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Jerusalem 3000: Three Millennia of History

Osher Map Library

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THREE MILLENNIA OF HISTORY

AN EXHIBITION AT THE OSHER MAP LIBRARY
UNIVERSITY OF SOUTHERN MAINE
APRIL 17, 1996 - OCTOBER 5, 1996

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JERUSALEM 3000:
THREE MILLENNIA OF HISTORY

Jerusalem's unique position among cities of the world derives from its crucial role in religious history as a holy city for three great monotheistic religions: Judaism, Christianity, and Islam. For thousands of years Jerusalem has been the temporal and spiritual center of the Holy Land, for which more tears and blood have been shed and more prayers offered than for any other region of the world. Jerusalem's powerful emotional appeal has inspired a prodigious outpouring of prose and poetry, artistic renderings, and, of course, maps.

This exhibition presents a selection of maps and views to illustrate the history of Jerusalem as it celebrates the 3000th anniversary of its establishment as the capital of King David's unified Kingdom of Israel. Many of these documents are centuries old. Some of them are imaginary and idealized portrayals based on Scriptural interpretation, and reflect the ideologies and religious persuasions of their makers. Others are objective depictions derived from historical records or eyewitness observations. The rest are combinations of reality and fantasy. Together, their powerful visual images provide a broad perspective on three millennia of Jerusalem's eventful history.

A BRIEF HISTORY OF JERUSALEM

NITZA ROSOVSKY

Some 3,000 years ago King David captured the small Jebusite city of Jerusalem and established it as his royal capital, which he named the City of David (Samuel 2:5, 4-12). It was inhabited by about 2,000 people and extended over 12 acres on the southern slope of Mount Moriah. David's son, Solomon, built a temple to the Lord on top of the Mount, now also known as the Temple Mount, on the threshing floor that David had purchased from Arawnah the Jebusite, former king of Jerusalem (Samuel 2:24). The city thus became the civic and religious center of the Jewish people.

Jerusalem's early history is illuminated by literary and archaeological sources. The former is told in many languages; the latter is written in stone. The earliest mention of the city, *Urusalimum* is found in Egyptian execration texts from the twentieth century B.C. Fourteenth-century B.C. clay tablets from the royal archives at Tell el-Amarna in Egypt, written in Accadian, mention *Urusalim*.

Archaeologists have discovered 5,500-year-old pottery shards on the mountain spur southeast of the Old City wall, indicating an early settlement at the site where the City of David later stood. Two dwellings dating from about 3000-2800 B.C. were also found there, as was part of a city wall from about 1800 B.C. In the fourteenth or thirteenth century B.C., a Canaanite stepped-stone structure extended the area of the mountain's eastern slope that later served as a base for David's acropolis. Although wars, earthquakes, and other disasters – both manmade and natural – obliterated nearly all signs of the Davidic and Solomonic city, a palmette capital survived, identical to other capitals from contemporary royal cities. The Bible provides a detailed description of

Solomon's Temple (1 Kings 6), but the Babylonian fire that consumed it and the construction of the Second Temple left few, if any, traces of the original building.

During the latter part of the First Temple Period (ca. 1000 B.C. - 586 B.C.) the growing city spread over to the western hill, where the Jewish Quarter is now located. In 701 B.C., when King Hezekiah saw that "Sennacherib was come," he decided "to stop the waters of the fountains which were without the city . . . Why should the kings of Assyria come and find much water? And he took courage and built up all the wall that was broken down . . . and another wall without . . . Hezekiah also stopped the waters of Gihon and brought them straight down on the west side of the City of David" (2 Chronicles 32:2-5,30). By bringing the water inside the walls, he assured the city's supply and denied access to the enemy, thus thwarting the siege. Hezekiah's saga was told by the Bible and archaeology in one voice: a water tunnel from Hezekiah's time was discovered in the nineteenth century as was the Siloam Inscription which describes the hewers cutting through the rock to bring the water of Gihon Spring within the city walls. And in the post-1967 excavations in the Jewish Quarter, over 200 feet of a massive wall, 23 feet wide, were exposed. Pottery vessels established that this "Broad Wall" was built in the early eighth century B.C., the time of Hezekiah. When Sennacherib recorded his victories on a prism, now at the British Museum, he boasted that he had held Hezekiah "like a bird in a cage," but he did not conquer Jerusalem.

Not far from the Broad Wall, a 30-foot square Israelite tower was excavated, preserved to the height of 27-feet. Several arrowheads were found in the ashes at the base of the tower, poignant witnesses to the Babylonian onslaught in 586 B.C. The city's defenses could not withstand the might of Nebuchadnezzar, who "burnt the House of the Lord and the king's house and all the houses of Jerusalem . . . burnt he with fire" (2 Kings 25:9). At the City of David, among the charred remains of a house consumed by the inferno, 51 bullae were found – small clay lumps used to seal documents. One of the seals bore the name "Gemaryahu son of Shaphan," a scribe mentioned by Jeremiah (36:10). The people who survived were exiled by Nebuchadnezzar to Babylon where they sat by the rivers and wept. "If I forget thee, O Jerusalem, let my right hand forget her cunning . . . " (Psalms 137:5).

In 538 B.C., after he defeated the Babylonians, Cyrus the Great issued a decree allowing the Jews to return to Jerusalem and rebuild the Temple (2 Chronicles 36:23, Ezra 1:2-3). Priests, Levites, and old men who still remembered the glory of Solomon's Temple "wept with a loud voice when the House was before their eyes" (Ezra 3:12), because it was so modest. Nehemiah repaired the city wall but it merely encompassed the Davidic city and the Temple Mount; within it lived "only a few people" (Nehemiah 7:4). It was under the Hasmonean dynasty (167-137 B.C.), after the miracle of Hanukkah, that the city once again spread to the borders it occupied before the Babylonian destruction.

Ancient Jerusalem attained its zenith during the Herodian era (37 B.C.-A.D. 70). It was the city that Jesus knew. Under Herod the Great, the master builder, the Temple was dismantled and replaced by a magnificent new one. According to the historian Flavius Josephus, the Temple's royal stoa alone was the largest building in the world. The enlarged Temple platform has survived to this day, and its Western Wall is Judaism's holiest place. On the western hill, at the Jewish Quarter, elegant mansions from the Herodian period have been excavated, with elaborate water systems, highly decorated pottery and stoneware, intricate mosaic floors, and wall frescoes.

Jerusalem expanded northward, and a second and then a third wall were added to enclose an area of about 425 acres; the population probably reached 60,000. In addition to the Books of the Macabees, the New

Testament offers some information about the city, as do the Mishnah (the early third-century codification of Jewish oral law) and the Talmud (the compendium of Rabbinic discussions and interpretations of the law completed some 300 years after the Mishnah). But our best source is the work of Josephus who witnessed – and described in unparalleled detail – the city on the eve of the Roman siege and its subsequent destruction in A.D. 70.

Gripping testimony to the Roman fury abounds. A spear and the skeletal arm of a young woman were found among charred remains of a dwelling on the western hill. A hewn stone tumbled down to the foot of the southwestern corner of the Temple Mount, bearing the inscription "To the house of trumpeting," indicating the place where, with the blast of a trumpet, a *Kohen* (priest) announced the arrival of the Sabbath.

The Tenth Roman Legion, the same legion that destroyed the city, pitched its camp in the area near today's Jaffa Gate. In A.D. 132, Emperor Hadrian proposed to build a new city over Jerusalem's ruins and raise a pagan shrine on the Temple Mount. This brought on the Bar Kochba revolt that ended disastrously for the Jews, who were banned from the city for the next five centuries. The city was then rebuilt in the typical shape of a Roman colony, and the Old City still retains a quadrilateral shape, bisected by two main streets: the *cardo* from north to south, and the *decumanus* from west to east. Hadrian changed the name of Jerusalem to Aelia Capitolina and the country to Palestine.

After Byzantine emperor Constantine accepted Christianity as the state religion, his mother Helena came to Jerusalem in about A.D. 326 and identified the site of the Holy Sepulchre. Splendid churches and other religious shrines soon marked the places associated with the life of Jesus. By the fifth century Jerusalem's population was mostly Christian.

A description of the Holy City written in A.D. 333 by an anonymous traveler called the Bordeaux Pilgrim is the first in a long line of Christian, Jewish, and Muslim pilgrim literature. The oldest surviving map of Jerusalem is the sixth-century Madaba mosaic map, discovered in 1884 on the floor of a Byzantine church in Jordan. It depicts a Christian city full of monuments, with a broad colonnaded street going from north to south. During recent excavations at the Jewish Quarter, parts of that street, the *cardo*, were exposed and beautifully restored, as were two apses and other remains of the Nea Church, built in A.D. 543 and vividly described by Procopius in *The Buildings of Justinian*.

The Christian era ended when the city surrendered peacefully to the forces of Caliph Omar around A.D. 638. Soon the Temple Mount, shunned by the Christians, was cleared and a mosque constructed there. By the end of the seventh century two grand Islamic shrines, the Dome of the Rock and the Mosque of el-Aqsa stood on top of the mount that the Muslims call el-Haram esh-Sharif, "The Noble Sanctuary." At the center of the Dome of the Rock is a rock formation that, according to Jewish tradition, is the site on Mount Moriah where Abraham prepared to sacrifice his son Isaac and where the Holy of Holies of Solomon's Temple was located. According to the Muslim tradition, it was Ismael who was nearly sacrificed, and the rock is *es-Sakhra*, the rock from which the Prophet Muhammad ascended to heaven after a dramatic night journey from Mecca.

The Umayyad Dynasty, which ruled from Damascus, built palaces discovered in post-1967 excavations just south of the Temple Mount. The Abbasids, who governed from Baghdad, replaced the Umayyads in the second half of the eighth century. Christian pilgrims continued to come to Jerusalem, as did Jews on a more modest scale. But during the last two centuries before

the arrival of the Crusaders a series of uprisings and battles among several Muslim powers for the control of the city and the country led to great concern in Europe. When in 1099 Egyptian caliph el-Hakim ordered the destruction of the Church of the Holy Sepulchre, anger in the Christian world intensified, anger that eventually led to the Crusades.

In the summer of 1099, in their zeal to liberate the Holy City, the Crusaders slaughtered Jerusalem's Muslim defenders and the Jews who fought by their side. The Crusaders converted the Dome of the Rock into a church, housed the Knights Templar at el-Aqsa, and rebuilt the Church of the Holy Sepulchre. In addition to monasteries, hospices, and hospitals, they erected a royal palace and even new markets to serve the capital of the Latin Kingdom. It was the only time that Jerusalem functioned as the country's capital city when not in Jewish hands. Muslims and Jews were forbidden to live there.

The Crusaders' victory awakened a renewed interest in Jerusalem. Reports and graphic descriptions of the city, especially maps, were eagerly sought in Europe. Fourteen known maps depict twelfth-century Jerusalem within a circular wall, its two main streets, the *cardo* and the *decumanus*, forming a cross.

In 1187, after Saladin conquered the city, he reappropriated the Muslim holy places and turned a number of Christian monuments to the service of Islam. He also repaired the city wall, but it was soon torn down by his nephew who foresaw that Jerusalem would be returned to the Crusaders (1229-1244) and did not wish to hand over a well-fortified city.

By the middle of the thirteenth century, when the country was conquered by the Mamluks, a Mongol invasion and other attacks had left the city decimated. In 1267, according to the Jewish scholar Nachmanides, only 2,000 people lived in the "lawless" city, 300 of them Christian, and almost no Jews. Soon Jerusalem began to serve the Cairo Mamluks as a place of exile for political and religious enemies, many of whom built Islamic institutions—schools, convents, and hospices—to perpetuate their names.

Jerusalem and the rest of the empire prospered at the beginning of the Ottoman period (1517-1917), especially under Suleiman the Magnificent whose reign began in 1520. The wall and most of the gates which still surround the Old City were rebuilt by Suleiman. The water supply system was repaired and the markets restored. Jewish immigration to the city, which had begun to rise after the Spanish Expulsion in 1492, continued to grow. But as the fortunes of the empire declined, so did Jerusalem's until, in 1800, its population dwindled to 9,000. A major change occurred in the years 1831-1840, when the country came under the relatively liberal rule of the Egyptian sultan Muhammad Ali and his son Ibrahim Pasha. When, with the help of the West, the Ottomans regained control of the country, they allowed consulates to open, then schools, hospitals, and other institutions that were financed by European powers vying for influence in the Holy Land. Improved living conditions drew more and more people to Jerusalem — pilgrims, tourists, and especially immigrants. The Old City became terribly overcrowded and began to expand beyond the walls. In 1856 Protestants built the Bishop Gobat School on Mount Zion, and in 1860 the Russians started the construction of a massive compound — consulate, cathedral, hospital, and hospices — while the Jews, who by then constituted a majority of the population, erected the city's first residential quarter, *Mishkenot Sha'ananim*.

