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The most ancient name of this
lande was called Canaan, of the sonne of Cham:
whose sonnes divided it among them selves. Their names
were Sydon, Hethians, Iebusians, Amorrians, Gergesians, Hamathians
&c. And this lande held this name, untill the Israelites possessed it:
But Canaans posteritie, being partlie killed, partlie subdued, it
began afterward to be called the lande of Israel, of Iacob the
patriarch. Ptolome, and others, call it Palestina, of the
Palestines, whome holy scripture doo call the Philistines:
at this daye it is called the holie lande.

Mapping the Holy Land:

The Adrian Naftalin Collection / Maps I

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Three thousand years of history, geography, religion, and politics in one thousand maps, plans, and books.

There exists a deep-rooted affinity between the history of cartography and the history of the Holy Land. The region served as the subject of the very first survey recorded in writing (Joshua 18:4) and continued to play a prominent role in cartography throughout the following millennia.

Only two maps featuring the Holy Land survive from antiquity, namely Ptolemy's 'Quarta Asiae Tabula' and the incredible Roman itinerarium known as the 'Tabula Peutingeriana'. During the Middle Ages, maps of the Holy Land proved an exception to the generally poor quality of cartography, with the manuscripts of Pietro Vesconte and mappae mundi featuring Jerusalem at their centre attesting to the unparalleled interest in the region. Indeed, these early maps were almost always oriented to the east, oriens being the Latin word for the east, in order to face the direction of Jerusalem. This fundamental perspective demonstrates the integral role played by the Holy Land, and all it stood for, not only in the cartography, but also in the lives of Medieval peoples.

In the middle of the fifteenth century, a number of developments coincided to generate a surge in Holy Land maps. As movement became easier, an unprecedented number of travellers journeyed across the Mediterranean on pilgrimages, recording both verbally and visually the sites and structures they visited. At the same time, the invention and adoption of the printing press allowed such information to be disseminated on a scale never before seen. Alongside the books on travel, history, and theology printed in the subsequent centuries, one work did more than any other to transmit cartographic knowledge about the Holy Land across Europe. That work was, of course, the Bible.

As Scripture was gradually translated into a vast array of languages and vernaculars, and new editions were produced for certain audiences, the demand and appetite for visual representations of the Holy Land increased correspondingly. Almost every Bible printed between the fifteenth and nineteenth centuries contained at least one map. These allowed the reader a glimpse of a place they would probably never see first-hand, extending from the shores of the Mediterranean across to the deserts of Arabia, the branches of the Nile Delta up to the mountains of Syria, depicting all that lay between as if through the eyes of heaven.

Daniel Crouch Rare Books is delighted to present 'Mapping the Holy Land: the Naftalin Collection', compiled over a lifetime and containing a wealth of maps and views of this important region. The over 1,000 items in this collection have many stories to tell. Through them we can trace the history of European cartography by observing the development of a single map in various states, translations, and adaptations. We can also see in them a comprehensive history of the world, from the Biblical Creation to the modern day.



This is perhaps the most compelling and revealing way of looking at the Naftalin Collection. It transports us through space and time from the Garden of Eden at the dawn of the world, to modern Palestine shortly before the establishment of the State of Israel, witnessing the war and peace, partition and union, destruction and development of centuries. As a cartobibliography, however, it is more practical to present the maps chronologically, proceeding from the early editions of Ptolemy's 'Geographia' from 1478, to the survey of Palestine conducted in 1941. We therefore provide the following timeline to outline the history of the Holy Land through the key periods depicted on the maps and plans in the Naftalin Collection.

Timeline

Creation

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed" (Genesis 2:8-9)

The opening chapters of the Book of Genesis tell of the beginning of the world, when God formed heaven and earth and made the first humans, placing them in the paradise of Eden. It was there that Eve was infamously seduced by the serpent who persuaded her to eat the forbidden fruit from the tree at the centre of the Garden, for which she and Adam were consequently thrown from paradise.

The Creation and the Fall have been the subject of stories, songs, and art for thousands of years, and have also been the focus of many important maps. Showing the earth in its earliest days, Guillaume Postel's 'Hoc schema et descriptio referens Horti Eden situm', Janssonius's 'Representation du Paradis terrestre', and Visscher's 'De Geleghentheyt van t'Paradys ende t'Landt Canaan', for example, all had a great influence over the European conception of the origins of the world.

Likewise, Blake's 'A map of the situation of the Garden of Eden', Bochart's 'Edenis seu Paradisi Terrestris Situs' and Bachiene's 'Afbeelding van alle de landen gelegen tusschen de Middellandsche' effectively illustrate the long-standing debate over the location of the Garden of Eden, with some scholars placing it in the ancient Kingdom of Armenia, some beside the mouth of the Persian Gulf, and others even in the Holy Land itself.

Those maps in the Naftalin Collection which depict the world as described in Genesis 1-5 embody the zealous spirit of generations of cartographers, theologians, and exegetes, who strove to examine, interpret, and understand every detail recorded in the Bible, from the moral to the geographical.



The Flood

“These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood” (Genesis 10:32)

Seeing the wickedness of mankind after the Fall of Adam and Eve, God decided to eradicate both man and beast from the earth, preserving only Noah and his family, as well as one male and one female of each animal species. With Noah protected in his great ark, God sent 40 days of rain, flooding the earth and killing all living beings. The vessel came to rest on the peaks of Mount Ararat and after many months, the waters dried up, so that Noah’s family and the animals could go forth once again onto the earth. The world was then divided between the sons of Noah: Shem’s descendants populated Asia from the Euphrates to the Indian Ocean; Africa and the Near East were entrusted to Ham and his heirs; Japheth’s offsprings inherited Eurasia and the northern lands.

Much like the location of Eden, the list of Noah’s offspring recorded in the Table of Nations (Genesis 10) fuelled centuries of debate over precisely to which of his descendants various peoples and territories could trace their origins. Various theories are illustrated on maps such as Calmet’s ‘La Geographie Sacre, ou description des terres habitees par les descendants des trois Fils de Noe’, Sanson’s ‘Geographiae Sacrae ex Veteri et Novo Testamento desumptae’, and Schwarz’s ‘Prima Orbis Divisio, et Populorum’.

Following the Table of Nations, Genesis 11 tells the story of the Tower of Babel. Mankind’s attempt to build a tower in Babylonia that would surmount the heights of heaven saw them scattered across the earth and made to speak a myriad of different languages. Although a short scriptural episode, the events at the Tower of Babel are considered of great anthropological importance by theologians and Biblical historians. The Tower itself is a notable feature on many of the maps in the Naftalin Collection, including Bachiene’s ‘Afbeeldinge der Oude Waereld’ and Montano’s ‘Tabula Terrae Canaan Abrahæ tempore et ante adventum filior Israel’.

The sheer number of maps in the Naftalin Collection which show the lay of the land during the first 12 chapters of the Bible attest to the significant place these verses held in the hearts and minds of their audiences.



Patriarchs

"But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey" (Leviticus 20:24)

The next period depicted in the maps of later cartographers is the Age of the Patriarchs, specifically Abraham, Isaac, and Jacob, whose lives and journeys provided a great deal of geographical information and decorative embellishment.

The life of Abraham proved a particularly fruitful source of cartographic detail. On the orders of God, he travelled from his native Mesopotamia across the Near East, through Canaan into Egypt and back again, providing a wealth of toponyms and geographical information about the region. The destruction of Sodom and Gomorrah, the near-sacrifice of Isaac, and the exile of Hagar and Ishmael also occurred during the time of Abraham, episodes on which cartographers drew heavily to augment their Biblical maps.

Adrichom's 'Pharan desertum' shows the land later inhabited by Ishmael's descendants, the Saracens, de Fer's 'Plan du Saint Sepulchre de Notre Seigr. Jesus-Christ' includes a vignette of Abraham's near-sacrifice of Isaac, and Ortelius's important 'Abrahami Patriarchae Peregrinatio et Vita' traces the patriarch's wanderings across the Levant. It was also with Abraham that God made the Covenant promising that his heirs would inherit a great land, which thus came to be known as the Promised Land.

The journeys and experiences of Abraham's grandson Jacob are also the subject of numerous later maps. His dream of a stairway to heaven, his wanderings through Canaan, and his conflict with his brother Esau feature on several maps of the Near East during the Age of the Patriarchs. Most importantly, Jacob also begot 12 sons from whom would arise the Twelve Tribes of Israel, as the patriarch was given the new name Israel (יִשְׂרָאֵל) after wrestling with the angel of God. These are the people, the Israelites, who centuries later would inherit the "land flowing with milk and honey", promised to Abraham by God.

Exodus

“And the Lord shewed him all the land of Gilead, unto Dan, And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar” (Deuteronomy 34:1–3)

Before the Israelites came into possession of the Holy Land, however, they endured 430 years in bondage under the Egyptian pharaohs. Their servitude was brought to an end when God sent the ten plagues and ordered Moses to lead his people out of slavery to the Promised Land. Yet the journey from the Egyptian city of Rameses to the banks of the Jordan was far from straightforward. After crossing the Red Sea into the Sinai Peninsula, the Israelites faced a further 40 years before reaching Canaan. The events that occurred over these decades are the subject of many Biblical maps made by later cartographers.

The 38 encampments established by the Israelites as they wandered through the wilderness appear on numerous depictions of the Exodus story, including Calmet’s ‘A map of the Children of Israel’s travels and marches in the wilderness’. Various significant episodes from this period, such as Moses receiving the Ten Commandments, the worship of the Golden Calf, and the collection of Manna, serve as decorative elements on maps and views, such as on Visscher’s ‘Perigrinatie ofte Veertich-Iarige Reyse Der Kinderen Israels’ and Weigel’s ‘Castra metatio oder Zeichnung der Lager-Ordnung’.

Other maps of this historical period instead focus on those peoples who inhabited Canaan while the Israelites were enslaved in Egypt and then wandering through the deserts of the Sinai Peninsula. Fuller’s ‘Antiquam Canaan’ and Reland’s ‘Conspectus Palaestina uti a priscis incolis fuit inhabitata tempore Iosuae’ outline the territories of the Hittites, Philistines, Amorites, Canaanites, Jebusites, and many others, who would later be ousted from the land by the Children of Israel.

Judges

“I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them” (Joshua 18:4)

When their years of wandering finally came to an end, the Israelites entered and conquered the Holy Land under the leadership of Joshua, driving out the native inhabitants. From the Sihor Brook in Sinai up to Hamath on the banks of the Orontes, from the Mediterranean coast to the deserts of Arabia, the Hebrew peoples had come into the inheritance promised by God to their shared ancestor.

During this period, the Israelites were governed by a number of ‘judges’, the typical translation of the Hebrew term shofet (שופט) which is actually more akin to leaders or rulers, the most important of which was Joshua.

Having defeated the native kings and grown old himself, Joshua effected the division of the Holy Land according to the allocations decreed by God and entrusted to Moses. Each of the Twelve Tribes of Israel was granted its own territory, with two exceptions: the Tribe of Joseph was divided into the half-tribes of Ephraim and Manasseh, each of which received land, while none was assigned to the Tribe of Levi. The Levites, who were placed in charge of worship throughout the Holy Land, were instead given their own cities within the territories of the other tribes, and lived on the tithes given by the other Israelites as offerings to God.

After proclaiming the allocations of the land, Joshua ordered three men from each tribe to set off across the Holy Land and undertake a survey of their territory. Thus, we come to the first ever written record of mapmaking. Many later cartographers attempted to replicate the sort of maps that may have been made by these early inhabitants of Canaan. Both Christian van Adrichom and Thomas Fuller produced a series of maps, each one dedicated to the territory of an individual tribe, while many other cartographers presented a range of hypothetical borders and boundaries.

The partition and population of the Holy Land during the Period of Judges played a key role in the subsequent history of the region, and is a central feature on many of the maps contained within the Naftalin Collection.



Kings

“These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king” (I Chronicles 11:10)

As demonstrated by the constantly shifting lines that characterize maps in the Naftalin Collection, the borders of the Holy Land expanded and shrank in the decades and centuries after the Israelite conquest. Incursions from external forces and rebellion from within meant that the shape and scale of the Promised Land and its internal territories were subject to continual change. Attacks from the Philistines in the west and the Ammonites in the east were also key factors in the establishment of a monarchy, as they gave rise to increased demand for centralized power.

The United Monarchy of Israel was formed when the Prophet Samuel selected Saul as leader of all the Hebrew tribes, replacing their individual ‘judges’. During his reign as king, Saul did indeed defeat many external enemies, including the Philistines, Ammonites, Amalekites, Edomites, and Moabites. Numerous examples of his battles are represented on maps of the Holy Land, such as Fuller’s ‘Issachar’, while others reflect non-military events in his life, including Bachiene’s ‘De IVde Landkaart vertoonende het Koningryk Israels’.

After Saul’s death, the Israelites chose his son Ish-bosheth as their new king, with the exception of the Tribe of Judah, who declared David to be their new ruler. Seven years of civil war ensued, with David emerging victorious. During his reign, King David conquered many of Israel’s enemies, expanding the borders of the Holy Land and establishing its capital at Jerusalem. ‘David’s Citadel’ features on many plans of the Holy City, including Lightfoot’s ‘Urbs Hierosolyma’ and Calmet’s ‘Plan nouveau de l’Ancienne Jérusalem’, and his battles on many maps, for example, Fuller’s ‘Gad’.

David was succeeded by his son Solomon, whose reign was a period of unprecedented peace, prosperity, and progress. Solomon rebuilt many major cities, such as Megiddo, Hazor, and Gezer, which appear on almost every general map of the ancient Israel. The most important of all his construction projects, however, was the First Temple, with which began a new period in the history of the Holy Land.

The history of the Kingdom of Israel, united under a single ruler, is told both verbally and visually by the maps in the Naftalin Collection. The emergence of new cities, towns, and structures on maps depicting this period attests to the important role played by Saul, David, and Solomon in the development of the Holy Land.

First Temple

“And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord” (I Kings 6:1)

The construction of the First Temple at Jerusalem not only marked the beginning of a new Biblical age, but also established a place of worship that would become the spiritual heart of Judaism and Christianity, as well as a hugely important site in Islam. The Temple is therefore a common, even indispensable, feature on later maps of the Holy City. A large number of views were produced to illustrate, often hypothetically, the shape, scale, and structure of the magnificent building.

Situated atop Mount Moriah, the great Temple complex took seven years to build, and the adjoining royal palace a further 13. King Solomon ordered only the finest materials and most skilled craftsmen to be deployed in its construction, importing cedar from the Phoenician state of Tyre, as shown on Berchem’s ‘Sortie Des Enfants D’Israel Hors D’Egypte’. At its centre, the Ark of the Covenant stood within the Holy of Holies, the inner sanctum which only the High Priest was permitted to enter, and which can be seen on Villalpando’s ‘Vestigium Atrii interioris et sanctuarii’.

The First Temple period spans from the time of its construction, around 957 BC, to its destruction by the invading forces of King Nebuchadnezzar II, who destroyed the Temple in 587 BC and deported the Jews to Babylonia. At the beginning of this period, the United Kingdom of Israel was divided into two separate monarchies: the northern Kingdom of Israel, and the southern Kingdom of Judah. Jerusalem remained the capital of the latter, while the former established a number of important cities, eventually settling on Samaria as its capital. The division of Israel into these two distinct powers is represented on numerous maps of the First Temple period, such as Bachiene’s ‘De Vde Landkaart vertoonende de Beide Ryken Juda en Israël die’.

These centuries also gave rise to several highly important prophets, such as Isaiah, Hosea, Amos, Jeremiah, Ezekiel, and Daniel, who was in fact one of the victims of the Babylonian Captivity. Events in the lives of these men are illustrated profusely on the maps, plans, and views contained within the Naftalin Collection, none more so than Ezekiel’s vision of a new temple at Jerusalem, re-imagined by the influential Spanish priest and architect, Juan Bautista Villalpando.

The First Temple period again saw the borders of the Holy Land, and its subdivisions, shift almost continually. As cities flourished and diminished, individual rulers expanded and lost their territory, and external forces made incursions into the land of the Israelites. The most significant of these invasions was an attack by the Neo-Assyrians that resulted in the deportation of thousands of Hebrew people to Assyria; De La Rue’s ‘Assyria Vetus Divisa in Syriam, Mesopotamiam, Babyloniam, et Assyriam Proprie dictam’ provides a detailed view of the lands conquered by the ancient superpower.

The four centuries that comprised the First Temple period proved a rich source of cartographic material for later mapmakers, who transformed the scriptural account into a visual representation of the ancient Near and Middle East.

Second Temple

“And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them” (Amos 9:14-15)

The Babylonian Captivity was a dark period in the history of the Holy Land, during which many of the Jews from the Kingdom of Judah were exiled from their homeland. Around 50 years after the destruction of Solomon’s Temple and the deportation of Jerusalem’s inhabitants, the Persian king, Cyrus the Great, conquered Babylonia and gave the captives permission to return to their homes. Those few Israelites who decided to remain in Babylonia can be said to constitute the first members of the Jewish Diaspora.

After the return of the majority of the Israelites, work began at once on the construction of a Second Temple, on the same site as the destroyed Temple of Solomon. With Persian approval and funding, the Temple complex was built on an even greater scale and consecrated in 516 BC. It was used once more as the primary place of worship for Jews throughout the subsequent centuries, during which time a number of other developments occurred in the Holy Land. In 444 BC, the walls of Jerusalem were rebuilt under Nehemiah, as represented on Visscher’s ‘De Heylige et Wytvermaerde stadt Ierusalem’ and Bowen’s ‘A Plan of the City of Jerusalem’, and during the 330s, the Palestinian region came under the control of Alexander the Great, thus marking the beginning of the Hellenistic Period.



The upgraded complex consisted of courtyards, porticoes, chambers, parapets, and places of worship; at the very heart of the Temple remained the Holy of Holies. Although he made efforts to comply with religious law, employing 1,000 priests as masons and carpenters, Herod's project attracted a great deal of criticism from the Jews, who disavowed the installation at the entrance of a large golden eagle, as the eagle was the symbol of Imperial Rome. Herod's Temple is depicted on many of the maps and views in the Naftalin Collection, including Braun and Hogenberg's 'Hierosolyma, Clarissima totius Orientis civitas, Iudaeae Metropolis' and Moullart-Sanson's 'La Judee ou Palestine, sous le Roi Herodes surnomme le Grand'.

After Herod's death, the Kingdom of Israel was inherited by his four children, the distribution of the land outlined in De La Rue's 'Regnum Iudeorum In Filios Herodis Magni Per Tetrarchias divisum'. The Herodian Dynasty was short-lived, however, and Rome soon seized control, transforming the Palestine region into a number of provinces. This period witnessed the birth of Christianity, one of the most important developments in the history of the Holy Land.

During the early centuries of the Common Era, the borders established and maintained by the Romans remained relatively consistent, although the territories were occasionally renamed and altered by various emperors. Some of these changes are shown on maps of Roman Palestine such as Hole's description of the Near East, Fuller's 'Libanus et ejus Vicinia', and Sanson's 'Patriarchatus Hierosolymitani Geographica descriptio'.

One of the most turbulent periods of Roman rule spanned the latter half of the first century and the first half of the second, when a number of wars and battles were fought between the Romans and Jews. In the course of these conflicts, Herod's Temple was destroyed by the troops of Titus, and a pagan temple constructed over the site of the Crucifixion and Resurrection by Emperor Hadrian, who also renamed Jerusalem 'Aelia Capitolina'. Five years later, after putting down another revolt, Hadrian completely forbade Judaism in the Province of Judea. Although Jewish practices continued outside of the province, and later emperors acted with more lenience, Roman-Jewish relationships remained fraught for many centuries.



During Alexander's rule, and then the control of the Ptolemaic and Seleucid Dynasties that followed, numerous changes occurred within the Holy Land, many of which are evidenced on historical maps. Dozens of new cities spring up on cartographic depictions of this period, often named after Hellenistic leaders, such as Seleucia, Antioch, and Alexandretta, and the boundaries of different regions changed as a complex sequence of power games was played out between various rulers. These developments are shown on maps such as Duval's 'Expeditionis Alexandri magni', Ziegler's 'Prima Tabula', and Sanson's 'Terra Sancta siue Promissionis'.

In 175 BC, one of the Hellenistic rulers, Antiochus IV, banned Jewish practices throughout the Holy Land and desecrated the Temple at Jerusalem. The following decade, a revolt led by Judas Maccabeus successfully restored religious freedoms; in 140 BC, his brother Simon Maccabeus established the Hasmonean Dynasty, which ruled the Holy Land as an independent Jewish Kingdom for 103 years. Evidence of the Maccabees' influence on the lay of the land can be found on maps such as Calmet's 'Plan nouveau de l'Ancienne Jérusalem' and Brion's 'La Judée ou Palestine'.

Hasmonean rule was eventually brought to an end by the world's latest superpower: Rome. The famed general Pompey took advantage of a civil war between the descendents of Simon Maccabeus to establish Roman control of the region, and in 37 BC, Herod was pronounced King of Israel, which was made a client state of the Republic.

Romans

"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matthew 22:21)

For the following decades, Herod ruled over the Holy Land, earning the nickname of 'Herod the Builder' thanks to the number and scale of construction projects he oversaw. He established new settlements, rebuilt existing cities, and, most significantly, undertook major renovations and expansions on the Second Temple, which thenceforth became known as Herod's Temple.



Christ

*“Of the increase of his government and peace
There shall be no end,
Upon the throne of David,
And upon his kingdom,
To order it, and to establish it
With judgment and with justice
From henceforth even for ever.”
(Isaiah 9:7)*

The most influential event during the Roman rule of Palestine was the birth of Christianity, not only for the Holy Land specifically, but for the entire world. Innumerable maps and plans of Jerusalem, the Holy Land, and the Near East in the time of Christ were produced throughout the fifteenth to nineteenth centuries.

Some of the most important include Plancius’s ‘Tabula Geographica in Qua Regionis Cananaeae, et locorum situs prout ea tempore Christi’, Adrichom’s ‘Ierusalem et suburbia eius sicut tempore Christi floruit’, Visscher’s ‘Geographische beschrijvinge van t’Beloofde-Landt Canaan, doorwandelt van onsen Heere ende Salichmaecker Iesu Christo’, Sanson’s ‘Iesu Christi Salvatoris Nostri et Apostolorum Petri, et Pauli Mansiones, Itinera, Peregrinationes’, and the special edition of the Great Map of Palestine illustrating the events of the New Testament. Such maps illustrate important events from the life of Christ, from his miracles to his death.

Scripture was not the sole source of information for these cartographers, as the accounts of Jewish and Roman writers alike yielded a great deal of information about the history and geography of the Holy Land at this time. The ancient geographer Strabo, the historian Tacitus, and, most importantly, the Jewish warrior-turned-writer Josephus, were all vital sources for maps of the region during the early centuries of Christianity.

The expansion of the Christian world and the influx of devout followers it brought to the Holy Land are represented on maps including De La Rue’s ‘Pinax Geographicus Patriarchatus Hierosolymitani’ and Michalet’s ‘Les Deserts d’Egypte, de Thebaide d’Arabie, de Sirie, &c’. Such pieces of cartography represent the end of the Classical era, after which the Palestinian region would be controlled by the Byzantine Empire, and then a succession of Islamic Arab dynasties.

Although a plethora of important developments occurred during these centuries, not least the completion of the Talmud, the birth of Muhammad, the construction of the Dome of the Rock, and the Great Schism that divided the Church, the period was rather neglected by later cartographers. Perhaps because of the lack of involvement of the Western Christian Church, or due to the fact that there was no longer the wealth of written information that had been provided by Scripture and the Classical authors, none of the maps in the Naftalin Collection depicts the Holy Land between the sixth and the tenth centuries AD. In fact, very little cartography survives from this period, either from the Christian West or the Islamic world.

The centuries that elapsed from the Fall of Rome to the Crusades saw the advent and early developments of the Islamic Golden Age. This was initiated when the Abbasid caliph Harun al-Rashid gathered various Islamic polymaths at the House of Wisdom in Baghdad to translate all existing knowledge into Arabic and Persian. Among these were the noted mathematician Al-Khwarizmi and al-Idrisi, both of whom were involved in the production of a new world map. Often using Ptolemaic methods, Muslim scholars incorporated the findings of travellers, merchants, and explorers. They made advances in the technical elements of cartography, in the drawing of meridians and parallels, and in the use of units of measurements.

The fact remains, however, that maps of this period, both Christian and Islamic, were all manuscript, meaning that any damage to or loss of a single map expunged a valuable piece of cartographic history. Coupled with Western Europe's indifference, or even hostility, towards Islam, maps of the Holy Land from the sixth to the eleventh centuries are exceedingly rare.

Crusades

“And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many” (Joshua 11:4)

The next historical era to be represented regularly on maps of the Holy Land is the Crusader period, when the forces of Islam and Christendom clashed in a series of violent conflicts over control of the region. As a spiritual centre for both faiths, the right to enter and worship in Jerusalem was a cause for which hundreds of thousands thought it worth fighting and dying. Although holy wars continued to be waged during the fourteenth and even into the fifteenth centuries, the Crusader period is generally considered to have spanned the years between Pope Urban II's declaration of war in 1095 and the fall of Acre to the Mamluk Turks in 1291.

The changes that occurred in the Holy Land as it passed into different hands are shown on many of the maps and views in the Naftalin Collection. Wey's detailed map of the Holy Land features numerous Crusader strongholds, and Bellin's 'Plan de la rade de St. Jean d'Acre' depicts several buildings constructed in the important town of Acre during this period.

It was, in fact, the Crusades that inspired the most important Early Modern map of the Holy Land. The manuscript work was made by Pietro Vesconte for Marino Sanuto's 'Liber Secretorum Fidelium Crucis', a treatise calling for a renewed attempt at Christian conquest, filled with strategies and suggestions for reclaiming the Holy Land. First drafted in 1320, the map marks a shift away from the the symbolic and allegorical cartography of medieval Europe towards a new and more scientific approach.



Ottoman

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared” (Revelation 16:12)

After more than two centuries of Mamluk rule, Palestine was seized from the Sultanate by the Ottoman Turks, who took control of Egypt, the Levant, and Arabia in 1517. Ottoman rule over the Holy Land lasted precisely 400 years, coinciding with the period in which most of the maps and plans in the Naftalin Collection were made.

Many of these show evidence of the construction projects undertaken by the Ottomans, such as the walls of Jerusalem built by Suleiman the Magnificent in 1538, which appear on Janssonius’s ‘Iherusalem Turcis Cusembareich’, and general urban developments, as illustrated by Illes’s ‘Jerusalem aus der Vogelschau’. The complex administrative districts established under the Ottomans are described on Robert de Vaugondy’s ‘Judee ou Terre Sainte Sous les Turcs’, De La Rue’s ‘Sourie ou Terre Sainte Moderne’ and Sanson’s ‘Sorie et Diarbeck’, the differences between them demonstrating that the borders of Ottoman Palestine shifted as much as those of the ancient Holy Land.

Others record the results of recent explorations and expeditions in the Holy Land, such as the rediscovered city of Petra, the findings of the ordnance survey undertaken by Charles William Wilson, and those of the Palestine Exploration Fund, which produced the influential ‘Great Map’ of Palestine. Another important discovery that occurred during the Ottoman period was the excavation of a mosaic map in the floor of a sixth century church at Madaba in Jordan. Although partially destroyed, the Madaba mosaic is the only extant example of a map of the Holy Land from the early Middle Ages. It remains in place at the original location.

The growth of the Ottoman Empire led to numerous conflicts with the major European powers, who were concerned about the expansion of this eastern, Islamic superpower. Seeing the First World War as an opportunity to regain some of the land lost to their European neighbours, the Ottoman Empire joined forces with the Central powers. Despite making certain breakthroughs in the early years of the war, the Allies eventually overwhelmed their opponents and occupied the Ottoman capital of Constantinople. Much of the Empire was divided between the victors, with Palestine falling into British hands.



Mandate

“For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it” (Jeremiah 30:3)

Under the British Mandate, which lasted from 1920 to 1948, the Jewish and Arab communities of the Holy Land were granted the right to govern their own internal affairs. The Jewish Elected Assembly and National Council succeeded in many ways in improving the economy and living standards of its members, organizing a Hebrew education network and dedicating resources to the preservation of their cultural heritage.

The Arab community established the Supreme Muslim Council, which administered religious endowments and appointed jurists, or muftis. British involvement in their governing process, however, led to widespread revolts as the Palestinian Arabs felt that their interests were being undervalued in comparison to those of the Jews, whose demand for a national homeland was openly supported by the British, as stated in the Balfour Declaration of 1917.

Mandatory Palestine was plagued by a series of violent uprisings and conflicts between the various groups who lived and governed there. A number of Jewish insurgencies in the aftermath of the Second World War have generally been seen as the final factor in Britain’s decision to terminate the Mandate and withdraw from Palestine. They did so under the auspices of the 1947 United Nations Partition Plan, which proposed to create independent Arab and Jewish States, with a Special International Regime for Jerusalem. Although the plan was accepted by the Palestinian Jews, it was rejected by Arab leaders and governments, and a civil war broke out. The British withdrawal was complete by 14th May 1948, whereupon future Prime Minister David Ben-Gurion announced the establishment of the State of Israel.

The turbulent period of the British Mandate is represented within the collection by 12 photogravure plates by Jacob Benor-Kalter, and the map produced by the Survey of Palestine undertaken in the 1940s.

The past century has not been exempt from the tumult and change that have been an ever-present feature of the region’s past. As the world looks on, there continue to be conflicts over boundaries and the shifting of borders along political, religious, and geographical lines. Across millenia, cartography has served as both cause and record of the Holy Land’s most turbulent periods: the Naftalin Collection brings together a vast collection of maps through which we can trace the meandering course of history.

Mia Rocquemore



Dr Adrian Naftalin

Adrian was educated at St Paul's School, London, and the University of Cambridge. His professional life began in 1951, as a hospital surgeon, before he joined his father as a full-time General Practitioner in Central London. He has been active in many aspects of both medical and communal life, and chaired the second oldest medical society in London, the Hampstead Medical Society.

Adrian's fascination with the Holy Land began with a visit in 1955. However, his map collecting began in 1970, while wondering what to buy his wife, Jackie, for their second wedding anniversary. He came upon three maps of Terra Sancta in a junk shop in London and couldn't decide which one to buy her, and so, inevitably, he bought all three! That was the start of a subsequent lifetime of collecting Holy Land maps and views, which was later extended to include illustrated travel books, so that the collection now comprises over 1,000 maps, plans, and books.

Collected over a period of more than 50 years, Dr Naftalin's collection of antiquarian printed Holy Land material represents one of the most significant in private hands. Adrian and Daniel Crouch Rare Books are proud to offer it in its entirety to as wide a public as possible to study and enjoy for many years to come.

The Tabula Peutingeriana

1 PEUTING[ER, Konrad]

Tabula Peutingeriana.
Tabula itineraria ex illustri
Peutingerorum Bibliotheca quae
Augusta Vindel. est. Beneficio
Marco Velseri septemviri
Augustani in lucem edita.

Publication
[Amsterdam, Jodocus Hondius, 1619].

Description
One engraved map, printed across
eight plates on four mapsheets.

Dimensions
420 by 550mm (16.5 by 21.75 inches).

References
Laor, 562; Van der Krogt, 0940/1-4:31.

Born in Augsburg 1465, Konrad Peutinger acquired all the accolades of the Renaissance man, studying at the prestigious Italian universities of Padua and Bologna, holding several official positions in his native country, serving as councillor to both Emperor Maximilian I and then Charles V, and publishing numerous written works of his own. Peutinger was passionate about all areas of antiquity, and these interests resulted in the eponymous ‘Tabula Peutingeriana’, a thirteenth-century map depicting the Roman Empire’s extensive network of roads, which stretched from the British Isles to India.

The map is thought to be a descendant of a much earlier map commissioned by Marcus Vipsanius Agrippa in the first century BC. The map was revised throughout the following centuries to reflect the expansion and developments of the Roman Empire. The Peutinger map most likely reflects a version made in the fourth or fifth century, as it shows the city of Constantinople, which was founded in AD 328, and gives particular prominence to Ravenna, which served as the seat of the Western Roman Empire throughout the fifth century.

The prototype had been discovered in 1494 by another German scholar, Conrad Celtes, who bequeathed it to Peutinger that he might publish it. Despite lending his name to the great work, however, Peutinger did not actually publish it himself and it was kept strictly within his family for the following 200 years. His decedents did, however, allow the map to be copied by contemporary cartographers and publishers, with a partial edition first published in 1591.

The first partial edition of the ‘Tabula Peutingeriana’ was published in Venice by Aldus Manutius. Konrad Peutinger’s descendant, Mark Welser, had two sheets published by Manutius in 1591, although why he did not allow the entire map to be copied remains a mystery.

Abraham Ortelius, who had been aware of the Tabula Peutingeriana since 1577, was the first to reproduce it as a complete map: his version of the work was published in 1598 by Johannes Moretus. It was also later included in Bertius’s atlas ‘Theatri Geographiae Veteris Tomus Posterior’ and the 1624 edition of his ‘Parergon’, with two plates printed per sheet page to save space. Throughout the rest of the seventeenth century, the map was published in various cartographic works, such as Jan Janssonius’s editions of Georg Hornius’s ‘Accuratissima Orbis Antiqui Delineatio’. The present map was published in Bertius’s work of 1619.

In addition to the network of Roman roads, the entire map is filled with cities, some identified only by name and others represented pictorially; geographical features such as rivers and mountains, and several notes offering further descriptions of certain areas. The Sinai Peninsula, for example, is described as the “desert in which the children of Israel wandered for 40 years, led by Moses” (trans.). The Holy Land appears along a stretch of land running all the way from Ethiopia to Syria in an entirely straight line, much of it bordered by a channel of water representing the Levantine Sea, into which the island of Cyprus has been squeezed. Numerous cities, routes, and sites are shown in the Palestinian region, many of them impressively accurate, such as the Mount of Olives, placed to the west of the Dead Sea; on the contrary, however, the island of Rhodes has been located just off the coast of the Holy Land.



que ad Parnacos.

TABVLÆ PEVTII



The first “observed” map of Palestine

2 [ANONYMOUS]

Cedar et Ces Tabernacles.

Publication
[Paris, Pierre Le Rouge, 1488].

Description
Woodcut map, on two sheets.

Dimensions
335 by 483mm (13.25 by 19 inches).

References
Shirley, 17; Nebenzahl, ‘Maps of the Holy Land’, pp. 61-62.

Published in Lubeck in 1475, the ‘Rudimentum novitiorum’ was the first chronicle of the world and the first work to contain printed maps that were more than simple diagrams. Printed by the notable Lucas Brandis, the book was probably conceived and written by a theologian, and the title would indicate an educational motivation behind its production. The compilation comprises the six ages of the world, from the Creation and the earliest urban development up to the Christian period.

All the pictorial woodcuts and genealogical tables, of which some are employed more than once, were credited to a single author. The different styles, however, suggest two different hands. Brandis is often cited as a possible author, as well as Johannes de Columpna (Giovanni da Colonna), although neither of these suggestions is currently accepted. The maps of the ‘Rudimentum Novitiorum’ pre-date the first published atlas, the Bologna Ptolemy, by two years.

They are the first “to try to show land forms and countries in topographical relation to each other. The world map derives from a Christianized medieval tradition without any reference to either Ptolemaic or portolan sources, and is a vivid piece of cartographical design” (Shirley).

In contrast to the world map, the map of Palestine admits an entirely “observed” view by presenting the Holy Land from an aerial perspective. In doing so, it may be said to be the first modern printed map.

Oriented to the east, it extends from Damaschas and Sidon in the north to the Red Sea in the south, and shows the lands beyond the Jordan as well as in Canaan to the west. Jerusalem is shown as a walled city at the centre of the map, with Calvary nearby. Other important sites and cities are also represented pictorially in this way, such as the fortified Acre and Jacob’s well at Sichem. Around the periphery are eight heads representing the winds or compass directions. As with the world map, each town or country is represented as a hillock bounded by either walls or waterways.

Nebenzahl suggests the map originates from an account of the Holy Land by Burchard of Mount Sion, who spent ten years there in the thirteenth century. Copies of the account exist in manuscript but, to date, none of these has been discovered with an accompanying map. However, the ‘Rudimentum’ did include a version of his travels in Armenia, Palestine, and Egypt, which demonstrates a considerable knowledge of Burchard’s work.

A French version of the ‘Rudimentum’ was later published in Paris by Pierre Le Rouge, official printer to the King, in 1488, and was reissued three years later in Lyon with several corrections and clearer script. Both of these translations were entitled ‘Mer des Hystoires’. The maps in the first French version, from which the present example is taken, are practically identical to those in the original ‘Rudimentum’, but with the addition of small figures across the image, while those from the second edition onwards show evidence of alternative influences.



Quarta Asiae Tabula

3 [PTOLEMAEUS, Claudius;
Bernardus Venetus de VITALIBUS]

Quarta Asiae Tabula.

Publication
[Rome, Bernardus Venetus de Vitalibus,
1507].

Description
Engraved map on two sheets.

Dimensions
423 by 572mm (16.75 by 22.5 inches).

References
Laor, 605; Zacharakis, 2753.

Generally known as the father of cartography, Claudius Ptolemaeus was a Roman citizen who lived in the great Egyptian city of Alexandria, where many scholars were bred or attracted by the lure of its famous library and intellectual community. Little is known of Ptolemy's life, but it is certain that he would have been a key figure in this network of astronomers, mathematicians, philosophers, and theorists. He certainly fulfilled each of these titles, writing extensively on the nature of the earth and heavens, physics and philosophy, and even musical theory. His most famous and influential work, however, was in the field of geography.

The 'Geographia', written in around AD 150, contained the condensed geographical and celestial knowledge of the ancient civilizations. It leaned heavily, as Ptolemy himself acknowledges, on a now-lost atlas made by Marinus of Tyre some decades earlier, from which he is thought to have derived the concepts of the prime- and anti-meridian, as well as the earliest depictions of latitude and longitude.

After more than a millennium, a Greek codex of the 'Geographia' was brought to Florence, and in 1407, the text was translated into Latin by Jacobus Angelus, initiating a wave of modern editions. The first printed edition to contain the 27 Ptolemaic maps was published in 1477 in Bologna, marking the beginning of a new age of cartography. From then on, the 'Geographia' became not only a highly valued piece of scholarship, and the atlases often works of art in themselves, but also a practical tool for navigating and understanding the world.

The second printed atlas - from which the present map is taken - was created under the direction of Conrad Swenheym, in Rome. Swenheym had been apprenticed to Gutenberg, was partially responsible for introducing the printing press into Italy, and produced the first illustrated 'Cosmographia' during the early 1470s. His 'Geographia' was the second earliest printed edition of Ptolemy's work with maps. Of the numerous plates depicting Asia, the important fourth plate shows the Near and Middle East, extending from the Nile Delta and Red Sea in the southwest, across to the Persian Gulf, up through Mesopotamia, which is now mainly Iraq, and back westwards to the Cilician coast.

The island of Cyprus, although woefully misshapen, is located fairly accurately, as are many of the major towns, cities, rivers, and mountain ranges presented on the map. The Holy City of Jerusalem is marked with a cross, and just above Babylon appears the caption “Bagdad”. To the east, however, in particular, the cartography is littered with errors, most notably the invasion of the disproportionately huge Caspian Sea into parts of Mesopotamia and the Kingdom of Armenia. Later editions of the map would be edited, updated with new information, and embellished with decorative features such as boats.



The modern Holy Land

4 PTOLEMAEUS, Claudius

[Modern Holy Land].

Publication
[Ulm, Lienhart Holle, 16 July 1482].

Description
Woodcut map, fine original hand-colour, old repairs to lower margins.

Dimensions
430 by 590mm (17 by 23.25 inches).

References
Campbell, 'Earliest Printed Maps', pp. 179-210; Schreiber, 5032; Skelton, bibliographical note prefixed to the facsimile of the 1482 Ulm Ptolemy.

The sumptuous edition of Ptolemy’s ‘Geographia’ published by Lienhart Holle in Ulm in 1482 far surpassed all earlier efforts and remains one of the most important publications in the history of cartography. It was the first redaction of the ‘Geographia’ to be printed outside of Italy, the earliest atlas printed in Germany, the first to be illustrated with woodcuts rather than engravings, the first to contain hand-coloured maps, and the first to incorporate the five modern maps by Nicolaus Germanus to the canonical 27 Ptolemaic maps: Spain, France, Italy, the Holy Land, and northern Europe. The Ulm editions, moreover, were the first to depart from the Classical prototype by expanding the atlas to reflect more recent geographical knowledge about the size and shape of the earth.

Among the “modern maps” included in the Ulm edition, this map shows the Holy Land oriented to the southeast, as shown by the sloping lines of latitude above the image, stretching from Gaza in the south to Sidon in the north and extending into the Trans-Jordanian region. The territories of the Twelve Tribes of Israel are delineated, and a few small vignettes represent scenes from scripture, such as Jacob pitching his tent in Salem (Genesis 33:18) and King David’s relocation to Hebron on the direct orders of God (II Samuel 2:1). It is based on a manuscript map, originally drafted by Pietro Vesconte and published by Marino Sanunto around 1320, and later updated by Germanus in 1482; it appeared in printed form in the Rome Ptolemy of 1478 and then both Ulm editions. In the water to the south of Carmel, the island of Atlit is labelled the “Castle of the Pilgrims”, after the Crusader fortress built there in 1218, and to the north of Jaffa, the smaller island of Assur appears. As with most maps from the 1482 Ulm edition, the sea is a rich blue colour.



A sea change

5 [PTOLEMAEUS, Claudius]

Tabula Moderna Terre Sanctae.

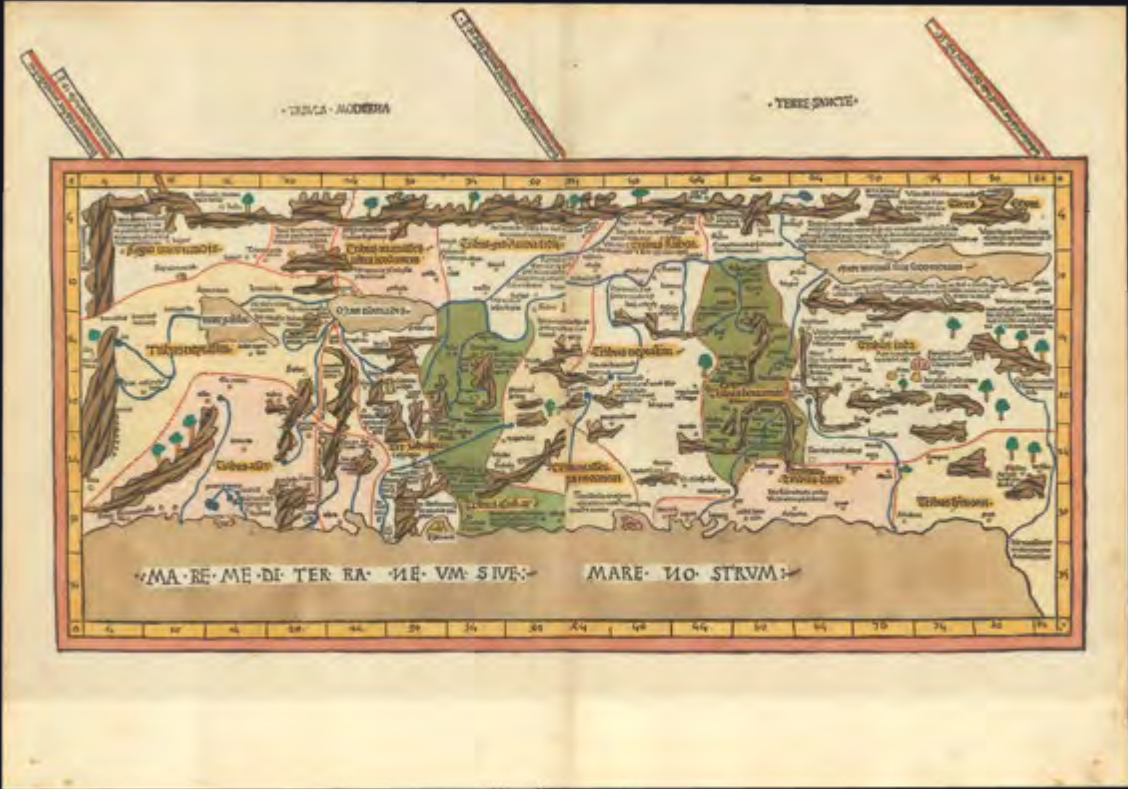
Publication
[Ulm, Johan Reger, 1486].

Description
Woodcut map with fine original
hand-colour.

Dimensions
395 by 565mm (15.5 by 22.25 inches).

References
Campbell, 179.

The exorbitant cost of publishing his lavish edition of Ptolemy’s ‘Geographia’ soon resulted in Lienhart Holle’s bankruptcy, after which Johann Reger, also based in Ulm, took over production, publishing an edition of “about a thousand copies” (Campbell) in 1486. For the 1482 edition, Holle had ordered his paper stock from Italy, and used expensive lapis for the blue of his oceans; in the later edition, Reger economized where he could, and the colouring is therefore less extravagant. Nonetheless, Reger’s maps are some of the finest early examples of Ptolemy’s work and also highlight the sophisticated cartographical material being produced at the time. The modern map of the Holy Land is the same as in the earlier edition, with the exception of the colouring.



Sylvanus lining

6 [PTOLEMAEUS, Claudius;
Bernardus SYLVANUS]

Quarta Asiae Tabula.

Publication
[Venice, Jacobus Pentius de Lencho, 1511].

Description
Woodcut map.

Dimensions
415 by 555mm (16.25 by 21.75 inches).

References
Laor, 607; Zacharakis, 2775.

Perhaps the most unusual edition of Ptolemy’s ‘Geographia’ was that edited by Bernardus Sylvanus and published in 1511 by Jacobus Pentius de Lencho. Sylvanus was of the strong opinion that Ptolemy’s geography was out-dated, and he therefore set out to update the traditional maps with the addition of more recent information, which he mainly gathered from contemporary manuscript material. Including both the original cartography and these new features created a unique effect, made all the more recognizable by the dual colours of red and black used, one of the earliest examples of a map printed in two colours. Sylvanus’s edition also contained a large cordiform world map, again the earliest of its kind, and the second Ptolemaic world map to show America.

While it covers the same area as the original map, Sylvanus’s ‘Quarta Asiae Tabula’ is strikingly different to those versions published by his contemporaries. It contains more toponyms, with major cities identified in red, although Cilicia remains rather barren, as do the peripheral zones of Assyria and the Arabian Desert. The inaccurate promontories along the Levantine coast have been removed, but the water in the interior has been somewhat neglected, with the Dead Sea diminished and the Red Sea not appearing at all. Likewise, Haifa Bay is notably absent. Above the image, the title is flanked by a pair of ornamental camels, and along the right margin, certain parallels are given, including the island of Rhodes and the equator.

Sylvanus’s map is something of an anomaly, especially compared to those of Tosinus and Waldseemüller, which were both published within years of this edition.



Waldseemüller’s Holy Land

7 [PTOLEMAEUS, Claudius; and Martin WALDSEEMÜLLER]

Quarta Asiae Tabula.

Publication
[Strassburg, Johannes Schott, 1513].

Description
Woodcut map.

Dimensions
442 by 613mm (17.5 by 24.25 inches).

References
Laor, 608; Zacharakis, 2780.

Known as the first “modern” edition of Ptolemy, the most important edition of the ‘Geographia’ and one of the most influential cartographical works ever published, Waldseemüller’s atlas falls into two parts. The first consists of 27 Ptolemaic maps, taken from the 1482 Ulm Ptolemy, or possibly the manuscript atlas of Nicolaus Germanus upon which the Ulm Ptolemy was based; the second, known as the ‘Supplement’, comprises 20 new “modern” maps labelled either as ‘Nova’ or ‘Moderna et Nova’.

Martin Waldseemüller and Mathias Ringmann began work on the 20 maps in the Supplement around the year 1505, the former responsible for the cartography and the latter for a new Latin translation, which was heavily based on the text written by an earlier Italian scholar, Jacopo d’Angelo. Waldseemüller and Ringmann initially worked under the patronage of Duke René II of Lorraine, but following his death in 1508, all of the materials for the atlas passed into the hands of two Strassburg citizens, Jacob Aeschler and George Uebelin. These men then edited the text and in 1513 published the work at their own expense, with Johann Schott as printer.

Despite the lack of surveying technology, many of Waldseemüller’s maps are surprisingly sophisticated and recognizable even today, none more so, perhaps, than the fourth plate of Asia, which shows the Near and Middle East from Israel to Iraq. Waldseemüller has corrected many of the errors found in earlier maps and added new geographical information. There are, of course, still many inaccuracies, most obviously the shape of Cyprus and the non-existent inlets and promontories that shape the Mediterranean coast, but much of the land and water are well-placed, including the Red Sea, the Persian Gulf, and the island of Cyprus.

The Levantine coast, despite its errors, does bear a resemblance to reality, and further inland, the Dead Sea, the Tigris, and the Euphrates are all located with a fair degree of accuracy. There is also a great deal of detail in terms of place names and natural features, such as mountains and waterways. Many of these are concentrated in and around the Holy Land, as scripture and ancient history provided a disproportionate number of sources for its geography. Further afield, however, and even within the Arabian Desert, significant towns, cities, and settlements are still identified.

Ptolemy’s map, and in particular the Waldseemüller edition, proved one of the most influential depictions of this region throughout the following centuries. During the subsequent generation, it was widely copied, most notably by Lorenz Fries in 1522 (item 16), and had a great impact on the European conception of Holy Land geography during the Reformation period.



Islands away

8 [PTOLEMAEUS, Claudius; and Martin WALDSEEMÜLLER]

Tabula Moderna Terre Sanctae.

Publication
[Strassburg, Johannes Schott, 1513].

Description
Woodcut map.

Dimensions
453 by 619mm (17.75 by 24.25 inches).

References
Laor, 609.

Waldseemüller’s “modern” map of the Holy Land is based on the map of Vesconte and Sanuto, updated by Germanus in 1482, for which see item 4. Waldseemüller’s important 1513 edition retains most of the geographical details found on the earlier map, but the shape of the relief has been altered, the coastline changed in parts, and the two islands of Atlit and Assur that appeared in earlier versions omitted. There is also a vessel on the waters off Jaffa, an image taken from Bernhard von Breydenbach’s ‘Peregrinatio in Terram Sanctam’.



Read banned books

9 [ZIEGLER, Jacob]

Prima Tabula.

Publication
[Strassburg, Petrum Opilionem [i.e. Peter Schöffer], 1532].

Description
Woodcut map, discolouration to centre fold.

Dimensions
228 by 356mm (9 by 14 inches).

References
Bartlett, 'Mapping Jordan Through Two Millennia', 2017; Zacharakis, 3740.

10 [ZIEGLER, Jacob]

Secunda tabula continet Partem Phoeniciae, Galilaeam utranq. superiorem & inferiorem. Tribus autem, Aser, Naphtali, Zebulun, Isaschar. Trans Iordanem, Bathanaeam, uel Gauloniten, uel Thraconiten arabiam. Tribus autem, mediam Manassen.

Publication
[Strassburg, Petrum Opilionem [i.e. Peter Schöffer], 1532].

Description
Woodcut map, discolouration to centre fold.

Dimensions
232 by 346mm (9.25 by 13.5 inches).

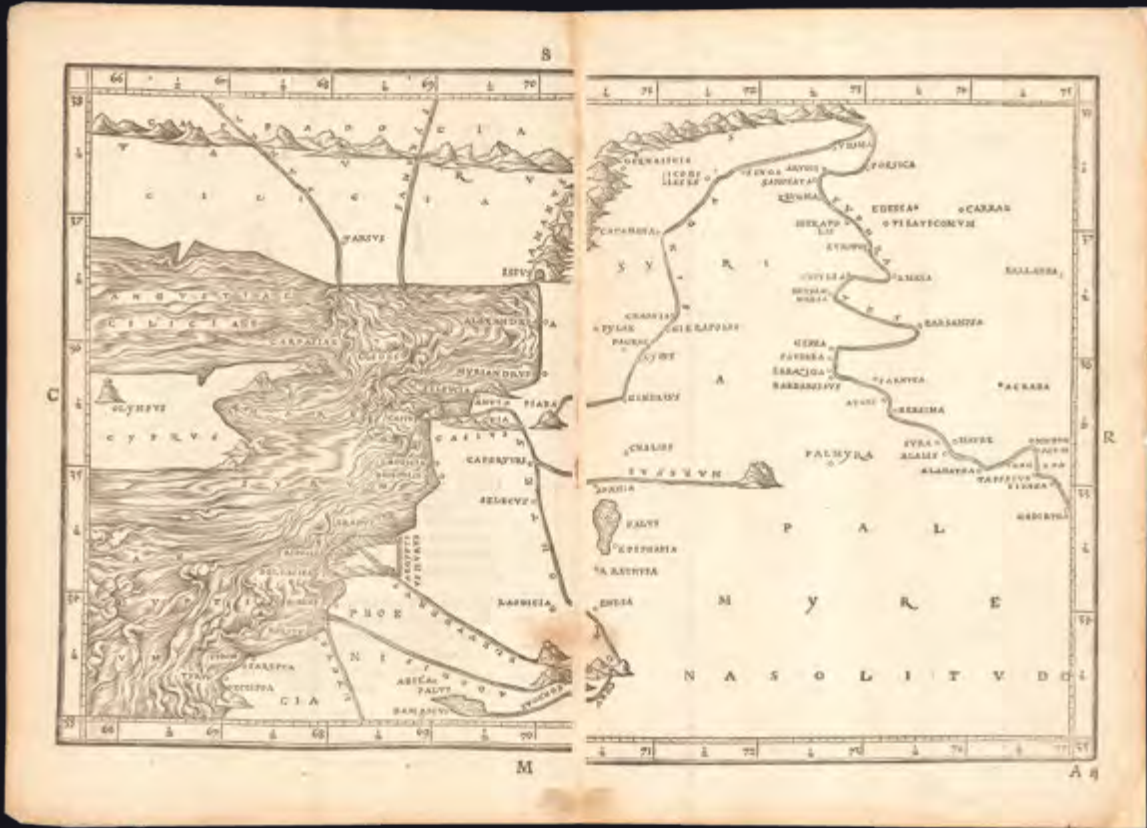
References
Laor, 866.

Born in 1470, the perennially itinerant Jacob Ziegler spent most of his life wandering across Europe, making a living largely through teaching and writing. Following his conversion to Protestantism, he allied himself to Erasmus and published a series of anti-papal pamphlets, which understandably attracted the hostilities of Rome. Subsequently, several of his publications were placed on the Index Librorum Prohibitorum, including his greatest work, 'Quae intus continentur Syria, Palestina, Arabia, Aegyptus, Schondia, Holmiae'.

This geographical treatise, published at Strassburg in 1532, and reissued in 1536 as the 'Terrae Sanctae quam Palestinam nominant Syriae, Arabiae, Aegypti & Schondiae doctissima descriptio', contained eight woodcut maps depicting Egypt, the Levant, the Middle East, and, bizarrely, Scandinavia. In the margins of these maps are printed the degrees of latitude and longitude, allowing the reader to identify the location of all those places discussed in Ziegler's text, which were accompanied by coordinates. Much inspired by the work of Ptolemy, the maps of the Holy Land reflect the form and orientation of his 'Asiae Tabula' (see items 3, 6, and 7), while other sources include Strabo, Josephus, Pliny, Antoninus, Buchard of Mount Sion, and the Bible itself.

The northernmost region is encompassed in the first map, 'Prima Tabula', which shows the areas that are now Lebanon, Syria, and Turkey, as well as the island of Cyprus. A large number of ancient towns and cities are identified by name across the map, from the early port settlements of Sidon and Byblus, to the Hellenistic centres of Seleucia, Antioch, and Alexandretta. Although some of these are inaccurately situated, such as the Seleucid city of Laodicia, which is too far inland, most of the toponyms appear in the correct places, not only the more prominent locations, such as Tarsus, Damascus, and Palmyra, but also the less significant settlements, including Edessa, Germanicia, and Cyrrhus. Across the region, the major rivers are also represented, including the Lycus, Euphrates, and Orontes. While less attention is paid to relief, important ranges and individual mountains are identified; Olympus, for example, appears on the island of Cyprus. Labelled "Clides" ("rocks") and illustrated as a maelstrom of waves, Ziegler also highlights the treacherous waters between Cyprus and the Levantine coast.

The second map depicts the region to the east of the upper reaches of the River Jordan. Overlapping in the north with the southern swathes of Syria presented on the 'Prima Tabula', the 'Secunda Tabula' provides new geographical details in the form of the Libanus Mountains, which run from the port city of Tyre across to Damascus. These mountains, represented pictorially, are home to a number of other cities, including Hamath (here "Chamath"), the buildings of which are nestled among the folds of the rock. Apart from "Abila Lysanium", which also appeared on the maps of Ptolemy and is mentioned in the Antonine Itinerary, the



11 [ZIEGLER, Jacob]

Tercia tabula continet Samariam, Tribus autem Isaschar rursus explicatam. Mediam reliquam Menassen, Ephraim, Biniamin Idumeae partem. Trans Iordanem autem, Ghad tribum a Iabboc fluvio ad Haroherurbem, Tribus Ruben.

Publication
[Strassburg, Petrum Opilionem [i.e. Peter Schöffer], 1532].

Description
Woodcut map, discolouration to centre fold.

Dimensions
233 by 356mm (9.25 by 14 inches).

References
Laor, 867.

register of roads and stations across the Roman Empire traditionally ascribed to Antoninus Pius, there are no sites identified above the mountain range, yet a wealth of information is found to the south.

Numerous towns of historic and Biblical importance feature in Galilee and in upper Trans-Jordan, such as Carmel, Cana, Capernaum, and Caesarea Philippi, as well as numerous port cities. The territories of the northern tribes are also labelled, namely those of Zebulon, Issachar, Naphtali, and Assher. Unlike on Ziegler’s first map, relief plays a prominent role, with mountains running northwards throughout the Holy Land. Connecting the Sea of Galilee to the Mediterranean by way of a sharp right-angular bend at Mount Gilboa is the Kishon River. East of the Trans-Jordanian mountains, which may correspond to the modern-day Abarim range, seven places are identified, namely “Magedon”, “Neve”, “Aere”, “Samuli”, “Abida”, “Capitoliada”, and “Damascus”, all of which are again listed in the Antonine Itinerary. In the Mediterranean Sea, a fictional sea monster rears its head among the waves.

The third map continues the depiction of the Holy Land by presenting Canaan between the Dead Sea and the Sea of Galilee. The latter appears at the top of the map, meaning that it overlaps slightly with the content of ‘Secunda tabula’, although strangely the shape and size of the body of water varies between them. The tribal lands of Gad, Reuben, and Manasseh are shown to the east of the Jordan, the former two hemmed in by the Jordan to the west and the smaller River Arnon to the east, while the latter is wedged into the right angle formed by the Sea of Galilee and the Jabbok. Neither the Arnon or the Jabbok are accurately located here, both joining the Jordan further to the south. To the west of the central river, the territories of Dan, Benjamin, Ephraim, Issachar, and Manasseh appear, partitioned with single straight lines. Interestingly, Jerusalem is presented without any of the decorative flourishes that typically accompany cartographical depictions of the religious capital. The wide range of sometimes contradictory sources utilized by Ziegler has meant that he is unable always to convey the information recorded by any one of them; for example, the city of Bethsaida, which Pliny places to the east of the Jordan, is here shown to the west.

The Dead Sea dominates the right-hand side of the ‘Quarta tabula’, or fourth map, with the left displaying the lower swathes of Canaan, incorporating the tribal lands of Judah, Simeon, Dan, and Benjamin. There is again some cross-over with the previous map, especially in the territories of Dan and Benjamin, although once more there are surprising discrepancies between the two versions of the same area: the Chorath stream, for instance, which flows into the Jordan to the north of the Dead Sea, is shown running at quite different angles on the two maps. A wealth of settlements are also identified, from the ancient Philistine port of Gaza to the town of Tekoa, where Herod’s almighty palace is represented

12 [ZIEGLER, Jacob]

Quarta tabula continet Iudeam proprie dictam. Tribus autem, Partem rursus Ephraim Rursus Partem Beniamin. Dan Iudam Simhon Philistim Idumaeam... Extra Iordanem, Ruben tribum.

Publication
[Strassburg, Petrum Opilionem [i.e. Peter Schöffer], 1532].

Description
Woodcut map, discolouration to centre fold.

Dimensions
232 by 351mm (9.25 by 13.75 inches).

References
Laor, 868.



13 [ZIEGLER, Jacob]

Quinta tabula universalis Palaestinae, continens superiores partuculares tabulas.

Publication
[Strassburg, Petrum Opilionem [i.e. Peter Schöffer], 1532].

Description
Woodcut map, discolouration to centre fold.

Dimensions
232 by 351mm (9.25 by 13.75 inches).

References
Laor, 869.

14 [ZIEGLER, Jacob]

Sexta tabula continet Marmaricam & Aegyptum.

Publication
[Strassburg, Petrum Opilionem [i.e. Peter Schöffer], 1532].

Description
Woodcut map, discolouration to centre fold.

Dimensions
232 by 351mm (9.25 by 13.75 inches).

References
Laor, 868.

15 [ZIEGLER, Jacob]

Septima tabula continet Tribum Iuda rursus, Idumaeam, Philistim. Extar Iordanem, Gentem Moab, Partem Aegypti, Arabiam petraeam, siue itinera Hebraeorum per desertum.

Publication
[Strassburg, Petrum Opilionem [i.e. Peter Schöffer], 1532].

Description
Woodcut map, discolouration to centre fold.

Dimensions
230 by 347mm (9 by 13.75 inches).

References
Laor, 870.

pictorially. In the Dead Sea, the condemned city of Sodom is depicted amongst whirls of either water or smoke; Gomorrah and the other cities of the Vale of Siddim are nowhere to be seen. In the southeast corner of the map, the Zered enters the Dead Sea; this brook is mentioned in the Bible as the location of the Israelite camp on their journeys through the wilderness (Deuteronomy 2:13-14) and as the Hebrew army travelled towards Moab (Numbers 21:12) to battle and ultimately defeat King Sihon.

Ziegler’s fifth map presents the Holy Land as a whole, extending from Rhinocorura in the south up to Sidon in the north, the Mediterranean coast in the west to Damascus in the east. Damascus is the only city to be represented pictorially. There are also eight straight lines radiating out towards the Middle Eastern cities of Susa, Babylon, Ninus, Ecbatana, and Carrhae, and the European destinations of Rome, Venice, and oddly, Regensburg. Each line is accompanied by a Roman numeral between nine and 30, presumably representing the relative distances of the given location. Within the Holy Land, the territories of the Twelve Tribes are each identified, with the inexplicable exception of Simeon. Another strange absence is that of Jerusalem, which is not shown, even though many other less important towns, cities, and sites are labelled with their names. The mixture of Biblical, Classical, and contemporary toponyms that appear on the map indicate that Ziegler was not concerned with replicating Palestine at any particular point in history, but rather with giving an informative general overview of Holy Land geography. In the Mediterranean, the map’s only decorative feature appears: a huge sea monster, possibly designed to represent the whale that swallowed Jonah.

The sixth map covers the area furthest to the east, breaking up the order that previously saw maps one to five descending clockwise around the Mediterranean Basin from the shores of Cilicia. It extends from Rhinocorura, which marked the southern border of the Holy Land, across the Mediterranean coast to the settlement of Bochiris, identified by Ptolemy. The map thus encompasses parts of Lower Egypt, including the Nile Delta, the northern waters of the Red Sea, and much of Ancient Libya, known as Marmarica. It was in this region, specifically at the town of Apis (here “Aspis”) that the ancient geographers drew the boundary between Asia and Africa, including Egypt as part of the former and Libya as the latter. Once again, there is an interesting mix of toponyms on the map, from the most ancient settlements in Egypt, Memphis, for example, to the Hellenistic and Classical cities named after their founders, such as Alexandria, Berenice, and Cleopatris.

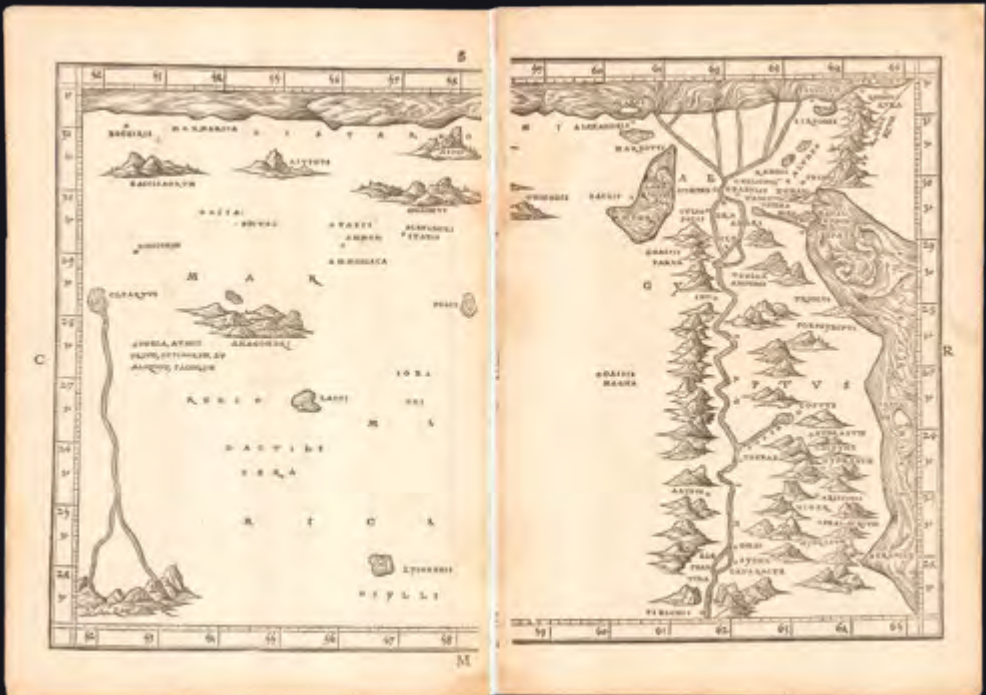
In Libya too, numerous towns and cities are shown, such as Gdamus, Thinodis, Asyphus, and Bochiris, all of which are mentioned in ancient texts but no longer exist under those names. Another site is labelled “Ammon”, referring to the Egyptian deity Amun, whose oracle resided in the Siwa Oasis; the oasis may be identified here as the “Oassis Magna”, although in this case Ziegler would have situated it too far to the northeast. As a possible alternative, he has also included a stretch of water running



from a lake in the north into two distributaries in the south, between which is located a settlement named “Azar”. Neither “Siwa”, however, nor any of the ancient names for the oasis are to be found on the map.

The final map shows the eastern half of the Nile Delta, the northern swathes of the Sinai Peninsula, and the southern parts of the Holy Land, where the map overlaps with both the fourth and fifth plates in the ‘Quae intus continentur...’. The Mediterranean shoreline runs from Dineptimi, which is recorded as one of the “pseudostomata”, or “false mouths”, of the Nile, eastwards to Aschelon, one of the five Philistine cities constantly at war with the United Kingdom of Israel and the Kingdom of Judah that followed. Although Ziegler does not illustrate a path through Sinai to represent the route of the Israelites through the wilderness, an extended vignette between Rameses and the Red Sea shows the fleeing Hebrew slaves pursued by Pharaoh’s army.

Numerous sites identified in the Sinai deserts correspond to the places at which the Israelites set up their encampments and besides Mount Hor a small illustration shows the bronze snake erected by Moses to ward off the deadly bites of the serpents sent by God (Numbers 21:4-9). This is, in fact, the only reference to any Biblical story on Ziegler’s maps. Ziegler also includes a few settlements situated in the Arabian Desert on the shores of the Red Sea, including Albus Vicus, a small maritime town mentioned by Strabo, and Midian (here “Madian”), where Moses took refuge after fleeing the Pharaoh’s palace in Egypt (Exodus 2:15). Further north, in the southern stretches of the Holy Land, several settlements are labelled. Interestingly, Jerusalem does appear here under that name, despite being the Jebusite town of Salem, or Shalem, at the time of the Exodus and subsequent years of exile.



An impious implication

16 PTOLEMAEUS, Claudius; Michael VILLANOVANUS, known as “SERVETUS”

[Tabula IIII Asiae].

Publication
[Lyon, Melchior and Gaspar Trechsel, 1535].

Description
Woodcut map, with title and Latin text to verso.

Dimensions
387 by 522mm (15.25 by 20.5 inches).

References
Laor, 611; Zacharakis, 2796.

A witness to the rising tide of the Renaissance, Willibald Pirckheimer was one of the most prominent figures in Nuremberg during the sixteenth century; he acted as statesman, lawyer, and general polymath, and counted the likes of Albrecht Dürer and Erasmus among his close friends. Throughout his career, Pirckheimer published a large number of written works, including his own writings and translations of both ancient and modern texts. The most significant of these was his work on Ptolemy’s ‘Geographia’, which he translated from Greek to Latin and published in 1525.

Ten years later, a second edition of the work was produced by Spanish-born scholar, Michael Villanovanus, better known as Servetus. While working as an editor for the Trechsel publishing firm, Servetus wrote the preface and many of the modern descriptions for the maps in the atlas. His assertion in the text accompanying, ‘Tab. Ter. Sanctae’ (item 17), that Palestine was not as fertile as it was generally believed was one of the 40 counts of heresy for which Servetus was burnt at the stake in Geneva in 1553. Many copies of the book were burned with him on the orders of John Calvin, although the offending passage was not actually written by Servetus, and had appeared previously in the 1522 and 1525 editions.

The maps for Servetus’s editions were printed from the same woodblocks created by Laurent Fries for his 1522 edition of Ptolemy’s ‘Geographia’, after the 1513 maps of Martin Waldseemüller, and many have decorative borders by Hans Holbein. Among these was the fourth plate of Asia made by Fries and included in Servetus’s ‘Geographia’. For a full description of the original map by Waldseemüller, please see item 7. Most of the cartographic and geographical details have been retained, although Servetus omits national and regional borders and shows some alteration to the Mediterranean coast. His map is also somewhat less sophisticated in style, with the pictorial mountains and waterways less precisely drawn. The title is found on the verso, above the descriptive text.



French Fries

17 PTOLEMAEUS, Claudius; Michael VILLANOVANUS, known as “SERVETUS”

Tabula Terrae Sanctae.

Publication
[Lyon, Melchior and Gaspar Trechsel, 1535].

Description
Woodcut map, Latin text to verso.

Dimensions
385 by 515mm (15.25 by 20.25 inches).

References
Laor, 612.

Also included in Servetus’s first edition of Ptolemy’s ‘Geographia’ was the “modern” map of the Holy Land made by Laurent Fries for his own 1522 edition. Fries’s map was drawn after Martin Waldseemüller, who had based his work on that of Sanuto and Vesconte, updated by Germanus in 1482. For a full description of the original map, please see item 4.

The only significant differences between Servetus’s and Waldseemüller’s maps are the lack of decorative features on the former: the ship in the Mediterranean has been removed, as have the slanted lines of latitude above the image. Although most other versions of the map make reference to it being a new addition to the ‘Geographia’, being titled either ‘nova’ or ‘moderna’, Servetus’s map is simply entitled ‘Tabula Terrae Sanctae’ (‘Map of the Holy Land’).



Tabula nova

18 [PTOLEMAEUS, Claudius; SERVETUS]

Tabula nova terrae sanctae.

Publication
?[Lyon, Melchior and Gaspar Trechsel, 1541].

Description
Woodcut map.

Dimensions
400 by 535mm (15.75 by 21 inches).

References
Laor, 614.

Despite his conflict with the Catholic church, Michael Servetus dedicated the second edition of his edition of Ptolemy’s ‘Geographia’ to Pierre Palmier, Archbishop of Vienne, France.

Published in 1541, this edition came six years after Servetus’s original work and had a number of small differences, such as additional apparatus at the beginning, the descriptive text on separate leaves rather than to the verso of each map and, most interestingly, the omission of the criticism of Palestine that would eventually count against Servetus in his trial for heresy at Geneva.

The description of Palestine as an infertile land was originally found accompanying the “modern” map of the Holy Land, printed from the woodblock of Laurent Fries after Waldseemüller, which also appeared in the second edition.

For a full description of the map as it appears in the first edition of the Servetus Ptolemy, please see item 17. The only differences, aside from the lack of the offending comment, are found in the title, which is given as ‘Tabula nova terrae sanctae’ (‘New map of the Holy Land’) and is no longer enclosed within a decorative banner, but presented very simply along the upper margin.



Warning: Cosmographic content!

19 [MÜNSTER, Sebastian]
[Palestine, Syria and Cyprus].

Publication
[Basel, Heinrich Petrus, 1545].

Description
Woodcut map with two insets.

Dimensions
345 by 220mm (13.5 by 8.75 inches).

References
Cf. Laor, 528.

Born in 1488, Sebastian Münster became a Franciscan friar in 1506 and moved permanently to Basel in 1529, where he took up the chair in Hebrew. Famous in his own age as a Hebraist, he composed a Hebrew grammar and a thesaurus of Hebrew, Latin, and Greek synonyms which were used widely by sixteenth-century humanists. Whilst in Basel, Münster also indulged in his other great love: that of cartography.

Throughout the next decade he produced, and had a hand in, several important works that would cement his reputation as one of the leading cartographers of his day, and then in 1544, Münster produced his magnum opus: the ‘Cosmographia’. It was the culmination of a lifetime’s study, in which he distilled the geographical information he had gathered over the past 30 years. Organized into a series of periegeses or geographical travels, each section of the atlas begins with a description of the area’s geography, history, ethnography, flora and fauna, and, famously, strange peoples, fabulous plants, and wondrous events. The work would prove to be so popular that some 40 editions in five different languages were published between 1544 and 1628, with the number of maps expanding from 26 to 262 by 1628.

Book Five of the ‘Cosmographia’ was largely dedicated to the countries and regions of Asia Minor, and the Holy Land is represented once more in Sebastian Münster’s ‘Cosmographia’ on a map showing the Levantine coast, extending from the northeastern point of the Nile Delta up to the southern coast of Cilicia in modern-day Turkey. It also stretches far enough westwards to capture the entirety of Cyprus, making it one of the earliest printed maps of the island.

Important cities, ports, rivers, mountains, and kingdoms are identified by name across the map, with the greatest level of detail found in the Palestinian region. Towards the south, an unlabelled dotted line marks the route taken by the Israelites during their 40 years of wandering before conquering the Promised Land. Münster has shown the two sources from which it was believed the Jordan took both its waters and its name: the ‘Jor’ and the ‘Dan’.



1547, Basel

20 [MÜNSTER, Sebastian]
[Palestine, Syria and Cyprus].

Publication
[Basel, Heinrich Petrus, 1547].

Description
Woodcut map with two insets.

Dimensions
285 by 180mm.

References
Cf. Laor, 528.

Another example of Münster’s map of the Levant and the island of Cyprus, from an early edition of his ‘Cosmographia’. For a full description of the map, please see item 19.



21 [STUMPF, Johannes]

*Ein zierliche für bildung
des Heilige Lands.*

Publication
[Zürich, Christoph Froschauer, 1548].

Description
Woodcut map.

Dimensions
120 by 170mm (4.75 by 6.75 inches).

References
Zacharakis, 3456.

Well I’m Stumped

From Johannes Stumpf’s ‘Gemeiner loblicher Eydgnoschafft Stetten, Landen und Völckeren Chronick wirdiger thaaten beschreybung’.

Johannes Stumpf, celebrated as ‘Livius Helveticus’ by his contemporaries, was a Swiss chronicler and theologian and one of the most important personalities of the Swiss Reformation.

This page, from the third book (‘Das dritt buch’) gives an account of various events from the years 1097 to 1099. At the centre of the page is a woodcut map of the Holy Land, entitled ‘a small [map] for the understanding of the Holy Land’, extending from the northernmost point of the Persian Gulf up to the southern swathes of Syria, and incorporating Cyprus to the west and parts of Mesopotamia to the east. Beneath this, the text beside the date 1099 explains that “The Christians won the Holy Land and took the place of Jerusalem by force, forcing the unbelievers out of it” (trans.).



From the first pocket atlas

22 [PTOLEMAEUS, Claudius; Giacomo GASTALDI]

Tabula Asiae IIII.

Publication
[Venice, N. Bascarini for G.P. Pedrezano, 1548].

Description
Engraved map, with Latin text to verso.

Dimensions
168 by 198mm (6.5 by 7.75 inches).

References
Cf. Laor, 622; Zacharakis, 2821.

Giacomo Gastaldi first appears in written record in 1539, when the Venetian Senate granted him a privilege for the printing of a perpetual calendar. His first dated map appeared in 1544, by which time he had become an accomplished engineer and cartographer. Karrow has argued that Gastaldi's early contact with the celebrated geographical editor, Giovanni Battista Ramusio, and his involvement with the latter's work, 'Navigationi et Viaggi', prompted him to take to cartography as a full-time occupation. In any case Gastaldi was helped by Ramusio's connections with the Senate, to which he was secretary, and the favourable attitude towards geography and geographers in Venice at the time.

In 1548, Gastaldi published the first Italian edition of Ptolemy's 'Geographia', with text translated by the celebrated botanist Pietro Andrea Mattioli; it was also the first pocket atlas, printed in an innovative smaller format. Containing 60 double-page maps based on those of Ptolemy, Gastaldi's work was the most comprehensive atlas produced between Martin Waldseemüller's 'Geographia' of 1513 and Abraham Ortelius's 'Theatrum' of 1570.

Gastaldi's 'Tabula Asiae IIII' was itself based on Sebastian Münster's map of the same name. For a full description of Münster's map, please see item 26. Gastaldi has omitted some of the more localized boundaries and borders, and had filled the space taken up by Münster's insets with original, and somewhat inaccurate, geographical details. He had also added his own decorative embellishments in the form of two unidentified animals along the lower border.



An update

23 [PTOLEMAEUS, Claudius; Giacomo GASTALDI]

Soria e Terra Sancta nova tabula.

Publication
[Venice, Nicolo Bascarini for G.P. Pedrezano, 1548].

Description
Engraved map, original hand-colour, Italian text to verso, minor discolouration to margins.

Dimensions
163 by 200mm (6.5 by 7.75 inches).

References
Karrow Jr., 'Mapmakers of the sixteenth century and their maps', 1993; Laor, 620; Zacharakis, 2824.

The first edition of Gastaldi's 'Geographia' also contained one of the earliest modern maps of the Holy Land, showing the entirety of the Levantine coast and the island of Cyprus. Although small in size, the map is filled with a wealth of geographical and topographical information, from the mountains of the Near East to the region's great rivers, the ports of the Mediterranean to the tribal territories of the Holy Land. As on the majority of Gastaldi's map, settlements and relief are represented pictorially, with the Arabian Desert characterized by a total lack of either. Despite the imprecision of the wildly undulating coastline, Gastaldi's map is impressively accurate and demonstrates his determination to combine Ptolemaic cartography with the most up-to-date and reliable geographical sources. His map of the Levant would prove highly influential in the European conception of the Holy Land, and understanding of scriptural and ancient geography.



Creating a Münster

24 [MÜNSTER, Sebastian]
De Terra Sancta [Page 1160].

Publication
[Basel, Heinrich Petrus, 1550].

Description
Three woodcut views.

Dimensions
305 by 200mm (12 by 7.75 inches).

References
Zacharakis, 2451.

The first Latin translation of Münster’s ‘Cosmographia’, published in 1550, contained a half-page map of the Holy Land spanning the whole Levant, from Cyprus across to the Persian Gulf, and from the northern swathes of the Sinai peninsula up to Armenia. Regions are labelled according to their Roman names, and important ancient cities such as Damascus, Tyre (“Tyrus”), and Babylon appear as small illustrations. Waterways and relief are presented in great detail, with the mountainous areas of northern Arabia somewhat overblown. A simple line runs from Egypt up to Syria, but what area this is intended to designate is not clear, as it extends beyond the borders of the Holy Land. Beneath the map begins Münster’s description of Palestine, including its history, peoples, and geography.



A Roman register

25 [ANONYMOUS]

Dux Palestinae.

Publication
[Basel, Hieronymus Froben and Nicolaus
Episcopus, 1552].

Description
Woodcut view, with Latin text to verso.

Dimensions
300 by 205mm (11.75 by 8 inches).

Along with the ‘Tabula Peutingeriana’, one of the most remarkable and insightful documents to survive, at least through copies, from the Roman world is the ‘Notitia Dignitatum’. An administrative document, it details the organization of the army, government, and religious bodies of the Western and Eastern Empires. Although it is somewhat compromised by the fact that it does not give an exact number of personnel in each category, that there are numerous gaps in the text, and that the records for the Western and Eastern Empires were compiled at different times, the former around AD 420 and the latter AD 395, the ‘Notitia Dignitatum’ remains an invaluable source of information about the bureaucracy, organization, and administration of the most powerful state the world had yet seen.

Although no ancient examples of the document exist, there are several extant copies from the fifteenth and sixteenth centuries, all of which are derived from a single example found in the ‘Codex Spirensis’. This was a large collection of ninth- or tenth-century copies of Roman documents, which was held in Speyer Cathedral but is now also lost. It is believed that it contained the illustrations on which later illuminated iterations of the document were based. Many of these are concerned with heraldry and military insignia, but it also contained depictions of specific parts of the Empire, such as Palestine. These were preserved, with alterations, in the first printed edition of the ‘Notitia Dignitatum’, which was published in 1552 by Hieronymus Froben and Nicolaus Episcopus, two brothers-in-law who put Basel on the map as an important centre of Renaissance printing.

Among the woodcut prints dedicated to Palestine in the work is one showing a stylized view of the province. The Jordan runs centrally through the image from top to bottom, flanked on either side by a selection of 13 towns and cities including “Berosaba”, or Beersheba, and “Zoara”, or Bela as it is named in the Book of Genesis (14:8). Along the lower edge of the image are two dogs, but with no apparent explanation as to why. Likewise, another unclear reference is contained within the inset situated in the upper left-hand corner, which shows two scrolls, one of which is unfurled and reads “FL. INTALL. COMORD. PR.”.



Münster’s Tabula Asiae IIII

26 [PTOLEMAEUS, Claudius; Sebastian MÜNSTER]

Tabula Asiae IIII.

Publication
[Basel, Heinrich Petrus, 1554].

Description
Woodcut map with four insets, Latin text to verso.

Dimensions
455 by 375mm (18 by 14.75 inches).

References
Cf. Laor, 615; Zacharakis, 2814.

27 [PTOLEMAEUS, Claudius; Sebastian MÜNSTER]

Syria-Cypern-Palestina-
Mesopotamia-Babylonia-Chaldea
Und Zwey Arabia-Mit Bergen-
Waesseren Und Stätten.

Publication
[Basel, Heinrich Petrus, 1572].

Description
Woodcut map with four insets, with German text to verso, minor discolouration to margins.

Dimensions
306 by 390mm (12 by 15.25 inches).

References
Cf. Laor, 525; cf. Zacharakis, 2814.

One of the few maps to appear in every edition of Sebastian Münster’s ‘Cosmographia’ was a version of Ptolemy’s ‘Tabula Asiae IIII’, showing the Levant and parts of the Middle East. Münster had first published this map in 1540, in his Latin edition of Ptolemy’s ‘Geographia’, alongside 26 other maps by Ptolemy and 21 of his own design.

Extending from the Red Sea in the south up to the Cilician coast in the north, and stretching from the island of Cyprus across Mesopotamia and Assyria to the Tigris and Euphrates, the map covers much of the fertile crescent, as well as the Holy Land itself. Along the coast of the Levant, Münster has included two non-existent bays, one to the north of Acre and another to the north of Jaffa. Although important sites are identified across the entire map, the geographical detail is mainly concentrated in the Holy Land.

Numerous settlements are located within its borders, and the ancient capitals of Jerusalem and Samaria are represented pictorially. Likewise, many of the ancient ports and harbours situated along its coast are also represented with small illustrations, as are the region’s mountains, rivers, and woodlands. Although decorative features are kept to a minimum, Münster includes four insets containing lists of the cities found in Syria, Mesopotamia, Cyprus, and Arabia, respectively.

The present examples are from the third Latin edition of Münster’s ‘Cosmographia’, published in 1554, and the 1572 edition, which has been translated from the original Latin into German and given a new title, and German text within the cartouches on the map.



Multiple perspectives

28 [MICHELLI, Giovanni]; known as DELLA GATTA

Palaestinae sive Terre Sancte descriptio.

Publication
Rome, Giovanni Francesco della Gatta, [1557].

Description
Engraved map.

Dimensions
385 by 545mm (15.25 by 21.5 inches).

References
Bifolco, TAV.186; Laor, 249.

In 1537, theologian and geographer Wolfgang Wissenburg dedicated an eight-sheet map of the Holy Land to Archbishop Thomas Cranmer, the spiritual leader of the English Reformation. The large map now survives in only a single copy, held at the Bibliothèque Nationale de France, but its influence can plainly be seen in the cartographic representation of the Holy Land that developed throughout the subsequent decades. The work of an Italian cartographer Giovanni della Gatta is particularly indebted to Wissenburg’s map.

In 1557 della Gatta published his own “description of Palestine and the Holy Land” (trans.), which was heavily based on the cartography of the earlier map. Combining an aerial and a cartographical perspective, the map presents important cities, towns, and religious sites, many of which are identified in an alphabetical key situated in the Mediterranean.

Jerusalem, naturally, is especially impressive and shown in such detail that individual buildings, including the Temple on Mount Moriah, can be distinguished. The Exodus from Egypt also appears, represented as a route through the wilderness, with the Israelite encampments stationed in columns either side of the mountains of the Sinai Peninsula.

This interesting combination of pictorial view and cartographic description makes della Gatta’s map both geographically informative and intricately decorative. Furthermore, being much smaller than Wissenburg’s original work, it would have been less expensive, more accessible, and have therefore circulated more widely. The present example, for instance, was compiled in a Lafreri atlas, which allowed the client to select individual maps from a variety of cartographers to be brought together in a single volume.



Ruscelli's Holy Land

29 [PTOLEMAEUS, Claudius;
Giolamo RUSCELLI]

Soria et Terra Sancta nuova tavola.

Publication
[Venice, Vincezo Valgrisi, 1561].

Description
Engraved map, with Italian text to verso.

Dimensions
225 by 305mm (8.75 by 12 inches).

References
Laor, 621; Zacharakis, 2837.

Ruscelli's re-engraving of Giacomo Gastaldi's map of the Levant from the pocket-sized version of Ptolemy's 'Geographia' which he had published in 1548.

13 years after Giacomo Gastaldi's 'Geographia' appeared, well-known humanist and founder of the first scientific society, Girolamo Ruscelli, published his own translation of Ptolemy's seminal work. As an author and scholar, Ruscelli was "highly praised by contemporaries as a man of immense erudition, and humanistic writings add substance to these encomiums. Among his works were annotations on Boccaccio and Petrarch, commentaries on the Italian language, books on the design of arms and armour, heraldry, militia, the rules of Italian poetry, history, and a translation of Ptolemy's 'Geography'" (Eamon and Paheau).

His edition included enlarged versions of Gastaldi's maps (see item 23) engraved by Giulio and Livio Sanuto. Ruscelli, who had been working in Venice when Gastaldi's atlas first appeared, also made several notable additions and changes to many of the maps.



The pornographer’s Palestine

30 CAMOCIO, Giovanni Francesco
[after Antonio SALAMANCA]

*Situs Terre Sancte Iuxta Numeru
Filior Israel Per Apices Seu Pucta
Divisus.*

Publication
[Venice, Giovanni Francesco Camocio,
c1565].

Description
Engraved map, trimmed to neatline.

Dimensions
280 by 490mm (11 by 19.25 inches).

References
Bifolco, TAV.189; cf. Laor, 680.

31 CAMOCIO, Giovanni Francesco
[after Antonio SALAMANCA]

*Situs Terre Sancte Iuxta Numeru
Filior Israel Per Apices Seu Pucta
Divisus.*

Publication
[Venice, 1575].

Description
Engraved map, trimmed to neatline.

Dimensions
275 by 490mm (10.75 by 19.25 inches).

References
Bifolco, TAV.189, state 3; cf. Laor, 680.

A Spanish-born bookseller active in Rome during the first half of the sixteenth century, Antonio Salamanca collaborated with some of the most important literary and cartographical names of the day, including Antonio Lafreri, after whom the Lafreri school is named. Although he was primarily a publisher and seller, Salamanca also produced his own maps, including a depiction of the Holy Land printed in Rome in 1548. It was based on Pietro Vesconte’s map of 1320 (see item 79) and took into account the improvements made by Nicolaus Germanus around 1480 (see item 4), but was on the whole transformed by a number of important adaptations and improvements.

Salamanca’s version of the map contained new geographical information, notes about the religious history of certain sites, and the territories of the Twelve Tribes. Oriented to the east, it extended from the northern coast of the Sinai Peninsula up to Sidon, and stretched from the Mediterranean across the Jordan to the eastern mountains that marked the termination of the Holy Land. In 1565, 17 years after Salamanca’s version of the map appeared, another was published by Giovanni Francesco Camocio, a printer and publisher active in Venice throughout the mid-sixteenth century, who became infamous due to a series of obscene sonnets and pornographic prints he produced during the 1560s. In sharp contrast to these, Camocio also printed and sold religious images, as well portraits, decorative prints, and maps. He did not undertake original cartographic designs himself, but printed the material of others including, apparently, Salamanca.

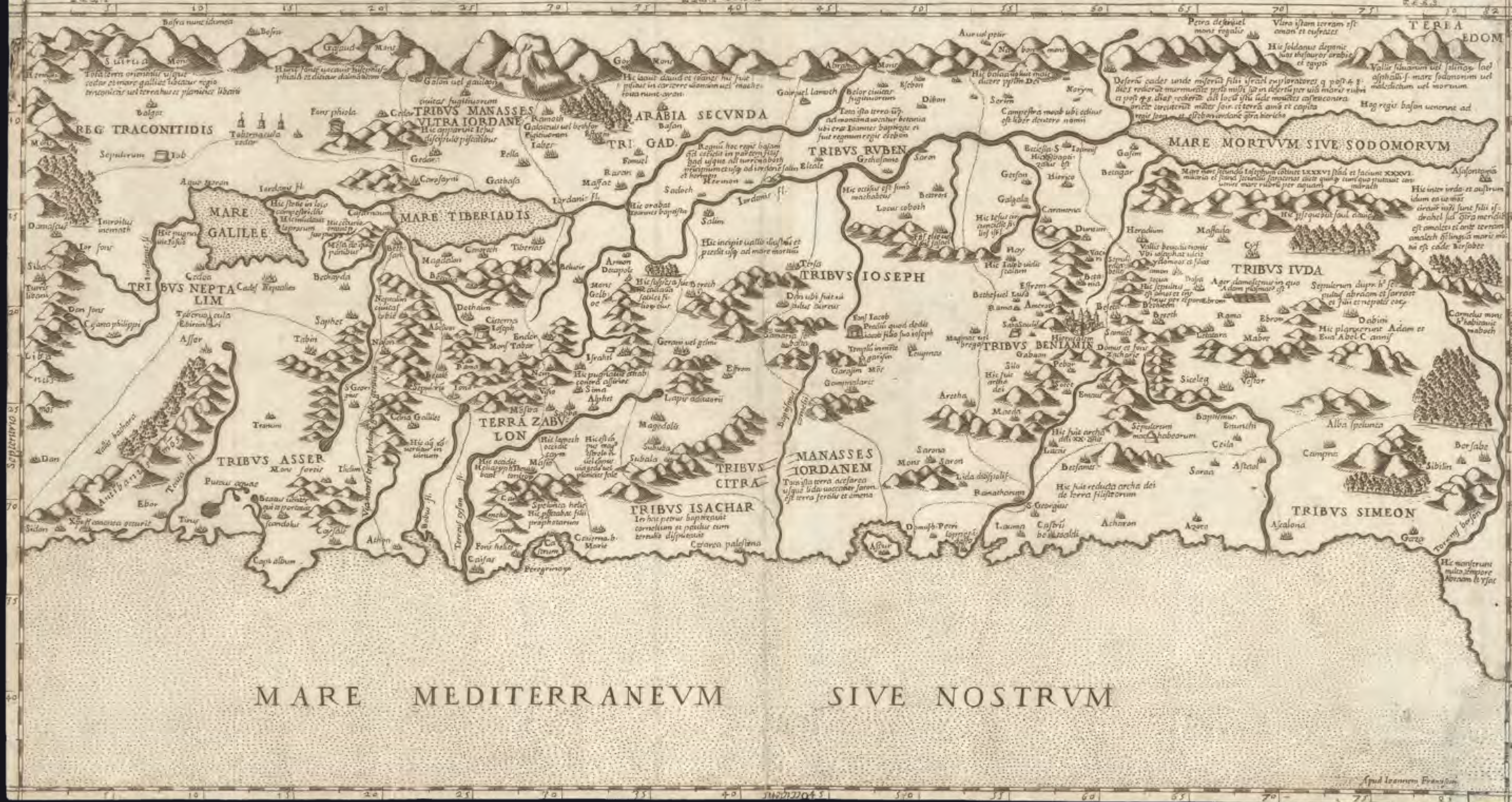
Camocio’s version of the map differs very little from Salamanca’s, although the title has been changed from ‘Tabula Moderna Terrae Sanctae’ to ‘Situs Terre Sancte Iuxta Numeru Filior Israel Per Apices Seu Pucta Divisus’. The first state was published, as here, around 1565, without Camocio’s imprint; the second example published in 1575 is the third edition, with the imprint added but Camocio’s name erased.



SITVS, TERRE, SANCTE, IUXTA, NVMERV.

FILIOR, ISRAEL, PER, APICES, SEV, PVCTA, DVISVS.

Oriens



A Forlani hope

32 F[O]RLANI, Paolo
[after Giacomo GASTALDI]

*La Nuova ey Esatta descrizione
del la Soria, e della Terra Sancta.*

Publication
Venice, 1566.

Description
Engraved map, with siren watermark,
trimmed to neatline.

Dimensions
265 by 340mm (10.5 by 13.5 inches).

References
Bifulco, TAV.190; Laor, 298; Woodward,
'Paolo Forlani: Compiler, Engraver, Printer,
or Publisher?', *Imago Mundi* (44), 1992;
Zacharakis, 1536.

Nothing is known about the Venetian mapmaker Paolo Forlani except what is written on the maps he produced. His earliest dated work is signed 1560 and his latest 1571, giving a short period of activity in which almost 100 plates, two town books containing 40 views, and one globe were attributed to his hand. The imprint on most of these refers to Forlani as the engraver, while one cites him as the printer and another as a distributor; he seems to have had little involvement in the cartographical design or compilation of the maps he engraved, reproducing the work, or parts of the work, of other cartographers rather than executing his own.

Among those Forlani copied was Giacomo Gastaldi, on whose Ptolemaic maps he drew heavily. Two decades after its initial publication, he reproduced Gastaldi's 'Soria e Terra Sancta nova tabula', for a full description of which, please see item 23. With the exception of his engraving style, which is somewhat neater and more uniform than Gastaldi's, and the addition of a title cartouche over the Arabian Desert, Forlani's map is identical to the original.



Postel, Rouille’s source

33 [ROUILLE, Guillaume after Guillaume POSTEL]

Haec Chorographia indicatur iter quod ab exitu Aegypti populus Israeliticus.

Publication
[Lyon, Guillaume Rouille, 1569].

Description
Woodcut map.

Dimensions
355 by 235mm (14 by 9.25 inches).

References
Laor, 580.

34 [ROUILLE, Guillaume after Guillaume POSTEL]

Par ceste figure est monstre le chemin le quel au sortir d’Egypte sit le peuple d’Israel.

Publication
[Lyon, Antonie Regnault, 1573].

Description
Woodcut map with one manuscript annotation.

Dimensions
242 by 269mm (9.5 by 10.5 inches).

References
Laor, 639; the present example is from Antoine Regnault’s, ‘Discours du voyage d’Outre Mer au Saint S  pulcre’.

French publisher Guillaume Rouille was one of the most prominent humanist printers of the sixteenth century, and the inventor of the sextodecimo format, which produced smaller books than ever before. He was also a friend of Michael Servetus, upon whose execution he published a compendium of his works. In 1563, Rouille brought out an edition of the Bible entitled ‘Biblia Sacra ad Vetustissima exemplaria castigata necnon chorographis’, the text for which had been edited and written two decades earlier by Jean Huntenius.

Rouille’s edition was a success and in 1569, he published a second version containing, in addition to the 417 illustrations found among its leaves, four full-page maps and five full-page engravings. It is thought that these were mainly drawn after those found in the earlier Geneva Bible of 1560. Among the maps was a version of Guillaume Postel’s plate showing the Sinai Peninsula, bordered to the west by the Nile Delta and to the north by the southern stretches of the Holy Land. The route taken by the Israelites during the Exodus and subsequent wanderings in the wilderness is marked out by a double line; it stretches from Rameses in Egypt to Jericho in the Holy Land, and is punctuated by the numbered encampments they made during each year of their journey.

Significant scenes from the Book of Exodus are represented as small vignettes, including the defeat of the Amalekites (Exodus 17) and the worship of the golden calf (Exodus 32), and the encampment and tabernacle are also illustrated. The map displays several intriguing discrepancies, most notably that the Israelites’ route goes above, not through, the Red Sea. It is also interesting that Jerusalem is not shown, perhaps because the map portrays the period before the Holy City had come into the hands of the chosen people, and that the coast of the Holy Land swerves suddenly, and erroneously, in to the east at the city of Ascalon.

Four years later, the map appeared in another book published in Lyon. Upon returning from a pilgrimage to Jerusalem in 1549, where he claims he was made a Knight of the Holy Sepulchre, French merchant and writer Antoine Regnault published an account of his travels. The ‘Discours du voyage d’Outre Mer au Saint S  pulcre de I  rusalem’ of 1573 combines information about Catholic ceremonies, artefacts, and teachings with historical information about the Crusades, and descriptions of the Holy Land.



The coast is clear

36 [MÜNSTER, Sebastian]

*Das heylig Jüdischland
mit außtheilung der zwölf
Geschlechter.*

Publication
[Basel, Heinrich Petrus, 1572].

Description
Woodcut map.

Dimensions
310 by 400mm (12.25 by 15.75 inches).

References
Laor, 526.

The first Latin translation of Münster’s ‘Cosmographia’, published in 1550, had contained a map of the Holy Land that was substantially different to those that appeared in other editions of his great work. It was reproduced in the 1572 German edition of the ‘Cosmographia’, as here.

Oriented to the southwest, the map shows the Holy Land on both sides of the Jordan and identifies the distinct territories of the Twelve Tribes within it. Palestine’s important cities, rivers, and mountains are also shown, represented pictorially, and small vignettes to the east display scenes from the Israelites’ nomadic life in the wilderness, before the conquest of the Holy Land. The encampments they made in the final decade of their exile are numbered and named on a double-dashed line tracing their route from Sinai, up the eastern side of the Dead Sea and finally across the Jordan.

In the Mediterranean, a large cartouche contains information about the major seas and cities, listing the various names by which they were known during antiquity. Jerusalem, for example, is also known as “Iebus, Aelia, Capitolina”.

Münster appears to have relied heavily on the maps of Jacob Ziegler (see items 9 to 15) for his cartographical information, and it is notable that his coastline is one of the most accurate depictions of the Levantine coast of the time.



The Canterbury fails

37 COLE, Humfray

The most auncient name of this lande was called Canaan, of the sonne of Cham: whose sonnes divided it among them selves. Theyre names were Sydon, Hethaeus, Jebusaeus, Amorraeus, Gergesaeus, Hamathaeus, etc. And this lande held this name untill the Israeli.

Publication
[London, Juggle], 1572.

Description
Engraved map.

Dimensions
396 by 501mm (15.5 by 19.75 inches).

References
Delano Smith, 3.5.

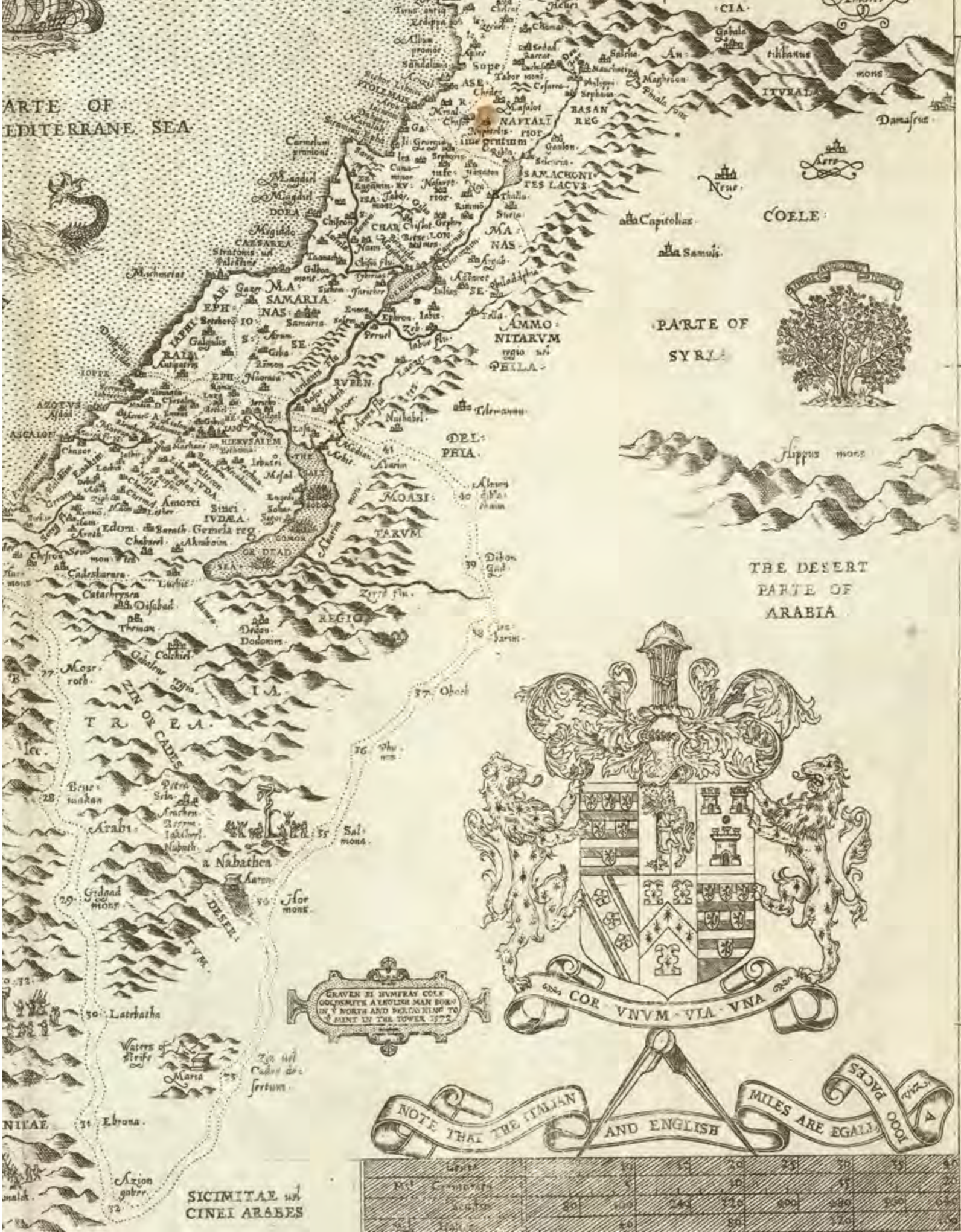
The first authorized English Bible was the Great Bible, published in 1539 under King Henry VIII. It was followed by the Geneva Bible, which first appeared from 1557 to 1560, and then by the Bishops' Bible, the first edition of which was published in 1568. The Bishops' Bible was so named not after the bishops responsible for the work, but due to the anger caused among their Church of England colleagues at the Calvinism which they felt had infected the word of God in the Geneva Bible.

The project was instigated by the Archbishop of Canterbury, Matthew Parker, who was responsible for much of the translation, with the assistance of several other bishops, whom he encouraged to sign their names to specific sections in the hope that the consequent accountability would make them more diligent in their translation. Somewhat shortsightedly, however, Parker did not employ an editor to oversee the work as a whole, and as a result the translation is inconsistent and varies greatly from book to book.

This may be why the second edition, which was issued in 1572, contains substantial revisions to the language, which ironically made the Bishops' Bible far more similar to the Geneva Bible that had stimulated its creation. Although it failed to replace the Geneva Bible as the domestic Bible read at home, it had the authority of a royal warrant and was the second version of scripture, after the Great Bible, to be read aloud in church services.

Although the first edition was exceptionally decorative and included 124 full-page illustrations, from the second edition onwards, most of the engravings were removed. The exceptions were the frontispieces and maps, which were generally retained, and in fact several new examples were added. The most important of these is a map of the Holy Land made for the 1572 edition by goldsmith, scientific instrument maker, and engraver, Humfray Cole.

It is based on Tilemann Stella's 1557 map of the Holy Land, and perhaps on the version of Stella's map published by Ortelius, which had first appeared two years earlier. In addition to translating the map into English, Cole has also added a number of small vignettes in northern Sinai to illustrate the events of the Israelites' years of wandering, such as the worship of the brazen calf (Exodus 32) and the discovery of an abundance of produce in the Holy Land (Numbers 13:23). In the upper left-hand corner of the map the extensive title is housed within an ornate cartouche, while in the lower right, the scale bar, which gives the relative distances in Leagues, Stades, German, and Italian (and thus English) miles, is surmounted by an elaborate but unidentified coat of arms.





Canaanarama

38 MONTANO, Benito Arias

Tabula Terrae Canaan Abrahæ tempore et ante adventum filior Israel cum vicinis et finitimis regionib ex descriptione Benedicti Ariae Montani.

Publication
[Antwerp, Christophe Plantin, 1572].

Description
Engraved map.

Dimensions
335 by 518mm (13.25 by 20.5 inches).

References
Poortman & Augusteijn, 14.2.

In 1569, ascetic priest and scholar Benito Arias Montano was commissioned by Philip II of Spain to edit a new edition of the Polyglot Bible, which would be published in 1572 by eminent humanist and publisher, Christophe Plantin.

Following the publication of the ‘Biblia sacra hebraice chaldaice, graece et latine’, Montano was denounced as a heretic by a fellow Spanish scholar, who claimed that he had shown disproportionate sympathy towards Judaism by inserting Aramaic paraphrases into the work. After several journeys to Rome, where he met with Pope Gregory XIII, Montano was acquitted of any wrongdoing and returned to Spain where he lived the rest of his life in worship, study, teaching, and writing.

His Polyglot Bible contained numerous engraved plates throughout, including several maps and views of the Holy Land, which were all the work of notable Flemish engraver Pieter van der Heyden. The general map of the area depicts “the land of Canaan in the time of Abraham” (trans.) before its conquest and division between the Twelve Tribes of Israel. The boundaries of the tribal lands, however, are still shown, as is a point in the Red Sea labelled “unus ex terminis exod.”, marking the site of Moses’s parting of the waters in the Book of Exodus.

Stretching from the Turkish coast in the north to the Red Sea in the south, the Mediterranean in the west to the Tower of Babel in the east, the map is based on the work of thirteenth-century geographer, Marino Sanuto. Remarkably, Sanuto’s map of the Holy Land, which he had drawn in 1320 as part of his manual for crusaders, was still in use during the sixteenth century. For a full description of the map, please see item 79.

Although he retained the form and many features of the original, Benito expanded and amended Sanuto’s map in various places, making the Mediterranean coastline far more irregular and extending the view southwestwards towards Egypt. Smaller settlements are marked with a circle, while larger towns and cities are depicted as a collection of buildings. As another addition, Montano also shows four of the Cities of the Vale of Siddim destroyed in the Book of Genesis.

Relief is represented pictorially across the map, and the complex network of tributaries formed between the Tigris and Euphrates is shown in the east. Interestingly, Montano also adds three Hebrew captions, namely “מצרים” (‘Egypt’), “פלישת” (‘invasion’), and “מואב” (‘Moab’); it is not clear why only these labels are written in the scriptural language.

The present example of the map was included in the Antwerp polyglot of 1572, having been engraved by Pieter van der Heyden.



Carry On Camping

39 MONTANO, Benito Arias

Terrae Israel omnis ante Canaan dictae in tribus undecim distributae accuratissima et ad sacras historias intelligendas opportuniss. Cum vicinarum gentium ad scriptione tabula et exactissimo mansionum CXLIII situ. Ad sacri apparatus instructionem a Bened. Aria Montano descripta.

Publication
[Antwerp, Christophe Plantin, 1572].

Description
Engraved map, with original hand-colour in outline.

Dimensions
345 by 507mm (13.5 by 20 inches).

References
Poortman & Augusteijn, 14.3.

The second map of the Holy Land, also engraved by Pieter van der Heyden, focuses on Canaan proper, stretching between the Anti-Lebanon Mountains in the north and the Nile in the southwest. The title explains that it shows “the entire land of Israel, called Canaan, divided between the Twelve Tribes” and the “surrounding peoples” (trans.).

Somewhat surprisingly, the tribal territories are delineated only by name and not by physical boundaries, as they are on the first map. Interestingly, Montano has once more chosen to supplement several of his toponyms with additional Hebrew captions; “Emmim”, “Nabathaei”, “Basan”, and “Syria” are each identified in the scriptural language, and again it is not clear why these locations have been selected. Along with significant settlements and geographical locations, Montano includes a number of other features such as the Tabernacle of Abraham and one of the wells at Beersheba. In addition, important roads are represented by double-dotted lines, though not identified by name, whereas the waterways, bridges, and certain mountains are labelled.

The map also shows the Israelite Exodus from Egypt, which took them from the kingdom of Rameses, through the northern point of the Red Sea, and on an epic wander through the desert before finally settling in Canaan. Each desert encampment is represented by a single tent, with the final one situated just west of Jericho, where Joshua’s forces famously defeated the native Canaanites to win their entrance to the Promised Land. The tents are largely concentrated in the wilderness to the south, where God condemned his people to languish for 40 years before inheriting their rightful land.



A Paul in a storm

40 ORTELIUS, Abrah[am]

Peregrinationis Divi Pauli typus chorographicus.

Publication
[Antwerp, Johannes Baptista Vrients], 1579 [but 1603].

Description
Engraved map with two vignettes, with Latin text to verso.

Dimensions
357 by 507mm (14 by 20 inches).

References
Laor, 545C; Van der Krogt, 0850H:31.

Abraham Ortelius took an active interest in cartography from an early age, beginning his career as an illuminator of maps in 1547, at the age of 20. This involved purchasing single maps from booksellers and colouring them for re-sale; Ortelius travelled extensively in his search for new material and was a well-known face at the Frankfurt bookfairs. Thus he built up an unrivalled network of contacts and connections, which included many of the leading historians, scientists, and cartographers of the day. These acquaintances proved invaluable in the compilation and completion of his ‘Theatrum orbis Terrarum’.

First published in 1570, the work is generally considered the first atlas in the modern sense of the word. Every map within was uniform in size and style, with an engraved title, accompanying text, and - hitherto unheard of in cartographic publications - a list of the source material. With its comprehensive scope, the ‘Theatrum’ was a huge step forward compared with the contemporary Lafreri atlases, compilations of various maps by different cartographers, bound up to order.

Even though it was the most expensive work published at the time, it proved an instant success with four versions of the first edition printed in 1570 alone. The work would go on to be published for 42 years, with some 31 editions in several languages. As well as maps of the modern world, the ‘Theatrum’ contained numerous maps of antiquity, including a number of depictions of the Near East.

The second Latin edition of the work was published in Antwerp by Christopher Plantin in 1584, and contained the original ‘Theatrum’ as well as the supplementary ‘Parergon’ and the ‘Nomenclator’, an extensive register of ancient toponyms which had first appeared in the 1579 Latin edition. One map included in the ‘Parergon’ depicts the Mediterranean Basin in its entirety. All regions are depicted in detail, with cities, ports, rivers, mountains, and borders identified across the whole image. In a note beneath the title, Ortelius explains that although “every geographical location is shown, to be examined by the eye”, he has chosen to focus his map “mainly on the history of the Apostles” (trans.) according to the New Testament. Indeed, many of the cities that appear across the map are those in which Paul is recorded to have practised his ministry, and beside the island of Malta, a note records that this is where Paul was stranded after his ship was wrecked in a storm.

The two ships on the Mediterranean may also serve as an allusion to Paul’s great voyage from the Holy Land to Italy, where he ended his days preaching the word of God in Rome. Flanking the title are two ovular insets displaying scenes from the life of St Paul: the first shows his conversion, as he was blinded by divine light and thrown from his horse on the road to Damascus (Acts 9:3-4); the second shows Paul being received by the Maltese people. Upon seeing the shipwrecked men, they built a fire out of which came a snake which bit Paul; its failure to harm him in any way convinced the people that Paul was protected by the divine (Acts 28:3-6). Below the map is a quotation from Paul’s second letter to the Christians at Corinth: “Therefore we are always confident and know that as long as we are at home in the body we are away from the Lord. For we live by faith, not by sight. We are confident, I say, and would prefer to be away from the body and at home with the Lord. So we make it our goal to please him, whether we are at home in the body or away from it” (II Corinthians 5:6-9).



PEREGRINATIONIS DIVI PAULI
TYPVS COROGRAPHICVS.

In quo et noui testamenti, in primis autem apostolorum historiae,
à sancto Luca descriptae, omnia fere loca geogra-
phica, oculis impicienda, exhibentur.



QVONIAM IGITVR SCIMVS ET PERSVASVM HABEMVS, QVOD QVAMDV IN CORPORE HABITAMVS, PEREGRINAMVR A DOMINO; PER
FIDEM ENIM AMBVLAMVS ET NON PER VISVM; PROPTEREA CONFIDIMVS ET PEROPTAMVS PEREGRINARI A CORPORE, ET ES-
SE APVD DOMINVM NOSTRVM. SATAGIMVS AVTEM SIVE PEREGRINI SVMVS, SIVE INCOLAE, VT ILLI PLACEAMVS. 2. Cor. 5.

Terra Promissionis

41 [AITZING, Michael]

Terra Promissionis.

Publication
[Paris], Jacob Honervogt, [1582 but 1630].

Description
Engraved map.

Dimensions
375 by 425mm (14.75 by 16.75 inches).

References
Cf. Laor, 28.

First published by Michael Aitzing in his ‘Terra Promissionis topographicae atque historice descripta’ of 1582, the map extends from the Sinai Peninsula up to southern Syria, encompassing the Holy Land in its entirety, allowed by its orientation to the north-west. Haifa is shown jutting out into the sea, and the Carmel Mountains to the north are shown extending all the way inland to the Sea of Galilee. Sinai is similarly mountainous, and the route of the Israelites as they crossed through the wilderness is traced by double-dotted lines. In the waters of the Mediterranean are several sailboats. In the lower left-hand corner of the map is a circular design showing a number of religious symbols, including the crucifixion, serpents, and many mysterious numbers. This edition was published, with no changes, in Paris by Jacob Honervogt in 1630 and bears his imprint. The German-born Honervogt established his business in the French capital in the early 1620s, and during the mid-seventeenth century was joined at his firm by Gerard Jollain.



Thanks a Schrot

42 [ORTELIUS, Abraham]

Terra Sancta a Petro Laicstain perlustrata et ab eius ore et schedis a Christiano Schrot in tabulam redacta.

Publication
[Antwerp, Christopher Plantin, 1584].

Description
Engraved map with fine hand-colour in full.

Dimensions
367 by 502mm (14.5 by 19.75 inches).

References
Laor, 543; Van der Krogt, 8150:31D.

First published in the 1584 edition of the ‘Theatrum Orbis Terrarum’, Ortelius’s most modern, though not necessarily most accurate, map of the Holy Land was based on a nine-sheet map made by Christian Schrot in 1570. Schrot had been heavily influenced by the cartography of Dutch astronomer Petrus Laicstain, whose early maps of Palestine had a great impact on European mapmakers throughout the subsequent centuries.

The coast of the Holy Land undulates with numerous fictional bays, inlets, and promontories, and the coast of the Dead Sea is likewise riddled with errors. In addition to the regions of Judah, Samaria, and Galilee, which emerged later, the territories of the Twelve Tribes are identified, though not delineated, on both sides of the Jordan. Numerous cities, sites, rivers, waterways, and mountains are represented across the map, with most of the information concentrated west of the Jordan. Cities are shown pictorially, as is relief, and Jerusalem, being the most significant, is presented as correspondingly larger.

