

Dieter Vieweger
German Protestant Institute for
Archaeology
00972 2 628 4792
00972 54 432 7228
director@dei-jerusalem.de
www.deiahl.de
Jerusalem 9118301;
Auguste Victoria Compound;
POB 18463 vieweger_3

Dieter Vieweger

Sites after Excavation: National Parks and Public Education

The main tasks of an archaeologist is a proper excavation of his site and finally the publication of his results. But didactic presentations of sites are helpful for future generations to make knowledge accessible to many visitors.

In the following paper I would like to give an example of an old excavation, done by my predecessor Dr. Ute Wagner-Lux in the 70s in al-Quds under the auspices of the Department of Antiquities of Jordan. The excavation became through the time inaccessible und dangerous. Therefore our institute established there from 2009 to 2012 an archaeological park. It is since then a helpful institution to give locals

and international tourists access to historical knowledge. During every year we count more than 30.000 paying visitors.

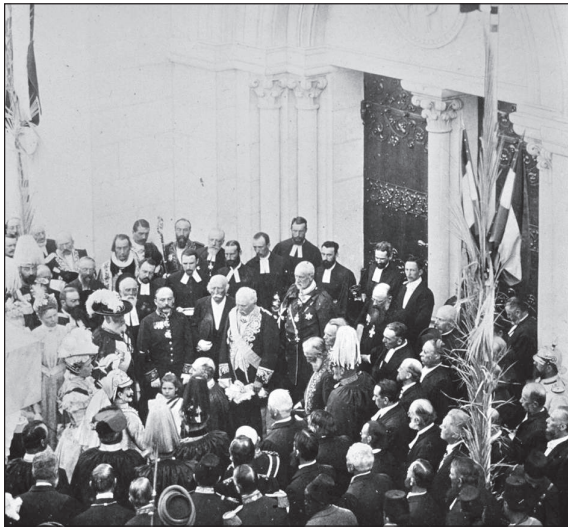
This paper explains the research history and the results of the archaeological site itself (chapter 1). After that it presents the text and some pictures of the online presentation of the archaeological park itself (chapter 2). In the final part there will be added a short inside into two youth books just around the excavated site.

Excavations beneath the Church of the Redeemer (see FIG. 10)

On a sunny day in October 1898, a tense quiet lay over al-Quds. Once again, the city was witness to an historical event; this time the German Protestants were celebrating the anniversary of the Reformation, and Kaiser Wilhelm II had come especially from Germany to inaugurate their magnificent new house of worship in al-Quds – the Church of the Redeemer. (FIG. 2). Its narrow steeple towered above the venerable edifice of the Church of the Holy Sepulchr, the old centre of Christianity in al-Quds. The buildings are almost right next to each other. All Christian denominations wanted



1. The Muristan from the south, in the background the Church of the Holy Sepulchre, 1861.



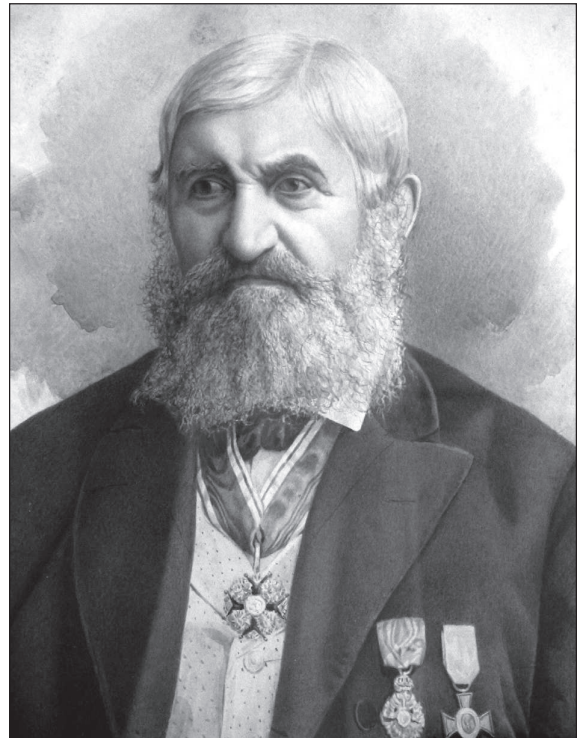
2. Handover of keys at the portal of the Church of the Redeemer, 1898.



3. East-west wall under the Church of the Redeemer in 1970, looking east.

to be as close as possible to the place where Jesus was crucified and buried – where he is said to have risen on Easter morning.

