

A SHORT GUIDE
to the Model of
ANCIENT JERUSALEM

Holyland Hotel
Jerusalem,

The model represents Ancient Jerusalem in 66 C.E. at the beginning of the First Revolt against Rome.

Its scale is 1:50 (2 cms. equal one metre, $\frac{1}{4}$ inch — one foot). An average man in scale would be $3\frac{1}{2}$ cms. or $1\frac{2}{5}$ inches high. The model has been constructed as far as possible of the original materials used at the time, marble, stone and wood, copper and iron.

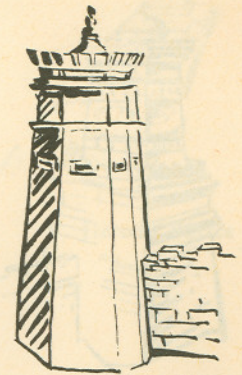
The sources used in planning the model were the Mishnah, the Tosephta, the Talmuds, Josephus and the New Testament.

The construction of the model is due to the initiative and resources of Mr. **Hans Kroch**. The archaeological and topographical data were supplied by Prof. **M. Avi-Yonah**, Hebrew University, Jerusalem, one of the foremost living authorities on the subject. Mrs. **Eva Avi-Yonah** drew the plans, sections and façades of the whole model and most of the buildings. The execution was begun by the late Mr. **E. Schaeffler**. His work was continued by Mr. **R. Brotzen**, with great technical skill and organizational ability.

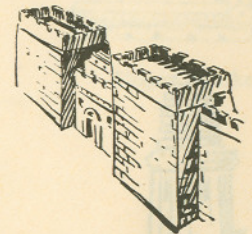
The model is reached opposite the tower **Psephinus** (1 on the plan) the north-western corner tower in the Outer or Third Wall.

Ancient Jerusalem was defended by three such walls on its vulnerable northern side, while a single wall was sufficient on the west, south and east, because of the deep valleys surrounding the city on these sides. The **Third Wall** was begun by King Agrippa I (41-44 C.E.) and completed at the beginning of the First Revolt against Rome (66 C.E.). Its corner tower, Psephinus, was octagonal in shape. Its original height was 35 m. or 115 feet, which corresponds to 0.70 m. or $2\frac{3}{4}$ " at the scale of the model. According to Josephus one could see from this tower on clear days both the Mediterranean Sea and the Mountains of Arabia (beyond the Jordan).

On your left the Third Wall descends towards a gate with towers, called the **Women's Towers** (2 on plan). Beyond the wall, inside the city, you see the **Second Wall**, with a gate in front of you which stands on the site of present-day Damascus Gate (3 on plan). Between the two walls is an area only partly built over. This is the **New City**, which was enclosed by King Agrippa with the Third Wall so as to leave some development area within the town. In front of the gate mentioned above were the wood stores and the wood market of ancient Jerusalem (4 on plan). These were kept outside the city because of the danger of fire. Just in front of the Three Towers on your right you see a monumental tomb, that of the Hasmonaean **John Hyrcanus** who ruled from 135 to 104 B.C.E. (8 on plan). Next to it, between the Second and Third Walls, was the **Pool of the Towers** (now called the "Pool of Hezekiah" (9 on plan). This pool and the Tomb of John Hyrcanus were in the centre of heavy fighting during the siege of Titus in 70 C.E. The gate near the pool (36 on plan) was called the **Water Gate**. The area outside the Second Wall and gate (35 on plan) is the traditional place of the Crucifixion (7 on plan).



Psephinus Tower



Women's Towers



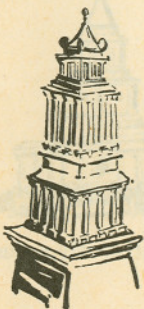
Monument of Hyrcanus



Phasaël Tower



Hippicus Tower



Mariamme Tower

Now move to your right, opposite the Three Towers.

You see in front of you the junction of the three walls of the city. On your left extends the Third Wall; the Second Wall runs in the same direction further inside the city. The **First Wall** goes straight in front of you towards the high and massive Outer Wall of the Temple Mount, beyond which you see the high Sanctuary. As you follow the line of the First Wall, you see a bridge leading to the Temple and to the right a piece of wall now known as the Western or **Wailing Wall** (See Fig. 2 on pp. 8-9).

Going back to the wall nearer you, you see a gate (12 on plan) which stands on the site of the present Jaffa Gate.