A note in the Dead Sea explains its history as the Valley of Salt, the site of Sodom, Gomorrah, and the other cities of the Vale of Siddim, before they were condemned and destroyed by God. Above this, the title is surrounded by decorative embellishments and surmounted by three small medallions showing vignettes from the life of Christ, namely the Crucifixion, the Nativity, and the Resurrection. The scale bar, interestingly giving the map’s scale in “hours of journeying” (trans.), is set within another ornate cartouche in the opposite corner, featuring the head of Medusa, a strangely classical element to include on a map of the Holy Land.



A Stella map

43 [ORTELIUS, Abraham]

*Palestinae sive totius Terrae
Promissionis nova descriptio
avctore Tilemanno Stella Sigenensi.*

Publication
[Antwerp], Christopher Plantin, 1584.

Description
Engraved map with fine original
hand-colour.

Dimensions
342 by 459mm (13.5 by 18 inches).

References
Laor, 540A; Van der Krogt, 8150:31B.

The earliest map of the Holy Land published by Abraham Ortelius was drawn after Tilemann Stella, or Tilemann Stoll, a German scholar whose academic and practical interests spanned the fields of mathematics, engineering, astronomy, and cartography. His best-known cartographic work was a general map of Germany published in 1560, but it was his 1557 map of the Holy Land that inspired Ortelius to re-engrave his work for the first edition of the ‘Theatrum Orbis Terrarum’.

The map shows the entire Holy Land in great detail, stretching from the Nile Delta up to the southern border of Syria, where Ortelius has made the strange error of locating Leontopolis, an ancient Egyptian city that was actually situated on the banks of the Nile. The image extends far enough south to track the peregrinations of the Israelites in full, as they descended into the Sinai Peninsula during their 40 years of exile from the Promised Land. Their route is marked out with double-dashed lines, with each of the encampments labelled along the way.

In both the Holy Land and Egypt, a large number of towns and cities are represented pictorially, as is relief, and identified by name; the seas, rivers, and waterways are also depicted in detail, with the Dead Sea formed in a crescent shape. The territories inhabited by the Twelve Tribes of Israel are labelled, and the provincial names assigned to various regions under the Roman Empire are also given. In the waters of the Mediterranean there appear several galleons and a fabulous sea monster, set above which is a cartouche housing a descriptive note briefly explaining the history of the Holy Land. In the lower right-hand corner, the map’s title is housed within an even more elaborate cartouche flanked by pipe-playing satyrs and the heads of lions, which surmounts the scale bar.

The map was first published in the 1570 edition of Ortelius’s ‘Theatrum Orbis Terrarum’. The present map is printed from a new plate - first published in 1579 - dating from the Latin edition of 1584.





Mercator’s Holy Land

44 [PTOLEMAEUS, Claudius;
Gerard MERCATOR]

Asiae IIII Tab[ula].

Publication
[Cologne, Godefridus Kempen, 1584].

Description
Engraved map, fine original hand-colour,
Latin text to verso.

Dimensions
407 by 545mm (16 by 21.5 inches).

References
Laor, 623; Van der Krogt, 0924:1.1;
Zacharakis, 2842.

Gerard Mercator was born in Rupelmonde in East Flanders in 1512. He studied in Louvain under Gemma Frisius, a Dutch astronomer and mathematician, and began his career as a cartographer in that city. His first map, produced in 1537, was a map of Palestine on six sheets. The excellence of his early work eventually won him the patronage of Charles V. In order to escape religious persecution, however, he fled to Duisburg in 1552, where he continued to produce maps, globes, and instruments, including his most celebrated work. This was a world map on 18 sheets, drawn on the new projection to which he lent his name, and published in 1569.

His first atlas appeared in 1578, an edition of Ptolemy’s ‘Geographia’ containing 28 maps engraved by Mercator, as well as his world map on a Ptolemaic projection, entitled ‘Universalis Tabula’. Accompanied by a preface, index, and descriptive text, there followed ten maps of Europe, five of Africa, and 12 of Asia. Among these was Ptolemy’s fourth Asian plate, which shows the Near and Middle East including the Holy Land. Notably, the map is not on the trapezoid projection seen on many earlier examples, but uses Mercator’s own projection, plotted on a grid of equilateral parallel lines. Mercator has also included many of the toponyms that had been omitted on the more recent versions of the map by Münster and Gastaldi, and his description of the region is consequently more detailed. The present example is from Mercator’s second edition of Ptolemy’s ‘Geographia’, published six years later, in which it appears precisely as it does in the first, except with text to the verso.



Mercator re-issued

45 [PTOLEMAEUS, Claudius;
Gerard MERCATOR]

Asiae IIII Tab[ula].

Publication
[Utrecht, François Halma, 1695-1704].

Description
Engraved map, blank to verso.

Dimensions
437 by 470mm (17.25 by 18.5 inches).

References
Laor, 628; Van der Krogt, 0924:1.2;
Zacharakis, 2864.

In 1674, François Halma set up a printing firm with a business model that relied largely on pirating maps and atlases by earlier and contemporary cartographers, such as Nicolas Sanson and Nicolas de Fer. Active in Utrecht, Amsterdam, Franeker, and Leeuwarden throughout his career, Halma was prolific in his output, publishing new editions of several major works.

Among these was an edition of Ptolemy’s ‘Geographia’ containing 28 maps. These were re-issues of the Mercator maps found in the 1578 and 1584 editions of his ‘Geographia’ and included Ptolemy’s fourth Asian plate, showing the Near and Middle East from Israel to Iraq. For a full description of the original map, please see item 44. No changes have been made to the cartography, but a new cartouche has appeared, in which is situated a second Latin title: ‘Tab. IV Asiae in qua Mesopotamia, Syria, Arabia Petrea ac deserta’ (‘Fourth plate of Asia in which [are] Mesopotamia, Syria, Arabia Petrea, and the Arabian Desert’).



Sebastian’s suspicious streams

46 [MÜNSTER, Sebastian]

*Das Heilig Landt mit ausztheilung
der zwoelfff Geschlechter.*

Publication
[Basel], Heinrich Petrus, [1588].

Description
Woodcut map with two insets.

Dimensions
358 by 415mm (14 by 16.25 inches).

References
Laor, 532.

Included in Book Five of Münster’s ‘Cosmographia’ was a general map of the Holy Land, loosely based on Ortelius’s ‘Palaestinae Sive Totius Terrae Promissionis Nova Descriptio’, which was issued in his 1584 edition of the ‘Theatrum Orbis Terrarum’ and drawn after the now-lost work of Tilemann Stella. For a full description of Ortelius’s map, please see item 43. Münster has made numerous notable modifications; focusing exclusively on the Holy Land, he truncates the map so that it shows only the region between the Judean Mountains and the southern part of Lebanon.

Interestingly, Münster also refers to several rivers (“Licus” and “Naaora”) whose names do not appear to be recorded on any other map or document. While he retains Ortelius’s crescent-shaped Dead Sea, Münster omits much of the detail that appeared in the previous map, such as the route taken by the Israelites from Egypt to Canaan, and the territories of the Twelve Tribes. The map is nonetheless filled with geographic and topographical information, including numerous cities, mountains and rivers, all represented pictorially, and two insets filled with lengthy notes about the history, geography, and religious importance of the region.



Famous places

47 ORTELIUS, Abraham

Typus chorographicus, celebrium locorum in regno Iudae et Israhel arte factus a Tilemanno Stella Sigenensi.

Publication
[Antwerp, Officina Plantiniana], 1586 [but 1590].

Description
Engraved map, with Latin text to verso.

Dimensions
460 by 566mm (18 by 22.25 inches).

References
Laor, 546; Van der Krogt, 8155H:31.

Tilemann Stella’s 1557 map of the Israelites’ wanderings through the Sinai Peninsula (item 43) was not the cartographer’s only map to be re-engraved by Ortelius for his ‘Theatrum Orbis Terrarum’. In 1552, Stella had made another map of Palestine, of which, like the 1557 map, no original example remains. The work was preserved, however, in the ‘Parergon’, where it appears under the title ‘Typus chorographicus celebrium locorum in regno Iudae et Israhel’ (‘A cartographic image of the famous places in the kingdom of Judah and Israel’).

It shows the majority of the Levantine coast, from Rhinocorura in the south, which marks the border with Egypt, to Sidon in the north, where Syria begins, and extends eastward into the Arabian Desert, where the number of geographical features and toponyms decreases significantly. The Holy Land is divided into both the tribal territories established during the Age of the Patriarchs, and the distinct regions that existed at the time of Christ: Judah, Samaria, and Galilee, with the latter divided into “Galilaea inferior” below and “Galilaea superior” above.

The map is filled with the vast quantity of information that came to characterize Ortelius’s maps, with a great number of cities represented pictorially and identified by name, as well as mountains, both large and small, and the various rivers, lakes, and seas found in the Holy Land.

Beneath the title cartouche there is a key providing further information about many of the sites shown, from “notable centres and cities” to “communities, villages, and holdings” (trans.). The most significant of these is Jerusalem, while other cities of importance in the life and ministry of Jesus, such as Nazareth, Cana, and Jericho, are also represented as important sites. In the place of the ships and seamonsters often found in the seas of Ortelius’s maps, there is instead a large ornamental cartouche containing the title of the map, and crediting Stella for the cartography.

The present map is an example of the first publication of the map, when it was included in the ‘Parergon’ of 1590.



Canaan to the right of them, Canaan to the left of them

48 [ADRICHOM, Christian van]

Tribus Neptalim videlicet ea Terrae Sanctae pars, quam in diuisione regionis tribus Neptalim accepit.

Publication
[Cologne, 1590].

Description
Engraved map.

Dimensions
210 by 367mm (8.25 by 14.5 inches).

References
Laor, 15.

Published posthumously, Christian van Adrichom’s important account of the Holy Land (please see item 607) was the result of 30 years’ hard work. It consisted of three main parts: the geography of Palestine; a description of Jerusalem; and the chronology of Adam up to the death of St John the Evangelist, and then beyond to 1585 when Adrichom died. Using sources such as Josephus, the Bible, and more modern authorities such as Bochart and Villalpando, as well as accounts of recent travellers, Adrichom created numerous influential maps for his magnum opus.

These included a series of maps dedicated to the territories of the Twelve Tribes, the map here showing the land allotted to the Tribe of Naphtali. With the River Jordan to the east and the Litani to the north, the fertile lands inhabited by the Tribe of Naphtali extended across Upper and Lower Galilee, sharing a long border to the west with the Tribe of Asher. As one of its peripheral regions, the territory of Naphtali contained several important thoroughfares connecting the Promised Land to the world beyond, such as the road connecting Damascus and Tyre. Of these, the “Via Galgalae” and the “Via Maris” are shown as double-dotted lines which pass through a number of settlements.

Situated on the boundary of foreign lands, the Tribe of Naphtali was also exposed to attack from enemy forces, and its territories played host to many battles between the Israelites and the Canaanites. Adrichom has filled the image with numerous scriptural references. Beneath the disproportionately large “Aquae Meron” (“Waters of Merom”), for instance, is an illustration of the battle fought between the Israelite forces under Joshua and the Canaanite chieftains led by Jabin (Judges 4:23). A tent is shown near the border with the Tribe of Asher, outside of which the heroine Yael is busy driving a nail into the head of the sleeping Canaanite comander Sisera (Judges 4:22).

There are also many features relating to important stories from the New Testament of the Christian Bible, such as the “fons Capharnaum” (“the spring of Capernaum”) in the city where Jesus lived and converted some of his disciples by the northern banks of the Sea of Galilee. Also shown is the ancient Roman city of Caesarea Philippi, which appears in the Gospels of Matthew and Mark as one of the lands annexed by Herod the Great. Herod built three temples in honour of the first Roman Emperor Augustus, one of which is shown towards the northern border of Naphtali, identified as “templum Augusti” (“Temple of Augustus”).



From the Plancius Bible

49 PLANC[IUS], Pet[rus]

Tabula geographica, in qua Israelitarum, ab Aegypto ad Kenahanæam usque projectiones omnes, et stationes describuntur.

Publication
[Amsterdam, Laurens Jacobszon, 1590].

Description
Engraved map with two insets, margins restored, German text to verso.

Dimensions
247 by 185mm (9.75 by 7.25 inches).

References
Poortman & Augusteijn, 18.3 state 5.

As a Protestant minister, Flemish theologian Petrus Plancius was forced to flee Brussels in 1585, when the city fell into the hands of Spain. Plancius settled in Amsterdam, where he began a cartographical career that would see him become one of the foundational figures in the Dutch Golden Age of cartography. Studying Portuguese charts and forming friendships with the city’s leading publishers and travellers, including the explorer Henry Hudson, who would travel to the New World several times in the early-seventeenth century, Plancius expanded his knowledge of navigation, geography, and mapmaking. The results of his extensive studies were not only journals, navigational guides, and theories, but also maps and charts. Around 100 of these were drawn for the Dutch East India Company, which Plancius helped to found and of which he was the first hydrographer.

Alongside the maps of the Far East and various trading routes, which proved invaluable to the VOC, Plancius is best remembered for his astronomical and celestial observations, and his series of Biblical maps. It was these Biblical maps that first established Plancius as a highly competent cartographer, as well as a formidable theologian and historian. In 1590, a Dutch Bible was published containing his series of six maps, which together present the world as a stage for the events of scripture, from the antediluvian Paradise to the Holy Land at the time of Christ. So influential were these maps that the edition soon became known as the Plancius Bible.

The second of the maps, as ordered chronologically, shows the wanderings of the Israelites after their Exodus from Egypt. It focuses on the Sinai Peninsula, although parts of Canaan and the Nile Delta do appear, with toponyms and geographical detail included in each. Alongside the mountains, towns, and cities represented pictorially in the wilderness is a double line, punctuated by numbered circles, tracking the route and encampments of the Hebrew peoples through the deserts. The line begins between the Egyptian cities of Rameses and Pithom, out of which Moses led the Israelites, continues across the Red Sea and then onwards on a meandering route through the wilderness, and, interestingly, comes to an end to the east of the River Jordan, rather than at Gilgal on the west, which served as the final encampment before the Battle of Jericho.

In the lower-right corner is a circular inset showing how the encampments were set up, with the tabernacle at the centre. Opposite this, the scale bars give measurements in German and Dutch miles, leagues, hours, and the unidentifiable “urens gaens”. Above the map, on either side of the title, which appears in both Latin and Dutch, are vignettes showing Pharaoh’s army drowning in the Red Sea and the battle between the Israelites and the Amalekites.



The Holy Land and Decapolis

50 [PLANCIUS, Petrus]

[*Tabula Geographica in Qua Regionis Cananaeae, et locorum situs prout ea tempore Christi, et Apostolorum fuerunt de integro describuntur, ac suis Limitibus distinguntur.*]

Publication
[Amsterdam, Laurens Jacobszon, 1590].

Description
Engraved map, fine original hand-colour, German text to verso, tear to upper-right skilfully repaired.

Dimensions
323 by 198mm (12.75 by 7.75 inches).

References
Delano Smith, 5.4 state 1; Poortman & Augusteijn, 18.5 state 1.

The fifth map in Plancius's series is a description of Palestine in the time of Christ. Oriented to the north, the Holy Land is divided into the Roman districts, delineated by colour outline and wash, and in the upper right-hand corner there is a list of the ten cities that made up the Decapolis: Gerasa, Capitolias, Scythopolis, Hippos, Gadara, Pella, Philadelphia, Canatha, Raphana, and Damascus. In the time of Christ, these cities formed a group based on their language, culture, political status as autonomous city-states dependent on Rome, and location on the eastern frontier of the Empire. The territories of the Twelve Tribes are also identified by name, and cities and sites of scriptural and historic importance are labelled.



With a view of the Holy City

51 DE JODE, Gerard

*Terre Sanctae quae
Promissionis terra, est Syriae
pars ea, quae Palaestina uocatur,
descriptio per Tylmannu Stellam.
Gerardus de Jode excudebat,
Ioannes a Deutecum Lucas a
Deutecum Fecerunt.*

Publication
[Antwerp, Cornelis de Jode, 1593].

Description
Engraved map with two insets.

Dimensions
407 by 534mm (16 by 21 inches).

References
Laor, 375; Van der Krogt, 8150:32A.

Gerard de Jode was a cartographer, engraver, and publisher who lived and worked in Antwerp during the sixteenth century. He printed several outstanding contemporary works including a Giacomo Gastaldi world map in 1555 and Ortelius’s eight-sheet map of the world in 1564. He also issued his own reduction of Ortelius’s world map, ‘Universi Orbis Seu Terreni Globi’. This was included in his most important work, the atlas ‘Speculum Orbis Terrarum’, published in 1578 with text by Daniel Cellarius. It was designed to compete with Ortelius’s own atlas, the ‘Theatrum Orbis Terrarum’, which had been published eight years earlier. Ortelius had obtained a monopoly which prevented earlier publication, and used his influence to disrupt de Jode’s application for a royal privilege. By the time this was finally granted, Ortelius’s work had become so popular that de Jode’s atlas did not sell well, despite the accuracy and clarity of his maps. Only about a dozen examples have survived.

Gerard’s son Cornelis was not a cartographer but continued his father’s publishing business, producing an enlarged edition of the ‘Speculum’ called ‘Speculum Orbis Terrae’ in 1593, which Gerard had been planning before his death. Included in the work was a map drawn after Tilemann Stolz, or “Tilemannus Stella”, whose 1552 map of Palestine was used by both de Jode and Ortelius as the basis of their own maps. Unusually oriented to the west, it extends from “Tirus”, or modern-day Tyre in Lebanon, down to Beersheba, where Jacob had his famous dream featuring a stairway to heaven. The Dead Sea forms a crescent shape and the Mediterranean coast is likewise inaccurate, and not only because of the absurd furry sea-creature swimming in its waters.

Distinct areas are labelled, such as the tribal territories, the regions of Upper and Lower Galilee, and the Moabite kingdom, although their borders are not clearly delineated. Along the lower border of the map is a prospect of Jerusalem with two insets showing the Chapel of the Nativity in Bethlehem and the Church of the Holy Sepulchre, the former of which is supposed to house the birthplace of Christ and the latter his tomb. Both illustrations are based upon Ferrando Bertelli’s ‘Disegni delle più illustri città e fortezze del mondo’, a series of engravings of famous cities and buildings published 1568-1569.



A land by any other name

52 DE JODE, Gerard

*Descriptio Et Situs Terrae
Sanctae Alio Nomine Palestina
Multis Preclaris Historys Et
Miraculis Utriusque Testamenti
A Christo Salvatore nobilitata.*

Publication
[Antwerp, Cornelis de Jode, 1593].

Description
Engraved map outline, with Latin text to
verso.

Dimensions
336 by 514mm (13.25 by 20.25 inches).

References
Laor, 376; Van der Krogt, 8150:32B.

The ‘Speculum’ also included one of Gerard’s maps of the Holy Land which had not been present in his original atlas but only available to buy separately. It is a highly descriptive piece of cartography, with annotated illustrations across the entire image identifying the location of important religious events and providing references to specific passages from scripture.

The city of Mageddo, for example, is accompanied by a battle scene in which two archers shoot at a king in his chariot, captioned “Mageddo, where Ochosias too was killed by a wound inflicted by Jehu. 4 Reg. 2” (trans.). Ochosias is the Greek name for Ahaziah, the sixth king of Judah who was killed by Jehu, the tenth ruler of the neighbouring kingdom of Israel. In addition to these representations of Biblical stories, the map shows the tribal territories, mountainous terrain, rivers, streams, cities, and ports of the ancient Holy Land. It appears that much of the cartographical information on this map was also taken from Tilemann Stella.



The Florishing map trade

53 FLORIMI, Matteo

*Totius Terre Promissionis a
Dan usque Bersabee verissima
et amplissima descriptio.*

Publication
[Siena, Matteo Florimi, 1595].

Description
Engraved map, with original hand-colour in
outline, on two mapsheets trimmed to image,
with 10 cm loss to upper portion of map.

Dimensions
319 by 643mm (12.5 by 25.25 inches).

References
Bifolco, TAV.195.

Born in Calabria in 1540, Matteo Florimi travelled northwards to pursue a career in printing, publishing, and selling prints and books. Settling in Siena at the turn of the century, he established his own workshop where he produced books, maps, and allegorical and decorative prints, working with a number of engravers. Among these were Pieter de Jode, the son of the late, great Gerard de Jode (see item 51), who was responsible for the illustrations in Florimi’s most successful publication, a life of St Catherine, and Arnolfo di Arnoldi, who had previously worked for the cartographer Giovanni Antonio Magini, who subsequently accused Florimi of plagiarism.

The maps produced and sold separately by Florimi often found their way into Lafreri atlases, that is, composite atlases made up of a variety of maps by different cartographers, based on the client’s requests. One of the rarest maps published by Florimi, and later included in several atlases of this kind, showed the Holy Land, oriented to the east and extending from the Syrian border in the north to the town of Beersheba in the south. It is not clear why it ends at this point rather than continuing on to the Judean Mountains that mark the southern boundary of the Holy Land.

The map had first been published at Rome in 1572 by Lafreri’s nephew, Claudio Duchetti. Florimi’s version shows no substantial differences. Encompassing both Canaan and Transjordan, it is divided into the territories of the Twelve Tribes. Highlighted pictorially across the map are not only Palestine’s important towns and cities, but also its churches, battlefields, historic monuments, and religious sites, some of which are accompanied by explanatory notes. These places and scenes span the Holy Land’s ancient history, from the events recorded in the Book of Genesis to structures built by the Romans many centuries later. The present example of the map was included in a Lafreri atlas that was probably compiled during the 1590s.



The Holy Land in the time of Christ

54 D[O]JETECUM, Jo[h]annes [van]

Peregrinatie Iesu Christi: een ordentlicke beschrijvinge des Heijlighen landts daer ten tijde des Nieuwen Testaments.

Publication
[Haarlem, c1595].

Description
Engraved map with fine original hand-colour, trimmed to neatline, German text to verso.

Dimensions
305 by 495mm (12 by 19.5 inches).

References
Delano Smith, 5.5; Poortman & Augustejijn, 19.5.

Working with his brother Lucas, Dutch engraver and cartographer Johannes van Doetecum became well-known for his etchings after Pieter Bruegel the Elder, which allowed the artist’s work to be circulated more widely in print form. They also worked with some of the great cartographers of the day, including Gerard de Jode and Abraham Ortelius, and produced some original maps, including depictions of various cities across the Netherlands. Of his three sons, Johannes II, Peter, and Baptista, the first was the most successful, following in his father’s footsteps as a mapmaker and engraver, and going into business with him in the early 1580s.

Johannes II continued the firm after his father’s death in 1605, and was active in Rotterdam between 1598 and 1630. One of the new maps created by Johannes II shows the Holy Land from the mountainous borders to the north, forming a natural separation between Upper Galilee and Syria, to the south, between the tribal lands of Judah and the deserts of the Sinai Peninsula.

Along with the territories of the Twelve Tribes, the administrative districts of the Roman provinces are also delineated. A huge number of towns, cities, mountains, rivers, streams, and religious sites are identified across the map, many of which are represented pictorially, while some are simply captioned and others are labelled with a number, although there is no evidence of a corresponding key.

Among the illustrations on the map is one of Mount Tabor, where Peter, James, and John witnessed Jesus radiating with light and then conversing to the apparitions of Moses and Elijah (Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36). Here the mountain is shown with three tiny figures standing atop its peak, representing either the three Apostles or the three Prophets. In the lower right-hand corner an inset vignette shows Jesus’s entry into Jerusalem astride a donkey (Luke 18:28-37).

In the upper corners are a scale bar, on the right, and the title, on the left, which is accompanied by an extensive note giving a brief account of the history of the region. The map’s references to scenes from both the Old and New Testaments, and the geographical divisions of both the First Temple Period and Classical Palestine, show that it was designed to provide a complete overview of Biblical geography, rather than to depict the Holy Land at a specific moment in time.

The present version of the map was included in a Dutch Bible published in Haarlem at the end of the sixteenth century.



Red Sea sailing advice

55 D[O]JETECUM, Jo[h]annes [van]

Peregrinatie de reyse der Kinderen Israels...

Publication
[Haarlem, c1595].

Description
Engraved map, trimmed to neatline and mounted on old paper.

Dimensions
305 by 495mm (12 by 19.5 inches).

References
Poortman & Augusteijn, 19.3.

Johannes van Doetecum the Younger continued his father’s trade as an engraver, and was active in Rotterdam between 1598 and 1630. He produced an important map showing the route of the Hebrew peoples after the Exodus from Egypt. Oriented to the west-northwest in order to show all the relevant areas of Egypt, Sinai, the Trans-Jordan, and Canaan, it presents their journey as a double-dotted line that begins in Rameses, cuts through the northern point of the Red Sea, trails up and down multiple times across the Sinai Peninsula, continues up along the eastern side of the Dead Sea and crosses the River Jordan, before finally coming to an end at Jericho. Along the way, the encampments made by the Israelites at various towns and settlements are represented pictorially, and labelled with a number corresponding to Numbers 33, which lists their stops.

There are also numerous small vignettes showing, for example, Pharaoh’s army pursuing the fleeing Israelites, the Tabernacle surrounded by tents, and Moses receiving the Ten Commandments from God atop Mount Sinai. Besides certain points on the route, brief notes explain what happened at the respective location, often accompanied by a reference to scripture. In the Red Sea, for example, Doetecum writes: “Here Israel went dry through the lake, or sea, and drowned Pharaoh with all his men. Exo. 14”. Another note in the same body of water warns that “this sea is unpleasant to sail at night, because of the many cliffs and shoals”, although one would hope that any would-be sailors would have consulted a more up-to-date map than Doetecum’s before attempting a voyage.

Along the lower edge of the map, two insets contain a plan of the Israelite encampment, centred around the Tabernacle, and the Temple of Solomon. Each is captioned, and the figure of a High Priest stands protectively to the left. Doetecum’s work would reach prominence through the reproduction of Claes Janszoon Visscher, who re-engraved the map in 1645. For a description of Visscher’s map, see item 110. It would be modified, edited, and revised throughout the following century as it was re-engraved and copied by numerous publishers.



By Galileo’s rival

56 [MAGINI, Giovanni Antonio after Abraham ORTELIUS]

Palaestina Vel Terra Sancta.

Publication
[Cologne, Petrus Keschedt, 1597-1619].

Description
Engraved map, Latin text to verso.

Dimensions
157 by 220mm (6.25 by 8.75 inches).

References
Van der Krogt, 8150:381:01-03.

Paduan astronomer, astrologer, and cartographer Giovanni Antonio Magini was so well respected within the field of mathematics that in 1588 he was chosen for the chair at the University of Bologna over Galileo Galilei. While also serving as official astrologer to the court of the Duke of Mantua, Vincenzo I, he devised his own planetary theory and developed extremely accurate trigonometric tables which were applied to the geometry of spheres.

Vincenzo was also the patron of Magini’s greatest cartographical project, ‘Atlante geografico d’Italia’, an atlas that he intended to include a map of every Italian region accompanied by historical notes. The work proved costly and was not completed until after his death, whereupon his son published it in 1620. Interestingly, Magini had not undertaken any of the mapping himself.

His other major cartographical work was his miniature edition of Ptolemy’s ‘Geographia’, published in 1596 with Latin text, but under the Italian title of ‘Geografia cioe Descrittione Universale della Terra’. The atlas contained 64 maps, 27 of the ancient world and 37 of the modern, engraved for Magini by his fellow Paduan, Girolamo Porro, who had also engraved the maps for Ruscelli’s translation of the ‘Geographia’ (see item 29).

Porro based the majority of these on the Ptolemaic maps in Mercator’s atlas (see item 44) but several were derived from the work of Abraham Ortelius. Among the latter was a copy of Ortelius’s map of the Levant based on the now lost map of Tilemann Stella. For a full description of Ortelius’s map, please see item 43. The maps are cartographically identical, and Magini has even kept closely to the original cartouches in the upper left-hand and lower right-hand corners; he has, however, omitted the ships originally depicted in the Mediterranean, and the compass rose in the Syrian Desert.

The present example of the map is from the second edition of Magini’s ‘Geographia’, published in Cologne one year after the first edition appeared in Venice.



Magini's Tabula Asiae IIII

- 57 [PTOLOMAEUS Claudius;
Giovanni Antonio MAGINI]

Tabula Asiae IIII.

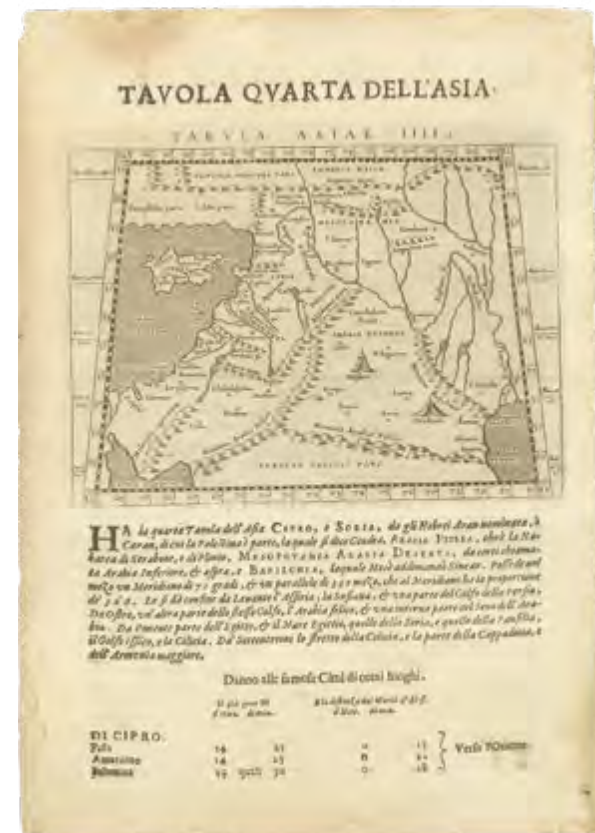
Publication
[Padua, Paolo and Francesco Galignani,
1620].

Description
Engraved map, Italian text.

Dimensions
293 by 202mm (11.5 by 8 inches).

References
Van der Krogt, 0900/19:381:01-03.

In 1620, the Paduan publishers, Paolo and Francesco Galignani, reissued a version of Magini's 'Geografia cioe Descrittione Universale', edited by Venetian translator, Leonard Cernoti. The 1620 edition contained all of Magini's maps, engraved by Girolamo Porro, including Ptolemy's 'Tabula Asiae IIII'. For a full description of the map, please see item 57. This reduced version of the map is cartographically identical to the earlier versions.



- 58 [PTOLEMAEUS, Claudius;
Girolamo RUSCELLI]

Tabula Asiae IIII.

Publication
[Venice, Haeredes Melchioris Sessae, 1598].

Description
Engraved map, with Italian text to verso.

Dimensions
222 by 307mm (8.75 by 12 inches).

References

Eamon and Paheau 'The Accademia Segreta of Girolamo Ruscelli: A Sixteenth-Century Italian Scientific Society', *Isis* (75), 1984; Laor, 622; Zacharakis, 2832.

Ruscelli's Tabula Asiae IIII

A later version, engraved from new plates, of Ruscelli's Ptolemaic map of the Holy Land (for a full description please see item 29). This particular edition was first published in Giuseppe Rosaccio's revision of Ruscelli's edition of the 'Geografia di Claudio Tolomeo Alessandrino, tradotta di greco nell'idioma volgare italiano da Girolamo Ruscelli et hora nuovamente ampliata da Gioseffo Rosaccio' (1598).



Palestine pirated

59 [MARCHETTI, Pietro after Philip GALLE]

Palestinae sive totivs terrae promissionis nova descriptio avctore Tilemano Stelia Sigenens.

Publication [Brescia, 1598].

Description Engraved map, Italian text to verso.

Dimensions 90 by 135mm (3.5 by 5.25 inches).

References Van den Broecke, ‘The Significance of Language: The Texts on the Verso of the Maps in Abraham Ortelius, *Theatrum orbis terrarum*’, *Imago Mundi* (60), 2008; cf. Van der Krogt, 33A:11.

In 1598 Pietro Marchetti published a pirated atlas of 109 newly-engraved maps copied from Philip Galle’s ‘Epitome’. Galle’s miniature version of Ortelius’s map of Palestine, based on a now lost map by Tilemann Stella, was among these. For a full description of the atlas, please see item 66.

The orientation and toponyms on Marchetti’s version have been modified, and in the upper left-hand corner is a simple note explaining how the Holy Land came to be called Canaan.



60 [MARCHETTI, Pietro after Philip GALLE]

Palestinae sive totius Terrae Promissionis nova descriptio auctore Tilemano Stella sigenens.

Publication [Brescia, Compagnia Bresciana, 1599].

Description Miniature engraved map, Italian text.

Dimensions 210 by 150mm (8.25 by 6 inches).

References Cf. Van der Krogt, 33A:11.

The plagiarizing priest

An Italian priest, poet, diplomat, scholar, and writer, Giovanni Botero was sent to Paris as a young man to teach philosophy and rhetoric at its Jesuit colleges. Religious turmoil saw Botero retire back to his native country, where he became the personal assistant of Bishop Carlo Borromeo. Following the Bishop’s death, Botero’s employment was taken over by his equally eminent nephew, Federico Borromeo, with whom he returned to France on a number of diplomatic missions. All the while, Botero continued to pursue his scholarly interest in theology, history, and philosophy, between which the lines at this time were blurred.

From 1591 to 1598, he published four volumes that together formed the ‘Relazioni Universali’, an extensive treatise discussing the international ties, strengths, and weaknesses of the Catholic church, widely considered the seminal work of demographic studies. Botero prepared miniature maps for many sections, generally arranged chronologically; the cartography is almost always based on that of his contemporary Ortelius, including the map of Palestine in the third volume of the book. Botero’s map is actually taken from the recent plagiarized atlas of Pietro Marcetti, for which see item 59.



Bünting ground

61 [BÜNTING, Heinrich]

Beschreibung des heiligen Landes.

Publication
[Magdeburg, Andreas Duncker, 1600].

Description
Woodcut map with original colour, German text to verso.

Dimensions
266 by 373mm (10.5 by 14.75 inches).

References
Laor, 141.

Twice dismissed from ecclesiastical posts, German pastor Heinrich Bünting was far more successful as a cartographer than a priest. His religious geography, the ‘Itinerarium Sacrae Scripturae’, was an exceedingly popular work, running to ten editions in seven languages during the decades following its publication in 1581. The book was primarily composed of woodblock maps showing the areas traversed by Biblical figures, as well Bünting’s well-known pictorial maps which depict the world as a clover, Europe as a woman, and Asia as a winged horse. It was by far the most comprehensive account of religious geography available in Europe at the time, with its description of the Holy Land serving to illustrate the many scriptural journeys made throughout Canaan and Gilead.

The general map shows the region divided into four areas: Judea, Trans-Jordan, and Upper and Lower Galilee, the latter mysteriously labelled “Maria”. The territories of the Twelve Tribes are also identified, with the half-tribes of Ephraim and Manasseh united under the caption “Ioseph”, referring to the patriarch of the two dynasties. Topographical and geographical features alike are represented pictorially, with a range of mountains stretching northward to the east of the Jordan, and cities symbolized as clusters of buildings. The Dead Sea has taken on a crescent shape. In the wave-tossed sea, the usual fantastical sea monsters appear. The most historically and scripturally important settlements are represented, particularly those of significance in the Gospels. The reader of the ‘Itinerarium’ could use the map to trace Christ’s visit to Cana in the north, for example, or St Paul’s journey between Jerusalem and Caesarea.



62 [BÜNTING, Heinrich]

Beschreibung des heiligen Landes Canaan.

Publication
[Magdeburg, Andreas Duncker, 1600].

Description
Woodcut map with later colour, original hand-colour in outline, German text to verso.

Dimensions
300 by 200mm (11.75 by 7.75 inches).

References
Laor, 140.

Promising young land

Although far less emblematic than his three famous pictorial maps, Bünting’s depiction of Canaan nonetheless demonstrates the theologian’s creative cartographical approach. The River Jordan, for instance, is formed in the shape of a snake, while the sacred city of Jerusalem is hugely exaggerated in size. The map focuses on the central region of Canaan, bordered to the west by the Mediterranean Sea, in which two fish and, remarkably, one swan appear. Several important cities, such as Gibeon, Jericho, and Jazer, are identified by name and represented as collections of buildings, but it is interesting to note that many major sites, including Samaria, Tyre, and Carmel are omitted. This is explained by the fact that Bünting intended to depict an earlier Canaan, before the Israelite conquest, although this does not account for the absence of earlier settlements, such as Tyre.

The map also covers the region to the east, and certain key locations in Trans-Jordan are identified, such as the condemned cities of Sodom and Gomorrah, as well as the foreign Kingdoms of Moab and Ammon. With the exception of Mount Tabor, the site of both the Israelite victory over the Canaanites and the transfiguration of Jesus, relief is minimal.



A whale of a time

63 [BÜNTING, Heinrich]

Reisen der Kinder von Israel aus Egypten.

Publication
[Magdeburg, Andreas Duncker, 1600].

Description
Woodcut map, minor loss to margins, German text to verso.

Dimensions
320 by 380mm (12.5 by 15 inches).

References
Laor, 142B.

‘Journey of the Children of Israel out of Egypt’ (trans.) presents the Exodus story, stretching from the flight of the Israelites from Egypt, to Jericho in Canaan, where they finally laid claim to their homeland. The route is represented as a path through Sinai and the wilderness to the southwest, with each of the 42 encampments identified by name. Several scenes from scripture are represented pictorially: Moses stands triumphant on the northern shore of the Red Sea, after successfully leading the Israelites through its waters, while Pharaoh, thrown from his chariot, is shown drowning amid the waves. Among the sea creatures that appear in the Mediterranean, which include an intrepid duck, is a whale accompanied by the Prophet Jonah.

After failing to fulfil God’s order to warn the inhabitants of Nineveh about the threat of divine retribution, Jonah found himself tossed into the sea and swallowed by a whale, subsequently spending three days and nights in its stomach (Jonah 1:17). Nineveh being far to the northeast in Upper Mesopotamia, is not shown here, but numerous other important cities are identified and represented in miniature, the largest being Jerusalem. Relief is likewise shown pictorially, even though only a few important mountains are depicted with any significance. It is interesting to note that the presentation of the Dead Sea varies greatly between Bünting’s maps, here being shown as a narrow, angular body of water with offshoots extending into the mountainous territory of the Moabites.



A Minor map

64 KAERIUS, Petrus [Pieter van den KEERE] [after Abraham ORTELIUS]

Palaestinae sive totius Terrae Promissionis.

Publication
[Amsterdam, Pieter van der Keere, c1600].

Description
Engraved map, with fine hand-colour in outline, blank to verso.

Dimensions
210 by 245mm (8.25 by 9.75 inches).

References
Laor, 395.

A native of Ghent, Pieter van den Keere moved to London as a young man, and in England his sister married another Flemish refugee, Jodocus Hondius. Hondius trained his brother-in-law in the art of engraving, and eventually took him to Amsterdam, where he set up the Hondius publishing house. Keere was responsible for numerous maps published by the Hondius firm, including many of those that were eventually included in Janssonius’s ‘Atlas Minor’; he also worked outside of the family business, however, and during the early-seventeenth century, his talents were employed by some of the greatest cartographic names of the day, including Bertius, Claesz, Plancius, and Visscher.

As part of the Hondius firm, Keere produced many maps based on those of Ortelius, including a reduced version of his map of Palestine, which had first appeared in his ‘Theatrum Orbis Terrarum’ of 1573. For a full description of the original map, which was based on the lost work of Tilemann Stella, please see item 43. The cartography is identical, with all geographic and topographic features retained, but Keere has dialled down the decorative elements, removing ships and sea-creatures alike from the Mediterranean, simplifying the title cartouche and scale-bars, and omitting the compass rose. The present example is also a good deal smaller than the original, double-page map.



Quad day

65 [QUAD, Matthias]

Palestina Quae et Terra Sancta vel Terra Promissionis...

Publication
[Cologne, Johann Bussemacher, 1600].

Description
Engraved map, with Latin to verso.

Dimensions
255 by 325mm (10 by 12.75 inches).

References
Laor, 630.

Born in 1557, Matthias Quad trained as an engraver in the Netherlands under Johannes van Doetecum, who had also worked with the De Jodes. Quad consequently used many De Jode maps as the basis for his own cartographical work, adding new information and decorative features. After establishing himself in Cologne, Quad became best known for his atlases, which contributed to the industry boom epitomized by Ortelius’s ‘Theatrum’. In 1592, Quad released an atlas of Europe containing 38 maps, the ‘Geographisch Handtbuch’, which he later expanded to 50 in 1594, and by 1600 the work contained 82 maps.

The eighth map in the atlas shows the southern Levant, extending from the Nile Delta up the coast of the Holy Land to Sidon. It is drawn after Ortelius’s ‘Palaestinae sive totius Terrae Promissionis nova descriptio’, for a full description of the which, see item 43. Although much of the original cartography has been retained, Quad has made several changes to the coast, evident, for example, in the area around Cana Minor in Upper Galilee, and in the toponyms, which are generally fewer. He has also omitted the numbers identifying the Israelite encampments, and in stylistic terms, his depiction of relief is somewhat different, as are the scale bars and cartouches, which are rather less splendid than those of Ortelius. Within the two cartouches, however, Quad includes a great deal more information than found on the original map: that in the upper left-hand corner contains details about the life and death of Christ, while that in the lower right-hand presents the title and additional geographical information about the region.



From the ‘Epitome’

66 [GALLE, Philip after
Abraham ORTELIUS]

Terra Sancta.

Publication
[Antwerp, Philip Galle, 1601].

Description
Engraved map with fine original
hand-colour, in outline, French text to verso.

Dimensions
125 by 167mm (5 by 6.5 inches).

References
Cf. Laor, 544; Van der Krogt, 8150:333:01.

The idea of the ‘pocket atlas’ was the brainchild of engraver Philip Galle, who published the first miniature version of Ortelius’s ‘Theatrum Orbis Terrarum’ in 1577, under the title ‘Epitome Theatri Orteliani’. The work consisted of 73 reduced versions of the Ortelius’s maps, which were accompanied by rhyming couplets written by poet Pieter Heyns. Primarily because it was smaller and therefore less expensive, the work proved hugely popular and, by the turn of the century, had run to twelve editions in Dutch, French, English, and Latin.

Included among the maps in Galle’s ‘Epitome’ was a map extending from the Nile Delta up into the southern parts of Syria. Many cities, towns, and ports are represented on it, as well as the route of the Israelites through the wilderness, although it is in general far less detailed than Ortelius’s earlier maps of the Holy Land. There are fewer toponyms, and both the tribal territories and the various Israelite encampments in the Sinai Peninsula are omitted. Likewise, much of the relief has been disregarded and only the most important and largest rivers are shown. A scale bar showing four units of measurement has been included, but there are no decorative features.

67 [GALLE, Philip after
Abraham ORTELIUS]

Terra Sancta.

Publication
[Antwerp, Johannes Baptista Vrients, 1602].

Description
Engraved map, with Italian text to verso.

Dimensions
110 by 157mm (4.25 by 6.25 inches).

References
Cf. Laor, 544; Van der Krogt, 8150:333:21/22.



Abraham’s map of Abraham’s journeys

68 ORTELIUS, Abraham
[after Tilemann STELLA].

*Abrahami Patriarchae
Peregrinatio et Vita.*

Publication
[London, John Norton, 1606].

Description
Engraved map with one inset, with 22
vignettes in borders, with fine hand-colour
in part, with English text to verso.

Dimensions
356 by 465mm (14 by 18.25 inches).

References
Cf. Laor, 547; Van der Krogt, 8020H31B:551.

Ortelius’s ‘Theatrum orbis Terrarum’ contained a map known in English as ‘The Wanderings of Abraham’, which shows the Levantine coast extending from the Nile Delta up to the Anti-Lebanon Mountains.

First appearing in an edition of the atlas published in 1590, it is one of the few maps actually made by Ortelius himself, and its elaborate design demonstrates his skill as a cartographer, historian, and artist. The geography is based on an earlier map by Tilleman Stella, which featured in the first edition of the ‘Theatrum’, but has been updated with information from both the Bible and Ptolemaic maps of the region. The Holy Land is shown as it was in the Age of the Patriarchs, long before the land was divided between the Twelve Tribes. For this reason, Sodom and Gomorrah still stand, situated in a valley that would later become the Dead Sea, and Jerusalem is primarily labelled as ‘Salem’, as it is referred to in the first book of the Bible (Genesis 14:18).

An inset in the upper left-hand corner shows the route taken by Abraham as he travelled from his native Ur in the Euphrates Valley to the Holy Land, where he was called by God to settle. Forced to seek refuge from a great famine, he later travelled on to Egypt, a journey also represented on the map.

Surrounding Ortelius’s main image are decorative borders containing 22 vignettes set within medallions. They depict scenes from the life of Abraham, including his near-sacrifice of his son Isaac and the peace treaty made with the King of Gerar over a well in Beersheba. These images were the work of leading Antwerp painter, Maarten de Vos, whom Ortelius commissioned to make the drawings for several of his maps.

‘The Wanderings of Abraham’ appears in most editions of the ‘Theatrum’ after its initial publication, although there are variations in design depending on the plate used to print it. Maps made with the first plate, created in 1586, can be distinguished from those made from the second, made around 1592, by the background hatching, which runs from the lower left to the upper right on the former, but in the opposite direction on the latter. The present example was printed using the latter plate.



Canaana split

69 [PLANCIUS, Petrus]

Tabula Geographica, in qua omnes regiones... urbes, oppida, loca et fluvii Israeliae describuntur.

Publication
[Amsterdam [but Leiden], Jan Evertss Cloppenburgh [but Jan Paedts and Jan Bouwertss], 1609].

Description
Engraved map, with 15 vignettes, Dutch text to verso.

Dimensions
300 by 500mm (11.75 by 19.75 inches).

References
Poortman & Augusteijn, 21.3a state 1.

Plancius’s first series of Biblical maps, published in the so-called Plancius Bible of 1590, consisted of one world map and four smaller maps of specific regions, and was engraved by Johannes van Doetecum and his sons, Johannes and Baptista. Despite the praise they won, Plancius was soon eager to update and improve the maps, and so commissioned Baptista van Doetecum to engrave a second series, consisting of the same world map, as well as six larger, re-engraved maps of the Holy Land and Middle East. This series was first published by another Amsterdam-based printer, Jan Evertss Cloppenburgh, in 1604, and later appeared in numerous Dutch Bibles, starting in 1609.

The maps were notable for their decorative borders, filled with vignettes of Biblical scenes; in fact, Plancius’s celebrated world map was the first printed map to be embellished with allegorical figures surrounding the main image. The third map in the later Biblical series shows the Holy Land according to the geography described in the Book of Joshua, in which the land of Canaan was divided among the Twelve Tribes according to the instructions given by God to Moses.

With the shoreline running from Rhinocorura (“Rinocorura”) on the border of Egypt, up to Sidon in the north, it encompasses the whole region conquered by the Israelites. The Kishon River appears to connect the Mediterranean Sea with the Sea of Galilee. Surrounding the map are 15 vignettes displaying scenes from Scripture, here taken from the early books of the Old Testament, including the Israelites crossing the River Jordan, preceded by the Levite priests bearing the Ark of the Covenant.



Take it as gospel

70 PLACIUS, Petrus

Tabula Geographica in Qua Regiones Cananaeae, et locorum situs prout ea tempore Christi, et Apostolorum fuerunt de integro describuntur, ac suis Limitibus distinguntur.

Publication
Amsterdam [but Leiden, Jan Evertss Cloppenburgh [but Jan Paedts and Jan Bouwertss)], 1609].

Description
Engraved map, with 15 vignettes, trimmed to left and right neatline, German text to verso.

Dimensions
350 by 490mm (13.75 by 19.25 inches).

References
Poortman & Augusteijn, 21.5 state 1.

In Plancius’s second series, the plate showing the Holy Land at the time of Christ presents an enlarged version of the map first published in 1590; for a full description of the original work, please see item 50.

Cartographically, the map is the same, although oriented to the east. Here, however, the image is set within a highly decorative border containing 15 vignettes, as well as the title and publication information. The vignettes show scenes from the Gospels, with references to either Matthew, Mark, Luke, or John found in the upper corners, and follow a chronological order moving anti-clockwise.

To the left of the title, the foretelling of the birth of John the Baptist is shown (Luke 1); in the left-hand margin are depictions of Jesus’s baptism (Luke 3) and temptation in the wilderness (Luke 4); along the lower edge, Herod’s banquet is portrayed, with Salome bearing John the Baptist’s decapitated head (Matthew 14; Mark 6), as is the feeding of the five thousand (Luke 9; John 6); in the right-hand margin the final days of Christ’s earthly life are shown, including the Last Supper (Matthew 26), his trial before Pilate (Mark 15), and the Crucifixion (Matthew 27). The final vignette, to the right of the title, depicts the scene of the Resurrection, recorded in the final chapters of the Gospels according to Luke and John (Luke 24; John 20).



after 1650, Amsterdam

71 [PLACIUS, Petrus]

[Tabula Geographica in Qua Regionis Cananaeae, et locorum situs prout ea tempore Christi, et Apostolorum fuerunt de integro describuntur, ac suis Limitibus distinguntur].

Publication
[Amsterdam, after 1650].

Description
Engraved map, six vignettes to upper and lower border, trimmed to upper neatline, Dutch text to verso.

Dimensions
310 by 411mm (12.25 by 16.25 inches).

References
Poortman & Augusteijn, 21.5 state 3.

Another example of Petrus Plancius’s map of the Holy Land at the time of Christ. For a full description, please see item 70.

The plate has been cut down removing the left and right vignettes. The title has been removed, to be replaced with a scene of Calvary. The plate has been heavily re-engraved with Van Doetecum’s name removed from the lower central vignette. A second state of the plate is known with Plancius’s name in the title replaced by D.R.M. Mathers, and Doetecum’s name removed, published in around 1643. The present state is clearly later, most likley published sometime after 1650.



Acts of the Apostles

72 PLANC[IUS], Pet[rus]

Tabula geographica, in qua omnes regiones, urbes, oppida, et loca describuntur, quorum mentio fit in Actis et Epistolis Apostolorum, et Apocalypsi.

Publication
Amsterdam [but Leiden, Jan Evertss Cloppenburg [but Jan Paedts and Jan Bouwertss], 1609].

Description
Engraved map, with 15 vignettes, minor loss to margins skilfully repaired, Dutch text to verso.

Dimensions
350 by 490mm (13.75 by 19.25 inches).

References
Poortman & Augusteijn, 21.6 state 1.

Plancius’s map of “all the regions, cities, towns and places described and mentioned in the Acts and Letters of the Apostles” (trans.) shows the whole of the Mediterranean Basin and much of Near East, including the Roman province of Asia Minor. Every area is filled with a wealth of information. Not only are regions, cities, ports, seas, and rivers identified by name across the entire map, but a great deal of attention is also paid to relief, which is represented pictorially. There are notable similarities to Ortelius’s “Typus chorographicus” (item 40). Plancius’s coastlines are undeniably more intricate, often with the inaccurate addition of fictional bays and promontories, and his cartography as a whole more detailed than any version of Ortelius’s map yet published, but the general scope of the map, as well as details such as the note identifying Malta as the site of St Paul’s shipwreck, indicate that Plancius may have based his work on that of the former cartographer.

The vignettes in the decorative border each shows a scene from either the Book of Acts, or from the “Apocalypse”, or Book of Revelations. The story told by the series of vignettes follows a chronological order, as it moves anti-clockwise around the map, with the reference to each chapter given in the upper corners of the inset. Among these are the persecution of the Apostles (Acts 5), the conversion of Saul (Acts 9), and his arrival on Malta (Acts 28). The final two vignettes, positioned on the right of the title, show scenes from the end of the world, namely the Beast out of the Sea (Revelations 13) and the Final Judgement (Revelations 20).



Wilderness survival skills

73 [MERCATOR, Gerard and Jocodus HONDIUS]

Peregrinatio Israelitaru in Deserto.

Publication
[Amsterdam, 1609].

Description
Engraved map with one vignette, German text to verso.

Dimensions
182 by 237mm (7.25 by 9.25 inches).

References
Cf. Laor, 493; Van der Krogt, 8025H:351:21.

74 [MERCATOR, Gerard and Jocodus HONDIUS]

Peregrinatio Israelitaru in Deserto.

Publication
[London, William Stansby for Henrie Fetherstone, 1625].

Description
Engraved map with one inset.

Dimensions
310 by 208mm (12.25 by 8.25 inches).

References
Cf. Laor, 493.

75 [MERCATOR, Gerard and Jocodus HONDIUS]

Peregrinatio Israelitaru in Deserto.

Publication
[London, William Stansby for Henrie Fetherstone, 1635-1639].

Description
Engraved map with one inset, with contemporary hand-colour in outline.

Dimensions
187 by 265mm (7.25 by 10.5 inches).

References
Cf. Laor, 493; Van der Krogt, 8025H:351:31.

The Mercator-Hondius map of the Sinai Peninsula shows the Israelites’ route through the wilderness. In addition to the 42 encampments recorded in Numbers 33, and a selection of significant cities, such as Jericho, Jerusalem, and Hebron, several vignettes are present on the map, illustrating the interactions and experiences of the Israelites during the 40 years they spent in the desert. These include the crossing of the Red Sea (Exodus 14:21-22), the impious worship of the Golden Calf (Exodus 32:1-5), and the battle against the Amalekites (Exodus 17:8-13). In the lower right-hand corner, an inset view shows a more detailed depiction of the Israelite encampment, with the great tabernacle at its centre.

The plates made by Hondius for the ‘Atlas Minor’ were acquired by an English publisher at auction in 1621, and the Mercator-Hondius maps subsequently reappeared in a number of books, including the works of Samuel Purchas. Despite never travelling more than 200 miles from his birthplace in Essex, Purchas published some of the most influential travel writings of the seventeenth century. Recording and compiling the narratives shared with him by sailors he met at his local port, Purchas completed ‘Purchas His Pilgrimage: or Relations of the World and Religions observed in all Ages and Places discovered, from the Creation unto this Present’ in 1614, and later in 1625 published ‘Hakluytus Posthumus, or Purchas his Pilgrimes’. Accompanying the text of the latter were maps of the regions discussed, by a number of different earlier and contemporary cartographers including the Mercator-Hondius map of the Sinai Peninsula.

Hondius’s plates reappeared again in the ‘Historia Mundi’, the English edition of the ‘Atlas Minor’. Although 45 new plates were engraved for the work, many by Pieter van der Keere, the map of Sinai was one of those printed from Hondius’s original plates. The present example was published in the important second issue of 1635-1639.



The Roman regions

76 [MERCATOR, Gerard and Jocodus HONDIUS]

Tabula Cananaeae prout tempore Christi et Apostolorum divisa sunt.

Publication
[Amsterdam, 1609].

Description
Engraved map, German text to verso.

Dimensions
182 by 235mm (7.25 by 9.25 inches).

References
Van der Krogt, 8150H:351.

This map of Canaan is taken from the German editon of Mercator-Hondius’s ‘Atlas Minor’, of 1609.

Oriented to the east, dashed lines divide the Holy Land into the districts of the ancient Roman provinces, although the tribal territories are also identified. Likewise the Sea of Galilee is given both its Biblical and Roman name (“Tiberiadis”). The map is filled with a wealth of toponyms alongside small illustrations of buildings to represent cities, with those of particular historic and religious importance captioned in larger script. Relief too is represented pictorially and often identified by name, while the complex network of streams and rivers that crosses the Holy Land appears with particular precision in the north. A ship and a large sea creature are depicted in the Mediterranean, perhaps representing Jonah’s adventure with the whale, and the title and scale bars are housed within ornate but simple cartouches. Apart from these, there are no decorative touches.



77 [MERCATOR, Gerard and Jocodus HONDIUS]

Paradisus.

Publication
[Amsterdam, 1609].

Description
Engraved map with one vignette, German text to verso.

Dimensions
185 by 245mm (7.25 by 9.75 inches).

References
Cf. Laor, 492; Van der Krogt, 0820H:351:21.

Don’t get mad, get Eden

This map from the Mercator-Hondius ‘Atlas Minor’, of 1609, extends from the Levantine coast across to the northern point of the Persian Gulf. To the north of the Gulf, at the intersection of numerous waterways, the Garden of Eden is situated, represented by a small vignette showing Adam and Eve standing either side of a tree. Although mountains and settlements are shown in the Arabian Desert, the information given on the map is mainly concentrated in the Levant to the west and in the region between the Tigris and the Euphrates, that is, Mesopotamia, in the east. In both, numerous cities are identified of both historic and religious importance.

Interestingly, despite the presence of the Garden of Eden, it is not only the ancient settlements recorded in the first book of scripture or mentioned during the journeys of the Patriarchs that are shown here. In fact, locations founded and named during First and Second Temple periods, the Hellenistic age, and Classical era are also identified. In the Holy Land, for example, the condemned cities of the Vale of Siddim - Sodom, Gomorrah, Zeboim, and Adama - are accompanied by the much later settlements of Caesarea Philippi and Tiberias, while further north in Syria, the city of Antioch, founded in 300 BC, is represented. Along the lower edge there is a large circular cartouche containing a vignette from the Garden of Eden. It shows Eve taking the forbidden fruit from the serpent, and encouraging Adam to share in it with her. Strangely, there are other human figures visible in the background, along with a single stag and a sword-brandishing angel, clearly preparing to chase the two sinners out of earthly paradise.



After Adrichom

78 [RICCI, Bartolomeo, after Christian van ADRICHOM]

Chorographiae Palaestinae Seu Terrae..

Publication
[Rome, apud arthol. Zanettum, 1609].

Description
Engraved map.

Dimensions
210 by 523mm (8.25 by 20.5 inches).

Italian classicist, tutor, and writer Bartolomeo Ricci published a number of written works in the first half of the sixteenth century, including a comedy, a Latin lexicon, and a commentary on the New Testament and the earthly life of Christ, entitled ‘Vita D.N. Iesu Christi’. This work contained a map drawn after Christian van Adrichom’s influential depiction of the Holy Land, oriented to the east, with a linear coast to the Mediterranean Sea, which runs straight rather than curving to the west at Sinai and Egypt.

The land is divided into the territories of the Twelve Tribes of Israel on both sides of the Jordan. Certain areas are accompanied with more extensive descriptive notes. On the original, numerous cities, mountains, rivers, and sites are represented and identified by name, and the map is filled with small vignettes illustrating scenes from scripture. On the present map, however, instead of being written in the appropriate location, toponyms are given in a key below the map, divided into the Roman regions of Galilee, Samaria, and Judah, as well as Egypt.

Certain features such as the Israelite camp in Sinai are retained, but the decorative ships, sea monsters, and vignettes that characterized Adrichom’s map are omitted here.



The most important Early Modern map of the Holy Land

79 [SANUTO, Marino and Pietro VESCONTE]

[*Holy Land*].

Publication
[Hanover, Christian Wecheliuss, 1611].

Description
Woodcut.

Dimensions
359 by 393mm (14.25 by 15.5 inches).

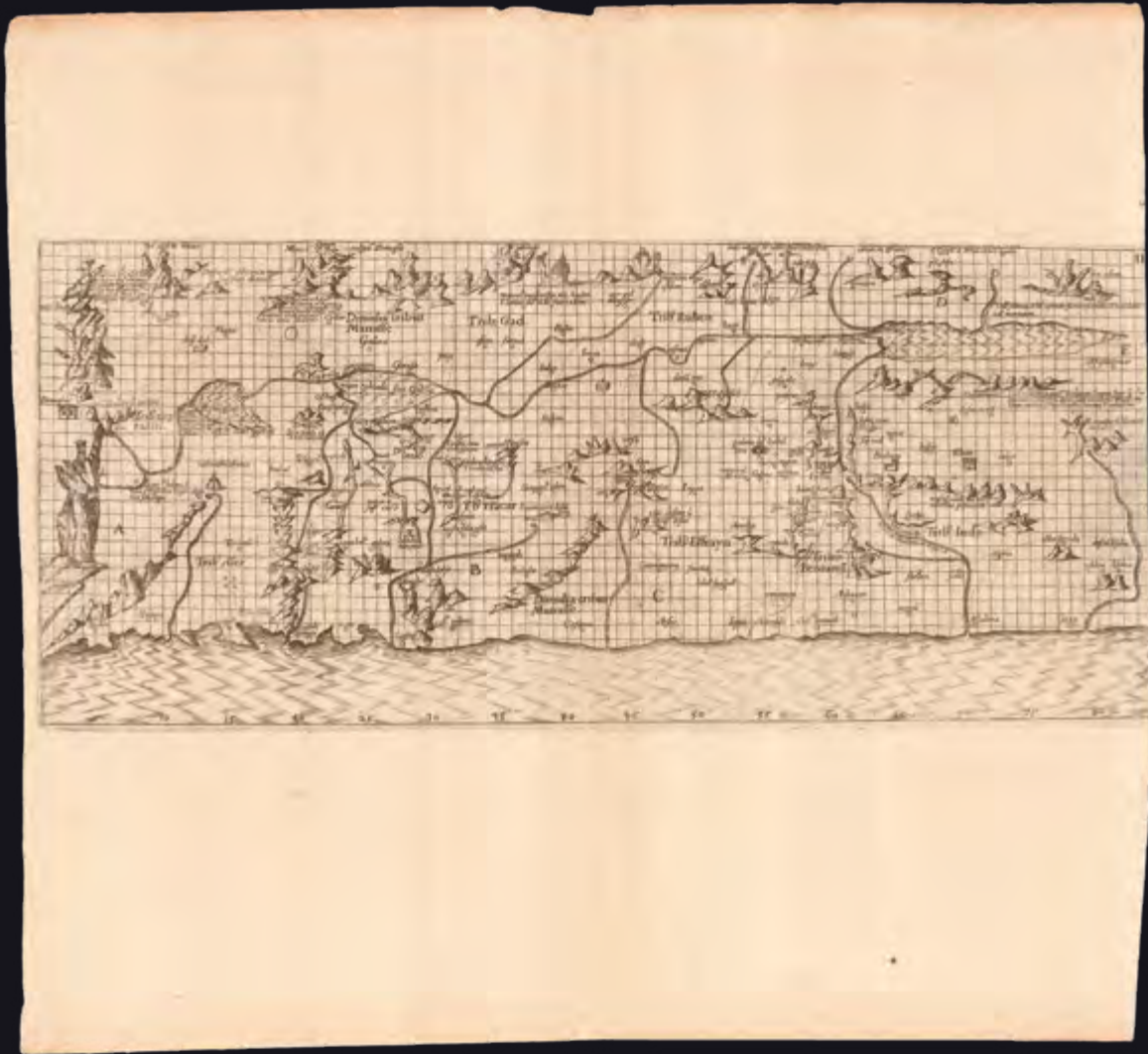
References
Laor, 783.

The most influential map made by Pietro Vesconte and included in Sanuto's 'Liber Secretorum Fidelium Crucis' was a general description of the Holy Land, extending from Gaza in the south to Sidon in the north and presenting the land on both sides of the Jordan. In addition to the mountains, rivers, waters, cities, and towns of Palestine, Vesconte highlights certain points of religious importance with notes referring to specific events recorded in scripture.

Although it is filled with inaccuracies, the map is impressive for its time, having been drafted first in 1320, and also demonstrates a significant step away from the symbolic and allegorical maps that dominated cartography in medieval Europe. The emphasis on accurate information and clear geographical description reflects the purpose of Sanuto's work, which was to propose viable and pragmatic strategies for bringing about a conquest of the Holy Land.

In 1480, German cartographer Nicolaus Germanus created a copy of the map with several notable revisions, including the addition of two islands off the coast of the Holy Land. Germanus's version was first published in the 1482 editions of Ptolemy's 'Geographia', published in both Ulm and Rome; its appearance in Waldseemüller's 'Geographia' of 1513 cemented the position of Germanus's map in the cartographical canon.

It was not until Jacques Bongars's 'Gesta Dei per Francos' was published in 1611, however, that the first true edition of Vesconte's map was printed. Bongars made no changes to the map of the Holy Land found in three manuscript editions of the 'Liber Secretorum Fidelium Crucis', retaining even the grid on which the manuscript map had been drafted. He thus preserved and perpetuated the most important Early Modern map of the Holy Land.



The need for Speed

80 SPEED John

Canaan.

Publication
[London, Robert Barker], 1611.

Description
Engraved map with one inset, hand-colour in part, English text to verso.

Dimensions
257 by 342mm (10 by 13.5 inches).

References
Taylor, 'John Speed's "Canaan" and British Travel to Palestine: A Journey with Maps', Society of Biblical Literature (26), 2013.

John Speed is perhaps the single most famous figure in the early history of the English map trade. He was a member of the Merchant Taylors' Company, being made a freeman in September 1580, and later Fellow of the Society of Antiquaries. By training he was probably a rolling-press printer, but by interest he was a historian, and Queen Elizabeth granted him a sinecure in the Customs House, to give him the opportunity to pursue these interests. His earliest cartographic publications were historical, and in 1595, he published a wall map of the Holy Land, entitled 'Canaan as it was Possessed both in Abraham and Israels Dayes'.

In 1611 he prepared another Biblical map, for which he secured a privilege, dated 31st October 1610, to ensure that it was inserted in every copy of the King James Bible sold in England, a lucrative arrangement that the Stationers' Company eventually felt compelled to buy out from his heirs. It was also included in Speed's own work, 'The genealogies recorded in the Sacred Scriptures', which was dedicated to the families, tribes, and dynasties of the Bible.

Two editions of Speed's map of Canaan were used in the King James Bible, one with a stippled sea, as here, the other with horizontally-engraved waves and the note "Renold Elstrack Sculpsit" (for which, see item 82). That the first edition used only the map with the stippled sea, whilst later editions used both maps interchangeably, makes it possible that the present example is from the first edition of the King James Bible.

Work on the map had been initiated by John More, a Fellow at Christ's College, Cambridge, who had written a Biblical chronology and served as minister of St Andrew's Church in Norwich. Following his death, the map passed to a young scholar named Hugh Broughton who, for some unknown reason, fled England for the continent, and it thus came into the hands of John Speed.

Speed completed the map and it eventually "took on a special importance for British people of the early Stuart era and beyond" (Taylor). While he drew on the earlier maps of Benito Arias Montano and Sebastian Münster, the principle source behind his cartography was Ortelius's map of Palestine, based on the now-lost work of Tilemann Stella. For a full description of Ortelius's map, please see item 40.

While Speed's map bears a strong resemblance to this prototype, retaining for example the rather linear coastline, many changes have been made not only to the geography of the Holy Land, but also to the place names found across it. Use of a variety of sources led to a general anachronism across Speed's map, with sites, buildings, monuments, and even regions from different times all displayed together. For instance, while the tribal territories are delineated as typically seen on a Biblical map, the Ottoman district of al-Sham is also shown, as well as the contemporary name of the region: "Filistin".

"So 'Canaan' was presumably chosen as a name for the land that could be fitting through the whole course of the Biblical narrative. It makes everything else (Israel, Judah, Judaea, Galilee, Samaria, Philistina) seem rather temporal. Given that Speed's map does not simply relate to one period of a distant past, but to all periods of Biblical history, the word 'Canaan' was chosen as the paradigmatic name of the region" (Taylor).

John Speed also embellished his map with a large quantity of additional information not found on Ortelius's, including dozens of small illustrations, depicting scenes from scripture, as well as an inset plan of Jerusalem in the upper left-hand corner, which is the part that draws most directly on Montano (item 447). This inset is surrounded by seven small vignettes showing many of the sacred items described in the early books of scripture, such as the Table of Showbread, the Altar of Incense, the Brazen Sea, and the Ark of the Covenant.

Beside the author's imprint is a message "to the Christian reader", explaining the history and geography of the Holy Land, discussing the peoples who inhabited it and the triumphs of the Israelites under Joshua. Furthermore, along the right-hand side is a key corresponding to numbers found across the map, identifying the events that happened there; the key is divided geographically into the Twelve Tribes, which are then assigned to their respective regions of Galilee, Samaria, the Trans-Jordan, and interestingly, "Jewry". The title of the map itself, which is found among the sea creatures and ships on the Mediterranean, is flanked by the figures of Moses and Aaron.



1676, London

81 SPEED John

Canaan.

Publication
[London], Bassett & Chiswell, 1651 [but 1676].

Description
Engraved map with one inset, English text to verso.

Dimensions
335 by 517mm (13.25 by 20.25 inches).

References
Laor, 737.

Towards the end of his career, Speed published the 'Prospect of the most Famous Parts of the World', the first world atlas to be compiled by an Englishman and published in England. Containing only 22 maps when it was first published in 1627, the atlas was soon expanded, with the 1676 printing being considered the most important because of the addition of the newly-prepared English maps of the Americas. This edition also contained Speed's map of the Holy Land originally included in the King James Bible. The only change to have been made to the plate is the addition of Bassett and Chiswell's imprint in a small cartouche above the title.



c1617, London

82 SPEED John

Canaan.

Publication
[London, Robert Barker], 1611 [but 1617, or later].

Description
Engraved map with one inset, on two mapsheets, trimmed to neatline, English text to verso.

Dimensions
382 by 510mm (15 by 20 inches).

A further example of John Speed’s map of ‘Canaan’, here with the horizontally-engraved waves and note “Renold Elstrack Sculpsit” characteristic of the maps included in later editions of the King James Bible. For a full description of Speed’s original map, please see item 80.



1676, London, with Solomon's Temple

83 SPEED John

Canaan.

Publication
[London], John Garrett, [1676].

Description
Engraved map with one inset, blank to verso.

Dimensions
455 by 520mm (18 by 20.5 inches).

References
Laor, 739.

John Speed's map of Canaan was re-engraved for John Garrett's 'A new booke of mapps', which appeared in 1676. Active in London during the 1660s, 1670s, and 1680s, Garrett was one of the most successful map and print sellers of his day, inheriting the stock of Thomas Jenner and eventually buying out his entire business and shop. He was extremely well-connected within the trade, working closely with John Overton and establishing strong ties with the Humble family, from whom he took over the copyright for John Speed's maps. In this way, the 'New booke of mapps' came to include a number of Speed's maps, often modified by the new engraver. In this case, while the central map of Canaan remains true to Speed's original, as does the explanatory note and detailed key, the inset in the upper left-hand corner has been replaced with a pictorially rich plan of Solomon's Temple, complete with its sacred objects.



The Mercator-Hondius Holy Land

84 [MERCATOR, Gerard and Jodocus HONDIUS]

Terra Sancta quae in Sacris Terra Promissionis ol: Palestina.

Publication
[Amsterdam, Jodocus Hondius, 1613].

Description
Engraved map, original hand-colour in outline, French text to verso.

Dimensions
468 by 555mm (18.5 by 21.75 inches).

References
Cf. Laor, 494; Van der Krogt, 8150:1A:112.

Gerard Mercator devoted himself to the preparation of a three-volume collection of maps to which, for the first time, the word “atlas” was applied. The word was chosen, he wrote, “to honor the Titan, Atlas, King of Mauritania, a learned philosopher, mathematician, and astronomer” (trans.).

The work, which contained 107 maps of the world, was actually completed by Gerard’s son, Rumold, after his death, and the plates were later acquired by Jodocus Hondius. He published it as ‘Gerardi Mercatoris Atlas Sive Cosmographicae’ in 1606, with 37 newly-engraved maps taking the total to 144.

It contained a map depicting the entirety of the Holy Land from the Judean mountains in the south to the Lebanon Mountains in the north. The map is heavily based on Ortelius’s ‘Terra Sancta’, which was published in 1584 and drawn after the description given by Peter Laicstain. For a full description of Ortelius’s map, please see item 42. The cartography is practically identical, and the Mercator-Hondius version even retains the decorative features, namely a vignette showing Jonah’s ship encountering the whale.



1628, Amsterdam

85 [MERCATOR, Gerard and Jodocus HONDIUS]

Terra Sancta quae in Sacris Terra Promissionis ol: Palestina.

Publication
[Amsterdam, Henricus Hondius, 1628].

Description
Engraved map, French text to verso, with fine hand-colour in part.

Dimensions
445 by 539mm (17.5 by 21.25 inches).

References
Cf. Laor, 494; Van der Krogt, 8150:1A:114.

Another example of the Mercator-Hondius map of the Holy Land. For a full description, please see item 84. The present example is from the 1628 French edition of the Mercator-Hondius atlas, entitled ‘Atlas, ou représentation du monde universel’.



Putting the Hole in the Holy Land

86 H[OLE], W[illiam]

[Map of the Holy Land].

Publication
[London, W. Barre, 1614].

Description
Engraved map, trimmed to neatline.

Dimensions
260 by 365mm (10.25 by 14.25 inches).

References
Laor, 338.

The explorations, military achievements, and espionage of Sir Walter Raleigh contributed to his prestige and influence at the Tudor Court (at least until his execution in 1618!), but it was his writing that made him one of the most important intellectual figures of the English Renaissance. In addition to his famous poetry, Raleigh set about composing an immense ‘History of the World’ while imprisoned in the Tower of London.

Although he made an impressive start on this grand task, covering the extensive period from the Creation to the Second Macedonian War in 146 BC, Raleigh never finished his history. The first three of the five completed books are concerned with Biblical history, while the last two discuss the ancient superpowers of Greece and Rome. In the course of his chronology, Raleigh engages in numerous philosophical and theological discussions about human agency, providence, and morality.

In 1614, the five books were first published by W. Barre in a single folio volume, containing eight double-page engraved plates; four years later a second edition appeared, which was reprinted in 1621, followed by further editions by various publishers in 1624, 1628, 1666, 1684, 1687, and well into the eighteenth century. Many of these contain the same eight engraved plates, six of which show maps of the different regions discussed by Raleigh, including the Mediterranean, Egypt, and the Holy Land.

These maps were the work of William Hole, an English engraver whose plates featured in many of the most important books of the day, including Camden’s ‘Britannia’.

Among these was a general map of the Holy Land oriented to the east, with the Levantine coastline extending from Gaza to Sidon. As well as the twelve tribal territories, Hole also identifies the regions of Upper Galilee, Lower Galilee, and Canaan, and the surrounding areas, including the Kingdoms of Moab and Ammon, Syria, and Midian. The southern tip of Cyprus is also shown, although no toponyms are found on the island.

Throughout the Holy Land, numerous cities are identified, with the most important represented pictorially. In addition, significant burial sites are noted, and small illustrations of troops lined up for battle mark the sites of notable conflicts, such as “The Overthrow of Oge by Moses”. “Oge”, or Og, was an Amorite king of huge physical proportions, who was slain by Moses at the battle of Edrei (Deuteronomy 3:3).

At the time of publication, this map was the most detailed depiction of the Holy Land to use English nomenclature, although certain translations, such as that of the Roman province of Arabia Petraea as “Arabia the Stonie”, leave something to be desired. The present example is from the first edition of Raleigh’s incomplete ‘History of the World’, published in 1614 by William Barre.



From Bertius’s miniature atlas

87 [BERTIUS, Petrus after Gerard
MERCATOR and Jodicus
HONDIUS]

*Tabula Cananaeae prout tempore
Christi et Apostolorum divisa sunt.*

Publication
[Amsterdam, Cornelis Claesz, 1618].

Description
Engraved map, Latin text to verso.

Dimensions
125 by 191mm (5 by 7.5 inches).

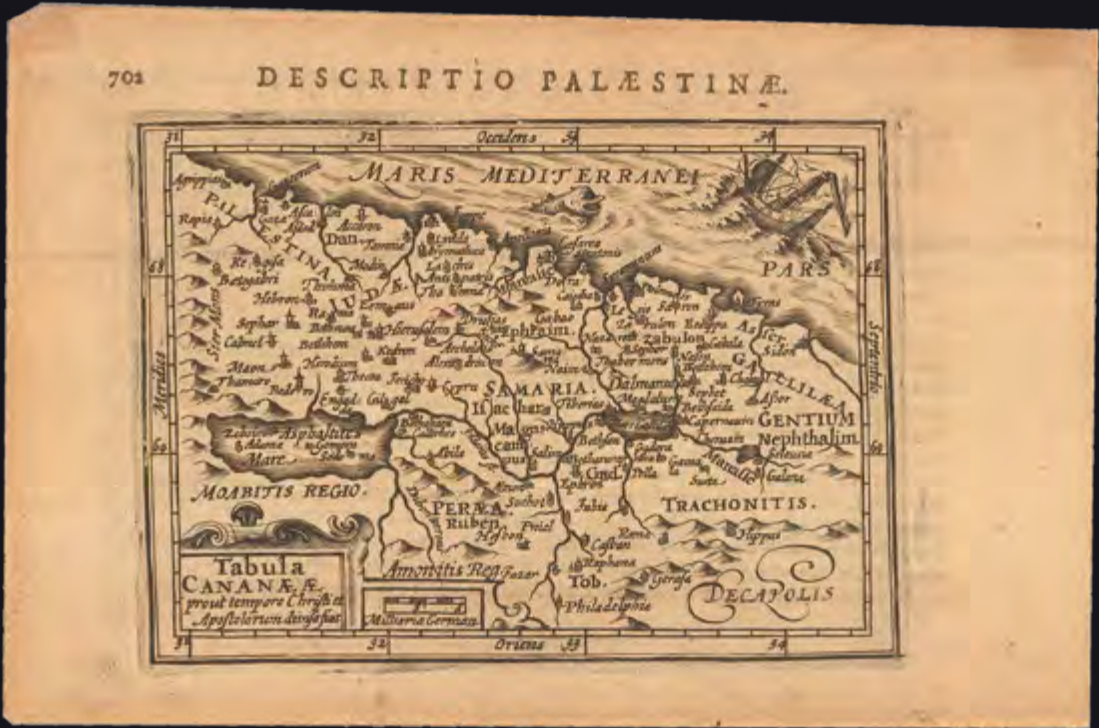
References
Van der Krogt, 8150H:342:01.

In 1598, Dutch mapmaker Barent Langenes published his ‘Caert-Thresoor’, a miniature atlas containing maps largely based on the work of Gerard Mercator, Gastaldi, and Ortelius. The work rose to prominence thanks to the huge number of later editions published across Europe in several languages throughout the following decades. Just a year after the work first appeared, its publisher, Cornelis Claesz, removed the name of the original author, and the following year published a new Latin version by Flemish scholar Petrus Bertius under the title ‘Geographica and Tabularum Geographicarum Contractarum’.

Bertius had travelled extensively through Europe before moving to Amsterdam to escape religious persecution, and later was appointed Professor of Mathematics at Leiden University, where he was also the librarian. He published widely, not only on mathematics and geography, but also history and theology. He became so well known that in 1618 he was appointed Official Cosmographer to Louis XIII, whereupon he moved to Paris.

He was also related by marriage to two important cartographical figures, Jodocus Hondius and Pieter van den Keere, both of whom engraved many of the maps for his atlas.

Among the many maps within the atlas was a description of the Holy Land, oriented to the east. For a description of the Mercator-Hondius map after which it was drawn, see item 76.



By the world’s oldest family firm

88 STERN, Johannes and Henricus STERN

Peregrination der Patriarchen.

Publication
[Lüneburg], Johann[es] et Henric[us] Stern, [c1620].

Description
Two engraved maps and one engraved vignette, with five insets, on one mapsheet, German text to verso.

Dimensions
425 by 265mm (16.75 by 10.5 inches).

The von Stern’sche Druckerei is the world’s oldest printing company to be run continuously by the same family. Founded in 1580 by master bookbinder, Hans Stern, the firm flourished during the latter half of the German reformation. In 1624, Hans’s two sons, Johannes and Heinrich, acquired complete printing facilities which allowed the company to print, as well as publish and sell, their own material. The firm kept its original premises in Lüneburg for over three centuries, and still exists today under the fourteenth generation of Sterns.

The firm specialized in theological material, such as Bibles and hymn books, becoming best-known for their ornate Bibles. These had been devised by Hans Stern, who first published the Low German Bible in 1614, a translation of Luther’s High German, and from 1621 published a number of High German Bibles, since Low German was going extinct as a written language. Stern’s Bible was distinguished not only by its dialect, but also by its illustrations. Among these is one plate designed to accompany and illustrate the Book of Genesis, engraved by Abraham Goos.

The main image is a map of the Near and Middle East, with the ancient states, kingdoms, and regions of Mesopotamia, Babylonia, Persia, Assyria, Cilicia, and others identified, along with their settlements, rivers, mountains, and districts. Many of the sites shown are those of particular significance in the first book of scripture, such as the Garden of Eden, situated at the convergence of the Gihon, Pishon, Euphrates, and Tigris in Babylonia. In fact, most of the locations visited by Abraham are highlighted on the map, from his native Ur to Shechem, where God promised him that his descendants would one day inherit Canaan (Genesis 12:6-7), from the cities of Egypt (Genesis 12:14-20) to Hebron, where he and his wife Sarah were laid to rest (Genesis 25:9-10).

The upper half of the map’s border is ornamented with five inset vignettes showing scenes from Genesis, each accompanied by a reference to its specific verse: The Fall (Genesis 3:24); Noah’s Ark (Genesis 7:23); Abraham’s near-sacrifice of Isaac (Genesis 22:10); the Patriarch’s dream of a stairway to heaven (Genesis 28:12); and Jacob’s reunion with his son Joseph (Genesis 46:30).

The second map, set below the main image, shows a more detailed view of the Holy Land, in which even more of the cities visited by Abraham are shown, including Mambre, where he built an altar to God (Genesis 13:18) and Beersheba, where he lived for many years among the Philistines (Genesis 21:34). The cities of the Vale of Siddim, to which Lot then travelled, are shown along the banks of the River Jordan, since the valley had not yet been flooded to become the Dead Sea. Beneath the maps is a vivid vignette of Adam and Eve in the Garden of Eden. They are surrounded by all manner of exotic plants and animals, and themselves stand either side of the Tree of Knowledge, around which the serpent is entwined, each clutching a piece of forbidden fruit. Strangely, there appear to be other human figures in the background.



A Stern look

89 STERN, Johann[es] and
Henr[icus] STERN [after
Johannes van DOETECUM]

*Peregrination Die Reife der
Kindern...*

Publication
[Lüneburg], Johann[es] et Henric[us] Stern,
[c1620].

Description
Engraved plan, German text to verso.

Dimensions
310 by 495mm (12.25 by 19.5 inches).

A map of the eastern Mediterranean and surrounding lands, highlighting the route of the Children of Israel out of Egypt and towards the Holy Land. It is drawn after Doetecum’s ‘Peregrinatie de reyse der Kinderen Israels’, for a description of which see item 55. Apart from the translation from Dutch to German, the map is identical.



The journeys of Jesus

90 STERN, Johannes and Henricus
STERN

Peregrination Ihesu Christi.

Publication
[Lüneburg], Johann[es] et Henric[us] Stern,
[c1620].

Description
Engraved plan, German text to verso.

Dimensions
425 by 514mm (16.75 by 20.25 inches).

References
Laor, 762.

Certain editions of the Luther Bible published by the Stern firm contained, among their many engraved plates, a map of the Holy Land designed to illustrate the journeys made by Christ during his earthly life. The map is based on Johannes van Doetecum’s earlier work, with only the decorative features such as ships and sea-creatures changed. For a description of Doetecum’s map, see item 54.

This map was engraved for Johannes and Heinrich Stern by Abraham Goos. Goos was a highly-respected engraver working in Amsterdam, who was employed by many of the major cartographic publishers of the day, including Hondius, Blaeu, and Speed. Late in the seventeenth century his son Pieter Goos would also become renowned for his sea atlases and pilot guides.



91 [KAERIUS, Petrus after Gerard MERCATOR and Jodocus HONDIUS]

Terra Sancta quae in Sacris Terra Promissionis ol: Palestina.

Publication
 [Amsterdam, Jan Janssonius, 1628].

Description
 Engraved map, Latin text to verso.

Dimensions
 220 by 285mm (8.75 by 11.25 inches).

References
 Cf. Laor, 494; Van der Krogt, 8150:352:01.

Between 1621 and 1625 the copperplates of the ‘Atlas Minor’ were sold to parties in England. Therefore, Johannes Janssonius, who wanted to publish a new edition of the ‘Atlas Minor’, had the engravers Pieter van den Keere and Abraham Goos make a new set of copperplates. The first edition of this new ‘Atlas Minor’ was published in 1628.

Although the new map of the Holy Land was the same size as the previous plate, van der Keere, whose name appears prominently, has orientated the map east, and it bears considerably more cartographic information than its Minor cousin.



How great Blaeu art

92 BLAEU, Willem

Terra Sancta quae in sacris Terra Promissionis olim Palestina.

Publication
Amsterdam, Willem Blaeu, 1629.

Description
Engraved map with fine original hand-colour, Latin text to verso.

Dimensions
378 by 494mm (15 by 19.5 inches).

References
Laor, 106; Van der Krogt, 8150:2.2:021.

When legendary Dutch cartographer Willem Blaeu published his first atlas in 1630, the market was dominated by the work of Gerard Mercator, published by Jodocus Hondius. Blaeu’s ‘Atlantis Appendix’, however, proved a bold challenge to the Mercator-Hondius monopoly, containing 98 maps that reflected the most recent geographical knowledge. The competition that subsequently raged throughout Amsterdam’s cartographical community eventually gave rise to Blaeu’s magnum opus, his ‘Atlas major’ of 1662-1663.

Although the houses of Hondius, Blaeu, and Janssonius were engaged in a perennial rivalry, this did not prevent them from trading stocks of plates with one another. For instance, Blaeu’s ‘Appendix’ was in part facilitated by his purchase of many of Hondius the Younger’s plates upon his death in 1629. Among the maps produced from these plates was one of the Holy Land drawn by Hondius in the year of his death, but left unpublished. When it appeared in the ‘Appendix’ the following year, the map still read “1629”, but unsurprisingly, Hondius’s name had been replaced with Blaeu’s own.

Oriented to the west, the map shows a vast stretch of the Levant and Near East, extending far further into the Arabian Desert than most contemporary maps. The Holy Land itself is divided into the regions of the Twelve Tribes, with all their major settlements, rivers, and mountains identified, and a large number of toponyms attached even to the surrounding lands of the Moabites, Ammonites, Egyptians, and Arabs. The Israelite encampment is shown in the wilderness to the south of Canaan, a short distance from the Red Sea through which they had just travelled.

A large cloud above an adjacent mountain represents Mount Sinai, where Moses received the tablets bearing the Ten Commandments from God. An image of the Prophet himself, clutching the tablets, appears to the left of the title cartouche, with his brother Aaron standing on the opposite side in the fine garments of a High Priest. One of the most decorative and detailed maps of the Holy Land published at the time, this map contributed to the success of Blaeu’s first atlas.



1630, Amsterdam

93 [KAERIUS, Petrus after Gerard MERCATOR and Jodocus HONDIUS]

Terra Sancta quae in Sacris Terra Promissionis ol: Palestina.

Publication
[Amsterdam, Jan Evertsz. Cloppenburch, 1630].

Description
Engraved map, French text to verso.

Dimensions
190 by 260mm (7.5 by 10.25 inches).

References
Van der Krogt, 8150:353.

Dutch publisher Jan Evertsz. Cloppenburch commissioned Pieter van der Keere, or Petrus Kaerius, to engrave new plates of a size between the folio maps in the Mercator-Hondius ‘Atlas’ and those in Hondius’s ‘Atlas Minor’. In 1630, he published these as the ‘Gerardi Mercatoris Atlas’, which eventually ran to five editions. Included in the first edition, as here, was Kaerius’s version of the Mercator-Hondius map of the Holy Land, which he had already engraved for Janssonius’s ‘Atlas Minor’ several years earlier. For a description of Kaerius’s earlier version, see item 91. For Cloppenburch’s atlas, the title and scale bar are housed in simple rectangular cartouches, and the engraver’s imprint appears on the sea, from which the original hatchings are now gone. Cartographically, however, the maps are the same.



94 JANSSONIUS, Jan [after Christian van ADRICHOM]

Palestina, siue Terrae Sanctae descriptio.

Publication
Amsterdam, Joannes Janssonius van Waesbergen, 1630.

Description
Engraved map with 18 vignettes, later colour, blank to verso.

Dimensions
295 by 500mm (11.5 by 19.75 inches).

References
Laor, 372A; Van der Krogt, 8150:1B:202.

Holy Moses

Janssonius published an edition of the Mercator-Hondius map of the Holy Land, which was itself drawn after Christian van Adrichom. For a full description of the map, please see item 98.

While Janssonius retained all the original cartographic information, he also added to Hondius’s decorative embellishments, featuring vignettes of sailing boats and sea monsters, as well as an illustration of the Tabernacle and the Israelites’ path through the wilderness. Most significant, however, are the borders that have been added to the original map. Running along the upper and lower edges of the image, they consist of 18 insets portraying key events from the Book of Exodus. Major scenes from the life of Moses are depicted, including his miracles before Pharaoh, the parting of the Red Sea, and the receiving of the Ten Commandments from God. In the lower left-hand corner of the map, there is an additional inset showing an urban view of Jerusalem, presenting what seems very much like a small European town rather than the great spiritual centre of the Judeo-Christian faiths.



A multilingual map

95 LE JAY, Guido Michael

*Peregrinatio Patriarcharum
Abraham Isaac et Iacob in Terra
Chanaan [and] Horti voluptatis
iconographia terra.*

Publication
[Paris, Antony Vitre], 1629.

Description
Engraved map, with one inset, Hebrew and Latin to verso, loss to lower centre fold not affecting image, skilfully repaired.

Dimensions
303 by 567mm (12 by 22.25 inches).

Following the first Polyglot Bible, published in Spain in 1522, and the subsequent Antwerp Polyglot, Guido Michael le Jay undertook the task of compiling and editing a French version. The Paris Polyglot was published in ten folio volumes between 1628 and 1645, and contained all the material of the previous Polyglots with the addition of the Arabic text of the Old and New Testaments, the Syriac of the former, and the Samaritan Pentateuch. Le Jay chose to fund the publication of the Paris Polyglot personally, which led him to financial ruin, but did produce “as magnificent a work as can well be conceived”, in which “the engraver’s art moreover is appropriately displayed in furnishing occasional embellishments” (Knight). These “occasional embellishments” included a number of original maps designed by Le Jay and engraved by Jean Blanchin. One such plate shows two detailed maps of the Holy Land.

The main map includes important cities such as Jerusalem, Heliopolis, and Damascus, represented pictorially and identified by name. The main focus of the map, however is not on geographical or topographical detail, but instead on the events that ocured there during the Age of the Patriarchs, as recorded in the first book of scripture. These are represented by vignettes across the image: Abraham’s journey from Ur into Egypt; Hagar confronted by an angel in the wilderness (Genesis 16:7-12); Abraham’s preparations to sacrifice Isaac (Genesis 22:1-19); and the dream of a stairway to heaven (Genesis 28:10-17).

The valley in which the Dead Sea was later formed here remains a dry plain, the Vale of Siddim, in which the cities of Sodom, Gomorrah, Adama, and Zeboim still stand. In the upper left-hand corner of the plate, an inset map focuses on the Middle East, extending from the Mediterranean in the west to the Persian Gulf in the east. The two great rivers of the Euphrates and Tigris, the history of which is explained in an extensive Latin note, form a network of waterways across the region. A dotted line traces Abraham’s journey from Ur through Syria, the Holy Land, and Sinai into Egypt. Interestingly, many of the major toponyms are written here in both Latin and Hebrew, including Assyria (אַשּׁוּר), the Red Sea (יַם סוּף), the Tigris (החידקל), and the Euphrates (פרת).



Palestine in the Paris Polyglot

96 LE JAY, Guido Michael

Sortes Filiorum Israel in Terra Chanaan tempore Iosue.

Publication
[Paris, Antony Vitre], 1630.

Description
Engraved map, trimmed to image and mounted on old paper.

Dimensions
450 by 685mm (17.75 by 27 inches).

References
Knight, 'Polyglotts', in the 'Penny Cyclopaedia of the Society for the Diffusion of Useful Knowledge' (18), 1840; Laor, 435.

A map of Holy Land from the Paris Polyglot, oriented to the east, shows the territories of the Twelve Tribes of Israel, numerous cities, sites, and significant mountains. Le Jay has also incorporated a good deal of geographical information, including relief, rivers, and waters, although the Dead Sea is situated too far to the east. At the top of the image, the title is set within an elaborate cartouche, beneath which lies the scale bar.



Holy smokes

97 ADRICHOM, Christian van

Situacion de la Tierra de Promision para la inteligencia de los libros Sagrados segun la descripcion de Christiano Adrichomio.

Publication
[Zaragoza, Diego Dormer, 1631].

Description
Engraved map.

Dimensions
422 by 1130mm (16.5 by 44.5 inches).

References
Laor, 20.

The posthumous publication of Christian van Adrichom’s ‘Theatrum Terrae Sanctae’ was such a success that the book was soon translated into a number of different languages, including French, English, German, Italian, and Spanish. The Spanish edition, entitled the ‘Cronicon de Christiano Adricomio Delfo’, may have been translated on the orders of the Spanish authorities that then governed the Netherlands.

Different plates were produced for the various translations of Adrichom’s work; the cartography itself remained the same, but new titles and captions were rendered in their respective languages. Thus on the detailed map of the Holy Land, toponyms such as “casa de Zacharias” and “Mar Muerto” appear. Apart from these translations, the map is identical to the original Latin, for a full description of which, please see item 607.

In the waters of the “Mar Muerto” are the condemned cities of the Vale of Siddim. From each of these cities, which include Sodom and Gomorrah, plumes of smoke unfurl into the sky, a reminder of the destruction visited upon those who disobey divine instructions. The exact location of the condemned cities was the subject of much debate; Adrichom’s choice to place them in the midst of the waters is not unique, as the sea bed was previously held to have been a dry valley that was later flooded, forming the Dead Sea.

Published a further five times during the seventeenth century alone, the ‘Cronicon’ made a great impact on the Spanish understanding of scriptural geography and history, and Adrichom’s map became paradigmatic in the depiction of the Holy Land for years to come.



“Your Lord God leads you into the good land”

1652-1684, Amsterdam

98 [HONDIUS, Henricus]

Situs Terrae Promissionis.

Publication
Amsterdam, Henricus Hondius, [1633].

Description
Engraved map with fine original hand-colour.

Dimensions
370 by 491mm (14.5 by 19.25 inches).

References
Laor, 23; Van der Krogt, 8150:1C.1.

In the 1630s, Henricus Hondius went into business with Johannes Janssonius, who had married his sister, but at some point in their history, Hondius and Janssonius seem to have split, as the maps produced during the 1640s and onwards tend to bear only one of their names. One of the maps that demonstrates this phenomenon is a depiction of the Holy Land, drawn after Christian van Adrichom. For a full description of Adrichom’s hugely influential map of 1590, please see item 607.

While the cartographical information has been retained unaltered, Hondius added several decorative features, including floral bunting beneath the title, a banner held by two putti proclaiming that “Your Lord God leads you into the good land...” (trans.), and the two figures of Moses and Aaron in the lower left-hand corner.

99 JANSSONIUS, Johannes

Situs Terrae Promissionis S.S. Bibliorum intelligentiam exacte aperiens per Chr. Adrichom.

Publication
[Amsterdam, Joannes Janssonius, 1652-1684].

Description
Engraved map, blank to verso, with contemporary hand-colour in outline.

Dimensions
540 by 645mm (21.25 by 25.5 inches).

References
Laor, 24; Van der Krogt, 8150:1C.2.

Another example of the map of the Holy Land drawn after Christian Adrichom. This example bearing Janssonius’s imprint and published in his historical atlas.



Crusader cartography

100 [QUARESMIUS, Franciscus]

*Chorographia Terrae Sanctae
Seu Terrae Promissionis nova
descriptio.*

Publication
[Antwerp, Balthasar Moretus, 1639].

Description
Engraved map.

Dimensions
355 by 450mm (14 by 17.75 inches).

References
Laor, 631.

Born and raised in Italy as a member of the Franciscan order, Franciscus Quaresmius was famed from an early age for his consummate virtue, piety, and humility. In Mantua, he held a number of religious and didactic positions: he was the chair of philosophy, theology, and canon law within the order, and ultimately became definitor and procurator general of his province, the two highest positions in the order.

In 1616 he travelled to Jerusalem, where he stayed for the following four years, during which time he served as the Guardian of Aleppo and Commissary Apostolic of the East, and was also arrested and imprisoned twice by the Turks. After five years back in Europe, Quaresmius returned once more to Jerusalem, from where he made an appeal to Philip IV of Spain, inviting him to reconquer the Holy Land in another crusade.

During his time in the Near East, Quaresmius also travelled extensively through Egypt, Sinai, Syria, Mesopotamia, Cyprus, and Constantinople, and published a large number of written works on the history, geography, customs, and archaeology of the region. Between 1616 and 1626, he compiled his most important work, the ‘Historica, theologica et moralis Terrae Sanctae elucidatio’, which was eventually published in 1639 by Balthasar Moretus, grandson and heir of Christophe Plantin, who then ran the eminent Officina Plantiniana printing firm.

The two-volume work was illustrated with a number of maps and engravings. At the beginning of the first volume was a general map of the Holy Land, drawn after Christian van Adrichom’s ‘Situs Terrae Promissionis’. For a full description of the original map, please see item 607. Quaresmius has made several updates to Adrichom’s cartography, most notably to the curvature of the Mediterranean coast at Sinai, a great improvement on Adrichom’s linear coastline, and also to the shape of the Dead Sea.

He has also omitted many of the small vignettes that illustrated Adrichom’s image, although he has kept the most significant of these, such as the plan of the Israelite encampment, and has also retained the decorative feature of ships on the sea. At the top of the map, a double cartouche identifies the different types of cities shown and explains the numerical key that signifies the age of various features. In the lower left-hand corner, the scale bar is set on an ornamental pedestal and surmounted by a large pair of compasses.



The Patriarchate of Jerusalem

101 TAVERNIER, M[elchior] [but
SANSON, Nicolas]

*Patriarchatus Hierosolymitani
Geographica descriptio.*

Publication
Paris, M. Tavernier, 1640.

Description
Engraved map.

Dimensions
360 by 512mm (14.25 by 20.25 inches).

References
Laor, 768.

After finishing his apprenticeship under the French engraver, Thomas de Leu, Melchior Tavernier established his own engraving, printing, and publishing firm, which proved such a success that he was appointed engraver and printer to the King in 1618. He specialized in cartographic publications and worked with some of the most eminent cartographers of the day, including Nicolas Sanson, whose first individual map, atlas of France, and European atlas were all published by his firm. It appears that Tavernier would sometimes publish the work of these cartographers under his own name, as is the case with the present map, which is another example of Sanson's geographical description of the Patriarchate of Jerusalem.

In 1451, the Council of Chalcedon recognized the central role played by Jerusalem as an important centre of the Christian Church by elevating the Bishop of Jerusalem to the rank of Patriarch. This made the Patriarchate of Jerusalem the fifth highest ranking episcopal see, following those of Rome, Constantinople, Alexandria, and Antioch. Together, these five sees are known as the Pentarchy, a system of organization written into law by Emperor Justinian I, under which the Christian church is governed by the heads, or Patriarchs, of each see.

Also shown are parts of the Patriarchates of Alexandria and Antioch. Within the Patriarchate of Jerusalem, the land is divided into “Palaestina Prima”, “Palaestina Secunda”, which also encompasses “Palaestina Salutaris”, and “Palaestina Tertia”, the Byzantine provinces in which the region was administered until the Muslim conquest of Syria during the seventh century.

Along with these interesting divisions of land, the map displays a large number of geographical features, including significant cities, mountains, and rivers, not only within the Holy Land, but also in the surrounding areas. This is likely to be one of the earliest editions of the map, if not the first, and while Tavernier's own imprint appears in the title cartouche, the name of the cartographer himself is absent. This information was updated on later editions, such as the example included in the 1699 ‘Tabulae geographicae’, which credits Sanson as the maker of the map.



Lochom after Ortelius

102 [LOCHOM, Michel van]

Terra Sancta sive Palestina in qua Christvs peregrinatus est.

Publication
[Paris, c1640].

Description
Engraved map.

Dimensions
430 by 570mm (17 by 22.5 inches).

References
Laor, 447.

Flemish engraver and publisher, Michel van Lochom, was active in his hometown of Antwerp for one decade in his early career before moving to Paris in 1625, where he worked until his death in 1647. In France, he achieved a good deal of recognition for his engravings of religious scenes and portraits, and eventually became official intaglio engraver to the king. As well as individual prints, Lochom provided plates for many contemporary publications, including new editions of scripture, books of religious poetry, and works of genealogy.

Included among van Lochom’s engravings was a map of the Holy Land, drawn and named after Ortelius’s ‘Terra Sancta’ of 1584, which was itself based on the work of Peter Laicstain. For a full description of Ortelius’s map, please see item 42. The cartography is much the same, although Lochom’s engraving style naturally differs and he has simplified the original vignette showing Jonah’s encounter with the great whale off the coast of Jaffa. Similarly, the cartouches bearing the title and scale bar have also been simplified.



Ships at sea

103 [LOCHOM, Michael van]

Peregrinatio Israelitarum per desertum in terram promissam.

Publication
[Paris, c1641].

Description
Engraved map.

Dimensions
390 by 536mm (15.25 by 21 inches).

References
Laor, 446.

Lochom also re-engraved a map after Ortelius, showing the wandering of the Children of Israel through the wilderness towards the Promised Land. For a full description of Ortelius’s map, please see item 43. Ships are shown on the waters of the Mediterranean, and in the lower right-hand corner is a stylized diagram of the Israelite encampment, with the Tabernacle at its centre.



The Holy Paralleland

104 BRIET, Philippe

Palestinae delineatio ad geographiae canones revocata.

Publication
Paris, Chez Pierre Mariette, 1641 [but 1648].

Description
Four engraved maps on one mapsheet.

Dimensions
391 by 452mm (15.5 by 17.75 inches).

References
Laor, 130.

French Jesuit priest, Philippe Briet, produced two atlases, the ‘Theatre Geographieque de l’Europe’ and the ‘Parallela Geographica Veterus et Novae’, which was first published in 1648 by the Cramoisy firm in Paris. The ‘Parallela’, which contained 144 maps, including 57 depictions of the ancient world, drew on both ancient and modern geographical sources and subsequently became the most widely used geographical textbook of the mid-seventeenth century. Among the maps of the ancient world were several dedicated to areas of religious significance, four of which are shown on a single sheet.

The four individual images show the route taken during “the Exodus of Israel”, a panoramic map of the Holy Land divided into the territories of the Twelve Tribes, an aerial plan of “Jerusalem” and “a map of ancient Syria” (trans.). The first two present Old Testament themes, and are based on the account given in the Books of Exodus, Numbers, and Joshua, while the latter two represent the lay of the land under the Roman Empire, at the time of the New Testament. Each map is highly detailed, conveying a great deal of geographical and topographical information: a multitude of towns and cities are identified, important religious sites, such as the Israelite encampment and the crucifix atop Mount Calvary, are shown, and relief, rivers, and woodlands are all included. A particular area of interest is the ancient city of Antioch, which appears on the map of Syria.



Mapmaking and Endtering

105 TROSCHEL, P[eter Paul] [after Abraham GOOS]

Reis Der Patriarchen.

Publication
[Nuremberg, Wolfgang Endter, c1641].

Description
Two engraved maps and six vignettes, with expert repair to lower right-hand corner.

Dimensions
383 by 215mm (15 by 8.5 inches).

Active in Nuremberg during the early- to mid-seventeenth century, Peter Paul Troschel produced a large number of engravings in a variety of styles, including portraits, landscapes, and maps, and appeared to specialize in equestrian images.

He also contributed several plates to the very first edition of the Endter Bible, published in his native city in 1641. These included several portraits of important religious and historical figures, as well as maps of the Near East. One such page shows two maps, the larger of the Mediterranean and the smaller of the Holy Land, and six vignettes of Biblical scenes from the Book of Genesis. It is drawn after the work that Abraham Goos had engraved for the Stern Bible. For a description of the original plate, see item 88.



Boisseau after Mercator-Hondius

106 [BOISSEAU, Jean]

Terre Sainte jadis Terre Promise ou Palestine.

Publication
[Paris, 1643].

Description
Engraved map, original hand-colour in outline, age-toned.

Dimensions
134 by 189mm (5.25 by 7.5 inches).

In 1643, Jean Boisseau published an atlas of 38 maps based on the Mercator-Hondius ‘Atlas Minor’ of 1628. Map 18, showing the Holy Land, which was based on, and a reduction of, Ortelius’s ‘Terra Sancta’ (see item 84). Although offering alternative Francophone spellings, Boisseau has retained the same toponyms and general cartography; his own personal engraving style is evident.



107 MARIETTE, Pierre [the Elder]
[after] Christian [van] ADRICHOM

Palestinae sive Terrae Sanctae quae et Promissionis nova tabula ad SS. Bibliorum intelligentiam delineata ex Christiano Adrichomio collecta. A. Peyrounin fecit.

Publication
Paris, Pierre Mariette, 1645.

Description
Engraved map with one inset, fine original hand-colour in outline.

Dimensions
415 by 570mm (16.25 by 22.5 inches).

References
Laor, 21.

The curved coast

The Mariette dynasty of printsellers, engravers, and publishers were founded in Paris by Pierre Mariette and inherited by his son, Pierre II, upon the elder’s death in 1657. The firm played a key role in the development of European cartography, publishing the work of such influential mapmakers as Nicolas Sanson, and eventually seeing Paris supersede Amsterdam as its centre. One of its later members, Pierre-Jean Mariette, became a particularly prominent figure in Paris’s artistic culture due to his knowledge, creation, and personal collection of great art. He also published a successful edition of Christian van Adrichom’s map of the Holy Land. For a full description of Adrichom’s map, please see item 607.

Like the original, Mariette’s edition, engraved by Parisian engraver Abraham Peyrounin, who had also been responsible for several of Sanson’s maps, shows the Mediterranean coast from the Nile Delta up to Sidon. Mariette has, however, modified Adrichom’s linear coastline to present the more accurate curve along the Sinai Peninsula. Across the image, Mariette has retained the original vignettes, including that of Moses leading the Israelites across the Red Sea, as well as the many cities, religious sites, and mountains identified by Adrichom. He also made the addition of an inset map in the lower left-hand corner, entitled “Syria”, which shows a smaller-scale depiction of the region including the island of Cyprus and the southern coast of what is now Turkey. Mariette has toned down the map’s decorative elements, replacing Adrichom’s various sea-creatures and ships with a single vessel in the middle of the Levantine waters.



Paradise found

108 VISSCHER, C[laes] J[anszoon]

De Gelegenheyt van t'Paradys ende t'Landt Canaan Mitsgaders de eerst bewoonde Landen, der Patriarchen door C.I. Visscher.

Publication
[Amsterdam, Claes Janszoon Visscher, 1642].

Description
Engraved map with two insets, with Dutch text to verso.

Dimensions
310 by 480mm (12.25 by 19 inches).

References
Poortman & Augusteijn, 22.2 state 2.

After learning the rudimentary skills of engraving and printing from his father, Claes Janszoon Visscher studied cartography under Jodocus Hondius and then established his own printing house close to that of his mentor in Amsterdam, specializing in art and maps. The greatest success of his early career was a panoramic map of London, published in 1616, and he later went on to publish an atlas compiled of maps by various earlier and contemporary cartographers, including himself.

Following his death in 1652, the firm was taken over by his son, Nicolaes, who for some reason was also known as Claes. In addition to his celebrated map of the Americas, he began to issue atlases under the title ‘Atlas Minor’ in 1664, which appear to have been made to order as their composition varies. Nicolaes also started to ramp up the production of Biblical maps in order to meet the increasing demand for accessible scripture after the Reformation. His own son, Nicolaes Visscher II, helped expand the family firm into one of the largest and most successful cartographic businesses of its time.

During the 1640s, Claes Janszoon Visscher created and then revised an influential series of Biblical maps. One of the earliest in the series shows the ancient Holy Land and Middle East, which first appeared in 1642 as a separately issued map.

Extending from the Nile Delta across to the Persian Gulf, and northwards up to the ancient kingdom of Armenia, the map depicts the region that served as the stage for the events of the Old and New Testaments. Indeed, a number of scenes, routes, and places of particular Biblical significance are represented pictorially across the map, including the Garden of Eden and Tower of Babel, both of which are situated on the waterways between Chaldea and Babylonia, Jonah’s shipwreck and subsequent foray inside the belly of the whale, and the journey of Abraham from Ur to Sechem, which appears to be mislabelled with the name of his grandson, Jacob. The route taken by the Israelites through the wilderness is also shown but is not labelled.

Across the map, relief is represented pictorially, as are the region’s most important cities, such as Cairo in Egypt, Tarsus on the Cilician coast, and Antioch in Syria. The fact that such cities, many of which were founded in the Classical or Hellenistic Periods, appear alongside the antediluvian Tower of Babel and Garden of Eden, suggests that Visscher was more concerned with providing a general description of Biblical geography than with chronological accuracy.

A good deal of attention is paid to both major rivers and their smaller offshoots, and there is a wealth of toponyms practically unparalleled by any other map from this time. In the upper corners, two vignettes show the Temptation and the Fall, and in the lower right-hand corner the scale bar is surmounted by the image of a fisherman. This was the emblem of the Visscher firm, as the surname literally means ‘fisherman’, and it also led to their sometimes adopting the Latin equivalent, Piscator, as a nickname.



Old Testament illustrations

109 SAVRY, Jacob [after Claes Janszoon VISSCHER]

De Geleentheyd van t’Paradys ende t’Landt Canaan, Mitsgaders de Eerst Bewoonde Landen der Patriarchen uyt de H. Schrifture en verscheyden Auctoren by een gestelt door Jacob Savry.

Publication
[Amsterdam], Jacob Savry, 1648.

Description
Engraved map with two insets.

Dimensions
460 by 514mm (18 by 20.25 inches).

References
Poortman & Augusteijn, 25.2 state 2.

Born to a publisher and engraver in Amsterdam in 1617, Jacob Savry witnessed the developments of the Dutch Golden Age of Cartography occurring around him from a young age. Having received his training from his father, Savry established himself in Amsterdam, where he was active between 1643 and 1652; he later moved to Dordrecht, where he published some of his most successful work, including Thieleman J. van Braght’s ‘Martyrs Mirror’ and a new edition of the works of Josephus Flavius, by Dutch historian Lambert van den Bos.

The illustrations and plates found throughout these publications were engraved by Savry himself, the finest of which is perhaps the series of Biblical maps produced between 1647 and 1648, which were included in four contemporary Dutch editions of the Bible. Unlike much of Savry’s work, these plates were not original, but drawn after Claes Janszoon Visscher, who had published a number of religious maps earlier in the 1640s.

Among them is a highly detailed depiction of the Near and Middle East, extending from the Mediterranean Sea across to the Persian Gulf. For a full description of the original map, please see item 108. The cartography is identical, and Savry has even retained some of the decorative elements, such as Jonah’s ship being attacked by the great whale, and the almighty tower of Babel in the north of Babylonia, to the east of which the Garden of Eden is situated. The inset vignettes in the upper corners and the decorative scale bar have been altered only in style, still depicting the same scenes of the Temptation and the Fall, but Savry has also placed two additional vignettes either side of the title. They show “Terah, Abram and Loth leaving Ur to dwell in Haran” (trans.) (Genesis 11:31) and the parting of Abram and Lot, after a quarrel arose between their herders (Genesis 13:6-9).



It’s getting in tents

110 VISSCHER, Claes Jans[zoom]

Perigrinatie ofte Veertich-iarige Reyse der Kinderen Israels
Perigrinatie ofte Veertich-iarige Reyse der Kinderen Israels uyt Egypten, door de Roode-zee mitsgaders de Woestyne tot int beloofde Landt Canaa, met gruoete vlyt uyt verscheyden AUctoren by een gestelt uyt de H. Schrift gecoris geert.

Publication
[Amsterdam, Claes Janszoon Visscher, 1643 [but 1650].

Description
Engraved map with three insets, Dutch text to verso.

Dimensions
330 by 505mm (13 by 20 inches).

References
Poortman & Augusteijn, 22.3 state 2.

In 1643 Claes Janszoon Visscher produced a map showing the route taken by the Israelites from Egypt to the Holy Land. Oriented to the west-northwest in order to show all the relevant areas of Egypt, Sinai, the Trans-Jordan, and Canaan, it presents their journey as a double-dotted line that begins in Rameses, cuts through the northern point of the Red Sea, trails up and down multiple times across the Sinai Peninsula, continues up along the eastern side of the Dead Sea and crosses the River Jordan, before finally coming to an end at Jericho.

Along the way, the encampments made by the Israelites at various towns and settlements are represented pictorially, and labelled with a number corresponding to Numbers 33, which lists their stops. There are also numerous small vignettes showing, for example, Pharaoh’s army pursuing the fleeing Israelites, the Tabernacle surrounded by tents, and Moses receiving the Ten Commandments from God atop Mount Sinai. Beside certain points on the route, brief notes explain what happened at the respective location, often accompanied by a reference to scripture. In the Red Sea, for example, Visscher writes: “Here Israel went dry through the lake, or sea, and drowned Pharaoh with all his men. Exo. 14”. Another note in the same body of water warns that “this sea is unpleasant to sail at night, because of the many cliffs and shoals”, although one would hope that any would-be sailors would have consulted a more up-to-date map than Visscher’s before attempting a voyage.

Boats also appear on the Mediterranean, four of them forming a train to represent “the timber rafts Hiram sent from Lebanon for Solomon to Japho, or Ioppe. 1 Regum 5.9, 2 Chron. 2.16” (trans.). Beside these is a dramatic vignette showing Jonah falling from his boat while the huge whale waits open-mouthed.

Along the lower edge of the map, three insets contain a plan of the Israelite encampment, centred around the Tabernacle, and the sacred objects housed within it. Each is captioned with a short explanatory note, and the figure of a High Priest stands protectively over them. This example is from the Dutch Bible of 1650.





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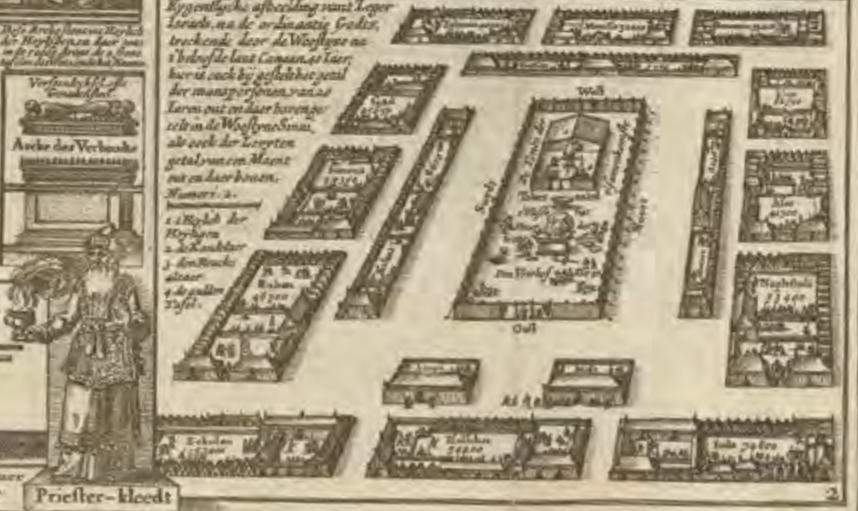
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PERIGRINATIE
ofte Veertich-jarige Reyse.
Der Kinderen Israels uit Egypten, door
de Woestine, tot in het land Canaan, met
grote vlijt, en verscheiden Avonturen,
by een geselschap, van de H. Schrift
getuigen, ende met lichte geschenken.
Door
Claas Janz Visscher.
in Jaer 1692.



Priester-Heed

The Danckerts, after the Visschers

111 [DANCKERTS, Cornelis I after
Claes Janszoon VISSCHER]

*Tabula Geographica In Qua
Israelitarum, Ab Aegypto Ad
Kenahanaeam Usqve Profectiones.*

Publication
[Amsterdam, Danckerts, 1646].

Description
Engraved map, trimmed to left and right
neatline, route of the Israelites marked in
red, Dutch text to verso.

Dimensions
Poortman & Augusteijn, 24.3.

The legacy of the Danckerts family started with Cornelis I, who established himself as a publisher in Amsterdam and operated a publishing firm there between 1628 and 1656. He published a wide range of material including portraits, scenes, illustrations, and broadsheets. Danckerts produced many prints after the prominent artists and cartographers of the day, including the Visschers, with the two Amsterdam families soon becoming rivals. Among the maps of theirs swiftly reproduced by the firm was the detailed depiction of the Holy Land from 1643, for a full description of which see item 110.



