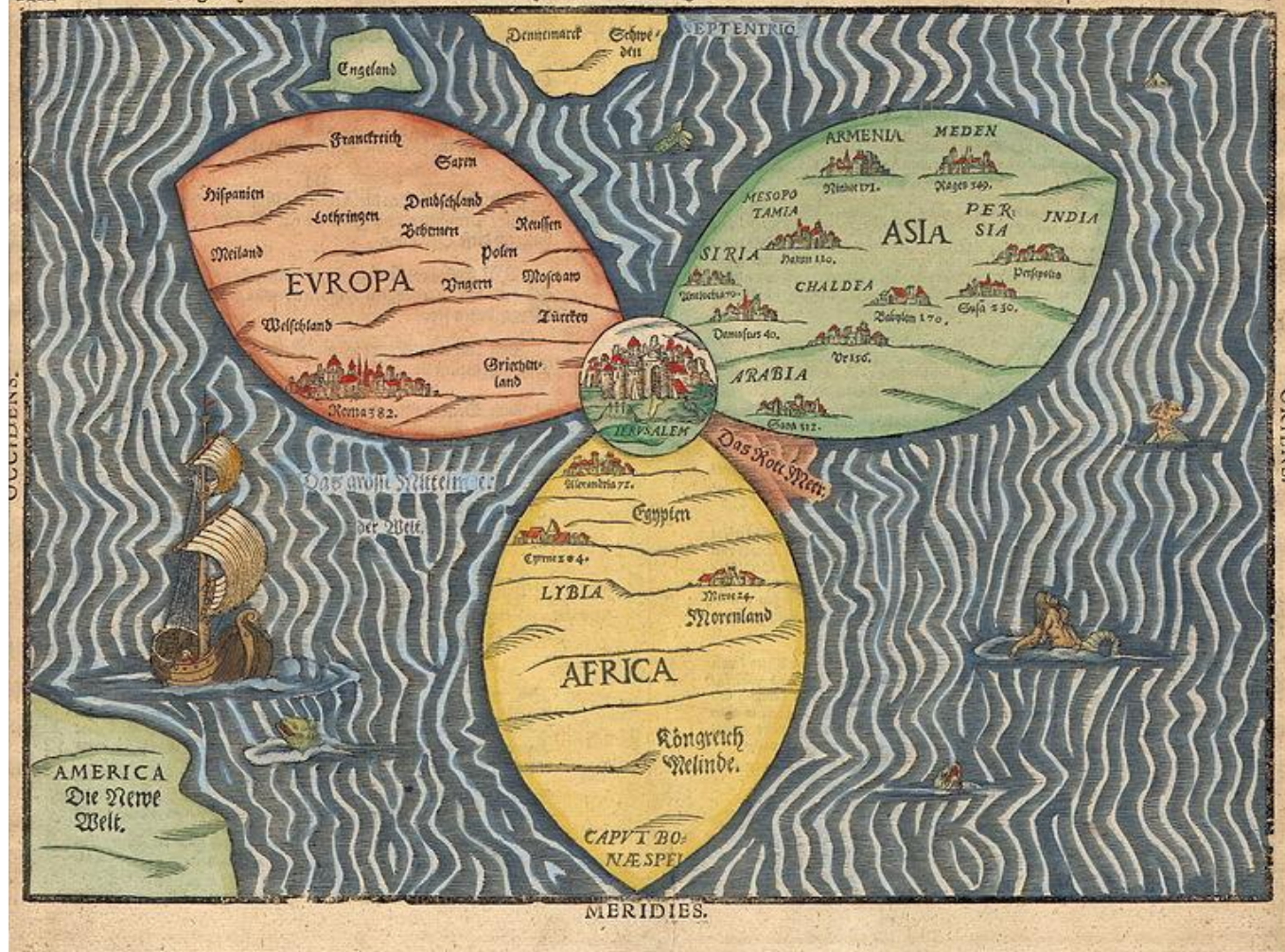


Jerusalem : Images and Ideas



Stylized world map in the shape of a clover-leaf (the three classical continents of Europe, Asia, Africa), with Jerusalem at the centre, with additional indication of Great Britain, Scandinavia and America / the New World. Page 4f. of *Die eigentliche und warhafftige gestalt der Erden und des Meers* (1581), printed in Magdeburg.

**Christian Hagiapolis Ierousalem / Hierosolyma**







This book tells the story of a major discovery.  
It adds significantly to our understanding of Jesus  
and his earliest followers. For the first time there is  
firm, reliable archaeological evidence directly  
connected to Jesus himself.

# THE JESUS DISCOVERY

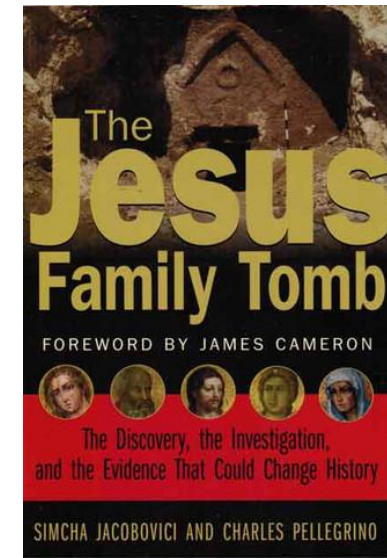
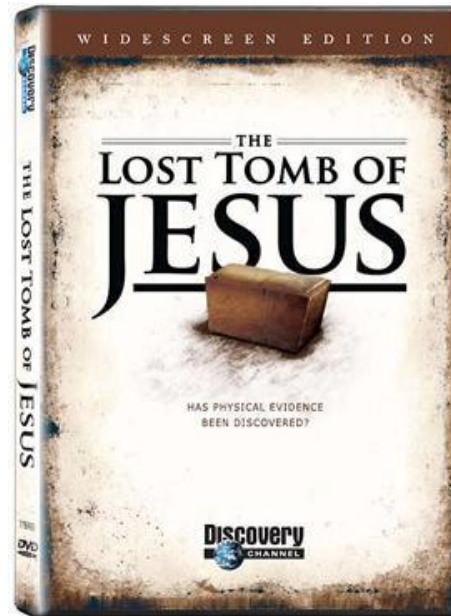
The New Archaeological Find That Reveals  
THE BIRTH OF CHRISTIANITY



JAMES D. TABOR

*Author of Paul and Jesus*

SIMCHA JACOBOVICI



The Lost Tomb of Jesus is a documentary co-produced and first broadcast on the Discovery Channel and Vision TV in Canada on March 4, 2007, covering the discovery of the Talpiot Tomb. It was directed by Canadian documentary and film maker Simcha Jacobovici. The film was released in conjunction with a book about the same subject, The Jesus Family Tomb, issued in late February 2007 and co-authored by Jacobovici and Charles R. Pellegrino. **The documentary and book's claims are the subject of controversy within the archaeological and theological fields, as well as among linguistic and biblical scholars.**

Experts have asserted the commonness of archaeological inscriptions bearing the name "Jesus". Paul Maier, professor of ancient history at Western Michigan University, notes that there were at least 21 "Yeshuas" or Jesuses famous enough to be included in the histories of Josephus

<http://www.jesusfamilytomb.com/>



The Talpiot Tomb (or Talpiyot Tomb) is a rock-cut tomb discovered in 1980 in the East Talpiot neighborhood, five kilometers south of the Old City in East Jerusalem. It contained ten ossuaries, six of them with epigraphs, including one with the inscription that has been interpreted as "Yeshua bar Yehosef" ("Jesus, son of Joseph"), though this text is not well-formed (i.e. sloppy) and highly disputed. The tomb also yielded various human remains and several carvings.

#### Stations of the Cross:

- 10 Jesus is stripped of his garments
- 11 Crucifixion: Jesus is nailed to the cross
- 12 Jesus dies on the cross
- 13 Jesus is taken down from the cross
- 14 **Jesus is laid in the tomb**



Ossuary of Jesus son of Joseph, Israel Museum, Jerusalem



**Isaiah:** probably composed during the Babylonian captivity after the destruction of the Temple of Solomon...describes how God will make Jerusalem the centre of his worldwide rule through a royal saviour (a messiah) who will destroy her oppressor (Babylon) The mashiach (messiah) will bring about the political and spiritual redemption of the Jewish people by bringing us back to Israel and restoring Jerusalem (Isaiah 11:11-12; Jeremiah 23:8; 30:3; Hosea 3:4-5).