The outstanding objects nearest you are the **Three Towers** built by King Herod (37-4 B.C.E.) to protect his Palace, which extends on your right behind the continuation of the wall. The biggest of the three (10 on plan) was called **Phasaël** after Herod's brother. Its base is still standing inside the Citadel of the Old City and is popularly called "David's Tower". The tower Phasaël was in two parts, a base with battlements and an upper tower, built like a palace. The whole was crowned with turrets. The original tower was 45 m. (148 ft.) high.

The tower behind it (11 on plan) was called **Hippicus** and was named after an otherwise unknown friend of the king. Above its base was a deep reservoir of water and above it a high chamber. Its total height was 40 m (132 ft.).

The third tower, standing inside (14 on plan) was called **Mariamme** after Herod's queen, whom he loved madly but whom he nevertheless condemned to death. The residential quarters of this tower were more luxurious and ornate than those of the other towers "the king considering it appropriate that the tower named after a woman should surpass in decoration those called after men" (Josephus). The tower Mariamme was 27.5 m. (74 ft.) high.

To the right (south) of the towers extends **Herod's Palace**. A camp for his guards was situated between it and the towers (13 on plan). The palace itself was protected towards the city

by a separate wall with towers. The palace consisted of two main buildings, each with its banquet halls, baths and bedrooms for hundreds of guests. All around the palace were groves of various trees, bordered by canals and ponds and studded with bronze figures discharging water.

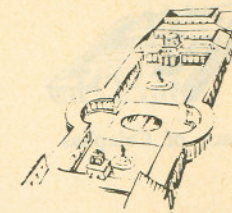
The area in front of the palace was called the **Upper Market**. It is shown surrounded with colonnades and shops, with a free area for market booths in the centre. The market sometimes gave its name to the whole of the **Upper City** in which it was situated. This is the quarter you see as you pass along the wall. Its streets were planned before the Hasmonean revolt by those Jews who wished to follow the Hellenistic way of life. They were laid out straight and cross at right angles. The houses in the Upper City were built like Hellenistic houses of well-to-do. Each was built around a courtyard with gardens and pools.

Among the spacious houses of this quarter three deserve special mention: the **Royal Palace of the Hasmoneans** (16 on plan). It faced the Temple across the Tyropoeon or Central Valley, and bordered on a large square called the Xystus (17 on plan). The Hasmonean Palace is marked by two towers between which was a roof. From this roof the people assembled below could be addressed. The palace itself included large courts, with living quarters, baths and a service court.

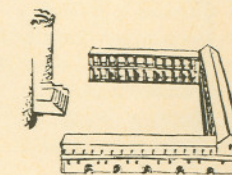
Next to it was the **Palace of the High Priest Ananias** (15 on plan).

As you look to the right you see the round and arched wall of the Herodian **Theatre** (24 on plan). Like all ancient theatres it had an open air auditorium formed by steps for the spectators arranged in a semi-circle and facing the stage. Behind the stage was a high and ornate back wall, which amplified the actors' voices. The Upper City with its "modern" outlook was the right place for this kind of building, which was abhorrent to the Jewish traditionalists.

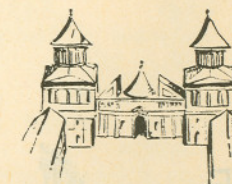
Continuing along the city wall to the right you see another palace, that is attributed traditionally to the **High Priest Caiaphas**.



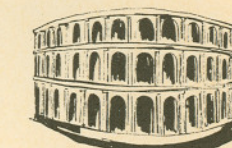
Herod's Palace



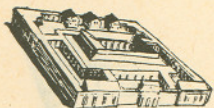
Upper Market



Hasmonean Palace



Theatre



Palace of Caiaphas

phas (26 on plan). It had halls big enough to serve for informal meetings of a small Sanhedrin and courts, in one of which one may locate the New Testament story of Petrus denying his master.

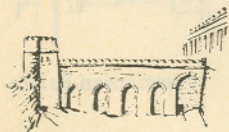
Near this palace is a monument (25 on plan) which marks the site where the **Tomb of David** was believed to be from the time of the Second Temple onwards (the real tomb, then forgotten, was somewhere near 29 on the eastern hill).

In the corner between the Palace of Caiaphas and the city wall was the **Fullers' Quarter**, where woollen garments were washed, bleached and made ready for sale. The courts of this quarter show the wells, vats for dyeing, stands for shearing cloth, whitening it with sulphur and drying it (27 on plan).

