



One JERUSALEM

Yael Guiladi



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Contents

A City Reborn	1
Urban Transformation	14
Reuniting	18
Reconstructing	27
Developing	39
The Remains of History	44
First Temple Days	45
The Glory of the Second Temple	47
From Titus to Suleiman	52
Changing Living Patterns	57
The Holy City	57
Economic Boom	64
The Administration of East Jerusalem	65
Education	67
Health and Welfare	69
Cultural and Social Initiatives	70
Common Destiny	72
Selected Bibliography	73
Main Events in the History of Jerusalem	74



A City Reborn



View of the Temple Mount

"And when ye see this your heart shall rejoice, and your bones shall flourish like young grass." It was in these words that over 2,500 years ago the prophet Isaiah evoked the sentiments that would move his people at the sight of the glory of Jerusalem. Some 1,000 years later an anonymous Jew, setting foot on the Temple Mount, echoed the biblical prophet's words, engraving them forever into the monumental stones that have survived from Second Temple days. Timeless as is the city, the verse is no less apt today to describe men's reactions to the spectacular rebirth of Jerusalem since it has been restored in its entirety to those for whom it has never ceased to be the cherished sole national and spiritual

centre on earth: the Jewish people.

In 1967 the multi-millennial saga of Jerusalem came full circle: as the capital of David's Kingdom of Israel it entered history 3,000 years ago; its destruction at the hands of Titus in 70 C.E. was the prelude to nineteen turbulent centuries of conquest and reconquest by foreign powers, but in 1948, with the re-establishment of the State of Israel, the western section of Jerusalem became once more the political capital of an independent Jewish State. However, it was not until its reunification under Jewish sovereignty in 1967 that the city regained — albeit in modern terms — something of the splendour that it knew in its former days as a Jewish capital, when Solomon and Herod made it famous. Indeed, at no time since the Second Temple period has Jerusalem been the prosperous, vibrant, dynamic city it is today, for at no time during the centuries of foreign domination was it ever more than a provincial outpost at best, at worst an abandoned backwater. No other nation but the Jewish people has ever made it their capital; no other nation has ever forged and cherished the eternal bonds that bind the Jews to Jerusalem. Only when the lifeblood of Jewish nationhood flows in its veins does Jerusalem flourish — wondrous alchemy between a city and its people.

Suspended between Heaven and earth, Jerusalem is a city in which the spiritual and the temporal have



The intersection of Mamilla Street and Jaffa Road under construction in 1968 (above) and today (below)



always been inextricably intertwined. Spread out over the gentle biblical landscape of the Judaeen hills, a city of ochres and pinks and golds and darkest greens, its physical aspect seems almost to embody its eternal mysticism. Yet beneath this aura of other-worldliness thrives a modern capital city whose dynamism springs from the profound attachment of the Jewish nation to its source. Here is the hub of Israel's democratic government; here the seat of its leading academic, cultural and religious institutions; here the organic links which bind Israel and the Jewish people throughout the world; here the focus to which that people is irresistibly drawn.

Since June 7, 1967, when the Western Wall of the Temple Mount, Jewry's holiest shrine, was restored to Jewish hands, it has not been deserted for a single moment, by day or by night — a striking contrast to Ottoman or Mandatory days when the Jew approached it furtively in fear of his life or, worse, when during the 19 years of Jordanian rule access to it was completely denied him, and public latrines were built beside its hallowed stones. The piles of refuse which for years had been allowed to accumulate nearby have at last been removed, and from beneath them Israel's archaeologists have unearthed remains of no less than eight civilizations whose value not only to Jewish, but also to world culture, is inestimable. As for the Jew-

ish Quarter of the Old City, reduced to a pile of rubble by the Jordanians, it has been almost entirely reconstructed. Once again it blends with its surroundings, and its synagogues hum with the devotions of the faithful after the nineteen-year break in their age-long tradition.

The dynamic activity triggered by the reunification of Jerusalem under Israel's sovereignty wrought a profound change in the city's character. From an enclave which for many led only to Heaven; a town whose western half was blocked from north, south and east, cutting it off from its natural hinterland; a site that was militarily insecure; a city whose life was lived as a small, peripheral appendage of a country which, in Israel's case, helped support its existence artificially, and in Jordan's, left it to stagnate; a place that went to bed early and from which one "escaped" to Tel Aviv or to Amman — Jerusalem has acquired many of the characteristics of a thriving metropolis to the benefit of its population. From all over the world tourists flock to it, some for the pleasure of contemplating its beauty now that the scars of its division have been healed, its monuments restored, its parks replanted and its past revealed; others for religious reasons now that complete freedom of worship is guaranteed them. But in fact most of them come for a combination of both, for in Jerusalem the secular and the religious remain inseparable.

As a city holy to the three monotheistic faiths, Jerusalem has always enjoyed a privileged status in the hearts and minds of many people. Whatever their degree of orthodoxy, the mere name "Jerusalem" evokes a memory, sensation or response. For the Moslem it might be the image of the tale told him in childhood of Mohammed flying from Jerusalem to Heaven on his legendary winged steed — "larger than a donkey, smaller than a mule" as one of the many traditions has it; or his adult desire to make a brief sojourn in the city if he was unable to accomplish the sacred *hadj*, or pilgrimage, to Mecca. But Jerusalem has never supplanted Mecca as the principal sacred city of Islam, or surpassed Damascus and Cairo as centres of Moslem religious life. Its expansion under the Omayyad Caliph Abd el Malik in the 7th century was principally designed to turn it into a counter-pole of attraction to Mecca where a rival caliph, Abdullah el Zubary, had his seat. But Abd el Malik had another aim in mind when he constructed the splendid Dome of the Rock: that it should outshine in magnificence the Christian shrine of the Holy Sepulchre. One of his sons was later to build the Al Aksa mosque, Islam's third holiest shrine. However, this period of development was brief; it was Ramle, not Jerusalem, that el Malik's successor chose as his capital, and from then on Jerusalem declined in importance within the Moslem world.

At no time did it become the political capital of the Arab empire which was, by turns, Damascus, Ramle, Baghdad and Cairo.

To the Christian, Jerusalem as a geographical entity naturally calls to mind the holy sites associated with the life and death of Jesus of Nazareth, and as he follows in the footsteps of Jesus, he finds himself in close communion with his spiritual origins. But just as Jerusalem never replaced Mecca in Moslem consciousness, so has it never supplanted Rome as the centre of Christianity. The significance of the city in Christian thought is more powerful through its identification with the Millennium, as St. John described it in his Revelation. In this sense, it is not necessarily confined to the physical limits of the terrestrial city. Spiritual Jerusalem can exist everywhere or as St. Jerome put it: "The heavenly sanctuary is open from Britain no less than from Jerusalem, for the Kingdom of God is within you."

Jewish thought expresses quite the contrary conception. In the Talmud we can read this: "You also find that there is a Jerusalem above, corresponding to the Jerusalem below. For sheer love of the earthly Jerusalem, God made himself one above." Or again, these words placed in the mouth of God himself: "I will not enter heavenly Jerusalem until I have entered the earthly Jerusalem first." Thus, we find the twin ideas of celestial and terrestrial Jerusalem



View of the Old City from the Franciscan church, Dominus Flevit

closely linked. Indeed, since the time when David made Jerusalem his capital, turning it into a religious and national centre, this dual significance has been anchored in Jewish consciousness. The Prophets, whether they rejoiced or lamented, united the city of Jerusalem, the land and the Jewish people into one great symbolic whole so that, in the course of time, Jerusalem as a geographical term also came to be used for naming an historical entity. History and religion thus remained linked to a concrete centre from which their origins sprung, towards which their prayers were turned during the exile and dispersion, and to which the ultimate return was deemed inevitable.

There is hardly a prayer in Jewish liturgy which at some point does not refer to the rebuilding of Jerusalem, and twice a year—on the Day of Atonement and in the Passover Seder—Jews the world over repeat the 2000-year-old yearning, to be "Next year in Jerusalem". Every Jewish family is founded to the sound of the wedding benediction which likens Jerusalem, or Zion as it is frequently called, to the all-embracing mother: "Blessed art Thou, O Lord, who makest Zion joyful through her children." Liturgical devotion, popular piety, religious symbolism and messianic hope, even in their modern secular form, are directed first and foremost to the earthly Jerusalem as a symbol of the ingathering on this earth of the people to

their promised land. Jerusalem thus has a value in itself. It is a geographical term beyond geography, but not without geography. It is the local habitation and the name for an historic existence and its continuity, an existence which for the religious Jew has religious dimensions, and which for the secular Jew is capable of a secularized expression.

The holiness of Jerusalem to the three religions was aptly summed up by Professor Krister Stendahl when he wrote in the *Harvard Divinity Bulletin* in the autumn of 1966, "For Christians and Muslims that term (holy sites) is an adequate expression of what matters. Here are sacred places, hallowed by the most holy events, here are the places for pilgrimage, the very focus of highest devotion . . . But Judaism is different . . . The sites sacred to Judaism have no shrines. Its religion is not tied to 'sites' but to the land, not to what happened in Jerusalem but to Jerusalem itself."

Throughout the dark centuries of the Dispersion, though the Jewish people was hunted and humiliated, massacred and burned at the stake, its collective desire for national renaissance never wavered; nor was the ultimate achievement of its liberation ever doubted, no matter how improbable it might have seemed. All its longings and aspirations for national redemption were centred upon its one, only and eternal capital, Jerusalem. For Jerusalem there never

was, nor ever could be, a rival or a substitute.

But the link was not only intangible. Despite bans and persecutions, the Jews maintained an almost continuous presence in the city throughout the centuries. Expelled, they always contrived to return. In the 4th century, Julian the Apostate permitted them to re-enter the city and rebuild the Temple, and though after his death the Roman ban against them was renewed, they returned to the Temple Mount in disguise. In 614 the Persians gave the Jews the rule of the city for three years, while under the Caliph Omar the Jewish community in Jerusalem grew and prospered. As for Abd el Malik, he granted Jewish families hereditary rights on the Temple Mount where for centuries they were allowed to pray. Though the Crusaders massacred the Jewish population of Jerusalem and declared a ban on Jewish habitation within it, the prohibition did not last long, and by the 12th century the Jews were back. After Saladin's conquest of the city, their official rights to live in it were restored, and Jews from England and France came to settle there. In the 14th and 15th centuries, they were joined by fugitives from the Spanish Inquisition who made their perilous way to the Holy City, their numbers increasing after the Ottoman conquest in 1516. By 1554 there were some 1,000 Jews in the city, about 3,000 in 1621, and around 5,000

by the mid-17th century. Steadily Zion drew them to it, some arriving from Eastern Europe, others from North Africa.

The dawn of the 19th century saw the decline of the Ottoman crescent and the rise of Western influence in Eretz Israel. Life for the Jews became easier and they began to stream back to the city whose image was graven in their hearts. By 1844 they numbered over 7,000 and were the largest population group of the city's 15,000 inhabitants. The process continued without interruption from then on; during the first half of the 20th century the Jewish population of Jerusalem more than doubled, reaching the 100,000 mark by 1947. During that period, their proportion of the city's total population was roughly a constant two-thirds, the remainder being composed of Christians and Moslems. By 1967 Jerusalem's population comprised 200,000 Jews and 70,000 — the constant third — Christians and Moslems. Today it counts nearly 420,000 souls, just over 300,000 of them Jews, constituting three-quarters of the total; over 100,000 Moslems and some 12,000 Christians. It is presently the largest city in Israel, and under its predominantly Jewish administration, it has assumed its rightful place as a world metropolis, the historic symbol of Israel's sovereignty and the revered spiritual centre of world Jewry. The Jerusalem Law of 1980, compiled from legislation already existing on

The Old City's Ottoman walls before
and after the creation of the National
Park





Mamilla Street before
and after reunification
of Jerusalem in 1967



Israel's statute books, did no more than give formal legislative expression to the fact that the united city of Jerusalem is, and will remain, the capital of Israel.

Today, those seeking God can find Him without let or hindrance, and can worship in a spirit of freedom and tolerance unknown in the city for centuries. Those who seek a link with the past can find vestiges of each of the great civilisations which marched across Jerusalem, from early Hebrew and later Jewish of Second Temple times through Roman, Byzantine, Omayyad, Crusader and Mameluke down to Ottoman Turk. As for those who seek pure natural beauty on the rolling upland ridge between the gentle Mediterranean coast and the stark inland desert, or in the glow of Jerusalem's golden stones, the force of its brilliant sun-

light, the fragrance of its bracing night air, the clarity of its mountain moon, they are rarely disappointed.

The more down-to-earth find other fields of interest in the city. Many seek to study the social and cultural diversity of its inhabitants: erstwhile German professors, Moroccan artisans or Russian musicians; Arab intellectuals and Old City vendors; or the turbaned qadis, hooded monks and bearded rabbis, all of whom make up the tapestry of the Jerusalem scene.

Others enjoy the wealth of cultural activities which the city offers: concerts by the world's leading musicians; theatrical and other artistic performances by the many international artists whom the city hosts at the Jerusalem Theatre during its annual Festival; the art and archaeological treasures of world renown displayed



Jerusalem Symphony Orchestra rehearsing

at the Israel Museum as well as in the many other galleries that dot the city; the biennial book fair, international conventions and a host of other events.

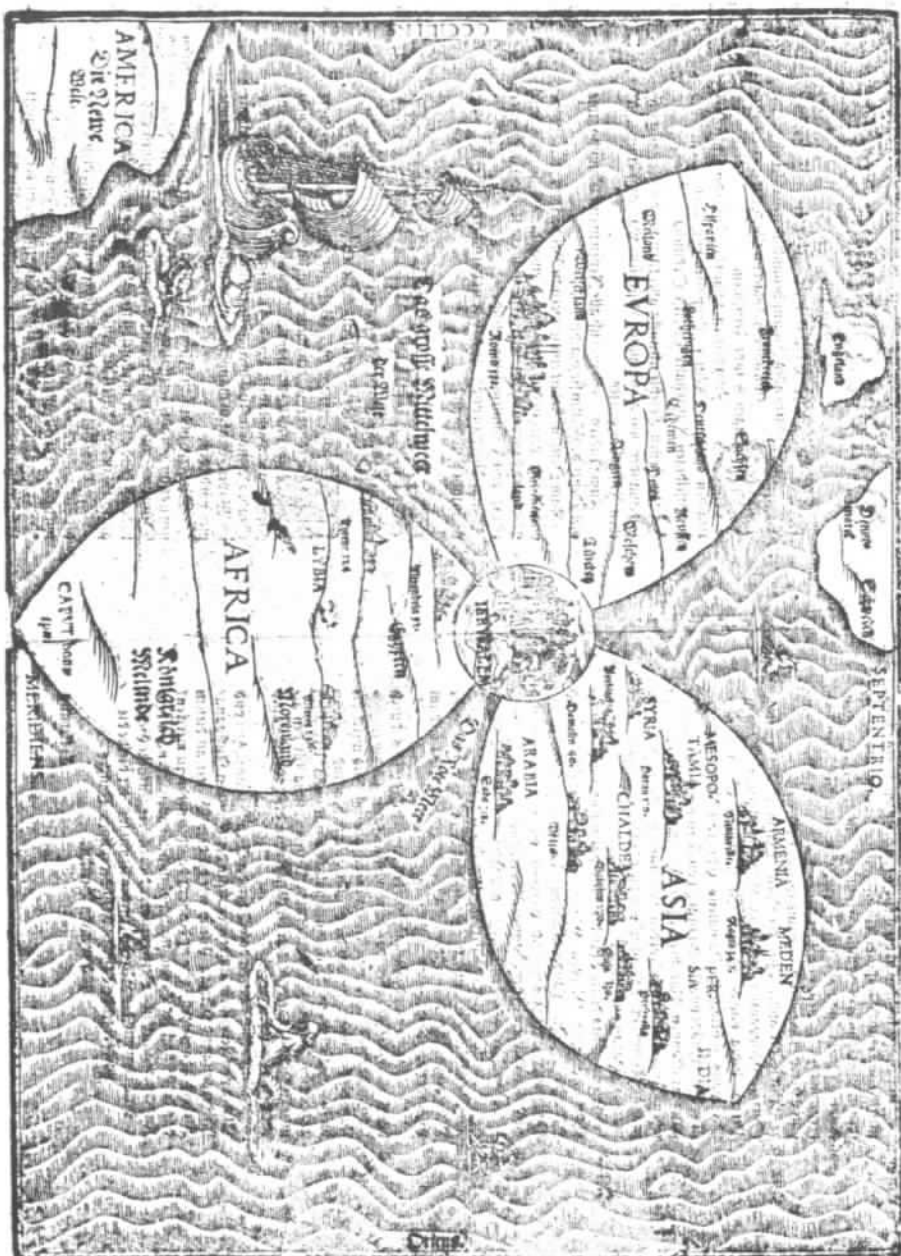
Whoever wishes to meet Israel's President and political leaders, deal with government or other national institutions, or attend its oldest university must come to the capital. Architects, planners and builders are fascinated by the activity in evidence all over Jerusalem, and by the challenge which rebuilding such a city involved: how to preserve everything connected with the past, maintain the natural and historical features of the city, and respect the interests of every religious trend within it, while at the same time transforming it into a modern capital which will be as free as possible of pollution and the plagues of 20th-century urbanization, and will remain a pleasant place for its inhabitants to live in.