### ישעיהו 3 Isaiah Chapter 3

- א** 1 For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah stay and staff, every stay of bread, and every stay of water;
- ב** 2 The mighty man, and the man of war; the judge, and the prophet, and the diviner, and the elder;
- ג** 3 The captain of fifty, and the man of rank, and the counsellor, and the cunning charmer, and the skilful enchanter.
- ד** 4 And I will give children to be their princes, and babes shall rule over them.
- ה** 5 And the people shall oppress one another, every man his fellow, and every man his neighbour; the child shall behave insolently against the aged, and the base against the honourable,
- ו** 6 For a man shall take hold of his brother of the house of his father: 'Thou hast a mantle, be thou our ruler, and let this ruin be under thy hand.'
- ז** 7 In that day shall he swear, saying: 'I will not be a healer; for in my house is neither bread nor a mantle; ye shall not make me ruler of a people.'
- ח** 8 For Jerusalem is ruined, and Judah is fallen; because their tongue and their doings are against the LORD, to provoke the eyes of His glory.
- ט** 9 The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have wrought evil unto themselves.
- י** 10 Say ye of the righteous, that it shall be well with him; for they shall eat the fruit of their doings.
- יא** 11 Woe unto the wicked! it shall be ill with him; for the work of his hands shall be done to him.
- יב** 12 As for My people, a babe is their master, and women rule over them. O My people, they that lead thee cause thee to err, and destroy the way of thy paths. {P}
- יג** 13 The LORD standeth up to plead, and standeth to judge the peoples.
- יד** 14 The LORD will enter into judgment with the elders of His people, and the princes thereof: 'It is ye that have eaten up the vineyard; the spoil of the poor is in your houses;
- א** כי הנה האדון יהוה צבאות, מסיר מירושלם ומיהודה, משען, ומשענה: כל, משען-לחם, וגבור, ואיש מלחמה; שופט ונביא, וקסם וזקן.
- ב** ונגש העם, איש באיש ואיש ברעהו; ורחבו, הנער בזקן, והנקלה, בנכבד.
- ו** כי-יתפש איש באחיו, בית אביו, שמלה לכה, קצין תהיה-לנו; והמכשלה הזאת, תחת ידך.
- ז** ישא ביום ההוא לאמר, לא-אֶהיה חבש, ובביתי, אין לחם ואין שמלה; לא תשימיני, קצין עם.
- ח** כי כשלה ירושלם, ויהודה נפלה: כי-לשונם ומעלליהם אל-יהוה, למרות עני כבודו.
- ט** הִכָּרַת פְּנֵיהֶם עֲנָתָה בָּם, וחסאתם כסדם הגידו לא כחדו; אוי לנפשם, כי-גמלו להם רעה.
- י** אמרו צדיק, כי-טוב: כי-פרי מעלליהם, יאכלו.
- יא** אוי, לרשע רע: כי-גמול ידיו, יעשה לו.
- יב** עמי נגשיו מעולל, ונשים משלו בו; עמי מאשריד מתעים, ודרך ארחתיד בלעו. {פ}
- יג** נצב לריב, יהוה; ועמד, לדון עמים.
- יד** יהוה במשפט יבוא, עם-זקני עמו ושריו; ואתם בערתם הכרם, גזלת העני בבתיכם.

Mark 13:1

And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

Mark 13:2

And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

T H E  
W O R K S  
O F  
F L A V I U S J O S E P H U S .

C O N T A I N I N G ,

- |  |   |
|--|---|
| I. The Life of JOSEPHUS, as written by himself.  | of the Jews, with the neighbouring Nations, till the final Destruction of JERUSALEM by the ROMAN Power. |
| II. The Antiquities of the Jewish People; with a Defence of those Antiquities, in Answer to APION. | IV. Account of PHILO's Embassy from the Jews of ALEXANDRIA to the Emperor CAIUS CALIGULA.               |
| III. The History of the Martyrdom of the MACCABEES; and the Wars                                   |   |

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The Whole newly Translated from the ORIGINAL GREEK,  
By EBENEZER THOMPSON, D.D. and WILLIAM CHARLES PRICE, LL.D.

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*Εκ ἀρχῆς ἱστορίας ἰσθμίου τῶν ἑσπερίων καὶ τῆς γῆς.*

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I N T W O V O L U M E S .

V O L U M E T H E F I R S T .

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L O N D O N :

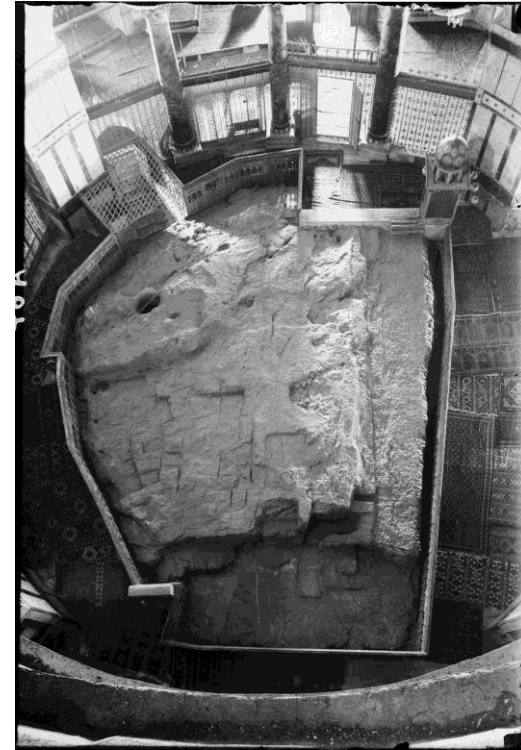
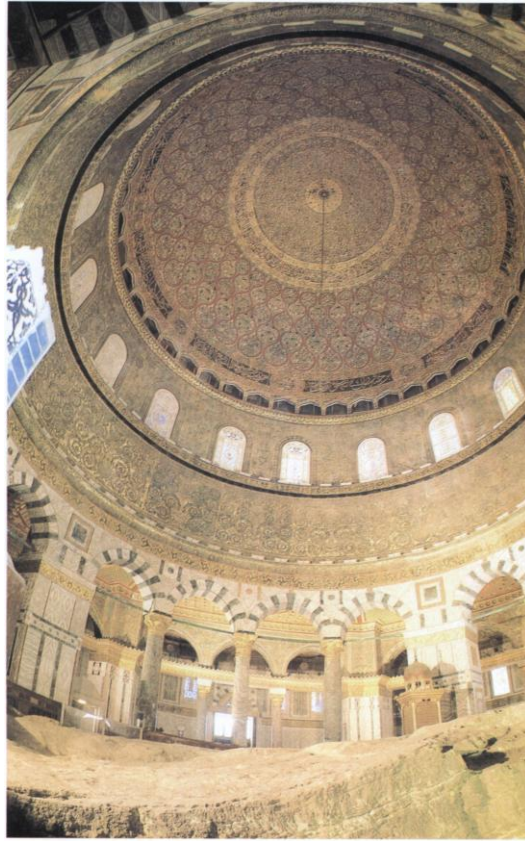
Printed for FIELDING and WALKER, No. 20. Paternoster Row.  
M.DCC.LXXVII.

Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day.

Flavius Josephus: Antiquities of the Jews, Book 18, Chapter 3, 3[51]



**Muslim Al Quds**



The Foundation Stone, or Rock (Sakhrah), beneath the Dome of the Rock

The Dome of the Rock gets its name from the massive rock (*al-Sakhra*) located at its center, upon which, according to Islamic history, the prophet Muhammad stood before he ascended to heaven. This rock is equally important in the Judaic tradition, which considers it the symbolic foundation upon which the world was built and the place of the Binding of Isaac.





*Sacrifice of Isaac*, mosaic floor of Synagogue at Beth Alpha, Israel, 6th century A.D.



### *Sacrifice of Ishmael*

Qur'ân from verse 37:99 to verse 37:109

99. He said: "I will go to my Lord! He will surely guide me

100. "O my Lord! Grant me a righteous (son)!"

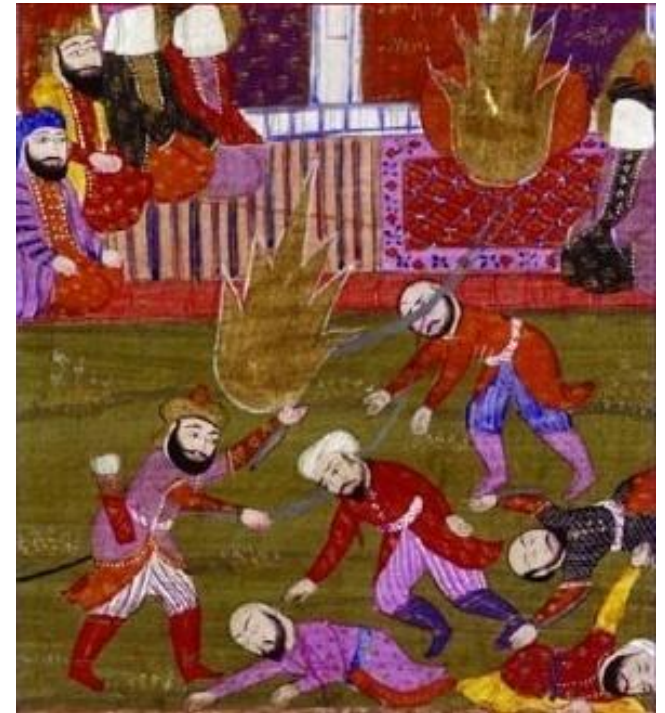
101. So We gave him the good news of a forbearing son.

102. Then, when (the son) reached (the age of) (serious) work with him, he said: "O my son! I have seen in a vision that I offer thee in sacrifice: now see what is thy view!" (The son) said: "O my father! Do as thou art commanded: thou wilt find me, if Allah so wills, one of the steadfast!"