As you pass along the wall you are turning the corner of the Upper City and looking at a separate Inner Wall which protected it towards the east. It was this wall which forced the Romans in 70 to renew their assaults for a whole month after the fall of the Temple and of the Lower City.

Following the lay-out of the landscape you are now descending along the First Wall. As you descend you can see in detail the topography of Ancient Jerusalem. You notice that the city was built on two hills separated by a deep valley (the Tyropoeon). On your left is the Upper City, and descending from it the western part of the Lower City, occupied by the crowded houses of the poor. In the valley you see the two bridges which connected the Upper City with the Temple. The Upper Bridge (18 on plan) is called after its discoverer "**Wilson's Arch**"; it formed part of the First Wall and was built by the Hasmoneans. The Lower Bridge (20 on plan) was built by Herod; it is now called "**Robinson's Arch**". Beyond the bridges is a public square called the **Xystus** (17 on plan); on it stood the **City Hall** (7 on plan).

Beyond the bridges, on your left, you see the eastern hill, on which stood the Temple and, below it, the true **City of David**, occupying the site of ancient Jebus. All this however was entirely forgotten in the days of the Second Temple, only the name Ophel for the area below the Temple was then remembered.



"Wilson's Arch"

Looking down the Central Valley you see between the bridges the **City Archives** and the **Council Chamber** (37 on plan). Further down is the **Hippodrome** or Stadium, also built by Herod (22 on plan). It served for chariot races and was built like a Roman circus with one straight and one rounded end. The spectators sat on stair-like seats around a central space. In the middle of it was a partition round which raced the chariots.

From the Hippodrome a colonnaded street of many steps led past the **Pool of Siloam** (surrounded by porticoes, 30 on plan). Below it was a lower discharge pool, across which passed a buttressed wall (38 on plan). Near it is the **Gate of Essenes** leading to their settlements in the Judaeian desert (34 on plan).

This quarter, which was well provided with water and lay to the windward of the city, was the **Industrial Quarter** of ancient Jerusalem. Here were the rose gardens (31 on plan), the factories for making rose oil (32 on plan) the fig gardens, the weaveries, the potteries and the tanneries (33 on plan).

Looking right you see the remains of the old wall which defended the city of David on its western side. One of its gates, the old **Valley Gate** (22 on the plan) was still standing in 70 C.E.

In the times of the Second Temple the City of David formed part of the Lower City and as such was a popular quarter; at the beginning of the Revolt against Rome it was here that the Zealots had their headquarters. It was characteristic of the royal family of Adiabene, Queen Helena and her relatives, to have built their Palace in this part of the city, thus identifying themselves with the mass of the people. Their **Palaces** built in the Parthian style (28 on plan) have been placed here.

Near them was the **Synagogue of the Freedmen**, or Alexandrines, the foundations of which have been found together with an inscription (29 on plan). This synagogue is possibly mentioned in Acts 6:9.

Continuing along the wall you pass the popular quarter called Ophel and arrive at the south-eastern corner of the Temple Mount. In the corner the wall was at its highest; it measured

1. Psephinus Tower
2. Women's Gate
3. (Damascus Gate)
4. Wood Market
5. Jannaeus' Monument
6. Sheep Pool and Market
7. Traditional Calvary
8. Hyrcanus' Monument
9. Towers' Pool
10. Phasael Tower
11. Hippicus Tower
12. (Jaffa Gate)
13. Barracks
14. Mariamme Tower
15. Hanania's Palace
16. Hasmonean Palace
17. Xystus and Town Hall
18. ("Wilson's Arch")
19. (Wailing Wall)
20. (Robinson's Arch)
21. Huldah Gates
22. Hippodrome
23. Monument of Huldah
24. Theatre
25. David's Tomb
26. Palace of Caiaphas
27. Dyers' Quarter
28. Palaces of Adiabenean Kings
29. Synagogue of Freedmen
30. Pool of Siloam
31. Rose Gardens
32. Perfume Factories
33. Industries
34. Gate of Essenes
35. Gate
36. Ginnoth Gate
37. City Archives
38. Buttressed Wall
39. Tadi Gate

