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*The old city of Jerusalem: aspects op the development
op a religious centre*

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THE OLD CITY OF JERUSALEM :
ASPECTS OF THE DEVELOPMENT OF A RELIGIOUS CENTRE

I.W.J.Hopkins

Volume II

Large scale and general maps and photographic plates

Volume II - Contents

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Introduction to Volume II

Volume II contains the larger maps and especially the land use maps which are likely to be required for reference during the reading of the text. It also contains a small selection of colour photographic plates (all taken by the author) which will illustrate certain features of the city. A commentary is given with each plate.

The land use maps employ an ad hoc classification which attempts to bring out the main features of land utilisation which are significant in this city. The dividing line between each type of use is not always obvious, however, but in the main function has been looked for rather than ownership. Thus schools have been ~~xxx~~ classified as 'public' land use although most of them are and have been owned by the religious bodies; similarly, hospices are linked with hotels and not with churches. On the other hand a convent or other religious community which carries on teaching or takes pilgrims as a minor function and without a clear separate building, has been classified as 'religious' in use. The walls shown are the present walls for the most part, although these only date from the 16th. Century, since dispute still rages over the exact course of the older ones. In any case it is doubtful if the variations are significant. The land use maps are primarily concerned with the city intra-muros but where there is strong support for identification, areas immediately outside the walls (especially to the south) have been included.

It should be made clear that only land use which is known with a reasonable degree of certainty is included and unsupported hypotheses or assumptions from existing buildings have been avoided in order not to place too many doubtful items on the maps. Areas of use where location is known approximately but not exactly have been indicated with a '?'

mark; however, where a building or area of use is known of but its location is very uncertain, it has been omitted. These points explain why there are a number of blank areas on the maps which may omit features mentioned in the text. In particular, Map 3 has very little data on it for these reasons and no attempt has been made to map the area of residence on this particular map.

The accuracy of these land use maps depends on their sources. The final four maps are comparatively accurate being based on good cartographic evidence; the earlier land use maps are less accurate. Sources for these earlier maps include contemporary cartographic material (notoriously unreliable) travel documents and archaeological evidence. In general, where cartographic evidence is available this has been used in preference to documentary or archaeological evidence. Where a map is based on only a few maps or documents in the main or on particular interpretations, this is stated on the map and below. In particular, the later maps have been generally compiled from a few good contemporary maps supplemented by other data. Thus Map 8 is a combination of Catherwood's map of 1835 and that of Aldrich and Symons of 1841; while Map 9 is a combination of the Ordnance Survey of Wilson which gives locational accuracy and control and the map of Pierotti (1864) which has much additional land use information.

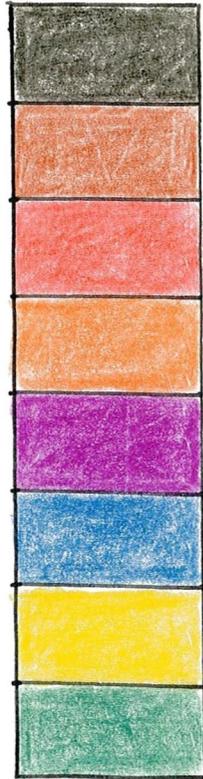
Map 11 is compiled from an aerial photograph taken soon after the June 1967 War with corrections in the areas where buildings were destroyed. It was kindly supplied by the Survey of Israel. Sources for the other base maps has varied and in some cases (Catherwood, Pierotti) original prints have been used. In general most of the maps used here and mentioned in ~~the text can be located in the Wikia Maps and Prints of the Holy Land (Jerusalem)~~

the text can be found in Zev Vilnay - The Holy Land in Old Prints and Maps (Jerusalem, 1965) and a number were reprinted in the volumes of the Zeitschrift des Deutsche Palaestina-Vereins.

The Sources of the Land Use maps:

- Map 3 Vincent & Abel; Avi-Yonah; Wilson
- Map 4 Avi-Yonah's interpretation of Madaba Map; Vincent & Abel, Van der Meer and Mohrmann.
- Map 5 Vincent & Abel, Abel in Ashbee- Jerusalem 1920-22
- Map 6 Maps of Breitenbach(ZDPV XXIV); Sanuto (ZDPV XXI); Munich (ZDPV XVIII); Anon (Sanuto p.40); Genoa (ZDPV XV)
- Map 7 Civitates Orbis Terrarum c.1600; Sandys; Naraut; Quaresmus.
- Map 8 Catherwood (1835); Aldrich & Symons (1841)
- Map 9 Wilson (1865); Pierotti (1864)
- Map 10 Kiepert (1912); various revisions of Wilson.