This had, however, been a subject of fierce debate among Catholics and Protestants in the preceding decades. While the Catholics trusted their received wisdom that Golgotha, the site of Jesus' execution, was just under the roof of the Church of the Holy Sepulchre in the Old City, the Protestants doubted this. According to contemporary Roman and Jewish sources, they said, the site of the crucifixion must have been



4. Conrad Schick.

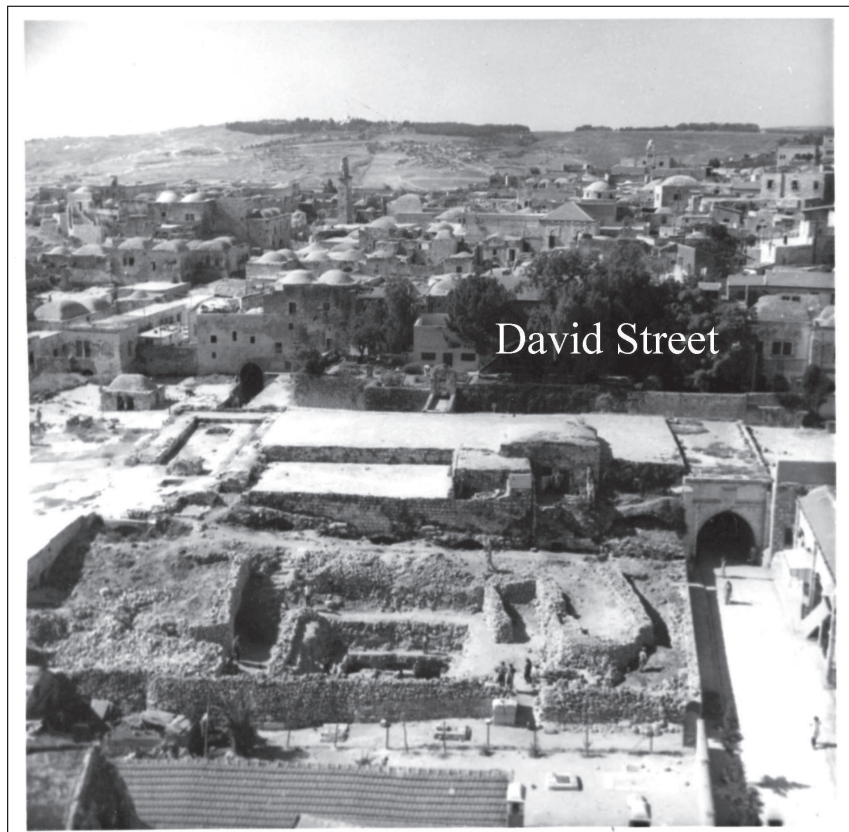
outside the city, and they conjectured a certain site north of the city walls, the Garden Tomb (S. Ben-Arieh 1983: 139). So in order to reconcile the argument, it was important to find out where exactly the city walls ran in Jesus' time. While digging the foundations for the new church, the workmen made a sensational find (FIG. 3): a wall that the French Abél and German scholars identified as the Roman city wall that dated to Herods time, and which the Jewish historian Flavius Josephus had written about – the so called "Second Wall". This result is closely connected with the name of Conrad Schick – the most important scholar of the archaeology of al-Quds at the time. Conrad Schick and a new science: archaeology proclaimed since then: (FIG. 4) the site of the Church of the Holy Sepulchre was indeed outside the Roman city walls in the early 1st century, so the location of the Golgotha seemed correct, and the Protestants could inaugurate their new church in the knowledge that its foundation stone lay on the ancient city wall of Herods time. As a result, Conrad Schick claimed in 1898: "Because the

church is inside, but the crucifixion site and grave outside, the modern city, there have often been doubts as to the accuracy of the location, and a great deal has been written about it. Without wanting to go into the controversy in any detail here, it is worth noting that the results of the latest investigation seem to diminish the doubt as to the correctness of the location of the Church of the Holy Sepulchre” (Schick 1902: 5). Schick’s results lasted until the 20th century.

