

Bibliography

Works on the history and the archaeology of the Holy Land are legion. The following selection is limited to primary sources which have an immediacy and impact that commentaries lack.

Archaeological Sites

Over a hundred years' work on 367 sites has been conveniently summarized in E. Stern (ed.), *The New Encyclopedia of Archaeological Excavations in the Holy Land* (4 vols., Jerusalem: Israel Exploration Society/New York: Simon & Schuster, 1993). Most of the articles are written by the archaeologists who dug the respective sites, and good photographs, plans, and bibliographies are included. This authoritative work is the source for the dates given in this guide.

Old Testament Period

The basic text is, of course the Bible whose religious message is set in a well-defined historical and geographical context. Frequent references to the OT have been provided because, when read on the site, they often provide the human dimension which brings the ruins to life.

Extra-biblical texts are equally illuminating. Rulers of the great states adjoining Palestine, whose armies marched through the country century after century, left detailed records of their battles and conquests. Petty kings of city-states wrote to their overlords. Merchants noted their dealings. Schoolboys copied exercises. These documents have been published in *The Ancient Near East: An Anthology of Texts and Pictures* edited by J. B. Pritchard (Princeton: Princeton University Press, 1958; reissued in two paperback volumes 1975). Excellent indices make it easy to find the texts and pictures relevant to a particular site.

Josephus

Detailed information on places and people of the New Testament period is provided by the Jewish historian Flavius Josephus (AD 37–100). Born Joseph ben Matthias, he was made governor of Galilee at the beginning of the First Revolt (AD 66) but as soon as possible turned traitor and sided with the Romans. As an imperial pensioner he wrote four books: his autobiography, an attack on anti-Semitism, and two historical works, *The Antiquities of the Jews* and *The Jewish War*. The former is dull and long-drawn-out because it covers the whole period from Creation to the outbreak of hostilities against Rome in AD 66. *The Jewish War*, though sometimes inaccurate and written with a clear pro-Roman bias, is always interesting because it concentrates on a much more limited period, 170 BC to AD 75. I have given references to it wherever possible. Available in a Penguin Classics translation, it is an excellent guide to any Herodian monument and the best to certain sites (e.g. Masada); a detailed index ensures that it can be used for this purpose.

References to Josephus are given to book and paragraph. Thus *War* 5: 24 means paragraph 24 in Book 5 of *The Jewish War*. In the Penguin edition this system of reference appears in the inner top corner of each page.

Byzantine Pilgrims

The adoption of Christianity as the official religion of the Empire in the early C4 AD brought about the first tourist boom in the history of the Holy Land. Pilgrims came in increasing numbers until the Arab Conquest in the C7 created obstacles which eventually deterred all but the most persistent. Many of these visitors wrote accounts of their tour of the country and described the buildings they visited. These narratives

have been presented by J. Wilkinson in two books which do not overlap, *Egeria's Travels to the Holy Land* (3rd edn., Warminster: Aris & Phillips, 1999) and *Jerusalem Pilgrims before the Crusades* (2nd edn., Warminster: Aris & Phillips, 2002); the translations of Byzantine authors in this guide are taken from these two volumes. The translator has made the narratives intelligible by providing numerous maps and plans, and the Gazetteer appended to *Jerusalem Pilgrims* condenses (and critically evaluates) all the Byzantine information regarding each site under its name.

Islamic Period

From the publication of Ibn Khurdadbih's *Book of Roads and Kingdoms* in AD 864, Arab authors wrote voluminously on the geography and history of the Holy Land, and often with great insight. Muqaddasi (C10), for example, described Jerusalem as 'a golden basin full of scorpions'. Twenty-four of these texts have been collected by Guy Le Strange, *Palestine under the Moslems. A Description of Syria and the Holy Land from A.D. 650 to 1500 translated from the Works of the Mediaeval Arab Geographers* (London: Watt for the Palestine Exploration Fund, 1890; repr. Meisenheim am Glan: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 1993). Basically the same ground is covered by A.-S. Marmardji, OP, who, however, cast his net a little more widely; his *Textes Géographiques Arabes sur la Palestine* (Paris: Gabalda, 1951) contains the accounts of 31 authors ranging from the C9 to the C18, which are arranged according to sites.