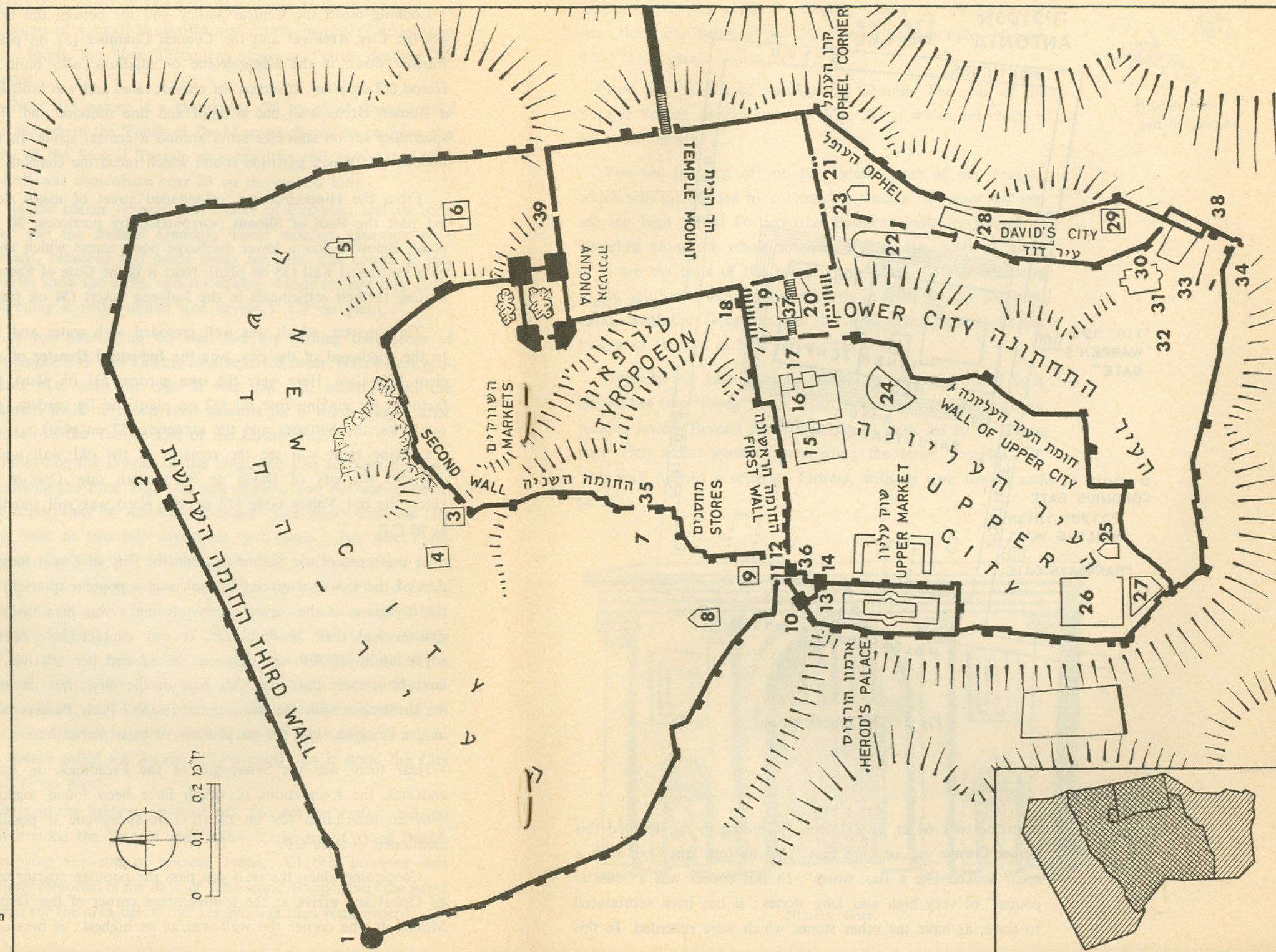


Fig. 1 : General Plan.
Inset : To-day's Old City in
Relation to Model

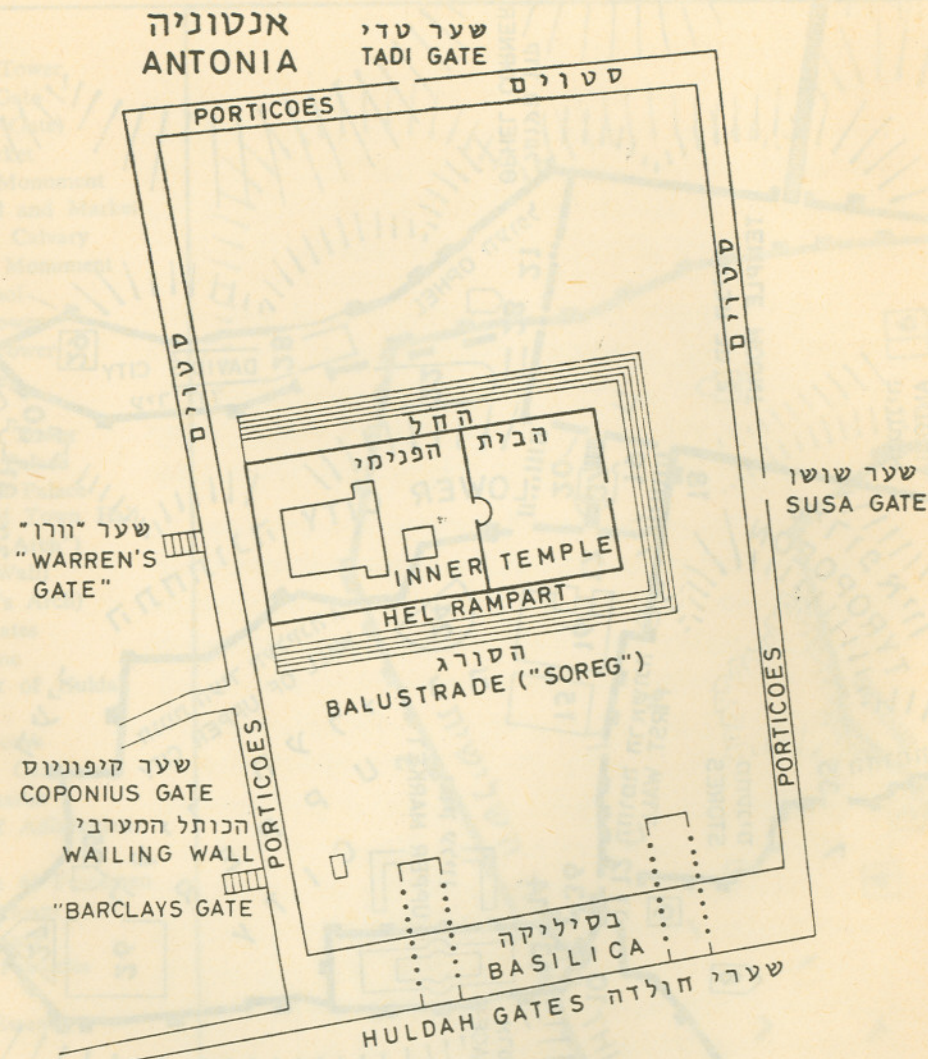


Fig. 2 : The Temple Mount

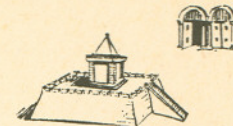
from the rock 64 m. or 211 feet. According to the Talmud this **Ophel Corner** was so high that from its top "an Arab with a spear looked like a flax worm". In this corner was a "master course" of very