Kathleen Kenyon’s Excavations in the Muristan (FIG. 5)

Sometimes chance intervenes. The test trenches dug by Kathleen Kenyon in the 1960s next to the nearby Martin Luther School show a completely different archaeological situation. “The only open area in the neighbourhood of the Church of the Holy Sepulchre is the site shown here ... some 150 metres to the south. ... The archway on the right of the view leads through into David Street. The trees beyond this archway, on the south side of David Street mark

approximately the line of Josephus’ ‘old’ north wall, which is believed to run from the Citadel of the Temple platform on approximately the line of David Street. The line that is suggested for the north wall at the time of the Crucifixion by the excavation of this site would enter this view on the extreme left edge, where the flat white roofs cut the margin of the photograph. This would therefore be the position of the Gate Genneth to which Josephus said the second north wall ran.” (Kenyon 1974: 70). “As can be seen... the area available for excavation... was severely restricted (FIG. 6). As excavation was carried on down, the area was still further restricted by the necessity of leaving access staircases. As a result the area cleared to bedrock was only, 7 metres by 7 metres. ... (The material) was a fill inserted when the city was rebuilt as Aelia Capitolina AD 135. Only at the very base was there a change, with a seventh century BC fill overlying the quarried bedrock... There is therefore a very strong presumption that this area was outside the walls at that date, and



5. Kathleen Kenyon, excavation area south of the Church of the Redeemer in the 1960s.

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remained outside them till the second century AD. The site of the Church would likewise have been outside the walls.” (Ibid:71–72).

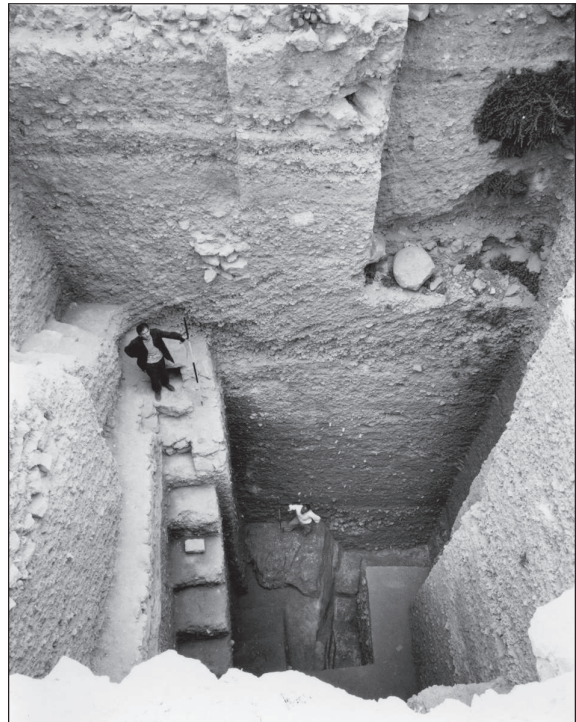
The Excavations of the German Protestant Institute of Archaeology. Research Work in 1970-1974

The 1970s saw a further development in the archaeology of the Muristan in al-Quds

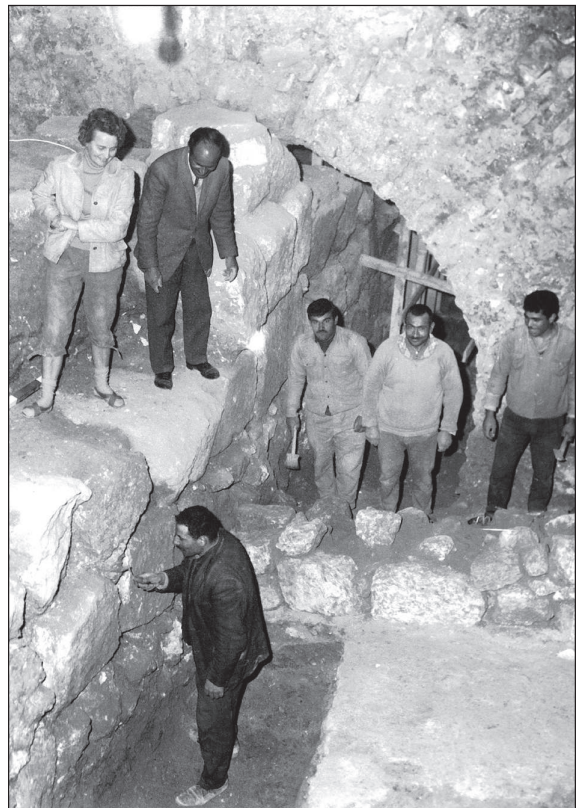
(FIG. 7) When during renovation work the floor of the Church of the Redeemer had to be taken out, Ute Wagner-Lux, the then director of the German Protestant Institute of Archaeology discovered not only the foundation stone of the church but also a Roman quarry which must have been located directly outside the city walls. By the late 1960s it was necessary to renovate the church after it had been damaged in the wars of 1948 and 1967 and by various little earthquakes. Under the supervision of Oberbaurat Ernst W. Krueger not only was the old wall plaster removed and a new reinforced concrete floor constructed, but the foundations were also looked at more carefully. In some parts that meant excavating the area below the church all the way down to the bedrock. Under Ute Wagner-Lux the GPIA exploited this unique opportunity to check using modern methods the results of the archaeological work done in the late 19th century. From November 1970 to June 1971 the entire central aisle area under the intersection and the apse was excavated. A second excavation took place from 1972–1974 when central heating was installed in which the rest of the area under the church area was exposed. The results of both excavations were published in preliminary reports in the “Zeitschrift des Deutschen Palästina Vereins” 1972 (Wagner-Lux 1972) and 1978 (Vriezen 1978) and in a monograph by Karel Vriezen in 1994 (Vriezen 1994).

