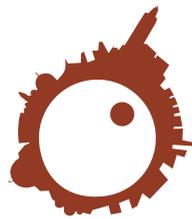




ZION TO ARARAT

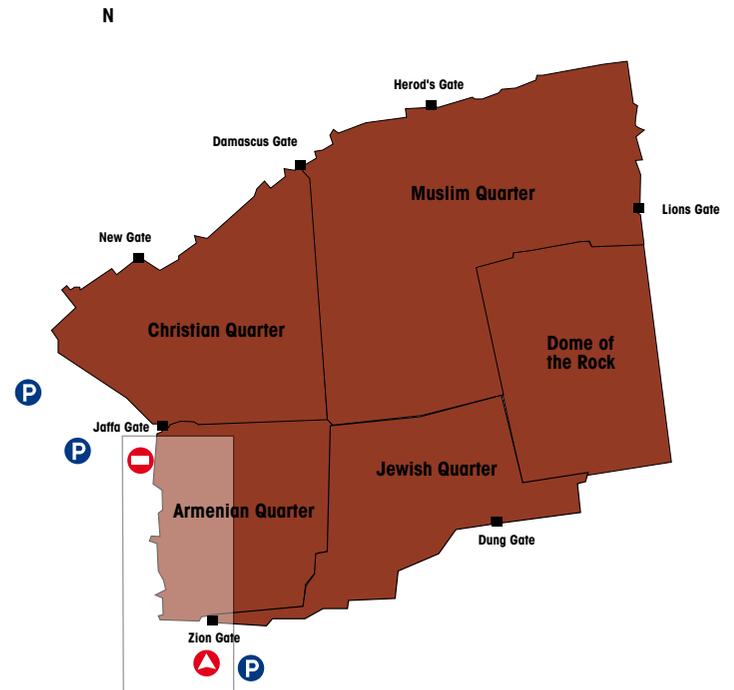
FROM MOUNT ZION TO JAFFA GATE



JERUSALEM
THE OLD CITY
העיר העתיקה
البلدة القديمة

The Old City Walking Tours
A GUIDE FOR THE INDEPENDENT TOURIST

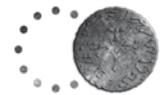
▶	Starting point:	Zion Gate
▬	Ending point:	Jaffa Gate
🕒	Tour length:	about 3 hours
🅑	Parking:	Mount Zion parking lot, Ma'ale Hashalom Street; Alrov parking lot – Mamilla Avenue and Carta parking lot, near Jaffa Gate
🚌	Public transportation:	Bus line 99, bus line 38 to the Jewish Quarter, bus line 20 to Jaffa Gate
📍	Information:	Jaffa gate Information Center: 02-6271422
⚠️	Notice:	Entrance to holy sites requires modest dress



Prime Minister's Office



ירושלים
The Jerusalem
Municipality



הרשות לפיתוח ירושלים
THE JERUSALEM DEVELOPMENT AUTHORITY

On the border of Jerusalem - Zion Gate

1

From Zion Gate to Jaffa Gate, the route passes between buildings bearing secrets and historical tales, and touches upon cultures and periods from ancient times to the modern day. One of Jerusalem's best known names is "Zion," which originates in the Bible. Mount Zion, which is known to us today in the southwestern part of the Old City, only received its name in the Middle Ages. The mount is sacred to the traditions of all three major religions – Judaism, Christianity and Islam. Mount Zion was enclosed within the walls of Jerusalem in ancient times, but the Ottoman wall built in the 16th century divided the mount, and its peak remained outside the boundaries of the city.

The Armenian St. James Monastery, located within what is known as the Armenian Quarter, is an impressive and old complex that offers its visitors a journey to the culture of the Armenian people. The tour passes between the sites of Mount Zion and Old City sites near Jaffa Gate, encountering ancient traditions, tales from the modern age and the intricate labyrinths of Jerusalem history.

This is one of the eight gates in the Old City walls built in the 16th century, in the days of Suleiman the Magnificent, the first Ottoman ruler of Jerusalem. Its location on the top of Mount Zion, by the wayside of the city's main thoroughfares and commercial life, caused the gate to be of secondary importance – although its Arabic name, "Bab al-Nabi Daoud," the Gate of the Prophet David, hints at its proximity to a site of great importance – King David's tomb.

