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GOVERNMENT OF PALESTINE
DEPARTMENT OF ANTIQUITIES

GUIDE TO THE
CITADEL
OF
JERUSALEM

BY
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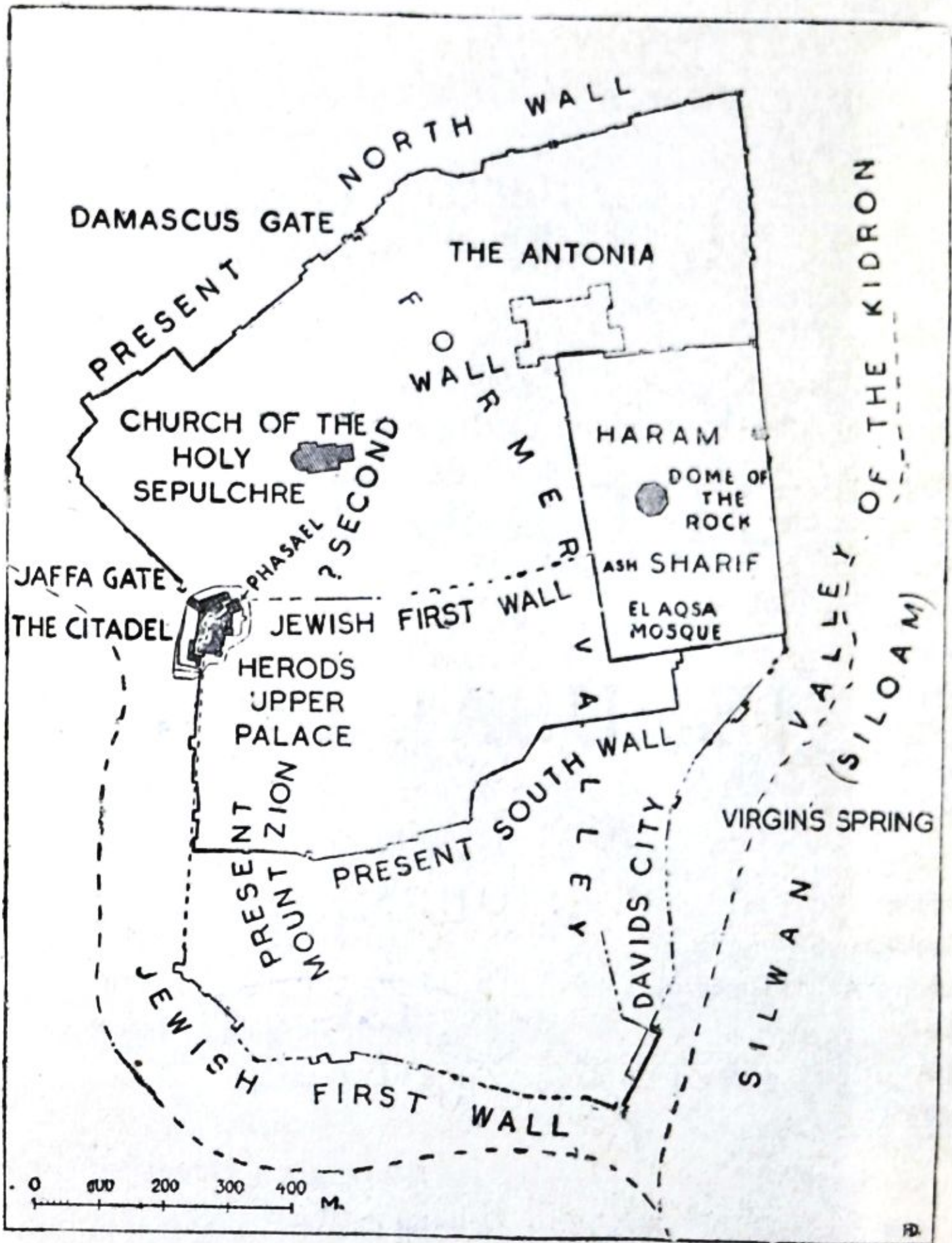


Fig. 1. Sketch-map of the City Walls

GUIDE TO THE CITADEL OF JERUSALEM.

The Citadel of Jerusalem, like the citadels of Cairo, Damascus and Aleppo, is a castle of the Crusader period though not the work of the Crusaders themselves. It was built by the Moslem rulers of Egypt early in the 14th century A.D., some years after they had taken Acre, the last of the Crusader cities. But the main enclosing wall and its towers stand on older foundations which must have belonged to the castle built by the Crusader kings of Jerusalem in the 12th century.

It was then called the 'Tower of David' after the big tower which stands to the right (or north) of the entrance (Fig. 2). To-day the name is commonly used for the tower with a minaret at the far end of the courtyard where the mosque is (Fig. 8 at back of book). Formerly however, both Moslem and Christian held the tradition that the big tower by the entrance was King David's. The huge courses of masonry at the bottom of this tower are certainly the oldest part of the building as it stands, but they date not from King David's time (about 1000 before Christ) but from the time of Herod the Great, the king of the Jews under whom Christ was born.



THE 'TOWER OF DAVID'

You can examine the masonry of the ancient sub-structure either by walking round the outside of the tower or by going down into the courtyard. It is a solid mass of stonework, which formed the base of a tower standing twice as high. This was one of three such towers which Herod added to the old city wall to protect his palace which lay just inside (probably covering the area now occupied by the English church, Christ Church, the Police barracks and the Armenian Convent). It is on record that Pilate sometimes sat in judgment here, and it may be that he tried Jesus here rather than at Herod's other castle, the Antonia (part of which may be seen at the Convent of the Sisters of Zion in the north-eastern quarter of the Old City).