1648, Amsterdam

112 SAVRY, Jacob [after Claes Janszoon VISSCHER]

Perigrinatie ofte Veertich-Iarige Reyse Der Kinderen Israels uyt Egypten, door de Roode-Zee, ende de Woestyne, Tot in't Beloofde Landt Canaan.

Publication
[Amsterdam], Jacob Savry, 1648.

Description
Engraved map with four insets.

Dimensions
323 by 479mm (12.75 by 18.75 inches).

References
Poortman & Augusteijn, 25.3 state 2.

Again drawn after Claes Janszoon Visscher, Jacob Savry’s map of the Sinai Peninsula presents the journey made by the Israelites through the wilderness after their Exodus from Egypt. For a full description of the original map, please see item 110.

The only changes to have been made are stylistic, with Savry’s depiction of relief notably more dramatic, and the omission of the numbers that were used to identify the various Israelite encampments on Visscher’s map.



From the Bible of the new Dutch Republic

113 OFFERMANS, Joshua [after Claes Janszoon VISSCHER]

Peregrinatie ofte Veertich-Jarige Reyse der Kinderen Israels.

Publication
[Amsterdam (?Dordrect), Rieuwert Dirksz van Baardt, 1648].

Description
Engraved map with three insets, trimmed to left neatline, Dutch text to verso.

Dimensions
326 by 486mm (12.75 by 19.25 inches).

References
Poortman & Augusteijn, 26.3.

In 1648, Habsburg rule was brought to an end with the Peace of Münster, which formally recognized the independent Dutch Republic. In the same year, a new and important Dutch Bible was published, although it is not clear whether or how its contents were influenced by these important political shifts. The text had been in the works since 1644 when the Lutheran church in the Netherlands commissioned a translation of the Martin Luther Bible from German to Dutch, to keep pace with the expansion of the religion in the region.

The translation was headed by Reverend Adolf Visscher, who also added notes and markings beside those passages held particularly important by the Lutheran church. The published Bible contained five folding maps drawn after those of Claes Janszoon Visscher, including his map of the journey of the Israelites through the Sinai Desert, which he had created in 1643. For a full description of the original map, please see item 110.

The map was engraved for the Bible by Joshua Offermans, an engraver and draughtsman about whom practically nothing is known.



c1650, Wittenberg

114 [ANONYMOUS after Claes Janszoon VISSCHER]

Die sterkigjarige Reise der Kinder Israel aus Ägypten durch das rote Reesambt der Musten das gelobte Land Canaan.

Publication
[Wittenberg, c1650].

Description
Engraved map, German text to verso.

Dimensions
312 by 477mm (12.25 by 18.75 inches).

References
Not in Poortman & Augusteijn.

From a German Bible published in Wittenberg around 1650, this map of the route of the Israelites from Egypt to Canaan is an example of Visscher’s influential map of a similar title. For a full description, please see item 110.



115 VISSCHER, Claes Jans[zoon]

Geographische beschrijvinge van t'Beloofde-Landt Canaan, doorwandelt van onsen Heere ende Salichmaecker Iesu Christo neffens syne Apostelen van nieus gecorigeert.

Publication
[Amsterdam], Claes Janszoon Visscher, 1650.

Description
Engraved map, trimmed to upper neatline, Dutch text to verso.

Dimensions
495 by 340mm (19.5 by 13.5 inches).

References
Poortman & Augusteijn, 22.5 state 2.

A mysterious re-issue

In 1648, Claes Visscher re-engraved the map of the Holy Land which he had originally published three years earlier. The map varies very little from the earlier edition, its title only by a single word, changing from a description of “the Jewish Land” to one showing “the Promised Land of Canaan” (trans.).

It is slightly truncated to the west, meaning that less of the Mediterranean is shown, although no key pieces of information are thus omitted. Otherwise, the cartography is precisely the same. The decorative features of title cartouche and vignette have swapped places, with the former now in the lower-right hand corner and the latter in the upper-left, and both have acquired new details. As part of the framework of the vignette, which still shows the Crucifixion, the figure of a mother with her two children appears, along with an abundance of fruit and plants, representing new life and regeneration, while the title is now adorned with symbolic objects such as a cross, ladder, and weapons, with Visscher’s signature fisherman standing among them. It is not entirely clear why Visscher chose to re-engrave his map without making any significant modifications or amendments to the cartography.



1648, Amsterdam

- 116 SAVRY, Jacob [after Claes Janszoon VISSCHER]

Geographische beschryvinge van t'beloofde-Landt Canaan, doorwandelt van onsen Heere ende Salichmaecker Iesu Christo neffens syne Apostelen van nieuw gecorigeert.

Publication
[Amsterdam], Jacob Savry, 1648.

Description
Engraved map.

Dimensions
318 by 477mm (12.5 by 18.75 inches).

References
Poortman & Augusteyn, 25.5 state 2.

Also included in Jacob Savry's Biblical series of 1648 was a version of Claes Janszoon Visscher's map of the Holy Land, for a description of which, see item 115. Minimal changes have been made, such as the removal of the compass rose on the sea.



c1650, Germany

- 117 [ANONYMOUS after Claes Janszoon VISSCHER]

Geographische Beschreibung des gelobten Landes Canaan, welches unsern Herrn und Seeligmacher Jesu Christo und seinen Aposteln durchwandert worden.

Publication
[Germany, c1650].

Description
Engraved map, evenly age-toned, trimmed to left and right neatline.

Dimensions
275 by 406mm (10.75 by 16 inches).

From a German Bible published around 1650, this map, depicting the Holy Land at the time of Christ is based on Visscher's map of 1648. For a full description of the map, please see item 115.



Illustrated with Acts

118 [DANCKERTS, Cornelis I after
Claes Janszoon VISSCHER]

*Geographische Beschryvinge des
Iootschen Landts Doorwandelt
van onsen Saligmaker den heere
Iesu Christo.*

Publication
[Amsterdam, Danckerts, c1650].

Description
Engraved map with eight vignettes,
trimmed to side and lower neatlines, with
some minor loss to left of image, Dutch text
to verso.

Dimensions
506 by 576mm (20 by 22.75 inches).

References
Poortman & Augusteijn, 24.5.

The legacy of the Danckerts family started with Cornelis I, who established himself as a publisher in Amsterdam and operated a publishing firm there between 1628 and 1656. He published a wide range of material including portraits, scenes, illustrations, and broadsheets. Danckerts produced many prints after the prominent artists and cartographers of the day, including the Visschers, with the two Amsterdam families soon becoming rivals.

Among the maps of theirs reproduced by the firm was the detailed depiction of the Holy Land by Visscher.

Danckerts has retained the original cartography, but added new vignettes, with the resurrection illustration now in the upper left-hand corner, and the lower edge containing six smaller scenes, the first four taken from the Gospel according to John, one from Luke, and the final one from the first chapter of the Book of Acts.



The apostolic sea

119 VISSCHER, Nicolaes

*Geographische beschryvinge van
de Wandeling der Apostelen ende
de Reysen van Pauli.*

Publication
[Amsterdam, Claes Janszoon Visscher,
1645 but 1650].

Description
Engraved map with nine vignettes, Dutch
text to verso.

Dimensions
305 by 475 (12 by 18.75 inches).

References
Poortman & Augusteijn, 22.6 state 2.

A Biblical map made by Claes Janszoon Visscher in 1645 shows much of the Mediterranean Basin, from the Italian peninsula across to the Persian Gulf, and extending as far north as the southern parts of the Black and Caspian Seas. Along the upper and lower borders of the map, nine new vignettes illustrate events from the life of St Paul, each one captioned with a brief description.

Cartographically, the map shows cities, towns, mountains, rivers, and seas identified by name across southern Europe, the Near and Middle East, and North Africa. Regions and districts are delineated and labelled according to the provinces of the Roman Empire in the first century AD, during the time of Christ. There are a few exceptions to this, such as “Walachia”, which was the name of the area largely corresponding with modern-day Romania first officially used in the fourteenth century; under the Roman Empire, it was part of the larger province known as Dacia. This vast region is presented as the stage for the “wanderings of the Apostles and the travels of St Paul” (trans.), whose journey across the sea is shown as a double line stretching between the Holy Land and Rome, with an unintentional stop at Malta en route.



1647, Amsterdam

120 SAVRY, Jacob [after Claes Janszoon VISSCHER]

Geographische beschryvinge, Van De Wandeling Der Apostelen ende de Reysen Pauli : Mitsgaders de Landen ende Rycken daer sij het Evangeliū eerst hebben vercondicht.

Publication
[Amsterdam], Jacob Savry, 1647.

Description
Engraved map with nine insets.

Dimensions
457 by 520mm (18 by 20.5 inches).

References
Poortman & Augusteijn, 25.6 state 1.

Engraved by Jacob Savry himself, the series of Biblical maps after Claes Janszoon Visscher, published in mid-seventeenth century Dutch Bibles, included a map of the Mediterranean Basin, tracing the journey of St Paul as he travelled from the Holy Land to Rome to spread the word of Christ. For a full description of the original Visscher map, please see item 119. Savry has made no significant changes, although the style of the vignettes along the upper and lower borders, which show scenes from the life of the Apostle, does vary as expected.



c1650, Germany

121 [ANONYMOUS]

Geographische Beschreibung der Landt-Schafften welche die Aposteln und sonderlich Paulus durchraiset.

Publication
[Germany, c1650].

Description
Engraved map, German text to verso.

Dimensions
395 by 500mm (15.5 by 19.75 inches).

References
Not in Poortman & Augusteijn.

From a German Bible published in German around 1650, depicting St Paul's Travels and based on Visscher's map of 1645, for a full description of which, see item 119.



With diagrams of the Tabernacle

122 [ANONYMOUS]

Raisen der Kinder Israel aus Egypten ins land Canaan/samt einer Beschreibung desselben lands.

Publication
[Germany, c1650].

Description
Engraved map with three insets, evenly age-toned.

Dimensions
247 by 347mm (9.75 by 13.75 inches).

An anonymous map in Old German shows north-east Egypt, Sinai, and the southern swathes of Canaan, oriented to the north north west in order to capture the entire area across which the Israelites travelled after the Exodus from Egypt. Their route, indicated by double-dotted lines extends from Rameses in Egypt across the Dead Sea, through the Desert of Sin and up the Trans-Jordan, finishing with the final camp just before Mount Nebo, where Moses died. Numerous cities and settlements are identified across the map, as well as mountains and waterways, and there are also a few illustrative details, such as rays of light extending from the peak of Mount Sinai.

In the lower right-hand corner of the map is a diagram of the Israelite encampment, made up of the tents of the Twelve Tribes and the Tabernacle. Various features are labelled alphabetically and then identified in a key along the lower edge of the sheet. Beneath the map there are also three insets dedicated to the Tabernacle, also explained in the key. The first shows an external view of the main structure, the second an aerial plan, and the third an illustration of the magnificent tapestries that covered it.



‘The Holy Land in six maps’

123 LA RUE, Phi[lippe] de

Terra Chanaan ad Abrahami tempora per populos XI item per toparchias Idvmeae totidem et stationes XLV ad Mosis tempora seu tabula digesta ad libros Genes. Exodi. Levit. Numer. et Deuteron.

Publication
Paris, Pierre Mariette, 1651.

Description
Engraved map, with contemporary hand-colour in outline.

Dimensions
418 by 555mm (16.5 by 21.75 inches).

References
Laor, 415.

In the mid-seventeenth century, French mapmaker Philippe de La Rue decided that the history of the world “from the origins to the present” could be traced through the medium of maps. He thus produced ‘La Terre sainte en six cartes géographiques’, the first known series of maps to present a single region through the ages in chronological sequence. Beginning with the Palestine recorded in the early books of scripture and concluding with Ottoman Syria, the series highlights not only the geographical shifts, but also historic, religious, and political changes that occurred in the Levant throughout the centuries. The maps were executed for de La Rue by the engraver Jean Sommer and published in 1651 by the eminent Parisian publisher, Pierre Mariette.

The first map in the series shows the Holy Land and contiguous regions in early antiquity, conveying information sourced from the Pentateuch. The Levantine coastline extends from the Nile Delta in Egypt up to the island of Arward (“Aradus Ins.”) in modern-day Syria, on which the eponymous city is represented pictorially, as are a great number of important settlements across the map. Depicting the Holy Land before the Israelite conquest under Joshua, it is divided up not into the territories of the Twelve Tribes, but into the regions inhabited by its native peoples, such as the Amorites, Jebusites, and Pheresites. Numerous settlements are identified across Canaan, including the ancient Philistine ports of Gaza, Ascalon, and Jaffa (“Joppe”), the Jebusite town of Jebus which would later become Jerusalem, and the cities of Sodom, Gomorrah, Zeboim (“Seboim”), and Adama in the Vale of Siddim, which were destined to be destroyed and their valley flooded to form the Dead Sea.

Interestingly, de La Rue situates earthly paradise just north of the Lebanon Mountains, where the Garden of Eden is presented on the banks of the Orontes. It is not clear why he would have placed the site on this river when the Bible states that the Garden was the site of convergence for the Euphrates, Tigris, Gihon, and Pishon (Genesis 2:11-14). There are also numerous sites of significance to the lives and journeys of the Patriarchs, such as Beersheba, where Abraham swore a treaty with the rulers (Genesis 21:22-24). In fact, an inset map in the lower right-hand corner is dedicated to the journey made by Abraham on God’s orders (Genesis 12), starting out from his native Ur and passing through the Holy Land to reach Egypt. Moving forwards in time, de La Rue also presents the route of the Hebrew peoples through the wilderness of Sinai following the Exodus from Egypt. A double-dotted line from Rameses to the Jordan is punctuated by the various encampments made along the way, each identified according to Numbers 33. A note on the left-hand side of the map explains that “the birth of Abraham occurred in year 1949 of the world, and indeed the Exodus under Moses occurred in 2669, or year 1316 before the birth of Christ the Lord” (trans.).



124 LA RUE, Phi[lippe] de

*Regnum Salomonicvm sev tabula
digesta ad Libros Iudicum,
Regum, Paral, et Prophetarum per
Eparchias, XII, mox regna duo.*

Publication
Paris, Pierre Mariette, [1651].

Description
Engraved map with original hand-colour in
outline.

Dimensions
396 by 535mm (15.5 by 21 inches).

References
Laor, 417; Lourie, ‘Inscription on the Chalice
of Solomon’, *Scrinium* (13), 2017.

Following the map of the Holy Land in the immediate aftermath of the Israelite conquest, a map of the United Monarchy of Israel during the reign of King Solomon. The territories allocated to each of the Twelve Tribes are still identified, but rather than these areas, the dotted lines here delineate administrative districts known as eparchias (ἐπαρχία). This word appears only twice in the Bible, both times in the New Testament (Acts 23:34, 25:1), and was in fact most commonly used in the second- and third-century as a term applied to Christian bishops (Lourie).

Nonetheless, de La Rue identifies twelve eparchias in the Holy Land, corresponding to areas governed by the twelve officials enlisted by King Solomon (I Kings 4:7-19). The terms used for them in this verse is καθεσταμένοι, simply meaning ‘the appointed’, but perhaps de La Rue thought his audience would be more familiar with the early Christian eparchias.

Alongside, or perhaps a result of, his wealth and wisdom, King Solomon was famed for his great construction projects, not least the Temple at Jerusalem. In addition to his work in the Holy City, he oversaw the building of several important cities across the Holy Land and beyond, including the port of Ezion-Gaber on the Red Sea and Palmyra, and also commissioned the fortification and reconstruction of numerous existing settlements, such as Hazor, Megiddo, and Gezer, all of which appear on the present map.

Although Solomon’s reign was largely a period of peace, he did face threats to his power from neighbouring hostile forces, including those of Edom to the south (I Kings 11:14-16) and Zobah to the northeast (I Kings 11:23-25), as well as a rebellion from within his own ranks, as an official named Jeroboam, later to become Jeroboam I of Israel, conspired against him (I Kings 11:26-40).

The chronological note on the left-hand side of the map states that “the coronation of Solomon occured in the year 2979 since the founding of the world, or year 1016 before the birth of Christ our Lord” (trans.).



125 LA RUE, Phi[lippe] de

Pinax Geographicus Patriarchatus Hierosolymitani.

Publication
Paris, Pierre Mariette, 1651.

Description
Engraved map with fine original hand-colour.

Dimensions
404 by 531mm (16 by 21 inches).

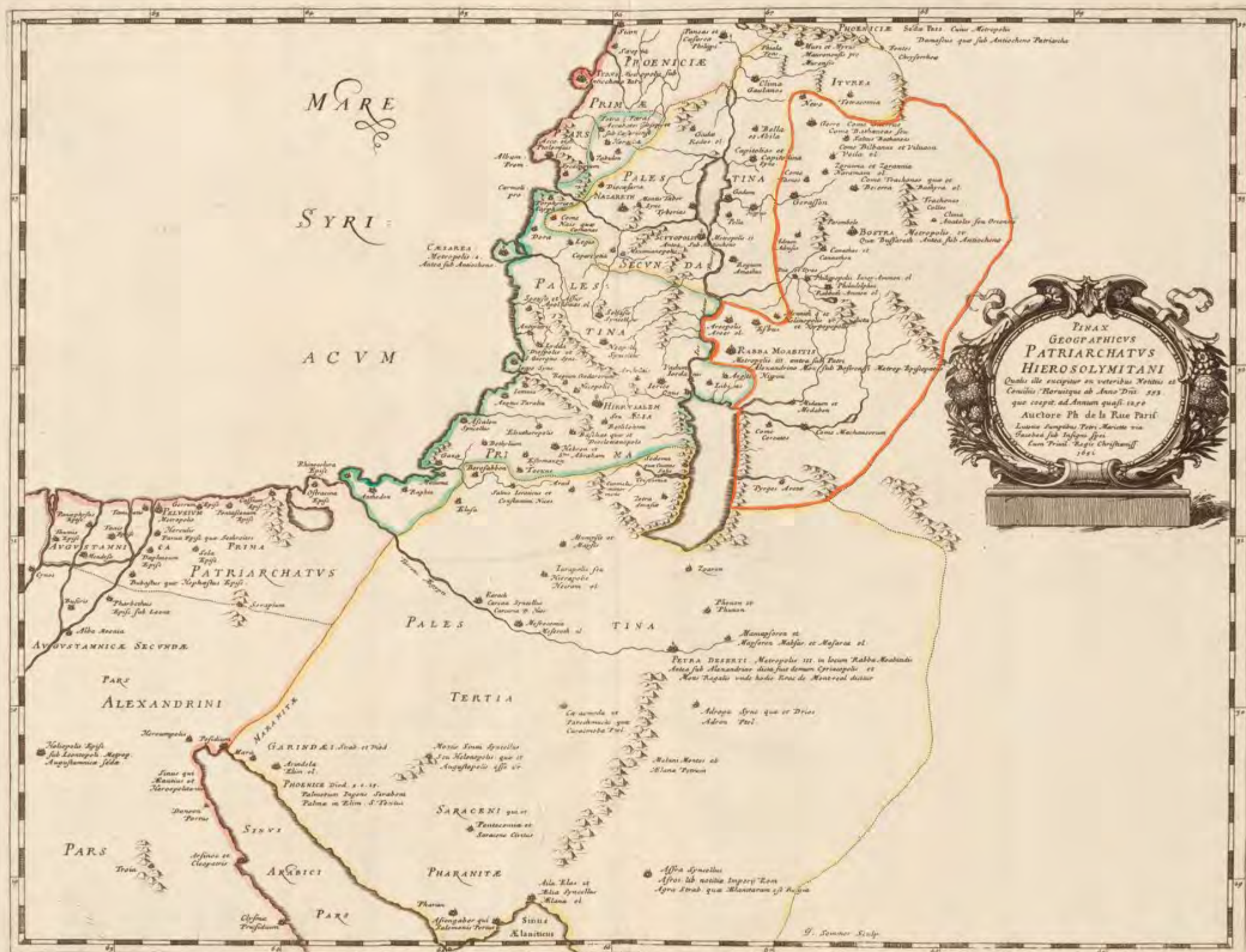
References
Laor, 419.

The fifth map again shows the Holy Land during antiquity, presenting the Patriarchate of Jerusalem, which had its origins in the Apostolic Age. At that time, Christian churches in the Levant looked to Jerusalem for spiritual and political guidance in an age when Roman and Jewish persecution was steadily becoming more of a threat. The Roman siege that forced the Jerusalem church from the city until AD 130, and continued chaos in the subsequent decades, meant that Jerusalem lost its power as an episcopal see, eclipsed by those of Constantinople, Antioch, Alexandria, and Rome. The reign of Constantine the Great and the consequent popularity of pilgrimages to Jerusalem, however, went some way towards restoring the fortunes of the city.

In 451 the Council of Chalcedon granted the city and its Bishop a further level of independence, which would lead to Jerusalem becoming one of the five Patriarchates, known as the Pentarchy, formulated in 531 by Justinian. Under this model, the Christian church as a whole was governed by the heads, or Patriarchs, of the five major sees of the Roman Empire. Following the Saracen conquest of the seventh century, Jerusalem was officially recognized as the seat of Christianity and the Patriarch as its leader. The Great Schism of 1054 then saw the Patriarchs of Jerusalem, Alexandria, Antioch, and Constantinople form the Eastern Orthodox Church, while the Patriarch of Rome became the Pope of the Roman Catholic Church. Several decades later the First Crusaders appointed a Latin Patriarch in Jerusalem, thus forcing the Eastern Orthodox Patriarchs to live in exile in Constantinople until 1187, when the city was seized by Saladin, who favoured the Eastern Patriarchs because of their opposition to the western Crusaders.

The long and complex history of the Patriarchate of Jerusalem is alluded to by the notes that appear on de La Rue’s map, identifying the various different toponyms used at certain points in the region’s history. Furthermore, these notes describe some of the politics of the early Patriarchate, such as the period it spent under the authority of the Antiochian See (“sub Antiochus”), and also indicate the historical sources from which the information was taken, such as Strabo and Ptolemy. Most of the Holy Land and northern Sinai falls into the provinces of the Eastern Roman Empire: “Palestina Prima”, “Palestina Secunda” and “Palestina Tertia”. These were established by Diocletian’s division and reorganization of the former provinces around AD 300 and lasted until the Muslim Arab conquest of 637 to 638. Thus with AD 531 as the terminus post quem and AD 637 as the terminus ante quem, it seems that the map depicts the Patriarchate of Jerusalem during Late Antiquity rather than the Early or Middle Medieval Period. The fact that Jerusalem is still labelled “Aelia”, despite the fact that Constantine I restored the name of Jerusalem to the city in AD 324, is of no consequence, as Aelia continued to be used up to and after the Muslim conquest.





126 LA RUE, Phil[ippe] de

Pinax Geographicus Patriarchatus Hierosolymitani.

Publication
Amsterdam, I. Covens & C. Mortier, [1725].

Description
Engraved map, original hand-colour in outline.

Dimensions
405 by 469mm (16 by 18.5 inches).

References
Laor, 428.

Another example of the fifth map in Philippe de la Rue’s ‘La Terre sainte en six cartes géographiques’, published by the prolific Covens & Mortier firm. For a full description of the map, please see item 125. The cartography is identical, but the title cartouche has been moved from the right to the left, with the internal text updated with the new publication information.



127 LA RUE, Phi[lippe] de
Assyria Vetus Divisa in Syriam, Mesopotamiam, Babyloniam, et Assyriam Proprie dictam.

Publication
Paris, Pierre Mariette, 1651.

Description
Engraved map with one inset.

Dimensions
385 by 533mm (15.25 by 21 inches).

References
Laor, 421.

Although stated in the title to be a collection of six maps, most editions contained one additional map showing the ancient Middle East. The map extends from the Persian Gulf in the south to the kingdom of Armenia in the north, from the island of Cyprus in the west to Susa in the east, the ancient city which served as the capital of the Achaemenid Empire during the sixth to fourth centuries BC.

It thus encompasses not only the places in which the majority of Biblical events would occur, but also the region known as the “Cradle of Civilization”, in which many of humanity’s most important inventions, innovations, and discoveries were made in antiquity, from writing to sailing, the wheel to cities. Much of this progression occurred within the Assyrian Empire, which spanned the huge period of time between the early twenty-fifth and the turn of the sixth centuries BC. During this time, its power waxed and waned but at its height during the tenth century, it controlled most of the Middle East including parts of Libya and Egypt, Babylonia, Mesopotamia, Palestine, Arabia, and Cyprus.

De La Rue presents these different areas under the central control of the Neo-Assyrian Empire, which was ruled by a king but administered by a remarkably complex bureaucracy. Across the map are numerous toponyms, many of which are recognizable from the events of the Bible, such as Nineveh, to which Jonah was instructed by God to travel (Jonah 1:1) and which was the capital of the Empire during the eighth century.

Many of these toponyms postdate the various Assyrian Empires by many centuries, including the Hellenistic cities of Antioch and Seleucis, and the Classical sites at Tiberias and Sebaste. Another interesting feature is the “Lacus Chaldaicus” to the north of the Persian Gulf, which was first mentioned by the Latin writer Pliny. According to Colonel Francis Rawdon Chesney, a British general and explorer, who spent most of the 1830s sailing up and down the Eurphrates, the Lacus Chaldaicus corresponds to the Mesopotamian Marshes which lie between the Tigris and Euphrates in southern Iraq and southwest Iran.



128 LA RUE, Phi[lippe] de

*Regnum Iudeorum In Filios
Herodis Magni Per Tetrarchias
divisium Ad Tempora Christi
Domini Tabula digesta ad Libros
Macchabeorum Novi Instrumenti
Iosephi et Hieronymi nec non ad
Classicos Auctores et Itineraria.*

Publication
Paris, Pierre Mariette, 1651.

Description
Engraved map.

Dimensions
402 by 528mm (15.75 by 20.75 inches).

References
Laor, 418.

The Holy Land in the time of Christ, during the chaotic Herodian Tetrachy established after the death of the eponymous king. Initially Emperor Augustus respected the terms of Herod’s will, dividing his kingdom, which encompassed most of the Holy Land and parts of modern-day Syria and Jordan, between his three sons. It was soon decided, however, that the heirs were not to be trusted with such significant pieces of land, and these client states were gradually absorbed into the Empire as provinces, with rule over the Levant brought into total Roman control by AD 41.

King Herod’s nickname of ‘Herod the Builder’ refers not only to his spectacular expansion of Jerusalem, represented here as a cluster of buildings, but also to his construction work across the Holy Land, where he built up numerous new cities and greatly expanded existing ones. He built a great harbour at Caesarea, for example, using remarkably advanced hydraulic cement and underwater construction techniques. He strengthened towns such as Masada, Alexandrium, and Machaerus with new fortifications, and also created several settlements, such as Sebaste, named in honour of Augustus, which were designed to appeal to the land’s substantial pagan population. The sheer number of toponyms on the present map attests to the industry of Herod the Great and provides a striking reminder of how significantly the Holy Land had changed in the many centuries between the rule of the Kings and the advent of Christ.

Numerous places associated with the life, travels, and miracles of Jesus are shown, including Nazareth, Bethlehem, Cana, Capernaum, and Jerusalem, and the chronological note on the left explains that “the birth of Christ the Saviour occured in year 3985 since the founding of the world” (trans.). From the fact that the Sea of Galilee is identified as “Tyberiadess”, it appears that the map shows the Holy Land not at the very moment of Christ’s birth, nor in the early years of the Herodian Tetrarchy, when it was still ruled by Herod’s sons, but at some point after AD 20, when the city of Tiberias was established on the shores of the sea. Anachronistically, however, the city of Jerusalem is labelled “Aelia et Hierosolyma”, despite the fact that it was not given this toponym until the rule of Emperor Hadrian in the second century AD.



129 LA RUE, Phi[lippe] de
Sourie ou Terre Sainte Moderne.

Publication
Paris, Pierre Mariette, [1651].

Description
Engraved map with one inset.

Dimensions
396 by 547mm (15.5 by 21.5 inches).

References
Laor, 420.

The final map makes a chronological jump of around 1,000 years to show the contemporary region. In 1516, after years of conflict with the Mamluk Sultanate that had emerged from the Seventh Crusade, the Ottoman Empire succeeded in gaining control of Palestine. Initially the Ottomans maintained the organizational structure installed by the Mamluks, with Greater Syria an Ottoman eyalet, or province, while Palestine was divided into provincial districts known as sanjaks.

By the end of the sixteenth century, however, it had begun to exercise its authority through a tripartite alliance of local dynasties: the Ridwans of Gaza, the Turabays of al-Lajjun, and the Farrukhs of Nablus. Inter-marriage, business deals, and political cooperation eventually led to the three families forming a single many-branched dynasty that ruled over Palestine; so great was their power that by the seventeenth century, the Ottomans were forced to make several attempts to recentralize control over the Levant, systematically removing the Ridwan-Farrukh-Turabay dynasty and replacing them with centrally appointed governors. This process was complete by the end of the seventeenth century, and the region remained under Ottoman control until the collapse of the Empire in the early-twentieth century.

De La Rue’s map depicts Ottoman Palestine during the period of recentralization. The land is divided into the six sanjaks of Safad, Jenin, Jerusalem, Gaza, Ajlun, and Nablus. To the east of these begins the Najd region over which the Ottomans claimed suzerainty but had no stable control; it is labelled “Partie du Royaume des Arabes” and numerous sites are identified within it. Descriptive notes also highlight points of particular geographical or historical interest, such as the mountains on the eastern shore of the Dead Sea: “This Lake is all surrounded by high Mountains which means that it cannot flow; and the water of the day must be lost in the earth, and go to the Arabian Gulf” (trans.).

Such notes are less frequent in the Holy Land itself, which is instead filled with numerous toponyms that identify not only towns and cities but also religious and historic sites including the Mount of Olives and the Herodian. In the lower right-hand corner is a small plan of Jerusalem, in and around which only a few key places are shown, such as Mount Calvary, the Temple, and the Antonia Fortress. The neighbouring town of Bethany is depicted, as are locations further afield, including Bethlehem and Anathoth. Like the fifth map, the sixth does not have a chronological note identifying a precise event linked to the geography shown.



The land of milk and honey and grapes

130 JANSSONIUS, Johannes

*Iudaeae seu Terrae Israelis
Tabula geographica in qua
Locorum in Veteri et Novo
Testamento celebratissimorum
Situs accurate descripti arte facta
a Tilemanno Stella Sigenensi.*

Publication
[Amsterdam, Johannes Janssonius, 1652-1684].

Description
Engraved map, original hand-colour in outline.

Dimensions
358 by 487mm (14 by 19.25 inches).

References
Ahlström, 'Where did the Israelites live?',
Journey of Near Eastern Studies (41), 1982.

The son of a printer, publisher, and bookseller from Arnhem, Jan Janssonius (1588-1664) married into the prominent Hondius family in 1612, marrying Jodocus I's daughter Elizabeth. The same year he set up his own publishing house in Amsterdam, but upon the death of Jodocus he began helping Hondius's widow, Colette, with the continued publication of the Mercator-Hondius atlas. Both Colette and Hondius's eldest son, Jodocus II, died in 1629, and Janssonius subsequently joined forces with Hondius's younger son, Henricus, to revise the Mercator-Hondius atlas, the 'Atlas Novus', from 1638.

The historical volume - first published in 1652 - included a Biblical map showing the Holy Land in greater detail. It is drawn after Abraham Ortelius's map of 1584, which was itself based on a now-lost map of 1552 created by German scholar Tilemann Stella.

Extending from the southern tip of the Dead Sea up to the ancient coastal city of Sidon in the north, the map encompasses the Holy Land in its entirety, showing both Canaan to the west of the Jordan and Trans-Jordan to the east. Relief and rivers are shown in detail, and a large number of important cities and sites appear across the map, with a key on the right-hand side explaining what each symbol represents. These settlements include ancient ports, such as Ascalon and Gaza, settlements expanded and founded during the prolific reign of King Solomon (I Kings 9:15-19; II Chronicles 8:1-7), and cities established later by the Hellenistic dynasties and Roman empire, and named after their rulers, such as Tiberias on the western shores of the Sea of Galilee.

The territories of the Twelve Tribes are identified by name, their borders delineated by dotted lines, while later Roman toponyms such as "Coele Syriae Pars" and "Arabiae Petraea Pars" are also given. In the upper left-hand corner is a large and ornate title cartouche flanked by the figures of Moses and Aaron, while in the lower right-hand is a vignette showing the spies sent by Moses into Canaan bringing back an enormous bunch of grapes.



Sacred geography

131 JANSSONIUS, Johannes

Geographia Sacra.

Publication
[Amsterdam, Johannes Janssonius, 1652-1684].

Description
Engraved map with one inset, blank to verso.

Dimensions
364 by 482mm (14.25 by 19 inches).

References
Cf. Laor, 549; Van der Krogt, 0810H:1601/07.

Also after Ortelius, who originally published the map in his 1603 ‘Parergon’, Janssonius’s edition of ‘Sacred Geography’ shows most of Europe, western Asia, and northern Africa on a Ptolemaic projection. The continents, regions, and countries are identified by their ancient names; the continent of Africa is also labelled as “Phut”, a reference to the offspring of Noah’s son Ham, who was the first to settle in Libya. The geography is somewhat limited, with large swathes of the world left blank; in Europe, only Rome, Athens, Sparta, Gortina, and Crete are identified, and outside of Egypt, the only African city shown is Carthage (“Tharsis”).

In contrast, a greater number of geographic and topographic features are found within the Holy Land and the Palestinian region. In addition to numerous towns, cities, and ports, Mount Hor (“Or Mons”) is also represented, the site of Aaron’s death during the 40 years of the Israelites’ exile (Numbers 20:28). The Fertile Crescent is generally described with a good deal of information due to its importance in the ancient world as the ‘Cradle of Civilization’. In the lower right-hand corner of the map is its dedication, while on the opposite side an ornate cartouche encloses a curious note concerning Ophir.

Mentioned at several points in the Bible, Ophir was either a port or a region famous for its fabulous wealth. During the reign of King Solomon, a royal tribute was sent from Ophir every three years containing gold, silver, sandalwood, pearls, ivory, apes, and peacocks (I Kings 10:22). In the centre between these two cartouches is another inset, presenting a reduced and simplified version of Ortelius’s celebrated world map. Four points on the map indicate where various cartographers have posited Ophir to be situated, Ortelius himself favouring a southern African location.



The passages of the Patriarchs

132 JANSSONIUS, Jan

*Tabula Itineraria Patriarcharum
Abrahami, Isaaci et Iacobi.*

Publication
[Amsterdam, Joannes Janssonius, 1652-
1684].

Description
Engraved map with fine original hand-colour,
French text to verso.

Dimensions
392 by 543mm (15.5 by 21.5 inches).

References
Cf. Laor, 371; Van der Krogt, 8020H:1:601/7.

Janssonius’s maps of ‘the journeys of the Patriarchs, Abraham, Isaac, and Jacob’ is very loosely based on Ortelius’s work of 1586, published in his ‘Theatrum Orbis Terrarum’. For a full description of this map, please see item 68.

While he has retained the toponyms and notes found on Oretlius’s map, such as “Moria mons et Dominus videbit” (the rather strange and seemingly unprecedented, “Mount Moriah, and the Lord will see”), and many of the geographical features, including the Judean Mountains, Janssonius has done much to augment and improve the map. As well as adding a large number of cities of religious and historic importance in both the Holy Land and Egypt, he has amended the Levantine coast with far greater accuracy, included a more detailed depiction of the Nile Delta, and widened the map to include more of the Arabian Desert, Syria, Mesopotamia, and the island of Cyprus.

The improved cartography comes at the expense of the highly decorative borders that appeared on Oretlius’s map; Janssonius’s map is, however, adorned with numerous putti and an elaborate cartouche containing the title and scale bars.



The Hornius Map

133 JANSSONIUS, Johannes

Dimidia Tribus Manasse Ultra Iordanem, Tribus Neptalim et partes orientales tribuum Zabulon et Issachar.

Publication
[Amsterdam, Johannes Janssonius, 1652-1684].

Description
Engraved map, on six sheets, fine original hand-colour in outline.

Dimensions
441 by 751mm (17.25 by 29.5 inches).

References
Laor, 347.

In 1652, Jan Janssonius published an atlas of Classical geography, entitled ‘Accuratissima Orbis Antiqui delinatio’, which contained 52 maps of the ancient world. This historical atlas would eventually form the sixth volume of Janssonius’s great ‘Atlas Novus’. Soon after the work’s initial publication, a Professor of History at the University of Leiden named Georg Horn wrote Latin text to accompany the maps within; it was this version of the ‘Orbis Antiqui’ that proved most successful, so much so that the atlas is generally referred to under Horn’s name.

Unsurprisingly, the Holy Land receives a good deal of attention in the historical atlas, and is depicted from the southern tip of the Dead Sea to the Lebanon Mountains on a remarkable six-sheet map. There were originally seven sheets, but the additional one was cut into two and each half adjoined to another, meaning that two of the now-six sheets are larger than the others. Each one of the six has its own title, based on the tribal territories it shows:

Dimidia Tribus Manasse Ultra Iordanem, Tribus Neptalim et partes orientales tribuum Zabulon et Issachar.

The upper left-hand sheet shows the northeastern region of the Holy Land, where the tribes of Manasseh, Naphthali, Zabulon, and Issachar resided in part. Across the image, small vignettes present scenes from scripture, including both the Old and New Testaments. The Sea of Galilee forms a central focus, where several of Christ’s miracles are depicted: on the water, he fills Simon Peter’s fishing nets to bursting point (Luke 5:5-6; John 21:1-11), while simultaneously feeding the 5,000 on the shore (Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-14). Near to Damascus in the north, Saul (soon to be Paul) is blinded by divine light and thrown from his horse (Acts 9:3-4), while in the south beside the city of Ramoth, the Israelites engage the Syrians in battle.

It was in this conflict that King Ahab was mortally wounded by an arrow (I Kings 22:37). In addition to these vignettes, the cities, religious sites, mountains, and woodlands of northern Israel are all represented pictorially, the majority of them assigned a number corresponding to an index in the surrounding text. Furthermore, an inset map in the upper left-hand corner illustrates the ‘wandering of Abraham’ through Egypt, the Arabian Desert, the Holy Land, Syria, and Mesopotamia, accompanied by an explanatory note detailing the story of this great Patriarch and his journeys across the Near East. This sheet is one of the larger two that made up the six-sheet Hornius map, since it has half of the erstwhile seventh sheet pasted onto its left.

Tribus Ruben, et Gad et partes orientales tribuum Benjamin, Ephraim, et dimidia Manasse intra Iordanem.

Forming the upper central section is a sheet showing the region to the north of the Dead Sea. It is bisected by the River Jordan, to the east of which lie the territories of Gad and Reuben, and to the west of which parts of Benjamin, Ephraim, and Manasseh are shown. Across the map, important religious sites and cities are identified, from Bethlehem in the lower right-hand corner to the wood of Ephraim on the left-hand border, and many are accompanied by detailed vignettes. By the town of Taphua, for example, Gideon is shown kneeling before an altar, the sheepskin that proved God’s presence laying beside him (Judges 6:24-26).

In the centre of the map, Elijah is lifted up in his chariot of fire (II Kings 2:11), while just a little to the east, the children of Israel are shown crossing the Jordan, coming to the end of their wanderings (Joshua 3:1), which are marked out encampment by encampment. Alongside such illustrations, Janssonius has included geographical details including relief, wooded areas, and waterways, based on the cartography of Christian van Adrichom from his seminal maps of the tribal territories.

Pars maxima Tribus Iuda Versus Orientem.

The upper row is completed by a depiction of the tribe of Judah in the southernmost part of the Israelite territory. With the Dead Sea occupying much of the image, and the surrounding Arabian Desert largely barren, the majority of the details are concentrated in the lower left-hand quarter of the map bordered to the south by Mount Seir. Within this area there are several vignettes showing scenes and sites of religious importance, from both scripture and history. It shows, for example, the Cave of Adullam where David took refuge from King Saul (I Samuel 22:1), John the Baptist preaching in the desert (Matthew 3:1), and Mar Saba, a monastery in the Kidron Valley founded in AD 483.

On the waters of the Dead Sea, the condemned cities of Sodom, Gomorrah, Seboim, and Adama are aflame, while a track along its eastern coast shows several of the encampments made by the Israelites during their 40 years of wandering. An inset map in the upper right-hand corner expands upon their route, showing the path taken out of Egypt via the Red Sea, and through the wilderness of the Sinai Peninsula. There are even small depictions of notable scenes along the way, such as Moses receiving the Ten Commandments from God atop Mount Sinai. Janssonius has also illustrated the main map with the typical geographical features of mountains, settlements, and wooded areas, although largely limiting these to those of special significance.

Tribus Aser, et partes occidentales tribuum Zabulon et Issachar.

The tribal territory of Asher dominates the lower left-hand sheet, although the western point of Zebulon and the northern portion of Issachar are also featured. Extending from the Jezreel Valley in the south to the Lebanon Mountains in the north, the relief of this mountainous region is represented pictorially, as are its cities and the rare stretches of woodland. Various routes through the Holy Land are represented by double dashed lines; the importance of the ports in the northern coastal region means that this area is filled with many such passages.

Across the map, notable scenes from scripture and religious history are illustrated in small vignettes, such as Christ’s transfiguration on Mount Tabor, which was witnessed by Peter, James, and John (Luke 9:28–36), Elijah’s victory over the Prophets of Baal on Mount Carmel (I Kings 18), and St George slaying his serpentine adversary just north of the boundary marking the end of the Israelite territory. This sheet is one of the larger two that made up the six-sheet Hornius map, since it has half of the erstwhile seventh sheet pasted onto its left.

Tribuum Ephraim, Benjamin, et Dimidia Manasse intra Iordanem partes occidentales, et partes seprentrionales Dan et Iuda.

The lower central panel depicts the tribal territories of Ephraim, Benjamin, and the western portion of Manasseh, as well as a small promontary of the tribe of Judah and part of the land of the Philistines along the southern stretch of the Levantine coast. This important region of Canaan was not only the site of numerous Biblical battles, many of which are illustrated in vignettes across the map, but also of the two ancient capitals of Samaria and Jerusalem. The former lies on the border of Manasseh and Ephraim, the two half-tribes descended from the House of Joseph, while the latter is situated in the territory of Benjamin, and is shown here with four key routes leading away from the city: one travels towards the other capital, another to the port of Jaffa, the third down into Egypt, but the fourth is incomplete, as Janssonius has failed to continue it onto the map-sheet above.

In addition to the depictions of battle, there are illustrations showing other scenes from scripture. These include the conflict between David and Goliath in the Valley of Elah, which is labelled “Vallis Terebinthi” because of the trees that grew there (I Samuel 17), and religious sites, such as Jacob’s Well, which Jesus visited on his way from Samaria. There he declared: “Everyone who drinks this water will be thirsty again, but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life” (John 4:13–14).

Tribus Simeon et pars meridionalis Tribus Dan, et orientalis Tribus Iuda.

Completing the southern portion of the Levantine coast are the tribes of Simeon, Dan, and Judah. Rather than depicting the controversial land of Simeon as enclaves within that of Judah, or as a separate space from that of the Philistines, it runs from the Judean mountains to the Mediterranean coast, where the important port of Gaza is situated. As typical for the maps that make up the Hornius map, battles play a prominent role in the vignettes that make this sheet a decorative image as well as an informative piece of historical cartography. Alongside the Battle of Zephath, the attack on the city of Jarmuth and the many conflicts recorded in scripture to have occurred in the Judean Mountains, there are also illustrations of non-military scenes and sites.

At the meeting point of all three territories, two of Moses’s spies are shown bearing the huge cluster of grapes they found during their reconnaissance mission into Canaan (Numbers 13:23), while to the south near Beersheba, the fugitive Elijah is awoken by an angel (I Kings 19:5). A little way above him, another angel approaches Hagar, telling her to return to Abraham and bear his son, Ishmael (Genesis 16:7–12). As on the rest of the Hornius map, cities, relief, and more fertile areas of grass and trees are represented pictorially, but as the map extends southwards into the Arabian Desert, toponyms and geographical features disappear. The area directly to the south of the Holy Land is identified as the territory of the Ishmaelites, who are identified with the Saracens, as they often were by historians and geographers of this period.



The Near and Middle East

134 JANSSONIUS, Johannes

Lumen Historiarum Per Orientem illustrandis Biblijs Sacris, Martijrologio & alijs multis.

Publication
[Amsterdam, Johannes Janssonius, 1652-1684].

Description
Engraved map with one inset.

Dimensions
383 by 472mm (15 by 18.5 inches).

References
Van der Krogt, 0821H:1:601/07.

Born in Utrecht in the middle of the sixteenth century, Franciscus Haraeus became a Catholic priest in 1578, taught at Douai University, and also travelled widely, visiting Sweden, Germany, France, Italy, Poland, and Russia as part of religious envoys. He also published prolifically, writing numerous theological and historic works, including an ‘impartial explanation of the origins of the Netherlandish war’ (trans.) which was certainly anything but impartial. Some of Haraeus’s later works included maps designed by the author himself, including his ‘Lumen Historiarum per Orientem’ of 1624, published by Balthasar Moretus as part of a new edition of Ortelius’s ‘Theatrum orbis terrarum Parergon’.

Included within it was an expansive map covering the Near and Middle East, extending from the eastern tip of Crete in the west to the Persian Gulf in the east, the Red Sea in the south to Scythia in the north, the ancient region corresponding to modern-day Central Eurasia. The regions, states, provinces, and kingdoms of Classical antiquity are identified across the map, although the information in the northern areas is somewhat sparser. Cities of particular religious importance, such as Nineveh, Damascus, Jerusalem, and Alexandria, are represented pictorially, as is relief, woodland, and the pyramids at Giza.

The route of the Israelites out of Egypt and through the wilderness of Sinai is traced with a single dotted line, as is the journey of Abraham from his native Ur to the Holy Land. In fact, the Holy Land is shown in even greater detail in an inset map on the right of the main image. Stretching from Gaza to Tyre, and across from the Mediterranean to Trans-Jordan, the map highlights not only the important cities and sites to be found in Palestine, but also identifies the territories of the Twelve Tribes, the Roman administrative districts, and several important routes between the major settlements.

After it was featured in Ortelius’s ‘Parergon’, Haraeus’s map was later included in Jan Janssonius’s ‘Accuratissima Orbis antiqui delineatio’, the present example being from the 1654 edition.



The expeditions of Alexander the Great

135 DUVAL, P[ierre]

Expeditionis Alexandri magni per Europam, Asiam et Africam tabula geographica.

Publication
Paris, Pieter Mariette, 1654.

Description
Engraved map.

Dimensions
343 by 510mm (13.5 by 20 inches).

Answering the summons of King Louis XIV, Pierre Duval moved to work as a geographer, cartographer, and publisher in Paris, where he was later appointed Geographe Ordinaire du Roy. In this role, Duval was continuing a family legacy, as his uncle and mentor was ‘the father of French cartography’, Nicolas Sanson. In 1654, Duval began producing his own cartographic works, including atlases of the ancient world, a Mediterranean pilot, and a folio world atlas.

One of Duval’s original maps depicts the lands conquered by Alexander the Great, which spanned the continents of Europe, Asia, and Africa. Ascending to the throne at the age of 20, Alexander continued the legacy of his father, Philip II, by expanding the reach of Macedonian power across the known world. The early years of his reign were dedicated to securing the surrounding Greek areas subdued by Philip, as well as large swathes of Anatolia and Syria; Alexander moved his army south through the Levant as ‘king of Asia’.

Having then taken Egypt, Mesopotamia, and the Persian Empire, Alexander remained determined to extend his power even further, and made numerous forays into India, periodically capturing and founding important towns and cities, but never achieving total conquest. After the death of his closest friend Hephaestion on one such excursion into the subcontinent, Alexander retired back to his base at Babylon to conduct an elaborate funeral and plan a new series of campaigns involving an invasion into Arabia. These plans were never put into action as Alexander died of a fever, probably malaria, soon after his return.

By the end of his life, Alexander’s empire extended from the Adriatic Sea to the Beas River in northern India, an eastern offshoot of the Indus, which appears here with numerous Alexandrian cities on its banks. Many are named after him, but one is even named after his favourite horse, Bucephalus. Although Duval does not provide a clear outline of his empire, the regions controlled by the Macedonian king are evident from the sheer number of “Alexandrias” identified within them.

The map is also a useful guide to ancient geography in general, as even the areas in which Alexander never set foot feature geographical information. Numerous settlements appear on the Arabian Peninsula, for example, and the three provinces of “Arabia Petraea”, “Arabia Deserta”, and “Arabia Felix”, into which it would be divided under the Roman Empire, are delineated and labelled. Duval’s map would appear in numerous atlases and works, including his own ‘Itinéraires et voyages modernes’, which was published in 1665, and the ‘Tabulae Geographicae’ compiled by the Vescovile Seminary of Padua at the turn of century. The present example, however, is from the hugely important ‘Cartes generales de toutes les parties du monde’, which was compiled by Duval’s mentor, Nicolas Sanson, and published by Mariette in 1654, making this map one of the final plates to be added to the atlas.



Things are starting to get Syrias

136 SANSON, N[icolas]

Syria et Assyria.

Publication
[Paris, Pierre Mariette], 1655.

Description
Engraved map with original hand-colour in outline.

Dimensions
230 by 335mm (9 by 13.25 inches).

Widely considered the father of French cartography, Nicolas Sanson was born at Abbeville in 1600, where he was educated within the Jesuit order. Sanson later rose to the position of Geographe du Roi, teaching both Louis XIII and Louis XIV, the former of whom even made him a councillor of state. Throughout his cartographic career, he worked closely with the engraver, print dealer, and silver merchant, Pierre Mariette I, with whom he produced the ‘Cartes Generales de Toutes les Parties du Monde’ in 1654. It was a composite atlas containing 100 maps compiled by Sanson and engraved and printed by Mariette, each of whom held the copyright to half of the maps, which bear their separate imprints. It soon ran to numerous editions, with the number of maps eventually expanding to 130, and became considered a landmark work of cartography.

As well as modern maps, the ‘Cartes Generales’ contained a large number of ancient maps, among which is a small-scale depiction of the Middle East, focusing on the ancient civilizations of Syria and Assyria. The map extends from the eastern Mediterranean, where the island of Cyprus is visible, across to the Persian Gulf, with the various states, kingdoms, and regions of the ancient world delineated by colour outline and identified by their Latin name. Notable cities, from Antioch in Cilicia to Susa in Persia, are represented pictorially as groups of buildings, whereas less significant settlements are marked by a small circle. Mountains and rivers are likewise shown and labelled, with particular attention paid to the waterways of the Mesopotamian region.

This part of the Fertile Crescent, commonly known as the “Cradle of Civilization”, was the birthplace of many inventions and ideas that allowed humanity to progress to a higher level of existence. The written word, cities, the wheel, sailing ships, and even cartography can be traced back to the peoples of ancient Mesopotamia, of whom the Assyrians were perhaps the most prolific in their inventions. The Assyrian empire, which originated in the northern region of Mesopotamia near the source of the Tigris and Euphrates, existed from as early as the twenty-fifth century BC and went through a number of transformations until its eventual collapse in the seventh century BC.

In the aftermath of its defeat, Assyria was ruled by a succession of different empires, remaining under Persian control until the conquest of Alexander the Great in 332 BC and the subsequent chaos that ensued after his death, when both Syria and Assyria were subsumed into the ever-expanding Roman Empire. Sanson’s map captures the Middle East at this point in history, during the Roman Era when much of the region had been colonized, but the easternmost parts still evaded the rule of the world’s largest empire to date.



Hollar’s Holy Land

137 HOLLAR, W[enceslaus] [after Philippe BRIET]

Chorographica Terrae Sanctae descriptio.

Publication
[London, Thomas Roycroft], 1657.

Description
Three engraved maps and one view on one sheet, red ruled.

Dimensions
380 by 503mm (15 by 19.75 inches).

References
Fletcher, ‘Milton and Walton’s Biblia Sacra Polyglotta (1657)’, *Modern Language Notes* (42.2), 1927; Laor, 339; NHG, 1638; Pennington, 692.

In 1517, the first printed polyglot Bible appeared in Spain, where there was a longstanding tradition of translation. The six-volume work had taken 15 years and considerable funding to complete, with each page consisting of three columns of text in Hebrew, Latin, and Greek respectively, and the first five books of scripture also showing the Aramaic text. Across the following centuries, many books would be modelled after this work, one of the most important of which was the English polyglot Bible edited by Brian Walton.

With the help of advisors and assistants, Walton spent much time compiling and reviewing the text of the Bible in nine languages: Hebrew, Samaritan, Aramaic, Greek, Latin, Ethiopic, Syriac, Arabic, and Persian. The printing alone took several years, with two presses employed between 1653 and 1657, when all six volumes finally became available. The work was a theological, scholarly, and commercial success; it was one of the earliest English books to be published by subscription, and it is believed that a copy was owned and studied by John Milton (Fletcher).

Along with the wealth of multi-lingual text, Walton’s polyglot Bible also contained a number of engraved plates by Czech engraver Wenceslaus Hollar, including maps, plans, illustrations, portraits, and title-pages. In the first volume of the Bible was a double-page plate showing three maps: a large general map of the Holy Land; a smaller map of the Levant entitled ‘Syriae Veteris Descriptio’ (‘Description of ancient Syria’); and another smaller map of the Sinai Peninsula captioned ‘Peregrinatio Israelitarum in deserto’ (‘the journey of the Israelites in the desert’).

In between the last two is a plan of the Israelite encampment during the decades spent wandering the wilderness after the Exodus from Egypt, focusing on the central Tabernacle. The maps are drawn after Philippe Briet, whose 1648 ‘Parallela Geographica Veterus et Novae’ proved influential throughout the following decades. For a full description of the original works, please see item 104.



138 VISSCHER, Nicolaes

Het beloofde Landt Canaan door wandlet van onsen Salichmaecker Iesu Christo neffens syne Apostelen.

Publication
[Amsterdam, c1657].

Description
Engraved map.

Dimensions
315 by 470mm (12.5 by 18.5 inches).

References
Poortman & Augusteijn, 27.5.

After Claes JanszoonVisscher passed away in 1652, his son Nicolaes took over the firm. One of his first actions was to commission a new series of bible maps, as his father’s had begun to show considerable wear. The new maps were published around 1657 - although would not appear in a bible until 1663. Engraved by Abraham van den Broeck (1617-1688), the new plate of the Holy Land is oriented to the west, with the Mediterranean running horizontally along the upper edge of the map. It extends from “Biblum” in the north down to “Rhinocorura” on the border with Egypt. The Kishon River appears to connect the port at Haifa to the Sea of Galilee, or Lake of Tiberias as it was called under Roman rule. The route of St Paul from Adramyttium to Sidon, and onwards towards Cyprus (Acts 27:2-4) is shown. In the upper corners putti bear two cartouches housing a key on the left and scale bars on the right. Along the lower edge of the map, the title is surmounted by the figure of a fisherman, the Visscher family symbol, flanked on the left by Christ bearing his cross, and on the right by the Virgin and child. There are also vignettes to either side showing the Nativity and the Crucifixion.



139 HIPSCHMANN, Sigmund Gabriel
[after Samuel BOCHART]

Descriptio Terrarum In Quas Dispersi Sunt Structures Turris Babel.

Publication
[Nuremberg, Gabriel Sigmund Hipschmann], 1658.

Description
Engraved map, with fine hand-colour in full.

Dimensions
300 by 390mm (11.75 by 15.25 inches).

Sigmund Gabriel Hipschmann was born in Nuremberg at some point in the 1630s, where he trained as a painter and engraver. Although he produced a large number of portraits and landscapes, it was his engraved plates that proved to be his greatest commercial success, appearing in a range of contemporary publications. These works included numerous maps, which were rarely original but rather drawn after earlier and contemporary cartographers.

He replicated, for example, Samuel Bochart’s map of the Mediterranean Basin for a 1658 edition of the Bible. Hipschmann has made the addition of two inset maps in the lower left-hand corner of the map, the first showing “Mesopotamia with part of Babylon” and the second showing “Syria and the Egyptian Delta” (trans.). An apologetic note “to the reader” adds that there was no space on the larger map to show such details.



Like father, like son

140 VISSCHER, Nicolaes

Terra Sancta Sive Promissionis olim Palestina; recens delineate et in lucem edita per Nicolaum Visscher Anno 1659.

Publication
[Amsterdam, 1659].

Description
Engraved map with one inset, original hand-colour in outline, blank to verso.

Dimensions
550 by 650mm (21.75 by 25.5 inches).

References
Laor, 793.

The son of Claes Janszoon Visscher, Nicolaes followed in his father’s footsteps as an engraver, cartographer, and publisher, and took over leadership of the family business after the death of Claes in 1652. As well as reissuing the firm’s existing plates, Nicolaes was responsible for several new maps including another depiction of ancient Palestine, ‘Terra Sancta, sive Promissionis, olim Palestina recens delineata, et in lucem edita per Nicolaum Visscher’, first published in 1659. He would later include this in his ‘Atlas Contractus Orbis Terrarum’, although it was always available as a separately issued map.

Oriented to the west it shows the Mediterranean coastline from the Serbonian Bog in Egypt, recorded by Herodotus, to the Syrian border north of Sidon. Following in the tradition of Christian van Adrichom, Visscher straightened out the coast so that it extends linearly across the map. The Holy Land is divided into the territories of the Twelve Tribes, while the surrounding areas are labelled with the names of native tribes, deserts, or kingdoms.

Across the map a wealth of toponyms identify ancient, Hellenistic, Classical, and early Christian towns and cities, as well as religious sites and other geographical features such as mountains, rivers, and valleys. Significant routes are also marked out, creating a network of double lines between major settlements. While many locations are simply identified by name, others are depicted in greater detail, pictorially represented by small illustrations of, for example, Lot’s cave, the well at Beersheba, and the Israelite encampment in the wilderness. In the waters of the Mediterranean too, small ships represent key Biblical events, including Jonah’s encounter with the whale (Jonah 1:17-2:10), and “the fleet [carrying] wood which King Hiram of Tyre sent from Lebanon to Jaffa for Solomon. I Kings 5:9” (trans.).

At the centre of the lower edge is an inset plan of the Israelite encampment, centred around the Tabernacle. A Latin note below offers a succinct explanation of the Israelites’ wanderings after the Exodus from Egypt. The various camps shown on the plan are labelled with the name of the respective tribe and the number of people in it; a four-point key also identifies the sacred objects carried with them, namely the Holy of Holies, the Golden Candelabra, the Altar of Incense, and Table of Showbread. Surmounting the plan is the Ark of the Covenant, as well as a number of other symbolic objects, and flanking it are the figures of Moses and Aaron. Along the upper edge of the map, an ornate cartouche houses the title, and is accompanied by six putti holding an abundant floral garland.



c1720, Amsterdam

141 VISSCHER, Nicolaes

*Terra Sancta Sive Promissionis
olim Palestina; recens delineate
et in lucem edita per Nicolaum
Visscher Anno 1659.*

Publication
Amsterdam, Peter Schenk the Younger,
[c1720].

Description
Engraved map, original hand-colour in part,
with one inset.

Dimensions
550 by 655mm (21.75 by 25.75 inches).

References
Laor, 793.

A further example of Visscher’s ‘Terra Sancta Sive Promissionis’ with the imprint of Pieter Schenk the Younger who had taken over the family business from his father Pieter Schenk Senior, in the 1710s. Visscher’s plate had come into the possession of the Scheck firm at the end of the seventeenth century.



Lagnetic attraction

142 LAGNET, Jacques [after Nicolaes VISSCHER]

Terra Sancta Promissionis olim Palestina.

Publication
Paris, Jacques Lagnet, [c1660].

Description
Engraved map with three insets, expertly repaired, remargined to upper and left side of map, with minor loss at centre fold skilfully repaired.

Dimensions
425 by 570mm (16.75 by 22.5 inches).

References
Laor, 408.

French engraver and publisher Jacques Lagniet, or Lagnet, was active in Paris in the mid-seventeenth century, where he became known for his satirical illustrations of contemporary society, compiled in his 1657 ‘Collection of Well-known Proverbs’. In addition to this light-hearted material, Lagniet also published works of cartography including a map of the Holy Land. This was not an original work, but drawn after Visscher’s highly influential depiction of Palestine. For a full description of the original map, please see item 140.

Lagniet has retained Visscher’s cartography while also adding a number of modifications to the decorative features and insets. Flanking the original inset are two more-detailed images: on the left, the northeastern part of Egypt, the top of the Red Sea, and the Sinai Peninsula are shown; on the right is a small-scale map of the Near East, oriented to the north, including the southern coast of what is now Turkey, the eastern part of the ancient kingdom of Mesopotamia, and the island of Cyprus. Somewhat surprisingly, Lagniet has removed the original decorative features from the top of the map, omitting the ships on the Mediterranean and the title banner, comprised of flowers and held aloft by putti.



Flood brothers

143 SANSON, N[icolas]

Geographiae Sacrae ex Veteri et Novo Testamento desumptae, Tabula prima quae totius orbis partes continet.

Publication
[Paris], Pierre Mariette, 1662.

Description
Engraved map with original colour in outline.

Dimensions
381 by 536mm (15 by 21 inches).

References
Laor, 686.

Sanson’s influential ‘Cartes Generales’ contained “the first table of sacred geography, taken from the Old and New Testament, which contains parts of the whole world” (trans.). Extending from the British Isles to the Gulf of Aden, the map shows much of Europe, most of the Near and Middle East, and large swathes of North Africa. Across the map, rivers, mountains, and important cities and ports are represented and identified, but the most interesting feature is the way the various regions are named.

While certain areas are labelled with their familiar toponyms, such as “Italia” and “Aegpytus”, they are also captioned with the name of various figures from the Table of Nations, or Generations of Noah, the genealogy of the offspring of Noah and their dispersion across the world after the Flood (Genesis 10:9). Britain, for example, is labelled “Riphath”, while “Ludim” is written across Ethiopia. Similarly, the names of Noah’s three sons are found in larger script across the broader territories allocated to each of them: Shem’s descendants populated Asia from the Euphrates to the Indian Ocean; Africa and the Near East were entrusted to Ham and his heirs; Japheth’s offspring inherited Eurasia and the northern lands.

In addition, an inset map in the lower left-hand corner shows the wanderings of the Israelites through the Sinai Peninsula after the Exodus. A single line runs between their many encampments, beginning in Egypt at Rameses, crossing the Red Sea, and then continuing through the wilderness to Almon Diblathaim, one of the final encampments to the east of the Jordan.



Sanson’s influential map of the Holy Land

144 SANSON, N[icolas]

Geographiae Sacrae ex Veteri et Novo Testamento desumptae, Tabula Secunda in qua Terra Promissa, sive Iudaea in suas Tribus partesq. distincta.

Publication
Paris, [Pierre Mariette], 1662.

Description
Engraved map, original colour in outline.

Dimensions
394 by 495mm (15.5 by 19.5 inches).

References
Laor, 688.

Complementing Sanson’s first map of sacred geography is another focusing exclusively on the Holy Land. As described in the title, it depicts many of the sites and cities mentioned in scripture, drawing on geographical information found in both the Old and the New Testaments, while also referencing some of the Classical toponyms used for certain places, such as “Tiberias” on the coast of the Sea of Galilee and “Caesarea Philippi” just to the north.

The Holy Land is divided into the territories inhabited by the Twelve Tribes of Israel, in each of which the important cities, mountains, rivers, waterways, and any other significant geographical features are shown. A key in the corner identifies the three symbols used to represent the different types of cities - royal, Levite, and refuge - although many of the major cities are also illustrated pictorially. Beneath the key four scale bars show the relative distances in stades, miles, leagues, and hour journeys. The information shown on the map is concentrated within the borders of the Holy Land, although in the peripheral areas of Phoenicia, Syria, and Arabia, a small number of details appear, such as the Temple of Baal at Palmyra.



Three-in-one

145 SANSON, N[icolas]

Iesu Christi Salvatoris Nostri et Apostolorum Petri, et Pauli Mansiones, Itinera, Peregrinationes & c. per Galilaeam, Samariam Iudaeam et per Aegyptum, Asiam, Europam.

Publication
Paris, Pierre Mariette, 1665.

Description
Engraved map with two insets, original colour in outline.

Dimensions
285 by 340mm (11.25 by 13.5 inches).

References
Laor, 697.

Sanson’s ‘Cartes Generales’ contains a plate showing three religious maps: a central map of the Mediterranean Basin; a smaller map of the Holy Land; and a view of Jerusalem itself. Extending from the Middle East across to Italy, where the missionary voyages of St Peter and St Paul came to an end, the main map traces their routes with single lines going across the the land to the north of the sea, in the case of the former, and across the Mediterrean, for the latter.

On the inset in the lower left-hand corner, a similar line represents the journeys of Jesus as he travelled from Egypt and around the Holy Land during his earthly life. Naturally, the lines converge at certain key locations such as Nazareth and Jerusalem. The cartography itself is based on that of Sanson’s famous map of the Holy Land, but once again the emphasis is more on the route than the lay of the land.

In the opposite corner, the inset view of Jerusalem is based on the earlier work of Juan Bautista Villalpando. For a full description of the original view, please see item 606. In the centre between the two insets is a dramatic cartouche showing Jesus, appearing out of the sky surrounded by cloud and backed by shining rays. In his left hand he holds the cross, while with his right he points towards the heavens; he is flanked by the two figures of Moses and Aaron, who stand either side of the title.



In 1637, German Jesuit Athanasius Kircher witnessed the eruptions of both Mount Aetna and Stromboli during a trip to Sicily, where he also apparently descended into Mount Vesuvius, claiming to have “beheld the habitation of Hell, wherein there seemed to be nothing besides the horrid phantasms and apparitions of Devils”. This trip is thought to have inspired his ‘Mundus Subterraneus’, a bizarre encyclopaedia of subterranean geography published in 1665.

146 [KIRCHER, Athanasius]

*Communicatio Maris Mediterranei
et quod mortuum dicunt cum Mari
Rubro.*

Publication
[Amsterdam, Johannes Janssonius and
Elizeus Weyerstraten, 1665].

Description
Two engraved maps within Latin text.

Dimensions
400 by 225mm (15.75 by 8.75 inches).

References
Cf. Laor, 397.

The book is one of the earliest works on speleology, one of the first to propose a fiery volcanic structure for the interior of the earth, and includes theories of weather and the water cycle. It also includes discussions of the location of the lost Island of Atlantis, alchemy, the existence of dragons and giants, and the spontaneous generation of animals from inert objects.

The work included 19 full-page engraved plates and 64 illustrations by a variety of engravers; while some were original images, others were drawn after the work of earlier geographers and cartographers. In the volume's "second technical book" (trans.), on page 88, there are two illustrations, one showing a map of the Levant, oriented to the east, and the other presenting a cross-section of a subterranean lake in an unnamed mountainous region, probably representing the region of central Canaan between the Sea of Galilee and the Dead Sea.

Both images illustrate Kircher's theory of a sprawling network of springs, reservoirs, and rivers flowing beneath the earth: on the map, underground connections are posited between the Red Sea and the Mediterranean, and the Red Sea and the Dead Sea, while on the cross-section, the lake beneath the mountain is connected to two adjacent surface lakes via subterranean channels. These waterways are the clear focus of the engravings, although the map does feature some other geographic and religious points of interest, including Mount Carmel, Jerusalem, and the Lebanon Mountains.



A Berey nice map

147 BEREY, [Nicolas] [after] [Nicolas SANSON]

Descriptio Terrae Sanctae pro Historia Novi Testamenti / Typus Jerusalem veteris / Tabula Geographia Exhibens Palaestinam Asiam Minorem Graeciam & loca finitima quorum precipui sit Mentio in Novo Testamento.

Publication
[Paris, c1665].

Description
Three engraved maps on one sheet.

Dimensions
162 by 200mm (6.5 by 7.75 inches).

Towards the end of his career, Parisian engraver and cartographer Nicolas Berey published a compilation of maps concerned with the Holy Land. In the upper left-hand corner is a map of land allocated to the Twelve Tribes, a reduced version of Nicolas Sanson's earlier work. Incidentally, Berey's son-in-law Alexis Jaillot would go on to work in partnership with Sanson's son Guillaume on a highly influential map of the Holy Land. In the upper right-hand corner is a view of Jerusalem, the major sites of which are identified on a six-point alphabetical key in the upper left-hand corner. Running along the lower-half of the plate is a map of the Mediterranean Basin as a whole, with the route of St Paul marked out on it. Above this, an 18-point numerical key locates some of the most significant cities mentioned in scripture.



‘The whole Holy Land’

148 [HEIDMANN, Christoph]

*Totius Terrae Sanctae Delineatio.
Accurate recisa a johanne a Felden.*

Publication
[Wolfenbüttel], C[onrad] Buno, [1665].

Description
Engraved map with two insets, title in manuscript above map.

Dimensions
285 by 340mm (11.25 by 13.5 inches).

References
Laor, 330.

Throughout the turmoil of both the plague and the Thirty Years’ War, Christoph Heidmann left his native Germany for Denmark. This attempt to avoid danger backfired, however, as he died there during his first term as Professor of Rhetoric. Yet Heidmann’s legacy lived on in a number of posthumously published works, which ranged in subject from rhetoric to philology, theology to geography. It was in the last field that Heidmann made the greatest impact, being considered one of the founders of scientific geography.

First published in 1639, the ‘Palaestina Sive Terra Sancta’ reflects his interest in the geography of the Holy Land, on which he had given the first German-language lecture in 1624. 16 years after its first appearance, Conrad Buno published a second edition of Heidmann’s work in 1655, followed by a third in 1665, containing numerous engraved plates showing maps of the areas discussed. Being an engraver and cartographer as well as a publisher, Buno may have been responsible for the plates himself, although the cartography is not always original.

The title of the first map in the work refers to Johannes von Felden, a contemporary German jurist and philosopher. Strangely, there do not appear to be any records of his collaboration with Heidmann or Buno, or indeed of any maps made by him at all. In fact, the map of the Holy Land seems to be drawn after the work of Nicolas Sanson, published in 1650. For a full description of Sanson’s influential work, please see item 144. An added inset in the upper left-hand corner shows the region to the north and east of the Holy Land, including the Arabian Desert, Syria, and Mesopotamia, while beneath it, the plan of Jerusalem identifies the city’s many sites of religious and historical importance. This plan is a reduced version of the Adrichom-Hogenberg plan of Jerusalem, for a full description of which, please see item 453.



Without a plan

149 [HEIDMANN, Christoph]

*Totius Terrae Sanctae Delineatio.
Accurate recisa a johanne a Felden.*

Publication
[Wolfenbüttel], C[onrad] Buno, [1665].

Description
Engraved map.

Dimensions
285 by 230mm (11.25 by 9 inches).

References
Cf. Laor, 330.

Another example of the map of the Holy Land from the third edition of Christoph Heidmann's 'Palaestina Sive Terra Sancta', published by Conrad Buno in 1665. For a full description, please see item 148. The inset map and plan of Jerusalem are missing from this example.



150 [HEIDMANN, Christoph]

*Iudaeae Conterminarumq.
Terrarum Delineatio.*

Publication
[Wolfenbüttel], C[onrad] Buno, [1665].

Description
Engraved map, title in manuscript above map.

Dimensions
290 by 345mm (11.5 by 13.5 inches).

References
Laor, 331.

The Kingdoms of Israel and Judah

Heidmann's second map shows the Holy Land, but focuses on the region to the west of the Jordan. After the death of King Solomon, rule of the Holy Land, hitherto known as the United Monarchy, was divided between the Kingdoms of Israel and Judah, the latter encompassing the land shown on the present map. Although it contained the important city of Jerusalem, the Kingdom of Judah was less powerful than its northern neighbour, and suffered invasions and attacks from the surrounding peoples. The tribal territories are delineated with dashed lines, relief is represented pictorially, and significant locations labelled in Latin. The Dead Sea, which is notably exaggerated in its proportions, contains four burning cities within its waters.



From Sidon to the Sea of Galilee

151 [HEIDMANN, Christoph]

*Galilaeae Conterminarumq.
Regionum Delineatio.*

Publication
[Wolfenbüttel], C[onrad] Buno, [1665].

Description
Engraved map, title in manuscript above map.

Dimensions
290 by 345mm (11.5 by 13.5 inches).

References
Laor, 332.

The third map complements the second by offering a view of the northern region of the Holy Land, from the Sea of Galilee up to Sidon, which formed part of the Kingdom of Israel during the partition. Unlike the second plate, this map shows more of the Trans-Jordan, where the eastern territory of the Tribe of Manasseh was situated.

The region is also of crucial importance to the history of Christianity due to the birth and travels of Jesus in Upper and Lower Galilee, and in fact there is a mountain on the north shore of the Sea of Galilee captioned “Mons Christi”. This is likely to refer to the hill more commonly known as the Mount of Beatitudes, from which Jesus gave his famous sermon (Matthew:5-7). Buno makes the mistake of connecting the Sea of Galilee to the Mediterranean at Haifa Bay by the Kishon River; in reality, the Kishon flows from the Mount Gilboa, whose name in Hebrew means “water bursting from the rock”.



The Samaritan region

152 [HEIDMANN, Christoph]

*Samariae Conterminarumq.
Terrarum Delineatio.*

Publication
[Wolfenbüttel, Conrad Buno, 1665].

Description
Engraved map, title in manuscript above map.

Dimensions
290 by 340mm (11.5 by 13.5 inches).

References
Laor, 333.

The central part of the Kingdom of Israel, Canaan, with its capital at Samaria, is shown on Heidmann’s fourth map. The land to the east of the Jordan reflects the instability in the area, as the region is identified with both the tribes that occupied it, namely Gad and Reuben, and also the external forces that challenged them, such as the Amorites. Many points of religious interest are also included, such as the Wood of Ephraim, where King David put down a rebellion led by his son (II Samuel 18:6-8), and Jezreel Valley, where Gideon led the Israelites to victory over the Midianites and Amalekites (Judges 6:33), and which is thought to be the destined site of the penultimate battle between good and evil in Christian eschatology (Revelation 16:16).



As miserable as Zin

153 [CLUVER, Philipp]

Totius Terrae Sanctae Delineatio.

Publication
[Wolfebuttel, Johannes Buno, 1667].

Description
Engraved map with fine original hand-colour.

Dimensions
287 by 227mm (11.25 by 9 inches).

References
Laor, 215.

Philipp Cluver was a German geographer and historian whose magnum opus was the ‘Introductionis in Universam Geographiam’. It first appeared in 1624, with over 45 reprints in the subsequent hundred years. Although not all of them contain plates, the edition published by Johannes Buno in 1667 includes many maps, mostly depicting Europe, but also showing large-scale views of parts of Asia, Africa, and America. Several of the maps were engraved by the publisher’s brother, celebrated cartographer, publisher, and engraver, Conrad Buno, including the map of the Holy Land.

The map bears a resemblance to many of those published in contemporary theological works. It depicts, for example, a faint path tracking the route of the Israelites as they made their way out of Egypt towards Canaan; Buno has even shown their encampment, situated in the Wilderness of Zin and recognizable by the rectangular tabernacle at its century.

The Holy Land is divided into its tribal territories, shared between the offspring of Jacob’s 12 sons, and each region is filled with the names of its important cities, towns, ports, and religious sites. Attention is also paid to the peripheral areas in Egypt and Syria, where certain geographical and topographical details are provided. Along the lower border, two bars show the scale in terms of miles and Germanic miles, reflecting the origins of this map. The same map appeared slightly earlier in Christoph Heidmann’s ‘Palestina sive Terra Sancta’ with the addition of two inset maps (see item 148).



One man’s trash is another man’s ‘Tresor’

154 JOLLAIN, [Gerard] [after] [Jean BOISSEAU]

Terre Sainte jadis Terre Promise ou Palestine.

Publication
[Paris, Gerard] Jollain, 1667.

Description
Engraved map.

Dimensions
152 by 243mm (6 by 9.5 inches).

Active in Paris from 1630 to 1683, engraver and printmaker Gerard Jollain founded a publishing dynasty consisting of his son François, grandson Jacques, great-grandson François-Gerard and great-great-grandson Gerard. The publishing business continued to operate from the workshop Gerard had taken over from Jacques Honervogt in the rue St Jacques. Chez Jollain was responsible for a wide range of engraved material, from portraits to maps, and even the first harpsichord score printed in France. In 1667, Jollain published an atlas, ‘Tresor des cartes Geographiques’, of 38 maps, based on an earlier atlas by Jean Boisseau published in 1643, which had itself been based on the Mercator-Hondius ‘Atlas Minor’ of 1628. For a full description of the map of the Holy Land included in Boisseau’s atlas as Map 18, and here as Map 26, see item 106. Apart from the scale bar being replaced by Jollain’s imprint, they are almost identical.



Not all those who wander are lost

155 DUVAL, P[ierre]

Terre Sancta quae et Terra Chanaan, Terra Promissionis, Terra Hebreorum, Terra Israelitarum, Iudaea, et Palestina ex Veteri et Novo Testamento, et varijs Authoribus despute Authore P.du Val Abbavillaeo.

Publication
Paris, Chez l'auteur [i.e. Pierre Duval], 1668.

Description
Engraved map with one inset, on two sheets, original colour in outline.

Dimensions
392 by 352mm (15.5 by 13.75 inches).

References
Laor, 260.

Alongside his original cartographic material, Pierre Duval also supplied plates for his contemporaries, including Pierre le Petit, a Parisian printer and bookseller whose French edition of the writings of Flavius Josephus proved a great success.

The volume, which first appeared in 1668, included ‘The War of the Jews’ and other tracts and treatises by the ancient historian; the translation was the work of polymath and statesman, Robert Arnauld d’Andilly. From the first edition onwards, the book contained decorative plates, two of which depicted maps of the ancient world. Naturally, one of these was a general map of the Holy Land.

Duval’s map extends from the Syrian border near the important port of Sidon, down to the southernmost point of the Dead Sea, incorporating the whole of the Promised Land and also providing some details within the surrounding regions, such as the famous site of Palmyra and the mountains that bordered the Edomite territory. The majority of the geographical and topographical information, however, is concentrated within the land of the Israelites, which is divided into the territories allocated to the Twelve Tribes by Joshua after the battle of Jericho.

A key in the upper left-hand corner identifies the symbols across the map which indicate royal cities, Levite cities, cities of refuge, castles, places of conflict, and significant routes. The most notable route is depicted in a separate inset in the lower right-hand corner, which shows “the wanderings and journeys of the Israelites in the desert” (trans.). The map shows the northeastern portion of Egypt, including the Nile Delta, and the Sinai Peninsula, across which the Hebrew people travelled for 40 years before finally inheriting the Holy Land.

Fleeing the wrath of the Pharaoh, “the Israelites journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children” (Exodus 12:37). After crossing through the waters of the Red Sea, they wandered the wilderness for four more decades before journeying north and crossing the Jordan to enter Canaan. Their final encampment was made to the north of the Dead Sea, where “they set out from the mountains of Abarim and camped in the plains of Moab by the Jordan at Jericho” (Numbers 33:48). No doubt drawing his information from Numbers 33, Duval has shown almost all of the encampments made by the Israelites, from Sucoth to Jericho.



Duval’s advocate

156 DUVAL, P[ierre]

Carte de la Terre Sainte, dressee pour bien entendre l'Histoire de Flavius Ioseph.

Publication
[Paris, Pierre Duval], 1668.

Description
Engraved map with one inset.

Dimensions
365 by 465mm (14.25 by 18.25 inches).

References
Laor, 262.

Duval’s second map shows the ancient Holy Land with the tribal territories allocated between the Israelites, while an inset map presents the same region at the time of Christ, and perhaps more importantly, the time of Josephus himself.

Both maps present important towns and cities, significant religious sites, and notable mountains, while the inset also highlights the journeys made by Jesus across Galilee, Samaria, and Judea. In the lower left-hand corner, the title is set within an illustrative vignette showing a male figure, perhaps Moses or another Prophet, sitting atop a cloud of smoke which emanates from a burning fire on the left, and an urn of incense to the right. Three putti accompany him. The same map continued to appear in later editions of Arnould d’Andilly’s translation, including the English version.



The Elzevir Bible

157 [BERCHEM, Nicolaes Pietersze after Claes Janszoon VISSCHER]

Situation du paradis et du pais de Canaan, comme aussi de premiers. Pais habites par les Patriarches recuilli des stes. ecritures de divers autheurs.

Publication
[Amsterdam, Chez Louys & Daniel Elzevier, 1669].

Description
Engraved map with eight vignettes, French text to verso, trimmed to image and remargined.

Dimensions
407 by 573mm (16 by 22.5 inches).

References
Poortman & Augusteijn, 28.2.

The Elzevir family were among the most prominent Dutch publishers of the seventeenth and eighteenth centuries. In 1669, Louis and Daniel Elzevir produced a monumental French Bible, published in the correspondingly huge “elephant folio” format. Containing five folding maps and plans, a magnificent frontispiece, and numerous engraved illustrations throughout, it is widely considered one of the most ornate French Bibles ever printed.

The maps were designed for the work by Nicolaes Berchem, a landscape painter of the Dutch Golden Age, and the engraving was carried out by Abraham Blooteling and Jan de Visscher, both of whom had studied in the workshop of the latter’s brother, Cornelis Visscher. These Visschers, who hailed from Haarlem but were active in Amsterdam, may have been related to the more prominent Visscher family, but there is no evidence that they collaborated in their work. With that said, it is clear that Berchem drew heavily on the work of the Visscher Firm, especially Nicolaes Visscher’s maps of the mid-1650s.

Berchem’s map of the ancient Middle East encompasses parts of Egypt, Armenia, and modern-day Turkey, as well as the island of Cyprus. For a full description of Visscher’s map on which it is based, please see item 108. The version made by Berchem for the 1669 Elzevir Bible retains the majority of the geographical details, although some toponyms are omitted, as are the outline of the routes taken by the Biblical Patriarchs through the region.

Berchem has also extended the map very slightly to the south and the west so as to include the major city of Alexandria on Egypt’s Mediterranean coast. He also modified the decorative vignettes originally found at the top of the map: here the story of Adam and Eve is illustrated in four vignettes, one in each corner and all flanked by a male and female figure.



Exodus

158 **BERCHEM, N[icolaes Pietersze]**
[after Claes Janszoon VISSCHER]

*Sortie Des Enfants D’Israel Hors
D’Egypte.*

Publication
[Amsterdam, Chez Louys & Daniel Elzevier,
1669].

Description
Engraved map, French text to verso.

Dimensions
409 by 538mm (16 by 21.25 inches).

References
Poortman & Augusteijn 28.3.

Berchem’s Exodus map of the Sinai Peninsula as well as the entire Holy Land is based on Visscher’s earlier work, of around 1657. Berchem has made changes to the map, modifying some of the geographical features, such as the mountains, rivers, and bodies of water. The Dead Sea, for instance, is notably different in shape, and relief features far less prominently within Canaan on the later map than it did on the prototype.

He has also completely replaced all of Visscher’s inset illustrations and plans with a detailed vignette sweeping the entire lower edge of the map. It depicts various scenes from the Israelites’ years in the wilderness of Sinai, such as Moses drawing water from a rock (Numbers 20:22), the reception of the Ten Commandments atop Mount Sinai (Exodus 20), and the erection of the bronze serpent on a pole to ward off deadly snakebites (Numbers 20:9).



Freedom of the people

159 **[BERCHEM, Nicolaes Pietersze
after Claes Janszoon VISSCHER]**

*Le pais de Canaan traverse par
Nostre Seigneur Iesus Christ et par
ses Apostres.*

Publication
[Amsterdam, Chez Louys & Daniel Elzevier,
1669].

Description
Engraved map, French text to verso.

Dimensions
440 by 562mm (17.25 by 22.25 inches).

References
Poortman & Augusteijn, 28.5.

Based on Visscher’s map of Canaan first published in around 1657, Berchem produced a map of the Holy Land in the time of Christ for the 1669 Elzevir Bible. Berchem has made no changes to the cartography, and has even retained details such as the ships on the Mediterranean, the compass rose, and the key identifying the different types of cities shown. He has, however, greatly modified the decorative features found along the lower edge of the original map.

Visscher’s vignettes have been replaced by a new design: the title cartouche is here surrounded by the scene of Christ’s resurrection, with the blinded Roman guards falling on the ground at his feet. Flanking them are the figures of the four evangelists, with an additional smaller vignette between each pair, that on the left showing the Nativity, that on the right, the Crucifixion.



St Paul’s Travels

160 BERCHEM, N[icolaes Pietersze]
[after Claes Janszoon VISSCHER]

*Description géographique des
voyages de St. Paul et des autres
apostres avec celle des païs &
royaumes ou ils ont presché
l'évangile.*

Publication
[Amsterdam, Chez Louys & Daniel Elzevier,
1669].

Description
Engraved map with eight vignettes, French
text to verso.

Dimensions
432 by 563mm (17 by 22.25 inches).

References
Poortman & Augusteijn, 28.6.

Berchem’s map of St Paul’s travels is almost identical to the earlier Visscher map of around 1657, from the geographical information and route of Paul’s voyage across the Mediterranean, to the vignettes that line the upper and lower edges, showing scenes from the Apostle’s life. As well as translating the map into French, Berchem has extended it a little to the north, showing, for example, the Black Sea in its entirety, and very slightly to the west, so that the very eastern coast of Sardinia appears. He has also set the vignettes within an elaborate framework of putti holding symbolic objects, and promoted the scale bar to a central position between them.



The Hutter Bible

161 BÖCKLER, G[eorg] A[ndreas]

Eygentliche Delineatio und Beschreibung der Kinder Israel Auszug aus Egypten...en desz Gelobten Lanes Canaan.

Publication
[Wittenberg, Balthasar Christoph Wust, 1670].

Description
Engraved map with five insets, general damage, evenly age-toned, trimmed to left and right neatline, loss to upper left corner.

Dimensions
274 by 404mm (10.75 by 16 inches).

References
Laor, 799.

While sequestered in the Wartburg Castle in Eisenach during the early 1520s, Martin Luther began a translation of the Bible into German, in order to make the word of God accessible to all the people of the Holy Roman Empire. It is said that the monk took to eavesdropping on the conversations of local peasants, so that he would be able to produce a translation that even those at the lower end of society could appreciate and understand. In 1522, the New Testament was published, but it would be another 12 years until the complete Bible appeared, along with the Apocrypha.

Although there had been earlier German versions of the Bible, in 1350 and 1466, for instance, the Luther Bible was by far the most linguistically comprehensible translation to date, and for this reason it became an immediate bestseller. Within Luther’s lifetime, around 200,000 copies had been printed, most of which were purchased by German churches, universities, and schools. Over a century later, in 1670, a new illustrated edition of the Luther Bible was published in Frankfurt and Wittenberg, where the monk had famously nailed his 95 Theses to the cathedral doors.

This monumental Bible, edited by Leonhard Hutter, was illustrated with 19 full- and double-page engravings, one view, and three maps, showing Jerusalem, the Holy Land, and the Middle East. These maps, made by prominent German architect and engineer Georg Andreas Böckler, were not original pieces of cartography. The map of the Holy Land was drawn after Nicolaes Visscher, whose publication of 1663 proved hugely influential throughout the following decades. For a full description of the original map, please see item 110.

Although the cartography has been taken directly from Visscher’s map, many of the decorative features have been developed by Böckler and it has, of course, been translated into German. As on the original map, objects of worship found within the Tabernacle, such as the Golden Candelabra, the Ark of the Covenant, and the Table of Showbread, are depicted along the lower border, but above these Böckler adds a plan showing the Israelite encampment and the arrangement of the Twelve Tribes within it.

He has chosen not to include Visscher’s inset view of the Temple of Jerusalem, but instead presents the three-quarter portraits of Moses, bearing the tablets from God, and Aaron, wearing the garments of the High Priest, on either side of the title. Böckler’s map, which along with these ornamental features includes a wealth of toponyms and geographical features, shows the Holy Land divided into the tribal territories, and traces the route taken by the Israelites during their 40 years of wandering, was an important addition to the most magnificent edition of the Luther Bible published during the seventeenth century.



Travelling Paul across Europe

162 BÖCKLER, G[eorg] A[ndreas]

Geographische Beschreibung des Gelobten Landes Canaan Welches von...Jesu Christo und Seinen Aposteln ist durchwandert worden.

Publication
[Wittenberg, Balthasar Christoph Wust, 1670].

Description
Engraved map, minor damage, German text to verso.

Dimensions
392 by 532mm (15.5 by 21 inches).

References
Laor, 800.

Böckler’s second map shows the Holy Land of the New Testament, “through which Jesus Christ and his Apostles have wandered”. Once again, the cartography is not Böckler’s own, but taken from the 1645 publication of Nicolaes Visscher. For a full description of the original map, please see item 115.

Along with the detailed geographical and topographical features from the first century AD, such as the “Herodium”, the palace fortress built by Herod the Great, the map also traces several routes taken by Jesus and his Apostles through Canaan and beyond. Most prominent among these is St Paul’s crossing of the Mediterranean as he headed to Rome. In early Christian writings, Paul is acknowledged as “the Herald of the Gospel of Christ in the West” because of his missionary voyages across Europe. Although Christian presence in Rome predated Paul’s journeys to the city, he nonetheless played an important role in the early Roman church, the legacy of which is preserved in the sixth book of the New Testament, Letters to the Romans. Surrounding the central map are three-quarter portraits of the four Evangelists - St Matthew, St Mark, St Luke, and St John - as well as Jesus himself, who is depicted holding the world and a crucifix. Beside him a note reads, “this chart pertains to the story of the Apostles”. With these decorative features, Böckler has once more developed an existing map to make it suitable for such a magnificent work as Hutter’s Luther Bible.



Böckler’s Holy Land

163 BÖCKLER, G[eorg] A[ndreas]

Geographische Beschreibung des Gelobten Landes Canaan Welches von...Jesu Christo und Seinen Aposteln ist durchwandert worden.

Publication
[Wittenberg, Balthasar Christoph Wust, 1670].

Description
Engraved map, minor damage.

Dimensions
325 by 410mm (12.75 by 16.25 inches).

An example of Böckler’s map of the Holy Land, here with upper and lower borders filled with text.



164 BÖCKLER, G[eorg] A[ndreas]

Geographische Beschreibung der Landt-Schafften welche die Aposteln und sonderlich Paulus durchraiset.

Publication
[Wittenberg, c1670].

Description
Engraved map with vignettes of St Peter and St Paul, trimmed to neatline.

Dimensions
273 by 406mm (10.75 by 16 inches).

References
Laor, 801

Böckler’s apostolic itinerary

The third map is a another “geographical description of the landscapes which the Apostles, and in particular Paul, traversed”, but in this case it encompasses a much vaster expanse of the Mediterranean and beyond.

Unsurprisingly, Böckler has again sourced his cartography from the work of Claes Janszoon Visscher, who published his ‘Description of the travels of Paul and of the other Apostles’ three decades earlier. For a full description of the original map, please see item 119.

Böckler has, however, expanded on Visscher’s map to show more of the peripheral regions, although it is not clear what source was used to supply the additional information. Significant changes have also been made to the coast of the Red Sea, the mountain ranges in modern-day Turkey, and the shape of the various Mediterranean islands. Bizarrely, Böckler has chosen to present the Peloponnese as an island, even though it was commonly known to be connected to the mainland by the Isthmus of Corinth. Another interesting change is the removal of numerous toponyms in the Holy Land, including Jerusalem, Bersheeba, Samaria, and Gilead.

The inset vignettes found on Visscher’s map have here been replaced with two half portraits, showing St Peter and St Paul. The two apostles, whose routes from the Holy Land to Italy are traced on the map, became the patron saints of Rome after they became martyrs at the hands of Emperor Nero, the former sentenced to crucifixion and the latter to decapitation.



Visscher published by De Wit

165 WIT, Frederic[k] de [after Nicolaes VISSCHER]

Terra Sancta Sive Promissionis olim Palestina; recens delineate et in lucem edita per Fredericum de Wit.

Publication
Amsterdam, Frederick de Wit, [1680].

Description
Engraved map with one inset, original hand-colour in outline.

Dimensions
460 by 558mm (18 by 22 inches).

References
Laor, 860.

After moving to Amsterdam at around 18 years of age in 1648, Frederick de Wit studied the art of engraving and publishing under no other than Willem Blaeu and by 1654 had established his own business. De Wit had already won respect as a cartographic artist with his engraving of a plan of Haarlem around 1648 and, even before that, of the city views for Antonius Sanderus’s ‘Flandria Illustrata’.

In 1660, he began to make a greater impact on the world of cartography, issuing his own world map, ‘Nova Totius Terrarum Orbis Tabula’, as both a wall map and a folio. Two years later, he started to print atlases, which developed from small compositions mainly compiled of prints from bought stock to larger productions containing his own original work. By the 1770s, de Wit was making atlases of over 150 maps, many versions of which contained a title page referring to the work as the ‘Atlas Maior’.

Among the many plates included in these larger editions was a map of the ancient Holy Land drawn after Nicolaes Visscher, for a description of which see item 140.



Ottens’ version

166 [WIT, Frederick de after Nicolaes VISSCHER]

Het Beloofde Landt Israels, Terre Sancta, sive Promissionis, olim Palestina recens delineata et in lucem edita per Reinier & Ioshua Ottens.

Publication
[Amsterdam, Rein. et Ios Ottens, 1740].

Description
Engraved map, with contemporary hand-colour in part.

Dimensions
545 by 640mm (21.5 by 25.25 inches).

References
Laor, 551.

Joachim Ottens first made in-roads into the world of cartography when he was employed to engrave the maps of Frederick de Wit. In 1711, Ottens established his own publishing firm, which his sons Reinier and Joshua took over after his death in 1719. They won great success with their huge and magnificently-coloured composite atlas, entitled the ‘Atlas Major’, which comprised of maps by earlier or contemporary German, French, and Dutch cartographers. Some examples of these volumes, all of which were made-to-order and tailored to the specific customer’s requests, contain over 800 separately issued maps!

In addition to these, they also produced smaller atlases, known as the ‘Atlas Minor’, which were equally customizable and therefore produced in a huge range of variations. One cartographer to feature heavily in these publications was Nicolaes Visscher, whose plates were acquired by Joachim’s widow, whose name the firm traded under until her death in 1725. Reinier and Joshua published many of the Visscher maps, including his depiction of the Holy Land from 1659, which had been revised the following year by Frederick de Wit. For a full description of the De Wit’s map, please see item 165.

Unlike many of the other works that appear in Ottens atlases, the map has hardly been revised, the only changes being the removal of de Wit’s imprint.



Going Dutch

167 [WIT, Frederick de after Nicolaes VISSCHER]

Generaale Kaart van het Beloofde Land tot verlichting voor de Geschiedenisse Vervat in den Bybel.

Publication
Amsterdam, Elwe en Langeveld, 1786.

Description
Engraved map with one inset, with fine original hand-colour.

Dimensions
544 by 637mm (21.5 by 25 inches).

References
Laor, 267.

During the late-eighteenth century, Amsterdam publishers Jan Barend Elwe and Dirk Meland Langeveld collaborated on a number of cartographic publications, including regional, national, and global atlases. 1786 was a particularly prolific year, in which they published both a full-size and a pocket atlas, along with a number of non-cartographic works including mathematical manuals, theological treatises, and various pieces of literature.

Found in the full-size atlas is a map of the Holy Land drawn after Nicolaes Visscher’s ‘Palestine’, which was first published in 1659 and shows the Holy Land in its entirety, divided into the tribal territories and filled with geographical and topographical information. There is also an additional inset view of the Israelite encampment including the figures of Moses and Aaron, tents, and most importantly, the Tabernacle.

Visscher’s influential map inspired a vast number of re-engravings and copies across the subsequent generations of cartographers, among whom was Frederick de Wit. De Wit made several minor additions to the Visscher map shortly after it was first published, all of which are included on the Elwe and Langeveld version. For a full description of de Wit’s map, please see item 165. Elwe and Langeveld have made neither cartographic or decorative changes, only translating the Latin into Dutch and replacing de Wit’s name with their own.



Guillaume Sanson's Holy Land

168 SANSON, Guillaume

Terra Sancta siue Promissionis, olim Palestina, in duo diuisa Regna, Israel et Iuda et in sex sub diuisa Provincias scilicet Iudaea, Samaria, Galilaea, Trachonitide, Peraea et Idumaea ac in duodecim Tribus Filiorum Israel distributa.

Publication
Rome, Jacob de Rubeis, 1679 [but c1685].

Description
Engraved map with one inset, original hand-colour in outline.

Dimensions
438 by 556mm (17.25 by 22 inches).

References
Laor, 682.

Founded in 1633, the de Rossi printing press was the most important and prolific press active in Rome during the seventeenth century. The first edition of its atlas, ‘Mercurio Geografico’, consisted of 30 maps dated from between 1669 and 1715, generally derived from the work of Cantelli da Vignola, the influential seventeenth-century cartographer. The atlas proved popular and ran to numerous editions, in which the number of maps was greatly expanded: the 1692 edition contained 69 maps, while the index of the 1697 version calls for 181.

Among these numerous plates was one of Guillaume Sanson’s many maps of the Near East. The main image depicts the Holy Land using the Sanson-Jaillot map as a template. For a full description of the original map, please see item 177. The land is divided into both the territories of the Twelve Tribes and the Kingdoms of Judah and Israel, and its settlements are represented pictorially according to the type of city shown. In the upper left-hand corner is a new inset map which shows a larger stretch of the Levantine coast, as well as the island of Cyprus, presenting them as they were during Classical antiquity.

The names of the regions on the mainland - Coele Syria, Phoenicia, Palestine, Antioch, Mesopotamia, and Cilicia - correspond with those used in the Hellenistic Period. For this reason, the cities that appear are generally those of Classical, rather than Biblical, significance, such as Antioch and Seleucia. This new addition was made by Giacomo Cantelli, a prominent Italian cartographer and engraver whose maps were published by de Rossi throughout the second half of the seventeenth century. It is notable that he has not attempted to make the Mediterranean coastline on his inset identical to that on the large Sanson-Jaillot map. In the lower right-hand corner of the plate, the title is surmounted by a vignette showing the temptation of Eve, as she receives an apple from the serpent (Genesis 3:4-6).



Pietro’s pilgrimage

169 CORONELLI, Vincenzo Maria

Viaggio di Levante di Pietro della Valle da Venezia a Bagdaht Per Costantinopoli, Cairo, Gerusalemè, et Aleppo.

Publication
Venice, P. Coronelli, [c1680].

Description
Three engraved maps, on one map sheet.

Dimensions
168 by 235mm (6.5 by 9.25 inches).

In 1660, at ten years of age, Vincenzo Coronelli was apprenticed to a woodcut printer before he entered the Franciscan Order as a novice at 13. Throughout the subsequent decades he would work his way up to the top of the order, being made Father General in 1701, a post he would lose just three years later, when he was officially removed by the Pope after complaints from fellow clerics.

Alongside his ascension through the ranks of the Franciscans, Coronelli had worked, mainly in Venice, as a cartographer and globe-maker, making his name when the Cardinal d’Estrées, impressed with two globes he had made for the Duke of Parma, summoned him to Paris to create a huge pair of globes for Louis XIV. As a result, he was made the king’s royal cartographer in 1681, and spent two year working in Paris, where he collaborated with the likes of Jean Baptiste Nolin, who became the French publisher for all of his work. On his return to Venice, Coronelli was made cosmographer to the Republic, and granted a stipend of 400 florins a year. He produced everything from pocket globes to a large globe over a metre in diameter, which was owned by royalty across Europe.

Among his publications was a plate showing the travels of the intrepid Italian composer Pietro della Valle, who in 1614 undertook a pilgrimage to the Holy Land. On the plate are three maps, the first depicting the Mediterranean basin, the second the vast stretch of land between Aleppo and Baghdad, and the final the Holy Land. On all of these maps, a single line traces Della Valle’s journey, and all the cities and settlements he visited, as well as numerous others, are identified.



THE

MEDITERRA-



TO HIS
MOST SERENE AND SACRED MAJESTY
CHARLES II
BY THE GRACE OF GOD
KING

OF
GREAT BRITAIN, FRANCE, AND IRELAND
DEFENDER OF THE FAITH
The Most humble, Devoted, and
Obedient servant, Matthew and
Philip, Surveyors General

= NEAN



Dan

Manasseh

Zebulun

Ephraim

R

Reuben

Benjamin

A

Mountains of Abarim

Wilderness of Moab

Cliff of Ziz

THE LAKE ASPHALTITES CALLED THE SALT OR DEAD SEA

THE WILDERNES OF EDOM

THE COUNTRY OF TEMAN

THE WILDERNES OF

THE WILDERNES OF

Wildernes of Iurie

Wildernes of Parana

Wildernes of Sinai

Wildernes of Ziz

Wildernes of

Wildernes of



Mapping the Holy Land:

The Adrian Naftalin Collection / Maps II

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DANIEL
CROUCH
RARE
BOOKS

170 GREENE, Robert; John MORE;
John SPEED; and Francis LAMB

*The Land of Canaan described
with the City of Jerusalem.*

Publication
London, Rob. Greene, [and] Printed for the
Proprietor Carington Bowles, at his map
and print warehouse, No. 69., St. Paul's
Churchyard, 1683 [and c1780].

Description
Large engraved wall map, printed on three
joined double-page sheets, and seven half-
sheets, with contemporary hand-colour in
full, some restoration to top margin, affecting
the image.

Dimensions
1400 by 1950mm (55 by 76.75 inches).

References
OCLC, 767874561.

Robert Greene’s spectacular and exceptionally
rare wall map of the Holy Land

A magnificent, and exceptionally rare, large-scale wall map of the Holy Land, with a detailed inset of the City of Jerusalem, ‘Jerusalem described as it stood in Greatest beauty: the chiefe places and Actions Observed from the first Erections to the last Ruins’. Apparently the only complete example of any issue of this wall map to appear in commerce, and one of only two examples known of this issue.

First issued in 1683, this “Map was Ingraved by Francis Lamb, Ano. 1682” appears lower right, and it is signed and dated by Greene in the dedicatory cartouche “To His ... Majesty Charles II ... This Map is humbly Dedicated and Presented by your Majesty’s true and faithfull subject Robert Green ‘83”. This example is printed from the original plates, unchanged, by John Carington Bowles, c1780, with his ticket in the lower right-hand corner of the inset of Jerusalem. It was subsequently re-issued, with the imprint of “Bowles & Carver ... R. Wilkinson ... and Laurie & Whittle”, in about 1812.

Robert Greene (fl1673-1688), an innovative, and well-connected London mapseller, with a printing press, has paid homage to his inspiration, with a large vignette portrait of John More, above a lengthy explanatory note regarding the history of the map: “This map was made and finished by Mr John More ... And after his death was published at the only charge of ... Mr. John Speed. And whereas ye Plates were destroyed in the dreadfull fire 1666: At ye desire of severall learned persons, the whole was revised & corrected by a carefull hand. Reprinted at ye proper cost of Rob: Greene ... In this edition there are above 400 Errors purged out and corrected. And the workmanship of it is very much improved”. John More was a Fellow at Christ’s College, Cambridge, who had written a Biblical chronology and served as minister of St Andrew’s Church in Norwich. Following his death, More’s map passed to a young scholar named Hugh Broughton who, for some unknown reason, fled England for the continent, and the map found its way to the young John Speed, whose small portrait appears at the lower right-hand corner of the note.

Thus, John Speed’s first published map was a wall map of the Holy Land, ‘Canaan as it was possessed both in Abraham and Israels dayes w[i]th with the stations and bordering nations Described by Benedict Ariae Montanus. To the reverent and ryght worshipfull maiester W. Cotten, doctor of diuinitye, I.S. wisheth eternall blessedness in Chryste, 1595’, now only known in one example, at the National Library of Israel.



Published
by Robt. G.



The Ottoman east

171 SANSON, N[icolas]

Sorie et Diarbeck divisee en leurs Parties.

Publication
[Paris, Denys Thierry, 1683].

Description
Engraved map with original hand-colour in outline.

Dimensions
182 by 255mm (7.25 by 10 inches).

References
Zacharakis, 3242.

Nicolas Sanson’s depiction of the Middle East had first been published in 1652 in his atlas of Asia. It presents Syria and Assyria, and identifies many of the important cities, mountains, rivers, and sites found across the region. Instead of the ancient land divisions, however, it focuses on the provinces of the Ottoman Empire.

In 1516, Ottoman Sultan Selim I defeated the Mamlukes at the Battle of Marj Dabiq near Aleppo, conquering Syria and absorbing it into his increasing empire, of which it remained a part until the Ottoman collapse of the early-twentieth century. Over the centuries, the area was divided into a variety of different administrative districts; this map shows it as part of a larger region that includes all of the Levant and is labelled “Soristan”, which was the Persian name for the area used in pre-Islamic times.

Ottoman Turkish was highly Persianized, and Persian remained the language of administration in many places across the Empire, meaning that although the toponym had fallen out of contemporary parlance, it continued to appear on Ottoman maps and records concerning Syria and the surrounding areas. “Soristan” is also found in the Qu’ran, which was used as the source for much knowledge of the Middle East conveyed in Ottoman writings.

To the east of Syria, the Mesopotamian region between the Euphrates and the Tigris is identified as Diarbeck; in 1515, the Eyalet of Diarbekir was established following the Ottoman defeat of the Safavid Empire. In 1846, it was succeeded by the Kurdistan Eyalet, a short-lived province that was soon turned into the Diarbekir Vilayet, one of the six Armenian Vilayets that were incorporated into the newly created Republic of Turkey in 1923.

The native Assyrians who inhabited the region here labelled “Diarbeck” faced persecution throughout Ottoman rule: in 1895, 25,000 Armenians and Assyrians were massacred in the province, and 20 years later in 1915, an ethnic cleansing programme saw almost 150,000 killed or deported. Sanson’s map, reissued in Mallet’s ‘Description de L’Univers’, captures an interesting and turbulent time in the history of the Middle East, when regional borders were constantly shifting and territories were being regularly challenged.

The present example was included in the magnum opus of French cartographer and military engineer, Allain Manesson-Mallet in 1683. A five-volume composite atlas entitled ‘Description de L’Univers’, the work contained not only maps of the ancient and modern worlds, but also star-charts, views, plans, and illustrations of various costumes, customs, and religious practices from across the world, most of which were drawn by Mallet himself.



Turcomania

172 [MANESSON-MALLET, Allain]

Turquie en Asie.

Publication
[Paris, Denis Thierry, 1683].

Description
Engraved map, French text to verso.

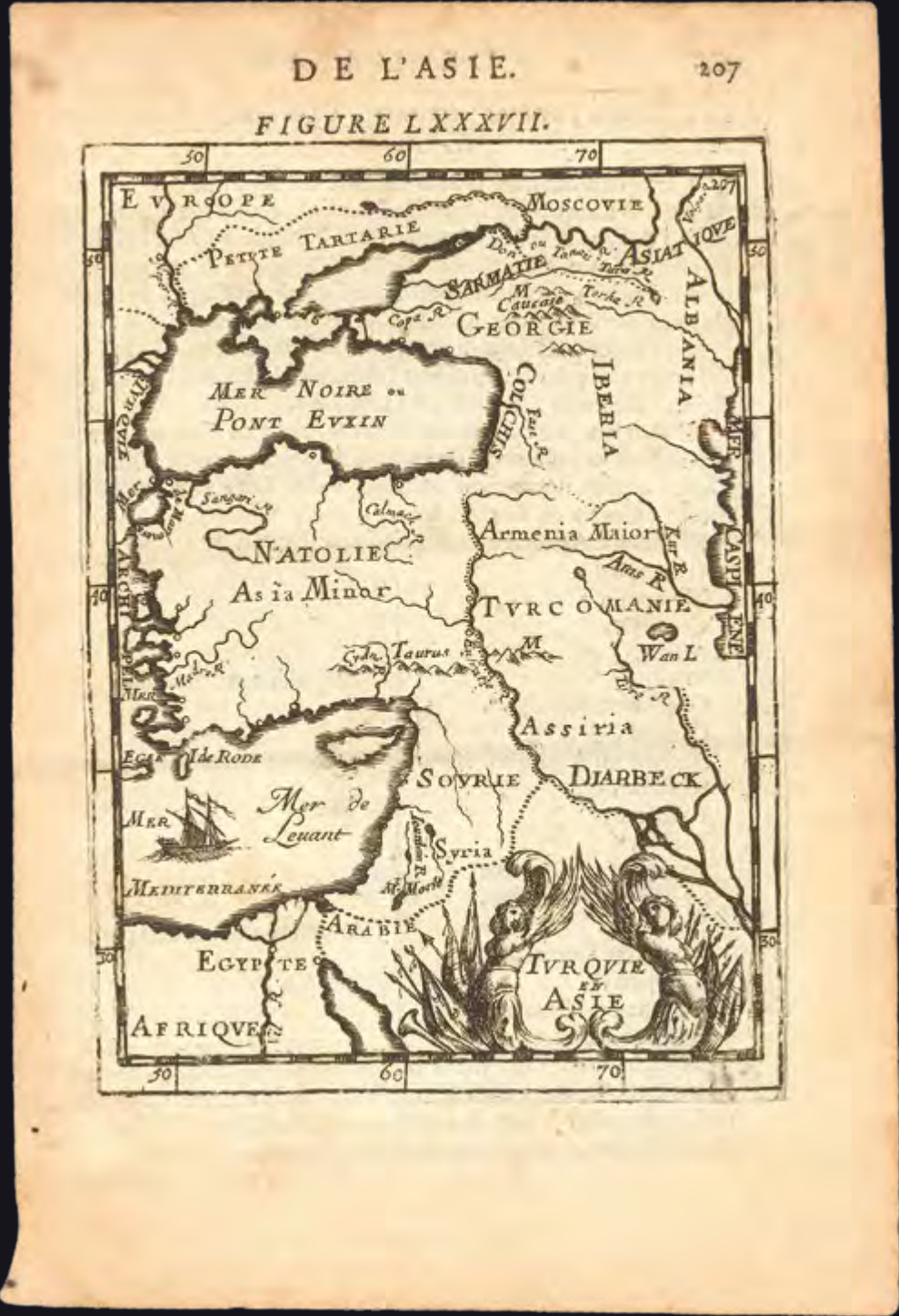
Dimensions
196 by 133mm (7.75 by 5.25 inches).

References
Cf. Laor, 1076.

French cartographer and engineer Allain Manesson-Mallet started his career as a soldier in the army of King Louis XIV, becoming a Sergeant-Major in the artillery and Inspector of Fortifications. He also served in a military role under the King of Portugal, before returning to France and his appointment at the court of Louis XIV, where his engineering background led to his position as teacher of mathematics.

Manesson-Mallet’s major publications were ‘Description de L’Univers’, a five-volume work first published in 1683, and ‘Les Travaux de Mars ou l’Art de la Guerre’, in three volumes, which appeared the following year. While the latter was dedicated to military exploits, the former contained a wide variety of information, including star-charts, maps of the ancient and modern world, and a synopsis of the customs, religion, and government of the many nations shown.

Plate 87 shows a small-scale map extending from the Red Sea in the south all the way up to Moscow in the north, entitled ‘Turquie en Asie’. At the time when Mallet made this map, the Ottoman Empire spanned the western stretches of North Africa, the whole of the Levant, large swathes of the Middle East, and the Caucasus. The map focuses on the main stronghold of Ottoman power in Turkey and the Near East, highlighting its rivers, mountains, and regions. Strangely, no cities are identified, not even the capital of Constantinople. An interesting mix of ancient and contemporary toponyms are used to identify the wider regions that made up the central Ottoman Empire, such as “Asia Minor” and “Armenia Maior”, on the one hand, and “Georgie” and “Turcomanie”, on the other. Mallet has mistakenly labelled the Cilician region of Tarsus as “Taurus”.



A Seleucid dream

173 [MANESSON-MALLET, Allain]

Das alte Syrien: Syrie Ancienne.

Publication
[Frankfurt, Johann David Zunner, 1686].

Description
Engraved map.

Dimensions
200 by 150mm (7.75 by 6 inches).

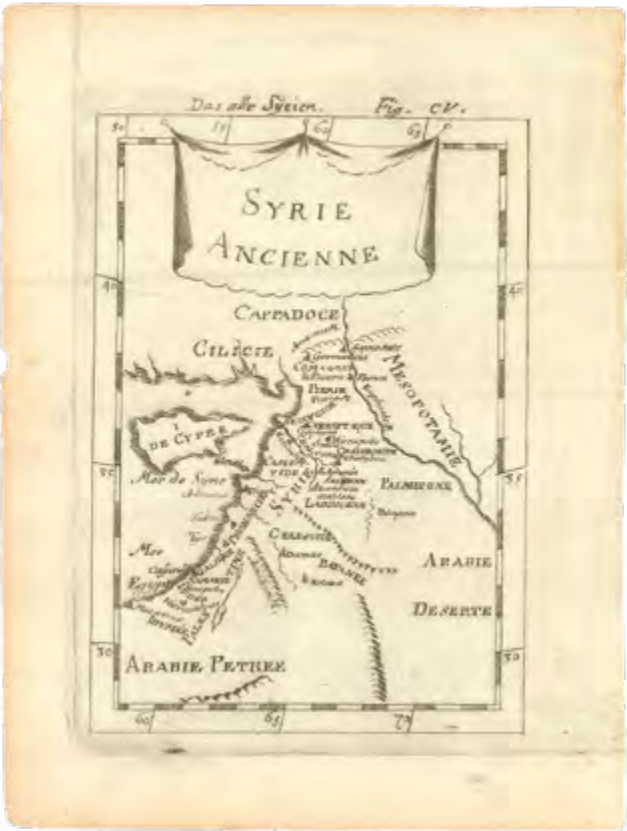
References
Cf. Laor, 463.

Figure 105 in Allain Manesson-Mallet’s ‘Description de l’Univers’ shows a general map of the Near East focused on ancient Syria. The map covers the island of Cyprus, part of what is now southern Turkey, large swathes of the Arabian Desert, and the western stretch of Mesopotamia, the ancient regions corresponding to much of modern-day Iraq, Syria, and Turkey.

Although relief is depicted in the peripheral areas, the majority of the geographic and topographic information is concentrated in Syria, where cities such as Antioch, Palmyra, and Tripoli are represented. Although unlabelled, many of the area’s rivers are also shown, including the Orontes, which runs from Lebanon through Syria to the Mediterranean.

One caption references the Seleucid Empire, which came into existence after the death of Alexander the Great in 324 BC, and was finally overturned by the forces of the Roman Republic in 63 BC. The Seleucid ruler was generally thought of as the King of Syria, since the founder of the dynasty had established his state’s capital at Antioch.

The present example of Manesson-Mallet’s map is from the 1686 German edition of the ‘Description de l’Univers’, and is a mirror-image of the original French plate with an additional German title.



Seventeenth-century Syria

174 [MANESSON-MALLET, Allain]

Das Jetzige Syrien: Syrie Moderne.

Publication
[Frankfurt, Johann David Zunner, 1686].

Description
Engraved map.

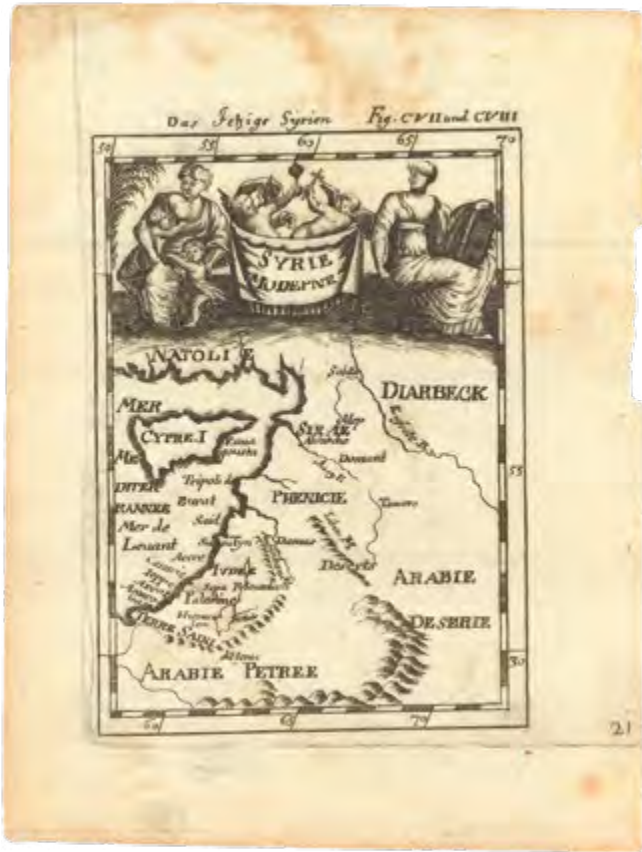
Dimensions
197 by 148mm (7.75 by 5.75 inches).