Medieval Period

In the Middle Ages the Holy Land again became a magnet for pilgrims, and was seen by eyes as diverse as those of abbots from Iceland and Russia, a king from Norway, and a Muslim from Sicily commissioned by a Norman. Their impressions have been collected and translated by J. Wilkinson with J. Hill and W. F. Ryan in *Jerusalem Pilgrimage 1099-1185* (London: Hakluyt Society, 1988). None of these accounts, however, are as detailed or as personal as the narratives of two other visitors, one a Spanish Jew, the other a German Dominican friar. Both ostensibly came on pilgrimage but they were men with a sharp eye for the unusual and possessed the ingenuity to satisfy their curiosity.

Benjamin of Tudela passed through the Holy Land in the course of a long journey throughout the Middle East between 1166 and 1171. His account has been translated by M. N. Adler, *The Itinerary of Benjamin of Tudela* (London: Oxford University Press, 1907). Friar Felix Fabri made two pilgrimages to the Holy Land, the first in 1480, the second three years later when he also managed to get to Mount Sinai. He wrote more than

1,500 pages about his experiences because he was in truth nine parts observant tourist to one part pious pilgrim. This mass of material has been condensed with grace and wit by H. F. M. Prescott in two books, *Jerusalem Journey* (London: Eyre & Spottiswoode, 1954), which appeared in the USA as *Friar Felix at Large* (New Haven: Yale University Press, 1960), and *Once to Sinai* (London: Eyre & Spottiswoode, 1957; New York: Macmillan, 1958).

Selections from the above-mentioned works, and from many others, are collected in a wonderful anthology by F. E. Peters, *Jerusalem: The Holy City in the Eyes of Chroniclers, Visitors, Pilgrims, and Prophets from the Days of Abraham to the Beginnings of Modern Times* (Princeton: Princeton University Press, 1985).

Those interested in Crusader remains will draw immense profit from J. Folda, *The Art of the Crusaders in the Holy Land 1098-1187* (Cambridge: Cambridge University Press, 1995) and D. Pringle, *The Churches of the Crusader Kingdom of Jerusalem. A Corpus* (Cambridge: Cambridge University Press, i–v, 1993–). The Mamluks (1250–1517) did more to beautify Jerusalem than everyone except Herod the Great. Their achievement is documented by M. Burgoyne with D. Richards, *Mamluk Jerusalem. An Architectural Survey* (London: World Festival of Islam Trust and The British School of Archaeology in Jerusalem, 1987).

Modern Period

From the beginning of the C18 a new spirit begins to permeate writings about the Holy Land; the natural curiosity of the traveller gives way to critical enquiry, and scientific publications proliferate. For Jerusalem some order and control has been introduced by J. D. Purvis, *Jerusalem. The Holy City. A Bibliography* (Metuchen: American Theological Library Association/London: Scarecrow Press, i, 1988; ii, 1991).

The classic F.-M. Abel, *Géographie de la Palestine* (Paris: Gabalda, 1933 and 1938) is still valuable for its physical description of the country and the identification of ancient sites. More recent work is incorporated in Y. Karmon, *Israel. A Regional Geography* (London, 1971), and Y. Aharoni, *The Land of the Bible. A Historical Geography* (rev. edn, London: Burns & Oates/Philadelphia: Fortress, 1979). The latter collaborated with M. Avi-Yonah to produce *The Macmillan Bible Atlas* (rev. edn, London/New York, 1972) which illustrates the topography of all major biblical events. Accurate mapping, however, is to be found only in the *Student Map Manual. Historical Geography of the Bible Lands* (Jerusalem, 1979), and in the *Barrington Atlas of the Greek and Roman World* (ed. R. Talbert; Princeton/Oxford: Princeton University Press, 2000). There are good reconstruction drawings in D. Bahat, *The Illustrated Atlas of Jerusalem* (London: Macmillan, 1991).