On December 9, 1917, Jerusalem — its population diminished by hunger, disease, and expulsions during World War I — surrendered to the British and began to flourish again. Pipelines brought water from the coast, a sewer system was installed, electricity made its first appearance, and new neighborhoods mushroomed. The population grew from about 63,000 soon after World War I, to 164,000 by 1946. Most Jews lived in areas

west of the Old City, Muslims in the north and south, and Christians in the southwest. In the 1920s and 1930s tension between Arabs and Jews increased, and by the time the British left in 1948, Jerusalem was in effect a divided city.

Israel's War of Independence, which the Arabs call "The Defeat," began on November 30, 1947, a day after the United Nations voted to divide Palestine into two states and called for the internalization of Jerusalem. Exactly one year later, a cease-fire agreement was signed between Israel and Jordan, with the latter annexing the West Bank and East Jerusalem. Israel proclaimed Jerusalem to be its capital and the Knesset (Parliament) and most other government offices moved there. For the next 19 years ruins, barbed wire, and mine fields separated the two parts of the city.

In 1967 all of Jerusalem came under Israeli rule. Today the municipal borders encompass an area of 123 square kilometers. The population has grown to over half a million, of whom 72 per cent are Jewish and 28 per cent Arab. About 80 per cent of the Arab population is Muslim and the rest Christian.

An astonishing array of architectural styles exists within the city, from mammoth Herodian walls to 1930s international style apartment houses. Majestic Mamluk doorways, neo-Gothic steeples, Baroque domes, crenelated Turkish gates, and turrets in the manner of Florence, Oxford, or the Rhineland create a pleasing mosaic, a mosaic unified by the reddish, golden Jerusalem building stone. A green belt surrounds the Old City and parks adorn many neighborhoods, a relatively new phenomenon in a city where water has always been scarce. A saying by the sages still applies today: "Ten measures of beauty descended to the world; nine were taken by Jerusalem and one by the rest of the world" (Babylonian Talmud: Kidushin 49b).

There is no other place like Jerusalem, the city where heaven and earth meet. At the End of Days, Jews believe, the nations will gather at the Valley of Jehoshaphat—meaning "God has judged"—then the dead shall rise and peace will reign forever. There, Christians say, the Second Coming will occur and Jesus will return with cherubim and flying chariots. There, at the edge of the Temple Mount, Muslims claim, Muhammad will sit in judgment, and the wicked will fall into the valley. On that day the Kaaba will fly from Mecca to Jerusalem.

The centrality of Jerusalem was obvious to Ezekiel: "Thus saith the Lord: This is Jerusalem! I have set her in the midst of the nations, and countries are all about her" (5:5). The sentiment is reiterated in the Midrash, the Rabbinic compilation of Biblical interpretations: "The Land of Israel is at the center of the world, Jerusalem is at the center of the Land of Israel . . . ." In the Middle Ages "O-T," or Orbis Terrarum, maps depicted Jerusalem as the place where Europe, Asia, and Africa meet.

The dual nature of the city, both heavenly and earthly, vibrates through literary and visual depictions. Even cartography, whether imaginative or based on Biblical descriptions, on Josephus, or on first hand knowledge, often incorporated the realistic and the apocalyptic visions of Jerusalem, visions that the viewer can appreciate through the "Jerusalem 3000" exhibition.

MAPS AND THE HISTORY OF JERUSALEM

If I forget thee O Jerusalem, let my right hand lose her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I set not Jerusalem above my chiefest joy. (Psalms 137:5-6)

Maps contribute greatly to the understanding of history by providing an essential spatial context for events. They are commonly regarded as scientific documents that objectively portray geographic reality. There are several reasons why this may not be the case. Mapmaking requires a deliberate selection of the information to be included (and excluded) and the manner in which it is depicted. This is a subjective process reflecting, in addition to geographic knowledge and technical expertise, the cultural background, convictions, and biases of the mapmaker. Such considerations assume more than usual importance in the case of Jerusalem because of its special status as a sacred city and the strong feelings that it evokes.

The maps and plans displayed here illustrate some significant events and periods in the history of Jerusalem. Most of these images were created long after the events and periods they purport to illustrate, by makers who had never visited Jerusalem. They were based on secondary sources such as the Bible and early historical accounts, sometimes supplemented by eyewitness reports of travelers, and almost always by a liberal dose of imagination. Sites regarded as important for religious or historical reasons were depicted, often on a disproportionately large scale, to the exclusion of those deemed less important. Landmarks and holy sites whose correct locations were unknown or speculative were confidently placed in their imputed or "traditional" positions. Time was often "telescoped" to create multi-epochal portrayals in which places and events from various eras were depicted as though they were contemporaneous; e.g., Solomon's Temple and the Crucifixion. Despite their faults, these documents provide fascinating and informative insights into the history of Jerusalem.

It will be noted that some of the maps are designed with east or west at the top, instead of north. Eastern orientation was customary on early maps before the modern convention of placing north at the top was adopted. Furthermore, pilgrims usually reached Jerusalem by traveling eastward from Mediterranean ports, so that their first view of the city was toward the east. The opposite view, toward the west from the Mount of Olives, was favored by artists and tourists because it afforded a panorama of the old city and its principal holy sites; in addition, the Mount of Olives was believed to be the traditional site from which Jesus viewed the city (Luke 19: 41).

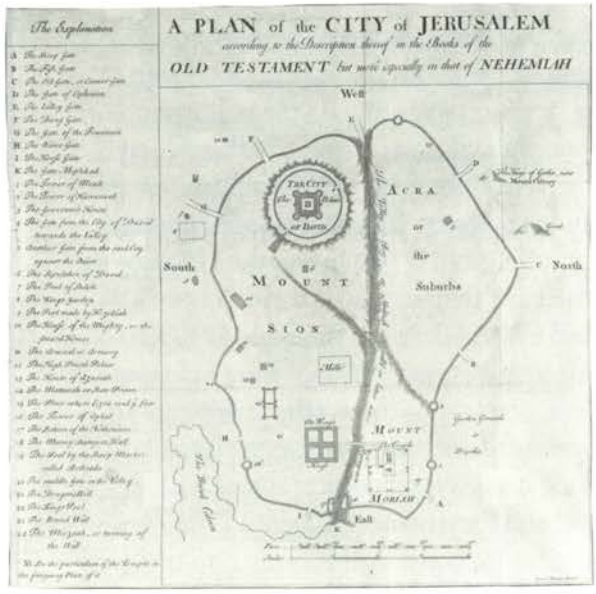
1. ABRAHAM ORTELIUS
Flemish, 1527-1598
ABRAHAMI PATRIARCHAE PEREGRINATIO, ET VITA., 1586
In: *Parergon*
[Antwerp, 1595]
Facsimile of hand colored engraving, 35.1 x 45.3 cm
Osher Collection

[See color plate 1]

This map is an acknowledged masterpiece of composition and engraving by the great Flemish cartographer, Abraham Ortelius. It illustrates the Biblical story of Abraham the Patriarch as recorded in *Genesis*. The decorative border contains twenty-two medallions portraying scenes from the life of Abraham. The central portion is in the form of a tapestry containing two maps. The small inset map (upper left) traces Abraham's wanderings from Ur in the Euphrates Valley to the Promised Land of Canaan; several cities are named, the most prominent of which is Salem, the future Jerusalem. The larger map depicts the ancient tribal divisions of the Land of Canaan as described in *Genesis*; the largest city (as judged by its symbolic representation) is named "Salem, et Ierusalem."

2. EMANUEL BOWEN
English, ca. 1720-1767
A PLAN of the CITY of JERUSALEM . . .
From: *A Complete Atlas or Distinct View of the Known World*
[London, 1752]
Engraving, 40.2 x 40.4 cm
Kyram Collection

In about 1004 B.C. King David conquered the small Jebusite city of Jerusalem, fortified it, renamed it The City of David, and established it as the capital of the first united Jewish kingdom (Samuel 2:5, 4-12). This map from an eighteenth-century English atlas presents a crude schematic plan of Jerusalem based largely on an imaginative interpretation of Old Testament descriptions and early historical records. It is oriented to the



2.

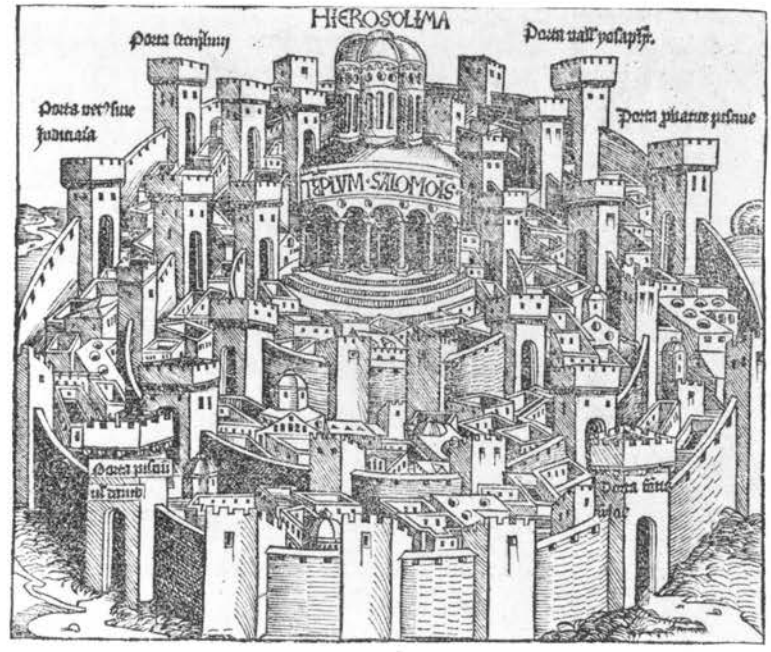
west, and the City of David is prominently depicted in a fanciful circular form on Mount Zion in the southwest portion of the old walled city. This location was originally described by the first-century historian Josephus and appears on most early maps. Recent archaeological studies have, however, determined that David's city was actually located on a southeastern ridge, south of the Temple Mount. The city wall, towers, gates, and many other historical and religious landmarks are identified and portrayed in their supposed or "traditional" locations, many of which are now known to be erroneous. This map, with all its faults, probably satisfied viewers who were curious about the ancient city of Jerusalem; they had no way of verifying its authenticity nor any reason to doubt it.

3. THOMAS FULLER
English, 1608-1661
IERUSALEM *qualis (ut plurimum) extitit ætate* Solomonis
From: *A PISGAH-SIGHT OF PALESTINE . . .*
London, 1650
Engraving, hand colored, 27.6 x 35.9 cm
Kyram Collection

[See color plate 2]

King David was succeeded by his son Solomon, whose reign (ca. 961-922 B.C.) was marked by great prosperity. As the political, economic, and religious center of a flourishing kingdom, Jerusalem grew considerably in size and population. Solomon built many public edifices, the most celebrated of which was the House of the Lord, the First Temple, whose construction is described in great detail in the Bible (1 Kings 6).

This is an imaginary plan of King Solomon's Jerusalem, oriented to the north. It presents an anachronistic depiction of Solomon's Temple, portraying it as an ecclesiastical shrine with medieval and Renaissance elements. Other Biblical sites are positioned according to tradition and portrayed according to the artist's conception. Streets are arranged in an unrealistic geometric pattern, with linear rows of houses. Even though this plan purports to represent Jerusalem in the time of Solomon, the Crucifixion is depicted in the upper left corner.



4.

4. HARTMANN SCHEDEL
German, 1440-1514
HIEROSOLIMA
From: *Liber cronicarum* . . .
[Nuremberg, 1493]
Woodcut, 19.0 x 22.3 cm.
Kyram Collection

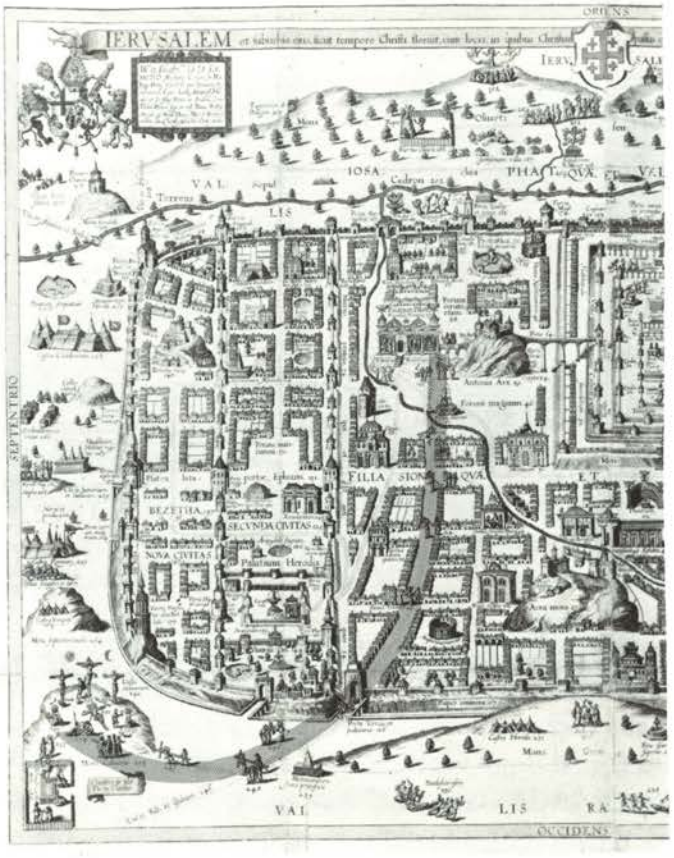
This is the first printed imaginary view of Jerusalem, depicted as a circular walled city dominated by Solomon's Temple. Six of the city gates are named, including David's Gate, also called Gate of the Pisans, after the twelfth-century crusaders from the city of Pisa.