In size and finish the masonry of this tower is as striking as the huge courses to be seen in the Western or 'Wailing' wall of The Temple, or elsewhere around the enclosing wall of the Moslem Haram (the so-called Mosque of Omar),—masonry which belongs to the Temple built by Herod. Likewise it recalls the remark addressed to Jesus by one of His disciples as they went out of the Temple: "Master, see what manner of stones and what buildings are here!" (Mark 13, 1)—or, in more modern language, "Look at the size of these stones! What a grand piece of work this is!".



There is a good **view of the Old City** from the top of the tower (which you may go up by applying to the guard in uniform). As you look east you see the Mount of Olives with a tall pencil-shaped tower at its summit. Below it, apparently in the middle of the city, but actually overlooking the deep valley of the Kidron which divides the city from the Mount of Olives, there is the vast open courtyard of the Haram, after Mecca and Medina the third sanctuary of the Moslem world. The Dome of the Rock at its centre stands close to the site of Solomon's temple; the wall surrounding the whole enclosure runs on the same line as the enclosing wall of Herod's temple, on all sides except perhaps the north or left hand side. On this side there stood the Jewish citadel which Herod rebuilt and named the Antonia, the site of which is now partly occupied by the Convent of the Sisters of Zion (see sketch-map at front of book). At the south or right-hand end of the Haram enclosure is the Aqsa Mosque, a long church-like building ending in a small dome. In the foreground, looking half left, there can be seen the Church of the Holy Sepulchre with both a large and a small dome, and, looking half-right, the English church, Police barracks and Armenian convent, the grounds of which together extend over the site of Herod's palace adjoining the tower on which you stand.

Looking east towards the Dome of the Rock



you were looking down the line of the north wall of the city as it was just before Herod's time—the line known as the First Wall (see sketch-map at front of book). The east wall then stretched south of the Temple beyond the present Aqsa Mosque. The west wall started from the tower on which you are standing; it ran on almost the same line as the present city wall beyond the minaret, but it went further south, bending round to meet the east wall nearly half a mile outside the southern city wall of to-day. The whole circuit was known as the First Wall. Under Herod and his successors the city spread northwards, being enclosed on this side by two extra walls, one outside the other. It was somewhere outside the earlier of these extra walls—the Second Wall — that the Crucifixion took place, but the trace of that wall is lost. All three walls were largely destroyed by the Romans after they took the city from the Jews in A.D. 70. But part of the old western wall was preserved along with the tower on which you stand, and ruins of this portion of the Jewish city wall have recently come to light during excavations in the courtyard below. These excavations were carried out by the Government of Palestine. They have been suspended since the outbreak of war. To get a clear view of the ruins it is best to cross over the courtyard to the steps near the minaret and so climb the opposite wall (11 on plan). *)

*) Numbers and letters in brackets refer to the plan of the Citadel, see Fig. 4 in middle of book.





Fig. 2. The North-east Tower, the former "Tower of David". The large masonry in the middle belongs to Herod the Great's tower Phasaël. The sloping wall around it and the building above it are of the period of the Crusades.



