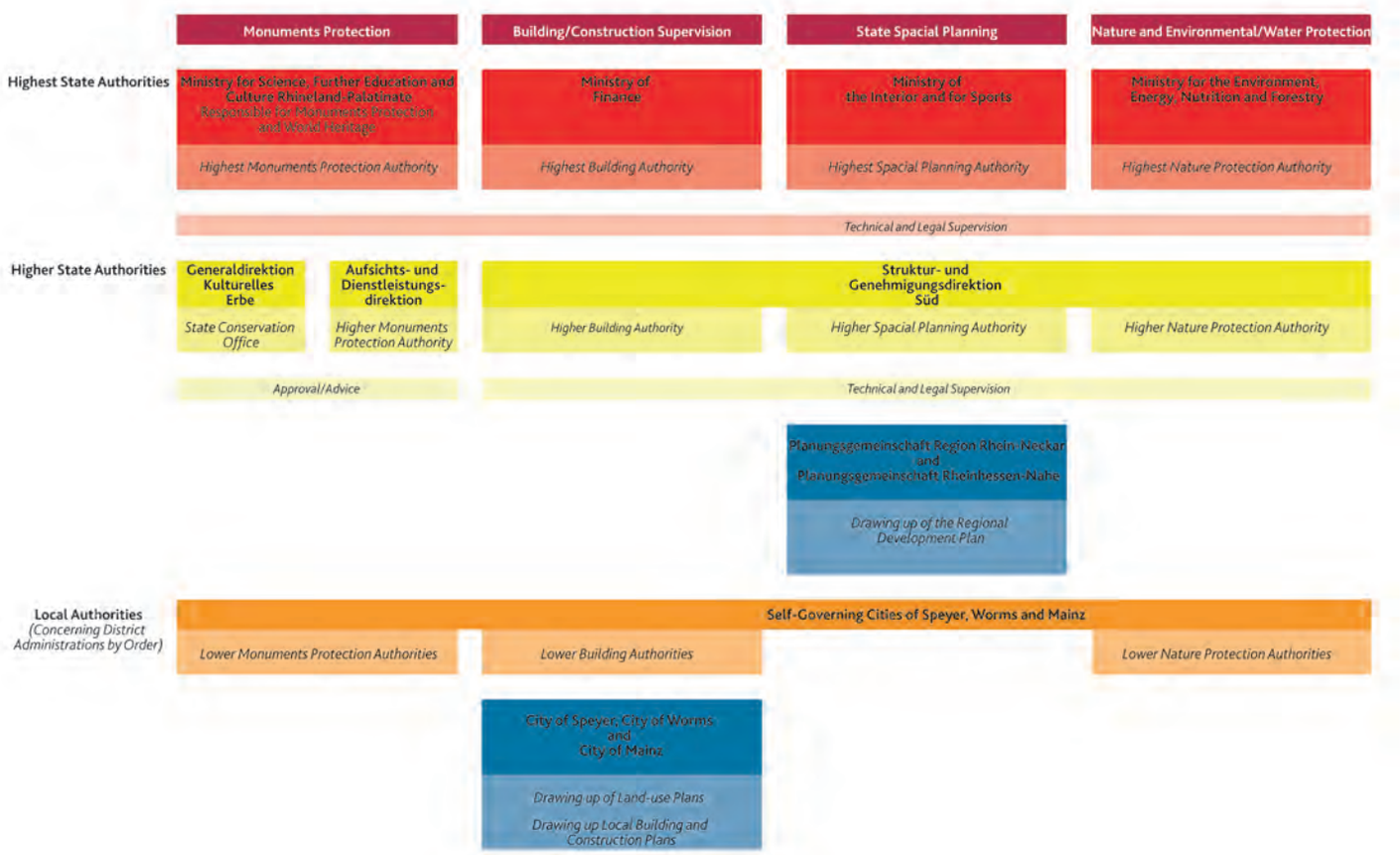


Fig. 387: The administrative structure concerning monuments protection in Rhineland-Palatinate

Monuments Protection

In the federal system of the Federal Republic of Germany, the Monuments Protection Acts of the individual Federal States, in this case the Monuments Protection Act of the Federal State of Rhineland-Palatinate [➡ 5.c.3.2], form the central element of monuments protection and conservation. They therefore also apply to UNESCO World Heritage sites.

Unless specified otherwise, the Monuments Protection Authorities are responsible for implementing this law (Article 24, Paragraph 1 *DSchG*). The Monuments Protection Authorities are:

- the ministry responsible for monuments protection and World Heritage (Highest Monuments Protection Authority)
- the Supervisory and Service Directorate (*Aufsichts- und Dienstleistungsdirektion – ADD*; Higher Monuments Protection Authority)
- the District Authority or – in towns administered as districts in their own right – the Municipal Authority (Lower Monuments Protection Authority), who carry out the task on behalf of the Federal State (Article 24, Paragraph 2 *DSchG*).

Unless otherwise specified by law, the Lower Monuments Protection Authority is responsible pursuant to Article 24, Paragraph 3 *DSchG*.

The State Conservation Office, which in Rhineland-Palatinate is the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz* (Article 25, Paragraph 3 *DSchG*), takes care of the specialist matters of monuments protection and conservation. Its tasks include promoting an understanding of monuments protection and conservation among the general public, proposing protection of cultural heritage and conservation of cultural heritage measures, systematically recording and scientifically evaluating cultural monuments and searching for hidden cultural monuments (Article 25 *DSchG)*. It is directly subordinate to the Ministry responsible for monuments protection and World Heritage.

5.e.3.3 Coordination and Management

Stakeholders

A multitude of participants, authorities and interest groups are involved in the implementation of the protection and management objectives of the nominated property:



Fig. 388: All stakeholders concerned with the four component parts of *ShUM Sites of Speyer, Worms and Mainz*


Component Part
Old Jewish Cemetery Mainz (ID 004)
ShUM Sites of Speyer, Worms and Mainz
Institution
Activities
Institution
Activities
Projektkoordination SchUM - Hauptamt, Öffentlichkeitsarbeit
Amt für Wirtschaft und Liegenschaften
Stadtplanungsamt
Bauamt
Grün- und Umweltamt
Wirtschaftsbetrieb der Stadt Mainz
mainzplus CITY-MARKETING GmbH
Coordination
Property Administration
Urban Development
Lower Monuments Protection Authority
Green Area Management
Green Maintainance
Tourism
Ministery responsible for Monuments Protection and World Heritage*
Generaldirektion Kulturelles Erbe Rheinland-Pfalz
Aufsichts- und Dienstleistungs-Direktion
State Authority Highest Monuments Protection Authority
State Conservation Office
Higher Monuments Protection Authority
Federal State of Rhineland-Palatinate
*Currently Ministerium für Wissenschaft, Weiterbildung und Kultur
Jewish Community Mainz (ID 004.1-ID 004.4)
City of Mainz (Zone C of ID 004.1)
City of Mainz
= Preservation and Maintenance
Runder Tisch Magenza (Round Table Magenza)
Altertumsverein Mainz e. V. (Mainz Antiquities Society)

Management Matrix

Both the protection and preservation as well as the management and communication of *ShUM Sites of Speyer, Worms and Mainz* can only be sustainably implemented on a long-term basis when all relevant stakeholders are in close consultation all procedures are closely interconnected.

Various committees, management groups and professional groups [➡ MP 5.3.2] will develop guidelines for the preservation and development of *ShUM Sites of Speyer, Worms and Mainz* and its component parts.

The Site Manager will therefore work in close cooperation with the owners and trustees responsible for monitoring, with those responsible at the responsible authorities, with different interest groups and experts and coordinate their activities.

As previously, measures that neither concern the joint strategies nor affect the proposed Outstanding Universal Value of the property will remain the responsibility of the owners, their trustees and/or the three cities. The Site Manager will be informed about the developments by the respective Municipal Coordinator.

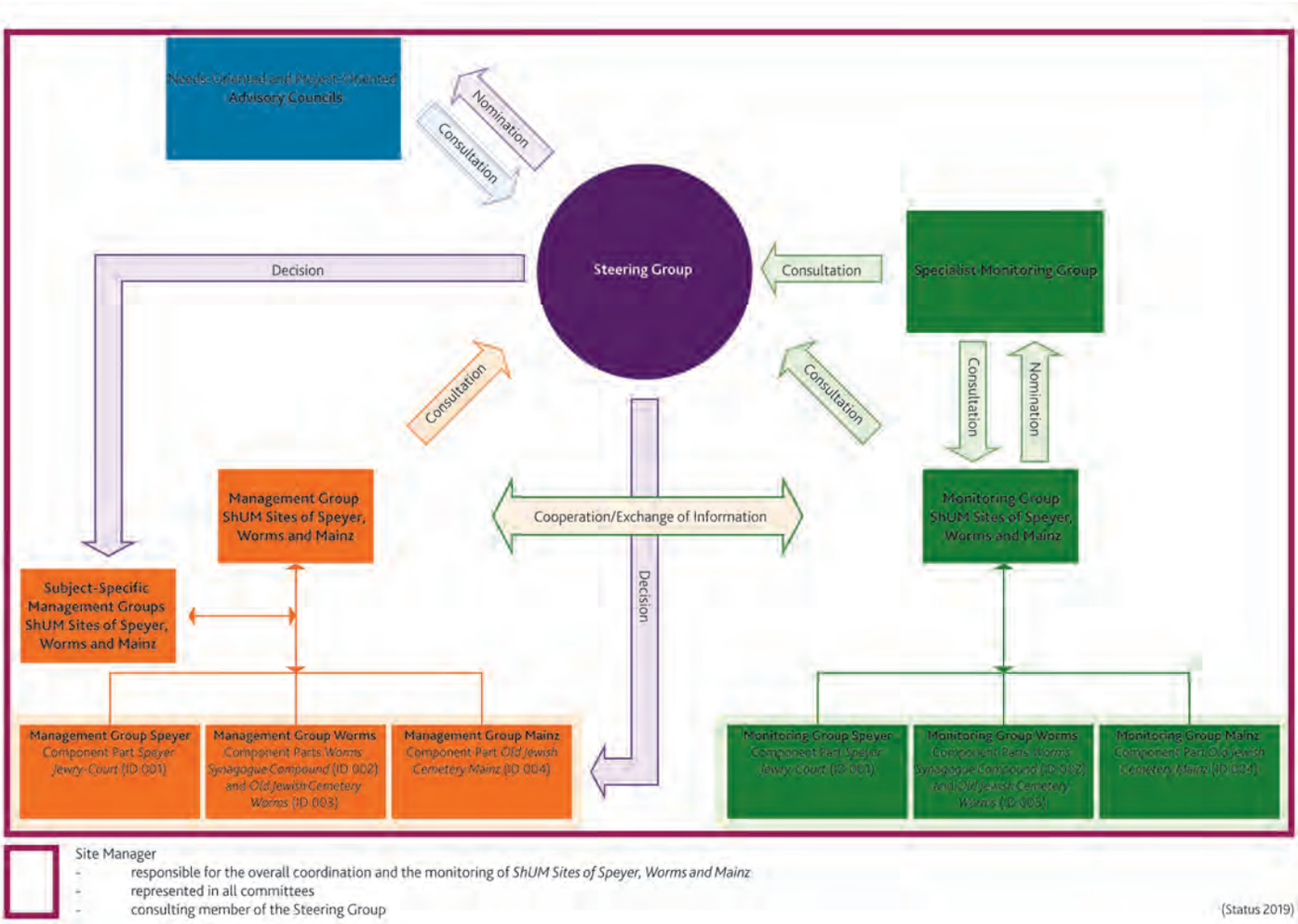


Fig. 389: Mangement Matrix of *ShUM Sites of Speyer, Worms and Mainz*

Coordination

In order to guarantee the smooth coordination of World Heritage management as defined in Article 114 of the *Operational Guidelines*, a Site Manager will be appointed if *ShUM Sites of Speyer, Worms and Mainz* be successfully inscribed on the UNESCO World Heritage List. Plans are in place for the Managing Director of the *SchUM-Städte e. V.* ("ShUM-Cities Speyer, Worms and Mainz Association")to take on this role. The Managing Director has coordinated the development of the Management Plan and the position in the association's management team is already available and financed.

The Site Manager is responsible for ensuring smooth communication between all stakeholders specified in [➡ MP 5.3.1]. The quality assurance required for *ShUM Sites of Speyer, Worms and Mainz* and its individual component parts must also be ensured. The coordination of monitoring activities and ensuring quality assurance will be one of the main tasks of the Site Manager. The Site Manager will therefore play an important role in conflict management in the case of any conflicts of interest [➡ MP 6.2.3]. The central task to be performed by the Site Manager is the implementation and execution of the Management Plan. As an interface between owners/trustees, municipal administrations, different interest groups and the general public, the Site Manager must ensure the coordinated management of the nominated property.

The constant monitoring of the state of conservation forms an essential component of implementing the Management Plan and is indispensable for the protection and preservation of the nominated property. The requirements connected to this component pursuant to the *Operational Guidelines* are integral tasks to be performed by the Site Manager. In concrete terms, these tasks involve Periodic Reporting [➡ MP 6.3.1], Reactive Monitoring [➡ MP 6.3.2] and Preventive Monitoring [➡ MP 6.3.3].

The Site Manager is also the first point of contact for the general public. As a result, the tasks and responsibilities of the Site Manager also include both networking activities between a wide variety of different interest groups and the coordination and running of information and educational events on the topic of UNESCO World Heritage. Communication, information and knowledge transfer are indispensable for ensuring effective protection because they promote an understanding of and the cooperative approach of the World Heritage programme and because the acceptance and involvement of the general public are essential requirements for long-term protection and sustainable use.

Alongside networking activities between a wide variety of different interest groups, the Site Manager is also responsible for establishing new networks. This task must not only involve educational institutions but also, and above all, institutions that are familiar with the work of UNESCO. Active membership in the association *UNESCO-Welterbestätten e. V.*, for example, is therefore desirable. This association of German World Heritage sites and their respective tourist management organisations has set itself the objective of achieving the special promotion of responsible and highly qualified tourism to an extent that is compliant with monument status. The tasks and responsibilities of the Site Manager will include close connections and networking activities with existing World Heritage sites in the region, with UNESCO Project Schools and in international cooperative partnerships.

Local management system

The potential recognition of *ShUM Sites of Speyer, Worms and Mainz* as World Heritage will not only lead to the appointment of a central Site Manager for the nominated property. The structures already created in the application process with their respective Municipal Coordinators will also be set on a permanent basis. The Municipal Coordinators are incorporated into the respective municipal administrative structures and are

therefore involved in all issues that affect the component parts of the nominated property in its city. The Municipal Coordinators are responsible for the implementation of the on-site monitoring and for compliance with and the implementation of the basic planning and action principles for the respective community centres and cemeteries. The Municipal Coordinators also play an important role in conflict management. As points of contact within the cities, the Municipal Coordinators can identify conflicts at an early stage and contribute towards local solutions [➡ MP 6.2.3].

5.e.3.4 Monitoring and Quality Assurance

Monitoring of the State of Conservation

The continuous monitoring of the state of conservation and the 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, in accordance with Article 132 of the *Operational Guidelines*, key indicators for the assessment of the state of conservation have been defined. On this basis, procedures have been developed for monitoring the individual component parts of *ShUM Sites of Speyer, Worms and Mainz*, which contribute to the protection, preservation and quality assurance [➡ MP 6.2]. The monitoring procedures include the periodic further development of the Management Plan, regular evaluations of the key indicators and the continuous and long-term evaluation of the measures implemented.

The coordination of the monitoring as well as the quality assurance of the nominated UNESCO World Heritage is the responsibility of the Site Manager. They ensure that a continuous monitoring is performed, results protocols are written and made accessible and, if necessary, measures for the protection and the preservation of the property are initiated.

Monitoring of the Component Parts

ShUM Sites of Speyer, Worms and Mainz is monitored by the stakeholders responsible for the World Heritage (including its owners, trustees and responsible specialist authorities) at regular intervals based on the key indicators specified in [➡ 6.a]. An additional aspect of the monitoring is the implementation and monitoring of the measures and factors developed in the basic planning and action principles.

Together with the key indicators, the results, assessments and insights obtained from the monitoring of the respective component parts form a basis for the subsequent monitoring, which enables changes and impacts to be identified at an early stage and, where applicable, necessary work to be initiated.

The individuals, institutions and authorities responsible for monitoring the respective component parts, including the owners, the responsible Lower Monuments Protection Authorities, the Municipal Coordinator and the Site Manager, are invited by the respective city to meet to exchange information and report on developments twice a year, or more often if required [➡ MP 6.1]. These meetings will take place in each of the three cities and be coordinated by the cities. If the responsible individuals are unable to attend the meeting, a representative will attend in their place.

Monitoring of *ShUM Sites of Speyer, Worms and Mainz*

The results, assessments and knowledge obtained from the monitoring of the individual component parts provide the basis for the Monitoring of *ShUM Sites of Speyer, Worms and Mainz*, which is the responsibility of the Site Manager.

The stakeholders involved in the monitoring of *ShUM Sites of Speyer, Worms and Mainz* meet up at least once a year or more often if required. These stakeholders are the Site Manager, the

Municipal Coordinators, the Lower Monuments Protection Authorities, the State Conservation Office and further responsible stakeholders if required. This information exchange also acts as a preventive advice instrument in the case of possible conflicts and risk situations. Alongside the reports on the monitoring of the individual component parts by the respective stakeholders, the Site Manager will also report on the implementation of the Management Plan and the monitoring of *ShUM Sites of Speyer, Worms and Mainz* at these meetings.

The results of the meetings and the monitoring, including the individual monitoring reports will be recorded in writing and made accessible to all responsible parties. The Site Manager is responsible for these written records.

Quality Assurance

Quality assurance not only includes the monitoring measures presented in [➡ MP 6.1] and the reporting explained in [➡ MP 6.3] but also procedures for checking the World Heritage compatibility of planned measures in the nominated property, its Buffer Zones or in the surroundings as well as established plans and procedures for target measures.

Restoration and preservation measures and all measures carried out on the monuments and cemeteries and in the Buffer Zones and their surroundings are all subject to applicable laws. In particular, their approval requires consultation with the Lower Monuments Protection Authorities and the State Conservation Office. Further experts and auditors should be consulted where necessary. Expert opinions, scientific investigations, damage assessments, the evaluation of measures on sample areas or test work are all integrated elements of quality assurance. All measures must also be documented and archived with the responsible municipal authority and the Site Management, so that the documentation can be accessed in the case of further measures.

Urban development planning in the direct surroundings of the nominated property must also be examined with regard to its World Heritage compatibility. Accordingly, possible consequences for the nominated property should be fully and systemically examined at an early stage using a list of questions developed by experts, the Lower Monuments Protection Authority and the State Conservation Office. Possible impacts should be fully identified, described and evaluated in a comprehensible manner in order to avoid conflicts of objectives in advance and to guarantee the quality assurance of *ShUM Sites of Speyer, Worms and Mainz*.

Conflict Management

The Site Manager plays a central role in the field of conflict management and is responsible for the coordination of all stakeholders and monitoring. The early involvement and coordination of all stakeholders responsible for the respective component parts will contribute towards recognising possible conflicts in advance and developing possible alternative solutions. Solving conflicts on a local level is a primary objective.

For the solution of possible conflicts in the event of envisaged measures within the proposed World Heritage site, the component parts, the Buffer Zones or in their surrounding area, a phase model for conflict management was developed on the basis of suggestions provided by the *Standing Conference of the Ministers of Education and Cultural Affairs of the Länder in the Federal Republic of Germany*.

One of the objectives of this procedure is to contribute towards finding suitable solutions in cooperation with the *KMK* Coordination Office and the ICOMOS Monitoring Group [➡ MP 6.2.3].

The early involvement and consultation of all responsible stakeholders and specialist authorities for the respective component part contribute to recognising possible conflicts in advance and developing possible alternative solutions. This

system was already used during the application, so that it is an established processes with which all of those involved are familiar.

Instruments for quality assurance and checking World Heritage compatibility have also been implemented in the corresponding stages of conflict avoidance [➡ MP 6.2.3].

Reporting

The constant monitoring of a World Heritage site not only involves monitoring activities [➡ MP 6.3], but also the reporting on the implementation of the World Heritage Convention regulated in Article 29 of the World Heritage Convention and in Articles 169 to 176, 190, 191 and 199 to 202 of the *Operational Guidelines*.

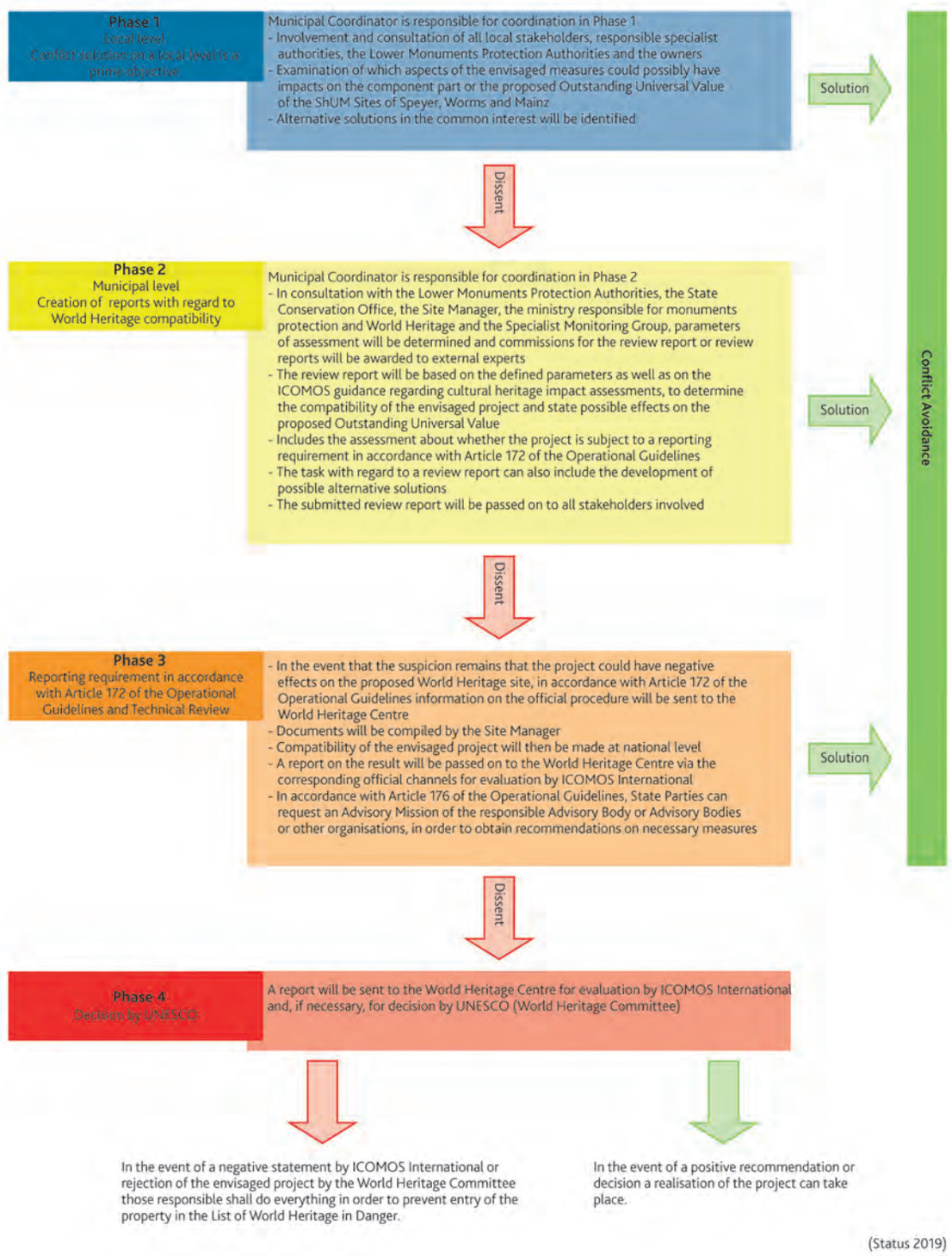


Fig. 390: Conflict Management for *ShUM Sites of Speyer, Worms and Mainz*

Periodic Reporting

The Site Manager will be responsible for periodic reports on the implementation of the World Heritage Convention in accordance with Article 29 of the World Heritage Convention and pursuant to Articles 199 to 202 of the *Operational Guidelines*; this reporting will be carried out using the structure and procedures specified in Articles 203 to 207. The objective of this Periodic Reporting is to guarantee the effective and long-term preservation of the potential World Heritage site and to contribute towards strengthening and increasing the credibility of the Convention.