References
Cf. Laor, 464.

Manesson-Mallet’s depiction of ancient Syria is complemented by another map showing the same region in the present day. The geography of the latter is precisely the same as that of the former, but the national boundaries and toponyms have been updated with those that existed during the seventeenth century.

While the island of Cyprus and the Arabian Desert went under the same name then as they did in antiquity, many of the region have been renamed: Cappadocia is here “Natolie”, what was Syria has become “Phenicie” and “Siria” moved northwards, and the northwest part of Mesopotamia is now labelled as the short-lived area of “Diarbeck”. Adjustments have also been made to the representation of relief, although that is presumably a stylistic rather than geographic update.

The present example of Manesson-Mallet’s map is from the 1686 German edition of the ‘Description de l’Univers’, and is unusually not the mirror-image of the original French plate, but identical apart from the addition of a German title.



Lightfoot forward

175 LIGHTFOOT, John

Tabula Canaanis.

Publication
[Rotterdam, Regner Leers, 1686].

Description
Engraved map, hand-coloured in outline.

Dimensions
395 by 455mm (15.5 by 18 inches).

References
Laor, 444.

English churchman, rabbinical scholar, and Vice Chancellor of the University of Cambridge, John Lightfoot, published a number of books and tracts while undertaking his ecclesiastical and academic responsibilities. His various religious writings were posthumously published in a compilation entitled ‘Opera Omnia’, which first appeared in 1686, with a second edition published in 1699. The ‘Opera Omnia’ contained all of the plates and illustrations that had been included in Lightfoot’s original volumes, namely maps, plans, and views of the Holy Land and its monuments.

The general map of the Near East extends from the Nile Delta up to the island of Arwad, now in Syria, which is mentioned in the Bible as the origins of the Arvadites, one of the Canaanite peoples. The Holy Land is depicted in detail, with its tribal territories, cities, rivers, and mountains identified, some of the most important being represented pictorially. To the south in the Sinai Peninsula, a double line marks the route taken by the Israelites during the Exodus from Egypt and the extensive wanderings of the following 40 years. The encampments along the way are numbered according to the information recorded in Numbers 33. The map is set on a grid, and its title is housed within a decorative cartouche in the upper left-hand corner.



Global importance

176 [CORONELLI, Vincenzo Maria]

[A Gore showing the Holy Land].

Publication
[Venice, Girolamo Albrizzi for Coronelli, c1700].

Description
Engraved globe gore.

Dimensions
495 by 345mm (19.5 by 13.5 inches).

References
Wallis, preface to Coronelli’s ‘Libro dei Globi’, pp. xx-xxi.

Arguably the greatest work of Vincenzo Coronelli was the ‘Atlante Veneto’, the first part of which appeared in 1691 and which was intended to be an extension of Blaeu’s atlas in three parts, covering hydrography, ancient geography, and modern geography, but was soon expanded. After several years, part ten of the atlas was published, ‘Libro dei Globi’, in which were included prints of the individual gores from which some of his most popular globes were made. The present gore is from his largest globe, which measured 108cm in diameter, when made up. The gore on which the Holy Land features extends from the Red Sea all the way up through Asia Minor and Europe to the southern stretches of Britain, and across from the Nile Delta to the Persian Gulf. It encompasses all of the Levant and much of the Middle East. In addition to the numerous toponyms that appear across the gore, there are pictorial representations of relief and rivers.



The Sanson-Jaillet map

- 177 JAILLOT, [Alexis-]Hubert [and]
-
- [Guillaume SANSON]

*Iudaea seu Terra Sancta quae
Hebraeorum sive Israelitarum in
suas duodecim Tribus divisa.*

Publication
Amsterdam, [Alexis-]Hubert Jaillot, 1691.

Description
Engraved map.

Dimensions
570 by 840mm (22.5 by 33 inches).

References
Laor, 367B.

In 1657, Alexis-Hubert Jaillot travelled to Paris with his brother in response to Louis XIV's summons to the country's artists and scientists to settle in the capital, hoping to make it the centre of European art and learning. Having initially made a living as a sculptor, Jaillot turned to cartography after marrying the daughter of mapmaker Nicolas Berey. At the beginning of the 1670s, he formed a partnership with the sons and heirs of Nicolas Sanson, who had been the most important French cartographer to date; Jaillot set about re-engraving and enlarging many of Sanson's plates, a number of which had never been published.

From 1681 onwards, he compiled and published these in his 'Atlas Nouveau' which proved hugely successful, running to numerous editions and translations through the remainder of the sixteenth and seventeenth centuries. Jaillot's work contributed to the development of European cartography as it moved away from the flamboyant Dutch school towards the more scientific approach of the French. That is not to say that his maps were not decorative, however, as in fact they were characterized by elaborate cartouches, ornamental scale-bars, and extensive titles, always paired with detailed geographical information.

This is clearly demonstrated on his map of the Holy Land, on which both the title and the scale bar are set within highly detailed cartouches, the former showing the figures of Moses and Aaron, a small vignette of the Crucifixion, and the royal coat-of-arms, while the latter presents the scene of the Temptation, as Eve urges Adam to eat of the Tree of Knowledge. Along the upper margin runs an additional title: 'Iudaea, sive Terra Sancta in Duodecim Tribus Divisa, ad Usum Serenissimi Burgundiae Ducis'.

The map itself is drawn after Nicolas Sanson's highly influential work of 1650; for a full description of the original map, please see item 144. The characteristic features of the map, namely the northern orientation and the delineation of the Twelve Tribes, are retained, but together with Nicolas's son, Guillaume Sanson, Jaillot also made several improvements. Not only did they expand the map to the north and east, but they also added a wealth of geographic and topographic details, including new cities and relief, and updated the cartography with more accurate depictions of, for example, the Mediterranean coast and the shape of the Dead Sea.

The Sanson-Jaillot map of the Holy Land would go on to have a great impact on the European perception and understanding of the geography of the Holy Land, with many subsequent depictions drawn after it. The present example is from an edition of the 'Atlas Nouveau' published by Jaillot in 1689.



c1696, Paris - another plate

178 JAILLOT, [Alexis-]Hubert [and Guillaume SANSON]

Iudaea seu Terra Sancta quae Hebraeorum sive Israelitarum in suas duodecim Tribus divisa.

Publication
Paris, [Alexis-]Hubert Jaillot, [c1696].

Description
Engraved map.

Dimensions
480 by 610mm (19 by 24 inches).

References
Laor, 368.

In 1696 Jaillot reissued his influential map of the Holy Land on a slightly smaller format for his ‘Atlas Français’, published in Paris. The two cartouches have been changed. The title cartouche in the upper left-hand corner still shows the figures of Aaron and Moses, but there are now also two other male figures: one naked and leaning on a cloud, the other dressed in the uniform of a Roman soldier. Between them is the Ark of the Covenant. The cartouche in the lower right-hand corner, which houses the scale bars and key, is now surmounted by the imposing figure of God above the clouds, with a menagerie of animals on either side.



c1700, Amsterdam

179 JAILLOT, [Alexis-]Hubert [and Guillaume SANSON]

Iudaea seu Terra Sancta quae Hebraeorum sive Israelitarum in suas duodecim Tribus divisa.

Publication
Amsterdam, apud Petri Mortier, [c1700].

Description
Engraved map with fine original hand-colour.

Dimensions
480 by 610mm (19 by 24 inches).

In the 1690s, Amsterdam-based publisher Pierre Mortier the Elder had obtained a privilege allowing him to sell the maps of French cartographers in the Netherlands. Among those that he sold was the Sanson-Jaillot map of the Holy Land, printed from the same plate as Jaillot’s 1696 version. The only change to have been made is the publisher’s imprint, and the fact that the present example is coloured.



c1700, Amsterdam

180 JAILLOT, [Alexis-]Hubert [and]
[Guillaume SANSON]

*Iudaea seu Terra Sancta quae
Hebraeorum sive Israelitarum in
suas duodecim Tribus divisa.*

Publication
Amsterdam, apud Petrum Mortier, [c1700].

Description
Engraved map with original hand-colour.

Dimensions
480 by 610mm (19 by 24 inches).

Also published around the turn of the century by Pierre Mortier in Amsterdam, the present example of the Sanson-Jaillot map is from the same plate as Jaillot’s 1696 version. The imprint has been corrected to read “Petrum”, in the place of “Petri”, and the plate has been re-engraved with additional details, including more text in the cartouche, the phrase “hodie Mediterraneum” in the sea, and new toponyms. On this version, the map itself is coloured but the cartouches are not.



1698, Paris - another plate

181 JAILLOT, [Alexis-]Hubert [and]
[Guillaume SANSON]

*Iudaea seu Terra Sancta quae
Hebraeorum sive Israelitarum in
suas duodecim Tribus divisa.*

Publication
Paris, [Alexis-]Hubert Jaillot, 1698.

Description
Engraved map with original outline and wash.

Dimensions
470 by 660mm (18.5 by 26 inches).

This edition of the Sanson-Jaillot map was published in Paris by Jaillot in 1698. Jaillot has employed the engraver Robert Cordier to engrave new plates. The map is no longer on gridlines, and lacks the additional title of ‘Iudaea, sive Terra Sancta...’ from the upper border.



1709, Paris

- 182 JAILLOT, [Alexis-]Hubert [and]
-
- [Guillaume SANSON]

*Iudaea seu Terra Sancta quae
Hebraeorum sive Israelitarum in
suas duodecim Tribus divisa.*

Publication
Paris, [Alexis-]Hubert, Jaillot, 1709.

<u>Description</u>	Engraved map with colour outline.
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Dimensions
470 by 660mm (18.5 by 26 inches).

References
Laor, 369.

Printed from the same plate as the 1698 version, the present example of the Sanson-Jaillot map has the date changed to 1709. It was printed for later editions of Jaillot's 'Atlas Français'.



The Twelve Tribes

183 MORDEN, Rob[ert]

Canaan.

Publication
[London, Robert Morden and Thomas Cockerill, 1693].

Description
Engraved map with fine original hand-colour in outline.

Dimensions
202 by 149mm (8 by 5.75 inches).

References
Laor, 505.

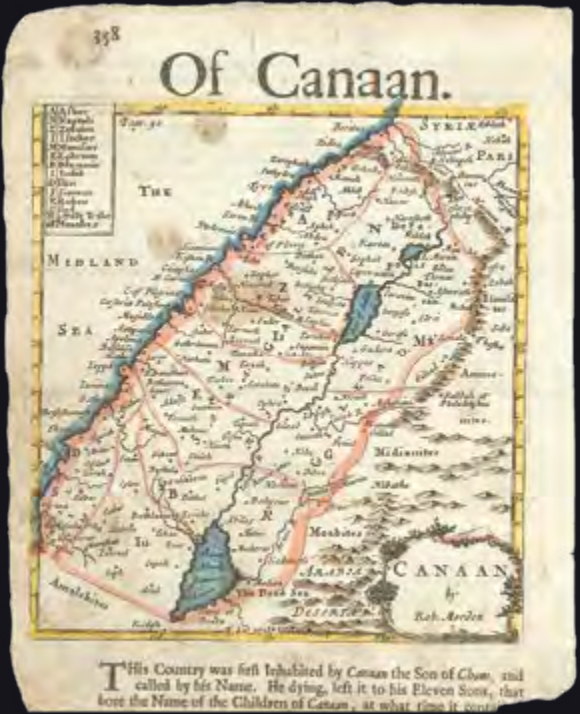
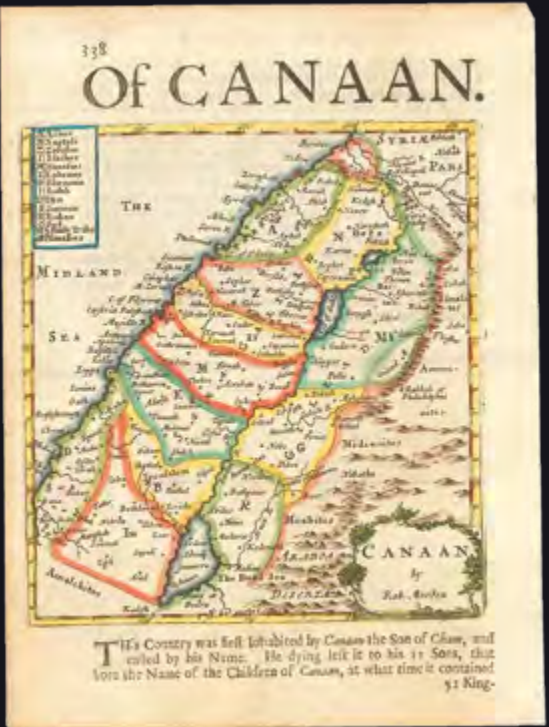
Robert Morden was a leading eighteenth-century English mapmaker, who was apprenticed to engraver, mapmaker, globe-maker, and instrument-maker, Joseph Moxon, and made free by roughly 1666. Morden worked with William Berry, also a former Moxon apprentice, from at least 1675, and in 1677 they petitioned the Attorney General for “a licence to do all general and particular maps of the several parts of the world according to an alphabetical manner and method first projected by them against any other undertakers”. Although there are individual maps and globes prepared by the pair, the larger project never came to fruition.

This was very much a feature of Morden’s career; he was always plagued by lack of money, forcing him to publish many of his most important maps in partnership with others. Consequently, Morden was to complain of his having “lain latent under the horizon of unknown obscurity, and irresistible poverty”.

His individually published maps, because of their relative rarity, are not well-known, but many are of considerable importance, for example his maps of parts of America, published with Berry during the 1670s. He produced several maps of the British Isles and England, and Wales, Scotland, and Ireland, and a good sequence of maps of foreign parts and theatres of war.

First published in 1680, Morden’s ‘Geography rectified’ was one of the earliest and most comprehensive pocket atlases to be published in England, containing 78 miniature maps including one of the Holy Land. The territories of the Twelve Tribes are represented by their initial and identified in an index in the upper left-hand corner. Numerous towns, cities, rivers, and mountains are shown across the image, and the surrounding kingdoms are also shown, although in far less detail.

The present examples are from the 1693 and 1700 editions of the atlas, the latter differing from the former only in the resetting of the text and the page number.



Dividing the desert

185 MICHALET, E[tienne]

Les Deserts d’Egypte, de Thebaide d’Arabie, de Sirie, &c: ou sont exactement marques les lieux habitez par les Saints Peres des Deserts.

Publication
Paris, E. Michalet, 1693.

Description
Engraved map with fine original hand-colour.

Dimensions
560 by 780mm (22 by 30.75 inches).

References
Laor, 496.

Throughout the late-seventeenth century, Parisian publisher and bookseller Etienne Michalet was responsible for a large number of works in a wide range of fields. From mathematics to theology, dictionaries to pharmacology, the Michalet publishing house produced a vast array of material, much of which Etienne himself had contributed to as an author or editor. In addition to written works, Michalet also published maps and prints, including a remarkable map of the Near East which was included in the 1693 edition of Alexis Hubert Jaillot’s ‘Atlas Nouveau’.

The Michalet map shows certain geographical similarities to the work of Nicolas Sanson, whose depictions of the Holy Land proved highly influential in informing the European perception of the Levant, but is strangely oriented to the northwest and has a greater focus on the deserts of Egypt, the Sinai Peninsula, and the Arabian Desert than any of Sanson’s plates.

In addition to the highly detailed relief and the incredibly thorough, though not always accurate, identification of important cities, sites, and settlements, the map is colourfully characterized with a number of vignettes and a menagerie of illustrated animals, such as dragons, snakes, crocodiles, lions, camels, elephants, and donkeys. As well as scenes from scripture, the vignettes show events from the lives of later saints, including St Helena, St Antony, and St Hilarion; special emphasis is given to those who lived the life of a hermit in the isolation of the wilderness. A large number of monasteries are also identified across the image with small squares, surmounted by crosses.



The proselyte publisher

186 JACOB, Abraham bar

זאת לדעת לכל בר דעת דרך
המסעות ארבעים שנה במדבר
והרוחב והאורך של ארץ הקדושה
מנהר מצרים עד עיר דמשק ומנחל
ארנן עד הים הגדול ובתוכו כל שבט
ושבט חלק נחלתו...

[This is to show, for all intents and purposes, the forty years of travel in the desert, through the breadth and length of the Holy Land from the Egyptian river to the city of Damascus, the Arnan River to the Great Sea, and for each tribe their part of the inheritance...].

Publication
[Amsterdam], Abraham bar Jacob, [1695].

Description
Engraved map with inset, tear to upper part of map skilfully repaired.

Dimensions
295 by 505mm (11.5 by 20 inches).

References
Laor, 876.

Born in Germany in 1669, the publisher of this map had been a Christian pastor before converting to Judaism and adopting the name Abraham bar Jacob. He subsequently worked as a copper engraver, producing a variety of religious creations, such as Hebrew calendars, portraits of spiritual leaders, title pages for scriptural works, and even an amulet to protect women in childbirth.

His contributions to the Amsterdam Haggadah of 1695 won him immediate praise. He did not engrave the plates that he published for this work, however, which were instead by the hand of little-known engraver Wiesel Moses. Their designs were mainly taken from Mattheus Merian’s ‘Icones Biblicae’, although the present map is based on Christian van Adrichom’s ‘Situs terrae promissionis’, specifically the version published by Jodocus Hondius from 1629. For a full description of the original map, please see item 98.

Surprisingly, Jacob’s map is less detailed, with fewer settlements identified by name. Decoratively, however, it is more elaborate, with images from both domestic life and scripture appearing along the lower edge of the map. In the right-hand corner, the naked figure of a woman sits astride a terrifying reptile; she is the personification of Egypt, taken from the world map made by Petrus Plancius in 1594.



Three generations in the making

187 DANCKERTS, T[heodore] [after Guillaume SANSON]

Iudaea Sive Terra Sancta quae Israelitarum in suas duodecim Tribus destincta.

Publication
Amsterdam, Danckerts, [1696].

Description
Engraved map with fine original hand-colour.

Dimensions
506 by 576mm (20 by 22.75 inches).

References
Danku and Sümeghy, 'The Danckerts Atlas: The Production and Chronology of Its Maps', *Imago Mundi* (59:1), 2007; Laor, 231.

Cornelis Danckerts I was followed in business by his son Justus, who expanded the firm by printing, publishing, and selling books, maps, and prints. In the early 1680s, determined to find a place in a market dominated by the Blaeu and Hondius-Janssonius publishing houses, Justus enlisted the assistance of his two young sons to create an atlas filled with maps by the Danckerts firm. Over the following decade, therefore, Theodore and Cornelis II created numerous maps, which were also available for sale separately, so that by 1690 the firm was able to release a volume containing 26 original maps, which was then expanded to 27 in 1694, 50 in 1696, and finally 60 by 1700.

The Danckerts map of the Holy Land seems to have been published in the third edition. Although the very premise of the atlas had been to compile a series of original maps, the cartography of the Holy Land is clearly taken from Jaillot and Sanson's work of 20 years earlier. For a full description of this original map, please see item 177. While the cartography is practically identical, Theodore Danckert has added his own title cartouche. The elaborate design shows an unidentified female figure reclining on the stone tablets which bear the Ten Commandments, while before her the High Priest carries out a sacrifice. At her feet, a putto is surrounded by the sacred objects found in the First Temple.



A Fuller view

188 HARPER, Charles [after Thomas FULLER]

A New Mapp of the Holy Land.

Publication
London, Charles Harper, [1697].

Description
Engraved map on two sheets, red ruled, minor loss to left corner skilfully repaired.

Dimensions
302 by 617mm (12 by 24.25 inches).

References
Laor, 326.

From 1685 to 1700, Reverend Samuel Wesley, whose fame would be eclipsed by that of his son John, the founder of Methodism, published writings on numerous subjects, from poetry to philosophy to cheese. Perhaps his most successful work was 'an heroic poem' concerning the 'Life of our Blessed Lord and Saviour, Jesus Christ'. After running through the epic poets of the past, from "Grandsire Homer" to Milton, whose "Description of Adam and Eve, their Persons and Love, is almost too lively to bear reading", Wesley launches into ten books of verse, each illustrated by several engraved plates.

Among these was a large map of the Holy Land, drawn after Thomas Fuller's work of 1650, found in 'A Pisgah-Sight of Palestine'. For a full description of the original map, please see item 614. The map in Welsey's poem was made for him by Charles Harper, who retained Fuller's cartography, but changed the orientation of the map, which now faces the west. The decorative features characteristic of Fuller's maps have also been replaced with a single title cartouche. The ornamental scale bar, however, has been included.



From the Atlas Contractus

189 [JAILLOT, Alexis-Hubert] [and] Guillaume SANSON

Iudaea, seu Terra Sancta quae Hebraeorum sive Israelitarum in suas duodecim Tribus divisa secretis ab invicem Regnis Iuda, et Israel.

Publication
Amsterdam, Pierre Schenk, [c1700].

Description
Engraved map.

Dimensions
515 by 620mm (20.25 by 24.5 inches).

References
Laor, 683.

At the age of 15, Pieter Schenk moved to Amsterdam from his native Germany to learn the art of mezzotint. After completing his training he established himself as an engraver and printer, and produced a vast array of prints, including portraits, prospects, and urban views. It was not until the 1690s, however, that Schenk properly entered the field of cartography, acquiring the stock of Jan Janssonius and subsequently printing a wide range of maps by the likes of Janssonius, Visscher, de Wit, Van Keulen, Danckerts, and his mentor, business partner, and brother-in-law, Gerard Valk.

In 1700, he published the ‘Atlas Contractus’ which contained 51 maps, mainly drawn after Nicolas Sanson and his heir, Guillaume. Among these was Guillaume’s map of the Holy Land, produced alongside Alexis-Hubert Jaillot and heavily based on his father’s earlier map of Palestine. For a full description of the map, please see item 177.

The present example, being published after the acrimonious end to the Sanson-Jaillot partnership, displays some differences, notably in decoration. The scale bar is housed in a new cartouche, showing the spies sent by Moses bearing the huge cluster of grapes they discovered in Canaan (Numbers 13:23), and the title is now flanked by a number of scriptural figures, including Aaron, two angels, and Abraham, just about to sacrifice his son Isaac. The cartography is precisely the same, and the only other differences on the map are in the style of the engraving.



Nolin’s encyclopedic sketch of the Holy Land

190 NOLIN, J[ean] B[aptiste] [the Elder]

La Terre Sainte Autrefois Terre de Chanaan et de Promission Divisee Selon ses Douze Tribus.

Publication
Paris, Chez L'Autheur, 1700.

Description
Engraved map with numerous insets, original hand-colour in outline, on four sheets.

Dimensions
495 by 620mm (19.5 by 24.5 inches).

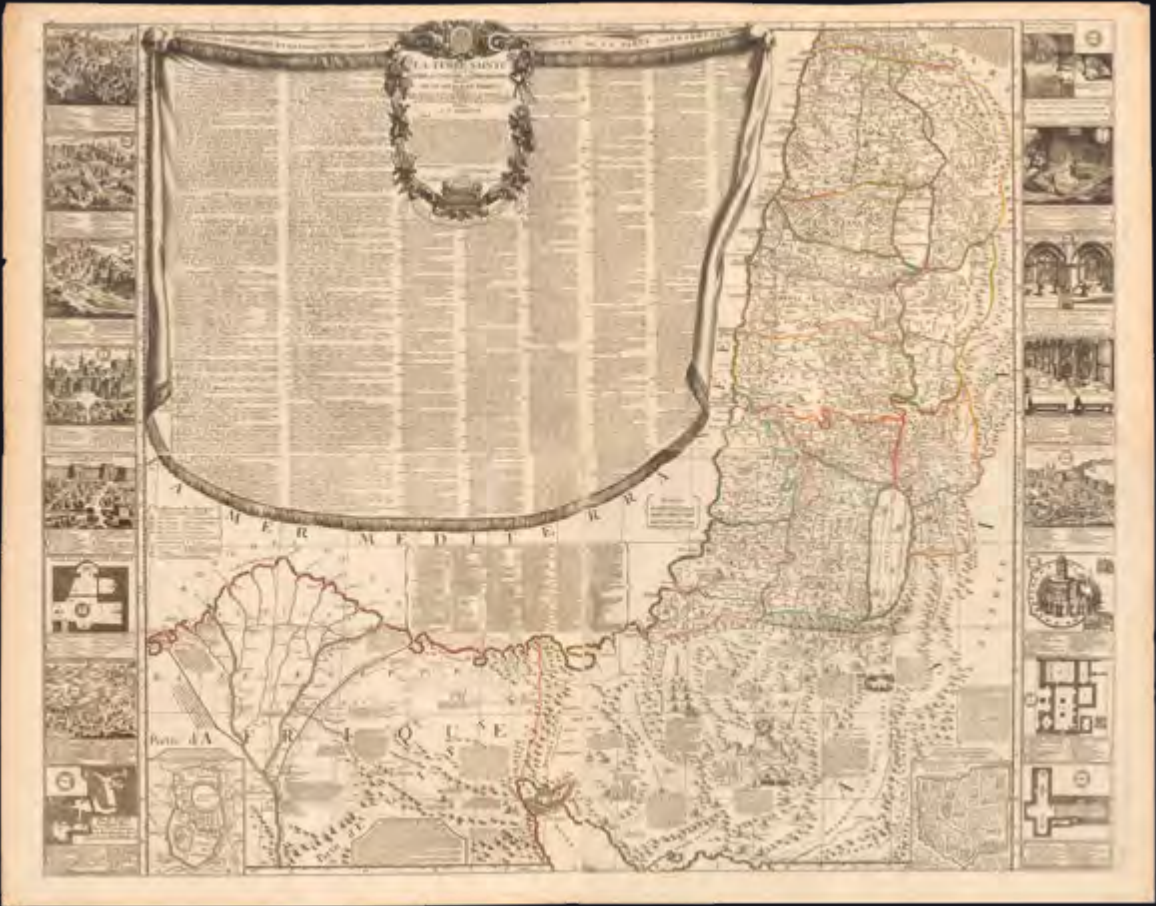
References
Laor, 535.

Active in Paris during the late-seventeenth and early-eighteenth centuries, JeanBaptiste Nolin was one of very few mapmakers who managed to prosper financially throughout his career. He published little original work, but, relying on strong relationships with some of the leading cartographers of the day, combined the decorative flair typically found on Italian maps with the geographical accuracy that was coming to characterize the French school of cartography. He also employed less honest methods of self-promotion, including describing himself as ‘Engraver to the King’ and ‘Geographer to the Duke of Orleans’ on his maps, despite holding neither title in reality.

Among Nolin’s finest works was his four-sheet map of the Holy Land, first published in 1700, which was based on information from both the Old and New Testaments, the writings of Josephus, and his correspondence with Father Paul de Miglionico, a priest who had spent three decades in the Holy Land at this point.

Across the image, hundreds of towns, cities, mountains, and waters are represented and identified by name, with additional notes providing further information about specific areas. The territories of the Twelve Tribes of Israel are delineated by colour border, as is the boundary of Egypt, and the path taken through the wilderness by the Israelites after the Exodus is shown, with numbered encampments corresponding to those recorded in Numbers 33. Furthermore, small vignettes are featured alongside this track, showing scenes such as the crossing of the Red Sea, and Moses receiving the Ten Commandments atop Mount Sinai.

In the lower corners of the map are two inset plans showing ancient and contemporary Jerusalem, respectively, and in the centre are the key, the scale bars, and a long genealogy of some of the most important figures from scripture. Dominating the Mediterranean Sea is a huge cartouche set on a larger drapeau, filled with a wealth of historical and geographical information and a table of place names and descriptions. The left- and right-hand borders of the map are each filled with eight insets showing vignettes, plans, or views. These include prospects of Biblical towns, architectural plans of important structures, and scenes of priests at prayer in the Chapel of Mount Calvary.



Wells-done maps

191 [WELLS, Edward]

A new map shewing the travels of the Patriarchs As also of the Children of Israel from Egypt through the Wilderness to the land of Canaan [and] This draught shews the severall Countries or People lying most remote from the Holy Land and mentioned in the Old Testament.

Publication
[Oxford, Imprimatur, Gu. Paynter Vice-Can. Oxon., 1700].

Description
Two engraved maps on one mapsheet, original hand-colour in outline.

Dimensions
373 by 504mm (14.75 by 19.75 inches).

References
Cf. Laor, 843.

Edward Wells followed in his father’s footsteps as a Church of England clergyman after studying and teaching at Oxford. Wells also found the time to write a great deal, publishing a large number of sermons, books, and atlases, at the same time as earning his doctorate. His main interest was religion, naturally, but he also advocated for more accessible education; these two passions were brought together in several of his early works, which were aimed at young gentlemen studying mathematics and geography, and proved exceedingly popular.

In 1700, Wells had published ‘A New Set of Maps of Ancient and Present’, containing 41 maps by a variety of engravers and organized in pairs to highlight “the most remarkable differences of antient and present geography may be quickly discern’d by a bare inspection or comparing of correspondent maps”.

Among them was a plate showing two Biblical maps: the main image is a map of the Holy Land and much of the Arabian Desert to the east, and presents the route of the Israelites through the wilderness, as well as highlighting many of the towns and cities visited by the Patriarchs, Abraham, Isaac, and Joseph; a smaller-scale map beneath depicts the entire Mediterranean Basin and the Middle East, across which the various regions are identified with certain descendents of Noah, as listed in the Table of Nations (Genesis:10). In the upper left-hand corner of the main map, a key explains that letters across the image represent islands, kingdoms, lands, mountains, rivers, valleys, wildernesses, and “places not mentioned in the Old Testam[en]t”.



192 [WELLS, Edward]

A New Map of the Eastern Parts of Asia Minor Largely taken: As Also of Syria, Armenia, Mesopotamia and c. Showing their Antient Divisions, Countries or People, Chiefe Cities, Towns, Rivers, Mountains, and c. Dedicated to His Highness William Duke of Gloucester.

Publication
[Oxford, Imprimatur, Gu. Paynter Vice-Can. Oxon., 1700].

Description
Engraved map, original hand-colour in outline.

Dimensions
425 by 521mm (16.75 by 20.5 inches).

References
Cf. Laor, 833.

Edward Wells’s map of Asia Minor covers the modern-day countries of Cyprus, Syria, Lebanon, Israel, Palestine, Jordan, Iraq, and parts of Turkey. It thus encompasses most of what is widely known as the “Cradle of Civilization”, where lie the origins of numerous significant inventions, from the wheel to writing, cities to sailboats. Across the map, Wells delineates the land according to “their antient divisions”, although it is unclear precisely which point in ancient history he intends to depict. The Holy Land, for example, is divided up into the administrative districts of the Roman Empire, but the area to the north of the Persian Gulf, which would be part of the Province of Mesopotamia during the Imperial Age, is here identified as “Babylonia”.

A great number of towns and cities appear across the map, and again these range in age from the incredibly early settlements at Byblus and Sidon, to the Hellenistic centres of Seleucia and Antioch, as well as the Roman cities of Tiberias and Sebaste, named in honour of the imperial rulers. The title cartouche in the lower right-hand corner is flanked by two anonymous figures, one male and one female, the man holding a plate on which is written a key identifying geographical features across the map. At the base of the cartouche is a scale bar giving the equivalent English miles; two options are given, one “According to Picarls Computation” and the other “According to Ricciolus’s Computation”. It is not clear which “Picarl” is meant, but “Ricciolus” clearly refers to Jesuit priest and astronomer, Giovanni Battista Riccioli, who calculated the relative distances of Biblical sites in modern units.



193 [WELLS, Edward]

A New Map of the Land of Canaan and Parts adjoyning Shewing the Divisions thereof among the twelve Tribes of Israel. Dedicated to His Highness William Duke of Glocester.

Publication
[Oxford, Imprimatur, Gu. Paynter Vice-Can. Oxon., 1700].

Description
Engraved map, with one inset.

Dimensions
370 by 490mm (14.5 by 19.25 inches).

References
Cf. Laor, 835.

A general map shows the Promised Land divided into the territories of the Twelve Tribes, and also identifies a significant number of settlements, mountains, and rivers in the surrounding kingdoms and states. Interestingly, the territory of the Tribe of Simeon is shown bordering the Mediterranean, with no Philistine lands shown, as they often appear on other contemporary maps. This suggests that the map shows the Holy Land during the reign of either King David or Solomon, since the Philistines were defeated by David during his rule, but regained their independence after the division of Judah and Israel, which occurred in the wake of Solomon’s death.

Across the map, relief is represented pictorially, as are cities; the three types of city - royal, Levite, and refuge - are each represented by a different symbol identified in a key to the right. Occasional notes explain more complicated arrangements, such as “Havoth Jair - called also Bashan-havoth-jair - being 60 small Cities in all”. In an inset to the left of the mainland, the northern region of Syria, but here labelled the “Kingdom of Zobah”, is shown. This supports the idea that the map shows the region in the time of King Solomon, since its king, Hadadezer bar Rehob, was defeated by David but the kingdom seized independence once more under Solomon.



194 [WELLS, Edward]

A new map shewing all the severall countries, cities, towns and other places mentioned in the New Testament.

Publication
[Oxford, Imprimatur, Gu. Paynter Vice-Can. Oxon., 1700].

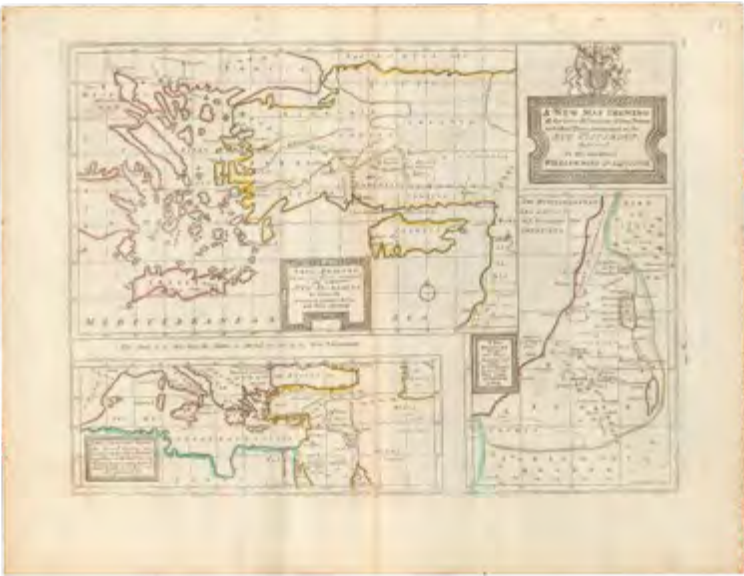
Description
Three engraved maps on one mapsheet, fine original hand-colour in outline.

Dimensions
374 by 493mm (14.75 by 19.5 inches).

References
Cf. Laor, 836.

Wells’s set of Biblical maps here covers all the places mentioned in the New Testament, both in the Holy Land and further afield. The largest of the three presents the Cilician coast, the island of Cyprus, the Greek Islands, and parts of modern-day Turkey and Greece. The title explains that “this draught shows such places mention’d in the New Testament as were in Greece, Cyprus, Asia and Parts adjoining”. Indeed, several of the settlements identified on the islands of Cyprus and Crete are mentioned in the Acts of the Apostles as part of St Paul’s voyage from the Levant to Rome. Likewise, on the mainland cities such as Thessalonica, Ephesus, and Antioch were all important in the early history of the Church.

Beneath this, another “draught shews the severall regions mentioned in the New Testam[en]t together with the Cities & Towns most remote from ye Holy Land, as in Italy, Mesopotamia &c.”. Fewer toponyms appear on this map, which focuses on the most important cities that feature in the New Testament, such as Rome, Syracuse, Damascus, Alexandria, and, of course, Jerusalem. The final map, placed on the right of the other two, zooms in on the Holy Land itself, highlighting the towns and cities that played a significant role in the events of the New Testament, especially in the life of Christ. These include his birthplace of Nazareth, Cana, where he famously turned water into wine (John 2:7-9), and Capernaum, where he performed many miracles (Mark 1:32-34; Matthew 8:14-15; Mark 2:1-12) and which served as the base for his ministry (Luke 4:31). Between these three maps is a brief note warning that not all the places shown can be found in scripture, but Wells offers a symbol “to shew that the names so marked are not in the New Testament”.



195 [WELLS, Edward]

*A Map of the Holy Land ...
the History of the Old Testament.*

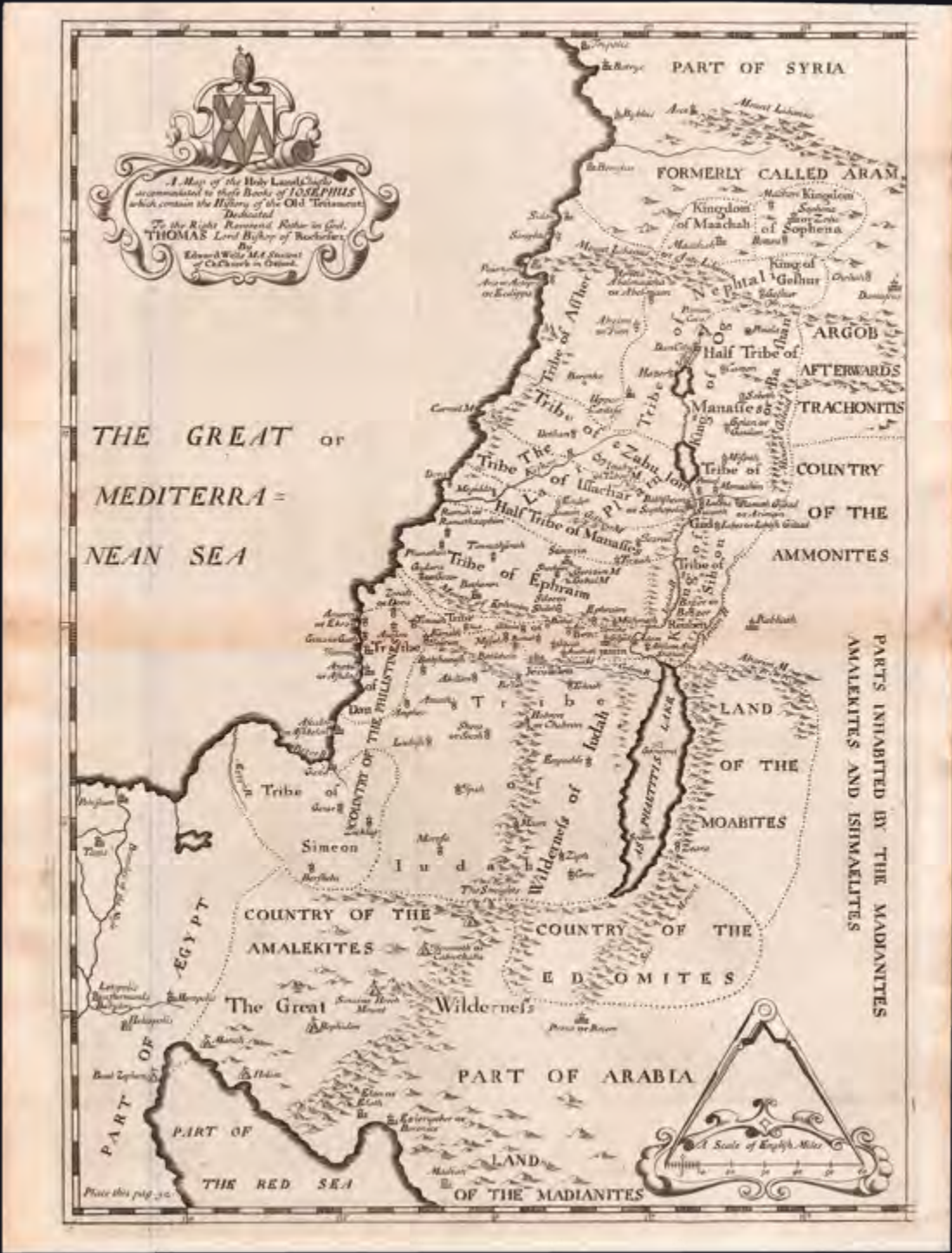
Publication
[London, Richard Sare, 1702].

Description
Engraved map.

Dimensions
450 by 320mm (17.75 by 12.5 inches).

Unable to avoid political controversy, English pamphleteer, author, and ardent Royalist, Sir Roger L'Estrange was sentenced to death in the 1640s but avoided capital punishment and continued to play leading roles in Royalist uprisings throughout the following years. Following Cromwell's death he once again began advocating the return of the monarchy and attacking supporters of the Commonwealth, such as John Milton. As might be imagined, L'Estrange flourished in the Restoration period, during which he was appointed Licenser of the Press and granted a warrant to seize seditious material, earning him the nickname "Bloodhound of the Press".

In the final decade of the seventeenth century, he published several translations of Classical texts, completing his celebrated translation of the works of Flavius Josephus in 1702. This monumental work contained not only 'The Antiquities of the Jews' and 'The Jewish War', the most famous works by the ancient historian, but also 'his book against Apion', 'the martyrdom of the Maccabees', and 'Philo's embassy from the Jews of Alexandria to Caius Caligula'. It also contained three maps by Edward Wells, one showing the Holy Land shortly after the Israelite conquest, with Canaan divided into the territories of the Twelve Tribes.



196 [WELLS, Edward]

A Map of the Holy Land...
The History of the Jewish Nation.

Publication
[London, Richard Sare, 1702].

Description
Engraved map.

Dimensions
450 by 320mm (17.75 by 12.5 inches).

As a counterpart to the map of the newly-conquered Canaan, Wells provides a map of the Holy Land during a later period for L'Estrange's translation of Josephus. Showing the same geographical area, the region is now divided into the administrative districts of the Roman Empire, with the Holy Land split into Samaria, Galilee, and Judea along horizontal boundaries.



197 [WELLS, Edward]

A Map Accommodating to the writings of Fl Josephus.

Publication
[London, Richard Sare, 1702].

Description
Four engraved maps on two mapsheets joined.

Dimensions
337 by 449mm (13.25 by 17.75 inches).

Also included in Sir Robert l'Estrange's edition of Josephus was a plate by Wells showing four maps. As Wells explains in the extended title, "Draught I describes the Garden of Eden according to Iosephus. Draught II shews the Plantation of the Earth by the Sons of Noah, according to the same Author; Draught III represents. Chiefly the More remote Places from the Holy L[an]d mentioned by the same Historian. Draught IV contains chiefly the Less remote Places from ye Holy L[an]d." In addition to geographical details such as borders, toponyms, relief, and waterways, the maps contain several short notes giving further information about certain places, events, and peoples. For example, in North Africa a note states that "Lybia [was] first so called, and from whence the name was afterward extended to this whole continent".

198 [DU PLESSIS, Martineau]

La Palestine, Iudee, Terre Promise ou Terre Sainte.

Publication
[Amsterdam, George Gallet, 1700].

Description
Engraved map, with contemporary hand-colour in outline.

Dimensions
152 by 218mm (6 by 8.5 inches).

In 1700, French geographer and teacher Martineau du Plessis published his 'Nouvelle Geographie', which included maps drawn after leading contemporary and recent cartographers including Sanson and Blaeu. Among them was a map of the Holy Land that bears some resemblance to Visscher's 'Terra Sancta Sive Promissionis', which was so regularly reproduced that it may have come down to du Plessis via a number of later maps. For a description of Visscher's map, please see item 140. Du Plessis's version has been truncated in the north, and omits several details such as St Paul's sea route and battle sites within the Holy Land. In the left- and right-hand borders space has been left to include the armorial shields associated with the Twelve Tribes of Israel, but they have not been filled in on the present edition.



Containing a rare mention of Commagene

199 [SCHERER, Heinrich]

Palaestina Terra Sancta.

Publication
[Munich, Bencard], 1699 [but 1702].

Description
Engraved map.

Dimensions
275 by 390mm (10.75 by 15.25 inches).

References
Laor, 706.

Born in 1628, Heinrich Scherer spent the first 30 years of his career in academia as Professor of Hebrew, Mathematics, and Ethics at the University of Dillingen. Scherer's 'Atlas Novus', which he had first published in Munich between 1702 and 1710, was acknowledged as a revolutionary work: comprised of seven separate volumes, each dedicated to a different branch of geography, the work contained 180 maps characterized by their highly decorative Catholic iconography and imagery.

As a Jesuit, Scherer drew heavily on the history and development of the order, which had been established in the early-sixteenth century by St Ignatius Loyala and soon became the driving force behind the Counter-Reformation. His maps therefore chart the revival and spread of the Catholic faith, highlighting Jesuit missions, using light and dark to symbolize the conflict between Catholicism and Protestantism, and filled with images of Madonnas, thus taking some of the first steps towards the fields of thematic cartography.

In the fifth volume of the atlas, entitled 'Atlas Marianus', there is a small-scale map of the eastern Mediterranean that focuses particularly on the Levant. The Mediterranean coastline stretches in an eastern arc across Cilicia, down through the Levant and westwards across Egypt, ending at the westernmost branch of the Nile Delta. Along this stretch of coast, numerous port cities are represented pictorially and identified by name, as are many of those on the island of Cyprus. Similar information is shown further inland, with the significant cities and settlements of each region represented and labelled.

Naturally, those in the Holy Land are generally locations of Biblical importance, such as Jerusalem, Bethlehem, Nazareth, Jericho, and Samaria, but those towns that rose to prominence during the Classical period, such as Nablus, are also emphasized. A huge number of cities are identified not only in the Holy Land, but across the map, from the Assyrian district of Samsat, which during the Hellenistic period was the capital of the short-lived Greco-Iranian Kingdom of Commagene, to Satalia, an ancient walled city on the southwest coast of modern-day Turkey.

In fact, these numerous toponyms take precedence over the borders and names of regions or states, which are less clearly delineated and identified. Scherer also pays a great deal of attention to relief, which is represented pictorially and often accompanied by illustrations of woodlands, although this seems in part to be a decorative feature rather than reliable geographical information. Other decorative features on the map are limited to two ships and one sea creature in the Mediterranean, and the title cartouche, which is surmounted by the three crucifixes atop Calvary and flanked with natural imagery, including a huge cluster of grapes being carried between two of the spies Moses sent into Canaan (Numbers 13:23).



Bishops in the borders

200 [SCHERER, Heinrich]

*Patriarchatus Ierosolymitanus
comprehendebat tres provincias.*

Publication
[Munich, Bencard, 1702].

Description
Engraved map.

Dimensions
280 by 430mm (11 by 17 inches).

References
Laor, 708.

A map showing the Levant, as well as the Cilician coast, the island of Cyprus, and parts of the Middle East. Interestingly, the cartography varies in subtle but substantial ways from the general map of the area made by the author in 1699 and also published in the same volume.

Overall, it shows less of the Eastern Mediterranean, the coast of which is characterized by fewer promontaries and inlets, charts quite different courses for the Jordan, Tigris, and the Euphrates, and generally displays far less geographical information. Although each region is identified by name, the lack of toponyms is distinctly noticeable across the image. In Cyprus, for example, the only city to be labelled is “Constantia”, which was known as Salamis in the ancient world and was the first stop on St Paul’s missionary journey.

Even in the Holy Land, few settlements appear, although Jerusalem is represented as an almighty city of towers and turrets. Scherer pays a great deal more attention to relief and rivers, which are ubiquitous, and even to the native animals, which are represented pictorially. Flanking the cartography are two stately figures, each sitting on a throne atop a dais and surrounded by putti. On the left is James the Younger, one of the Apostles of Christ, who later became Bishop of Jerusalem; on the right is St Evodius, who succeeded St Peter as bishop of Antioch in 53 AD.



The long walk home

201 [MÜLLER, Johann Ulrich]

*Palestina et Iter Israelita rup
Desertum.*

Publication
[Frankfurt, Johann Philipp Andrea, 1702].

Description
Engraved map above German text, route of the exodus highlighted in red.

Dimensions
157 by 92mm (6.25 by 3.5 inches).

Johann Ulrich Müller’s pocket atlas, the ‘Neu-außgefertigter Kleiner Atlas’, was published in 1702 by Johann Philipp Andrea in Frankfurt, and contained half-page maps of various countries, regions, and continents engraved by Gabriel Bodenehr. Each map was accompanied by several lines of descriptive text in German on the lower half of the page, providing general information about the area shown. The thirteenth map in the atlas showed the Holy Land; the Latin title explains that the particular focus is on ‘Palestine and the Journey of the Israelites through the desert’ (trans.). Indeed the route of the Children of Israel out of Egypt and up towards Canaan is outlined in red. Numerous toponyms appear across the wider map, from “Cairus” in Egypt up to “Sion” on the border with Syria.



From the ‘Histoires’

202 LINDENBERG, J[aques] [after Nicolaes Pietersze BERCHEM]

Situation du paradis et du pais de Canaan, comme aussi de premiers. Pais habites par les Patriarches recuilli des stes. ecritures de divers auteurs.

Publication
[Amsterdam, Jaques Lindenberg, 1704].

Description
Engraved map, French text to verso.

Dimensions
370 by 510mm (14.5 by 20 inches).

With a rigorous education in the classics and theology, Jacques Basnage De Beauval took refuge in Rotterdam after the revocation of the edict of Nantes in 1685 led to the widespread persecution of French Protestants. Among his most successful works, was a compilation of copper-plate engravings accompanied by his own original introduction and commentary. The ‘Histoires du Vieux et du Nouveau Testament’ was first published in 1704, and the following year was translated into Dutch. Both versions were published in Amsterdam by Jaques Lindenberg, who also appears to have funded the project.

The maps in the work are often copied from those made by Nicolaes Pietersze Berchem for the 1669 Elzevir Bible, which were themselves after Visscher and augmented with new stylistic features. For a full description of the Berchem map of the Near and Middle East plotting the location of Paradise, see item 157.



Sacred objects

203 LINDENBERG, J[aques] [after Nicolaes Pietersze BERCHEM]

Sortie des enfants D’Israel Hors D’Egypte leur passage par le Mer Rough le voyage qu ils firent pendant 40 anns. Dans les deserts et leur entrée au pais de Canaan.

Publication
[Amsterdam, Jaques Lindenberg, 1704].

Description
Engraved map, French text to verso.

Dimensions
370 by 505mm (14.5 by 20 inches).

A map showing the journey of the Israelites through the wilderness of the Sinai Peninsula after the Exodus, re-engraved after Berchem. For a full description of the original, see item 158. The cartographical details have all been retained unchanged, but the decorative border along the lower edge of the plate has been modified to include illustrations of certain sacred objects, namely the Ark of the Covenant, the Altar of Burnt Offerings, the Table of Showbread, and the Golden Candelabra, in the place of the Biblical vignette originally found in the right-hand corner.



1704, Amsterdam

204 LINDENBERG, J[aques] [after] [after Nicolaes Pietersze BERCHEM]

Le pais de Canaan traverse par nostre seigneur Iesus Christ et par les Apostres.

Publication
[Amsterdam, Jaques Lindenberg, 1704].

Description
Engraved map, French text to verso.

Dimensions
375 by 505mm (14.75 by 20 inches).

Berchem’s map of the Holy Land at the time of Christ, after Visscher, appears in the ‘Histoires du Vieux et du Nouveau Testament’. For a full description of the map, please see item 159. Lindenberg’s plate is almost identical to Berchem’s, the only differences being a slight adaptation to the vignette surrounding the title cartouche.



1705, Amsterdam

205 LINDENBERG, J[aques] [after Nicolaes Pietersze BERCHEM]

De Reysen Christi des Heyland en Pauli met andere fyne Bloedgetuygen.

Publication
[Amsterdam, Jaques Lindenberg, 1705].

Description
Engraved map.

Dimensions
370 by 505mm (14.5 by 20 inches).

References
Cf. Laor, 342; Poortman & Augusteijn, 31.6.

Included in the Dutch translation of Basnage’s compilation of Biblical prints, entitled ‘t Groot waerelds tafereel, war in de heilige en waereldsche’, was a map of the Mediterranean Basin after Berchem, whose original map, for a description of which see item 160, was based on the work of Nicolaes Visscher.



Get a Cluver

206 [CLUVER, Philipp]

Situs Chorographia et flumina Paradisi in Terra Canaan.

Publication
[London, John Nicholson, 1704].

Description
Engraved map, with fine hand-colour in outline, and in part.

Dimensions
175 by 235mm (7 by 9.25 inches).

Almost a century after the first edition appeared, Philipp Cluver’s ‘Introductio in Universam Geographiam continued to be published, with new editions featuring maps re-engraved by John Senex. Among these was an interesting map of the Holy Land and Egypt, oriented to the east and encompassing the entirety of the Levant and Middle East. Numerous ancient cities, regions, rivers, waters, and islands are represented and identified by name, some in Hebrew as well as Latin.

The information given is broadly related to the events and places mentioned in the first book of scripture, such as the Tower of Babel and, more centrally, the Garden of Eden. Cluver situates earthly paradise not in one of the more typical locations such as the ancient kingdom of Armenia, nor at the mouth of the Persian Gulf, but rather in the Holy Land itself. A large quadrant expands across the whole of Canaan, with small illustrations of Adam and Eve representing the Garden.

To justify this unusual placement, Cluver also presents the Holy Land as the site of convergence between the Euphrates, Tigris, Pishon, and Gihon, even though this is flatly contradicted by his other map of the Holy Land (see item 153). The map also displays other information from a variety of sources: the name of Lud in Ethiopia, for example, is taken directly from the Table of Nations (Genesis 10), while the towns of Thumna and Hycla in the Arabian Desert are from Ptolemy.



Once upon a time in Eland far away

207 ELAND, H[endrik] [after] N[icolas] SANSON

Domini Nostri Jesu Christi itinera per Judaeam, Samariam, ac Galilaeam.

Publication
Amsterdam, François Halma, [1704].

Description
Engraved map, with fine hand-colour in full.

Dimensions
389 by 537mm (15.25 by 21.25 inches).

Alongside the ‘Tabulae geographicae orbis terrarum’ of Ptolemy and Sanson’s ‘Description de l’Universe’, François Halma published an edition of the ‘Geographia Sacra, Sive Notitia Antiqua Diocesum Omnium Patriarchalium, Metropoliticarum, et Episcopaliū Veteris Ecclesiae’.

This work, a geographical history of Christianity, had been composed in the mid-seventeenth century by the Bishop of Avranches, Charles Vialart de Saint-Paul, and was first published in 1641. An important new edition appeared in 1666 with notes by Vialart’s contemporary, Lucas Holstenius, and Halma’s own edition was published in 1704 containing a new set of ten maps.

Drafted and engraved for Halma by Dutch engraver Hendrik Eland, the plates were drawn after the Biblical maps of Nicolas Sanson, among them a map of the Holy Land in the time of Christ, tracing Jesus’s journey across the region, from Egypt in the south (Matthew 2:13-15) to Sidon in the north (Mark 7:31). The dotted lines that trace his travels converge at particular points of importance, such as his native Nazareth and Jerusalem. Although most of the sites and cities identified on the map are those of significance to Christ’s life and ministry, other locations are also shown, particularly in Trans-Jordan and on the Mediterranean coast.



Three patriarchates

208 ELAND, H[endrik] [after] N[icolas] SANSON

Patriarchatus Hierosolymitani Geographica descriptio.

Publication
Amsterdam, François Halma, [1704].

Description
Engraved map with fine hand-colour in outline, and in part.

Dimensions
361 by 506mm (14.25 by 20 inches).

Drawn after Sanson and engraved by Eland for François Halma’s ‘Geographia Sacra’ is a map of the Patriarchate of Jerusalem, flanked to the north and south by those of Antioch and Alexandria, respectively. For a full description of Sanson’s work, please see item 144. Halma’s edition is cartographically identical to Sanson’s, but the original title cartouche has been replaced with a detailed vignette of several figures seated around a plinth, on which is unfurling a large print, showing what is presumably ancient Jerusalem.



Curieuxer and curieuxer

209 DE FER, N[icolas] [after Philippe] DE LA RUE

La Terre Sainte tirée des memoires de M. de la Ruë.

Publication
[Paris, Nicolas de Fer, 1705].

Description
Engraved map with one inset.

Dimensions
275 by 410mm (10.75 by 16.25 inches).

References
Laor, 271.

Perhaps Nicolas de Fer’s greatest work, ‘L’Atlas curieux’ was published from 1700 until 1705, at which point it spanned four volumes and contained 113 maps and views, many of which focused on the regions and monuments of France. Alongside plates showing French possessions, military architecture, great civic buildings, and royal palaces are others depicting lands further afield, including America, Canada, Peru, the East Indies, and the Philippines.

The fourth volume of the atlas, published in 1705, contained a map of the Holy Land in the aftermath of the Israelite conquest, drawn after the work of Philippe de la Rue. De Fer has made several changes, such as orienting his map to the east rather than the north, and adding an inset in the lower left-hand corner to show “the passage of the sacred people through the Arabian Desert” (trans.).

Delineated by dotted lines, each of the tribal territories is described with a wealth of information, from their significant towns and cities, all represented pictorially, to their rivers, streams, and mountains. In the lower left-hand corner is a smaller inset map showing the Exodus out of Egypt, through Sinai, and ultimately into Canaan.



Gimme psalm lovin’

210 [CELLARIUS, Christoph]
Palaestina seu Terra Sancta.

Publication
[Leipzig, Gledistsh, 1701-1706].

Description
Engraved map.

Dimensions
247 by 354mm (9.75 by 14 inches).

References
Cf. Laor, 202.

Although the temporal divisions of “ancient”, “medieval”, and “modern” had been used in scholarship since the fifteenth century, it was largely thanks to Christoph Cellarius that these terms came into common use to describe the historical ages. Cellarius was primarily a historian, specifically a Classicist, but also took a great interest in the ancient world as a whole, publishing his ‘Geographia antiqua iuxta et nova’ in 1687. Comprised of two parts, the work examined the lay of the land in both the ancient and contemporary worlds; it contained 99 maps in total, accompanied by explanatory and descriptive text. Cellarius’s atlas proved a success, but the first part, which was dedicated to ancient geography, exceeded the second in its popularity to such an extent that later editions translated and published around Europe often included only the first half.

First published in Leipzig in 1701, the ‘Notita Orbis Antiqui’ added to the already-extensive body of work compiled by Cristoph Cellarius on the subject of ancient geography. The 33 folding maps within “depict the image of the world’s lands from the start of the [Roman] republic to the time of Contantine” (trans.), and cover much of the known world, even beyond the boundaries of Roman imperium. Many of these maps were taken from Cellarius’s earlier atlas of the ancient world, the ‘Geographia Antiqua’, including the map showing the Palestinian region.

While Cellarius has retained all the topographical and geographical information from the earlier map, the plate seems to have been re-engraved with additional details, including new toponyms and a decorative vignette displaying the title. Two figures appear seated on clouds above the tasselled banner that is held aloft by putti and bears the map’s title. To the left is King David, wearing the royal crown and strumming his ten-stringed harp, with which he composed the psalms.



The Arabian sites

211 [CELLARIUS, Christoph]

Arabia Petraea et Deserta.

Publication
[Leipzig, Gledistsh, 1701-1709].

Description
Engraved map.

Dimensions
355 by 245mm (14 by 9.50 inches).

References
Laor, 205.

Also found in Cellarius’s ‘Notitia Orbis Antiqui’ was a map of ancient Arabia which, unlike many of the other maps in the atlas, was not included in his earlier ‘Geographia Antiqua’, but was made especially for the new publication of 1701. Extending from the northeasternmost point of Egypt across to the Persian Gulf, and up to the important ancient city of Antioch in Syria, the map encompasses much of the region known as the “Cradle of Civilization”. It is not, however, Mesopotamia or Babylon that are the focus of the map, but instead the less well-documented area made up of “Arabia Petraea” and “Arabia Deserta”.

These were two of the three Roman provinces that covered most of the Levant and Middle East, the third being Arabia Felix. The northern border of this territory, which was so named due to the greater rainfall that meant the land was more fertile than that of its northern neighbours, and which corresponds to modern-day Yemen, appears along the lower edge of the map.

To the west, Arabia Petraea covers much of the Levant, including northern Sinai and the Holy Land. It was annexed by Emperor Trajan, under whom Roman power expanded to its geographical peak, and remained a mainstay of the Empire until its fall, at which time it was absorbed into the growing Byzantine Empire and renamed Palaestina Salutaris. Its most important cities, mountains, and rivers are all identified on Cellarius’s map, included the capital of Petra (“Petra Arce”) which is represented as a slightly larger and more detailed collection of buildings. Although there is no clear border shown between Arabia Petraea and Arabia Deserta, the toponym of the former reflects the curved boundary between the two provinces.

Despite being larger than the western province, Arabia Deserta, also known as Arabia Magna, was a less significant territory for the Romans. Covering what is today mostly Saudi Arabia, the province was mainly inhabited by nomadic tribes, and Roman influence therefore had a less profound effect than it did in urbanized areas where the Empire could install garrisons. Nonetheless, there were a large number of smaller settlements in the region, many of which are represented on Cellarius’s map alongside the names of the tribes that lived in and around them, such as the “Agubeni”, “Aisitae”, and “Rhaabeni”, the source for which appears to have been Ptolemy.

The surrounding regions of Babylonia, Mesopotamia, and Syria are shown in less detail, with fewer geographical sites identified, but still with their most important cities, rivers, and mountains shown. In the upper right-hand corner the title is housed at the top of a cartouche bearing two camels in the desert, flanked by tall palm trees.



Stapf right now

212 KOLLER, Johann Georg [after Johann Ulrich STAPF]

Iudaea seu Terra Sancta, quæ Hebraeorum sive Israelitarum Terra in suas duodecim tribus divisa, eae vero sunt cis Iordanem Tribus Iuda.

Publication
Augusta Vind[elicorum] [i.e. Augsburg], Johann Georg Koller, [c1706].

Description
Engraved map with two insets, with fine original hand-colour.

Dimensions
697 by 1250mm (27.5 by 49.25 inches).

Johann Ulrich Stapf was a German engraver and printmaker active in Augsburg from 1678, whose father and son, both of whom shared his name, were also in the print trade. Although they also produced playing cards and works of cartography, including globes, the Stapfs specialized in religious material, making prints for monasteries and engraving plates for theological publications.

In 1691, Stapf re-engraved a map of the Holy Land with an interesting cartographic history. The prototype for the map was the seminal work of Christian van Adrichom, who had created a series of maps showing the territories of the Twelve Tribes of Israel. Please see item 607. A century later, Olfert Dapper combined these maps to create a single depiction of the Holy Land in six sheets. While retaining all the geographical, topographical, and religious information, he made significant changes to the style, and added two inset maps in the upper corners, that on the left showing the journey of Abraham from Ur to Egypt, and that on the right tracing the route taken by the Israelites as they wandered through the wilderness of the Sinai Desert.

In 1691, Stapf re-engraved Dapper’s map as a single plate, translating it from Latin into German and adding a key to identify the various symbols used on the image. He appears to have executed this work for Franciscus Caccia, a friar who served as General Commissioner of the Holy Land during the late-seventeenth century and who published several significant books on religious geography: ‘Monumentum Glorïae Seraphicae’, ‘Compendium seu Brevis Relatio Locorum Sanctorum’, and ‘Seu Palaestina Nova’.

The same map was later reprinted by Johann Georg Koller, a printmaker and seller who had moved to Augsburg in 1702, and who would later face legal action for his unlicensed printing of religious material. It is likely that he acquired Stapf’s plate, or plates, following his death in 1706, although it may alternatively have been after the son’s death in 1724. He made no changes to the plate apart from replacing Stapf’s name with his own.



Endra oder das Heilige Land in welchem die Hebräer oder Israeliten gewohnet haben in seine Zwölff Stämme eingetheilet:
 Dieselbe aber sind disseyt des Jordans der Stamm Juda der Stamm Benjamin der Stamm Simeon der Stamm Dan der Stamm Ephraim der halbe Stamm Manasse der Stamm Issachar der Stamm Zabulon der Stamm Joseph

IUDAEA seu TERRA SANCTA. QUA HEBRAEORUM sive ISRAELITARUM TERRA IN SUAS DUODECIM TRIBUS DIVISA EA VERO SUNT CIS IORDANEM TRIBUS ISRAEL TRIBUS BENIAMIN TRIBUS SIMEON
 TRIBUS DAN TRIBUS EPHRAIM DIMIDIA TRIBUS MANASSE TRIBUS ISACHAR TRIBUS ZABULON TRIBUS NEFTALIM TRIBUS AASS AC TRANS IORDANEM TRIBUS RUBEN TRIBUS GAD ET ALITER DIMIDIA TRIBUS MANASSE SECTAE AM INVICEM REGNIS IUDAE ET ISRAEL EXPULSI INSUPER SEX ULTIMI TEMPORIS TRIBUS TERRAE TROVINCIAE

IUDAEA seu TERRA SANCTA. QUA HEBRAeorum sive ISRAELITARUM TERRA IN SUAS DUODECIM TRIBUS DIVISA EA VERO SUNT CIS IORDANEM TRIBUS ISRAEL TRIBUS BENIAMIN TRIBUS SIMEON
 TRIBUS DAN TRIBUS EPHRAIM DIMIDIA TRIBUS MANASSE TRIBUS ISACHAR TRIBUS ZABULON TRIBUS NEFTALIM TRIBUS AASS AC TRANS IORDANEM TRIBUS RUBEN TRIBUS GAD ET ALIBIA DIMIDIA TRIBUS MANASSE SECRETIS AM INVICEM REGNIS IUDAE ET ISRAEL EXPRESSE INSISTIT. HEC ULTIMI TEMPORIS EIUDEM TERRA TROVINCIAE

IUDAEA SIVE TERRA SANCTA, QUA, HEBRAEORUM SIVE ISRAELITARUM
 TRIBUS DAN, TRIBUS EPHRAIM, DIMIDIA TRIBUS MANASSE, TRIBUS IACHAR, TRIBUS ZABULON, TRIBUS NEFTALIM
 TERRA IN SUAS DUODECIM TRIBUS DIVISA EA VERO SUNT
 TRIBUS AMR AC TRANS IORDANEM TRIBUS RUBEN, TRIBUS GAD ET ALTERA DIMIDIA TRIBUS MANASSE
 CIS IORDANEM TRIBUS IUDA, TRIBUS BENIAMIN, TRIBUS SIMEON
 SEPARATIM AC INVICEM REGNA IUDA ET ISRAEL, EXPRESSE INSUPER SEX ULTIMI TEMPORIS DUODECIM TERRA PROVINCIAS



Camp. Camp. & B. Pringle & Co. M^d. D. vancouver. Al' B. Bates. Ragsdale. Cassin. Peck's. Mullins. Conroy. Gould. Feltz. Smith. per. Gossman.

Менее 13 Мар

$$M \oplus G \cong N \oplus M.$$

Мягк. Основание ст. розеум

Heinrich Keller (Frederic Augustus)

213 SANSON, N[icolas]

Situs Terrae Canaan, sive Terrae Promissionis hodie Palestinae, SS. Bibliorum intelligentiam exacte aperiens per Christianum Adrichomium Delphum.

Publication
Amsterdam, Chez Pierre Mortier, [1706].

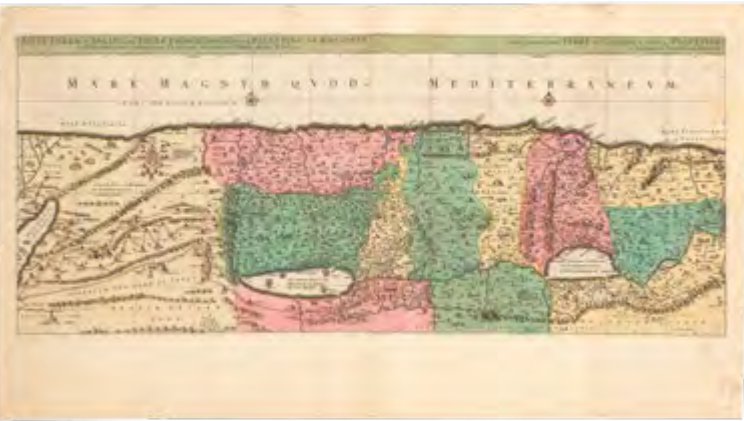
Description
Engraved map, on two sheets, joined, original hand-colour.

Dimensions
389 by 931mm (15.25 by 36.75 inches).

In 1681, Guillaume Sanson and Alexis-Hubert Jaillot published a composite atlas entitled ‘Atlas Nouveau, Contenant Toutes les Parties du Monde’, which contained 87 of Sanson’s maps, redrawn on a larger scale and with additional decorative features. Following the acrimonious end of the Sanson-Jaillot partnership in 1689, Jaillot soon struck up a new business relationship with Dutch publisher Pierre Mortier, and continued to publish the ‘Atlas Nouveau’. Although the work was financed, engraved, printed, and published by Mortier, there is evidence for Jaillot’s continued involvement, namely the inclusion of previously unpublished maps by Nicolas Sanson, which were added to new editions as they were completed.

The first published Mortier-Jaillot edition, which appeared in 1692, contained a number of new maps of modern Europe, as well as urban plans and town views; by 1708, the work had been expanded even more and now included 169 maps. One map showed the Levantine coastline extending from Sidon to the Nile Delta, oriented to the west so that the Mediterranean sweeps horizontally along the upper edge of the image.

The map was originally devised by Christian van Adrichom in 1590 and proved highly influential throughout the seventeenth century. Sanson has made very few changes to the cartography of the original map, even retaining Adrichom’s famously parallel coastline, but has interestingly chosen to orient it to the west, rather than retain the eastern orientation. He has also removed a number of the small vignettes that appeared on earlier versions, as well as the other decorative features of ships, sea monsters, and crocodiles.



214 BONFRERE, J[acques]

Tabula geographica Terrae Sanctae.

Publication
[Leeuwarden, François Halma, 1707].

Description
Engraved map on two mapsheets joined.

Dimensions
210 by 668mm (8.25 by 26.25 inches).

References
Laor, 118.

In 1631, French scholar, priest, and teacher Jacques Bonfrère published a treatise on sacred geography entitled the ‘Onomasticon’, which had originally been written in Greek by the early Christian historian Eusebius, and later translated into Latin by St Jerome. The ‘Onomasticon’, literally ‘work of names’, was essentially a topographical directory of places mentioned in scripture. Arranged alphabetically by initial letter and then by order of appearance in the holy books, the locations are listed with a reference to a specific verse, their distance in Roman miles from a major point of reference, such as Jerusalem, and a brief description of the settlement or geographical features found there.

Bonfrère’s edition was illustrated by 30 maps and views of the Holy Land, some of which were made by Nicolas Sanson. One of the principal maps was the ‘Tabula Geographia Terrae Sanctae’ of the Holy Land. The map itself is drawn after the seminal work of Christian van Adrichom, for a full description of which, please see item 607.

As on the original map, the territories of the Twelve Tribes are labelled, a plethora of towns and cities identified, and relief and woodland represented pictorially. The route taken through the wilderness by the Israelites is also shown by a double-dashed line, and the surrounding areas, including the Kingdoms of Moab and Ammon, receive a good deal of attention, with several towns and mountains identified in each. Along the lower border is a key that highlights certain important locations and the regions in which they can be found, while in the upper right-hand corner, the title is set within a vignette that shows three elaborately robed men consulting an unfurled map on the ground.

The present map is taken from an edition of the work published by François Halma in 1707.



The greatest Homann

215 HOMANN, Johann Baptist

*Iudaea seu Palaestina ob
sacratissima Redemptoris vestigia
hodie dicta Terra Sancta prout
olim In Duodecim Tribus Divisa
separatis ab invicem Regnis Iuda
et Israel.*

Publication
Nuremberg, Homann, [1707].

Description
Engraved map, with one inset.

Dimensions
510 by 585mm (20 by 23 inches).

References
Laor, 340.

Johann Baptist Homann was a German map-publisher who founded a firm in Nuremberg in 1702. In 1715, he was appointed to the prestigious position of imperial cartographer to the Holy Roman Emperor, Charles VI. Having published hundreds of individual maps, Homann’s first atlas appeared in 1707.

The map of Jerusalem within it proved a lasting feature of his work, reappearing in many subsequent volumes published by the firm, sometimes with amendments, additions, or on a different scale. The cartography is based on Guillaume Sanson’s influential enlargement of the map of Palestine made by his father, Nicolas. For a full description of the original map, please see item 177. While Homann has retained Sanson’s cartography, he has added many decorative touches, expanding upon the representation of Palestine’s mountainous landscape.

He has also added two detailed vignettes in the upper left-hand and lower right-hand corners. The former contains the title cartouche, set within a scene showing Moses receiving the Ten Commandments from God, the latter an inset map of the Sinai Peninsula. This is surrounded by an illustration of Moses and Aaron, behind whom two of the spies sent by the Prophet into Canaan bear an enormous cluster of grapes between them.



c1720, Nuremberg

216 HOMANN, Johann Baptist

*Iudaea seu Palaestina ob
sacratissima Redemptoris vestigia
hodie dicta Terra Sancta prout
olim In Duodecim Tribus Divisa
separatis ab invicem Regnis Iuda
et Israel.*

Publication
Nuremberg, Homann, [c1720].

Description
Engraved map, with one inset, original
hand-colour.

Dimensions
510 by 585mm (20 by 23 inches).

References
Laor, 340.

In a later state of Homann’s Holy Land map after Sanson the cartouche has been re-engraved, with alterations to some of the mountains and the text to the sea removed.



Carte Particuliere

217 MORTIER, Pierre [after] [Nicolas SANSON]

*Carte Particuliere des Lieux les
Plus Renommez ou les Apotres ont
Preche l'Euangile et fait Leur
Voyages, et de Celui de St. Paul a
Rome.*

Publication
[Amsterdam, Pierre Mortier, 1707].

Description
Engraved map, original hand-colour.

Dimensions
365 by 435mm (14.25 by 17.25 inches).

In 1707, a new edition of the French Geneva Bible was published in Amsterdam, edited by David Martin, a French theologian who was forced to flee to the Netherlands to take refuge from the persecution of Protestants in his native country, following the revocation of the Edict of Nantes.

The work contained both the Old and New Testament and the Apocrypha in two volumes, and was illustrated with five Biblical maps. Among these was a map of the Mediterranean Basin charting the voyage of St Paul from the Holy Land to Rome. It is a French translation of an earlier map made by Mortier for Martin’s ‘Historie des Ouden En Nieuwen Testaments’, also known as the Great Mortier Bible, which was published at the beginning of the eighteenth century, for a description of which see item 625.



Into the unknown

218 [CRULL, Jodocus]

The Travels of the Children of Israel out of Aegipt, through the Red Sea, and the Wilderness into Canaan or the Holy Land.

Publication
[London, S. Briscoe, R. Burrough, etc., 1708].

Description
Engraved map, trimmed to neatline.

Dimensions
192 by 244mm (7.5 by 9.5 inches).

An abbreviated edition of Sir Roger L'Estrange's Josephus was published in 1708, edited and extended by Jodocus Crull. Born in Hamburg but settled in England, Crull was a physician and fellow of the Royal Society, although he appears to have spent more time producing translations and compilations for booksellers. He does not appear to have been particularly successful in this, as the Society's records indicate that on at least one year Crull found himself unable to pay the subscription.

His edition of 'The Jewish History' contained two folding maps, one at page 125 showing northern Sinai, illustrating the route of the Israelites through the wilderness, and the Holy Land. The route is represented by a double line punctuated with 41 numbered circles, beside each of which is identified the name of the encampment made there. Within the Holy Land are shown many important cities from the condemned cities of Sodom and Gomorrah in the Dead Sea, to the settlement at Tiberias, founded by the eponymous Roman Emperor.

Likewise, both Biblical and historical toponyms are used to describe wider areas: the Roman provinces of Egypt, Arabia, and Phoenicia are delineated, as are the tribal territories allocated to the tribes of Israel after their capture of the Holy Land. The only decorative vignette found on the map is found off the coast of Jaffa ("Joppa", in modern-day Tel Aviv), and shows Jonah's encounter with the great whale.



219 M[OLL], Herman

Canaan, Palestine or the Holy Land etc. divided into the twelve Tribes of Israel.

Publication
[London, A. and J. Churchill, and T. Childe, 1709].

Description
Engraved map with fine original hand-colour.

Dimensions
220 by 182mm (8.75 by 7.25 inches).

References
Laor, 499.

Stoney Arabia

German-born mapmaker, Herman Moll was one of the most important figures in the English map trade during the late-seventeenth and early-eighteenth centuries. It is probable that much of the material Moll put his name to was owned and financed by others, with him operating as the creative influence and "celebrity name" for the title-page. So prolific was Moll's output of cartographic material that one might assume that he had assistants or apprentices to help, although there is no evidence of such. And so, despite his success, the "Moll firm" disappeared without trace immediately after his death in 1732.

The present map is from his less popular but nonetheless important 'Atlas Manuale', which boasted 44 maps 'of all the Parts of the Earth, as well Asia, Africa and America, as Europe'. The map of the Holy Land extends from the north-western point of Egypt up to Sidon, filled with a great deal of topographic and geographical detail, which drops off towards the east, in the deserts of Arabia and Syria. In addition to towns, cities, mountains, and rivers, Moll identifies the territories of the Twelve Tribes of Israel on both sides of the River Jordan. As is the case on many English maps of this period, the translation of the ancient names leaves something to be desired, with "Arabia Petraea" rendered as "Stoney Arabia", for instance.



From Halma’s Greek Bible

220 HALMA, François [after] J[acques] BONFRERE

Tabula Geographica Terrae Sanctae.

Publication
[Leeuwarden, François Halma, 1709].

Description
Engraved map with one inset, evenly age-toned.

Dimensions
250 by 710mm.

References
Poortman & Augusteijn, 33.3a.

In 1709, François Halma published his Greek bible the ‘Vetus Testamentum’, which contained, plans, views, and maps to illustrate the text, such as the present map, which was based on his edition of Bonfrère’s map, please see item 214 for a full description.



Going native

221 [HALMA, François after Claes Janszoon VISSCHER]

Descriptio Paradisi, et Terrae Canaan, Regionumque a Patriarchis primum habitatarum.

Publication
[Leeuwarden, François Halma, 1709].

Description
Engraved map.

Dimensions
250 by 375mm (9.75 by 14.75 inches).

References
Cf. Laor, 517 and 917; Poortman & Augusteijn, 33.2.

François Halma published a Latin translation of Nicolaes Visscher’s map of the Near and Middle East. In cartographical detail, it is practically identical, focusing predominantly on the places, peoples, and events of the first book of scripture. It depicts, for example, the Garden of Eden, Tower of Babel, and journeys of the Patriarchs through the region.

Similarly, the Holy Land itself is divided not into the territories of the Twelve Tribes, but into the areas inhabited by its native peoples, including the Jebusites, Hittites, and Canaanites. Halma has also retained the brief descriptive notes found across the map, identifying, for instance, the place where Jonah was swallowed by the whale.



As seen from the sea

222 [ANONYMOUS after Johann Georg BODENEHR]

Eigentlicher Abriss des Heiligen oder Gelobten Lands.

Publication
[?Frankfurt, c1710].

Description
Engraved map, evenly age-toned.

Dimensions
256 by 378mm (10 by 15 inches).

Member of a prominent Augsburg publishing family, Johann Georg Bodenehr (1631-1704) produced a range of maps and views throughout his career. In the latter-half of the seventeenth century he published a map of the Holy Land entitled ‘Eigentlicher Abriss des Heiligen oder Gelobten Lands’. Oriented to the east, the map extends from the Nile Delta up to Sidon and Lebanon in the north, and across the Holy Land from the Mediterranean coast to the limits of the Israelites’ lands where they bordered those of the Ammonites. Places important to scriptural history are shown in greater illustrated detail, such as the city of Babylon and the woods of Ephraim, and the route of the Jews from Egypt to Canaan.

The present map is cartographically identical, but differs stylistically. Mountains and verdant areas are illustrated in greater detail, and the sailing ships shown on the Mediterranean are more spread out. Likewise, the banner that originally housed the title has been omitted. With the original German retained, it appears that the anonymous maker of this later copy was probably active in Germany during the eighteenth century, although it is not known for what publication he re-engraved Bodenehr’s map.



Baeck to the Holy Land

223 BAECK, Elias

Palaestina, das Gelobte Land, oder Heilige Land.

Publication
[Augsburg, Elias Baeck, 1710].

Description
Engraved map with original hand-colour.

Dimensions
203 by 280mm (8 by 11 inches).

References
Laor, 86.

The work of German painter, engraver, and publisher Elias Baeck is commonly signed “Elias Bäck a. H.”, the initial standing for his interesting alias of “Heldenmuth”, which literally means “heroism”. Baeck worked in Rome for several years during the early-eighteenth century, before returning to his native Augsburg to establish himself as a printer. As well as his popular portraits and landscapes, he also produced cartographical work, most notably his ‘Atlas Geographicus’, which first appeared in 1710.

The first edition of the atlas contained 44 maps covering the four continents of Europe, Asia, Africa, and America. Baeck generally based his maps on those produced by earlier European cartographers, and the design of the atlas itself is copied from Alexis Hubert Jaillot’s 1696 ‘Atlas Nouveau’. His map of ‘Palestine, the Promised Land, or, the Holy Land’ is oriented to the west, with the Levantine coast of the Mediterranean stretching horizontally along the top.

It shows the Holy Land during the First Temple period, divided into the territories of the Twelve Tribes and bordered by the Kingdoms of Moab and Ammon, with the Arabian Desert extending even further east. Baeck may have taken the map from Martin du Plessis’s ‘Nouvelle Geographie’, for which see item 198.



Swiss chart

224 OESCHLIN, J. St.

[Map of the Holy Land, The Twelve Tribes].

Publication
Einsiedeln, [c1710].

Description
Engraved map with one inset, with original hand-colour.

Dimensions
220 by 410mm (8.75 by 16.25 inches).

This eastward oriented map of the Holy Land focuses on the allotment of land to the Twelve Tribes of Israel, delineated by colour wash and name. Regions, cities, mountains, and waters are also labelled, with Jerusalem surmounted by a cross. Other small symbols such as crossed swords show the location of battles, while along the path of the Israelites’ journey through Sinai, a small illustration of a snake wrapped around a pole represents the healing of bitten Israelites by the bronze serpent erected by Moses (Numbers 21:8-9).

A small inset map in the lower right-hand corner depicts the Nile Delta and the city of Rameses, illustrated with a crocodile and a bull. The imprint beneath the map identifies its maker as J. St. Oeschlin of Einsiedeln, and while several families of that name are documented to have lived in the Swiss town during the eighteenth and nineteenth centuries, there does not appear to be any remaining evidence of an engraver or publisher among them.



From the Statenvertaling

225 [DANCKERTS, Cornelis after Nicolaes VISSCHER]

De Gelengenthey van t’ Paradys en’t Landt Canaan.

Publication
Amsterdam, Cornelis Danckerts, [1710].

Description
Engraved map, Dutch text to verso.

Dimensions
349 by 513mm (13.75 by 20.25 inches).

References
Poortman & Augusteijn, 32.2.

Cornelis Danckerts’s map of the Near and Middle East, engraved by Albert Schut after Visscher. For a full description of the map, please see item 108. The present example is the third state of the map, on which Danckerts’s imprint has been replaced by those of Wetstein and Smith of Amsterdam and Luchtmans of Leiden. It was included in an edition of the Statenvertaling, or Dutch State Bible, published in 1762.



Amsterdam and Leiden, 1727-1734

226 D[ANCKERTS], C[ornelis] [after
Claes Janszoon VISSCHER]

*De Gelengentheyt van t' Paradys
en't Landt Canaan.*

Publication
Amsterdam and Leiden, R. & J. Wetstein
and William Smith, and Samuel Luchtmans,
[1727-1734].

Description
Engraved map.

Dimensions
340 by 500mm (13.5 by 19.75 inches).

References
Poortman & Augusteijn, 32.2 state 2.

A later state of Cornelis Danckerts's map of the Near and Middle East engraved by Albert Schut, with Danckerts's publication line removed and replaced with that of Rudolf and Jacobus Wetstein, William Smith, and Samuel Luchtmans. Rudolf and Jacobus worked with their fellow Amsterdam publisher William Smith, between 1727 and 1734, with Samuel Luchtmans providing an outlet in Leiden.



c1710, Amsterdam

227 [DANCKERTS, Cornelis II after
Nicolaes VISSCHER]

Het Beloofte Landt Canaan.

Publication
[Amsterdam], Cornelis Danckerts, [c1710].

Description
Engraved map, Dutch text to verso.

Dimensions
403 by 525mm (15.75 by 20.75 inches).

References
Poortman & Augusteijn, 32.5.

Cornelis Danckerts's map of the Holy Land was engraved by Albert Schuts and based on Nicolaes Visscher's map of the Holy Land. For a full description of the map, please see item 138.



We got the Funck

228 FUNCK, David [after Frederik DE WIT]

Novissima totius Terrae Sanctae Sive Promissionis Descriptio.

Publication
[Nuremberg], David Funck, [1710].

Description
Engraved map with original hand-colour in outline.

Dimensions
475 by 565mm (18.75 by 22.25 inches).

References
Laor, 296.

David Funck, who often signed his work as “D. Funcken”, took over the publishing house of his father-in-law Jacob von Sandrart in 1679, and successfully established himself as a publisher, engraver, and cartographer. His work circulated widely around Germany, and some publications even further afield. Johann Baptist Homann, who rose to fame with his maps of the Americas, apprenticed under Funck until 1702, when he departed to establish his own independent workshop.

Although Funck was responsible for several pieces of original cartography, his map of the Holy Land was drawn after Nicolaes Visscher’s influential map of 1659, and included the additions made by de Wit in 1670. For a full description of the original Visscher map, please see item 140, and for de Wit’s version, item 165.

Funck’s version, which first appeared around 1700, retains all the original cartographic information, but omits the scale bars from the lower right-hand corner and embellishes the title cartouche with a new vignette. Funck’s design shows the title surrounded by putti, one holding the stone tablets which bear the Ten Commandments, another a large cluster of grapes. In scripture, grapes are often used to symbolize abundance, prosperity and bounty, a reminder of God’s gifts to humans.



Snake attack

229 [STERN, Cornelius Johann]

Palaestinae Seu Terrae Canaan Regionumque adjacentium Tabula Nova qua accurate delineantur omnia quae illustrandis libris Biblicis praesertim Prophetis sunt necessaria.

Publication
[Lüneburg, Cornelius Johann Stern, 1711].

Description
Engraved map, Latin text to verso.

Dimensions
370 by 490mm (14.5 by 19.25 inches).

Made by Cornelius Johann, later scion of the enduring Stern publishing family, probably for the Bible he published in 1711, was a map of the Holy Land in the period following the Israelite Conquest. Cities, tribal allotments, mountains, and other sites and settlements appear across the map, including nomadic peoples in the deserts of Arabia. In the upper left-hand corner the title is housed within a vignette that shows the bronze snake erected by Moses to ward off the deadly bites of the serpents sent by God (Numbers 21:4-9). Below this a key of symbols explains how royal cities, provincial cities, “cities of middle rank”, towns, and woodlands are represented.



Mountain Jews

230 [LASOR A VAREA, Alphonsus]

*Questa Tauola e l'Antica Siria
ch'ora destinta in dodici Tribu hora
si chiama la Soria et terra Sancta
poseduta dal Turco.*

Publication
[Padua, Jo Baptista Conzattus, 1713].

Description
Engraved view, Latin text to verso.

Dimensions
160 by 220mm (6.25 by 8.75 inches).

References
Laor, 430.

Eighteenth-century monk Raffaello Savonarola had access, through his position at the monastery library at Padua, to a wealth of maps, books, and other documents spanning a broad range of fields. He drew on many of these to produce his ‘Universus terrarum orbis scriptorum’, which was first published in 1713 under the almost-anagrammatical pseudonym of Alphonsus Lasor a Varea.

The work was a historical, geographical, and religious dictionary of the world in two volumes, with its pages filled with three columns of Latin text and many of its entries intricately illustrated with small engravings. These included maps, plans, and views printed from earlier Italian works, namely Tomaso Porcacchi’s ‘Le Isole più famose del Mondo’ (1572), Nicolo Valegio’s ‘Raccolta di le piu illustri et famose Citta di Tutto il Mondo’ (c1595), Magini’s edition of Ptolemy’s ‘Geografia’ (1596), and Giuseppe Rosaccio’s ‘Viaggi a Costantinopoli’ (1598).

The entry for Palestine is illustrated by a map of the Levantine Coast and the Near East, taken from this final source. There are many toponyms on the mainland, some illustrated with miniature depictions of their settlements, such as Jerusalem, Damascus, and Alexandria. In the Mediterranean Sea, ships, sea-creatures, and islands are found, the largest being the island of Cyprus, where a number of significant ports and cities are identified. Likewise, relief is represented pictorially, with Mount Lebanon and Mount Sinai towering up out of the surrounding desert. The outdatedness of the source is apparent in the numerous imaginary bays that appear along the Mediterranean coastline.



A Coronellian chorographia

231 [Attributed to] CORONELLI, Vincenzo [Maria] [after Christian van ADRICHOM]

*Chorographia Palestinae Seu
Terrae Sanctae.*

Publication
[Venice, 1714].

Description
Engraved map, original hand-colour in outline.

Dimensions
232 by 515mm (9.25 by 20.25 inches).

Attributed to Coronelli, but almost certainly not his work, was a highly detailed map of the Holy Land entitled ‘Chorographia Palestinae seu Terrae Sanctae’. It is drawn after Christian van Adrichom, for whose influential map of the Levant, please see item 607.

The present map retains the majority of the geographical information, while omitting most of the small vignettes that illustrated the original work, although the plan of the Israelite encampment still appears in northern Sinai. The cartographer has also included additional information besides many of the toponyms, including references to specific verses from the Bible, as well as extensive notes along the lower edge of the map providing extra information about the geography and population of the territories of the Twelve Tribes.

The map resulted from the same sort of scholarly rigour that brought Coronelli much of his success, but differences in style and contemporary records make it highly unlikely that the attribution in the title is correct.



The Patriarchate of Antioch

232 AA, Pieter van der [after Nicolas SANSON]

Patriarchatus Antiocheni Geographica Descriptio.

Publication
Leiden, Pieter van der Aa, [1714].

Description
Engraved map.

Dimensions
387 by 518mm (15.25 by 20.5 inches).

References
Cf. Laor, 769; Van der Krogt, 50:07.

Nicolas Sanson’s map of the Patriarchate of Antioch was reissued by François Halma in 1704, and again after Halma’s plates were acquired by Pieter van der Aa in 1713.

Van der Aa published his version in 1714, retaining all the original cartographic and decorative features. While the ostensible focus of the map is on the Patriarchate of Antioch, it actually depicts the entirety of the Near and Middle East during antiquity, specifically during the early centuries of the first millennium. At this time, much of the region was under the control of the Roman Empire and Christianity was putting down strong roots in several important locations, one of which was certainly Antioch. The capital of Roman Syria and the fourth largest city in the Roman Empire, it was in Antioch that the followers of Christ first received the name ‘Christians’.

The Patriarchate was originally founded by St Peter himself, and by the fourth century served the largest number of Christians of any of the ancient Patriarchates, governing areas in modern-day Turkey, Lebanon, Israel, Syria, Jordan, Iraq, and Iran. Many of these regions are shown on this map, divided into the provinces, districts, and states of the early centuries. Some of these, such as “Aegyptus”, “Phoenicia”, and “Arabia Petrea” [sic] were directly controlled by the Roman Empire, some were independent, such as “Osrhoena”, while others periodically went in and out of Roman control, including “Isauria” and “Armenia”.



The Holy Land in the time of Moses and Joshua

233 [RELAND, Adrian]

Conspectus Palaestinae uti divisa fuit a Mose et Josua.

Publication
[Utrecht, William Broedelet, 1714].

Description
Engraved map with fine original hand-colour.

Dimensions
196 by 151mm (7.75 by 6 inches).

Despite never leaving the Netherlands, seventeenth-century scholar, cartographer, and philologist Adrian Reland had a great impact on the European understanding of Middle Eastern and Asian linguistics and cartography. Fluent not only in a number of modern European languages, Reland also knew Arabic, Hebrew, and other Semitic dialects, and studied Persian to further his research into the connection between Eastern mythology and the Old Testament.

After years of compiling and studying Arabic texts, Reland published ‘De religione Mohammedica libri duo’ in 1705, which was extended in 1717, and came to be considered the first rigorous survey of Islamic beliefs and practices. It soon became a reference book across Europe, with translations in Dutch, English, German, French, and Spanish; its popularity was matched by its criticism, however, and the book was placed on the Index Librorum Prohibitorum.

Between the publication and the expansion of ‘De religione Mohammedica’, Reland produced two books concerning the Holy Land: ‘Antiquitates Sacrae veterum Hebraeorum’ in 1708, and ‘Palaestina ex monumentis veteribus illustrata’ in 1714. In the latter, he mapped the historical developments and features of the Holy Land by illustrating Classical quotations with topographic maps. Johannes de Broen engraved maps for Reland, one of the earliest showing “the appearance of Palestine as it was divided by Moses and Joshua”. It describes the territories of the Twelve Tribes of Israel, as decreed by Moses and allocated by Joshua after the Israelite victory at Jericho. Unusually, Ruben and Gad, Judah and Simeon, and Manasseh and Ephraim, are presented here as shared territories.

Few landmarks are identified on the map: a small number of important cities, mountains, and waters are shown in Canaan, while in Trans-Jordan, only Chesbon appears. The latter may be highlighted due to its importance in the Books of Numbers and Deuteronomy, where it is mentioned as the capital of the Amorite king, Sihon, whom the Israelites defeated under Moses.

Interestingly, the Hebrew names with which the waters were labelled in the first map are omitted here. Along the lower edge of the map, an elaborate vignette shows Joshua and the elders dividing up the newly conquered Holy Land with the aid of a large map. The Israelite encampment is visible in the background, and in the centre the title is engraved into a large slab of rock surmounted by the ruins of an ancient urn.



The Second Temple Period

234 [RELAND, Adrian]

Conspectus Palaestinae et regionum, in quas distributa fuit stante Templo Secundo.

Publication
[Utrecht, William Broedelet, 1714].

Description
Engraved map with fine original hand-colour.

Dimensions
196 by 152mm (7.75 by 6 inches).

Reland’s map here presents Palestine “when the Second Temple was standing and in the time after its destruction, of which there is a record in the apocryphal books, the New Testament, and the writings of Josephus, Eusebius, Hieronymus and Epiphanius” (trans.). Accordingly, the various cities, regions, and rivers are labelled with the Latin names by which they were known under the Roman Emperor, and the Roman administrative provinces of Judea, Samaria, and Upper and Lower Galilee are also represented. There are fairly few settlements and geographical features recorded on the map, as it instead focuses on the regional divisions.

As on Reland’s other maps, the vignette along the lower edge reflects its contents, here showing Roman soldiers with all the trappings of the Empire, including the eagle-topped standard and a Roman coin. Two of the soldiers are examining a large slab of rock, on which the title of the map is engraved, while a military camp can be seen in the background.



Wingwomen

235 RELAND, Adrian

Facies Palestinae ex Monumentis Veteribus.

Publication
[Utrecht, Willem Broedelet, 1714].

Description
Engraved map.

Dimensions
560 by 495mm (22 by 19.5 inches).

References
Laor, 643.

The Holy Land under the Roman Empire is shown on Reland’s map of the region divided into Galilee, Samaria, and Judea. Likewise, Trans-Jordan is labelled “Peraea”, as it is often referred to in New Testament and Roman writings.

The land is dominated by relief, which is represented pictorially, although its significant cities and ports are also shown, presented as small circles and identified by name. In the lower left-hand corner the Latin title is surmounted by a decorative vignette showing two allegorical women. One, who has wings growing from her temples and is holding a pair of compasses, is receiving something from the other, who is normally winged and holds an olive branch. Between them is a cockerel and behind them a sheep. Seated on the floor besides them is another woman, gazing out at the sea, upon which several ships are sailing; in the background a developed port city is visible. The scale bar and publisher’s imprint are also situated along the lower border, beneath which is found the Dutch title.



The Holy reLand

236 RELAND, Adrian

Facies Palestinae ex Monumentis Veteribus.

Publication
Utrecht, J[ohannes] Broedelet, after 1720.

Description
Engraved map.

Dimensions
605 by 525mm.

References
Cf. Laor, 654.

Johannes Broedelet, the son of William Broedelet who had published Adrian Reland’s ‘Palaestina ex monumentis veteribus illustrata’, reissued the maps as separate sheets, including the general map of the ancient Holy Land.



The dubious journeys of Jesus

237 SENEX, John [and] Wil[liam] Taylor [after Nicolas SANSON]

A map of the Holy Land divided into the XII Tribes of Israel wherein is exactly mark'd ye travels of Iesus Christ.

Publication
[London], printed for J Senex at the Globe in Salisbury Court, and W. Taylor at the Ship in Pater-Noster-Row, [1716].

Description
Engraved map, with fine hand-colour in outline and in part.

Dimensions
402 by 492mm (15.75 by 19.25 inches).

References
Laor, 717.

John Senex was one of the most important English mapmakers and publishers of the eighteenth century. Such was his contribution to the development of the British map trade, that he was elected in 1728 to the Royal Society. Among his many cartographic publications was a series of maps drawn after Nicolas Sanson and released in 1716 as a series entitled ‘Sacred Geography’, designed to aid one’s understanding of the Bible.

The fourth map in this series is a general map of the Holy Land in the aftermath of the Israelite conquest, with the region divided into the territories of the Twelve Tribes. It is once again heavily based on the earlier work of Nicolas Sanson, for a full description of which, please see items 633 and 634.

Senex has made a few notable changes to the map, including the removal of the inset of ancient Syria and the addition of double lines across the image, indicating the journeys taken by Christ around the Holy Land. The line stretches as far north as Zarephath, in Sidon, which was where God resurrected a dead boy through Elijah after his widowed mother shared her last meal with the Prophet (I Kings 17). Although Christ reminds his followers of this miracle (Luke 4:26), there is no account in the Bible of him visiting the town himself, or ever travelling that far north. Moreover, the escape to, and the later return from, Egypt is not represented, despite being a canonical event in the early life of Christ (Luke 2:13-23).



The Risen Christ

238 SENEX, John [and] William Taylor [after Daniel STOOPENDAAL]

The Land of Canaan travel'd over by O.S. Jesus Christ and by his Apostles.

Publication
[London], printed for J Senex at the Globe in Salisbury Court, and W. Taylor at the Ship in Pater-Noster-Row, [1716].

Description
Engraved map, with fine hand-colour in outline and in part.

Dimensions
405 by 490mm (16 by 19.25 inches).

References
Laor, 718.

This map, also included in Senex’s ‘Sacred Geography’, shows the land to both the west and east of the Jordan. It appears to be drawn after the slightly earlier work of Daniel Stoopendaal, whose maps were included in the Dutch Bible of 1714; Stoopendaal’s cartography was based directly on Nicolaes Visscher’s map of 1650, but his decorative border, replicated here, seems to have been original.

Senex has abridged Stoopendaal’s map, which showed parts of the Sinai Peninsula to the south and more of Syria in the north, while also adding new information to the eastern areas of the Arabian Desert and the Ammonite kingdom. He has also removed the small vignettes found on the original map, and added a network of all the major roads crossing the Palestinian region, from Egypt to Tyre and beyond. Much of the cartography has, however, been retained, with the same tribal territories delineated by coloured borders, the same double line representing the route taken by the Israelites through the wilderness, and the same cities, mountains, and rivers shown.

A key has been added in the upper left-hand corner. Senex has replicated and expanded the original vignette found along the lower border of the map. In the centre is Christ, rising from the tomb and flanked by an angel on one side, the blinded Roman sentries on the other (Matthew 28:2-5). To the left of this image is an inset vignette of the nativity, surrounded by an angel, two of the evangelists, and a lion; on the right, the other two writers of the Gospels are seated either side of another vignette depicting the crucifixion. This image is also surrounded by a cow and a phoenix, which symbolizes rebirth and eternal life.



Stop! It’s Palestime!

239 [PRIDEAUX, Humphrey after Christoph CELLARIUS]

Palestina seu Terra Sancta.

Publication
[London, R. Knaplock, and J. Tonson, 1717].

Description
Engraved map.

Dimensions
530 by 405mm (20.75 by 16 inches).

References
Cf. Laor, 595.

Born in 1648, Cornish churchman and scholar Humphrey Prideaux published a number of written works on a range of subjects throughout the late-seventeenth and early-eighteenth centuries, including the church, antiquities, education, history, and theology. Among the latter was a polemic against deists entitled ‘Life of Mahomet’ and his magnum opus, a two-volume history of the Jews entitled ‘The Old and New Testament connected’. This was first published from 1715-1717 and ran to numerous editions throughout the subsequent decades; later translations and critical examinations of the text are also testament to its success.

The work was illustrated with five maps, one urban view, and an engraving, among which was a general map of the Holy Land drawn after Christoph Cellarius. Cellarius’s map, of the same title, had first been published in his ‘Geographia antiqua iuxta et nova’ of 1687. Prideaux appears to have made no changes whatsoever to either cartography or decorative features, opting to use the simple rectangular cartouche found on some versions of the original map. The other regional maps, showing Egypt and Syria, for example, are also taken from Cellarius’s atlas.



Paolo Petrini’s Palestine

240 PETRINI, Paolo [after] Guillaume SANSON

Terra Sancta siue Promissionis, olim Palestina, in duo diuisa Regna, Israel et Iuda et in sex sub diuisa Provincias scilicet Iudaea, Samaria, Galilaea, Trachonitide, Peraea et Idumaea ac in duodecim Tribus Filiorum Israel distributa.

Publication
Naples, Paolo Petrini, 1717.

Description
Engraved map with one inset, with original hand-colour in outline, evenly age-toned.

Dimensions
418 by 557mm (16.5 by 22 inches).

References
Laor, 561.

In 1717 Italian publisher Paolo Petrini issued his own edition of Guillaume Sanson’s map of the Holy Land. For a full description of the map, please see item 177. Petrini made several changes, including an inset map of the Holy Land and environs, including Cyprus, and an ornate title cartouche flanked by figures of Moses and Aaron.



After the flood

241 MOULLART-SANSON, [Pierre]

Terre des Fils de Chanaan dont'ils s'emparerent sur les Descendans de Sem.

Publication
[Paris, Chez Guillaume Desprez et Jean Desessartz, 1717].

Description
Engraved map with one inset, fine hand-colour in outline.

Dimensions
390 by 457mm (15.25 by 18 inches).

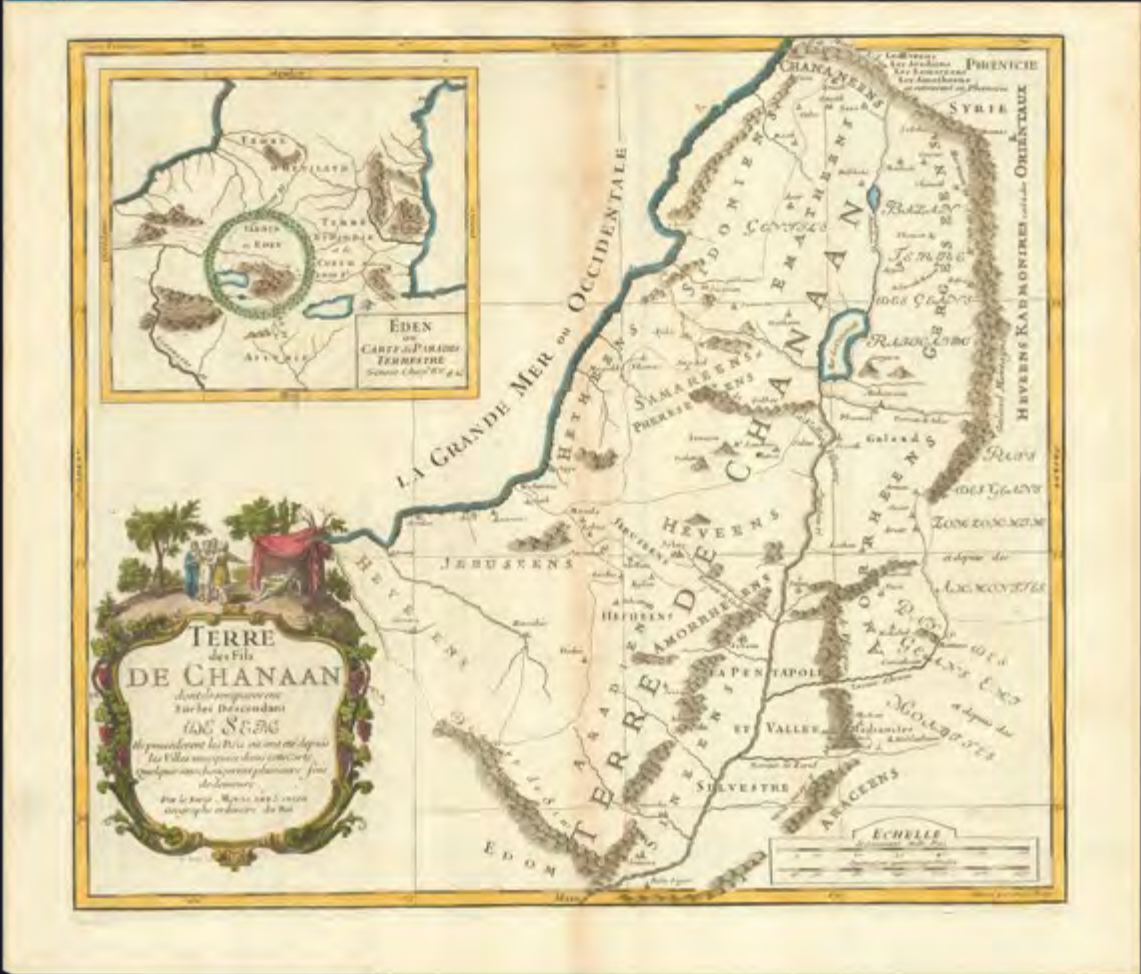
References
Laor, 509.

Pierre Moullart was the grandson of Nicolas Sanson, the father of French cartography. In 1692, he took over the family firm from his uncles, all of whom died without male heirs, and feeling a duty to preserve the name of this cartographical dynasty, he adopted “Sanson” as a second surname, becoming Pierre Moullart-Sanson. Throughout his career, which spanned the 1690s and the first three decades of the eighteenth century, Moullart-Sanson produced a great number of notable maps, many of which were reissues of his great ancestor’s work.

As well as being available for sale as separate sheets, his work also appeared in several contemporary and later publications, including a 1717 edition of the Bible. The ‘Bible de Port-Royal’, translated and edited by Louis-Isaac Lamaistre de Sacy, was first published in instalments between 1667 and 1696, for part of which time the author was imprisoned in the Bastille. It was an instant success and became the most widespread French Bible of the eighteenth century, running to numerous editions, and in 1717 was published by Guillaume Desprez and Jean Desessartz with six double-page maps by Moullart-Sanson.

Among these was his map of Canaan as inhabited by the descendants of Noah’s eldest son, Shem, who founded the dynasty that would produce Abraham, and thus Jacob and the Twelve Tribes. His early genealogy is recorded in the Table of Nations (Genesis 10), where it is also told that “the region where they lived extended from Mesha toward Sephar, in the eastern hill country”, roughly corresponding to the land of Canaan.

Moullart-Sanson shows the “land of the sons of Canaan, which they seized from the descendants of Shem” (trans.), identifying the territories of each tribe from Shem’s line, as well as other native peoples in the surrounding areas. He also includes a number of important cities and sites across Palestine, labelled with the names by which they were known during the Age of the Patriarchs and before: what would become Jerusalem, for example, is here “Jebus”, and the valley that would later contain the Dead Sea is present on this map as the plain of “Pentapole” after the five cities - Seboim, Adama, Gomorrah, Sodom, and Bala - which were situated there. In the upper left-hand corner, an inset map shows the region just to the north of Mesopotamia, where the ancient kingdom of Armenia was later located. It is here that Moullart-Sanson, in the model of his grandfather, locates the Garden of Eden, encircled by a ring of woodlands and containing both mountains and lakes.



Abraham's adventures

242 MOULLART-SANSON, [Pierre]

Carte Pour l'Intelligence des Voyages d'Abraham, Faits par l'ordre de Dieu, en Asie et en Egypte.

Publication
Paris, Chez Guillaume Desprez et Jean Desessartz, 1712 [but 1717].

Description
Engraved map with one inset, fine hand-colour in outline.

Dimensions
390 by 455mm (15.25 by 18 inches).

References
Laor, 510.

Moullart-Sanson's map of the Holy Land during the Age of Patriarchs depicts the region before the Israelite conquest and subsequent division of the region into its twelve tribal territories. The main map shows the Near and Middle East, with the ancient states of Mesopotamia, Assyria, Syria, and the kingdoms of Egypt and Edom identified by name. Mountains and rivers are represented across the map, and in the land to the north of Mesopotamia, Moullart-Sanson has situated the Garden of Eden. To the east of Paradise lies Nod, the land of wandering to which Cain was exiled after his murder of Abel (Genesis 4:16). Although toponyms are sparse, appearing mainly in Canaan, which is still occupied by its native peoples, certain cities of importance in the life and travels of Abraham are shown, such as his native town of Ur (Genesis 11:28), Harran, where his father Terah took the family to settle (Genesis 11:31), and Hebron, where he built an altar to God (Genesis 13:18).

An inset note in the upper left-hand corner lists Canaan's various inhabitants, as well as its most important sites and cities; the title of the map is followed by a similar explanatory note describing the history of the region set within an elaborate bucolic illustration featuring cows, sheep, and bee hives, the angel appearing to Hagar, the mother of Ishmael (Genesis 16:7-8), and Abraham's near-sacrifice of his son Isaac (Genesis 22:9-18). Beneath the title is an inset map showing the Sinai Peninsula.



after 1717, Paris

243 MOULLART-SANSON, [Pierre]

Carte Pour l'Intelligence des Voyage d'Abraham, Fait par l'ordre de Dieu, en Asie et en Egypte.

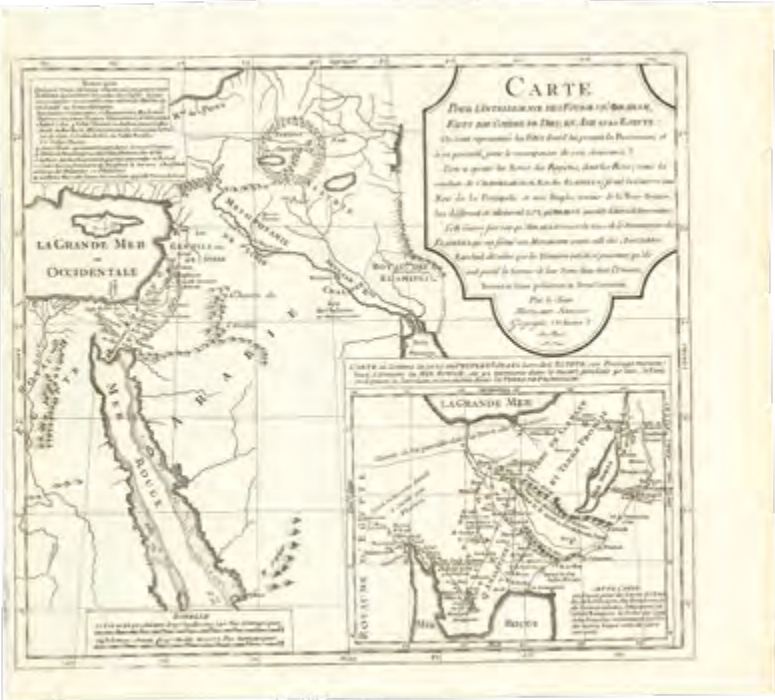
Publication
[Paris, Chez Guillaume Desprez et Jean Desessartz, 1717, but later].

Description
Engraved map with one inset.

Dimensions
365 by 400mm.

References
Laor, 510.

A later state of Pierre Moullart-Sanson's map of the Holy Land and beyond, illustrating Abraham's journeys across the Near East. For a full description, see item 242. The present example has been re-engraved with a slightly amended title, the omission of any imprint, and a drastic simplification of the title cartouche, which is here a simple frame.



Levitical geography

244 MOULLART-SANSON, [Pierre]
[after Guillaume SANSON]

*Description géographique de la
Terre Promise, Terre des Hebreux,
et des Israelites partagee selon
l'Ordre de Dieu Aux Douze Tribus,
Descendantes de Douze fils de
Jacob... pour le Livre de Josue.*

Publication
[Paris], Chez Guillaume Desprez et Jean
Desessartz, [1717].

Description
Engraved map, with fine hand-colour in
outline and in part.

Dimensions
395 by 450mm (15.5 by 17.75 inches).

References
Laor, 511.

A general map of the Holy Land, divided into the territories of the Twelve Tribes of Israel. It is drawn after Guillaume Sanson and Alexis-Hubert Jaillot, whose ‘Iudaea seu Terra Sancta’ was an expansion on the map of the Holy Land originally published in 1650 by Nicolas Sanson. For a full description of the Sanson-Jaillot map, please see item 177.

While Moullart-Sanson has retained the general geographical outline of the earlier map, keeping the same coastline, the course of the rivers, and the shape of the various bodies of water, he has modified the borders of the tribal territories, presenting them as less linear and more undulating. He has also omitted a number of the cities and sites, and placed greater emphasis on relief, which is represented pictorially.

Furthermore, he made the addition of a decorative border to the right, in which is shown a vignette of Joshua allocating districts in the newly conquered Holy Land (Joshua 13-14) with the aid of a map, as well as a smaller inset scene showing the spies of Moses bringing back the supernaturally large cluster of grapes they discovered in Canaan (Numbers 13:23). At the base of the border is a cartouche housing the scale bars. After the title, which is set within a similarly decorative cartouche in the upper left-hand corner, a note explains how the land was divided between the Tribes, and that the Levites were given cities across Palestine rather than their own territory.



As wise as Solomon

245 MOULLART-SANSON, [Pierre]

La Monarchie des Hebreux sous Salomon ou le Roiaume d'Israel distingue en douze prefectures ou gouvernements. Ce royaume a dure 120 ans... 40 ans sous Saül, 40 ans sous David et enfin 40 ans sous Salomon.

Publication
[Paris], Chez Guillaume Desprez et Jean Desessartz, [1717].

Description
Engraved map, with fine hand-colour in outline and in part.

Dimensions
395 by 450mm (15.5 by 17.75 inches).

References
Laor, 512.

Using the same geographical template as shown on his other maps of Palestine, Pierre Moullart-Sanson created a map of the Holy Land under King Solomon. Conventionally thought to have ruled over the United Kingdom of Israel from 970 to 931 BC, Solomon was know for his incredible wealth and wisdom, and was responsible for building the First Temple in Jerusalem. In fact, a vignette above the title shows the ruler presiding over the construction of this great building.

To adminster his extensive kingdom, “Solomon had twelve district governors over all Israel, who supplied provisions for the king and the royal household. Each one had to provide supplies for one month in the year” (I Kings 4:7). The districts governed by these 12 officials are identified on the map, as are the territories of the Twelve Tribes of Israel and the surrounding lands of Syria, the Moabites, Ammonites, and Edomites.

Alongside the land divisions, Moullart-Sanson depicts a great number of significant towns and cities, rivers, mountains, valleys, and religious sites. The Dead Sea is labelled as the “Sea of the Desert, or Sea of Solitude”, as it is called in Joshua 3:16, while the Sea of Galilee is captioned the “Magdalene Sea of Cenereth” (Joshua 13:27). In the upper left-hand corner is an inset with a smaller-scale map of the Levant, again showing Solomon’s kingdom but also including more of the surrounding land.

The map is less geographically detailed and far fewer places are identified by name, although interestingly the Tribes of Benjamin and Ephraim are still shown, perhaps because the former had produced the first king, Saul, and the first ruler of the Kingdom of Israel came from the latter, in the aftermath of Solomon’s death and the partition of his kingdom. A note on the right of the inset explains that “King Solomon owned all the land beyond the River of Ephrates from Taphsa to the city of Gaza, and all the Kings of these regions obeyed him. He was at peace with all his neighbors” (trans.).

Although Solomon’s reign was known as a time of peace, towards the end of his life, the king was compelled to contend with opposition from several enemies, including an Edomite royal named Hadad, and the King of Damascus, Rezon of Zobah (I Kings 11:14-25).



Herod the Builder

246 MOULLART-SANSON, [Pierre]

La Judée ou Palestine, sous le Roi Herodes surnomme le Grand ou sont la Judée, la Samarie, la Galilée, la Thraconitide ou Ituree, la Pérée et l'Idumée Pour le Nouveau Testament et pour les Livs. des Machabees.

Publication
[Paris], Chez Guillaume Desprez et Jean Desessartz, [1717].