This illustration is one of more than 1,800 woodcuts in *Liber cronicarum*, commonly known in English as the Nuremberg Chronicle, a history of the world from Creation to the time of the volume's publication (1493). It is the most celebrated **illustrated** book, and, after the Gutenberg Bible, the most important **printed** book of the fifteenth century. The woodcuts were made in the workshop of Michael Wohlgemut during the apprenticeship of Albrecht Dürer, and it is speculated that Dürer may have participated in their production.

5. CHRISTIAN VAN ADRICHOM
Dutch, 1533-1585
JERVSALEM et suburbia eius, sicut tempore Christi floruit . . .
From: *Jerusalem . . . et suburbanorum . . . brevis descriptio* Köln, 1584
Engraving, hand colored, 52.0 x 74.9 cm
Kyram Collection

[See color plate 3]

This imaginary plan of Jerusalem and its environs is oriented to the east. It uses a bird's-eye view containing numerous vignettes to create a detailed portrayal of physical features and their associated historic events. Although it purports to represent Jerusalem and its suburbs at the time of Christ, it depicts and identifies 270 sites from both Old and New Testaments. Most important, it delineates for the first time the fourteen Stations of the Cross as they are generally accepted



5. (Detail)

today (illustrated above). The author was a priest and surveyor whose exhaustive studies of the Bible, the writings of Josephus, and early pilgrim narratives enabled him to produce some of the most influential Holy Land maps of the sixteenth century without ever having visited the region. This attractive and highly informative map was widely disseminated and remained the authoritative guide to Jerusalem until the archaeological revelations of the nineteenth century.

6. HARTMANN SCHEDEL
German, 1440-1514
DESTRVCCIO IHEROSOLIME
From: *Liber cronicarum . . .*
[Nuremberg, 1493]
Woodcut, hand colored, 25.3 x 53.1 cm
Osher Collection

[See color plate 4]

This panoramic view looking westward from the Mount of Olives presents an imaginative composite of the six destructions of Jerusalem described in the associated text of the Nuremberg Chronicle. Solomon's Temple is in flames in the left foreground, and toppled buildings are scattered throughout the city. The Church of the Holy Sepulchre, relatively unscathed, is at the upper center. Calvary is depicted as a separate domed structure at the top right center.

7. ANONYMOUS
CRUSADER MAP OF JERUSALEM AND PALESTINE
Twelfth Century
Photographic reproduction
Original manuscript 31.3 x 21.0 cm
Bibliothèque Royale de Belgique, Brussels

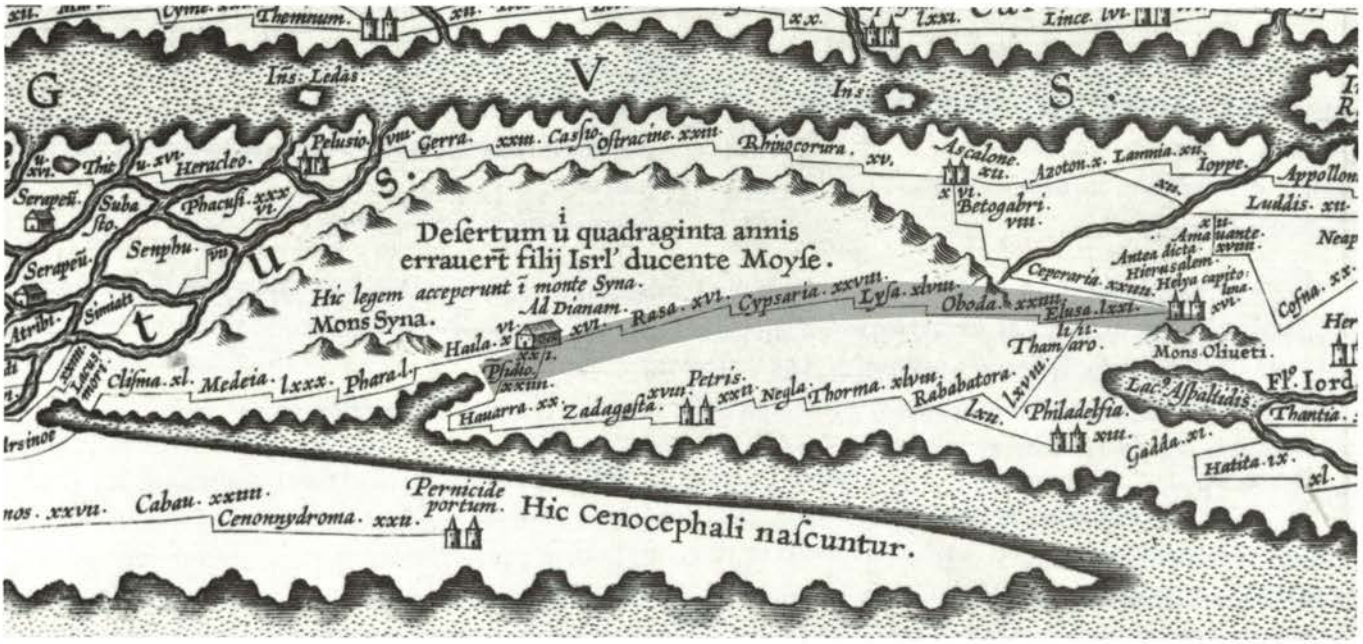
This is a reproduction of one of the first Crusader maps of the Holy Land, dating from the early twelfth century. It is pictorial in style with east at the top. A disproportionately large schematic depiction of Jerusalem is at the center, surrounded by small images of other cities and topographic features of the Holy Land, crowded into the available space without regard for relative size or scale. Jerusalem is portrayed as a circular walled city in a pattern resembling medieval maps of the world. The city is divided into quarters by two main avenues. The transverse avenue leads from St. Stephen's Gate in the north (at left) to Zion Gate in the south (at right). The vertical avenue connects David's Gate in the west (bottom) with the Temple Mount in the east (top). The major religious sites are portrayed in their approximate locations, with their Crusader names. Small groups of pilgrims are depicted making their way to and from various shrines.

JERUSALEM AND MAPMAKING

Mark ye well her ramparts . . . (Psalms 48:14)

Jerusalem occupies an important position in the history of cartography. The Bible tells us that the city was first mapped in response to a divine command to the Prophet Ezekiel: "Thou also, son of man, take thee a tile and lay it before thee, and portray upon it the city, even Jerusalem" (Ezekiel 4:1). The Book of Ezekiel also provided meticulously detailed descriptions that formed the basis of later plans and views of Solomon's Temple (see object 29). Furthermore, the late Medieval practice of placing Jerusalem at the center of world maps arose from a literal interpretation of Ezekiel 5:5: "This city of Jerusalem I have set in the midst of nations, with other countries round about her" (see objects 25-28).

Jerusalem is prominently depicted on many landmarks of early mapmaking, three of which are included in this exhibition. The city appears as "Aelia Capitolina" on a fourth-century Roman road map of the world (object 8). The oldest surviving detailed map (reproduced in object 9), contains a large bird's-eye view of "The Holy City of Jerusalem." A centrally placed image of the walled city of Jerusalem dominates the first modern printed map (object 10).



8. (Detail)

8. ABRAHAM ORTELIUS
Flemish, 1527-1598
TABVLA ITINERARIA . . .
Antwerp, 1598
Engraving, 39.8 x 51.8 cm. (One of four sheets)
Osher Collection

This is the first printed version of a twelfth- or early thirteenth-century manuscript copied from a now-lost Roman road map compiled in the fourth century. Commonly called the "Peutinger Table," it is the best surviving specimen of Roman cartography and is named after Konrad Peutinger, the sixteenth-century German scholar who preserved it. The manuscript was in the form of a vellum scroll approximately thirteen inches high and more than twenty-two feet long. This is one of four sheets of the engraved version, each sheet containing two parallel map segments; if all of the segments were joined, they would form an elongated map approximately eight inches high and more than thirteen feet long.

The map depicts the Roman Empire from Britain to India. As with its modern counterparts, strip road maps and subway diagrams, geographic accuracy is sacrificed to expediency. Topographic features are compressed and distorted, and both orientation and scale are variable. However, roads, cities, distances between landmarks, temples, forts, and spas are depicted with sufficient accuracy to serve the needs of military and civilian travelers. The detail seen above depicts the Holy Land with the Nile Delta at the left edge. Jerusalem is represented as two buildings located just above the Mount of Olives ("Mons Oliueti") and the Dead Sea ("Lac. Aspaltidis"). An inscription notes that the city was formerly called Hierusalem and is now Helya (Aelia) Capitolina.

This remarkable map, in its various forms, has had a useful life of more than fifteen hundred years. It is believed to have continued in use after the fall of the Roman Empire, serving medieval and Renaissance travelers, including pilgrims to the Holy Land. Most recently, it is said to have played a significant role during the Israeli War of Independence in 1948. The Israeli chief of operations, Yigael Yadin, was a professional archaeologist who knew that part of the ancient Roman road from Jerusalem to Eilat — portrayed on the Peutinger map — still existed under the sand of the Negev Desert. Using this route, an Israeli armored column scored a major victory by staging a surprise attack and capturing the strategic city of Eilat.

9. ANONYMOUS
MADABA MOSAIC MAP OF PALESTINE
Madaba, Jordan, ca. A.D. 565
Color reproduction, Jerusalem detail, 22.0 x 31.5 cm
Kyram Collection

The earliest surviving map of Palestine is a large colored mosaic on the floor of a sixth-century Byzantine church in Madaba, Jordan. Although several sections of the map have been destroyed, the depiction of Jerusalem, seen here, is largely intact. It is presented in a bird's-eye view from the west, with sufficient detail to allow identification of most of the landmarks as they existed in the late sixth century. The wall of the city exhibits several towers and at least three gates, the largest of which, today's Damascus Gate, is at the northern (left) extremity. Immediately within the gate is a plaza containing a column that is believed to have served as a reference marker for surveys during the Byzantine period. The colonnaded avenue extending across the center of the city is the main thoroughfare or *Cardo* (Latin for "axis"). Following the practice of the time, important structures are enlarged, often crowding out buildings of lesser importance. Churches are distinguished by their red roofs. The Church of the Holy Sepulchre is at the lower center, and to its right are David's Gate and Tower. At the top right, the Golden Gate leads to the Temple Mount.

10. LUCAS BRANDIS
German, fl. ca. 1460-1480
[Cedar et tabernacla eius Aras wecha unde baldach in Job]
From: *Rudimentum Novitiorum*
Lubeck, 1475
Woodcut (two blocks), hand colored, 39.2 x 57.7 cm
Osher Collection

[See color plate 5]

This 1475 map of the Holy Land is regarded as the first modern printed map because it is not derived from a classical source (Ptolemy), nor is it in the circular schematic format characteristic of medieval maps. However, it retains two attributes of earlier maps: it is "oriented" with east at the top, and Jerusalem is at the center. The geographic information is taken largely from a now lost manuscript map made two centuries earlier by a Dominican pilgrim, Burchard of Mt. Sion. In this bird's-eye view, topographic features are portrayed with reasonable accuracy, and cities and regions are depicted as stylized hills. Jerusalem is dominant, represented as a circular walled city overlooked by the Mount of Olives, with Bethlehem nearby on the right. Egypt and Gaza are in the lower right corner; the port of Jaffa is at the bottom center; the walled city of Acre ("Accon") is to the left of Jerusalem; and Damascus is at the upper left border. Crudely illustrated Biblical scenes include Egyptians drowning in the Red Sea (lower right), Moses receiving the Tablets of the Law on Mount Sinai (upper right corner), spires of the submerged cities of Sodom and Gomorrah protruding from the Dead Sea (upper right), the Baptism of Jesus (upper center), and the Crucifixion (below Jerusalem). Compass directions are indicated by eight "wind-blowers" at the edges of the map.