Reactive Monitoring

Pursuant to Article 172 of the *Operational Guidelines*, the Site Manager will be responsible for ensuring that the World Heritage Centre is informed, in a separate report, of any extraordinary events that may put *ShUM Sites of Speyer, Worms and Mainz* at risk. This applies in the case of the intention to carry out or approve significant reconstruction or rebuilding measures in an area protected on the basis of the Convention and with possible impacts on the proposed Outstanding Universal Value of the nominated property. The same applies to other reconstruction or building measures outside the Buffer Zone that may have an impact on the proposed Outstanding Universal Value of the property.

In the case that, pursuant to Article 174, reports by third parties are submitted to the World Heritage Centre, and the Centre has queries and/or requests statements, the Site Manager will provide their full support.

Preventive Monitoring

For the avoidance and minimisation of conflict, the German National Committee of ICOMOS has established a Monitoring Group, which supervises the German World Heritage sites as part of Preventive Monitoring. The members of the ICOMOS Monitoring Group responsible for a World Heritage site observe developments, carry out on-site inspections and produce annual reports.

The Site Manager will continue, intensify and coordinate the existing cooperation with ICOMOS Germany and the cooperation with the members of the Monitoring Group in particular. This will allow conflicts to be identified and avoided at an early stage.

5.e.3.5 Planning and Action Principles for the Preservation of *ShUM Sites of Speyer, Worms and Mainz*

Based on Article 5 of the World Heritage Convention and Article 15 of the *Operational Guidelines*, there is an obligation to adopt a general policy that aims to integrate the protection of the heritage into comprehensive planning programmes and to give the heritage a function in the life of the community.

An effective management system depends on the type, characteristics and needs of the nominated property and its cultural and natural contexts. Management systems vary according to cultural perspectives and traditional management practices (cf. Article 110 of the *Operational Guidelines*). The guidelines and measures for the protection of the nominated property and its proposed Outstanding Universal Value described below were developed on the basis of the type, characteristics and needs of *ShUM Sites of Speyer, Worms and Mainz* and in consideration of traditional management principles.

Alongside the protection of cultural heritage, building and planning laws also plays an important role when it comes to the management of World Heritage sites, given that both *ShUM Sites of Speyer, Worms and Mainz* and its Buffer Zones are relevant to regional planning. The corresponding national and municipal regulations are presented and explained in [➡ MP 4].

Municipal management guidelines

In order to sustainably secure the proposed Outstanding Universal Value of *ShUM Sites of Speyer, Worms and Mainz* on a long-term basis, the cities of Speyer, Worms and Mainz have developed urban planning guidelines for the component parts by their respective planning authority. The aim is to ensure their protection and preservation, of anchoring the World Heritage in their municipal management structures and of giving it an appropriate role in the life of the community.

Technical paper on the urban planning of the City of Speyer – Component Part *Speyer Jewry-Court* (ID 001)

In spring 2018, the City of Speyer presented a "Technical paper on urban planning with regard to safeguarding the World Heritage Site and the Buffer Zone" (*Stadtplanerischer Fachbeitrag zur Sicherung des Welterbegebietes und der Pufferzone*). On the basis of this paper, the resolution to draw up the local building and construction plan no. 056 A "Pfaffengasse, First Modification and Extension" was passed in the City Council meeting of 19 June 2018. In the future, the local building and construction plan that will be drawn up will replace the existing local building and construction plan in its area of application. For the area between *Maximilianstraße* and *Pfaffengasse* a local building and construction plan will be drawn up for the first time.

Currently the necessary maps are being drawn up. The documentation will then be checked by the specialist Monuments Protection Authorities in late 2019. In early 2020 the citizens and public stakeholders will be involved in the planning process.

The technical paper on urban planning takes into consideration the existing plans and programmes on urban planning and urban development with regard to their functions in terms of the sustainable protection of the nominated component part and the Buffer Zone for *Speyer Jewry-Court* (ID 001). An analysis was also carried out to identify opportunities and risks, which were then used as a basis for the development of action and implementation strategies.

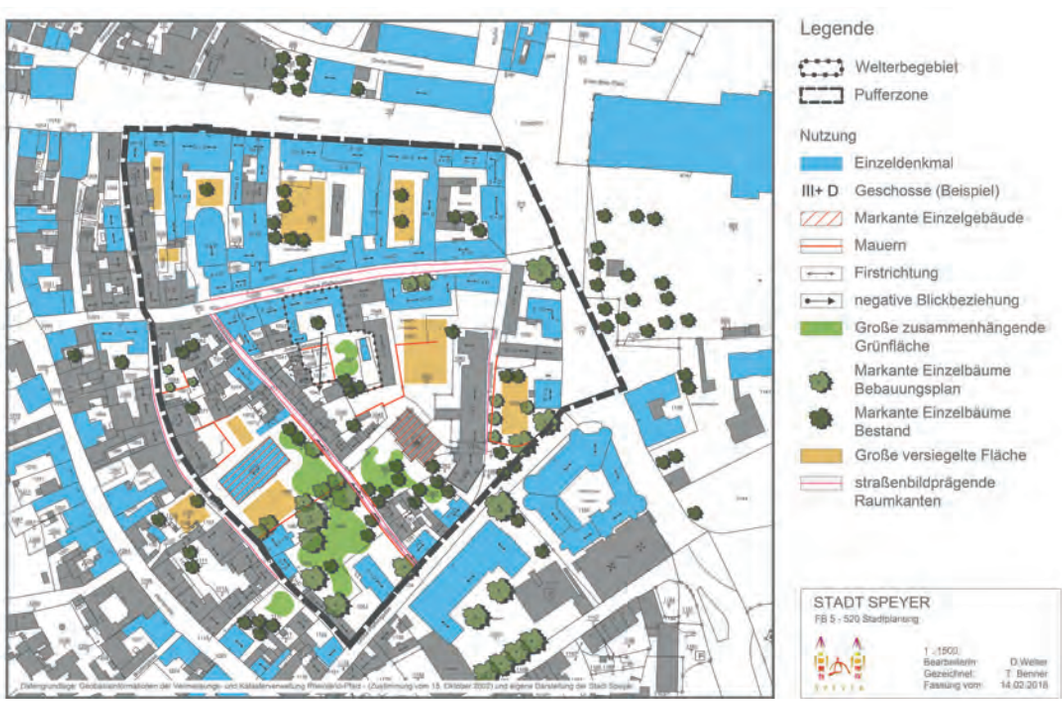


Fig. 391: Excerpt from the technical paper on the urban planning of the *City of Speyer*; here: current stock and vegetation, blue: single monuments protected by the Monuments Protection Act, green: extended green areas

Technical paper on the urban planning of the City of Worms – Component Parts *Worms Synagogue Compound* (ID 002) and *Old Jewish Cemetery Worms* (ID 003)

In spring 2019, the City of Worms presented the "Technical Paper on Urban Development of the City of Worms in view the World Heritage Application of the ShUM Cities" *(Städtebaulicher Fachbeitrag der Stadt Worms zum Welterbeantrag der SchUM Städte)*, which was agreed by the Planning and Building Committee on 14 March 2019. The technical paper covers a multi-dimensional package of measures which not only specifies the general requirements for formally securing *Worms Synagogue Compound* (ID 002) and its Buffer Zone (*Jewish Quarter*) and *Old Jewish Cemetery Worms* (ID 003), its Buffer Zone and parts of the surrounding area with a relevant visual connection via local building and construction plans, but also proposes additional constructional and spatial measures for improving the integration of the areas into the urban context.

On 7 November 2018, the City Council supported the implementation of these recommendations in the areas concerned by passing a resolution to draft the O 127 "Buffer Zone World Heritage Site Heiliger Sand" and O 128 "Buffer Zone Jewish World Heritage Site Quarter" local building and construction plan.

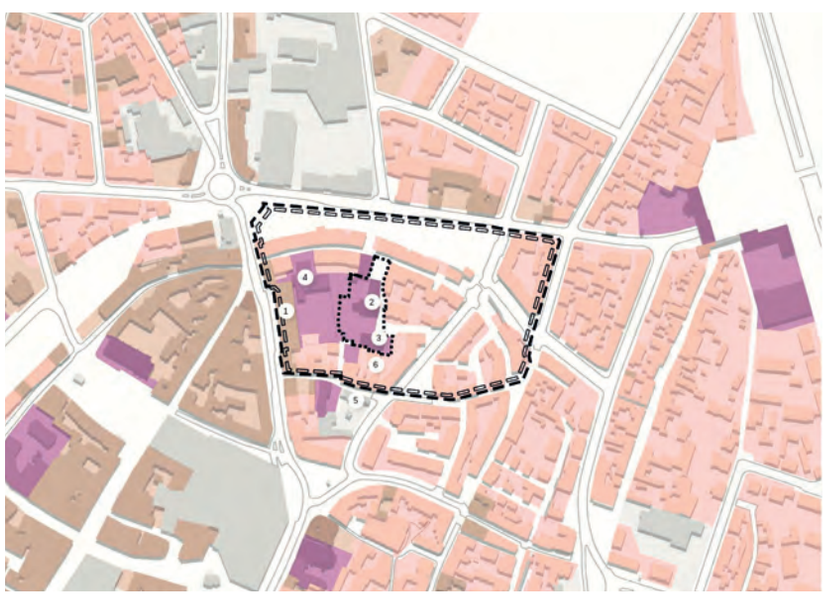


Fig. 392: Excerpt of the Technical Paper on the Urban Planning of the City of Worms: Use of the buildings in the Buffer Zone of the Component Part *Worms Synagogue Compound*, 1: Buffer Zone, 2: synagogue, 3: *Rashi House*, 4: Kindergarten, 5: used car dealer, 6: potential building plot for the World Heritage information centre

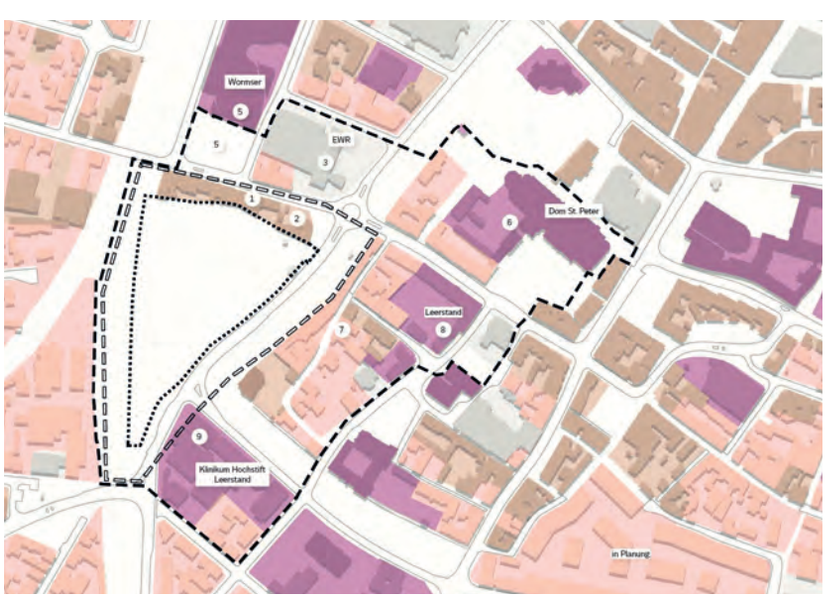


Fig. 393: Excerpt of the Technical Paper on the Urban Planning of the City of Worms: Use of the buildings in the Buffer Zone of the Component Part *Old Jewish Cemetery Worms*, 1: heterogenerous mix-used building structure, 2: chemical textile cleaning, 3: EWR building, 4: conference centre "DAS WORMSER", 5: potential building plot for hotel, 6: cathedral precinct, 7: area near the forrmer city wall corner tower *Luginsland*, 8: vacancy *Andreasstraße*, 9: potential building plot *Hochstift*

Framework plan on the urban planning of the City of Mainz – Component Part *Old Jewish Cemetery Mainz* (ID 004)



Fig. 394: Excerpt from the framework plan on the urban planning of the City of Mainz

In summer 2018, the City of Mainz presented its framework plan for the "Judensand Cemetery" *(Rahmenplan Friedhof Judensand)*, which was approved by the City Council on 13 February 2019. This plan not only specifies the basic general requirements for planning but also considers traditional management and presents future development and preservation options.

Continuous measures

The preservation and protection of *ShUM Sites of Speyer, Worms and Mainz* and its proposed Outstanding Universal Value is a top priority for all stakeholders. In order to sustain this on a long-term basis, a catalogue of measures [➡ MP 7.2] has been developed. The implementation of these measures at continuous or periodic intervals will guarantee appropriate and long-term protection.

Continuous garden maintenance makes an important contribution towards the protection and preservation of *Old Jewish Cemetery Worms* (ID 003) and *Old Jewish Cemetery Mainz* (ID 004). The vegetation not only contributes towards the appearance of the two component parts but can also help to protect the headstones. Vegetation is also, however, a factor that may have a negative impact on the nominated property. Given that the traditional management of Jewish cemeteries does not involve grave maintenance, the cemeteries are host to substantial natural plant growth. Basic guidelines that should be considered when work is carried out at the component parts have therefore been defined in close consultation with the Jewish Community Mainz, the authorities responsible for the maintenance of the component parts and the *Institut für Steinkonservierung e. V.* [➡ MP 7.4.3]. Continuous garden maintenance will support the preventive preservation of the headstones and allow damages to be detected at an early stage.

Catalogue of measures for *ShUM Sites of Speyer, Worms and Mainz*

Article 5 of the World Heritage Convention stipulates the obligation to integrate the protection of World Heritage into comprehensive

planning. Measures and recommended courses of action for the effective and long-term protection and the preservation of the nominated property have therefore been developed [➡ MP 7.3]. The measures are specifically adapted to suit each component part and aim to preserve the proposed Outstanding Universal Value, authenticity and integrity of *ShUM Sites of Speyer, Worms and Mainz*.

The catalogue of measures applies to the nominated property, its Buffer Zones and their surroundings. Both the catalogue of measures and the Management Plan will be evaluated at periodic intervals and improved where necessary.

This will not only allow altered challenges to be considered but also, and in particular, new scientific findings to be incorporated and the possibilities of new technologies to be factored into the catalogue of measures.

Priority measures

The protection and preservation measures defined in [➡ MP 7.4] and the management guidelines are already being implemented in a multitude of approved and ongoing projects, for example in the restoration and renovation work at the *mikveh* in Worms [➡ MP 7.4.2] and in the pilot project on the development of an exemplary restoration strategy for securing and preserving the headstones at *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* [➡ MP 7.4.3].

Projects in the Buffer Zones that likewise aim to support the protection and preservation of the nominated property are also being defined. Following implementation, the priority measures must be evaluated at periodic intervals.

This will not only allow changing circumstances to be considered but also, and in particular, new scientific findings to be incorporated and future possibilities of new technologies to be factored into the catalogue of measures.

Measures in the Component Parts' Buffer Zones

Alongside the catalogue of measures defined for *ShUM Sites of Speyer, Worms and Mainz* [➡ MP 7.2] and the priority projects for the protection and preservation of the nominated property [➡ MP 7.4], measures that aim to support its protection and preservation of the nominated property are currently being implemented within the Buffer Zones [➡ MP 7.5].

Preventive protection

In order to identify and prevent negative impacts on the nominated property and its proposed Outstanding Universal Value at an early stage [➡ MP 7.6], contains information on factors that may represent a potential risk. Alongside this information, appropriate measures have been developed to enable the preventive protection of the nominated property.

5.e.3.6 Urban Development in the Buffer Zones and the Immediate Surroundings

General requirements for construction work are stipulated in the State Building Ordinance (*LBauO*). Precautionary measures with regard to structural safety, fire protection, public safety, etc., are all extremely important, especially in inner-city areas. In the direct surroundings of a World Heritage site, these provisions also contribute towards the long-term protection of the World Heritage site because they minimise the risk potential in the area surrounding the nominated property.

Given that all four component parts of *ShUM Sites of Speyer, Worms and Mainz* are located in inner-city areas, both their Buffer Zones and their surroundings are under pressure from urban development. The municipal guidelines explained in [➡ MP 4.4.3] were therefore drawn up in order to guarantee that urban development poses no risk to the protection of the proposed World Heritage site. Furthermore, all four component

parts and their surroundings are protected by the Monuments Protection Act of the Federal State of Rhineland-Palatinate (*DSchG*). When it comes to the construction measures explained below, which are being implemented in the Buffer Zone and/or its surroundings, the respective Monuments Protection Authorities were involved right from the start in order to eliminate any negative impact on the nominated property.

5.e.3.7 Interpretation and Presentation

Public communication is an essential part of the conservation of monuments process. Conscious of this fact and being aware that the interpretation and presentation of cultural heritage is an integral component in their protection and preservation, the *ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites* serves as a basis for the development of presentation of the nominated *ShUM Sites of Speyer, Worms and Mainz*. In the foreground is the promotion of public awareness for the necessity of protection and preservation of cultural heritage in order to contribute to the long-term development and safeguarding of the nominated property. In the process, it is indispensable that not only the history and the significance of the individual component parts are presented on site, but also that the *ShUM Sites of Speyer, Worms and Mainz* can be experienced and are communicated as a single World Heritage site [➡ MP 9].

Tourism

UNESCO World Heritage sites play an integrated role in cultural tourism and constitute an important economic sector. Unmanaged tourism and the commercialisation of heritage assets may have a negative impact on World Heritage sites. At the same time tourism offers opportunities to further strengthen the guiding principles of the UNESCO World Heritage Convention and the importance of the World Heritage site in people's minds. Sustainable and future-oriented tourism policies that are compliant with monument status, preserve the Outstanding Universal Value of the World Heritage and guarantee the respectful use of the religious sites therefore also need to be developed for *ShUM Sites of Speyer, Worms and Mainz*. One of the planned approaches to be taken in order to achieve this aim is a joint tourism policy for the cities of Speyer, Worms and Mainz with appropriate visitor facilities, themed tours and corresponding communication tools.

Education

The preservation and protection of cultural heritage is intrinsically linked to education and communication. *ShUM Sites of Speyer, Worms and Mainz* are places of learning that disseminate the objectives and ideals of UNESCO World Heritage in general and the nominated property in particular and thus help to strengthen the world's cultural diversity. In order to do so, they need to provide tourists with information and offer appropriate services and activities for local residents. Learning, understanding *ShUM* and discovering *ShUM Sites of Speyer, Worms and Mainz* as part of the World Cultural Heritage community by exploring them are the objectives of sustainable communication and high-quality education. This approach not only considers the education of children and young people but also the concept of lifelong learning and the topics of migration and integration in equal measure. Corresponding services and activities are being developed for all target groups. They include, for example, building World Heritage information centres, creating educational content for specific target groups, developing cooperation with appropriate educational institutions, expanding digital communication services and offering a varied programme of events that is constantly being further developed.

Communication

In order to reach different target audiences and disseminators and offer diverse options of information acquisition, print media as well as digital forms of communication will be used and information will be offered in various formats.

Depending on the medium and target audience they will be available in multiple languages.

Printed flyers and information brochures on the UNESCO World Heritage application, on UNESCO World Heritage sites in Rhineland-Palatinate and on *ShUM Sites of Speyer, Worms and Mainz* are indispensable and will be constantly updated and made widely accessible by public display and free distribution.

Publications, conference documentation and illustrated booklets, which deal with current topics, publish research results and document scientific conferences, will offer in-depth information on *ShUM Sites of Speyer, Worms and Mainz* and on UNESCO World Heritage.

Digital forms of communication enable information acquisition on the internet. The websites of the Generaldirektion Kulturelles Erbe Rheinland-Pfalz, of *SchUM-Städte e. V.* and of the cities Speyer, Worms and Mainz will continue to provide diverse information and related links regarding UNESCO World Heritage and *ShUM Sites of Speyer, Worms and Mainz*. The websites also offer practical information about visiting *ShUM Sites of Speyer, Worms and Mainz*, promote events and enable a wide and multilingual information acquisition. They will make flyers and information brochures available, enable virtual visits and offer teaching materials.

The close cooperation among all stakeholders also enables a target audience-oriented and target audience-specific information policy, which is available on the various information channels. In this way a variety of possible target audiences can be addressed specifically and appropriately.

Constant public relations work promoted by all stakeholders contributes to appropriate reporting.

5.e.3.8 Sustainability

The sustainable and sensitive use and development of *ShUM Sites of Speyer, Worms and Mainz* is a significant element in the future management approach. This is the only way to ensure that these unique community centres and cemeteries can be preserved for future generations. It is essential that sustainability not only concerns *ShUM Sites of Speyer, Worms and Mainz* itself but also its social, cultural and economic surroundings. The main objective here is to establish the protection and management of World Heritage sites as a sustainable policy for the future. Forward-looking strategies need to be developed and cultural resources need to be secured for the renovation and restoration measures that are to be implemented. This requires cooperation between a wide variety of different stakeholders in the fields of scientific research and practical application; it involves interdisciplinary aspects and international exchange. Knowledge of the history and significance of a monument and its role in society is an essential aspect of such cooperation.