When the walls were built, explosives were already in use. Nonetheless, the builders were careful to retain traditional defensive elements such as the small gallery (machicolation) that made it possible to observe those coming through the gate, and if need be – pour boiling oil on the city's enemies. The large number of bullet holes marking the front of the gate attest to the battles that took place here in the War of Independence. From 1948 to 1967, the border line passed here: Mount Zion was in Israeli territory, whereas the Old City was under Jordanian control.

We stand with our back to the gate, and advance down the alley leading to Mount Zion and the Room of the Last Supper.



Tower of David Museum, Photo: MorDagan



Photo: Baruch Gian

Dinner in the Coenaculum – the Room of the Last Supper

We enter through the gate ornamented with a crenellated arch into one of the most holy sites to Christianity.

🕒 Sat. to Thurs.:
Summer
8:00-18:00
Winter
8:00-17:00
Friday:
Summer until
14:00
Winter
until 13:00

Christian tradition identifies this as the upper room, or Coenaculum, where Jesus and his disciples gathered on Passover eve for the Last Supper, before the crucifixion of Jesus. Jesus poured wine for his disciples – a symbol of his blood that was to be spilled, and gave them bread – a symbol of his body that was to be sacrificed on behalf of his believers. This ceremony recurs in the Christian Mass customs that have been held for centuries in churches. The New Testament relates that on Pentecost, fifty days after the crucifixion, the disciple of Jesus and his mother Mary gathered here. They were filled with the Holy Spirit and started to speak in many tongues. The knowledge of these tongues enabled them to spread Christianity among the nations. The day of the descent of the Holy Spirit upon the disciples is marked on Pentecost.

This hall was built by the Crusaders about 800 years ago, as part of a large church built over the remains of the Hagia Sion Byzantine church. The building received its present form in 1335, when it was renovated by monks of the Franciscan order, the Custodians of the Holy Land. In the southern wall there is a Muslim prayer niche, a Mihrab, from the 16th century. The niche is dedicated to King David.

We leave the hall and walk up to the roof of the building, for a view of the Temple Mount.



Longing from Mount Zion – view from the roof of David's Tomb



The lower levels of the building were built in the Roman period, its first storey holds King David's Tomb, the Room of the Last Supper is on its second storey, and the minaret on the roof was built during the Ottoman period. The building and its tale represent a microcosm of the complexity of Jerusalem's history as a whole.

In the years when Jerusalem was divided and access to the Western Wall was forbidden, thousands of visitors streamed here every year, wishing to take a look at the Western Wall and the Temple Mount from afar. Therefore, the balcony was known as the "Temple Mount lookout." It is



told that Israel's second president, Yitzhak Ben Zvi, was among those who made pilgrimages to Mount Zion. A sign on the door of a small room on the roof marks the "President's Room" – the place where he used to seclude himself.

Opposite us is the conical dome of the Dormition Abbey, and in the background the buildings of West Jerusalem can be seen. East of us are the Mount Scopus and Mount of Olives ridge. Looking southward, we can see the Armon Hanatziv ridge.

Before coming down from the roof, we can stand by the railing and look down into the courtyard of the complex. We can now see the inner courtyard of the Franciscan monastery built on Mount Zion in the 14th century, which is a cloister (courtyard surrounded by arches). Today most of the complex is held by the Diaspora Yeshiva.



Photo: Baruch Gian

4

Mystery of the tombs of the House of David – King David's Tomb

"And David slept with his fathers, and was buried in the city of David" – as written in I Kings 2:10. Today, the location of the City of David is known, but a medieval tradition identifies David's Tomb as being on the Mount of Zion. In 1167, the Jewish traveler Rabbi Benjamin of Tudela describes how the tomb was accidentally discovered by two workers who were asked to do construction work for the Patriarch of Jerusalem. They cleared away an old building, and upon moving the ancient stones, they uncovered the opening of a cave. The workers entered the cave, and a wonderful palace was revealed to them. They were blinded and fell down in a swoon. When they awoke, they fled from the cave as quickly as they could, but told their story to the Patriarch. The latter told the

story to the rabbi, who understood that the cave in question was King David's Tomb. The opening of the cave was sealed and kept secret for many years. In the 16th century, a mosque was built at the site. The tomb was held by the Muslim Dajani family, and Jews and Christians were barred from entering the site.