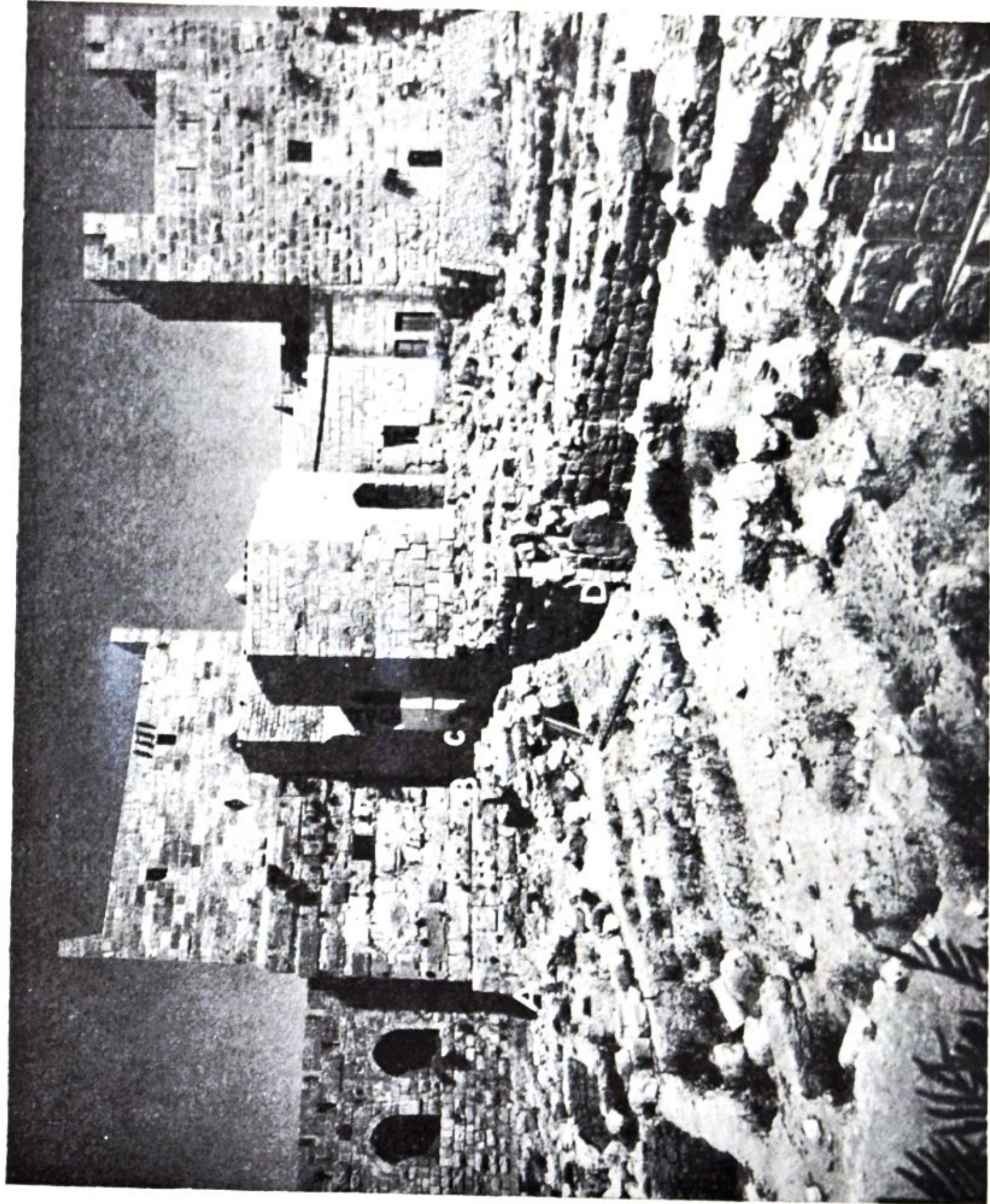


Fig. 3, The courtyard from near the north - west tower showing the "Tower of David", AB, part of the ancient Jewish city wall, BCD, and at E a small part of another Jewish tower. (These letters refer also to the plan, Fig. 4).

THE EXCAVATIONS

What remains of the old Jewish city wall can be traced across the courtyard from the big tower on the left almost as far as the tower with the minaret on the right. Viewed from a central standpoint, such as the roof of the northwest tower (12), three sections are visible: a straight wall or curtain, parts of a tower, and then another curtain (see plan, Fig 4). The first runs from the base of the big tower (AB) quite straight for about 20 yards (BCD). It is about 15 feet wide (at DM) and is built of rock-faced blocks of stone, which are like those of the tower though much smaller. Next comes a wall of less finished masonry which is to be seen in a long pit dug in front of it (DF); this wall (DFLM) formed the back of a tower (DEF) which stood out like the big tower. The parts which are visible are indicated by the letters on Fig. 3. As may be seen from the small portion (E) which is exposed in a small pit closer to the wall on which you stand, this second tower was built of small masonry like the curtain between the two towers. Then comes another straight run (FG); this is mostly hidden by later building, but, starting from the broken end a few paces behind the tree, its top can be followed as far as the near side of the larger arch standing in the middle of the courtyard to your right (near K). A portion of its inner face is exposed in a deep pit nearby (at K). Next to this there seems to have



been a third tower (GHJ) known only from a small portion of the front which has been discovered in a pit near the smaller arch and steps (at H); at the bottom three courses of the original blocks are to be seen and above them the wall of a later building which presumably follows the same plan as the tower. Beyond that the wall probably continued on a line passing left of the minaret and southwards (NP) on much the same line as the present city wall outside the Citadel.

HEROD THE GREAT'S WORK

The old wall and its three towers belonged to the north-west angle of the Jewish city wall as it was under Herod and during the lifetime of Christ (see sketch-map Fig. 1). Just inside this angle Herod built his palace with its great halls, colonnaded cloisters and shady gardens, and on the north side three very imposing towers, two of which he built into the old wall. So the Jewish historian Josephus states (in his 'Wars of the Jews', book V, chap. iv), and such is the case with the surviving base of one of them, the big tower at the left or north end of the courtyard (Fig 6, at back of book).*) If you examine the face of the straight curtain wall to the right (BD), you will notice that it is built in two parts which join a little below the new over-

*) From the dimension given by Josephus this is evidently the solid base of the tower called Phasaël.