This can then be used as a basis for the development of strategies of use and educational programmes that secure the protection and preservation of *ShUM Sites of Speyer, Worms and Mainz* and its ritual use by the owner and the Jewish community at large on a long-term basis. The development of appropriate conservation strategy and corresponding educational and communication services and activities has already laid the first foundations for a sustainable approach to *ShUM Sites of Speyer, Worms and Mainz*. In the future, this approach needs to be expanded and further developed in accordance with the component parts.

Last but not least, sustainability means factoring in the interests of the stakeholders involved and local participation in development processes. Only by achieving the comprehensive involvement and participation of the local stakeholders on all levels can sustainable use and development be a success and short-, mid- and long-term prospects be developed.

5.f Sources and Levels of Finance

ShUM Sites of Speyer, Worms and Mainz are legally protected cultural monuments in accordance with the Monuments Protection Act of Rhineland-Palatinate (*DSchG*). In accordance with this Act it is primarily the owners and others with authority who are obliged to determine what is reasonable, taking into consideration the situation established by the characteristic as a cultural monument within the social obligation imposed by ownership and its private benefits (Article 2 *DSchG*). In the process they shall be supported by the Federal State, which in accordance with Article 29 *DSchG* shall fund measures for monuments protection and conservation within the bounds of the available resources of the State budget.

- Financial contributions of the Federal State of Rhineland-Palatinate for the preservation of non-governmental cultural monuments
- Programme of the Federal Government, "Nationally valuable cultural monuments"
- Special programmes of monuments protection set up by the Federal Government
- Special programmes of the Federal Government for national World Heritage sites
- Urban development support funds

In addition, the cultural monument owners can make use of the specialist advice of the Monuments Protection Authorities and State Conservation Offices.

The cities, as owners and trustees, are prepared to make available the necessary funds for the protection and preservation of *ShUM Sites of Speyer, Worms and Mainz*. On the basis of applicable laws and agreements the maintenance and conservation of the component parts, which are in the ownership of the Jewish Community Mainz, shall be financially supported by the Federal State of Rhineland-Palatinate as well as by the cities Worms and Mainz [➡ 5.c.3.5]. Through this the protection and preservation of the monuments of all component parts is guaranteed.

The cities, which are responsible for financing the monuments in their possession or which they hold in trust, will set aside funds for the management of all component parts, which also includes structural maintenance and conservation as well as financial resources for necessary restoration and renovation measures in line with the conservation of monuments. Furthermore, the cities apply for funds from the Federal Government and the Federal State. On the basis of existing agreements, the Federal State of Rhineland-Palatinate contributes to the long-term maintenance and conservation of Jewish cemeteries [➡ 5.c.3.5].

As owner and trustees of cultural monuments, the cities of Speyer, Worms and Mainz are aware of their role in structural maintenance in line with accepted conservation practice. Correspondingly, measures will be planned and required costs taken into account in their budgets in good time.

The costs of the continuous preservation and conservation measures are composed as follows:

ID-No.	Component Part	Measures/Work	Date	Financial Backer	Total (€)
001	Speyer Jewry-Court (ID 001)	Building maintenance, conservation measures	2018	Stadt Speyer	5,000.00
002	Worms Synagogue Compound (ID 002) Synagogue (ID 002.2); Women's Shul (ID 002.3); Synagogue courtyard (ID 002.5), Yeshiva (ID 002.6), Jewish Council Chamber and Entrance Hall of the Women's Shul (ID 002.8)	Building maintenance	2018	Gebäudebewirtschaftungs-betrieb der Stadt Worms (GBB)	29,494.38
	Community Hall (Rashi House; ID 002.7)	Building maintenance	2018	GBB	28,897.54
003	Old Jewish Cemetery Worms (ID 003)	Garden maintenance		Supervisory and Service Directorate (Aufsichts- und Dienstleistungsdirektion - ADD)	30,000.00
		Building maintenance	2018	GGB	10,385.00
004	Old Jewish Cemetery Mainz (ID 004)	Garden maintenance	2018	ADD	50,998.20 p.a. Plus, the funds for the section of Old Jewish Cemetery Mainz which is still to be formally recognised by an authority

Tab. 12: Running costs of preservation and conservation for *ShUM Sites of Speyer, Worms and Mainz*

In recent years considerable funds have already been invested in measures for the protection and preservation of the community centres and cemeteries, for their renovation and for associated research. These funds come from various funding programmes in the fields of urban development, monuments protection, environmental protection and nature protection, including:

Determining funding opportunities and correspondingly acquiring funds for specific measures will also represent a part of financing in the future.

ID-No.	Monument	Measures/Work	Date	Financial Backer	Total (€)
001	Speyer Jewry-Court (ID 001)	Excavation on the southern boundary wall of Speyer Jewry-Court (Archaeological excavations; personnel costs and material costs)	2017/18	Third party funds of the party responsible for building measures	56,494.83
		Direktion Landesdenkmalpflege at the Generaldirektion Kulturelles Erbe Rheinland-Pfalz (more than 5 months)		Federal State of Rhineland-Palatinate	Personnel costs
002	Worms, Synagogue (ID 002.2), Women's Shul (ID 002.3), Yeshiva (ID 002.5) and Jewish Council Chamber and Entrance Hall of the Women's Shul (ID 002.8)	Photogrammetric recording of the synagogue in Worms	2018	Federal State Rhineland-Palatinate	13,090
		Building research on the buildings of the Synagogue Compound Worms			1,500

ID-No.	Monument	Measures/Work	Date	Financial Backer	Total (€)
	Worms, Mikveh (ID 002.4)	Development and testing of methods for the preservation of historically valuable plaster and stone surfaces damaged by pollution as well as for masonry strengthening under constantly damp conditions and microbial contamination on the mikveh in Worms	2016–2019	Deutsche Bundesstiftung Umwelt	241,025.00
003	Worms, Medieval Headstones (ID 003.2)	Recording and documentation	2017–ff	Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Personnel costs
	"New Section" of the Cemetery (ID 003.4)	Short inventory of headstones of the "new section" of the cemetery			3,720
004	Mainz, Memorial Cemetery (ID 004.3)	Inventory and documentation of relevant headstones by the Salomon Ludwig Steinheim Institute of German-Jewish History at the University of Duisburg-Essen	2017–ff	Generaldirektion Kulturelles Erbe Rheinland-Pfalz	41,601.60
	"New Section" of the Cemetery (ID 004.4)	Short inventory of headstones	2018–2019		3,720
	Medieval Headstones (ID 003.2) and (ID 004.2)	Pilot project for the creation of a restoration strategy	2019	Generaldirektion Kulturelles Erbe Rheinland-Pfalz	42,096.85

Tab. 13: Financial backers for the continuous protection and preservation of *ShUM Sites of Speyer, Worms and Mainz*

5.g Sources of Expertise and Training in Conservation and Management Techniques

The Federal State of Rhineland-Palatinate and the cities of Speyer, Worms and Mainz have at their disposal highly-qualified scientific and administrative institutions for monument conservation and municipal management for the protection, preservation and management of *ShUM Sites of Speyer, Worms and Mainz*. For questions regarding traditional management, the Jewish Community Mainz and their rabbinate are available with their specialist knowledge.

Specialist municipal authorities

The management and supervision of the nominated property is the responsibility of the various specialist municipal authorities. In accordance with their fields of responsibility and application, experts are available from many different disciplines.

For project-specific tasks, specialised architects, conservators, engineers as well as specialist companies with experience of monuments are available, to which corresponding assignments in the fields of planning, renovation and maintenance are awarded. Close cooperation with universities guarantees a scientific exchange and enables interdisciplinary cooperation.

The Lower Monuments Protection Authorities of the respective cities also cooperate closely with the *Direktion Landesdenkmalpflege* at the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz* and for archaeology with the *Direktion Landesarchäologie* at the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz*.

Lower Monuments Protection Authorities

Unless otherwise stipulated in the Monuments Protection Act, the Lower Monuments Protection Authority of the cities of Speyer, Worms and Mainz are responsible. The scientific specialist personnel (among others, architects, art historians, conservators) are a direct contact partner and if required provide contact with the responsible experts of the specialist authorities.

Generaldirektion Kulturelles Erbe Rheinland-Pfalz (General Directorate for Cultural Heritage Rheineland-Palatinate – *GDKE*)

The *Generaldirektion Kulturelles Erbe Rheinland-Pfalz* is the State Conservation Office immediately subordinate to the Ministry responsible for monuments protection and World Heritage. It carries out the specialist matters of the protection and conservation of cultural heritage. Its tasks include advice for owners and authorities, the proposal and specialist support of measures as well as the creation of review reports on issues regarding the protection of cultural heritage and methods of the conservation of cultural heritage. The *Generaldirektion Kulturelles Erbe Rheinland-Pfalz* is also involved in the inclusion of the cultural monuments in regional planning, state planning and urban development. Its employees include academically trained archaeologists, architects, conservators, art historians, conservators and town planners. This guarantees high quality in advice and in the drafting of objectives. Cooperation with universities and membership of and contact with scientific organisations guarantees an international scientific standard.

Institut für Steinkonservierung e. V. (Stone Preservation Institute – *IfS*)

In order to guarantee well-founded, specialist scientific advice on preservation measures regarding cultural monuments made from natural stone, the *Institut für Steinkonservierung e. V.* was created in 1990. It was founded by representatives of Monuments Protection Institutions in the States of Hesse, Rhineland-Palatinate and Saarland, together with scientists and engineering experts from institutions of higher education in the three Federal States, with the support of the specialist State ministries. In

1993 the Federal State of Thuringia joined. The *Institut für Steinkonservierung e. V.* works directly on behalf of, and in close specialist cooperation with, the State Conservation Offices of the four Federal States. Its area of responsibility includes, among other aspects, specialist advice for the States' Monuments Protection Authorities towards the creation of preservation and restoration strategies, 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.

5.h Visitor Facilities and Infrastructure

The cities Speyer, Worms and Mainz, in which *ShUM Sites of Speyer, Worms and Mainz* is located, have extensive experience with tourism as important historic cities and can thus rely on an existing tourism infrastructure. As is the case for all historic cities with many day tourists and freely accessible sights it is not easy to generate very precise and exact numbers of visitors; they are calculated on the basis of existing structures.

City	Year	Number of Visitors (estimated)
Speyer	2016	1.8 million
	2017	1.8 million
	2018	1.8 million
Worms	2016	2.7 million
	2017	2.7 million
	2018	2.7 million
Mainz	2016	14.2 million
	2017	15 million
	2018	15 million

Tab. 14: Estimated number of visitors of the cities Speyer, Worms and Mainz

The cities Speyer, Worms and Mainz have good transport connections. Their Tourist Information Offices are situated centrally in the historic cities and offer the entire range of information materials.

ShUM Sites of Speyer, Worms and Mainz is accessible during the respective opening hours of its component parts and can be visited by tourists. This is possible for individual visitors, groups or as part of tours. Exceptions to this are *Old Jewish Cemetery Mainz* (ID 004) and the *mikveh* in Worms (ID 002.4). *Old Jewish Cemetery Mainz* is not currently accessible to the public; however, it can be visited by individual Jewish visitors upon consultation with the Jewish Community Mainz.

The *mikveh* in Worms is currently closed due to renovation work, but it can be experienced by means of a virtual tour.

Should *ShUM Sites of Speyer, Worms and Mainz* be inscribed on the UNESCO World Heritage List, an increase in the numbers of visitors is expected. Visitor management is therefore essential. It is to be developed in the mid-term as part of the common tourism policy of *ShUM Sites of Speyer, Worms and Mainz* [➡ MP 9.2]. Only in this way can it be ensured that an increasing flow of visitors does not represent a danger to the nominated property and that *ShUM Sites of Speyer, Worms and Mainz* is used in ways that appropriate to the Jewish religion.

The measures to be developed must be individually adapted to the community centres and cemeteries and to the local conditions.

If necessary, visitor access will be limited by appropriate visitor management systems. This enables the protection and preservation of *ShUM Sites of Speyer, Worms and Mainz* and offers visitors the opportunity to discover the nominated property in line with sustainable cultural tourism.

5.h.1 Component Part *Speyer Jewry-Court* (ID 001)

Speyer Jewry-Court is easy to reach and accessible due to its city centre location. The ensemble Jewry-Court in Speyer (ID 001.1) can be visited in winter (November to March) on Tuesdays to Sundays from 10:00 to 16:00, and in summer (April to October) from 10:00 to 17:00. A computerised cash register system allows for recording the numbers of visitors for further evaluation. This represents a monitoring of visitor development and serves as a starting point for the further development of policies.

Year	Number of Visitors, Speyer Jewry-Court
2016	18,137
2017	18,513
2018	17,332

Tab. 15: Number of visitors of *Speyer Jewry-Court*

The *Museum SchPIRA* displays exhibits of the three important pillars of the Jewish communities: synagogue, ritual bath (*mikveh*), cemetery.

5.h.2 Component Part *Worms Synagogue Compound* (ID 002)

Worms Synagogue Compound (ID 002) is located in the city centre and is easy to reach.

Synagogue (ID 002.2), *Women's Shul* (ID 002.3) and *Yeshiva* (ID 002.6)

The synagogue, *women's shul* and *yeshiva* in Worms can be visited daily. In summer (April to October) from 10:00 to 12:30 and from 13:30 to 17:00. In winter (November to March) the synagogue is open from 10:00 to 12:00 and from 14:00 to 16:00. Entry is free. The supervisory personnel record the numbers of visitors. In this way the numbers of visitors can also be evaluated for this monument and appropriate visitor policies developed which are compatible with cultural monuments.

Year	Number of Visitors, Synagogue and Women's Shul
2016	29,235
2017	28,161
2018	26,278

Tab. 16: Number of visitors of the synagogue and the *women's shul* in *Worms Synagogue Compound*

Worms Synagogue Compound also provides room for smaller special exhibitions, which are shown in particular in the *women's shul*.

Mikveh (ID 002.4)

The *mikveh* has been closed to visitors since 2016 due to restoration and renovation work, including high-profile scientific research. How the *mikveh* can be opened for visitors in the future will be determined following completion of the restoration work and analysis of the results of the ongoing research project [➡ MP 7.4.2]. The *mikveh* can be experienced virtually which also benefits people with disabilities.

Community Hall (*Rashi House*; ID 002.7)

The *Jewish Museum Worms* can be visited in summer (April to October) on Tuesdays to Sundays from 10:00 to 12:30 and from 13:30 to 17:00. In winter (November to March) the opening hours are adjusted slightly and the museum can be visited from 10:00 to 12:30 and from 13:30 to 16:30. A cash register and supervisory personnel allow for recording the numbers of visitors, so that appropriate policies can be developed.

Year	Number of Visitors, Jewish Museum Worms in the Rashi House
2016	8,621
2017	8,860
2018	9,052

Tab. 17: Number of visitors of the *Jewish Museum Worms in the Rashi House* in *Worms Synagogue Compound*

The *Jewish Museum Worms in the Rashi House* offers in-depth insights into the history and culture of the Jewish community in Worms from the 11th to the mid-20th centuries. Work is currently taking place on a special exhibition, to be in place for five years, on the topic of "ShUM on the Rhine", which is to be opened in 2020.

Jewish Council Chamber and Entrance Hall of the *Women's Shul* (ID 002.8)

Jewish council chamber and entrance hall of the *women's shul* are currently not publicly accessible. The rooms contain, among other items, the local library of the Jewish Community Mainz.

The extent to which the Jewish council chamber and entrance hall of the *women's shul* can be made accessible to visitors in the future, and the details of an appropriate visitor management will be discussed as part of mid-term visitor management. This will be developed together with the owners and the respective stakeholders, and various options and likely effects will be discussed.

5.h.3 Component Part *Old Jewish Cemetery Worms* (ID 003)

Old Jewish Cemetery Worms (ID 003) is freely accessible at fixed opening times. In summer (April to September) from 08:00 to 20:00, in winter (October to March) from 08:00 to 16:30. On Saturdays (on Shabbat) and major Jewish holidays the cemetery is closed.

As the cemetery is freely accessible, the actual numbers of visitors in past years can only be estimated using basic comparative parameters of calculation. With potential inscription of *ShUM Sites of Speyer, Worms and Mainz* on the UNESCO World Heritage List, regular visitor counts will be carried out in order to be able to evaluate visitor development. At the same time, the compliance of visitors with the rules of conduct and dress codes appropriate for a Jewish cemetery are to be evaluated. In connection with the regular monitoring of the state of preservation of the component parts, indicators can be determined which in turn provide a starting point for new visitor policies to be developed, if required.

Year	Number of Visitors, Old Jewish Cemetery Worms
2016	*c.*40,000
2017	*c.*40,000
2018	*c.*40,000

Tab. 18: Number of visitors of *Old Jewish Cemetery Worms*

5.h.4 Component Part *Old Jewish Cemetery Mainz* (ID 004)

Old Jewish Cemetery Mainz (ID 004) is currently closed to visitors. Exceptions are made for individual Jewish visitors who register in advance with the Jewish Community Mainz. The number of visitors is estimated at *c.*75 people per month.

The Memorial Cemetery (ID 004.3) will be visually and virtually opened to visitors in the future. A framework plan has been developed by the city [➡ MP 4.4.4.3] which defines the appropriate framework conditions, which are currently being implemented step by step.

The measures currently available, as well as those to be developed successively aim at avoiding uncontrolled tourism while at the same time providing sustainable possibilities of use for the nominated property. This process serves to ensure that no dangers arise for the nominated property from a possible significant increase in the flow of visitors.

5.i Policies and Programmes Related to the Presentation and Promotion of the Property

Raising public awareness for the necessity and respect of cultural heritage is a central requirement for its preservation. In order to achieve increased sensitivity amongst the general public and among visitors, appropriate measures and programmes for the presentation of the nominated property are indispensable. For this reason, continuous work takes place on the presentation of *ShUM Sites of Speyer, Worms and Mainz* and on communicating their special importance. Diverse measures and media as well as various event and educational formats contribute to the presentation, advertising and communication of the nominated property [➡ MP 9].

5.i.1 Educational and Communication Work

In historical and political educational work, young people represent a particularly important target audience and form a focal point for the communication topic of *ShUM Sites of Speyer, Worms and Mainz*. This is implemented by cooperation with schools and institutions, in workshops and specialist congresses, school projects, through teaching materials as well as related internet links to pedagogic materials on Jewish history and culture [➡ MP 9].

In view of a broad incorporation of the communication work in a tourism context, a close connection with the existing tourism services of the cities is important. Modules for a joint communication of *ShUM Sites of Speyer, Worms and Mainz* has been developed for all three cities, and the integration of *ShUM* into the already existing policies has been intensified [➡ MP 9.2].

An important element in the intended educational and communication policies consists of World Heritage information centres.

In each of the three cities Speyer, Worms and Mainz, a World Heritage information centre will be established. Each will be tailored to the respective community centres and cemeteries and their contribution to the proposed Outstanding Universal Value. The World Heritage information centres will provide information about the objectives and ideals of the UNESCO

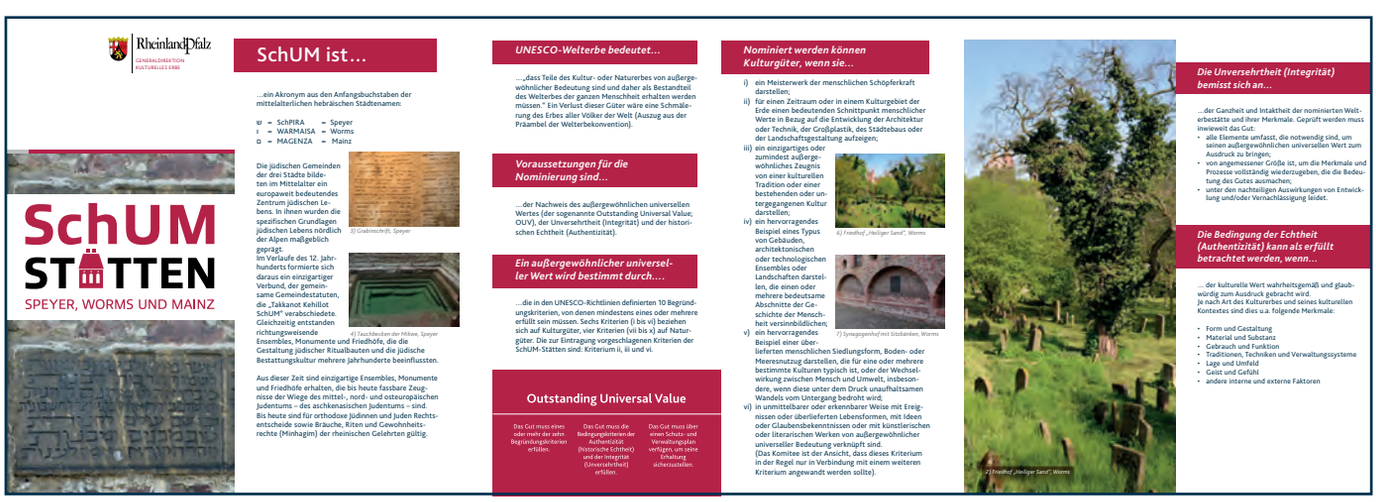


Fig. 395: Official flyer for *ShUM Sites of Speyer, Worms and Mainz* by the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz*, 2019

World Heritage Convention and the proposed Outstanding Universal Value of *ShUM Sites of Speyer, Worms and Mainz* whilst also addressing the historical characteristics of each component part.

As part of the exhibition relaunch and the long-term intended revision of the permanent exhibition of the *Jewish Museum Worms in the Rashi House*, the possibility is being discussed of making the collection of literature, sources and information developed during the nomination process accessible to a wider public.

5.i.2 Cooperation with Universities and Higher Education Institutions

The close cooperation with scientific institutions, higher education institutions and universities forms an important element in the protection and preservation of cultural heritage as well as in communication. Experts from the *Institute of European Art History* at *Heidelberg University*, the *Arye Maimon Institute for Jewish History at Trier University*, the *Johannes Gutenberg University of Mainz*, the *University of Applied Sciences Mainz*, the *Salomon Ludwig Steinheim Institute of German-Jewish History* at the *University of Duisburg-Essen*, among others, were already involved in the creation of the Nomination Dossier.

Cooperation with scientific institutions and institutions of higher education has also been used to work on topics regarding the practical conservation of monuments, on building research and tourism, for example:

- in cooperation with the *Deutsches Nationalkomitee für Denkmalschutz*, the *Direktion Landesdenkmalpflege* at the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz*, the *Technical University of Kaiserslautern* and the City of Worms, a student workshop on the "Synagogue garden Worms – Medieval Jewish Centre" was organised from 12 to 18 September 2010
- at the *i3Mainz Institute for Spatial Information and Surveying Technology* (*University of Applied Sciences Mainz*), surveying considerations were developed towards the monitoring of *Old Jewish Cemetery Mainz*, as part of a Master's degree thesis
- in cooperation of the "Sustainable Tourism" course at the *Heilbronn University of Applied Sciences* with the *SchUM-Städte e. V.*, suggestions for a tourism policy for the *ShUM* cities were developed as part of a seminar paper
- at the *Institute of European Art History* at *Heidelberg University*, a Bachelor degree thesis was written in 2019 about the recovery and restoration of the synagogue in Worms.