JERUSALEM THE HOLY

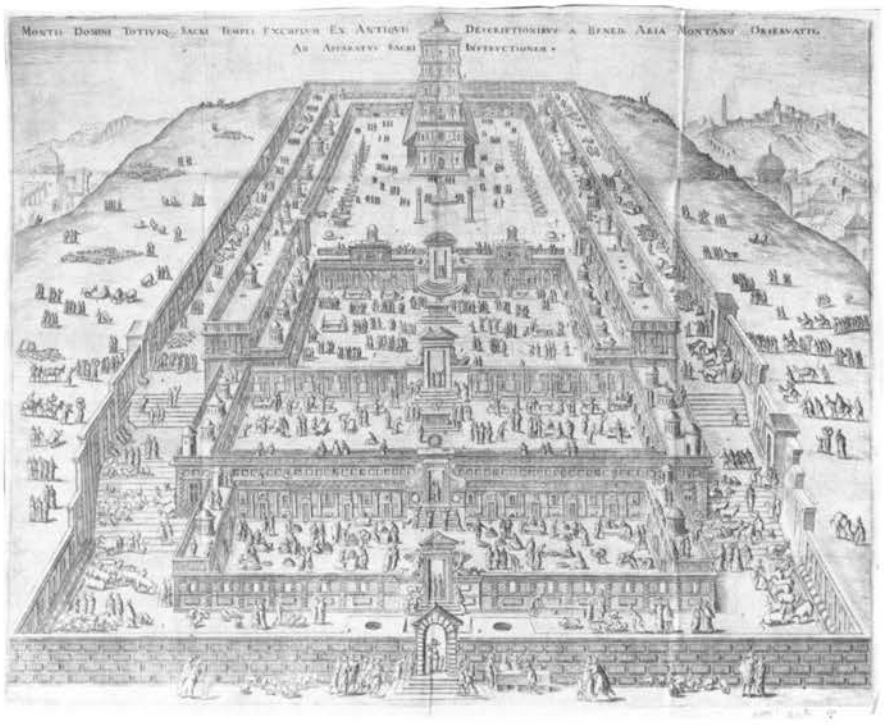
For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem. (Isaiah 2:3)

On a crude altar in Jerusalem, Abraham, patriarch of three great monotheistic religions, undertook to sacrifice his beloved son Isaac, in accordance with God's command. When an angel of the Lord interceded, Abraham substituted a burnt offering, a ram, for his son (Genesis 22:13). This Biblical event, a fundamental part of Jewish, Christian, and Islamic traditions, was the first of many to be associated with Jerusalem. The site of Abraham's near-sacrifice of Isaac was Mount Moriah, later chosen by King David for his altar and by King Solomon for his Temple. The platform on which Solomon built his Temple encompassed Mount Moriah and has come to be called the Temple Mount. This structure was enlarged when the Second Temple was rebuilt by Herod (37 B.C.), abandoned after the destruction of the Second Temple (A.D. 70), and restored when the Dome of the Rock was built (A.D. 691).

For Jews, the significance of Jerusalem is evident in the books of Prophets and Psalms. Jerusalem is named more than 750 times in the Bible, and Zion is mentioned 180 times. Zion, the pre-Israelite fortress of Jebusite Jerusalem (2 Samuel 5:7; 1 Chronicles 11:5) has become synonymous with Jerusalem and the Jewish nation as a whole. The holiest Jewish site is the Western Wall of the Temple Mount, formerly called the Wailing Wall.

For Christians, Jerusalem is the scene of key events in the life of Jesus, especially the Crucifixion and the Resurrection. The Mount of Olives, the Garden of Gethsemane, the Via Dolorosa, and the Church of the Holy Sepulchre are among the holiest sites in Christendom.

For Muslims, Jerusalem is the site of the Prophet Muhammad's ascension to heaven from the rock *es-Sakhra*, after a miraculous night journey from Mecca on his legendary horse *el-Burek*. The hoof print of *el-Burek* is said to be visible on the rock, now enclosed within the Dome of the Rock. This magnificent mosque and the nearby Mosque of el-Aqsa are the principal remaining shrines on the Temple Mount, known in Arabic as el-Haram esh-Sharif (Noble Sanctuary). This is the third most important holy site in Islam, after the Kaaba in Mecca and the Prophet's tomb in Medina.



12.

11. CHAPEL OF OUR LADY OF THE CEDARS OF MOUNT LEBANON
BIRD'S EYE VIEW OF HOLY JERUSALEM
West Roxbury, Mass., ca. 1900
Colored Lithograph, 43.7 x 67.4 cm
Kyram Collection

This colorful print depicts the traditional view of Jerusalem from the Mount of Olives, with Jesus weeping over the city. It was produced by an American Syro-Maronite church belonging to a Roman Catholic sect based in Lebanon, and was apparently designed as a souvenir for pilgrims. Christian, Islamic, and Jewish holy sites are shown.

12. BENEDICTUS ARIAS MONTANUS (BENITO ARIAS MONTANO)
Spanish, 1527-1598
MONTIS DOMINI TOTIVSQ.SACRI TEMPLI EXEMPLUM . . .
From: *Biblia Sacra, Hebraice, Chaldaice, Graece, & Latine . . .*
[Antwerp, 1572]
Engraving, 37.3 x 47.4 cm
Osher Collection

This imaginary view of King Solomon's Temple appeared in the "Polyglot Bible," the text of which was in four languages: Hebrew, Greek, Syriac, and Latin. Based on vague Biblical descriptions (1 Kings 6,7; 2 Chron. 3,4; Ezekiel 41), the structure is portrayed as rectangular in shape with a series of courtyards and an innermost Temple proper. Overall, the depiction is more grandiose than the Bible suggests. The artist follows the custom of his time, portraying the architecture in a familiar Italian Renaissance style.


ABRAHAM PATRIAR=
CHAE PER GRINATIO,
ET VITA.
Abrahamo Ortelio Antverpiano auctore.
ABRAHAM EGREDERE DE TERRA TVA, ET DE COGNATIONE TVA, ET VENI IN TERRAM QVAM MONSTRAVERO TIBI.
Septentrio.
Occidens.
Oriens.
Meridies.
Dan
Cedmonaei.
NAAN.
Gergesaei.
Ammonitæ
Damascus
CHARAR
BABYLO=
NIA.
Sur desertum.
Leuca.
Mille Passus.
Priuilegio Imperiali, Regni et Belgici decennali 1585.
Solitudo Ber=
sabe.
Campestria
Raphaam.
Campestria
Pharam,
Ismaelitarum
regio.
AE GYP=
T VS.
Sur desertum Meri=
diem versus.
Leuca,
Mill. Ger.
Mille Pas.
Dño Ioanni Mosllinio
Montis S. Winoxij ab=
bati reverendo, viro
humanitate & can=
dore eximio, multi=
plicique rerum cog=
nitione nobili; Ab.
Ortelius in perpetuæ
amicitiæ pignus DD.
ET DABO TIBI ET SEMINI TVO POST TE, TERRAM PEREGRINATIONIS TVAE, OMNEM TERRAM CHANAAN, IN POSSESSIONEM AETERNAM.

Plate 1

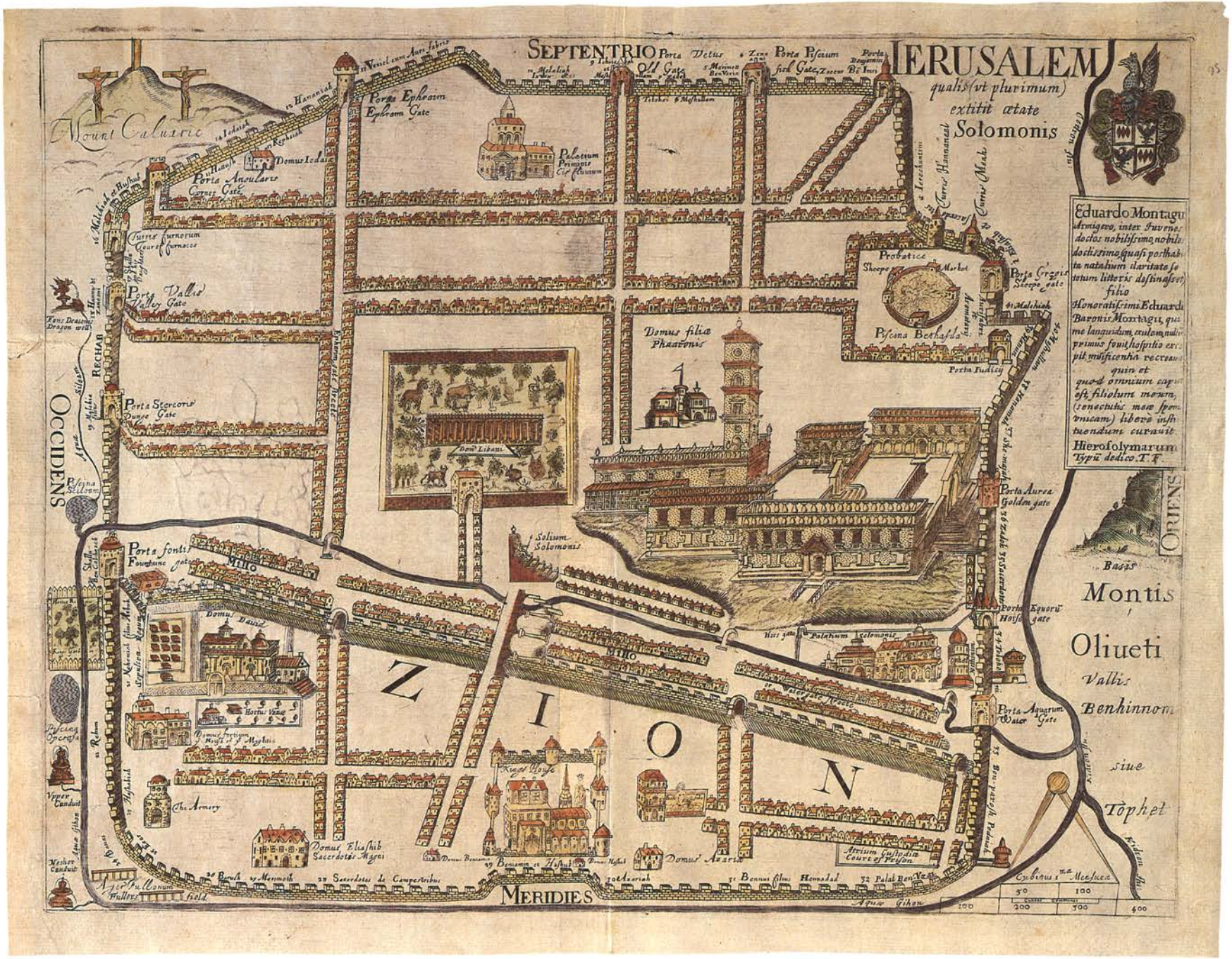

IERUSALEM
qualis (vt plurimum) extitit ætate Solomonis
SEPTENTRIO
Porta Vetus
Porta Piscium
Porta Ephraim
Ephraim Gate
Mount Caluarie
Domus Iedaiae
Porta Angularis
Corner Gate
Turres furnorum
Toure of furnaces
Porta Vallis
Valley Gate
Draco aeneus
Dragon brasse
RECHAB
OCCIDENS
Porta Stercoris
Dunge Gate
Piscina Siloam
Porta fontis
Fountaine gate
MILLO
Domus Dauid
Horrea Vina
Domus Pistorum
Bakers of Myrrhe
Piscina Inferior
Vpper Conduit
The Armory
Domus Eliashib Sacerdotis Magni
Domus Azarie
Benjamin et Hasshub
Domus Hasshub
Domus Benjamin
Aqua Gihon
Mercatorum Fullonum
Fullers field
MERIDIES
Porta Sheepe gate
Probatica
Sheepe Market
Piscina Bethsaida
Porta Iudicij
Domus filiæ Pharaonis
Porta Aurea
Golden gate
Porta Equorum
Horse gate
Porta Aquarum
Water Gate
Solium Salomonis
Palatium Salomonis
Atrium Custodiæ
Court of Prison
Basis Montis Olivueti
Vallis Benhinnom
siue
Tophet
ORIENS
Eduardo Montagu
Armigero, inter Iuuenes doctos nobilissimo nobilissimo quasi posthabita natalium dignitate se totum literis destinasset, filio
Honoratissimi Eduardi Baronis Montagij, quæ me languidum, exulemq; nullus primus fouit, hospitio excepit, munificentia recreauit, quin et
quod omnium caput est, filiolum meum, (senectutis meæ spem vnicam) libere instituendum curauit
Hierosolymarum
Typū dedico. T. F.