Description
Engraved map, with fine hand-colour in outline and in part.

Dimensions
394 by 455mm (15.5 by 18 inches).

References
Laor, 513.

The Herodian Kingdom of Judea, a client state of the Roman Republic founded in 37 BC, when the Senate declared Herod the Great ‘King of the Jews’. Under Herod, the kingdom encompassed the majority of the Levant, extending from the the mountainous basin surrounding Petra in the south, up to the northern borders of the tribal territories, with a promontary into Syria and extensive eastern lands that are not shown by Moullart-Sanson, who focuses his map on the Holy Land, using his ‘Description géographique de la Terre Promise’ as a cartographical template (item 244).

The state was short-lived, as following Herod’s death in 4 BC his lands were divided between his sons. The writings of Josephus list three sons: Archelaus, who ruled over Judea and Samaria, Philip, who took control of the territory of Batanaea to the northeast of the Jordan, and Antipas, who inherited Galilee and Perea. Of Herod’s successors, Archalaus ruled his territory so ineffectively that he was soon dismissed by Augustus, with his brother Herod Antipas likewise replaced as Tetrach of Galilee and Perea by Caligula. St Luke, however, refers to another tetrach named Lysanias to whom the district of Abilene in the northeast was entrusted. The tetrachy of Lysanias is included on Moullart-Sanson’s map, the title of which explains that the cartographer used the New Testament and the Book of Maccabees as his sources for the information shown.

The map shows both the borders and divisions of the Herodian kingdom, and the delineations of the territories inhabited by the Twelve Tribes of Israel; the surrounding areas of Egypt, the Desert of Pharan, Arabia, and the Ammonite kingdom are also identified. A decorative cartouche on the right of the map contains a description of the division of the Herodian kingdom in 4 BC, beneath which there is another brief note explaining the different names by which the land was known in antiquity.

Above these is a vignette showing King Herod directing some of the construction works for which he became known as ‘Herod the Builder’. The most ambitious of his projects was the expansion of the Second Temple at Jerusalem, which commenced in 20 BC and continued for another 80 years. Although he made efforts to comply with religious law, employing 1,000 priests as masons and carpenters, his renovation of the Temple complex attracted a great deal of criticism from the Jews, who disavowed the installation at the entrance of a large golden eagle, as the eagle was the symbol of Imperial Rome.



An expansion on Sanson

247 MOULLART-SANSON, [Pierre]
[after Nicolas SANSON]

*Les voyages de Notre Seigneur
Jesus Christ et des Apotres St.
Pierre et St. Paul dans l'Asie,
l'Afrique et l'Europe. L'on a ajoute
tous les noms des regions et des
lieux dont'il est parle dans le
Nouveau Testament.*

Publication
Paris, [Chez Guillaume Desprez et Jean
Desessartz, 1717].

Description
Engraved map with two insets, with fine
hand-colour in part.

Dimensions
395 by 445mm (15.5 by 17.5 inches).

References
Laor, 514.

The travels of Jesus Christ and the missionary voyages of two of his Apostles, St Peter and St Paul, are illustrated on Pierre Moullart-Sanson's map of the Mediterranean Basin. Drawn after his grandfather Nicolas Sanson, it is in many ways the same as his 'Iesu Christi Salvatoris Nostri et Apostolorum Petri, et Pauli Mansiones, Itinera, Peregrinationes', first published in 1665. For a full description of Sanson's map, please see item 145.

In addition to translating Sanson's Latin into French, Moullart-Sanson has expanded the main map to encompass more of the Middle East, and has modified both the coast of the Black Sea and the shape, size, and dispersion of the Greek islands. Strangely, he has also added a huge and non-existent inlet in the north African coast, locating the Libyan city of Syrte there. He has added a wealth of new toponyms across Europe, Asia, and Africa, as well as a few short explanatory notes, and places a greater emphasis on relief than his grandfather had.

In the lower left-hand corner, he includes the same inset of the Holy Land, showing the journeys made by Jesus, as appeared on Sanson's map; in the opposite corner, however, the plan of Jerusalem has been altered. Still based on the earlier work of Villalpando, it has here been oriented to the north, and shows only the key religious and historic sites, without the network of thoroughfares and roads, that appear on the original view. Between the two insets, Moullart-Sanson has retained Sanson's dramatic cartouche showing Aaron, Moses, and Christ, but has enlarged it and positioned it more centrally.



He shall judge the Strik and the dead

248 [STRIK, Hendrik after Jacques
BONFRERE]

[Map of Palestine].

Publication
[Amsterdam, Hendrik Strik], 1719.

Description
Engraved map.

Dimensions
165 by 415mm (6.5 by 16.25 inches).

In 1719, Amsterdam-based publisher Hendrik Strik issued an edition of Campegius Vitringa's extensive analysis of the Book of Revelations, 'Anakrisis Apocalypsios Joannis Apostoli', which had also been published by François Halma. In it Strik included a simplified version of Bonfrère's east-oriented map of the Holy Land, which had also been previously published by Halma (see item 214). Strik's edition is much simplified, with the scale bars and vignettes removed, and much of the pictorial representation of the terrain minimized. Nonetheless, the allotments of land to the Twelve Tribes, important scriptural and historic sites and cities, and depiction of relief and waters have been retained.



A homeland Fer the Israelites

249 DE FER, N[icolas] [after] Philippe de LA RUE

Descriptio acurata Terrae Promissae per sortes XII.

Publication
Paris, Danet, [1720].

Description
Two engraved maps on one sheet, original hand-colour in outline.

Dimensions
488 by 738mm (19.25 by 29 inches).

References
Laor, 429.

Nicolas de Fer copied the work of earlier French cartographer Philippe de La Rue, including a new version of de La Rue’s map of the Holy Land in his ‘Atlas ou recueil de cartes géographiques dressées sur les nouvelles observations’. This atlas, first published in 1709 and running to numerous editions in the following years, contained maps of the modern and ancient world, each of which was also available separately. De Fer has abridged the work slightly, cutting out Egypt, Sinai, and the western parts of the Arabian Desert shown on the original map and focusing more specifically on the Holy Land. He has also added details from a chronologically later period than initially depicted, apparently attempting to merge de La Rue’s map of the Holy Land following the Israelite conquest (item 123) with information from his map of Palestine in the time of Christ (item 128) to give a more comprehensive view of ancient Israel.

Running along the upper edge of the map is the title banner, which also houses two scale bars, flanked by illustrations of the stone tablets bearing the Ten Commandments and the Golden Candelabra. Along the bottom edge are two inset boxes bearing extensive notes explaining the history, etymology, inhabitants, and geography of the Holy Land. On the same plate is de Fer’s version of de La Rue’s ‘Sourie ou Terre Sainte Moderne’, showing the same region over 1,000 years later. For a full description of the original map, see item 129. Again, de Fer has made additions in the form of written notes and decorative features, but the cartography is the same. The present example is from the 1720 edition of de Fer’s atlas.



Get a Weigel on

250 WEIGEL, Christoph[er] after
Adrian RELAND

*Facies Palaestinae ex Monumentis
veteribus descripta ab Hadriano
Relando.*

Publication
Nuremberg, [Christopher Weigel, 1720].

Description
Engraved map with contemporary
hand-colour in full; tear to left margin
skifully repaired.

Dimensions
460 by 375mm (18 by 14.75 inches).

References
Laor, 827.

Johann David Koehler was a German historian whose academic focus centred around ancient artefacts such as coins and weapons. One of his earliest publications was an atlas, the ‘Descriptio orbis antiqui in XLIV tabulis’, which was published in Nuremberg in 1720. It contained 44 double-page plates engraved by German goldsmith, art dealer, printer, and engraver, Christopher Weigel.

These covered the ancient known world in its entirety, including a world map, a map of Europe, depictions of various European, Asian and African cities, and several urban plans. Among them was a map of the Holy Land after Adrian Reland. For a full description of Reland’s map, which was published in his ‘Palaestina ex monumentis veteribus illustrata’ of 1714, please see item 235.

Reland’s cartography is retained, although the engraving style is a good deal bolder than that of the original. Weigel has also replaced the cartouche with a new vignette in the upper left-hand corner, which shows the allegorical personification of the River Jordan reclining atop a plinth on which the title is engraved. Beside him are four medallions on which are represented scenes of Judea’s rise, capture, and conquest.



Four snapshots of Holy Land history

251 [WEIGEL, Christopher after
Adrian RELAND]

Conspectus Palaestinae.

Publication
[Nuremberg, Christopher Weigel, 1720].

Description
Four engraved maps on one mapsheet, with
contemporary hand-colour in full.

Dimensions
460 by 375mm (18 by 14.75 inches).

References
Laor, 826.

Koehler’s atlas of the ancient world also contained a single plate displaying four maps by Reland, originally published in his ‘Palaestina ex monumentis veteribus illustrata’ of 1714. All showing the same stretch of land from the south of the Dead Sea up to the coastal city of Sidon, it is the chronology that varies: the first shows the native peoples who inhabited Palestine before the Israelite conquest; the second presents the division of the land between the Twelve Tribes; the third shows Canaan during the Second Temple period; and the fourth and final map presents the land in the early centuries of Christianity.

For a full description of the original maps, please see items 233 to 234, respectively. Due to the size of the maps, Weigel has omitted much of the detail found on the original plates, mainly toponyms, relief, and minor waterways, while still including all the significant geographical information pertaining to each period.



252 [CHATELAIN, Henri Abraham]

*Carte de la Terre Sainte divisee
dans toutes ses partis selon le
nombre des Tribus d'Israel avec
une liste des Evechez de la
Palestine tiree de la notice qui s'en
trouve dans la biblitheque du roi
tres chretien.*

Publication
[Amsterdam, Zacharie Chatelain, 1720].

Description
Engraved map.

Dimensions
450 by 550mm (17.75 by 21.75 inches).

References
Cf. Laor, 213.

“from the notice found in the library of the King”

Huguenot pastor Henri Abraham Chatelain was born in Paris, but moved across Europe as religious hostilities increased under Louis XIV. Throughout the early decades of the seventeenth century, Chatelain published a selection of influential work, including original maps, which conveyed the breadth of his historical and geographical knowledge through their ethnographic, heraldic, and cosmographic details.

From 1705 to 1720, he published the monumental ‘Atlas historique, ou nouvelle introduction à l’histoire, à la chronologie & à la géographie ancienne et moderne’ in seven volumes, which included 285 engraved maps, views, plans, tables, heraldic, and genealogical charts. Chatelain based his maps on the work of contemporary and earlier cartographers and travel writers, including Guillaume Delisle and Nicolas Sanson.

The map of the Holy Land, for example, is based on Sanson’s ‘Geographiae Sacrae...Tabula Secunda’, which had been published in his 1662 atlas of the ancient world. For a full description of the original map, please see item 144. While Chatelain has retained Sanson’s cartography, he has added copious written information, which surrounds the main image and touches on everything from genealogy to heraldry, cosmography to costumes. The left- and right-hand margins are filled with “a list of the Bishops of Palestine taken from the notice found in the library of the King” (trans.), while the lower border contains a list of those found in the Arabian territories. An inset in the upper left-hand corner of the image displays the author’s “remarque historique”, in which he gives a general chronology of the region.



Going backwards in time

253 C[HATELAIN, Henri Abraham]

Carte pour conduire a l'intelligence de l'Histoire Sacree qui renferme en abree la genealogie, la geographie, et la chronologie de l'Histoire Sainte Second periode depuis Moses Jusqu'un Regne des Rois d'Israel et de Juda.

Publication
[Amsterdam, L'Honoré et Chatelain Libraires, 1720].

Description
Four engraved maps on one plate.

Dimensions
460 by 545mm (18 by 21.5 inches).

References
Laor, 210.

One of Chatelain’s most extraordinary plates displays not one but four maps of the Holy Land, set within a hugely elaborate family tree, tracing the lineage of the Patriarchs, the Prophets, and Jesus Christ. The various branches are accompanied by a series of paragraphs describing and explaining the history of the Hebrew peoples. The four maps serve to illustrate their heraldry further: the two at the top of the tree show the same stretch of central Canaan, that on the left depicting the region in the time of the Judges, that on the right during the reign of Kings David and Solomon; the central map shows the Holy Land in its entirety, as well as the surrounding kingdoms, parts of the desert and the northeastern section of Egypt; the final map at the root of the tree shows “Canaan before the destruction of Sodom and the territories of the different people who lived there when the Israelites were led in by Joshua” (trans.).

Taken together, the four maps offer a view of the Holy Land across time, depicting the shifts in power and the regional shifts that occured in the early days of scripture. Along the left- and right-hand margins there is also a chronological timeline measured in years since the Creation. Interestingly, it runs in reverse order, from the 2887th year, when Samson massacred the Philistines, back to 1759 years post-creation, with the story of Jacob and Esau.



Saul good

254 [CHATELAIN, Henri Abraham]

Suite de la généalogie ou chronologie des Rois, Patriarches et Prophètes du troisième periode du monde. Troisième période du monde depuis les Rois iusqu'à la captivité de Babilone.

Publication
[Amsterdam, Zacharie Chatelain, 1720].

Description
Engraved plate with two inset maps.

Dimensions
460 by 540mm (18 by 21.25 inches).

References
Laor, 211.

Chatelain’s detailed chronology and genealogy continue with another family tree tracing the line of Hebrew kings from the time of Saul’s reign to the partition of the kingdom between Judah and Israel. In the centre between these two main branches is a map of the Levant, with the Holy Land divided into the two kingdoms, their respective capitals of Samaria and Jerusalem represented pictorially. Two inset boxes contain lengthy explanations about the history of the Biblical kings.

Beneath this is a larger-scale map of the Holy Land, displaying numerous toponyms, more precise and detailed rivers, and additional territorial divisions, which is to be used “for understanding the history of the Kings of Israel and Judah”.

To either side of the maps and the royal genealogies are branches detailing the lineage of the Prophets. The scriptural narrative is continued in two interesting timelines, both of which are accompanied by instructions to “read this column from the bottom” as the chronology is reversed. Even more strangely, while the right-hand column uses standard chronology, the left-hand column uses creation dating, that is, measuring events from the origins of the world rather than the birth of Christ. The two run in parallel, both relating the events of the early centuries of the first millennium BC, including the reign of the kings, the division of the kingdom, and the Babylonian Exile.



Year zero

255 C[HATELAIN, Henri Abraham]

Carte pour conduire a l'intelligence de l'Histoire Sacree, qui renferme en abrege la genealogie, la geographie, et la chronologie, de l'Histoire Sainte. Quatrieme periode du monde depuis la captivite iusqu'a Jesus Christ.

Publication
[Amsterdam, L'Honoré et Chatelain Libraires, 1720].

Description
Three engraved maps, one genealogy and several insets on one sheet.

Dimensions
460 by 530mm (18 by 20.75 inches).

References
Laor, 212.

The first map on Chatelain’s detailed plate is a ‘Carte du ministere de Iesus Christ dans la Judee’, and extends across the entire Holy Land, divided into the Roman administrative districts of Judah, Samaria, and Galilee. Numerous cities are represented across the image, particularly those relevant to the life and journeys of Christ, such as Capernaum, Nazareth, Bethlehem, and, of course, Jerusalem. Opposite this is a smaller-scale map of the Mediterranean Basin which focuses on the “ministere des Apostres”, showing the route of St Paul. Strangely, this stops at the island of Malta, where he was shipwrecked, and does not continue on any further. This map appears to be based on the influential cartography of Claes Janszoon Visscher, for whose map of St Paul’s voyage, please see item 119.

In the centre of the plate is a “carte pour la suite de l’histoire des Rois et de la captivite du peuple d’Israel et de Juda”. It therefore shows the Levant and Middle East between ten and six centuries before the other two maps. Two lines running symmetrically through the upper corners note that “Jesus Christ comes at the time marked by the Prophets”. These lines connect to the wider framework of the plate, around which extends a long genealogy tracing the lineage of some of the most important figures in the Bible, from Jacob to Jesus. Four boxes surrounding the main map contain explanatory notes regarding: the genealogy of Christ; the Babylonian captivity; the lives of Ezra, Nehemiah and Ester; and the Maccabees.

In the left- and right-hand margins, Chatelain provides another chronology similar to that shown on his earlier plates; here, the events described extend from the Prophet Daniel’s interpretation of Nebuchadnezzar’s dream, that foretold the rise of the Babylonian, Median, Persian, Seleucid, and Ptolemaic Egyptian empires (Daniel 2) to the life of Christ.



Colossal apostles

256 [CHATELAIN, Henri Abraham]

Carte Historique et Geographique pour Servir a l'Histoire Saint et a la Vocation de Saint Paul avec quelques Remarques curieuses pour servir a l'Histoire des Antiquitez Iudaiques.

Publication
[Amsterdam, Zacharie Chatelain, 1720].

Description
Engraved map.

Dimensions
460 by 540mm (18 by 21.25 inches).

References
Laor, 211.

Illustrating the history of the Bible, with a particular emphasis on the journeys of the apostles, is Chatelain’s map of the Mediterranean. Various regions are identified by the names of the ancient tribes that occupied them (“Ismaelite”; “Sabeens”) and their historic regional toponyms (“Libie”, “Arabie Petrée”). Important cities, particularly those of religious significance such as Antioch and Damascus, are depicted as small groups of buildings, and key waterways also appear, although mountains do not, with the exception of Sinai and Ararat. Information from both Scripture and historical sources is written across the map. There are also illustrations of scriptural structures and monuments such as the Tower of Babel and the Pyramids of Egypt. Double-dotted lines across the Levant represent the journeys made by notable Biblical figures, including Jacob, the Jewish captives of Nebuchadnezzar, and St Paul. The acts of the latter are described at length in the horizontal borders that run along the upper and lower-edges of the map, alongside details about Christ’s other apostles. Chatelain cross-references Scriptural information with points on the map, giving the coordinates, for example, of the cities to which St Paul sent his canonical letters, which are listed in the final column in the lower border.



“understanding of church history”

257 [CHATELAIN, Henri Abraham]

Carte pour servir a l'intelligence d l'Histoire Ecclesiastique, & a faire con noitre les Persecutions de l'Eglise, les schifines dont ette a ere troilblee, les Ordres Religieux, les Patriarchats & diverses autres instructions pour conduire a l'Histoire de l'Eglise.

Publication
[Amsterdam, Zacharie Chatelain, 1720].

Description
Engraved map with several insets.

Dimensions
530 by 1255mm (20.75 by 49.5 inches).

Chatelain’s highly detailed plate here shows a map of the ancient world accompanied by explanatory notes, designed to aid in “the understanding of church history”. The map displays the entire stage upon which both the events recorded in scripture and the subsequent development of the Christian church took place. In addition to the numerous cities, rivers, mountains, and islands shown across the image, Chatelain includes a network of routes and roads that trace the journeys made by important religious figures such as St Paul. In addition to being identified by name, notable cities are represented symbolically, especially those that served as centres of the early church, such as Antioch. Despite this emphasis on ecclesiastical history, Chatelain also represents places and events from long before this period, such as the Tower of Babel and the journeys of the Biblical Patriarchs. The text that accompanies the map is in the form of a key, the letters corresponding to the alphabetic grid reference and explaining, with Biblical references, the significance of the location described.



With an inset of ambiguous origins

258 WEIGEL, Christopher [after Guillaume SANSON]

Terra Sancta in XII olim Tribus nunc VI Provincias dispertita accurante curatius Christophoro Weigelio.

Publication
[Nuremberg, Christopher Weigel, 1724].

Description
Engraved map with one inset, with fine hand-colour in full.

Dimensions
375 by 460mm (14.75 by 18 inches).

References
Laor, 829.

Four years after his ‘Descriptio orbis antiqui in XLIV tabulis’, Johann David Koehler produced another atlas, also published by Christopher Weigel, which may have been intended as the modern counterpart to his ancient atlas. The ‘Atlas manualis scholasticus et itinerarius’ contained 52 double-page engraved maps and plans of countries and continents across the globe. Once again, these maps were not original, but drawn after some of the most notable contemporary and earlier cartographers.

The influential map by Nicolas Sanson, expanded by his son Guillaume with Alexis-Hubert Jaillot, served as the main depiction of the Holy Land in this new atlas, even though it undoubtedly shows the ancient world. For a full description of the map, please see item 144. While the main image bears the same cartography as the original, Weigel has also included an inset map of the Israelites’ route through the wilderness in Sinai.

Interestingly, this same inset appears on the version of Sanson’s map published by Matthaus Seutter in his ‘Atlas Geographicus’; since this work and the ‘Atlas manualis’ appeared at roughly the same time, it is difficult to tell where the design first appeared.



“Judaea Capta”

259 [KOEHLER, Johann David]

Mediterranei Maris Magni item Sytiaci...

Publication
Nuremberg, [Christopher Weigel, 1724/1725].

Description
Engraved map with contemporary hand-colour in full.

Dimensions
215 by 165mm (8.5 by 6.5 inches).

Among the plates in the 1724 edition of Koehler’s ‘Descriptio orbis antiqui’ was a full-page version of one of the maps previously included in the set of four drawn after Reland 251. For a full description of the original map by Reland, see item 233. Koehler has added regional names across the map, removed the original cartouche, and added a putto flying over the Mediterranean, bearing a Roman coin reading “Judaea Capta”.



An antiquity of the Christian Church

260 MOLL, Herman

Patriarchatus Hierosolymitani Geographica nova descriptio.

Publication
[London, Robert Knaplock, 1726].

Description
Engraved map, with fine hand-colour in outline.

Dimensions
212 by 319mm (8.25 by 12.5 inches).

Moll based this map on Sanson’s hugely influential work (please see item 177). The map seems to have been included in ‘The Antiquities of the Christian Church’ by scholar and clergyman Joseph Bingham, which was published in 1726, including two engraved plates and ten engraved maps by Herman Moll. It is cartographically identical to Sanson’s map, the only difference being that the title is now housed in a simple rectangular cartouche.



261 [CALMET, Antoine Augustin]

Plan et distribution de la Terre de Chanaan, suivant la Vision d'Esechiel Chap. XLVIII Laquelle ne fut jamais exécutée a la lettre, depuis le retour de la Captivité.

Publication
[Paris, Emery, Saugrain, Pierre Martin, 1726].

Description
Engraved map.

Dimensions
385 by 463mm (15.25 by 18.25 inches).

References
Laor, 150.

Easy-kiel pickings

In 1604, a group of French theologians, monks, and scholars established an ecclesiastical reformation movement, The Congregation of St Vanne, which aimed to restore Benedictine monasteries and churches to their traditional spiritual rigour and strictness. Among them was Antoine Augustin Calmet. Calmet was a learned and dedicated scholar, whose two most important works of theology included his ‘Dictionary of the Holy Bible’ and the later ‘Commentaire Litteral Sur Tous Les Livres De L’Ancien et du Nouveau Testament’.

Illustrating the Book of Ezekiel in the latter is a map of the Holy Land. It extends from the city of Hethlon in the north to Kadesh in the south, which Ezekiel had designated as the upper and lower borders of the Israelites’ territory (Ezekiel 47:15; 19). Calmet shows the land of Canaan divided between the Twelve Tribes according to the allocation prophesied by Ezekiel following the destruction of Jerusalem by the Babylonian king, Nebuchadnezzar II, in 586 BC. Here the territories are depicted as regular, uniform divisions horizontally dissecting the Holy Land from the Mediterranean coast to the Trans-Jordan, a far cry from the interlocking, unequal territories that evolve on other maps of Canaan. Calmet rightly notes, however, that this vision of Ezekiel’s “was never executed to the letter after the [Israelites’] return from captivity”.



The cartography of a conqueror

262 [CALMET, Antoine Augustin]

Carte de La Terre Promise Dressee par l'Auteur du Commentaire sur Josue et Gravee par Liébaux Geografe.

Publication
[Paris, Emery, Saugrain, Pierre Martin, 1726].

Description
Engraved map.

Dimensions
363 by 262mm (14.25 by 10.25 inches).

References
Laor, 151.

Calmet’s exegesis on the Book of Joshua in his ‘Commentaire litteral’ is accompanied by an original map of the Holy Land according to the information provided in Joshua.

The Book of Joshua begins after the death of Moses, when the Prophet was commissioned by God to lead the Israelites to victory and claim their Promised Land. After conquering the northern part of Canaan at the Battle of Jericho, Joshua initially fails to take the central region, but with God’s assistance, finally succeeds in capturing the main city of Ai. Similarly, the native tribes in the south were conquered when God miraculously halted the sun and moon, and caused large hailstones to fall from the sky: “So Joshua took the entire land, just as the Lord had directed Moses, and he gave it as an inheritance to Israel according to their tribal divisions. Then the land had rest from war” (Joshua 11:23).



263 [CALMET, Antoine Augustin]

Tabula terrae promissae ab auctore commentarii in Josue delineata et a Liebaux Geographo incisa.

Publication
[Venice, Sebastian Coleti, 1726].

Description
Engraved map.

Dimensions
315 by 500mm (12.5 by 19.75 inches).

References
Laor, 153.

A Latin version of Calmet’s map of the Holy Land, published in the Venice edition of his ‘Dictionarium historicum...Sacrae Scripturae’. For a full description of the original map please see item 262. No changes have been made besides the translation into Latin.



264 DELISLE, Guillaume

Carte particulière de la Syrie et de l'Isle de Chypre dressée pour l'intelligence de l'histoire de Malte.

Publication
[Paris, 1726].

Description
Engraved map, with fine hand-colour in outline.

Dimensions
260 by 310mm (10.25 by 12.25 inches).

Guillaume Delisle, or “de l’Isle”, studied under Jean-Dominique Cassini and mentored Philippe Bauche, both of whom were responsible for devising new cosmographical and geographical systems. As member of the Académie Royale des Sciences, Delisle’s understanding of geography and his exemplary cartography earned him the position of tutor to the Dauphin, as well as chief royal geographer. Delisle produced a great number of maps and atlases, including several of the ancient world, among them the present description of the Holy Land, which was published posthumously by his brother, Joseph-Nicolas Delisle.

Delisle’s map of the Levant encompasses much of the eastern Mediterranean Basin. Despite the focus of the map ostensibly being Syria and the island of Cyprus, there is a heavy concentration of toponyms in the Holy Land, where Delisle frequently gives a number of historic names for a single place, such as “St. Jean d’Acre ou Ptolemaïde”, “Sebaste ou Samarie”, and “Jaffa ou Joppe”. Although the coastal areas are depicted in detail, geographical information is rather sparse in the east, with no cities identified in the Arabian Desert, and only three (“Harand”, “Rohas ou Edesse”, and “Mosul”) in the deserts to the north.

Designed “for the understanding of the history of Malta”, which is not itself shown, the map features a number of Crusader fortresses, havens, and scenes of conflict, each identified by a small Maltese cross beside it, the symbol associated with the Knights Hospitaller, or the Knights of Malta. In fact, the area to the east of Syria, now part of Turkey, is labelled the “comté d’Édesse”, one of the short-lived Crusader states that existed from 1098 to 1144.



Any Bowles a goal

265 BOWLES, Thomas and John BOWLES

A Map of the Holy Land, or Land of Promise, distinguished according to the Division thereof among ye Twelve Tribes, containing the most remarkable places with Scripture References.

Publication
[London], Thomas and John Bowles, [1727].

Description
Engraved map with original hand-colour in outline, trimmed to neatline and remargined.

Dimensions
420 by 590mm (16.5 by 23.25 inches).

References
Bowles, ‘A Catalogue of Maps, Prints, Books, and Books of Maps, which are printed for, and sold by J. Bowles, at Mercer’s-Hall in Cheapside, London, etc’, 1728.

The Bowles firms routinely produced catalogues of their prints, maps, and books for the perusal of potential clients. In 1728, John Bowles published an updated catalogue containing a long list of all his products, which included “A new Map of the Land of Promise and the holy City of Jerusalem, with the principal Scripture Histories of the Old and New Testament. This Map is on three Sheets of Paper, at the Bottom of it is drawn, in a smaller Scale, a Map of the Holy Land, or Land of Promise, distinguished according to the Division thereof among the Twelve Tribes.”

The present map of the Holy Land, despite bearing that title, does not seem to appear in contemporary catalogues. It also shows the Land of Promise, with Jerusalem shown on the border of the tribal allotments of Benjamin and Judah, but does not have a smaller inset map, is oriented to the east rather than the north, and is characterized by the detailed Biblical references given across the whole land. By almost every toponym, a reference is given to a book and passage from scripture, which is then identified in the alphabetical key along the lower edge. Cities are pictorially represented as small buildings, sites of important battles by a symbol of crossed swords, and the routes of Biblical figures by double lines that extend across the Holy Land. The tribal allotments are delineated by dotted lines and colour wash in outline.



A scandalous history

266 BENARD, J[acques] François

Carte de la Terre Promise Pour le III. volume de l’Histoire du Peuple de Dieu.

Publication
[Paris, chez Knapen Père, 1728].

Description
Engraved map, expertly restored, trimmed to left and right neatline.

Dimensions
230 by 425mm (9 by 16.75 inches).

References
Laor, 91.

In 1728, Jesuit historian Isaac-Joseph Berruyer published the first edition of his mammoth account of Jewish history, ‘Histoire du peuple de Dieu’. The first edition itself spanned seven volumes, and in 1734, Berruyer added a further supplement containing more text and plates. By 1757, Berruyer released a third instalment concerning the letters of the Apostles. Although undeniably rigorous and thorough, the work caused outrage among those who thought that Berruyer had overly romanticized what ought to have been a solemn tale. So scandalous was the ‘Histoire du peuple de Dieu’ considered that it was placed under censorship until 1828.

Among the maps featured in the work was a ‘Carte de la Terre Promise’ by Jacques François Bénard. The territories occupied by each of the Twelve Tribes of Israel are distinguished with borders and captions. The Jordan and other significant rivers are identified, and areas of woodland are represented pictorially, as is relief. Countless scripturally significant locations are labelled, from Mount Carmel to Rachel’s Tomb, as well as historically important places, such as Caesarea Philippi. It extends further north than most contemporary maps of the Holy Land, incorporating a wealth of topographical and geographical information about areas of Lebanon and Syria. Along the lower border of the map, a detailed vignette brings together multiple scenes from early scripture: to the left, Joshua stops the sun in the middle of the sky during a battle with the Amorites (Joshua 10:12-14), while to the right Moses receives the Ten Commandments atop Mount Sinai (Exodus 20). In the centre, flanked by putti and golden riches, God sits on a bed of clouds, his arms raised commandingly.



267 [BENARD, Jacques François]

Carte de la Terre Promise Pour le III. volume de l'Histoire du Peuple de Dieu.

Publication
[Paris, Chez Bordelet, 1742].

Description
Engraved map.

Dimensions
266 by 445mm (10.5 by 17.5 inches).

References
Laor, 92.

Another example of Bénard’s ‘Carte de la Terre Promise Pour le III. Volume de l’Histoire du Peuple de Dieu’ from the 1742 edition of Berruyer’s infamous ‘Histoire du peuple de dieu’. For a full description of the original map, please see item 266. The present example varies only in the omission of the author’s name.

268 [BENARD, Jacques François]

Carte de la Terre Promise Pour le III. volume de l'Histoire du Peuple de Dieu.

Publication
[Paris, Chez Bordelet, after 1742].

Description
Engraved map.

Dimensions
242 by 431mm (9.5 by 17 inches).

References
BnF Collection d’Anville, 10431; Laor, 92.

Despite the criticism levelled at Isaac-Joseph Berruyer’s controversial and comprehensive history of the world, ‘Histoire du Peuple de Dieu’, the friar continued to expand his work in later editions. Berruyer retained all the material from the first edition, including the maps by Jacques François Bénard, while adding a wealth of new text and plates. The ‘Carte de la Terre Promise Pour le III. Volume de l’Histoire du Peuple de Dieu’ was still featured in the third volume of the ‘Histoire’, although the version of the map that appeared in later editions had clearly been re-engraved on new plates. For a full description of the original map, please see item 266.



269 [SCHWARZ, Ignatius]

Situs Paradisi Terrestris.

Publication
[Ingolstadt, Joannes Andreas de la Haye, 1728].

Description
Engraved map.

Dimensions
136 by 159mm (5.25 by 6.25 inches).

Ignatius Schwarz, professor of history and politics at the University of Ingolstadt, published a number of works, ranging in subject from philosophy to law, history to exegesis. The most successful of these was his ‘Institutiones historicae: pro academico studio Romano–Catholico’, a history of the Roman Catholic world covering chronology, geography, and genealogy. The work was divided into five parts: universal sacred history; the kings of antiquity; “the new monarchies, especially those new ones across the world in the east and west, up to our own times”; the monarchies of Europe; and the history of the Roman church. This thorough piece of scholarship was accompanied by a number of engraved plates displaying maps, plans, and images to illustrate Schwarz’s text.

A map of the Middle East in the early days of the world, when paradise still existed on earth. Schwarz places the Garden of Eden, represented as a collection of trees, to the north of the Persian Gulf at the meeting place of the four rivers described in the Bible (Genesis 2:11-14). Strangely, the land of Nod appears to the west of Eden, rather than the east. Above Eden are the ancient Mesopotamian cities of Babylon and Nineveh, and far to the north in Armenia is Mount Ararat, atop which Noah’s Ark would eventually come to rest. Interestingly, despite showing places recorded in the Book of Genesis, Schwarz still identifies the regions on the map with the toponyms by which they were known in later antiquity, such as “Arabia Deserta” and “Arabia Felix”, both Roman provinces.



270 [SCHWARZ, Ignatius]

Tabula Geographica Tribus Iuda, Benjamin, Dan et Simeon.

Publication
[Ingolstadt, Joannes Andreas de la Haye, 1728].

Description
Engraved map.

Dimensions
137 by 158mm (5.5 by 6.25 inches).

Schwarz’s ‘Institutiones Historicae’ contained three maps showing the Holy Land in the aftermath of the Israelite conquest, when the land had been divided among the Twelve Tribes of Israel. Covering the southern half of Canaan is a map focused on the territories of Judah, Simeon, Dan, and Benjamin; parts of the land of Ephraim are also shown, although no specific geographical information is given within it. No Philistine presence is noted, even along the southern coast, suggesting that the map depicts the Holy Land during or after the rule of King David, by whom they were conquered.

Towns, cities, sites, mountains, and rivers are identified across the four named tribes, which are delineated from one another by dashed lines. These include the important coastal settlements at Gaza, Ascalon, and Jaffa, as well as Jerusalem, which is augmented by a small illustration of the Crucifixion atop Mount Calvary. Religious points of interest also appear, such as the Cave of Adullam where David sought refuge from Saul, who was then king and who would go on to accept David as his heir.

In the Dead Sea, the condemned towns of Sodom, Gomorrah, Zeboim, and Adama are shown aflame, despite being destroyed long before the return of the Israelites to the Promised Land. Beneath the title at the top of the map, a banner presents a simple vignette showing two of the spies sent by Moses into the Holy Land bearing back a huge cluster of grapes, representing the abundance of Canaan (Numbers 13:23).



271 [SCHWARZ, Ignatius]

Tabula Geographica Tribus Ruben, Gad, Issachar, Ephraim et Dimidiae Manassis cis Iordanem.

Publication
[Ingolstadt, Joannes Andreas de la Haye, 1728].

Description
Engraved map.

Dimensions
138 by 160mm (5.5 by 6.25 inches).

The Israelite tribes who occupied land in the central portion of Canaan, or Samaria, and Trans-Jordan are depicted on a map that extends from the middle of the Dead Sea up to, and encompassing, the Sea of Galilee. To the east the territories Gad and Reuben are described, while to the west Issachar, Manasseh, and Ephraim are depicted in detail, while Zebulon to the north and Benjamin, Judah, and Dan to the south are identified only by name.

A number of important religious sites, cities, mountains, and rivers are represented across the image, most of which are related to significant events recorded in the Old Testament. These include Mount Nebo, where Moses was left to die while the Israelites set out across the Jordan for the Holy Land (Deuteronomy 34:1-5), Samaria, the ancient capital of the Kingdom of Israel after the disintegration of the United Monarchy (I Kings 12:16-17), the woods of Ephraim, where King David defeated his rebellious son Absalom (II Samuel 18:6), and Mount Carmel, where Elijah overpowered the Prophets of Baal (I Kings 18:20-40).



272 [SCHWARZ, Ignatius]

Tabula geographica Tribus Diminidae Manassis trans Iordanem, Zakbulon, Neptali, et Aser.

Publication
[Ingolstadt, Joannes Andreas de la Haye, 1728].

Description
Engraved map.

Dimensions
133 by 152mm (5.25 by 6 inches).

The upper half of Canaan is represented on Schwarz’s map that shows the tribal lands of Zebulon, Naphthali, Assher, and Manasseh, in its eastern territory. The northern streches of Issachar and Gad are also shown, but no details are given within their borders. By contrast, the named tribes are filled with cities, moutains, rivers, and other notable geographical features.

Among these is the Trans-Jordanian region of Bashan, identified by name and represented by an oak tree, in reference to its great forests (Isaiah 2:13; Ezekiel 27:6; Zechariah 11:2). A mountain west of the Sea of Galilee, where Jesus is thought to have delivered the Sermon on the Mount, is labelled “Mons Christi”, which, along with the Hellenistic and Roman toponyms of “Tiberias”, “Seleucia”, and “Caesarea Philippi”, demonstrates that the map is designed to provide an overall picture of Biblical geography, rather than a snapshot of the territorial tribes as they were allocated by Joshua.

The decorative banner on this map contains the symbols of Moses and Aaron; representing the former are the stone tablets on which are written the Ten Commandments, while a sprouting branch embodies the divine power entrusted to the latter.



273 [SCHWARZ, Ignatius]

Peregrinatio filiorum Israel.

Publication
[Ingolstadt, Joannes Andreas de la Haye, 1728].

Description
Engraved map.

Dimensions
137 by 158mm (5.5 by 6.25 inches).

Illustrating Schwarz’s description of the journey of the Israelites through the wilderness of Sinai is a map of the northern part of the peninsula, oriented to the northwest and extending from the eastern branches of the Nile Delta up to the Dead Sea.

A double-dashed line traces the route taken by the Hebrew peoples from Rameses in Egypt across the northern tip of the Red Sea, up and down the deserts of Sinai and finally to the banks of the River Jordan just north of the Dead Sea. Small illustrations represent Pharaoh’s pursuant army, as well as the Israelite camp, centred around the Tabernacle. Their 42 encampments are identified by name, as are a number of other significant locations, such as the Egyptian cities of Babylon and Cairo, as well as Jericho in the Holy Land.

Strangely, Mount Carmel also appears between the Dead Sea and the Mediterranean, despite being situated much further to the north and on the coast. Along the lower edge of the image sits a typical depiction of a personified river, probably intended to represent the Jordan, although it could possibly refer to the Red Sea, as that would certainly be of greater relevance to this particular map.



274 [SCHWARZ, Ignatius]

*Terra Chanaan post divisionem
[and] Terra Chanaan ante
divisionem.*

Publication
[Ingolstadt, Joannes Andreas de la Haye, 1728].

Description
Two engraved maps on one sheet.

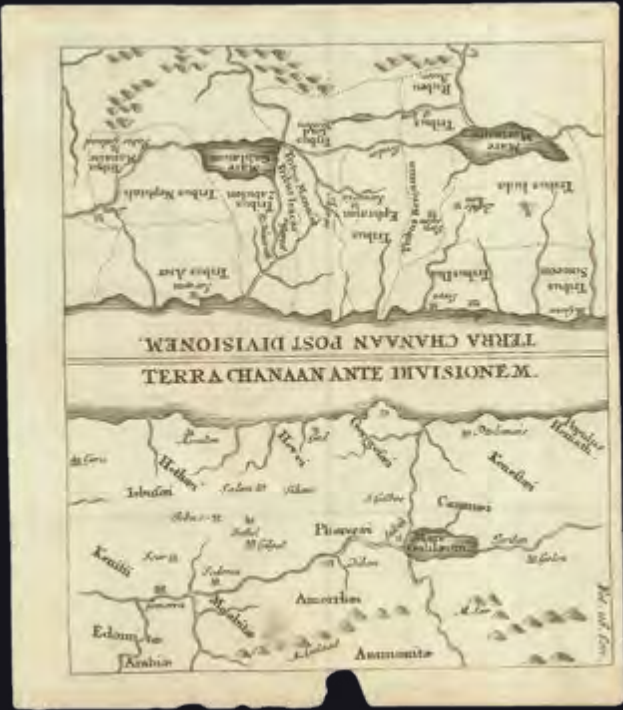
Dimensions
166 by 146mm (6.5 by 5.75 inches).

A plate with two maps of Canaan placed in mirror image of one another. To the right is Canaan before the partition, while it was still inhabited by its indigenous peoples, the Jebusites, Ammorites, and Edomites, for example, while on the left is Canaan after the Israelite conquest, when it had been divided by Joshua into the territories of the Twelve Tribes.

The fact that Sodom and Gomorrah both appear situated on a plain, suggests that the former shows the Holy Land long before the Israelite conquest, when the area that would later become the Dead Sea was still a dry valley.

Nonetheless there are still several recognizable points highlighted on this earlier depiction, including Jebus, which would be Jerusalem, Mount Gilead (“M. Galaad”), where Jacob fled from Laban on God’s orders (Genesis 31:13-21), and Sichem, the Canaanite city where the same Patriarch camped and set up an altar to God (Genesis 33:18-20).

The map of Israelite Canaan is divided by dashed lines into the Twelve Tribes, across which several important sites are represented, including the cities of Jerusalem, Samaria, and Jaffa, the Dead Sea, from which Sodom and Gomorrah have disappeared, and numerous smaller rivers in addition to the Jordan. The presence of Nazareth and Bethlehem look forward to the coming of Christ roughly one millennia after Joshua led the Israelites to claim the Promised Land.



275 [SCHWARZ, Ignatius]

Prima Orbis Divisio, et Populorum Origo.

Publication
[Ingolstadt, Joannes Andreas de la Haye, 1728].

Description
Engraved map.

Dimensions
137 by 157mm (5.5 by 6.25 inches).

In response to the question posed by one of Schwarz’s interlocutors about what happened after the Flood, the other answers that “at first each family controlled itself, but then when the human race propagated, it grew into towns, and from towns cities were formed, and from cities the Republics were created” (trans.).

Illustrating this explanation there directly followed a map of the world on an orthographic projection, showing the continents of Europe, Asia, and Africa. Several countries are identified across these continents, with “Hispania”, “Alemania”, “Graecia”, “Thracia”, and “Moscovia” in Europe, “Tartaria”, “Mesopotamia”, “Natolia”, “Assyria”, “Persia”, and “Canaan” in Asia and “Mauritania”, “Aegypt”, and “Aethiopia” in Africa.

Each of these is connected by a line to a leaf on the family tree that surrounds the map. At the centre of the branches is Noah, with the first offshoots representing his three sons, Japhet, Ham, and Shem, and explaining which continents their descendents would eventually populate, being Europe, Africa, and Asia, respectively. The names of the offspring that feature on the subsequent leaves are taken from the Table of Nations (Genesis 10) and each is accompanied by a second leaf stating the area with which each figure is associated. Some of these are eponymous, such as Canaan and Canaan, and Lud and Lydia, while others are not etymologically connected, such as Aram and Syria, and Magog and Scythia.



The Second Best Exotic Temple

276 [DU FRESNOY, Nicolas Lenglet]

Carte de la Terre Sainte ou Palestine.

Publication
[Paris, Pierre Filloeuil, 1729].

Description
Engraved map with one view and one inset,
trimmed to left margin, with tape damage.

Dimensions
272 by 410mm (10.75 by 16.25 inches).

A polymath with a fierce wit, Nicolas Lenglet Du Fresnoy wrote a huge range of material throughout the first half of the eighteenth century, from bibliography to criticism, philosophy to geography. One of his later publications was the 'Méthode pour étudier l'Histoire', which was made up of numerous speeches concerning the history of certain states and regions, beginning with the states of the ancient world before moving to the contemporary, in which France naturally receives the greatest priority.

Fresnoy was among the first historian to theorize a working method, one which especially highlighted the importance of geography, as well as the more traditional elements, such as heraldry. For this reason, the 'Méthode' contains 23 maps, including one showing the Holy Land in the first volumes. The map encompasses the lands on both the west and east of the Jordan, divided into the territories of the Twelve Tribes. Surprisingly, there are far fewer sites and cities identified here than on other eighteenth century maps of the Holy Land, yet the most important locations, such as Jerusalem, Hebron, Samaria, and Jaffa, are shown. Waterways and relief are also represented, as are fertile forested areas. Further topographical information is given in a plan of Jerusalem in the lower right-hand corner, which shows the city dominated in the east by the huge Temple complex. The Temple again appears in the upper left-hand corner, where a magnified view shows the compound from an isometric perspective. This view is reminiscent of that published by Ferdinand-Sigismond Delamonce in 1720, although there was no known relationship between the two Parisian engravers.



Something's Cotta give

277 [after VISSCHER, Nicolaes]

*Delineatio und Beschreibung
Palæstinæ oder des Gelobten
Landes Sammt der Kinder Israel
Vierzig Jährigen Rejße in der
Wüsten.*

Publication
[Tübingen, Johann Georg and Christian
Gottfried Cotta, 1729].

Description
Engraved map.

Dimensions
440 by 540mm (17.25 by 21.25 inches).

References
Laor, 813.

Of the eminent Cottas, Johann Friedrich was the most notable, not limiting his activities to the family business of publishing, but also practising as a lawyer, serving as a diplomat in embassies to Paris, corresponding with some of the most influential scholars of the day, receiving a knighthood of Wurttemberg, promoting farming reforms, campaigning to abolish serfdom, and even pioneering the use of steamboats.

Among these numerous activities, however, Cotta was still dedicated to the family firm founded in 1659, filling in the daily ledgers by hand and overseeing all publications. Under his leadership, the company was responsible for some of the most important texts of the day, including work by Goethe, Johann Gottfried von Herder, Christoph Martin Wieland, Ludwig Tieck, Jean Paul, and Heinrich von Kleist. This marked a rapid return to success from the decline that had occurred under his predecessors; under his father and uncle, Johann Georg and Christian Gottfried Cotta, the firm had failed to flourish as it had while the founder, another Johann Georg, had been in charge. The two men had not acquired the rights to many new or important texts, and were therefore compelled to resort to one of the most ubiquitous forms of publishing of the time: Bibles.

In 1729, the Cottas produced an edition of the Bible distinguished only by the three engraved plates within it. Included among them was a re-engraving of Nicolaes Visscher's map of the Sinai Peninsula, showing the route of the Israelites through the wilderness, which was an expansion on his father's map of 1642. For a full description of the original map, please see item 110.

As the inset illustrations of the sacred objects are omitted from the present example, and the plan of the encampment moved to the upper right-hand corner, the map has had to be slightly truncated to the south, and the cartography also varies slightly from Visscher's original map. It is more akin to the version published in the Keur.

The Cotta version of the map also has a new title cartouche, which shows the figures of Moses and Aaron, as well as an extensive key along the lower edge, providing additional information about the 42 encampments made by the Israelites during their years of wandering after the Exodus. The engraver of the map is not identified, but it is likely to have been the work of Swiss engraver, Johann Georg Seiller, who was responsible for the two other plates in the Cotta Bible of 1729.



The Israelite walk of fame

278 GOEREE, Jan

De veertig-jaarige reys-togten der Kinderen Israels...van Aegypten uitgetoogen...naa het Beloofde Land Kanaans...

Publication
[Leiden, Pieter van der Aa, 1729].

Description
Engraved view on two joined sheets, with fine hand-colour in full.

Dimensions
293 by 77mm (11.5 by 3 inches).

References
Laor, 4; Van der Krogt, 48:23/24.

In 1729, Dutch printer Pieter van der Aa reached the peak of his publishing career with his monumental world atlas, the ‘Galerie Agreable du Monde’. With over 3,000 plates showing topographical views, as well as illustrations of native people, architecture, and historical events, the ‘Galerie’ was the largest book of prints ever published, issued in an astonishing 66 parts. Most of the plates within the work were by other contemporary publishers.

Among those in the ‘Tome premier d’Arabie, Terre Sainte, Natolie & Assyrie’, there were numerous engravings of the Levant, including a view illustrating “the forty-year journey of the children of Israel...out of Egypt...to the Promised Land of Canaan” (trans.). It appears to have been drawn after the view engraved by Jan Luyken for Willem Goeree’s ‘Mosaize history of the Hebrew Church’.

This perspective focuses on Mount Sinai in the centre of the image. With smoke billowing and lightning flashing from its peak, it is depicted at the moment when Moses descended with the stone tablets bearing the Ten Commandments, one of the most important points in religious history and scripture.

The location of Mount Sinai has been the source of continual debate among scholars for millenia, with a variety of potential sites suggested in Egypt, Jordan, and Saudi Arabia. Here, it is shown as a mountain to the north of the Dead Sea, that is, if this view is oriented to the east, like van der Aa’s other plates of the region.



279 GOEREE, Willelm and Jan

De Reys-togten van Abraham, gaande uit ur der Kaldeen na Kanaan.

Publication
[Leiden, Pieter van der Aa, 1729].

Description
Engraved map.

Dimensions
332 by 396mm (13 by 15.5 inches).

References
Van der Krogt, 48:21.

From Ur to Hebron

An unusual map of the Holy Land and Cyprus, showing the travels of the patriarch Abraham, and illustrated in the frame with 21 vignettes from his life. The place names have been changed to be more in keeping with biblical geography.

Abraham was visited by God who promised that he would be the father of a great people if he left his hometown, Ur, and travelled to a distant land. The illustrations in the border follow this journey from his departure from Ur, to the failed sacrifice of his son Isaac, to his death in Hebron at the age of 175. The Goerees based their map on an earlier example by Abraham Ortelius.



The look of Exodus

280 [GOEREE, Jan]
[*The Nile to the Dead Sea*].

Publication
[Leiden, Pieter van der Aa, 1729].

Description
Two engraved maps on a single sheet, upper view circular and lower rectangular.

Dimensions
293 by 183mm (11.5 by 7.25 inches).

References
Laor, 6; Van der Krogt, 49:04.

Of the many volumes, there are several devoted to Arabia and the Holy Land. Included in the ‘Tome second d’Arabie, Terre Sainte, Natolie & Assyrie’ is this interesting plate which consists of two differently shaped engravings.

Together the two images show the journey made by the Israelites after the Exodus from Egypt: the upper circular map present the Promised Land of Canaan, including Jerusalem itself, while the lower map depicts the region that stretches between the Nile Delta in northeast Egypt and the Dead Sea.

On the latter, a dotted line stretches from the northernmost point of the Red Sea to the southernmost tip of the Dead Sea, tracing the journey of the Israelites. The design of these engravings stands out from the plethora of other plates contained within the ‘Galerie’; it was designed and engraved by Jan Goeree, a prominent Flemish draughtsman and engraver whose work van der Aa had previously published.



Aa shucks!

281 AA, Pieter van der
Terre Sainte Suivant les Nouvelles Observations. de Messu.s de l'Academie Royale des Sciences, etc.

Publication
Leiden, Pieter van der Aa, [1729].

Description
Engraved map.

Dimensions
300 by 380mm (11.75 by 15 inches).

References
Laor, 1.

The ‘Tome premier d’Arabie’ contains a general map of Canaan. It is based on a map of Palestine made in 1691 by father of French cartography, Nicolas Sanson, for a full description of which, please see item 144.

It shows the Promised Land divided into the regions of the Twelve Tribes. Bordering the Mediterranean, the coastline runs down from Sidon in the north to Rhinocorura, modern-day El-Arish, in the south. This map is packed with far more information than Sanson’s: all of the important settlements are shown and identified, with Jerusalem represented as a large, though not yet significantly more prominent, collection of buildings. Mount Carmel, best-known as the site where Elijah took on the Prophets of Baal, is mistakenly shown to be connected to the Sea of Galilee (“or the lake of Tiberius”) by a river.

Unlike Sanson’s map, which shows the near-sacrifice of Isaac above the title, the cartouche on this map is decorated with what appears to be an illustration of Moses parting the Red Sea, the Egyptian landscape receding into the distance. Van der Aa has set the map within his characteristic framework of broad, decorative borders.



282 [ANONYMOUS]

A Map of the Forty Years Travels of the Israelites...

Publication
?[London, c1730].

Description
Engraved map.

Dimensions
175 by 438mm (7 by 17.25 inches).

The present map was probably intended to illustrate an edition of Josephus translated by Sir Robert l'Estrange, during the first half of the eighteenth century. Although there is no imprint it bears similarities to the engraver John Harris's map of the same name, which appeared in several editions of l'Estrange's work. The map of Sinai and the Holy Land illustrates the journey of the Israelites through the wilderness after the Exodus from Egypt. Their route from Rameses up to the River Jordan is marked by a double-dotted line, and their encampments along the way numbered. Toponyms appear across the Holy Land and, rather anachronistically, Canaan is already divided up according to the allotments given to the Twelve Tribes.



A Seuttable map for the ‘Atlas Geographicus’

283 SEUTTER, Matth[aus]

*Regio Canaan seu Terra
Promissionis postea Iudaea vel
Palaestina nominata hodie Terra
Sancta vocata. Quae olim XII
Tribus hac autem aevo in VI
Provincias Distincta est iuxta
recentissimas et accuratissimas
descriptionis adornata.*

Publication
Augustanum [Augsburg], [Matthaus Seutter,
c1730].

Description
Engraved map with one inset, with
contemporary hand-colour in part.

Dimensions
506 by 588mm (20 by 23.25 inches).

References
Laor, 720.

One of Germany’s most prolific and influential eighteenth-century map publishers, Matthaus Seutter entered a career in the brewing business before apprenticing as an engraver under Johann Baptist Homann. He soon started his own cartographic publishing business, his maps mostly based on publications by the Homann and Delisle firms. Seutter continued to publish maps until his death in 1757, upon which his son took over the business, but died only five years later. At this point it was divided between the Probst firm and the newly established firm of Tobias Conrad Lotter, Seutter’s son-in-law.

Seutter’s ‘Atlas Geographicus’ contained a general map of the Holy Land engraved by Lotter, based on the influential map made by Guillaume Sanson after his father, and published by Pieter Schenk. For a full description of the map, please see item 189. Seutter used Sanson’s map to provide a geographical outline for his own, to which has been added some new information, including mountains and cities in the Sinai Peninsula, additional details in the lands of the surrounding states and kingdoms, and a large number of toponyms throughout the Holy Land.

Seutter has also added a small inset map in the lower right-hand corner, showing the Exodus, set against a vignette showing scenes from the early books of scripture, including Moses bearing the stone tablets, two of his spies carrying a huge cluster of grapes (Numbers 13:23), and the bronze serpent erected on a pole to protect the Israelites from the bites of God’s fiery serpents, which he sent in retribution for their ingratitude (Numbers 21:6-9). In the upper left-hand corner, the title of the map is set within another detailed vignette showing events from the life of Christ.



A Bible from the Bastille

c1730, Paris

284 [LE MAISTRE DE SACY, Louis-Isaac]

La Terre Sainte Divisee en Ses Douze.

Publication
[Paris, Guillaume Desprez, 1730].

Description
Engraved map.

Dimensions
244 by 367mm (9.5 by 14.5 inches).

References
Cf. Laor, 970.

Translator and editor of the ‘Bible de Port-Royal’, Louis-Isaac Lamaistre de Sacy completed his magnum opus in part while imprisoned in the Bastille. Nonetheless, on publication in instalments between 1667 and 1696, the Bible was an instant success and became the most widespread French Bible of the eighteenth century, running to numerous editions. The edition published by Guillaume Desprez in 1730 contained a map of the Holy Land showing the allotment of land to the Twelve Tribes Cities, towns, mountains, and other sites of scriptural and historic significance are identified.

To the right of the title cartouche, which is found in the upper left-hand corner flanked by the figures of Moses and Aaron, the former pointing to a smaller vignette of the Crucifixion, is a key identifying royal cities, Levite cities, cities of refuge, and shared cities, represented by small symbols of buildings in various sizes. In the lower right-hand corner, above the scale bars, is another vignette showing the angel of God chasing Adam and Eve from the Garden of Eden. In the borders either side of the map are illustrations of figures and objects discussed in the Books of Genesis and Exodus: a Cherubim, the instruments and altars of worship, the Tabernacle, priestly garb, and the Israelite encampment.



285 [CELLARIUS, Christoph]

Palestine ou Terre Sainte.

Publication
[Paris, c1730].

Description
Engraved map.

Dimensions
352 by 234mm (13.75 by 9.25 inches).

References
Cf. Laor, 202.

Published in a French edition of Cellarius’s ‘Geographia Antiqua’. For a full description of the map please see item 210.



Good job!

286 CALMET, [Antoine Augustin]

Carte de la Terre Promise.

Publication
[Paris, Emery, Saugrain, Pierre Martin, 1730].

Description
Engraved map, with fine hand-colour in full.

Dimensions
390 by 485mm (15.25 by 19 inches).

References
Laor, 164.

The first book of Calmet’s ‘Dictionary of the Holy Bible’ is prefaced with a number of maps that set the scene for the extensive theological directory that follows. Alongside a map of the Garden of Eden and a general map of the ancient world is this double-page map of the Promised Land, which extends from Antioch in Syria down to the mouth of the Nile on the Egyptian coast, encompassing all the Israelite territories in Canaan and Trans-Jordan, as well as some of the surrounding kingdoms.

Although the same map had appeared in the first edition of the ‘Dictionary’, the present example, from the 1730 edition, must have been printed from new plates, as the original map was oriented to the north, rather than to the east, as here. Apart from this, the cartography is identical.

The land is divided up into the territories of the Twelve Tribes; it is noteworthy that Calmet allocates a far greater tract to the Tribe of Simeon than it usually receives. Toponyms and illustrations across the map identify important towns, cities, religious sites, rivers, woodlands, and mountains, some of which are accompanied by references to the scriptural verse in which they are mentioned. The city of Emath, for example, is labelled with a reference to Ezekiel 47:16, where the Prophet decreed that it should form part of the northern boundary of the Promised Land. It is interesting that the city of Jerusalem is not particularly emphasized, perhaps suggesting that Calmet intended this map to represent the Holy Land during the period of the Patriachs, before the city was conquered by King David.

Furthermore, a region to the east of the Jordan is identified as the “Pays de Job”, although it is strange that the toponym “Uz” does not appear, when it is clearly stated to be his home (Job 1:1). There has been much scholarly debate as to the chronology of the early events of scripture, with many (including Calmet, it seems) arguing that the suffering of Job occurred between the events of Genesis and those of Exodus. A prosperous, blameless, and devout man, Job becomes the victim of a challenge made by Satan to God. He is tested to see whether he will curse God after his fortunes change, but despite the deaths of all his servants, children, and livestock, a horrific skin disease, and the betrayal of his friends, Job never curses the Creator, even though he is plagued by doubts. One of the most celebrated and complicated stories in scripture, the Book of Job explores the profound issues of suffering, faith, and power.



When in the Holy Land, do as the Romans do

287 SCHAGEN, M[arten]

Gedaante van Palestine uyt Josephus en Andere oude en nieuwe Landbeschryvingen opgemaakt.

Publication
[Amsterdam, Marten Schagen, 1732].

Description
Engraved map.

Dimensions
358 by 448mm (14 by 17.5 inches).

References
Laor, 704.

Born in northern Holland in 1700, Marten Schagen set up a bookshop in Amsterdam in 1718, from which he published and sold not only the writing of others, but also many original works. The latter included history, biography, geography, theology, science, law, and translations, which account for roughly half of his creative output. One of his most significant publications was Andriaan Loosjes the Elder and Jan Lijnsz Rogge’s Dutch translation of the works of Josephus, which first appeared in 1732.

‘Historie der Jooden, of alle de werken van Flavius Josephus’ contained four double-page maps, one folding map, and almost 200 illustrations dispersed throughout the text. Among these was a map of the Near East extending from Egypt up to Sidon in Syria, focusing on the Holy Land. Drawn based on information from Josephus’s writings, the map displays many towns and cities of significance during the Classical era, several of which are named after Roman leaders, including Caesarea Philippi, Sebastia, and Tiberias.

It also highlights the Roman districts of Judea, Samaria, and Galilee, divided into its upper and lower parts, as well as the peripheral regions of Batanea, Arabia Petraea, and Idumea. Schagen places great emphasis on relief, with mountains represented pictorially across the image, although few are identified by name. Other strange omissions include the Nile Delta and Red Sea in Egypt; the northeastern part of the country features only the ancient city of Ostracine, which is recorded in Josephus’s ‘War of the Jews’ (IV.xi.5) as a Roman garrison where Vespasian’s army stopped on its way into Palestine, “Berg Kasius” (“Mount Kasius”), a small mountain on the northern coast mentioned by Greek historian Herodotus, and Lake Serbonis, a bog described again by Herodotus, which is now identified as Lake Bardawil.

A key in the lower right-hand corner gives the relevant distances in Roman miles, hour-long journeys, and Dutch miles, while in the upper left-hand corner the title is set on an architectural plinth, surmounted by a medallion representing the Roman conquest of Judea. Similarly, all sorts of military paraphernalia can be seen in the background, including weapons, armour, tents, and the iconic Roman standard.



A flash in the Pan

288 HUTCHINSON, T[homas]

A map of the Holy Land accomodated to the Book of Josephus which contains the history of the Old Testament.

Publication
[London, R. Penny, and J. Janeway, 1733].

Description
Engraved map, with fine hand-colour in outline.

Dimensions
500 by 400mm (19.75 by 15.75 inches).

References
Laor, 364.

In 1733, a translation of Josephus’s history by John Hudson was published in London containing numerous engraved plates. Among these was a map of the Holy Land engraved by Thomas Hutchinson, best known for his county maps for Osborne’s ‘Geographiae Magnae Britanniae’. The map depicts the Holy Land during the First Temple period, according to the accounts given both in Scripture and by Josephus himself.

Divided into the territories of the Twelve Tribes, the ancient kingdoms of Maacah and Sophene, against both of which King David fought (II Samuel 10:6; Antiquities of the Jews 7.96), are identified, and there are sites of religious and historic importance across the map, such as the cave containing a shrine to Pan (The Wars of the Jews 3.9.7), after which the city of Paneas was named, and the encampments of the Israelites as they wandered through the wilderness of the Sinai Desert. In the lower right-hand corner, the scale bar gives the distance in modern English miles rather than the ancient units used in the Bible and by Josephus.



The Empress’s new pose

289 SEUTTER, M[atthaus]

Palaestinae accurata descriptio geographica, ita adornata ut diversarum aetatum regna conditio et fata, in sacris oraculis indicata intelligi possint.

Publication
Aug. Vind. [Augsburg], [Matthaus Seutter, c1736 or 1741].

Description
Engraved map with one inset, with contemporary hand-colour in part.

Dimensions
502 by 584mm (19.75 by 23 inches).

References
Laor, 721.

A map of Palestine published in Matthaus Seutter’s ‘Atlas Novus’. Although the map is almost cartographically identical to Seutter’s earlier map of 1730 (see item 283). The work is clearly engraved from a new plate. This is most evident from the vignettes in the upper left- and lower right-hand corners.

They now show the High Priest waving incense, the Tabernacle, more Roman soldiers, and a female figure gesturing towards the Ten Commandments to two putti beside her. The woman may represent Empress Maria Theresa, who had ascended to the Imperial throne in 1740. The latter now shows Roman legionaries bearing weapons and standards, representing the Roman conquest over the Holy Land in the first century AD.



290 BESSELING, H[ermann] [after BOWEN, Emanuel]

Kaerte van de Reize der Kinderen van Israel in de Woestyne, en d’Overwinning en Verdeelinge van het Land Canaan volgens deeze Histori.

Publication
[Utrecht, H. Besseling, 1736-1737].

Description
Engraved map.

Dimensions
330 by 295mm (13 by 11.5 inches).

References
Cf. Laor, 101.

Born in 1690, Dutch friar Cornelis Westerbaen served as predicant across the Netherlands during the early- and mid-eighteenth century. During this time, he also published ‘Algemeene histori van het begin der wereld af tot den tegenwoordigen tijd toe: getrokken uit oorspronkelijke’ (‘Common history of the beginning of the world until now’). Published by the Utrecht printing firm of Hermann Besseling, it included some of the views and prints that Besseling himself engraved, generally after other cartographers and artists. Among those whose work he plagiarized for Westerbaen’s history was Emanuel Bowen, whose map of the route taken by the Children of Israel out of Egypt and to Canaan appears in the third book.

Besseling has omitted substantial detail, with fewer toponyms in the Holy Land and Egypt, and only the north-eastern branches of the Nile Delta shown. Nonetheless, the principal feature of the Israelites’ route through the desert remains unchanged.



291 BESSELING, H[ermann] [after BOWEN, Emanuel]

Kaerte van de Verdeelingen en gelegenheid van de Stammen der Canaaniten Moabiten.

Publication
[Utrecht, H. Besseling, c1736-1737].

Description
Engraved map, trimmed to left neatline.

Dimensions
305 by 280mm (12 by 11 inches).

Also appearing in Cornelis Westerbaen’s ‘Algemeene histori van het begin der wereld...’ was a map by Besseling using the same template as that showing the route of the Exodus and wanderings of the Israelites (item 290). Here, however, it is not the Hebrew peoples that are the focus, but the native tribes that inhabited Canaan before the conquest under Joshua. The Canaanites, Moabites, Ammonites, Midianites, and Edomites are among those whose territories are identified here by Besseling. In showing the Holy Land during this period, many of the toponyms familiar from scripture are missing, and instead only the most ancient sites and cities are represented, including Gaza on the coast and Mount Carmel further north. While information is mainly limited to the region of Canaan, some geographical features outside of it are also depicted, such as Mount Sinai in the southern peninsula.



Iuda best!

292 SANSON, N[icolas]

Geographiae Sacrae, Tabula in qua Terra Promissa in suas Tribus Partesq. distincta.

Publication
[Amsterdam, Henri du Sauzet, 1738].

Description
Engraved map, with fine hand-colour in outline.

Dimensions
250 by 380mm (9.75 by 15 inches).

References
Laor, 693; Van der Krogt, 8150H:6.

From 1734 to 1738, Dutch printer, Henri du Sauzet, published a continuation of the Mercator-Hondius ‘Atlas Minor’ under the title of ‘Atlas Portatif’. The two-volume work contained 285 maps, many of which were indeed originally issued in the ‘Atlas Minor’, but some of which had first appeared in Nicolas Sanson’s octavo atlases of America, Asia, and Africa. Among these was a reduced version of Sanson’s important map of the Holy Land; for a full description of the folio map, please see item 144.

No significant changes appear to have been made to the cartography, although the simple wreath cartouche that originally housed the title has been replaced with an elaborate vignette showing a robed man presenting a large map to Joshua, seated on a throne. The standing man also holds in his hand a piece of parchment reading “Iuda”. Beneath the map is the title, engraved on a stone structure at the foot of which there lie a number of symbolic objects, including a crown, the staff of Aaron, and the stone tablets bearing the Ten Commandments.



Not Bossuet, the Boss

293 [BOSSUET, Jacques-Bénigne]

Geographiae Sacrae Tabulae in Qua Terra Promissa.

Publication
[Amsterdam, Chez François l'Honoré et fils, [1738 or later].

Description
Engraved map.

Dimensions
160 by 190mm (6.25 by 7.5 inches).

French bishop and theologian Jacques-Bénigne Bossuet had been steeped in religious study from an early age, when his parents, having decided upon an ecclesiastical career for their son, had him tonsured at eight years old, and then made a canon of the Cathedral of Metz at 13. At 15, he began his studies at the University of Paris, and just one year later he delivered his first public sermon. Perhaps owing to his staunch defence of the divine right of kings, Bossuet was made the court preacher of Louis XIV. During his time at the court, Bossuet wrote many treatises, essays, and histories, among which was one of the most important seventeenth-century theological writings, the ‘Discours sur l’histoire universelle’ of 1679. In fact, it is widely regarded today as a continuation of Augustine’s ‘De Civitate Dei’, presenting an interpretation of history as a struggle between God and the Devil.

Despite spanning four volumes and over 1,000 pages, most editions of the work, and certainly the first, contained very few engraved plates, with only a title-page, a portrait, and one map. This map, drawn after Sanson’s miniature map of Palestine, shows the Holy Land divided into the territories of the Twelve Tribes. For a full description of the original folio map, please see item 144. The only difference between Sanson’s map and the present example is that the original title has been replaced by Bossuet’s own, the lack of gridlines in the upper left-hand corner pointing at the removal of the previous cartouche from the plate.



Rocking Paul over the world

294 [MOLL, Herman]

A map of the travels and voyages of St. Paul, and of the other places that are mentio'd in the books of the New Testament that follow ye Gospels. Together with such places that ly remote from ye Holy Land as are mentioned in the New Testament.

Publication
[London, Thomas & John Bowles, 1739].

Description
Engraved map with one inset, hand-coloured in outline.

Dimensions
180 by 267mm (7 by 10.5 inches).

References
Cf. Laor, 502.

One of the atlases published by Herman Moll towards the end of his career contained ‘thirty-two new and accurate maps of the geography of the ancients, as contained in the Greek and Latin classics’, in which the ‘empires, kingdoms and provinces, the chief cities, towns, rivers and mountains mentioned in Homer, Herodotus, Justin, Virgil, Ovid, Florus, Nepos, Caesar, Livy, Lucan, Plutarch, and many other ancient authors, are represented’.

First published in 1726, the work was posthumously reissued a number of times throughout the eighteenth century, and eventually came to be known as ‘Bowles’ Geographia classica’, after its later publisher. Among the 32 maps contained within the atlas was a small-scale depiction of the Mediterranean Basin, with major cities, rivers, and mountain ranges identified, and ancient states delineated by dotted lines. The central focus, however, is on the route taken by St Paul from the Holy Land to Italy, via Malta, where his ship was wrecked. The “tract of St Paul’s voyage”, strangely written upside down, is marked with another dotted line stretching from Jerusalem to Rome, where the saint would ultimately meet an unfortunate end, being decapitated on the orders of the infamous Emperor Nero.

In the upper right-hand corner, an inset map offers a more detailed view of the Holy Land, which is divided into its ancient regions. The map claims to show “ye journeings of our Saviour Jesus Christ”, but there are no routes marked out across the image. Instead, there are a series of letters, largely concentrated around the city of Jerusalem, which correspond to an index identifying points of significance in the life of Jesus, such as the “Sea of Galilee”, “Mt. Beatitudes”, and the “Wild of Judaea”.



The Cradle of Civilization

295 [MOLL, Herman]

Syria et Assyria ad mentem Ptolemaei aliorumq.

Publication
[London, Thomas & John Bowles, 1739].

Description
Engraved map, with fine hand-colour in outline.

Dimensions
180 by 270mm (7 by 10.75 inches).

References
Cf. Laor, 500.

Another map of the Near East in Herman Moll’s ancient atlas focuses on the ancient empires of Syria and Assyria. The map shows the Fertile Crescent, also known as the “Cradle of Civilization” due to the early developments made there in the thousands of years before Christ. At the centre of the map is Mesopotamia, birthplace of the wheel, the written word, and urban communities. It is situated between the two great rivers of the Euphrates and the Tigris, with its great city of Babylon located on the banks of the former.

To the east is the region known as Assyria, one of the Mesopotamian kingdoms, which came into existence as a distinct geopolitical entity in the mid-third millennium BC, and which did not collapse until the turn of the seventh century BC, when it fell under the control of the Median Empire and was subsequently ruled by the successive forces that came to power in the Near and Middle East.

To the west, bordering the Mediterranean, is Syria, with many of its cities identified by name, such as Damascus, Tripoli, and Antioch. One of the oldest inhabited regions in the world, Syria was constantly occupied and fought over in antiquity by a series of rival powers, including the Sumerians, Assyrians, Egyptians, Hittites, Babylonians, Akkadians, Canaanites, and Phoenicians. Moll’s map of the Fertile Crescent is based on Ptolemy’s depiction of the Middle East from his ‘Geographia’ (item 3), although it has been significantly modified and updated with the copious information gleaned in the centuries between them.



It is easier for Du Hamel to go through the eye of a needle...

296 [DU HAMEL, Jean-Baptiste after Bernard, LAMY]

Nouvelle Carte de la Terre Sainte Pour servir a l'Intelligence de l'Ancien & du Nouveau Testament.

Publication
[Leuven, Martinus van Overbeke, 1740].

Description
Engraved map.

Dimensions
340 by 410mm.

A re-engraved later edition of Bernard Lamy’s map of the Holy Land. The present example differs only in the omission of ships from the sea, and the placement of the three scale bars, which are drawn slightly higher up. It was included as one of three maps in the 1740 edition of the ‘Biblia sacra’ of French cleric and natural philosopher, Jean-Baptiste du Hamel, who published numerous written works during the latter-half of the seventeenth century and early-eighteenth.



Thou shalt not Covens thy neighbour’s map

297 [COVENS, Johannes and Cornelis MORTIER after Nicolaes VISSCHER]

Terre de Canaan á present la Palestine.

Publication
[Amsterdam, Covens & Mortier, c1740].

Description
Engraved map with original hand-colour in outline.

Dimensions
530 by 630mm (20.75 by 24.75 inches).

First published by Pierre Mortier in 1705, the ‘Atlas Antiquus’ contained 89 maps of the pre- and post-Christian ancient world, assembled from the work of a number of contemporary and earlier cartographers, including Sanson, Delisle, Duval, and de La Rue. The atlas was published once more within Mortier’s lifetime, with five extra maps, and a further edition was issued by his successors, Covens & Mortier, around 1725.

All editions of the atlas included a map of the Holy Land drawn after Nicolaes Visscher; for a full description of the original map from 1650, please see item 138. Pierre Mortier made no changes to the cartography, but replaced the original decorative features with a simple square cartouche along the lower edge to house the scale bars and keys, and the title cartouche at the top, which shows a number of ancient figures, one of whom holds up a large map while another writes in an open book. The same plate was used under Covens & Moriter for the third edition of the ‘Atlas Antiquus’, with no modifications. The present example of the map, however, is not from the atlas, but was bound in a Bible published in Amsterdam around 1740.



Anchorites Aweigh

298 SEUTTER, Matth[aus]

Deserta Aegypti, Thebaidis, Arabiae, Syriae etc. ubi accurata notata sunt loca inhabitata per Sanctos Patres Anachoretas exhibita.

Publication
[Augsburg, Matthaus Seutter, 1741].

Description
Engraved map with contemporary hand-colour in full.

Dimensions
505 by 584mm (20 by 23 inches).

References
Laor, 724.

One of the maps of Biblical geography found in Matthaus Seutter’s great ‘Atlas Novus’ shows northeast Africa, the Near and Middle East, and parts of what is now Turkey, interestingly oriented to the northwest. According to the title, “the places inhabited by the Holy Anchorite Fathers have been accurately recorded” (trans.) on the map, and indeed there are dozens of small vignettes across the land showing events from the lives of numerous saints, martyrs, and hermits who lived in or visited the regions shown.

It is based on Etienne Michalet’s French map of 1693; for a full description, please see item 185. Seutter has not made any significant changes to the cartography, and even the title cartouche bears a similarity to Michalet’s, although Seutter has developed it by adding a number of mythological creatures.



299 [after JANSSONIUS, Jan]

Palestina, siue Terrae Sanctae descriptio.

Publication
[The Hague, chez Pierre de Hondt, 1741].

Description
Engraved map, with Latin text to verso.

Dimensions
297 by 500mm (11.75 by 19.75 inches).

References
Cf. Laor, 372; Van der Krogt, 8150:1E.

A minimalist map

An exceedingly rare map of the Holy Land which only appeared in the Latin and French editions of Hornius’s historical atlas published by Pieter de Hondt in 1741. The map is based on, and is a replacement for, a map of the same title, which appeared in Janssonius’s atlases up until the 1680s. Please see items 98 and 99.

The map is much less ornate than its forebear, containing none of the numerous vignettes illustrating the life of Moses, or other baroque flourishes. The title is housed within a simple box cartouche to the lower left, the overall effect much more in line with mapmaking aesthetics of the mid-eighteenth century.



The barren Paran

300 [DELAGRIVE, Jean]

Nouvelle Carte de la Terre Sainte.

Publication
[Paris, Chez Mondhare], 1777.

Description
Engraved map on two sheets with three insets and 12 vignettes, with contemporary hand-colour in full.

Dimensions
851 by 603mm (33.5 by 23.75 inches).

References
Laor, 240.

French priest, geometer, teacher, and cartographer, Jean Delagrive, combined his spiritual interests with his cartographic pursuits in 1722 to produce ‘A New Map of the Holy Land’, a highly detailed depiction of the ancient Palestinian region.

The central map encompasses the land of the Israelites in its entirety and depicts the tribal territories allocated in the aftermath of the victory at Jericho. It is filled with a huge number of topographical and geographical details, from important towns and cities, represented as miniature buildings, to mountainous areas and woodlands, likewise pictorially depicted. Small illustrations indicate sites where battles are recorded to have taken place in scripture, and significant routes are marked out as dashed lines, including the tracks of the Israelites as they wandered through the wilderness for 40 years before inheriting the Promised Land.

Off the coast in the waters of the Mediterranean, a vignette depicts “the shipwreck of Jonah”, showing the Prophet falling into the mouth of a huge sea monster (Jonah 1:17). A further smaller-scale inset map in the upper left-hand corner of the sheet shows the whole of the Mediterranean Basin, the stage of St Paul’s missionary voyage to spread the word of Christ that ended in his decapitation at Rome. Beneath this another inset presents a highly detailed plan of Jerusalem, with a 90-point key identifying points of interest both within the city walls and in the surrounding areas.

A further inset below this offers a depiction of the Sinai Desert through which the Israelites wandered after the Exodus from Egypt. Various regions, such as the wilderness of Sin, the Paran desert, and the Ishmaelite territory, are delineated and identified, and the route through them captioned with numbers one to 38, corresponding to the list of encampments given in the 33rd chapter of the Book of Numbers. Beneath the insets, three scale bars compare the distance measured in French leagues, geometric miles, and ancient stades, and below this, a vignette presents God’s angel, brandishing a flaming sword and banishing Adam and Eve from the Garden of Eden (Genesis 3:24).

The map is further embellished by decorative features, including the title cartouche, which shows a small vignette of the Crucifixion flanked by the larger figures of Moses and Aaron, the former holding the stone tablets and the latter swinging incense, and a series of illustrations running along the lower border. The 12 images depict a cherubim, the Brazen Sea, the Altar of Sacrifices, the Ark of the Covenant, the Tabernacle, the figures of a High Priest and a Levite, the Bronze Laver, the Altar of Incense, the Showbread, the Golden Candelabra, a view of the Holy of Holies, and finally the Israelite encampment in the wilderness. Below is an index of toponyms, a list of distances, and an advertisement for another of Delagrive’s maps.

With its precision, extraordinary detail and decorative features, Delagrive’s map of the Holy Land can be considered one of the most thorough piece of religious cartography to be produced during the eighteenth century. The present example was published in 1777.



An Armenian Eden

301 ROBERT [DE VAUGONDY, Gilles after Guillaume SANSON]

Terre de Chanaan ou Terre Promise a Abraham.

Publication
Paris, [l'auteur], 1743.

Description
Engraved map with two insets, original hand-colour in outline.

Dimensions
450 by 583mm (17.75 by 23 inches).

Gilles Robert de Vaugondy was among the leading cartographers working in eighteenth-century Paris, whose success was elevated later in his career by the assistance of his son Didier. The father-and-son team were related to the great French cartographer Nicolas Sanson, whose grandson, Pierre Moullart-Sanson, was Gilles’s uncle. Upon the death of Pierre in 1730, Gilles acquired a large stock of Sanson’s plates, which again boosted his professional prospects.

Among Robert de Vaugondy’s many maps of the ancient Holy Land is one which he claims is drawn after a manuscript map by Guillaume Sanson. Depicting the Holy Land in the time of Abraham and his descendants, it is not divided into the territories of the Twelve Tribes, but instead into the various regions inhabited by the native peoples, such as the Jebusites, Samaritans, Amorites, and Rephaites, who were thought to be giants. Accordingly, the cities and settlements that appear across the map are labelled with their ancient native toponyms: Jerusalem, for example, is here named “Salem Jebus”. The Dead Sea has been omitted, as the valley in which it was later formed, the Valley of Siddim (Genesis 14:3), was still a plain during the Age of the Patriarchs. The five cities of the plain - Sodom, Gomorrah, Admah, Zeboim, and Bela - appear with a brief note explaining their history.

Marked across the lower portion of the map is the route taken by the Israelites through the wilderness of the Sinai Peninsula; the double line ends at Dibon Gad, one of the final encampments they made on the east of the Jordan (Numbers 33:45) before crossing the river to reclaim the Promised Land. In the upper left-hand corner over the Mediterranean Sea is a large and ornate cartouche housing the title, and set within a vignette showing the drunken Noah being covered up by his sons (Genesis 9:20-23); in the opposite corner, beneath the scale bars, is a vignette showing the Ark of the Covenant.

Over Egypt, there is an inset view showing a plan of the Israelite encampment and above the plan is another inset, showing a map of the Near and Middle East from the Nile Delta across to the Persian Gulf, and extending as far north as the southern shores of the Black Sea. It depicts “Abraham’s journeys made under the order of God, in Asia and in Egypt: where are the countries which he promised to him and to his posterity as their possessions, in reward for his obedience”. The ancient states and kingdoms within the region are identified, as are a number of important cities, rivers, and mountains; to the north above Mesopotamia, in the ancient kingdom of Armenia, Robert de Vaugondy places the Garden of Eden, depicting it as a vast area surrounded by a ring of trees that also encompasses Mount Ararat, where Noah’s ark landed after the Flood. The title of the inset map, accompanied by a long note explaining the history of the various states and kingdoms, is set within an elaborate cartouche displaying the near-sacrifice of Isaac (Genesis 22) and God making the covenant with Abraham (Genesis 15).



Venice preach

302 GRISELINI, Fran[cesco] [after
Jacques BONFRERE]

*Tabula Geographica Terrae
Sanctae.*

Publication
Venice, Fran[cesco] Grisellini, 1743.

Description
Engraved map on two sheets, with fine
hand-colour in outline.

Dimensions
415 by 630mm (16.25 by 24.75 inches).

References
Laor, 309.

Italian polymath Francesco Grisellini was the ultimate autodidact, having abandoned his ecclesiastical career in favour of teaching himself art, physics, natural science, botany, agronomy, philosophy, literature, and cartography. When he was not reading, writing, or debating, Grisellini made his living as an engraver and draftsman, and from 1760 to 1762, was appointed to the important task of restoring the damaged maps in the Sala dello Scudo in the Doge’s Palace at Venice.

One of his principal clients was the Venetian Bassaglia family, whose firm printed and sold books, prints, and maps. One of Grisellini’s early works was a detailed map of the Levantine coast, re-engraved after the influential map by Jacques Bonfrère, originally published in his ‘Onomasticon’ of 1631. For a full description of the original map, please see item 214.

While all the original cartography has been retained, certain decorative features have been changed, such as the title cartouche, the scale bar, and the list of important sites found along the lower edge of the map.



There’s a Methodicus to the madness

303 HARENBERG, J[ohannis]
C[hristoph] [after Guillaume
SANSON]

*Palaestina seu Terra olim Sancta
tum duodecim tribubus distributa,
tum a Davide et Salomone.*

Publication
Nuremberg, Hommaniaris Heredibus, 1744.

Description
Engraved map, with contemporary
hand-colour in part.

Dimensions
539 by 641mm (21.25 by 25.25 inches).

References
Laor, 324.

Johann Baptist Homann was a German map publisher who founded a firm in Nuremberg in 1702, after studying in Vienna. In 1715, he was appointed to the prestigious position of imperial cartographer to the Holy Roman Emperor, Charles VI, and in the same year also became a member of the Royal Academy of Sciences in Berlin. Having published hundreds of individual maps, Homann’s first atlas appeared in 1707, and in 1716 he published the ‘Grosser Atlas uber die ganze Welt’, which would come to be known as his masterpiece.

After the death of Johann Baptist Homann, the firm was taken over by his sons, who continued to produce cartographical materials. The Homann firm was also responsible for a number of school atlases, including the ‘Atlas Methodicus’ in 1719, and ‘Major Atlas Scholasticus’, which was published by the sons in 1752. With text in both Latin and German, the work was intended for more advanced students of geography, and contained 37 maps of countries, continents, and states across the world. Among these was a map of the ancient Palestinian region, extending from the Nile Delta in Egypt, up through the Holy Land to Antioch, and including the island of Cyprus.

The map was drawn for the heirs of Homann by Johann Christoph Harenberg, a German theologian and Biblical historian, and was based on Guillaume Sanson’s influential enlargement of his father’s map of the Holy Land. For a full description of the original map, please see item 177. Harenberg has expanded the scope of Sanson’s map to include far more of the Near East than originally shown. It is not clear whether the cartography is original or based on other sources, as Cyprus is noticeably large and strangely shaped. Situated above the Mediterranean Sea, a large and elaborately engraved cartouche contains a lengthy note in Latin regarding the history of the Promised Land, while the main title is set within an allegorical vignette depicting Moses and Aaron.

From 1750, Harenberg’s map was replaced in Homann atlases by an updated version (item 326).



That's a Lotter map

304 LOTTER, Tobias Conrad

Terra Sancta vocata, quae olim XII Tribus hoc aetate in VI Provinc. Distincta est.

Publication
Aug. Vindel. Augsburg, Tobias Conrad Lotter, [1744 but 1762].

Description
Engraved map with one inset, with contemporary hand-colour in part.

Dimensions
185 by 257mm (7.25 by 10 inches).

References
Cf. Laor, 722.

Largely on his own initiative, Tobias Conrad Lotter had created the ‘Atlas Minor’ while still an employee of his father-in-law, Matthaus Seutter, during the 1740s. It contained between 61 and 65 maps of all parts of the world, including one double-hemisphere world map, the majority of which were engraved by Lotter himself. Among these was a map of the Holy Land, extending from the Judean Mountains in the south up to the important Syrian city of Damascus in the north, and showing the Israelite land on both sides of the Jordan.

It is based on one of Homann’s earliest maps, entitled ‘Iudaea seu Palaestina ob sacratissima Redemptoris vestigia hodie dicta Terra Sancta’, which had first been published in 1707 and which was itself drawn after Nicolas Sanson. For a full description of Homann’s map, please see item 215. The only changes made on Lotter’s version are stylistic, with the toponyms appearing in larger script and the two vignettes in the upper left-hand and lower right-hand corners changed. The former here shows Pharaoh’s daughter finding Moses in the Nile (Exodus 2:5-6) and the latter depicts the angel stopping Abraham from sacrificing Isaac (Genesis 21:11-12). Beside this is still the original inset map of the Holy Land found on Homann’s map.



c1745, London

305 [CELLARIUS, Christoph]

Palestina seu Terra Sancta.

Publication
[London, S. Ballard, M. Senex, G. Innys, T. London & T. Shewell, c1745].

Description
Engraved map with fine hand-colour in full; trimmed to lower right neckline.

Dimensions
208 by 147mm (8.25 by 5.75 inches).

A further example of the map of the Holy Land by Christoph Cellarius, published in a 1745 London edition of his ‘Geographia Antiqua’. For a full description of the map please see item 210.

Cellarius’s prolific map of the Holy Land, here with the title housed in a rectangular cartouche, from a mid-eighteenth century edition of his ‘Geographia Antiqua’ published in London.



I've got that Loveringh feeling

306 TIRION, Isaak and Jacobus
LOVERINGH

*Kaart van 't Joosche Land ten tyde
van Onzen Zaligmaaker; Waar in
de plaatzen in de IV. Euangelien
gemeld, aangewezen worden.*

Publication
Amsterdam, Isaak Tirion, [1745].

Description
Engraved map, with contemporary
hand-colour in part.

Dimensions
330 by 435mm (13 by 17.25 inches).

Born in Utrecht in 1705 and active in Amsterdam for much of the early- to mid-eighteenth century, Isaak Tirion was a publisher who specialized in historical material and was known for his wonderfully illustrated books.

One of his most successful works was the ‘Hedendaagsche Historie, of Tegenwoordige Staat van alle Volkeren’, which was published between 1739 and 1772. It was essentially a Dutch translation of Thomas Salmon’s ‘Modern history, or The present state of all nations’. While the original English series was comprised of three volumes published in 1736, the Dutch translation, enlarged by Matthias van Goch and augmented with maps reissued by Tirion, eventually ran to 45 volumes and covered much of the known world. Many of the later volumes were compiled and published after Tirion’s death in 1765.

Each volume was devoted to the history of a certain region, but often extended into discussion of its geography, flora, fauna, and customs too, with many of these features illustrated with engraved plates made by a variety of draftsmen and engravers. Among these was Jan van Jagen who engraved a huge number of maps for, and after, a range of influential cartographers during the eighteenth century. The volume of the ‘Hedendaagsche Historie’ devoted to the Near East was co-authored and -edited by Jacobus Loveringh, and contained one of van Jagen’s maps showing the northeastern part of Egypt, the Sinai Peninsula, and the Holy Land in its entirety.

The geographical information reflects the account of the land recorded in the opening books of the Bible, with the journey of the Israelites through the wilderness traced by a double line meandering around the Sinai Peninsula. No mention is made, therefore, of the territories of the Twelve Tribes, or of the Hellenistic or Roman cities, in the Holy Land, which is instead divided amongst its native peoples, including the Philistines, Jebusites, Hevites, Moabites, and Amorites. Similarly, the cities that appear are restricted to those visited by the Patriarchs or mentioned in the early books of scripture. The synchronicity of these features is fairly rare in maps of the Holy Land.



En route

307 TIRION, Isaak and Jacobus LOVERINGH

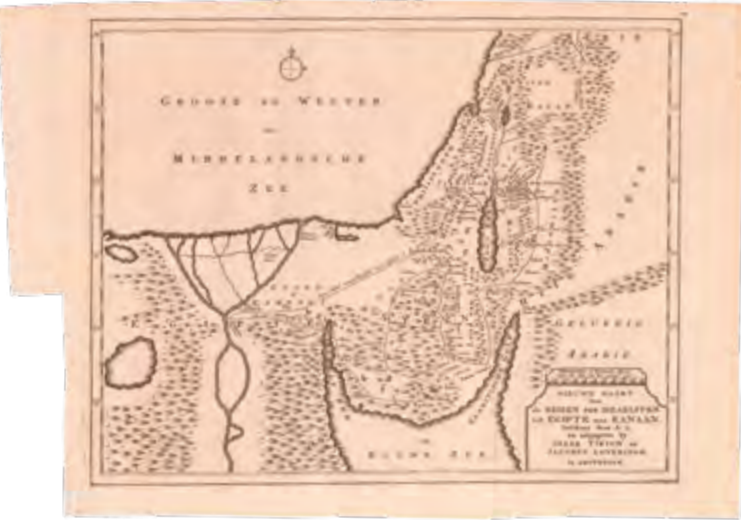
Nieuwe kaart van de reizen der Israeliten uit Egipte naa Kanaan.

Publication
Amsterdam, Isaak Tirion, [c1745].

Description
Engraved map.

Dimensions
310 by 390mm (12.25 by 15.25 inches).

Another map incorporates the Sinai Peninsula in its entirety, as well as parts of Egypt as far west as the Nile Delta. The route of the Israelites out of Egypt and up towards Canaan is marked out by double-dotted lines, each encampment identified by name. Also shown is the route of Jacob and his household down from Canaan to Egypt hundreds of years before, to be reunited with his son Joseph. Relief is shown across the map, and important ancient cities such as Jericho, Gaza, Jerusalem, and Damascus appear.



308 TIRION, Isaak; [after Thomas SALMON]

Nieuwe Kaart van Irak Arabi, Kurdistan, Diarbek, Turkomania, Syria en het Heilige Land.

Publication
Amsterdam, Isaak Tirion, [c1745].

Description
Engraved map, with contemporary hand-colour in outline, and in part.

Dimensions
290 by 367mm (11.5 by 14.5 inches).

References
Laor, 772.

The Iraq of yore

A translated version of one of the maps that appeared in the original English edition of Salmon’s ‘Modern history’, with certain new features added by van Goch.

Extending from the Black Sea in the northwest to the Persian Gulf in the southeast, the map encompasses the whole of the Levant and much of the Caucasus and Middle East, with the whole region represented at a consistent level of detail. Across the map, many important towns and cities are identified by name, with the most significant also represented pictorially. The same is true of relief, with notable mountains shown as a towering peak, and attention is also paid to rivers and other bodies of water.

Individual settlements and wider areas are labelled with contemporary toponyms, such as Shirvan and Erivan in the Caucasus, now part of Iran and Armenia, respectively, Iraq Ajami (“Irak Agem”) and Iraq Arabi (“Irak Arabi”), which refer to the northern and southern parts of what is now Iraq. Beneath the title on the right-hand side of the map are three scale bars, giving the relative distances in modern Dutch, English, and French miles.



We three kings

309 ROBERT [DE VAUGONDY, Gilles]

Carte De La Terre Hebreux ou Israelites partagee selon l'ordre de Dieu aux douze tribus descendantes Des Douze Fils De Jacob.

Publication
Paris, Chez l'Auteur, 1745.

Description
Engraved map with one inset, original hand-colour in outline.

Dimensions
493 by 696mm (19.5 by 27.5 inches).

References
Cf. Laor, 673.

Among the plates Gilles Robert de Vaugondy inherited from his uncle was Moullart-Sanson's 'La Monarchie des Hebreux sous Salomon ou le Roiaume d'Israel', which he had published in 1717. Please see item 245. Robert de Vaugondy's map of 1745 was heavily influenced by his uncle's work in which he retains the overall design of the plate, with Sanson's highly influential map of Palestine as the main image, and a smaller inset map of the Holy Land under King Solomon in the upper left-hand corner. There are also several changes: beside the scale bar in the lower right-hand corner, he has added a genealogy of the Israelites, and a key identifying the different types of city shown; he has also added more toponyms to the large number of settlements already present on his uncle's map; many of the regional divisions have been adapted, focusing on the territories of the Twelve Tribes and the provincial delineations, rather than the domains of individual leaders; there is, in general, a greater emphasis on relief, which is pictorially represented.

The central image on Robert de Vaugondy's map is large in scale, omitting the southern areas shown on the original. Changes have also been made to the coast, which is here presented as more predictably linear. The smaller inset map contains far more information than Moullart-Sanson's, with a far larger number of toponymic and geographical features; furthermore, the inset title contains a long explanatory note providing details about the geography and history of the Holy Land during the reign of Kings Saul, David, and Solomon.

Similarly, in the main cartouche below, the title is supplemented with a detailed description of the Twelve Tribes and the location of their territory. On either side of the text, the figures of Moses and Aaron sit surrounded by wildlife. Although originally published by Gilles Robert de Vaugondy in 1745, the map was also included alongside 35 of his other cartographical works in the 'Atlas D'Etude', published by Charles-François Delamarche in 1797. The present map is an example of the former separately-issued edition.



Don't get bogged down

310 SEUTTER, Matth[aus]

Palaestina seu Terra a Mose et Iosua occupata et inter Iudaeos distributa per XII Tribus vulgo Sancta adpellata a Ioanne Christophoro Hernberg.

Publication
[Augsburg, Matthaus Seutter, 1745].

Description
Engraved map, with original hand-colour in part.

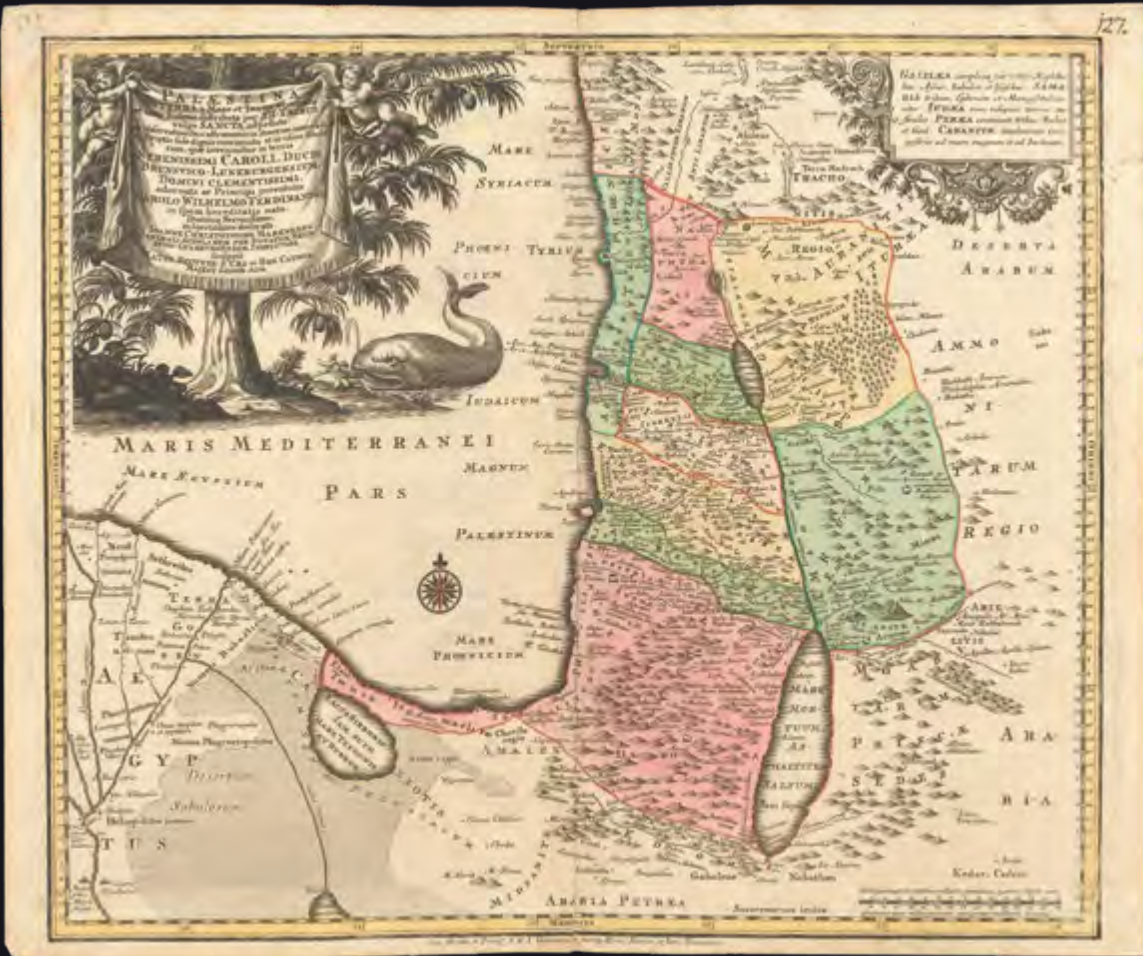
Dimensions
525 by 629mm (20.75 by 24.75 inches).

References
Laor, 723.

Matthaus Seutter's general map of Palestine first appeared in Conrad Tobias Lotter's project, the 'Atlas Minor', which was published by Seutter during his lifetime and then by Lotter after he took over the firm. It was based on Johann Christoph Harenberg's 'Palaestina in XII Tribus divisa'; for a full description of the original map, please see item 303. Much of the information found on Harenberg's map has been retained, such as the "Lacus Sirbonis", a marshy bog in north Sinai, a fictional island off the coast of Jaffa labelled "Paria I[nsula]", and the many toponyms that appear throughout the Holy Land.

Seutter has, however, made a number of significant changes to both cartography and style. Among these are the modification of the 12 tribal lands, the expansion of the Nile Delta, the northwards extension of the map into southern Syria, and the alteration of the angles along which the Mediterranean coastline runs. Compared to its presentation on Harenberg's map, the Levantine coast runs almost directly north, also veering to the northwest as it gets to Egypt.

Seutter has also replaced the original title cartouche and inset map with his own vignette showing Jonah's escape from the whale (Jonah 2:10). Before this scene is a huge tree in the branches of which two putti hold aloft an elaborate banner bearing the title. In the opposite corner, a brief note outlines the various districts of the Holy Land, explaining into which regions each of 12 tribal territories falls.



Do the hokey Pococke

311 JEFFERYS, Thomas

A Map of the Holy Land and Syria.

Publication
[London, W. Bowyer, 1745].

Description
Engraved map, with original hand-colour in part.

Dimensions
477 by 378mm (18.75 by 15 inches).

References
Laor, 572.

One of the leading English cartographers of the eighteenth century, Thomas Jefferys, was apprenticed to Emanuel Bowen before establishing his own firm in 1744. Two years later he was appointed as geographer to King George III, whose monumental collection contained around 50,000 maps, views, and atlases. Jefferys was particularly celebrated for his maps of North America, as well as his surveys of many English counties at a uniform scale of two inches to one mile.

Unlike many contemporary cartographers, he both drew and engraved his maps, as evidenced by one of his earliest maps, ‘A map of the Holy Land and Syria’, which was made for Richard Pococke’s ‘A Description of the East’. Extending from the Judean Mountains that mark the southern border of the Promised Land, up to the Cilician coast in the north, the map covers the Levant in its entirety, also featuring the western stretches of the Syrian and Arabian Deserts, as well as the eastern coast of Cyprus.

The map is filled with a wealth of information. Regions, provinces, kingdoms, and the territories of the Twelve Tribes are all identified by name though not delineated, perhaps because the various borders established at different times in antiquity would have overlapped to the point of confusion. Towns, cities, ports, religious and historic sites, mountains, rivers, and bodies of water are likewise represented here, with relief represented pictorially.

This geographical information is concentrated in the lands towards the Mediterranean, with the largely unexplored deserts lacking many significant features. A dotted line appears to trace Pococke’s own route through the region, with the circles that punctuate it showing the stops he made along the way. An explanatory key at the bottom of the image identifies the symbols, letters, and abbreviations used to indicate the various details, from capes to castles, mosques to monasteries.

To its right are the title and scale bars, with the distance shown in German, Italian, English, and French miles; these are both set within a vignette showing two travellers seated among the sort of overgrown ruins that the author had presumably encountered on his tour.



God’s Green earth

312 [GREEN, John]

A map of Paradise Mount Ararat and the city of Babel: according to the three different Hypotheses mentioned in this Work.

Publication
[London, T. Osborne, 1747].

Description
Engraved map.

Dimensions
305 by 418mm (12 by 16.5 inches).

One of the several engravers whose maps appeared in ‘An universal history, from the earliest accounts to the present time’ appears to have been John Green. Born Bradock Mead in Ireland in the 1680s, he took on the name Green after spending some time in prison for the kidnapping of a young heiress, and started a career as a mapmaker, producing at least 14 maps between 1717 and 1755. Among these was at least one contribution to the ‘Universal History’, whose text he may also have helped to update. The map, which extends from the eastern shores of Cyprus across the Levant and Middle East to the Persian Gulf, has also been attributed to John Blundell (see item 325), Emanuel Bowen, Thomas Bowen (see item 362), John Gibson, and Thomas Kitchin, although it “has all the hallmarks of Green’s work” (Osher).

Interestingly, it offers not one but “three different hypotheses” on the location of the Garden of Eden. One earthly paradise is situated just to the north of Lake Huleh in Canaan, another in the ancient state of Armenia, where Mount Ararat is also placed, and the last just north of the Persian Gulf. A curious mix of other toponyms and geographical features are shown, from the ancient city of Ur, from which the great Patriarch Abraham originated, to the Hellenistic city of Alexandretta, named, like so many, after the unstoppable Macedonian leader of the fourth century BC. Both ancient and modern names are given for the larger regions, including “Mesopotamia or Al Jezira” and “Canaan or Palestine”, even though the land covered by historical and contemporary states is not identical. The map also features an inset table of “Astronomical Observations, according to which this Map hath been formed”, giving the longitude and latitude of certain significant cities, as well as the name of the person responsible for the observation. The map appeared in the first volume of ‘An Universal History’ from its first edition, and then in every subsequent printing throughout the eighteenth century.



Someone needs an atD’Etude adjustment

313 ROBERT [DE VAUGONDY, Gilles]

Carte des Voyages de Notre Seigneur Jesus-Christ et ceux des Apostres St. Pierre et St. Paul dans l'Asie et dans l'Europe.

Publication
Paris, Chez le S. Delamarche, 1747.

Description
Engraved map with three insets, with contemporary hand-colour in outline.

Dimensions
468 by 599mm (18.5 by 23.5 inches).

References
Laor, 674.

Another Holy Land map by Robert de Vaugondy to be included in Delamarche’s ‘Atlas D’Etude’ focuses on the Mediterranean Basin, extending from Sardinia in the west across to the Levant, and then further eastwards to show much of the Middle East. It again is based on a map published in 1717 by his uncle, Pierre Moullart-Sanson, whose plates he inherited in 1740. For a full description of the original map, please see item 247.

Robert de Vaugondy has made fewer changes to the cartography of the main map than on some of the other plates he inherited from his uncle, although interestingly he has removed the dashed lines across the Mediterranean that indicated the routes taken by some of the Apostles on their missionary journey, along with some of the explanatory notes that had accompanied them on Moullart-Sanson’s map.

On the contrary, the inset map in the lower left-hand corner, which still shows the Holy Land under Herod, is filled with a great deal more information than on the original, including additional toponyms and textual notes. The inset in the opposite corner, however, is practically identical: it shows a plan of the Holy Land that is the same as the original in all respects apart from style, in that the trees and mountains are illustrated more pictorially.

Similarly, the central cartouche in which the title is set is more dramatic on Robert de Vaugondy’s map, with Aaron and Moses sitting at the feet of Christ, who holds the cross in one arm and points to the blazing sky with the other; it is the same cartouche found on Nicolas Sanson’s original map of the travels of the Apostles (item 145), on which Moullart-Sanson based his later version.





It’s up for debate

314 TOUS, Joseph

Ex prisca geographia propositiones. De divisione gentium post diluvium a Mose tradita; quas accademico more propugnandas Eminentissimo, & Reverendissimo S.R.E. Principi Cardinali Delle Lanze...

Publication
Turin, Joseph Maria Ghringhelli, 1748.

Description
Broadsheet, engraved vignette map, with letterpress text below.

Dimensions
336 by 446mm (13.25 by 17.5 inches).

315 TOUS, Joseph

Ex prisca geographia propositiones. De divisione gentium post diluvium a Mose tradita; quas accademico more propugnandas Eminentissimo, & Reverendissimo Praesuli Ludovico Merlini...

Publication
Turin, Joseph Maria Ghringhelli, 1748.

Description
Engraved broadsheet, engraved map with letterpress text below.

Dimensions
335 by 442mm (13.25 by 17.5 inches).

Four books survive from the Turin-based printing firm of John Jacob Ghringhelli and Paul Maria Dutti, all published between 1710 and 1721. The works consist of a book discussing the ‘Royal towns described in poetry’, complete with the relevant poems and ten engraved views, a discussion of the scientific achievements made by a member of the University of Turin, a historical supplement concerning a religious order, and the constitution of the diocese of Hippo. Although there does not appear to be any documented evidence of the firm’s history, it seems that it may later have passed on to Ghringhelli’s son, Joseph Maria, whose imprint appears on the present broadsheet of 1748.

The broadsheet is taken up with a large map engraved by Joseph Tous and dedicated to the Cardinal Carlo Vittorio Amedeo Delle Lanze. It extends from eastern Spain across the Mediterranean and Levant all the way to north-west India, and from the southern points of Scandinavia in the north down to the tip of the Arabian peninsula. Regions are identified by their Roman provincial names, and ancient cities in and around the Holy Land, Egypt, and Arabia, such as Damascus, Jerusalem, Memphis, and Babylon are represented as small fortresses. The title says that the map shows “the division of peoples after the Flood, as described by Moses” (trans.), although the cartographer has clearly referenced other sources for ancient geography, such as Ptolemy and Strabo, as evident in the cities that appear in Arabia. Nonetheless, the focus on the Holy Land and scriptural geography is confirmed by the inset ‘Tabula Chanaan’ in the lower left-hand corner. This encompasses the whole of the Holy Land, with notable cities from scripture identified. Interestingly, there are no internal divisions within the region.

Beneath the map are 12 paragraphs concerning the Holy Land, which apparently “will be debated in the Church of Saint Augustine in Turin in July 1748” (trans.), with a blank space left for the “day” and “hour” to be filled in by hand. It therefore seems that the broadsheet was published as an advertisement for, or accompaniment to, a public discussion held at the church.

On the second state, both the title cartouche and dedication have been changed: the map is now dedicated to Cardinal Ludovico Merlini, which may indicate that he and Cardinal Delle Lanze were the two main speakers at the discussion. The Merlini family coat-of-arms, featuring a castle turret surmounted by an eagle, here appears on the map where the other broadsheet shows the title.



North and South

316 ROBERT [DE VAUGONDY, Gilles]

Partie Septentrionale de la Judee ou Terre Sainte ou sont les Tribus d'Aser, de Naphtali de Zabulon, d'Issachar et de Manasse.

Publication
[Paris, Les auteurs & Boudet], 1748 [but 1757].

Description
Engraved map.

Dimensions
255 by 385mm (10 by 15.25 inches).

References
Laor, 665.

Prolific French Huguenot engraver Guillaume-Nicolas Delahaye made a two-sheet map of the Holy Land in 1748 for Gilles Robert de Vaugondy. The upper sheet shows the territories of seven of the Twelve Tribes, namely Asher, Naphthali, Zabulon, Issachar, Ephraim, Gad, and Manasseh, whose lands to both the west and the east of the Jordan are shown. The peripheral areas to the north and east of the Holy Land are identified as the land of the Ammonites, described as the descendants of Lot (Gensis 19:38). The southern swathes of Syria are also populated with geographic and topographic information, such as the important cities of Damascus and Sidon, as well as the Temple of Baal at Palmyra. Even though the map ostensibly shows the Holy Land during the First Temple Period, Robert de Vaugondy nonetheless includes the Roman names of certain features, labelling the city of Paneas as “Caesarea Philippi” and the Sea of Galilee as the “Lake of Tiberius”.

There are references to certain sites of religious importance, such as “the woods of Jabez”, which seem to represent the territory granted by God to Jabez after his fervent prayer (I Chronicles 4:10), the woods of Ephraim, where King David put down a rebellion led by his own son, Absalom (II Samuel 18:6), and the vineyard of Naboth, which was so coveted by King Ahab that his infamous wife Jezebel had its owner executed on false charges (I Kings 21).

The lower half shows the tribal territories of Simeon, Juda, Reuben, and Dan. Like its northern counterpart, the map contains a wealth of geographical and toponymic information, with relief, rivers, and woodlands illustrated pictorially, and three different types of city represented by individual symbols. Although no bigger than any of the other captions, the name of Jerusalem is the only toponym to be capitalized, indicating the importance of the Holy City. Along the coast, the port cities of Gaza, Ascalon, and Jaffa appear, while inland Robert de Vaugondy highlights a number of geographical features that play a significant role in scripture, such as the plain of Jericho, where Joshua led the Israelites to victory and secured their conquest of Canaan (Joshua 6), the Valley of Jeruel, prophesied by Jahaziel as the location of Jehoshaphat’s victory over the Moabites and Ammonites (I Chronicles 20:16), and interestingly the Pool of Asphar, which is referenced only in the Book of Maccabees as the place at which Jonathon and Simon camped while fleeing from the Bacchides (I Maccabees 9:33).

The present example of the map is from the 1757 edition of the ‘Atlas Universel’.

317 ROBERT [DE VAUGONDY, Gilles]

Partie Meridionale de la Judee ou Terre-Sainte ou sont les tribus d'Ephraim, de Gad, de Dan, de Ruben, de Siméon, de Benjamín et de Juda.

Publication
[Paris, Les auteurs & Boudet], 1748 [but 1757].

Description
Engraved map.

Dimensions
255 by 385mm (10 by 15.25 inches).



Israel before Israel

318 BACHIENE, W[illem] A[lbert]

*Afbeeldinge van 't land Kanaan
nog bewoond door deszelvs
altercenste bezittens de
makometingen Kanaans wanneer
Abraham, Isak en Jacob, als
vreemdelingen daar in verkeerd
hebben, door W.A. Bachiene.*

Publication
Gorinchem, Nicolaas Goetzee, 1748
[but 1762].

Description
Engraved map with fine hand-colour in full.

Dimensions
395 by 485mm (15.5 by 19 inches).

References
Poortman & Augusteijn, 25.3.

In the Book of Genesis, God makes a covenant with Abraham, promising him that the suffering of the Israelites will be rewarded in time. Although Abraham’s descendants will toil in bondage for 400 years, and then be forced to wander the wilderness for 40 more, they will eventually inherit the Promised Land.

“To your descendants I give this land, from the Wadi of Egypt to the great river, the Euphrates— the land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites and Jebusites” (Genesis 15:18-21).

The scene of the covenant is depicted in the lower right-hand corner of one of Bachiene’s maps, with a vignette of Abraham kneeling before a blinding column of light where God himself reclines on a bed of clouds. The map appears in Goetzee’s 1762 Bible beside the fifteenth chapter of Genesis, and presents “the land of Canaan while still inhabited by its other possessors...when Abraham, Isaac and Jacob find themselves there as outsiders” (trans.).

Canaan is shown before the days of Israel, his people, and the subsequent settlements, with the names of indigenous tribes and kingdoms appearing where later the Twelve Tribes would each occupy their own territory. The site that would become the Holy City of Jerusalem here remains the land of the Jebusites, who would be conquered by King David centuries later, and the region to the east of the Jordan, where the Tribes of Gad, Reuben, and Manasseh would come to settle, are still “the land of the Ammonites and Moabites” (trans.). Small paragraphs placed in the Arabian Desert provide additional information about these ancient kingdoms, explaining how the Moabites were driven south by the Ammonites, for example.

The map is not, however, precisely synchronized with the chronology of Genesis 15: a note explains that the Ishmaelites were founded “by Ishmael, the son of Abraham by Hagar”, even though Abraham was still famously childless when he made his covenant with God.



Stade the course

319 SCHREIBER, Joh[ann] George

Das Gelobte Land sammt der 40 Iaerigen Reise der Kinder Israel aus Egypten verfertigt.

Publication
Leipzig, Joh[ann] George Schreiber, [1749].

Description
Engraved map, with fine hand-colour in part.

Dimensions
215 by 294mm (8.5 by 11.5 inches).

References
Laor, 709; Paprotny, ‘Johann George Schreiber’s Atlas selectus: editions and dating’, *Polish Cartographical Review* (52), 2015.

The career of Johann George Schreiber exactly spanned the first half of the eighteenth century: the first publisher of German maps in the Electorate of Saxony, he rose to prominence in 1700 with his urban map of Bautzen, which showed every house in the city, and continued to produce a wide range of maps and views from his workshop in Leipzig until his death in 1750, after which his wife and son took over the business. Although he specialized in local geography, producing a large quantity of maps and prints describing the Germanic states, his cartography did extend across the globe, with his ‘Atlas Selectus’ of 1740 containing maps “from all kingdoms and countries of the world, for convenient use in schools, when travelling and when reading the newspapers” (trans.).

Appearing between the War of Austrian Succession and the Seven Years’ War, the atlas provides valuable insight into the ever-shifting borders of the European countries, states, and territories at this time. Perhaps the most interesting thing about Schreiber’s atlas, however, is the sheer variation in the number of maps found in various examples: it was first issued with 33 maps based on earlier material, with the second edition of 1749 containing 37, but other examples have been found to include up to 157 maps, the additions often listed in a manuscript index (Paprotny).

Among the maps to appear in the second edition was a description of the Holy Land and northern Sinai Peninsula, oriented to the west and filled with an overwhelming amount of detail. The ostensible focus of the map is on the journey of the Israelites through the wilderness after the Exodus, although this information is somewhat lost among the wealth of toponyms, descriptive notes, and geographical features presented across the plate. Nevertheless, their route is traced by a double-dotted line that runs between Rameses, through the Red Sea, which strangely seems to have been rotated by 90 degrees, and then onwards through the deserts of Sinai until it comes to an end at the River Jordan, through which the Hebrew peoples crossed into the Promised Land.

Each of the encampments they made during their journey is represented as a tent and labelled with both its name and the corresponding number found in Numbers 33. These are again described in an inset in the lower right-hand corner, which also shows two scale bars giving the relative distances in Dutch miles and the ancient unit of stades. In the Holy Land, the individual territories of the tribes of Israel are delineated and labelled with a letter corresponding to an alphabetical key in the banner above the image. In each territory, numerous towns and cities are shown, and in some, significant mountains, waterways, and routes also appear.

Schreiber does not seems to have intended this map to depict the Holy Land at one particular time in history, given that the condemned cities of Sodom and Gomorrah, the wandering of the Israelites, the tribal territories, and Roman toponyms all appear simultaneously.