KEY TO LAND USE MAPS



Defence etc.

Public Buildings: Palaces, courts, schools, baths, etc.

Commerce, industry

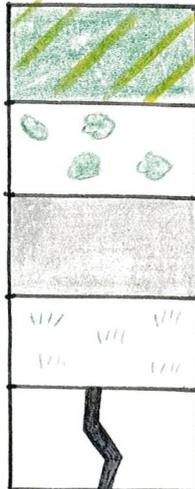
Religious buildings: Churches, mosques, synagogues, holy sites, convents, etc.

Hospices, khans, hotels, caravanserais

Pools, open baths

Arable land

Pasture land



Mixed agricultural usage

Tree crops

Residential land use

Rough grazing & scrub

City or Haram wall

PHOTOGRAPHIC PLATES

PLATE 1

Jerusalem from the summit of the Mount of Olives.

The famous view. Note how the Dome of the Rock dominates the view of the Old City, particularly as it is set in an area of open park. Notice also the graveyards (Moslem) alongside the walls, and the tree cultivation in the valley. In the near foreground is an old Jewish cemetery.

PLATE 2

Mount Ophel and Mount Sion from the Mount of Olives.

Notice how insignificant the Tyropoeon Valley is now. The area south of the walls is rapidly becoming covered in houses and gardens. It is interesting to note how much higher Mount Sion is than Ophel - more so when it is considered that the present summit of Ophel has been raised above its rock base much more than that of Mount Sion. The Church middle left is that of St. Peter in Gallicantu and the large building on the summit is the Dormition Abbey.

PLATE 1



PLATE 2



PLATE 3

Gethsemane and the Mount of Olives.

This plate shows clearly the lush vegetation of the Kidron at Gethsemane (foreground) and the large number of trees which now cover the Mount of Olives. In the foreground is the Church of All Nations over the Grotto of the Agony and behind it the Russian St. Mary Magdalene. To the right is the Church of Dominus Flevit and on the summit can be seen some of the buildings of Et-Tur village.

PLATE 4

Wadi Joz (Upper Kidron)

Here one can see the contrast between the cultivated valley bottoms around the city and the barren limestone hills. The hillsides have some tree cover but are largely barren unless cared for. Recently a number of houses have been built in the local stone: in former times caves were used for dwellings in this area.

PLATE 3



PLATE 4



PLATE 5

Jaffa Gate

This gate has generally been the main point of entry into the city except between 1948 and 1967. To the right (or south) it is guarded by the towers of the Citadel. Inside is a square used for retailing. The gate was widened into its present form for the entry of the German Emperor in the last century and was formerly narrow like the other gates. It is one of the few points at which motor traffic is allowed in (the others being the Dung Gate and St. Stephen's Gate).

PLATE 6

The Citadel (David's Tower)

This view is from inside the city and shows David's Tower with supposed Herodian foundations. Strictly speaking the term David's Tower should be confined to this tower only and the term Citadel used for the ~~the~~ whole of this defensive complex. Behind the tower is a minaret. The square in front has frequently been used for trading.