103. So when they had both submitted (to Allah), and he had laid him prostrate on his forehead (for sacrifice),

104. We called out to him "O Abraham! ...

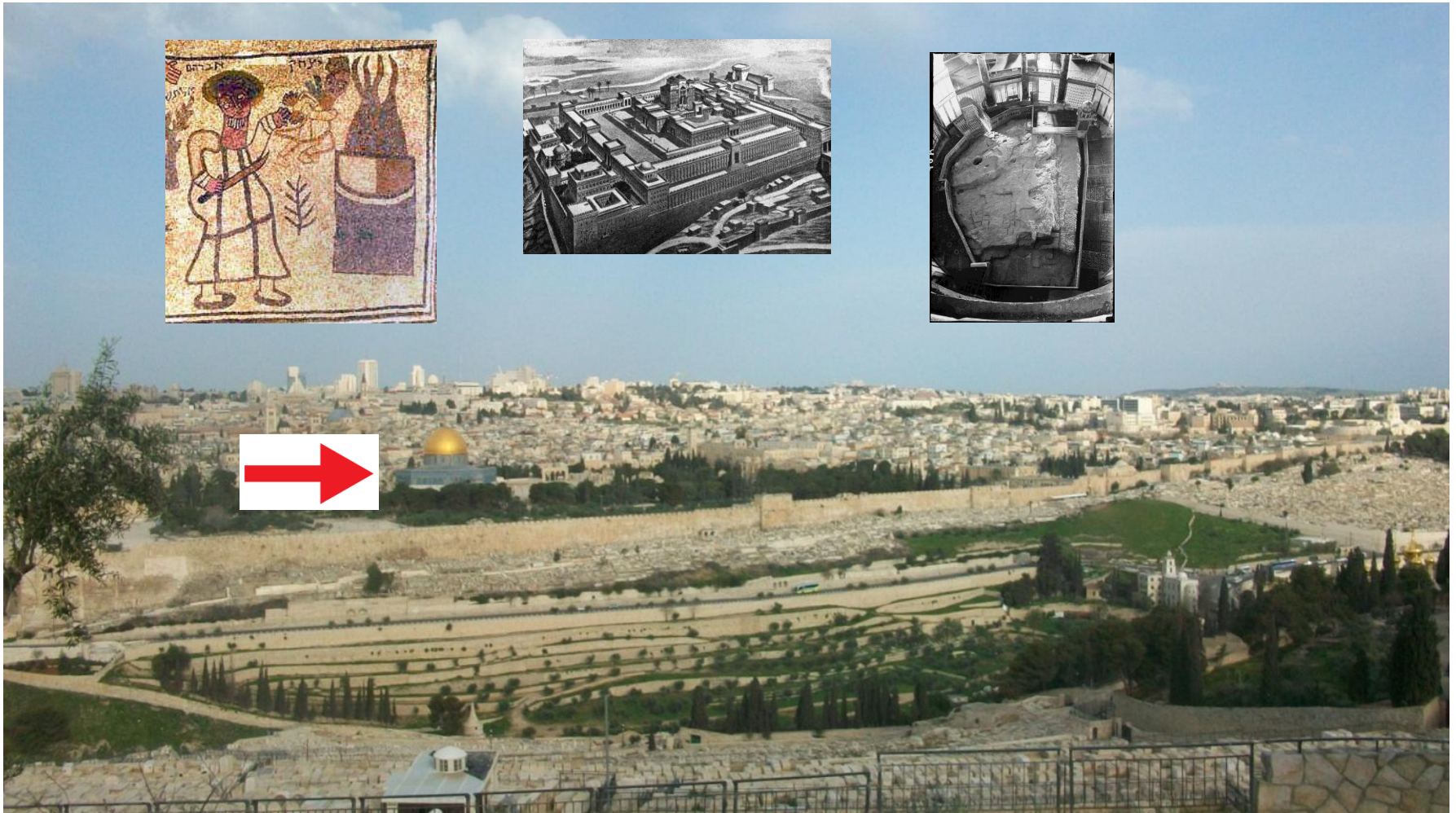
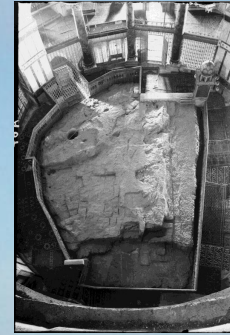
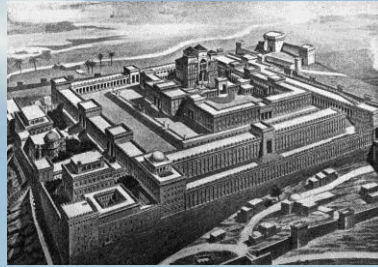
105. "Thou hast already fulfilled the vision!" - thus indeed do We reward those who do right.



Mohammed (on the left) leading Hamza and the Muslims against Banu Qaynuqa'. From the Jami'al-Tawarikh, 1314-5. Nour Foundation's Nasser D. Khalili Collection of Islamic Art, London.

The massacre of the Banu Qurayza. Detail from miniature painting The Prophet, Ali, and the Companions at the Massacre of the Prisoners of the Jewish Tribe of Beni Qurayzah, illustration of a 19th century text by Muhammad Rafi Bazil.





The old city of Jerusalem is built on Mount Moriah / Dome on the Rock/ Foundation Stone









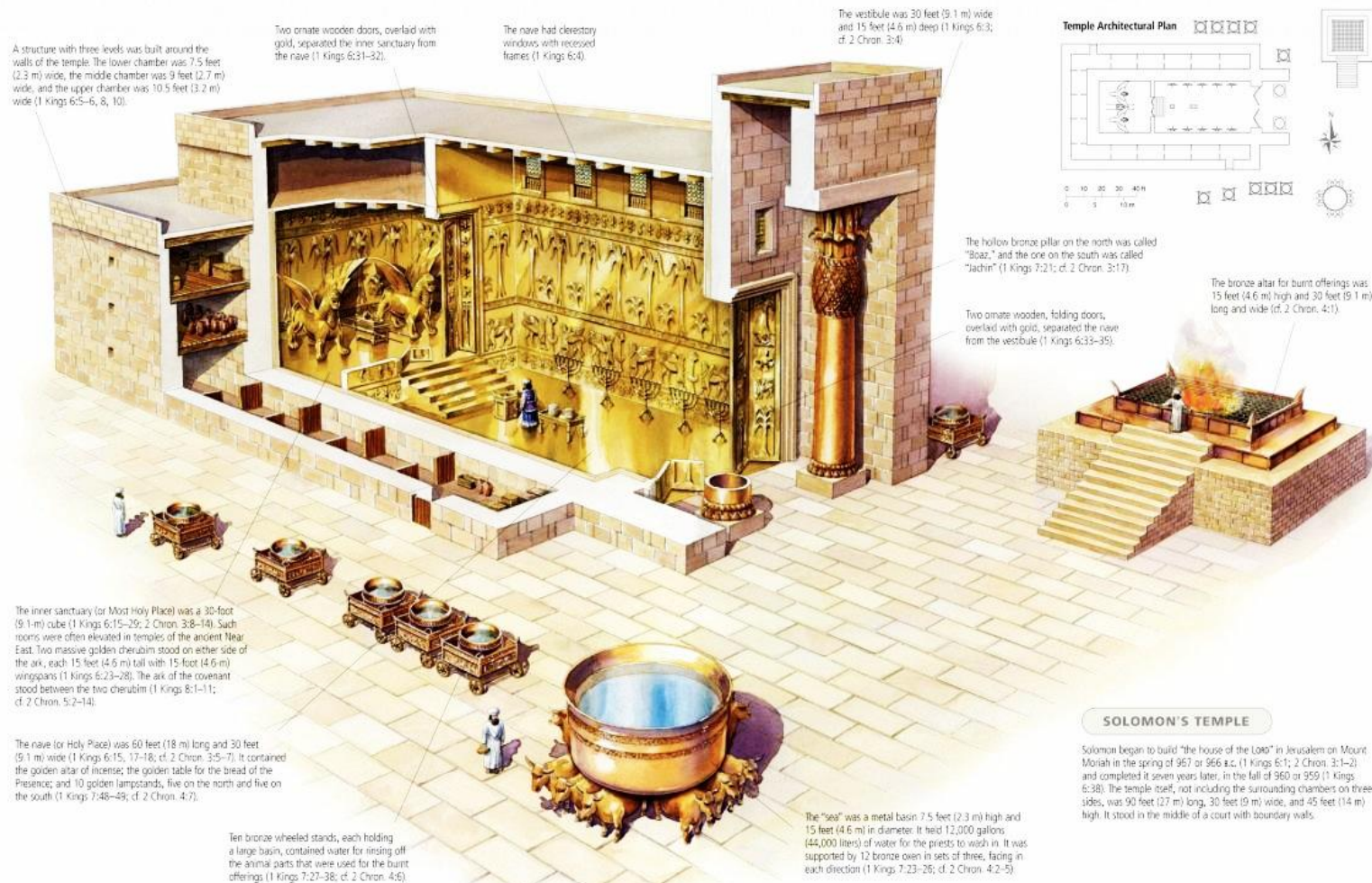
The Rumbach Street synagogue in Belváros, the inner city of the historical old town of Pest, in the eastern section of Budapest. The synagogue was built in 1872 to the design of the Viennese architect Otto Wagner. The Moorish Revival synagogue was built not as an exact replica of, but as an homage to the style of the octagonal, domed Dome of the Rock Muslim shrine in Jerusalem





2004: Yitzhaq Hayutman holds the key to peace on Earth - it's on a floppy disk in his pants pocket. With his full white beard, bald pate, and well-pressed khakis, the 61-year-old Israeli cybernetics expert and tech investor looks like Moses done over for a Banana Republic ad. Right now, he's showing me how he wants to position an airborne hologram over the Dome of the Rock, a gold-capped shrine that's one of the most holy sites in Islam. "The blimp will go there," Hayutman says pointing into the blue. "And eventually the Messiah will come."