These relationships are to be continued and intensified in the future, as scientific research and communication work forms an integral component of the protection and preservation of heritage assets; moreover, cooperation offer a means of guaranteeing authentic educational work.


RheinlandPfalz
GENERALDIREKTION KULTURELLES ERBE

VERFASSER: VICTORIA ASCHNIN, LAURA RADDATZ, FRIEDEMANN RICHTER

JÜDISCHER GEDENKFRIEDHOF MAINZ – MESSTECHNISCHE ERFASSUNG, DOKUMENTATION, MONITORING

BETREUER: PROF. DR.-ING. JÖRG KLONOWSKI, PROF. DR. PHIL. KAI-CHRISTIAN BRUHN

Der Gedenkfriedhof „Am Judensand" in Mainz soll in naher Zukunft Teil eines UNESCO Weltkulturerbes werden. Diese Masterarbeit könnte einen wesentlichen Teil dazu beitragen. Daher musste der aktuelle Bestand dokumentiert und ein Monitoringkonzept entwickelt werden.

3D-Aufnahme des Friedhofs

Der gesamte Friedhof wurde mit einem Laserscanner dreidimensional erfasst. Daraus konnten in Verbindung mit Daten aus dem Jahr 2010/2011 Deformationsanalysen des Geländes sowie der einzelnen Grabsteine vorgenommen werden.

GIS-Analyse

Anhand eines entwickelten Programms konnten die Lesbarkeitsbereiche der jeweiligen Grabsteininschriften berechnet und visualisiert werden. Daraus erfolgte die Ableitung eines möglichen Wegnetzes. Weitere Analysen wurden zur Untersuchung der Grabsteinanordnung durchgeführt. Die Basis hierfür bildeten die Sachinformationen der einzelnen Grabsteine, z.B. Geschlecht und Datum der Grablegung.

Aufnahme einzelner Grabsteine

Um den Zustand und die Inschrift einiger Grabsteine zu erfassen, wurden diese mit einem Streifenlichtprojektionsscanner aufgenommen. Ebenfalls erfolgte die Erstellung eines 3D-Objektes mittels SFM-Verfahren. Beide Aufnahmevarianten konnten verglichen und analysiert werden. Zudem wurden genauere Untersuchungen der Grabsteininschriften vorgenommen.

Fig. 396: Poster of a master thesis at the *i3Mainz Institute for Spatial Information and Surveying Technology* in coopertion with the *Direktion Landesdenkmalpflege* at the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz*

5.i.3 National and International Network Building

International network building represents an important means of exchange on scientific and technical issues as well as for the public relations work of any (potential) World Heritage site. It can offer new perspectives on the World Heritage site which are essential for the communication of World Heritage characteristics in general. In the past this exchange took place in a variety of ways. Members of the nomination team participated in international congresses and conferences and hosted international conferences and workshop; there is intense networking on the part of the *SchUM-Städte e. V.* with corresponding institutions, associations and foundations. This international network building is also to be maintained and developed in the future.

For long-term educational and communication work, the networking of World Heritage sites with each other as well as cooperation with partners outside the World Heritage programme is a necessity. For this reason, there is close exchange with existing World Heritage sites. It is envisaged to intensify this through cooperation, among other aspects, in the *UNESCO-Welterbestätten Deutschland e. V.* network and in the working group "World Heritage Education". An international scientific advisory board, consisting of renowned scholars from the fields of Jewish studies, history, archaeology and other fields, has accompanied the process of drafting of the Nomination Dossier.

Also, if inscription as a UNESCO World Heritage site is attained, advisory bodies selected according to specific needs and projects will support future projects with their scientific and specialist advice. Such projects are, for example, the further development of the tourism policy for *ShUM Sites of Speyer, Worms and Mainz*, the development of World Heritage information centres and exhibitions, the development of an educational and communication policy, as well as projects in the fields of science and research.



Fig. 397: Cover page of the program for the international conference "Living Water", 2015

5.i.4 Scientific Congresses and Colloquia

In past years there has also been a wide range of scientific events covering various topics which appeal to an interdisciplinary and international audience. Among others they were:

- "The ShUM communities Speyer – Worms – Mainz: On the Way to World Heritage"/"Die SchUM-Gemeinden Speyer – Worms – Mainz. Auf dem Weg zum Welterbe": International conference organised by the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz* in cooperation

with the *Hochschule für jüdische Studien Heidelberg* and the *Institute of European Art History* at *Heidelberg University*, 2011.

- "The cultural profile of the ShUM communities"/"Das kulturelle Profil der SchUM-Gemeinden": International conference organised by the City of Worms in cooperation with the *Center for Jewish Studies Berlin-Brandenburg*, *Potsdam University*, and *Bar-Ilan University*, 2013.
- "Jewish Ritual Baths/Mikvaʿot and Ideas of Purity"/"Jüdische Ritualbäder/Mikwen und Reinheitsvorstellungen": Conference, organised by the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz* in cooperation with the *Academy of the Diocese of Mainz*, *Erbacher Hof*, and the *SchUM-Städte e. V.*, 2015.
- "Living Water"/"Lebendiges Wasser": a scientific colloquium marking the beginning of the conservation and restoration project for the Romanesque monumental mikveh in Worms, organised by the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz*, 2017.



Fig. 398: Cover page of the program for the international conference "Between Pogrom and Neighbourhood", 2015



Fig. 399: Lecture on *women's shuln* at the international conference "Roles, Images, and the Social Position of Women in the Medieval Cities on the Rhine: Interdisciplinary Perspectives", 2019

- "Between Pogrom and Neighbourhood"/"Zwischen Pogrom und Nachbarschaft": Interdisciplinary conference organised by the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz* in cooperation with the *Academy of the Diocese of Mainz*, *Erbacher Hof*, *SchUM-Städte e. V.* and the *Chair of Judaic Studies*, *Johannes Gutenberg University of Mainz*, 2017.
- "Continuity and Authenticity – On the Cultural Significance of Rebuilt Monuments"/"Kontinuität und Authentizität – Zum Denkmalwert von Wiederaufbauten", International scientific conference organised by the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz* in cooperation with *ICOMOS Deutschland*, 2018.
- "Roles, Images, and the Social Position of Women in the Medieval Cities on the Rhine: Interdisciplinary Perspectives"/"Rollen, Rollenbilder und die soziale Stellung von Frauen in den mittelalterlichen Städten am Rhein": International conference organised by the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz*, 2019.

5.i.5 Events, Series of Lectures, Action Days

For some years now the cities, the Jewish Community Mainz, the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz*, the *SchUM-Städte e. V.* as well as institutions of higher education and other educational institutions and agents have offered a multitude of events presenting *ShUM Sites of Speyer, Worms and Mainz* as well as general aspects of Jewish history and culture to the public. Experts from diverse backgrounds and various fields of research have provided insights into the work and the state of research on *ShUM* or on other topics relating to Jewish studies, architecture, and urban history.

The "Days of Jewish Culture" which have taken place in Worms since 2005 were extended to become the "Days of Jewish Culture in the ShUM cities". In 2018 the "Days of Jewish Culture" were held in Mainz for the first time. Speyer is expected to host the event in 2020. Various events such as lectures, exhibitions and concerts invite people to get to know Jewish culture and to take part in intercultural exchange. Furthermore, in recent years the ShUM cities have participated with their own events in the annual "European Day of Jewish Culture".



Fig. 401: Invitation to the information event on the status of the nomination process in the cities of Speyer, Worms and Mainz

Action days which take place annually all over Europe raise awareness of issues relating to the protection of monuments, in which the community centres and cemeteries of *ShUM Sites of Speyer, Worms and Mainz* are also embedded.

There will also be a diverse range of events in the *ShUM* cities in the future which are aimed at



Fig. 400: Flyer for the "European Day of Jewish Culture" in *Speyer Jewry-Court*, 2017

the public at large with various event formats. Furthermore, in the event of recognition of *ShUM Sites of Speyer, Worms and Mainz* as a World Heritage site, the range of events on offer will be extended to cover more aspects of UNESCO World Heritage; for example, *ShUM Sites of Speyer, Worms and Mainz* will take part in the events on "UNESCO World Heritage Day".

The work relating to the UNESCO World Heritage application *ShUM Sites of Speyer, Worms and Mainz* has been and still is a sought-after topic at the events of many different types of institutions. The project team has presented the work stages of the application as well as the importance of the monuments in various events to an interested public.

5.i.6 Exhibitions

Exhibitions on selected topics and projects, which address and deal with the topic of *ShUM*, are an integral component of the communication services.

- *Museum SchPIRA* (Speyer):
  The *Museum SchPIRA* in Speyer displays important exhibits of the three important pillars of the Jewish community: Synagogue, ritual bath, cemetery.
- *Jewish Museum Worms in the Rashi House*:
  The museum with exhibits from rescued items of the pre-war collection, photographs and documents of the *City Archives Worms* as well as donations from Jews originating from Worms provides insights into Jewish history since the Middle Ages. A relaunch is currently being developed, which is to be opened in 2020.
- Judaica collection (*State Museum Mainz*):
  The exhibited Jewish religious objects originate from the collection of the *Verein zur Pflege jüdischer Altertümer in Mainz* which was founded in 1925 and which opened the *Museum jüdischer Altertümer* in 1926. The museum was closed by the National Socialists in 1933 and the majority of its collection items fell victim to the November Pogrom. A large section of the rescued religious objects is exhibited as a permanent loan from the Jewish Community Mainz in the *State Museum Mainz*.



Fig. 402: Publications concerning the topics of World Heritage and *ShUM Sites of Speyer, Worms and Mainz*

5.i.7 Publications

The creation of specific information brochures, leaflets and newsletters will continue to provide means of communication in the future concerning the topics of World Heritage and *ShUM Sites of Speyer, Worms and Mainz*. They are complemented by specialist publications such as congress and event publications and research reports, for example:

- Cluse, Christoph, ed., *The Jews of Europe in the Middle Ages (Tenth to Fifteenth Centuries): Proceedings of the International Symposium held in Speyer from 20 to 25 October 2002* (Turnhout, 2004) [also in German: Trier, 2004]
- Generaldirektion Kulturelles Erbe Rheinland-Pfalz (ed.), *Die SchUM-Gemeinden Speyer, Worms, Mainz: Auf dem Weg zum Welterbe* (Regensburg, 2013)
- Grözinger, Karl E., ed., *Jüdische Kultur in den SchUM-Städten: Literatur – Musik - Theater* (Wiesbaden, 2014)
- Congress report: "Continuity and Authenticity – On the Cultural Significance of Rebuilt

Monuments/Kontinuität und Authentizität – On the Cultural Significance of Rebuilt Monuments, 17.04.2018–18.04.2018, Mainz", in *H-Soz-Kult*, 01.08.2018 [online]

5.i.8 Digital Information

Digital information acquisition via the internet, through Apps or mobile websites is becoming increasingly important. Therefore, the creation of a corresponding multilingual range of services is indispensable. It is already possible to access information about *ShUM Sites of Speyer, Worms and Mainz* on various internet platforms.

For example, the website of the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz* provides information on the UNESCO World Heritage application, the UNESCO World Heritage programme and *ShUM Sites of Speyer, Worms and Mainz*.

On the *epidat* research platform for Jewish headstone epigraphy provided the *Salomon Ludwig Steinheim Institute of German-Jewish History* at the *University of Duisburg-Essen*, digital editions of 200 cemeteries with 35,739 headstone inscriptions are currently accessible, including the inscriptions of *Old Jewish Cemetery Worms* (ID 003) and *Old Jewish Cemetery Mainz* (ID 004). Information about the nominated property and its component parts, educational offers and tourist information can be found on the website of *SchUM-Städte e. V.* The websites of the cities Speyer, Worms and Mainz provide additional information about the component parts and further tourist information.

Furthermore, many different types of social media channels and Apps are used. This range of services on offer will be continually used and developed in the future. In particular, barrier-free access to information will be created.

5.j Staffing Levels and Expertise

In the interest of protecting and managing *ShUM Sites of Speyer, Worms and Mainz*, the respective municipal authorities can draw on administrations with numerous experts and other employees specifically trained. The first point of reference in questions relating to the cultural monuments are the Lower Monuments Protection Authorities. These are staffed with university-trained experts.

5.j.1 Component Part *Speyer Jewry-Court* (ID 001)

Department	Function	Number of Employees
Büro der Oberbürgermeisterin	Municipal Coordinator	1
Fachbereich 5, Stadtentwicklung/ Bauwesen	Lower Monuments Protection Authority	1
Fachbereich 1, Zentrales Gebäudemanagment	Facility Management	2
Stabsabteilung 010 Kultur, Marketing & Kommunikation	Tourism	1
Ehrenamt	Verkehrsverein Speyer e. V. (Speyer Tourism Association)	1

Tab. 19: Staffing levels and expertise at *Speyer Jewry-Court*

5.j.2 Component Part *Worms Synagogue Compound* (ID 002) and Component Part *Old Jewish Cemetery Worms* (ID 003)

Department	Function	Number of Employees
Büro des Oberbürgermeisters	Coordination	2
Institut für Stadtgeschichte	City Archives Worms and Photo Archives Worms	4
	Jewish Museum Worms; Synagogue	2
	Lower Monuments Protection Authority	2
Planen und Bauen	Hochbauamt	1
	City Planning	2
Gebäudebewirt-schaftungsbetrieb	Facility Management	3
Integrationsbetrieb Friedhof	Green Maintainance	5
Tourismus	Tourism	2

Tab. 20: Staffing levels and expertise at *Worms Synagoge Compound* and *Old Jewish Cemetery Worms*

Additional expertise is provided by *Direktion Landesdenkmalpflege* at the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz* with its specialist services for building research and restoration, and by the *Direktion Landesarchäologie* at the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz* with its offices in Speyer and Mainz. In case *ShUM Sites of Speyer, Worms and Mainz* will be inscribed on the UNESCO List of World Heritage sites, a Site Management office will be established.

5.j.3 Component Part *Old Jewish Cemetery Mainz* (ID 004)

Department	Function	Number of Employees
Hauptamt, Öffentlichkeitsarbeit	Municipal Coordination	1
Bauamt	Lower Monuments Protection Authority	1
Amt für Wirtschaft und Liegenschaften	Property Administration	2
Stadtplanungsamt	Urban Development	2
Grün- und Umweltamt	Green Area Management	1
mainzplus CITYMARKETING GmbH	Tourism	1
Wirtschaftsbetrieb der Stadt Mainz	Green Maintainance	1
Stadtarchiv Mainz	City Archives Archives	1

Tab. 21: Staffing levels and expertise at *Old Jewish Cemetery Mainz*

The tasks of Site Management will be entrusted to the Management office of the *SchUM-Städte e. V.*, which has already been responsible for drafting the Management Plan in connection with the present nomination. The Site Manager will be supported by the specialists who work the relevant municipal departments. Moreover, the bodies and stakeholders listed in [➡ 5.e.3.3] will also support the Site Manager.



Fig. 403: Restoration measures at the *mikveh* in *Worms Synagogue Compound*, measurement 2019

6 Monitoring

Monitoring is an essential part of heritage management and plays a key role within the World Heritage system. One of the most important processes to ensure effective protection and conservation of *ShUM Sites of Speyer, Worms and Mainz* is the continuous monitoring, quality assurance and recording of the state of conservation. The regular inspection means that it is possible to record resulting alterations and, if necessary, initiate appropriate measures.

In addition to monitoring the state of conservation of *ShUM Sites of Speyer, Worms and Mainz*, it is also necessary to monitor the effectiveness of the governance and coordinated management of the nominated property, including the implementation of the Management Plan, and the sustainable use of the nominated property.

6.a Key Indicators for Measuring State of Conservation

In accordance with Article 132 of the *Operational Guidelines* key indicators have been defined for the evaluation of the state of conservation. Furthermore, for the monitoring of the individual component parts of *ShUM Sites of Speyer, Worms and Mainz*, procedures have been developed which contribute to protection, preservation, conservation and quality assurance. This includes the periodic further development of the Management Plan as well as a regular evaluation of the key indicators and a continuous and long-term evaluation of the implemented measures.

For the preservation of a monument the owner, administrators or trustees are responsible in accordance with the Monuments Protection Act of Rhineland-Palatinate. In the process they are supported by the respective Lower Monuments Protection Authorities and the State Conservation Office. This requires a continuous, mutual understanding between owners, the respective Monuments Protection Authorities, State Conservation Office as well as other authorities and institutions.

The coordination of the monitoring as well as the quality assurance of future UNESCO World Heritage is the responsibility of the Site Manager. They ensure that continuous monitoring is performed, results protocols are written and made accessible and, if necessary, measures for the protection and the preservation of the nominated property are initiated.

The following key indicators have been defined taking into consideration the named protection and preservation objectives, which are to be evaluated at regular intervals. For *Old Jewish Cemetery Worms* (ID 003) and *Old Jewish Cemetery Mainz* (ID 004) the traditional management is also to be taken into account in the assessment.



Fig. 404: Restoration measures at the *mikveh* in *Worms Synagogue Compound*, measurement 2019

Component Part	Community Centres, Monuments and Cemeteries	Indicator	Periodicity	Location in which the Records are kept
Speyer Jewry-Court (ID 001)	Ensemble Jewry-Court in Speyer (ID 001.1)	Monitoring/inspection of the site	periodical	City of Speyer – Municipal Coordinator; Site Manager
		Preservation of constituent parts and building	periodical	
		Garden maintenance of the ensemble	periodical	
		Development of tourism	periodical	
		Protection of the relevant lines of sight, panoramas and visual connections	continuous	
		Developments in the Buffer Zone	continuous	
	Synagogue (ID 001.2)	Preservation of constituent parts and building in accordance with the methods of the conservation of ruins	continuous	
		Conservational safeguarding and preservation measures of the wall crowns	continuous	
		Garden maintenance	continuous	
		Development of tourism	periodical	
	Women's Shul (ID 001.3)	Preservation of constituent parts and building in accordance with the methods of the conservation of ruins	continuous	
		Conservational safeguarding and preservation measures of the wall crowns	continuous	
		Garden maintenance	continuous	
		Development of tourism	periodical	
	Mikveh (ID 001.4)	Preservation of constituent parts and building	continuous	
		Inspection of the roofing	periodical	
		Climate measurements	continuous	
		Development of tourism	periodical	
	Synagogue Courtyard (ID 001.5)	Archaeological conservation of monuments	continuous	
		Development of tourism	periodical	
	Yeshiva (ID 001.6)	Archaeological conservation of monuments	continuous	

Component Part	Community Centres, Monuments and Cemeteries	Indicator	Periodicity	Location in which the Records are kept
Worms Synagogue Compound (ID 002)	Ensemble Synagogue Compound in Worms (ID 002.1)	Monitoring/inspection of the site	periodical	City of Worms – Municipal Coordinator; Site Manager
		Preservation of constituent parts and building	continuous	
		Garden maintenance	continuous	
		Development of tourism	periodical	
		Protection of the relevant lines of sight, panoramas and visual connections	continuous	
		Developments in the Buffer Zone	continuous	
	Synagogue (ID 002.2)	Preservation of constituent parts and building	continuous	
		Climate measurements	continuous	
		Crack monitoring	continuous	
		Development of tourism	periodical	
	Women's Shul (ID 002.3)	Preservation of constituent parts and building	continuous	
		Climate measurements	continuous	
		Development of tourism	periodical	
	Mikveh (ID 002.4)	Preservation of constituent parts	continuous	
		Further key indicators must be developed following completion of the renovation and restoration measures		
	Synagogue Courtyard (ID 002.5)	Preservation of constituent parts and building	continuous	
		Garden maintenance	continuous	
		Development of tourism	periodical	
	Yeshiva (ID 002.6)	Preservation of constituent parts and building	continuous	
		Climate measurements	continuous	
		Crack monitoring	continuous	
		Development of tourism	periodical	
	Community Hall (Rashi House; ID 002.7)	Preservation of constituent parts and building	continuous	
		Monitoring of the condition of the remains of the plaster	periodical	
		Development of tourism	periodical	
	Jewish Council Chamber and Entrance Hall of the Women's Shul (ID 002.8)	Preservation of constituent parts and building	periodical	

Component Part	Community Centres, Monuments and Cemeteries	Indicator	Periodicity	Location in which the Records are kept
Old Jewish Cemetery Worms (ID 003)	Cemetery „Heiliger Sand" in Worms (ID 003.1)	Garden maintenance	continuous	City of Worms – Municipal Coordinator; Site Manager
		Monitoring of trees	periodical	
		Monitoring of the enclosures/structural boundary	periodical	
		Development of tourism	periodical	
		Protection and awareness of the relevant lines of sight, panoramas and visual connections	continuous	
		Developments in the Buffer Zone	continuous	
	Medieval Headstones (ID 003.2)	State of conservation	periodical	
		Preservation and restoration measures	periodical	
		Development of tourism	periodical	
	Entrance Courtyard with Tahara House (ID 003.3)	Preservation of constituent parts and building	continuous	
		State of maintenance of the access courtyard	continuous	
		Monitoring of the enclosure/ structural boundary	continuous	
	New Section of the Cemetery (ID 003.4)	Preservation and safeguarding of constituent parts	periodical	
		Structural stability	periodical	
		Development of tourism	periodical	

Component Part	Community Centres, Monuments and Cemeteries	Indicator	Periodicity	Location in which the Records are kept
Old Jewish Cemetery Mainz (ID 004)	Cemetery „auf dem Judensand" in Mainz (ID 004.1)	Garden maintenance	continuous	City of Mainz – Municipal Coordinator; Site Manager
		Monitoring of trees	periodical	
		Monitoring of the enclosures/structural boundary	periodical	
		Development of tourism	periodical	
		Protection and awareness of the relevant lines of sight, panoramas and visual connections	continuous	
		Developments in the Buffer Zone	continuous	
	Medieval Headstones (ID 004.2)	State of conservation	periodical	
		Preservation and restoration measures	periodical	
		Development of tourism	periodical	
	Memorial Cemetery (ID 004.3)	State of conservation	periodical	
		Garden maintenance	continuous	
		Development of tourism	periodical	
	New Section of the Cemetery (ID 004.4)	State of conservation	periodical	
		Structural stability	periodical	
		Garden maintenance	periodical	
		Development of tourism	periodical	

Periodic Report

In addition to the monitoring procedures regarding the state of conservation of the component parts of ShUM Sites of Speyer, Worms and Mainz and in accordance with the Decision 41 COM 10A of the World Heritage Committee, key indicators have been defined for monitoring the Outstanding Universal Value as a whole.