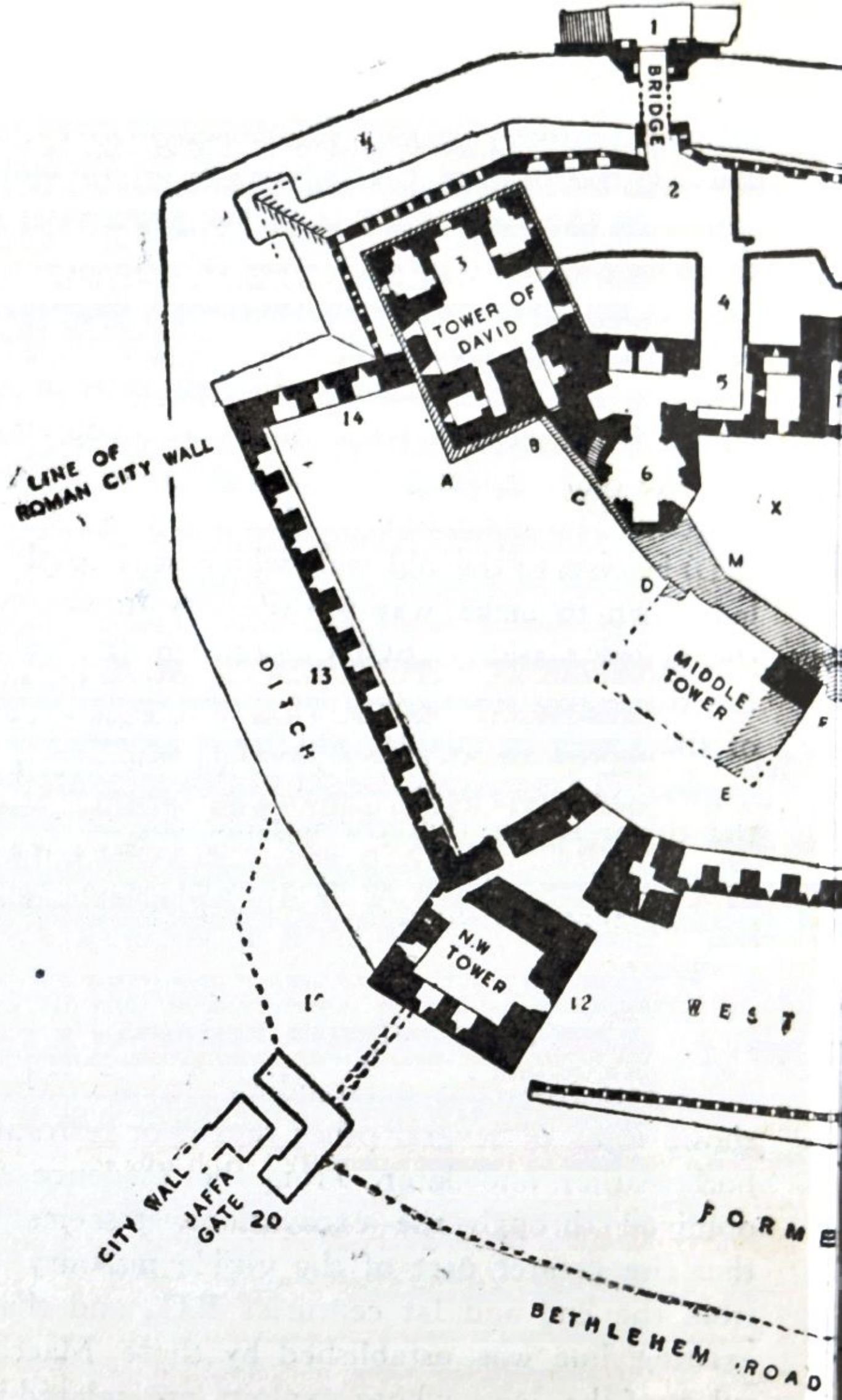


hanging staircase (at C). The junction steps down towards the base of the big tower (at B) and the stones on the right have been cut away to receive those on the left (Fig. 7); that is to say the masonry on the left (BC) was built after that on the right (CD). In comparison with the masonry of the big tower, the newer masonry adjoining it is in every way as fine except that the stones are much smaller, but the older masonry to the right is by no means as good. The conclusion is that the older masonry (CD) belongs to the old wall which was partly pulled down to make way for the new tower, while the newer masonry (BC) was a patch inserted after the tower had been built, its stones matching those of the tower in quality, but those of the old wall in size. The surviving height of this masonry beside the tower shows that the ancient curtain wall was about the same height as the present; the full height of the Herodian towers, however, is described as being twice as high as the walls.