Medieval maps placed Jerusalem at the centre of the world. Today such a conception is absurd, but one might envisage the city as the focus of concentric circles of interest. The first is formed around the Holy Places by the ever-present guardians of the respective faiths. The next is composed of the inhabitants of the city, Jews and Arabs, whose active interest in all matters affecting it constitutes an outstanding feature of the capital's life today. The third ring comprises Israel's citizens who, for religious or secular reasons, make

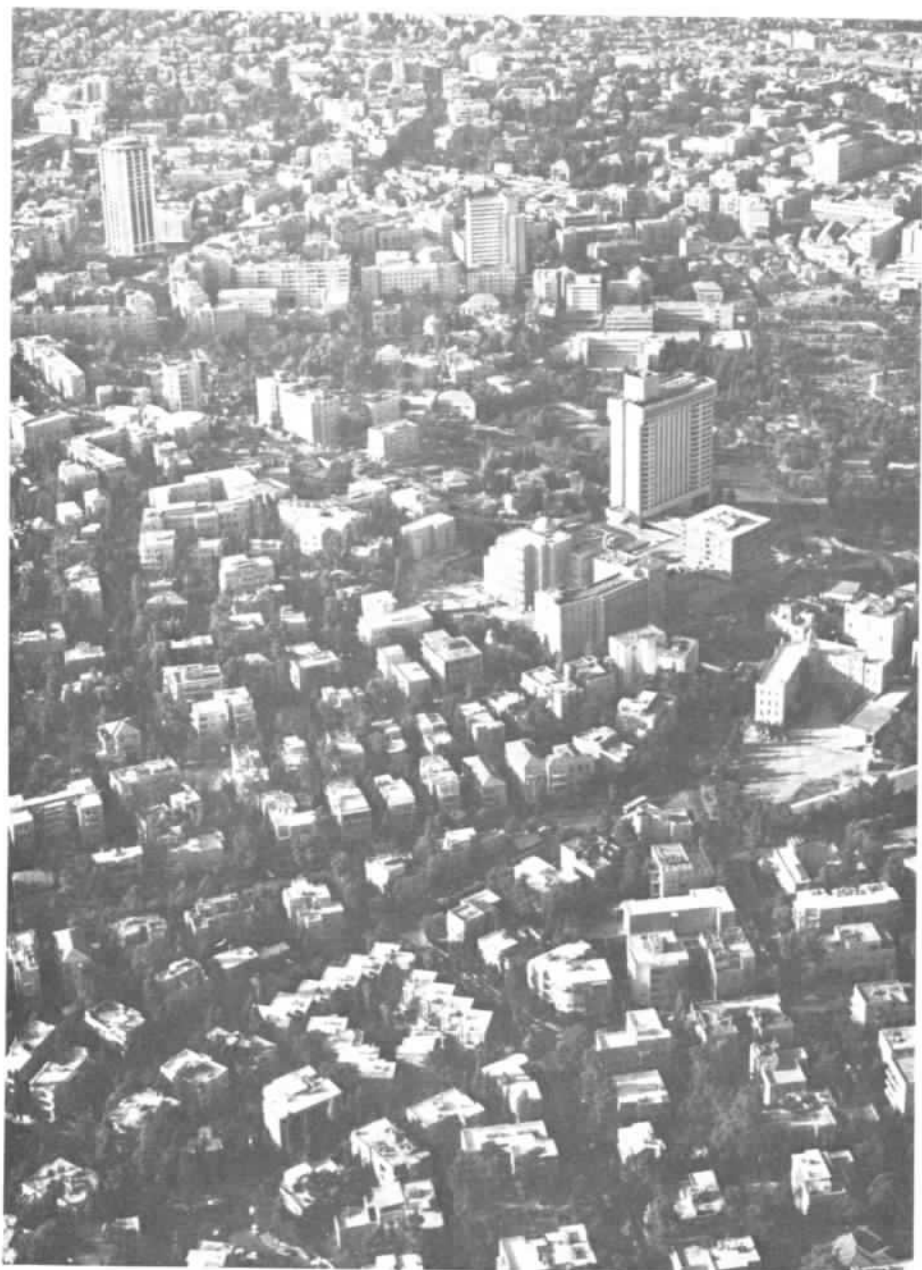
the "ascent" to Jerusalem at various times of the year, their inordinate pride in their capital's development often tinged with regret that they are not fortunate enough to live there. The next circle lies beyond Israel's borders and encompasses the family of world Jewry whose spiritual attachment to Jerusalem as the quintessential symbol of Jewish life is as constant and powerful today as it has always been. Many of those who possess the means to do so express the city's meaning to them in concrete terms by making frequent visits to it, and contributing to its development. Finally, there is the broad community of nations, those whose religious and cultural origins spring from the Judeo-Christian tradition or its Moslem outgrowth, and for all of whom Jerusalem bears a deeply rooted significance.

Those involved today in Jerusalem's development are well aware of the universal interest generated by everything connected with their accomplishments. They are also acutely conscious of the heavy responsibility they bear towards the past, the present and the future. It is not easy to administer an entity whose roots lie in the bedrock of history and whose branches lead to Heaven. The following pages will endeavour to describe the aims and achievements of those who have wholeheartedly devoted themselves to the reunification and reconstruction of Jerusalem since 1967.

Die ganze Welt in ein Räderblatt zertheilt in vier Theile: Jarmerer/ wirrnes Heben Dardardes Thapen.



Jerusalem shown as centre of the world in a woodcut map from 1580



Aerial view of West Jerusalem

Urban Transformation

A visitor touring Jerusalem today for the first time would have the utmost difficulty finding traces of the old frontier that severed it. Immediately after the end of hostilities in June 1967, and the removal by the Engineering Corps of the minefields across no-man's land, municipal authorities moved through the city, battered down the dividing walls and barriers, removed the barbed wire, and within a few days cleaned, paved and reconnected the main east-west roads across the area under their jurisdiction. By the festival of *Shavuot* (Pentecost) which fell on June 15, barely a week after the reunification of the city, the way was open to the unprecedented volume of human traffic which began flowing non-stop in both directions. Spontaneously the Jews went first to the Western Wall in a kind of collective, national act of faith, and from there, on to visit the Jewish Quarter and the Arab section of Jerusalem with which they had had no contact since 1948. The Arabs too for their part ventured westward, first to Israel's capital and thence to the rest of Israel.

Once the immediate relinking of the city was achieved, Government

officials and city planners turned their attention to its large-scale reunification, reconstruction and development. Their most obvious objectives were to erase all traces of the city's division, and to protect, preserve and restore all its historical and religious sites. The only changes envisaged within the Old City itself were the reconstruction of the Jewish Quarter and the clearing of an open space in front of the Western Wall to accommodate the throngs who flocked to it after 19 years of forced separation.

On the other hand, the immediate incorporation within the city's population of some 70,000 Arab citizens as well as the estimated inflow of new inhabitants, Jewish immigrants and Israelis, attracted by the beauty and character of their reunited capital, posed the problem of developing a modern, viable city within and around its ancient core. There could be no question of divorcing the contemporary from the historical, no thought of setting aside one section of the city as a cold museum, while beside it erecting a soulless agglomeration. Nor could uncontrolled building be permitted to disfigure the gently rolling landscape of Jerusalem's hills, to block its vistas westward to the Mediterranean and eastward to the desert, or to break the harmony of its ochre rocks from which for centuries the city has appeared to grow. At all times, planners were guided by the idea of

making Jerusalem a living organism in which past, present and future would be closely integrated, its man-made elements blending into its natural features and this, no matter how thorny the practical urbanistic problems involved.

In their deliberations the city authorities have been, and are still greatly assisted by the international Jerusalem Committee set up at the initiative of Mayor Teddy Kollek in 1969 as a body which would reflect and give expression to the significance of Jerusalem beyond Israel's borders. The Committee is made up of some 100 outstanding friends of the city who readily accepted the city's invitation to join this voluntary world council. The Committee is concerned with the beautification and restoration of the city, as well as with its cultural content. Its members include clergymen, architects, town planners, artists, politicians, university professors, theologians, sculptors, philosophers, publishers and archaeologists from all parts of the world. They meet two or three times each year to formulate their advice as well as criticism which they proffer in frank, objective manner. The experience of these outstanding personalities in all fields of human endeavour has helped Jerusalem's administrators to avoid some of the errors committed during the postwar period by town planners in other cities, and has placed at their disposal a wealth of talent on which they can freely draw.

The concept of an overall plan for the city which became feasible after its reunification inevitably involved the reallocation of certain stretches of land all over the city, and the re-definition of its uses. In the case of land owned by institutions and churches, long, delicate negotiations were entered into for the payment of compensation. However, land owned by the Waqf, the executive arm of the Supreme Moslem Religious Council, has as a rule not been appropriated. It is perhaps worth recalling here that the only terrain expropriated in the city under Jordanian rule was that in the Jewish quarter; the documents relating to it were found after the Six-Day War. By contrast, at no time during the reunification process have the rights of the other religious groups within the city, or its historical monuments, been in any way encroached upon. In order to implement the master plan, both Jewish and Arab lands were appropriated in addition to State domain. Hereafter, no other Arab land will be expropriated for Jewish residential purposes, though certain areas may be required for public utilities, roads, schools and the like.

One of the most important determinants of the city's future was the decision limiting its population. At a present level of 420,000, its eventual growth within the city limits is to be fixed at 700,000, composed as at present of 75 per cent Jews, and the remainder Christians and Moslems.

The practical result of this will be that half the present municipal area of 25,000 acres will be built up, the other half being reserved for gardens and open spaces. The city's boundaries, of which no further expansion is envisaged, will be encircled by an outer green belt designed to prevent the urban area from spilling over into the environs. Thus, Jerusalem will not reach unmanageable proportions and will retain a certain physical and social cohesion, qualities which are frequently lost once a city is allowed to grow unchecked.

After considerable discussion, triggered mainly by severe public criticism both from Jerusalem's own citizens and from its friends in Israel and abroad, two other basic decisions have been taken: first, no further thoroughways will be built in the city itself, a measure designed as much to protect citizens from pollution and noise as to limit traffic pressure on the city centre, particularly around the Old City; second, no further building beyond eight storeys in height will be permitted. This resolution was passed following the mushrooming of a number of highrisers fairly close to the Old City, plans for which had been approved before the city's reunification. As a result of this decision, a number of financially profitable projects have had either to be shelved, or completely redesigned.

At an early stage in the planning process, there was much talk of the

demolition of Jerusalem's older quarters to make way for modern construction. Fortunately, those who recognized the historical and sociological value which the varied character of Jerusalem's neighbourhoods represents, succeeded in reversing this tendency. Today architects concentrate on preserving the external appearance of existing suburbs, installing modern amenities behind their picturesque facades. A similar course of action is followed for selected individual buildings, of which about 1,000 have been listed for preservation and for revitalization.

The stroller through Jerusalem cannot help noticing the considerable areas which have been set aside for parks and open spaces. This is no accident, but the result of a deliberate policy implemented by the city for both aesthetic and economic reasons. Thus, the National Park being created around the Old City walls is intended to enhance the beauty of the site, at the same time protecting its immediate environs from the ravages of unbridled economic exploitation. Similar considerations were behind the purchase by the Municipality from the Greek Orthodox Church, at great expense, of the Nikephoria area south of the King David Hotel. When laying out new suburbs, town planners try wherever possible to build on the ridges of the city's hilly contours, preserving the valleys for open spaces.

As in any living city, Jerusalem's

neighbourhoods differ greatly, as much as a result of its past development as of its heterogeneous population. It is with greenery, rather than with cement, that its planners aim to blend these varied elements together, starting from the city's heart and progressing from it.

REUNITING

The National Park

The exceptional character of the Old City, the wealth of architectural

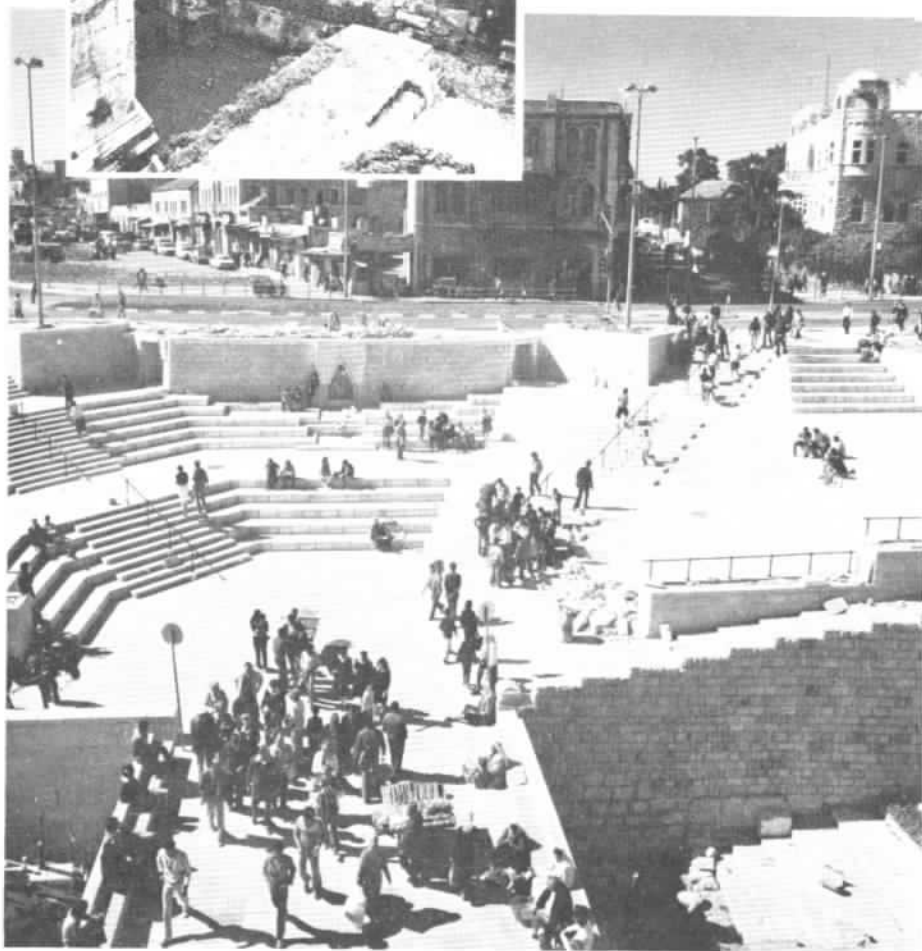
gems it houses, its historical and spiritual significance to millions, and the sheer physical beauty of its emplacement, clearly require special attention by all those engaged in the reunification of Jerusalem. In order to protect the *intra muros* area, one of the few remaining examples in the world of a completely walled town, the Municipality decided in 1967 to surround it with a National Park. Thus, not only would its superb Ottoman walls, constructed in the 16th century by Suleiman the Magnificent, be set off to greatest advantage, but also the area around them would



The promenade from the Citadel to Mount Zion



Approach to the Damascus Gate with footbridge of British Mandatory times and blocked Roman archway beneath, before it was redesigned (above), and today (below) with the "amphitheatre" descent and steps to the opened Roman archway.



be protected from the construction of buildings which would dwarf them, highways which would damage them, and other elements which could have an adverse effect on their character and scale. Free access to the city would be assured and the view towards it would remain unobstructed from all directions.