These will also assist in preparation for the cyclical World Heritage Periodic Report. The baseline is this dossier which describes the conditions at the time of the nomination. All component parts will use the same format for assessing the state of conservation of the attributes identified in Chapter 3.1.b:

Attribute	Desired State of Conservation	Measures	Periodicity of Monitoring
Architecture (historical and archaeological monuments)	Maintenance in good repair and sustainable use all structures which are part of this attribute	Number of monuments in need of conservation and repair	Continuously during decisive processes
Headstones (historical monuments)	Maintenance in good repair and sustainable use all structures which are part of this attribute	Number of monuments in need of conservation and repair	Continuously during decisive processes
Burials (archaeological monuments)	Maintenance in good repair and sustainable use all structures which are part of this attribute	Number of monuments in need of conservation and repair	Continuously during decisive processes
Community centre's infrastructure	Maintenance of links within the community centres; Retention of the character of the Community centre's infrastructure	Links to remain unchanged; Character of the Community centre's infrastructure to remain unchanged	Continuously during decisive processes; Fixed point photography for each Periodic Report Cycle
Cemeteries' infrastructure	Maintenance of links within the cemeteries; Retention of the character of the cemeteries' infrastructure	Links to remain unchanged Character of the Cemeteries infrastructure to remain unchanged	Continuously during decisive processes; Fixed point photography for each Periodic Report Cycle
Characteristic ensemble of urban development	Maintenance of links with surrounding city; Retention of the character of the surrounding city	Links to remain unchanged; Character of the surroundings to remain unchanged	Continuously during decisive processes; Fixed point photography for each Periodic Report Cycle
Continuing spiritual function	Maintenance of functioning element of the spiritual function; Retention of spiritual function related facilities	Elements of spiritual functions still in use	Continuously

Tab. 22: Key indicators for monitoring the state of conservation of the Outstanding Universal Value

For assessing the overall state of conservations of the Outstanding Universal Value, including integrity and authenticity, the following four-point scale will be used.

The records of the Periodic Monitoring as well as the report of the monitoring of each component part will be kept at the municipal coordinator and at the Site Manager and assist for preparing the monitoring and Periodic Report Cycle.

Lost/Alteration	Loss or alteration of most aspects of this attribute.
Seriously compromised	Loss or alteration of a lot of aspects of this attribute, which is leading to a significant reduction in the significations of this attribute. Protection measures should be started immediately for improving the aspects of the attribute.
Compromised	Some loss or alteration of the aspects of the attribute has been already occurred, but the condition is stable and not causing any substantially effects to the attribute. Protection measures should be started for preserve the aspects of the attribute.
Preserved	All or the most aspects of this attribute is intact, the overall condition is stable or improving.

Tab. 23: Four-point scale for assessing the overall state of conservations of the Outstanding Universal Value

6.b Administrative Arrangements for Monitoring Property

The monitoring of *ShUM Sites of Speyer, Worms and Mainz* is organised on a single coordinated property basis as well as for all individual component parts. Both procedures have been developed as part of the nomination process and are part of the Management Plan. The monitoring of individual component parts and that of the nominated property is thus integrated.

Regular meetings of all stakeholders involved in the monitoring safeguard the inspection of the nominated property and an early recognition of potential dangers.

During the nomination process there was already close cooperation between the various authorities so that this practice was already able to be established. The first structures already exist.

In the event of inscription of *ShUM Sites of Speyer, Worms and Mainz* on the UNESCO World Heritage List, a Site Manager will be appointed. The Site Manager will organise and be responsible for the monitoring of the nominated property, based on the indicators above.

All authorities responsible for monitoring can be contacted as follows:

Name:	Dr. Stefanie Hahn
Title:	Stabsstelle “UNESCO-Welterbeantrag SchUM-Stätten”
Institution:	Ministerium für Wissenschaft, Weiterbildung und Kultur
Address:	Mittlere Bleiche 61
City:	55116 Mainz
Province/State, Country:	Rheinland-Pfalz
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6.c Results of Previous Reporting Excercises

The outstanding cultural-historical significance of *ShUM Sites of Speyer, Worms and Mainz* attracted attention at an early stage. This has contributed to negative changes being largely prevented in any developments or responses to damage or destruction. Correspondingly, in the past, extensive restoration, maintenance and preservation measures have been carried out, which have contributed to the protection and preservation of the proposed Outstanding Universal Value of *ShUM Sites of Speyer, Worms and Mainz*.

A multitude of scientific investigations support the measures so that comprehensive documentation is available. They are stored and constantly expanded in, among other areas, the Archives of the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz* and the City Archives of Speyer, Worms and Mainz [➡ 7.c.3]:

6.c.1 Component Part *Speyer Jewry-Court* (ID 001)

1965–1968: Research excavation Günther Stein and Heinz Josef Engels

1997: Excavation in the yeshiva by Christoph Engels

1991–1997: Documentation of the restoration and renovation measures

2001: Excavation in the interior of the synagogue by Monika Porsche

2001–2007: Building research of the east wall by Pia Heberer, Photogrammetric recoding by Marco Heeg

2003: Photogrammetric recording of the synagogue by Marco Heeg



Fig. 405: Humidity measurement (encircled blue) in the *mikveh* in *Speyer Jewry-Court*, current state

2005: Master's degree thesis on the stone material uncovered during the research excavation by Susanne Floss (Die Grabung am Judenhof in Speyer 1965 – 1968. Die mittelalterlichen Befunde

2005: Catalogue of the spolia by Alex Ade

2005: Tachymetric survey of the Jewry-Court by Manfred Buchholz

2011: Analysis of the ceramics by Stephan Kaltwasser

2012: Art historic analysis of the spolia catalogue by Celia Haller, Charlotte Lagemann

2012: Analysis of the excavation: Bericht zum Stand der Auswertung der Grabung im Judenhof zu Speyer durch Prof. Georg Stein in den Jahren 1965 – 1968, by Matthias Preißler

2012: Building survey and building research on the west wall of the synagogue

2012: Survey of the mikveh, by Heribert Feldhaus

2017: Excavation on the southern boundary wall of the Jewry-Court, by Direktion Landesarchäologie at the Generaldirektion Kulturelles Erbe Rheinland-Pfalz; Bauforschung Jutta Hundhausen

2018: Technical Paper on Urban Development

6.c.2 Component Part *Worms Synagogue Compound* (ID 002)

1970: Documentation on the demolition of the old community hall

1980–1982: Documentation on the building of the Rashi House on the existing cellar fragments

2006: Inventory documentation of the enclosing walls of the mikveh

2007–2010: Degree thesis, Margit Bormann (Cologne Institute of Conservation Scieneces): 'The medieval mikveh in Worms: Investigations into the reduction of crust and strengthening of the salt loaded plaster on masonry in contact with the soil' (2010)

2008: Inventory documentation of the mikveh. Tacheometric survey, complemented by rectified survey photographs by gbvd Vomstein). Revision on site with supplementary surveys by Jutta Hundhausen, Manfred Buchholz

2008: Geophysical review report, soil survey via radar by Posselt & Zickgraf

2008: Geophysical prospection, investigation of the green spaces in the synagogue garden

2008: Rectified survey photographs from the base area of the synagogue (east, west and façade) by Marco Heeg

2008–2011: Recording and documentation of the spolia by Stefanie Fuchs

2009: Preliminary restorational investigations on the mikveh by Stefanie Fuchs, Pia Heberer

2012: Tacheometric survey of the exterior installation of the synagogue garden and survey of the cellars of the community hall under the Rashi House by Manfred Buchholz

2014: Investigation of the mikveh (structural survey) and terrestrial laser scan by Barthel & Maus

2015: Investigation for the recording of microbial contamination (mikveh) by INTOX GmbH Institut für angewandte Toxikologie und Umwelthygiene

2015: Architectural historic investigation of the mikveh by Barthel & Maus

2015: Restorational inventory and condition mapping by AfR – Atelier für Restaurierung und Konservierung Köln

since 2016: Development and testing of methods for the preservation of historically valuable plaster and stone surfaces damaged by pollution as well as for masonry strengthening under permanently damp conditions and microbial contamination in the mikveh in Worms, by Institut für Steinkonservierung e. V. funded by the Deutsche Bundesstiftung Umwelt

2018: Photogrammetric documentation of the façades of the synagogue, women's shul, yeshiva and Jewish council chamber and entrance hall of the women's shul by MESSBILDSTELLE Gesellschaft für Photogrammetrie und Architekturvermessung mbH Dresden; Bauuntersuchung by Institute of European Art History at Heidelberg University

2018: Ground construction investigation, Ingenieurbüro für Geotechnik (Frech/Hönle GbR)

2018: Research results of the architectural history of the Rashi House and the change of its uses (Marzena Kessler)

2019: Framework plan of the City of Worms

2019: Safeguarding of the medieval remains of plaster (Rashi House) by Institut für Steinkonservierung e. V.



Fig. 406: Result of the photogrammetric documentation and the structural analysis of the east wall of the synagogue in *Worms Synagogue Compound*.

6.c.3 Component Part *Old Jewish Cemetery Worms* (ID 003)

1984: Photographic recording of all headstones by Foto-Marburg

1993: Survey of the headstones on the old section of the cemetery by Marco Heeg

1980/90s: Initial transcription of the inscriptions and photo documentation by Christa Wiesner

2000s: Photo documentation and transcription of the inscriptions by the Salomon Ludwig Steinheim Institute of German-Jewish History

2009–2011: Revision; survey of the headstones by Manfred Buchholz

2009–2011: Documentation of the headstones and creation of an epigraphic database by Salomon Ludwig Steinheim Institute of German-Jewish History

2010/11: 3D close range scan of selected headstone inscriptions by Susanne Krömker et al., Interdisziplinäry Research Center for Scientific Computing, Heidelberg University

2010/11: Laser scan of the "old section" of the cemetery by Markus Forbiger

2011/12: Restoration documentation of selected headstones by Institute of European Art History at Heidelberg University

2012: Overall survey of the cemetery by Klaus Trumpke

to 2017: Cleaning of various headstones by the Altertumsverein Worms (Worms Antiquity Association) in accordance with the specifications of the conservation of monuments; righting of tilted headstones

2019: Short inventory of the headstones on the "new section" of the cemetery by Institute of European Art History at Heidelberg University

2019: Framework plan of the City of Worms

6.c.4 Component Part *Old Jewish Cemetery Mainz* (ID 004)

1926: Building of the Memorial Cemetery; description of the events and of selected headstones by Rabbi Sali Levi

1990: Recording of the basic data of the headstones by Martina Strehlen

1997–1999: Tacheometric measurement of the headstones; photo documentation of the headstones on the "new section" of the cemetery

2007: Photo documentation of grave and headstone finds in zone C by Heinz Straeter

2008: Photo documentation of the headstones on the Memorial Cemetery by Pia Heberer

2011: Recording of the Memorial Cemetery via laser scan by i3Mainz Institute for Spatial Information and Surveying Technology (University of Applied Sciences Mainz)

2012/13: Epigraphic analysis by Nathanja Hüttenmeister Salomon Ludwig Steinheim Institute of German-Jewish History

2014: Test cleaning of the headstones no. 139 (red sandstone) and no. 165 (limestone)

2017–ff: Documentation of the headstones (Memorial Cemetery)

2018: Framework plan of the City of Mainz, "Judensand Cemetery"

2018: Technical survey and documentation of the Memorial Cemetery: Master's degree thesis at the i3Mainz Institute for Spatial Information and Surveying Technology (University of Applied Sciences Mainz) by Victoria Aschnin, Laura Raddatz, and Friedemann Richter

2018/19: Short inventory of the headstones in the "new section" of the cemetery by Institute of European Art History at Heidelberg University



Fig. 407: Medieval and Baroque headstones in *Old Jewish Cemetery Worms*, current state

7 Documentation

7.a Photographs and Audiovisual Image Inventory and Authorization Form

The photographs listed as follows, which illustrate *ShUM Sites of Speyer, Worms and Mainz*, accompany the Nomination Document in digital form as jpg files on an USB-drive. There is also a list on the data carrier with the photo number and title, date taken and name of the photographer. The respective copyright owner including contact address is provided accordingly.

UNESCO is authorised to use and disseminate these photographs by naming the respective title and the photographer. A fee for the use and dissemination will not be charged. However, the permission to use and disseminate the photos and images without restriction does not mean a transfer of rights to UNESCO to market the photos and images exclusively.

7.a.1 Component Part *Speyer Jewry-Court* (ID 001)

ID-No.	Format (Slide/ Print/ Video)	Caption	Date of Photo	Photographer/ Director of the Video	Copyright Owner	Contact Details of Copyright Owner	Non-Exclusive Cession of Rights
001.1	jpg	Speyer Jewry-Court_ Community Centre Jewry-Court in Speyer (ensemble; ID 001.1)_1	2/22/2019	Seitz, Christian	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
001.1	jpg	Speyer Jewry-Court_ Community Centre Jewry-Court in Speyer (ensemble; ID 001.1)_2	9/24/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
001.1	jpg	Speyer Jewry-Court_ Community Centre Jewry-Court in Speyer (ensemble; ID 001.1)_3	11/13/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes

001.2	jpg	Speyer Jewry-Court_ Synagogue (historical monument; ID 001.2)_1	11/13/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
001.2	jpg	Speyer Jewry-Court_ Synagogue (historical monument; ID 001.2)_2	9/24/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
001.2	jpg	Speyer Jewry-Court_ Synagogue (historical monument; ID 001.2)_3	9/24/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
001.3	jpg	Speyer Jewry-Court_Women's Shul (historical monument; ID 001.3)_1	9/24/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
001.3	jpg	Speyer Jewry-Court_Women's Shul (historical monument; ID 001.3)_2	9/24/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
001.3	jpg	Speyer Jewry-Court_Women's Shul (historical monument; ID 001.3)_3	9/24/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
001.4	jpg	Speyer Jewry-Court_ Mikveh (historical monument; ID 001.4)_1	10/30/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes

001.4	jpg	Speyer Jewry-Court_ Mikveh (historical monument; ID 001.4)_2	7/3/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
001.4	jpg	Speyer Jewry-Court_ Mikveh (historical monument; ID 001.4)_3	7/1/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
001.4	jpg	Speyer Jewry-Court_ Mikveh (historical monument; ID 001.4)_4	10/28/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
001.4	jpg	Speyer Jewry-Court_ Mikveh (historical monument; ID 001.4)_5	7/3/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
001.4	jpg	Speyer Jewry-Court_ Mikveh (historical monument; ID 001.4)_6	7/3/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
001.4	jpg	Speyer Jewry-Court_ Mikveh (historical monument; ID 001.4)_7	7/3/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
001.4	jpg	Speyer Jewry-Court_ Mikveh (historical monument; ID 001.4)_8	7/3/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes

001.5	jpg	Speyer Jewry-Court_ Synagogue Courtyard (archaeological monument; ID 001.5)_1	11/13/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
001.6	jpg	Speyer Jewry-Court_ Yeshiva (archaeological monument; ID 001.6)_1	10/30/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes

7.a.2 Component Part *Worms Synagogue Compound* (ID 002)

ID-No.	Format (Slide/ Print/ Video)	Caption	Date of Photo	Photographer/ Director of the Video	Copyright Owner	Contact Details of Copyright Owner	Non-Exclusive Cession of Rights
002.1	jpg	Worms Synagogue Compound_ Community Centre Synagogue Compound in Worms (ensemble, ID 002.1)_1	2/22/2019	Seitz, Christian	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.1	jpg	Worms Synagogue Compound_ Community Centre Synagogue Compound in Worms (ensemble, ID 002.1)_2	10/1/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.1	jpg	Worms Synagogue Compound_ Community Centre Synagogue Compound in Worms (ensemble, ID 002.1)_3	10/1/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.2	jpg	Worms Synagogue Compound_Synagogue (historical monument; ID 002.2)_1	7/10/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes

002.2	jpg	Worms Synagogue Compound_Synagogue (historical monument; ID 002.2)_2	7/23/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.2	jpg	Worms Synagogue Compound_Synagogue (historical monument; ID 002.2)_3	7/9/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.2	jpg	Worms Synagogue Compound_Synagogue (historical monument; ID 002.2)_4	10/1/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.2	jpg	Worms Synagogue Compound_Synagogue (historical monument; ID 002.2)_5	7/24/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.2	jpg	Worms Synagogue Compound_Synagogue (historical monument; ID 002.2)_6	7/22/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.2	jpg	Worms Synagogue Compound_Synagogue (historical monument; ID 002.2)_7	7/23/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.2	jpg	Worms Synagogue Compound_Synagogue (historical monument; ID 002.2)_8	7/10/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.3	jpg	Worms Synagogue Compound_Women's Shul (historical monument; ID 002.3)_1	10/1/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes

002.3	jpg	Worms Synagogue Compound_Women's Shul (historical monument; ID 002.3)_2	10/22/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.3	jpg	Worms Synagogue Compound_Women's Shul (historical monument; ID 002.3)_3	10/10/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.3	jpg	Worms Synagogue Compound_Women's Shul (historical monument; ID 002.3)_4	10/10/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.3	jpg	Worms Synagogue Compound_Women's Shul (historical monument; ID 002.3)_5	7/23/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.3	jpg	Worms Synagogue Compound_Women's Shul (historical monument; ID 002.3)_6	7/22/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.3	jpg	Worms Synagogue Compound_Women's Shul (historical monument; ID 002.3)_7	7/23/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.4	jpg	Worms Synagogue Compound_Mikveh (historical monument; ID 002.4)_1	11/4/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.4	jpg	Worms Synagogue Compound_Mikveh (historical monument; ID 002.4)_2	11/4/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes

002.4	jpg	Worms Synagogue Compound_Mikveh (historical monument; ID 002.4)_3	8/7/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.4	jpg	Worms Synagogue Compound_Mikveh (historical monument; ID 002.4)_4	11/4/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.4	jpg	Worms Synagogue Compound_Mikveh (historical monument; ID 002.4)_5	8/6/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.4	jpg	Worms Synagogue Compound_Mikveh (historical monument; ID 002.4)_6	10/22/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.5	jpg	Worms Synagogue Compound_Synagogue Courtyard (historical monument; ID 002.5)_1	10/1/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.5	jpg	Worms Synagogue Compound_Synagogue Courtyard (historical monument; ID 002.5)_2	11/12/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.5	jpg	Worms Synagogue Compound_Synagogue Courtyard (historical monument; ID 002.5)_3	10/1/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.6	jpg	Worms Synagogue Compound_Yeshiva (historical monument; ID 002.6)_1	10/1/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes

002.6	jpg	Worms Synagogue Compound_Yeshiva (historical monument; ID 002.6)_2	10/1/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.6	jpg	Worms Synagogue Compound_Yeshiva (historical monument; ID 002.6)_3	10/16/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.6	jpg	Worms Synagogue Compound_Yeshiva (historical monument; ID 002.6)_4	7/11/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.6	jpg	Worms Synagogue Compound_Yeshiva (historical monument; ID 002.6)_5	10/16/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.6	jpg	Worms Synagogue Compound_Yeshiva (historical monument; ID 002.6)_6	7/11/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.7	jpg	Worms Synagogue Compound_ Community Hall (“Rashi House”) (historical monument; ID 002.7)_1	8/6/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.7	jpg	Worms Synagogue Compound_ Community Hall (“Rashi House”) (historical monument; ID 002.7)_2	7/25/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes

002.8	jpg	Worms Synagogue Compound_Jewish Council Chamber and Entrance Hall of the Women's Shul (historical monument; ID 002.8)_1	11/12/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
002.8	jpg	Worms Synagogue Compound_Jewish Council Chamber and Entrance Hall of the Women's Shul (historical monument; ID 002.8)_2	10/1/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes

7.a.3 Component Part *Old Jewish Cemetery Worms* (ID 003)

ID-No.	Format (Slide/ Print/ Video)	Caption	Date of Photo	Photographer/ Director of the Video	Copyright Owner	Contact Details of Copyright Owner	Non-Exclusive Cession of Rights
003.1	jpg	Old Jewish Cemetery Worms_"Heiliger Sand" Cemetery in Worms (site with archaeological monuments; ID 003.1)_1	2/22/2019	Seitz, Christian	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
003.1	jpg	Old Jewish Cemetery Worms_"Heiliger Sand" Cemetery in Worms (site with archaeological monuments; ID 003.1)_2	11/4/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
003.1	jpg	Old Jewish Cemetery Worms_"Heiliger Sand" Cemetery in Worms (site with archaeological monuments; ID 003.1)_3	3/19/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes

003.1	jpg	Old Jewish Cemetery Worms_“Heiliger Sand” Cemetery in Worms (site with archaeological monuments; ID 003.1)_4	3/19/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
003.1	jpg	Old Jewish Cemetery Worms_“Heiliger Sand” Cemetery in Worms (site with archaeological monuments; ID 003.1)_5	4/10/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
003.1	jpg	Old Jewish Cemetery Worms_“Heiliger Sand” Cemetery in Worms (site with archaeological monuments; ID 003.1)_6	4/10/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
003.1	jpg	Old Jewish Cemetery Worms_“Heiliger Sand” Cemetery in Worms (site with archaeological monuments; ID 003.1)_7	4/10/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
003.2	jpg	Old Jewish Cemetery Worms_Medieval Headstones (historical monuments; ID 003.2)_1	3/28/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
003.2	jpg	Old Jewish Cemetery Worms_Medieval Headstones (historical monuments; ID 003.2)_2	3/19/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
003.2	jpg	Old Jewish Cemetery Worms_Medieval Headstones (historical monuments; ID 003.2)_3	4/10/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes

003.2	jpg	Old Jewish Cemetery Worms_Medieval Headstones (historical monuments; ID 003.2)_4	4/15/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
003.2	jpg	Old Jewish Cemetery Worms_Medieval Headstones (historical monuments; ID 003.2)_5	10/11/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
003.2	jpg	Old Jewish Cemetery Worms_Medieval Headstones (historical monuments; ID 003.2)_6	10/11/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
003.2	jpg	Old Jewish Cemetery Worms_Medieval Headstones (historical monuments; ID 003.2)_7	4/15/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
003.3	jpg	Old Jewish Cemetery Worms_Entrance Courtyard with Tahara House (historical monument; ID 003.3)_1	2/13/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
003.3	jpg	Old Jewish Cemetery Worms_Entrance Courtyard with Tahara House (historical monument; ID 003.3)_2	2/12/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
003.3	jpg	Old Jewish Cemetery Worms _Entrance Courtyard with Tahara House (historical monument; ID 003.3)_3	7/31/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes

003.3	jpg	Old Jewish Cemetery Worms_Entrance Courtyard with Tahara House (historical monument; ID 003.3)_4	7/31/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
003.4	jpg	Old Jewish Cemetery Worms_"New Section" of the Cemetery (historical monument; ID 003.4)_1	3/19/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
003.4	jpg	Old Jewish Cemetery Worms_"New Section" of the Cemetery (historical monument; ID 003.4)_2	11/4/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes

7.a.4 Component Part *Old Jewish Cemetery Mainz* (ID 004)

ID-No.	Format (Slide/ Print/ Video)	Caption	Date of Photo	Photographer/ Director of the Video	Copyright Owner	Contact Details of Copyright Owner	Non-Exclusive Cession of Rights
004.1	jpg	Old Jewish Cemetery Mainz_Cemetery "auf dem Judensand" in Mainz (site with archaeological monuments; ID 004.1)_1	3/1/2019	Seitz, Christian	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
004.1	jpg	Old Jewish Cemetery Mainz_Cemetery "auf dem Judensand" in Mainz (site with archaeological monuments; ID 004.1)_2	11/19/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes

004.2	jpg	Old Jewish Cemetery Mainz_Medieval Headstones (historical monuments; ID 004.2)_1	4/8/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
004.3	jpg	Old Jewish Cemetery Mainz_Memorial Cemetery (historical monument; ID 004.3)_1	11/19/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
004.3	jpg	Old Jewish Cemetery Mainz_Memorial Cemetery (historical monument; ID 004.3)_2	11/19/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
004.4	jpg	Old Jewish Cemetery Mainz_“New Section” of the Cemetery (historical monument; ID 004.4)_1	4/8/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
004.4	jpg	Old Jewish Cemetery Mainz_“New Section” of the Cemetery (historical monument; ID 004.4)_2	11/19/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes
004.4	jpg	Old Jewish Cemetery Mainz_“New Section” of the Cemetery (historical monument; ID 004.4)_3	3/21/2019	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Generaldirektion Kulturelles Erbe Rheinland-Pfalz Schillerstraße 44 - Erthaler Hof, 55116 Mainz	yes

7.b Texts Relating to Protective Designation, Copies of Property Management Plans or Documented Management Systems and Extracts of Other Plans Relevant to the Property

A detailed description of how the protection will be implemented through the stated laws and instruments can be found in ➡ 5 and in the Management Plan. The following is a list of the mentioned legislations of this Nomination Document.