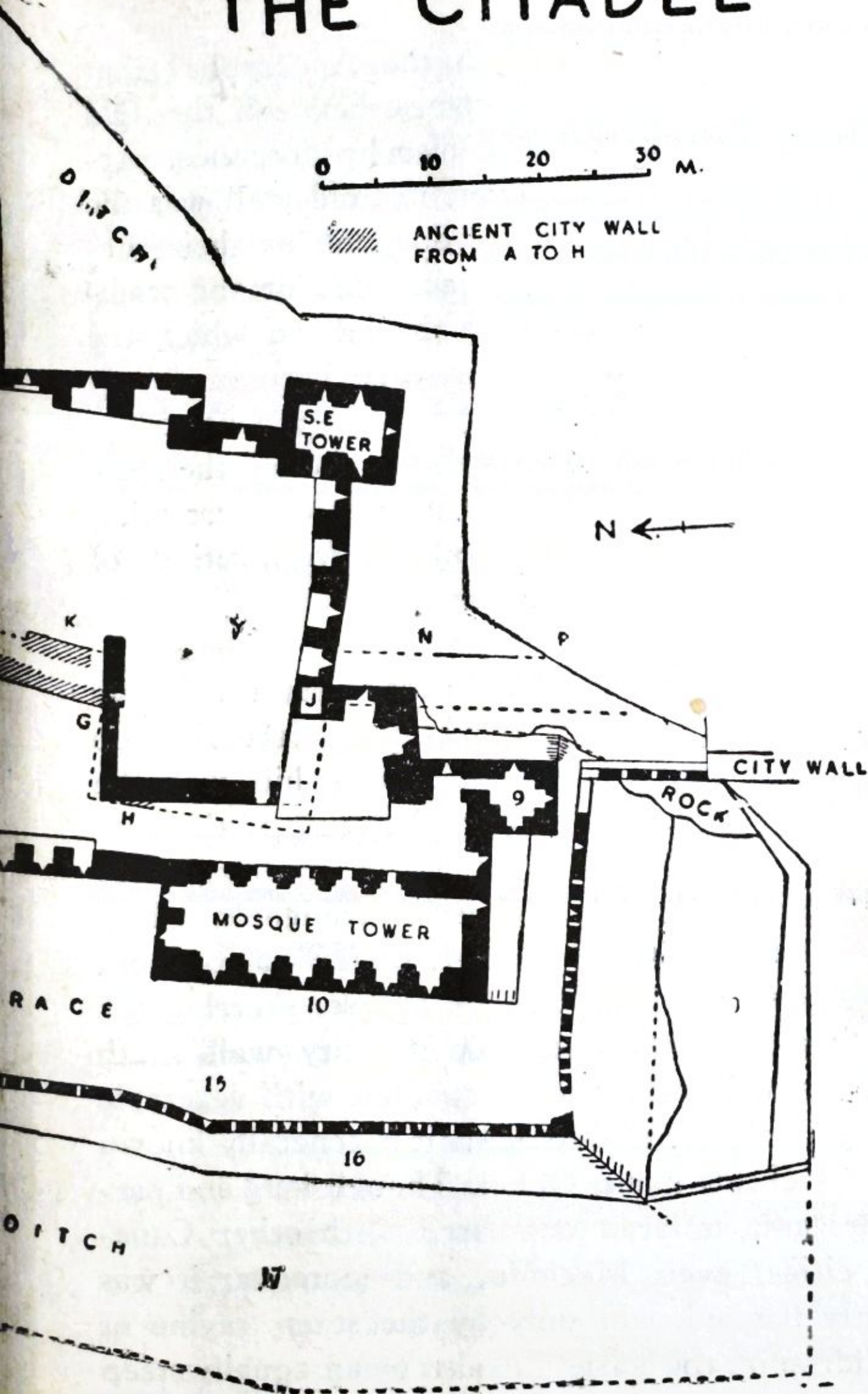
EARLIER JEWISH REMAINS

Apart from this outstanding alteration the wall shows signs of several other repairs or restorations, both earlier and later. From the evidence so far obtained through the excavations, it seems likely that the greater part of the visible masonry dates from the 2nd and 1st centuries B.C., and that the existing line was established by those Maccabean rulers of the Jews whose exploits are related in the





THE CITADEL



Books of the Maccabees in the Apocrypha (that part of the Bible which comes between the Old and New Testaments), and also by Josephus. According to Josephus, however, the old wall was the work of the Kings—David, Solomon or their successors. This belief would account for the traditional name Mount Zion for the hill on which the Citadel stands; and the discovery here of deeply buried deposits of pottery typical of the period of the later kings who reigned shortly before the Exile (587 B.C.) proves that the hill was at least inhabited at that time. Some trace of fortifications of that early period may yet be found.

Nevertheless it should be noted that the results of modern excavations round about Jerusalem do not support the tradition that this hill was the original 'stronghold of Zion: the same is the city of David' (2 Samuel 5,7). On the contrary, they tend to show that the Jebusite stronghold which David captured lay to the east, on the narrow spur stretching south of the Temple hill (see sketch-map). That site lies wholly outside the city wall south of the Haram, and is to-day covered with vegetable gardens. Among archaeologists it is generally known by the Hebrew name Ophel. Though long and narrow, its area is large compared with other Canaanite cities, even Megiddo, and moreover it was formerly flanked, not only by the steep ravine of the Kidron on the east, but also by an equally steep



valley on the west, now choked up. At the foot of the east or Kidron slope is the one permanent spring that Jerusalem possesses (from which runs the rock-hewn conduit of Hebrew times commonly known as the 'Siloam tunnel'). To this Canaanite stronghold, it appears, Solomon connected the Temple hill, Mount Moriah, on the north, so forming a city scarcely less extensive than the rival city of Samaria founded a century later. Then some later ruler, who is not known for certain, greatly extended the city by enclosing the high ground to the west which is now called Mount Zion. It is not even certain whether this enlargement of the city took place before the Exile or afterwards, and it remains possible that the first wall to include the western hill was the late wall of Maccabean times, a small part of which we have traced across the Citadel courtyard (A-H on plan).

UNDER THE ROMANS, ARABS & CRUSADERS

At all events, this portion of the Jewish city wall continued to form part of the city wall of Jerusalem for over a thousand years after the destruction of the Jewish city by the Romans (in A.D. 70). The Romans saved the wall here because it covered Herod's palace which they turned into barracks for their garrison, and at a low level behind the middle tower in the old wall a drain made up of pottery pipes stamped with the stamp of the Tenth Legion (Fig. 5) has actually been found (at X on plan



and in Fig. 3). They then extended the old wall northwards to surround their new town, which was established on a plan which the city wall and streets of the Old City still retain; the wall against the north side of the big Herodian tower-base rests on a few courses of that **Roman city-wall** (14 on plan, see also Fig. 6) a line since superseded by the city-wall beginning at Jaffa Gate (20).

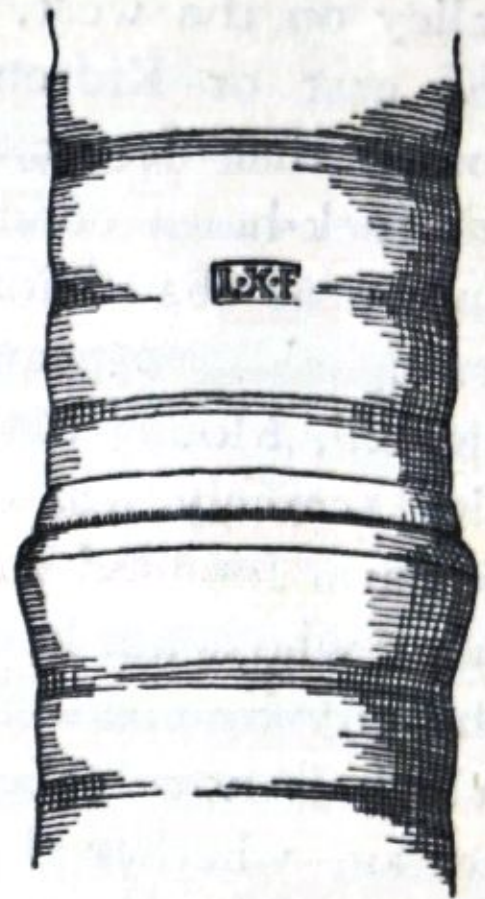


Fig. 5

Soon after the Arab or Moslem conquest (7th cent. A. D.) a new seat of government seems to have been established on the site of Herod's palace; for behind the old city wall at the south end of the courtyard (at Y on plan), there is a buried wall with an attached round tower in the style of those palaces of the early Caliphs which still survive in the Jordan Valley and the Syrian desert (8th century A. D.).