Plate 2

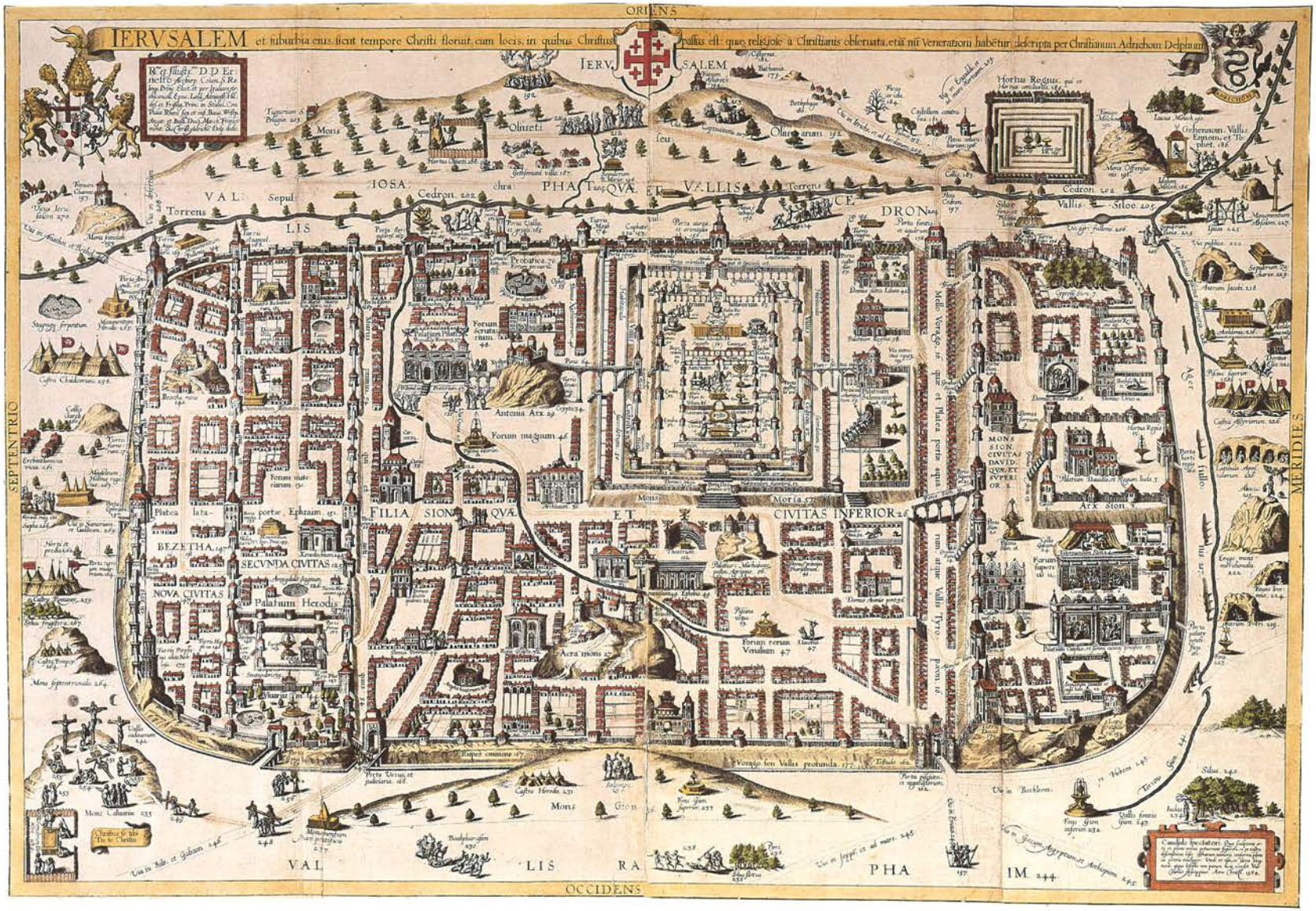

ORIENS
IERVSALEM et suburbia eius, sicut tempore Christi floruit, cum locis, in quibus Christus passus est: quae religiose a Christianis obseruata, etiã nũ Venerationi habetur: descripta per Christianum Adrichom Delphum
IERV SALEM
OCCIDENS
SEPTENTRIO
MERIDIES
VAL LIS IOSA PHAT, QVÆ ET VALLIS CEDRON
Torrens Cedron 202
Oliueti
Mons
Hortus Regius
Cedron 202
Vallis Siloe 205
Ager fullo
Mello Vorago, 16 quæ et Platea portæ aquarum, atque Vallis Tyropæon. 16
MONS SION. CIVITAS DAVID. QVÆ ET SVPERIOR 1
Arx Sion
Moria 57
Antonia Arx 29
Forum magnum 46
FILIA SION QVÆ ET CIVITAS INFERIOR 26
BEZETHA
SECVNDA CIVITAS
NOVA CIVITAS
Palatium Herodis
Platea lata
Acra mons
Forum rerum Venalium 47
Vorago seu Vallis profunda 177
Mons Caluariæ 235
Mons Gion
VAL LIS RA PHA IM 244

Plate 3

Plate 4


Mōs Seyr
Nasareth
Abelina
Melchisedech
Raym
Capaui
Cana
Dothaim
Salim io·iii·et Gen xxxiii
Tripolis
Man galilee
Arabiā
Jordis
Affechburia
Galgala·iosue·c
Ramathem iii·re·xi
Emē
Amathoth·iii·r·xx
Bethania·io xi
Jesrahel
Laech
Gabaa·
Caiphas
Dan mōs
Samaria
Sichem io·iii·
Bethel
Monasplo gratissimus
Lepua
Gabaa·iosue·ixxxx
ii·q·iii ·Filistinum
Cesaria palleftini
Actuum·xxi·act·x
Ramathaim t armatai re·i
Joppe·t·Japha
Amonitr
Petra deserti
Mare mortuū
Deserti pharen
Mons segrē. xiiii·et dim·
Betagla
Engadi·i·re xxxii·
Carmelus·i·re xxx·
Thecua ciuitas xii·re·xiiii·
Betleem
Batachar·et Ramatula
Ebronnoua
Ebron petus
Mamtre gē xvm·
Bethsu re
Calcatria
Sochot·i·re· xvii·io·xxi·
Carathiarim archa·xx·ānis
Raphaim
Bersabee
Egiptus
azotus
ascolona
accaron
Gaza
Mare rubrū

Plate 5

Plate 6

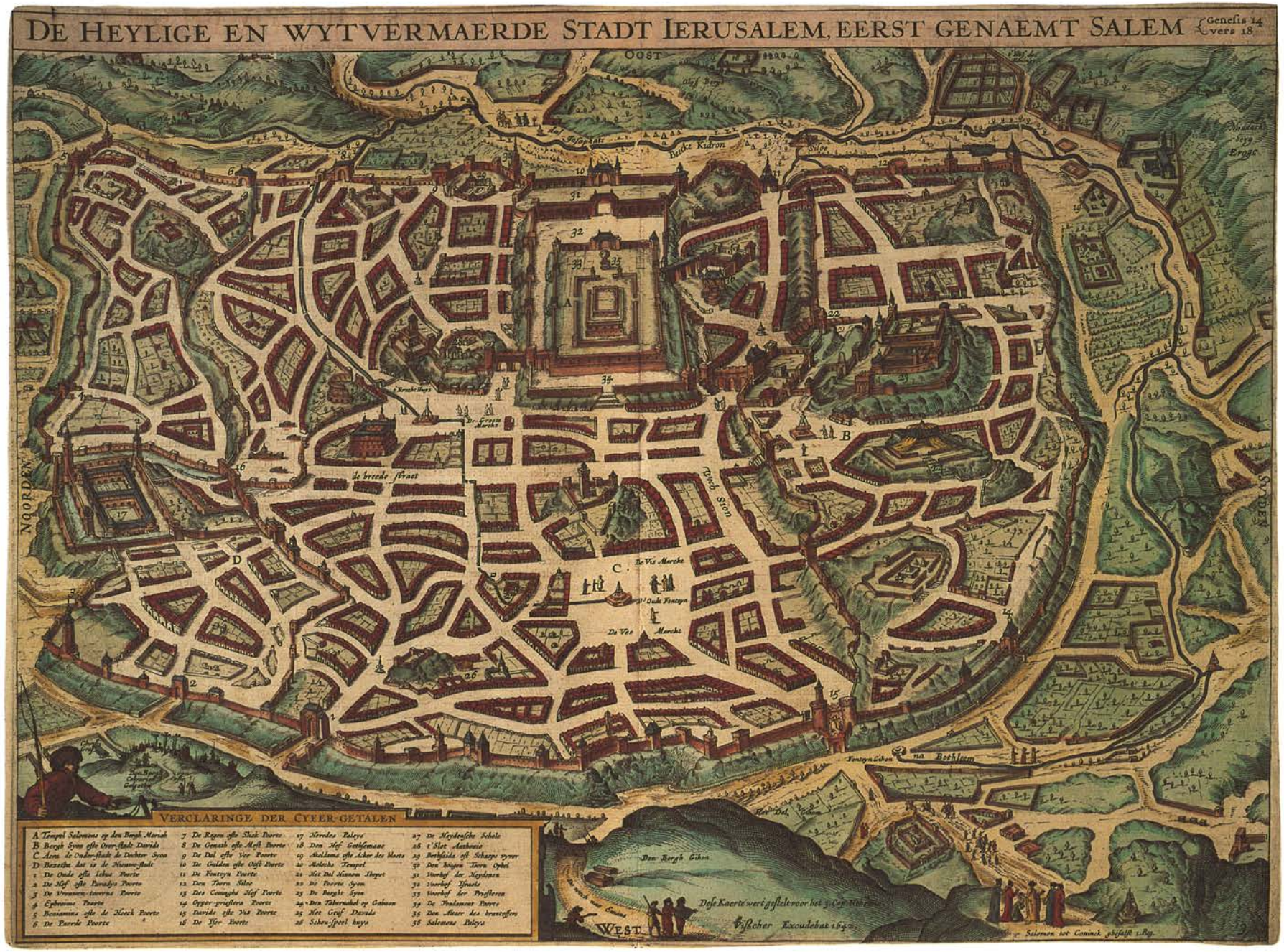

DE HEYLIGE EN WYTVERMAERDE STADT IERUSALEM, EERST GENAEMT SALEM
Genesis 14 vers 18
OOST
NOORDEN
SUYDEN
WEST
Dese Kaerte wert gestelt voor het 3 Cap. Actor
Visscher Excudebat 1642
VERCLARINGE DER CYFER-GETALEN

Plate 7

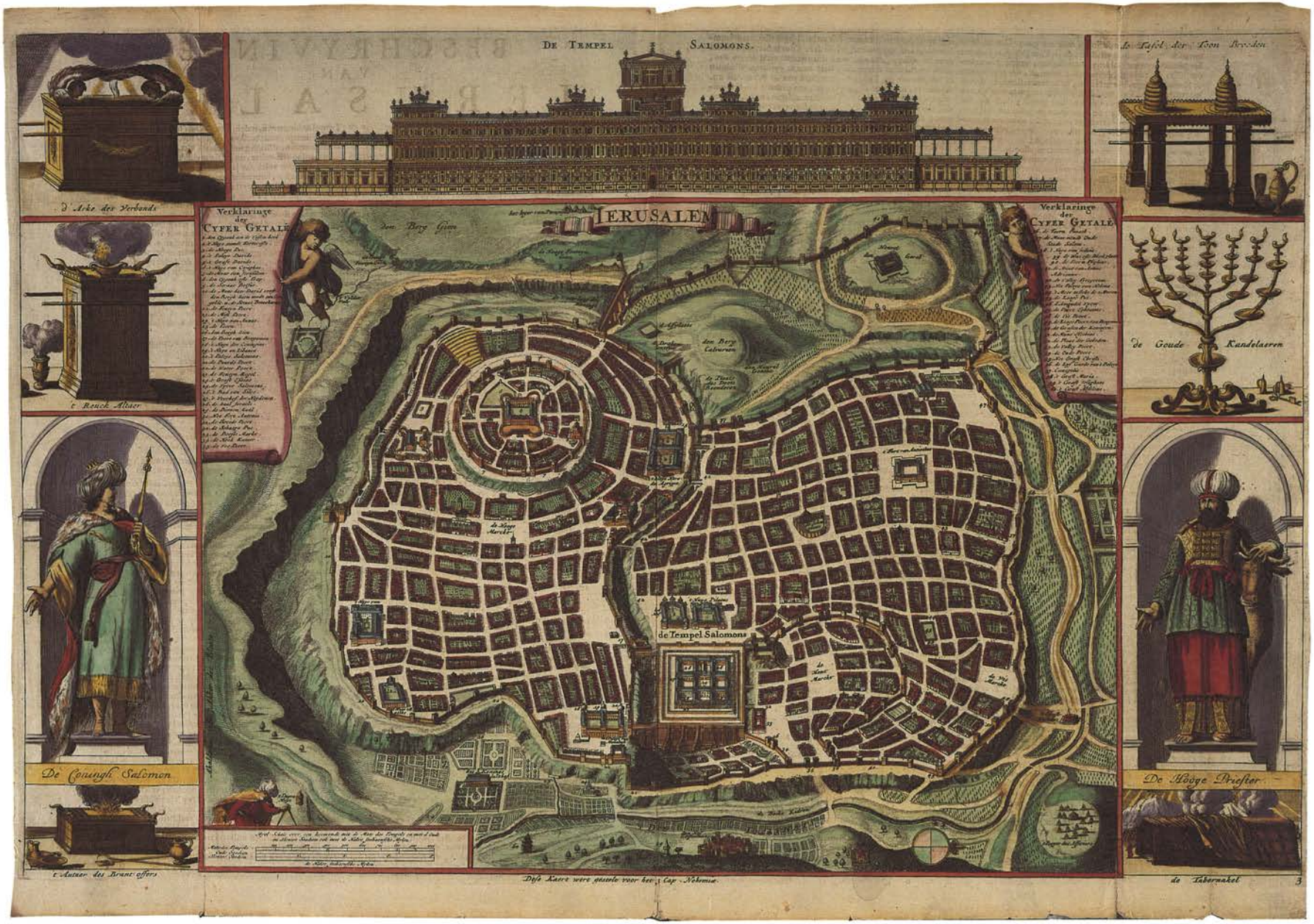

De Tempel Salomons.
De Tafel der Toon Broeden
D' Arke des Verbonds
Verklaringe der Cyfer Getalen
Ierusalem
de Tempel Salomons
De Goude Kandelaeren
t' Reuck Alcaer
De Coningh Salomon
De Hooge Prieſter
t' Autaer des Brant offers
de Tabernakel
Deſe Kaerte were gestelt voor het Cap Nakomie.