Of a total area of 750 acres, the Park is well on the way to completion. Besides the immediate area around the walls, it includes the Valley of Hinnom with its outdoor theatre, Mount Zion, the Ophel, the old City of David, the Pool of Siloam, the Valley of Kidron, Gethsemane, the slopes of the Mount of Olives and those of Mt. Scopus, thus drawing the city's heart into one organic whole. Already incorporated within it are both the archaeological finds at the foot of the Old City's western wall, which reveal traces of major periods in the history of Jerusalem's

walls, and the Crusader remains outside Dung Gate. In addition, the large-scale excavations at the southern and western walls of the Temple Mount are to be included in the form of an archaeological garden.

As for the Ottoman ramparts themselves, they have been cleaned, and the promenade around the battlements made safe. Much of the pedestrian promenade which will eventually lead right round the Old City has also been laid. Powerful flood-lighting illuminates the walls at night, producing a sight akin to a theatrical spectacle by night, and in order not to upset the delicate balance achieved by the use of different shades of lighting to accentuate the Citadel, towers and various neighbouring monuments, neon and mercury signs are prohibited in the surroundings.

A striking element in the enhancement of the Old City ramparts has been the transformation of the de-



The Old City walls at night

crepit, rubble-littered approaches to Damascus Gate which Israel inherited from the British and Jordanian administrations. Inspiration for the area's re-design came from the Madaba map, a sixth-century Byzantine mosaic of the Holy land which, in its street-plan of Jerusalem, showed an amphitheatre at the city's northern entrance. Hence, the descent from road level to the gate has been stepped down in a broad semicircle, allowing ample space for the milling throngs that converge upon it from dawn to dusk. In the centre of the "amphitheatre's" low back wall, directly opposite the Damascus Gate, a drinking fountain has been set, its Ottoman design echoing the delicate stonework which embellishes the battlements of the city's splendid northern entrance. Skilfully incorporated into the fountain's structure is a stone Crusader drinking tap which came to light during the ground work. But even more ancient vestiges of Jerusalem's past are being restored on the site. Below Suleiman's portal lie the remains of the triple archway which marked the entrance to the Roman city of "Aelia Capitolina". One of the side archways has now been opened, allowing visitors to enter the city from below and climb the Herodian staircase which leads from it up to the battlements. Thus, here as elsewhere in Jerusalem, remains of Second Temple, Roman, Byzantine, Crusader and Ottoman times have



The Ottoman style *sabil*, or drinking fountain, with—at its base—the Crusader tap found on the site.

been carefully preserved and blended into a harmonious, eminently functional whole.

The area adjacent to the Old City at its north-western corner, formerly at the heart of the 19-year old divide and thus the most severely damaged, has not yet been completely restored. However, an outline plan for the 30-acre Mamilla area has now been approved by the statutory planning committees, a decision which constitutes a significant step forward in the development of this vital link be-

tween the western business centre and the Old City. Dealing with land uses and the maximum built-up floor space to be permitted, the plan allows for re-evaluation in relation to the infrastructure of the area, and for reconsideration of the need to destroy all the buildings on the present site. These provisions for the plan's future reappraisal are important, given the limited means that will be at the city's disposal in the foreseeable future.

As for the Notre Dame Centre, partially destroyed during the 1948 war, it has now been almost completely reconstructed by the Vatican. An innovation in its traditional role as a pilgrim's centre – now greatly extended – is to be a shopping arcade set into the facade opposite the Old City walls. There, religious articles and objets d'art will be sold, while the rest of the site will be developed as an arts and crafts centre. Facilities for ecumenical activities are also to be provided.

The Northern Suburbs

Like the National Park, the large-scale development of the north and north-eastern suburbs since 1967 was conceived as a means of joining the severed city and erasing forever traces of its war-torn past. Symbolic was the return of the Hebrew University and the Hadassah Hospital to their original compounds on Mount Scopus. Though situated

within an isolated enclave of Israeli territory protected by the United Nations, the buildings had been out of reach of their owners for 19 years and all activity within them paralysed. Today, the city continues uninterrupted from what was its former north-eastern border through the suburbs of Ramot Eshkol, Givat Hamivtar and Givat Shapira to the site of the old university campus, now rebuilt and greatly extended. It is indeed difficult to recall that until 1967 this entire area was honeycombed with bunkers and fortifications, only one example of which has been preserved for posterity at Givat Hatahmoshet (Ammunition Hill).

The style of the north and north-eastern suburbs is not uniform, and building heights vary from one to four storeys in accordance with the lay of the land. One of the notable features of the new neighbourhoods is the traditional Jerusalem inner courtyard around which the modern apartment blocks are set. Promenades, playgrounds and car parks fill the open spaces thus formed. The extensive use of this architectural form was made in an attempt to break with the norms of suburban construction and integrate the area within its surroundings. Similarly, facades are frequently decorated with arched windows, vaulted porticos and colourful mosaics. The meeting point for the north-eastern suburbs' 24,000 inhabitants lies in a hollow between eastern and western ridges. It is



Notre Dame shortly after 1967
(above) and as seen today (below)



composed of highrise buildings, and houses an extensive shopping area, public buildings, parks and playgrounds.

The reconstruction of the Mount Scopus campus on land owned by the Hebrew University for over 50 years represented a challenge in itself. It was to be large, yet compact; it had to be moulded around the topography of the land in such a way as to preserve the ridge's skyline, and it had to achieve a gradual transition from the open National Park area on the lower slopes to the densely built-up complex on the hilltop. But above all, the breathtaking panorama which stretches from the crest of Scopus eastward over the Judean Desert to the Dead Sea, and west-

ward to the Old City and the rest of Jerusalem, had to be preserved.

The plan is now in an advanced stage of execution and would seem to have fulfilled most of the projected criteria. The Mount Scopus campus is to cater to some 18,000 students, with accommodation facilities for 5,000 unmarrieds and 800 families. It now houses the Faculties of Humanities and Social Studies, the exact sciences remaining at Givat Ram in western Jerusalem, the alternative campus that was built during the years when Mount Scopus was inaccessible. Because of the limitations imposed by the National Park on the western slopes of the ridge, future development will be towards the east.



Shopping centre at the Ramat Eshkol suburb

Industrial Zones

Though more will be said later about Jerusalem's industrial development and economic integration since 1967, it is worthy of note in this context that two of the three industrial zones established since the reunification of the city are located in the former border areas of Talpith and Sanhedria. Once partially deserted, these zones now abound with economic activity and act as a solid unifying element. The third centre, Atarot, is situated on the city's present northern border and, like the other two, is contributing to the advance of the capital's economic integration.

Other Aspects of Reunification

Not all the elements involved in the reunification of Jerusalem have been as striking as the Mount Scopus

campus or the National Park. After the cessation of hostilities in 1967, water and sewerage networks were immediately reconnected at points where they had been joined during Mandatory times. This done, the Municipality was confronted with the enormous task of raising the level of services in the eastern sector to that customary elsewhere in Israel. Neither the British during the mandate nor the Jordanians who had administered east Jerusalem since 1949 had made any serious effort to modernize the infrastructure of the Old City, with the result that in 1967 some of its inhabitants were still living in medieval conditions, drawing water from wells or communal taps. All this was very picturesque, but hardly in keeping either with 20th-century concepts of health, hygiene and living standards, or with the development needs of a modern city. Today, 90 per cent of east



The Mount Scopus Campus of the Hebrew University of Jerusalem

Jerusalem homes, both within and without the *intra muros* area, have running water installations connected to the main city supply.

Within the Old City itself, a direct consequence of this radical change in living conditions was to render the existing sewerage-cum-drainage system, a relic of Turkish times, hopelessly inadequate to cope at the same time with the increased flow of waste and torrential winter rains, a situation liable to create flooding. The separation of the two networks poses a thorny problem which is further complicated by the fact that the character of the Old City makes any kind of underground work extremely difficult to accomplish. Modern machines are often too large to penetrate its narrow alleyways, and not precise enough to prevent possible damage to its ancient structures. Much of the work has therefore to be done by hand, and at very great expense. Nonetheless, the renewal of the infrastructure in the Moslem market area and Hagai Street, main thoroughfare of the Moslem Quarter, has been completed and the streets newly paved in Jerusalem stone. Where necessary, a wheelchair ramp has been provided. To ease tourist movement through busy Hagai Street, a tunnel now leads beneath it straight to the Western Wall.

The restoration of the Via Dolorosa is also nearing completion. As part of the plan to repair and embellish what had been little more than an

uneven mudpath, semi-circular areas have been paved around the Stations of the Cross outside the Holy Sepulchre. During the drainage works, giant Herodian paving stones dating from the time of Christ were discovered 12 feet underground. They were lifted to ground level and incorporated into the newly paved surface between the Third and Fourth Stations—a palpable reminder of the days when Jesus walked the city's sandy streets. The substructure of the Seventh and Eighth stations of the Cross has also been renovated and the ancient churches that house them reinforced. As for the Holy Sepulchre itself, the entire drainage system around it has been renewed to protect the historic edifice from the danger of flooding. As part of the overall renewal plan for the Old City, all electrical, telephone and television cables are being installed underground.

Conditions are less critical outside the Old City. In the Arab suburbs of east Jerusalem, entirely new sewerage networks have been laid, and where installations already existed, they have been repaired. This has put the inhabitants of such areas as Atarot, the At-Tur village on the Mount of Olives and the former refugee camp at Anatot within reach of an adequate modern waste disposal system.

Electricity has always been, and continues to be, supplied to the eastern sector of Jerusalem by an

Arab company whose concession covers a radius of 20 kilometres around the Church of the Holy Sepulchre, west Jerusalem excluded. Given the unprecedented economic and demographic growth that has taken place since 1967 within the area which the east Jerusalem company serves, and the consequent increased demand for electricity, the company now has to purchase 70 percent of its power from the Israel Electric Corporation and this, despite recent efforts to improve its facilities. Beyond the limit of the Arab company's concession, the Municipality deemed it essential to connect the entire area within its jurisdiction to the main city electricity supply at its own expense. This work has been virtually completed, providing every householder with the possibility of connecting his home to the main supply line.

A similar course has been adopted with regard to the road network. Apart from the relinking of arterial roads across the city's central area, all 14 villages which fall within the municipal jurisdiction have been connected to the nearest main artery. This, added to the running water, street lighting, electricity and the developing drainage system, represents a vast improvement in the daily life of many hundreds of the city's Arab citizens, and has gone far in bringing their living conditions closer to those enjoyed by their Jewish fellow citizens.

RECONSTRUCTING

The Jewish Quarter

The restoration of the Jewish Quarter of the Old City is perhaps the best example of how the general principles underlying the reconstruction of Jerusalem as a whole have been applied. Neither wholly museum, which it might have become considering the spectacular finds revealed by archaeologists before building began, nor wholly religious, as its close proximity to Judaism's most holy site could have made it, the Jewish Quarter today is a picturesque melange in which each significant element has its place. Its inhabitants — artists and rabbis, Yeshiva students and businessmen, simple citizens and descendants of its former residents — mingle with the tourists among its winding alleys, its restored synagogues and Crusader ruins exactly as their forefathers did. That the Jews chose to settle in the south-eastern corner of the walled enclave on their return to the city after the Crusader period was only natural, since of the four quarters into which the Old City was divided by the Roman north-south and east-west axes, it was the closest to the remains of the Second Temple. Each of the other three quarters has since been inhabited by the Christian, Moslem and Armenian communities, respectively.

The Jewish Quarter as it is known today covers some 25 acres. Bordered in the north by the Street of the Chain, in the west by the Armenian Quarter, and in the south by the Ottoman city wall, its eastern slopes face the Temple Mount and adjacent to it, the hallowed Western Wall. Records of its synagogues go back as far as the 13th century, and testimony left by travellers through the centuries show that the fortunes of its population varied at the whim of its various rulers, at times thriving, at others reduced to the depths of misery, with resulting fluctuations in population.

In the mid-19th century, some 7,000 Jews were living in the Old City, just under half its total population, but 50 years later their number had more than doubled, making them a majority within the *intra muros* area. It was at this period, however, that Jewish settlement outside the city walls was conceived as a means of alleviating living conditions in the crowded, insanitary Jewish Quarter. As a result both of this, and of the anti-Jewish outbreaks of 1936-7, its population dwindled rapidly, and by the end of the British Mandate in 1948, only 2,000 Jews were still living there.



Restoration work on the Church of the Holy Sepulchre

When the Israelis returned to the Quarter in 1967, a scene of desolation confronted them. The ruins of some 60 synagogues were found desecrated, former public buildings had been wantonly destroyed, and in the few houses still standing among the debris squatters had found slum lodgings. The restoration and repopulation of the Jewish Quarter was decided upon shortly afterwards. All those found living there were paid compensation, the exact sum having been fixed by negotiation and according to such objective considerations as the size of the family and its living conditions. In addition, easy credit facilities, providing needed assistance, were made available for the purchase of new apartments, either in the new modern housing estate then constructed by the Government and municipal bodies, or in the apartment blocks built by Arab contractors to rehouse people in East Jerusalem suburbs. In most cases, however, the families preferred to use their compensation to build themselves pleasant, modern houses of their own, in keeping with Arab custom. It is perhaps of interest to note that the Jordanian Government had drawn up a detailed plan to evict the squatters from the Jewish Quarter slums as far back as 1962, a process which was speeded up in 1966. It was thus only those who had ignored repeated Jordanian eviction orders who were still there in 1967. As for former Jewish residents of the Old City, those

who could prove their right of ownership to property there were given the choice between acquiring a home in the reconstructed area on a preferential basis, or accepting compensation.

The architects who planned the reconstruction of the Jewish Quarter had a long list of criteria to meet, the most important of which was to weave the area into the pattern of the Old City. While they aimed at creating an ordinary residential neighbourhood as the Quarter had always been, they could not ignore its traditional value and its proximity to the Western Wall, factors which naturally focus religious and tourist interest on it. The topography of the land on which the Quarter lies, its terraced slopes overlooking the splendid view of the Temple Mount and behind it, the Mount of Olives, had also to be taken into account. It was naturally also considered desirable to restore as much as humanly possible of existing remains, great as the expense involved would inevitably be. But before any work at all could be undertaken in the Quarter, the archaeologists had to be given the opportunity of revealing what was buried beneath it. Of their spectacular discoveries more will be said later in these pages. Insofar as the architects were concerned, their job was to integrate the finds within their plan of reconstruction, constantly modifying it as the excavations progressed.