In the years when Jerusalem was a divided city, David's Tomb was the most holy site to Jews within the boundaries of the State of Israel. Thousands of visitors went there every year, and ceremonies were held there. Today too, many Jews visit the spot and read chapters of Psalms there, which are attributed to King David. The status quo in force in the building ensures freedom of worship for members of all three religions.

We return to the alley from which we came and turn left, in the direction of the Dormition Abbey. Visitors who are interested in doing so can turn left upon leaving David's Tomb, and visit more sites on Mount Zion: The Chamber of the Holocaust, Oskar Schindler's grave, and the St. Peter in Gallicantu Church. See map.

🕒 Sat. to Thurs.:
Summer
08:00-18:00
Winter
08:00-17:00
Friday:
Summer
until 14:00
Winter
until 13:00

☎ 02-5655330
 🕒 Mon. to Sat.:
 08:30-11:45,
 12:30-17:30
 Sunday:
 10:30-12:00,
 12:30-17:30

The sleep of “Our Lady of Mount Zion” – the Dormition Abbey

The visit by German Kaiser Wilhelm II to Jerusalem in 1898 affected not only world politics, but also the city’s landscape. The Ottoman rule gave the Kaiser a plot of land on Mount Zion, upon which the Dormition Abbey was built, which is striking in its size and opulence.

The German-Catholic church was dedicated in 1910. It incorporated elements from East and West: A massive neo-Romanesque structure that is reminiscent of ancient cathedrals in Europe, combined with white and red bricks that are characteristic of Mameluke architecture. The church was built on the site in which, according to Christian tradition, Mary mother of Jesus fell into an eternal sleep, hence the name “Dormition” – which means sleep.

In the church we can see the impressive floor mosaics. In the center is a large, circular mosaic that expresses the connection between the divinity



Photo: Baruch Gian



and the world, and the continuity between the Biblical prophets with the disciples and the four Evangelists.

The apse features an exquisite mosaic that presents Jesus as a child in the arms of his mother Mary. Jesus is holding an open book bearing the verse “I am the light of the world” in Greek. The inscription over the figures of the prophets is a verse from Isaiah 7: “Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel” – a verse that according to Christian belief hints at the birth of Jesus. Underneath stand the prophets who announced the advent of the Messiah, with haloes around their heads.

We go down the stairs at the side of the hall to



the underground crypt, where we can see a statue of Mary immersed in her final slumber. Above the statue is a mosaic showing Jesus surrounded by strong and influential women: Ruth, Judith, Yael, Miriam sister of Moses and Queen Esther. We leave the church and turn left. At the end of the alley we turn right and reach a lookout area at the foot of the walls.



Photo: Baruch Gian

Atop the mouth of Gehenna – the Wall Builders Garden

At our feet lies Ben Hinnom Valley, which is mentioned in the Bible as the site of the Topheth, in which the ancient residents of Jerusalem sacrificed their children to Molech. The prophets warned against these ceremonies and forbade the Israelites to take part in them. Therefore, the Sages described Ben Hinnom Valley as the mouth of Gehenna. The valley is part of the Walls Around Jerusalem National Park and the Jerusalem Trail, which were prepared for sightseers by the Israel Nature and Parks Authority. One can walk along



Photo: Omri Barel

the Ben Hinnom Valley and enjoy its abundance of gardens and sites.

An ancient dam built within the valley created an artificial pool in its northern part. The pool is called the Sultan's Pool, named after Sultan Suleiman. An ornate inscription embedded in a sebil, a Turkish public drinking fountain, relates that the Sultan renovated the pool in the 16th century. On summer evenings, many performances and events are held here.

Above the Sultan's Pool, the red roofs of the

Yemin Moshe neighborhood can be seen. This neighborhood was founded in the 1890s, and is named after Moses Montefiore. To the left is Mishkenot Sha'ananim, the first neighborhood outside the Jerusalem walls. This neighborhood was established in 1860 at the initiative of Moses Montefiore, with funds donated by the philanthropist Judah Touro. The windmill that became the neighborhood's symbol was already built in 1857.

To the left of Mishkenot Sha'ananim is the Begin Heritage Center, and above it St. Andrew's Scottish Church, which was built in 1927. Further left is the Mount Zion Hotel and behind it the Abu Tor neighborhood.

To the right of Yemin Moshe we can see the King David Hotel.