Plate 8

14.

15.

13. ANONYMOUS
El Haram Esh Sharif
Survey of Palestine, 1944
Reduced photocopy (original 98.4 x 68.6 cm)
Geography and Map Division, The Library of Congress

This is a large scale plan of el-Haram esh-Sharif, Arabic for Noble Sanctuary or Noble Enclosure, known in English as the Temple Mount. Place names are given in English and Arabic. Ground plans of the two principal Islamic shrines are depicted, the octagonal Dome of the Rock at left center and the rectangular El-Masjid el-Aqsa at the bottom left. The map's decorative border design is taken from sixteenth-century tiles in the Dome of the Rock

14. FELIX BONFILS
French, 1831-1885
The Western ("Wailing") Wall, ca. 1875
Collodion print, 22.2 x 26.3 cm
Kyram Collection

Judaism's holiest shrine, commonly thought to be a remnant of King Solomon's Temple, is actually part of a later Temple Mount. The surviving wall was built in the first century B.C. by Herod the Great when he enlarged the Temple Mount, burying the original walls in the process. Nevertheless, the Western Wall retains its holy status because of its symbolic connection with Judaism's original House of the Lord and its sanctification by centuries of fervent prayer.

15. C. AND G. ZANGAK [BROTHERS]
Greek, fl. 1870s
The Church of the Holy Sepulchre, ca. 1875
Collodion print, 22.3 x 28.3 cm
Kyram Collection

According to Christian tradition, Emperor Constantine built the Church of the Holy Sepulchre on the site where his mother, Empress Helena, discovered the true cross and the tomb of Jesus in A.D. 326. Over the centuries the structure has been partly destroyed and rebuilt on several occasions. The present church plan is largely the result of extensive reconstruction by the Crusaders in 1149. However, the base of the original Constantinian rotunda and part of the entrance are still preserved.

16.

16. FELIX BONFILS
French, 1831-1885
The Dome of the Rock, ca. 1875
Collodion print, 18.5 x 26.3 cm
Kyram Collection

The Dome of the Rock, also known as the Mosque of Omar and in Arabic as Qubbat es-Sakhra, was built by caliph Abd el-Malik near the end of the seventh century A.D. Because of its traditional association with the Prophet Muhammad's ascent to heaven, it has been, through most of its existence, one of Islam's holiest shrines. In the twelfth century, however, it was converted into a Christian church by the Crusaders, who renamed it Templum Domini and placed a golden cross over its dome. After Saladin recaptured Jerusalem in 1187, he rededicated the Dome of the Rock as a mosque. The structure has undergone many repairs and decorative additions through the centuries, but its basic design has remained substantially unchanged and it stands as one of the greatest achievements of Islamic architecture.

JERUSALEM THE BEAUTIFUL

Ten measures of beauty descended to the world; nine were taken by Jerusalem and one by the rest of the world. (Babylonian Talmud: Kidushin 49b)

"Perched on its eternal hills," wrote Mark Twain in *Innocents Abroad* (1867) "white and domed and solid, massed together and hooped with high gray walls, the venerable city gleamed in the sun." "So Small!" he remarked, " . . . why, it was no larger than an American village of four thousand inhabitants . . . ." He mused further: "The thoughts Jerusalem suggests are full of poetry, sublimity and more than all, dignity." Having entered the gates and wandered through the streets, he observed " . . . Jerusalem is mournful and dreary and lifeless. I would not desire to live here." But after visiting the Holy places, he left Jerusalem and concluded that " . . . all that will be left will be pleasant memories of Jerusalem . . . a memory which money could not buy from us."

As Mark Twain's sentiments indicate, Jerusalem has occupied a special place in the hearts and minds of many people through the ages. Without its strong religious associations, this small and remote city would have held little attraction for travelers, authors, or artists. Powerful spiritual yearnings served as a magnet for religious pilgrims who provided the earliest portrayals of the city. Religious inspiration, always a potent influence in art, probably accounts for the fact that Jerusalem has been portrayed more often than virtually any other city. Jerusalem's status as a paragon of beauty is celebrated in King Solomon's *Song of Songs*: "Thou art beautiful, O my love . . . comely as Jerusalem" (6:4).

Few artists undertook the long and hazardous journey to Jerusalem during the late Middle Ages and Renaissance. Most resorted instead to descriptions in Holy Scriptures, historical accounts, and travelers' narratives, supplemented by their own imaginations. The resulting portrayals were, with a few notable exceptions, mixtures of second-hand observations and inspired fantasy.

The most popular view of Jerusalem is from the Mount of Olives, overlooking the city from the east and providing an unobstructed view of the Temple Mount and other holy sites. In his book, *Those Holy Fields*, the Reverend Samuel Manning wrote: "This is the view over which Jesus wept, when he beheld its beauty."

17. GARO NALBANDIAN
JERUSALEM
Published by Palphot Ltd., late twentieth century
Color photograph, 27.0 x 98.0 cm
Kyram Collection

The Mount of Olives is a natural observation point that has for centuries been favored by artists and pilgrims, and more recently by tourists and photographers. In this modern color photograph the appearance of the Temple Mount and the old walled city is not much different from that seen on old drawings and paintings (see object 18, below). The horizon, however, is altered considerably by tall buildings of the modern city.

18. CORNELIS DE BRUYN
Dutch, 1652-1726
IERUSALEM
From: *Reizen van . . . door Klein Asia . . . en Palestina*
Delft, 1698
Facsimile engraving, 28.2 x 125.3 cm
Kyram Collection

De Bruyn was one of the most accomplished artists to visit the Holy Land before the nineteenth century. He came as a traveling artist rather than as a pilgrim and his depictions are historically valuable because of their accuracy. This view was sketched during the period of Ottoman rule when foreigners were regarded with suspicion and the making of "graven images" was prohibited. De Bruyn avoided detection by pretending to be picnicking with two Franciscan friars who stood guard while he made his drawings.

19. PIERRE R. AVELINE
French, 1654-1722
IERUSALEM *Comme elle est a présent*
Paris, ca. 1700
Engraving, hand colored, 34.1 x 51.7 cm
Kyram Collection

[See color plate 6]

Although it is from the same vantage point and was published at about the same time as de Bruyn's view (object 18), this engraving presents a significantly different image of Jerusalem. Whereas de Bruyn's is a first-hand eyewitness drawing, Aveline's portrayal is based on an earlier imaginary rendering, itself derived from a fifteenth-century pilgrim's sketch. Points of interest are numbered and identified in accordance with Christian tradition. Illustrations such as this, though outdated and inaccurate, conformed with descriptions of the city's beauty and fulfilled the needs of armchair pilgrims.

20. DAVID ROBERTS
Scottish, 1796-1864
JERUSALEM du cote du Nord
From: *The Holy Land, Syria, Idumea, Arabia, Egypt and Nubia*
F. Stroobant, Brussels, ca.1845
Lithograph, 27.0 x 39.0 cm
Kyram Collection

Some of the most celebrated on-site drawings of the Holy Land were made by the Scottish artist David Roberts in 1838 and 1839. His view of Jerusalem from the north provides a majestic vista of the city with its domes and minarets, and the surrounding hills and valleys.

JERUSALEM: THE PILGRIM CITY

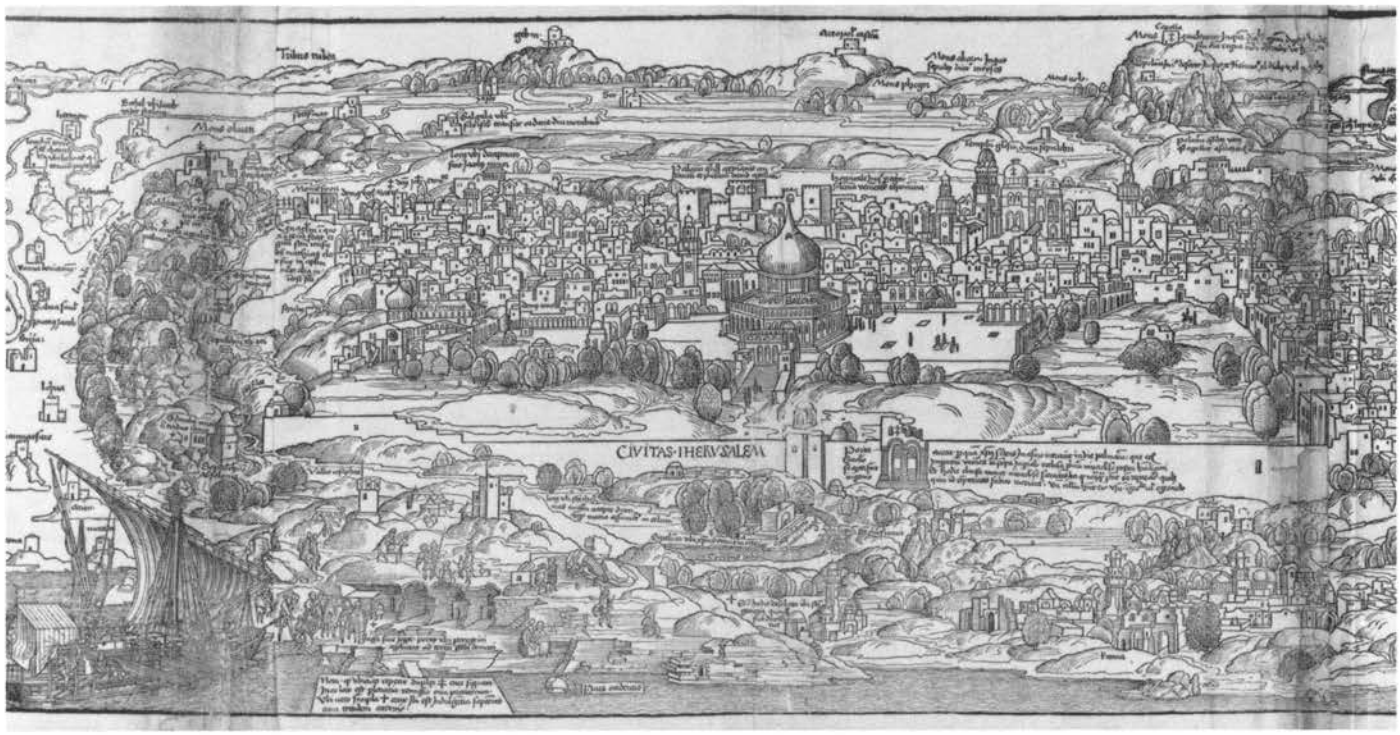
Walk about Zion, and go round about it . . . (Psalms 48:13)

In a sense, Abraham's journey to the Promised Land was the first religious pilgrimage. Among the places he visited was Salem, the future site of Jerusalem. With the bringing of the Holy Ark to Jerusalem by King David and the erection there of the Temple of the Lord by King Solomon, Jerusalem became the focus of Jewish pilgrims seeking to comply with the Biblical injunction: "Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose" (Deuteronomy 16:16). Through the centuries, Jews dispersed throughout the world have engaged in pilgrimages to their Holy City.

Christian pilgrimage received a considerable stimulus in the fourth century A.D. when Empress Helena, mother of Emperor Constantine, identified the traditional sites associated with the life and death of Jesus. The sites themselves and the magnificent churches and shrines erected over them have attracted Christian pilgrims in large numbers since that time, as have the holy sites from the Old Testament.

One of the Five Pillars of the Islamic faith is the *hajj*, an obligatory pilgrimage to Mecca. Nevertheless, Jerusalem is known in Arabic as el-Quds ("the holy one"), and the city is home to some of the most important Islamic shrines. Foremost among them is the Dome of the Rock, the magnificent mosque sheltering the rock from which Muhammad is believed to have ascended to heaven. The Temple Mount upon which it stands, along with the great Mosque of el-Aqsa, is reverently called el-Haram esh-Sharif, "The Noble Sanctuary."

Early pilgrimages from Europe to Jerusalem were long and difficult journeys. The flow of pilgrims was influenced by many circumstances including travel facilities, wars, epidemics, and political, religious, and economic conditions. Accounts of these journeys are rich sources of information regarding historical events, geography, fauna and flora, and various cultures, religious practices, customs, and languages. Pilgrims' itineraries and maps were sometimes distorted by inaccurate observation, hearsay, deliberate exaggeration or fabrication, or religious preconceptions. They nevertheless provide valuable insights into the history and topography of Jerusalem and surrounding regions. Because of Muslim and Jewish prohibitions against "graven images," the majority of maps were by Christian pilgrims.