The Jewish Quarter in 1967

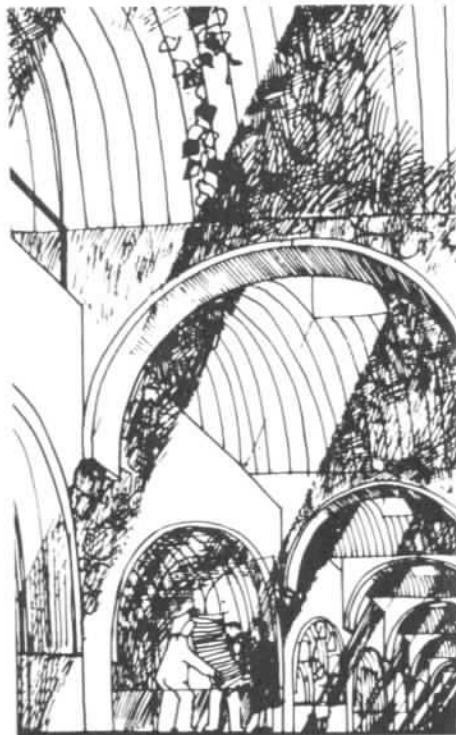


The Jewish Quarter reconstructed

The end result is a unique composition made up of a network of narrow alleys closely woven into the texture of the buildings. It is the contrasting play of light and shade among the gaps in the masonry, the dark winding lanes leading into unexpected courtyards, and the arches, domes and vaults worked into its architecture that have helped create the Quarter's picturesque character. Its main shopping and tourist roadway, the Street of the Jews, lies along the north-south axis of the Old City, growing naturally out of the enclave's central market core. While

construction of the area was in progress, remains of a Byzantine north-south road which followed the line of the original Roman *Cardo* were revealed. As a result, plans for the shopping gallery were modified to incorporate the finds beneath the commercial area. The Street of the Jews has been designed to maintain the existing rhythm of the northern bazaar by continuing its pattern of arches and the effect of natural light filtering from above through the small apertures in the vaulted roof.

From this main route, two paths branch out and follow the mountain



The Old City's central market core (left) and the Street of the Jews (right)

slope eastwards, finally meeting at the "Bazaar", a complex of underground vaults which have been restored to form another small commercial centre. A broad stairway leads from this square down the hillside to the Western Wall. As yet untouched, the eastern facade of the Quarter, lying as it does on a promontory overlooking the Temple Mount, will be incorporated within the overall plan for the Western Wall – of which more later.

Like the rest of the Old City, the Jewish Quarter is closed to ordinary traffic, essential services being provided by electrically powered, highly manoeuvrable vehicles. The 630 families for whom it is planned will occupy about half its total area, the bulk of the remainder being devoted to public and religious institutions. These latter include some 60 synagogues and four main Houses of Study – Yeshivot – with an additional 1,500 residents. Of two to four storeys high, the residential quarters are built around inner courtyards shared by several families. The pyramidal style in which the buildings have been designed allows as much sunlight as possible to reach the ground, and their stepped form makes roofs available as passageways, courtyards and balconies. Wherever possible, the outer shells of existing buildings have been reinforced by subtle engineering devices in order to preserve their vaulted, cross-vaulted and domed

roofs, and their arched window frames. In this way, the continuity of the Old City's character has been maintained.

Outstanding among the few buildings which were spared in the wholesale destruction of the Jewish Quarter by the Jordanians were the four Sephardic synagogues. At the time they were built, Jews were not permitted to erect structures that rose higher than the surrounding Moslem edifices. Ironically, it was this discriminatory measure which saved the buildings for, dug deep into the ground, they were partially concealed. Though their outer walls, roofs and domes were preserved, the synagogues were found completely gutted and, as a consequence of their use as goat pens for 19 years, the piles of refuse which had accumulated inside took almost one year to remove.

The exact origins of the Sephardic synagogues are obscure. However, there is evidence to suggest that the first of them was built in the 16th century on the site now known as the Yohanan ben Zakkai synagogue. From the original prayer hall, today Eliyahu Hanavi synagogue, the building grew into an interconnecting complex of four synagogues, each successive one having been added as the needs of the community grew. Their function, however, went well beyond that of mere houses of prayer. Throughout the centuries they were as much the focus of

Sephardic religious observance as they were the centre of the community's charitable institutions, and of its spiritual and intellectual life.

In the 17th century, the synagogues were described by a Christian traveller as "the greatest and most beautiful in the Promised Land", but this golden age was shortlived. The arrival in the early 18th century of increasing numbers of old, poor Jews who had come to the city only to die placed a considerable burden on the community. Its situation deteriorated further at the end of the century; the synagogues fell into ruins, and their repair was prohibited by the local rulers. It was

not until 1835 that the community obtained permission from the governor to renovate them, in spite of an old Moslem law prohibiting the construction and improvement of non-Moslem religious buildings.

The rapid development of the Jewish community in the Old City at the end of the 19th century greatly enhanced the importance of the Sephardic synagogues restoring to them their role as the social and spiritual centre of all the Jews in the city. It was there that the Emperor Franz Joseph was welcomed to Jerusalem by the leaders of the Jewish community in 1870, and a protest meeting was held within their walls



The ruins of the old Yohanan ben Zakkai Synagogue in the Jewish Quarter (left) and the synagogue as seen today (right)

during the Beilis blood libel trial. In 1893, the inauguration ceremony of the Yishuv's chief rabbi took place for the first time in the Yohanan ben Zakkai synagogue, so that the entire community, Ashkenazi and Sephardi,* could participate in it. The ancient prayer houses were used for the last time in 1948 as an underground shelter for those of the Jewish Quarter's inhabitants who had not fled the Arab attacks.

A stroller in the Jewish Quarter might well by-pass the four Sephardic synagogues. From the outside an unimpressive cluster of buildings, their entrances are modestly concealed, their domed roofs do not protrude above those surrounding them, they have no exterior windows, and their floors lie some three metres below street level. On descending into them one is therefore the more surprised by the majesty of their spacious halls, their lofty domes and their graceful Gothic arches.

Of no uniform style, the synagogues bear the mark of each of the periods in which they were built, and the origins of those who built them. The Yohanan ben Zakkai and the Emtzai synagogues are long, cross-vaulted structures, while in the Eliyahu Hanavi and the Istanbuli halls, four pillars support a windowed drum topped by a cupola. This structure is a derivative of Byzantine and

early Islamic styles, though without their characteristic symmetry. There is clearly a Spanish influence in the shape of the windows of the Ben Zakkai and Istanbuli halls, their carved tops reflecting the Moorish "camel back" style. A further trace of the Moorish influence brought to Jerusalem by Jews of Spanish origin can be found in the Gothic front of the Holy Ark in the Ben Zakkai synagogue. The architects who restored the synagogues successfully preserved their Spanish style by replacing, in the two cupolas, stoneframed windows similar to those found in 12th-century Spanish synagogues. Following the ancient method, glass medallions of various shades were used through which rays of sunlight filter across the interiors. Bronze doors designed by the winners of a competition now mark the modest entrances to the buildings, and furnishings to replace the sumptuous decorations destroyed in 1948 have been brought from Sephardic synagogues in Italy and Spain.

What is of greater significance, however, is the fact that today the four Sephardic synagogues have been restored to the heirs of their founders. In the course of their daily pursuits, the faithful can pass unmolested through their tranquil, sunlit halls and reflect on the glorious tradition which they have had the

* Ashkenazi Jews: those of north-western, central and eastern European origin.
Sephardi Jews: those of Spanish origin.

opportunity to renew. Indeed, the same may be said of the entire Jewish Quarter whose links with history from the Iron Age on, now dramatically revealed, add a further dimension to its contemporary revival.

Mishkenot Sha'ananim

The historical outgrowth of the Jewish Quarter is the neighbourhood known as Mishkenot Sha'ananim and alongside, Yemin Moshe, so named after Moses Montefiore who was the first to conceive and carry out the settlement of Jews outside the Old City walls beginning in 1859. Built on the western slopes of the Hinnom Valley, the site commands a magnificent view of the Old City's western Ottoman walls, the Citadel at Jaffa Gate, and the divide in the Judean hills leading down to the Dead Sea. During the 19 years of Jerusalem's division,

Mishkenot Sha'ananim and Yemin Moshe were the first line of Jewish habitation beyond no-man's land, their inhabitants stubbornly remaining despite the sniping from the Old City walls to which they were frequently subjected throughout that period. Inevitably, because of the high security risk involved, little was done to improve the area, with the result that by 1967 it had become poor and run-down.

With the reunification of the city, its value soared overnight. No sooner had hostilities ceased than potential purchasers were outbidding each other to obtain plots in the neighbourhood. Alternative housing or compensation was offered to its inhabitants, many of whom were grateful for the opportunity to purchase modern apartments elsewhere. Others left with less alacrity, regretting the loss of the spirit of social cohesion that had maintained the



Mishkenot Sha'ananim with the Moses Montefiore windmill in the background, and the new National Park in the foreground

neighbourhood during its 19 dangerous years and, of course, "their" view. One part of Mishkenot Sha'ananim has now been converted into a music centre for local and visiting musicians, the other into a residence for writers and artists from abroad. Its original ground plan – one-storeyed buildings made up of a series of one- or two-roomed dwellings, each with its own entrance – has been preserved. Thus each guest has a self-contained apartment, complete now with all modern facilities. An interesting feature of the structures is their crenellated facades, designed no doubt as an echo to the Ottoman walls across the valley. Around the buildings the landscape has been terraced so that the visitor, strolling in the rock gardens, can draw inspiration from the panorama

of the valley spread out before him.

Yemin Moshe too has been rebuilt principally as an artists' quarter, the facades of the original low-lying buildings having been meticulously preserved. Open only to pedestrians, the delightful melange of steps, small squares, pocket parks and olive trees mingles with the refurbished homes to form a tranquil neighbourhood through which Jerusalem's inhabitants can walk of an evening and admire the ethereal beauty of the illuminated Old City walls. Thanks to its faithful restoration, the Yemin Moshe quarter blends perfectly into the National Park which links it to the Old City in the east, and the Bloomfield and Liberty Bell Parks in the Nekophoria area which lies between it and the modern city to the west.



Liberty Bell Park

The Jewish Cemetery On the Mount of Olives

The Jewish cemetery on the Mount of Olives is the oldest and largest of Jewish graveyards: many were the faithful who throughout the ages made provision for their burial there in order to be at hand on the Day of Judgment when, according to tradition, the Messiah will ascend the Mount and from there Ezekiel will blow his trumpet for the resurrection of the dead. When the Jews returned to their hallowed

burial place in 1967, they found that hundreds of consecrated graves had been uprooted to make way for a new road. Of the cemetery's 50,000 tombstones, 38,000 had been desecrated or stolen, many of them later found in surrounding villages where they had been laid as paving stones, or as floors for the latrines of Jordanian army camps. Adjacent to the National Park, the cemetery has now been restored, its tombstones replaced, and its grounds reconsecrated for their traditional use as a final resting place for the faithful.



The desecrated Jewish cemetery on the Mount of Olives

DEVELOPING

If, as expected, Jerusalem's population continues to increase at the present rate of 4 per cent annually, it will reach the half-million mark in 1987, doubling in the 20 years since reunification. It is therefore not surprising that new suburbs are mushrooming all over the municipal area with all the concomitant development of services to accommodate and anticipate this growth. Apart from the north-eastern neighbourhoods already described, four major housing estates are being built along the city's northern and southern urban periphery. On completion, Ramot and Neve Ya'akov in the north, Gilo and East Talpith in the south, will house a total of 100,000

inhabitants, composed mainly of young couples, new immigrants, large families, or families moved from slum areas. Together with the housing schemes of Ramot Sharett and Givat Shaul under construction in the western suburbs, they are expected to accommodate 70 per cent of the Jewish population increase.

In 1981, the Jerusalem City Council approved a tentative plan for the hitherto undeveloped areas of north Jerusalem. When completed by the target date of 1995, the scheme will constitute an organic link between Neve Ya'akov on the city's northern limits and French Hill, and will provide housing for a total population of 160,000, of these 100,000 Arabs, and the remainder Jews. The new Jewish neighbourhood, covering



Gilo, a new suburb in southern Jerusalem

1,100 acres and comprising 13,000 housing units, will be built along the three ridges that extend eastwards between Neve Ya'akov and French Hill. Linking them along the north-south axis will be a tree-lined boulevard which will serve as the neighbourhood's commercial centre. Parallel to the construction of the Jewish sector there will be an extensive build-up of the Arab neighbourhood, with a total of 18,000 housing units to be constructed on 3,300 acres of land newly released for building along the Ramallah road. This land had been frozen for development pending the approval of an outline plan for the area. The two neighbourhoods will be connected by a road network and, in an effort to encourage harmonious relations between the area's Arab and Jewish inhabitants, the two commercial centres will be closely linked.

Since 1967, there has been a considerable growth in private building by Jerusalem's Arab citizens. This expansion, some of it financed by mortgage funds granted by the Municipality, has been due in part to the natural population increase, in part to the influx of workers to the city during the building boom, and finally to the overall prosperity generated by the city's reunification. In 1980 alone, 2,000 building permits were issued, a striking contrast to the mere 60 new homes started during the last years of Jordanian rule. Six new housing

projects have also been undertaken since 1967. Fundamentally different by tradition from the Jewish building patterns mentioned above, Arab construction is carried out on an individual basis, generally taking the form of small houses, or additions to existing ones. This type of building tends to be dispersed, and is often put up without consulting with the master plan for the area concerned. In order to ensure that new housing does not become an obstacle in the way of east Jerusalem's future infrastructural development, a set of guide-lines indicates where construction can be freely undertaken. In any event, urban surveys show that sufficient land is available for low-density Arab housing in the areas north and south of the Old City for a long time to come. Moreover, the release of new land for Arab housing, as part of the north Jerusalem development plan described above, will undoubtedly go a long way to satisfying the needs of Jerusalem's expanding population. Recently, the Municipality embarked upon its plan for the construction of several hundred housing units in east Jerusalem, this as part of its slum clearance programme.

The large-scale development of Jerusalem's residential areas clearly entails the expansion of its administrative and commercial core, projects to which much thought has been given.

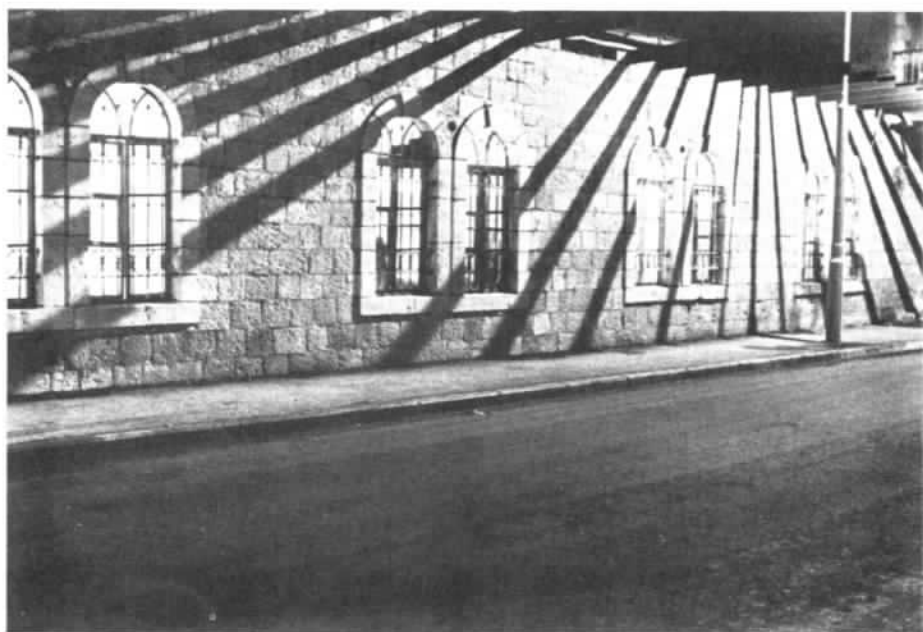
The Government Precinct

Situated on Kiryat Ben Gurion between the Knesset (Israel's Parliament), the Hebrew University, the Israel Museum, and the Convention Centre, with easy access from all those points, the Government Precinct has been the object of many development plans since 1948. However, the reunification of the city gave further impetus to the concentration of all national Government offices in this area within an architectural framework reflecting Jerusalem's significance as Israel's capital. At the demographic centre of Jerusalem as it is today, the area is to be

surrounded by a botanical garden, and all the valleys which fan out from it are to be incorporated within the city's inner green belt.