The Sons of Ararat in Jerusalem – the Armenian Quarter – the Cathedral of St. James

The church courtyard can be entered at all hours of the day. The church can only be visited at 3:00 PM, during prayers.

Upon entering the gate of the Armenian monastery, you are traveling about 1,000 years into the past – as the Armenian Patriarchate's new web site proclaims. Indeed, the area known as the Armenian Quarter is not an ordinary residential neighborhood. This is, in fact, an ancient monastery and the seat of the Armenian Patriarchate of Jerusalem. Every day at noon, divinity students from the Theological Seminary across the road file into the church, to participate along with the monks in the traditional ceremony that has been conducted in the same form for centuries. The Armenian monks can be identified by their peaked cap, which is reminiscent of the summit of Mount Ararat.



The Armenians originate in the area of Lake Van and Mount Ararat in eastern Turkey. The Armenians were the first to accept Christianity at about 301 CE, and constitute one of the oldest communities in Jerusalem. In the Roman period, they fought alongside the soldiers of the Tenth Legion, and at the start of the Byzantine period Armenian pilgrims began to come to Jerusalem. The kings of Armenia maintained close ties with the Crusader kings, and some of the latter even married Armenian women. The Armenian monastery and church before us were built in the Crusader period, during the days of Melisende, Queen of Jerusalem, who was the daughter of Crusader King Baldwin II and the Armenian princess Morphia.

We climb up the stairs at the foot of the walls, and return to Zion Gate. We enter the Old City and turn left, towards the Armenian Quarter.

7



Photo: Baruch Gian

The Citadel – the Tower of David – Museum of the History of Jerusalem

www.towerof david.org.il

- ☎ 02-6265333
- 🕒 November-March:
Sun. to Thur.
10:00-16:00
April-October:
Sun. to Thur.
10:00-17:00
Holidays, holiday
eve, Satu.:
10:00-14:00
Closed on Fri.
July-August:
Also open on Fri.
10:00-14:00
- 🎫 Entrance fee

The Tower of David - Museum of the History of Jerusalem is located in an ancient fortress that was restored and preserved. Despite its name, the fortress was built later than King David's period. It apparently received its name from Byzantine monks who settled in it. The strong impression that the ruins made on them led them to the conclusion that these mighty structures were created by King David, the city's founder. On the western face of the walls, there is a minaret from the Ottoman period. This minaret has become one of Jerusalem's most prominent symbols, and it is mistakenly called the "Tower of David."

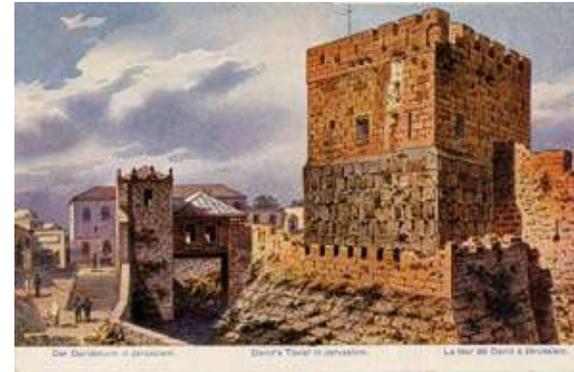


Photo: Baruch Gian

Following the massacre of the Armenians in World War I, many refugees came to Jerusalem and found shelter in it. Since then, the monastery has served as a residential quarter.

The church is dedicated to St. James, and two saints by this name are believed to be buried there: James, brother of Jesus, who was the first bishop of Jerusalem, and the head of James the Greater, one of the twelve apostles of Jesus (his body was interred in the pilgrimage city of Santiago de Compostela in northwest Spain). In the façade of the building, we can see crosses engraved in stone, known as khachkars.



We go out into the Armenian Patriarchate Street and turn right, until reaching the entrance to the Tower of David – Museum of the History of Jerusalem.





The fortress originates in Second Temple times, when King Herod, the great builder and a tragic and controversial figure, built three towers here that bore the names of his loved ones: Mariamne (Miriam), his beloved wife whom he murdered in a fit of madness, Hippicus – his good friend, and Phasaël – his brother.

Near the entrance to the museum we can see one of the towers. Flags fly atop it and underneath it is a moat intended to protect the fortress. The upper part of the tower was built at a later period, but its foundations appear to be the remnants of the Hippicus Tower or the Phasaël Tower.