The Crusader kings adopted the site in their turn (12th century A. D.), and, by attaching courts to the big tower (3) both inside and outside the old Jewish wall, they created a castle of practically the present plan except that the old wall divided it into two parts, an inner (3, 7, 8) and an outer (10, 15, 12, 13, 14). The present walls and



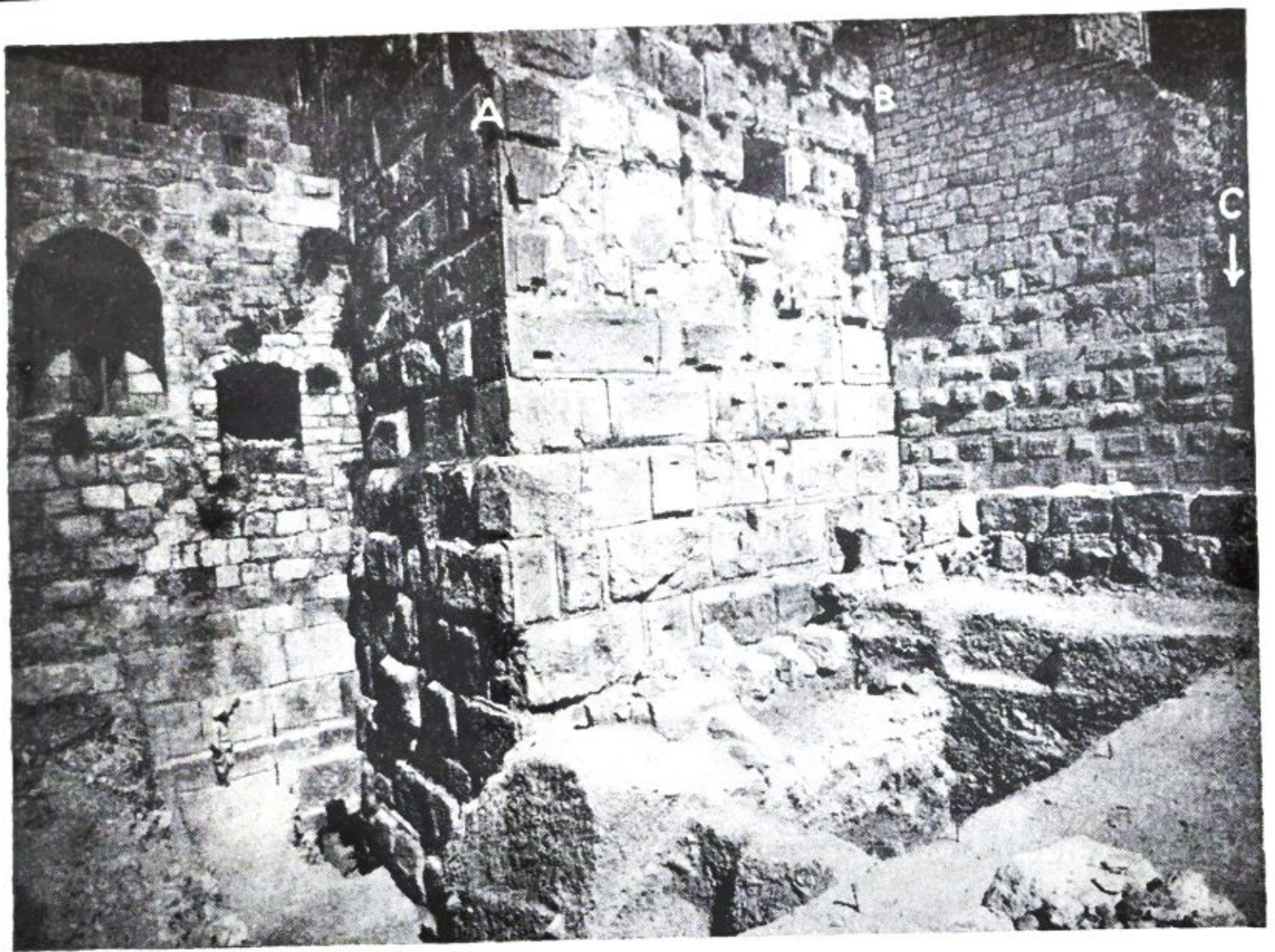


Fig 6. Herodian substructure of the "Tower of David", AB, from inside the courtyard. On the right it is adjoined by the contemporary Jewish city wall, BC, on the left by the Roman extension of it, as represented by the large courses at the bottom behind the figure.