Civic Centre

The city's new Civic Centre is to be constructed in the Russian Compound at the very heart of central Jerusalem – meeting point between its eastern and western suburbs. It will comprise a new City Hall which, slightly higher than the surrounding buildings, will serve as a landmark, while the public and business offices will be housed in lower structures nestling around it. The complex



A Jerusalem facade selected for restoration

will include a landscaped square and open spaces for pedestrian promenades.

The City Centre

Jerusalem's city core presents a generally run-down appearance, hardly in keeping with the natural and architectural beauty of its surroundings. Detailed plans for its rehabilitation and expansion abound, but the formidable problems posed by the evacuation of existing tenants, and the payment of adequate compensation, make their application a complex, protracted and costly matter. Similar considerations are involved in the planning of an adequate road network. Hence thought is being given to the decentralisation of the city's concentrated commercial core by the transfer of some of its activities to outlying suburbs. For the present, however, the city has limited itself to widening and linking existing roads and eventually reserving certain routes for public transport, the present ratio of 60 per cent public and 40 per cent private transport to be maintained in the future. The original plan for a north-south highway to pass through the heart of the city very close to the Old City has been completely abandoned as a result of public protest, and will be replaced by a road that will pass west of the Givat Ram Campus. Ben Yehuda Street, one of the city's main shopping

streets, has been turned into an elegant pedestrian mall.

Current thinking on the central business area is now disposed towards the preservation and restoration of existing constructions, rather than on their outright demolition and replacement by traffic-generating highrises. An imaginative example of this is the Maskit building in the heart of the city. Formerly part of a printing press complex, the building was completely restored, its stonework cleaned and repaired, and its wrought iron decorations replaced. The redesigned interior today houses a boutique while the courtyard, once part of the workshop, has been turned into a tree-shaded café which is greatly appreciated by tourists and Jerusalemites alike. Similarly, the Rehavia windmill and the St. John's Hospital buildings opposite Mt. Zion are to be revitalised.

A like policy is to be applied to whole neighbourhoods in the city centre. Thus the varied characteristics of its historic quarters will be maintained, adding more to its charm than all the soulless modern office blocks designed for it.

As for the city's disadvantaged neighbourhoods, rather than pull them down and rehouse the population in new buildings elsewhere, the Government and the Municipality have initiated a joint project to extend and improve existing housing units, and to enhance their surroundings. The advantages of this

approach are obvious: the strong social fabric which has developed among the neighbourhood communities will not be destroyed, and the cost of extensions and improvements to existing buildings will be considerably less, both for the residents and for the Government, than the construction of new neighbourhoods.

Residents will receive easy-term loans to cover the cost of improvements. A first experiment of the scheme will shortly be carried out in Morasha, and if it proves successful, it will be extended to other disadvantaged areas of the city.

The planned reconstruction of the Mamilla area has already been mentioned in connection with its proximity to the Old City and the National Park.

The Western Wall

Since its dramatic return to Jewish hands in 1967 the Western Wall, national and religious shrine of the Jewish people, has been the object of great concern to the civil, religious and national authorities. Though a final decision has yet to be reached as to exactly how its immediate surroundings are to be laid out, the project at present under discussion would seem to fulfil many of the criteria essential to the reconstruction of such a highly sensitive area.

As a first requisite, the project envisages the exposure of the Western Wall down to its original level

when it was built as a retaining wall around the Second Temple Esplanade. The additional nine metres of imposing Herodian blocks thus revealed would greatly enhance the majesty of the site. In order not to dwarf it, the area between the Wall and the Jewish Quarter would be laid out in a series of ascending terraces, creating a gradual transition from the regal scale of the Wall to the smaller and more complex dimensions of the Jewish Quarter. It is also of interest to note that in his *Antiquities*, written during the Second Temple period, the historian Josephus Flavius described the area west of the Temple Mount thus: "The city lay opposite the Temple in the form of a theatre." By this he probably meant that it was built in steps down the slope.

In order to prevent the pedestrian traffic which passes from the Dung Gate to the other parts of the Old City from disturbing the sanctity of the site, a covered way with arched openings facing east towards the Wall would be incorporated behind the uppermost terrace. An archaeological museum to house the wealth of objects found in the vicinity of the Wall is also an integral part of the plan. Whatever form this project finally takes, its primary objective will always be the preservation of the aura of sanctity which surrounds the Wall and which, beyond all architectural considerations, is and will remain its dominant characteristic.

The Remains of History



Reconstructed model of Herod's Temple

Symbolic link between all Jews in time and in space, the Western Wall acquired its sacred character because for centuries it was believed to be the only vestige of the Second Temple built by King Herod 2,000 years ago. The Temple's destruction at the hands of Titus on the ninth of Av in the year 70 C.E. marked the end of Jewish national life in Jerusalem for centuries to come, and the extent of the tragedy was such that its anniversary has been observed ever since in Jewish liturgy as a day of mourning. With access to the Temple Mount constantly denied to Jews by the city's various overlords, the Western Wall came in a sense to replace it. Today, the wealth and variety of the remains revealed of the Second Temple's outer building complex – of which the Western

Wall is a part – have taken on staggering proportions; yet despite their splendour, the hallowed site has lost nothing of its sanctity.

Both historically and pragmatically, the area adjacent to the Western Wall was the obvious starting point for excavations in 1967. Totally neglected during the period of Jordanian rule, its surroundings were found defiled by latrines and piled high with the city's refuse. The south-west corner of the Temple Mount had in fact served for years as a municipal rubbish dump. As for the Jewish Quarter, its almost total destruction by the Jordanians gave the archaeologists freedom fully to explore the area before reconstruction was allowed to begin.

It may well seem to the layman, as he makes his way round the south-west corner of the Herodian walls, that he can simply bend down and pick up three thousand years of history. Clearly exposed before him are Jewish burial caves dating back to the First Temple period, seven or eight centuries before Christ; a few steps eastwards, and below the present ground level, lie the remains of the massive building works with which Herod embellished the south-western and southern approaches to the Temple Esplanade – monumental staircases, wide, well paved streets lined with small shops, and a host of remains attesting to the scale and beauty of the Royal Stoa which ran all along the southern wall. Slightly

to the south appear the neat traces of the encampment of the Tenth Roman Legion which occupied the city after its destruction in the year 70 C.E., while at a higher level again, vestiges of spacious, early Christian dwellings of Byzantine times are dotted over the area. On the surface, at the foot of the southern wall, stand the ruins of the splendid Omayyad palace and its attendant buildings, whose existence was totally unknown until their recent discovery by Israel's archaeologists. A short walk just outside the Dung Gate leads to Crusader fortifications, while westwards up in the Jewish Quarter the remains of the Church of St. Mary of the Teutonic Knights appear among the new constructions. By the time our layman has reached the 16th-century Ottoman walls around the Old City, he almost feels he is back in the modern era.

It would take many volumes to do justice to the excavations carried out in Jerusalem since 1967 by a dedicated body of men under the auspices of the Israel Exploration Society, the Hebrew University and the Jerusalem Foundation. Their contribution to the history of mankind is immense: in some cases they have revealed completely new data, in others corrected erroneous ideas long held, or, conversely, confirmed existing theories. With scrupulous care they have preserved intact vestiges of all periods and all civilisations, often at great trouble and expense. Indeed,

they have frequently foregone the desire to push their shovels further down in order not to destroy existing remains of later periods, or to infringe on hallowed shrines. Throughout the excavations around the Temple Mount, qualified engineers have exercised constant control in order to ensure that the site is in no way damaged by the archaeologists' work.

While a detailed survey of each and every find is beyond the scope of this work, no summary of life in Jerusalem would be complete without a description of the most outstanding among them, the more so since they have greatly marked the spirit of the reunited city.

FIRST TEMPLE DAYS: 8TH-6TH CENTURY B.C.E.

Perhaps the most fascinating aspect of the earliest Iron Age finds unearthed on what the archaeologists call the Western Hill — today's Jewish Quarter — is the confirmation they provide of ancient Biblical texts. For many years a controversy raged among scholars as to the precise extent of Jerusalem during the First Temple period. Whilst the confines of the City of David, now being excavated, were recognized as lying on the Eastern Hill — the rise south of the Temple Mount and west of the Kidron Valley — the exact site of the Mishne (second) Quarter mentioned in the Bible was never defined.

The most important discovery made in the recent excavations, therefore, is an impressive segment of an Israelite wall situated some 275 metres west of the Temple Mount. At its southern end, it cuts right through the remains of a house dating from the same period. This would seem to confirm that settlement outside the City of David began as an unwallled quarter, presumably the Mishne, which only later was included within the fortifications of which the discovered wall con-



Segment of an Israelite city wall dating from 8th or 7th century B.C.E. located near the Jewish Quarter

stitutes a small section. The massive structure resembling a tower, and preserved to a height of eight metres, uncovered elsewhere in the Jewish Quarter, may well have been part of these same building works. The Bible mentions various kings who restored the walls of Jerusalem, but the description which best fits the evidence points to Hezekiah who around 700 B.C.E. "built up all the wall that was broken, and raised it up to the towers, and another wall without" (*Chronicles* 2, 32:5).

Though the long series of destructions and reconstructions of Jerusalem have left few actual remains of the First Temple period on the Western Hill, wall fragments, substructures and artifacts, all of the Iron Age period, clearly indicate Jewish settlement there in the seventh and eighth centuries before Christ — thus, for example, a store jar bearing a fine Hebrew inscription and thought to have been used to bring offerings to the nearby Temple; impressions of private seals clearly showing the names of their owners; and pottery remains, including figurines representing the fertility symbol. Recently, near the southern wall of the Temple Mount, a most impressive First Temple structure was revealed, lying beneath an equally splendid Second Temple one!

In the course of the excavations on the Western hill, an expected find came to light: vestiges of the Hasmonean wall which bounded the

city on the northern side during the first and second centuries B.C.E. when the Hasmoneans, also known as the Maccabees, ruled the autonomous Jewish State of Judaea after their successful rebellion against the Seleucids.

THE GLORY OF THE SECOND TEMPLE: 37 B.C.E.—70 C.E.

Whoever finds himself today at the south-west corner of the Temple Mount, standing dwarfed by the monumental Herodian blocks towering over him, readily takes the word of Josephus Flavius, chronicler of the times, when he described it as "a structure more noteworthy than any under the sun" (*Antiquities*, XV, 413). When one considers that this is merely the supporting wall with which Herod the Great built up the slopes and valleys surrounding the Temple Mount in order to enlarge the platform where the Temple itself was to stand, one's mind boggles at what the magnificence of the sanctuary must have been, even by today's standards.

Of the building upon and adjacent to the southern wall, Josephus left a most detailed description, the authenticity of which has now been confirmed by the excavations carried out in the area south and south-west of the Temple Mount. This testimony, added to the references to the Temple's southern approaches found in

in the Talmud, corroborate the archaeologists' finds, and provide a remarkably clear picture not only of the architectural form of the Temple Mount, but also of the everyday activities pursued around it during the reign of Herod. The digs carried out simultaneously in the Jewish Quarter—the Upper City of Second Temple times—have in their turn revealed much information and a wealth of detail concerning the way of life of the city's well-to-do inhabitants during the same period.

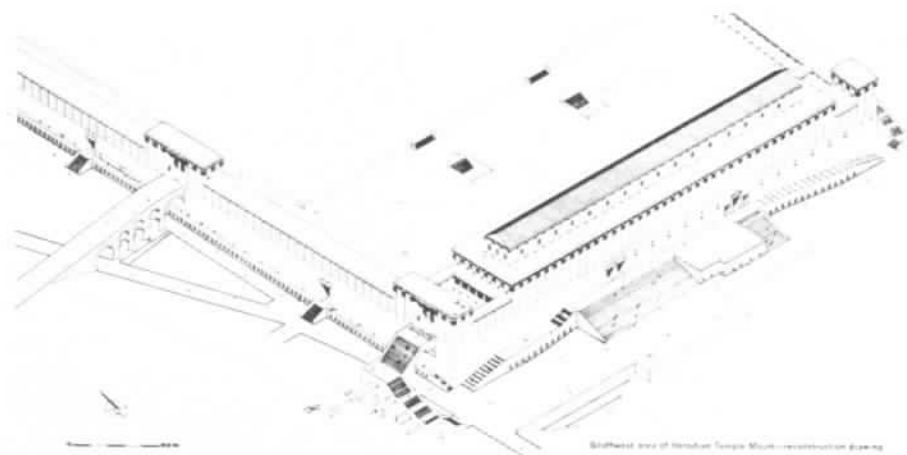
From the time of King David, when as his capital Jerusalem first entered history as a national entity, the main entrance to the mount on which his son Solomon was to erect the First Temple was from the south. There may have been two reasons for this: the one practical, since the southern entrance was the nearest to the city itself, at that time situated on the slopes of the lower hill opposite; and the other psychological, the ascent towards the Holy of Holies having been counted on to impress the faithful. When Herod was set up by the Romans to rule over the Jews in 37 B.C.E., he sought to placate them for the loss of their already tenuous political independence of Hasmonean times by rebuilding the Temple on the same site and with the same orientation as those chosen by David and Solomon, and maintained by all their successors. Whatever his other qualities—or defects—Herod had a genius for building, a talent to which

he gave free rein in his massive reconstruction of the Temple and its surroundings. The scale and magnificence of his undertaking were fully commensurate with the prestige of Jerusalem as the national, religious and economic centre of Jewish life, both for the inhabitants of Judaea and for the vast Jewish diaspora scattered at the time throughout the Roman and Persian empires.

A contemporary of Christ making the pilgrimage to Jerusalem at Passover, Pentecost or on the Feast of Tabernacles was in fact well provided for. He could, if he wished, put up at one of the spacious hospices situated near the Temple's southern entrance, though if he was from abroad, he would probably seek lodgings in a centre maintained by his home community where his own language was

spoken. Extensive remains of such centres have been found, the walls of their rooms finely plastered, the floors paved with neat mosaics and the stone ceilings domed in the typical local fashion.

Before entering the Temple Mount, the pilgrim was bound by religious injunction to purify his body — hence the large number of ritual baths (*mikva'ot*) installed, and still in evidence, all over the area. From the bathhouse, he would walk leisurely across the huge stone blocks which paved the public squares nearby, and mingle with the crowds who gathered there on the three pilgrim festivals. One can well imagine him gazing up, awestruck, at the Royal Stoa, a colonnaded portico running along the entire length of the southern wall and towering above him to



Southwest section of the Temple Mount as it might have looked in Herod's time. The reconstruction drawing shows the Royal Stoa along the southern wall, the monumental staircase leading up to the Hulda Gates, the route from the tunnels to the Temple Esplanade, and the elevated staircase leading into the Stoa from the west

a height of some 30 metres. While the Stoa itself was completely destroyed when the Romans burned the Temple, the fragments of capitals, lintels, friezes and panels which have survived attest to its splendour.

Suitably humbled, the pilgrim would ascend the monumental staircase, one of the most impressive finds of the recent excavations, up to the Hulda Gates. He could not hurry, for the thirty 65-metre-wide steps were alternately broad and narrow. Was not the Temple a holy place to be approached and departed from with dignity? He would enter the Esplanade by the eastern gate which would pass through a tunnel which led beneath the Royal Stoa out onto the

Esplanade itself. His devotions completed, he would leave by the tunnel leading to the western gate where the Double Gate now stands, just beneath the Al Aksa mosque.

