

Introduction

Jerusalem is a city holy to three world religions: Judaism, Christianity and Islam. From the early Byzantine period, Christian pilgrimage here and to other holy sites became a »mass phenomenon« after Saint Helen was said to have miraculously discovered the »True Cross of Christ«, and her son Constantine the Great had built churches in this area. Thousands of Christian believers made their way to holy sites in Palestine, Egypt and other places in order to physically experience salvation history and seek divine intervention in their lives. Numerous travel reports, pilgrim guides and other written sources highlight important aspects of pilgrimage. In addition, many well-preserved churches, monasteries, hostels and other buildings, as well as rich archaeological findings, provide us with a vivid and synthetic picture of the history of pilgrimage to the Holy Land. In the course of these religiously motivated journeys, people of the three »religions of the book« came into contact and interacted in a multitude of ways.

The particular resonance of the phenomenon of pilgrimage was the topic of a large research project of the Leibniz ScienceCampus Mainz: Byzantium between Orient and Occident, entitled »For the sake of salvation and happiness in life: Studies on Byzantine pilgrimage and its origins«, which was conducted from 2013 until 2016 and concluded with a conference on Byzantine pilgrimage in Mainz in December of 2015¹. The idea for an additional conference on pilgrimage arose in 2016 in the context of researching objects for the exhibition »Byzantium & the West. 1000 Forgotten Years (Byzanz & der Westen. 1000 vergessene Jahre)«, which was displayed in 2018 on the Schallaburg in cooperation with the Römisch-Germanisches Zentralmuseum². The topic of the exhibition was mutual communication at various levels and with various media. For the transfer of information and wares, from the fourth century onwards travelers, especially pilgrims, as well as crusaders, played a crucial role. A significant component of the exhibition was thus devoted to pilgrimage and the crusaders, along with their consequences. Israeli colleagues and institutions supported the exhibition with numerous exhibits, so that the pilgrimage phenomenon could be exhaustively displayed.

In conversations of the curators of the exhibition, Falko Daim and Dominik Heher, with Benjamin Kedar, Gideon Avni,

Jon Seligman and Joseph Patrich, it was then decided that a conference initially planned for Mainz would be more ideally held in Jerusalem. This led to another enlargement of the topic from that of the exhibition, since Jerusalem represents a particularly prominent pilgrimage destination for all three religions of the book. The conference was concerned not only with Christian, but also with Jewish and Muslim pilgrimage. The aspect of the movement, and convergence, of people and objects towards one particular site that was charged with multiple religious meanings also resonated with the work of Claudia Rapp's research team that investigates »Mobility, Microstructures and Personal Agency«³.

The conference took place from December 5th to 7th, 2017, at the Yad Izhak Ben-Zvi Institute for Research on Eretz Israel. It was financed by the Leibniz ScienceCampus Mainz (a cooperation of the Römisch-Germanisches Zentralmuseum and the Johannes Gutenberg University), represented by Falko Daim and Johannes Pahlitzsch; the Israel Academy of Science, represented by Benjamin Kedar; the Israel Antiquities Authority, represented by Jon Seligman and Gideon Avni; the Hebrew University and the Israel Association of Byzantine Studies, each represented by Joseph Patrich; as well as the University of Vienna and the Austrian Academy of Sciences and its Institute for Medieval Research, Division of Byzantine Research, represented by Claudia Rapp.

The contributions stemming from this conference address the phenomenon of the pilgrimage to Jerusalem from very different approaches using written and material sources. On the one hand, they ask how pilgrims travelled to the Holy Land, what was the infrastructure that made pilgrimages possible, what did they see and what impressed them. On the other hand, they approach the pilgrims themselves, their origins, their motivations and their itineraries.

The first group of contributions addresses the infrastructure of the pilgrimage to Jerusalem. Andreas Külzer follows the traces of pilgrims travelling to the Holy Land from the Byzantine and early Post-Byzantine period, as documented in different pilgrims' accounts, and presents details on roads, routes and accommodations, especially focusing on the travels of John Phokas and Daniel of Ephesus.