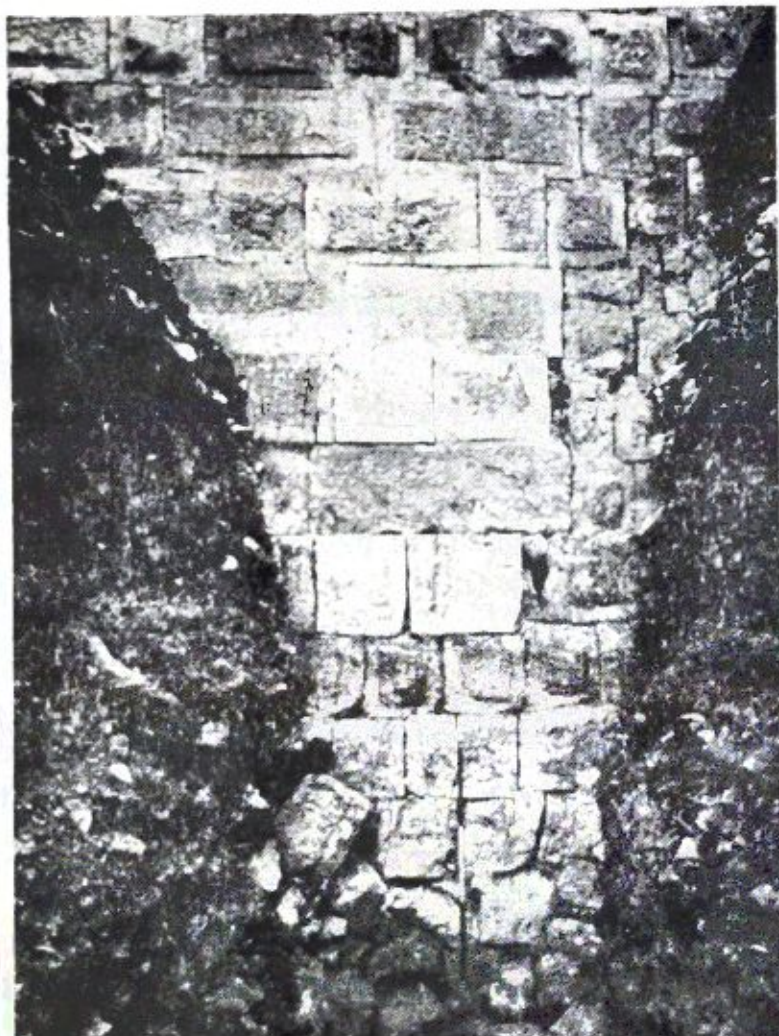


Fig. 7. Part of the Jewish city wall as revealed by the trench which is shown in an earlier stage on the right of the tower in Fig. 6, below (C). The close-jointed masonry above and to the left is Herodian, the older wall into which it was inserted appears to the right and below.

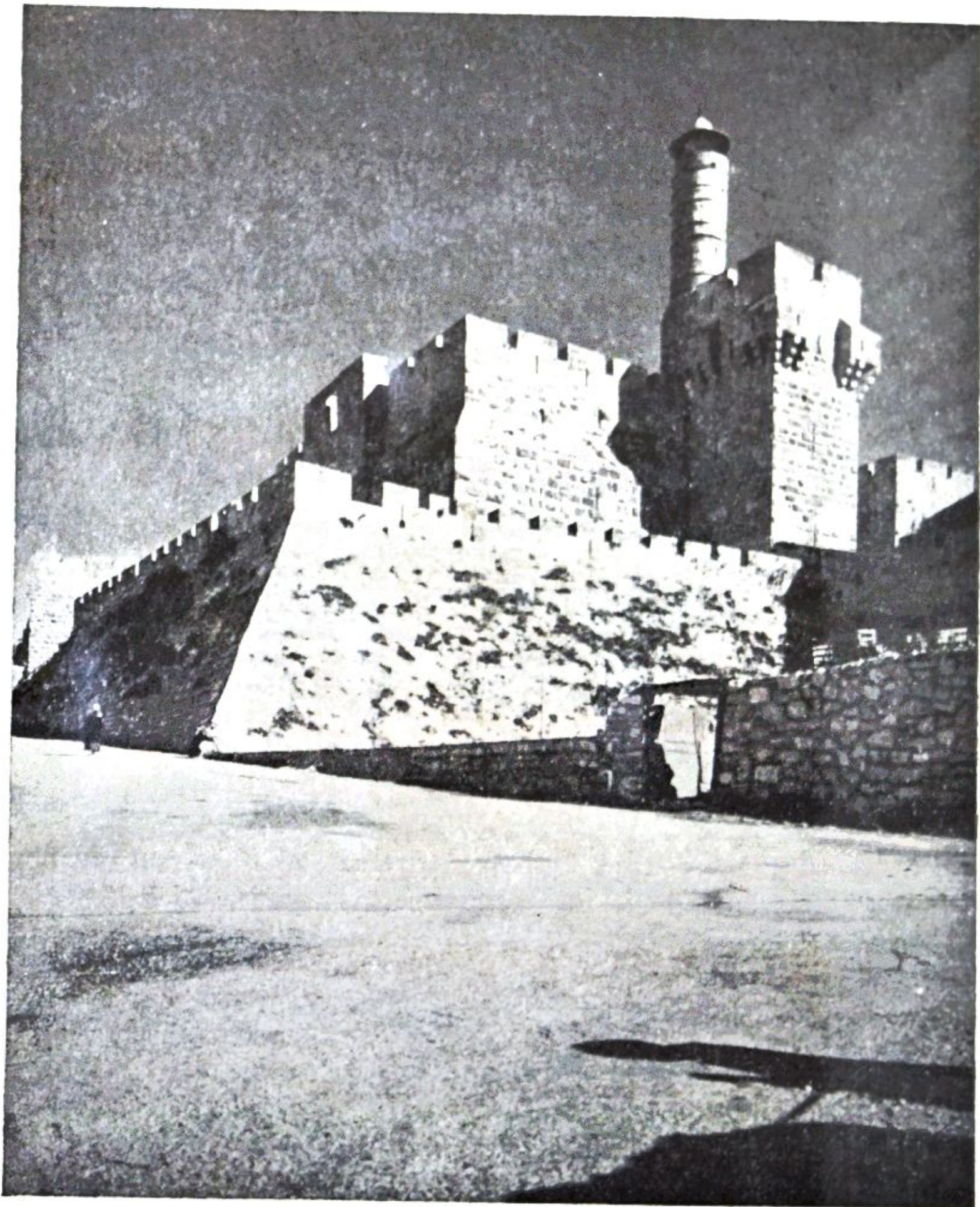


Fig. 8. The Citadel from the Bethlehem road, showing the defences as reconstructed on the ruins of the Crusader castle in the 14th century A. D. Note the machicolations near the top of the tower on the right. The minaret was added in the 17th century. Formerly the ditch surrounded the sloping wall or glacis where the roadway is. It is still open in front of the right hand face of the building, up to the right edge of the picture.