The Results (FIG. 8)

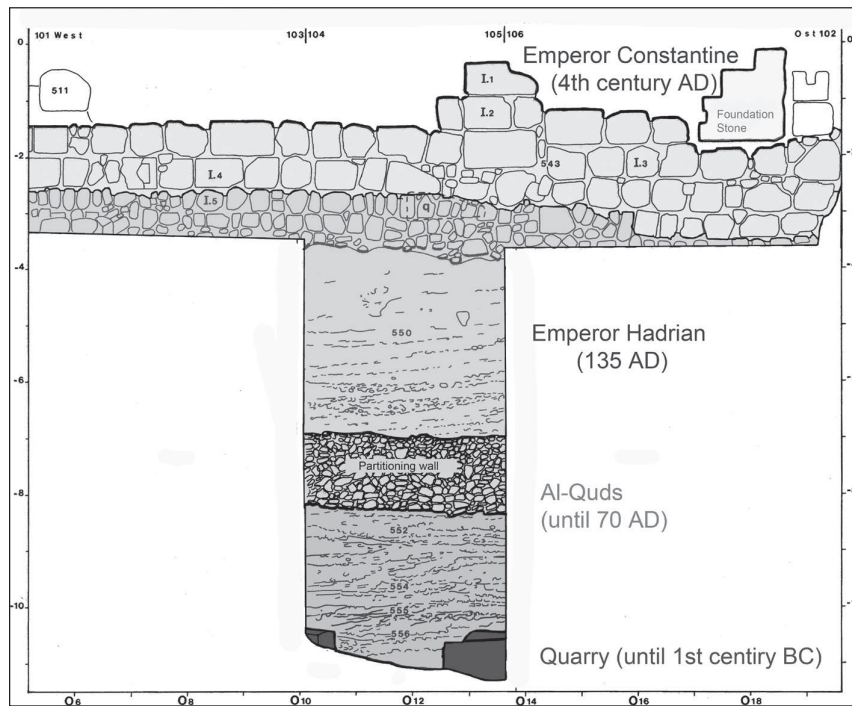
What were the discoveries of these excavations? (Wagner-Lux – Vriezen 1998). The most



6. Kathleen Kenyon, “Area C” excavated down to the quarry, looking west.



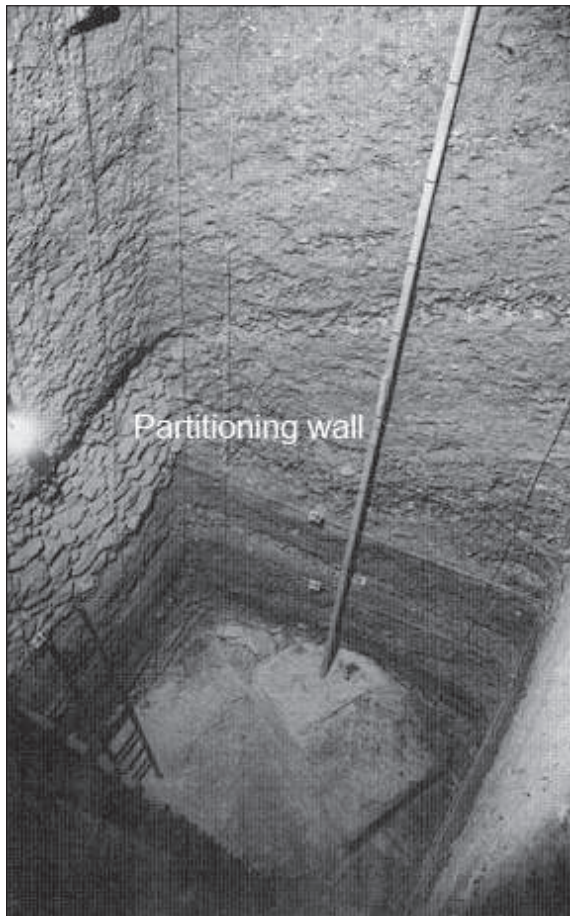
7. U. Wagner-Lux and the foreman H. Selman, East-west wall of the Church of the Redeemer during excavations in 1970.



