Supplement to NATIONAL GEOGRAPHIC, April 1996

The Old City JERUSALEM

Produced by the Cartographic Division

NATIONAL GEOGRAPHIC SOCIETY
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Washington, D.C., April 1996

WHERE WAS JESUS BURIED?
In a crypt within the Church of the Holy Sepulchre, say most Christians. Some, though, maintain he was buried in the Garden Tomb.

CHURCH OF THE HOLY SEPULCHRE
Traditional site of Christ's crucifixion, burial, and resurrection, this church today is physically and spiritually divided among Roman Catholics, Greek Orthodox, Armenians, Syrians, and Copts. Since the mid-1800s Ethiopians have lived on the roof of the church to press their claim to part of the sanctuary.

CHURCH OF ST. ANNE
During the reign of Muslim Ayyubids and Mamluks (1187-1516) some Christian churches were converted into Muslim mosques and schools. Several, like St. Anne's, were later returned to Christian hands.

ST. STEPHEN'S (LIONS') GATE
In the 16th century, says the legend, Süleyman the Magnificent dreamed he must build a new wall for the city—or else be devoured by lions.

GOLDEN GATE
Built by the Byzantines, the archways of the Golden Gate were later sealed with stones by Muslims to block the reputed path of the Messiah into Jerusalem.

DOME OF THE ROCK
Built in A.D. 692, 60 years after Muhammad's death, this Muslim shrine marks the spot where the Prophet, having been miraculously transported from Mecca, is believed to have ascended to heaven, making Jerusalem the third most revered city in Islam, after Mecca and Medina.

THE CITADEL
Until the early 1900s this garrison—strategically situated on one of the highest points in the Old City—provided a strong defensive position against attack from outside the walls of Jerusalem.

KIDRON VALLEY
And God said, "I will also gather all nations, and will bring them down into the valley"—called the valley of Jehoshaphat in the Book of Joel. Here—Jews, Christians, and Muslims believe—God will render final judgment of the living and the dead.

ARMENIANS
The Armenians, first to collectively adopt Christianity as a nation, are prosperous and claim one of the oldest continuous presences in Jerusalem, yet they have never exercised much political influence.

CITY OF DAVID
Named by King David when he declared it the Israelite capital, the City of David was once known as Urusalim, for the local god of the Canaanites—Shalem.

COENACULUM
On the night before his trial and crucifixion, says the New Testament, Jesus and his disciples gathered in this upper room for the Last Supper—what may have been a traditional Jewish Passover seder.

POOL OF SILOAM
Anticipating an attack and needing a secure source of water, King Hezekiah dug a tunnel in the seventh century B.C. to carry water from the Gihon Spring to the Pool of Siloam, then within the city's walls.

A Divine Mosaic

THE BOOK OF PSALMS calls Jerusalem the City of God and Zechariah calls it the City of Truth—but whose God and whose Truth? While wrestling with these eternal questions, the people of Jerusalem have established their city as center stage and have cast themselves as the main characters in a drama whose plot radiates from—and converges on—the Old City. But as this epic has unfolded, the boundaries between fact and faith, religion and politics, and the sacred and the secular have become blurred, leaving behind conflict and confusion. "The past seems to have lost little if any of its power to inspire, animate, and provoke," writes Israeli novelist Amos Elon. "Where there is so much destructive memory, a little forgetfulness may be in order."

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Map information provided by Survey of Israel

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