towers mostly rest on the foundations of the Crusader castle. Some of the rough Crusader masonry is to be seen where the northern outer curtain (13) meets the tower (12) on which you stand.

After this castle had been dismantled by one of Saladin's successors (1238-9), and left in ruins for many years, it was rebuilt by the Mamlukes (early in the 14th century). But the old Jewish wall running through the middle (A-H) was at last levelled with the ground, quarried away or built over. So the Citadel courtyard reached its present shape astride the city wall of two thousand years ago *)

THE EXISTING BUILDING

In order to identify the masonry of previous periods embodied in the existing building, or the additions made by the Ottoman Sultans (in the 16th and 17th centuries), you may consult the coloured model which is exhibited at the main entrance (at 6).

But before leaving the top of the west wall it is worth examining the overhanging stone galleries, known as machicolations, which cover the outer faces of the north-west tower (12) opposite Jaffa Gate, as well as the tower with the minaret (9). These machicolations were designed to cover the

•) For a fuller account of the excavations see an article in the *Palestine Exploration Quarterly* for April 1940, 'Excavation at the Citadel, Jerusalem, (1934—1939)', a copy of which may be borrowed from the guard on duty.



otherwise dead ground at the foot of the walls, and were built to enable the defenders to drop stones and other missiles upon those places where the enemy was likely to attack or try to breach the walls. Slots for the horizontal members of a light wooden gallery exist nearly the whole length of the parapet, one on either side of each embrasure, and such a gallery would have served the same purpose wherever the attack might take place. These works and the upper portions of the walls and towers throughout the building belong to the period after the Crusades.

While on the west wall you may also glance at the remains of the **Crusader defences** which have been excavated on the terrace below. They are best seen from the tall window on the roof of the long south-west tower (10) beside the minaret. From this opening you look down on the ruins of Crusader stables at the foot of the wall, at the right of which there is the top of a buried Crusader gateway (15) which belonged to an outer wall on the same line as the present sloping wall (16). That gateway opened at about the same level as the car park below.

In front, where the car park is (17), there ran the ditch which formerly surrounded the building on this side as it still does on the other sides, reaching its greatest depth on the south (18, see also



Fig. 8). The part between the north-west tower and Jaffa Gate (19) was filled in at the time of the German Emperor's visit in 1898; at the same time the wall connecting the towers (12, 20) was pulled down to make the present roadway into the Old City. The rest of the ditch (17) was filled up only in 1927; its outer edge is marked by the kerb on which the electric light standard and petrol pump stand on the near side of the Bethlehem road.

As you leave the building you pass through the porch beside the big tower (6, where the model is) and so through the **main entrance** of the castle as rebuilt early in the 14th century. The entrance (5) consists of two right angle turns with a doorway at each, but the inner set of doors has gone. In front of the remaining, outer set of doors is a pair of vertical slots intended for a sliding portcullis. This doorway could be covered from the walls flanking it and opposite, while the archway in front was also covered by a hidden machicolation the openings of which existed in the space between the double arch but are now covered over.

Leaving this gateway you cross first a Turkish stone bridge (4), now mostly buried; next an out-work (2); and then a wooden bridge, which replaces a former drawbridge.

So you come again to the **outer gateway** (1), which



is another Turkish addition of the early 16th century and is contemporary with the city gates. Passing through to the street you cross the platform from which General Allenby proclaimed civil and religious liberty to the inhabitants of Jerusalem after he entered the city in December 1917.



Some leading dates in the history of Jerusalem

About 1000 B. C.	King David makes Jerusalem his capital.
About 960 B. C.	King Solomon builds the Temple.
587	Jerusalem destroyed by the Babylonians; the Captivity.
539	Return of the Jews from the Captivity; the Temple rebuilt, 520.
444	The walls rebuilt under Nehemiah.
170	Stormed by Antiochus Epiphanes, king of Syria; the Temple profaned.
165	Revolt of the Maccabees, re-dedication of the Temple.
40-4	Herod the Great, builder of the third Temple, the Antonia and the Upper Palace (which last included the N. E. Tower of the Citadel).
A. D. 70	Roman destruction of Jerusalem, garrison left in the Upper Palace.
130	Roman colony founded by the emperor Hadrian, and called Aelia Capitolina.
326	Church of the Holy Sepulchre begun by the Emperor Constantine.
636	Arab or Moslem conquest; the Dome of the Rock erected on the Temple Area, 691.
1099	Jerusalem captured by the Crusaders; the 'Tower of David' or Citadel, castle of the Latin Kings from 1100.
1187	Recaptured by the Moslems under Saladin; the 'Tower of David' dismantled 1239.
About 1260	Jerusalem occupied by the Mamlukes of Egypt; the 'Tower of David' rebuilt, from 1310.
1516	Ottoman Turkish conquest.
1917	British occupation.



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