320 [ANDRADE, José after Jacques François BENARD]

Carta de la Tierra Prometida.

Publication
[Madrid, en la oficina de la viuda de Manuel Fernandez è Imprenta del Supremo Consejo de la Inquisicion y de la Reverenda Camara Apostolica, 1749-1753].

Description
Engraved map.

Dimensions
210 by 440mm (8.25 by 17.25 inches).

Despite the controversy caused by Isaac-Joseph Berruyer’s publication of his ‘Histoire du peuple de Dieu’ in 1728, the work proved undeniably popular, with translations soon appearing in a number of European languages. The first Spanish translation, for example, was published in Madrid from 1749 to 1753; the ‘Historia del pueblo de Dios’ was translated from the French by Antonio Espinosa.

The Spanish edition also contained a translated version of the map of the Holy Land by Jacques François Bénard, originally published in Berruyer’s work, engraved by José Andrade. It is cartographically identical to the map in the ‘Histoire de peuple de Dieu’, for a full description of which, please see item 266.



Masters of the Atlas Universel

321 ROBERT [DE VAUGONDY, Gilles]

La Judee ou la Terre Sainte.

Publication
[Paris, Les auteurs & Boudet], 1750 [but 1757].

Description
Engraved map with one inset, hand-coloured in outline.

Dimensions
498 by 627mm (19.5 by 24.75 inches).

References
Laor, 667; Pedley, ‘The Subscription List of the 1757 Atlas Universel: A Study in Cartographic Dissemination’, *Imago Mundi* (31), 1979.

In 1752, the Roberts de Vaugondy published what is generally considered their greatest work, the ‘Atlas Universel’, issued by subscription in an edition of 1,118 copies. The atlas contained 108 maps, the first 12 of which were dedicated to the ancient world and five of which show the postal routes of Britain, France, Germany, Italy, and the Iberian Peninsula. Among the first 12 was a map of the Holy Land that bears close resemblance to another published by Robert de Vaugondy five years earlier.

‘Carte De La Terre Hebreux’ (item 309) and ‘La Judee ou la Terre Sainte’ both feature a large map of the Holy Land extending from the Philistine territory in the south to the southern region of Syria in the north, as well as a smaller scale inset map in the upper left-hand corner depicting the land at a certain point in antiquity. In the case of the former, this shows Palestine under the rule of King Solomon, whereas the present map depicts the regional divisions that existed during the Age of the Patriarchs, identifying the territories of the native peoples, such as the Jebusites, Gentiles, and Canaanites. It also shows the route taken by the Israelites through the wilderness of the Sinai Peninsula after their Exodus from Egypt.

As in the earlier publication, the main map delineates the lands allocated to the Twelve Tribes of Israel, although the borders have been slightly modified, with the territory of Reuben, for example, somewhat diminished. Relief, rivers, and cities are represented in detail across the image, with a key in the lower right-hand corner explaining how the different types of city are shown. The Sea of Galilee and the Dead Sea are labelled with their Latin, as well as their Biblical, name, as are those settlements that gained significance under Roman rule. Both the main map and the inset are accompanied by decorative cartouches containing their titles: the inset cartouche is ornamented with foliage, a sleeping lamb, and a bunch of grapes, a reference to the huge cluster found by Moses’s spies when he first sent them into the Holy Land (Numbers 13:23), while the main cartouche is surrounded by objects of religious importance, including the Golden Candelabra, the Altar of Incense, the Ark of the Covenant, and the stone tablets on which are inscribed the Ten Commandments.

The present example of the map is from the 1757 edition of the ‘Atlas Universel’.



A manuscript map of Roman Palestine

322 [ANONYMOUS]

Terra Santa.

Publication
[?Italy, ?late eighteenth century].

Description
Manuscript map in pen and ink, with colour wash, on paper.

Dimensions
180 by 248mm (7 by 9.75 inches).

This manuscript map of the Holy Land might have been made as part of a young person’s geographical, historical, or religious education. It is divided according to both the tribal allotments given to the Twelve Tribes of Israel, and the Roman administrative districts. 22 important ancient cities are identified by number via a key along the right-hand border, and the large capital letters found in each region suggest a further key not found on the present sheet. The spelling of the title indicates that it may be the work of an Italian student.



The divine site of kings

323 HAAS, Johann Matthias

Regni Davidici et Salomonaei Descriptio Geographica cum vicinis regionibus Syriae et Aegypti, junctim per colores exhibens status diversos harum regionum. Ex veteribus Monumentis, in subsidium vocatis recentissimis observationibus, concinnata a Ioh. Matthia Hasio Math. P Mappa Principalis Schema II.

Publication
[Nuremberg, Homann Heirs, 1750].

Description
Engraved map with large key on two sheets joined, with original hand-colour in outline.

Dimensions
526 by 615mm (20.75 by 24.25 inches).

References
Laor, 314A.

Johann Matthias Haas (1684-1742) was a German professor of mathematics and mapmaker, who made maps for the firm of Homann Heirs. He created a number of Biblical maps for his work ‘Regni Davidici et Salomonaei descriptio geographica et historica’, a history of the kingdoms of the biblical kings David and Solomon. The present map extends from the southern coast of modern-day Turkey down to the southern swathes of ancient Egypt, and across from the middle of the Mediterranean to the deserts of Arabia. Cities and settlements are represented and labelled across the land, and waterways and mountains are illustrated pictorially. Two schemas depict political divisions under the Seleucides and Herod the Great.

The present example of the map was published in a revised work, the ‘Atlas Historicus’, and includes an additional sheet of explanatory text identifying the tribal lands and nations shown and briefly discussing their geography.



The journeys of Greek geographers

324 HAAS, Johann Matthias

Typus Aetiologicus I.

Publication
[Nuremberg, Homann Heirs, 1750].

Description
Engraved map on two sheets joined, with original hand colour in outline.

Dimensions
538 by 598mm (21.25 by 23.5 inches).

References
Laor, 314A.

Johann Matthias Haas’s ‘Regni Davidici et Salomonaei descriptio geographica et historica’ also contains a map showing the stage of scriptural events, including the Holy Land, Egypt, and parts of Asia Minor. Cartographically, the map is identical to the main map made for the eponymous work, for a full description of which please see item 323, although it has here been cut down to show a smaller area. ‘Typus Aetiologicus I’ also shows the routes of ancient geographers including Strabo and Isidore of Charax who travelled around the Mediterranean. The ornate cartouche in the lower right-hand corner of the map contains scale bars providing multiple units of measurement, both ancient and modern, such as the Persian parasang and the German mile.



A Blundell of joy

325 BLUNDELL, J[ohn]

Palaestine.

Publication
[London, ?T. Osborne; A. Millar; and J. Osborn, c1750].

Description
Engraved map.

Dimensions
303 by 217mm (12 by 8.5 inches).

Among the plates produced by London-based engraver John Blundell in the mid-eighteenth century was a map of the Holy Land after Cellarius. For a full description of the original map, please see item 210. The map has been translated, slightly truncated to the south, and a new cartouche has been added, with the title engraved on a plinth before a bucolic scene. Blundell may have engraved the map to be included in a volume of the ‘Universal history’ to which he contributed, and which often contained other Biblical plates.



We come bearing grapes

326 HARENBERG, Johannis Christoph

Palaestina in XII Tribus divisa, cum terris adiacentibus denuo revisa & copiosior reddita.

Publication
Nuremberg, Hommaniaris Heredibus, 1750 [but 1752].

Description
Engraved map with one inset, with contemporary hand-colour in part.

Dimensions
539 by 636mm (21.25 by 25 inches).

References
Laor, 325.

Johann Christoph Harenberg’s map of the Holy Land, which he made in 1744 for the heirs of Johann Baptist Homann was updated shortly after, replacing the former version in all editions of the ‘Major Atlas Scholasticus’ published after 1750.

For a full description of the earlier map, please see item 303. Harenberg has made several notable changes: a smaller area is covered, with the parts of Egypt, Syria, and Cyprus shown on the original omitted here; the title cartouche is now set within a vignette showing two of Moses’s spies returning to the Israelite encampment bearing the giant cluster of grapes they discovered in the Holy Land; the island of Cyprus has been covered with an inset map that also replaces the historical note found on the earlier version.

The new inset offers a particularly interesting view of the Holy Land, showing the different regions that the land was divided into at various points in its history. No chronology is attempted; on the contrary, the territories of the native peoples, the areas allocated to the Twelve Tribes, and the Roman administrative provinces all appear simultaneously.



The king’s road

327 BOWEN, Eman[ue]l

An accurate map of the Holy Land divided into the XII Tribes of Israel. Accommodated to sacred history, & describing the travels of Jesus Christ.

Publication
[London, William Innys and Joseph Richardson, 1752].

Description
Engraved map, with fine hand-colour in outline.

Dimensions
321 by 228mm (12.75 by 9 inches).

References
Laor, 126.

Welsh map engraver Emanuel Bowen distinguished himself in the world of cartography by becoming Royal Mapmaker not only to George II of England, but also to Louis XV of France, both of whom commissioned several of his characteristically detailed, accurate, and generally large maps. Although not a cartographer himself, Bowen worked closely with many prominent cartographers, including Herman Moll, and was responsible for the engraving of some important works, including ‘Britannia Depicta’, ‘A Complete System of Geography’, and ‘Atlas Minimus’.

In 1752, he published ‘A complete atlas, or, Distinct view of the known world’, which contained 68 maps of continents, countries, seas, and states around the world. Number 37 in this collection was Bowen’s map of the Holy Land. Filled with topographical, geographical, and scriptural detail, it presents the territories of the Twelve Tribes of Israel, as well as the surrounding lands of the Ammonites, Moabites, Ishmaelites, and Amalekites.

Relief, which is represented pictorially, is rather vague, but the various rivers and streams are shown in precise detail, as are the many towns and cities, each labelled by name and the larger ones represented as buildings. An unidentified double line appears to trace the journeys of Jesus, as he travelled through the Holy Land as far north as Cana, where he famously turned water to wine, and back down to Jerusalem, where several routes meet and where his earthly travels ultimately came to an end. Along one branch of this double line read the words, “King of Israel”, which may be intended as both toponym and title.



Euler alert!

328 [EULER, Leonhard]

Tab: Geogr: Palaestinae ad emendatiora quae adhuc prodierunt exempla jussu Acad. Reg. Scient. et eleg. litt. Pruss. descripta.

Publication [Berlin, Ex officina Michaelis, 1753].

Description Engraved map with contemporary hand-colour in outline and in part.

Dimensions 347 by 404mm (13.75 by 16 inches).

References Cf. Laor, 720.

The achievements of Swiss polymath, Leonhard Euler, span an impressive number of fields including mathematics, physics, astronomy, geography, logic, engineering, and music. He contributed a number of theories, functions, and systems to many of these branches, and was greatly admired (and no doubt envied) by his contemporaries. In harmony with his extensive knowledge and understanding of the sciences was his devout faith in God and his ardent belief that the Bible was His word.

Among Euler’s many publications was an atlas compiled on behalf of the Royal Prussian Academy of Science, whose stamp is found on each of the 45 maps within. Despite being Swiss by birth, Euler had spent much of his life in St Petersburg, where he found favour at the court of Russian Empress Catherine the Great, and then in the Prussian capital of Berlin. Most of the maps in the ‘Geographischer Atlas’ were based on the work of Johann Christoph Rhode and engraved by Nicolaus Friedrich Sauerbrey.

They included a map, based on Harenberg’s map of 1750 (see item 326), of the Palestinian region that extends from the northeastern point of Egypt and the Sinai Peninsula, up to Syria and the Lebanon Mountains. The focus of the map is on the Holy Land, which is divided into the tribal territories and contains a wealth of geographical and topographical details. The region is further described in the inset map, which presents “a view of the land of Canaan as it was inhabited by the first peoples” (trans.), showing the native tribes that lived in the area before the arrival of the Israelites.

A set of scale bars in the lower left-hand corner give the relative distances in German, French, Arabic, and Turkish miles, as well as “Sabbath Walks”. This seems to refer to the Biblical mile, a unit of measurement used by Jews during the Herodian period to mark the limit of their journeys by foot on the Sabbath. Although Mosaic law decrees that nobody should leave their home on the seventh day (Exodus 16:29), during the encampment of the Israelites in the wilderness, they were permitted to walk the entire length and width of the camp. Through various interpretations of scripture, later scholars and religious leaders deemed it justifiable to travel 2000 cubits from the house most recently built in one’s town. This rather specific rule gave rise to the Biblical mile, which is equivalent to roughly two thirds of a standard English mile.

The title of Euler’s map is set within an elaborate cartouche adorned with bunches of grapes, leaves, and two shekalim bearing symbols which represent the staff and chalice of Aaron. The Hebrew words written upon them read “Jerusalem the Holy” and “Shekel Israel”. The present example is from the first edition of the ‘Geographischer Atlas’, which appeared in 1753 and contained 45 maps.



Puf, Puf, pass

329 NOLIN, J[ean] B[aptiste]
[the Younger]

*La Judee nommee a present
Palestine et Terre Sainte. Divisee
en ses Tribus por servir a
l'Introduction a l'Histoire
Universelle de Puffendorf. Dressee
sur les derniers Observations et
Relations par J. B. Nolin.*

Publication
Paris, Chez Mérigot, 1753-1759.

Description
Engraved map, with fine hand-colour in
outline, loss to upper right margin.

Dimensions
365 by 250mm (14.25 by 9.75 inches).

References
Laor, 537.

Samuel von Pufendorf was a German polymath who wrote on a range of subjects, from economics to philosophy, law to history. Some of his most lasting work includes revisions and commentaries on the treatises of Hobbes and Grotius, while his own theories, illuminated in his ‘De iure naturae et gentium’, went on to influence the Founding Fathers, providing much of the rationale behind the American Revolution. Pufendorf was a predictably controversial figure, and was often embroiled in scandals of church and state.

In 1684, he first published his ‘Einleitung zu der Historie’, or ‘Introduction to History’, which spanned eight volumes, was organized according to a geographical scheme, and illustrated with maps and views. The work was an immediate success, and ran to numerous editions over the following century, with several translations. Among these was a French edition, published from 1753 to 1759 by Parisian publisher Jacques-François I Merigot, which contained 25 maps and three tables. Book Seven, dedicated to the “history of the Jews, the Assyrians, the Medes and the Persians” (trans.), as well as of Greece, included a map by Jean Baptiste Nolin the Younger.

Extending from the northeastern reaches of Sinai up to the southern swathes of Syria, the map shows both the territorial allotments of ancient Canaan and the division of the land under the Roman Empire. Relief, waterways, and cities are pictorially represented.



330 [JEFFERYS, Thomas]

Karte von Heiligen Lande und Syrien.

Publication
[Erlangen, 1754].

Description
Engraved map.

Dimensions
385 by 320mm (15.25 by 12.5 inches).

References
Laor, 573.

In the decades following its publication, Richard Pococke’s ‘A Description of the East’ was translated into several languages, including German. The ‘Beschreibung des Morgenlandes’ was first published in Erlangen in 1754, with further editions appearing in 1771 and 1791. Not only was Pococke’s text translated for these volumes, but so were the maps included among the 178 engraved plates which illustrated the work.

The second volume contained ‘Karte von Heiligen Lande und Syrien’, a reduced German version of ‘A Map of the Holy Land and Syria’. For a full description of the original map, please see item 311.



331 V[AN]D[E]RGUCHT, M[ichael]
[after Adrian RELAND]

The distances of places of Palestine digested into Roman Miles, to the Numbers are added, the names of the Authors who give to those distances so many miles as of Josephus, Eusebius, Arrianus, Diodorus Siculus and the Initerary of Antoninus but those Numbers to which it is not added out of whom they are taken are Transcrib'd form the ancient Jerusalem Itinerary.

Publication
London, R[ichard] Sare, [1755].

Description
Engraved map.

Dimensions
470 by 289mm (18.5 by 11.5 inches).

This map, based on that by celebrated Dutch artist Jan Goeree for Adrian Reland’s ‘Palaestina ex monumentis veteribus illustrata’, is a map of the Holy Land illustrating the distances between significant cities and settlements. Key locations across the image are represented by small circles and labelled with the corresponding toponym. The circles are joined by straight lines, along which are written the relative distances of each journey as the crow flies. These are given in Roman miles, and also reflect the lay of the land under the rule of the Roman Empire, with many locations identified by their Latin names: Nablus, for example, is labelled “Neapolis”, its name having been changed by Vespasian in AD 72. Many of the routes naturally convene at the Holy Land’s most important locations, including Jerusalem, Gaza, and Eleutheropolis.

Several lines cross the Trans-Jordan region, including one that leads from the mouth of the Dead Sea to Mount Nebo, where Moses died, and another from the southernmost point of the sea to the mouth of the Persian Gulf, via Petra. In the lower left-hand corner of the map, the title is set within an ornate vignette which shows a bearded man unfurling a map of the Holy Land, while another man sits holding a spear. At their feet are a putto, a ram, and several medallions bearing the head of Caesar. In the background, a procession of exotic delights, including a tall and long-necked bird, march forward from a distant mountain.



Keep Calmet and carry on

332 DELL'AQUILA, A[ugustine]
P[rospero] [after CALMET,
Antoine Augustin]

Tabula Terrae Promisse.

Publication
[Naples, Benedetto Gessari, 1758-1760].

Description
Engraved map.

Dimensions
505 by 290mm (20 by 11.5 inches).

Born in 1715, Augustine Prospero Dell'Aquila's piety and intelligence was recognized from an early age by the monks of the Italian seminary in which he was educated. After leaving the institution, he joined the Benedictine order, attracted by their daily routine of prayer and work, encapsulated by their motto of "ora et labora". At only 16 years of age, he took holy orders and settled briefly in a convent in Campagna. After two years, he once again took up the lifestyle of an itinerant scholar-monk, studying theology in Naples, Aversa, Montevergine, Goletto, and Capua, where he eventually became Professor of Rhetoric and Theology at the city's monastery. He was soon transferred to Casamarciano, however, where he taught philosophy, and then from 1745 to 1748, he lived and taught in monasteries at Rome and Naples.

Despite his peripatetic career, Dell'Aquila still managed to publish a number of written works, as well as overseeing educational reforms and being the official organist of the monastery at Naples. His first publication was a treatise, in the form of a speech, on education, but true scholarly acclaim was won by the two dictionaries he published the following year: the first was a dictionary of Biblical theology, 'Dizionario portatile della Bibbia', and the second one of dogmatic theology, 'Dizionario portatile della teologia'.

Both volumes were met with praise from critics, as they represented the first time that profound philosophical and theological concepts had been expressed in Italian. Although these were Italian translations of the French dictionaries published by Pierre Barral, Dell'Aquila was responsible for the addition of much new material, including engraved plates.

The 'Dizionario portatile della Bibbia' contained a map of the Holy Land extending from the easternmost branch of the Nile Delta up to the Hellenistic city of Antioch in Syria. It is drawn after Antoine Augustin Calmet, who published the original in 1726. For a full description of the map, please see item 262. In language, cartography, and style, the map that appears in Dell'Aquila's dictionary is a precise replica of the original map.



“God is there”

333 BACHIENTE, W[illem] A[lbert]

De IIIde landkaart 't Land Kanaan benevens Gilead verdeelt onder de XII stammen Israëls waar in de gelegenheid en uitgestrektheid van ieder erfdeel word aangewezen.

Publication
Utrecht, G[isbertus] T[ieme] van Paddenburg en A[braham] van Paddenburg, 1758 [but 1765-1768].

Description
Engraved map with one inset.

Dimensions
385 by 470mm (15.25 by 18.5 inches).

References
Laor, 76.

Willem Albert Bachiene was a prominent Dutch clergyman whose role in the army saw him travel around Europe before settling in Maastricht, where he took up the post of Professor in Astronomy and Geography. In this role, Bachiene worked on a number of publications, the most important of which was his ‘Heilige geographie of aardrijkskundige beschryving van het Joodsche land, alsmede andere landen in de H. Schrift voorkomende’ (‘Sacred geography or geographical description of the Jewish land, as well as other countries in the Holy Scriptures’), a work as concise as its title.

Published in three volumes, the ‘Heilige geographie’ offers a comprehensive study of the ancient world according to scripture and other historical sources. Along with mountains of textual analysis and description, it included 12 maps of the Holy Land and neighbouring kingdoms, all of which are now exceedingly rare. The maps took Bachiene a total of ten years to complete and demonstrate his rigorous study of scripture and scholarship; during this time he also produced other maps that were included in contemporary editions of the Bible.

The third map shows the distribution of the Promised Land between the Twelve Tribes of Israel, depicting the territories inherited by each one and filled with the toponyms of important cities, sites, and settlements. Significant rivers and streams are identified, and relief is amply represented. It also has an inset map in the upper left-hand corner illustrating the vision of Ezekiel, who prophesied the allocation of the Holy Land and the construction of Jerusalem. Within the inset, Bachiene adds a further aerial view of Jerusalem itself, specifically the Temple and sanctuary, which are identified by a key. In the opposite corner is found another vignette, accompanied by a scriptural reference to Joshua 14:1-2, which also deals with the division of the land. Joshua is shown in ludicrously anachronistic armour, surrounded by the heads of the tribal clans, who are poring over a map of the region.



334 BACHIENE, W[illem] A[lbert]

De IVde Landkaart vertoonende het Koningryk Israels benevens deszelfs overheerde Landschappen.. door W.A. Bachiene... te Kuilenburg.

Publication
Utrecht, G[isbertus] T[jieme] van Paddenburg
en A[braham] van Paddenburg, 1758 [but
1765-68].

Description
Engraved map.

Dimensions
385 by 470 mm (15.25 by 18.5 inches).

References
Laor, 77.

Old King Saul

The fourth map in the ‘Heilige geographie’ presents “the kingdom of Israel under the ruler of Kings Saul, David and Solomon”. Oriented to the north, the map shows the region that extends between the ancient town of Riblah, now on the Syria-Lebanon border, and the northernmost point of the Red Sea, and from the Nile in the west to Mesopotamia in the east. The Holy Land itself is delineated by a dotted line that separates it from the foreign territory of the Moabites, Ammonites, and other enemies. Although Bachiene includes surprisingly few toponyms, the most important towns and cities are shown and identified in Dutch, including Beersheba, Hebron, Bethlehem, Jericho, and of course, Jerusalem itself.

He also pays remarkable attention to relief, which is represented pictorially, and to rivers and waterways, although like many of his contemporaries, Bachiene makes the mistake of connecting Jerusalem to the Dead Sea. The scarcity of sources concerning either the topography or geography of the Arabic desert meant that Bachiene had little information with which to fill the southwestern portion of his map. As a result, he substituted in a detailed vignette which shows the distinctly European-looking King Saul receiving an embassy from an Asian delegation, who are arriving with treasure-laden camels.



Kingdoms come

335 BACHIENTE, W[illem] A[lbert]

De Vde Landkaart vertoonende de Beide Ryken Juda en Israël die, na Salomo is dood zich van elkander afgescheurt hebben: benevens de Overheerde Landen, aan elk der beiden behoorende aftgebeeld door W.A. Bachiene.

Publication
Utrecht, G[isbertus] T[ieme] van Paddenburg en A[braham] van Paddenburg, 1758 [but 1765-1768].

Description
Engraved map.

Dimensions
385 by 470mm (15.25 by 18.5 inches).

References
Laor, 78.

Bachiene’s fifth map shows “both the Kingdoms of Judah and Israel which, after Solomon’s death, were separated; as well as the lands dominated by and belonging to each of them” (trans.). As with all Bachiene’s maps, toponyms and other geographical features abound across the land, and here the region is divided according to the partition made after the United Kingdom ruled by Saul, David, and then Solomon came to an end.

The scale bar is surmounted by a decorative array of weaponry, with a sapling growing beneath it; the vignette to the right shows an ambiguous conflict. Although it has previously been identified as a depiction of King Solomon in battle, Solomon’s reign was famously free from all conflict. Instead, it is likely that the image illustrates one of the clashes between the Kingdoms of Judah and Israel, as described in the Book of Kings (15:1-34).



The Roman mode

336 BACHIENTE, W[illem] A[lbert]

De VId Landkaart vertoonende Het Joodsche Land aan de heerschappy der Roomsche keisers onderworpen en bestierd door hunne Landroodgen door W.A. Bachiene.

Publication
Utrecht, G[isbertus] T[ieme] van Paddenburg en A[braham] van Paddenburg, 1758 [but 1765-1768].

Description
Engraved map.

Dimensions
385 by 470mm (15.25 by 18.5 inches).

References
Laor, 79.

The sixth map included in Bachiene’s ‘Heilige geographie’ depicts the “the Jewish land under the rule of the Roman emperors, subjected and controlled by their governors” (trans.). It is larger in scale than previous maps, with the northernmost points of the Red Sea and the Gulf of Aqaba excluded. There is an increased number of toponyms, particularly surrounding Jerusalem, and a number of new roads have emerged, including a prominent route leading out from the port of Jaffa towards the central region of Samaria. Similarly, the route from the Mediterranean coast to the southern point of the Dead Sea has here been labelled as “Scorpion Pass”, a steep and perilous ascent constructed by the Romans in the first century AD.

On the site previously labelled “Hazor” now stands “Cesarea Filippi”, the Roman city mentioned by Josephus, as well as in the Gospels of Matthew and Mark. Interestingly, Bachiene also adds a band connecting the east and west banks of the Dead Sea; this may be a reference to the increased levels of trading and travel across the body of water during the Roman period. The religious features found on the earlier maps in the ‘Heilige geographie’ have largely been replaced by historical ones, and the vignette seems not to represent any particularly recognizable scene from scripture, but instead shows a Roman centurion approaching a half-naked woman, who reclines beneath a palm tree. The personification of a river pours water from an urn beneath them.



“all Palestine in its northern and southern parts”

337 BACHIENTE, W[illem] A[lbert]

De 8ste en 9de landkaarte Geheel Palestina in dezelfs Noordelyk en Zuidelyk deel onderscheiden met alle de voornaamste Steden, Vlekken enz. afgebeeld door W.A. Bachiene.

Publication
Utrecht, G[isbertus] T[ieme] van Paddenburg en A[braham] van Paddenburg, 1758 [but 1765-1768].

Description
Engraved map, on two joined sheets, with fine hand-colour in full.

Dimensions
395 by 490mm (15.5 by 19.25 inches).

References
Laor, 80.

Together, the eighth and ninth maps form a comprehensive depiction of the geographic region of Palestine, extending from Tyre in the north to Rhinocorura in south. The waters of the Rhinocorura brook, also known as the Pelusian branch of the River Nile, had dried up during the centuries since its mention in the Book of Isaiah (27:12) but was located in roughly the same path as the Suez Canal now runs.

In the title cartouche, Bachiene assures his audience that the map shows “all Palestine in its northern and southern parts distinguished with all the main cities, marks, etc.” (trans.). Indeed, the map presents both scriptural and historical information: the territories of the Twelve Tribes, for instance, are all shown, while the ancient Roman town of Caesarea Philippi is also labelled as “Paneas”, a reference to its Hellenistic past as a place of worship of the pagan god, Pan. Similarly, the Dead Sea is identified by a number of names, including “the salt sea” and “the asphalt sea”. A cartouche in the lower right-hand corner also contains additional information.

Despite these signs of scholarly rigour, however, the map lists far fewer toponyms than the others in the ‘Heilige geographie’. Nonetheless, important locations such as Jerusalem, Jericho, and Bethlehem, do appear. Like all of Bachiene’s maps, pictorial relief features heavily, with large swathes of the Holy Land depicted as hilly, if not mountainous, areas. It also has a vignette adorning the scale bar, showing two putti playing with various geographical instruments beneath the shade of a palm tree, a number of ruins visible in the background.



Moses had a little lamb

338 LOTTER, Tobias Conrad [after
Matthaus SEUTTER]

Terra Sancta sive Palaestina.

Publication
[Augsberg, Vindel, 1759].

Description
Engraved map with one inset, with fine
hand-colour in full.

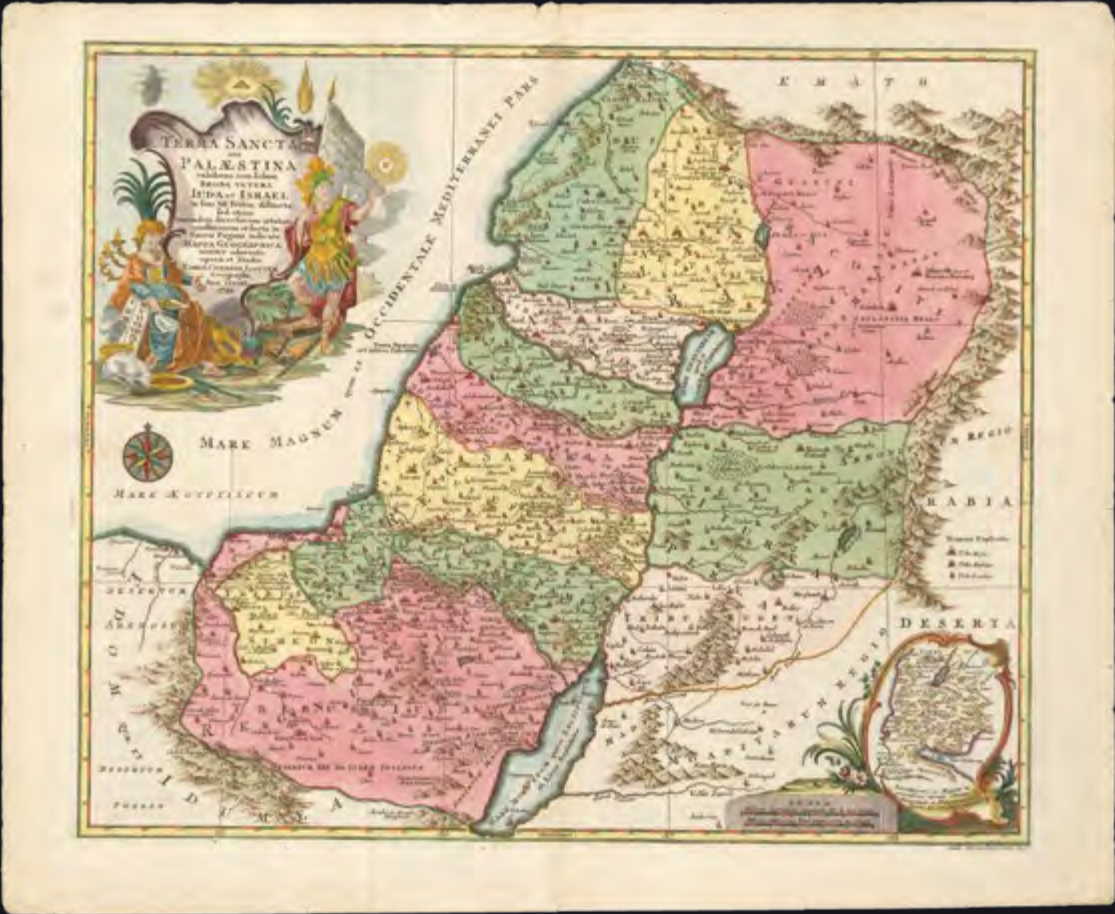
Dimensions
491 by 589mm (19.25 by 23.25 inches).

References
Laor, 448.

Tobias Conrad Lotter was just one of many engravers who advanced their careers by marrying into a prominent publishing family; the son of a baker, Lotter married the daughter of mapmaker Matthaus Seutter and began working at the Seutter firm in 1740. Over the next four years, he produced plates for Seutter’s greatest work (see item 304), the ‘Atlas Minor, praecipua orbis terrarum imperia, regna et provincias’. Upon the deaths of his father- and brother-in-law, Lotter inherited the firm’s plates, with which he built up his own business and soon became one of the most successful publishers of cartographic material in Germany.

While Lotter certainly produced his own original engravings, he also re-engraved many of the maps previously produced by his father-in-law, including his map of Palestine, which Seutter had first published in 1725. For a full description of the original map, please see item 283. There are no cartographic changes, but Lotter has made modifications to the decoration, namely to the two vignettes. He has simplified the designs in the upper left-hand and lower right-hand corners, and moved the scale bar to the side of the latter.

The first vignette presents the title flanked by the figures of Moses, accompanied by the stone tablets, and Joshua, who holds a map of the Holy Land as a flag. They are surrounded by a number of symbolic objects, including a menorah and a lamb. The lower vignette has been adapted into a simpler inset, showing a map of the Sinai Peninsula, with the route of the Israelites’ journey through it marked by a single line.



Wilderness campaign

339 [BOWEN, Emanuel]

A map of the journey in the wilderness, and of the conquest and partitton of the land of Canaan, by the Children of Israel.

Publication
[London, c1760].

Description
Engraved map with fine hand-colour in outline.

Dimensions
462 by 438mm (18.25 by 17.25 inches).

One of Emanuel Bowen’s maps reissued by his son Thomas was his depiction of northern Sinai and the Holy Land, showing the route taken by the Israelites through the wilderness after their Exodus from Egypt. Extending from the Nile Delta up to the southern swathes of Syria, the map shows Sinai and the Holy Land in their entirety.

In addition to the route of the Israelites, which is traced by a double line and punctuated by their 42 separate encampments, significant cities, mountains, and rivers are identified across the map, particularly in the Holy Land. Although they occurred after the journey through the desert, Pococke includes a range of partitions to show how the Holy Land was divided throughout its history: first into the territories of the Twelve Tribes, then into the Kingdoms of Judah and Israel, and many centuries later into the Imperial Roman provinces.



From coffee to cartography

340 POMAREDE, [Daniel after Thomas SALMON] [After BOWEN, Emanuel]

A Map of the Divisions & Situations of the Tribes of the...

Publication
[Dublin, P. Wilson, J. Exshaw, A. James, S. Price, and M. North, 1760].

Description
Engraved map, with fine hand-colour in full.

Dimensions
315 by 275mm (12.5 by 10.75 inches).

The son of a respected cleric, brother of a noted antiquary, and grandson of the jurist who condemned King Charles I to death, Thomas Salmon initially shied away from the sort of public attention received by his relatives. His early life was spent in Cambridge, but not among the ranks of the masters and fellows, instead running a coffee house. Eventually, however, Salmon moved to London, and then took to the sea to journey around Europe and the West Indies. In 1739, his travels took a more adventurous turn when he accompanied George Anson on his voyage around the world.

Salmon also published a great number of written works on a range of historical, philosophical, legal, genealogical, and geographical writings. The most successful of these was ‘A New Geographical and Historical Grammar’, which contained 22 maps and was first published in 1749, although Salmon is believed to have been working on the text ever since his days in Cambridge. The work soon ran to numerous editions, with one published in Ireland in 1760 containing 23 maps engraved by Daniel Pomarede, a Dubliner who is never known to have left his birthplace.

His map of the Levant extends from the northeastern “part of Egypt” across Sinai and the Holy Land to the western “Part of the Desert Arabia”. Coastlines are very loosely drawn, and few cities are identified, although much of the land is covered in pictorial representation of relief. Labelled are the tribes that occupied various regions in and around Canaan.



On native soil

341 REYNOLDS, R[ichard]; [after Guillaume SANSON]

A map of the Land of Canaan or Holy Land, as divided among the twelve tribes which God promised to Abraham and his seed.

Publication
London, John Bowles and Carington Bowles, 1760.

Description
Engraved map with one inset, original hand-colour in outline.

Dimensions
472 by 580mm (18.5 by 22.75 inches).

Another Biblical map published by the prolific Bowles firm shows the Holy Land in its entirety, from the Judean Mountains in the south up to the border with Syria in the north. An inset map in the upper left-hand corner provides extra information about the long journey of the Israelites through the desert after the Exodus from Egypt, a dotted line tracing their route through Sinai, and tents labelled with names and numbers identifying the various encampments they made along the way. On this inset, the Holy Land is divided into the territories held by its native peoples, such as the Jebusites, Amorites, and Philistines; by contrast, the main map shows the territories of the Twelve Tribes, as allocated by Joshua following the Isralite conquest of Palestine.

In both design and cartography, the map is reminiscent of the work of Guillaume Sanson and Alexis-Hubert Jaillot, who aumented the important map of the former’s father. For a full description, please see item 177. Although there are differences in the coastline and number of cities shown, and the inset shows a completely different map, this plate, engraved by Richard Reynolds, retains most of the features of the earlier map, including the scale bars, symbol keys, and depiction of relief. Gilles Robert de Vaugondy is also credited in the title as a source for the map, his Biblical cartography being heavily based on the earlier work of Sanson.



Élémentaire, my dear Sanson

342 [BUY DE MORNAS, Claude]

[Collection of maps from ‘Atlas méthodique et élémentaire de Géographie et d’Histoire’].

Publication
[Paris, Louis Charles Desnos, 1761].

Description
44 engraved sheets, including ten duplicates, with maps and illustrated scenes, with columns of text either side and decorative border, with fine original hand-colour in part.

Dimensions
388 by 564mm (15.25 by 22.25 inches).

Largely thanks to the influence of Nicolas Sanson the eighteenth century saw the centre of European cartography transfer from Amsterdam to Paris. Two other important contributors to this shift were Louis Charles Desnos, a map-publisher and instrument-maker who, despite living and working in Paris, was appointed as Royal Globemaker to Charles VII, King of Denmark, and Claude Buy de Mornas, Geographer to King Louis XVI.

Both running their operations from Rue St Jacques, the two men collaborated on several projects, the most successful of which was the ‘Atlas méthodique et élémentaire de Géographie et d’Histoire’ of 1761. The text was written by Buy de Mornas, who was also a Professor of Geography, and the first edition of the work contained 43 double-page maps. Subsequent editions of the atlas were often accompanied by additional volumes containing up to 138 more plates, displaying maps, views, illustrations of scientific instruments, and diagrams.

The original 43 maps are generally not in keeping with the standards for the Parisian school of cartography set by Sanson, who valued scientific precision and accuracy over decorative flourishes and embellishments. Although they are fair representations of the countries and regions shown, the maps are not especially detailed and many of them prioritize illustrations and vignettes in the place of toponyms and other geographical information.

Nonetheless, the geographical and historical commentary that accompanied the maps in the margins provides ample explanation of the locations depicted.





Makarius, avec le zèle des Afflicteurs, cette belle question se voit établie dans la Judée depuis le retour de la captivité, lors que petite Armée, se mit en campagne, fut vaincue par les armées des Assyriens, qui renverser les Idoles, et établir le vrai Culte, et répand un esprit générale parmi les Juifs. Il arriva, peut-être plus tôt, sur quelques, et la suite en fut un empire; mais avant que de mourir, il chercha ses enfants à être toujours sous la tutelle de la loi, en leur représentant la prière, les jeûnes, et le service de Dieu, son Dieu, et la loi de Dieu, son Dieu.

Judas, 36 Fils de Mathathias, devint chef du peuple d'Hirai, il est apaisamment Alceabab, non forme des premiers lettres.) Hébraïques de cette belle parole du Cantique de Moïse (qui s'entre les Dieux, est semblable à vous Sagesse) que ce tel défendeur de la foy avait fait avir sur ses condertes pour ex-
primer la grandeur suprême de Dieu dont il défendait la Réli-
gion avec ses Freres.

Judas se fit et en Compagne avec une armée de trois mille hommes
derrière le site et le maître augmentèrent la force. Il est bientôt joint
par quantité de Juifs fidèles qui avaient de leurs retraites à repartir
la terre par les Syriens, les Samaritains et les Juifs apostats.
L'empereur, confusément d'appellations et de Seron Gémisme,
et Antiochus, et qui pour justifier les Juifs, les avait fait partir
la puissance de Dieu des Juifs, il donne sa petite armée en phé-
nomen. Corps qui doit commander à ses Frères et vient com-
père par les Romains sur sa vie et son Armée Syrienne commandée
par Lyfias. Son année et ses guerres et se dispose au combat par la
pierre, le poing et l'autre secours de religion, et la faveur de la
saint, il foudroie, ainsi, l'acte Roumain, sur le camp Syrien, se
surprend et y fait un horrible carnage et une paille de terre, il
va alléguer Timothée et Baïdès qui commandent au d'été du
Jordain à compter sur une victoire encore plus éclatante.
Fait 385 n.

Judas n'osa pas donner dans les plans de Bithurim au aide de Jérusalem, il y trouva une armée Syrienne commandée par Lysias et la met en déroute et force le Général de se rendre à Antioche pour y être de nouvelles troupes. après cet heureux succès, il rentra dans Jérusalem, y rétablit le Temple et le Culte, et fut acclamé au nom d'un grand héros capable à repasser le Jourdain. En faveur de ce rétablissement (qui a eu lieu jusqu'à la prise de Jérusalem par les Romains) les Juifs influèrent une félicité même en consacrant le croissant.

L'an 3840.

Judas fait frapper la monnaie de Sion pour opposer à la
forteresse d'Aza, située sur une hauteur vis-à-vis du temple,
qui étoit entre les mains des Syriens et augmente les fortifications
de Bétulura, située près de Hebron et de Jérusalem pour servir de
barrière contre les incursions des Syriens du côté de l'Idumée. Il
laisse Joseph et Azaria pour garder la Judée, il envoie Simon
son frère dans la Galilée et marche avec Jonathan à dans le pays
de Galaad. Les généraux Grecs, après avoir vaincu les Iduméens,
les Ammonéites et pris les villes de Gazer et d'Ephraïm, viennent
à Jérusalem offrir des sacrifices en action de grâce.

Le grand Prêtre Ménélaüs donne de l'ombroge à Iulias. Devant
lui, il est assis, et avertit par ordre du Roi, de la place qu'oc-
cupent les dieux à Onias. Iulias, fils d'Antiochus, 2^e d'entrepar Iulias
à Nicime qui était par de ses oncles. Onias, époux d'une
grande épouse, et reine en Egypte, et avec à sa cour de ses descendants le
parole survivante du Temple par la voie de Iulias, qui
bâtissent le Roi Ptolémée Philomèle dans la
ville d'Alexandrie.

Judas et Simon ramportent une victoire complète sur Timothée qui s'enfuit dans la forteresse de Gazara et y est tué. Mais Séséqui el Azarias est fils du roi Gorgias père de Jannai. Judas arrive en marche sur ses armes de côté du milieu entre les royaumes d'Edou et du même Chébron, il défait encore les Philistins, séduit leurs idoles et revient dans la Judée avec sa riche butin.

*Tout de même, remportée par les Juifs, évènement leur supérieur
à dans l'art militaire sur les Syriens dont les armées avaient
en ce temps la composition que d'une multitude mal disciplinée com-
me ils ne pouvaient opposer à l'Ennemi un front égal au sien, dégar-*

Depuis l'an 3838. jusqu'à l'an 3856.



79-80
 Traquent leurs troups en differens corps & attaquent par differens en-
 dras Jadas fait venir la paix avec Lereux qu'il venoit enestre de
 delance en basinde ranget, il fut allianx avec le Roi de Synt &
 rebout avec Juis la liberte de vivre suivant leurs loix & leur
 Religion Mais la paix n'est pas de longue duree par la jaleu-
 sie des Princes voisins Il pout les habitans de Joppo & de Jam-
 na qui vouloient de faire prire 200 Juis par l'atroune. Il fait un
 ravage horrible des 5 villes a Carnion & a Typhon, n'est dau-
 vant de 2 autres qui Eliazar frere de Simon & auquel on
 leur pout le bien pout, en percut de, compie le royaume d'Elephant d'o-
 me qui avoit beaucoup de deordres Jadas ne reboute a Scy-
 thopolis & de la a Jerusalem & a delivre la cite de la Pentecoste
 f. an 38 a 2.

Alcime est reconnu dans la grande surcharge par Bachelé qui lui laisse même le nomme d'entre de la Providence (souvent par un grand nombre de Juifs marchants à l'empire, il ameneront) plus de discordes que les Gontis. Il accise la robe de Diométris contre Judas qui s'approcha à cet empire. Le Roi envoya Nica, non avec ses amis contre Judas avec ordre de le prendre et de Nicaum, par suite par Judas qui fut l'entente de capture la pose. Il est forcé de continuer la guerre par les intrigues d'Alcime qui lui fait offrir de nouveaux ordres pour continuer la guerre.

l'au 5843

Six ans et les dix jours ont combé qu'il fero à Judas dans la province de Samarie. Judas, de retour à Jérusalem, fut aimé par le peuple pour sa Sacerdotie. Il vray à Rome, abolir l'alliance de Romains qui défendoit à Demétrius de pousser les hostilités contre les Juifs. Malgré cet affront, Demétrius envoya une autre armée commandée par Bactris et Alcime. Judas à la douleur de se voir abandonner par la plus grande partie des troupes, il se mit à la tête de ses dix ans les plus déterminés, il se jeta au milieu des ennemis dont il fit un affreux carnage et se glorifia d'effrayer de la Patrie et de la Religion devenue comme inviolable dans son triomphe.

Jonathas succéda à son Frère dans le commandement; mais ne pouvant arrêter les trahisons d'Alcime à la hostilité des Syriens, il se retira vers son Frère et le peu de Juifs fidèles qui lui restèrent, dans les districts de Thécua entre le Jourdain et un marais et l'empêcha d'entrer par Rachide qui pour l'attaquer au port de Sabaïth. Il força ensuite le sort de son Frère Jean qui vint d'Érythée par les Infants de l'Ammon en choisit pour mener les Égyptiens de guerre des Nabuthènes.

Tan 3844.
 Aleume, pour faire le mélange sacré de la vraie culture
 l'idolatrie, j'ai abattu la muraille bâtie par les Prophètes Agge et
 Zacharie, qui indiquait jadis aux Payens le passage de
 l'innocence dans le Temple. Il est frappé de Dieu et mort dans
 les bras de son fils. Baruch est revenu dans la Syrie et le Judee
 de nouveau en paix. Jonathan est allé se défendre à Mithras au lieu
 même d'un autre Israël.

En 3860.
Jonathan repart de Domsipour avec lettres qui ne concernent que la paix et pour le mettre dans son pays, et l'inceinte les permis de lever une armée et lui rend toutes les places de la Judée occupées par les Sarrasins. Jonathan repart alors faire sa demeure à Jérusalem qui augmenta et fut fortifiée la fortification de Sion.

Jonathas estimable grand Prince des Juifs par Alexandre
Balazac qui eut une robe de pourpre & une couronne & qui
lui fit prendre le parti de se Princes contre Demetrius qui
lui écrivait seulement une seconde lettre.

Jonathas est établi par Balaschof et Prince de la Judée.
L'an 3856.

Jonathas demore forme dans le parti de Balas malgré les efforts d'Appollonius qui, par ordre de Démétrius Nicanor, était entré dans la Judée avec une puissante armée. Il prit le combat aux Syriens qu'il met en déroute. Il s'empara ensuite de Joppé en brisant des idoles, et son frange de Dagon et renvoya à Jérusalem, chargé de gloire et chargé de butin.

343 BONNE, [Rigobert]

Carte des Douze Tribus d'Israel.

Publication
Paris, Chez Lattré, [1762].

Description
Engraved map with original hand-colour in outline.

Dimensions
385 by 515mm (15.25 by 20.25 inches).

References
Cf. Laor, 120.

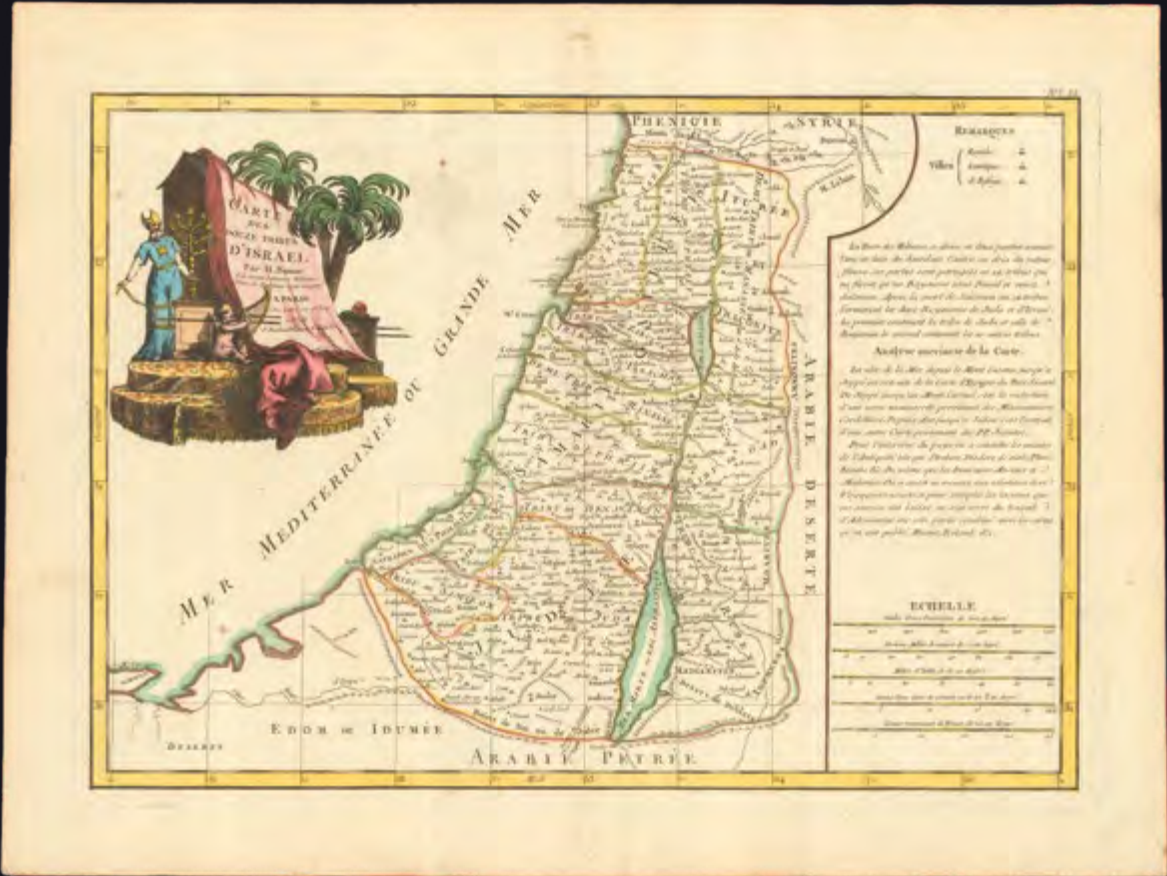
Successor to Jacques Nicolas Bellin in the prestigious role of Royal Cartographer of France, Rigobert Bonne compiled some of the most precise and accurate maps produced during the eighteenth century. In the place of decorative flourishes and embellishments, Bonne favoured practical information and detail. In 1762, he published what was arguably his most important work, the ‘Atlas Moderne, ou Collection de Cartes Sur Toutes Les Parties du Globe Terrestre’. Although it would later be expanded with additional maps of the United States, British America, and Mexico, the first edition contained 36 double-page maps, the majority of which were Bonne’s own, but some of which were made by other contemporary cartographers, namely Jean Janvier and Giovanni Antonio Rizzi-Zannoni.

Of these 36 maps, two were dedicated to sacred geography, one showing the Holy Land and the other the wider Mediterranean, which served as the stage for the events of the New Testament. The former is specifically entitled ‘a map of the Twelve Tribes of Israel’ (trans.), and indeed, the Holy Land is shown divided up into the tribal territories, each delineated by a coloured border and identified by name. Notably, Bonne chooses to present the Tribe of Simeon occupying not enclaves within the territories of Judah, but a substantial, independent tract of land bordering on Philistine territory.

Within each area, the significant towns and cities are identified by name, with the larger ones also represented pictorially as small buildings. Likewise, relief and woodlands are both represented in this way, as series of hills and collections of trees, respectively. A border runs all the way around the periphery of the Holy Land, separating it from the surrounding lands of Syria and the Arabian Desert, although strangely, the Moabite Kingdom is contained within this boundary.

To the right of the central image a large inset contains two keys and a lengthy explanation of the map. In the upper corner, one key identifies the different symbols used to denote royal cities, Levitical cities and cities of refuge, while in the lower corner another shows the distance scales in ancient Greek stades, Roman miles, Italian miles, French leagues, and, rather ambiguously, hours.

In the centre of the inset, the note explains more about the region shown and credits Bonne’s sources, which include the ancient writings of Strabo, Pliny, and Eusebius, as well as the work of earlier cartographers such as Christian van Adrichom. On the opposite side, the title is set within a vignette that shows a High Priest standing beside a menorah on a dais. Beside him sits a harp-playing putto, and behind the title two verdant palm trees branch upwards.



The ancient in the ‘Moderne’

344 BONNE, [Rigobert]

Carte des regions et des lieux dont il est parlé dans le Nouveau Testament.

Publication
Paris, Chez Lattré, [1762].

Description
Engraved map with two insets, contemporary hand-colour in outline.

Dimensions
220 by 285mm (8.75 by 11.25 inches).

References
Cf. Laor, 121.

The final map in Bonne’s ‘Atlas Moderne’ depicts the ancient Eastern Mediterranean and Near East, where most of the events recorded in the New Testament played out. The small-scale map is sparsely populated with geographical and topographical details. Relatively few towns and cities are named, most of them concentrated around the Mediterranean, and likewise only the major rivers are shown, with relief omitted entirely.

The main purpose of the map is clearly to delineate the states, provinces, and kingdoms of the ancient world, for the reader to compare with the modern maps in the atlas. They are each identified by their Roman name, with various regions of modern-day Turkey, for instance, presented as Phrygia, Cappadocia, and Cilicia, and the Black Sea labelled “Pont Euxin”. The inset maps in the lower left- and right-hand corners offer a far more detailed depiction of two important historical settings. On the left, “a plan of Jerusalem in the time of Jesus Christ” shows a rather mechanical-looking aerial view of the Holy City, with Herod’s Temple at its centre. On the right, “a map of Judea under Herod the Great” depicts the Holy Land during the first century AD, when it was divided into the regions of Judea, Samaria, and Galilee.



345 DELISLE, Guillaume

Terrae Sanctae Tabula e Scripturae Sacrae Flavii Josephi, Eusebii et Divi Hieronymi...delineata. Opus posthumum Guilelmi de L'Isle et editum a Josepho Nicolao de l'sle Auctoris Fratre.

Publication
Paris, Chez Lattré, 1763 [but 1771-1783].

Description
Engraved map on two sheets with original hand-colour in outline.

Dimensions
375 by 510mm (14.75 by 20 inches).

References
Laor, 244.

All roads lead to Jerusalem

Guillaume Delisle’s description of the Holy Land was published posthumously by his brother, Joseph-Nicolas Delisle. As well as being available as a separate sheet, the map was also found in collections, such as Jean Lattré’s ‘Atlas moderne ou collection de cartes sur toutes les parties du globe terrestre par plusieurs auteurs’, in which several Delisle maps are featured.

The map extends up from Gaza and the Dead Sea to Sidon and Damascus, encompassing the Holy Land on both sides of the Jordan and identifying a large number of important religious sites, cities, and routes, seven of which lead to Jerusalem. In addition to the tribal territories allocated by Joshua, the land is also divided into the Roman provinces. The geography, as Delisle acknowledges in the title, is largely taken from the writings of Flavius Josephus and Hieronymus, the Greek name for St Jerome, but the notice on the right of the map assures the user that it has been confirmed by sources “both old and new” (trans.). The title itself is housed within an elaborate cartouche on which appears priest’s headwear, floral decoration, and the stone tablets bearing the Ten Commandments.



I'd give you my last Rollos

346 ROLLOS, G[eorge]

A map of the land of Canaan and parts adjacent: at the time of Abraham's coming to sojourn therein, shewing the several People & Places mention'd in the History of the Patriarchs.

Publication
London, For the author, 1763-1767.

Description
Engraved map with one inset.

Dimensions
217 by 355mm (8.5 by 14 inches).

First published in 1611, the King James Version of the Bible had an incalculable impact on religion, language, and literature. From 1763 to 1767, a new folio edition of the text was published under the title of ‘The Christian Family’s Bible’, edited and annotated by Rev. William Rider.

Rider was responsible for many written works of the mid-eighteenth century, from sermons to lexicography, translations to poetry. These were not always successful: his ‘New Universal Dictionary’ was ultimately outshone by Samuel Johnson’s magnum opus, and his monumental ‘New History of England’ in 50 volumes was widely scorned. The three-volume ‘Christian Family’s Bible’, however, was designed to be affordable and accessible, containing 97 full-page engravings and nine maps. Many of these plates were engraved by George Rollos.

Besides Chapter 19 of the Book of Genesis, which details the destruction of Sodom and Gomorrah, is a map of the Levant and parts of Egypt during the Age of the Patriarchs. The majority of the geographical detail is found in the Holy Land, which is divided into the territories held by its native peoples, with major settlements, mountains, and rivers identified. An inset map in the upper right-hand corner shows “A Draught of the Countries above Sidon and Damascus”, in modern-day Syria. These include Ur, the birthplace of Abraham (Genesis 11:27), Haran, where he and his family lived for 205 years (Genesis 11:31-32), and “Hamath the Greater”, founded by the youngest son of Canaan (Genesis 10:18).



347 ROLLOS, G[eorge]

*A Map of the Travels of our Saviour
Jesus Christ and of the other places
mentioned in the Gospel.*

Publication
London, For the author, 1763-1767.

Description
Engraved map.

Dimensions
217 by 355mm (8.5 by 14 inches).

Rollos's map of the Levant in the time of Christ shows the Holy Land divided not into the territories of the Twelve Tribes, but instead into the administrative districts that existed during the first century AD, namely those of Judea, Samaria, and Galilee to the west of the Jordan, and Decapolis and Trachon to the east. Geographical and toponymical information is rather sparse, but the most important cites and cities are shown, particularly those around Jerusalem and surrounding the Sea of Galilee, where many of Christ's miracles were performed.

348 ROLLOS, G[eorge]

*A Map of the Voyages and Travels
of St Paul...*

Publication
London, For the author, 1763-1767.

Description
Engraved map.

Dimensions
217 by 355mm (8.5 by 14 inches).

Rollos's map of the eastern Mediterranean illustrates the journeys made by St Paul as he spread the Christian message across the Roman world. The main map extends from the Levant to Greece, with few toponyms given. In the lower left-hand corner is an inset maps of the Mediterranean Basin including the Italian peninsula, to which Paul travelled from the Holy Land.



The most important French map of Acre of the eighteenth century

349 BELLIN, Jacques Nicolas

Plan de la rade de St. Jean d'Acre à la coste de Syrie.

Publication
[Paris, Chez M. Bellin, 1764].

Description
Engraved map.

Dimensions
325 by 225mm (12.75 by 8.75 inches).

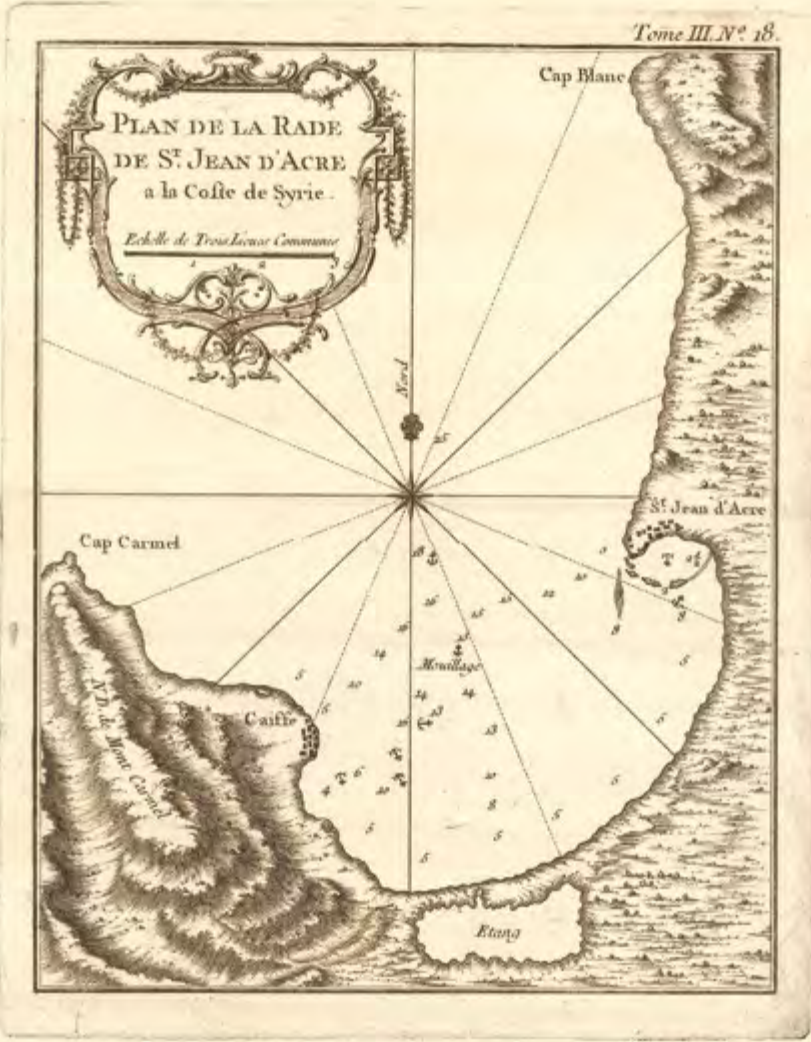
References
Laor, 88.

At the remarkably young age of 18, Jacques Nicolas Bellin was appointed chief hydrographer to the French Navy, and later went on to become Official Hydrographer to the King of France. Over the course of his career at the Depot, Bellin produced a huge number of maps and charts, which he then compiled into atlases that established his international reputation. He became particularly well-known for his miniature sea atlas, ‘Le petit Atlas Maritime’, which was first published in 1764. Although small in size, the atlas was composed of five volumes containing 577 maps and charts, many of which would reappear later in the atlases of other European cartographers.

Although most of the maps in ‘Le petit Atlas Maritime’ are reduced versions of those previously published by Bellin, he also added a large number of new maps, including a chart of Acre. Situated on the coastal plain of northern Israel, Acre sits in a natural harbour of Haifa Bay; this location, with its Mediterranean access and inland roads, made the city an important waypoint for both trade and travel.

Founded around 3000 BC, Acre is one of the world’s oldest continuously inhabited settlements, and played a prominent role in the Crusades. As a key waypoint on the route from Christendom to the Holy Land, Acre bore the brunt of European attacks during the twelfth, thirteenth, and fourteenth centuries, and passed continually between rival factions until it was conquered by the Mamluk Sultanate in 1291. Acre was ruled by the Mamluk Sultans for the following two centuries, before it was incorporated into the expanding Ottoman Empire in 1517. Apart from a failed two-month siege by Napoleon in 1799, Ottoman control over the city was uncontested until the end of the First World War, when Mandatory Palestine was established. In 1947, the United Nations designated Acre as part of a future Arab state, but during the Arab-Israeli War of the following year, the city was taken by the Israeli forces and became one of Israel’s ‘development towns’, designated to accomodate the swelling numbers of Jewish immigrants to their new state.

During the Crusades, Acre was occupied by the Knights Hospitaller, a Catholic military order whose patron was St John of Jerusalem. Their presence in the city led to its becoming known as St Jean d’Acre, as Bellin labels the city on his chart. It is represented as a disproportionately small number of buildings at the northern point of Haifa Bay, with an anchor indicating the safe harbour it offered trading vessels. Bellin also includes a scattering of soundings in the surrounding water, while on the mainland to the southwest, he depicts the important scriptural site of Mount Carmel, associated with the Prophet Elijah.



As clear as a Bellin

350 [BELLIN, Jacques Nicolas]

Carte de la Syrie.

Publication
[Paris, Chez M. Bellin, 1764].

Description
Engraved map.

Dimensions
322 by 245mm (12.75 by 9.75 inches).

A map of the Levant extending from the northern swathes of Sinai up to the southern coast of modern-day Turkey, and including the eastern half of the island of Cyprus. Numerous towns and cities are identified across these regions, represented according to their importance: some are shown as a simple building, or indicated by a toponym alone, while the most historically and religiously significant sites, such as Jerusalem, Acre, Famagusta, and Damascus, are symbolized by a larger and more detailed depiction.

Bellin includes a broad range of settlements, including ancient coastal cities such as “Berut” (now Beirut), Hellenistic sites invariably named after one of the many rulers vying for power at the time, towns built under Roman rule, such as “Kasarie” (Caesarea Maritima), and locations that rose to prominence as part of the Ottoman Empire, such as “El Arish”.

Aside from specific mountains and ranges, such as Carmel and Lebanon, relief is presented somewhat sporadically across the map, while the representation of rivers, streams, and other waterways is far more precise. A simple compass rose radiates across the Mediterranean, and the lower and left borders of the map give the latitude and longitude, the latter being measured from the Paris Meridian.



Petite Palestine

351 [LATTRE, Jean and Jean LATTRE]

La Terre Sainte, pour la concorde de la géographie des différents âges.

Publication
[Paris, Estienne frères, 1764].

Description
Engraved map with original hand-colour in outline.

Dimensions
161 by 183mm (6.25 by 7.25 inches).

Born to a baker in Reims in 1688, Noel-Antoine Pluche remained in his birthplace until 1713, when his opposition to a papal bull forced him to retire from his position as head of the town's college and take refuge in Rouen. There he became tutor to an official's son, and the courses of study he devised in this role became the seeds of his greatest work, the 'Spectacle de la Nature', a natural history book published in 1732 and soon translated into numerous European languages.

He later published a number of other works, including the 'Histoire du ciel' in 1739, and after his retirement to Paris in 1749, the 'De linguarum artificio et doctrina', 'Lettre sur la sainte ampoule', and 'Concorde de la geographia des differents ages'.

The latter, first published in 1764, contained 11 maps by Jean Lattre and his son of the same name. Among these was a map of the Holy Land that appears to be a simplified version of the map by Rigobert Bonne included in Lattre's 'Atlas Moderne', published two years earlier. For a full description of Bonne's work, please see item 343. The simplified version, which would also appear in the 'Petit atlas moderne' is less detailed than the original, but nevertheless provides a thorough overview of the most important sites and cities in Palestine, as well as delineating both the territories of the Twelve Tribes and the regions inhabited by the native peoples, such as the Jebusites, Hittites, and Amorites.



Just say Nolin

352 NOLIN, J[ean] B[aptiste] [the Elder]

La Terre Sainte divisée en ses douze tribus et ses deux royaumes de Juda et d’Israel.

Publication
Paris, Chez Daumont rue de la Feronnerie, 1756.

Description
Engraved map with numerous insets, original hand-colour in outline.

Dimensions
507 by 685mm (20 by 27 inches).

References
Cf. Laor, 536.

Active in Paris during the late-seventeenth and early-eighteenth centuries, JeanBaptiste Nolin was one of very few mapmakers who managed to prosper financially throughout his career. He published little original work, but relied on strong relationships with some of the leading cartographers of the day, including Vincenzo Coronelli, Jean-Dominique Cassini, and Jean Nicolas du Trallage.

Nolin combined the decorative flair typically found on Italian maps, and the geographical accuracy that was coming to characterize the French school of cartography, and soon became one of the most successful mapmakers in France. He also employed less honest methods of self-promotion, including describing himself as “Engraver to the King” and “Geographer to the Duke of Orleans” on his maps, despite holding neither title in reality. In 1705, he was sued by Guillaume Delisle for copyright infringement, which cost him in scientific credibility, if not in commercial popularity. After his death, his son, also named Jean Baptiste Nolin, inherited his father’s plates and republished many of his maps throughout the eighteenth century, working from the same premises in Paris.

Among Nolin’s finest works was his four-sheet map of the Holy Land, first published in 1700, which was based on information from both the Old and New Testaments, the writings of Josephus, and his correspondance with Father Paul de Miglionico, a priest who had spent three decades in the Holy Land at this point. The map itself extends from the Nile Delta up to Sidon, and shows the northern parts of Egypt and the Sinai Peninsula, as well as the entire Holy Land, in great detail.

Across the image, hundreds of towns, cities, mountains, and waters are represented and identified by name, with additional notes providing further information about specific areas. The territories of the Twelve Tribes of Israel are delineated by colour border, as is the boundary of Egypt, and the path taken through the wilderness by the Israelites after the Exodus is shown, with numbered encampments corresponding to those recorded in Numbers 33. Furthermore, small vignettes are featured alongside this track, showing scenes such as the crossing of the Red Sea, and Moses receiving the Ten Commandments atop Mount Sinai.

In the lower corners of the map are two inset plans showing ancient and contemporary Jerusalem, respectively, and in the centre are the key, the scale bars, and a long genealogy of some of the most important figures from scripture. Dominating the Mediterranean Sea is a huge cartouche set on a larger drapeau, filled with a wealth of historical and geographical information and a table of place names and descriptions. The left- and right-hand borders of the map are each filled with eight insets showing vignettes, plans, or views. These include prospects of Biblical towns, architectural plans of important structures, and scenes of priests at prayer in the Chapel of Mount Calvary.

With such extensive detail, textual, decorative, and cartographic, Nolin’s map is one of the most impressive maps of the Holy Land of its day.



353 DICEY, C[luer]

A new Map of the Land of Promise and the Holy City of Jerusalem with the Principal Scripture Histories of the Old & New Testament.

Publication
London, C. Dicey, [1765].

Description
Large, folding engraved map, on three joined sheets, with 15 insets.

Dimensions
705 by 1540mm (27.75 by 60.75 inches).

Born to London-based newspaper proprietor, printer, and publisher, William Dicey, and named after his uncle, John Cluer, who was also a printer at the time, Cluer Dicey was bound to enter into the family trade. In fact he was apprenticed to his father in his youth, and effectively ran William Dicey & Co. for him during the 1730s. The following decade, following the success brought about by Cluer’s push towards street literature, the firm was renamed William & Cluer Dicey, and following the elder’s death in 1756, became Cluer Dicey & Co. From 1764, Dicey worked in partnership with Richard Marshall, who had been a junior partner while William was still alive.

Throughout his career, apart from a quite separate, and successful, venture into selling patented medicines, Cluer specialized in printing and selling newspapers, broadsides, and chapbooks. He also, however, produced a small number of maps, among which was a particularly rich map of the Holy Land with an interesting history: in 1641, Dutch engraver Jan van Doetechum the Younger produced a pictorial map of the Holy Land entitled ‘Nieuwe Caertees das Lants von Beloften ende’, which later served as a prototype for other cartographers.

The map had first been published in English by Henry Overton in 1717, and, after Cluer, would also be published in 1773 by Robert Sayer and by George Thompson in 1795. Dicey & Marshall faced legal action in 1770 concerning a copyright infringement brought against them by Sayer, although there is no evidence that the present map was the point of contention.

Extending from the northern border of the Holy Land down to the Nile Delta, it shows only part of Trans-Jordan. The Levant is presented as a continuous linear stretch of coastline, eliminating the western curve of the Mediterranean at Sinai and Egypt, much like that depicted by Christian van Adrichom (item 607).

First published in 1745, Cluer’s edition of van Doetecum map was based on the version by Overton, on which there had been added a great number of additions to the original. Although the typical cartographic features of borders, relief, and toponyms still appear across the image, the number of vignettes has been so increased as to dominate the landscape, which has taken on an isometric appearance due to the quantity of illustrated scenes and pictorial representations of mountains, rivers, and cities. Events recorded in the Bible are not only illustrated, but also described, with short notes beside each vignette providing a brief summary of the scene shown and a citation from scripture.

In “the wilderness of Beersheba”, for example, on the border of “the country of the Ishmaelites”, the depiction of a well and the figures of an angel and a kneeling woman are accompanied by the explanation that “when Hagar with her Son Ishmael were cast out, she was here comforted by an Angel. Gen. 21.”.

Although the majority of these present events from the Old Testament, particularly from before the Flood, during the Age of Patriarchs and then the rule of Saul, David, and Solomon, there are also vignettes showing scenes from the life of Christ and his Apostles. The crucifixion atop Mount Calvary occurs just outside the walls of Jerusalem, as does Judas’s suicide, but events further afield are also portrayed, including the feeding of the 5,000 on the banks of the Sea of Galilee and the wedding at Cana where “Christ at the marriage turned water into wine. John 2”.

At the centre of the map, a large plan of Jerusalem recalls those published the previous century by the Stern family (item 466). 35 numbers on the plan correspond to a key along the upper edge, identifying buildings, monuments, roads, and gates of importance, besides which a longer note gives a description of the history and significance of the Holy City.

“A Prospect of Jerusalem” situated in the lower left-hand corner of the image also offers a vivid, if no more informative, view of the city; similarly, an additional inset along the lower edge provides another perspective of the Temple of Solomon, which features centrally in both the view and the plan. It is based on the seminal work of Juan Bautista Villalpando, for a full description of which please see item 606.

In the left- and right-hand margins, 14 vignettes depict central scenes from the Old Testament, namely: the Creation; the Fall; Cain murdering Abel; Noah’s ark and the Flood; the Tower of Babel; the dreams of Joseph; Pharaoh’s daughter finding Moses; the first Passover; the battle between the Israelites and Amorites during which the sun and moon stood still; Solomon’s dream of God; and Moses and the burning bush.

This highly decorative and pictorial map is strikingly effective in communicating the importance of the Holy Land as the centre of the Judeo-Christian faith.



A Brion De La Tour of the Holy Land

354 BRION [DE LA TOUR], [Louis]

La Judée ou Palestine dressée pour l'intelligence de l'histoire sainte.

Publication
Paris, Chez Desnos, [1767].

Description
Engraved map on two joined mapsheets, with fine hand-colour in full.

Dimensions
287 by 380mm (11.25 by 15 inches).

References
Laor, 131.

Although much of his life was passed in scientific study, French Huguenot geographer and demographer Louis Brion de la Tour produced a large number of detailed maps which eventually won him the official title of ‘Ingénieur Géographe du Roi’. Published for ‘l’instruction de la jeune noblesse de l’Ecole Royale Militaire’, Brion’s ‘Atlas général, civil et ecclésiastique, methodique et élémentaire’ contained seven engraved plates and 45 maps, among which was a depiction of the Holy Land.

‘La Judée ou Palestine’ was designed to augment the reader’s understanding of scripture by highlighting the most important locations mentioned in both the Old and New Testaments. Shown on the southwest coast of the Dead Sea, for example, are the cities of Sodom and Gomorrah which were famously destroyed by God after their inhabitants abused his angels. Just outside of Jerusalem, “Le Calvaire” is identified and illustrated with a miniature crucifix. Brion also locates the Temple of Baal in the territory occupied by the Tribe of Ephraim. The Prophets of Baal were slaughtered by God through His Prophet Elijah after they refused to acknowledge His existence (I Kings 18:40).

Another interesting feature is the village of Capharsalama, which is mentioned in the Book of Maccabees as the site of a conflict between Judas Maccabeus, the leader of the Jewish revolt against the Seleucid Empire, and the Seleucid general Nicanor. It may seem strange that the Huguenot mapmaker should include a location referred to only in a book rejected by the Protestant church; it is likely, however, that Brion had simply picked up the toponym from an earlier map that had been made in the Catholic tradition.

In addition to the wide range of towns and cities, the map also shows the rivers and relief of the Holy Land. Hills and mountains are presented pictorially, and points of particular interest, such as Mount Carmel, where the Prophets of Baal were killed, are labelled. The map is embellished with a set of deocreative rococo borders.



Go Rouge

355 [LE ROUGE, George Louis]

La Palestine ou la Terre Sainte divisée en dix Tribus.

Publication
Paris, Chez Crépy, 1767.

Description
Engraved map with original hand-colour in outline.

Dimensions
342 by 242mm (13.5 by 9.5 inches).

References
Laor, 228.

Born in Hanover, George Louis Le Rouge is thought to have been the son of French architect Louis Remy de La Fosse, who trained him in engineering and architecture in preparation for his career as a military engineer. While he did eventually serve in this branch of the army, Le Rouge was primarily a cartographer, becoming ‘ingenieur geographe du Roi’ and settling in Paris in 1736.

Despite publishing a number of important maps, particularly of North America, with a good deal of success among private patrons, Le Rouge fell into financial difficulties and in response began to produce plans and views of his wealthiest clients’ gardens and estates. Even with this additional business, he barely maintained himself, and supplemented his income by working as a military engineer and landscape designer. During these trying times, Le Rouge continued to publish maps, 91 of which were compiled in his ‘Nouvel Atlas Portatif’ of 1748. None of these were original pieces of cartography, as Le Rouge’s main aim was to bring together a collection of “maps more exact than those which have appeared so far”, believing that “to want to learn geography without good maps is to want to draw images without having ever learnt to draw” (trans.).

Included in the atlas was a map of the Holy Land as described in the early books of scripture, divided into the tribal territories of the Israelite peoples. As well as prominent towns and cities, important religious sites, and relief, the map also represents significant routes across the Holy Land, most notably the “Voyage des Israelites” through the wilderness to the south. Like many eighteenth-century depictions of the Holy Land, it is heavily based on the work of Nicolas Sanson, for a full description of which, please see item 144. So influential was Sanson’s map that it generated a long line of imitations and copies by subsequent cartographers; Le Rouge appears to have based this map on one of these later variants.



Off the scale

356 D’ANVILLE, [Jean Baptiste Bourguignon]

La Palestine.

Publication
Paris, 1767.

Description
Engraved map with original hand-colour in outline.

Dimensions
405 by 465mm (16 by 18.25 inches).

Jean Baptiste Bourguignon d’Anville’s map of ‘Palestine, the Tribes, and Jerusalem’ (trans.) first appeared in his 1767 atlas of the ancient world. It offers a comprehensive image of the Holy Land during the First Temple period, with one inset showing the territories of the Twelve Tribes distinguished by colour outline, another presenting a detailed aerial view of Jerusalem, and the third depicting the network of roads connecting the region’s most important settlements.

Beside the third inset is one of the map’s most interesting features: the scale bars which compare the Roman, Greek (both ancient and modern), Arabic, French, and Hebrew units of measurement. The scriptural parasang, for instance, is shown to equate to four miles, while a modern Greek mile is the same as seven stades, another ancient measurement.

Throughout the eighteenth century, d’Anville became the authority on maps of the ancient world, having produced his first one at the age of 15. Known for the thoroughness and accuracy of his maps, he made no attempt to embellish them with over-the-top decorative features and often left large regions blank where the geography was uncertain. His map of the Holy Land was widely considered one of the most reliable and thorough snapshots of the region.



By a fellow of the Royal Society

357 BLAIR, Jo[hn]

Palestinae Seu Terrae Promissionis in duodecim Tribus partitae facies antiqua Cui accessit Itinerum Israelitarum Series nec non Davidici et Solomonaei Imperii vicinarum que Egypti et Syriae regionum descriptio.

Publication
[London, 1768].

Description
Engraved map.

Dimensions
410 by 510mm (16.25 by 20 inches).

References
Laor, 108.

Reverend John Blair was a Scottish clergyman and scholar, whose accolades included fellowship of the Royal Society, the position of private tutor to the royal family, and a prebendal stall at Westminster Abbey. Blair also published several writings mainly focused on the history and geography of the ancient world. His most celebrated work was ‘The Chronology and History of the World, from the Creation to the Year of Christ 1753, illustrated in fifty-six tables’, which was first published in 1754, and ran to several editions during Blair’s lifetime.

Structured in chronological tables, each page consisted of columns presenting years, categories, and information, from ‘The Consuls of Rome’ to ‘Events and Eminent Men’. In this way, Blair provided a systematic chronological history that allowed the user to look up a specific year to discover the significant events or people that pertained to it. The popularity of the book encouraged Blair to add some extra material to later editions, and in 1768, he published a version including 14 new maps.

Among these was his “description of Palestine, or the Promised Land, divided into the Twelve Tribes”, a small-scale map of the Levant and beyond, extending from the southern Turkish coast in the north to the centre of the Red sea in the south, from Cyprus in the west to Babylon, modern day Iraq, in the east. Toponyms, geographical features, and notable routes are found across the entirety of the image, but are especially concentrated in the Holy Land, where the tribal lands, important cities, and significant religious sites are identified.



358 BLAIR, Jo[hn] [after Jean Baptiste Bourguignon D'ANVILLE]

Palaestinae sive Terrae Promissionis in duodecim Tribus partitae facies vetus: secundum monumenta veterum et observationes recentiorum digesta.

Publication
[London, 1768].

Description
Engraved map.

Dimensions
462 by 592mm (18.25 by 23.25 inches).

References
Laor, 107.

Scholastic priests and where to find them

An additional larger-scale map of the Holy Land, which illustrates its geographical and topographical features in greater detail. It can be counted among the many eighteenth-century maps drawn after Jean Baptiste Bourguignon d’Anville’s ‘Palaestina’, which had been published shortly before in 1767. Unlike other copies, however, Blair does not credit the original maker, but replaces d’Anville’s name with his own.

The meticulous piece of cartography presents the “ancient image of Palestine, or the Promised Land, divided into the Twelve Tribes” (trans.). For a full description of the map, please see item 356. Blair’s version lacks the insets found on d’Anville’s map, and the course of the River Jordan varies somewhat, but it is otherwise identical to the original.

It is interesting that, of the 14 maps supplemented to illustrate Blair’s complete world history, two of them should show the Holy Land. The prominence of this region and its history in his work can be attributed to Blair’s own religious ardour as a priest. Indeed, a series of his ‘Lectures on the Canons of the Old Testament’ was published posthumously, accompanied by ‘a Dissertation on the Septuagint Version’, demonstrating his scholarly passion for scripture.



359 [BROWN, John]

A Map of Palestine Describing the Travels of Jesus Christ.

Publication
[London, 1769].

Description
Engraved map, original hand-colour in outline.

Dimensions
249 by 351mm (9.75 by 13.75 inches).

Engraved by Thomas Kitchin, this map was made by Scottish minister and writer John Brown, whose knowledge of Latin, Greek, Hebrew, Syriac, Ethiopic, Persian, Arabic, German, French, and Italian qualified him to publish ‘A Dictionary of the Bible’ in 1769, along with many other books concerning scripture. The dictionary, in which he expressed his confidence that the Millennium would come in 2016, was his most important work, and contained the present map of the Holy Land.

The map extends from part-way through the Dead Sea up to the harbour of Sidon, and from the Mediterranean to the border of the Ammonite territory. It shows the Holy Land at the time of Christ, and the toponyms given for cities, waters, mountains, and regions are therefore generally those used under Roman administration. In addition to the numerous places identified across the Holy Land, double-lines show the routes taken by Christ in the travels he undertook during his ministry on Earth. Naturally these converge at important places such as Jerusalem and Nazareth. Interestingly, Brown does not include the path taken by Joseph, Mary, and the child Jesus during their flight into Egypt. The title is presented in the upper left-hand corner, written on a plinth before which Christ is shown healing a sick person.



360 [WILLIAMS, Peter]

Teithiau Plant Israel yn yr anialwch.

Publication
Wales, [John Ross, 1770].

Description
Engraved map.

Dimensions
251 by 320mm (10 by 12.5 inches).

Welsh Calvinist minister Peter Williams began to publish Welsh-language Bibles in 1770, accompanied with commentaries on each chapter. With these commentaries he was able to avoid infringing on the exclusive right to publish Welsh Bibles held at that time by the Royal Printer and Oxford and Cambridge Universities.

His first Bible, which immediately sold out, contained engraved plates including a map of the Nile Delta, Red Sea, Sinai, and lower Holy Land, to illustrate the route of the Israelites after the Exodus from Egypt. A dashed line highlights the route, with the encampments made along it represented as small tents and numbered. Relief and cities are represented pictorially, with the route ending at a collection of towers labelled “Jerico”.



The prodigal son

361 BOWEN, Tho[ma]s

A new map of the Holy Land divided into the XII Tribes of Israel, accurately marking the travels of our blessed Saviour.

Publication
[London ?c1770].

Description
Engraved map.

Dimensions
253 by 389mm (10 by 15.25 inches).

References
Laor, 127.

Thomas Bowen followed in the footsteps of his well-respected father, Emanuel Bowen, by taking over the family firm in 1767 and continuing Emanuel’s legacy as a map-engraver. The popularity of the father’s work, however, did not prevent the son from squandering the family wealth, falling into poverty and eventually dying in one of Clerkenwell’s infamous workhouses.

Thomas’s ‘A new map of the Holy land divided into the XII Tribes’ shows several similarities to his father’s ‘An accurate map of the Holy Land divided into the XII Tribes’, for a description of which, see item 327. The geographical information represented within Canaan is consistent, and he has also retained the lines representing the travels of Jesus. Thomas has, however, expanded the range of the map to include peripheral regions of Sinai and Syria, where further settlements and geographical features are shown. The title is written in simple lettering over the Mediterranean Sea.



Track and ruin

362 BOWEN,Tho[ma]s

An accurate map of the Holy Land with the adjacent countries.

Publication
[London, Thomas Bowen, c1770].

Description
Engraved map with contemporary hand colour in outline.

Dimensions
310 by 190mm (12.25 by 7.5 inches).

A map engraved by Thomas Bowen for an edition of William Whiston’s ‘Works of Josephus’. The work covers the Levant comprising the Nile Delta, northern Sinai, the Holy Land in its entirety, the island of Cyprus, ancient Syria, and what is now southern Turkey and Armenia. The Holy Land in particular is filled with toponyms, and sites of Biblical significance, such as the “Ruins of Sodom” and “Ruins of Gomorra” also appear. Across the map, routes between significant cities are drawn, including Famagusta to Nicosia on Cyprus, and Tripoli to Damascus.



1770, Stockholm

363 BERGQVIST, C[arl] [after] Johann Christoph HARENBERG

Palestina Fordelt 1 De XII Slogterne.

Publication
[Stockholm], 1770.

Description
Engraved map with one inset, with contemporary hand-colour in part.

Dimensions
570 by 525mm (22.5 by 20.75 inches).

A map after Johann Christoph Harenberg by Swedish engraver Carl Bergqvist. For a full description, see item 326. Bergqvist has simplified the title cartouche and omitted the scale bars and dedication, but otherwise the map is cartographically identical.



What a Bourgoin

364 BOURGOIN, [Pierre] [after Gilles ROBERT DE VAUGONDY]

Carte de la Judée ou Terre Sainte Pour l'Intelligence de l'Histoire Sacrée.

Publication
Paris, [Pierre] Bourgoin, [c1770].

Description
Engraved map, with fine hand-colour in outline, with extensive contemporary manuscript annotations.

Dimensions
376 by 550mm (14.75 by 21.75 inches).

Active from around 1740 to 1780, publisher Pierre Bourgoin had premises on the Rue de la Harpe, Paris, where he produced both his own publications and those of his contemporaries. In particular, he published many works by the important cartographer Jean Baptiste Bourguignon d'Anville. Among the maps he published was the present map of the Holy Land.

The cartography is based on that of Robert de Vaugondy's earlier map of the region, for a description of which see item 321. The outline of the allotments of the Twelve Tribes, the coastline, inland waters, major and minor cities, and the mountain ranges, are the same as those of Vaugondy, but Bourgoin has omitted the inset map, which he has replaced with his modified title. In addition, the present example is covered with manuscript notes and toponyms in French, with references to works of geography and scripture. The writer has also taken it upon himself to draw in the Red Sea, inaccurately connected to the Mediterranean, roughly where the Suez Canal now begins.



Mademoiselle’s map

365 VOYSARD, E[tienne Claude] [and]
Mlle GLOT [after Antonie] BOREL

*Carte de la Terre Sainte Divisée
selon les douze Tribus d’Israel,
Ou sont exactement marquez les
Voyages de Jésus-Christ.*

Publication
[Paris, c1770].

Description
Engraved map.

Dimensions
420 by 470mm (16.5 by 18.5 inches).

References
Laor, 302.

One of very few maps of the Holy Land engraved by a woman is attributed to ‘Mademoiselle C.B. Glot’. The otherwise unknown Mlle. Glot appears to have worked alongside the prominent Parisian engraver Etienne Claude Voysard to produce the series of maps, the design of which is attributed to one Borel. This possibly refers to Antoine Borel, a French painter, illustrator, and printmaker active at the same time as Glot and Voysard, although there is no evidence that he produced a ‘Carte de la Terre Sainte’.

The Glot-Voysard map extends from the Judean Mountains in the south to the Lebanon Mountains in the north; both ranges form natural boundaries between the Holy Land and Sinai and Syria, respectively. The land is divided into the territories of the Twelve Tribes, while the Roman provincial districts are also identified, and across the map a great number of settlements, mountains, waters, and religious sites are represented and named. A network of double lines expands from Gaza in the south up to Cana near Syria, tracing the journeys made by Christ across Canaan. Many of the lines converge at Jerusalem, which is represented in greater detail than the other cities on the map, flanked by small illustrations of Mount Calvary and the Mount of Olives.

In the lower right-hand corner of the map there are a set of scale bars giving the relative distances in German and French miles, hour journeys, and the now defunct unit of myriameters, equivalent to ten kilometres. Surmounting these is a key explaining the symbols used to represent the three types of city shown: Royal, refuge, and Levite. In the upper left-hand corner, the title is displayed on a banner held aloft by an angel.



1809, Paris

366 [VOYSARD, Etienne Claude] [and] Mlle GLOT [after Antonie BOREL]

Carte d'Etude de la Terre Sainte Pour servir à l'histoire du Nouveau Testament.

Publication
[Paris, Jacques Desray, 1809].

Description
Engraved map.

Dimensions
382 by 436mm (15 by 17.25 inches).

References
Cf. Laor, 302.

The map of the Holy Land by Etienne Claude Voysard and C.B. Glot was included in the short 'Nouvel atlas de la Bible' published by Jacques Desray in 1809. The work contained a total of five Biblical maps attributed to Mademoiselle Glot, of which the present is the fourth. It is cartographically identical to the earlier state, for a description of which see item 412, but the title has been slightly modified and is no longer housed within a cartouche.



Religious education

367 CASSIUS, M.

Carte des douze tribus D'Israel.

Publication
[France, ?late-eighteenth century].

Description
Manuscript map, pen and black ink, and colour wash on paper.

Dimensions
315 by 423mm (12.5 by 16.75 inches).

A manuscript map made by one M. Cassius around the end of the eighteenth century may have been part of a project for their geographical, historical, or religious education. It is drawn after Rigobert Bonne’s map of the same title, for a full description of which, see item 343. Naturally, the manuscript map does not have the vignette or extensive written notes found on the original.



The Devil's in the details

368 [STACKHOUSE, Thomas]

A Map of Canaan Describing the Travels of Jesus Christ / A Map of the Travels & Voyages of St Paul and of ye other Places that are mentioned or referred to in the Books of the New Testament, that follow the Gospels / This Draught shews ye Situation of such Places, as are mentioned or referred to in ye New Testament & lie most Remote from ye Holy Land.

Publication
[London, J. Hinton, 1771].

Description
Two engraved maps, one with inset, with original hand-colour in outline.

Dimensions
375 by 240mm (14.75 by 9.5 inches).

English theologian, Thomas Stackhouse, found occupation as a teacher, a priest, and a writer during the early decades of the eighteenth century. His writings focused almost exclusively on theology, including sermons, church history, religious arguments, memoirs, translations from French and German, and one long letter addressed to Bishop John Robinson, in which he complained of the hardships endured by the London clergy. Indeed, Stackhouse himself lived in poverty for some time during the early 1720s, and, following a quarrel with his publishers, found himself unable to find another willing to take on his new work, 'A New History of the Holy Bible'.

Undeterred, he published the text himself, and it went on to become a huge success, running into numerous editions during the author's lifetime, and reaching a wide audience in England and abroad: Thomas Jefferson listed it as part of his personal collection in the Wythe Library. Two of the maps by Stackhouse were concerned with the movements of Jesus and St Paul.

The former focuses specifically on the Holy Land, where Christ spent all of his earthly life, but despite claiming to be "a map of the travels of our Lord & Saviour", it does not actually show any routes taken by Jesus. Instead, a few notes identify points of relevance in Jesus's life, such as Bethlehem, Mount Calvary, Cana, and "The High Mt. on which ye Devil offer'd our Saviour the Kingdoms of the World". Similarly, the map of the northeast Mediterranean, which claims to present "the travels & voyages of St. Paul", does not actually show the journeys made by the Apostle, even though his route across the Mediterranean from the Holy Land to Rome was a common feature on other contemporary maps. A smaller-scale inset map in the lower left corner shows "ye Situation of such Places as are mentioned or referred to in ye New Testament & lie most Remote from the Holy Land". By this, it seems mainly to mean Italy, where several cities are identified, notably Rome, where St Paul was decapitated on the orders of Emperor Nero.



The ancient in the ‘Moderne’

369 BONNE, [Rigobert]

Carte des regions et des lieux dont il est parlé dans le Nouveau Testament.

Publication
Paris, Chez Lattré, [1771].

Description
Engraved map with two insets, fine original hand-colour in outline.

Dimensions
330 by 465mm (13 by 18.25 inches).

References
Cf. Laor, 121.

Extending from Italy in the northwest to Persepolis in the southeast, the final map in Bonne’s ‘Atlas Moderne’ depicts the ancient Eastern Mediterranean and Near East, where most of the events recorded in the New Testament played out.

The small-scale map is sparsely populated with geographical and topographical details. Relatively few towns and cities are named, most of them concentrated around the Mediterranean, and likewise only the major rivers are shown, with relief omitted entirely. The main purpose of the map was clearly to delineate the states, provinces, and kingdoms of the ancient world, for the reader to compare with the modern maps in the atlas. They are each identified by their Roman name, with various regions of modern-day Turkey, for instance, presented as Phrygia, Cappadocia, and Cilicia, and the Black Sea labelled “Pont Euxin”.

The inset maps in the lower left- and right-hand corners offer a far more detailed depiction of two important historical settings. On the left, “a plan of Jerusalem in the time of Jesus Christ” (trans.) shows a rather mechanical-looking aerial view of the Holy City, with Herod’s Temple at its centre. Just outside the city walls, three crucifixes stand atop Mount Calvary. On the right, “a map of Judea under Herod the Great” (trans.) depicts the Holy Land during the first century AD, when it was divided into the regions of Judea, Samaria, and Galilee. On this smaller map, relief and rivers are shown, and numerous towns, cities, and religious sites are identified by name.

On the main map, two sets of scales flank the title cartouche, showing the relative distances of French leagues, Roman miles, and hours, while along the lower border a note cites the cartographic and literary sources Bonne used to create the map.



If you can’t handle the sheet, get out the Kitchin

370 KITCHIN, T[homas]
[after Richard REYNOLDS]

A map of the Land of Canaan or Holy Land as divided among the Twelve Tribes.

Publication
London, I. Wilkie, 1772.

Description
Engraved map with one inset, with fine hand-colour in outline.

Dimensions
265 by 418mm (10.5 by 16.5 inches).

English engraver and cartographer Thomas Kitchin was apprenticed to Emanuel Bowen, produced numerous cartographic works including both individual maps and larger atlases, and was made royal hydrographer to the king in 1773. The present map, which he engraved around this time, is clearly based on that by Richard Reynolds and published by John and Carington Bowles in 1760, for a full description of which, please see item 341. Cartographically, the maps are identical, but the original scale in the lower right-hand corner has here been replaced by “References to the Tribes”, and Kitchin’s cartouches are also different, that on the main map showing the Ark of the Covenant and a crowd of travellers passing under a palm tree towards a river, and that on the inset showing the title hewn into a rock.



In deNile

371 [DE HUYSER, Carel Jacob]

A. Eene Lange Vallei van de Nyl, tot aan de Roode Zee genoemd Baideah, Tiah, Beni Israel, enz. B. De twee ondersoheidene wegen van Gosen naar de Roode Zee. C. Latopolis, Babylon of Kairo. D. Pihachiroth of Clyama. Zaalzephohn of Gijbbel. Atackah. Z. Migdol of Gijbbel Gewoubi.

Publication
[Utrecht, J. van Schoonhoven, 1773].

Description
Engraved map.

Dimensions
260 by 205mm (10.25 by 8 inches).

Born in a small village in the Lake District and educated at Oxford, Thomas Shaw was plunged into a new environment when, after taking holy orders, he was appointed chaplain to the English factory at Algiers. This post allowed him to travel throughout North Africa, the Levant, and the Middle East during the 12 years that he resided there. He returned to England in 1733 and compiled an account of his travels, which was first published in Oxford in 1738.

Alongside the written historical, geographical, demographic, and cultural information about the lands he had visited, ‘Travels, or Observations Relating To Several Parts of Barbary and the Levant’ contained several maps made by Shaw himself from the rough geodetic surveys he had undertaken while travelling. Other cartographic sources for these maps include the Roman geographer Antoninus and Al Idrisi, a twelfth century Arab geographer who was responsible for one of the most advanced medieval world maps.

Shaw’s travelogue proved popular and was in fact so successful that it was soon followed by translations in French and Dutch. The Dutch version, ‘Reizen en aanmerkingen, door en over Barbaryen en het Ooste’, was translated by Pieter Boddaert, who also added his own critical notes at points. All of the original plates were copied for the Dutch edition by a variety of engravers, and many new plates were also added. Among these was a map showing the Nile Delta, which is missing several of its smaller branches, the northern swathes of Sinai and the southern half of the Holy Land. To the west of the Nile there is a small illustration of the three great pyramids at Giza, the only sites to be represented pictorially on the map.



It’s all Greek to me

372 DE HUYSER, [Carel Jacob]

Uittreksel vit da Kaart van Chrysanthus.

Publication
[Utrecht, J. van Schoonhoven, 1773].

Description
Two engraved maps on one sheet.

Dimensions
260 by 205mm (10.25 by 8 inches).

Inspired by the earlier maps of Pococke, Shaw, and Chrysanthus, the two maps show the route of the Israelites out of Egypt and into Sinai. The first is in Dutch and the second in Greek and Arabic, and shows part of the Nile. The maps offer two different geographical interpretations, with the northern reaches of the Red Sea presented very differently on each.



Living in Sinai

373 [DE HUYSER, Carel Jacob]

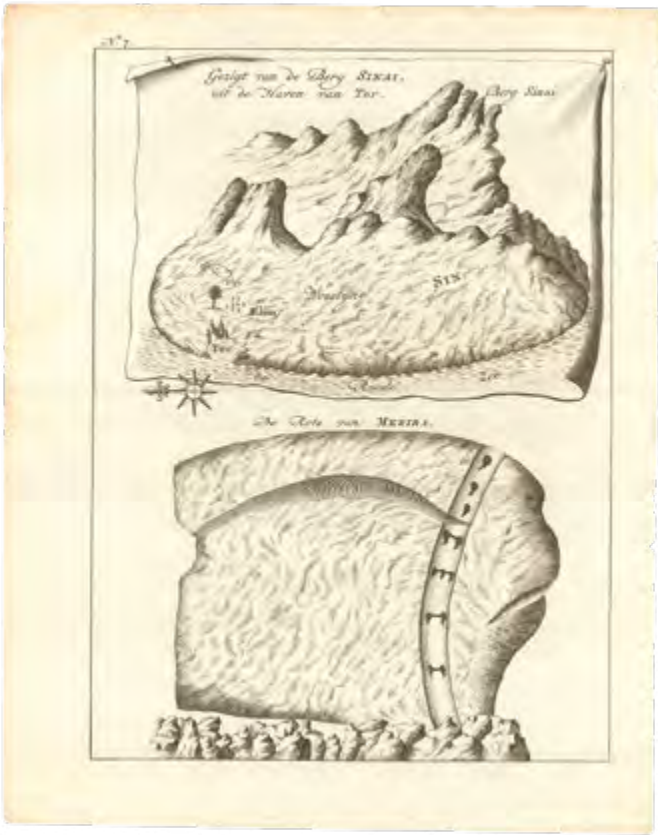
Gezigt van de Berg Sinai, uit de Haven van Tor [and] De Rots van Meriba.

Publication
[Utrecht, J. van Schoonhoven, 1773].

Description
Two engraved views on one sheet.

Dimensions
260 by 205mm (10.25 by 8 inches).

Two sites of great importance to the Israelites’ Exodus from Egypt and their subsequent wanderings were Mount Sinai and the Rock of Meribah. The former is viewed here from the west, from the town of “Tor” on the Red Sea; the stretch of land between El Tor, as it is now known, and Mount Sinai is called the Raithu desert. In the early centuries of Christianity, numerous monks fleeing persecution travelled to Raithu, and in the sixth century, Emperor Justinian established a monastery there, although that is not shown here. The second image shows the cleft rock at Meribah, from which Moses produced water but was punished by God for striking the rock to which he was ordered to speak.



Rise like a Phoenicia

374 KONING, Th[omas]

Kaart Van de Zee Kust van Syrie Phenicien en het Ioodsche Land.

Publication
[Utrecht, J. van Schoonhoven, 1773].

Description
Engraved map.

Dimensions
375 by 230mm (14.75 by 9 inches).

A map of the Levant engraved by Thomas Koning. Extending from Gaza up the Mediterranean coast to the ancient port city of Laodicea, modern day Latakia, and covering the land on the east and west of the Jordan, the map identifies many of the Levant’s most important sites and cities, including Jerusalem, Sidon, and Damascus. To the east of the Dead Sea, a solid and dotted line represents the final stretch of the Israelites’ journey following the Exodus from Egypt, while the dotted lines that circulate around the coastal areas trace Shaw’s own journey as he travelled around the Near East. In the Mediterranean, an ornate cartouche houses the title of the map. Although based on the English map found in the original edition of Shaw’s travelogue, the Dutch version is a far more sophisticated piece of cartography.



A Kon artist

375 KONING, Th[omas]

*[Map of Sinai] [and] Gezigt van een
Dorp..Nyl [and] Het Perziche Rad.*

Publication
[Utrecht, J. van Schoonhoven, 1773].

Description
Engraved map.

Dimensions
370 by 475mm (14.5 by 18.75 inches).

The Sinai Peninsula, as well as the northeastern stretches of Egypt and the southern swathes of the Holy Land. As on the map of the Levant, important sites and cities are identified, as well as several routes.

Represented by a dotted line is the course taken by Shaw himself as he travelled around North Africa and the Near East, while several others trace the journey of the Israelites through the wilderness, as well as the more direct route from Egypt into the Holy Land. All of the geographical features found on the first English map are included, such as the dry lake-beds of Egypt, the mountains of Sinai, and the pyramids at Giza, and two of the images originally found on a separate page are incorporated into the Dutch version.

On the left-hand side of the map there is a view of one of the mud-walled villages situated along the banks of the Nile, which Shaw describes in his commentary, while on the right is an illustration of “Het Perziche Rad” (“The Persian Wheel”), which was operated by oxen to draw water up from an underground reservoir. Both of these images are accompanied by short keys explaining what is shown in each one.



1774, Leipzig

376 [CELLARIUS, Christoph]

Arabia Petraea et Deserta.

Publication
[Leipzig, Gledistsh, 1774].

Description
Engraved map.

Dimensions
401 by 551mm (15.75 by 21.75 inches).

A later edition of Cellarius’s map of northern Arabia, by a different and anonymous hand. For a full description of the original map, see item 211. The present example has been re-engraved, with several of the toponyms now omitted, and settlements represented by more subtly drawn symbols, but otherwise maintaining identical cartography. The title cartouche takes the form of the ruins of an old classical structure, its huge columns now fallen. The plate was re-engraved for the 1774 edition of his ‘Notitia Orbis Antiqui’.



Go down in history

377 [CELLARIUS, Christoph]
Palaestina seu Terra Sancta.

Publication
[Rome, Casaletti, 1774].

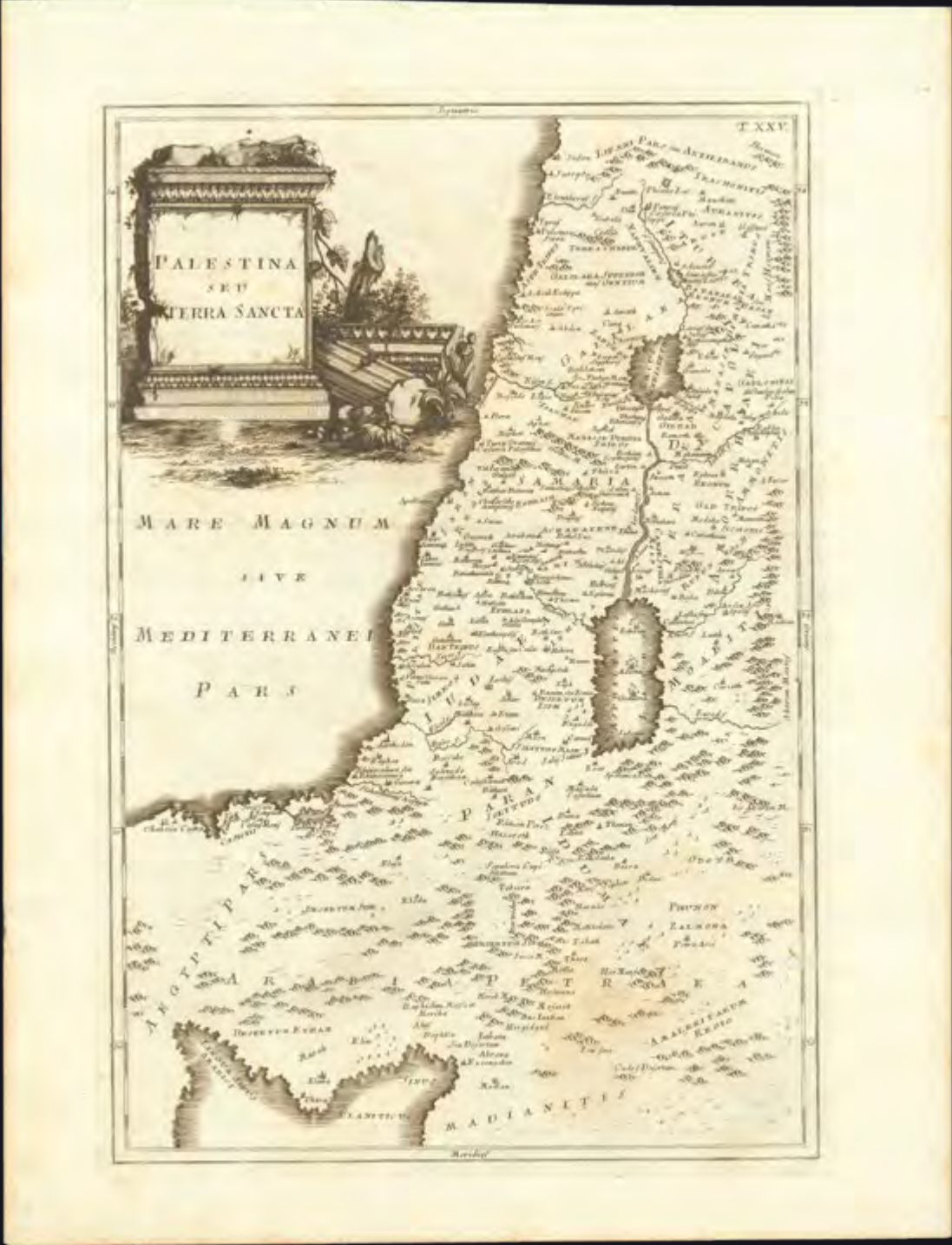
Description
Engraved map.

Dimensions
480 by 565mm (19 by 22.25 inches).

References
Laor, 203.

Among the 33 maps showing the kingdoms, empires, and countries of antiquity was one of ‘Palestine, or the Holy Land’. The map depicts the Promised Land filled with a great deal of topographical and geographical information. Although not delineated with borders, the territories of the Twelve Tribes are identified, as are the main regional areas of Judaea, Samaria, and Galilee. A large number of towns and cities are labelled by name, with many also represented as miniature buildings. Relief is likewise shown pictorially, as are green, fertile, or wooded areas.

Four of the condemned cities of the Vale of Siddim are located directly within the waters of the Dead Sea, all blazing with the fire of divine retribution. Cellarius has chosen to label the Holy City with the topoynm “Hierosolyma”, which appeared most commonly in Greek Bibles as Ἱεροσόλυμα.



A Dunn deal

378 DUNN, Samuel

A compleat map of the Holy Land adapted to the Old and New Testament: Part 1st.

Publication
London, Rob[ert] Sayer, 1774 [but 1786].

Description
Engraved map with original hand-colour in outline.

Dimensions
355 by 508mm (14 by 20 inches).

References
Laor, 257.

379 DUNN, Samuel

Part IIId of the compleat map of the Holy Land.

Publication
London, Rob[ert] Sayer, 1786.

Description
Engraved map with original hand-colour in outline.

Dimensions
463 by 573mm (18.25 by 22.5 inches).

References
Laor, 257.

Samuel Dunn was a British mathematician and astronomer at the forefront of developments in navigation and cartography during the eighteenth century. As an authorized signatory for ship-masters’ certificates and a consultant to the East India Company, he wielded great influence in the world of geography, with his instruments and publications accepted by the Board of Longitude. Although Dunn is best known for his ‘Universal Planispheres’, published after he had become master of the Chelsea Academy specializing in navigation and commerce, he also produced a large number of high-quality maps and charts.

In 1774, he compiled 42 of these maps into an atlas with the rather unmarketable title, ‘New Atlas or Mundane System of Geography’. Included among ‘the various empires, kingdoms, states, and republics throughout the known world’ was Dunn’s detailed map of the Holy Land. While many of the maps in the atlas were original pieces of cartography, the ‘Compleat Map of the Holy Land’ is drawn after Guillaume Delisle’s map of 1763. For a full description of the original map, please see item 345. The only change made by Dunn appears to be the addition of a pictorial key above the scale bars, identifying the different types of Biblical cities found on the map: royal cities, Levite cities, and cities of refuge. On the lower sheet, Dunn has also misspelled the original “Monitum” as “Monitium”.



380 DUNN, Samuel [after Rigobert BONNE]

A map of the countries and places, mentioned in the New Testament.

Publication
London, Rob[er]t Sayer, 1774.

Description
Engraved map with two insets, original hand-colour in outline.

Dimensions
480 by 565mm (19 by 22.25 inches).

Another plate in Samuel Dunn’s ‘New Atlas or Mundane System of Geography’ shows two Biblical maps, one of the Mediterranean Basin and Middle East and another of the Holy Land, as well as one plan, presenting an aerial view of Jerusalem at the time of Christ.

It is drawn after Rigobert Bonne, who had included the map in his ‘Atlas Moderne’ of 1762. For a full description of the original, please see item 367. The only changes made by Dunn are the translation from French to English, the removal of the original decorative cartouches, and the replacement of Bonne’s name with his own.



381 [PALAIRET, Jean]

Judea or the Holy Land.

Publication
[London, J. Nourse, 1755].

Description
Engraved map with original hand-colour in part.

Dimensions
456 by 541mm (18 by 21.25 inches).

References
Laor, 554.

French cartographer Jean Palairt emigrated to London in the early-eighteenth century, where he worked as an agent for the French States General and was appointed as French tutor to the children of King George II. In addition to his diplomatic duties, in the course of which he is believed to have introduced the game of cricket to the Netherlands, Palairt published several written works in both French and English. Two of these were on French grammar, and the arts and sciences, respectively, and the others were all concerned with cartography, including a description to accompany his map of North America, which outlined the various British and French possessions there.

In 1755, Palairt published his ‘Atlas Methodique’, which contained 53 simplified versions of maps by various cartographers, including de la Rochette, Jefferys, and Rocque, and was designed to support a geographical education. Included alongside three recent hemispheric world maps and maps of North and South America is a depiction of the Holy Land. Engraved by the well-regarded engraver and mapmaker John Lodge, Palairt’s map is a simple depiction of the Holy Land, extending from the Anti-Lebanon mountains in the north down to the Judean mountains in the south. The tribal divisions and Roman administrative districts are both identified, and all the most significant cities appear across the region. Rivers and relief are also shown, although this geographical information is limited to the confines of the Holy Land, with the southern swathes of Syria and northeastern part of Egypt devoid of any such details.

The present example is from the English edition of the ‘Atlas Methodique’, which appeared 20 years after the atlas was initially published in Palairt’s mother-tongue.



Turkish delight

382 ROBERT DE VAUGONDY, [Didier]

*Carte des Premiers Ages du
Monde. Geographie ecclesiastique
de la Turquie d'Asie et de la Perse.*

Publication
[Paris, Chez Fortin, 1778].

Description
Engraved map with original hand-colour in outline.

Dimensions
282 by 420mm (11 by 16.5 inches).

References
Cf. Laor, 669.

Two years after he had been appointed geographer to King Louis XV, Didier Robert de Vaugondy published an atlas designed to educate young students of geography. Containing 52 of his father's maps outlined with colour borders, the 'Nouvel Atlas Portatif' ran to numerous editions. Among these is a "map of the first ages of the world [showing] the geography of the church in Asian Turkey and Persia".

The states, kingdoms, and regions of the ancient world are set out: much of modern-day Turkey is labelled “Asie Mineure”, most of Iran is “Perse”, and “Mesopotamie” largely corresponds to Iraq. The rest of the land is divided between the ancient kingdoms of Armenia and Assyria, the Eurasian region of Scythia to the north, the vast deserts of Arabia, the country of Chaldea, which was absorbed into Babylonia in the sixth century BC, the coastal states of Syria, Phoenicia and the Holy Land (“Chanaan ou Judee”), the island of Cyprus, and the northeastern portion of Egypt.

Many significant mountain ranges, rivers, and cities are highlighted, with special attention drawn to Constantinople, Antioch, Jerusalem, and Alexandria by the key in the upper left-hand corner, each of which played a key role in the early church. At the bottom of the map, the title is carved onto an ancient slab of rock, overgrown with foliage, around which there are a number of symbolic objects, such as books, a cross, and a wheel. The present example of the map is from the 1778 edition of the 'Nouvel Atlas Portatif'.



Didn't even bat an eyalet

383 ROBERT DE VAUGONDY, [Didier]

Judee ou Terre Sainte Sous les Turcs.

Publication
[Paris, Charles-François Delamarche], 1778
[but 1790].

Description
Engraved map with original hand-colour in outline.

Dimensions
332 by 495mm (13 by 19.5 inches).

References
Laor, 671.

Didier Robert de Vaugondy's 'Judee ou Terre Sainte' depicts the many cities, towns, and religious sites to be found across the Palestinian region "under the Turks". Indeed, the colour outline that characterizes all 52 maps in the *Nouvel Atlas Portatif* is here used to delineate the administrative districts and territorial regions into which the Holy Land was divided under the Ottoman Empire.

From 1453 to the 1860s, Ottoman local government was loosely structured in eyalets, each of which was presided over by a Pasha and which were subdivided into districts called sanjaks, but known as pashaliks by Europeans. The borders and names of these eyalets changed throughout the period of Ottoman rule, with the Sidon Eyalet, for example, coming to be known as the Eyalet of Safad, as it is labelled here. Most of the divisions shown by Robert de Vaugondy were sanjaks within the larger Sidon Eyalet, which had developed out of the Damascus Eyalet in the mid-seventeenth century, including Gaza, Nazareth, and Nablus. A small number of cities of historic and religious importance are identified across these areas, such as Jerusalem, Jaffa, and Acre, and relief, although not labelled, is represented pictorially.

The two examples here are from the 1790 and 1795 editions of the atlas. The former has an elaborate title cartouche decorated with a number of symbolic objects representing the Turkish control over the Holy Land at this time, namely a turban, the crescent moon of Islam, and a curved sword. The cartouche is simplified on the latter example.

384 ROBERT DE VAUGONDY, [Gilles]

Judee ou Terre Sainte Sous les Turcs.

Publication
[Paris], [Charles-François] Delamarche, 1778
[but 1795].

Description
Engraved map with original hand-colour in outline.

Dimensions
332 by 495mm (13 by 19.5 inches).

References
Cf. Laor, 671.



385 ROBERT DE VAUGONDY, [Gilles]

La Palestine / les Tribus / Jerusalem.

Publication
[Paris, c1790].

Description
Engraved map with three insets, original hand-colour in outline.

Dimensions
255 by 275mm (10 by 10.75 inches).

References
Cf. Laor, 37.

An anonymous reproduction of d’Anville’s map of Palestine complemented by three vignettes showing further geographical and topographical details about the Holy Land. For a full description of the original plate, see item 356. The overall shape of the border framing the map is slightly different, but otherwise the cartography is very similar.

386 CONDER, T[homas]

A Map of the Land of Canaan according to Sacred History [and] The Journeyings of the Israelites thro the Wilderness to Canaan.

Publication
[London, Alex Hogg, 1782].

Description
Engraved map, with fine hand-colour in outline.

Dimensions
350 by 225mm (13.75 by 8.75 inches).

17 years prior to his contribution to Calmet’s ‘Fragments’, Thomas Conder had produced a Biblical map for ‘The complete British family bible’, first published in 1782. Alongside the scriptural text, the Bible contained extensive historical and theological commentary by Paul Wright, who was the Vicar of Oakley and Rector of Snoreham in Essex, as well as 81 engraved plates depicting Biblical scenes, figures, and maps.