Both of these tunnels exist today in an excellent state of preservation. In collaboration with the Waqf (the executive arm of the Supreme Moslem Religious Council) whose property they are, archaeologists have been able to study their cupolas and their ceiling decorations whose motifs – geometrical and floral patterns with no faunal or human figures – are identical with those found on the fragments of the Royal Stoa. It is regrettable that these passages, an integral part of Herod's



Stairs, dating back 2,000 years, leading up to the Hulda Gates

building conception, are closed to the general public. While only one doorpost of the Triple Gate has survived from Herodian times, the original Double Gate is almost intact. Both gates were blocked by the Crusaders, presumably as a defensive measure, and so they have remained to this day.

On leaving the Temple Mount the pilgrim could stroll along the seven-metre-wide road which lay at the foot of the southern wall and led down a series of steps to the south-west corner of the Temple Mount, there to join its counterpart which ran along the western wall. If he had a sharp eye or a taste for beauty, he would observe the extraordinary dimensions of the paving stones — some as large as five metres by two — designed no doubt to maintain the proportions of the giant dressed ashlar with their elegantly finished margins of which the wall itself was built. In search of a gift to take home, he could meander down to the shops installed under the archways which served as a support for the steps above. If, however, he wished to catch a glimpse of the priests or the royal suite, the more to recount on his return home, he would continue to the south-west corner of the wall.

There a magnificent sight rose before him: a monumental staircase mounting from street level at the south and turning at right angles to enter the Royal Stoa from the west, passing high above the road at the

foot of the western wall: in fact a regal pedestrian flyover. Should it by chance have been the Sabbath eve, he could have watched one of the high priests ascend the stairway to the tower that topped the Temple chambers at the south-west corner of the Mount, and from there sound the trumpet to indicate that the traditional day of rest had begun. The ashlar found lying on the street at the corner, exactly where it fell 2,000 years ago, is engraved with the words "To the place of trumpeting to . . . (declare?)" and was undoubtedly the cornerstone of the tower which Josephus described in detail in his prolific writings (*Wars*, IV, 582). Before leaving the city by the broad street leading north-westwards from the western wall, the pilgrim could do some more shopping at the boutiques grouped along the supporting arches of the great staircase, some of which have been partly reconstructed.

The vast crowds of visitors who were attracted from near and far to Herod's renowned construction made the provision of an adequate water supply for drinking and ritual purification essential. This in turn involved the construction of a proportionate drainage system. Beneath the western wall, and more recently under the public squares at the southern wall, a series of wells, cisterns and massive aqueducts hewn into the bedrock have been revealed. As for the drainage system, it has

been uncovered some seven metres below the Herodian street level at the south-west corner, complete with the conduits which led from the streets and squares above into the underground channels. South of the Double Gate are the exits of three overflow channels which were also part of the network. They run beneath the Al Aksa mosque and one of them was excavated in 1869 by Charles Warren. In 1968, the Waqf authorities blocked the channels, and they have not been touched since.

Large quantities of pottery, stone-ware, lamps, cooking vessels, weights and coins, most of them minted in Jerusalem, came to light in the course of the excavations, many of them found in the cisterns and channels which fell into disuse after the destruction of the Temple. Some of the objects have the names of their owners engraved on them in Hebrew script. The most outstanding of the smaller finds, however, is the shard bearing the Hebrew word *korban*. The word means sac-

rifice and would seem to indicate that the vessel of which the vestige is a part was used in the Temple ritual. To some of the ornamental stone fragments grains of gold still obstinately adhere, further evidence of Josephus' precision when he spoke of the Sanctuary as being overlaid with stout plates of gold which blazed like fire in the early morning sun.

It was only natural that Jerusalem's well-to-do should seek to live as close as possible to the magnificent Temple Esplanade, and to enjoy the view out across it to the Mount of Olives and the hazy Judean hills beyond. Until 1968, no one really believed that any Second Temple remains could possibly have survived the Roman ploughs which razed the Herodian city to the ground. However, partly as a result of the protective layer of ash which covered certain constructions and partly as a result of Herod's town planning, the remains of three Herodian houses have survived within 200 metres of the Temple Mount. That this area was part of a wealthy residential suburb is indicated by the spaciousness of the houses, their fine fresco and mosaic decorations, their complex bathing installations and the high-quality building materials used in their construction.

The public buildings which stood in the Upper City were apparently no less imposing than the private dwellings if one is to judge by the



Stone inscribed with the word *Korban* (sacrifice) from the Second Temple Period

capitals and column bases strewn over the area. The most impressive among the capitals, carved in Ionic style, has a band of niche fluting around the attached column which is outstanding for its workmanship. Among the wealth and variety of smaller objects found in the Upper City are the earliest illustrations of the candelabrum which stood in the Temple. Incised as a decoration into the wall of a house, its tall branches, short stem and triangular base differ considerably from the *menora* depicted on the Arch of Titus in Rome as that brought back from the Temple in Jerusalem. Since this latter was carved some time after the Temple's destruction, it may be assumed that the fragment found bears a closer resemblance to the original candelabrum.

The finely decorated stone tables, small intricate bronze keys, elegantly turned stone vessels, and the skilfully painted frescoes and mosaics of which many fragments remain, all provide ample evidence of the high degree of civilization of life in the Upper City in Second Temple days. It was not for nothing that Pliny the Elder described Jerusalem as "by far the most glorious city of the East and not of Judaea alone". Yet it was his countrymen who, by their thorough-going destruction of the rebellious Jewish city, made sure that it would never again attain the degree of splendour which Herod bestowed upon it.

FROM TITUS TO SULEIMAN: 70—1540 C.E.

Following the destruction of Jerusalem by Titus' legions and the subsequent depopulation of the city, nothing remained in the desolate area south of the Temple Mount but the huge supporting walls and the Double Gate with the stairs leading up to it. On the site which had formerly been the hub of Jewish life, the Tenth Legion was stationed as an occupation force; a large section of their camp has recently been uncovered. Many of the tiles and bricks bear the Tenth Legion's mark while others, dating from Hadrian's rebuilding of the city, were found stamped "Colonia Aelia Capitolina", Jerusalem's new Roman name, from Aelius Hadrianus and the god Jupiter Capitolinus. Of particular interest is the fragment of a pillar discovered in the foundations of the later Omayyad building nearby. It bears a Latin inscription on which the names of Vespasian and Titus clearly appear.

A host of gems, seals and other objects were scattered over the area, among them bronze statues representing gods that were found in the rooms which served to worship them. One of these is identical with a figure discovered in a Roman camp on the Thames near London — eloquent testimony to the extent and presence of the Pax Romana. Among the 23,000 coins unearthed, some



Judea Capta coin from the Roman period

bear the *Judea Capta* stamp. As for the large number of bone dice discovered, one would probably not be far wrong in assuming that the Roman Legionnaires found life in the deserted provincial outpost somewhat dull . . .

After the short-lived Jewish revolt against the Romans led by Bar Kochba (132 – 135 C.E.), the Emperor Hadrian determined to erase forever all trace of Jerusalem, hoping thus to destroy any possibility of Jewish irredentism. He ordered the remains of the city to be ploughed over, and built Aelia Capitolina on its ruins. As was the Roman custom, he laid out the former Upper City as if it were a military camp, with two main roads, the *Cardo* running north-south, and the *Decumanus* running east-west, dividing it into four quarters. The northern section of the *Cardo* near Damascus Gate has indeed been revealed, and the Byzantine colonnaded street unearthed in the Jewish Quarter (see page 32) presumably followed the line of its continuation southwards.

The conversion to Christianity of

the Byzantine Emperor Constantine, who ruled over Jerusalem from 324 C.E., brought in its wake a new wave of building activity, consecrated this time to the embellishment of its Christian shrines. Constantine's mother, Queen Helena, a pagan likewise converted to Christianity, made a long stay in the city, by her presence undoubtedly raising its prestige and attracting to it a number of her son's well-born subjects.

The numerous remains of elegant terraced dwellings south of the Temple Mount, complete with baths, mosaic floors, arched doorways and rooms laid out around courtyards and gardens, attest to the existence of a fine residential quarter in the area which extended even beyond the present Ottoman city walls. A Greek mosaic, almost intact, can be seen in the floor of one of the houses near the Herodian stairway to the Double Gate, its inscription invoking a blessing on the house's inhabitants.

It was in this period too that the Hebrew inscription from *Isaiah* 66: 14, mentioned earlier, was engraved into the Western Wall. This was surely a reflection of the revival of Jewish national feeling during the reign of Julian the Apostate in the fourth century when he made plans for the rebuilding of the Temple, a project which died with him. The Jewish decorations found on the walls of some of the Byzantine houses have led the archaeologists to believe that Jews resettled in the former

Christian houses in the seventh century following the Persian conquest.

Of great significance to the early history of the Christian Church was the discovery of the remains of the Nea Basilica, one of the greatest churches of the Byzantine world. The bird's eye view of Jerusalem depicted in the 6th century Madaba mosaic map of the Holy Land showed that it was located in today's Jewish Quarter, but until 1967 no trace of it had been found. From then on remains of the church's substructure, scattered over a wide area, gradually came to light, but it was only with the dramatic uncovering of a Greek inscription dedicated to the Byzantine Emperor Constantine – known from historical sources to have built the Nea – that their identity was confirmed. The historian Procopius described the Nea as an edifice "with which no other can be compared"; the monumental scale of the vestiges that have been unearthed fully confirm his description. Above the carefully preserved ruins the area is being landscaped into a garden and amphitheatre.

More dramatic still was the uncovering, above the Byzantine ruins south of the Temple Mount, of a vast building complex belonging to the Omayyad period (660–750 C.E.). Unlike the Second Temple or Byzantine finds, there was absolutely no written evidence to indicate that these buildings had ever existed, so that their discovery came

as a complete surprise both to Israel's archaeologists and to the Moslem world. In all, six enormous structures have been revealed. They were clearly an integral part of the religious centre set up in Jerusalem by the Omayyad Caliphs, of which the Dome of the Rock and the Al Aksa mosques on the Temple Mount were the central pivots. The most outstanding of the six is considered to have been the palace used by the Caliphs when they visited Jerusalem, for from its roof an overhead footway spanned the street below to lead directly into the Al Aksa mosque.

The entire Omayyad complex disappeared, like the Nea Cathedral, in the disastrous eighth-century earthquake, and the rise of the Abbasids thereafter put an end to Omayyad aspirations for Jerusalem. The site fell into a wretched state, the very memory of the splendid Moslem edifice buried in oblivion for 1,000 years. Its recent rediscovery by Israel's archaeologists adds a vital contribution to existing knowledge of 7th-century Arab life in Jerusalem.

Jerusalem shrank considerably during Crusader times, comprising an area no larger than that covered today by the Old City. Thus the southern section was outside its boundaries, the southern wall of the Temple Mount being used for the first time as the city's outer defensive wall. Thus it was that the Double and Triple Gates were blocked, and a defensive tower built adjacent to

the walls of Al Aksa mosque, the remains of which are still clearly in evidence.

Outside the Dung Gate, a most impressive network of Crusader fortifications, out of which the Ottoman walls were to rise in their turn, have been brought to light. Among the series of towers, one has been identified as the Tanneries Tower which figures in ancient maps. It was so named because it served as a postern gate for the tanners whose workshops adjoined the Crusader cattle market, located on what are today the approaches to the Western Wall.

In the very heart of the Jewish Quarter itself are to be found the delightful vestiges of the Crusader church known as St. Mary of the Teutonic Knights. Mentioned in me-

diaeval documents, the centre was known to have contained, besides the church itself, a hospital and a hospice. The remains of the halls that housed them are still clearly distinguishable on the different floors of the structure, thus confirming the veracity of the historical sources. The church, located just above the steps leading down to the Western Wall, is of typical Romanesque style, its three halls ending in semicircular apses whose windows commanded a magnificent view of the Mount of Olives. The site has been completely restored in order to reflect faithfully this period of Jerusalem's history, and an archaeological garden has been laid out within it for the benefit of pilgrims, tourists, and Jerusalem-ites alike.

With the Ottoman conquest and



The Crusader church, St. Mary of the Teutonic Knights, in the Old City

the rebuilding of the mighty city walls by Suleiman the Magnificent in the mid-16th century, Jerusalem's past emerges above ground. Preserved almost intact, the ramparts, whose crenellations, gates and towers are so finely adapted to the hilly contours of the land, have now recovered their former splendour. Pinkish gold in the sunshine, ethereal in moonlight, they stand superb and, like a theatrical backdrop, unmoved by the four centuries of human drama that have been enacted at their feet.

As the treasures hidden in Jerusalem's storehouse of antiquity come to light one by one, the world's knowledge of ancient Jerusalem advances and the cultural heritage of Jews, Christians and Moslems

throughout the ages is enriched. Indeed, more has been made known as a result of the research carried out since 1967 than in the entire preceding century of small-scale archaeological digs. Better than all the learned volumes, the remains dug up out of the earth demonstrate the constant interpenetration of the three great religions within the city of Jerusalem. Perhaps, in the course of time, they will help contribute to a better understanding of each by the other, putting an end once and for all to the bloody strife which has torn at the city for so long. Is it too much to hope that 2,000 years from now, archaeologists will find no further remains preserved under the ruins of their own destruction?



The National Park, outside the Dung Gate

Changing Living Patterns

THE HOLY CITY



Turbaned qadis, bearded rabbis, and ordinary citizens are part of the picturesque population of Jerusalem

At sunset on Yom Kippur, when day turns brusquely into night and the glowing stones of the Western Wall dim to grey, God is believed to seal the destiny of every Jew for the coming year. As the solemn, fateful moment draws near, Jews converge from all directions upon the Wall in a

final act of repentance. Yet above the swell of their impassioned chants the tinkling of bells sounding Vespers falls upon the dusk and, only seconds before the dramatic blast of the shofar reverberates across the esplanade to mark the conclusion of the day, the muezzin from atop the minaret alongside the Western Wall calls Mohammed's faithful to prayer. Thus do the world's three great monotheistic religions co-exist in the heart of Jerusalem today, a co-existence unparalleled in the city's strife-ridden history.

In the light of the centuries of religious persecution to which the Jews have been subjected, they took scrupulous care, on finding themselves in possession of the sites holy to Christianity and Islam, to guarantee complete freedom of worship to members of both these sister faiths. In 1967, the Protection of the Holy Places law was enacted guaranteeing the sites themselves against violation, and ensuring freedom of access to them by members of the various religions. (This law was incorporated into Paragraph 3 of the 1980 Jerusalem Law.) Furthermore, each religious authority was granted full internal autonomy. That the 1967 law has been meticulously applied can be seen at all hours of the day or night by anyone walking through the streets of the Old City. On a Friday, busloads of festively dressed Moslems from Hebron make their way up to the Temple Mount, while



Pious Jews and mitred monks pursue their devotions unhindered



Worshipping at the Western Wall

at the Western Wall beneath, pious Jews spiritually prepare themselves to welcome the Shabbat. Monks and nuns pass quietly by, on their way to the Via Dolorosa. The number of Christian pilgrims visiting the city has increased enormously, and each church is seeking to expand the facilities it can offer them. More significant still, since Jerusalem's reunification, hundreds of thousands of Moslems from all parts of the Arab world have entered Israel to pray at their shrines, irrespective of the political attitudes taken by their respective governments in the Israel-Arab dispute. Indeed, of the 1 1/4 million visitors who flock to Jerusalem each year, between 150,000 and 200,000 are Moslems from hostile Arab countries.