Heavenly Jerusalem, New Jerusalem



Temple of Solomon, Jerusalem

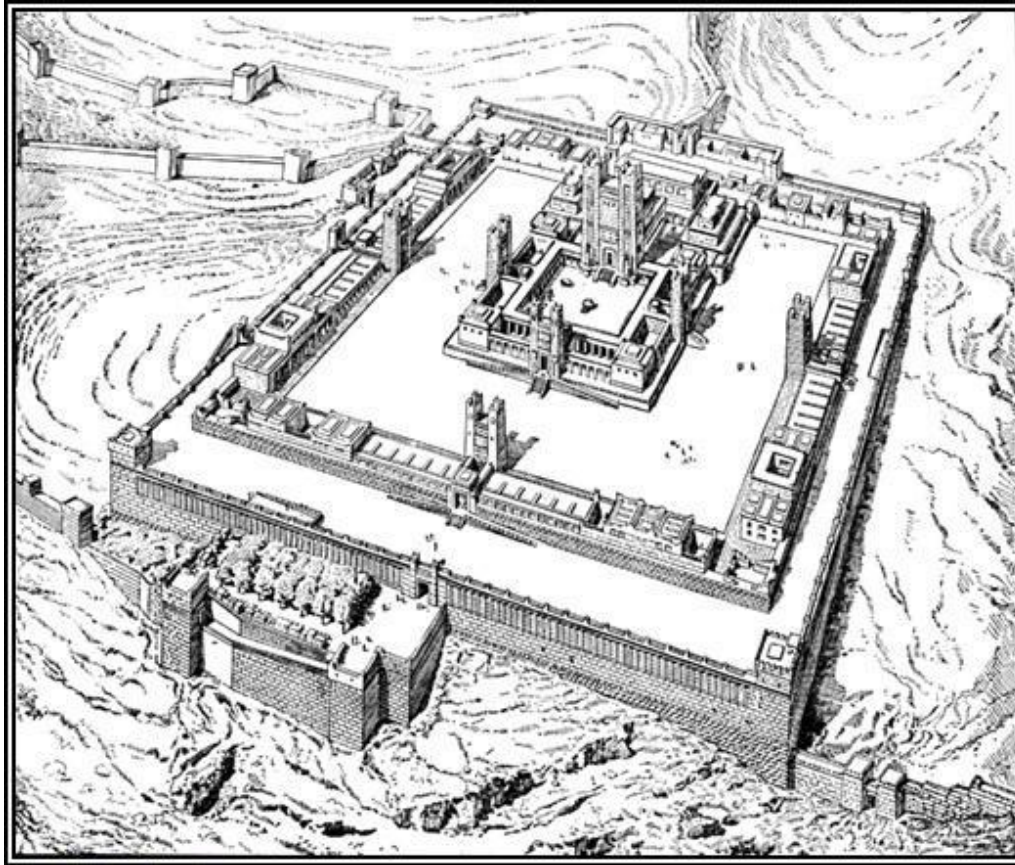




## Ezekiel:

Dura-Europos synagogue, Dura-Europos, Syria, 244 CE. The synagogue contains a forecourt and house of assembly with painted walls Ezekiel 37:1-14 The Valley of Dry Bones:

“The hand of the Lord was on me, and he brought me out by the Spirit of the Lord and set me in the middle of a valley; it was full of bones... Then he said to me, “Prophecy to these bones and say to them, ‘Dry bones, hear the word of the Lord! This is what the Sovereign Lord says to these bones: I will make breath enter you, and you will come to life... My people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel. 13 Then you, my people, will know that I am the Lord, when I open your graves and bring you up from them. I will put my Spirit in you and you will live, and I will settle you in your own land. Then you will know that I the Lord have spoken, and I have done it, declares the Lord.”

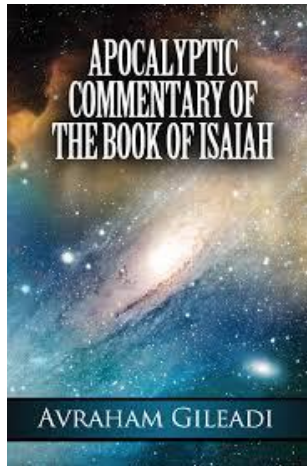


The Visionary Ezekiel Temple plan drawn by the 19th century French architect and Bible scholar Charles Chipiez.

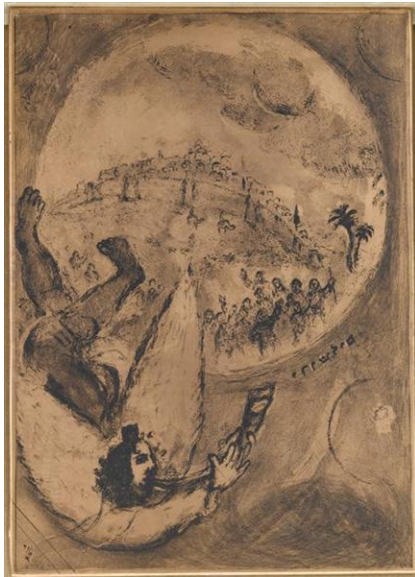
**Ezekiel:** Outside the inner gate, within the inner court, were two rooms, one at the side of the north gate and facing south, and another at the side of the south gate and facing north. <sup>45</sup> He said to me, “The room facing south is for the priests who guard the temple, <sup>46</sup> and the room facing north is for the priests who guard the altar. These are the sons of Zadok, who are the only Levites who may draw near to the LORD to minister before him.” <sup>47</sup> Then he measured the court: It was square—a hundred cubits long and a hundred cubits wide. And the altar was in front of the temple.



**Isaiah 54: 1** “O storm-battered city, troubled and desolate! I will rebuild you with precious jewels and make your foundations from lapis lazuli. 12 I will make your towers of sparkling rubies, your gates of shining gems, and your walls of precious stones. 13 I will teach all your children, and they will enjoy great peace. 14 You will be secure under a government that is just and fair. Your enemies will stay far away. You will live in peace, and terror will not come near.



Chagall, The Prophecy of Isaiah, 1960s



Chagall, Peace and Glory were brought to Jerusalem with the forgiveness of God (Isaiah LII, 1 7), etchings for Bible, 1956



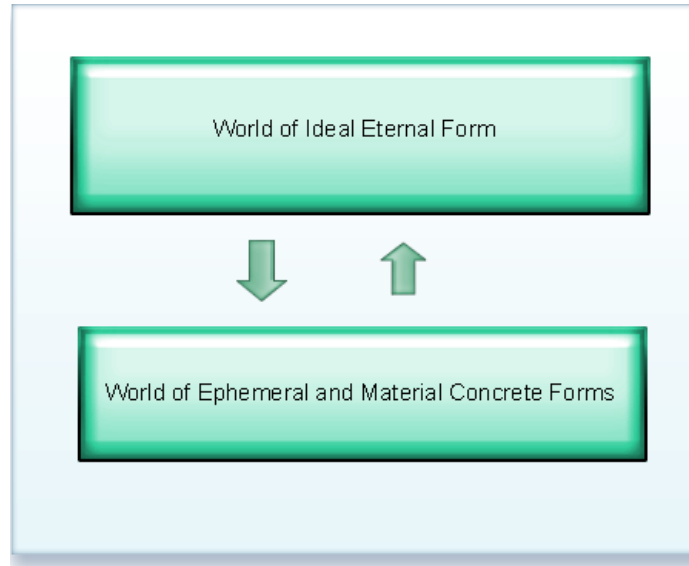


Mount of Olives, Jerusalem

## **Zechariah**

14 A day of the Lord is coming, Jerusalem, when your possessions will be plundered and divided up within your very walls. 2 I will gather all the nations to Jerusalem to fight against it ...3 Then the Lord will go out and fight against those nations, as he fights on a day of battle. 4 On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south...Then the Lord my God will come, and all the holy ones with him...8 On that day living water will flow out from Jerusalem, half of it east to the Dead Sea and half of it west to the Mediterranean Sea, in summer and in winter. 9 The Lord will be king over the whole earth. On that day there will be one Lord, and his name the only name. 10...Jerusalem will be raised up high from the Benjamin Gate to the site of the First Gate, to the Corner Gate, and from the Tower of Hananel to the royal winepresses, and will remain in its place. 11 It will be inhabited; never again will it be destroyed. Jerusalem will be secure.

Platonic thought posits that every real object draws its existence from an ideal metaphysical form. Thus, if there is a Temple on earth, there must be a metaphysical Temple; an earthly Jerusalem demands a heavenly Jerusalem.