8. East-west wall under the Church of the Redeemer, south view.

important is the above mentioned large wall, which is not the city wall, but a terracing construction from the time of Herod the Great. This can be seen in the fact that the southern side has a façade while the northern side consists of poorly worked or unworked stones, which were concealed by the earth. We know that the emperor Hadrian (117–138) built a new forum and houses in the city in the vicinity of the Muristan which on its northern side was delineated by a temple terrace. Some house walls were extended upwards in the 4th cent., probably under Constantine (306–337) to make a suitable platform – a forum, a market place – for the Church of the Holy Sepulchre (Wagner - Lux - Vriezen 1998: 3f). As such, the wall has two phases: a Hadrianic phase consisting of smaller stones (the lower courses), and a Constantinian one consisting of recycled worked stone (the upper courses). The edge of the terrace can also be identified using finds from under the Russian compound to the east. A second important finding from the new excavations are the sounding until the bedrock with the remains of a quarry. The quarry was used until the end of the 1st century BC, after which the area was filled in and secured against

landslide using small supporting walls (Wagner-Lux 1972: 191; Vriezen 1994: 16). The north profile (FIG. 9; *Partitioning wall*) of the deep sounding contains one such wall, which may have belonged to the gardens that existed here in ‘Jesus’ time, as described in John 19:41 “At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid.” Flavius Josephus also mentions a garden in this location when he talks about the ‘Second Wall’ that went out from the ‘First Wall’ near the ‘Gennath Gate’, in other words, the ‘Garden Gate’ (Ios. bell. Iud. 5:146). The quarry find is important because it was located outside the city, was used to produce the stone, probably for the new city quarter and the city wall of the Herod the Great, and became a ditch in front of the wall through the removal of the stone. As such, even though the “Second Wall’ has not yet been found, it is clear that the location now known to us as Golgotha must have been outside the city wall (Vieweger, Förderhoff 2012). Above the quarry the fill consisted of material suitable for a garden; perhaps the area was even used agriculturally. In 70 AD, al-Quds and its temple were destroyed by Titus. The city



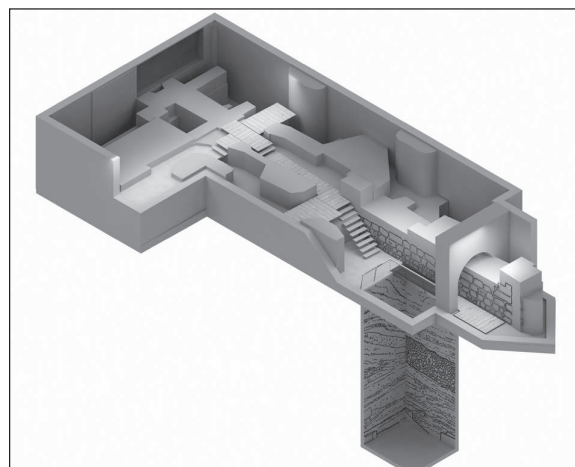
9. U. Wagner-Lux, deep cut at the Church of the Redeemer with quarry, looking east-north-east.