high and long stones ; it has been reproduced to scale, as have the other stones which were recorded. In this

wall you see two gates, the **Huldah Gates** (23 on plan) and near them the **Tomb of the Prophetess Huldah** (Tos. Negaim 6:2) (21 on plan).

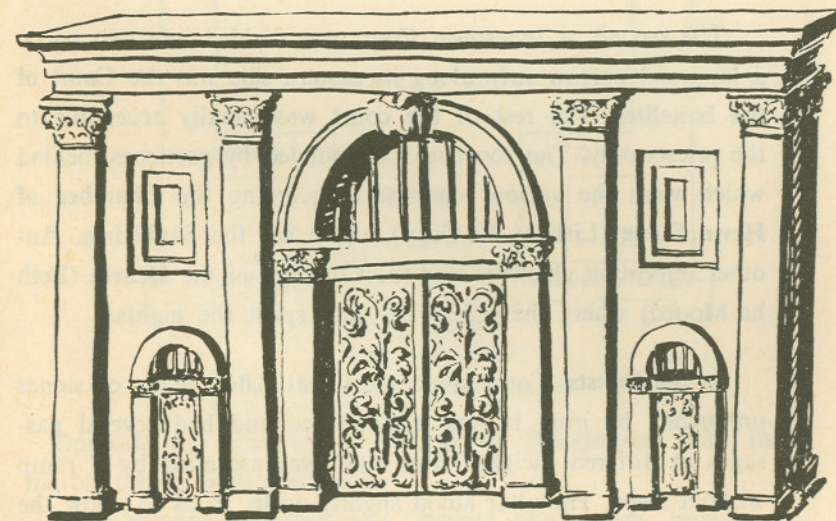
From this point pass opposite the Temple. The plan of the Temple Mount should be used (Fig. 2), to which reference is made henceforth.