*Ramban (Nachmanides) Commentary on the Torah*

The Holy One, blessed be He, said, 'I will not enter the heavenly Jerusalem until I can enter the earthly Jerusalem'. Is there then a heavenly Jerusalem?-Yes; for it is written, Jerusalem thou art built as a city that is compact together.

1267: Nachmanides goes to Jerusalem and prays at the Western Wall. Reported to have found only two Jewish families in the city



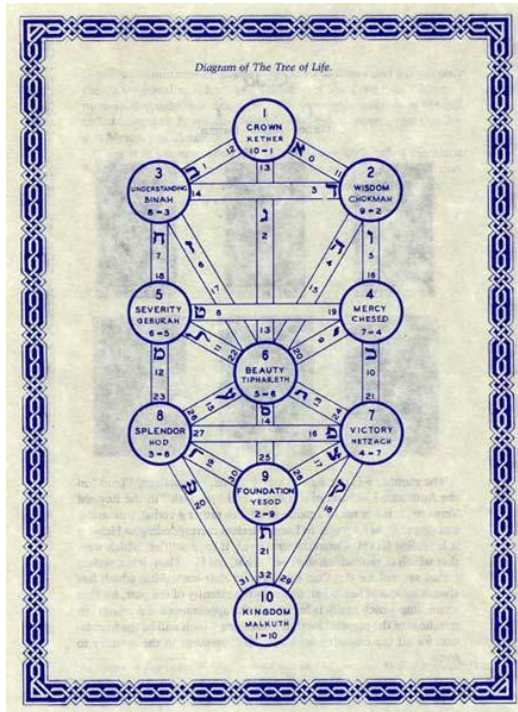
Ramban Synagogue to-day

Nachmanides, a rabbi from Spain, arrived in Jerusalem in summer 1267. On his arrival in the town he organized the remnants of the Jewish community and erected a synagogue in a derelict house. Reports of his activities circulated rapidly; many Jews streamed into Jerusalem. The Ramban Synagogue, the second oldest active synagogue in the Old City of Jerusalem, was founded by Nachmanides (whose name is often abbreviated as Ramban) in 1267.





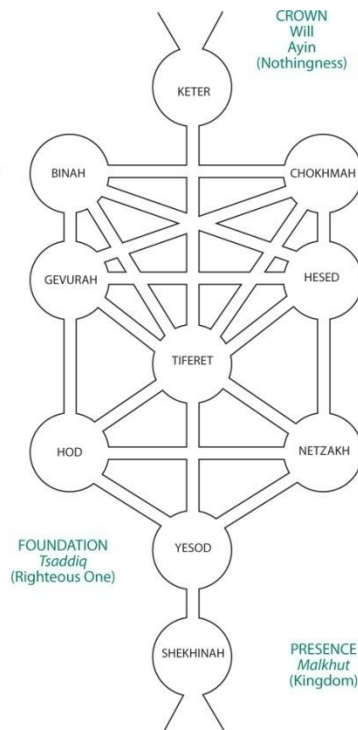
Ari Ashkenazi Synagogue, Safed, Israel, was built in memory of Rabbi Isaac Luria, (1534 - 1572), who was known as the "Ari". It dates from the late 16th-century, it being constructed several years after the death of Luria, a great kabbalist who arrived in Safed in 1570. It may be the oldest synagogue in Israel that is still in use.



UNDERSTANDING

POWER  
Din  
(Judgment)

SPLENDOR

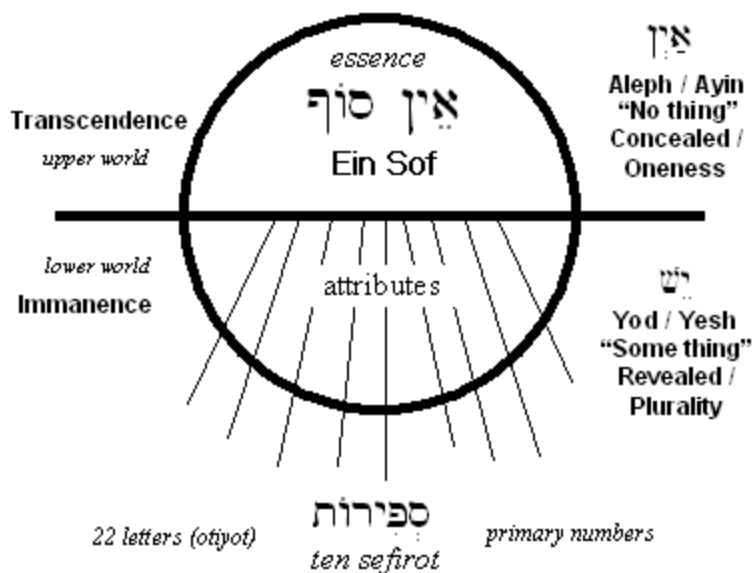
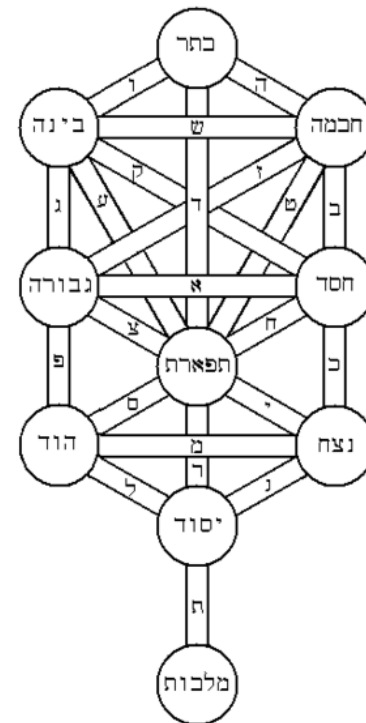


WISDOM  
Point  
Beginning

LOVE

BEAUTY  
Rakhamin  
(Compassion)

ETERNITY



Luria explained messianism as a central dynamic, incorporating the full diversity of previous Kabbalistic concepts as outcomes of its processes.





Ardon Windows in the Jewish National and University Library in Jerusalem



# **Ottoman Jerusalem and Modernization (1516-1917)**

# The Conservation of Jerusalem's City Walls

About

Surveys

Guidelines

Conservation of the Wall

Photo Gallery

**Home Page**

עברית

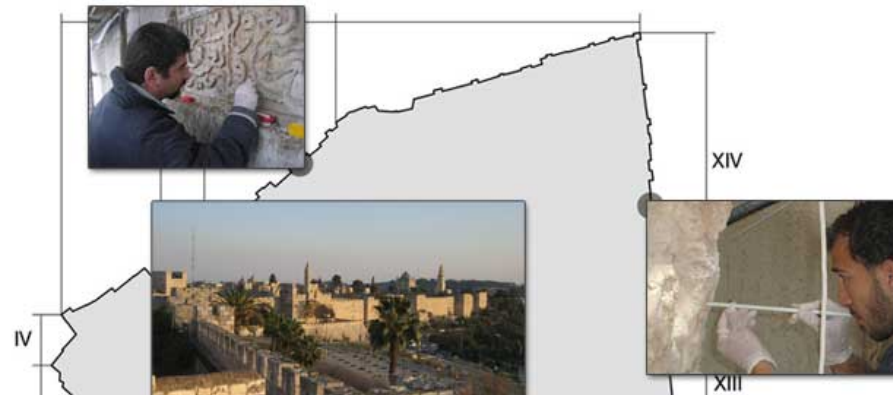
The Old City walls number among Jerusalem's most important cultural assets. They are without doubt an outstanding monument which has influenced the city's urban landscape, both in the past and present.

The project is managed by the Jerusalem Development Authority.

The city wall, as we know it today, was built in the Ottoman period, in 1537, by the sultan Suleiman the Magnificent, and it is the latest fortification system to have enclosed Jerusalem in the city's history. Parts of more ancient walls are incorporated in the Ottoman wall and these can be seen along certain sections of it. The city wall from the Ottoman period was preserved in its entirety, save a few changes that were carried out to parts of it.

The condition of the wall has deteriorated over the years due to its exposure to constant weathering and destruction.