Texts for which a translation is not available but which are of importance, have been summarised. Only the original texts in the national language are binding. Full English texts of these documents or their relevant summary excerpts, are included on a USB-drive, which forms an Annex to Chapter 7.b.

7.b.1 International Legislation

Legal Instrument	Location	Date	Ratified by Germany
Convention Concerning the Protection of the World Cultural and Natural Heritage (World Heritage Convention)	Paris	1972	1976
UNESCO Convention for the Protection of Cultural Property in the Event of Armed Conflict with Regulations for the Execution of the Convention and Protocol I	The Hague	1954	1967
Protocol II to the Convention for the Protection of Cultural Property in the Event of Armed Conflict	The Hague	1999	2009
International Charter for the Conservation of Monuments and Sites (Venice Charter)	Venice	1964	
International Charter for the Conservation of Historic Towns (The Washington Charter)	Washington	1987	
European Convention for the Protection of the Archaeological Heritage	Valletta	1992	2002
The Nara Document on Authenticity	Nara	1994	
Convention for the Safeguarding of the Intangible Cultural Heritage	Paris	2003	2013
Warsaw Recommendation on Recovery and Reconstruction of Cultural Heritage	Warsaw	2018	

7.b.2. Federal Legislation

Legislation	Date	Last Amendment
Federal Regional Planning Act (*Raumordnungsgesetz - ROG*) *Raumordnungsgesetz vom 22. Dezember 2008 (BGBl. I S. 2986), das zuletzt durch Artikel 2 Absatz 15 des Gesetzes vom 20. Juli 2017 (BGBl. I S. 2808) geändert worden ist*	22 December 2008	20 July 2017
Federal Building Code (*Baugesetzbuch - BauGB*) *Baugesetzbuch in der Fassung der Bekanntmachung vom 3. November 2017 (BGBL. I S. 3634)*	26 June 1960	3 November 2017
Land Utilisation Ordinance (*Baunutzungsverordnung - BauNVO*) *Baunutzungsverordnung in der Fassung der Bekanntmachung vom 21. November 2017 (BGBl. I S. 3786)*	26 June 1962	21 November 2017
Law concerning nature conservation and landscape conservation (Federal Nature Conservation Act) (*Bundesnaturschutzgesetz – BNatSchG*) *Bundesnaturschutzgesetz vom 29. Juli 2009 (BGBl. I S. 2542), das zuletzt durch Artikel 8 des Gesetzes vom 13. Mai 2019 (BGBl. I S. 706) geändert worden ist*	29 July 2009	13 May 2019

7.b.3. Legislation of the State of Rhineland-Palatinate

Legislation	Date	Last Amendment
Constitution for Rhineland-Palatinate (*Verfassung für Rheinland-Pfalz*) *Verfassung für Rheinland-Pfalz vom 18. Mai 1947, zuletzt geändert durch Gesetz vom 08.05.2015 (GVBl. S. 35)*	18 May 1947	8 May 2015
Monuments Protection Act (*Denkmalschutzgesetz Rheinland-Pfalz - DSchG*) *Denkmalschutzgesetz (DSchG) vom 23. März 1978, letzte berücksichtigte Änderung: Inhaltsübersicht geändert, § 25 b eingefügt durch Artikel 3 des Gesetzes vom 03.12.2014 (GVBl. S. 245)*	23 March 1978	3 December 2014
State Act on the Agreement between the State of Rhineland-Palatinate and the State Association of Jewish communities of Rhineland-Palatinate – public body *Landesgesetz zum Vertrag zwischen dem Land Rheinland-Pfalz und dem Landesverband der Jüdischen Gemeinden von Rheinland-Pfalz – Körperschaft des öffentlichen Rechts; vom 16. Mai 2012. Der Vertrag tritt am 30.06.2012 in Kraft, siehe Bekanntmachung vom 28.06.2012 (GVBl. S. 224)*	16 May 2012	
State Spatial Planning Act (*Landesplanungsgesetz - LPIG*) *Landesplanungsgesetz (LPIG) vom 10. April 2003, letzte berücksichtigte Änderung: §§ 9, 14, 15 und 17 geändert durch § 54 des Gesetzes vom 06.10.2015 (GVBl. S. 283, 295)*	10 April 2003	6 October 2015
State Building Ordinance (*Landesbauordnung - LBauO*) *Landesbauordnung (LBauO) vom 24. November 1998, letzte berücksichtigte Änderung: zuletzt geändert durch Artikel 1 des Gesetzes vom 18.06.2019 (GVBl. S. 112)*	24 November 1998	18 June 2019
State Nature Conservation Act (*Landesnaturschutzgesetz - LNatSchG*) *Landesnaturschutzgesetz (LNatSchG) vom 6. Oktober 2015, letzte berücksichtigte Änderung: geändert durch Artikel 3 des Gesetzes vom 21.12.2016 (GVBl. S. 583)*	6 October 2015	21 December 2016

7.b.4. Regional and Municipal Planning

Legislation	Date	Last Amendment
Regional Development Programme (*Landesentwicklungsprogramm – LEP IV*) *Landesentwicklungsprogramm (LEP IV) vom 7. Oktober 2008, letzte Änderung am 20.07.2017*	7 October 2008	20 Juli 2017
Regional Development Plan Rhine-Neckar (*Regionaler Raumordnungsplan Rhein-Neckar*) *Regionaler Raumordnungsplan Rhein-Neckar, rechtsverbindlich seit 15. Dezember 2014*	15 December 2014	
Regional Development Plan (*Regionaler Raumordnungsplan Rheinhessen-Nahe*) *Regionaler Raumordnungsplan Rheinhessen-Nahe, rechtsverbindlich seit 23. November 2015*	23 November 2015	

Land-use Plans

Land-use Plan	Date
Land-use Plan 2020 Speyer	15 August 2008
Land-use Plan Worms 2030	21 October 2016
Land-use Plan 2000	25 Mai 2000

Local building and construction Plans

Component Part	Name of the Local Building and Construction Plan	Date	Property	Buffer Zone
Speyer Jewry-Court (ID 001)	no. 056 "Pfaffengasse"	6 September 1991	x	x
	Decision: Local building and construction plan no. 056 A "Pfaffengasse, 1. Alteration and extension"	19 June 2018	x	x
Worms Synagogue Compound (ID 002)	O 102 A "Judengasse – Friedrichstraße"	6 July 1989	x	partially
	Decision: O 128 "Buffer Zone World Heritage Site Jewish Quarter"	7 November 2018	x	x
Old Jewish Cemetery Worms (ID 003)	Decision: O 127 "Buffer Zone World Heritage Site Heiliger Sand"	7 November 2018	x	x
Old Jewish Cemetery Mainz (ID 004)	"Extension of the Bundesbahnschule (Federal Railway College) (H 53)"	6 November 1981		x
	"Railway Terrain Mombacher Straße" (H 95)	9 January 2015		x

Programmes, Statutes, Regulations

Component Part	Name of the Programme, Statute, Regulation	Date	Property	Buffer Zone
Speyer Jewry-Court (ID 001)	Statute regarding the exterior design of structural installations to protect the centre of the historic town area in Speyer *Satzung über die äußere Gestaltung baulicher Anlagen zum Schutze des engeren Altstadtbereiches in Speyer- Altstadtsatzung*	14 February 1975	x	x
	Statute regarding the exterior design of advertising facilities and vending machines, to protect the centre of the historic town area in Speyer *Satzung über die äußere Gestalt von Werbeanlagen und Warenautomaten zum Schutz des engeren Altstadtbereiches in Speyer – Werbesatzung*	18 September 1998	x	x
	Statutory instrument for the protection of the young and public decency (restricted area regulation) *Rechtsverordnung zum Schutze der Jugend und des öffentlichen Anstands – Sperrbezirkssatzung*	17 February 2004	x	x
Worms Synagogue Compound (ID 002) and Old Jewish Cemetery Worms (ID 003)	Statute of the City of Worms regarding the design and the protection of the townscape in the area of the city centre of Worms, here: distance spaces and aerials *Satzung der Stadt Worms über die Gestaltung und den Schutz des Ortsbildes im Bereich der Wormser Innenstadt – hier: Abstandsflächen und Antennen*	12 December 1991	x	x
	Statute of the City of Worms regarding the design and the protection of the townscape in the area of the city centre of Worms, here: advertising facilities and vending machines *Satzung der Stadt Worms über die Gestaltung und den Schutz des Ortsbildes im Bereich der Wormser Innenstadt – hier: Werbeanlagen und Warenautomaten*	12 January 1993	x	x
Old Jewish Cemetery Mainz (ID 004)	Statute regarding the green spaces within the City of Mainz *Satzung über Grünflächen innerhalb der Stadt Mainz*	30 March 1983	x	x
	Statutory instrument for the protection of the tree stock within the City of Mainz *Rechtsverordnung zum Schutz des Baumbestandes innerhalb der Stadt Mainz*	12 December 2003	x	x

7.c Form and Date of Most Recent Records or Inventory of Property

7.c.1 Publicly Maintained Index of the Cultural Monuments – List of Monuments of Rhineland-Palatinate and Monument Topography

In accordance with Article 10 of the Monuments Protection Act of Rhineland-Palatinate protected cultural monuments (Article 8, Paragraph 1 *DSchG*) are registered in the list of monuments (*Nachrichtliches Verzeichnis der Kulturdenkmäler*). The list is a publicly maintained index, created and maintained by the State Conservation Office. The Lower Monuments Protection Authority maintains an excerpt of the list of monuments for its territory. The list of monuments is compiled on the basis of all information accessible to the State Conservation Office. The index is arranged according to the districts and the towns administered as a district in their own right. Within the territorial units the locations, and underneath the streets, are arranged in alphabetical order. Outstanding monuments such as churches, town fortifications or historic town centres, are placed ahead of the street alphabet. The data is constantly updated; amended pages are recognisable by the current date. The current list can be accessed on the website of the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz*. The basis of the indices of the cultural monuments are the volumes of the series *Denkmaltopographie Bundesrepublik Deutschland – Kulturdenkmäler in Rheinland-Pfalz* ("Monument Topography of the Federal Republic of Germany – Cultural Monuments in Rheinland-Palatinate") published since 1985.

Component part *Speyer Jewry-Court* (ID 001):

- *Nachrichtliches Verzeichnis der Kulturdenkmäler: Kreisfreie Stadt Speyer* (Mainz, 2018)
- *Kulturdenkmäler in Rheinland-Pfalz*, vol. I, *Stadt Speyer*. Denkmaltopographie Bundesrepublik Deutschland, 2nd edn. (Düsseldorf, 1990)

Component part *Worms Synagogue Compound* (ID 002):

- *Nachrichtliches Verzeichnis der Kulturdenkmäler: Kreisfreie Stadt Worms* (Mainz, 2019)
- *Kulturdenkmäler in Rheinland-Pfalz*, vol. x, *Stadt Worms*, Denkmaltopographie Bundesrepublik Deutschland (Worms, 1992)

Component part *Old Jewish Cemetery Worms* (ID 003):

- *Nachrichtliches Verzeichnis der Kulturdenkmäler: Kreisfreie Stadt Worms* (Mainz, 2019)
- *Kulturdenkmäler in Rheinland-Pfalz*, vol. x, *Stadt Worms*, Denkmaltopographie Bundesrepublik Deutschland (Worms, 1992)

Component part *Old Jewish Cemetery Mainz* (ID 004):

- *Nachrichtliches Verzeichnis der Kulturdenkmäler: Kreisfreie Stadt Mainz* (Mainz, 2019)
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7.c.2 Protected Excavation Areas/Excavation Reports

Protected excavation areas are areas demarcated by statutory instrument, where a justified presumption exists that they contain cultural monuments hidden in the ground. The protected excavation areas are listed and can be viewed online as geobasis information at. All interventions in the ground in these areas must be coordinated in advance with the respective Monuments Protection Authorities.

Excavation Documentation

Excavation documentation contains all information which is recorded during an archaeological excavation. It usually consists of the photographs, drawings and written documentation of the findings as well as the survey data.

It often includes other data such as 3D scans or the results of material analysis. The documentation of the excavation is made in accordance with legally-established excavation and documentation guidelines of the *Direktion Landesarchäologie* at the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz*.

All excavation reports and documentation can be inspected at the respectively responsible office of the *Direktion Landesarchäologie* at the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz* in Mainz and Speyer.

7.c.3 Planning Archives, Architectural History Documentation, Restoration Archives of the State Conservation Office

The latest records and reports with regard to building research, restoration and maintenance measures are named in ➡ 6.c. They are stored at the following offices, among other places:

- Planning Archives, *Direktion Landesdenkmalpflege* at the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz*, Mainz
- Archives of architectural historical documentation, *Direktion Landesdenkmalpflege* at the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz*, Mainz
- Restoration Archives, *Direktion Landesdenkmalpflege* at the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz*, Mainz.

7.c.4 Analogue and Digital Documentation of the Medieval Headstones

Together with the *Direktion Landesdenkmalpflege* at the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz* and external partners, a database has been created which enables access to the documentation of the headstones from an art-historical and conservation of monuments point of view. The medieval headstones of *Old Jewish Cemetery Worms* (ID 003) and *Old Jewish Cemetery Mainz* (ID 004) have already been fully recorded. The analogue documentation is available.

As issues still have to be clarified with regard to the management and rights of use of the data, the data is not yet publicly accessible. Data will, however, be made accessible for projects which serve the purpose of the protection and preservation of these two component parts of the nominated property.

7.c.5 Short Inventories of the "New Sections" of the Cemetery of the Component Parts *Old Jewish Cemetery Worms* (ID 003) and *Old Jewish Cemetery Mainz* (ID 004)

On behalf of the *Direktion Landesdenkmalpflege* at the *Generaldirektion Kulturelles Erbe Rheinland-Pfalz* the "new sections" of *Old Jewish Cemetery Worms* and *Old Jewish Cemetery Mainz* have also been included in a short inventory in spreadsheet format. The number (old/new), name in original and life data have been recorded.

7.c.6 *epidat* – Epigraphic Database

The *Salomon Ludwig Steinheim Institute of German-Jewish Studies* at the *University of Duisburg-Essen* conducts research on Jewish cemeteries as one of its main tasks. The database *epidat* provides online documentation of a multitude of cemeteries. It contains over 32,000 data records with, among other aspects, the texts of the Hebrew inscriptions and their German translations. The inscriptions of the medieval headstones of *Old Jewish Cemetery Worms* (ID 003.2) and *Old Jewish Cemetery Mainz* (ID 004.2) are listed here and can be viewed online.

7.c.7 Documents and Sources "ShUM – Topographies of Memory"

A database was set up as part of the project "ShUM place of remembrance" at the *Arye Maimon Institute for Jewish History* of *Trier University* with the financial support of the *Ministerium für Wissenschaft, Weiterbildung und Kultur*. As a work-in-progress research tool it records the sources and literature about the history of the ShUM Communities and their monuments. It contains (as of: September 2019) more than 2,500 index units and 7,500 citations. Public access to this research tool for research purposes is previewed for 2020.

7.c.8 Documents and Sources

Historic documents and sources (certificates, inscriptions, memorial books, accounts ledgers, registers, historic drawings and plans, photographs etc.) are located in a range of state and city archives. The municipal archives and photo archives of Worms are located on site.

7.d Address where Inventory, Records and Archives are Held

7.d.1 State Conservation Office

Institution	Street	Post Code/City
Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Schillerstraße 44	55116 Mainz
Direktion Landesdenkmalpflege at the Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Schillerstraße 44	55116 Mainz
Direktion Landesarchäologie at the Generaldirektion Kulturelles Erbe Rheinland-Pfalz Außenstelle Speyer	Kleine Pfaffengasse 10	67346 Speyer
Direktion Landesarchäologie at the Generaldirektion Kulturelles Erbe Rheinland-Pfalz Außenstelle Mainz	Große Langgasse 29	55116 Mainz

7.d.2 Lower Monuments Protection Authorities

Institution	Street	Post Code/City
Stadtverwaltung Speyer Abteilung Bauaufsicht und Denkmalpflege	Maximilianstraße 100	67349 Speyer
Stadtverwaltung Worms Untere Denkmalschutzbehörde	Hintere Judengasse 6	67547 Worms
Landeshauptstadt Mainz Bauamt, Abteilung Denkmalpflege Untere Denkmalschutzbehörde	Zitadelle, Bau E	55028 Mainz

7.d.3 Archives

Institution	Street	Post Code/City
Hessisches Staatsarchiv Darmstadt	Karolinenplatz 3	64289 Darmstadt
Landeshauptarchiv Koblenz	Karmeliterstraße 1/3	56010 Koblenz
Landesarchiv Speyer	Otto-Mayer-Straße 9	67346 Speyer
Kulturelles Erbe – Stadtarchiv Speyer	Johannesstraße 22a	67346 Speyer
Institut für Stadtgeschichte Worms Stadtarchiv	Raschi-Haus Hintere Judengasse 6	67547 Worms
Fotoarchiv Worms	Raschi-Haus Hintere Judengasse 6	67547 Worms
Stadtarchiv Mainz	Rheinallee 3b	55116 Mainz
Landesamt für Vermessung und Geobasisinformationen Rheinland-Pfalz – Landesluft-bildsammlung	Von-Kuhl-Straße 49	56070 Koblenz
Architekturmuseum der Technischen Universität Berlin – Plansammlung	Straße des 17. Juni 150	10623 Berlin
Joint Distribution Committee (JDC) Archives	Beit HaDefus Street 11 and 711 Third Ave	95483 Jerusalem, Israel and 10017 New York, USA
Central Archives for the History of the Jewish People (CAHJP)	Hi Tech Village 3/4 at the Edmond J. Safra Campus of the Hebrew University on Giv'at Ram	9139002 Jerusalem, Israel
National Library of Israel	Edmond J. Safra Campus of the Hebrew University on Giv'at Ram	9139002 Jerusalem, Israel
United States Holocaust Memorial Museum	100 Raoul Wallenberg Pl SW	20024 Washington DC, USA

7.e Bibliography

7.e.1 The ShUM Sites

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Fig. 408: North façade of the Jewish council chamber and the entrance hall to the *women's shul* in *Worms Synagogue Compound,* current state

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Denkmalfachbehörde Generaldirektion Kulturelles Erbe Rheinland-Pfalz	Erthaler Hof Schillerstraße 44 55116 Mainz	+49 (0)6131 111 or 222	info@gdke.rlp.de
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Jüdische Gemeinde Mainz K.d.ö.R.	Synagogenplatz 55118 Mainz	+49 (0)6131 2108800	info@jgmainz.de

8.c Other Local Institutions

Component part *Speyer Jewry-Court* (ID 001)

Institution	Address	Telephone	E-mail
Verkehrsverein Speyer e. V.	Kleine Pfaffengasse 20/21 67346 Speyer	+49 (0)6232 620490	info@ verkehrsverein-speyer.de
Tourist-Information	Maximilianstraße 13 67346 Speyer	+49 (0)6232 142392	touristinformation@ stadt-speyer.de
Museum SchPIRA	Kleine Pfaffengasse 20/21 67346 Speyer	+49 (0)6232 291971	info@ verkehrsverein-speyer.de or touristinformation@ stadt-speyer.de
Kulturelles Erbe – Stadtarchiv	Johannesstraße 22a 67346 Speyer	+49 (0)6232 14 2265	stadtarchiv@ stadt-speyer.de
Bischöfliches Denkmalamt – Bistum Speyer	Domplatz 3 67346 Speyer	+49 (0)6232 102265	konservator@ bistum-speyer.de

Component part *Worms Synagogue Compound* (ID 002) and component part *Old Jewish Cemetery Worms* (ID 003)

Institution	Address	Telephone	E-mail
Institut für Stadtgeschichte	Stadtarchiv im Raschi-Haus Hintere Judengasse 6 67547 Worms	+49 (0)6241 8534700	stadtarchiv@worms.de
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Generaldirektion Kulturelles Erbe Rheinland-Pfalz – Direktion Landesmuseum Mainz	Große Bleiche 49–51 55116 Mainz	+49 (0)6131 2857-0	landesmuseum-mainz@ gdke.rlp.de

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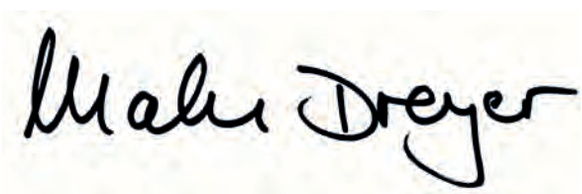
Generaldirektion Kulturelles Erbe Rheinland-Pfalz	www.gdke-rlp.de	Stabstelle Zentrale Verwaltung und Marketing	info@gdke.rlp.de
SchUM-Städte e. V.	www.schumstaedte.de	Geschäftsstelle	info@schumstaedte.de
Stadt Speyer	www.speyer.de	Stadt Speyer	poststelle@stadt-speyer.de
Stadt Worms	www.worms.de	Stadtverwaltung Worms	stadtverwaltung@worms.de
Stadt Mainz	www.mainz.de	Landeshauptstadt Mainz	oberbuergermeister@stadt.mainz.de
Jüdische Gemeinde Mainz K. d. ö. R.	www.jgmainz.de	Jüdische Gemeinde Mainz K. d. ö. R.	info@jgmainz.de



Fig. 409: Seating benches with reconstructed covering and listening windows in the *women's shul* in *Speyer Jewry-Court*, current state

9 Signature on Behalf of the State Party



Malu Dreyer
Minister-President of Rhineland-Palatinate

Glossary, Institutions, Frequently Listed Abbrevations and List of Figures

Glossary

Almemar

("pulpit"), Hebrew term (derived from the Arabic *al-Minbar*) for the ➡ Bema.