You see in front of you the Outer Court of the Temple, which was surrounded by colonnaded porches. On your left you see the high Royal Portico (the **Basilica**) built by Herod. It stretched along the whole southern side of the court. In front of it are the exits of the ramps rising from the Huldah gates in the Southern Temple Wall. Directly in front you see the eastern gate of the Temple called the **Susa Gate**, because of the picture of the city of Susa represented on it.

Opposite this gate stood the Inner Temple, surrounded by a **Balustrade** (the "Soreg") with inscriptions warning Gentiles from passing inside. Beyond the balustrade 14 steps led to the **Rampart** (Hel) a flat surface surrounding the Inner Temple wall. This wall formed a separate fortress, with its own towers and gates.



Huldah Gate and Monument



Nicanor Gate

Now consult Fig. 3. The eastern gate of the first court was especially ornate and was called "the **Beautiful Gate**". Going through it one entered the **Women's Court**, so called because women were allowed in it and no further. This court had four "chambers" in its corners, each a little court by itself. These chambers had different functions: of those nearer to you the one on the left served the Nazirites (people who had made special vows) and the one on the right was a **Woodstore**. Of the two chambers further away the one on the left was the **Oil Store**, that on the right served for the purification of the **Lepers** and had its own ritual bath in the court. The Women's Court was surrounded by galleries, where the women assisted at some ceremonies such as the Feast of the Water rejoicing on the last day of Sukkoth. The whole court was surrounded by porticoes.

The eastern gate of the Women's Court was known as the **Gate of Nicanor**, because its doors were donated by a rich Jew of Alexandria of that name. According to tradition these gates were miraculously saved during a storm when transported by sea; therefore, and because of their beauty, they were left in copper, and not gilt as were all the other gates of the Temple. The Nicanor Gate was approached by fifteen curved steps, on which the Levites used to stand, singing and playing.

The second or Innermost Court was divided into two parts: a long and narrow strip along its eastern side was the **Court of the Israelites**. The rest of the court was usually accessible to the priests only. The court was surrounded by porticoes, behind which were the various chambers, including the **Chamber of Hewn Stone** (Lishkat ha-Gazit) where sat the Sanhedrin. Another important chamber was the **Chamber of the Hearth** (Beth ha-Moqed) where the priests on duty spent the nights.

In the **Priests' Court** stood the Great **Altar**, made of stones untouched by iron. It was whitewashed and had several passages at different heights. The altar was ascended by a ramp without steps. The altar stood slightly aside, so as to allow the priest sacrificing the Red Heifer on the Mount of Olives to see the Temple portal.