remained uninhabited for about 60 years until Hadrian refounded it as *Colonna Aelia Capitolina*. The area of the quarry and garden, which had been integrated into the city under Agrippa, was now flattened for Hadrian's new forum. The 5.5m-thick filling above the wall dates to this period, and contained rubble and finds dating primarily to the first half of the 1st century. After the area had been flattened, as mentioned above, the northern boundary was formed by a large temple terrace. A next important discoveries are the only known remains of the crusader chapel *St. Maria Latina* (Vriezen 1978: 77) (FIG. 15). Uncovered was a part of the floor mosaic from the southern side aisle. The tesserae are white/grey, black and red and are 1-3cm in width. They were produced industrially in the ancient period and have been used secondarily for the mosaic. Between the tesserae there were small plates of

marble which would originally have been used as wall panelling and were broken up and used to pad out the mosaic material. The final important discovery of 2010 was made by the GPIA in the middle of the church under the central aisle and was only uncovered during cleaning of the old excavation in 2010. It is a small building that was built-over the top of the large wall and in some parts protrudes out from its line. It contains only one small room in which the floor was formed by the smoothed stones from the upper surface of the wall. The external walls consisted of quite large worked stones but also some re-used material. To the west a cobbled lane leads out from the small building that led down from the church plateau to the lower, southern part of the city, today called *Muristan*. The cobblestones consisted of small limestone rocks and lime mortar and a drainage channel was dug along the western side

The Archaeological Park (FIGS. 16a, b)

As the results of the excavations have thus only been available to a very few visitors in the past 50 years, it was deemed high time to present them to a wider audience not only in the form of a book, but also in that of a museum. The location inside the Old Town is ideal for such an attraction, as it is possible in this very place to present to the public 2000 years of al-Quds's history. Since the 1st of December 2012 the visitors will be able to 'walk through'



10. Excavated area below the Church of the Redeemer.

these 2000 years of history in a matter of minutes. The main objective of opening up the excavations under the Church of the Redeemer in al-Quds and to provide an exhibition in the medieval cloister under the head line “Through the Ages” is to create the possibility for people to experience first-hand the archaeological layers that illustrate the different historical developments of the city, and by doing so acquire a better insight into their historical and religious significance. A virtual reconstruction and a lightening system help to understand the results below the church.

The Virtual Tour

During the walk through the archaeological park the visitors interact with the excavation site itself. The following text belongs to a four and a half-minute film available for all visitors in five languages. The pictures originating from the 3D-animated film shown in the exhibition.

I. Quarry (FIG. 11)

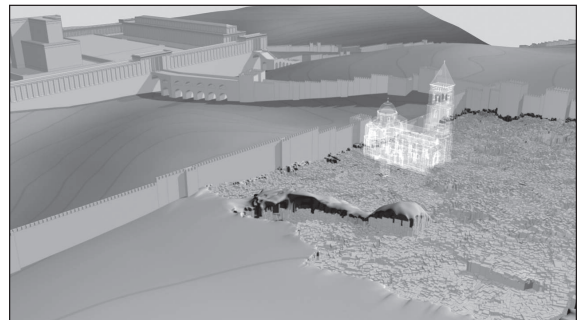
“Welcome to the Church of the Redeemer! The building was consecrated on Reformation Day 1898 by the German Kaiser Wilhelm II.

The German Protestant Institute of Archaeology carried out an excavation in the Church of the Redeemer from 1970 to 1974. At its deepest point, this reached a layer of worked rock at 14m below the present concrete floor of the church. This was part of a huge quarry that was used for the construction of the Old Testament city in the south, and later, when the city was expanded by Herod the Great, lay directly to the east of the later church. The stone material was acquired outside the city walls, as was common in those days. This created a dry moat that additionally protected the city. The new town probably built by Herod the Great enclosed an area north of the present David Street until the north wall of the ancient Temple area. The quarry area appears to have also contained soft, and as such useless rock material that was not quarried – this made the

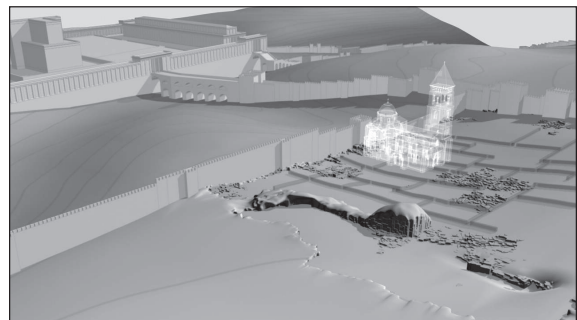
hill of Golgotha. Later, tombs were dug at the edges of the quarry.