Aron

("shrine", "ark"), or *Aron ha-Qodesh* ("Holy Ark") a Hebrew term for the ➡ Torah Ark.

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.

Bema (bimah)

("platform", "step"), a term derived from the Greek, designating the elevated platform and desk for reading the Torah in a synagogue (also called ➡ *Almemar*). In traditional synagogues it forms the centre of the synagogue interior. In modern times, the ➡ Torah Ark and the *bema* are often joined together.

Berakha

("blessing"), the Hebrew term for a formula of blessing or thanksgiving, recited at specific moments in the synagogue, on the cemetery, or in private homes, usually before a specific commandment is performed. *Berakhot* for food and wine are customarily recited in Jewish homes before meals.

Bēt ha-Knesset

("house of assembly"), the common Hebrew term for a Jewish place of worship, more commonly referred to as a synagogue. Jews pray here and study Jewish texts. The *women's shul* is often called *bēt ha-Knesset shel nashim* (lit., "House of assembly for women"), even if it is not, strictly speaking, a synagogue.

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* (institue 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.

Bēt ha-Mikveh

a Hebrew term for the ➡ *mikveh* building.

Beth Shalom

or *Bēt-Shalom* ("House of Peace"), Hebrew name derived from the religious concept of domestic harmony in a private home and between spouses (*shalom bayit*). It is also the name of the new synagogue in Speyer, inaugurated in 2011.

Black Death Pogroms

A series of violent attacks on Jewish communities blamed for outbreaks of the plague in Europe from 1348 to 1351.

Boʾaz

➡ *Yakhin* and *Boʾaz*.

Day of Atonement

➡ *Yom Kippur*.

Elendenherberge

a late-medieval/early modern German term for a hostel serving (poor) wayfarers. The meaning of *elende* changed over time; it originally designated "alien lands" and thus, stangers, before it took on its current meaning of "misery" or "the destitute". The precise purpose of an *Elendenherberge* is therefore often difficult to establish.

(Jewish) Emancipation

against a background of "Enlightenment" discussions among Jewish and non-Jewish intellectuals (➡ *Haskalah*) from the 1770s, demands for legal equality and social inclusion of Jews in civic society were raised in most European states. After the French Revolution of 1789, emancipation became the central concept and a specific issue for Jews in Europe. The term refers to the long process of legal, social and cultural assimilation. The Jewish Emancipation differed from country to country. It created opposition not only from non-Jewish opponents but also among traditional Jews, as it implied a loss of Jewish autonomy and the opening towards non-Jewish culture. The legal, political and social achievements often proved fragile.

Epithet

("attribute"), Greek term (*epitheton*, pl. *epitheta*) for a byname or descriptive word or phrase accompanying or replacing a name and having entered common usage.

Episcopus iudeorum, Judenbischof

("Bishop of the Jews"), Latin and German terms referring to the head (➡ *parnas*) or principal of a Jewish community. The term was mainly used, from the late-11th century on, in the Rhineland. The *episcopus iudeorum* represented the Jewish community before the non-Jewish authorities. In major communities such as in *ShUM* he chaired of a body of ➡ *parnassim*, the "Jewish council".

Ethics of the Fathers

➡ *Pirqē Avot*.

Extra muros

("outside the walls"), Latin term designating the area outside the town or city walls. Conversely, *intra muros* refers to the area enclosed by the walls. The difference was often associated with legal boundaries. Jewish cemeteries are traditionally established *extra muros* according to Jewish law.

Fettmilch uprising

term for an anti-Jewish riot in the Imperial City of Frankfurt am Main in 1614, named after one

of its main protagonists, Vinzenz Fettmilch. The uprising involved mostly craftspeople. The mob stormed the Jewish quarter and forced the Jews to leave the city. Riots in other cities, including Worms, followed. In 1616, Fettmilch was executed and the Jews were allowed back into the city.

Franco-Ashkenazic

a scientific term to account for the fact that the legal and religious traditions of Jews in ➡ *Ashkenaz* and Northern France (*Ṣarfat*) in the 10th to 13th centuries were related and scholars in both regions contributed to the tradition better known as *Ashkenazic* Judaism.

Gabbai

("collector"), a Hebrew term for the supervisor of the alms-box or another charitable endowment in a medieval or early modern Jewish community. The *gabbai* (pl., *gabbaʾim*) usually exerted his office on an honorary basis. In modern times, the term may also designate a person assisting the community in preparing and running the synagogue service or a personal assistant to the rabbi (i.e., a ➡ *shammash*).

Geniza

("repository"), a Hebrew term (pl. *genizot*) for the place where worn-out Torah scrolls, prayer books and generally all writings that might contain God's name are sheltered because they must not be thrown away. Torah scrolls, in particular, are then buried in the cemetery. *Genizot* may be in the synagogue building, in the attic or basement, in thick walls or buried underground.

Ghetto

a separate part of a town or city to which Jews are assigned to live. The term is derived from the name of the place in Venice where in 1516 the city's Jews were compelled to settle. Not every Jewish quarter is a *ghetto*. Rather, the *ghetto* is defined by legal segregation of its inhabitants from the rest of the town or city.

Gleichschaltung

("synchronization"), German term for the process by which the Nazi regime, after coming to power on 30 January 1933, consolidated its hold on institutions step by step. In March 1933 a new law, the *Ermächtigungsgesetz*, was passed. It enabled Hitler to enact laws without the interference of the Reich President, the Reich Council and Parliament. From here on the Nazis set about transforming government institutions on all levels as well as social institutions (such as trade unions) according to their ideas. These measures were referred to as *Gleichschaltung*.

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.

Haskalah

("erudition"), Hebrew term for an important intellectual movement among Jews of Central and Eastern Europe from the 1770s to the 1880s (also known as "Jewish Enlightement"). The *Haskalah*'s main motivation and aim was a modernisation of Jewish life in accordance with rationalistic and liberal ideals of the 18th and 19th centuries. The proponents of *Haskalah* (called *maskilim*) sought to preserve Jews as a group by opening towards modern societies without giving up Jewish identity. A main protagonist of the movement was Moses Mendelssohn (1729–1786).

Heqdesh

(lit., "religious endowment"), Hebrew term originally designating property dedicated to the Temple in Jerusalem. In post-biblical times the term refers to charitable endowments. As such, it also an obsolete term for hospitals for the Jewish poor and needy. In ➡ *Ashkenaz*, Jewish community halls had always served to accommodate Jews from abroad. In the late middle ages they also became shelters for Jewish vagrants as well as for the poor and sick.

Hesped

("praise/eulogy"), Hebrew term for the funeral speech, which constitutes an essential part of the burial ceremony. The custom as well as the terminology is based on a passage in the Hebrew Bible (1 Mos 23:2) relating how Avraham, the founding father of the Jewish people, "praised and wept over" his wife, Sarah.

Ḥevra qadisha

("sacred company"), Hebrew term for the association of Jewish men (and, since modern times, women) who prepare the bodies of deceased Jews for burial according to Jewish tradition and often also organise the funeral. Two of the main requirements are to show proper respect towards the deceased and to cleanse their body and subsequently dress it for burial according to the ritual requirements. In early modern Jewish communities, membership in the *Ḥevra qadisha* was a mark of honour and distinction. The association often also served other charitable purposes.

Imperial Rabbi

title granted to a Jewish rabbinic scholar appointed to represent the Jews of Germany before the King or Emperor. "Imperial Rabbis" are attested since the 14th century. They were often used by the crown to enforce taxes, but their main task lay in exercising a kind of supreme judicial authority over the Jewish communities. They were specifically authorized to impose the Jewish ban over recalcitrant community members. Only rabbis of good fame and supreme erudition were appointed.

In situ

("on site"), a term particularly used to indicate that a cultural monument or archaeological find can (still) be found on the spot where it was once erected or first discovered.

Jewish Quarter

the part of a town or city where Jews lived permanently. Known since antiquity, Jewish quarters differ in terms of exclusivity (many of them had Christian inhabitants as well) and in the degree of separation from non-Jewish neighbourhoods. A Jewish Quarter did not always constitute a ➡ *ghetto*.

Judenbischof

➡ *Episcopus iudeorum*; ➡ *parnas*.

Jüdischtür

("door for making Jewish"), a term for the ritual door between the *women's shul* and the synagogue. The term is derived from the ➡ *Yiddish* term *jüdischen* ("to make Jewish"), meaning "to circumcise". In traditional Jewish practice, the male child is brought for circumcision from the mother by the godmother and handed over at the door (*Jüdischtür*) of the room or between the *women's shul* and the synagogue to the godfather who, in turn, will hold the baby boy during the circumcision carried out by the circumciser (Hebr. *mohel*).

Kahalstube

("Jewish council chamber"), ➡ *Yiddish* term composed of Hebr. *qahal* ("community government"), and German *stub(e)* ("chamber"). A meeting room for the Jewish community council and its members (the ➡ *parnassim*) is a special feature found in important early modern communities. In Worms from the 17th century, the twelve members of the *Judenrat* ("Jews' council") would convene in the *Kahalstube* on the first floor over the northern entrance hall of the *women's shul*. In 1924 Isidor Kiefer turned this room into a Jewish museum.

Kohen

("priest"), Hebrew biblical term (pl. *kohanim*) referring to the descendants of the sons of Aaron from the tribe of Levi. *Kohanim* officiated in the Temple in Jerusalem and even after the destruction of the Temple, have retained certain functions. It is a *kohen*'s privilege to be called up first to the reading of the Torah. *Kohanim* recite the priestly blessing in the synagogue; headstones for *kohanim* therefore often feature the sign of two blessing hands. *Kohanim* must observe stricter rules of religious purity, which is of particular relevance in matters relating to death and the dead. Traditionally, the status of a *kohen* is transmitted from father to son.

Levy Synagogue

the *Levy'sche Synagoge* in Worms was dedicated 1875 and named after its donator, Leopold Levy. The new synagogue was built directly opposite the medieval synagogue in *Worms Synagogue Compound*, after the time-honoured synagogue was modernised and reform services were introduced. Some conservative, more orthodox members of the Jewish Community actively opposed such modernising tendencies. By the time the new was completed, the threat of a split between the 'liberal' and 'orthodox' members of the community had been averted. Leopold Levy donated the synagogue to the Jewish Community as a whole. It normally served for weekday prayer, whereas the old synagogue was used on *shabbat*. The building was desecreated in the November Pogroms in 1938 but not set ablaze because of the surrounding houses, where non-Jews lived. In February 1945, the synagogue was damaged in a air raid and in 1947 had to be torn down by the city.

Lifrat qatan

("according to the smaller count"), Hebrew term for the typically ➡ *Ashkenazic* way of indicating a year according to the Jewish calendar on a headstone: the date in these cases leaves out the millennium.
➡ *Sefardic* headstones generally do include the millennium.

Limes

("border"), the Latin word used as a generic term for the line of fortifications and natural borders that formed the outer defence of the ancient Roman Empire. In Germany the *Limes* involved the Rhine and Danube rivers as well as numerous fortifications over land.

Magenṣa

Jewish-Hebrew term for the city of Mainz, in use since the Middle Ages.

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 Holyidays (from ➡ *Rosh ha-Shana* to ➡ *Yom Kippur*), for Passover, *Shavuot* (Pentecost) and *Sukkot* (the feast of Tabernacles).

Martin Buber view

there is a unique historical visual connection from large parts of the *Old Jewish Cemetery Worms* towards St. Peter's Cathedral in Worms. It has for decades been known as the "Martin Buber view". In 1933, the Jewish religious philosopher Martin Buber wrote about the view of the cathedral from the Old Jewish Cemetery Worms in his reflections on the Christian-Jewish relationship and the continuing covenant between the Creator and the Jewish People.

Maxima vis regni

("greatest strength of the kingdom"), an expression coined by the Latin chronicler Otto of Freising (d. 1158) to characterise the importance of the lands and cities along the Rhine valley as a "backbone" for the German kings of his time.

Melamed

("teacher"), Hebrew term used since Biblical times for a religious teacher or instructor. In medieval times it usually meant a teacher of children, who was typically employed by the father on a private contractual basis and had the status of a servant. In modern times, *melamdim* are employed by the Jewish community.

Mezuzah

("doorpost"), Hebrew term for the capsule found on the doorposts of Jewish homes, containing central precepts of the Torah. The custom of fixing *mezuzot* on the doorpost is based on biblical precept (5 Mos. 6:9). The *mezuzah* contains a small parchment roll with words from the *Shma Yisraʾel* prayer, reflecting a central message of the Torah: "Hear o Yisraʾel, the Eternal One is our God, the Eternal One is only" (1 Mos. 6:4; Talmud *Sukkot* 42a, *Berakhot* 13b). The prayer on the parchment must be hand-written by a specialised scribe (*sofer*).

Minhag

("custom", "way of conducting oneself"), Hebrew term for an accepted tradition or a collection of traditions in Judaism. Sometimes a distinction is made between the prayer rite (*minhag*) and the customs (*minhagim*) observed in the synagogue and Jewish home over the course of the Jewish year. *Minhagim* are accepted ways of practicing the precepts of Jewish law (➡ *halakha*), but they may differ according to local tradition. Collections of *minhagim* are a genre typical of late-medieval ➡ *Ashkenazic* Judaism.

Miqdash meʿat

("small sanctuary"), biblical term (Ez 11:16) understood to refer to a sanctified space that can serve as a provisional replacement for the destroyed Temple of Jerusalem. A synagogue,

but also a study house (➡ *bēt ha-Midrash*) and even a private home may serve as *miqdash me ʿat*, according to the Talmudic teaching (*Megillah* 29a) that the divine presence will dwell in the holy spaces Jews created by Jews studying Torah. The synagogue in *Worms Synagogue Compound* was the first European synagogue to be explicitly called a *miqdash me ʿat* (founding inscription of 1034).

Mikveh

(*miqweh*; from "flowing together"), Hebrew term (pl. *miqwa ʿot*) for a Jewish bathhouse or pool for ritual immersion. Biblical regulations require full immersion in water to regain ritual purity after incidents rendering a person ritually impure. Ritual purity was necessary to attend Temple service. While it is possible to ritually immerse in a river, the communities in ➡ *Ashkenaz* preferred to set up groundwater *mikveh* buildings near the synagogue. Men use the *mikveh* in particular prior to High Holy Days, women use it before their wedding, after the end of the menstrual period and after giving birth. The great construction effort evident in the monumental *mikveh* buildings of the Rhineland communities was not only due to practical reasons (for example, the depth of the water table): It also highlights the major significance of ritual purity in these communities.

Mishna

("study by repetition"), Hebrew name for the first major written collection of Jewish oral traditions, redacted at the beginning of the 3rd century CE. The *Mishna* consists of six "orders", each containing 7–12 "tractates". The study and collective commentary of the *Mishna* by following generations of Jewish sages is reflected in the ➡ *Talmud*.

Nidda

("separated"), Hebrew term used especially for the ritual impurity of a woman during menstruation. According to biblical law, a menstruating woman must "separate" for seven days, while her husband is prohibited from having sexual relations with her. She remains in this staus until she has ritually purified herself in the ➡ *mikveh*. According to medieval custom, a woman after her menstruation period would wait for another seven days ("white days") until she immersed and returned to the marital bed. The *Taqqanot ShUM* not even permitted a husband to have a meal together with his wife during her period of *nidda*.

Opus reticulatum

("reticulated work"), Latin term for a historic brickwork technique consisting of diamond-shaped bricks arranged in a diagonal pattern. Developed in ancient Roman architecture, *opus reticulatum* was also used as an ornamental feature in medieval buildings.

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.

Pietra rasa

("scratched stone"), Italian term for a historic technique that combines grouting with plastering on quarry stone walls. The excess mortar smoothly spreads to the

stone surfaces, but the stone heads remain uncovered and visible. Following this, a joint can be pulled with the trowel.

Pirqē Avot

("maxims of the fathers"), Hebrew title for a popular compilation of ethical teachings contained in the ➡ *Mishna*. It is customary to study *Pirqē Avot* on the *Shabbat* days between Passover and *Shavuot*. It contains six chapters.

Piyyut

(pl. *piyyutim*), Hebrew term derived from the Greek *poiesis* 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 (➡ *ḥazzan*); 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*.

Protestation

a term in legal Latin used to describe a formal appeal. It specifically relates to the appeal filed in 1529 by six imperial princes and the delegates of 14 imperial cities to protest against the ban the Emperor had decreed over *Martin Luther* and his writings. Their *Protestation*, proclaimed on the Imperial Diet of Speyer, also contained demands for the free propagation of the new faith, which duly came to be known as the *Protestant* confession.

Qaddish

("holy"), an Aramaic term for a hymn of praises to God found in Jewish prayer service. The term specifically relates to "the Mourner's Qaddish", the prayer traditionally recited in memory of the dead. It is said in all three daily prayer services during the bereavement period as well as at funerals and on the annual memorial day (*Yahrẓeit*).

ha-Qadosh

("holy one", hence "saint"), Hebrew term (pl. *qedoshim*) used to eulogize a person who died at the hands of non-Jews, a martyr. The ➡ *epithet* is commonly used on Jewish headstones to refer to a person's or their father's readiness to die rather than give up their Jewish faith.

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*).

Rabbi

("my master"), Hebrew term commonly used to address a teacher of the Torah. Since the later Middle Ages, the title required a formal ordination procedure. At this time, too, rabbis began to assume formal functions in

community leadership. In medieval sources, *Rav* is used generally to address an adult male (like "Sir", "Mr."), while *ha-Rav* ("the master") or *morenu ha-Rav* ("our teacher, the master") specifically refers to a *rabbi*. A *rabbi* today serves the community as an educator, social worker, preacher, and conductor of prayer services.

Rashi

R. Shlomo ben Yiṣḥaq of Troyes, known as "Rashi" (d. 1104) is still considered the most important medieval commentator of the Hebrew Bible and of the ➡ *Talmud*. Rashi studied at the famous *Talmud* schools in Mainz and Worms in his youth and later returned to the Champagne region in Northern France where he established an important school. His daughters were learned women, and his grandsons became famous rabbis. According to early modern narrative traditions, Rashi led a ➡ *bēt ha-Midrash* in Worms. The name of the teaching building in Worms, the ➡ *Rashi Yeshiva*, refers to this legendary tradition.

Rashi Chair

the name commonly given to the stone teaching chair for the ➡ *Rabbi* situated in the apse of the ➡ *Rashi Yeshiva*, at the most important part of the floor layout. At its sides, the *Rashi Chair* is joined to stone seating benches. The attribution of the *yeshiva* and chair to ➡ *Rashi* is based on legend. However, the chair is intimately connected with his name.

Rashi Chapel

a colloquial name for the ➡ *Rashi Yeshiva*, which beaome popular in the 19th century on account of the building's resemblance to chapels found at Christian churches.

Rashi House

(*Raschihaus*), name of the modern building erected on the medieval cellars of the former Jewish community hall in Worms. The building, which is now used by the Jewish Museum, the local Monuments Protection Authority and the Worms City and Photo Archives, is a detached rectangular building on the southern edge of *Worms Synagogue Compound*. The *Rashi House* was built above in 1980–1982 to a design by Rainer Kleebank, and it reinterprets the demolished predecessor building in modern forms.

Rashi Yeshiva

the name of the *yeshiva* building in Worms (also colloquially known as ➡ *Rashi Chapel*) adjoining the synagogue to the west. The *Rashi yeshiva* served as a teaching and learning room (➡ *bēt ha-Midrash*).

Rosh ha-Shana

("the beginning of the year"), the Jewish New Year holiday, a time of great celebration and earnest reflection. On *Rosh ha-Shanah*, Jews relate to God as the ultimate judge. The symbolic "Book of Life" is opened and Jews have to advocate for themselves for being inscribed into it. Therefore they have to honestly evaluate their conduct. *Rosh ha-Shana* is the beginning of the Jewish season of High Holidays, with ➡ *Yom Kippur* following ten days later and the Feast of Tabernacles (*Sukkot*) another five days later. *Sukkot*, which lasts for a whole week, is closed by the feast of ➡ *Simḥat Torah*.

Sandaq

Hebrew term, derived from the Greek *syndicos*, used to designate the godfather of a child, more specifically the man who holds the baby boy during circumcision. The godmother or *sandeqet*, on her part, is responsible for carrying the boy from the mother to the place

of circumcision, often the synagogue, where she hands him over to the *sandaq*.

Schiessberg

("shooting mount"), a German term used in connection with the early modern city fortifications in Worms. It relates to plans of erecting an elevation, probably for shooting muskets or cannon from there in defence against outside attackers, on the area of *Old Jewish Cemetery Worms*. These plans were averted; they must be distinguished from the construction of the ramparts which still characterise the "new section" of the *Old Jewish Cemetery*.

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.

Sefer Minhagim

("Book of customs"), Hebrew term for descriptions of Jewish liturgical (local) customs and other practices in connection with holidays and with the daily religious obligations of a Jew (➡ *minhag*). These books first appeared in the Middle Ages. A famous example is the *Sefer Minhagim* of R. Ya ʿaqov ben Moshe ha-Levi Molin of Mainz ("MaHaRIL") compiled by his secretary, Zalman of St. Goar.

Shoah

("affliction", "calamity"), the Biblical Hebrew term (Is. 10:3) today used to refer to the murder of six million Jews in Europe between 1933 and 1945, carried out by Nazi Germany. It is more appropriate than the other common term, *the Holocaust*, since the Greek biblical term *holokaustum* ("a full burnt-offering") insinuates that the mass murder had a religious meaning.

Shpira

Jewish-Hebrew term for the city of Speyer, in use since the Middle Ages.

ShUM

the common acronym (abbreviation) made of the Jewish-Hebrew names for the cities of Speyer, Worms and Mainz. In use since the Middle Ages.

Ṣidduq ha-Din

("justification of the [divine] justice"), a Jewish prayer recited during funerals, usually after an introductory chant by the cantor and a funeral speech (➡ *hesped*) delivered by the rabbi or another person. The *Ṣidduq ha-Din* prayer is spoken as a recognition of divine justice. The core idea is that life and death are in the hands of God.