The Jerusalem City Walls Conservation Project was begun in 2007 after several stones fell from the wall. This extensive project is being administered by the Jerusalem Development Authority and is



Introduction

The Early Periods

First Temple Period

Second Temple Period

The Time of Nehemiah

Hasmonean Period

Herodian Dynasty and the Roman Procurators

Late Roman Period - Aelia Capitolina

The Byzantine Period

Early Islamic Period

The Crusader Period

The Ayyubid Period

The Mamluk Period

The Ottoman Period

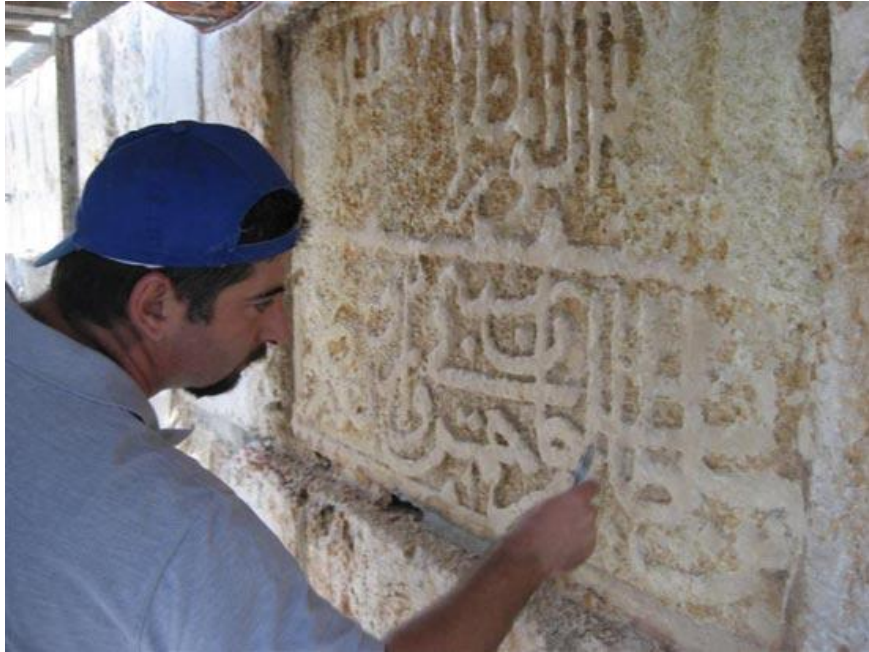
The Time of the British Mandate

Jordanian Rule

State of Israel



## Conservation Engineering in Israel, 1988–2013





Félix Bonfils, *Jewish women in street costume*, 1880.

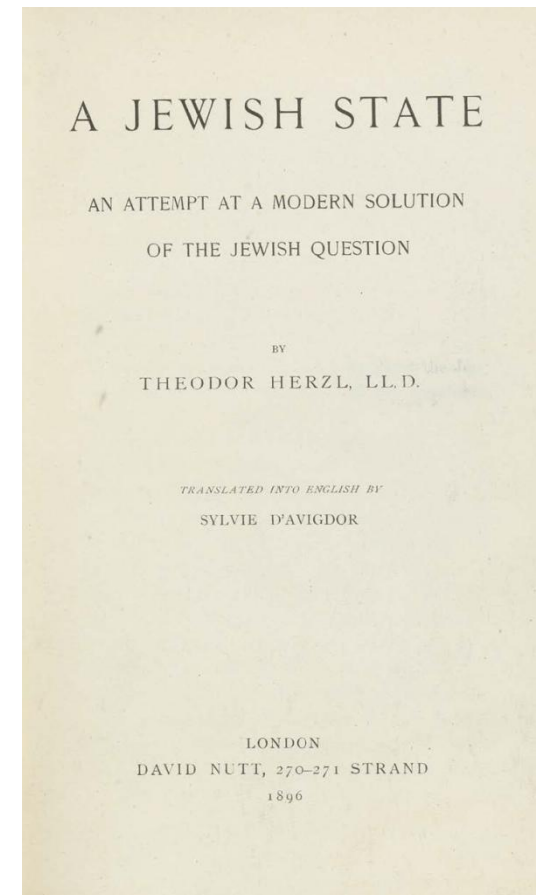


**British in Jerusalem during the late Ottoman era, 19th century to 1916**

**European Jews in Jerusalem: Thedor Herzl, Boris Schatz and the Bezalel Academy, 1908-1914**



Theodor Herzl in Basel, 1897



**Zionism is a form of nationalism of Jews and Jewish culture that supports a Jewish nation state in the territory defined as the Land of Israel.** Zionism emerged in the late 19th century in central and eastern Europe as a national revival movement, and soon after this most leaders of the movement associated the main goal with creating the desired state in Palestine. Theodor Herzl (1860 – 1904) , a Jewish journalist and writer from Austria-Hungary, is considered the founder of the Zionist movement. In his 1896 book *Der Judenstaat*, he envisioned the founding of a future independent Jewish state during the 20th century. Theodor Herzl He is considered to have been the father of modern political Zionism and in effect the founder of the State of Israel.



The idea of establishing Bezalel Academy was first presented by Schatz to Dr. Theodor Herzl, in 1903



Boris Schatz in Bezalel wood frame



Theodor Herzl in Basel, 1897



Shmuel Ben-David, design for a postcard published by Y. Ben-Dov showing left to right, the Bezael buildings, Boris Schatz, Arnold Lachovsky, and a Yemenite craftsman, Israel Museum, Jerusalem





Hebrew lesson, c.1906



Ya'akov Stark designing decorative motifs from Hebrew letters, 1906





*And The Wolf Shall Dwell with the Sheep*, glazed tiles, c.1925, private collection, New York





Ephraim Moshe Lilien, *The Jewish May*, from *Songs of the Ghetto*, 1906



Artist Zeev Raban (originally from the Bezalel Academy, 1912-) with a clay model of oak capital designed for the decoration of Y.M.C.A. building in Jerusalem.

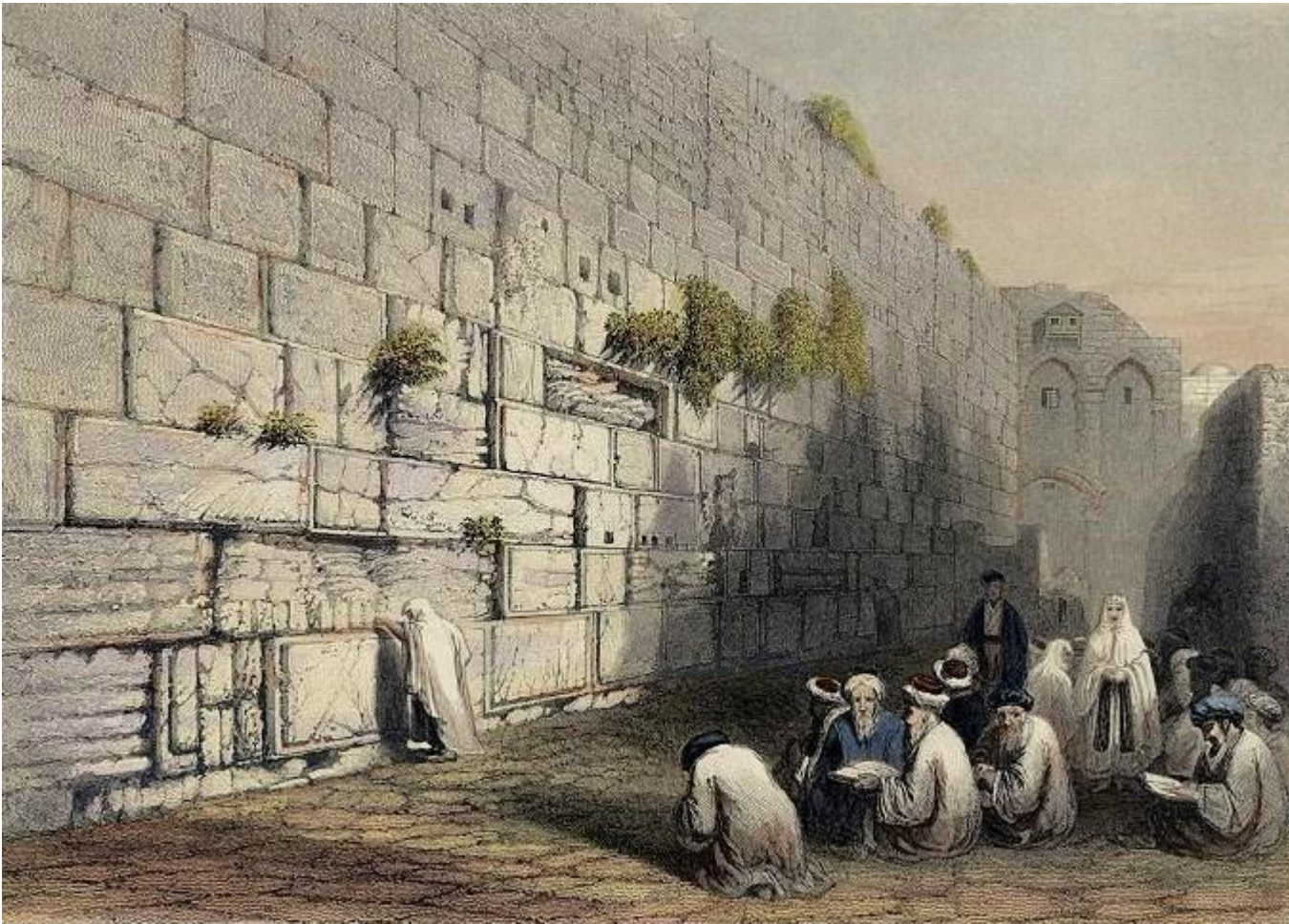


Israel Aharoni (left) and Boris Schatz (right) in the exhibition hall of the zoological collection at the museum, 1909



Jerusalem YMCA Building, lion and calf capital





Jews Place of Wailing, Jerusalem, 1860, Walks about the City and Environs of Jerusalem, Engraving by E.Challis after an etching by W.H.Bartlett, 1844.





Prayers, Western Wall, 19th c.



Women at prayer, early 20th c.