II Silt Layers (FIG. 12)

When the quarry was no longer needed after the reign of Herod the Great, layers of silt were washed into the quarry, and gardens emerged. Four layers of the earth that show evidence of agriculture and a garden wall have been discovered under the Church of the Redeemer. For this reason, Josephus Flavius named the nearby northern gate of al-Quds Gennath Gate, or “Garden Gate”. The city of al-Quds in Jesus’ time did not include the current site of the Holy Sepulchre and the Church of the Redeemer. Jesus final journey –the Via Dolorosa– therefore also did not lead along the route shown today, but from Herod’s former palace –where Pontius Pilate also resided on high Jewish holidays– through the “Garden Gate” to Golgotha. al-Quds received another northern wall in the forties, roughly where the northern city wall stands today. This city was besieged by Titus in 70 AD after the anti-Roman revolt. It was captured and later intensively destroyed. For 60 years al-Quds lay in ruins.



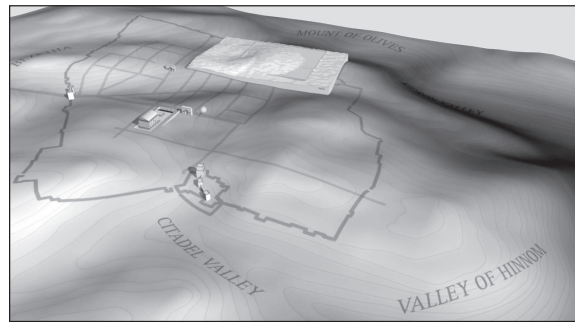
11. Quarry from the time of Herod the Great.



12. Silt layers in the time until 70 AD.

III. Hadrian (FIG. 13)

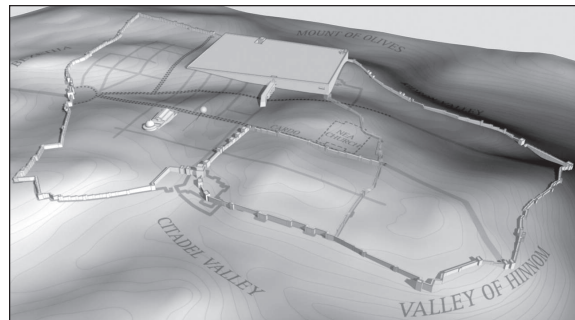
Emperor Hadrian had the former quarry site extensively filled in 132-135 AD. Here – in the midst of his new city of Aelia Capitolina – some buildings emerged, built near the imposing new sanctuary that was probably dedicated to Aphrodite. On the former Temple Mount the Roman god Zeus was now worshiped. The city of Hadrian was home to the Xth Legion Fretensis. It was not walled.



13. Jerusalem at the time of Hadrian the Great.

IV. Constantine (FIG. 14)

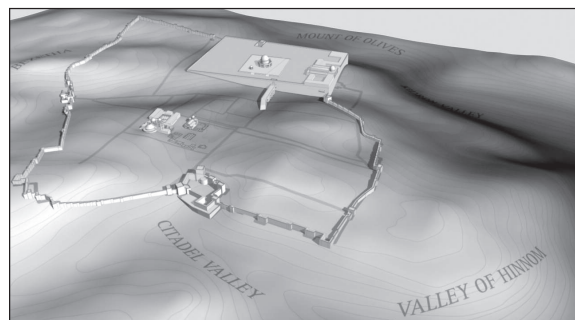
Emperor Constantine decided after the first Ecumenical Council in Nicaea in 325 to build a massive church in place of the temple of Aphrodite – the Church of the Holy Sepulchre. Under the Church of the Redeemer the remains of a cobbled street and the south wall of the *forum* – the marketplace – which was located south of the Church of the Holy Sepulchre were found. The Church of the Holy Sepulchre had a front yard toward the *cardo*, the main road, a five-aisled church hall and behind that an enclosed courtyard. Finally, a dome was built over the site taken to be the grave of Jesus.



14. Jerusalem at the time of Constantine the Great.

V. Crusaders (FIG. 15)

The Church of the Holy Sepulchre was destroyed in 1009 by order of the Fatimid caliph Al-Hakim. The rock-cut holy tomb, which at that time was still intact, was also destroyed. The result was the First Crusade. The Crusaders rebuilt the church in a new form. To the south of the Church of the Holy Sepulchre, the church of St. Maria Latina was established. Parts of the old mosaic floor still exist under the Church of the Redeemer. The present church stands exactly on the medieval layout – but elevated by 2.10m. The Crusader period saw two more churches erected in the Muristan. St. John's Church and the Church of the Redeemer can be visited today.