21. (Detail)

21. BERNHARD VON BREYDENBACH
German, ca. 1440-1497
ERHARD REUWICH
Dutch, fl. ca. 1460-1490
Untitled map of Palestine and view of Jerusalem
From: *PEREGRINATIO IN TERRAM SANCTAM*
Mainz, 1486
Woodcut, 27.4 x 128.4 cm
Osher Collection

This is the earliest printed map of the Holy Land based on contemporary eyewitness sources. It appeared in the first illustrated travel guide to the Holy Land, written by Bernhard von Breydenbach, a Deacon of the Mainz Cathedral. Breydenbach's account is based on his pilgrimage to the Holy Land in 1483, accompanied by Erhard Reuwich, an accomplished Dutch artist who made on-site sketches for later use as woodcut illustrations.

Oriented to the East, the map presents a panoramic depiction of the region extending from Damascus and Tripolis in the north to the Red Sea and Alexandria in the south. Many biblical sites are portrayed, together with other features of interest to travelers and pilgrims, such as the Pyramids of Egypt and locations where indulgences could be obtained. At the lower left, pilgrims are disembarking from a ship at the harbor of Jaffa.

Inserted into the central portion of the map is a large and detailed view of Jerusalem **oriented to the west**, as seen from the Mount of Olives. This view above differs from the rest of the map in both scale and perspective, and should be viewed separately. Although this map was made at a time when Jerusalem was under Islamic rule, the holy sites are designated by their Christian names. The Dome of the Rock ("Templum Salomonis") is seen at the center, with the Church of the Holy Sepulchre ("Templum gloriosum Domini Sepulchri") above and to the right; a hospice for pilgrims stands between the two shrines. These and many other sites are depicted with unusual accuracy stemming from first-hand observation, in contrast to the more common renditions based on vague scriptural descriptions or pure imagination. Accordingly, the map was extraordinarily useful to pilgrims and was widely copied.

22. CLAES JANSZ VISSCHER
Dutch, 1587-1652
DIE HEYLIGE EN WYTVERMAERDE STADT IERUSALEM, EERST GENAEMT SALEM
From a Dutch Bible
[Amsterdam?], 1642
Engraving, hand colored, 30.2 x 40.8 cm
Osher Collection

(See color plate 7]

The practice of illustrating Bibles with maps began early in the sixteenth century. By the seventeenth century, Bibles typically contained maps illustrating five traditional subjects: the Patriarchs, the Exodus, the Twelve Tribes of Israel in the Promised Land, Christ and the Gospels, and the Wanderings of Saint Paul. Some mapmakers, such as the eminent Visscher family of Amsterdam, added a plan of Jerusalem. This is the first such plan, an imaginary bird's-eye view of the ancient walled city with east at the top. The Second Temple, Mount Zion, and Herod's Palace are among 40 sites identified. A vignette at the lower right depicts the anointment of King Solomon, and another at the lower left portrays the Crucifixion. The fisherman in the lower left corner represents a visual signature of the mapmaker, whose Dutch name "Visscher" is equivalent to the English "Fisher."

23. D. HAINES
American, fl. 1815-1833
***A New Map of the* LAND OF PROMISE AND THE HOLY CITY OF JERUSALEM . . .**
Philadelphia, 1828
Lithograph, hand colored, 58.5 x 146.5 cm
Osher Collection

Although this map was made more than 300 years after that of von Breydenbach (object 21), they have much in common. Both are panoramic maps of the Holy Land from Damascus to Alexandria, oriented to the east, with views of Jerusalem and depictions of many Biblical sites. The Haines map, however, is considerably more detailed. It presents an encyclopedic portrayal of the geography and events of the Old and New Testaments, with graphic scenes and extensive explanatory texts. At the top center there is a large plan of Jerusalem, clearly derived from Visscher's (object 22). In the lower left corner there is view of Jerusalem from the east, with Jesus approaching the city on Palm Sunday. This map exemplifies the power of a well-designed map to transmit information by using a combination of images and words; by itself, it could serve as a comprehensive guide for the pilgrim or Bible student.

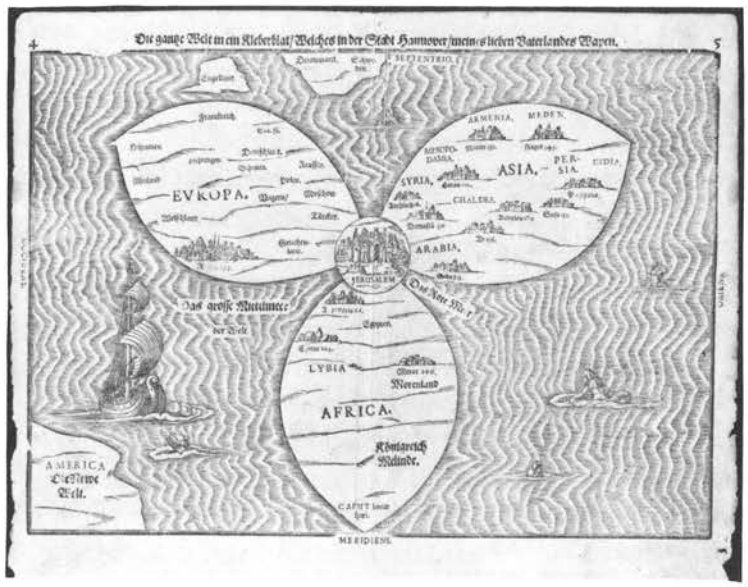
24. ANONYMOUS
PANORAMA OF JERUSALEM ON THE DAY OF THE CRUCIFIXION
Historical Pub[lishin]g. Co. Litho., Philadelphia, 1890
Colored lithograph, 22.5 x 309.5 cm
Kyram Collection

This dramatic scene is taken from The Cyclorama, an enormous three-dimensional panorama of Jerusalem on the day of the Crucifixion. It was created in Munich between 1878 and 1882, and has been on view since 1895 in Ste-Anne-de-Beaupre, near the city of Quebec in Canada. The tableau is of monumental size, measuring 46 feet in height and 361 feet in circumference. The lifelike character of the display creates the illusion of being a spectator at the historic event, a quality that is captured in the illustration.

JERUSALEM: THE CENTER OF THE WORLD

This city of Jerusalem I have set in the midst of nations, with other countries round about her.
(Ezekiel 5:5)

Since Jerusalem was located near the middle of the known world of antiquity, it naturally occupied a central position on early world maps. During the Middle Ages, strong religious influences caused some mapmakers to deliberately place Jerusalem at the exact center or "navel" of the world, in accordance with Biblical descriptions. This format was not widely adopted until the thirteenth century, following the Crusades and the consequent popular identification of Jerusalem as a primary spiritual center. With the advent of the Renaissance, new discoveries and improved geographic concepts changed the extent and shape of the known world and rendered Jerusalem-centered maps obsolete.



25.

25. HEINRICH BÜNTING
German, 1545-1606
Die gantze Welt in ein Kleberblat . . .
From: *Itinerarium Sacrae Scripturae . . .*
Magdeburg, Germany, 1581
Woodcut, 25.8 x 36.5 cm
Osher Collection

This curious map appeared in a late sixteenth-century rendition of the Bible in the form of an illustrated travel book. It reflects outmoded medieval theologic-geographic concepts, placing Jerusalem at the center of the world and at the intersection of three continents.

The format of the map is an imaginative adaptation of the cloverleaf design taken from the coat of arms of Hannover, the author's native city. In a mixture of fantasy and geography, the continents of the Old World are compressed into the three petals, and England and Scandinavia (Denmark and Sweden) are portrayed as islands in the northern ocean. The Red Sea separates Asia from Africa, and the Mediterranean Sea fills the angle between Africa and Europe. A glimpse of the New World is seen at the lower left. The all-encompassing ocean is embellished with a mermaid, a Triton, several sea monsters, and a ship.

26. MAKER UNCERTAIN; POSSIBLY GERVASE OF TILBURY
English ca. 1160-1235
Untitled world map ["the Ebstorf map"]
Ebstorf, Germany, ca. 1235
Modern reproduction: Terra Sancta Arts Ltd., Tel-Aviv, Israel
Kyram Collection

This is a reduced and retouched reproduction of the largest known medieval world map, made at or for the Benedictine abbey of Ebstorf, Germany, in about 1235. The original, measuring almost 12 feet in diameter, was destroyed in an air-raid on Hannover, Germany, during World War II. It was a classic *mappamundi*, a type of medieval world map or map-painting whose chief purpose was to teach Christian history to the faithful. Such maps attempted to summarize and locate major events in religious and secular history and convey a wide variety of spiritual, ethical, and scholarly information including natural history, myth, and legend. They served as visual encyclopedias within a Christian framework set against a geographic backdrop; geographic accuracy was, accordingly, of secondary importance. The author's home territory was often disproportionately enlarged, and the size of other regions was dependent on their historical or religious importance and the amount of information to be inscribed on them. These maps were commonly circular in shape with east at the top, although other geometric forms and orientations were used. As noted earlier, Jerusalem was placed at the center of these large *mappaemundi* of the late Middle Ages.

The religious purpose of the Ebstorf map is clearly evident: the world is depicted as the body of Christ. Christ's head is at the top (east) adjacent to Paradise. His arms embrace the world and its people; even the monstrous races of Africa are gathered in and saved by His left hand. Jerusalem is at the navel of the world, and is depicted as a square walled city enclosing an image of the risen Christ.

A disproportionately large Middle East occupies the central portion of the map, with Asia above (east), Africa to the right (south), and Europe at the lower left (northwest). Places and episodes from the Old and New Testaments are prominently depicted. In addition, contemporary geographic features including roads and scenic areas are portrayed, indicating that the map was designed to meet secular as well as religious needs of travelers.

27. RICHARD OF HALDINGHAM
[RICHARD de BELLO]
English, fl. ca. 1260-1305
Descriptio Orosii de ornesta mundi sicut interius ostenditur
Lincoln, England, ca. 1290
Original manuscript on vellum, 165 x 135 cm
Printed reproduction by Wychwood Editions, Oxfordshire, England
Osher Map Library

This is a reproduction of the Hereford map, so-called because it has served as an altarpiece in Hereford Cathedral for the past 700 years. It is the largest (5.4 x 4.4 feet) and most detailed of the surviving *mappaemundi*. Made about 50 years after the Ebstorf map, it is similar in concept though smaller than its now-destroyed precursor. Like the Ebstorf map, the Hereford map is circular in shape with east at the top and the walled city of Jerusalem at the center. Asia is at the top, Africa to the right, and Europe at the lower left; an apparent scribal error has transposed the names of Africa and Europe. The principal cities of Europe are depicted, along with the major trade and pilgrim routes.

The Holy Land is greatly enlarged, occupying about one-sixth of the world's surface. Numerous Biblical sites and events are depicted, many of them also seen on the Ebstorf map; they include the Exodus, the wanderings of the Israelites, Moses receiving the Tablets of the Law on Mount Sinai, the Tower of Babel, Noah's ark on Mount Ararat, the stable at Bethlehem, and the Crucifixion. At the very top, Christ sits in judgment, and angels conduct the saved to heaven and the sinners to hell.

Monstrous races—dog-headed men, headless men with facial features on their chests, men with single legs or four legs, and other strange humanoid beings — are portrayed along the southern border of Africa. Described by such classical writers as Herodotus and Pliny, these bizarre creatures were entrenched in medieval lore as descendents of Adam and Noah and thus deserving of salvation.

In the lower left corner Augustus Caesar is seen issuing an edict calling for a survey or registration of the entire world. This has been interpreted as referring to the census that caused Mary and Joseph to travel to Bethlehem. However, a border inscription refers to a world survey initiated by Julius Caesar shortly before his death. The scene of the three surveyors receiving the decree from Augustus is consistent with the recorded history of that monumental project, since it was largely completed during the reign of Augustus.

28. ANDREAS WALSPERGER
Austrian, fl. 1448
Untitled circular world map
Constance (Konstanz), Germany, 1448
Facsimile of manuscript on vellum; map diameter 42.5 cm
Original in Biblioteca Apostolica Vaticana, Rome
Osher Collection

This map represents a transitional type between medieval and Renaissance maps. It is circular in form, but is oriented to the south rather than the east. More important, there is more emphasis on geographic accuracy and less on transmission of historical and religious information. An inscription at the bottom explains that the map was drawn according to Ptolemy's scientific principles, using a uniform scale and a framework of longitude and latitude. One consequence of this approach is that the map is not centered on Jerusalem, but on a nearby point in the interior of Asia Minor.