Conder’s plate shows a general map of the Holy Land, with numerous sites of religious and historic importance identified by name, and an inset map of the Nile Delta and northern Sinai, on which the route of the Isralites through the desert is marked out. The main map appears to be drawn after Guillaume Sanson and Alexis-Hubert Jaillot, whose expanded version of the work of the former’s father, Nicolas Sanson, became one of the most copied depictions of Biblical geography. For a full description of the original map, please see item 177.

In addition to translating it into English, Conder has made a few small changes to the map, such as modifying the southern point of the Dead Sea and paying extra attention to relief, but has retained all significant geographical information, as well as the borders of the Twelve Tribes. The map of Sinai, by contrast, is not after Sanson and is far less detailed than the main image, and yet both are attributed to “T. Conder”.



On a biblical scale

387 D'ANVILLE, [Jean Baptiste Bourguignon]

La Palestine, les Tribus, et Jerusalem par le Sr D'Anville.

Publication
Venice, Chez Remondini, 1783.

Description
Engraved map with three inset maps, original hand-colour in outline.

Dimensions
565 by 750mm (22.25 by 29.5 inches).

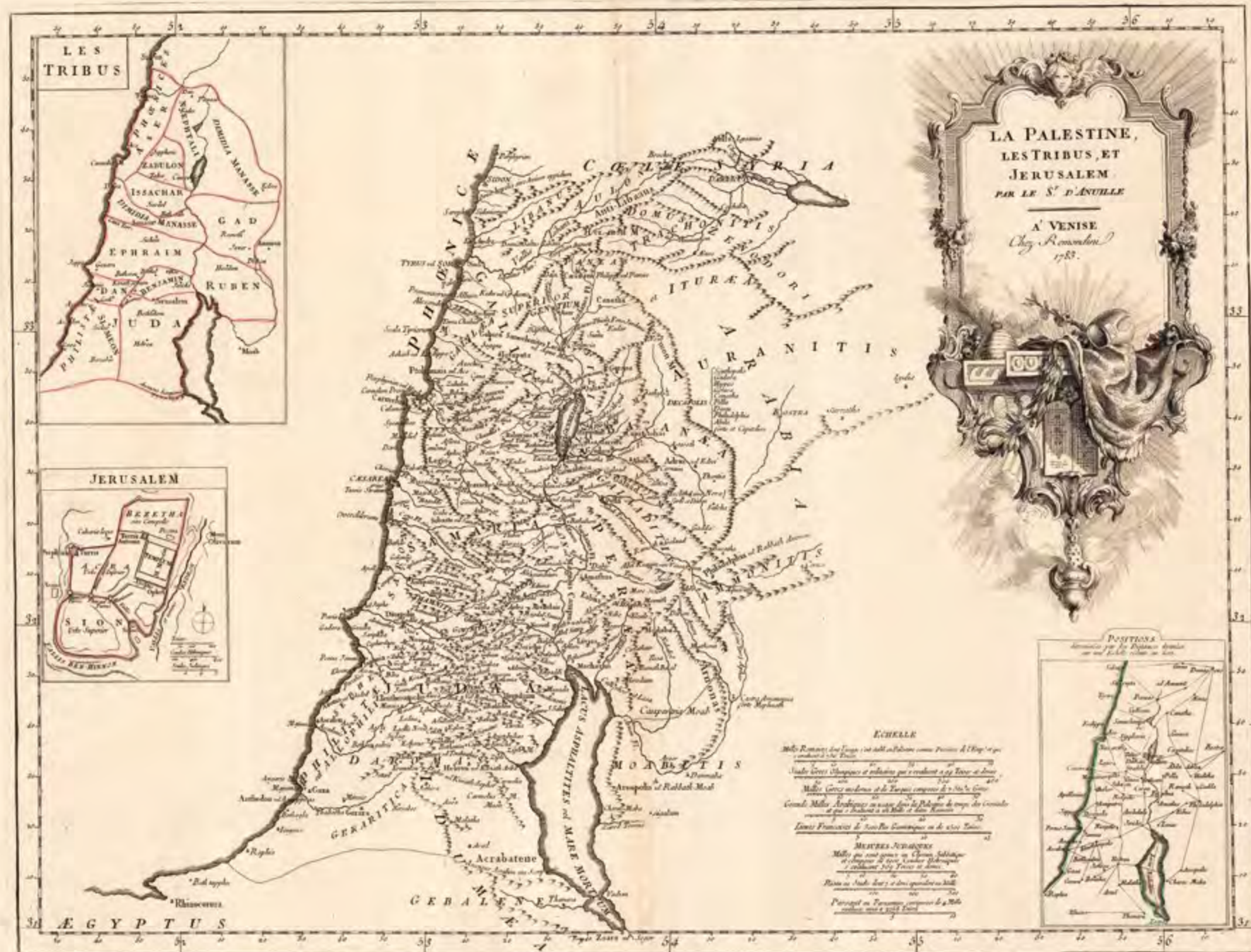
References
Laor, 37.

Venetian engraver Paolo Santini has often been considered a latter-day Ortelius, selecting the best maps made by his contemporaries, re-engraving them with his own alterations, and compiling the results in his own atlases. Santini often credited the original cartographers, including, or deigning not to remove, their names from the maps. The present map, for example, bears the name of Jean Baptiste Bourguignon d'Anville, whose map of 'Palestine, the Tribes, and Jerusalem' first appeared in his 1767 atlas of the ancient world.

It offers a comprehensive image of the Holy Land during the First Temple period, with one inset showing the territories of the Twelve Tribes distinguished by colour outline, another presenting a detailed aerial view of Jerusalem, and the third depicting the network of roads connecting the region's most important settlements. Beside the third inset is one of the map's most interesting features: the scale bars which compare the Roman, Greek (both ancient and modern), Arabic, French, and Hebrew units of measurement. The scriptural parasang, for instance, is shown to equate to four miles.

D'Anville's map of the Holy Land was widely considered one of the most reliable and thorough snapshots of the region, which was no doubt a factor in Santini's choice to include it in his 'Atlas universel dressé sur les meilleures cartes modernes'. Santini made very few changes to the cartography, with the only variations being to relief, which is shown pictorially. The surrounding inset maps and note, however, have been moved and an elaborate cartouche added, adorned with religious garments, fruits and flowers, and the tablets bearing the Ten Commandments.





Le Buache touche

388 BUACHE, Philippe

Carte générale pour servir à l'intelligence de l'histoire sainte principalement par report à ses premiers ages.

Publication
Paris, Chez Dezauche, 1783.

Description
Engraved map with original hand-colour in outline.

Dimensions
395 by 565mm (15.5 by 22.25 inches).

References
Debarbieux, 'The Mountains between corporal experience and pure rationality: the contradictory theories of Philippe Buache and Alexander von Humboldt', 2009; Laor, 137.

After studying architecture, Philippe Buache employed his drafting skills to produce charts and maps for the French Ministry of the Navy, before becoming Geographer to the King in 1729. He then took over Guillaume Delisle's publishing firm and began producing ever more interesting pieces of cartography. The maps were made unique by his new system of geography, which he outlined in a treatise of 1730, arguing that "the Earth is marked by chains of mountains which join together from one end of the continents to the other". Working on this premise, Buache produced a number of important atlases and geographical treatises.

In 1783, the successor to his firm, Jean-Claude Dezauche, published a posthumous atlas entitled 'Atlas géographique des quatre parties du monde', referring to his predecessor's theory about the four geological basins. Containing 40 maps, it included work that had not previously been published, including Buache's map of the Levant and the Near East, which was "to serve the understanding of religious history, mainly with reference to the early ages".

It shows the huge stretch of Asia across which much of the history recorded in the Old and New Testaments was enacted. The ancient kingdoms, states and nations are distinguished by colour outline. Much of the detail is understandably concentrated in the Holy Land, where the important sites of Hebron, Sodom, Jericho, and Jerusalem are all labelled. Further scriptural details, such as the Garden of Eden, Mount Ararat, the Exodus route, and St Paul's journey, are also included.



Vallet marking

389 VALLET, [Jerome]

Carte de la Terre Promise Partagée
Par Josué aux 12 Tribus du Peuple
de Dieu.

Publication
[Paris, chez Nyon l'aîné, 1784].

Description
Engraved map with contemporary hand
colour in outline.

Dimensions
270 by 190mm (10.75 by 7.5 inches).

Published in 'Recueil de cartes pour l'étude de l'Histoire sainte' is a map of the Holy Land by Jerome Vallet showing the lands allocated to the Twelve Tribes of Israel following their conquest of Canaan. Territorial boundaries are delineated by colour, and important sites within them are identified. Further notes in surrounding areas explain, for example, that “the Israelites were for 40 years crossing [the Arabian Desert], where are Mounts Sinai and Horeb” (trans.).



In the big leagues

390 RYMER, J[ames] [after Jean Baptiste Bourguignon] D’ANVILLE

The East by Mr D’Anville.

Publication
[London, c1785].

Description
Engraved map.

Dimensions
278 by 417mm (11 by 16.5 inches).

The ancient Middle East is set out in a map engraved by Edinburgh draftsman James Rymer after the important French cartographer Jean Baptiste d’Anville. The map extends from the Nile Delta in the west across to the Persian Gulf in the East, and from the Middle of the Red Sea (“Arabian Gulf”) up to Cilicia on the southern coast of what is now Turkey. Toponyms, mountains, rivers, and inland bodied of water are shown in detail, with religions and countries identified by name. In the centre of the map, over “Arabia Deserta”, the title is housed in a cartouche formed of the ruins of a triple arch. Beneath this, nine scale bars offer distances in a selection of ancient units of measurement, including stades, Roman miles, travelling caravan, Arabic miles, parasang (“parsing”), and “leagues of 3000 paces”.

391 RYMER, J[ames] [after Jean Baptiste Bourguignon] D’ANVILLE

The East drawn by Mr D’Anville for Rollin’s Antient History.

Publication
[London, ?Martin and McDowall, 1790].

Description
Engraved map, original hand-colour in outline.

Dimensions
275 by 350mm (10.75 by 13.75 inches).

A later state of the map, published shortly after in 1790, has Rymer’s imprint removed. It was included in French historian Charles Rollin’s compendious ‘Ancient History’, a monumental work focusing on ancient Persia and expanding into eight volumes.



Is Zatta map of the Holy Land?

392 ZATTA, Antonio [after Nicolas SANSON]

Le dodeci tribu d'Isdraele [and] Terra di Canaan ov Terra Promessa ad Abramo e a suoi posterì in cui vien disegnata la sortita del popolo d'Israele suor dell'Egitto e le sue 42 dinore nel Deserto.

Publication
Venice, Antonio Zatta, 1785.

Description
Engraved map with one inset, fine original hand-colour.

Dimensions
385 by 515mm (15.25 by 20.25 inches).

References
Laor, 865.

Antonio Zatta was an Italian printer and publisher, active in Venice, who became known for his informative and beautifully engraved works showing new discoveries, including ‘Nuove scoperte de’ Russi al nord’ in 1776, which shows a Chinese colony where Vancouver Island is now located, and ‘America Settentrionale’ in 1780, which shows two straits which appear to join in the middle to form a Strait of Anián or Northwest Passage.

His most famous work, however, was undoubtedly the ‘Atlante Novissimo’, published in Venice between 1779 and 1785. It incorporated the latest travel accounts and exploration, containing the first Italian representation of the new islands explored by Captain Cook. Included among its 218 maps was a copy of the seminal map produced by Nicolas Sanson in 1650. For a full description of the original map, please see item 144.

Despite making changes to the coastline, especially to the south, and to the shape of the Dead Sea, Zatta has retained most of the geographical features and places identified by Sanson. He has also kept the original tribal divisions, showing the 12 districts to both the east and west of the Jordan. Zatta has added a large inset on the left of the image. It again shows the Holy Land, but extends further south into the Sinai Peninsula and west into Egypt. The route of the Israelites through the wilderness is traced with a dotted line and, with a level of chronological accuracy not usually observed on contemporary maps, the Promised Land is divided not into the districts allocated to the Israelites after their conquest, but into the territories held by the native peoples, such as the Jebusites, Amorites, and Samaritans.

Zatta has also added several decorative features, in the form of symbolic objects: the High Priest’s double horned hat and incense, the stone tablets bearing the Ten Commandments, and the Altar of Incense all lie on top of draped fabric beneath the title.



Holy cows

393 WHEATLEY, Samuel

Palaestine.

Publication
[Dublin, William Watson and Samuel
Watson, 1786].

Description
Engraved map with original hand-colour in
outline.

Dimensions
355 by 285mm (14 by 11.25 inches).

References
Cf. Laor, 848; Strickland, 'A Dictionary of
Irish Artists', 1913.

Described in 'A Dictionary of Irish Artists' as "a Dublin engraver of some merit", Samuel Wheatley was responsible for a vast array of plates during the mid-eighteenth century. His work was commissioned for the Dublin edition of Christoph Cellarius's 'Geographia Antiqua', which first appeared in 1761.

Cellarius's atlas, published in 1687, had met with immense success on the continent, with French editions accompanied by a new text by Pierre Nicolas Lenglet du Fresnoy. It was not until 1742, however, that an English edition was produced, with a translation of du Fresnoy's text by Philip Morant. This too proved popular, and was reissued in Dublin in 1764 and 1786. These Irish editions contained newly-engraved maps by Wheatley, who based them directly on those that had formerly appeared in the earlier London edition, and which were themselves direct copies of Cellarius's original maps translated into English.

Among them was the map of the Holy Land, entitled 'Palaestina seu Terra Sancta' in Cellarius's atlas but here simply 'Palaestine'. For a full description of the original map, please see item 210. The only differences evident on Wheatley's plate, apart from the language, are the slight truncation of the map to the south, cutting off the northern branches of the Red Sea, and the new title cartouche, which contains the symbolic imagery of cows and beehives, representing the milk and honey in which the Holy Land was promised to abound.



The Wheat from the chaff

394 WHEATLEY, Samuel [after BOWEN, Emanuel]

A map of the Journey in the Wilderness.

Publication
[Dublin, William Watson and Samuel Watson, 1786].

Description
Engraved map with original hand-colour in full.

Dimensions
320 by 302mm (12.5 by 12 inches).

A map extending across from northeastern Egypt to western Arabia, regions delineated by colour outline and wash. The path of the Israelites is set out, with each encampment along the way shown and labelled. Within Canaan, the land allotments of the Twelve Tribes are identified.



Open borders

395 WHEATLEY, Samuel [after BOWEN, Emanuel]

A Map of the Kingdoms of Judah and Israel...

Publication
[Dublin, William Watson and Samuel Watson, 1786].

Description
Engraved map with original hand-colour in full.

Dimensions
305 by 350mm (12 by 13.75 inches).

A map of the Holy Land on both sides of the Jordan supposedly illustrating the ancient Kingdoms of Judah and Israel, although no borders appear anywhere within Canaan. Rather, a light colour wash seems to divide the land according to its governance. Relief is pictorially represented across the area shown, and several sites and cities are identified by name.



Le Voyage to the religious centre of the world

396 [DE LA PORTE, Abbe Joseph after Rigobert BONNE]

Carte des regions et des lieux dont il est parlé dans le Nouveau Testament.

Publication
[Paris, Moutard, 1787].

Description
Engraved map with original hand-colour in outline and in part.

Dimensions
190 by 241mm (7.5 by 9.5 inches).

Born in Belfort in 1714, Joseph de La Porte was an abbot when he began his literary career writing for various periodicals. He later published a large number of books and compilations, and despite never embarking on any significant journeys of his own, became an adept travel writer. The most successful of these works was ‘Le Voyageur françois ou la connaissance de l’ancien et du nouveau monde’, a fictional series based on real voyages.

Told by “the Traveller”, they are written in the form of letters to an unknown “Madame” relating tales of the protagonist’s adventures and explorations. Although fictional, these books soon became a source of information for contemporary historians. De La Porte wrote 26 volumes for the series before the last was interrupted by his death in 1779. Eight years later, however, Parisian printer and publisher Nicolas-Léger Moutard started up the series once more, commissioning the Abbot of Fontenai to write volumes 27 and 28, before Louis Domairon, a man of letters and one of Napoleon’s teachers, took over to finish up the series with volumes 29 to 42.

Published in one of these later editions by Moutard was a copy of Rigobert Bonne’s Biblical map showing the Mediterranean Basin, as well as two insets, one a plan of Jerusalem and the other a map of the Holy Land. For a full description of the original plate, please see item 344. The plate has been re-engraved and there is no imprint, but cartographically the two are identical.



Palestine (Terry’s Version)

c1790, Paris

397 TERRY, G[arnet] [after]
D’ANVILLE, [Jean Baptiste
Bourguignon]

*Palestine From the Original by
D’Anville.*

Publication
London, J[ohn] Harrison, 1788.

Description
Engraved map with three insets, original
hand-colour in full.

Dimensions
422 by 472mm (16.5 by 18.5 inches).

From 1788 to 1790, London-based printer John Harrison published an untitled atlas of the ancient world, containing 15 maps drawn after the recently deceased Jean Baptiste Bourguignon d’Anville. The engraving of these maps was shared between John Haywood, George Allen, Thomas Bowen, and Garnet Terry, the last of whom was responsible for the map of the Holy Land.

Interestingly, for both Harrison and Terry, this project was a step away from their usual work, which had generally been devoted to maps of England. Shortly after the d’Anville atlas, for example, Harrison published an English county atlas, while Terry had previously engraved a British road map, numerous town plans, and the plates for Paul Rapin de Thoyras’s ‘The history of England’.

Nonetheless, they collaborated to produce this atlas of the ancient world, in which there was a copy of d’Anville’s ‘La Palestine’ of 1767. For a full description of the original map, please see item 356. Unlike certain later copies, Terry’s version is precisely the same in both cartography and decoration. The only difference, naturally, is the translation from French to English.

398 [ANONYMOUS after Jean
Baptiste Bourguignon D’ANVILLE]

La Palestine / les Tribus / Jerusalem.

Publication
[Paris, c1790].

Description
Engraved map with three insets, original
hand-colour in outline.

Dimensions
246 by 295mm (9.75 by 11.5 inches).

References
Cf. Laor, 37.

An anonymous reproduction of d’Anville’s map of Palestine complemented by three vignettes showing further geographical and topographical details about the Holy Land. For a full description of the original plate, see item 356. The overall shape of the border framing the map is slightly different, but otherwise the cartography is very similar.



Neele before God

399 STACKHOUSE, Thomas

Judea or the Holy Land.

Publication
[London, T. Longman; J. Sewell; W. Jackson;
L. Bull, Bath], 1790.

Description
Engraved map with one inset, fine original
hand-colour in part.

Dimensions
525 by 420mm (20.75 by 16.5 inches).

References
Cf. Laor, 746.

400 [STACKHOUSE, Thomas]

Judea or the Holy Land.

Publication
[London], ?S. J. Neele, [1798].

Description
Engraved map with one inset, fine original
hand-colour in part.

Dimensions
509 by 392mm (20 by 15.5 inches).

References
Laor, 747.

First published posthumously in 1783, ‘An Universal Atlas’ contained 40 of Stackhouse’s maps “peculiarly adapted to illustrate and explain ancient and modern geography”; the publisher’s imprint on the title page shows that it was “printed for the Proprietor, Mrs Stackhouse”, though whether this refers to the author’s widow, or perhaps daughter, is unclear.

The atlas had a unique format by which two maps of the same area were presented on opposite pages, the first showing the divisions and place names of antiquity, and the second showing those of the modern day. The work immediately proved popular, and ran to five editions before the end of the eighteenth century, the present map being from the fourth.

It is a general map of the Holy Land, engraved by Samuel John Neele, who worked for a number of prominent London engravers during the late-eighteenth century. The land is divided into the territories of the Twelve Tribes, in each of which the important cities, towns, rivers, and mountains are identified by name. The representation of this geographical information is very simple, with relief illustrated pictorially but subtly, and settlements symbolized by small circles. Even the Holy City of Jerusalem is distinguished from the others only by the capitalization of the toponym.

To the left of the map, an inset plan shows Jerusalem in greater detail, its various quarters delineated, certain landmarks within and without its walls labelled, and the Temple on Mount Moriah dominating the east of the city. The simplicity of Stackhouse’s map reinforces the straightforward purpose of the atlas to “facilitate the study of geography; to make that science more commonly known; and thereby to render History, both Ancient aand Modern, most intelligible and useful”. The map would be issued later in the 1790s, with no changes to the plate except Stackhouse’s imprint removed.



My wadi, my choice

401 ROBERT DE VAUGONDY, [Gilles]

Judee ou Terre Sainte.

Publication
[Paris, Chez le Sr. Delamarche, 1790].

Description
Engraved map with original hand-colour in outline.

Dimensions
287 by 410mm (11.25 by 16.25 inches).

References
Cf. Laor, 670.

In 1786, Charles François Delamarche acquired the plates of Didier Robert de Vaugondy and continued to published the ‘Nouvel Atlas Portatif’ during the following decades. Apart from the addition of his name to the long-title and his imprint to some of the maps within, Delamarche made no changes to the atlas, keeping all 52 of Gilles Robert de Vaugondy’s maps and adding no more.

Among these was a detailed depiction of the Holy Land, extending from Sidon in the north to the Besor Wadi in the south, which is referenced in scripture as the place where David’s soldiers rested during their battle against the Amalekites (I Samuel 30:9). Colour outline is used to delineate the territories of the Twelve Tribes of Israel, in each of which a great deal of information is given about the prominent cities, mountains, and waters, which are suitably labelled with their Biblical rather than Classical names. The condemned cities of Sodom and Gomorrah are shown on the west bank of the Dead Sea. A number of surrounding kingdoms, such as those of the Moabites, Ammonites, and Amalekites, are identified, although no geographical details are included outside of the Holy Land itself.

In the lower right-hand corner of the map, two scale bars show the relative distances in Hebrew and Roman miles; in the upper left-hand corner, the title is set within a decorative cartouche displaying various religious objects, such as the Golden Candelabra, the Altar of Incense, and the Ten Commandments. Beneath this is a detailed table explaining the various regional divisions at different points in the history of Palestine, and a key identifying the different types of cities shown on the map.

402 ROBERT DE VAUGONDY, [Gilles]

Judee ou Terre Sainte.

Publication
[Paris, Chez le Sr. Delamarche, 1795].

Description
Engraved map with original hand-colour in outline.

Dimensions
287 by 410mm (11.25 by 16.25 inches).

References
Cf. Laor, 670.

Another example of the map of the Holy Land by Gilles Robert de Vaugondy, published by Delamarche in his 1790 edition of the ‘Nouvel Atlas Portatif’. With the key coloured, and the Holy Land divided according to regional divisions.



403 ROBERT DE VAUGONDY, [Gilles]

Judee ou Terre Sainte.

Publication
[Paris, Chez le Sr. Delamarche, 1795].

Description
Engraved map with original hand-colour in outline.

Dimensions
260 by 230mm (10.25 by 9 inches).

References
Cf. Laor, 670.

Another example of Gilles Robert de Vaugondy’s map of the Holy Land, published by Delamarche in his 1795 edition of the ‘Atlas Nouvel Portatif’. Divided into the 12 Tribes.



404 ROBERT DE VAUGONDY, [Gilles]

Judee ou Terre Sainte.

Publication
[Paris, Chez le Sr. Delamarche, 1795].

Description
Engraved map with original hand-colour in outline.

Dimensions
260 by 230mm (10.25 by 9 inches).

References
Cf. Laor, 670.

Another example of Gilles Robert de Vaugondy’s map of the Holy Land, published by Delamarche in his 1795 edition of the ‘Atlas Nouvel Portatif’. Divided into regional areas.



Double Lattre, extra hot

405 [LATTRE, Jean and Jean LATTRE]

Carte des 12 Tribus D'Israel.

Publication
[Paris, Chez Lattre, 1793].

Description
Engraved map, with contemporary hand-colour in outline.

Dimensions
220 by 285mm (8.75 by 11.25 inches).

Active in Paris during the latter-half of the eighteenth century, Jean Lattre engraved, published, and sold maps, globes, and atlases in conjunction with numerous notable cartographers, such as Delamarche and Bonne.

One of his most successful publications was the ‘Atlas moderne’, which appeared in 1762 containing 35 maps by various important mapmakers. The atlas proved so popular that in 1783, Lattre, who was now working in partnership with his son, published the ‘Petit atlas moderne’, a reduced version of the work designed for children.

The volume contained a simplified, but nevertheless detailed, copy of the map of the Holy Land produced for the original atlas by Rigobert Bonne. The number of sites and cities has been reduced for the child-friendly version, and the extensive note to the right of the image has been transformed into a table listing the location of the Twelve Tribes.



406 TRUSLER, J[ohn]

Map of Judea, Syria, etc.

Publication
London, Dr J[ohn] Trusler, 1793.

Description
Engraved map with two insets, with original hand-colour in outline.

Dimensions
214 by 257mm (8.5 by 10 inches).

How often do you think about the Roman Empire?

Reverend Dr John Trusler took holy orders in 1759 and later established a printing and bookselling business in London, from which he published his own sermons, an autobiography, and engraved plates. Among these was a map of the Holy Land, extending from the Egyptian border up the the Syrian border, and across eastward into the Arabian desert. Ancient cities including Damascus and Jerusalem are identified, and a note along the lower border explains that “the modern names are distinguished by a Line under them”. Indeed, the regions delineated by colour outline do not clearly correspond to those at any obvious time period in history. They most resemble those of the Roman Empire, but if so, the map contains numerous inaccuracies. There are also two insets on the left-hand side of the map showing the land as divided between the Twelve Tribes, and a plan of Jerusalem.



The eLevant in the room

407 BON[NE], R[igober]t

Palestina et Syria.

Publication
[Venice, Andrea Santini], 1781 [but 1794].

Description
Engraved map with fine original hand-colour in full.

Dimensions
375 by 273mm (14.75 by 10.75 inches).

References
Laor, 124.

In the late-eighteenth century, a French clergyman and professor at the University of Paris known only as Father Grenet produced a new atlas with the aim of teaching geography to children. The ‘Atlas Portatif’ contained 93 maps and was the first work of its kind to be widely circulated within schools; it was also notable for the fact that it contained the first map to show the new Spanish and Portuguese borders in South America established by the 1778 Peace Treaty.

Grenet himself was not a cartographer, but compiled the maps made by his skilled contemporaries, namely Didier Robert de Vaugondy and Rigobert Bonne. A key part of the ‘Atlas Portatif’ was the ‘Abrégé de géographie ancienne & moderne’, in which Grenet systematically listed countries and their regions, providing a history of how each one came to be. The section also included several maps of the ancient world, knowledge of which was considered an essential aspect of a thorough geographical education.

Among these was Bonne’s map of ‘Palestine and Syria’ (trans.), which presents the Levantine coast in its entirety, as well as eastern Cyprus and part of the southern coast of what is now Turkey. Although towns and cities are identified across the whole map, there is a concentration of toponyms in the Holy Land, which was undoubtedly of great interest and importance to Grenet as a priest. The scales in the lower right-hand corner allow the student to compare the distances in Jewish and Roman miles, Persian Parasangs, French leagues, and even the ancient Egyptian schoenus.

Robert and Bonne’s clear, detailed, and accurate cartography made Grenet’s atlas a success, so much so that it was later translated into other European languages, including Italian. In fact, the present example of the map of Palestine is from an Italian edition published in Venice in 1794, entitled ‘Compendio di geografia antica et moderna’.



The Italian job

408 BONNE, R[igobert]

Duodecim Tribus Israelis, sive Terra Sancta.

Publication
[Venice, A. Santini 1781 but 1794].

Description
Engraved map with original hand-colour in outline.

Dimensions
320 by 216mm (12.5 by 8.5 inches).

References
Laor, 123.

In 1794 the Abbe Grenet’s ‘Compendio di geografia antica e moderna’ was published in Italian by A. Santini in Venice. It contained an edition of Rigobert Bonne’s map of the Twelve Tribes of Israel translated into Latin. For a full description of which please see item 343. The Latin version is somewhat simplified, with the long note originally found to the right of the map omitted, and the title cartouche removed. The map is also slightly truncated in the west, showing none of the Sinai peninsula, but is otherwise cartographically identical. The scale bars have been retained in the lower right-hand corner.



1787, Paris

409 B[ONNE], R[igober]t

Judaea Seu Duodecim Tribus Israelis.

Publication
[Paris, Hôtel de Thou, 1787].

Description
Engraved map.

Dimensions
366 by 252mm (14.5 by 10 inches).

An Italian edition of Rigobert Bonne’s ‘Palestina et Syria’, with a new title, made for the 1787 edition of his ‘Atlas encyclopédique’. For a description of the original map, see item 405.



Anville, authority on antiquity

410 D’ANVILLE, [Jean Baptiste Bourguignon]

Palaestina.

Publication
London, Laurie & Whittle, 1794.

Description
Engraved map with four insets, original hand-colour in outline.

Dimensions
404 by 456mm (16 by 18 inches).

References
Cf. Laor, 36.

In 1794, Robert Laurie and James Whittle took over the firm of prominent publisher and printmaker Robert Sayer. Sayer’s existing stock, which consisted of plates for maps, atlases, and decorative prints, formed the foundation of their business, but they also added new material sourced from contemporary cartographers and artists across Europe. Among these was Jean Baptiste Bourguignon d’Anville, whose maps had set a new standard in ancient geography during the eighteenth century.

Over the course of his long career, d’Anville published 78 treatises on geography and over 200 maps, many of which focused on the kingdoms and cities of antiquity. One of the most detailed of these is his map of the Holy Land during the First Temple period, simply entitled ‘Palaestina’. It stretches from Sidon in the north to Gaza in the south, the Mediterranean coast in the west to the Moabite and Ammonite kingdoms that bordered the Israelite lands in the east.

Three inset maps show the territories of the Twelve Tribes distinguished by colour outline, a detailed aerial view of Jerusalem, and the network of routes connecting the Holy Land’s most important settlements. Beneath this are eight scales comparing different units used to measure distance, from the parasang, which commonly appears in scripture, to the stade, an ancient Greek unit of measurement.

D’Anville’s map offers a thorough and comprehensive view of ancient Israel, featuring topographical, geological, geographical, and political details; it would go on to form the basis for many later maps of the region, such as Remondini’s 1783 edition (item 385) and became instrumental in the understanding of Holy Land geography. Compiled alongside another 12 of his other maps, ‘Palaestina’ appeared in one of the first atlases published by Laurie & Whittle, ‘A Complete Body of Ancient Geography’, a successful volume that ran to multiple editions.



One sheet is plenty

411 BOWLES, Henry Carington

Bowles's New One Sheet Map of the Land of Canaan.

Publication
London, Bowles & Carver, [c1795].

Description
Engraved map with one inset, original hand-colour in full.

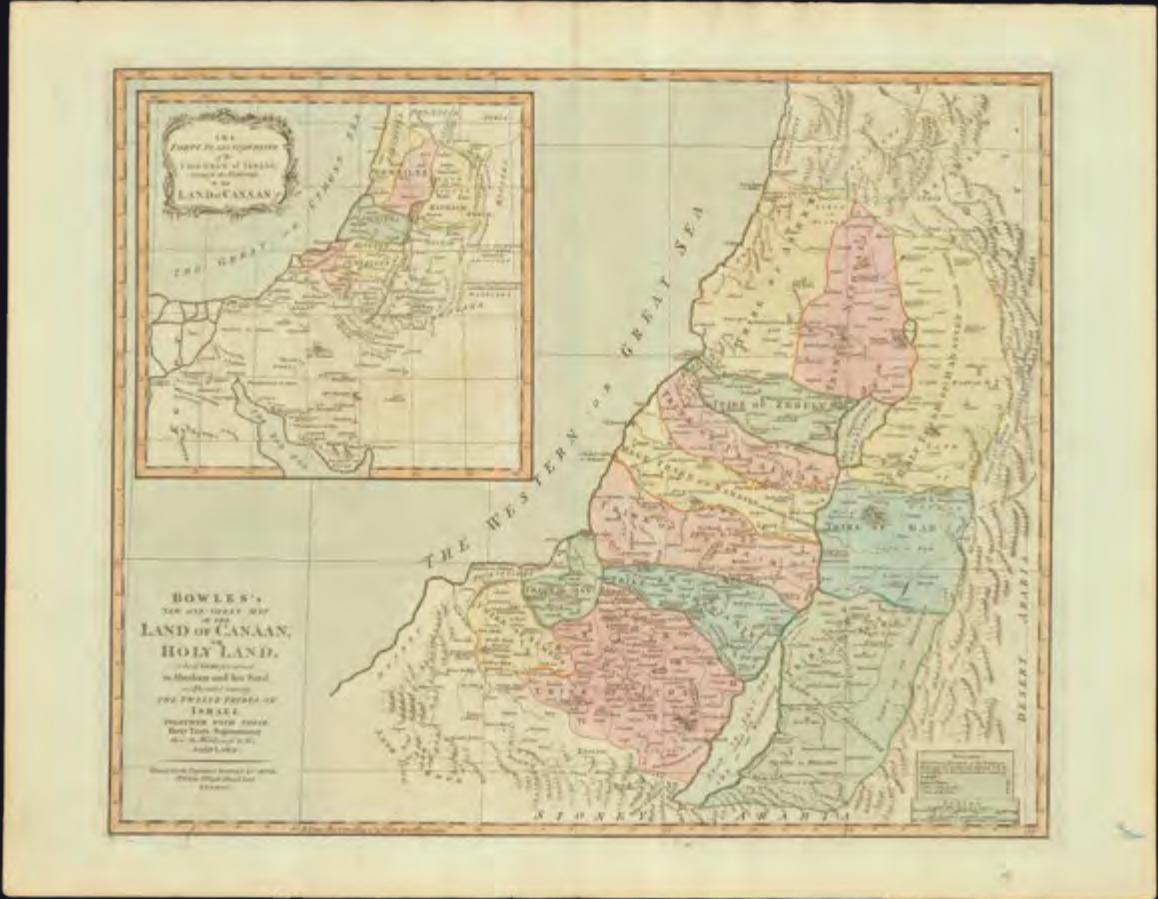
Dimensions
545 by 700mm (21.5 by 27.5 inches).

In 1753, John Bowles was joined in partnership with his son, Carington, and they worked together for around ten years as John Bowles & Son. By 1762, John's brother Thomas had retired in favour of his son, yet another Thomas, but the latter's sudden death compelled him to return to the trade. With no intention of remaining, he struck a deal with his nephew Carington that saw him leave his partnership with his father to take over the original family firm from Thomas.

Thereafter John and Carington maintained separate businesses, continuing to co-operate on existing stock, but generating little new work together. When John died in 1779, his business went to Robert Wilkinson, who continued it on into the eighteenth century, content to reuse the existing plate stock with little interest in improving it.

Carington was succeeded in turn by his own son, Henry Carington Bowles, and Samuel Carver, who likewise exploited the existing plate stock, rather than replenishing it. They did, however, innovate with their 'one-sheet' map series, which was issued from 1792 to 1801 and was comprised of independently issued maps covering almost every part of the world. These were prepared for the client upon request, in broadside, wall, or case formats.

The 'New One Sheet Map of the Land of Canaan' is one of the rarest from this series, and shows the Holy Land in its entirety, as divided into the lands of the Twelve Tribes, their allotments delineated here by colour. Important sites and cities are identified; interestingly, Jerusalem is no larger or more emphasized than any other. A key in the lower right-hand corner presents the symbols used to show royal cities, Levite cities, and cities of refuge. In the upper left-hand corner is a map presenting 'The Forty Years of Sojourning of the Children of Israel through the Wilderness to the Land of Canaan', showing the land before the conquest, with the Israelite route and encampments represented across the, geographically inaccurate, Sinai Peninsula.



Most valuable purveyor

412 WILKINSON, R[obert]

The Purveyorships in the Reign of Solomon.

Publication
London, R. Wilkinson, 1798.

Description
Engraved plan with original hand-colour in part.

Dimensions
290 by 240mm (11.5 by 9.5 inches).

In 1797, British cartographer and successor to the Bowles firm, Robert Wilkinson, published his ‘Atlas classica’, containing 46 maps of countries and regions discussed in ancient literature, both scriptural and secular. Wilkinson published a range of maps by his predecessors, being content to reuse the existing plate stock with little interest in improving it. In the ‘Atlas classica’ was a map of the Holy Land illustrating ‘the purveyorships in the reign of Solomon’, who, to administer his extensive kingdom, “had twelve district governors over all Israel, who supplied provisions for the king and the royal household. Each one had to provide supplies for one month in the year” (I Kings 4:7). The districts governed by these 12 officials are identified on the map. Alongside these divisions, Wilkinson depicts a great number of significant towns and cities, rivers, mountains, valleys, and religious sites.



Who’s afraid of the big bad Rauwolf?

413 KETTERLIN, J.J. [after Leo FLAMINIUS after Christian van ADRICHOM]

Land Kart des Gelobten Lands.

Publication
[Basel, c1800].

Description
Engraved map.

Dimensions
197 by 518mm (7.75 by 20.5 inches).

Swiss artist J.J. Ketterlin produced illustrations, caricatures, and other drawings during the end of the eighteenth century and the beginning of the nineteenth. Among them was the present map of the Holy Land, which was based on one included in ‘Itinerarium per Palestinam’ of Leo Flaminius. Leo Flaminius was in fact the pen-name of Leonhard Rauwolf, a German physician, botanist, and traveller who made a journey to the Levant from 1573 to 1575. Upon his return he published a work on the herbal medicines he had collected or seen on his trip, and later an account of his travels, the ‘Itinerarium per Palestinam’. The edition of this travelogue published in Rothenburg in 1682 contained a number of maps, among which was the ‘Land Kart des Gelobten Lands’, itself a reduced version of Christian van Adrichom’s important ‘Situs Terrae Promissionis’, for a description of which see item 607.

The map was already significantly simplified for the version produced in Flaminius’s work, but Ketterlin has reduced it even further by truncating it slightly in the north, and removing the decorative sea creatures in the sea. Details from scripture such as the encampments of the Israelites through the desert and Christ’s escape to Egypt are retained from Adrichom’s original work.



The first scientific mapping of Palestine

414 [JACOTIN, Pierre]

[*Carte Géographique De L'Égypte Et Des Pays Environnans*].

Publication
[Paris], Commission des sciences et arts d'Egypte; Panckoucke, C[harles] L[ouis] F[leury], 1818 [but 1828].

Description
Engraved map on eight separate sheets.

Dimensions
(each sheet approx.) 517 by 831mm (20.25 by 32.75 inches).

From 1798 to 1801, Napoleon's army undertook a campaign in Ottoman Egypt and Syria, which ended in military defeat but yielded a wealth of cultural, artistic, and historic artefacts and understanding, not least the Rosetta Stone. With these discoveries, the field of Egyptology was born and public interest in antiquity reached unprecedented levels.

Napoleon's expedition to Egypt was accompanied by a group of around 170 civilian scientists and scholars, known as the savants, who were responsible for collecting and recording the ancient relics they discovered. From 1809 to 1829, these men compiled and published a series of works in which were catalogued all the knowledge and objects of ancient Egypt that they had acquired years before. In addition to the savants, thousands of artists and technicians worked on the 'Description de l'Egypte', including 400 engravers who produced illustrations and images of the region and its treasures.

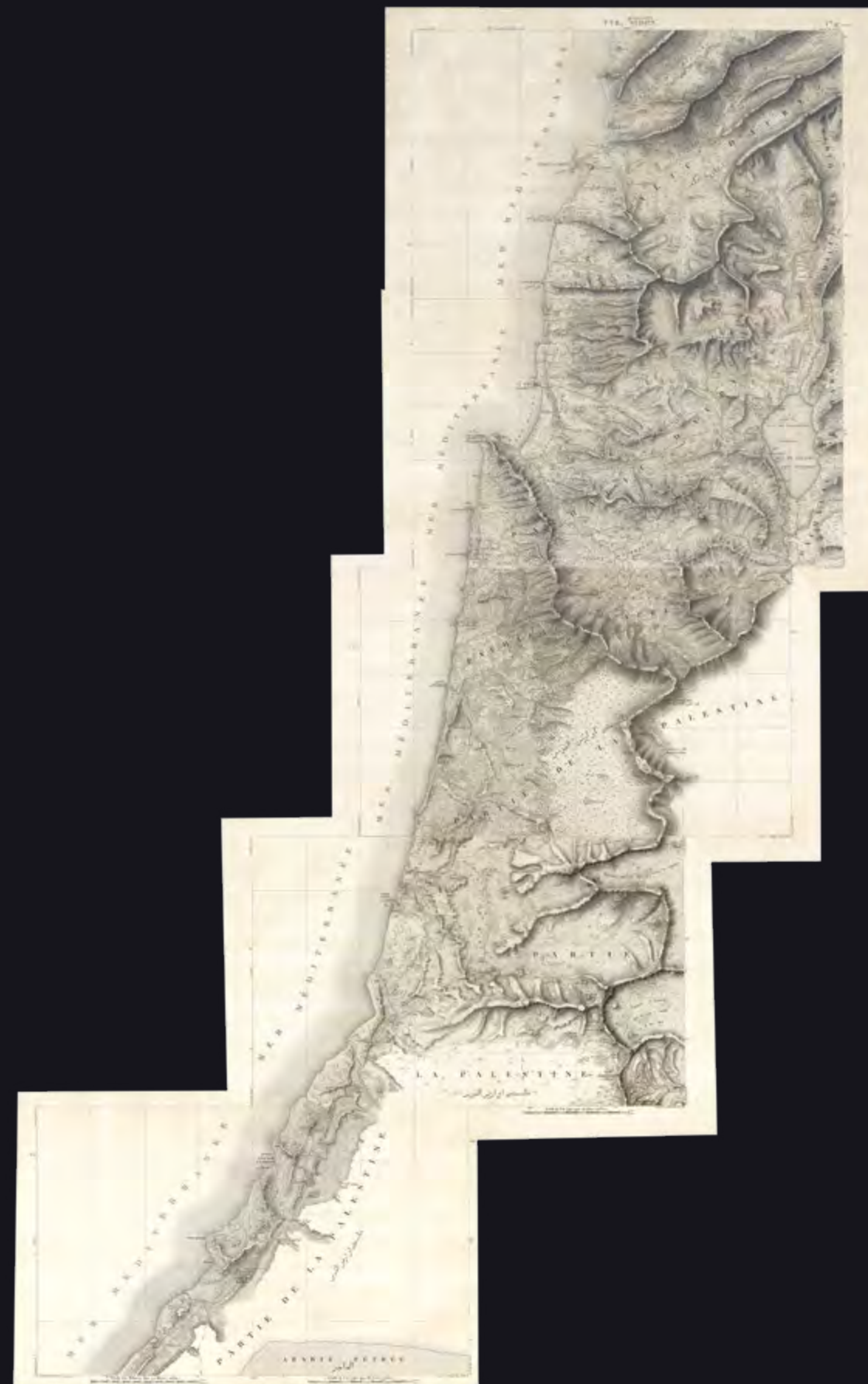
The 'Description' was made up of numerous books, typically in nine volumes, including sections on antiquities, natural history, the modern era, and cartography. The latter contained the 'Carte de l'Egypte', a huge map spanning 50 plates and encompassing Egypt, Syria, and Palestine. It was the first triangulation-based map of the region and was subsequently used as the basis for most later maps during the nineteenth century.

During the French campaign, a surveying expedition led by Pierre Jacotin had compiled the cartographical information, and then upon their return to Paris, Jacotin continued to oversee the preparation and publication of the plates, which were engraved by a team led by Alexander Blondeau.

In 1808, however, Napoleon formally made the information conveyed by the map a state secret, thus preventing its publication. The reason for this prohibition is not entirely clear, although it was likely spurred on by the emperor's ongoing attempts to establish an alliance with the Ottomans. For this reason, although the maps themselves are dated 1818 or 1826, it was not until 1828 that they were finally published.

Jacotin's great map shows Egypt and the Levant in a huge amount of detail: relief is presented by hachures; rivers, streams, brooks, and wadis are precisely depicted; towns and cities are copiously annotated, although smaller settlements in more remote locations, especially deserts, are sometimes omitted; routes and borders are represented by dashed and dotted lines.

Of the present eight sheets, three form the small-scale map of Egypt, Sinai, and the surrounding areas, including the Nile Delta, populated with toponyms. The title bar is flanked by three boxes on either side providing further information in the form of a chronological table, translation, keys, alphabetical list of places, and an explanation. The five other maps are larger-scale sheets dedicated specifically to Gaza, Sidon and Tyre, Jerusalem and Jaffa, Acre, Nazareth and the Jordan, and Caesarea. On these, cities are labelled in both French and Arabic.



“an acquaintance with the geography of the Holy Scriptures [is] highly necessary”

415 ASSHETON, J. T.

Historical map of Palestine or the Holy Land, drawn by J.T. Assheton. Engraved by Sidney Hall. Bury Street, Bloomsbury.

Publication
London, Published by Samuel Leigh, Strand, 1820, corrected to 1830.

Description
Engraved map, original hand-colour in outline, dissected and mounted on linen, edged in green silk, folding into original brown marbled paper slipcase, with publisher’s label, scuffed.

Dimensions
1080 by 740mm (42.5 by 29.25 inches).

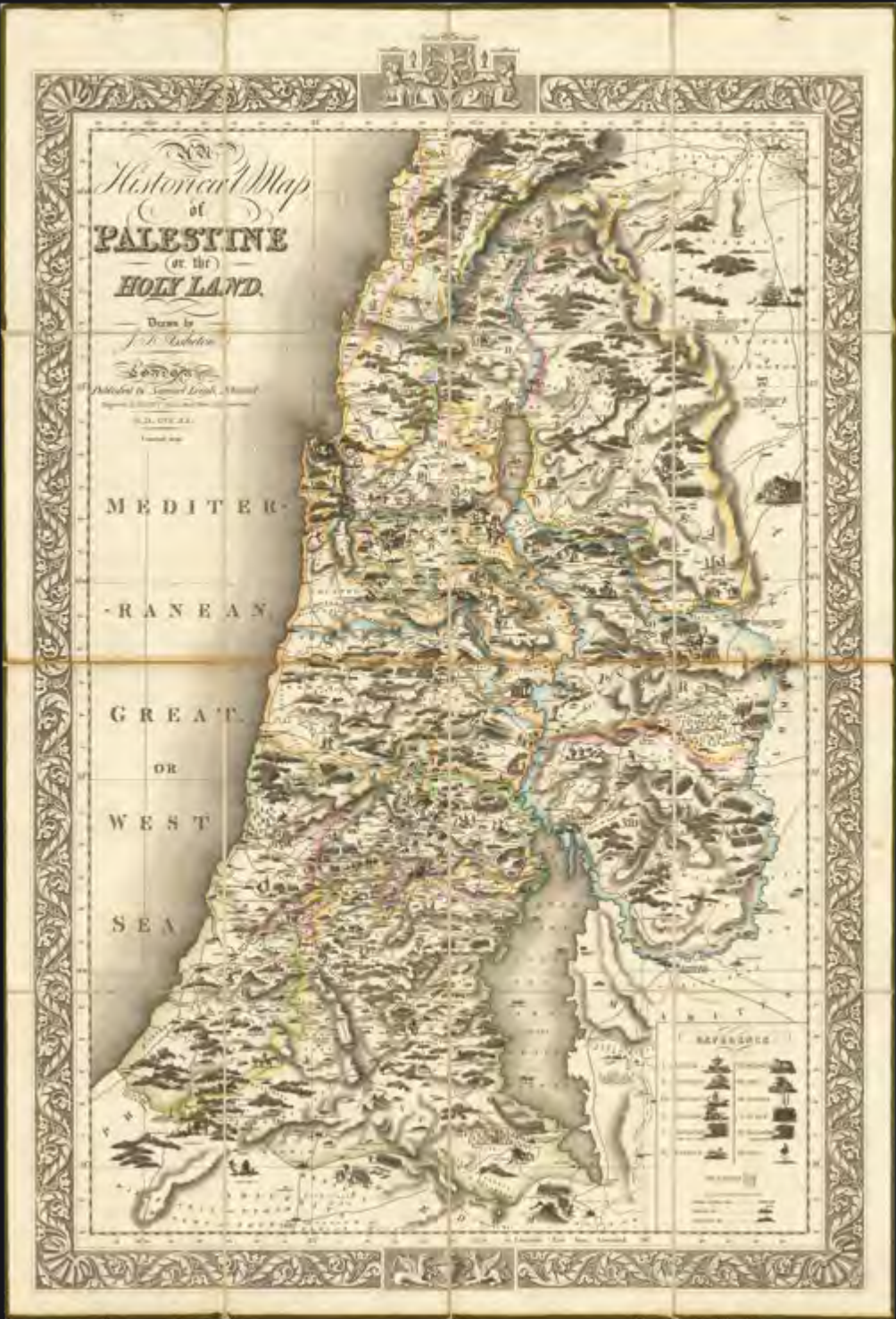
From 1806 to 1831, Samuel Leigh was established at premises on the Strand as a publisher and bookseller, at first in partnership with his father-in-law, James Matthews, but later as an independent firm. During the 1820s, he began to specialize in travel writing, publishing the works of Johann Gottfried Ebel, Edmund Boyce, Edward Planta, and Heinrich August Ottokar Reichard, along with a series of eponymous guide books to various European countries. Before he launched this popular series, however, Leigh had already ventured into the world of cartography, publishing ‘The Scripture Atlas: or, a series of Maps, to illustrate the Old and New Testament’ in 1818.

This atlas contained 20 engraved plates, and was attributed to ‘J. T. Assheton’, although the absence of this name from any other records of nineteenth-century London mapmakers suggests that it may have been a pseudonym. The plates are prefaced by a dedication to Queen Victoria, an address to the public explaining why “an acquaintance with the geography of the Holy Scriptures [is] highly necessary”, and a list of sources, including earlier cartographers such as d’Anville, Reland, and Calmet, as well as ancient writers such as Josephus and Jerome.

The first 13 maps focus on the territories of the Twelve Tribes, there being 13 due to the fact that the half-tribe of Manasseh had lands on both sides of the Jordan; these are followed by a general map of Palestine, a plan of the Temple, a plan of Jerusalem, a map showing the journey of the Israelites through the wilderness, two smaller-scale maps covering the Levant and Middle East, and the Mediterranean Basin as a whole, and finally one illustrating the travels of St Paul from the Holy Land to Rome.

The general map of Palestine proved the most successful of these, and was soon available as a separately issued map. In fact, it was so popular that American printers Annin & Smith of Court Street, Massachusetts, published the map in 1828. The same year, Assheton had produced an updated version, adding new details and refining his depiction of the Holy Land.

It still extended from the south of the Dead Sea up to border with Syria, was divided into the tribal territories, and showed all the most significant sites, areas, and cities, but additional information appears, particularly in the peripheral areas, and in the place of the small inset map on the original, there is now a key corresponding to the 13 tribal territories shown, each of which is decorated with a unique emblem. It also has a key identifying the three types of cities shown on the map: royal, Levite, and refuge. The entire map is surrounded by an ornate foliated frame.



Chronological thinking

416 HOCQUART, Edouard

Tableau de L'Histoire Sainte,
Depuis la Création du monde...

Publication
[Paris, 1835].

Description
Engraved chart, with original hand-colour.

Dimensions
715 by 535mm (28.25 by 21 inches).

French mapmaker and engraver Édouard Auguste Patrice Hocquart was responsible for a huge range of publications throughout the nineteenth century. In addition to his dictionaries and books on topics such as the art of letter writing, morality, politics, and history, he produced many interesting maps and prints.

His map of the Holy Land, for instance, accompanies a chronological chart describing the history of the world from its creation, 4004 years before the birth of Christ, up to the first century AD. The title, which shares a cartouche with profile busts of a Jewish man and woman, is flanked by the Ten Commandments. In the left- and right-hand vertical borders are 20 vignettes showing notable places, structures, or scenes from scripture including Noah's Ark, the Tower of Babel, the Chapel of the Nativity, and the Church of the Holy Sepulchre.

A further inner column beside each border shows a chronology of scriptural events, and a list of scriptural figures, from Adam and Eve down through many millennia to Flavius Josephus. Horizontal lines run through these columns and the intervening chart to form rows representing periods first of 1,000 years, and then of centuries. These form the structure of the chronological chart which presents a timeline of events recorded in scripture: Adam and Eve, the Flood, the dispersal of the descendants of Noah, and the forming of Jacob's family all appear in the upper rows. Simultaneously figures from early Egyptian history are recorded in parallel, but on a different strand signifying their geographical separation. The two strands converge at the meeting point of scriptural and ancient history, with the enslavement of the Jews in Egypt and later their liberation by Moses.

The strand representing Egyptian history continues to the right, while the story of scriptural history leads on through the records of the Old Testament, with the Israelite conquest of Canaan, the establishment of the kingdom ruled by Saul, David, and then Solomon, the break-up of this kingdom into those of Israel and Judah, reflected by the cleaving of the strand into two, and finally the Babylonian captivity. During this period of captivity, the two strands merge again in a larger section identified first as one of Assyrian rule and then of Persian.

Finally, the history of the Holy Land becomes independent once more, with its various rulers listed as the chart descends to the time of Christ's birth, shortly after which it joins the "Empire Romain". The chart is coloured according to the power in control during each period. In the upper right-hand corner is a map showing the Holy Land after the Israelite conquest, with the land divided according to the allotments given to each of the Twelve Tribes; these again are coloured according to the divisions represented.



Faith will make mountains

417 [GENERAL PROTESTANT
EPISCOPAL S.S. UNION]

The Holy Land.

Publication
[New York, Endicott and Company, 1840].

Description
Aquatint bird's-eye view, evenly age-toned,
laid down on card.

Dimensions
232 by 660mm (9.25 by 26 inches).

The New York lithographic firm Endicott and Company operated throughout the nineteenth century and produced a huge range of prints, although it is best-remembered for its views and plans of New York City and other important American towns and cities. In 1840, the General Protestant Episcopal S.S. Union used the firm to publish a detailed view of the Holy Land, extending from the Mediterranean in the foreground east to the Jordan, and from Gaza in the south to Sidon in the north. The land is shown here to be rather more dramatically mountainous than it is in reality. The city of Jerusalem, oversized, is presented near the centre of the map, illuminated by a ray of light from heaven. In total 85 places are identified by a numerical key that runs along the lower edge of the sheet, nine of the points being situated in or around the Holy City. Settlements are illustrated with intricate detail, and on the waters of the Mediterranean there are numerous sailboats.



Bon Cotte

418 DE LA COTTE, Marie

Judée Divisée en Les Douze Tribus.

Publication
[France], 1841.

Description
Manuscript map, pen and black ink, and
colour wash, on paper.

Dimensions
315 by 285mm (12.5 by 11.25 inches).

A manuscript map of the Holy Land by one Marie de la Cotte, most likely copied from an atlas as part of the young lady's geographical, religious, or historical education. Such exercises played a key role in eighteenth- and nineteenth-century education, whether at school or privately within the home, and this example is particularly finely executed.



Roman Holy-day

419 SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE

Map of Palestine or the Holy Land Adapted to the New Testament.

Publication
Camberwell, J. Bishop, [c1850].

Description
Lithographed map, with original hand-colour in full.

Dimensions
700 by 563mm (27.5 by 22.25 inches).

Published around the middle of the nineteenth century, the Society for Promoting Christian Knowledge’s ‘Map of Palestine’ shows the Holy Land as it was in the time of Christ. With the Roman regions of “Judea”, “Samaria”, “Galilee”, “Phoenicia”, “Iturea”, “Peraea”, and “Arabia” identified in large text, cities, mountains, and rivers are also labelled across the land. Some places are identified by multiple names, such as “Jezreel, or Esdraelon” and “Sepphoris or Die Caesarea”. The map was published for the society by John Bishop, whose most prominent cartographic work was a map of Australasia, which he produced in 1863.



A nineteenth century manuscript map

420 ROLFE, Thomas

Palestine.

Publication
[England, nineteenth century].

Description
Manuscript map, pen and black ink, and colour wash, on paper.

Dimensions
557 by 773mm (22 by 30.5 inches).

Thomas Rolfe, the maker of this nineteenth-century manuscript map of the Holy Land, may have completed it as a task set as part of his geographical, historical, or religious education. It encompasses the Holy Land, including the allotments of the land to the Twelve Tribes, delineated by colour outline, numerous cities, mountainous areas, and waterways. In general ancient Roman toponyms have been used, such as “Decapolis”, “Caesarea Philippi” [sic], and “Trachonitis”.



No small wander

421 [ANONYMOUS]

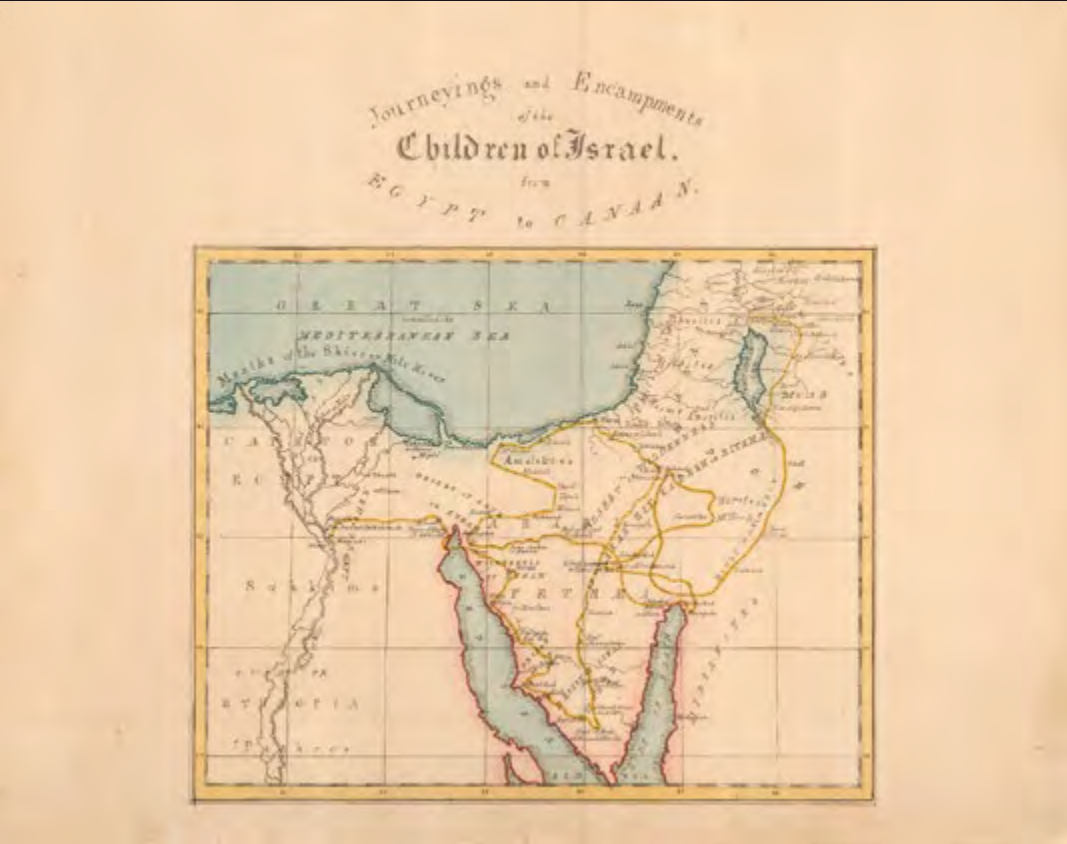
Journeyings and Encampments of the Children of Israel from Egypt to Canaan.

Publication
[Britain, c1845].

Description
Manuscript map, pen and black ink, and colour wash, on paper.

Dimensions
295 by 375mm (11.5 by 14.75 inches).

An anonymous map of the Sinai Peninsula showing the route taken by the Israelites out of Egypt, through the wilderness, and ultimately into Canaan after the Exodus. A yellow line traces their travels, with their encampments labelled along the way. There are various geographical and topographical details in Egypt, mainly along the Nile Delta, in Sinai, and in the Holy Land, where the territories of native peoples before the Israelite conquest are shown.



School exercises

422 BÖGH, C[?arl] H[?enrich]

Kort over Palaestina.

Publication
?[Demark, c1850].

Description
Manuscript map, pen and black ink, and colour wash, on paper.

Dimensions
415 by 335mm (16.25 by 13.25 inches).

An eighteenth-century Danish manuscript map of the Holy Land attributed to one C. H. Bøgh in the title could possibly have been the early work of painter Carl Henrik Bøgh of Copenhagen. Whether or not it can be attributed to his hand, the map outlines the lay of the land after Joshua distributed their allotments to the Twelve Tribes, with the borders delineated here in colour outline. Important cities and sites are labelled, and numbers across the map appear to relate to a key not included on the sheet.

423 [?BÖGH, Carl Henrich]

Kort over Palaestina.

Publication
?[Demark, c1850].

Description
Manuscript map, pen and black and red ink on paper.

Dimensions
415 by 310mm (16.25 by 12.25 inches).

An almost identical map bearing the same title and presenting identical cartography. For a description of the former, see item 422. The only difference is in the style of the writing used to identify places across the Holy Land, and the lack of colour. This indicates that the map may have been a first draft, or may have been made alongside Bøgh's by a classmate or sibling.



A panoramic bird’s-eye view of the Holy Land

424 WARWICK [TOPHAM], Frank W[illiam]

Panorama of Lower Egypt, Arabia Petra, Edom & Palestine, Shewing the head of the Red sea, the Isthmus of Sinai, the route of the Israelites from Egypt to Canaan, Also the modern route from Alexandria to Suez.

Publication
Glasgow, Edinburgh, London, William Mackenzie, [c1849].

Description
Steel-engraved bird’s-eye view.

Dimensions
305 by 480mm (12 by 19 inches).

The son of an English watercolourist and engraver of the same name, Frank William Warwick Topham also became well-known for his watercolours during the latter-half of the nineteenth century. His early career, however, saw Topham employed as an engraver, first producing coats-of-arms and later engraving landscapes after earlier artists.

Warwick’s panoramic bird’s-eye view of Egypt, Sinai, and the Holy Land depicts a wide vista extending from the Nile Delta in the west, across Sinai to the south-west lands of Palestine, all seen from inland, south of the southernmost point of the Sinai peninsula. The 94-point index that runs beneath the view identifies places of historic, geographical, and religious interest, from the Monastery of St Paul (19) nestled among the barren landscape of eastern Egypt, to the city of Petra (83) on the opposite side of the view.



425 WARWICK [TOPHAM], Frank W[illiam]

Palestine or the Holy Land exhibiting the principal places mentioned in the Old & New Testaments.

Publication
Glasgow, Edinburgh, London, William Mackenzie, [c1849].

Description
Steel-engraved bird’s-eye view.

Dimensions
302 by 479mm (12 by 18.75 inches).

Principle places of Palestine

Another image produced by Warwick during the early years of his career was a coastal bird’s-eye view of the Holy Land, accompanied by a 72-point key identifying many of the important sites and places shown. It is a much-simplified depiction, extending all the way from Damascus in the north down to the “borders of Edom” in the south, and seems designed to provide a comprehensive depiction of all points of religious and historic interest in the region, with the city of Jerusalem and its environs shown in such detail that individual sites such as the Garden of Gethsemane and the Church of the Holy Sepulchre are identifiable.

As well as cities, such as “Sidon”, “Acre”, and “Samaria now Sebaste”, specific mountains are identified by name, including “Mount Tabor” and “Mount Carmel”, as are important bodies of water, the “sea of Galilee”, and the “Waters of Gadareh”, for example. The latter is mistakenly situated to the west of the Jordan, whereas in reality both the ancient city of Gadara and the watercourse named after it lay on the east of the river. Similar confusion seems to have arisen over another location which Warwick has doubtfully labelled “Renneth?”; there does not appear to be any such settlement or area recorded under this name in the Bible or in ancient sources.

Several sail boats appear on the Mediterranean, but these are the only purely decorative features on the view.



“under Turkish rule”

426 JOHNSTON, [Alexander] Keith

Palestine or the Holy Land.

Publication
Edinburgh [and] London, W. & A.K. Johnston
[and] William Blackwood & Sons, [?1861].

Description
Engraved map, original hand-colour in
outline.

Dimensions
606 by 499mm (23.75 by 19.75 inches).

One of the major map publishing houses of the nineteenth century, and the most successful Scottish firm, was W. & A. K. Johnston. The firm was founded by the eponymous brothers William and Alexander Keith Johnston in 1826, after a series of hiking trips across their native country led them to despair of the accuracy of the available maps. Alexander was the driving force behind the cartographical side of the business, taking a painstakingly rigorous approach to mapmaking, which eventually won him a reputation for accuracy.

The firm became known for their thematic atlases and in 1834, the brothers were appointed engravers to King William IV. In 1843, they published ‘The National Atlas of Historical, Commercial and Political Geography’, which was one of the earliest English works to focus on the study of physical geography. This proved so successful that five years later they released ‘The Physical Atlas’. In 1861, the brothers expanded on their previous works with ‘The royal atlas of modern geography, exhibiting, in a series of entirely original and authentic maps, the present condition of geographical discovery and research in the several countries, empires, and states of the world’.

It contained 48 double-page maps, each with their own index and those of America remarkably up-to-date with the latest political shifts; it is widely considered one of the finest world atlases to be published in Britain at the time. Among its 48 maps was one depicting the Levant from the southern tip of the Dead Sea up to northern reaches of the Lebanon Mountains, from the Mediterranean coast in the west across to “El Harrah”, known today as the Black Desert or Harrat al-Sham, in the east.

There is a huge wealth of geographical, geological, topographical, and political information across the map. Beneath the title a key identifies the symbol and anglicized Arabic words representing sites of battles, plains, wells, convents, bridges, mountains, inns, villages, towns, castles, rivers, hills, and, interestingly, saints. Another note explains that “under Turkish rule Palestine is comprised in the 2 great Governments of Danascus, E. of the Jordan & Labenon, and Beirut or Sidon, on the W; which are again divided into Pashalics, named from the principal towns, but as the boundaries of these are very uncertain & frequently changes they cannot be put down on the Map”.

It is not clear how Johnston sourced the cartographical information for his maps, but the highly detailed and accurate nature of his depictions of regions across the globe suggest that he must have had a wide network of acquaintances and colleagues throughout the world.



Showing the Wey to Jerusalem

427 [WEY, William]

[*Map of the Holy Land, illustrating the itineraries of William Wey fellow of Eton in A.D. 1458 and 1462*].

Publication
[London, Printed for the Roxburghe Club, 1867].

Description
Folding lithographed panorama.

Dimensions
4600 by 2140mm (181 by 84.25 inches).

References
Baumgärtner, ‘Burchard of Mount Sion and the Holy Land’, *Peregrinations* (4), 2013; Bodleian, MS.565, 389; Harvey, 94.

Born in Devon in 1407, William Wey earned his doctorate from Oxford in 1430, upon which he became a fellow of Exeter College. He remained at the university for a little over a decade before joining Eton College as one of the original fellows. Rather than his contributions to academia and education, however, it is his travels for which Wey is best remembered. In 1456, he set off for Spain on a pilgraimage to the shrine of Santiago de Compostela, which he completed in two months. The following year he embarked upon another pilgrimage, this time to the Holy Land with Jerusalem as his ultimate destination.

In total the journey took 11 months, meaning that he must have been granted an extended leave of absence from Eton to be away from his duties for so long. In 1462, he revisited the Holy Land once more, this time as part of a nine-month trip taking in a number of holy places. They certainly inspired Wey, as soon after his return to England he decided to retire from teaching to take monastic vows.

During his years as a monk, he put together a vividly detailed account of all three of his journeys. The original manuscript of the ‘Itineraries’ is currently in the keeping of the Bodleian Library, but in 1857 the Roxburghe Club, a historic association of bibliophiles, edited and published an edition of the work complete with introduction and notes. Ten years later, the Club published a lithographic copy of the manuscript map of the Holy Land included in the ‘Itineraries’, which was accompanied by an extract from the introduction prepared the previous decade.

The map is widely known as the Douce map, since it was owned by eminent antiquary and curator at the British Museum, Francis Douce, in the nineteenth century. The cartography was not actually by Wey himself, who is also thought to have been one of its previous owners, but is a version of the large map of the Holy Land made by Burchard of Mount Sion around 1300 (Harvey).

Oriented to the east, Burchard’s original “map shows fortresses, cities, and bridges, whose fortified constructions strategically cover the vastness of the land. It is clear that this representation of Palestine corresponds more to today’s conventions and the present requirements of using signs, colors and symbols. For instance, the geographical contours of the coasts, rivers, and mountains appear in brown ink, just like the place-names and texts. Other colors, such as olive green, now faded, have been used for the bodies of water. However, we can see that various sections were possibly never completely colored in. The map’s apparent “realism” cannot cloak the fact that the different levels of time and argumentation remain active.

“The twelve tribes of the Old Testament structure the area in the same way the various views of the cities and crusader fortresses do, whose red walls and towers can clearly be seen from a distance. In general, places are identified by name. Only Jerusalem differs; without an accompanying name, it is located in the southern half and represented by a Greek cross within a circle. It thus stands out significantly from the crusader strongholds as the religious center, though it is marked with the same color in a rather inconspicuous way. Even the heavily fortified city of Acre loses it substantial prominence, although three massive towers with city walls secure the area of the peninsula that protrudes into the Gulf of Haifa.

“South of here, other places along the coast dominate, such as the almost invincible Château Pèlerin (Castrum pelegrinorum), the Templar residence abandoned as late as the summer of 1291, and the smaller Templar fortress Merle, built in the old harbor town of Dor, whose location in the middle fold helped to maintain its vibrant red color. The adaptation of portolan conventions determines the cartographical picture: its grid, which traces are barely discernible, structures and organizes the region” (Baumgärtner).

To the left of the map there is an extensive list of distances, derived in part from unknown sources, but in part from the ‘Liber locorum sanctorum terrae Ierusalem’ compiled by Frankish priest Rorgo Fretellus between 1128 and 1132. The version of the map drawn by Wey is very similar cartographically to the original, although in style it is both more uniform and more playful, with maidens seated at the windows of the castle-like fortresses and several animals appearing across his map.

The difference is most notable in Wey’s depiction of Jerusalem, which is no longer symbolized by a cross, but is presented as a kaleidoscopic collection of buildings, the Kidron Brook running through it and joining the Dead Sea to the southeast. Wey has also added and augmented the notes found on the original map, providing further details about the geographical context of numerous sites, many of which he visited during his two pilgrimages to the Holy Land.

Wey’s version of the Burchard map thus preserves one of the earliest pieces of Holy Land cartography made by a European traveller.



The ‘great map’ of Palestine

428 CONDER, C[laude] R[eignier] and KITCHENER H[oratio] H[erbert]

Map of Western Palestine in 26 sheets from the surveys conducted for the Committee of the Palestine Exploration Fund by Lieutenants C.R. Conder and H.H. Kitchener R.E. during the years 1872-1877.

Publication
London, The Ordnance Survey, 1880 [but 1881].

Description
Zincograph map on 26 joined sheets, laid down on linen, and varnished.

Dimensions
4000 by 2020mm (157.5 by 79.5 inches).

References
Hopkins, ‘Nineteenth-Century Maps of Palestine: Dual-Purpose Historical Evidence’, *Imago Mundi* (22), 1968; Laor, 217.

Founded in 1865, the Palestine Exploration Fund is the oldest organization dedicated to the study of the Levant. Established in the wake of the first Ordnance Survey of Jerusalem by archaeologists, clergymen, and scholars alike, the fund aimed to facilitate geographical, historical, anthropological, and cartographical studies in the Palestinian region. In fact, it was at a meeting of the PEF that the phrase ‘A land without a people for a people without a land’ was first used, which would go on to become something of a slogan for those Jews eager to reclaim their homeland.

One of the most ambitious and important projects undertaken by members of the Fund was a complete survey of West Palestine, the area commonly referred to as the Holy Land. The task was undertaken by two young military men, Claude Reignier Conder and Horatio Herbert Kitchener, who had been friends at the Royal Military Academy, after which they had both joined the Royal Engineers.

Between 1874 and 1877, Conder and Kitchener travelled from the northern borders of the Arabian Desert up to the Litani River, keeping to the west of the Jordan, surveying the land and noting various geological, natural, and historical features. Upon their return to London, their findings were published in an immense eight-volume work, the first three of which were written by Kitchener himself. Alongside text describing the flora, fauna, customs, and landscape of the Levant was their ‘Great Map’, of which the present example is the first edition, published in 1881.

“At a scale of 1 inch to a mile, the map of Western Palestine depicted accurately the country as it then was and also showed as many ruins, mounds and ancient sites as possible, all of which were carefully examined by the surveyors. An attempt to continue the survey east of the Jordan failed although a small area was mapped. Within the framework of these maps, minor surveys filled in the details...

“For both the 19th century and for ancient evidence, the P.E.F. map is again by far the best, partly because of its larger scale and in part because of the thoroughness and accuracy of the surveyors, Conder and Kitchener. It distinguished between major and minor roads then existing (they were in fact tracks rather than permanent highways), and Conder also marked Roman routes as far as they were known. As evidence for 19th century settlement, this map is unique. It was produced just before the large Jewish emigrations which culminated in the vast expansion of the settlement after 1948 and is thus very valuable for comparison with Mandate maps and Israeli maps to trace the course of settlement growth in Palestine. The P.E.F. map showed over 10,000 place-name in all... Many villages previously unknown to European scholars were revealed and put on the map for the first time through the work of Conder and Kitchener” (Hopkins).



The work was an immediate success, soon becoming the standard point of reference for scholars, geographers, and archaeologists, and proved highly profitable for the PEF, which had spent a huge £6000 funding the survey. The borders of the map also served to effectively define political territories, as evidenced by the fact that the border between Israel and Lebanon still lies at the point where the Conder-Kitchener map ends.

Moreover, in 1922, when the authorities of the British Mandate in Palestine decided upon a geographic coordinate system to be used in the region, they appear to have looked to this earlier piece of cartography as inspiration for the so-called “Palestine grid” that was subsequently designed.

The Conder-Kitchener map would run to numerous editions in various sizes, formats, and colours, and had a profound impact on the global conception of the Levant during the nineteenth and twentieth centuries.



What a relief

429 CONDER, C[laude] R[eignier] and KITCHENER H[oratio] H[erbert]

Map of Western Palestine from surveys conducted for the committee of the Palestine Exploration Fund by Lieuts. C.R. Conder and H.H. Kitchener. Special Edition illustrating the divisions of the natural drainage and the mountain ranges according to “An Introduction to the Survey of Western Palestine” by Trelawney Saunders.

Publication
London, Stanford’s Geographical Establishment, 1882.

Description
Zincograph map on 26 joined sheets, laid down on linen, varnished, and on rollers.

Dimensions
1600 by 930mm (63 by 36.5 inches).

References
Laor, 219.

So popular was the ‘Great Map’ of Palestine that among the many versions published in the subsequent years, numerous “Special Editions” were produced to highlight certain features of the survey undertaken by Conder and Kitchener.

In 1882, for example, Edward Stanford reissued a reduced versions of the map with the addition of cross-sections “illustrating the divisions of the natural drainage and the mountain ranges”. For a full description of the main map, please see item 428.

The information for the new cross-sections is taken from ‘An Introduction to the Survey of Western Palestine’, which was issued alongside the Conder-Kitchener report in 1881; it was written by Trelawney Saunders, a fellow of the Royal Geographical Society who had previously worked as the superintendent of Stanford’s geographical department.

Stretching vertically along the left-hand margin of the map is a long panoramic cross-section, which shows the relief of the land running northwards, parallel to the Mediterranean Sea. The cross-section has multiple layers to convey the undulations in the lands closer and farther from the water, as well as the development of the Jordan as it flows from the Dead Sea to Lake Hula.

Surmounting the map are two further cross-sections, lying horizontally, which show the relief of Lower Galilee from Mount Carmel to El Kulah, and Upper Galilee from Acre to Lake Hula. Similarly, at the bottom of the map two more cross-sections depict the relief of Judaea from west to east. Saunders was responsible for several interesting editions of the ‘Great Map’, each one focusing on a different aspect of the survey, from drainage and relief, to ancient geography.



West Side Story

430 CONDER, C[laude] R[eignier] and KITCHENER H[oratio] H[erbert]

Map of Western Palestine from surveys conducted for the committee of the Palestine Exploration Fund by Lieuts. C.R. Conder and H.H. Kitchener. Special Edition illustrating the Old Testament, the Apocrypha and Josephus for the Committee of the Palestine Exploration Fund by Trelawney Saunders.

Publication
London, Edward Stanford for the committee of the Palestine Exploration Fund, 1883.

Description
Lithographed map, hand-coloured in full, dissected and mounted on linen, folding into original red cloth slipcase, with publisher's label.

Dimensions
1560 by 930mm (61.5 by 36.5 inches).

References
NLI Pal 1356.

Among the “Special Editions” of the ‘Great Map’ of Palestine designed by Trelawney Saunders and published by Edward Stanford was one focusing on the region’s extensive religious history. For a full description of the main map, please see item 428.

While hypothetical maps of the ancient Holy Land had been produced for many centuries, this was the first to combine accurate geographical, archaeological, and topographical information, gleaned from the surveying expedition undertaken by Conder and Kitchener, with the evidence of the Old Testament, Biblical Apocrypha, and the writings of Flavius Josephus. Trelawney can therefore be said to have produced the most sophisticated map of the ancient Holy Land in existence at the time, although there is a great deal of ambiguity as to the exact time period he intended to depict.

Beneath the title, for example, a key refers to scriptural events that occurred many centuries apart, such as Ezekiel’s prophecy delineating the tribal territories on the one hand, and the arrangement of governances during the reign of King Solomon on the other.

Furthermore, colouration on the image itself identifies the tribal territories allocated by Joshua after the battle of Jericho, the two separate kingdoms that emerged after the reign of Saul, and the lands captured during the Assyrian and Babylonian Captivity, indicating that the map was not designed to outline the geography of a single period, but instead to provide a fluid representation of the Holy Land throughout the First Temple period.

Symbols and coloured areas on the map also represent important religious sites, holy places, and sacrificial stations, as well as the different types of city. Although the ancient region of Canaan to the west of the Jordan is filled with such information, Trans-Jordan is omitted almost entirely; the sponsorship offered by the Palestine Exploration Fund did not facilitate expeditions to the east of the river, meaning that the tribal lands situated there are omitted.



It out-Herods Herod

431 CONDER, C[laude] R[eignier] and KITCHENER H[oratio] H[erbert]

Map of Western Palestine from surveys conducted for the committee of the Palestine Exploration Fund by Lieuts. C.R. Conder and H.H. Kitchener. Special Edition illustrating the New Testament, also the Talmud and Josephus (after the birth of Jesus) for the Committee of the Palestine Exploration Fund by Trelawney Saunders.

Publication
London, Edward Stanford for the committee of the Palestine Exploration Fund, 1883.

Description
Lithographed map, printed in black and sepia, hand-coloured in outline, dissected and mounted on linen, housed in original purple cloth slipcase, with green publisher's label.

Dimensions
1560 by 930mm (61.5 by 36.5 inches).

References
NLI Pal 1353.

Complementing Saunder’s depiction of the Holy Land during the First Temple period, the present map shows precisely the same geographical area - both being based on the ‘Great Map’ of western Palestine - many centuries later during the first century AD.

Laid over the sophisticated cartography of Conder and Kitchener are the toponyms, regions, and sites referenced in the New Testament, the Talmud, and the corpus of Flavius Josephus. Made up of the Mishnah, the original written record of religious laws first conveyed orally, and the Gemara, which contains rabbinic discussions concerning these laws, it is not immediately apparent how the Talmud would be useful in understanding the lay of the land during early Christianity. As the key indicates, however, the text yields a number of toponyms which are included on the map alongside the names given in the New Testament, Josephus’s writings, and in modern geography.

One of the regional delineations Saunders sets out here is the Herodian Tetrarchy, which was established after the death of Herod the Great in 4 BC, when his kingdom was divided between his sons, Herod, Herod, and Philip, as well as his daughter Salome, not to be confused with her infamous great-granddaughter. The tetrachy was shortlived, surviving only until AD 44 when the death of Herod Agrippa I saw Judea regain its status as a province of the Roman Empire.

The regions of Upper and Lower Galilee are also delineated on the map, as well as Samaria, which Josephus describes as a “country that lies between Judea and Galilee... They have abundance of trees, and are full of autumnal fruit, both that which grows wild, and that which is the effect of cultivation. They are not naturally watered by many rivers, but derive their chief moisture from rain-water, of which they have no want; and for those rivers which they have, all their waters are exceeding sweet: by reason also of the excellent grass they have, their cattle yield more milk than do those in other places; and, what is the greatest sign of excellency and of abundance, they each of them are very full of people” (trans.) (The Jewish War 3.iii.4-5).



Ottoman maps from the Sinai and Palestine campaign

432 OMIT, Yildirim Hassan Hussein

Layouts and positions of coast.

Publication
[?Constantinople], Military Printing Press, 1337 [1918].

Description
Two lithographed maps printed in colours.

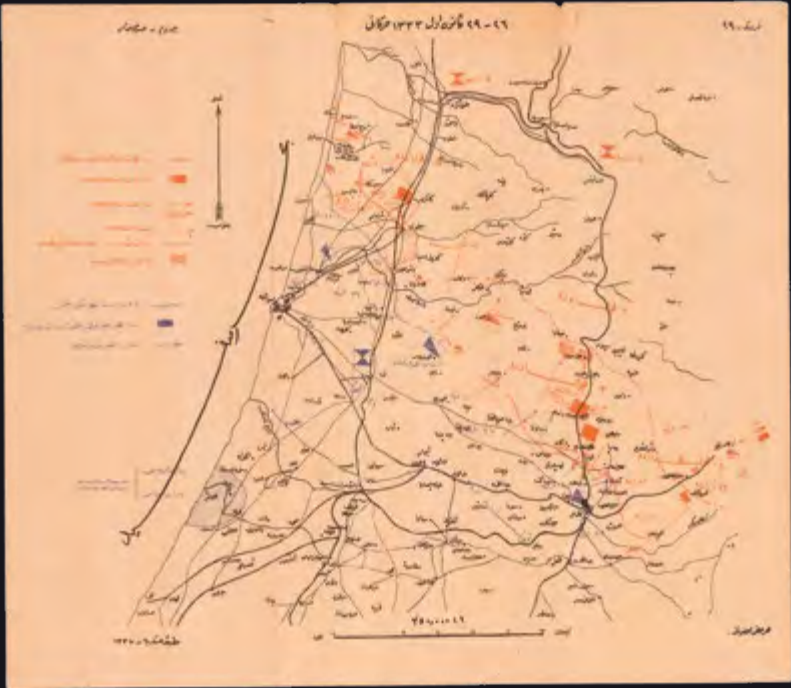
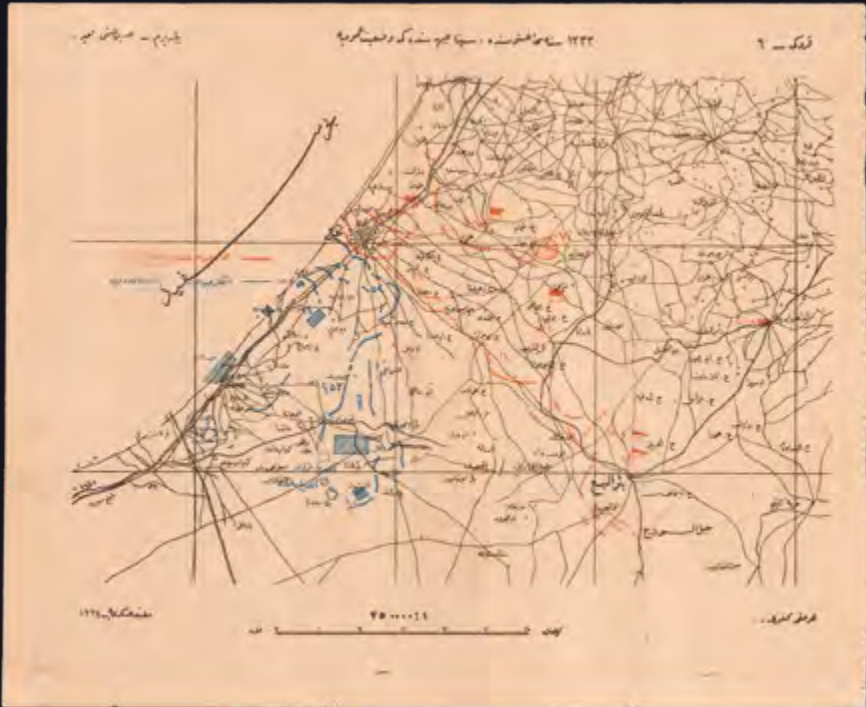
Dimensions
420 by 575mm (16.5 by 22.75 inches).

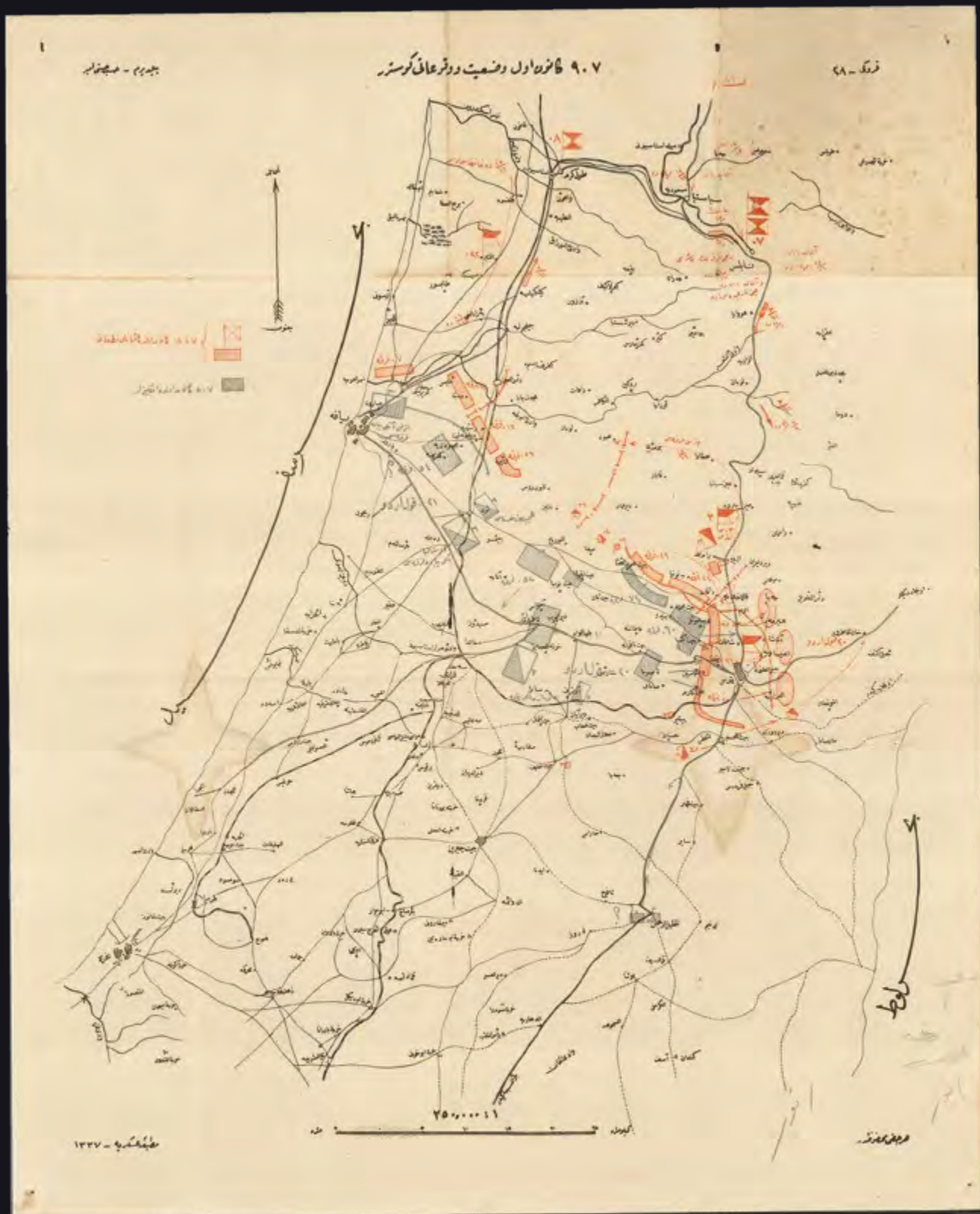
In the blend of Arabic and Turkish that formed the official language of the Ottoman Empire, these maps list Yildirim Hassan Hussein Omit as their author. Yildirim is not a name but rather means ‘thunderbolt’ in Ottoman Turkish, and probably indicates that Omit was part of the Yildirim Army Group that was established in 1917 and contained troops from the German Asia Corps. The Group engaged in the Sinai and Palestine Campaign between 1915 and the end of the First World War, and was defeated by the Allies at the Battle of Megiddo in 1918, which took place in northern parts of Ottoman Palestine, as well as in Syria and Jordan. The Ottoman Empire used the Islamic Hijri calendar, with the date of 1337 that appears on both maps corresponding to 1918 on the Gregorian calendar.

The maps present the battleground of the Sinai and Palestine campaign at two distinct points, in December 1915 (Maps One and Two), and then in November 1917 (Maps Three and Four). Keys on each sheet explain that Ottoman positions and movements are shown in red, British in blue. Maps One and Two show the “General situation of the Sinai front in 1333”, i.e. 1915, with British and Ottoman camps, advances, and retreats indicated.

Map Three shows the British beginning to make advances towards Jaffa and the Judean Hills. Red straight and hatched lines show the Ottoman position in the morning, plus-signs describe the movement that occurred overnight, and zigzagged lines, places that the Ottomans were forced to yield. In blue, grids are zones from which British aeroplanes collected information, while arrows outline the British attack.

Map Four is precisely dated to November 13th, the day on which the Ottoman forces yielded Jaffa and withdrew to defend the capital, which their opposition would capture the following month. This map mentions December in its title, and thus shows the continuation of the British campaign, and its ultimate capture of Jerusalem, which appears on the right-hand side of the map surrounded by notes and annotations.





433 SURVEY OF PALESTINE

Survey of Palestine Sheets 1, 2, 3, 4, 6, 8, 9, 10, 11 [and] Palestine North Sheet/ South Sheet [and] Motor Map.

Publication
[Tel Aviv], The Survey of Palestine, 1941.

Description
12 separate folding photolithographed maps printed in colour, and laid down on linen.

Dimensions
(motor map) 661 by 481mm (26 by 19 inches); (general survey - each sheet) 930 by 659mm (36.5 by 26 inches); (regional sheets each) 659 by 470mm (26 by 18.5 inches) (or smaller).

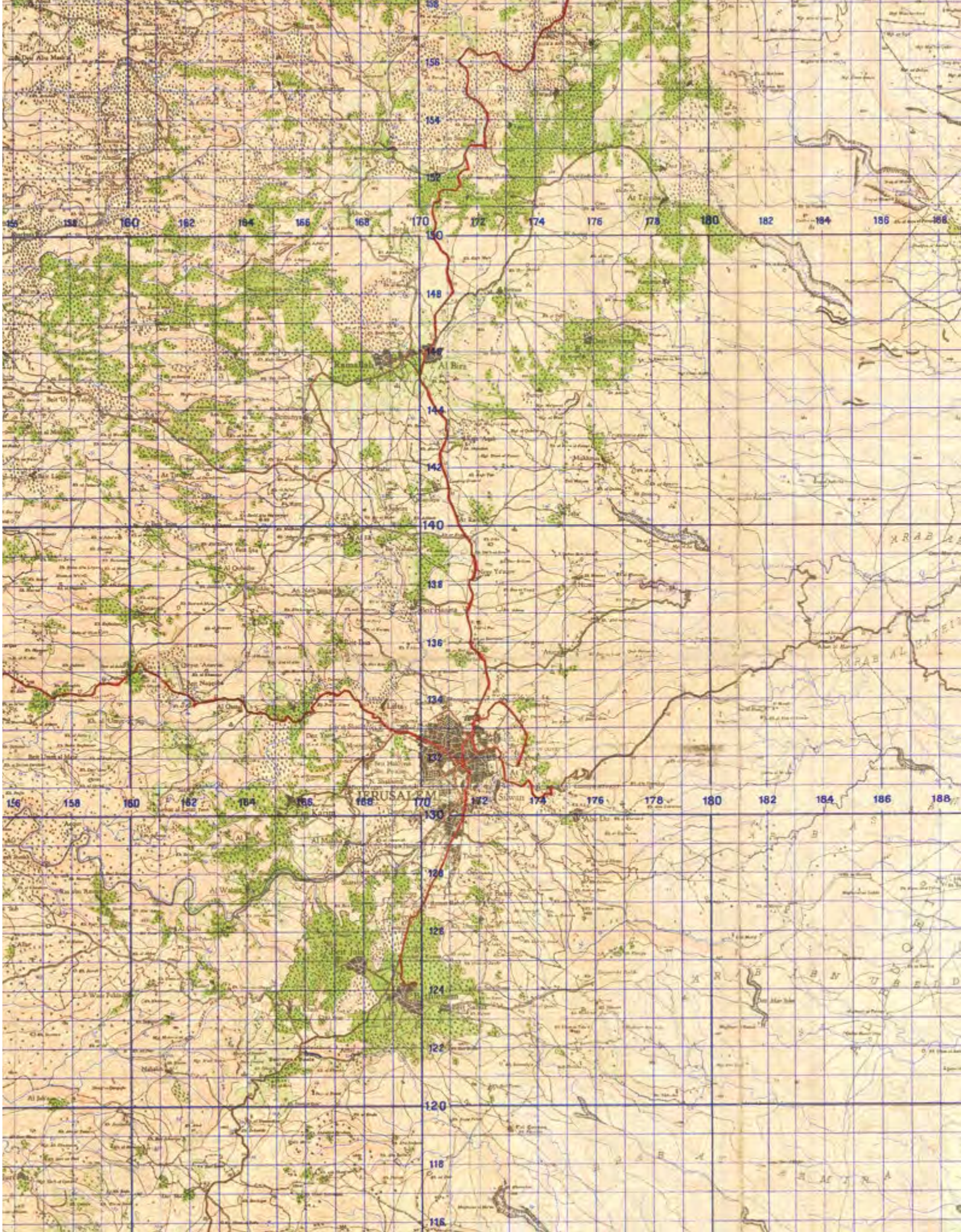
The Survey of Palestine

Established in 1920, the Survey of Palestine was the government department responsible for mapping Mandatory Palestine, becoming the Survey of Israel in 1948. It was the natural successor to the Palestine Exploration Fund, many of whose maps it reproduced with revisions and updates. Initially the department was also responsible for adjudicating the many land settlement disputes that arose during the mass immigration of the 1930s, but by 1940 it was dedicated solely towards surveying and mapping the region.

In 1941, the Survey issued an updated map of the Holy Land divided into 14 sheets, the present examples showing Jerusalem, Gaza, Bethlehem, Salad, Haifa, Beisan, Zikhron Ya’aqov, Nablus, and Hebron. For military precision, the maps are on a transverse Mercator grid; this adaptation of the traditional Mercator projection was developed throughout the nineteenth century and later formed the basis for the most up-to-date coordinates systems. Indeed, a box in the lower left-hand corner of the sheets instructs the user on how “to give a grid reference on this sheet”. Other details beneath the maps include how to arrange the sheets together, as well as keys identifying different types of terrain, roads, boundaries and borders, waterways, and buildings, among which are police stations, churches, and mosques. Relief is shown by orange contour lines with spot heights, and a great number of anglicized toponyms appear across the maps.

Also published in 1941 was a two-sheet map of Mandatory Palestine, with an inset map of Petra on the south sheet with details such as “tomb with Nabataean inscription” and “Cave of the Christians” represented. The main map extends from the Gulf of Aqaba at the northern tip of the Red Sea up through the Holy Land to Tyre in the north, one of the oldest continually inhabited cities in the world. International and regional boundaries, different types of roads, wadis, towns, villages, and other settlements are represented across the land, the symbols used to describe them explained in a key along the lower border. Like the 14-sheet map, it is also on the “Transverse Mercator Military Grid”, with instructions on its use found below the map. Interestingly, in the lower corner of the South Sheet is a diagram showing from where the information found on the map had been sourced: “Survey of Palestine”, “G.S.G.S. War Office”, “Trans-Jordan Survey”, “Various Sources”, or “Survey of Egypt”.

The same year, the Survey published a detailed motor map showing major highways and smaller roads across Mandatory Palestine. Despite Jerusalem being the official capital of Palestine under British administration, more roads converge at Tel-Aviv, or Jaffa. Several government offices were based in the coastal city, and it was also one of Palestine’s driving centres of industry and the largest economic contributor during the 1930s.



The key along the lower edge of the map identifies the different symbols used to represent “first class motor roads”, “second class motor roads”, “principal seasonal roads”, “railways & station”, “wadis, dry except during rains”, “international boundaries”, “district & sub-district boundaries”, “principal antiquities of interest”, “ancient site”, “civil aircraft landing grounds”, “military & emergency landing grounds”, as well as civic buildings including post offices, police stations and cemeteries, and religious buildings, namely churches, mosques, and synagogues. Three insets on the left of the map show more detailed plans of Haifa, Jerusalem, and Tel Aviv, the three most important cities in Mandatory Palestine. These are on a much smaller scale of 1:40,000 rather than the 1:500,000 scale of the main map; all distances are measured in kilometres, with the scale bar at the bottom showing a comparison to miles.



On the Eve of Independence

434 [?ADLER, Leo]

[Map of the Land of Israel] מפת ישראל באדן עלית ונפילת יהודה *[Map of Israel of Israel]* וישראל כוללת את המקומות החשובים הנזכרים ערכה

Publication
[?Tel Aviv, c1948].

Description
Chromolithographed map.

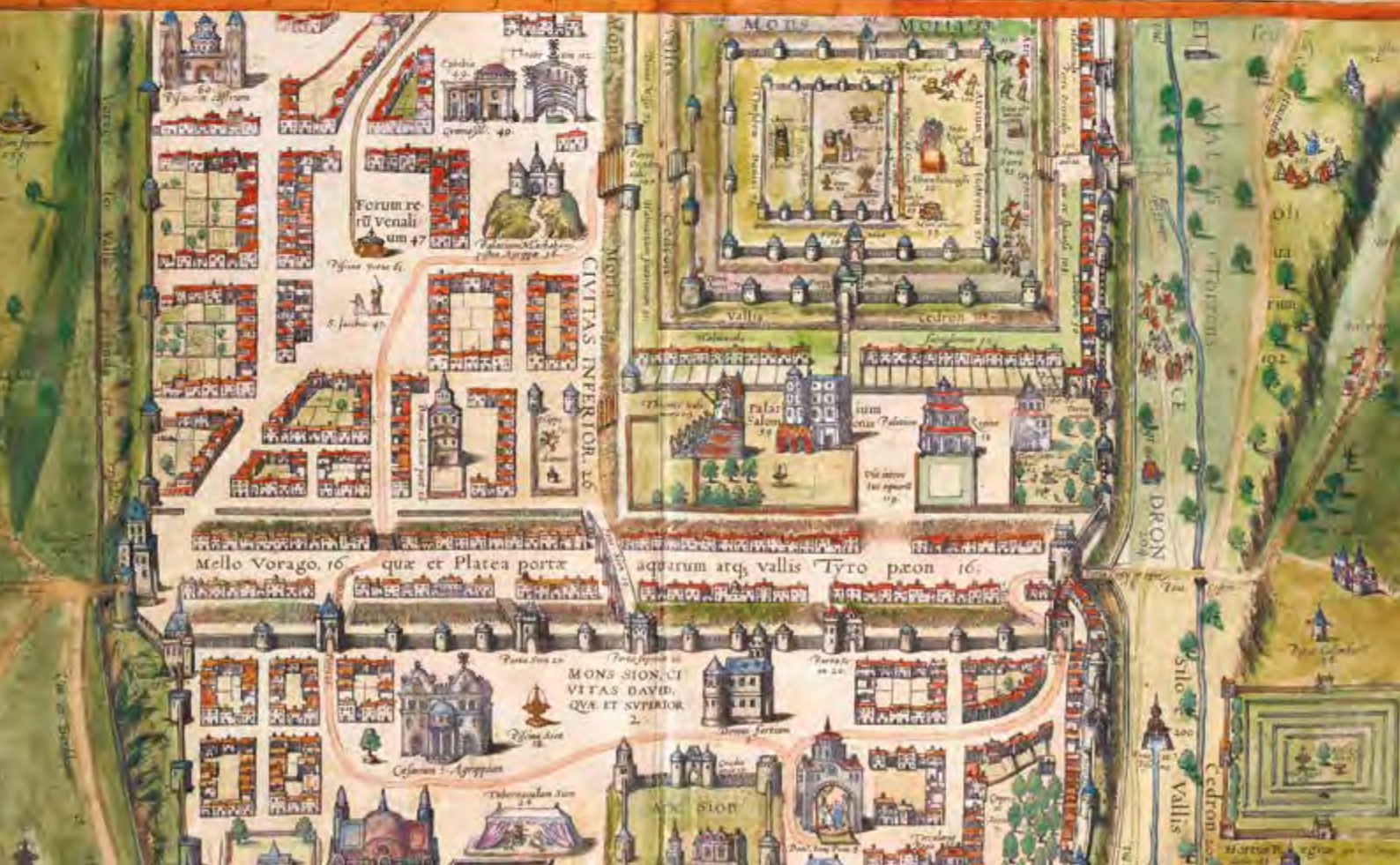
Dimensions
705 by 501mm (27.75 by 19.75 inches).

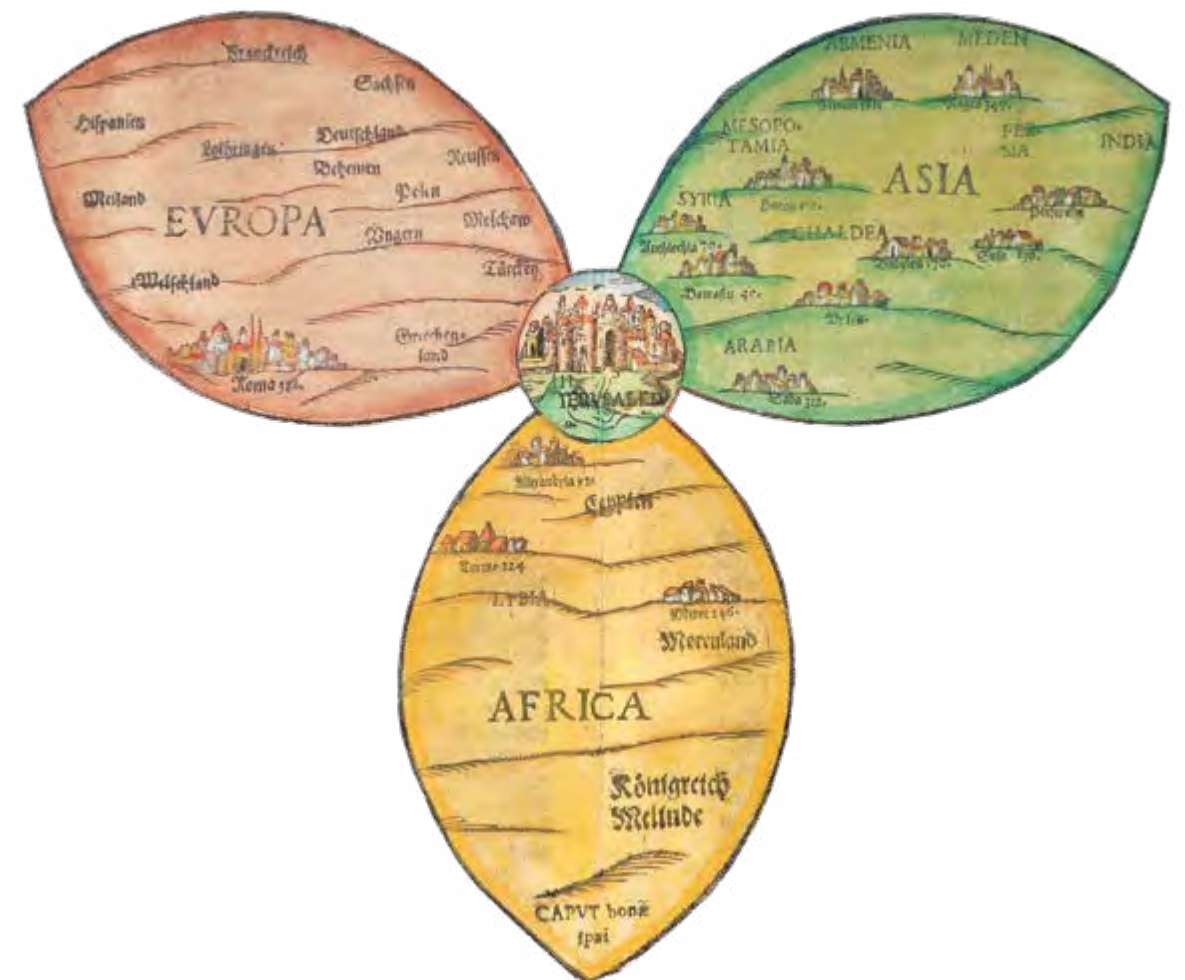
Published during the 1940s was a Hebrew map of the ancient Holy Land, illustrating the lands allocated to the Twelve Tribes in the aftermath of the Israelite conquest, the subsequent Kingdoms that rose and fell within it over the following centuries, and numerous saved sites across the land.

Routes of prominent figures from scripture are shown, Levite cities are identified, and concentric circles extend from the spiritual heartland, Jerusalem. To the left-hand side of the land is an extensive key, showing how the land of the Twelve Tribes, places settled by the Patriarchs, different kingdoms, and routes are marked on the map. In the right-hand border a great deal more information is provided, even beyond the sheet.

A very similar map was produced in the 1940s in English, entitled ‘Historical Map of the Holy Land for Biblical Research. The Rise and Fall of Israel and Judah from 3000BC to 138AD’. This map was by ‘A. Aurel P.D.C. in collaboration with Dr Leo Adler D.E.’. Although neither of those names appear on the present map, there certainly seems to be a connection between the two. It has not been possible to identify Aurel, but Dr Adler may have been the German architect of that name who fled Berlin in 1933 and moved to Tel Aviv, where he worked as an architect and drawing teacher. It could be the case that he reproduced the map made earlier with Aurel for a Hebrew audience in Tel Aviv.







Mapping the Holy Land:

The Adrian Naftalin Collection / Plans

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The first plan of Jerusalem to appear on a printed map

435 [BREYDENBACH, Bernhard von]

Civitas Ierusalem.

Publication
[Speyer, Peter Drach, 1486, but 1502].

Description
Folding woodcut panorama, on three joined sheets, some discolouration to old folds and small losses to margins.

Dimensions
300 by 1270mm (11.75 by 50 inches).

References
Empelen, ‘The Realism of Erhard Reuwich’s Cityscape of Jerusalem (1486)’, in ‘Eastern Christian Art,’ 2011; Laor, 129.

In 1483, wealthy German clergyman and politician Bernhard von Breydenbach made a pilgrimage to the Holy Land accompanied by two friends, a cook, and an artist, Erhard Reuwich. After travelling from Mainz to Venice, the group sailed around the Greek islands before heading on to the Holy Land, where they visited Jerusalem and other important religious sites, including Mount Sinai. After travelling to Egypt and cruising down the Nile, they returned home to Europe. Over the course of their ten month trip, Reuwich compiled dozens of drawings of the places and monuments they had seen, from which he then produced a series of maps, views, and images to illustrate Breydenbach’s subsequent publication, the ‘Peregrinatio in Terram Sanctam’.

The success of the ‘Peregrinatio’, which ran to 12 editions between 1486 and 1522, was largely down to Reuwich’s woodcut prints, which were the first woodcuts to use cross-hatching and are the earliest examples of folding plates in a book. Among these folding plates were seven panoramic views, two of which were particularly exceptional: the view of Venice was spectacular in its size, being 1600mm (63 inches) in length, while Reuwich’s map of Palestine and Egypt, in fact, includes the earliest printed map of the Holy City. It is set within a long panorama that extends from Sidon in the north to the Nile Delta in the south, with views extending to the Red Sea and Trans-Jordan region in the distance.

The view is filled with a wealth of topographical and geographical features, all represented pictorially and many accompanied by explanatory notes and captions in Latin. Beside the valley of Elah, for instance, is the “mount on which David laid Goliath low with his sling and stone”, and the Israelite base-camp at Gilgal is described as “Galgala, where the sons of Israel waited for a long time after crossing the Jordan” (trans.). The most important feature of the view, however, is the detailed plan of the Holy City set in the lower central portion of the image.

“Jerusalem stretches out like a theatre in front of the viewer and dominates the middle part of the woodcut of the Holy Land. The impressive sight from the Mount of Olives must have been the main reason to portray the cityscape to the west, opposed to the eastern orientation of the map of Palestine and Egypt of which it is a part. Moreover, Jerusalem is represented on a much larger scale than the map, which emphasizes the city’s religious importance. The larger scale allows a clear image of the holy places where indulgences could be obtained. In this way the practical usefulness of the map for pilgrims was assured. The sanctuaries are marked by textual notes and single or double crosses. These signs are explained in a legend at the bottom of the woodcut.

“The inclusion of the cityscape in the geographical map, which is oriented to the east, caused some problems with the representation of the surrounding region. The western orientation of Jerusalem was retained at the bottom side of the woodcut. However, this caused difficulties for the depiction of the Brook Kedron. This part of the map contains a view of the Valley of Jehoshaphat with the sanctuaries of the Garden of Gethsemane and the Tomb of the Virgin. In Reuwich’s woodcut the creek flows from the south (left) parallel to the city wall and then rounds the two holy shrines, whereas in fact it pursues its direction in the Valley of Jehoshaphat” (Empelen).

Furthermore, there are other discrepancies between Reuwich’s map and contemporary reports that suggest the artist may have deliberately romanticized his depiction. Another pilgrim whom Breydenbach’s group met on their journey was Felix Fabri, who also went on to publish an account of his travels, in which he reports that Jerusalem had become a city of ruins due to a combination of natural disasters, a devastating plague, subsequent poverty, and the increasing presence of Muslims, who neglected the historic monuments. Reuwich’s view, by contrast, shows no signs of any desolation.

“Under close scrutiny the structure of the town largely seems to correspond to reality in 1483. However, this is not the case for the northern (right) side of the city which is heavily shortened and rounded. The ruinous state of the city wall and many buildings is barely visible. Obviously, Reuwich idealized reality; artistic and religious reasons counted more than realism. The bird’s-eye view and the larger scale of the monumental buildings can be explained by a desire for clarity and practicality. The perspective of the cityscape is only partially successful.” (Empelen).

Despite the inaccuracies and embellishments in Reuwich’s work, his view of Jerusalem and the wider panorama of Egypt and Palestine were seminal in the cartographic portrayal of the Holy Land, and the ‘Peregrinatio’ as a whole proved highly influential in shaping the European perspective of the region. The present example is from the third Latin edition, distinguished by the thickening of the lettering in the title.



436 [SCHEDEL, Hartmann]

Destruccio Iherosolime.

Publication
[Nuremberg, Anton Koberger, for Sebald Schreyer and Sebastian Kammermeister, 12th July, 1493].

Description
Double-page woodcut view, letterpress text in Latin above.

Dimensions
253 by 534mm (10 by 21 inches).

References
Bod-inc S-108; BMC ii 437; Goff, S307; HC *14508; ISTC is00307000.

“The destruction of Jerusalem”

One of the best-documented and most ornate of all incunabula, the, so-called, “Nuremberg Chronicle” was published in 1493 after several years of rigorous scholarly work from its author, Hartmann Schedel. A doctor, humanist, and avid book collector, Schedel drew on his personal library of over 1,000 volumes to compose the text of his chronicle, which gave an account of world history from the Creation to the present day, and then further eschatological speculation and predictions for the Last Judgement.

The workshop of leading Nuremberg artist, Michael Wolgemut, provided an unprecedented 1,800 woodcut illustrations for the ‘Chronicle’, perhaps with the assistance of Albrecht Dürer, who was apprenticed to Wolgemut in the late 1480s. While many of these illustrations showed scenes from scripture, or the portraits of saints, royals, and contemporary clergymen, others were dedicated to urban views, many of which had never been portrayed before in this medium.

Although not the first, the view of Jerusalem included in the ‘Nuremberg Chronicle’ is one of the earliest printed views of the Holy City. The views, although often inaccurate descriptions of the contemporary cities, are invaluable in conveying the iconographic history of each location. The plate showing Jerusalem draws attention to the key religious and historical sites and structures within and outside of the city.

On a hill to the left, for example, is Mount Quarantania, also known as the Mount of Temptation, from the peak of which the devil showed Christ “all the kingdoms of the world and their splendour” (Matthew 4:8). At the forefront of the image is the “porta aurea” (“Golden Gate”) through which the spirit of God was supposed to have entered Jerusalem, and through which Ezekiel prophesied the Messiah would one day walk (Ezekiel 44:1-3). In the background, the Dome of the Rock looms above the surrounding buildings, accompanied by one of the four minarets built on the Temple Mount complex during the thirteenth and fourteenth centuries.

At the centre of the view, and its key focal point, is the Temple of Solomon, which is aflame; little notice seems to have been taken of the fact that the Dome of the Rock was built on top of the original site of the Temple. Several buildings at the back of the city have also collapsed and standing between them are three figures on horseback bearing banners. In addition to these features, the title of the view, ‘the Destruction of Jerusalem’ (trans.), makes it clear that it shows the Holy City during conflict. It is not immediately evident, however, which particular event is being shown. While Jerusalem has had no shortage of sieges throughout the centuries, none of them correspond chronologically with the buildings that appear on the view, especially the minarets. It appears, therefore, that it is simply an imaginary view of the city during a generic conflict.



Jerusalem in the Second Age of the World

437 [SCHEDEL, Hartmann]

Hierosolima.

Publication
[Nuremberg, Anton Koberger, for Sebald Schreyer and Sebastian Kammermeister, 12th July, 1493].

Description
Vignette woodcut view, within text.

Dimensions
190 by 225mm (7.5 by 8.75 inches).

References
Laor, 1123.

The history recorded in the ‘Nuremberg Chronicle’ is divided into seven ages, the second of which contains an account of the world from the Flood up until the birth of Abraham. Strangely, a printed view of Jerusalem included in this section has as its central feature the Temple of Solomon, which would not be built for roughly another seven centuries after Abraham.

This is not the only discrepancy between the portrayal of the Temple in Schedel’s work and the record of it in scripture: whereas the Bible, other historical accounts, and later archaeological evidence all show that the Temple was rectangular, it is here presented as encircled by curved triple ramparts, and surmounted by three domes that are also not mentioned in any of these sources.

It is possible that Michael Wolgemut, whose workshop produced the woodblocks from which the images in the ‘Chronicle’ were published, was influenced by the shape of the Dome of the Rock, which was built on the same site in the seventh century AD, the more familiar temples of the Byzantine era, or even the medieval German castles that he would have seen in his own country. Apart from the turreted gates interspersed along the city walls, no other buildings or structures on the view are identified by name.



From a pirated ‘Nuremberg Chronicle’

438 [SCHEDEL, Hartmann]

Hierosolima.

Publication
[Augsburg, Johann Schönsperger, 1496].

Description
Vignette woodcut view, within text.

Dimensions
405 by 277mm (16 by 11 inches).

References
Cf. Laor, 1123.

An example of the illustration of the Temple of Solomon at Jerusalem, from a pirated version of the ‘Nuremberg Chronicle’ published in 1596 by Johann Schönsperger. It was an unlicensed version of the German translation by Georg Alt, which had been published a few months after Schedel’s original Latin edition of 1493.



Ezekiel on the eye

439 [SCHEDEL, Hartmann]

De Edificatione Templi.

Publication
[Nuremberg, Anton Koberger, 1493].

Description
Three woodcut plans and one woodcut view on one sheet, with one woodcut plan and one woodcut view to verso.