The religious communities in Jerusalem are completely autonomous and enjoy equal status. As in Ottoman and British Mandatory times, matters of personal status — marriage, divorce, inheritance — come under the jurisdiction of the religious courts of each community which, in their turn, enjoy full autonomy and equal status. The Sabbaths and festivals of Christianity and Islam, along with the Jewish Shabbat, are recognized as official holidays for members of the respective faiths so that, in fact, Jerusalem's shops are all open at the same time only four days a week: the Moslems close on Friday, the Jews on Saturday and the Christians on Sunday.

The *status quo*, drawn up in Ottoman times, is based on the assumption that the responsibility for the administration of the Christian holy places devolves upon the churches themselves, and it defines the rights and possessions of each one of them within the holy places. This ruling remained in force throughout the Mandatory period and has been maintained since 1967. In exceptional cases, where friction has arisen among the 17 Christian institutions represented in Jerusalem, Israel authorities have helped them reach a compromise. Altogether, some 30 Christian sects have centres in Jerusalem. Of these, six are affiliated with the Catholic Church, eight with Orthodox and eleven to the Protestant.

The administration of all Moslem property and affairs is the responsibility of the Supreme Moslem Council. Since 1969, security on the Temple Mount has been assured by Jerusalem Moslem members of the Israel police force under the command of a Moslem officer. The Supreme Moslem Council enjoys formal status and its authority is recognized. Its executive arm, the Waqf, functions without any interference from any Israel body and the Shari'a court operates in accordance with Islamic law.

Immediately after the Six-Day War, Israel undertook the restoration and repair of Church property damaged during the 1948 and 1967 hostilities, regardless of the exact cause of the



The Greek Orthodox Monastery (Jerusalem) (above) and the Basilica of Gethsemane and the Russian Orthodox Church of Mary Magdalene on the Mount of Olives (below)

damage. Since then, relations between Israel authorities and the religious bodies have been cordial and businesslike. The Ministry of Religious Affairs takes care of the practical needs of the churches vis-à-vis the Israel administration, and the Jewish National Fund's Afforestation Department distributes annually 20,000 Christmas trees as a gift to the Christian population.

At the municipal level, Church property has by mutual agreement been made available to enhance the beauty of the city, while on the other hand the city has facilitated the development of Christian activity within it. Since 1967, a number of important religious institutions have appeared on the Jerusalem scene. Just south of the city lies the Vatican's Ecumenical Institute where Christian theologians from all parts

of the world meet and share their experiences with the intention of achieving their eventual reunion. In the Armenian Quarter of the Old City an impressive Theological Seminary has been built where Armenian priests from the entire free world are trained. A museum to display the Armenian community's wealth of religious art treasures has also been established, enhancing Jerusalem as the most vibrant Armenian centre outside Russia. In Beit Hanina a Roman Catholic church and community centre has been set up; the Lutheran Federation has built a study institute on the Mount of Olives; and a Maronite centre has been established with municipal help. The Mormons, too, are setting up a centre. As for the Greek Orthodox Church, it has restored its ancient monastery in the Valley of the Cross and has turned it



The recently completed Armenian Theological Seminary, Armenian Quarter of the Old City



Greek Orthodox priest. Old City. Jerusalem

into a seminary. This dynamic activity stands out in sharp contrast to the years of Jordanian rule when legislation restricted the development of Christian institutions by abolishing their right to acquire land in or near Jerusalem.

Two new mosques have also been erected in Jerusalem since 1967, bringing their total number to 36. Doubtlessly influenced by the feverish activity in the city at large, the Church and Waqf authorities have in their turn undertaken the restoration of their respective monuments, among them the medieval cotton market in the Moslem Quarter and the Al Aksa mosque which are being renovated by the Supreme Moslem Council. During his visit to Jerusalem in 1977, the late President Anwar el Sadat pledged his assistance to-

wards the restoration of the mosque.

It is worthy of note that between 1948 and 1967 the Christian population of Jordanian-ruled Jerusalem dwindled rapidly, partly as a result of systematic bans and restrictions imposed on religious grounds. From a population of 25,000 in 1948, it dropped to 10,795 in 1967. Since then, this tendency has been reversed, the Christian population having increased steadily under Israel administration to reach some 12,000 today. The Moslem population, static during 20 years of Jordanian rule—a fact which, allowing for natural increase, is tantamount to emigration from the city—has nearly doubled since 1967, rising from 60,000 to over 100,000 in 1981.

The new spirit of religious tolerance which has reigned in Jerusalem since 1967 has led, among other things, to a certain rapprochement between Judaism and Christianity, making the city a kind of laboratory of unity. The Hebrew-speaking Dominican brothers have established a centre for Jewish studies in which Christians will be able to study Jewish reality at all levels — Biblical, religious and national. They consider it a great advantage to be able to benefit from the Jews' subjective approach to the Bible, and the sense of urgency which the Scriptures take on in the realistic world in which they are read. The Rainbow Group, composed of Jewish and Christian scholars, meets regularly, while the Inter-



Carrying palms down the Mount of Olives

faith Committee, a voluntary, independent body, fosters contact among members of the three religions in Israel, as well as with the many groups of Christians who visit Israel annually. It is significant that the first international meeting of the steering committee of the World Council of Churches and the Jewish Committee, the two joined later by the Vatican Committee, was held in Jerusalem ten years after reunification. One can only regret that political influences have so far prevented a similar process from getting under way between Moslem and Jewish theologians.

ECONOMIC BOOM

The opening up of Jerusalem to free economic activity after its reunification brought increased prosperity to all concerned. The sluggish tourist business, principal source of revenue in east Jerusalem and a minor item in the western sector before 1967, has become a booming enterprise throughout the city. For both Jewish and Arab businessmen, Jerusalem has resumed its natural role as the link between Israel and the broad markets of Judea and Samaria. Goods and services move freely in both directions, with Israeli firms represented in Arab-populated areas, Arab exports transiting through Jerusalem to Israel's ports, and Arab services widely employed in the Jewish commercial and administra-

tive sectors. One has only to stand at the morning rush hour at Zahal Square, central meeting point be-



Direct negotiations

tween east and west Jerusalem, and watch the hundreds of workers, clerks, employees and businessmen streaming both ways, in order to realize how closely interwoven the economic life of all sections of Jerusalem has become.

A direct result of economic integration was the great increase in salaries earned by Arab workers employed by Israel enterprises, this in accordance with the law enforcing equal pay for equal work. Despite the steep rise in prices in east Jerusalem which followed reunification, it is estimated that the average Arab wage-earner has increased his real income by some 150 per cent. Following Israeli norms, Arab employers in their turn raised their workers' salaries. This process, added to the implementation of the principles of a modern welfare state from which all

Israel's citizens benefit, has contributed to a more even distribution of income among the Arab population, the poor getting richer and the rich – a little less rich. Another outstanding evolution in the socio-economic pattern of Jerusalem's Arabs' life since 1967 has been the employment of women in the labour force. Their contribution to the household budget has not only improved their families' living standards, but has also meant a change in the traditional status of women in the city's Arab society.

Of the Arab population's total labour force of 18,000, about one-third are employed in east Jerusalem. Over ten thousand are members of the Histadrut, Israel's Labour Federation, and enjoy protection and benefits identical with those of their Jewish counterparts.

One of the most serious obstacles encountered on the way to economic integration was the tax issue. The city's Jordanian citizens had been accustomed to paying low taxes, in return for which they received a low level of services and no social security at all. Israel's system is the reverse and has had to be introduced gradually in order to ease the transition. After a tough initial period, most commercial enterprises in east Jerusalem are now making good profits, often higher than those they registered before 1967. Certain luxury boutiques, however, have had stiff competition to face from Israel stores. In 1967, a revolving fund was

set up from which two-year loans are granted to Arab businessmen for commercial and industrial expansion.

Industrial expansion in Jerusalem was given a great boost after 1967, eight times more industrial space having since been required annually than in the years prior to reunification. To meet this demand, two industrial zones have been constructed on former border areas, one at Talpioth and the other, a science-based industry complex, near Sanhedria. A third zone is located at Atarot on the city's present northern border. The Talpioth and Atarot zones are available for the establishment of both Jewish and Arab industries providing they are non-polluting; they serve as a source of employment for hundreds of workers. However, the basic employment distribution of Jerusalem's population will continue to be characteristic of a capital city and tourist centre, with only some 17 percent of its labour force employed in industry, 50 percent in government institutions and universities, and the remaining 33 percent in tourism and services.

THE ADMINISTRATION OF EAST JERUSALEM

Since 1967 the Israel Government and the Jerusalem Municipality have aimed to establish a uniform network of services throughout the city. In many respects this objective has al-

ready been achieved or is well on the way to realization, as the survey on pages 25-27 above shows. In the social and cultural spheres, the city authorities and those working in association with them have deliberately adopted a policy of gradual transition from one way of life to another. This approach finds expression in a series of practical arrangements such as the gradual imposition of the Israeli fiscal system, the possibility for the city's Arab citizens to maintain ties with the Jordanian Government, the introduction of a tailor-made secondary education programme to meet local needs, and the creation of new cultural facilities for the Arabic-speaking population.

Less easy to define is an overall attitude which endeavours to respect traditional family patterns and social values, and to protect them from too rapid an erosion by the criteria of the modern "consumer" society. In this, as in the other fields mentioned, it is felt that a natural course of evolution is preferable to the immediate imposition of measures or ways of life which will be neither understood nor accepted by a population whose background and traditions differ in so many ways from those people responsible for the quality of life in their city.

The Arab sector of Jerusalem is administered by the Municipality's Department for East Jerusalem Affairs. This division has absorbed into

its ranks some 1,500 Arab employees, one quarter of the Municipality's total staff of 6,000. Half of these Arab functionaries were formerly employed by the Jordanian municipality, and their years of service under that administration are recognized by the Jerusalem authorities for the granting of pension rights. Formally, the role of the Department for East Jerusalem Affairs is limited to municipal matters, but in fact it



Arab judge in Israel court, East Jerusalem

serves as a liaison office between the capital's Arab citizens and Israel national administration.

Contact is maintained between the city authorities and the Arab neighbourhoods — 13 municipal quarters and 14 boroughs — through the mukhtar, frequently their traditional head, as well as through the democratically elected village leaders, and the neighbourhood committees formed around them. The local leaders are actively encouraged to fulfil their role in the promotion of the neighbourhood and population they represent. Every Friday, Jerusalem's Arabs may submit their requests and complaints to the Department for East Jerusalem Affairs. In a major departure from pre-1967 conditions, when, under Jordanian rule, only male property owners could vote, Israel law grants the suffrage to all men and women over the age of 18. Despite threats of violence by terrorist groups, some 40 percent of the male electorate voted in the 1978 municipal elections; the women, however, apparently unaccustomed to their newly acquired suffrage, did not exercise it. Regrettably, the fear of terrorist intimidation had deterred Jerusalem's Arab citizens from standing for election to the municipal council and participating directly in the city's administration. However, they do collaborate closely with the mukhtars and local committees.

The East Jerusalem Chamber of

Commerce acts as a liaison office between the Arab population and the Jordanian Government for all technical, economic and personal matters which are the consequence of 19 years of Jordanian administration over the city. Since Jerusalem's Arab citizens, though automatically residents of the city, have been given the choice between Israeli and Jordanian citizenship, the Chamber of Commerce fulfils an essential role in the lives of those who have opted for the latter. Four daily newspapers appear in Jerusalem in Arabic, one with Government support, the other three put out privately and independently by Arab publishers.

EDUCATION

The most urgent task which confronted the Jerusalem Municipality with the reunification of the city was to provide adequate facilities for the application of Israel's education system in the eastern sector. Education authorities were faced with a dire lack of classrooms and a total absence of pre-school education. Within ten years, the total number of classrooms doubled (from 230 to 440), some 50 kindergartens were established, ten elementary schools built or renovated and three vocational schools established. Once immediate requirements had been met, a master plan was drawn up to ensure that future needs were adequately provided for.

The introduction of preschool education between the ages of five and six was a new idea for the Arab population to assimilate. Today, however, its advantages are recognized and the principle widely accepted. If the number of children who attend them—1,500—appears to be a fairly small proportion of the total Arab school population, it should be recalled that by tradition, since Ottoman and through Mandatory days, some 40 percent of Jerusalem's Arab children have been educated at independent private or Church schools. This situation has not changed since 1967. Israel allows the religious schools complete freedom in the choice of their curricula—very unlike the days of Jordanian rule when the study of the Koran was compulsory.

After a period of trial and error, the Israeli education authorities decided to restore the Jordanian curriculum in the elementary, junior high and secondary schools run by the city. The only changes in it are the addition of Hebrew language and Israel civics to ease pupils' integration into Israel society, and the expurgation from textbooks of their former virulent anti-Israel contents. Thus Arab students can choose freely between attending Israeli or Arab universities for, by tradition, Jerusalem's Arab families send their children abroad to Arab universities for their higher education. Since Arab institutions of higher learning do not accept the

matriculation certificate granted by Israel's education authorities, despite the fact that Israel recognizes those issued by Arab secondary schools, the curriculum now offered, by conforming to Arab League standards, meets the requirements of both Israeli and Arab universities. For those students who opt directly for Israel's higher education institutions, a special school offers the standard Israel secondary school programme. Over 13,000 Arab children attend the elementary and junior high schools run by the city. As for the Municipality's secondary schools, since the reintroduction of the Jordanian curriculum in 1976 the number of students attending them more than doubled, to 1556 in 1981, this following a considerable drop in their numbers between 1967 and 1975. These figures clearly indicate that the course followed corresponds to the desires of the population. Secondary education is free for Arab pupils, as it is for their Jewish counterparts.

A growing number of Arab youths are attending newly established vocational training schools, a development that has facilitated their integration within the labour force. The Municipality also assists the private schools financially in the provision of similar courses, as well as Hebrew language programmes where there are desired.

In response to a spontaneous request by Jerusalem's Arab women,

the city has set up three centres offering courses in reading, languages, handicrafts, housekeeping, cosmetics and related subjects. Under Arab direction, these courses are highly popular, with hundreds of women attending them regularly.

HEALTH AND WELFARE

Jerusalem's Arabs receive exactly the same health services as the Jewish population under the same conditions, namely, membership in one of the national sick funds. The largest of these, the Kupat Holim which is run by the Histadrut, has established a clinic for its 10,000 members and their families in east Jerusalem, though its centres in the north and northeastern suburbs are of course available to them. Non-members may apply for medical assistance to the city's Social Welfare Department.

Municipal public health and dental services cover all schools throughout the city. Since 1967, when all Arab schoolchildren were given a thorough check-up, the necessary vaccinations administered and the existing trachoma and malnutrition cases dealt with, their health has reached the same level as that of Jewish youngsters. Three mother-and-child centres have been set up in Arab neighbourhoods. Arab mothers, to whom the system was completely new, have taken quickly to it

and the centres are now highly frequented. The East Talpiot and Givat Shapira centres serve both Jewish and Arab mothers, creating a natural meeting point between them. Recently opened is an Arab health clinic geared to the specific needs of the Arab population. Staffed by Arab doctors and administrative personnel, it has available to it the facilities of the nearby Hadassah Hospital on Mount Scopus.

It is in the realm of social welfare that the greatest improvement in life among the Arab population has been felt. In 1967, some 70 needy families received sporadic assistance from the Jordanian authorities. Since 1967, some 6,000 families have received regular monthly payments from the National Insurance Fund and/or the Jerusalem Municipality. Their number varies, of course, from year to year. Today, 3,000 families receive National Insurance benefits, in the form of outright welfare payments and old-age pensions, despite the fact that many beneficiaries of the latter paid into the fund for only five years of their active life. Participation in the National Insurance Fund has been introduced gradually, and the Arab population has become accustomed to contributing to it. Municipal welfare payments are made to some 500 families.