## Israeli-Jewish Artists and Zion

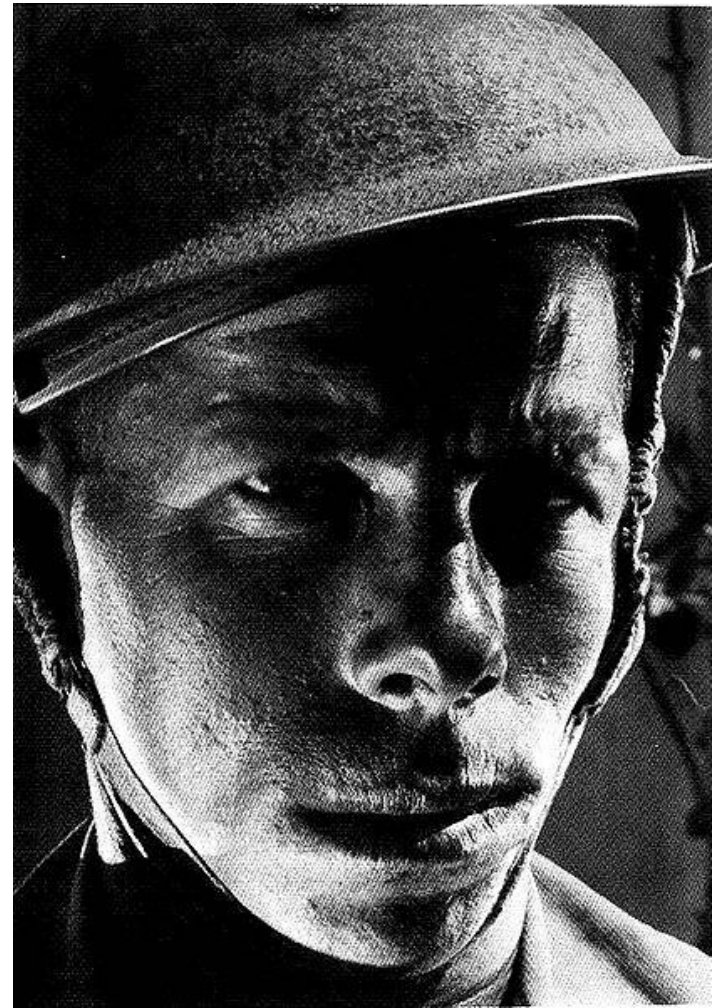
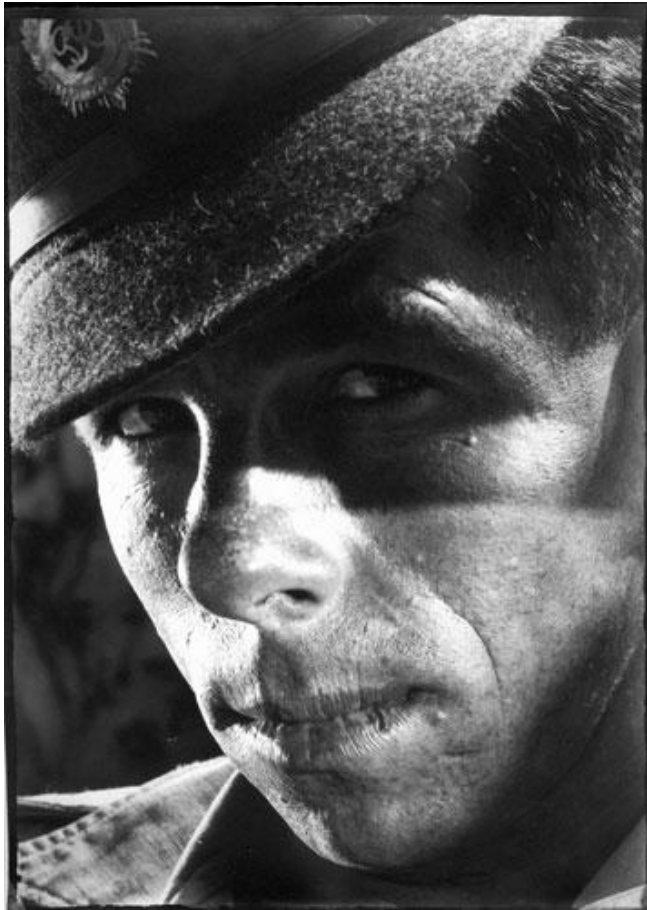


Reuven Rubin, *The Road to Jerusalem*, 1925





David Rubinger's signature photograph is of paratroopers at the Western Wall, shortly after its recapture by Israeli forces in the Six-Day War.



Helmar Lerski, Jewish soldiers series, 1940s



Adi Nes, *Untitled (The Last Supper)*, 1999



# **Palestinian Artists, Nationalism and Self-Determination**

# Holocaust, 1939-45



## Jewish Refugees from the Holocaust



This archival photo in the Northwestern University Library exhibit shows Jewish immigrants arriving in Palestine in 1945, including a 14-year-old Uri Orlev (at right), not long after being liberated from Bergen-Belsen concentration camp. Uri Orlev is arguably the world's best known and certainly the most translated writer of children's literature about the Holocaust.

As many as 170,000 Jewish displaced persons and refugees had immigrated to Israel by 1953.

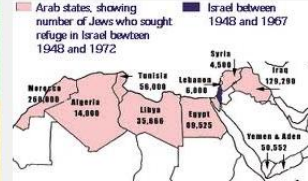


# Palestinian Refugees

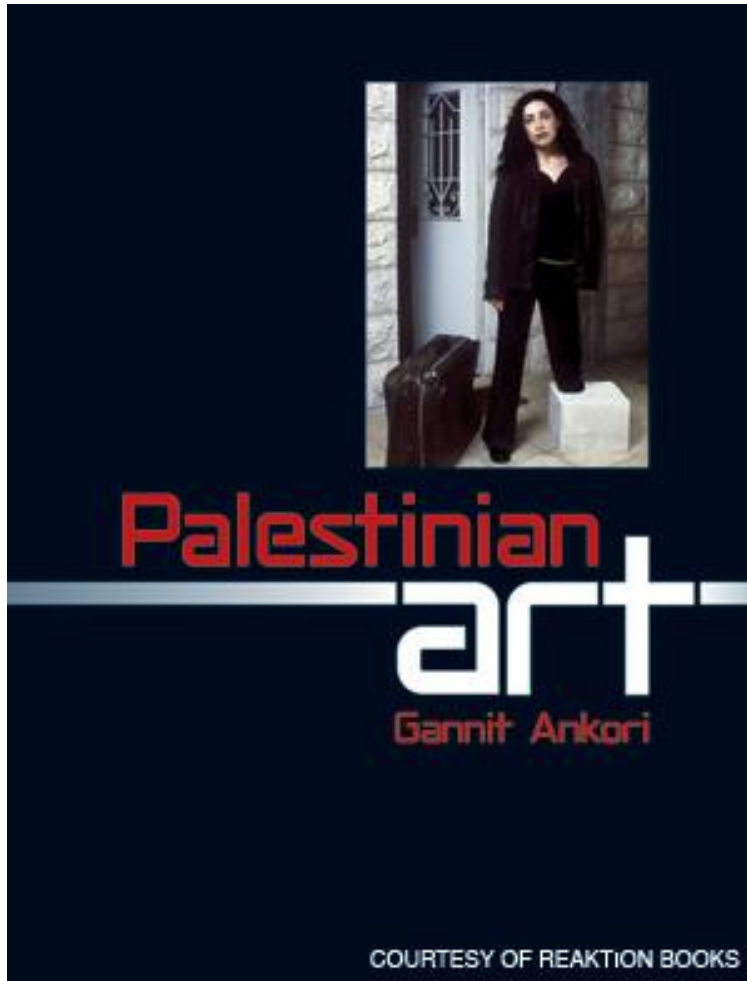
The collage consists of 35 black and white photographs and one map, illustrating the history and current situation of Palestinian refugees. The images show refugees in various settings: carrying luggage, in tents, walking in groups, and in urban environments. A central map shows the number of Jews who sought refuge in Israel between 1948 and 1957, categorized by Arab state of origin.