PLATE 5



PLATE 6

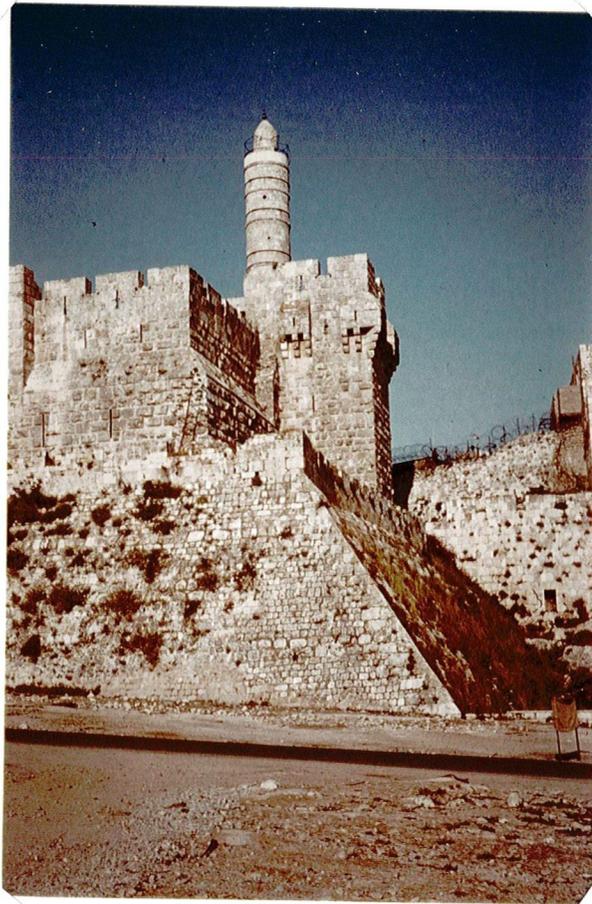


PLATE 7

Wailing (or Western) Wall

This plate shows the Wailing Wall as it was before 1967. To the left were old Turkish houses of the Maghribey Quarter which were demolished by the Israelis to form a large clear space in front of the wall. It is part of the western wall of the Haram Enclosure and known as El Burāq to the Moslems (Mohammed tied his horse there in Moslem tradition). The large stones with an indented edge are of Herodian date and formed part of the Temple of Herod the Great; thus the wall has high authenticity. It has had an irregular history of use however.

PLATE 8

Church of St. Anne (Bethesda)

The Church of St. Anne is here viewed from the edge of the Pool of Bethesda. It is a Crusader building although much restoration work has been carried on since it was taken over by the Greek Catholics (White Fathers) in the last century. It suffered some damage in the June War.

PLATE 7



PLATE 8



PLATE 9

Eastern Muristan and Armenian Quarter

Plates 9, 10 & 11 were taken from the tower of the Church of the Redeemer. On this one can be seen in the foreground the ruins of the old Muristan hospital of the knights of St. John and the churches around it. In the background are the roofs of the Armenian Quarter.

PLATE 10

Christian Quarter

The large dome here is the Church of the Holy Sepulchre and in the background are the buildings of the Latin community inside and outside the walls. Note the predominance of European type roofs with very few domes.

PLATE 9



PLATE 10



PLATE 11

Moslem Quarter and Haram esh-Sharif

An interesting study of the rooftops of the Old City. In the background is the Dome of the Rock and in the foreground the grassy roofs of the main suqs. Compare the roof types with Plate 10. Here domes and flat roofs predominate except in the latest buildings.

PLATE 12

One of the Main Suqs

This photograph was taken on a Friday - the only possible day to be able to stop in daylight and take a photograph in this busy street. This is part of the Suq Khan es-Zeit, in one of its wider stretches. Most of the shops are more booths than shops in the western sense.