As part of the "project renewal" scheme for Jerusalem's depressed areas, special attention is being given to the introduction of modern plan-

ning concepts into disadvantaged Arab neighbourhoods.

CULTURAL AND SOCIAL INITIATIVES

The Municipality of Jerusalem, in conjunction with the Jerusalem Foundation, has shown considerable imagination in its efforts to equalize the cultural facilities of its Jewish and Arab citizens. Among the kind of problems they have had to solve was how to enable all Arab school-children to attend one concert and one theatrical performance a year, as stipulated by the city's cultural programme, when neither an Arab orchestra nor an Arab theatre existed in the city. An Arab municipal theatre was therefore established with, as

its core, an existing troupe of semi-professional actors. As for musical education, research is being carried out into the origins of Arab folk music in order to create a repertoire which may serve as a basis for Arab children's musical education.

In the artistic field, a youth programme parallel to that offered by the Israel Museum has been organized at the Rockefeller Museum in East Jerusalem. The programme is held in Arabic as well as in Hebrew for the Jewish children living in the northern and northeastern suburbs. The plastic art activities, where language is no barrier, provide a meeting ground for both groups. All Arab children make their required annual visits to art and cultural exhibitions at either the Israel or the Rockefeller Museum. Eventually it is hoped to create a Jerusalem Centre for Arabic Arts which will house the newly formed orchestra and theatre, and will serve as a cultural foyer for Jerusalem's Arabs in the same way as the Jerusalem Theatre caters to Jewish cultural needs.

Of the 12 new libraries built in Jerusalem since 1967, three are devoted to Arabic literature and are located in Arabic-speaking neighbourhoods. One of them, in the ancient village of Silwan was readied for usage and cleaned and white-washed with the help of the villagers themselves, its vaulted roof now sheltering a well-stocked library which is well used by neighbor-



Display of Arab children's art work from East Jerusalem

hood residents. One of the city's three mobile libraries serves outlying Arab villages. Another improvement in the quality of life in Jerusalem's Arab suburbs are the ten parks and playgrounds that have been newly laid out, a luxury unknown in Jordanian days.

In conjunction with the Municipality and the Jerusalem Foundation, the International Cultural Centre for Youth (ICCY) runs two community centres for Arab youth jointly with its original one in west Jerusalem. The Centre's staff is made up of young Arabs trained by the ICCY, and the success of these centres has surpassed the most optimistic expectations. The first of the two, Beit David, with its 2,000 members, en-

joys a daily attendance of some 400 youths and adults. All this helps to extend the horizons of their members, broadening their conception both of Israel realities and of the world at large.

To help encourage Jerusalem's youth to get together, events such as the Youth Festival, the Youth City and an art exhibition are organized annually for members of all the municipal community centres. At these gatherings, the various groups put on theatrical and variety shows — simultaneous translation is provided — and display their handiwork. Sporting events, in which teams from all over the city participate, also constitute a favourable meeting ground for the city's citizens of tomorrow.



Beit-David Cultural Centre, East Jerusalem

Common Destiny

Jerusalem today is a united city, and all its citizens—Jews, Christians and Moslems—are united in their desire that so it should remain. In the urban, economic, and municipal spheres integration is nearing completion; the city's cultural heritage is being unearthed and preserved with meticulous care, irrespective of its origin, and religious life is pursued by all within its walls in complete freedom and security.

The only domain which cannot be measured, or submitted to the planner's slide-rule, is that which lies in the hearts of men. It could hardly be expected that in such a short time

the deep-seated antagonisms born of the long, bitter conflict between Israel and her Arab neighbours would be completely eradicated. On the other hand, there were many Cassandras who predicted the direst consequences following the reunification of Jerusalem's Jewish and Arab sectors in 1967. These prophecies have not materialized. Apart from sporadic acts of violence committed by subversive elements from outside the city in an attempt to disrupt life within it, Jerusalem has been calm since 1967. More significantly, it was in no way disrupted during the Yom Kippur War in 1973 when passions were running high elsewhere in the Middle East.

Today, contact between the two populations is carried out in a busi-



Vendor selling date juice

nesslike manner, generally to the satisfaction of both parties. Whatever the political opinions held by the Arab population of Jerusalem, it seems clear to those who know them well that they are fully aware of the improvements that have taken place in their living conditions since 1967, and of the advantages that have accrued to them from living in a reunited, free and open city. Indeed, no one now seriously envisages the city's redivision. As time has gone by, the Arabs of Jerusalem have modified their image of Israel from a many-headed monster to a reality with which they can live and deal. Both sides have sought avenues of practical cooperation on a day-to-day basis in accordance with their mutual interests, and the picture the city presents today is adequate proof

that in most cases they have succeeded.

Ideally situated on the watershed between two worlds, Jerusalem is a microcosmic model of how many different ethnic, religious and social groups can live and work side by side in a spirit of pragmatic co-existence. The policy of enlightened self-interest and reciprocal goodwill pursued within the city has proved itself since 1967; but it must be fostered so that the network of mutual relations so carefully woven among the various segments of the population since the city's reunification can be broadened and strengthened. Unity, not division, will bring to Jerusalem the spirit of harmony which will enable all its citizens to pursue within it their common destiny, living and letting live.

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Main Events in the History of Jerusalem

B.C.E.

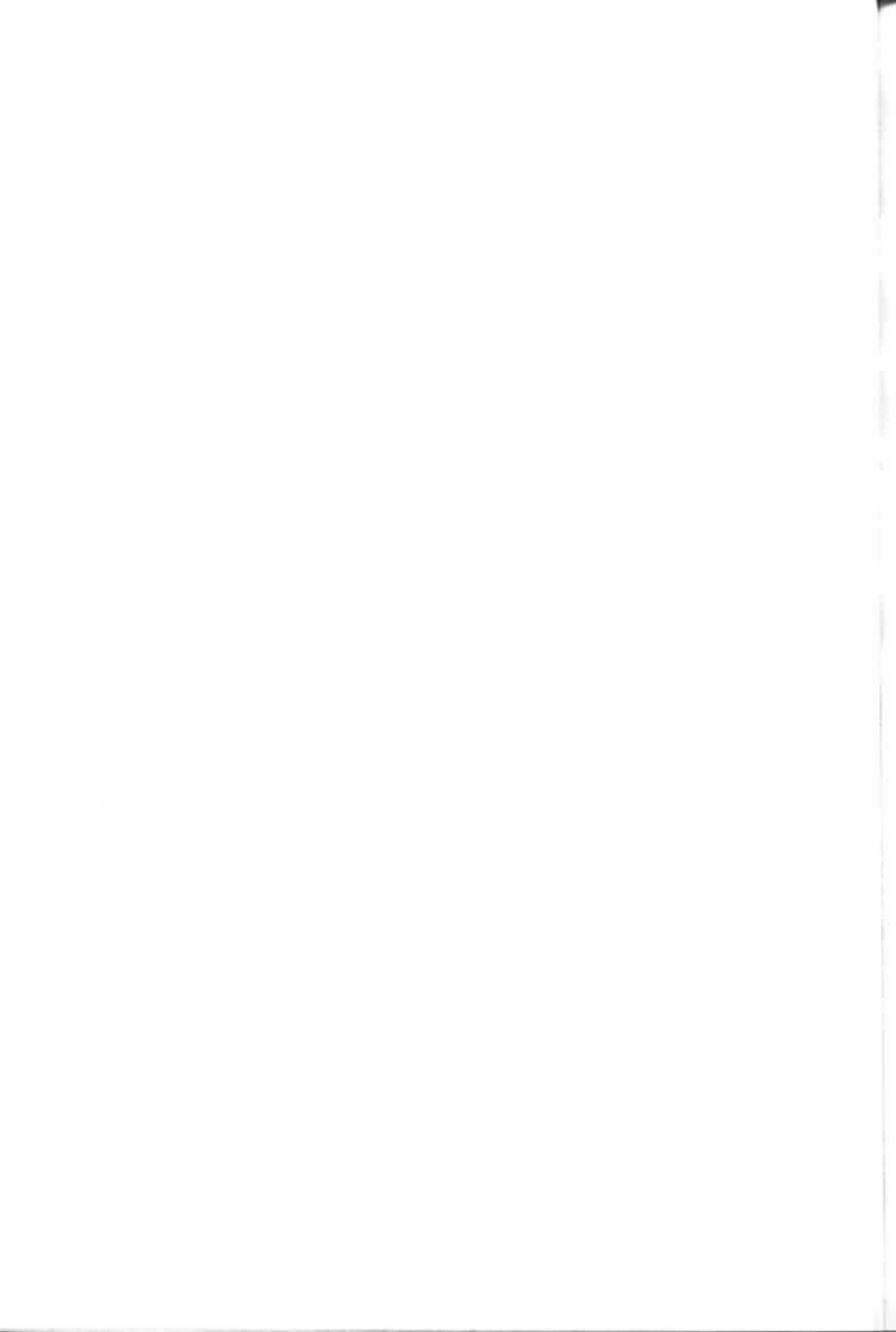
- 1,000–961** David establishes Jerusalem as the capital of the united Kingdom of Israel
- 961–922** King Solomon reigns and builds the First Temple on the site chosen by his father David
- 587** Jerusalem and the First Temple are destroyed by Nebuchadnezzar and the Jews exiled to Babylon
- 537** Return of the Jews from Babylon
- 515** Reconstruction of the Temple
- 320** Ptolemy I enters Jerusalem
- 198** Seleucids occupy the city and plunder the Temple
- 167** Jewish Revolt led by the Hasmoneans following the desecration of the Temple by Antiochus Epiphanes
- 164** Judas Maccabeus liberates Jerusalem and rededicates the Temple
- 63** Pompey of Rome captures Jerusalem

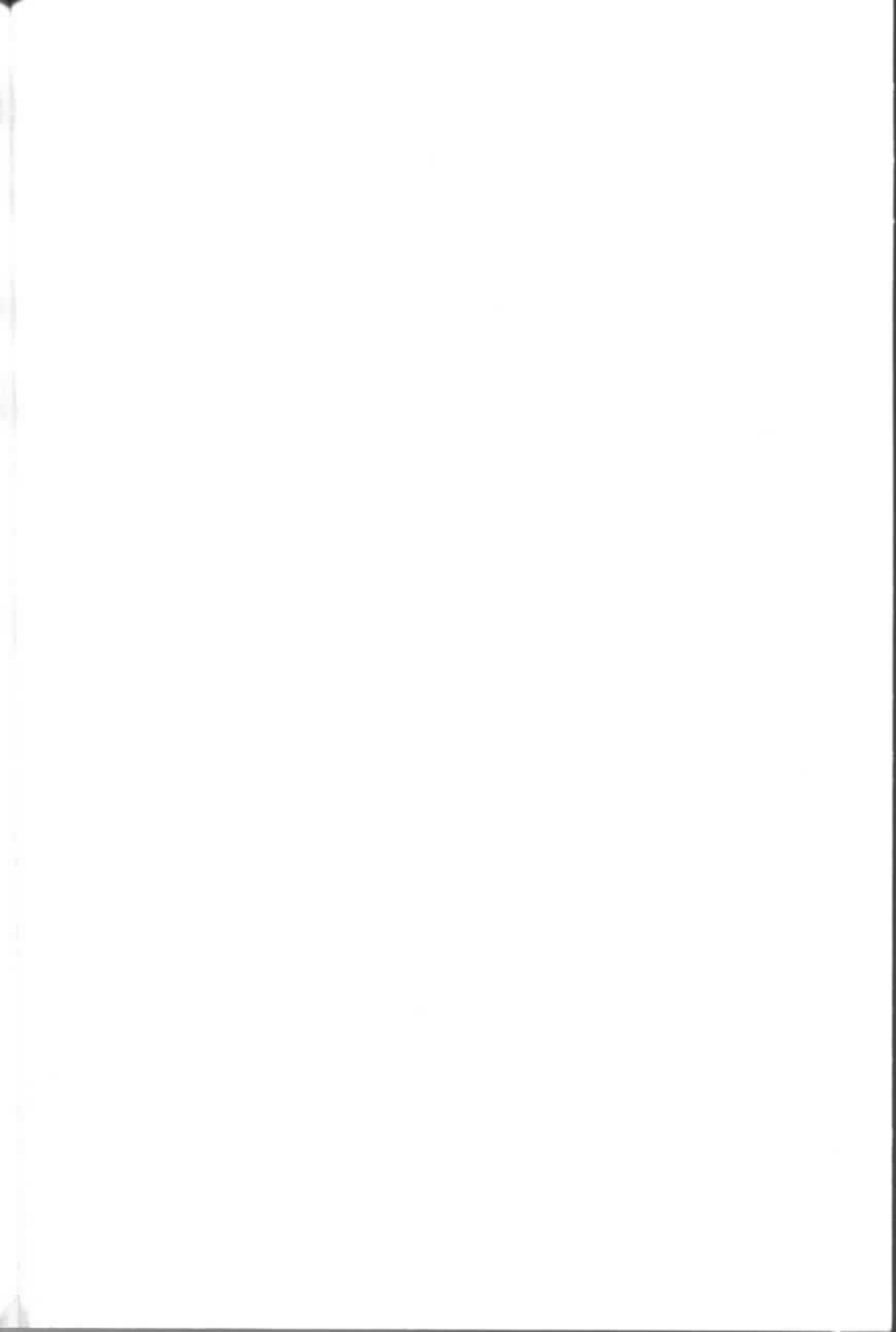
- 37** Herod the Great appointed King to succeed Antigonus, the last Hasmonean, who ruled between 40 and 37. Herod rebuilds Jerusalem and the Temple
- 4** Death of Herod

C.E.

- 6** Jerusalem becomes part of the province of Judaea and is governed by a Roman procurator
- 33** Crucifixion of Jesus
- 66–70** War of the Jews against Rome ends in the fall of Jerusalem and the destruction of the Temple by Titus
- 132–135** Second Jewish Revolt led by Bar Kochba
- 135** Roman Emperor Hadrian razes Jerusalem to the ground and builds Aelia Capitolina on its site. Jews are forbidden to enter the city
- 326** Queen Helena, mother of Byzantine Emperor Constantine, visits Jerusalem and a period of extensive building of Christian holy sites begins
- 614** Persians conquer Jerusalem
- 629** Byzantine rule is re-established

-
- 638 Caliph Omar captures Jerusalem
 - 691 The Dome of the Rock is completed
 - 750 Omayyads succeeded by Abbasids of Baghdad
 - 969 Fatimid caliphs of Egypt
 - 1009 Caliph Hakim orders the destruction of Christian churches
 - 1077 Seljuk Turks take over Jerusalem from the Crusaders
 - 1099 The First Crusade. Jerusalem is captured by Godfrey de Bouillon and the Latin Kingdom established
 - 1187 Saladin captures Jerusalem from the Crusaders
 - 1244 Jerusalem is sacked by the Tartars
 - 1347 Jerusalem is conquered again by the Mamelukes
 - 1517 Ottoman conquest of Jerusalem by Selim I
 - 1538–1540 Suleiman the Magnificent rebuilds the city ramparts
 - 1838 The first British Consulate is opened in Jerusalem
 - 1859 The first Jewish settlement, Mishkenot Sha'ananim, is built outside the Old City walls
 - 1917 The British conquest of Jerusalem by General Allenby is followed by British Mandatory rule in 1922
 - 1925 The Hebrew University is inaugurated on Mt. Scopus
 - 1948 The British Mandate is terminated, the State of Israel is proclaimed and is followed by Israel's War of Independence
 - 1949 The Israel – Transjordan Armistice agreement divides Jerusalem between the two countries: new Jerusalem is declared capital of the State of Israel
 - June 7, 1967 Israel troops enter the Old City and Jerusalem is reunited
 - 1980 Jerusalem Law
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