Simḥat Torah

("Rejoicing of the Torah"), a Jewish holiday that celebrates and marks the conclusion of the annual cycle of Torah readings and the beginning of the next cycle. It also forms the end of the series of Jewish High Holidays beginning with ➡ *Rosh ha-Shana*. On *Simḥat Torah* the Torah scrolls are carried around the ➡ *bema* in festive procession. In medieval communities it was also the occasion when the honorary tasks relating to the synagogue service (e.g., reading from

the Torah on particular occasions) or to community administration (e.g., the duties of the *gabbaʾim*) are auctioned off. In Worms the Jewish students used to lit a bonfire in the synagogue courtyard.

Tahara House

(From the Hebrew word *tahor*, "ritually pure"), a separate edifice or part of a major cemetery ensemble of buildings for the pre-burial cleansing of the body and the preparation of the burial ceremony.

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 *Meʾor 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 razing of the Temple was conceived by the Jews to be a catastrophe (*ḥurvan*) 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 meʿat*), which is reflected in the design of the synagogue in *Worms Synagogue Compound*.

Torah

("teaching", "precept"), Hebrew term for the first and most important main part of the Hebrew Bible comprising the five Books of Moses (*Pentateuch*). In a generic sense, *Torah* relates to any religious teaching believed to be divinely revealed. (Thus the ➡ *Talmud* is considered "Oral *Torah*".) In the specific sense, the *Sefer Torah* is a scroll of the five Books of Moses used in synagogue service. According to tradition, the Torah scroll is written on parchment prepared according to a special recipe, by a specialised scribe (*sofer*). Scribal errors and faults due to age can make it unsuitable for synagogue use. The *Torah* scroll is kept in the Ark (➡ *Aron*) of the synagogue. It is read aloud from the ➡ *Bima* during service. The whole Torah is read out within a year; the cycle ends on ➡ *Simḥat Torah*.

Torah Ark

(➡ *Aron*), a chest or shrine for keeping the ➡ *Torah* scrolls, placed in the eastern wall of the synagogue a few steps above the floor, with a richly decorated curtain (*parokhet*). Its name relates to the biblical "Ark of the Coventant" (*aron ha-Brit*) at the centre of the ➡ *Temple* in Jerusalem. It is the holiest place in the synagogue, which is why it has significant architectural prominence by being raised a couple of steps above the floor. In the synagogues of *Speyer Jewry-Court* and *Worms Synagogue Compound* it is also marked by a niche protuding to the outside.

Torah shrine

➡ *Torah Ark*.

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.

Vale of the Rabbis

the colloquial name (German, *Rabbinertal*) for a section of *Old Jewish Cemetery Worms*. Visitors from all over the world come to the "Heiliger Sand" cemetery to see the graves of great rabbis and scholars. Some are located especially in and near the so-called *Vale of the Rabbis*. They include the graves of Rabbi Natan ben Yiṣḥaq (d. 1333), Yaʿaqov ben Moshe ha-Levi Molin ("MaHaRIL") (d. 1427), Rabbi Meʾir ben Yiṣḥaq (d. 1511) and Eliya Loanz, revered as a wonder-working "master of names" (*Baʿal-Shem*) (d. 1636).

Vangiones

name of an ancient Germanic tribe of unknown provenance mentioned in Roman Latin sources of the 1st century BCE. The *Vangiones* assumed control of the Celtic city of *Burbetomagus*, later Worms. In 16th to 18th century local historiography and legend, the *Vangiones* were regarded as proof that the city of Worms had existed long before the Roman (and, by extension, the German) Empire. This had implications for the magistrate's claims of authority over the Jews of Worms.

Warmaisa

Jewish-Hebrew term for the city of Worms, in use since the Middle Ages.

Weimar Republic

term for the democratic system of government in Germany between 1919 and January 1933, so called because the assembly that adopted its constitution had convened at Weimar between 6 February and 11 August 1919.

Wiedergutmachung

("making amends"), a German term used for the reparations for crimes committed during the ➡ *Shoah*, which the German government agreed to pay in 1953 to the survivors of the *Shoah* and to those who were forced labourers or who had otherwise become victims of Nazi rule. Restitution and pensions are still being paid. However, restitution of looted art and properties is still incomplete. The term *Wiedergutmachung*, which was also used in connection with the recovery and restoration of *Worms Synagogue Compound* (1957–1961), is today considered problematic because there is, strictly speaking, no way to "make amends" for the crimes of the ➡ *Shoah*.

Women's Shul

a term derived from the ➡ *Yiddish* word *shul* (pl. *shuln*) for a synagogue and used to designate the separate women's prayer room in or next to a synagogue. Referred to in Hebrew sources as "women's synagogue" (*bēt ha-Knesset shel nashim*), in ➡ *Yiddish* as *Vaibershul*, the *women's shul* is not a synagogue in the strict sense of the term, as it has neither a ➡ *Torah Ark* nor a ➡ *bema*. The construction of *women's shuln* is a development of the 13th century which becomes tangible for the first time in the *ShUM* communities and which is in line with a more deeply held perception of the sanctity of the synagogue. At the same time, the generous manner in which the *women's shuln* were built exemplifies the high social status of women in these communities.

Yakhin and Boʾaz

according to the Hebrew Bible (1 Kings 7; Jer. 52), *Yakhin* and *Boʾaz* 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*.

Yehuda he-Ḥasid Wall

name given to a section of the outer east wall of the *women's shul* in *Worms Synagogue* Compound. A recess formed like a segmental arch can be seen here which dates from the original construction period. Its name, *Yehuda he-Ḥasid Wall*, refers to a legend about the pregnant mother of the later *Rabbi Yehuda he-Ḥasid*. According to this legend, the woman had to dodge a horse-drawn cart in *Hintere Judengasse* which threatened to run her over. At that moment the wall of the *women's shul* gave way, saving her life. The legend is mentioned for the first time in the collection *Mayse Nissim* of the community attendant in Worms, *Yuspa Shammash*, printed in 1696. Rabbi *Yehuda ben Shmuʾel he-Ḥasid* ("the Pious") lived in Regensburg (*c.*1140–1217).

Yeshiva

(a "place for sitting" or a "seated company"), Hebrew term (pl. *yeshivot*) referring to the study of traditional religious texts, primarily the ➡ *Talmud* and the ➡ *Torah*, and its institutional setting. Historically, *yeshivot* were attended by males only and were devoted to advanced Jewish learning. They were headed by a ➡ *rabbi* and were often sought out by students from distant places.

Yiddish

the name given to the linguistic variety of German which emerged in the communities of ➡ *Ashkenaz* from the 11th century and later became the everyday language of Central European Jews. *Yiddish* is considered a language of its own on account of its vocabulary (with many words borrowed from Hebrew), grammar and syntax. It is written in Hebrew characters. In its eastern variety, Yiddish is still spoken today.

Yom Kippur

("Day of Atonement"), the Hebrew name for the highest Jewish Holiday. *Yom Kippur* (or *Yom ha-Kippurim*) follows ten days after ➡ *Rosh ha-Shana*. It is a fast day, and its central themes are atonement and repentance. It is also a day of remembrance for the dead.

Institutions Mentioned in the Nomination Dossier

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.

Arye Maimon Institute for Jewish History at Trier University

The *Arye Maimon Institut für Geschichte der Juden* (*AMIGJ*) was established at the chair of medieval history of Trier University in 1996. It conducts and coordinates research on Jewish History in medieval and early modern Europe. Trier University is one of the public universities in the State of Rhineland-Palatinate. The institute has been a partner involved in creating the nomination dossier for *ShUM Sites of Speyer, Worms and Mainz*.

Aufsichts- und Dienstleistungsdirektion (ADD)

(„Supervisory and Service Directorate")
➡Higher Monuments Protection Authority.

Bar-Ilan University

is a is a public research university in the city of Ramat Gan in the Tel Aviv District, Israel.

Bau- und Sparverein Mainz

("Building and Savings Society") The building society founded in 1896 as a cooperative association (*Genossenschaft*) aimed at providing inexpensive housing for the inhabitants of Mainz. Its activities were focused on the suburban districts of the city. In 1897 it acquired parts of *Old Jewish Cemetery Mainz* along *Mombacher Straße*.

Beit Hatfutsot Museum of the Jewish People

the museum in Tel Aviv opened in 1978 thanks to the initiative of *Nahum Goldmann*, president of the *World Jewish Congress* 1954–1977. In 2005, the Israeli Parliament passed a special law defining *Beit Hatfutsot* as "the National Center for Jewish communities in Israel and around the world". The museum's holdings include a replica of the ➡ *Rashi Yeshiva* in *Worms Synagogue Compound*.

Berlin-Brandenburg Center for Jewish Studies

The *Zentrum Jüdische Studien Berlin-Brandenburg* is a joint project of Humboldt-Universität zu Berlin, Freie Universität Berlin, Technische Universität Berlin, Universität Potsdam, the Abraham Geiger Kolleg, and the Moses Mendelssohn Center for European-Jewish Studies. It facilitates the development of networks in transdisciplinary and interdisciplinary approaches to history, philosophy, Jewish studies, theology, literature and music, art history, and ancient history; and it supports the training of young scholars in the field of Jewish studies, Judeo-Christian and Muslim-Jewish-Christian exchange, and museums and memorial sites.

Branche française de la Jewish Trust Corporation for Germany

the *Jewish Trust Corporation for Germany* was founded in 1950 to claim heirless and unclaimed Jewish property in the British Occupation Zone established in Western Germany after World War II. In the French Zone of occupation, which included the cities

of Speyer, Worms and Mainz, the right to claim such Jewish property was originally vested by the French authorities in the Federal State governments and the proceeds were used for general reparation purposes (➡ *Wiedergutmachung*). In September 1951, the rights of the Federal States were abrogated. In March 1952 the so-called *Branche Française* (*French Branch of the Jewish Trust Corporation*) was established as the Jewish successor organization for the French Zone. The operational head office was in Mainz. In June 1962 the last office in Germany was closed. The *Jewish Trust Corporation* continued working until 1980.

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.

DB Netz AG

(„German Rail Network Inc.“) is the railway management company which owns and operates most of the German railway tracks. It forms part of *Deutsche Bahn AG*. Its sole shareholder is the Federal Republic of Germany.

Deutsche Bundesstiftung Umwelt (DBU)

(“German Federal Endowment for the Environment”) funds innovative, exemplary and solution-oriented projects for environment protection, with special consideration given to small and medium-sized enterprises.

Deutsches Nationalkommitee für Denkmalschutz

The *Deutsches Nationalkomitee für Denkmalschutz* (German National Committee for Monuments Preservation) is engaged in protecting and preserving the architectural human environment as well as the archaeological and prehistorical heritage. It provides an umbrella organisation for monuments preservation in Germany, which is largely under the authority of the federal states.

Direktion Landesdenkmalpflege at the Generaldirektion Kulturelles Erbe Rheinland-Pfalz

The *Direktion Landesdenkmalpflege* is the State Conservation Office of Rhineland-Palatinate, one of the main directorates of the ➡ *Generaldirektion Kulturelles Erbe Rheinland-Pfalz*. Matters relating to the protection and conservation of monuments are under this directorate’s purview.

Erdbebendienst Südwest

(“Earthquake Service Southwest”) is a network built by the two earthquake information services of the neighbouring Federal States of Rhineland-Palatinate and Baden-Wurttemberg (➡ *Landeserdbebendienst Baden-Württemberg*). It aims at joining resources in order to provide fast and reliable information about earthquakes.

Evangelische Kirche der Pfalz (Protestantische Landeskirche)

(“Protestant Church of the Palatinate/ State Church”) corporation of the various (Lutheran and Calvinist) protestant churches in the Palatinate was first established in 1818, when the region was under Bavarian

rule. Following various changes, it adopted its present constitution in 1976 and its new name in 1978. The *Evangelische Kirche der Pfalz (Protestantische Landeskirche)* is governed by the *Landessynode* ("State Synod") who elects the *Kirchenpräsident* ("church president").

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.

HAWK University of Applied Sciences and Arts Hildesheim

Hochschule für angewandte Wissenschaft und Kunst (*HAWK*) (University of Applied Sciences and Arts) at Hildesheim (with branches in Holzminden and Göttingen) is a public University of Applied Sciences and Arts and concentrates its study programmes on Engineering and other technical disciplines.

Heilbronn University of Applied Sciences

Hochschule Heilbronn is an institute of Higher Education. Its diverse range of study programmes in Business Studies, Engineering and Information Technology provide a sound theoretical grounding while integrating vocational elements such as industrial placements or project work.

Hessische Ludwigsbahn

the railway company responsible for building the rail network in the Grand-Duchy of Hesse between 1853 and the 1880s, named after Ludwig III, Grand-Duke of Hesse-Darmstadt (d. 1877). The first line to be opened was that between Mainz and Worms in 1853. Construction work in connection with the *Hessische Ludwigsbahn* brought to light numerous medieval Jewish headstones during the second half of the 19th century.

Higher Monuments Protection Authority (*Supervisory and Service Directorate*)

The *Aufsichts- und Dienstleistungsdirektion* (*ADD*) is the *Higher Monuments Protection Authority* in the State of Rhineland-Palatinate. It is the higher office of the State's Monuments Protection system, according to the Monuments Protection Act (*Denkmalschutzgesetz – DSchG*).

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*).

Historisches Museum der Pfalz Speyer

("Historical Museum of the Palatinate, Speyer") The most important historical museum for the city of Speyer and the surrounding region. Based on 19th century predecessors and their extensive holdings, the museum was inaugurated in 1910. Since 1985 the *Historisches Museum der Pfalz* is an endowment in which the District of Speyer, the City of Speyer, the Bishopric of Speyer, the Protestant Church of the Palatinate, the State of Rhineland-Palatinate and the *Historischer Verein der Pfalz*

("Historical Association of the Palatinate) are represented. The museum's extensive holdings include a Judaica department.

Hochschule für Jüdische Studien Heidelberg

The *Hochschule für Jüdische Studien Heidelberg* founded by the Central Council for Jews in Germany in 1979, is an accredited institution of higher learning. It operates in close cooperation with the University of Heidelberg and opens its doors to students and scholars, regardless of religious affiliation.

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.

Institute of European Art History at Heidelberg University

The *Institut für Europäische Kunstgeschichte* (IEK) is the Department of Art History of Heidelberg University. The IEK was founded in 1916. Today it forms part of the Centre for European History and Culture of Heidelberg University. The institute has been a major partner involved in creating the nomination dossier for *ShUM Sites of Speyer, Worms and Mainz*. It was also involved in many research programms concerning the component parts [➡ MP 8.2].

Israelitische Kultusgemeinde

("Israelite Congregation") name adopted by numerous Jewish communities in Germany since the 19th century. Calling themselves "Israelite" rather than "Jewish" and "congregation" rather than "community" was intended to stress the religious character of Judaism in Germany as one of the country's denominations.

Israelitische Religionsgesellschaft

("Israelite Religious Society"), the German title adopted by the neo-orthodox congregations that first emerged in the 1850s to separate from the "liberal", modernising German Jewish communities (➡ *Emancipation*). They were called *Adass Yisroʾel* ("the congregation of Israel") in Hebrew. Since they were rarely recognized as public bodies by the German authorities, they did not attain the status of a "community" (*Gemeinde*). In Mainz the *Israelitische Religionsgesellschaft* was founded in 1858. In Worms the split was averted.

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.

Johannes Gutenberg University Mainz

Johannes Gutenberg Universität Mainz (JGU) is the oldest university in the State of Rhineland-Palatinate, founded in 1470. With 75 fields of study and more than 270 degree courses it is also one of the largest and most diversified universities in Germany.

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.

Landesamt für Geologie und Bergbau

The *Landesamt für Geologie und Bergbau* Rheinland-Pfalz is the state office for Geology and Mining in Rhineland-Palatinate.

Landeserdbebendienst Baden Württemberg

The *Landeserdbebendienst Baden Württemberg* is the State Earthquake Service of Baden-Württemberg.

Lower Monuments Protection Authority

➡ *Untere Denkmalschutzbehörde*

Ministerium für Wissenschaft, Weiterbildung und Kultur Rheinland-Pfalz

➡ Highest Monuments Protection Authority.

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 synagoge, 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*.

National Library of Israel

the *National Library of Israel* (formerly, "Jewish National and University Library") is the library dedicated to collecting the cultural treasures of Israel and of Jewish Heritage. The library holds over 4 million items which reflect the multifaceted Israeli culture and Jewish culture throughout the ages. Its *Institute of Microfilmed Hebrew Manuscripts* provides access to most of the Hebrew manuscripts scattered across the world's archives and libraries. Today the *National Library of Israel* also includes the ➡ *Central Archives for the History of the Jewish People*.

Photo Archives Worms

Department of ➡ *City Archives Worms*.

Potsdam University

Potsdam University is a public university in Germany. It is a institution of Higher Education and is distinguished by its broad diversity of degree programs and its distinctive interdisciplinary research profile.

Salomon Ludwig Steinheim Institute of German-Jewish History at the University of Duisburg-Essen

The *Salomon Ludwig Steinheim-Institut für deutsch-jüdische Geschichte e. V.* conducts research in the field of German-Jewish history as of the Middle Ages to the present. It is Germany's most important institution for research into medieval and modern Jewish headstone epigraphy.

SchUM-Städte Speyer, Worms und Mainz e. V./ SchUM-Städte e. V.

("ShUM-Cities Speyer, Worms and Mainz Association") is an association according to public law which was founded in 2012 to assist in the UNESCO nomination process for *ShUM Sites of Speyer, Worms and Mainz*. Its founding members are the State of Rhineland-Palatinate, the City of Speyer, the City of Worms, the City of Mainz, the State Association of Jewish Communities of Rhineland-Palatinate, the Jewish Community of Mainz and the Jewish Community of the Rhenish Palatinate (i.e., the *Rheinpfalz* region).

Standing Conference of the Ministers of Education and Cultural Affairs of the Länder in the Federal Republic of Germany

The *Ständige Konferenz der Kultusminister der Länder in der Bundesrepublik Deutschland* is the oldest conference of ministers in Germany and plays a significant role as an instrument for the coordination and development of education in the country. It is a consortium of ministers responsible for education and schooling, institutes of higher education and research and cultural affairs, and in this capacity formulates the joint interests and objectives of all 16 federal states. It is also responsible for the World Heritage affaires.

State Museum Mainz

The *Landesmuseum Mainz* is one of the oldest museums in Germany and is located right in the city centre of Mainz. Among its extensive historical and art-historical collection it also houses a significant collection of Jewish ritual objects and medieval headstones on permanent loan from the Jewish Community Mainz.

Technical University of Kaiserslautern

The *Technical University of Kaiserslautern,* founded in 1970, is a scientific-technical university in Rhineland-Palatinate. It is a campus university with around 14,200 students, offering over 100 future-oriented courses across 12 subject areas.

UNESCO-Welterbestätten Deutschland e. V.

The *UNESCO-Welterbestätten Deutschland e. V.* is the union of the German UNESCO World Heritage sites and the corresponding touristic organisations.

University of Applied Sciences Mainz

Hochschule Mainz University of Applied Sciences is a state university located in Mainz, Germany, and consists of three faculties: Schools of Technology, Design and Business.

Untere Denkmalschutzbehörde

(Lower Monuments Protection authority), the local office of the State's Monuments Protection system, according to the Monuments Protection Act (*Denkmalschutzgesetz – DSchG*).

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*.

Frequently Listed Abbrevations

AM – „anno mundi“; date given according to the Jewish calendar

approx. – approximately

BauGB – Federal Building Code (lit. German: “Baugesetzbuch”)

BauNVO – Federal Land-use Ordinance (lit. German: “Baunutzungsverordnung“)

BCE – Before the Common Era; date given according to the Julian and (for dates from 1582) Gregorian (civil) calendar

BGBl – Federal Law Gazette (lit. German: “Bundesgesetzblatt”)

BNatSchG – Federal Nature Conservation Act – (lit. German “Bundesnaturschutzgesetz”)

c. – circa; about

CE – Common Era; date given according to the Julian and (for dates from 1582) Gregorian (civil) calendar

Chap. – Chapter

d. – died

DB – German railway company (lit. German: “Deutsche Bahn”)

DSchG – Monuments Protection Act (lit. German: “Denkmalschutzgesetz”)

e. V. – association (lit. German: “eingetragener Verein”)

e.g. – “exempli gratia”; Latin expression for English “for example”

etc. – “et cetera” – Latin expression for English “and other similar things”, or “and so forth”

ff – following pages

Fig. – Figure

FNP – Land-use Plan (lit. German: “Flächennutzungsplan”)

GmbH – private limited company (lit. German: “Gesellschaft mit beschränkter Haftung”)

GVBl – Gazette of Laws and Ordinances (lit. German: “Gesetz- und Verordnungsblatt”)

ha – hectare(s)

ID – Identification Number

ISO – International Organization for Standardization

K. d. ö. R. – Public Body (lit. German: “Körperschaft des öffentlichen Rechts”)

km – kilometre(s)

LBauO – State Building Ordinance (lit. German: “Landesbauordnung”)

LEP IV – Regional Development Programme (lit. German: “Landesentwicklungsprogramm”)

lit. – literally

LNatSchG – State Nature Conservation Act (lit. German “Landesnaturschutzgesetz”)

LPlG – State Spatial Planning Act (lit. German: “Landesplanungsgesetz”)

m – metre(s)

MP – Management Plan

mz1 – *epidat*-intern nummeration for medieval headstones of the Mainz Memorial Cemetery

ND – Nomination Dossier

no. – Number

OUV – Outstanding Universal Value

p.(p.) – Page(s)

ROG – Federal Regional Planning Act (lit. German: “Raumordnungsgesetz”)

S. – Page (lit. German: “Seite”)

Tab. – Table

wrm – *epidat*-intern nummeration for medieval headstones of the *Old Jewish Cemetery Worms*

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9		© GeoBasis-DE/LVerGeoRP 2019	
10		© GeoBasis-DE/LVerGeoRP 2019	
11		© GeoBasis-DE/LVerGeoRP 2019	
12		© GeoBasis-DE/LVerGeoRP 2019	
13		© GeoBasis-DE/LVerGeoRP 2019	
14	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
15	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
16	Seitz, Christian	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
17	Seitz, Christian	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
18	Seitz, Christian	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
19	Seitz, Christian	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
20	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
21	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
22	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
23	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
24	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
25	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
26	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
27	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
28	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
29	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	

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30	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
31	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
32	Seitz, Christian	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
33	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
34	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
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36	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
37	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
38	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
39	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
40	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
41	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
42	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
43	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
44	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
45	Ernst, Jürgen	© Generaldirektion Kulturelles Erbe Rheinland-Pfalz	
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