PLATE 11

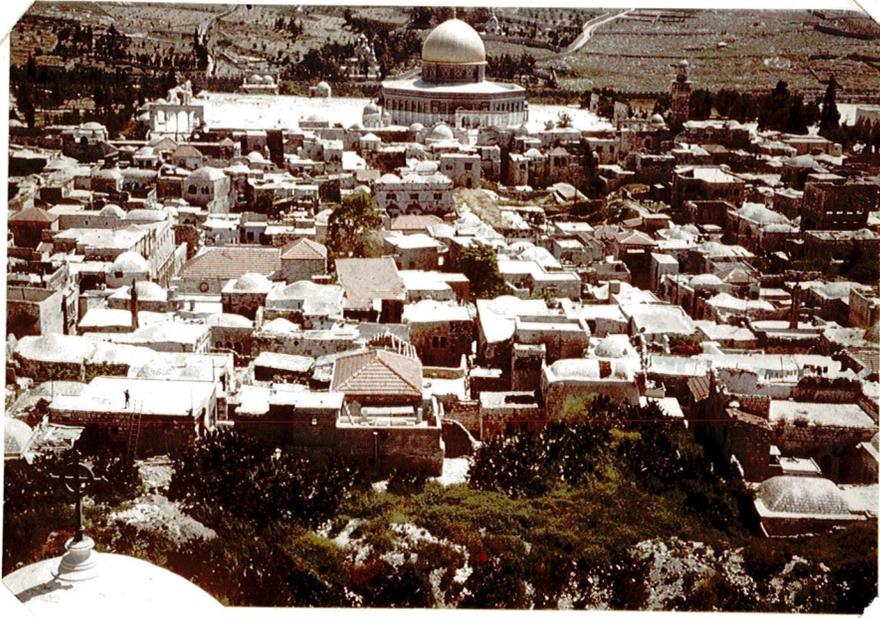


PLATE 12

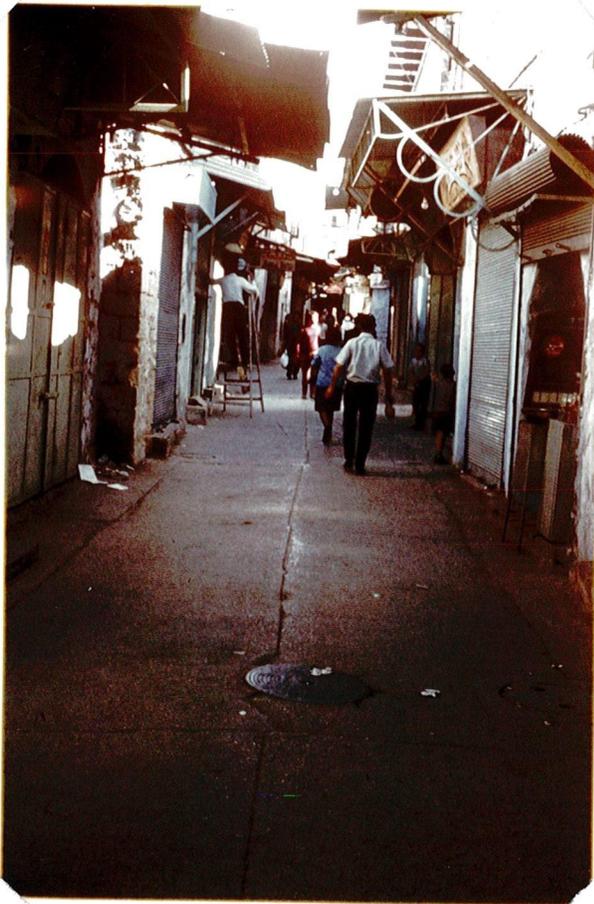


PLATE 13

The Syrian Orthodox Convent of St. Mark

This is a small communal nodal point within the larger Armenian Quarter, where streets meet and there is a small ecclesiastical building forming the focus of the Syrian Orthodox community. The sudden right-angle turns of the streets are also illustrated on this photograph and note the bilingual notice - tourist influence.

PLATE 14

A street in the Christian Quarter

This street shows a number of typical features: a) sudden changes of direction b) progress by steps as a means of ascent, there being no motor vehicles. c) the typical blank wall with just an occasional doorway or high barred window. Here there is also a small workshop. Notice the interplay of light and shade between the buildings.

PLATE 13

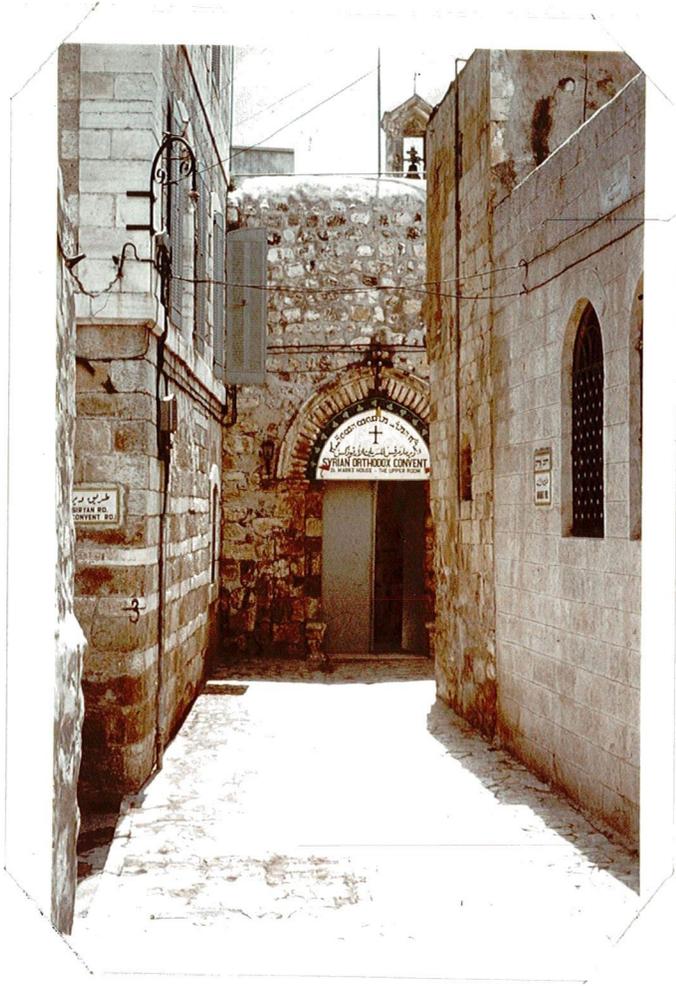


PLATE 14