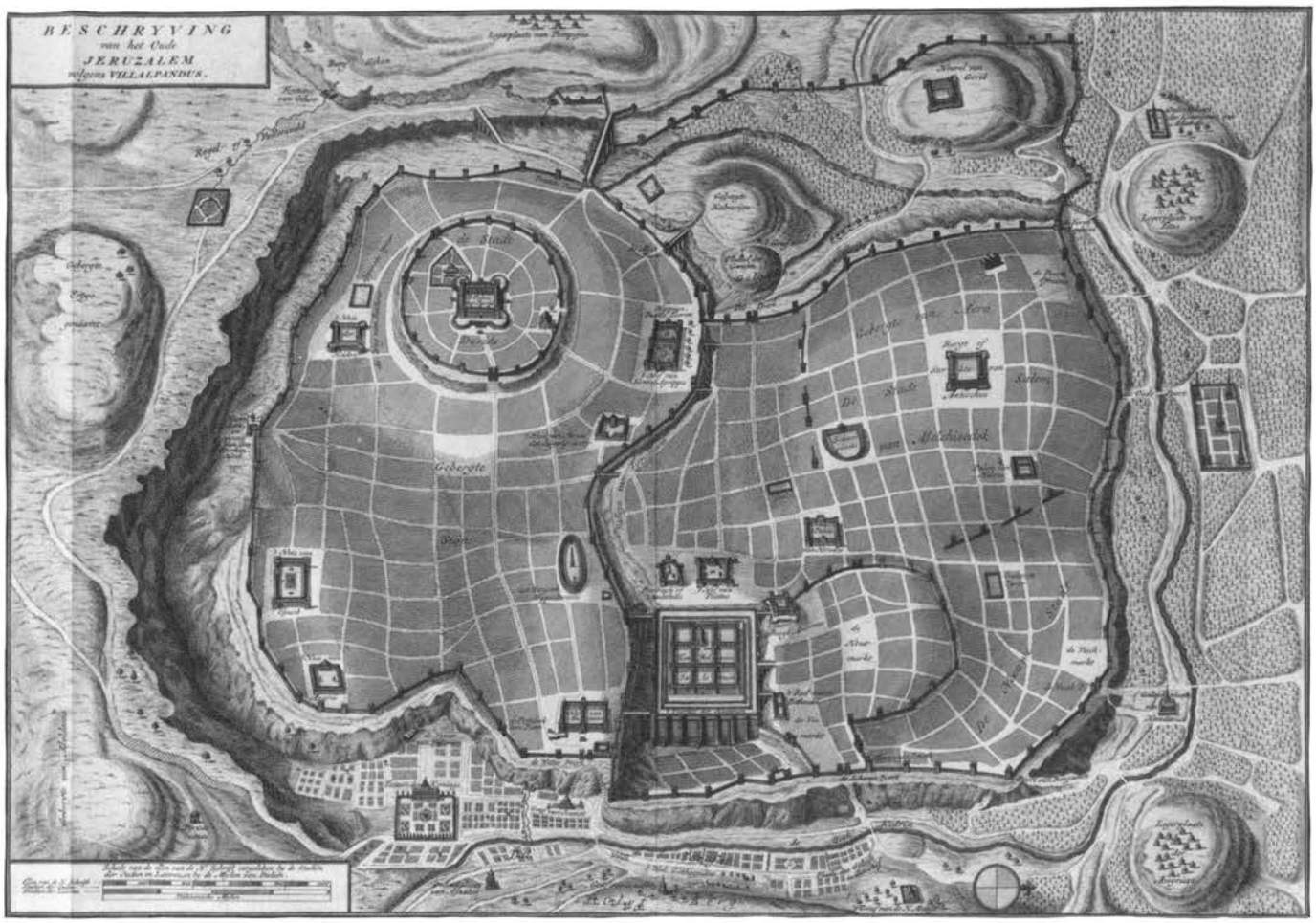
Additional features of interest are the depiction of earthly Paradise as a large walled city at the eastern edge of Asia, the use of red color to indicate Christian cities and black for Islamic cities, and an inscription over the southern tip of Africa suggesting that monstrous races reside in the antarctic region.

JERUSALEM: FROM TOWN TO METROPOLIS

Rejoice with Jerusalem, and be glad for her, all ye that love her! Join in her jubilation, all ye that mourn for her. . . . For thus saith the Lord: Behold, I will extend prosperity to her like a river, and the glory of the nations like a flowing stream . . . Ye shall find comfort in Jerusalem . . . (Isaiah 66:10,12,13)

From its earliest settlement some 5,500 years ago, Jerusalem's history has been marked by periods of prosperity and rapid growth interrupted by calamities and near-obliteration; it has survived 25 conquests and 17 destructions. Three thousand years ago the City of David had about 2,000 inhabitants living in an area of 10 to 12 acres. The city's population and area more than doubled during the reign of King Solomon (ca. 961-922 B.C.), and reached 25,000 and 125 acres, respectively, before the destruction of 586 B.C. By the time of the Roman destruction of the city in A.D. 70, its area had grown to about 425 acres and its population had peaked at about 60,000, a level not exceeded for more than 1,800 years. Jerusalem's most explosive growth occurred in the past two centuries, from a population of less than 9,000 in 1800, to 60,000 in 1905, 164,000 in 1946, 267,000 in 1967, and 580,000 today. Its area now exceeds 45 square miles.

Jerusalem has undergone many changes during its control by a series of governments — from ancient Israelite, Babylonian, and Roman, to Byzantine, Arab, Ottoman, and British. Repeated destructions and reconstructions have left distinctive imprints. Some of these are apparent in surviving monuments, shrines, and buildings of varying ages and architectural styles; others have been discovered and preserved by archaeological excavation. As Jerusalem has grown into a modern metropolis, it has had to meet the challenge of preserving its rich heritage while meeting the needs of its citizens.



30.

29. JUAN BAUTISTA VILLALPANDO
Spanish, 1552-1608
VERA HIEROSOLYMAE VETERIS IMAGO A IOANNE BAPTISTA VILLALPANDO . . .
From: *Explanationes in Ezechielis et apparatus urbis ac templi Hierosolymitani*
Roma, 1604
Engraving, 63.8 x 75.4 cm
Osher Collection

Villalpando was a Jesuit architect and scholar whose imaginary map of ancient Jerusalem was based on Biblical accounts. In the belief that Solomon's Temple was the symbol of the heavenly Jerusalem to come, Villalpando created a detailed pictorial reconstruction and plan of the Temple patterned after the prophet Ezekiel's visionary description. A miniature version of his plan appears at the bottom center of the map. Several other Biblical sites are depicted within the city, including a circular City of David (upper left). Roman encampments and Biblical monuments are seen outside the walls.

Villalpando's scholarship was widely respected and his conceptions of Solomon's Temple and ancient Jerusalem were accepted and copied for more than a century.

30. JUAN BAUTISTA VILLALPANDO
Spanish, 1552-1608
BESCHRYVING van het Oude JERUZALEM volgens VILLALPANDUS.
From: Augustin Antoine Calmet, *Het Algemaen groot historisch... Word-boek van den gantschen H. Bybel*
Leyden, 1727
Engraving, hand colored, 30.5 x 44.5 cm
Kyram Collection

This reduced version of the preceding map appeared in a Dutch text more than a century after the original. Little has been changed except for the smaller size and the translation of names from Latin to Dutch.

31. JUAN BAUTISTA VILLALPANDO
Spanish, 1552-1608
JERUSALEM
Probably from a Dutch Bible, ca. 1730
Engraving, hand colored, 30.3 x 46.2 cm
Kyram Collection

[See color plate 8]

In this late version of the Villalpando map, the streets of Jerusalem have been built up and 60 sites have been numbered and identified. Paneled border illustrations portray King Solomon, the high priest, the Tabernacle, the Ark of the Covenant, and altars and furnishings of the Temple. At the top center, Solomon's Temple is portrayed as a classical revival palace of grandiose and visionary proportions, in contrast to Villalpando's simpler portrayal at the bottom center of the map.

32. ADOLF ELTZNER
German, fl. ca. 1850-1855
A BIRD'S EYE VIEW OF ANCIENT JERUSALEM . . .
From: *Gleason's Pictorial Drawing Room Companion*
Boston, 1853
Wood engraving, 31.3 x 50.4 cm
Kyram Collection

This bird's-eye view presents an imaginative pictorial reconstruction of Biblical Jerusalem. The exact time period is not fixed; traditional sites and scenes from both Old and New Testaments are portrayed. Solomon's Temple, depicted in the style popularized by Villalpando, dominates the city. A large number of religious and historical sites are delineated, and a detailed legend identifies them by number, noting those that are pre-Christian or apocryphal. This illustration is one of many produced in response to a high level of interest in Jerusalem during the mid-nineteenth century. The artist, known for his city views, portrayed the architecture and overall appearance in a style more characteristic of a modern city than a Biblical town.

33. FRANCISCUS HALMA
Dutch, 1653-1722
De Stadt JERUSALEM als zy hedendaeghs bevonden wordt.
From: *Kanaan*
[Leeuwarden, Netherlands, 1717]
Engraving, 20.0 x 32.9 cm
Kyram Collection

This traditional bird's-eye view of Jerusalem from the east is based on an on-site drawing made in 1578. It presents an accurate picture of the city as it appeared after the walls were rebuilt by Suleiman the Magnificent (1520-1566), the same walls that surround the Old City today. Numbered legends at the bottom identify 45 holy sites and historical landmarks.

34. CHARLES W. WILSON
English, 1836-1905
TRELAWNEY W. SAUNDERS
English, 1821-1910
JERUSALEM ANCIENT & MODERN [1865]
From: William Smith, *Atlas of Ancient Geography, Biblical and Cassical*
[London, 1874]
Lithograph, hand colored, 43.5 x 57.5 cm
Kyram Collection

The first scientifically accurate map of Jerusalem was made by Sir Charles W. Wilson of the British Royal Engineers, who conducted the Ordnance Survey in 1864-65. This is a reduced version of Wilson's map, with superimposed delineations of the ancient sites: the City of David, Mount Moriah, the Upper and Lower Cities, and Bezetha are identified. The ancient (first and second) walls are shown in red, and the third (Suleiman's) wall in black. The few existing modern buildings outside the walls are shown, along with several cisterns for storing rainwater, an important resource in a water-short city. Wilson's map marks an important milestone in the exploration and mapping of Jerusalem, and still serves as the basis for reliable maps of the city.

35. F. J. SALMON
JERUSALEM The Old City
The Survey of Israel
[Tel Aviv, 1936/75]
Printed tourist map, 69.9 x 58.4 cm
Kyram Collection

This is a twentieth-century counterpart of the early pilgrim maps and guides already seen. It is a tourist map of the Old City and its environs, originally produced during the British Mandate in 1936, and updated by the Survey of Israel (Ministry of Labour, State of Israel) in 1975. The walls and gates, holy sites, residential quarters, and other places of interest are shown and indexed.

36. WIM VAN LEER (PUBLISHER)
JERUSALEM
Haifa, 1969
Colored lithograph, 50.0 x 98.0 cm
Kyram Collection

This is a modern bird's-eye view of the entire city of Jerusalem. Its extraordinary detail conveys the vibrant and dynamic character of the unified city during the surge of development that followed the Six Day War (1967). A national park surrounds the Old City wall, and municipal parks are scattered throughout the city. Public buildings including the Knesset (Parliament), the Israel Museum, and the Hebrew University are located in a complex of parks west of the city center.

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OSHER MAP LIBRARY

SMITH CENTER FOR CARTOGRAPHIC EDUCATION

The Osher Map Library and the Smith Center for Cartographic Education officially opened in October 1994. As the only separately established rare map library in northern New England, it has drawn support and interest from the State of Maine, the region, and indeed, from the cartographic community worldwide.

As an integral part of a comprehensive urban university, the Osher Map Library is committed to sharing its collection with a broad constituency by means of exhibition, lectures, conferences, and other special events. It encourages collaborative efforts with other institutions including museums, historical societies, and teaching institutions ranging from primary schools to the university level.

The Osher Map Library is located on the ground floor of the main library building on the Portland campus of the University of Southern Maine. The facility includes an exhibition gallery and seminar room in addition to a reference area, reading room, staff offices, work area, and storage vault.

The Cartographic Collection was formed from two major gifts. The first from the late Lawerence M.C. and Eleanor Houston Smith, and the second from Dr. Harold L. and Peggy L. Osher. The combined collections contain approximately 20,000 maps as separate sheets, or bound in atlases, geographies, travel accounts, and similar volumes. There are more than 80 European and American globes and several early navigational and surveying instruments. The collections span the time period from 1475 to the early twentieth century, with the majority of objects dating before 1800. While the scope of the collection is global, the discovery and exploration of North America are especially well documented, with a focus on Maine, New England, and the Canadian Maritimes. The original materials are supplemented by a teaching collection of facsimile maps and atlases and a collection of reference works.

The operations of the Osher Map Library have been greatly assisted by the generosity of many individual and corporate donors to an endowment campaign, the first stage which was completed a year ahead of schedule. An affiliated group, the Osher Library Associates, has taken an active role in supporting the programs of the library.

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