In the Roman period, this area was the seat of warriors from the Tenth Legion, which was brought to Jerusalem after the destruction of the Second Temple. The Crusaders dug a moat around the fortress styled after the ditches surrounding European castles, but in the climate conditions of Eretz Israel, the moat remained dry. The Mamelukes gave the fortress its present form. In the 16th century, Sultan Suleiman the Magnificent

built the current walls of Jerusalem and connected the fortress to the nearby Jaffa Gate.

Today, the museum houses the historical museum of Jerusalem, which presents the city's history from the Canaanite period until the present day, using innovative audiovisual aids. An unique sound and light show, the Night Spectacular, is also screened in the museum.

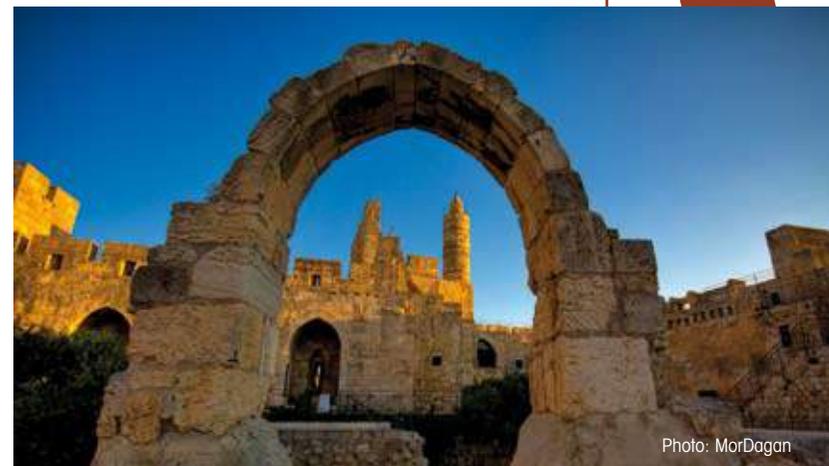


Photo: MorDagan

Facing west – Jaffa Gate

9

The main route westward left from this gate, to Jaffa and its port, and this is the source of the gate's name. In Arabic, the gate is called Bab al-Khalil, the "Gate of the Friend," which was a name for Abraham, the friend of God, and also the name of the city of Hebron, to which a route leaving Jaffa Gate southwards leads. The gate was the entrance point to the city and a meeting place for pilgrims, traders, travelers and passersby.

Before the gate, on the right, are two graves. A local legend has it that this is the burial place of the two engineers who built the walls for Sultan Suleiman the Magnificent. After they completed the construction of the walls, the angry Sultan beheaded them because they failed to include Mount Zion inside the walls. According to another version, he was afraid they would build equally beautiful walls elsewhere in the world...



Photo: Baruch Gian



The road leading to the Old City was paved for the visit by German Kaiser Wilhelm II to Jerusalem in 1898. The Kaiser had wanted to enter Jerusalem astride his horse, like a Crusader entering the city gates. Therefore, the moat surrounding the fortress was filled, and a road was paved into the Old City to honor the Kaiser and his entourage.

In the past, the Mamilla neighborhood was situated to the west of the gate. In the nineteen years in which the city was partitioned, the neighborhood became a frontier neighborhood located on the border. After the Six-Day War, it was decided to renovate the area and turn it into a tourism and luxury residence area. Most of the neighborhood's homes were demolished and no trace remains of them. A small part of the neighborhood was partially preserved, and it was incorporated in the nearby Alrov-Mamilla Avenue shopping and leisure center.

Our tour ends here. If you want, you can continue to tour inside the Old City or on its ramparts.