1 Ariantzi/Eichner, Pilgerwesen.

2 Cat. Schallaburg 2018.

3 Wittgenstein-Award Project of the FWF Z288-G25, whose support is gratefully acknowledged.

Leah Di Segni, focusing on another aspect of the infrastructure for pilgrimage, looks for the identification of hospices for travellers on the routes leading to and from Jerusalem, collecting evidence from the literary sources as well as the scanty epigraphical evidence for hospices in the Holy Land, and examines the connection of the few occurrences to the network of pilgrimage routes.

Jon Seligman brings into focus the large economic capacity of the city which was necessary for pilgrimage to Jerusalem during the Byzantine period. The relatively small population of Jerusalem had to deal with large numbers of pilgrims. Nutrition and production capacity are discussed, focusing on the importance of olives, olive oil and associated products. The establishment of agricultural monasteries in the rural periphery of the city was one important aspect in order to cope with pilgrimage.

Basema Hamarneh, focusing on hagiographical sources and archaeological data, shows the strong relations between pilgrims and monks and monastic communities in the Holy Land. Monks were necessary as guides and for providing the infrastructure to the holy sites. Furthermore, many who came as pilgrims to the Holy Land stayed there as monks, attracted by various forms of monastic asceticism, especially the hermits.

The contributions in the second part of this volume address certain groups of pilgrims in various time periods. Claudia Rapp looks at the movement of manuscripts between the holy city of Jerusalem and the holy mountain of Sinai and vice versa as indicator of the movement of pious travellers, pilgrims and monks. Monks of very different origins, be they Greek, Arabic or Georgian, on their pilgrimage to Sinai were the decisive agents in the mediation of manuscripts, which they brought as gifts and donations to the Monastery on Sinai.

Emilio Bonfiglio and Johannes Preiser-Kapeller concentrate on the large group of pilgrims from Armenia, researching the literary and material sources from the fourth to seventh century. The contacts made by pilgrims, and other groups like scholars, mercenaries and merchants, led to the foundation of Armenian monasteries in the Holy Land, the production of Armenian texts and translations and a permanent Armenian community in Jerusalem, which culminated in the establishment of an Armenian Patriarchate in 1311.

Max Ritter addresses Christian pilgrimage from the Byzantine East and the West to Jerusalem in the early Muslim

period. Drawing from a large number of travelogues, he analyses the date and travel routes of pilgrims in order to draw a picture of Jerusalem pilgrimage activity and its frequency over the centuries. Furthermore, he contextualises the travels with the political situation between Byzantium and the Muslim potentates ruling over the Holy Land, raising the question of which political conditions were considered critical for the pilgrims' decisions to travel.

Finally, Robert Schick tells the story of pilgrimage to Jerusalem from a very different angle. He examines the travel accounts of Muslim pilgrims to Jerusalem in the Ottoman period from the 16th to the early 20th century, mostly written by Arabic religious scholars.

The articles in the third section of this volume concentrate on specific places of pilgrimage. The paper by Rangar Cline deals with very particular places which are mentioned in the pilgrim accounts: springs and water sources. They are used to authenticate holy sites and demonstrate epiphanies. Water is seen as a part of the immersive sensory experience that allowed the pilgrim to gain blessings and transport the miraculous power of the Holy Land homeward.

The last two papers address the church of the Holy Sepulchre at Jerusalem, the central destination of all Christian pilgrims to the Holy Land. Joseph Patrich brings new light onto the complicated architectural history of the building. Analysing various sources, including the descriptions by several pilgrims, he is able to identify the oft-mentioned church of St. Mary Mother of the Lord with the pre-Crusader monastery of the *Spoudaioi*. Anastasia Keshman W. presents the tradition of the veneration of a miraculous icon of the Virgin Mary kept in the church, mentioned by many pilgrims and still venerated in the church today. She tries to clarify certain difficulties relating to the placement of this icon, and at the same time illustrates how medieval traditions are still alive within the modern-day edifice.

We hope that the contributions gathered here will stimulate further discussion on the multifaceted theme of pilgrimage to Jerusalem over the centuries and in different religions.

We would like to express our appreciation to the presenters from the conference, especially to all those who prepared their contributions for publication in this volume. We would also like to thank Martin Dennert, who was responsible for the editorial work on the manuscripts, and the editorial office of the RGZM for bringing this volume to press.

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