15. Jerusalem at the time of the Crusaders.

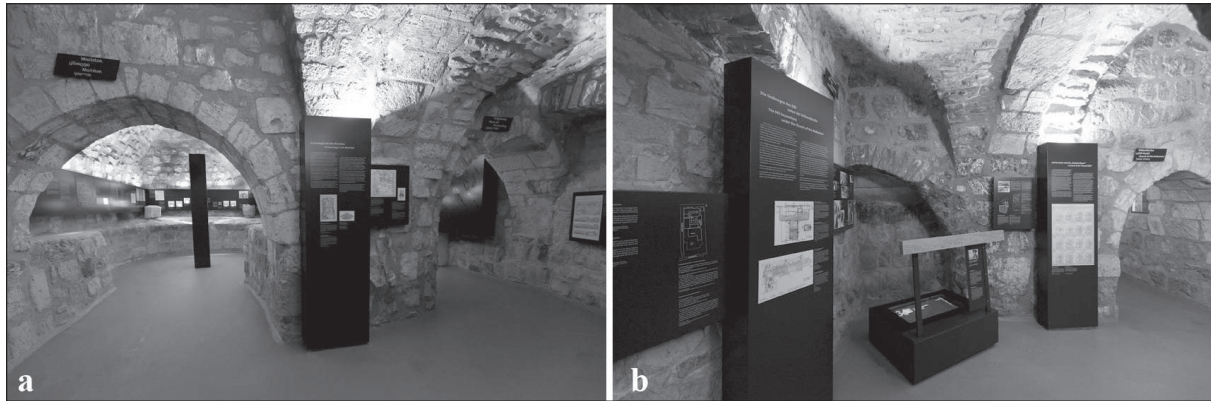
residential area, the “Muristan”, and describes the relevant archaeological problems and methods. The focus of interest are the finds from the time of Herod the Great, Jesus of Nazareth and the emperors Hadrian and Constantine. A further focus is the history of the “Muristan” and pilgrim life in the Middle Ages. The tour “Through the Ages” ends with the current work of the “German Protestant Institute of Archaeology” in the present.

Books Explain the Sites for Adults and Children

To maintain the educational worth of an excavation or archaeological park we decided to create an informative booklet for adult visitors

The Exhibition (FIG. 16)

The exhibition in the adjacent medieval cloister presents exhibits from the history of the Church of the Redeemer and of the surrounding



16. a/b The museum in the medieval cloister.

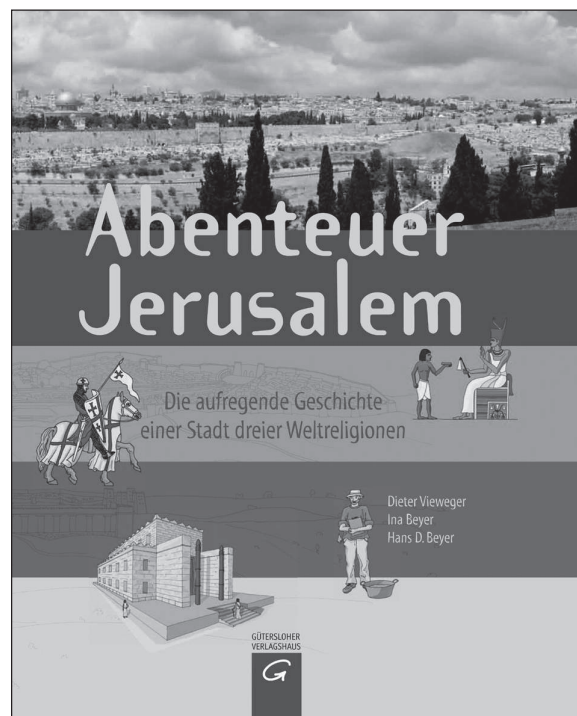
and to write an children's book for Youngsters (FIG. 17): This seems us one way to inspire respect towards antiquities. For children old stones are normally tedious and boring teachers or special guides are necessary – the best would be, their parents could explain them historic facts.

To learn more or for itself children need own books....designed for children's.

The book “Adventure Jerusalem” about the history of al-Quds is one of them. It helps –truly speaking– not only children to learn more about the history of al-Quds. A lot of parents read it first then reliefs and understand more... The nowadays into Arabic translated version of “The miracles of a tall” is another example of our contribution to schools and parents to educate children. Many thanks to Her Royal Highness Princess Somaya for financing the translation from German into Arabic (FIG. 18). We hope this contribution could help a little bit to make the care for archaeology more to a public statement.

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