REST ROOMS

Mount Zion - near David's Tomb
 Winter: 07:00-17:00 Summer: 08:00-18:00

Jaffa Gate
 Winter: 07:00-17:00 Summer: 08:00-18:00

Writing and editing: Yad Izhak Ben-Zvi



Photo: Michael Halpern

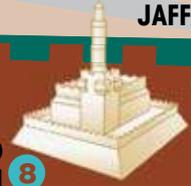
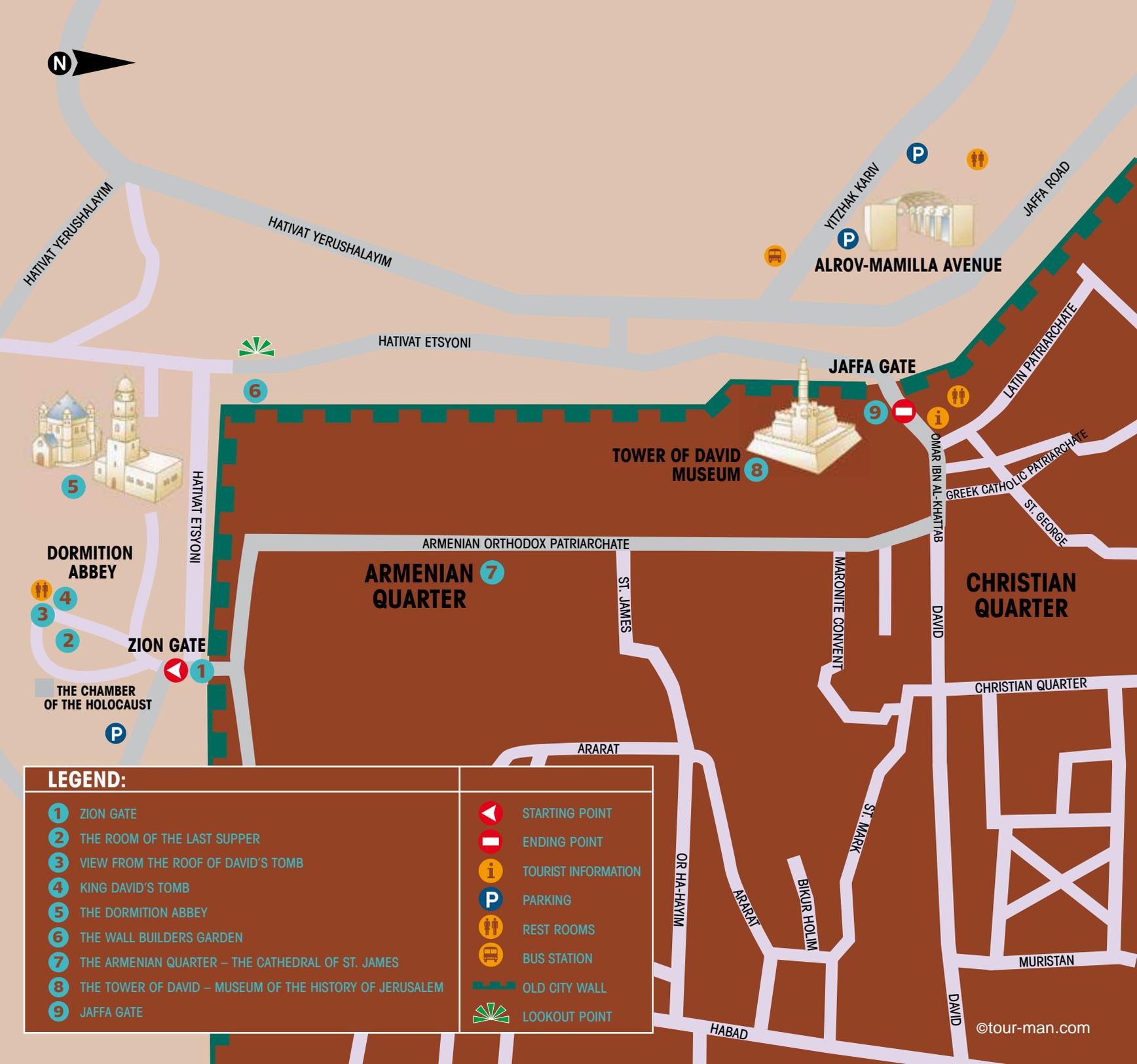
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Project management: Iky Bar-Yosef, Tourism consultation & managing





LEGEND:	
	ZION GATE
	THE ROOM OF THE LAST SUPPER
	VIEW FROM THE ROOF OF DAVID'S TOMB
	KING DAVID'S TOMB
	THE DORMITION ABBEY
	THE WALL BUILDERS GARDEN
	THE ARMENIAN QUARTER – THE CATHEDRAL OF ST. JAMES
	THE TOWER OF DAVID – MUSEUM OF THE HISTORY OF JERUSALEM
	JAFFA GATE
	STARTING POINT
	ENDING POINT
	TOURIST INFORMATION
	PARKING
	REST ROOMS
	BUS STATION
	OLD CITY WALL
	LOOKOUT POINT