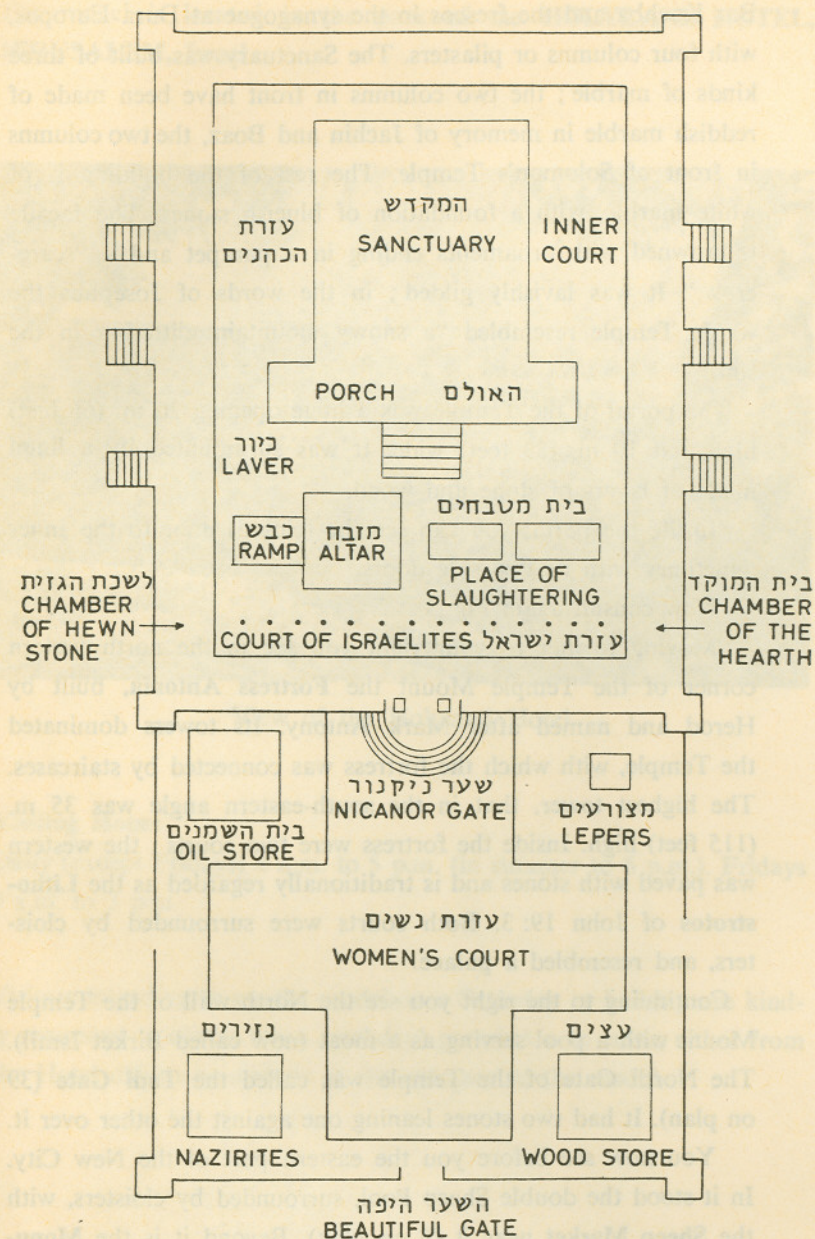


Fig. 3: The Inner Temple

Opposite the altar was the **Place of Slaughtering** with its marble tables, posts and hooks.

The **Sanctuary** proper was "shaped like a lion, broad in front and narrow behind." Its facade was a square, 100 cubits (50 m., 165 feet) high and wide. It is represented on the coins of

Bar Kochba and the frescos in the synagogue at Dura Europos, with four columns or pilasters. The Sanctuary was built of three kinds of marble; the two columns in front have been made of reddish marble in memory of Jachin and Boaz, the two columns in front of Solomon's Temple. The rest of the building is of white marble, with a foundation of blueish stones. The façade is crowned with ornaments ending in a parapet and a "scarecrow." It was lavishly gilded; in the words of Josephus the whole Temple resembled "a snowy mountain glittering in the sun."

The portal of the Temple was a huge opening 20 m. (66 feet) high and 10 m. (33 feet) wide. It was surmounted by a lintel made of layers of stone and wood.

Inside the portal you can see the (closed) door to the **Inner Sanctuary** with its two side doors.

Now consult again Fig. 1.

Moving further to your right you see in the north-western corner of the Temple Mount the **Fortress Antonia**, built by Herod and named after Mark Antony. Its towers dominated the Temple, with which the fortress was connected by staircases. The highest tower, that in the south-eastern angle was 35 m. (115 feet) high. Inside the fortress were two courts; the western was paved with stones and is traditionally regarded as the **Lithostrotos** of John 19: 3. Both courts were surrounded by cloisters, and resembled a palace.

Continuing to the right you see the North wall of the Temple Mount with a pool serving as a moat (now called Birket Israil). The North Gate of the Temple was called the **Tadi Gate** (39 on plan). It had two stones leaning one against the other over it.

You now see before you the eastern part of the New City. In it stood the double Sheep Pool, surrounded by cloisters, with the **Sheep Market** near it (6 on plan). Beyond it is the **Monument of King Alexander Jannaeus** (103-76 B.C.E.) (5 on plan). The Third Wall continues to the corner tower and then turns, completing the circuit at the Women's Towers.

Inside the Second Wall you notice the **Markets** and **Storehouses** of Jerusalem, and the dwelling quarters of those serving there.

The model is located in the park of the **HOLYLAND HOTEL, JERUSALEM, Israel.**



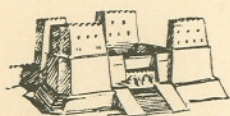
View of the Holyland Hotel

Visiting Hours

Daily (except Fridays) 8 a.m. to 5 p.m. (in summer to 6 p.m.). Fridays 8 a.m. to 3 p.m.