Arab states, showing number of Jews who sought refuge in Israel between 1948 and 1957

Arab State	Number of Refugees
Lebanon	129,200
Syria	4,000
Tunisia	50,000
Libya	25,000
Egypt	60,000
Yemen & Aden	50,000
Algeria	14,000
Morocco	700,000

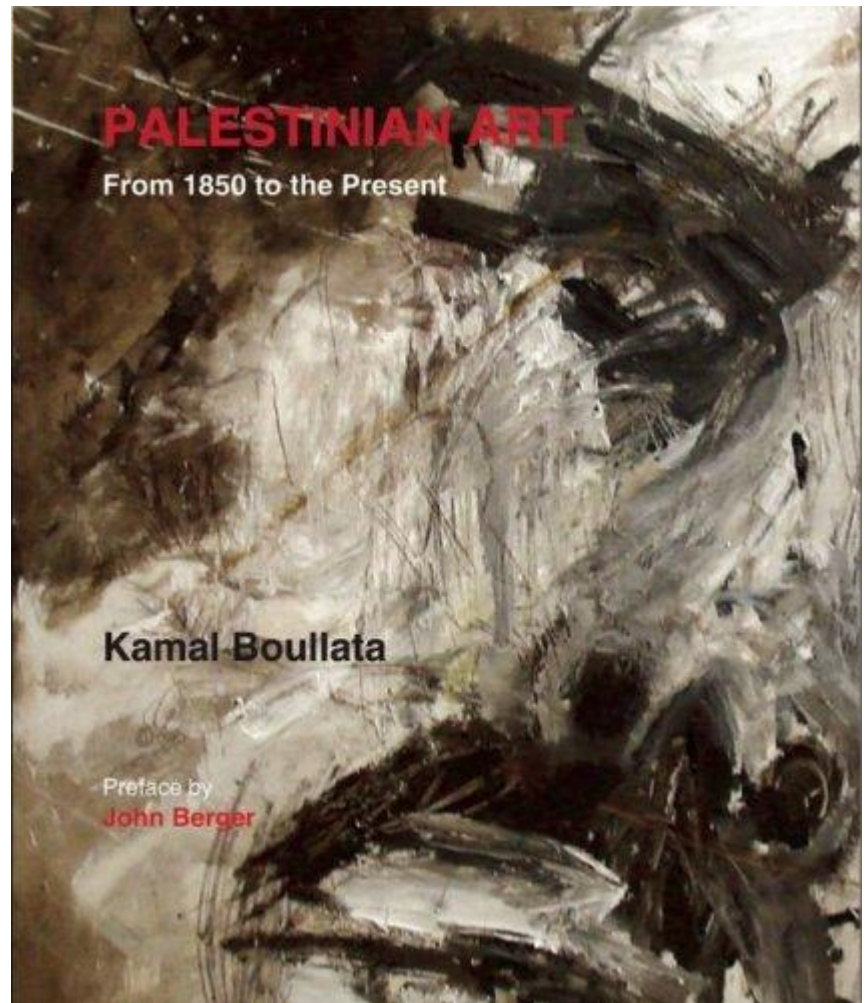






Gannit Ankori, *Palestinian Art*, Reaktion Books, **2006**

“Gannit Ankori's *Palestinian Art* is the first in-depth English-language assessment of contemporary Palestinian art, and it offers an unprecedented and wholly original overview of this art in all its complexity.”



Kamil Boullata, *Palestinian Art: From 1850 to the Present*, Saqi Press, **2009**, London (in English)

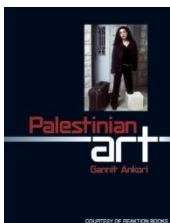
## **BOULLATA**

"I must admit I feel disappointment and pain. Innocently enough, I thought that I was a human being and it turns out that as an Israeli, I am not." Ankori says. As a self-professed radical leftist, she was called "Arafat's whore and anti-Zionist, because I dared to even use the term Palestinian," and now, paradoxically, she is seen, in her words, as a colonialist and occupier.

Who, then, has the right to tell the Palestinian story? Did Ankori, as a Jewish Israeli who decided to write the history of Palestinian art, not enter a political minefield from which she had no chance of escaping safely? Can the occupier tell the story of the occupied without appropriating it?

## **ANKORI**

Ankori, on the other hand, argues that Boullata, to whom she dedicated a chapter in her book, harasses her and further accuses him of chauvinism. "I arrive in Amsterdam and New York, and his letters continue to follow me," relates Ankori. "I want him to leave me alone, to get on with his life, to write a book of his own. He wrote, accused and slandered enough, and his allegations proved baseless. There is a principle here [occupier-occupied relations - T.P.] that he is riding on. He knew how to take it there."





# Art Journal Pays Israeli Scholar \$75K After Libel Lawsuit Threat

*Article by Controversial Columbia Prof. Is at Issue*

**By Marc Perelman**

Published June 20, 2008, issue of [June 27, 2008](#).



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The publisher of a prominent academic art journal has paid \$75,000 and committed to making a public apology to an Israeli scholar who was the subject of a critical review by a controversial Columbia University professor, the Forward has learned.

The College Art Association, publisher of Art Journal, made the payment as part of a settlement reached a month ago pertaining to an article written by Joseph Massad, an associate professor of modern Arab politics at Columbia who is embroiled in a tenure dispute and has been criticized by some Jewish students on campus.

The CAA had been threatened by a lawsuit in the United Kingdom by Gannit Ankori, chair of the art-history department at the Hebrew University of Jerusalem. Ankori objected to an article written by Massad that was published in the fall 2007 edition of Art Journal. In his article, which was titled "Permission to Paint: Palestinian Art and the Colonial Encounter," Massad accused Ankori of "drawing heavily" on the works of a Palestinian artist in her book "Palestinian Art" without giving proper credit — allegations that Ankori disputed.

The Chronicle of Higher Education first reported on the existence of the settlement between Ankori and the CAA, but additional details of the agreement, in particular the financial compensation, were obtained by the Forward on Friday. In an e-mail, Ankori said that she will use the settlement money to pay for her legal bills and donate the remainder to the Parents Circle, a grass-roots organization of Palestinian and Israeli families who lost loved ones in the conflict and are now working together for peace.

Two major scholarly journals published reviews of Ankori's book (the British Art Book in May 2007, and the American Art Journal in its fall 2007 issue). The reviewers accepted Boullata's personal and political allegations, trying to prove that justice was on his side. In response, Ankori turned to her lawyers, and they requested in February of this year that the two journals retract the arguments put forth.

Following the demand, the journals reached a settlement plan with Ankori and even published a public apology. Art Journal went one step further, asking its readers to tear out the pages of Ankori's book review from its issue. Ankori additionally received financial compensation, \$75,000 from Art Journal and \$30,000 from Art Book. Presenting a confirmation slip, Ankori says she donated this money, after paying her legal bills, to an organization dedicated to bereaved Israeli and Palestinian families.

# **Jerusalem To-day: Architecture, Urban Space and Contested Identities**

## Museums frequently mentioned on the web



**Yad Vashem**  
Jerusalem



**Israel Museum**  
Jerusalem



**Bible Lands Museum**  
Jerusalem



**Shrine of the Book**  
Jerusalem

## Attractions travellers recommend

150 of **150** shown

### Old City of Jerusalem



**Ranked #3** of 150 attractions in Jerusalem

★★★★★ 1,690 reviews

"Amazing Place" 30/07/2013

"The most exciting place" 30/07/2013

Category: Historic Walking Areas; Neighbourhoods; Historic Sites; History Museums

The old city is great fun for the whole family. You can spend more than a day and not get through the attractions. There are the wall tours, which cost a bit. You can take a... [more »](#)

[Visitor photos](#) (737)

### Tower of David Museum (The Citadel)

📍 As featured in 3 days in Jerusalem



**Ranked #11** of 150 attractions in Jerusalem

★★★★☆ 332 reviews

🏆 Travellers' Choice® 2013 Winner [Attractions](#)

"Great Light Show" 23/07/2013

"Really just reviewing the Night Specta..." 21/07/2013

Category: History Museums

Owner description: Located in the restored ancient Citadel, this museum traces the long and turbulent history of Jerusalem using audiovisual... [more »](#)

[Visitor photos](#) (90)

With the highest number of museums per capita in the world (over 200), Israel clearly takes culture and education seriously. According to a recent [CNN Travel Article](#), Jerusalem is home to four of the top ten museums in Israel. Below we expand on CNN's top Israel museums to bring you our list of Top 5 Jerusalem Museums.





Crowning the Mount of Remembrance, in Jerusalem, Yad Vashem's 45-acre campus forms Israel's National Memorial to the Martyrs and Heroes of the Holocaust. There, Moshe Safdie's history museum, a 575-foot-long, sky lit building, tunnels through the hillside, emerging at one end with expressively curving planes of concrete.



Moshe Safdie, Yad Vashem, Children's Holocaust Memorial, Jerusalem, 1987





“Tower of David Museum *Tracing the History of Jerusalem Through Innovative Cultural Programming*

The 2500 year old fortress located beside Jaffa Gate in the Old City was established by the Jerusalem Foundation in 1989 and traces the history of Jerusalem, from the Canaanite period through the present day. The Museum houses a permanent exhibition on Jerusalem as well as changing exhibits that bring special insight to visitors. Support is needed to develop more cultural and education programming.” Jerusalem Foundation





*“Teddy Park located in Mitchell Park* honors the memory of Jerusalem's legendary Mayor and the founder of the Jerusalem Foundation. Facing the walls of the Old City and in the center of Jerusalem, the park includes Israel's only sound and light water fountain. The Park will provide cultural and educational events to all sectors of Jerusalem society. It will be a central meeting point between old and new Jerusalem. The Park will also be home to a multimedia Visitor's Center that contains an interactive exhibition of Teddy's story and the history of the development of the modern city. The various pathways, squares and other landscaped areas, including waterways, a natural amphitheater, a donor wall honoring those who made significant contributions to Jerusalem and more will provide visitors with a unique experience in a unique city, honoring a legendary man. There is no more fitting crossroads, no more appropriate site for the Jerusalem Foundation to tell the story of Teddy's life and acknowledge those who contributed to modern day Jerusalem. “ (Jerusalem Foundation)



Dani Karavan. *Olive Trees Will Be Our Borders*, Israel, neon installation, 100 x 460 cm, 2009