Visitors intending to see the model on a Saturday or holiday are kindly requested to obtain (on a weekday) permission to enter, either from the Hotel offices or directly at the entrance to the model.

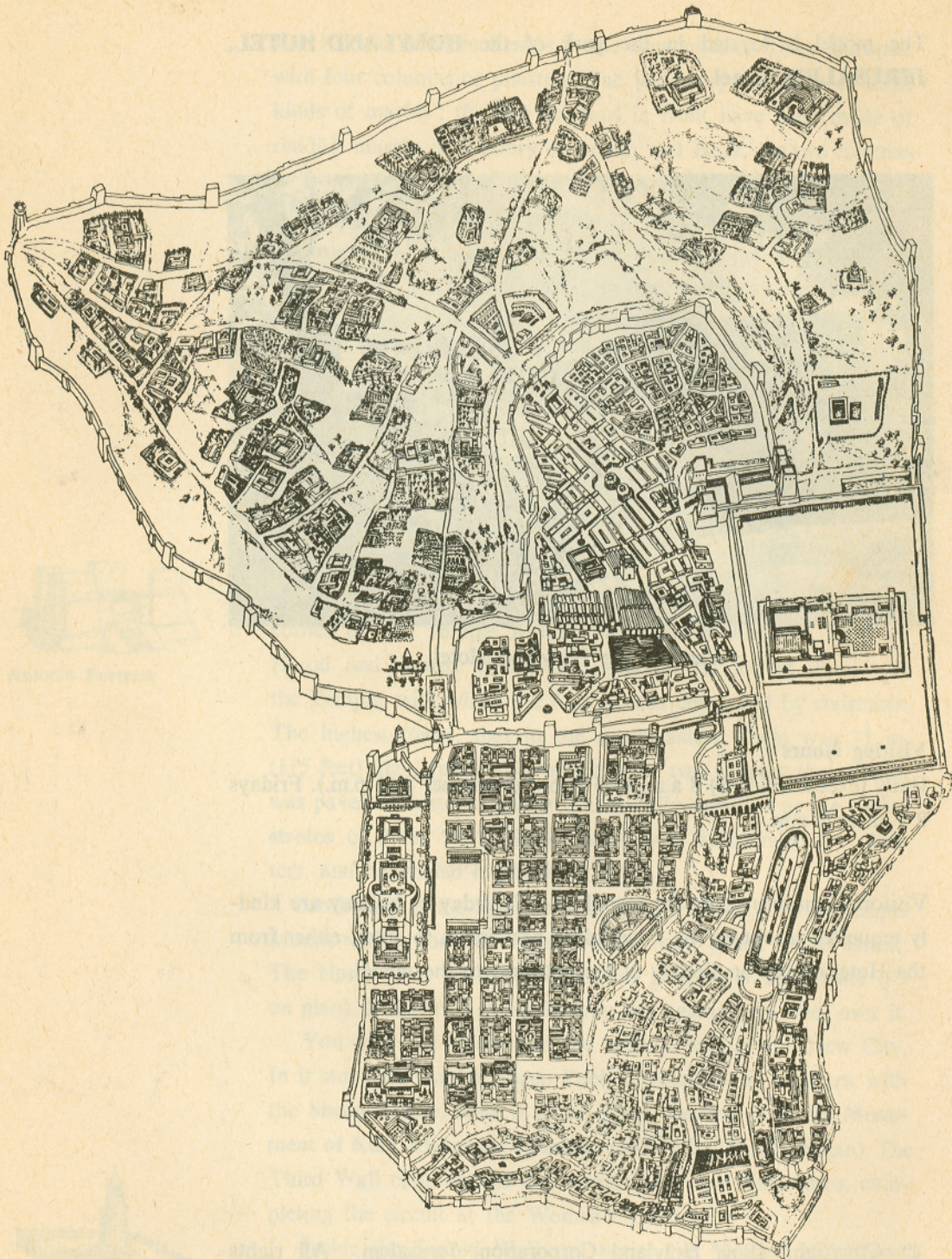
© Copyright, 1966, Holyland Corporation, Jerusalem. All rights reserved. No part of this book may be reproduced in any form whatsoever without first obtaining the written permission of the publisher.



Antonia Fortress



Jannaeus' Monument



Printed at the "Ahva" Press Ltd. Jerusalem