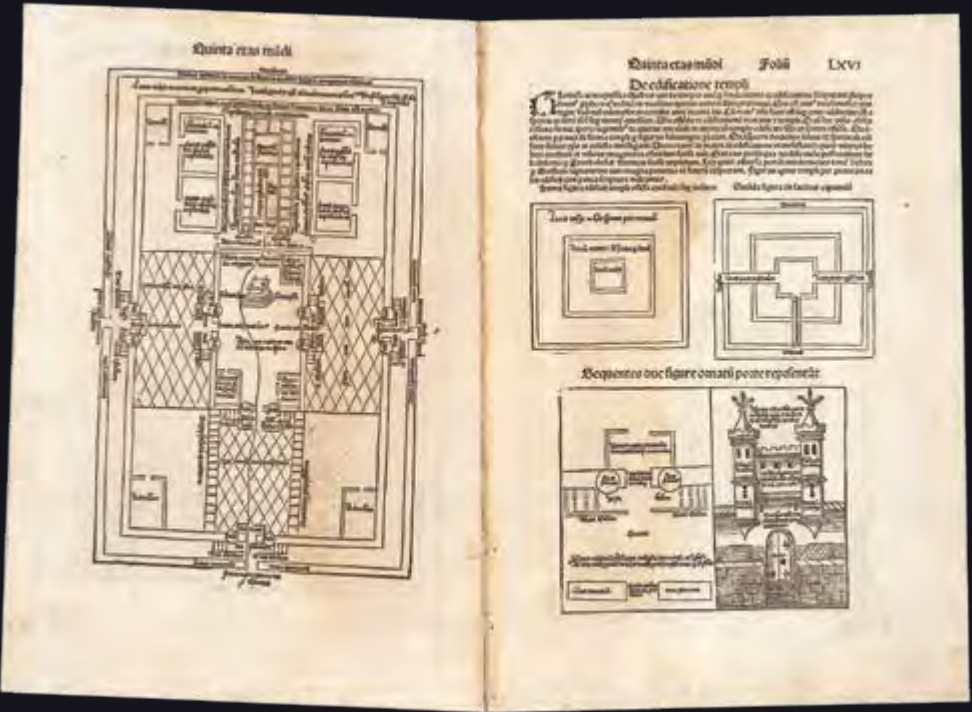
Dimensions
453 by 634mm (17.75 by 25 inches).

References
BMC ii 437; Bod-inc S-108; Goff, S307; HC *14508; ISTC is00307000.

Schedel also included a description of the Temple at Jerusalem in the ‘Nuremberg Chronicle’, with several plans and views of the structure envisioned by the Prophet Ezekiel (Ezekiel 40–48). It is interesting to compare Schedel’s depiction of the Temple with the near-contemporary designs offered by Juan Bautista Villalpando (see item 606) and Benito Arias Montano (see item 535). All three were clearly inspired as much by contemporary European castles, and the Classical style, as by the word of the Bible or the limited archaeological evidence available to them.

Schedel’s woodcut images are far more simple than those of Villalpando and Montano, and he does not offer broader views of the Temple’s outer facades or foundations. His annotated plans do, however, serve to illustrate the text that accompanies them, with the recto displaying three floorplans and one side view of the Temple complex, complete with many gates, courtyards, and crenellated turrets, and the verso showing a more detailed plan of the inner compound, centred around the priest’s sanctuary and the Holy of Holies, as well as a depiction of two towers on the west side of the Temple, each three stories high.

Schedel does make note of a few measurements in cubits, but lacks the level of detail shown by his contemporaries: the sacred objects of worship, for example, are not depicted on his plan, nor is there any sign of the monumental foundations on which Ezekiel imagined the structure to stand.



The towering temple

440 [FORESTI, Giacomo Filippo]

La Citta di Hierusalem Santa.

Publication
[Venice, Albertino da Lissona Vercellense, 1503].

Description
Vignette woodcut view, within text.

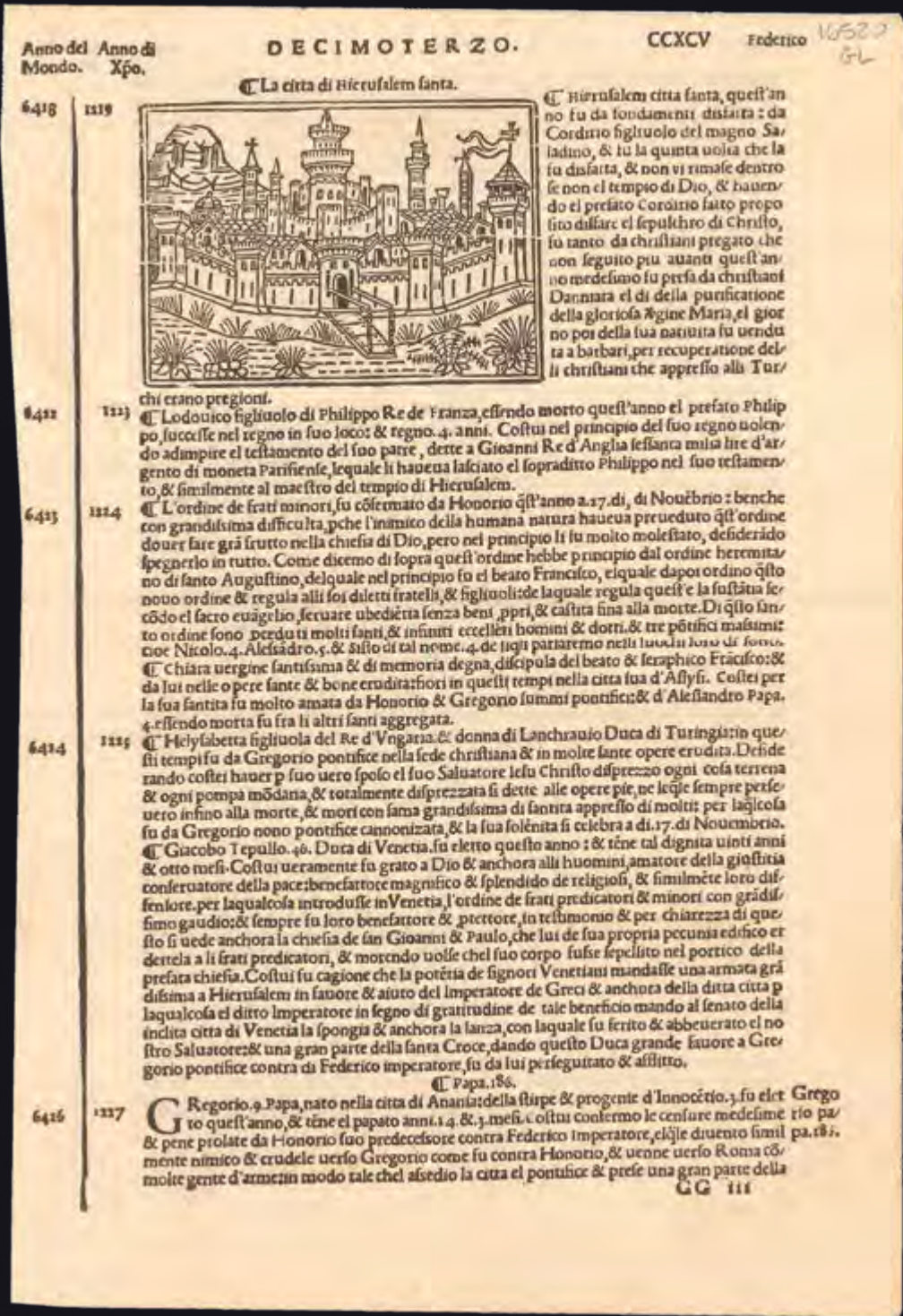
Dimensions
290 by 195mm (11.5 by 7.75 inches).

Born into a noble Bergamasque family in 1434, Giacomo Filippo Foresti was engrossed in literary studies from an early age, entering the Order of the Hermits of San Agostino at 16. With the exception of some sabbaticals, including several years in Brescia where he witnessed the devastating effects of both earthquakes and the plague, Foresti spent the rest of his life at the convent, greatly enriching its library and devoting any time free from religious obligations to studying and writing.

Among the many works he composed were a universal history, the ‘Supplementum chronicarum’, first published in Venice in 1483, the ‘De plurimis claru selectisque mulieribus’, a series of short biographies on historical and mythological women, inspired by Boccaccio’s ‘De claris mulieribus’, and a confession manual entitled ‘Confessionale seu interrogatorium’. The first of these was by far the most successful, and most important, of his writings. By the end of the fifteenth century it had already run to four editions, and in 1503, a fifth was issued containing several new additions and alterations, including a description of Columbus’s voyage.

This edition, published by Albert de Lisson Vercellenso in Venice, was given the new title of ‘Nouissime hystoriarum omnium repercussiones’ and contained 48 woodcuts, all but one of them appearing twice in the work, making a total of 95 images. Among these was a view of Jerusalem, from which it is quite clear that the author never stepped foot outside Europe.

The Holy City appears like a medieval castle, surrounded by a moat, perhaps meant to represent the Kidron Brook, across which a drawbridge is lowered. The outer wall is fortified with crenellated towers and two of its turrets are surmounted by cross pattées. As the most prominent building, the tall structure in the centre is presumably supposed to represent the Temple, although nowhere in either scripture or Classical sources is it described as such a tower.



Siege the day

441 [FORESTI, Giacomo Filippo]

Hierusalem Citta Principale in Giudea.

Publication
?[Venice, Albertino da Lissona Vercellense, 1503].

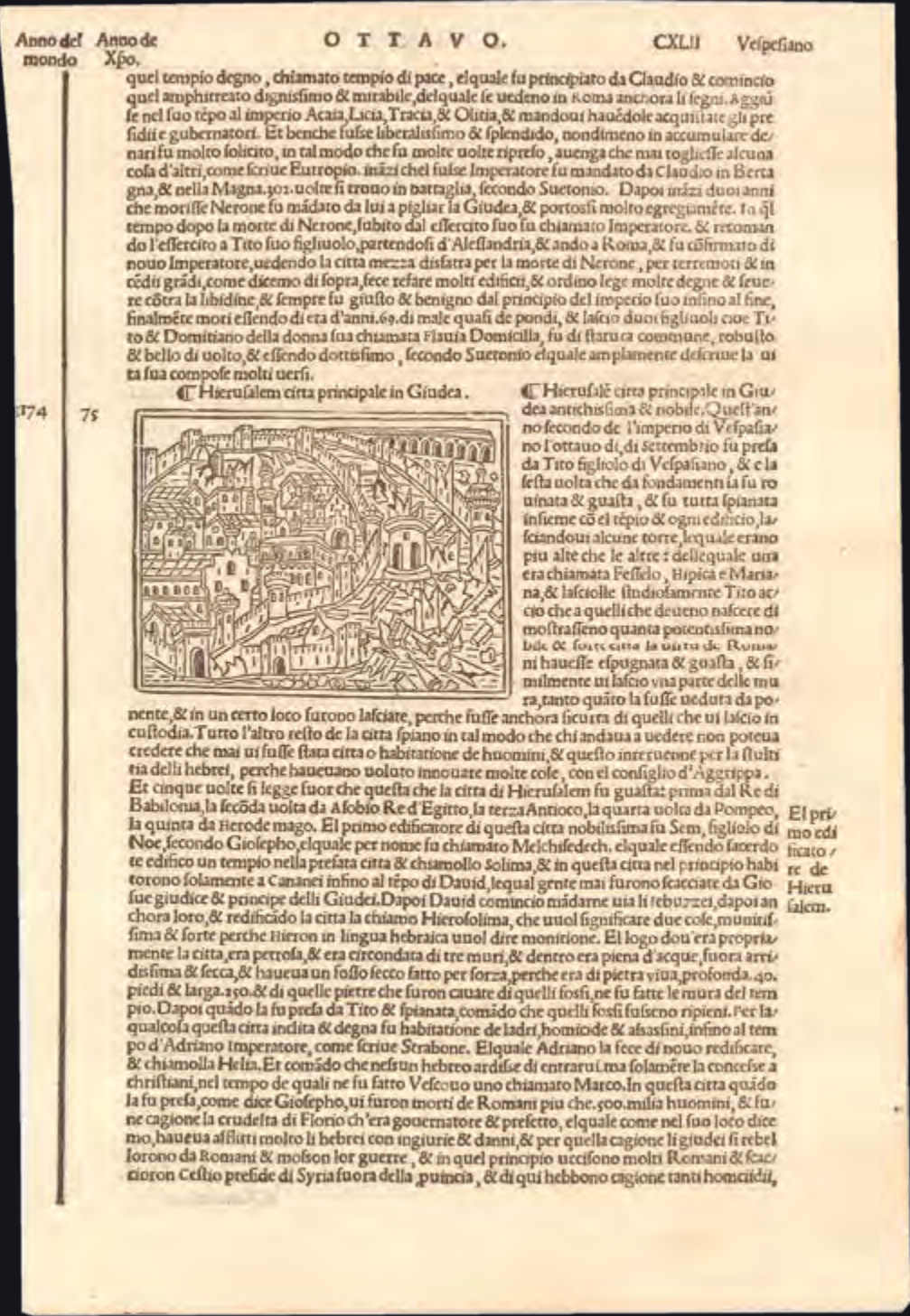
Description
Vignette woodcut view, within text.

Dimensions
290 by 195mm (11.5 by 7.75 inches).

Foresti’s first view of Jerusalem was shortly followed by another image of “the principle city in Judea” (trans.). The woodcut print is a hugely simplified depiction of the city, showing no identifiable buildings or areas; it does, however, highlight the desolation it experienced at multiple points throughout its history.

In 587 BC, the Babylonian king Nebuchadnezzar had besieged and captured the city, driving the Jews into exile. Over 1,500 years later, the city was again besieged, this time by the Crusaders, who, according to some accounts, put every inhabitant to the sword. The provincial name of “Judea”, however, suggests that this view shows Jerusalem under the Roman Empire, when it faced numerous attacks from the imperial forces. The most significant and destructive of these was the Siege of Jerusalem in AD 70, the decisive event of the First Judeo-Roman War, famously recorded by Josephus.

The future emperor Titus led his army through a five-month siege, which ended with the sacking of the city and the burning of the Second Temple. Following this event, many Jews fled across the Mediterranean. Despite the death and destruction caused by the conflict, however, Judaism continued to thrive in Judea after the war, and it was not until the quashing of a mass rebellion which lasted from AD 132 to 136 that it was banned within the Roman province.



Nehemiah's Jerusalem

442 [ANONYMOUS]

La Figure de la Ville de Ierusalem.

Publication
[France, 1535-1590].

Description
Woodcut plan, red ruled.

Dimensions
385 by 455mm (15.25 by 18 inches).

References
Laor, 1177.

Until the 1517 publication of Bomberg's Tanakh, commonly known as the Rabbinic Bible, the Book of Nehemiah had been considered the second part of the Book of Ezra. From the sixteenth century however, it was recognized as its own separate book, representing the final chapter in the Tanakh's historical narrative. Its central focus is on Nehemiah's reconstruction of Jerusalem as the governor of Judah in the latter-half of the fifth century BC. Facing opposition from the city's enemies, Nehemiah rebuilt its walls and reformed its community, reinstating the law of Moses.

Using the description given in the Book of Nehemiah, the maker of this map has reproduced “the image of the city of Jerusalem, as it seems to have started in David’s time and continued since until it was razed by the Babylonians, and as it was rebuilt and expanded by the Jews who returned from captivity in Babylon, until it was completely ruined by Titus, son of Roman Emperor Vespasian. So that this image can be used in many nations, it was drawn up with the Latin names of the places in the city, besides the capital letters, which will be shown below. The passage to which everything must be related is the third chapter of Nehemiah” (trans.).

The view is very much an improvisation, with many aspects highly disproportionate, such as the “torrens Kedronis”, a greatly exaggerated representation of the Kidron Brook that runs between Jerusalem and the Mount of Olives. The key along the bottom corresponds to the double capitals across the image, identifying certain religious or historically significant locations and buildings within Jerusalem.

The map may have been created for one of the sixteenth-century French Bibles, such as the 1535 Olivétan edition and the 1550 French Catholic Bible by Nicolas de Leuze and François de Larben.



Münster’s ink

443 [MÜNSTER, Sebastian]

[Views of the Holy Sepulchre and Acre].

Publication
[Basel, Heinrich Petrus, 1544].

Description
Double-page with five vignette woodcut views, set within text.

Dimensions
370 by 450mm (14.5 by 17.75 inches).

Born in 1488, Sebastian Münster became a Franciscan friar in 1506, studying in Tübingen and teaching in Basel and Heidelberg before leaving the order and moving permanently to Basel in 1529, where he took up the chair in Hebrew. Famous in his own age as a Hebraist, he composed a Hebrew grammar and a thesaurus of Hebrew, Latin, and Greek synonyms which were used widely by sixteenth-century humanists. Whilst in Basel, Münster also indulged in his other great love: that of cartography.

The love affair had begun some years earlier in Tübingen, while under the tutelage of Johann Stöffler: Münster’s notebook from this period contains some 43 manuscript maps, most of which were based upon others’ work. Münster would publish his first original map in a printed broadsheet of 1525. The map, which covers Germany, also came with an explanatory text which lays out Münster’s vision for a new great survey of Germany. He readily conceded that the job was too great for one man and so called upon fellow academics to cooperate and supply detailed maps and text of their respective areas, with Münster working as the great synthesizer. Although the project would never get off the ground, much of its methodology and material would be used, with great success, in his ‘Cosmographia’.

Throughout the next decade he produced, and had a hand in, several important works that would cement his reputation as one of the leading cartographers of his day; these included, among others, Johann Honter’s celestial charts (1532), his own ‘Mappa Europae’ (1536), and Aegidius Tschudi’s map of Switzerland (1538). In 1540, he published his edition of Ptolemy’s ‘Geographia’, which contained not only new maps of Germany and the Low Countries, but also, for the first time, a set of maps of the four continents.

In 1544, Münster produced his magnum opus, the ‘Cosmographia’. It was the culmination of a lifetime’s study, in which he distilled the geographical information he had gathered over the past 30 years. Organized into a series of periegeses or geographical travels, each section of the atlas begins with a description of the area’s geography, history, ethnography, flora and fauna, and, famously, strange peoples, fabulous plants, and wondrous events. The work would prove to be so popular that some 40 editions in five different languages were published between 1544 and 1628, with the number of maps expanding from 26 to 262 by 1628.

Book Five of the ‘Cosmographia’ was largely dedicated to the countries and regions of Asia Minor, although it also included maps of the Far East, parts of Africa, and America. Here, pages 1504 and 1509 of the work contains information about various places significant in both the history and scripture of the region, including Jericho, Acre, and Jerusalem. On the left-hand leaf is a woodcut vignette of two figures praying outside the Church of the Holy Sepulchre, while on the right is a view of Acre from outside the city walls.



A Tale of Two Cities

444 [MÜNSTER, Sebastian]

Ierusalem ciuitas sancta, olim metropolis regni Iudaici, hodie uero colonia Turcae. [and] Acon sive Aca, quae & Ptolemais.

Publication
[Basel], Heinrich Petrus, [1550].

Description
Double-page woodcut view to recto, and another to verso, set within Latin text.

Dimensions
275 by 390mm (10.75 by 15.25 inches).

References
Laor, 1085.

Two views of the cities of Jerusalem and Acre, the former spanning a double-page and the latter a single. The view of Jerusalem, which Münster describes as “once the main city of the King of Judaea, yet today a colony of Turkey” (trans.), is among the earliest printed views of the Holy City, the woodcut made by Jacob Clauser.

Sites of religious interest are labelled, including King David’s Tomb, the Palace of Herod, the Garden of Gethsemane, and the Dome of the Rock, pointedly identified as the Temple of Solomon, and Münster also includes contemporary features of Ottoman Jerusalem, presenting many minarets topped with symbolic crescents. Below the view is descriptive text about both Jerusalem and Jericho; the latter is not illustrated with a full prospect, but with an illustration of the sycamore fig tree into which the tax collector Zacchaeus climbed to watch Jesus’s entry into the city (Luke 19:4).

The text continues onto the following page, where the cities of “Galgal” and “Acon” are discussed. The latter, more commonly known as Acre, is accompanied by a view of the city walls, with figures in the foreground fighting on horseback. This is perhaps a reference to the many battles that were fought over Acre across the centuries, not least during the Crusades, when it played a key role in the negotiations between Muslims and Christians. The reference in the view’s title is not to the Claudius Ptolemaeus of cartography, but to the Hellenistic Ptolemaic dynasty, who temporarily renamed the city after themselves.

This page from Münster’s ‘Cosmographia’ represents some of the earliest printed depictions of two of the Holy Land’s most important cities. The present example is from the Latin edition published in 1550, which was the first translation of the work to appear. Although the accompanying text is Latin, the views themselves, having been printed from the plates used to produce the first edition, are labelled with German toponyms.



A chapel a day...

445 [MÜNSTER, Sebastian]

De Terra Sancta [Page 1014].

Publication
[Basel, Heinrich Petrus, 1544].

Description
Vignette woodcut bird's-eye views, set within text.

Dimensions
316 by 212mm (12.5 by 8.25 inches).

Page 1014 is adorned with three woodcut illustrations, the first showing the Chapel of the Holy Sepulchre, the second an interior view of the Temple with steps leading up to a door labelled “Berg Calvary”, or “Mount Calvary”, and the third showing a view of Jerusalem from outside the Aurea Porta, with the Temple of Solomon in the foreground and the tomb of Christ identified at the other end of the city. The present example is from the 1544 Latin edition published in Basel by Heinrich Petrus.



The Golden Gate

446 DU PERAC, S[tefano]

Hierusalem.

Publication
[Venice, Giovanni Francesco Camocio, c1559].

Description
Engraved view, on two sheets joined, some small areas of discolouration and a few older tears, skilfully repaired, trimmed to neatline, and laid on old paper.

Dimensions
331 by 667mm (13 by 26.25 inches).

References
Bifolco, TAV.37, state two (with the addition of B.M. excudebat lower right); Laor, 1016.

French architect, painter, engraver, and garden designer Etienne du Pérac adopted the more suitably Italian name Stefano du Perac upon moving to Rome around 1550. Over the following decades he became particularly well-known for his views and plans of the city’s ancient monuments and structures. He returned to Paris in 1578, where he was employed to work as an architect and designer of magnificent gardens at several royal palaces. Before leaving Rome, however, he executed a view of Jerusalem. The view was exceptional in both its beauty and detail, showing numerous features of the ancient city, the Temple of Solomon at the front and centre. Du Perac’s view contains just one glaring error: the orientation is reversed, with east mistakenly identified on what is actually the western side of the city.

Latin annotations are to be found across the view, identifying streets, structures, and sites of historical and religious importance to Judaism, Christianity, and Islam. The longest note is at the centre of the image, where it describes “the Golden Gate, which Jesus entered on Palm [Sun]day, seated upon an ass, and which was opened by the Emperor Heraclius when he came with an imperial procession” (trans.). Heraclius, Emperor of Byzantium, held an important position in Christian tradition as the restorer of the True Cross, having recovered the remnants of the crucifix from the Persians in AD 628. The following year he returned the cross to Jerusalem with great pomp, and it is said that the barred city gate opened for him of its own accord.



Montano’s Ancient Jerusalem

447 [MONTANO, Benito Arias]

*Antiquae Ierusalem vera
icnographia.*

Publication
[Leiden, Officina Plantiniana, 1593].

Description
Engraved bird’s-eye view.

Dimensions
279 by 237mm (11 by 9.25 inches).

References
Delano Smith, 7.1; Poortman & Augusteijn,
14.4.

Spanish priest and scholar Benito Arias Montano is most celebrated as the editor of the Antwerp Polyglot Bible, for which he also created maps (see items 38 and 39). Included in his cartographic output was his ‘Antiquae Ierusalem vera icnographia’, probably based on the aerial view of the Holy Land published by Peter Laicstain in 1570.

It shows a sparsely-populated ancient Jerusalem, with a few buildings and the Temple complex surrounded by the turreted and gated city walls. Along with numerous sites of religious importance, such as the Tomb of David (“David Sepul.”) and Mount Calvary (“Calvaria locus”), several points of historical interest are shown, such as the Antonia Fortress at the heart of the city. Although the caption would suggest that the image was drawn from the author’s own experience “in the place itself” (“situ ipso”), there is no record that Montano ever travelled to the Holy Land, making it more likely that the design was copied from Laicstain, who had visited Jerusalem in 1556. Interestingly, however, Montano’s version is less detailed and he chooses to omit Laicstain’s numbered key that identifies certain areas and monuments within the city.

The present example of the ‘Antiquae Ierusalem vera icnographia’ is found in the most celebrated of Montano’s later writings, ‘Antiquitatum Judaicarum libri IX’. This was a tract from the Polyglot Bible which detailed the construction and design of many important structures, such as Noah’s Ark and Solomon’s Temple, and included architectural blueprints, diagrams, and plans. Montano may have been moved to publish this portion of the Polyglot Bible separately by his interest in mathematics and engineering, which had been encouraged by its publisher, Plantin, who in addition to his prints and books sold scientific and mathematical instruments.



Du Pérac’s double

448 DUCHETTI, Claudio

Hierusalem.

Publication
[Rome], Hendrick van Schoel, [1570 but after 1614].

Description
Engraved view.

Dimensions
385 by 520mm (15.25 by 20.5 inches).

References
Bifolco, TAV.202, state three (with the imprint of Van Schoel, most likely published after 1614); Laor, 1013.

Born in France in the mid-sixteenth century, Claude Duchet moved to Venice around 1565, where he styled himself as the more Italian “Claudio Duchetti” and worked as a print-maker and publisher, before transferring his business to Rome around 1572. Duchetti published a view engraved by Giacomo Franco after Etienne du Pérac, for whose work see item 446. The version published by Duchetti is slightly reduced but retains all the details of the original.

After Duchetti’s death, his stock of copperplates were inherited by his brother-in-law, Giacomo Gherardi. The plate for this view of Jerusalem eventually passed through Gherardi’s hands and came into the possession of Giovanni Orlandi, an engraver and publisher famed for his prints of Michelangelo’s and Raphael’s masterpieces. The present example bears the imprint of Hendrick van Schoel, a Flemish printer active in Rome, who seems to have acquired the plate after Orlandi and republished it around the turn of the seventeenth century.



The Knight’s tale

449 [REGNAULT, Antoine]

Urbs Hierosolyma; pertinens ad paginam 1591.

Publication
[Lyon, Antoine Regnault, 1573].

Description
Woodcut plan.

Dimensions
255 by 362mm (10 by 14.25 inches).

French merchant and writer Antoine Regnault travelled to Jerusalem in 1549, where he claims he was made a Knight of the Holy Sepulchre. He published an account of his travels in 1573; the ‘Discours du voyage d’Outre Mer au Saint S  pulcre de I  rusalem’ combines information about Catholic ceremonies, artefacts, and teachings with historical information about the Crusades, and descriptions of the Holy Land.

Accompanying Regnault’s text on page 1591 was a woodcut plan showing the ancient city of Jerusalem, surrounded by its crenellated city wall. Divided into the lower city, the upper city situated on Mount Sion, and the new district of Bezetha, the plan omits the majority of buildings to highlight only the city’s most significant monuments, structures, roads, and sites. Some are represented pictorially, such as Herod’s Palace and the Pool of Siloam, while others are shown as aerial plans, including the Temple, and all are labelled with a number corresponding to a 47-point key. Outside the city walls too, sites such as the Mount of Olives, Roman camp, and Mount Calvary appear.

Regnault’s travelogue is written in French, the key on the present plan in Latin, but the plan itself in Dutch, indicating that it was printed from a plate by a Dutch cartographer.



The partnership with brains and Braun

450 [BRAUN, Georg and Franz
HOGENBERG]

*Hierosolyma, Clarissima totius
Orientis civitas, Iudaeae Metropolis.*

Publication
[Cologne, Apud Petrum A. Brachel, 1572].

Description
Two engraved plans, with original hand-
colour, Latin text to verso.

Dimensions
338 by 481mm (13.25 by 19 inches).

References
Laor, 1039; Van der Krogt, Jerusalem, 41A2.

Containing 363 views and plans of all the major settlements and cities of the then-known world, the ‘Civitates Orbis Terrarum’ has justly been called “the earliest systematic city atlas” (Koeman). Published in six volumes between 1572 and 1617, it is the result of Georg Braun’s extensive network of correspondents and artists across Europe, whom he enlisted to contribute drawings of the numerous cities illustrated within.

Their drawings were transformed into a uniform series of engraved plates by Franz Hogenberg and Simon Novellanus, the former of whom was a close friend of both Gerard Mercator and Abraham Ortelius, and had been employed by Ortelius to engrave maps for his ‘Theatrum’. With its mix of two-dimensional plans, three-dimensional views, and aerial perspectives, the ‘Civitates’ proved hugely popular with the new urban mercantile elite, who were hungry for information about the far-flung cities of the world.

Among these was Jerusalem. A plate showing two aerial views of the Holy City appeared in Braun and Hogenberg’s seminal work from its very first edition. The view on the left depicts ancient Jerusalem, based on Biblical and historical sources, and that on the right shows the contemporary city, which has been transformed with numerous new buildings while still retaining its original structure.

Jerusalem during the time of Christ is dominated by the Second Temple, or Herod’s Temple, which occupies the centre of the view, while small illustrations across the image represent some of the most important scenes of the Gospels, such as the judgement of the crowd outside Pontius Pilate’s palace, and the Crucifixion of Christ and two others atop Mount Golgotha, or Calvary, which is shown to the southwest of the city.

The view on the right shows contemporary Jerusalem as seen and recorded by Peter Laicstain on his monastic travels to the Holy Land in 1556. Predictably, it is populated far more densely with buildings than its earlier counterpart, although attention is drawn more to the historical ruins, such as the Palace of Herod and Psephina Turret, than to the new additions. Many of the features are labelled with a number, and although no numerical key appears on the map itself, further information would have been provided in the accompanying text of the ‘Civitates Orbis Terrarum’.

Both views are also labelled with single and double letters, which correspond to keys given in three of the insets. The other two insets contain a historical and geographical description of the city, and a vignette showing Moses receiving the Ten Commandments from God. The description of the city reads as follows:

“Jerusalem, most famous city in the whole Orient and capital of Judaea, was situated on two hills rising above all others nearby. These two hills were separated by a densely populated valley, which Josephus calls Tyropoeon in Book Six of his Jewish War. The higher of the two hills is called Sion and is itself subdivided into three smaller ones. In Chapter



Five of the Second Book of Kings, the first of these is called Mello, beside Mount Gion; here was built the ancient stronghold of Siloe that was occupied by the Jebusites and captured by David, who himself brought the Ark of the Covenant here and chose this site as his burial place. The Franciscan monastery, called Sion, was constructed on this very spot. Another elevation on the east side of Sion is called the Lower Town, where David's palace lay. He also resided here in person before he had conquered the Jebusite camp on the Mello.

“On another hill to the north lay Herod's palace. These three hills were surrounded by a common wall and are called the city of David. The other main hill has two parts, the first of which is called Solomon's palace, on the south side of the same mountain. Because the Temple stood on this hill, it was also surrounded by a wall and thereby connected to the city of David.

“The other part of this second main hill, opposite Mount Moriah and lying to its east, was called Acra. Its middle part was called Bezetha, which means “New Town”. It, too, was surrounded by walls. Another middle part of Acra, opposite the Cedron Stream, includes the palace of the Assyrians; this was a suburb enclosed by walls. Thus the five hills of Jerusalem described here were surrounded by altogether four different circumference walls. Jerusalem is at the present time called Cuzumoharech by the Turks” (trans.).



Dome wasn't built in a day

451 [BRAUN, Georg and Franz
HOGENBERG]

*Hierosolyma, urbs sancta.
Iudeae, totiusque Orientis longe
clarissima, qua amplitudine ac
magnificentia hoc nostro aevo
conspicua est.*

Publication
[Cologne, Apud Petrum A. Brachel, 1575].

Description
Engraved plan, with fine original hand-colour,
Latin text to verso.

Dimensions
405 by 530mm (16 by 20.75 inches).

References
Laor, 1040; Van der Krogt, Jerusalem, 41B.

The second volume of Braun-Hogenberg’s monumental ‘Civitates Orbis Terrarum’ contains a view of modern Jerusalem, which they rightly call “the Holy City, and by far the most famous in the whole of the east” (trans.).

The three-dimensional view appears to be based on drawings made by Italian painter, engraver, and publisher, Domenico dalle Greche. Upon returning to Venice after a pilgrimage to the Holy Land in 1546, Greche published a series of drawings of the landscapes and monuments he had seen during his travels. Although these original publications do not survive, Greche’s efforts are preserved in Hogenberg’s work, which shows the city of Jerusalem viewed from the east, perhaps from the Mount of Olives, which serves as the stage for many scenes in the Gospels.

A numerical key in the lower right-hand corner identifies a further 48 scripturally-significant locations, including the tomb of King David, Mount Calvary, the palace of Herod, and the place where Lazarus was raised from the dead. Above the image of Jerusalem is written a Latin verse attributed to the Prophet Ezekiel, which reads “This is Jerusalem. I have set her in the middle of the peoples, and set the lands to surround her”(Ezekiel 5.5). Indeed, Jerusalem is the sacred city of all three major world religions, accounting for the majority of people on the globe. Muslim dominance over the region at this time is symbolized by the five figures depicted in the foreground, wearing the turbans and long robes associated with the followers of Islam, as well as the minarets topped by crescent moons.

The most notable of these forms part of the huge Dome of the Rock complex, situated towards the forefront of the view. Initially completed in AD 692 and later reconstructed in 1023, the Dome of the Rock was experiencing something of a renaissance during Greche’s visit: under Ottoman rule, its exterior was richly decorated with tiles, and further decoration was added to the interiors. Despite being one of the hallmark examples of Islamic architecture and a permanent feature of Jerusalem’s skyline for many centuries, the key nonetheless identifies the Islamic shrine as the “Temple of Solomon”, which had previously occupied the same site.



Belleforest after Braun

452 [BELLEFOREST, François de]
[after] [Georg BRAUN and Franz
HOGENBERG]

*Ierusalem. Description de la Cité
de Ierusalem, telle qu'elle fut du
te[m]ps q[ue] nostre Sauueur
viuoit au mo[n]de.*

Publication
[Paris, Nicolas Chesneau and Michel
Sonnius, 1575].

Description
Two woodcut bird's-eye views on a single
double-page, with inset.

Dimensions
475 by 340mm (18.75 by 13.5 inches).

References
Laor, 955; van Putten, 'Networked Nation:
Mapping German Cities in Sebastian
Münster's 'Cosmographia'', 2017.

François de Belleforest was a prominent scholar of the French Renaissance, whose writings spanned cosmography, ethics, history, drama, poetry, and, remarkably for the time, children's stories. It has even been suggested that Shakespeare was inspired to write Hamlet after reading his work. Alongside his literary publications, de Belleforest also produced an atlas in 1575, 'La Cosmographie universelle de tout le monde', a French translation of Sebastian Münster's successful 'Cosmographia', which had appeared 30 years earlier.

In addition to all of Münster's maps, 'La Cosmographie universelle' was "greatly augmented, ornamented and enriched" with a wealth of new plates. Although Belleforest was only too happy to take the credit for these additional plans, views, and maps, they were mainly sourced from other cartographic works, such as those of Ortelius and Braun-Hogenberg.

The double view of Jerusalem is in fact a direct copy of Braun-Hogenberg's plan of the Holy City, which was taken from the map found in Gerard de Jode's 'Novae Urbis Hierosolymitanae topographica', itself based on Peter Laicstain's publication from 1570. The complex path taken by the map in such a short space of time is testament to the prolific and competitive nature of sixteenth-century European cartography. For a full description of the view of Braun and Hogenberg, see item 450.



Adrichom's important plan of Jerusalem

453 BRAUN, Georg [and] Franz,
HOGENBERG [after] Christian
[van] ADRICHOM

*Ierusalem, et suburbia eius, sicut
tempore Christi floruit c[um] locis,
in quib[us] Christ[us] pass[us]
est: que religiose a Christianis
obseruata, etiam n[um]
venerationi habent. descripta per
Christianum Adrichom Delphum.*

Publication
[Cologne, Apud Petrum A. Brachel, 1588].

Description
Large engraved view, on two joined sheets,
with contemporary hand-colour in full.

Dimensions
750 by 480mm (29.5 by 19 inches).

References
Laor, 1041; Van der Krogt, Jerusalem, 421C.

The fourth volume of Braun and Hogenberg's 'Civitates Orbis Terrarum', published in 1588, contained several views of Jerusalem, the last of which shows an aerial plan of the Holy City. Apparently Braun's social network did not extend as far as the Levant, since the image was not original, but the work of Dutch theologian and cartographer, Christian van Adrichom.

The detail-drenched plan presents the city "just as it flourished in the time of Christ", providing an encyclopaedic pictorial account of the history of Jerusalem. Miniature scenes and images are ordered according to their location with no attempt to establish a chronology, with the result that scriptural stories and ancient monuments are shown side by side with European buildings and figures from the sixteenth century.

Across the intricately drawn urban view, 270 monuments, buildings, roads, areas, and events are identified in Latin. The details given on the plan can all be traced to a viable scriptural or historical source, for example, David's victory over the Philistines at Baal Perazim (I Chron. 11) shown just outside the city's western wall, and the Palace of Pontius Pilate to the north of Herod's Temple, where the governor is shown displaying Jesus to the crowds, saying "Behold! A man" (John 19:5).

Braun and Hogenberg made very few changes to the map, with the exception of its orientation: in accordance with cartographic tradition, Adrichom had oriented his view to the east, but it is here shown with north at the top. Unlike many of their less scrupulous colleagues, Braun and Hogenberg have credited Adrichom as the maker of this plan.



Saur Note

454 [SAUR, Abraham after Christian van ADRICHOM]

Die Stadt Jerusalem.

Publication
[Frankfurt, Nicolaus Basse, 1595].

Description
Woodcut plan, Latin text to verso.

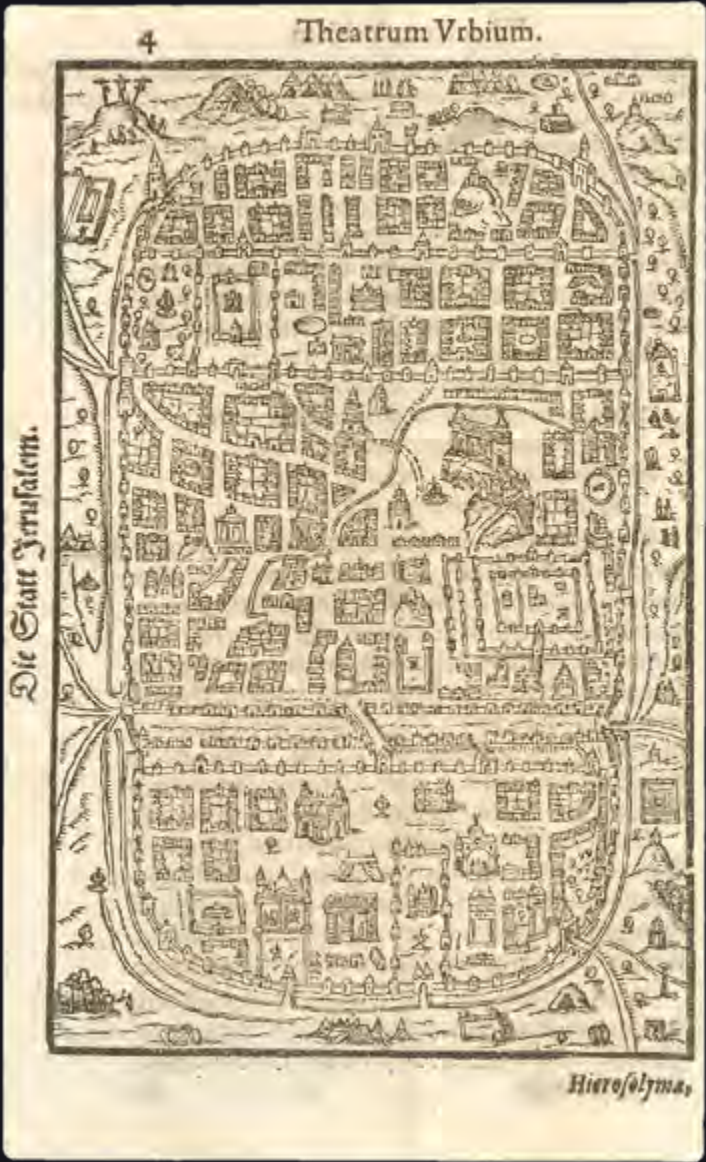
Dimensions
175 by 110mm (7 by 4.25 inches).

Born in the state of Hesse in 1545, Abraham Saur was encouraged by his friend, the eminent German scholar Professor Hermann Lersner, to pursue a career in law, which led him not only to a post in the Hessian judicial system, but also to the appointment as tutor to the children of Count Wolrad von Waldeck. Across his career, he also produced a huge number of written works, many of which were on the subject of law, revisions of other’s work as well as his own original thought, but also poetry, drama, history, geography, and a personal diary.

Among these was a town-book showing woodcut views of important cities across Europe, Asia, and the Americas, accompanied by his own text in German. Following his death in 1593, a new edition was published, containing all 67 views that appeared in the original, but with a completely new Latin text written by Adrian van Roomen, also known as Adrian Romanus, a Flemish mathematician, medic, priest, and, apparently, geographer.

The ‘Parvum theatrum urbium’ of 1595 included Saur’s plan of Jerusalem after Christian van Adrichom, which shows the many buildings and monuments of the Holy City in highly illustrative, if not accurate, detail. The Temple, for example, is shown as a castle-like structure reached by a long walkway ascending a steep hill, while smaller buildings are set out in neat, uniform squares, the door and roof of each one depicted in meticulous detail. None of these features is identified by name; in fact, there is no text on the image at all.

Surrounded by one continuous wall, Jerusalem is shaped as an oblong, with the surrounding sites of Mount Golgotha, the Garden of Gethsemane, and the Tomb of the Kings squeezed into the peripheral space. Despite its inaccuracies, Saur’s view does at least draw attention to Jerusalem’s most important buildings and reflect the religious importance of the city, with its illustrations of significant religious sites and scenes, notably the Crucifixion.



Years in the making

455 VALE[GGI]O, Fran[ces]co

Hierusalem.

Publication
[Venice, Francesco Valeggio, 1595].

Description
Engraved plan.

Dimensions
120 by 156mm (4.75 by 6.25 inches).

References
Laor, 1141.

Born in Bologna in 1560, Francesco Valeggio, not to be confused with the notable Jesuit Abbot, archaeologist, and diarist Francesco Valesio, trained as an engraver and calcographer in Venice, where he later worked in partnership with several different publishers to produce a number of works.

The most important of these was his urban atlas, the ‘Raccolta di le piu illustri et famose citta di tutto il mondo’, which contained 322 plans and views of the most significant cities across the world. Only three of these plans bear dates, with those of Algeria, Constantinople, and Rhodes dated 1572, suggesting that the ‘Raccolta’ was a work in progress for decades before its eventual publication in 1595. In fact, those same plates also bear the signiture of Martino Rota, an engraver active in Venice until 1573, which indicates that the atlas may have been the project of Rota before it was taken on by Valeggio, whose name appears on 112 of the views.

Several plates appear to have been drawn after Braun and Hogenberg, whose ‘Civitates Orbis Terrarum’ (see items 450, 451, and 453) had been printed between 1572 and 1588, while the 60 showing Italian towns and cities seem to have been taken from Valeggio’s earlier work, the ‘Raccolta delle più famose Città di Italia’.

The work was an instant success, and was published again shortly after Valeggio’s first edition by another Venetian printer, Donato Rasciotti, under the slightly adapted title of ‘Nuova raccolta di tutte le più illustri et famose città di tutto il mondo’. The plates would also be reissued by Raffaello Savonarola (the anagrammatic pseudonym of Alphonsus Lasor a Varea) in his ‘Universus Terrarum Orbis’ of 1713 (see item 505).

One of the unnumbered plates in the ‘Raccolta’ shows the city of Jerusalem, drawn after Giovanni Francesco Camocio, one of the leading cartographers of the Lafreri School, who often worked with the important publisher Paolo Forlani and who produced a number of important large-format maps, as well as an Isolario, or an island atlas.

Despite lacking an index, description, or any captions, several notable structures can be identified on Valeggio’s view, both inside and outside the city walls, including the Porta Aurea, or Golden Gate, the Temple of Solomon, and the Tomb of Herod. The city is otherwise made up of numerous homogenous buildings and an intricate network of roads and thoroughfares, punctuated with several larger structures, presumably churches and fortresses.

Outside the city, the surrounding land is characterized by relief and wooded areas, represented pictorially, as well as many religious and historical sites: an opening cut into the rock of the Kidron Valley may represent either the Garden Tomb, in which Christ was buried, or the necropolis built there during the First Temple period to house the remains of Jerusalem’s highest-ranking officials.

Valeggio’s view thus presents many of the most significant places in and around the Holy City, although it relies greatly on the reader’s own knowledge to identify them.



The key thing

456 FLORIMI, Matteo

L'antichissima citta di Gierusalemme come era nei tempo di N.S. Gisu Christo, con le sue dechiaratione.

Publication
[Siena, Matteo Florimi, 1595-1600].

Description
Engraved plan, trimmed to neatline and mounted on old paper.

Dimensions
450 by 570mm (17.75 by 22.5 inches).

References
Bifolco, TAV.205.

Born in Calabria in 1540, Matteo Florimi travelled northwards to pursue a career in printing, publishing, and selling prints and books. Settling in Siena at the turn of the century, he established his own workshop where he produced books, maps, and allegorical and decorative prints, working with a number of engravers. Around the turn of the seventeenth century, he published a copy of Christian van Adrichom's seminal plan of Jerusalem. For a full description of the original work, see item 607.

Florimi has removed the cartouches that housed Adrichom's dedications, added an extensive 134-point key along the lower edge and, naturally, translated the plan into Italian. Apart from these changes, it is cartographically identical to Adrichom's work.

The map was included in multiple Lafreri atlases, with one example even bound in a Magini atlas, despite the hostilities that arose between the two cartographers after one of Magini's engravers defected to join the Florimi workshop. The present example was part of an anonymous Lafreri atlas probably published around the turn of the seventeenth century.



Jerusalem at the centre of the world

457 [BÜNTING, Heinrich]

Die ganze Welt in ein Kleberblatt.

Publication
[Magdeburg, Andreas Duncker, 1600].

Description
Double-page woodcut map, with fine original hand-colour, German text to verso.

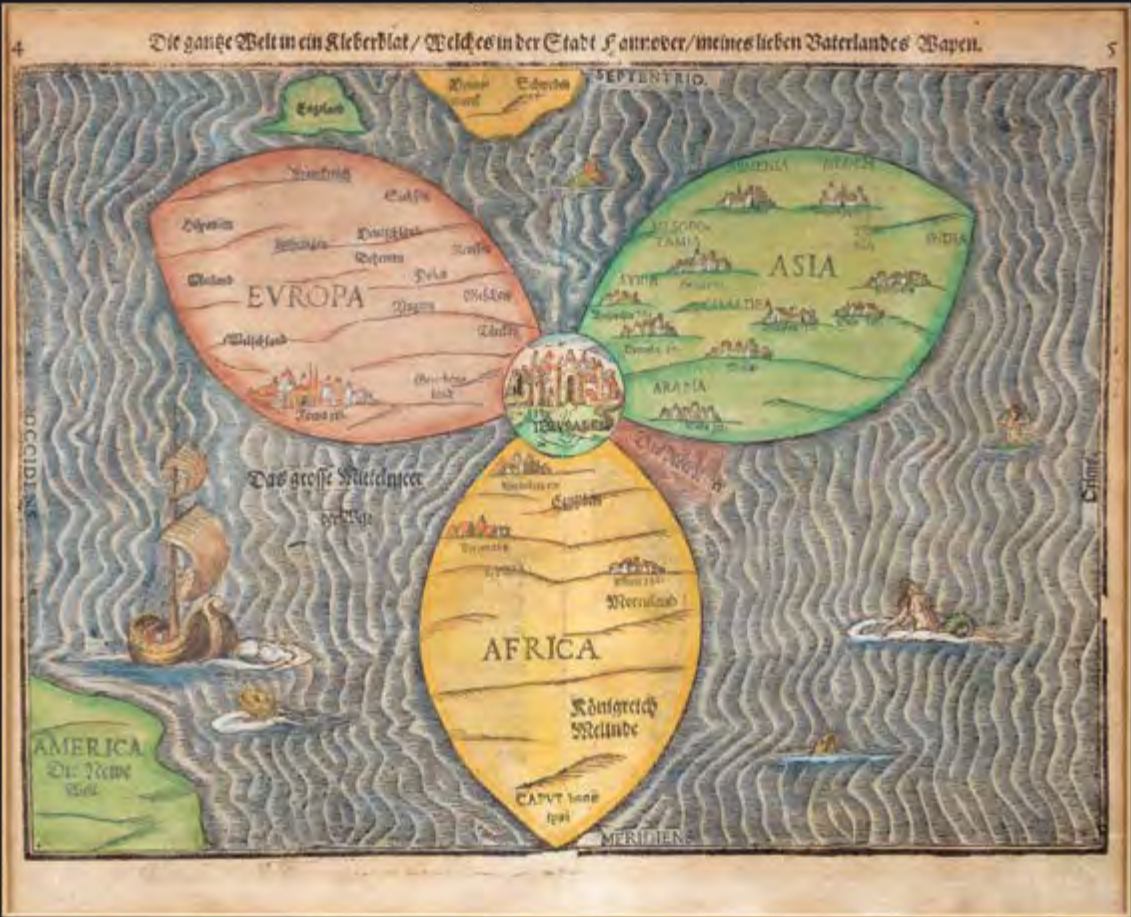
Dimensions
273 by 352mm (10.75 by 13.75 inches).

References
Laor, p. 129; Shirley [World], 142.

An iconic world map, with a view of Jerusalem at its centre, which shows the three principal continents of Europe (red), Asia (green), and Africa (yellow) in the form of a three-leaf clover. Although it has been posited that the three-fold shape symbolizes the Holy Trinity, the title of the map notes that it is formed after the “arms of my dear fatherland” as an elaborate homage to his native city of Hanover, the arms of which carry a green trefoil.

The water between Asia and Africa is coloured red, to represent the Red Sea, and at the centre of the image, connecting the three continents, is the city of Jerusalem. As a holy city for Christians, Jews, and Muslims alike, Jerusalem served as the spiritual heartland of all three continents. Within each leaf, several other important cities are identified by name and some, such as Rome, Alexandria, and Persepolis, are represented in miniature.

Some other countries are depicted as islands outside of the trefoil, including England, Denmark, Sweden, and America. While England is, of course, an island, Bunting knew very well that Denmark and Sweden were not; it may be that the Protestant theologian was so eager to include countries that were aligned with his own religious beliefs that he chose to forego cartographic accuracy. As far as America was concerned, Bunting noted elsewhere that “there is no need here to say more as it is not mentioned in the Holy Scripture”.



Petrus Plancius’s plan

458 PLANC[IUS], Petrus

*Waerachtige beschryvinge vande
wydvermaerde Conincklicke Hoof
Stadt Jerusalem.*

Publication
Amsterdam [but Leiden], Jan Evertss
Cloppenburgh [but Jan Paedts and Jan
Bouwertss], [1609].

Description
Engraved map, with 15 vignettes, Dutch text
to verso, loss to upper and lower margins
skilfully repaired.

Dimensions
350 by 501mm (13.75 by 19.75 inches).

References
Laor, 110; Poortman & Augustejjn, 21.4, state
one.

As a Protestant minister, Flemish theologian Petrus Plancius was forced to flee Brussels in 1585, when the city fell into the hands of Spain. Plancius settled in Amsterdam, where he began a cartographical career that would see him become one of the foundational figures in the Dutch Golden Age of cartography.

Alongside maps of the Far East and various trading routes, which proved invaluable to the VOC, Plancius is best remembered for his astronomical and celestial observations, and his series of Biblical maps. It was these Biblical maps that first established Plancius as a highly competent cartographer, as well as a formidable theologian and historian. In 1590, a Dutch Bible was published containing his series of six plates (see item 49). These proved hugely popular and at the beginning of the seventeenth century Plancius was commissioned to produce a new set of maps to illustrate a new bible published by Jan Cloppenburgh (see item 69).

Included in this second series was the present plan of ancient Jerusalem. Seen from the east the view shows the city during the time of Christ, with Calvary outside the city walls surmounted by three crosses and houses that Jesus visited within Jerusalem marked out. The temple complex is shown as a somewhat simple multi-storied building with an immense courtyard. Surrounding the view are 15 vignettes depicting the Tabernacle, the articles used within it, and the Temple.



Two plans are better than one

459 [TORNIELLO, Agostino after Franciscus QUARESMIUS]

Hierosolymae, Cura Neemiae Ducis Instauratae Descriptio.

Publication
[Milan, Agostino Torniello, 1610].

Description
Two engraved plans on one sheet, trimmed to left and right neatline.

Dimensions
375 by 430mm (14.75 by 17 inches).

References
Cf. Laor, 1113.

Born in Navarra in the mid-sixteenth century, Gregorio Torniello changed his name to Agostino when he took holy orders in 1569. He is best remembered for his ‘Annales Sacri et Profani’, a history of the world from the Creation to the time of Christ, which first appeared in 1609 and was reissued the next year with additional engraved plates. Among these was a sheet showing two very similar plans of Jerusalem, the first drawn after Burchard of Mount Sion, and the second after Juan Bautista Villalpando.

Frater Burchardus was a thirteenth-century priest, pilgrim, and author from Germany, whose travels around the Near and Middle East are recorded in his one surviving work, the ‘Descriptio Terrae Sanctae’, among the earliest and most important record of its kind. Burchard’s writings inspired many cartographers to use the information in the ‘Descriptio’ to plot their own maps of the Holy Land. Torniello appears to have used a combination of Burchard’s text, later interpretations of it, and more recent cartographical work to produce his own plan “according to Burchard”, which he places side by side with that of Villalpando.

Strangely, the latter does not correspond with the famous plan of Jerusalem made by the sixteenth-century priest (item 606). Instead, Torniello seems to have drawn his own plan which, although it includes the majority of features shown in Villalpando’s, is different in orientation, style, and level of detail. Still, however, he claims that it has been designed according “to the mind of Villalpando” (trans.), suggesting that it was based on Villalpando’s writings rather than his plates.

More strangely still, the two plans are practically identical, the only minor differences being the name of certain gates and the position of three houses and one pool in the south of the city. They are both oriented to the north, show the same network of thoroughfares, have identical city walls, share most of the same captions, and show Calvary and the Temple on Mount Moria in precisely the same way.

The plate is in fact identical to one published in Franciscus Quaresmius’s ‘Historica, theologica et moralis Terrae Sanctae elucidatio’, which was compiled during the monk’s lifetime but not published until 1639. Quaresmius and Torniello being contemporaries, it is not entirely clear whether the former’s ‘Ierosolymae, cura Nehemiae ducis instauratae, descriptio’ was the prototype for the latter’s ‘Hierosolymae, Cura Neemiae Ducis Instauratae Descriptio’, or rather a later copy of it. The fact that Quaresmius’s maps seem to be largely original, however, whereas Torniello is known to have based at least one of his on the work of another cartographer, namely Ortelius, suggests that the present map may be based on Quaresmius’s plate, for a description of which see item 612. With the exception of the slight difference in the titles and the style of engraving, the two are exactly the same.



From the book of secrets

460 [SANUTO, Marino and
Pietro VESCONTE]

[Jerusalem].

Publication
[Hanover, Christian Wecheliu, 1611].

Description
Engraved plan.

Dimensions
210 by 355mm (8.25 by 14 inches).

References
BL 27376; Laor, 1145; Moore, 'Re-creating
the City of Jerusalem', 2017.

In 1291, the fall of Acre to the Mamluk Turks brought an end to the Crusader presence in the Holy Land after two centuries of intermittent but intense fighting. One man who was not at all pleased with this turn of events was Marino Sanuto the Elder, a widely travelled and well-educated Venetian statesman best known for his enduring attempts to revive political support and public appetite for crusading. In 1306 he started work on his 'Liber Secretorum Fidelium Crucis' ('Book of Secrets of the Faithful to the Cross'), which he presented to Pope Clement V the next year as a manual for the true Crusader bent on reconquering the Holy Land.

Throughout the following decades, Sanuto greatly expanded the work, adding two new books, along with a large number of maps, charts, and plans to illustrate his proposed strategies. The majority of these were the work of Pietro Vesconte, a contemporary draughtsman who had been responsible for some of the greatest portolan charts made at that time, and was also the first mapmaker to consistently sign and date his work. Although several manuscript versions of the work exist, three containing Vesconte's maps, the 'Liber Secretorum Fidelium Crucis' has been printed in its entirety only once, by French scholar and diplomat, Jacques Bongars.

In 1611, Bongars compiled the works of a number of French writers who had described the Crusades, publishing them in Hanover under the title 'Gesta Dei per Francos'. Despite being from Venice and writing in Latin, Sanuto was for some reason included in this compendium. In addition to Sanuto's text, Bongars had the maps, plans, and charts found in the manuscripts made into copperplates, published by Christian Wecheliu.

These include a plan of ancient Jerusalem. In those places that would later be occupied by churches, chapels, and mosques, the palaces of King Solomon and Pontius Pilate, the home of St Anne, the Holy Sepulchre, and the Temple upon Mount Moriah appear. The pictorial representation of some of these buildings has been taken as a further sign of Sanuto's determination to reconquer the Holy Land for Christendom: "Details of the images of both the Templum Domini and Templum Salomonis have been replaced with what appear to be representations of Venice's own Temple and Palace of Solomon: the Basilica of San Marco and the Doge's Palace. This transformation of the cityscape, replacing the two most iconic buildings of Islamic worship in Jerusalem, may also express an ambition to conquer the city and refashion the Temple Mount in the image of the city of Venice" (Moore).

Outside the rectilinear walls that enclose the city, a number of other geographical and topographical features are shown, including the overly enlarged Kidron Brook, the neighbouring town of Bethany where Lazarus was resurrected (John 11), and the Chapel of the Ascension on the Mount of Olives. Although less detailed than some of the other maps and plans found in the 'Liber Secretorum Fidelium Crucis', Vesconte's depiction of Jerusalem is still of great value as one of the earliest and most influential depictions of the Holy City, made far more accessible by Bongars's printed version of 1611.



“This is Jerusalem”

461 [ANONMYOUS after Georg Braun and Franz HOGENBURG]

Hierosolyma Urbs Sanctae Iudeae.

Publication
[Lyon, Guillaume Rouille, 1612].

Description
Engraved vignette bird's-eye view, within letterpress text.

Dimensions
340 by 215mm (13.5 by 8.5 inches).

References
Cf. Laor, 1040.

An aerial view of Jerusalem was featured in the first French translation, by Pierre de Boissat, of Giacomo Bosio's important history of the Knights Hospitaller of St John of Jerusalem, originally published in Rome in 1594.

The view is a reduction of Braun and Hogenberg's influential depiction of Jerusalem, for a description of which see item 451. Apart from natural differences in engraving styles, the two views are topographically identical, although the reduced French version ends at the Kidron Brook, and does not show the characteristic figures from Braun and Hogenberg's town book in the foreground.

A 48-point key, translated into French, here appears beneath the view, while the quotation from the Book of Ezekiel, in Latin, appears above: “This is Jerusalem; I have set her in the midst of the nations, and countries are around her” (Ezekiel 5:5).



Something old...

462 [AMICO, Bernardino]

Discretione Vera de Lantica di Gerusalem.

Publication
[Florence, Pietro Ceconcelli, 1620].

Description
Engraved plan, Italian text to verso.

Dimensions
265 by 385mm (10.5 by 15.25 inches).

References
Laor, 941; Shalev, ‘Sacred Words and Worlds. Geography, Religion, and Scholarship, 1550-1700’, 2011; Sullivan (trans.) and Halwas (commentary), ‘Trattato delle Piante & Immagini de Sacri Edificii di Terra Santa’, 1999.

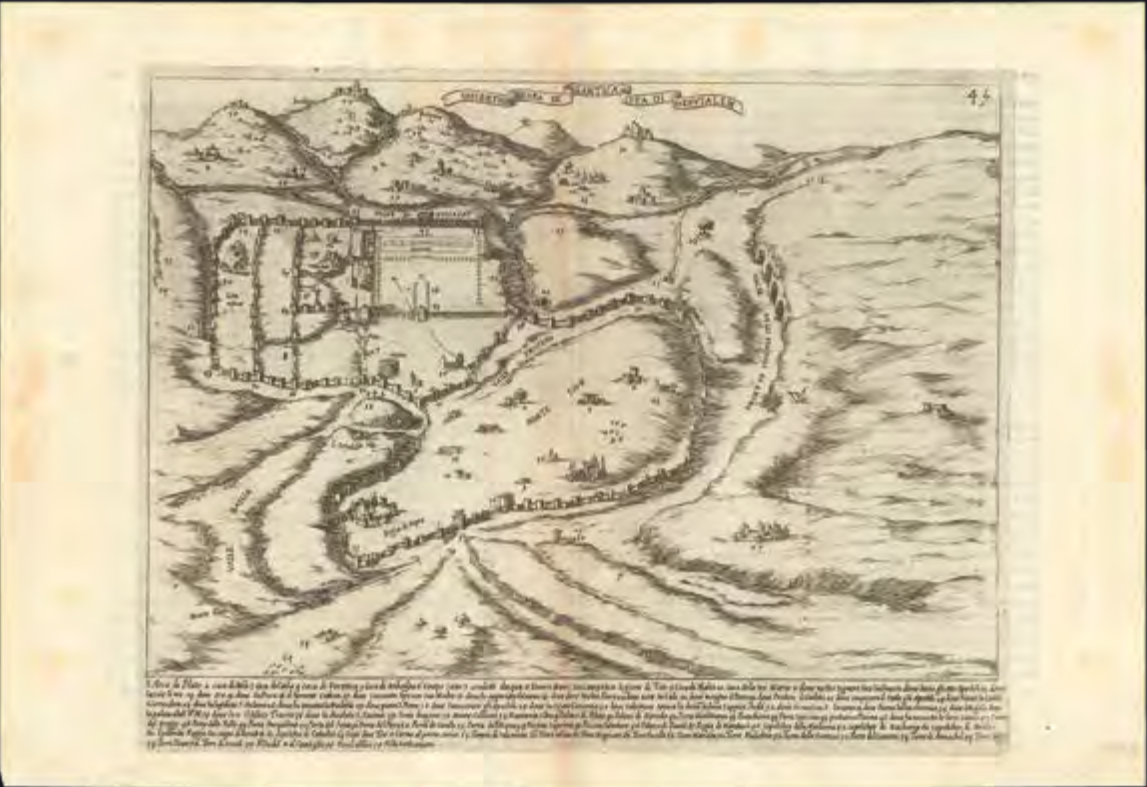
In 1592, Franciscan friar Bernardino Amico was sent across the Mediterranean to serve as the Order’s Commissioner of the Holy Land. He spent the following five years travelling around the Levant and Egypt, conducting a systematic survey of the architectural and natural marvels he encountered there. In 1610, Amico would publish an account of his travels, ‘Trattato delle piante & Immagini de sacre edifizii di Terra Santa’, with the more famous, improved edition appearing ten years later.

The work contained a vast number of illustrations and maps, which were originally made by Florentine engraver Antonio Tempesta. The second, expanded edition of 1620, however, contained the work of French engraver Jacques Callot, which was widely considered superior and therefore retained in all future editions.

“Amico’s drawings exhibit a new standard of naturalism and topographical veracity. He took the measurements of the plan and elevation himself, expressing them in “the ordinary cane, which is in use in the Kingdom of Naples” (composed of ten palms, corresponding to 7 1/4 feet), or asked others to measure where his access was impeded by the Ottoman authorities. Amico sometimes simplifies and alters what he observes, but scrupulously advises the reader of any distortion, as for example in Chapter 32, where he admits to “correcting” the Church of the Holy Sepulchre by substituting round arches for pointed ones. The value of Amico’s was recognised immediately and the Trattato was plundered by numerous authors, most notably Franciscus Quaresmius (1622) and Olfert Dapper (1677). Rembrandt owned a copy of the second edition and borrowed from it Amico’s rendering of the Temple of Jerusalem as a domed octagonal building.” (Halwas).

Along with the plates showing individual monuments, Amico included two maps of Jerusalem “in order to satisfy the devout and curious friends”, one depicting the contemporary city, and the other the ancient city according to Josephus, a Jewish historian of the first century AD. The two maps were designed to demonstrate that, contrary to popular belief, Jerusalem had not changed its location since the time of Christ, a notion which Amico effectively disproves by reminding his “devout and curious reader” that the city is “surrounded by mountains and valleys” which would presumably impede any expansion.

The city of Jerusalem, as shown here, looks remarkably sparse compared to other seventeenth-century depictions, such as Christian van Adrichom’s ‘Ierusalem et suburbia eius’ (item 607). There are, however, numbers across the image which correspond to a key along the lower edge, identifying important geographical, scriptural, and historical sites.



...Something new

463 [AMICO, Bernardino]

La vera e reale cita di Gierusalem come si trova oggi.

Publication
[Florence, Pietro Ceconcelli, 1620].

Description
Engraved map.

Dimensions
305 by 435mm (12 by 17.25 inches).

References
Laor, 940; Shalev, ‘Sacred Words and Worlds. Geography, Religion, and Scholarship, 1550-1700’, 2011; Sullivan (trans.) and Halwas (commentary), ‘Trattato delle Piante & Immagini de Sacri Edificii di Terra Santa’, 1999.

‘The true and accurate city of Jerusalem as it is situated today’ (translation), illustrates the dramatic transformation of the city over the ensuing 1,500 years. Amico based his image on a map made in 1578 by Antonio de Angelis, an earlier Franciscan friar who had anticipated him in travelling around the Holy Land by two decades.

In the commentary that accompanies the map, the author criticizes any mapmakers who claim, without seeing the Holy City, to be able “to put it down on paper and discourse of its particulars”. He goes on: “having seen the place and read many books, ancient and modern, in particular the celebrated author of ‘The Jewish War’, Flavius Josephus, on whom I rely, even I remain somewhat confused, to tell the truth”.

Like the ancient map, the updated version is filled with numbers corresponding to a key along the lower border. Many of the same topographical markers are shown, such as the house of Veronica, which Jesus passed on his way to Calvary, as well as the eight gates in the city walls. Several additional features also appear on the map, some of which Amico helpfully captions “ruines”.

Amico’s two maps of Jerusalem thus serve to show both what aspects of the Holy City had endured and how it had changed over the course of time. Despite their different orientations, they certainly help to illustrate his point that the city had remained in the same location across the centuries.



“nothing is lasting without God’s glory”

464 [MEISNER, Daniel]

Nil Durabile Absque Dei Notitia.

Publication
[Frankfurt, Eberhard Kieser, 1623].

Description
Engraved view.

Dimensions
155 by 185mm (6 by 7.25 inches).

References
Laor, 1081.

Born in Bohemia at the end of the sixteenth century, Daniel Meisner moved to Frankfurt to pursue a career as an engraver and poet, where it is thought that he initially worked in some official capacity for the state producing prints. His poetry must also have been widely read and appreciated, as he was eventually awarded the honour of being named Poeta Laureatus Caesareus, the precursor to the modern title of Poet Laureate.

Apparently not one to underplay his own talents, Meisner described himself as the author, inventor, poet, publisher, editor, and engraver of his greatest work, the ‘Thesaurus Philopoliticus’, which consisted of 830 engravings of cityscapes accompanied by couplets in Latin and German. The ‘Thesaurus’ spanned five volumes, the first of which was published by his co-author, Eberhard Kieser, in 1623, and the last in 1625, the year of Meisner’s death. Predictably, the majority of the views within were dedicated to the cities of Europe, particularly the German, Dutch, and Belgian, but more distant locations were also accounted for, including those of the Near East.

The view of Jerusalem is entitled with the Latin ‘Nil durabile absque dei notitia’ (‘nothing is lasting without God’s glory’) and beneath it more moralizing emblems are written in both Latin and German. It is a greatly reduced version of the Braun-Hogenberg view, ‘Hierosolyma urbs sancta’, for a description of which, please see item 451.

No specific buildings or sites are identified by name in the image, but several can be readily recognized, including the Dome of the Rock and the Golden Gate. There are also several non-descript structures in the surrounding fields, meaning that the attention is deliberately drawn upwards to the sign of the cross shown in the sky. It is flanked by two mirrors held aloft by hands reaching out from the clouds. A snake is entwined around the cross, symbolizing regeneration and resurrection, and the acronym INRI (‘Jesus Nazarenus Rex Iudaeorum’. ‘Jesus of Nazareth, King of the Jews’) is written at its head, while the name of the city appears on either side.



Going to the chapel

465 [MÜNSTER, Sebastian]

[Church of the Holy Sepulchre].

Publication
[Basel, Heinrich Petrus, 1628].

Description
Woodcut view, within text.

Dimensions
355 by 220mm (14 by 8.75 inches).

In addition to maps, Sebastian Münster’s ‘Cosmographia’ was filled with hundreds of woodcut illustrations, depicting everything from native animals to important buildings, battle scenes to famous statues. Included in the chapter of the great work dedicated to the Holy Land was a depiction of the Church of the Holy Sepulchre, the bell tower of which had collapsed in 1545 and would not be renovated until 1555, three years after Münster’s death.

The simple view shows the main architectural features of the church, including the notable rotunda which houses the tomb of Christ. On the same page are two further woodcuts, the upper showing two sailing boats being tossed upon the surging waters, and the lower another view of the church’s inner chapel.

The present example of the illustration is from the last German edition of the ‘Cosmographia’, published 76 years after Münster’s death.



Stern, baby, Stern!

466 STERN, Johann[es] [and]
Henr[icus] STERN

*Jerusalem die vornehmste
unter allen Staedten mitten im
Juedischen Lande.*

Publication
[Lüneburg], Johann[es] et Henric[us] Stern,
[c1630].

Description
Engraved plan.

Dimensions
425 by 515mm (16.75 by 20.25 inches).

References
Cf. Laor, 1137.

The Von Stern'sche Druckerei is the world's oldest printing company to be run continuously by the same family. Founded in 1580 by master bookbinder, Hans Stern, the firm flourished during the latter half of the German Reformation by publishing a Low German edition of the Luther Bible. In 1624, Hans's two sons, Johannes and Heinrich, expanded what had been mainly a bookbinding and selling enterprise, acquiring complete printing facilities which allowed the company to print, as well as publish and sell, their own material. The firm kept its original premises in Lüneburg for over three centuries, and still exists today under the name Lüneburger Landeszeitung, being run by the fourteenth generation of Sterns.

While Johannes and Heinrich published a range of works, from a treatise on cryptography to a history of music, they specialized in theological matter, such as Bibles and hymn books. They became best-known for their ornate Bibles, for which Johannes Stern was eventually raised to the ranks of hereditary nobility by Emperor Ferdinand III. These had been devised by Hans Stern, who first published the Low German Bible in 1614, which was a translation of Luther's High German printed for Stern by Johann Vogt, and from 1621 published a number of High German Bibles, since Low German was going extinct as a written language.

Stern's Bible was distinguished not only by its dialect, but also by the numerous woodcuts with which it was illustrated and which also appeared in his later High German editions. Among them was an imaginary but nonetheless detailed plan of Jerusalem, based on Doetecum's plan of c1595, itself based on that by Adrichom (see item 607), showing the Holy City oriented to the east. Within its walls, a wealth of monuments, buildings, sites, streets, and structures are depicted, many identified by the numerical key and the most important by an alphabetical key, which is expounded upon in explanatory notes along the margins. Outside the city walls a number of significant locations are shown, as well as small illustrated vignettes representing scenes of importance from scripture, such as Solomon's coronation on Mount Gihon (I Kings 1:38-40). Interestingly, however, neither the crucifixion at Calvary nor Judas's suicide, which were frequent features on views of Jerusalem at this time appear.

Stern's plan and the copious notes found in the margins and long title provide a great deal of information about the Holy City, if not an entirely accurate picture of it. The present example of the plan was a later edition printed from copperplates by Johannes and Heinrich Stern.



“modern Jerusalem”

467 [QUARESMIUS, Franciscus]

Novae Ierosolymae et locorum circumiacentium accurata imago.

Publication
[Antwerp, Balthasar Moretus, 1639].

Description
Engraved view.

Dimensions
350 by 420mm (13.75 by 16.5 inches).

References
Laor, 1114.

An urban view showing “modern Jerusalem and the surrounding places” (trans.).

Despite being under Ottoman rule at this time, the view displays very little evidence of the Turkish influence in the city, particularly compared to other contemporary visual material, which presents minarets, crescent moons, and mosques, as well as the stereotypically turbaned Turks. On the contrary, Quaresmius’s view focuses almost exclusively on the Judeo-Christian aspects of the city, with an 115-point Latin index identifying places of religious and historical importance, such as the sites “where the women mourned, Christ fell beneath the cross, and Simon was brought in” (Mark 15:21; Matthew 27:32; Luke 23:26) and “where the mother of God prayed for St Stephen while he was being stoned” (Acts 7:58-60).

Many of the scenes that occurred outside the city walls are represented by small vignettes, such as the capture of Christ at the garden of Gethsemane and the suicide of Judas Iscariot. In fact, the “hospital of the Turks” seems to be the only reference to Ottoman presence in Jerusalem; the Dome of the Rock, for example, is still identified as “the Temple of Solomon”.

Although his captions generally describe historical buildings and events, Quaresmius’s image also offers a detailed snapshot of a living city, densely packed with buildings of all shapes and sizes. As is typical of such views, it is oriented to the west, facing Jerusalem from the slopes of the Mount of Olives, and like so many of its contemporaries, it displays a disproportionately large Kidron Brook running between the western slopes of the hill and the city.



Merian bright

468 [MERIAN, Mattheus]

Ierusalem.

Publication
[Frankfurt, Mattheus Merian, 1647].

Description
Engraved view.

Dimensions
310 by 360mm (12.25 by 14.25 inches).

References
Laor, 1082.

Mattheus Merian the Elder was a Swiss engraver active in Frankfurt during the first half of the seventeenth century. He trained in Zurich and worked in France before moving to Frankfurt, an important centre of publishing, in 1616. There he worked under Johann Theodor de Bry and married his daughter, Maria Magdalena, the following year. After the death of his father-in-law, Merian took over the publishing house and became a citizen of Frankfurt, which allowed him to operate his own independent company.

In this way, Merian continued to produce prints and maps, eventually compiling the ‘Topographia Germaniae’, an immense 31-volume work containing hundreds of urban views and plans, as well as maps of specific countries and one world map. Co-authored by German cartographer, Martin Zeiler, and then by his own sons, Mattheus Merian the Younger and Caspar, the work was published throughout the mid-seventeenth century, with several books appearing posthumously. It was not only the German towns and cities of the ‘Topographia Germaniae’ that featured in Merian’s oeuvre, but also individual prints of locations further afield, including Jerusalem.

It was drawn after the earlier view by Erhard Reuwich, which he had made for Bernhard von Breydenbach’s ‘Peregrinatio in Terram Sanctam’. For a full description of the original cityscape, see item 435. While many of the same buildings are shown, Merian’s engraving style is quite distinct, and his image far more detailed, with a numerical key beneath identifying sites of historical and religious interest. Jerusalem is viewed from the east, from the slopes of the Mount of Olives, and in the foreground, two figures are shown crossing a bridge over the Kidron Brook. Within the city walls too, there are several small figures, and further decorative embellishments have been added in the form of trees and gardens.



Salem’s spot

469 VISSCHER, C[laes] J[anszoon] [after Johannes and Heinrich STERN]

De Heylige En Wytvermaerde Stadt Ierusalem, Eerst Genaemt Salem. Genesis 14 vers 18.

Publication
[Amsterdam], [Claes Janszoon] Visscher, 1643 [but 1650].

Description
Engraved plan, with Dutch text to verso.

Dimensions
345 by 445mm (13.5 by 17.5 inches).

References
Cf. Laor, 1155; Poortman & Augusteijn, 22.4, state two.

470 [DANCKERTS, Cornelis after Claes Janszoon VISSCHER

De Heylige En Wytvermaerde Stadt Ierusalem, Eerst Genaemt Salem. Genesis 14 vers 18.

Publication
[Amsterdam, 1646].

Description
Engraved plan, with some discolouration and loss to margins.

Dimensions
335 by 430mm (13.25 by 17 inches).

471 SAVRY, Jacob [after Claes Janszoon VISSCHER]

De Heylige En Wytvermaerde Stadt Ierusalem, Eerst Genaemt Salem. Genesis 14 vers 18.

Publication
[Amsterdam], Jacob Savry, 1647.

Description
Engraved plan, with Dutch text to verso.

Dimensions
365 by 500mm (14.25 by 19.75 inches).

References
Cf. Laor, 1155; Poortman & Augusteijn, 24.4, state one.

In 1643, Claes Janszoon Visscher produced a plan of Jerusalem, ‘first called Salem’, based on the work of Johannes and Heinrich Stern, which had been published 13 years earlier in Germany. For a full description of the Stern plan, see item 466. Visscher retained all the geographical and topographical information shown on the original plan, but condensed the Sterns’s lengthy explanatory notes into a concise 36-point key housed in a rectangular cartouche in the lower left-hand corner.

A good deal more attention has also been paid to detail, with the doors, windows, and gardens of each building meticulously engraved. Visscher also added some new decorative details in the foreground, showing the Crucifixion atop Mount Calvary, the crowning of Solomon atop Mount Gihon, and a general procession of people heading towards the city through “the old gate” (trans.).

In fact, the peripheral area is in general more detailed, although one may be inclined to suspect that Visscher’s depiction of wooded pastures and rolling fields were inspired more by his own surroundings in the Netherlands than by any ecologically accurate information. The plan of Jerusalem was later included in the 1650 Dutch Bible published by the firm, from which item 35 was taken.

Shortly after the original plan was published, the Danckerts firm produced their own version (item 36) with the key now along the lower edge and the vignette expanded along the lower edge of the map to show additional scenes from Scripture.

Jacob Savry’s 1647 edition of Visscher’s plan (item 37) retains the same depiction of the peripheral land as in the original Stern map. Otherwise, he follows Visscher’s edition entirely, changing only the fisherman of the Visscher firm for a putto beside the title cartouche.



DE HEYLIGE EN WYTVERMAERDE STADT IERUSALEM EERST GENAEMT SALEM



DE HEYLIGE EN WYTVERMAERDE STADT IERUSALEM. EERST GENAEMT SALEM. Gen. xii. 14.
ver. 14.



A German version of Villalpando's plan

472 [after] VILLALPANDO, Juan Bautista

Andere Abriess der Stadt Jerusalem wie dieselbe von Johanne Baptista Villalpando in Grund gelegt worden ist meisten theils auff die Propheceyung Ezechielis gerichtet.

Publication
[Germany, c1650].

Description
Engraved plan.

Dimensions
350 by 410mm (13.75 by 16 inches).

References
Laor, 1149.

Among the numerous works in which Villalpando's influential plan of Jerusalem appeared was a German volume entitled 'Kurtze Beschreibung der Stadt Jerusalem'. Neither the author nor the publisher of this book is known, and the plates do not show the imprint of the engraver.

It is clear, however, that the cartographical depictions of Jerusalem within it were not original but copied, albeit expertly, from earlier maps, views, and plans, including Villalpando's. First published in his 'In Ezechielem Explanationes', Villalpando's plan of the ancient city is oriented to the west and shows the entirety of the city as well as those parts of the surrounding area that contained sites and buildings of religious or historical importance. In fact, the number of sites shown outside the city walls exceeds that within, since only the most important monuments, structures, and places inside Jerusalem are shown, unobscured by the mass of nameless buildings that appeared on many contemporary views.

Among the sites that do appear are the palace of Herod, the Hippodrome and, of course, the Temple of Solomon. The relief and layout of the surrounding area are represented pictorially, as are its important locations, such as the Mount of Olives, the Garden of Gethsemane, and the Camp of Pompey, which was set up during the siege of 63 BC. The Kidron Brook runs north to south along the eastern walls of the city, and further to the east, beyond the Mount of Olives, the neighbouring town of Bethany is represented as a modest collection of buildings.

The example in the 'Kurtze Beschreibung' is perhaps the most precise copy of the plan to appear in later works, with every topographic and stylistic detail retained. The only obvious difference, in fact, is that the captions have been translated from Latin into German.



The talk of the towns

473 [JANSSONIUS, Johannes]

*Iherusalem Turcis Cusembareich
[and] Nazareth [and] Ramma.*

Publication
[Amsterdam, Jan Janssonius, 1657].

Description
Three engraved views on one sheet, with fine
original hand-colour, Latin text to verso.

Dimensions
361 by 476mm (14.25 by 18.75 inches).

References
Laor, 1050; Van der Krogt, Jerusalem, 42.16.

After marrying Henricus Hondius’s sister in 1629, Jan Janssonius partnered with the firm to continue publishing atlases and maps, developing a fierce rivalry with the other major Amsterdam publishing house of Blaeu. The main competition spanned the 1630s, 1640s, and 1650s, when each firm was striving to produce the most outstanding atlas, resulting in Janssonius’s ‘Atlas Novus’ and Blaeu’s famous ‘Atlas Maior’.

In addition to this world atlas, Janssonius also published a monumental town atlas in eight volumes. He had acquired 363 plates from Braun and Hogenberg’s ‘Civitates orbis terrarum’, the first town-book of urban plans and views, which he modified, combined with his own work, and arranged by country to form the ‘Theatrum Orbis Urbium’. The eighth volume was entitled ‘Theatrum In quo visuntur Illustriores Hispaniae Urbes, Aliaeque Ad Orientem & Austrum Civitates celebriores’, and contained 58 double-page plans and views of cities in Spain, North Africa, the Middle East, India, Moluccas, and Mexico.

Among these was a plate showing views of three important cities in the Holy Land: Jerusalem, Ramla (or “Ramma”), and Nazareth. As is characteristic of the views in the ‘Theatrum Orbis Urbium’, the cities are shown in their natural surroundings and enlivened by figures in regional dress, although like much of the geographical and cultural imagery, these betray the European romanticizing of eastern cultures, a tendency that would later come to be known as Orientalism.

Jerusalem is not presented as a collection of ancient relics, but rather as a modern city complete with the surrounding walls constructed under the sixteenth-century Turkish Sultan, Suleiman the Magnificent. In 1541, Suleiman had sealed the great Golden Gate, shown at the forefront of the city, in an effort to prevent the return of a Jewish Messiah to Jerusalem.

The smaller view of Nazareth attests to the city’s religious importance as the childhood home of Jesus Christ. The most notable feature of the city is the open cave in the hillside, which may represent the underground passageways built by Jews and Christians to escape persecution by Roman soldiers. An altar uncovered by later excavations in the tunnels is widely considered to be the earliest known Christian altar.

It is interesting that the city of Ramla, which was founded in the eighth century, is included beside Jerusalem and Nazareth. Due to its strategic location between Damascus and Cairo, and Jaffa and Jerusalem, Ramla was of economic and military importance. During the Crusader Period, it was controlled by the Kingdom of Jerusalem, and served as a significant administrative seat as well as a useful waypoint for pilgrims. Notes on the view identify the route to Jerusalem, the nearby town of Lydda, and the city’s mosque.

The plate is loosely based on the earlier design of Erhard Reuwich, which had been published in Bernhard von Breydenbach’s 1483 ‘Peregrinatio in Terram Sanctam’. For a full description of Reuwich’s work, see item 435.



Hollar’s magnificent view of Jerusalem

474 HOLLAR, Wenceslaus [after Juan Bautista VILLALPANDO]

*Ierusalem Ex variorum
Observationibus accuratissima
precipue Iohannis Baptiste
Villalpandi...In hanc
scenographicam tabulam redacta
per Wenceslaum Hollar Bohemium.*

Publication
Cambridge, John Field, 1660.

Description
Engraved panorama on two joined sheets,
with one inset, ruled in red for presentation.

Dimensions
393 by 1083mm (15.5 by 42.75 inches).

References
Laor, 1043; NHG, 1732.1.

In the late 1650s, the prolific Czech engraver Wenceslaus Hollar prepared plates for a Bible published in Cambridge by John Field. Field was the printer to the University of Cambridge, which had produced its first Bible in 1558 after being granted the privilege in a charter by Henry VIII in 1534. Determined to crack the monopoly on Bibles previously held by London-based publishers, the University Press took several steps to modernize their text, introducing, for example, the use of the letters u, v, and j, as well as occasional apostrophes. So influential did the Cambridge version of the King James Bible become that 447 of the 493 changes it made to the text later became standard.

Field’s folio edition was the first Bible to be published after Charles I ratified Henry VIII’s charter, and was one of his finest works. It included the Old Testament, New Testament, and Apocrypha, and was illustrated with views, scenes, and portraits by a variety of engravers. Hollar was responsible for a number of these, including the ornate frontispiece and a number of double-page plates. Among these was a highly detailed plan of Jerusalem. The magnificent view encompasses the great city walls, the countless small and large buildings within it, and the surrounding hills. The river valley in the foreground is cultivated with trees and fields, while within the walls the city appears to be constructed according to a grid-like system, dominated by the Temple atop Mount Moriah at the centre of the view. Hollar included a numerical key in the upper right-hand corner of his plan to identify Jerusalem’s various structures, spaces, and sites, which are further examined in an aerial inset plan in the opposite corner.

Oriented to the west, the inset plan show the entirety of the city as well as those parts of the surrounding area that contained sites and buildings of religious or historical importance. In fact, the number of sites shown outside the city walls exceeds that within, since only the most important monuments, structures, and places inside Jerusalem are shown, unobscured by the mass of nameless buildings that appeared on many contemporary views. Among the sites that do appear are the palace of Herod, the Hippodrome, and, of course, the Temple of Solomon, which naturally bears a close resemblance to the more detailed illustrations found in Villalpando’s ‘in Ezechielem Explanaciones’, which Hollar also replicated.

The relief and layout of the surrounding area are represented pictorially, as are its important locations, such as the Mount of Olives, the Garden of Gethsemane, and the Camp of Pompey, which was set up during the siege of 63 BC. The Kidron Brook runs north to south along the eastern walls of the city, and further to the east, beyond the Mount of Olives, the neighbouring town of Bethany is represented as a modest collection of buildings. The small inset view is drawn after Juan Bautista Villalpando, whose work on Jerusalem influenced scholars and architects for centuries to come. For a full description of the original view, see item 606.



Early temple

475 HOLLAR, Wenceslaus

Scenographica totius Templi Hierosolymitani omniumque illius porticum a Salomone constructarum delineatio.

Publication
[Cambridge, John Field, 1660].

Description
Engraved view, ruled in red for presentation.

Dimensions
420 by 535mm (16.5 by 21 inches).

References
NHG, 1733.

Another Hollar plate included in John Field’s edition of the Bible shows a highly detailed plan of Solomon’s Temple atop Mount Moriah in Jerusalem. Hollar appears to have been slightly more inspired by the Renaissance palaces of Europe than by historical or archaeological evidence of its actual structure: the huge symmetrical complex is made up of numerous neo-Classical buildings supported by columns, surrounded by colonnades, and connected to the surrounding city by arched bridges.

Tiny figures populate the various courtyards and porticoes. In the periphery, hundreds of smaller buildings make up the rest of Jerusalem, while the mountainous terrain of the west recedes into the background. Across the image, the most important features are labelled with a number, corresponding to a 20-point key in the title cartouche above.



Berchem’s borders

476 [BERCHEM, Nicolaes Pietersze
after Juan Bautista VILLALPANDO]

Ierusalem.

Publication
Amsterdam, Chez Louys & Daniel Elzevier,
1669.

Description
Engraved plan, with 12 vignettes, French
text to verso.

Dimensions
405 by 535mm (16 by 21 inches).

References
Poortman & Augusteijn, 28.4.

The Elzevir family were among the most prominent Dutch publishers of the seventeenth and eighteenth centuries, whose duodecimo volumes became popular collectors’ items. From 1625 to 1649, the house published a series of 35 volumes, focusing on foreign countries. These served as travel guides to the intrepid seventeenth-century gentleman, since their size made them easy to carry around during one’s journeys.

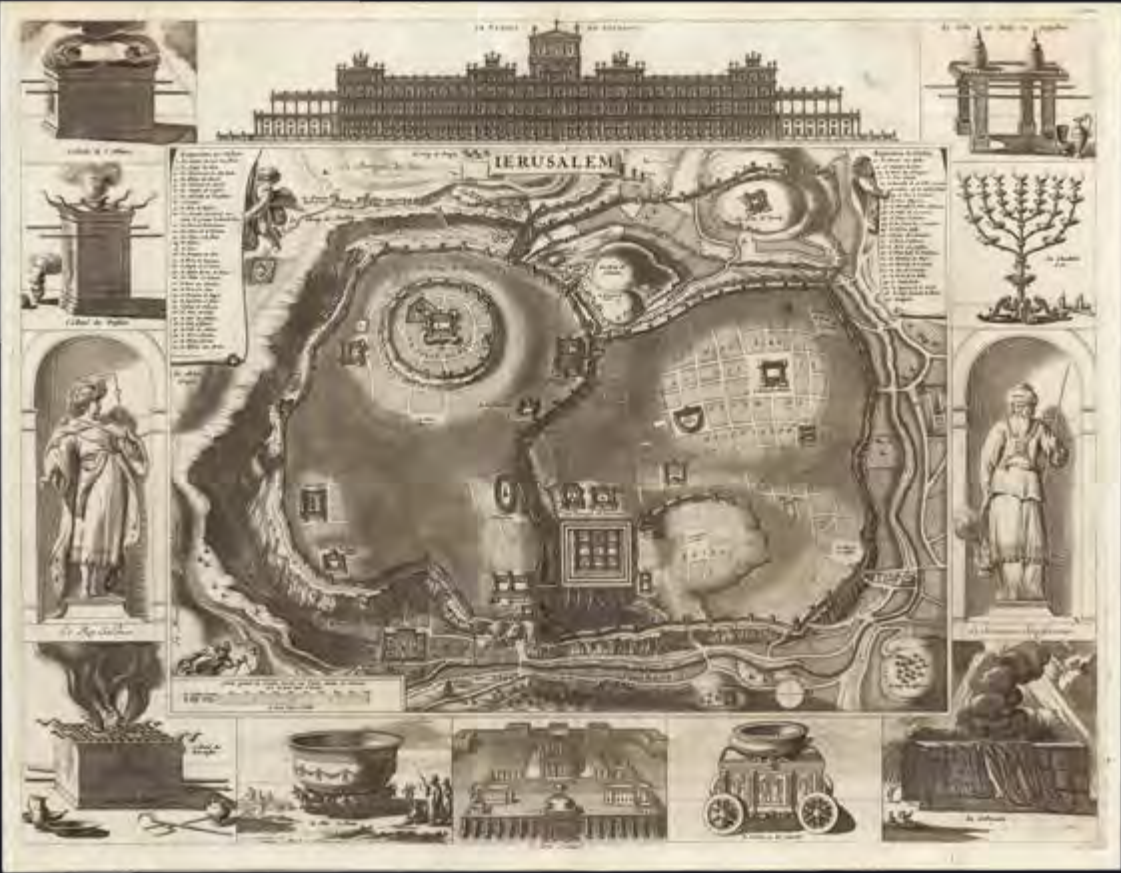
Quite in contrast to these pocket-sized volumes, Louis and Daniel Elzevir produced a monumental French Bible in 1669, published in the correspondingly huge “elephant folio” format. Containing five folding maps and plans, a magnificent frontispiece, and numerous engraved illustrations throughout, it is widely considered one of the most ornate French Bibles ever printed. The maps were designed for the work by Nicolaes Berchem, a landscape painter of the Dutch Golden Age, and the engraving was carried out by Abraham Blooteling and Jan de Visscher, both of whom had studied in the workshop of the latter’s brother, Cornelis Visscher.

The work included a plan of Jerusalem surrounded by 12 vignettes. The plan itself is drawn after Juan Bautista Villalpando, whose earlier work on the cartography of the Holy Land proved highly influential in shaping the European perception of Biblical geography. Surmounting it is a view of the Temple of Solomon, also drawn after Villalpando. For a full description of Villalpando’s plan and view, see item 606. The only differences between these and the images shown here are the translation of the plan and its key into French, and some subtle stylistic distinctions in the engraving of the Temple.

Berchem has also embellished his plate with 11 more vignettes which show the objects of worship housed within the Tabernacle, namely the Ark of the Covenant, the Golden Candelabra, the Brazen Sea, the Table of Showbread, and the Altar of Incense. Two additional vignettes on either side of the plan present the figures of King Solomon and a High Priest, and the remaining four show stages in the sacrifice, from the preparation of the beasts to the filling of the sacred vessels.

Such offerings were practised in the Tabernacle, and then in Jerusalem during the First and Second Temple periods, ending only with the destruction of the Temple by the Romans in AD 70, which forced Rabbinic Judaism to turn towards scholarship, prayer, and personal observance in the place of larger services and public practice.

Berchem’s additions to Villalpando’s plan would prove popular, being reproduced by Daniel Stoopendaal for the Keur Bible of 1714 (item 631) and by John Senex for his ‘Sacred Geography’ series of 1716 (item 633).



Jollain, Jollain, Jollain, Jollain,
I'm begging of you please don't take my map

477 JOLLAIN, Gerard

*Ierusalem comme elle estoit du
Temps que Nostre Sauveur Iesus
Christ souffrit mort et passion pour
nous.*

Publication
Paris, Gerard Jollain, [c1670].

Description
Engraved view.

Dimensions
360 by 500mm (14.25 by 19.5 inches).

In 1670, the Jollain firm provided 248 engraved plates for ‘La Sainte Bible contenant le Vieil et le Nouveau Testament enrichie de plusieurs belles figures’, a French edition of the Bible. Although the Jollains did produce some original designs, their maps were largely drawn after ealier or contemporary cartographers. Among these was Christian van Adrichom, whose seminal view of Jerusalem was re-engraved by Gerard for the Bible. For a full description of the original plate, see item 607.

Jollain’s engraving style is less uniform than Adrichom’s, and he has translated the information from Latin into French, but the cartography is otherwise identical, with all the geographical and topographical information retained, as well as the miniature vignettes that characterize Adrichom’s comprehensive description of the city. Jollain has even kept some of the decorative features, such as the Jerusalem cross in the centre of the title banner, although he has omitted the two dedicatory crests that originally appeared on either side.



478 BÖCKLER, [Georg] A[ndreas]
[after Juan Bautista
VILLALPANDO]

*Eygentlicher Situs undt Grundt
Rissz der hochberiihmden Statt
Jerusalem.*

Publication
[Wittenberg, Balthasar Christoph Wust,
1670].

Description
Engraved plan, trimmed to image and
age-toned.

Dimensions
274 by 405mm (10.75 by 16 inches).

References
Laor, 960.

Bordering on plagiarism

The plan of Jerusalem was, like so many other views of the Holy City, based on Juan Bautista Villalpando’s work of 1596. For a full description of the original plan, see item 606.

Böckler’s version, on which the text appears in German, is framed by highly detailed and decorative borders. Along the lower border is a key corresponding to important points of interest on the image above, including the Palace of Solomon, the Tomb of David, and the Temple, flanked by two architectural views of the fortifications.

In the upper corners of the view are the portraits of King David and King Solomon, supported by pillars bearing the symbols of Aaron’s chalice and staff.



Builder’s view

479 MOXON, Joseph [after Nicolaes VISSCHER]

Jerusalem.

Publication
London and Amsterdam, [1671].

Description
Engraved plan, with hand-colour.

Dimensions
313 by 467mm (12.25 by 18.5 inches).

References
Cf. Laor, 1084A.

Chapter Three in the Book of Nehemiah describes how the Israelites repaired the walls of Jerusalem on the orders of Nehemiah, a passage accompanied in several later-seventeenth century Bibles by Joseph Moxon’s plan of the Holy City. It was drawn after Nicolaes Visscher, whose ‘De Heylige et Wytvermaerde stadt Ierusalem eerst genaemt Salem’ had first appeared in 1643, and was itself based on a view published in 1630 by Heinrich Stern, who in turn had based it on Doetecum’s plan of c1595. For a full description of the original plan, please see item 469.

Apart from translating the toponyms, captions, and title, Moxon has made surprisingly few changes to Visscher’s plan, compared to his usual embellishments. One significant difference seems to be that the index, which identifies 36 sites of religious and historical interest, many of which were constructed or repaired by Nehemiah, here appears on the right rather than the left. Moxon has also added a dedication “To the Right Reverend Father in God John Lord Bishop of Chester” on the left.

With these exceptions, everything from the layout of the city to the crowds amassed in the foreground on the Mount of Olives is identical to the original.



480 [KUSEL, Melchior after Wenceslaus HOLLAR]

Templi Salomonis Facies Exterior.

Publication
[Augsburg, Melchior Kusel, 1679].

Description
Engraved view.

Dimensions
270 by 220mm (10.75 by 8.75 inches).

“here it pleases God to take his seat”

The pupil of Mattheus Merian (see item 468), Melchior Kusel worked throughout the seventeenth century in Augsburg, Vienna, and Munich, drawing and engraving numerous plates. Kusel made notable contributions to some of the most prominent publications of the day, including a series of 146 etchings for Johann Wilhelm Baur’s ‘Ichonographia’ in 1670.

In 1679, he published his own work, entitled ‘Icones Biblicae Veteris et Novi Testamenti’. This consisted of 249 engraved plates showing Biblical sites and scenes from the Old and New Testaments, each of which was accompanied by a short verse in Latin and German composed by Johann Baptista Croph.

One such plate shows a view of the Temple of Solomon drawn after Wenceslaus Hollar, whose engraving had been included in a Bible published almost 20 years earlier. For a full description, see item 475. The Latin verse beneath the image informs the viewer that “you see the Temple consecrated to God on Mount Moriah, with a lofty view of the whole side of its base. Soaring with its gates, collonades, and shining pillars, firm with its noble rocks, and fragrant with cedar. Let the seven wonders of the world yield to this house; for here it pleases God to take his seat” (trans.).



“the four-sided city lies glittering with jewels
and gold”

481 [KUSEL, Melchior]

Nova Ierusalem.

Publication
[Augsburg, Melchior Kusel, 1679].

Description
Engraved view.

Dimensions
270 by 220mm (10.75 by 8.75 inches).

A view of “new Jerusalem”, that is, the city in the time of Christ as recorded in the New Testament.

Viewed from the east, the city is presented as perfectly rectangular, surrounded by a high wall with numerous turrets. A small hill in the centre is presumably meant to represent the site of the Temple atop Mount Moriah. In the surrounding area, mountainous terrain recedes into the background. In the foreground, Christ is shown kneeling at the feet of an angel, showing that the prospect is drawn from the perspective of the Mount of Olives (Luke 22:41-44).

The Latin verse beneath the image describes how “the four-sided city lies glittering with jewels and gold, its endless days are without fearful night. A salt stream flows forth with untiring waves, and its trees flourish, enriched by continuous fruits. Oh so blessed are those by whom this city has been entered! May Christ grant that we enter, pious reader. Amen” (trans.).



482 [KUSEL, Melchior]

Atrium Sacerdotum in Templo Salomonis.

Publication
[Augsburg, Melchior Kusel, 1679].

Description
Engraved view.

Dimensions
270 by 220mm (10.75 by 8.75 inches).

“this is the hearth, and fire, and revered shrine
of Jehovah”

A view of ‘the priest’s courtyard in the Temple of Solomon’ (trans.), the central focus of which is the sacrificial altar, from which smoke billows and which is surrounded by priests preparing animals for sacrifice.

The Latin verse beneath explains that “this [is] the hearth, and fire, and revered shrine of Jehovah, than which nothing in the whole world is finer. The long courtyard lies brilliant with its cedar and gold, and the altar of burnt offerings aflame. This [is] the sanctum: only the purified priests are duly able to able to cross these sacred steps by foot” (trans.).



A mystery river

483 [MANESSON-MALLET, Allain]

Ancienne Jerusalem.

Publication
[Paris, Denis Thierry, 1683].

Description
One engraved plan and one engraved view, French text to verso.

Dimensions
205 by 135mm (8 by 5.25 inches).

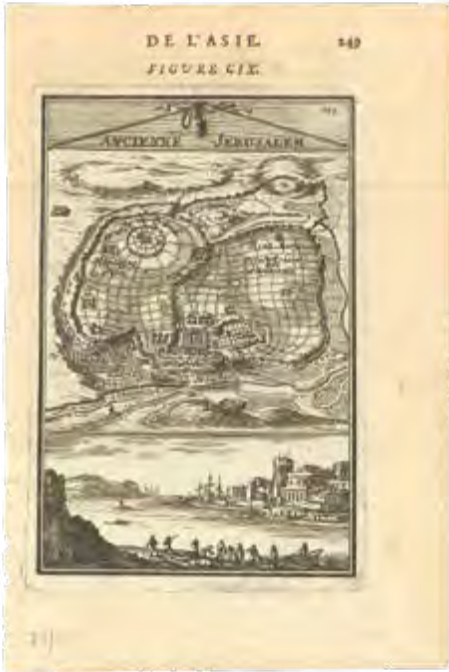
References
Cf. Laor, 1076.

French cartographer and engineer Allain Manesson-Mallet started his career as a soldier in the army of King Louis XIV, becoming a Sergeant-Major in the artillery and Inspector of Fortifications. He also served in a military role under the King of Portugal, before returning to France and his appointment at the court of Louis XIV, where his engineering background led to his position as teacher of mathematics.

Manesson-Mallet’s major publications were ‘Description de L’Univers’, a five-volume work first published in 1683, and ‘Les Travaux de Mars ou l’Art de la Guerre’, in three volumes, which appeared the following year. While the latter was dedicated to military exploits, the former contained a wide variety of information, including star charts, maps of the ancient and modern world, and a synopsis of the customs, religion, and government of the many nations shown.

The aerial plan of the ancient city of Jerusalem is drawn after that of Juan Bautista Villalpando. For a full description of Villalpando’s plan, see item 606. Due to its size Manesson-Mallet has notably simplified the map.

Below the plan, there is a vignette showing what is presumably the Holy City, although running adjacent to it is a broad stretch of water with no obvious historical counterpart. Despite its exaggerated size, it may be intended to represent the Gihon Spring, which bubbles up out of a cave near the city between one and five times a day depending on the season.



1684, Frankfurt

484 [MANESSON-MALLET, Allain]

Das alte Jerusalem: Ancienne Jerusalem.

Publication
[Frankfurt, Johann David Zunner, 1684].

Description
One engraved plan and one engraved view, German text to verso.

Dimensions
215 by 145mm (8.5 by 5.75 inches).

References
Laor, 1076.

Another example of Allain Manesson-Mallet’s views of ancient Jerusalem from the ‘Description de l’Univers’. So great was the success of this work that it was reprinted with German text only a year after its initial publication. Manesson-Mallet’s text was translated in its entirety, and the new edition also included its many engravings and illustrations. While these images were made from re-engraved plates, they still had the original French captions and titles, with additions made in the form of German annotations.

The views of ancient Jerusalem in the German edition are a mirror-image of those in the French first edition, with the wording naturally changed to accomodate this reversal; above the image, it has been clarified that it shows “Das alte Jerusalem”, and along the upper border of the view, an eight-point German key identifies sites and buildings of historical and religious interest on the plan.



Water under the bridge

485 [MANESSON-MALLET, Allain]

Ierusalem Moderne.

Publication
[Paris, Denis Thierry, 1683].

Description
One engraved plan and one engraved view, French text to verso.

Dimensions
200 by 130mm (7.75 by 5 inches).

References
Cf. Laor, 1077.

An engraved plate showing the same city in the present day. It is drawn after Braun and Hogenberg’s view of Jerusalem, which was published over 100 years ealier; for a full description of their work, see item 451.

Manesson-Mallet’s interpretation of the original prospect is scaled-down somewhat to suit the format of his book, but the majority of the main features are retained. Jerusalem is viewed from the east, and in the foreground a number of turbanned men stand on the slopes of the Mount of Olives, representing Ottoman control over the city. Manesson-Mallet has added a small parade of people travelling to the city by means of a bridge crossing the Kidron Brook. Within the city walls, the Dome of the Rock and the Holy Sepulchre are clearly visible, although the fortifications themselves, along with many of the buildings within, are depicted in less detail.



1684, Frankfurt

486 [MANESSON-MALLET, Allain]

Das jetzige Jerusalem: Ierusalem moderne.

Publication
[Frankfurt, Johann David Zunner, 1684].

Description
One engraved view, German text to verso.

Dimensions
215 by 150mm (8.5 by 6 inches).

References
Laor, 1077.

Another example of Allain Manesson-Mallet’s views of modern Jerusalem from the first German edition of his ‘Description de l’Univers’, published in 1684. As is the case with almost all of the figures in the German version, it is the mirror-image of the plate that appeared in the first French edition, with the exception that the title has now been translated.



Juan more look at Jerusalem

487 [CALAHORRA, Juan de, after Christian van ADRICHOM]

Ierusalem como estava quando Christo N.S. murio en ella con todos los santuarios que se contienen y visitan.

Publication
Madrid, Juan Garcia Infançon, 1684.

Description
Engraved view, trimmed to neatline and remargined.

Dimensions
365 by 475 mm (14.25 by 18.75 inches).

In 1684, a Spanish friar known only as Juan de Calahorra published an extensive history of the Holy Land entitled ‘Chronica de la provincia de Syria y Tierra santa de Gerusalem’. In the preface to the book, which is the only surviving work attributed to the author, de Calahorra describes himself as a “preacher, general scholar, unobtrusive visitor to the Holy Land and son of the Holy Provinces of Burgos”; he also pre-emptively defends his publication with a lengthy explanation assuring the reader that the ‘Chronica’ does not transgress any of the prohibitions issued by the Spanish Inquisition.

The work, which is divided into eight books, provides a thorough history of the Near East, with a particular emphasis on the Holy Land and Jerusalem. The story is told through accounts of the wars that occurred there, the lives of prominent men who lived and worked there, and the important historical and religious structures built there. This extensive work is accompanied by a single engraved plate, which displays a view of Jerusalem in the time of Christ, bound between the preliminary material and the start of Book One.

The aerial view is drawn after Christian van Adrichom; for a full description of the original view, see item 607. Aside from the different engraving style, Calahorra’s plate is practically identical to Adrichom’s, retaining all the details of the city’s buildings, structures, and monuments, and also the small vignettes which illustrate many of the events that occurred there, such as the Stations of the Cross.

Calahorra even keeps the numbers that accompany site and scene alike, even though he does not include the corresponding key. The title banner and the crests that flank it are also similar, although in the lower right-hand corner of the image Calahorra has added a new dedication to Joseph Ximinez Samaniego, another Spanish Fransiscan who had written a biography of the thirteenth-century Scottish priest, Duns Scotus. Interestingly, the plate did not appear in the Italian translation of the ‘Chronica’ written by Father Angelico of Milan and published in 1694.



Ottoman Jerusalem

488 KOP[PMAYR], Jacob

Jerusalem hentiges tags.

Publication
[Augsburg, Jacob Koppmayr, 1684].

Description
Engraved plan.

Dimensions
304 by 350mm (12 by 13.75 inches).

References
Laor, 1058.

The relatively obscure German printmaker and publisher, Jacob Koppmayr, was active in Augsburg between 1686 and 1710, during which time he produced a number of maps and urban views. His best known work is a view of Istanbul, or Constantinople as it was then called, with its key structures and sites identified in a 29-point index below the image.

This seems to have been Koppmayr’s characteristic style, as his plan of Jerusalem similarly shows an isometric view of the city, with its points of interest identified in a 52-point key along the left margin. It is drawn after Bernardino Amico, whose influential plan of Jerusalem was published in 1620. For a full description of the original, see item 463.

While he does identify historical and religious structures, such as the Temple of Solomon and the Palace of Herod, Koppmayr has not attempted to reconstruct the Holy City at the time of Christ or any other scriptural period, but instead shows Jerusalem as it stood in the seventeenth century.

At this time, the city was under control of the Ottoman empire, which brought many advances in the form of a structured trading and market system, a modern postal service, improved transportation, and repair to many of its ancient buildings, including the city walls. Some of these are acknowledged on Koppmayr’s map, including the marketplace and the Golden Gate permanently sealed by Suleiman the Magnificent in 1541.



Dome Sweet Dome

489 PEETERS, J[acques]

Gesicht in Jerusalem.

Publication
[Antwerp, Jacques Peeters, c1685].

Description
Engraved view.

Dimensions
162 by 283mm (6.5 by 11.25 inches).

Jacques Peeters was a Flemish artist who was, on the whole, better known for his painting than his engraving. The former often presents landscapes or architecture, whereas his engravings generally depict aerial views of cities or islands. In 1686, he published the ‘Description des principales villes, havres et isles’, a collection of views by a variety of engravers, largely focusing on those cities that had been affected by or involved in the Habsburg-Ottoman war (1683-1699) thus far.

Being at this time under Ottoman control, parts of the Holy Land are featured within the work, including numerous plates of Jerusalem. The city’s inner streets and buildings are shown here, with a group of men, dressed in the robes and turbans that characterized Ottoman Turks in the European imagination, wandering among the ruins of Jerusalem. Three of the structures are identified in the index below the image as the Palace of Pontius Pilate, the “Turkish Mosque on the site of the Temple of Solomon” (trans.), that is the Dome of the Rock, and finally the location of the “Ecce Homo”.

Having flogged, bound, and crowned him with thorns, Pilate presented Jesus to a hostile crowd in Jerusalem, bidding them to “behold the man”, the Greek word ‘ἄνθρωπος’ and its Vulgate translation ‘homo’ both emphasizing Christ’s human mortality (John 19:5). Of these sites, only the Dome of the Rock is shown to be in good condition, while the rest of the buildings have fallen into disrepair and become overgrown with plants.



Ancient as the hills

490 PEETERS, J[acques]

Jerusalem.

Publication
[Antwerp, Jacques Peeters, c1685].

Description
Engraved view.

Dimensions
162 by 283mm (6.5 by 11.25 inches).

References
Laor, 1091.

Peeters’s most comprehensive depiction of Jerusalem is also largely inaccurate, its many improvisations betraying the fact that the author had not actually travelled to the Holy Land himself.

Unlike the typical view of Jerusalem, there is no sight of the great walls and fortifications that enclosed the city, perhaps with the exception of the brick structure in the foreground, atop which stand several Ottoman Turks, readily identifiable by their characteristic turbans. Instead, the city is shown unfolding across a series of hills and mountains, with relatively few buildings and even fewer roads or streets connecting them.

Rather than a realistic portrayal of the contemporary city, the main purpose of the view appears to be to identify Jerusalem’s most culturally, historically, and religiously significant sites, many of which are listed below the image in an alphabetical key corresponding to the buildings, places, and structures shown. These largely refer to the ruins of ancient buildings, including the Temple of Solomon (ignoring the Dome of the Rock shown in its place) and the house of Caiaphas, but also describe geographical features important in the Biblical narratives, such as the Mount of Olives and the Valley of Josaphat. Interestingly, although the scenes and sites of other stories from the Gospels are shown, the Crucifixion atop Mount Calvary does not appear.



491 PEETERS, J[acques] [after Olfert DAPPER]

De Stadt Jerusalem Zoot Hedendaeghs Bevonden Wordt.

Publication
[Antwerp, Jacques Peeters, c1685].

Description
Engraved plan, trimmed to neatline.

Dimensions
285 by 325mm (11.25 by 12.75 inches).

References
Laor, 1091.

Peeters after Dapper after Amico after Angelis

In 1677, Dutch writer Olfert Dapper published a plan of Jerusalem based on a map made by Bernardino Amico of the previous century, which was itself drawn after an even earlier mapmaker, Antonio d’Angelis. For a full description of Amico plan, see item 463.

Less than a decade later, Jacques Peeters extended the complex legacy of the plan by publishing his own version in his ‘Description des principales villes, havres et isles’. The only difference in the two plates is that here the key extends along the upper- and lower-borders, not only the lower.



Urbs Hierosolyma

492 LIGHTFOOT, Jo[h]n

Urbs Hierosolyma.

Publication
[Rotterdam, Regner Leers, 1686].

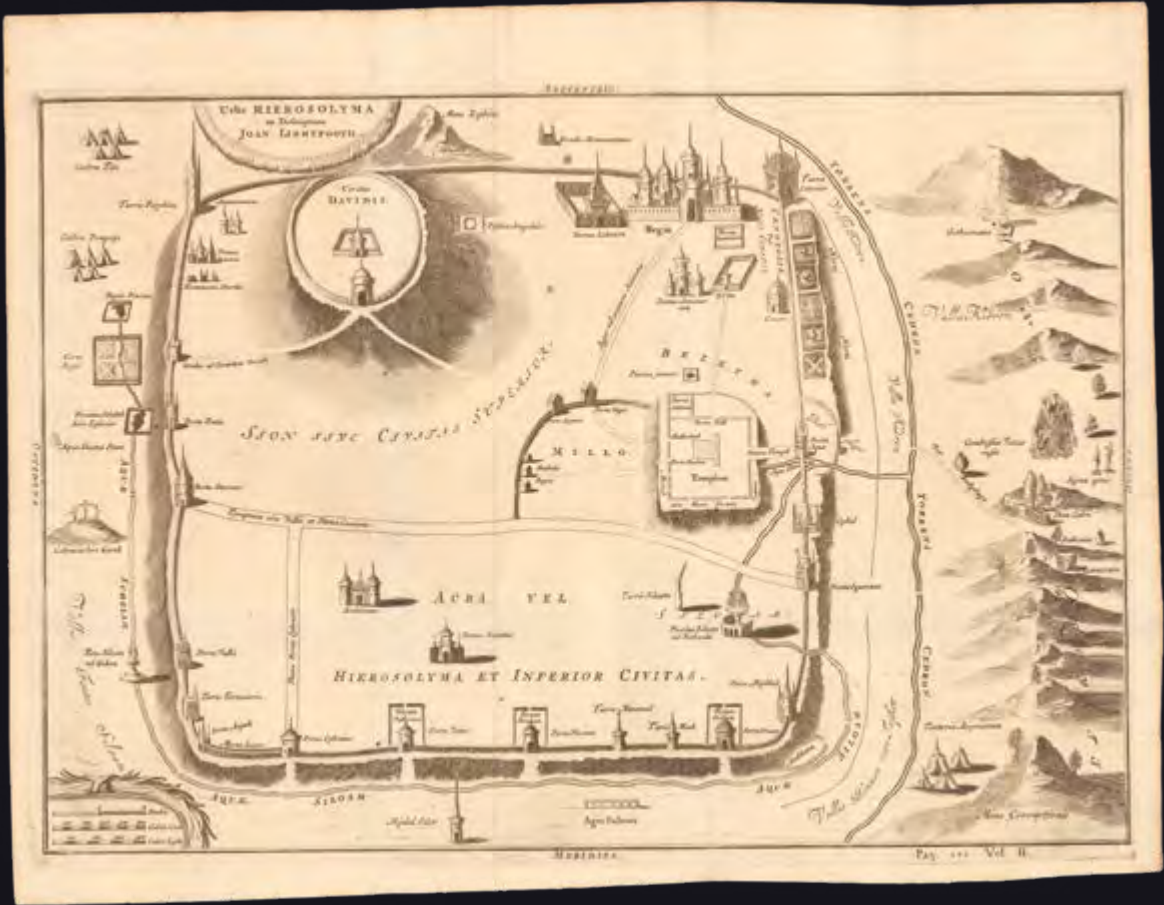
Description
Engraved plan.

Dimensions
410 by 540mm (16.25 by 21.25 inches).

English churchman, rabbinical scholar, and Vice Chancellor of the University of Cambridge, John Lightfoot, published a number of books and tracts while undertaking his ecclesiastical and academic responsibilities. His various religious writings were posthumously published in a compilation entitled ‘Opera Omnia’, which first appeared in 1686, with a second edition published in 1699. The ‘Opera Omnia’ contained all of the plates and illustrations that had been included in Lightfoot’s original volumes, namely maps, plans, and views of the Holy Land and its monuments.

Among these was a plan of Jerusalem, with the major features of the city pictorially represented. Lightfoot forgoes the majority of buildings in favour of only the most historically and religiously significant structures, including the Palace of the King, David’s citadel, and the Temple of Solomon, the latter presented as a plan rather than as a miniature illustration. Sites such as the Pool of Siloam and the main thoroughfares through Jerusalem are also represented, all enclosed within the city walls, which are rather inaccurately square in shape.

Outside the city too, numerous illustrations identify locations of importance, from Roman military camps to the Crucifixion atop Mount Calvary, Rachel’s tomb called “Migdal Eder” (Genesis 35:21) to the Garden of Gethsemane. Thus although not a particularly thorough or accurate depiction of the ancient city, Lightfoot’s plan nonetheless highlights the religious and historical significance of Jerusalem.



Berey well

493 BEREY, [Nicolas]

*Descriptio urbis Jerusalem
& suburbanorum ejus ad
illustrationem commentariorum in
harmonian evangelicam.*

Publication
[Paris, André Pralard, 1689].

Description
Engraved plan.

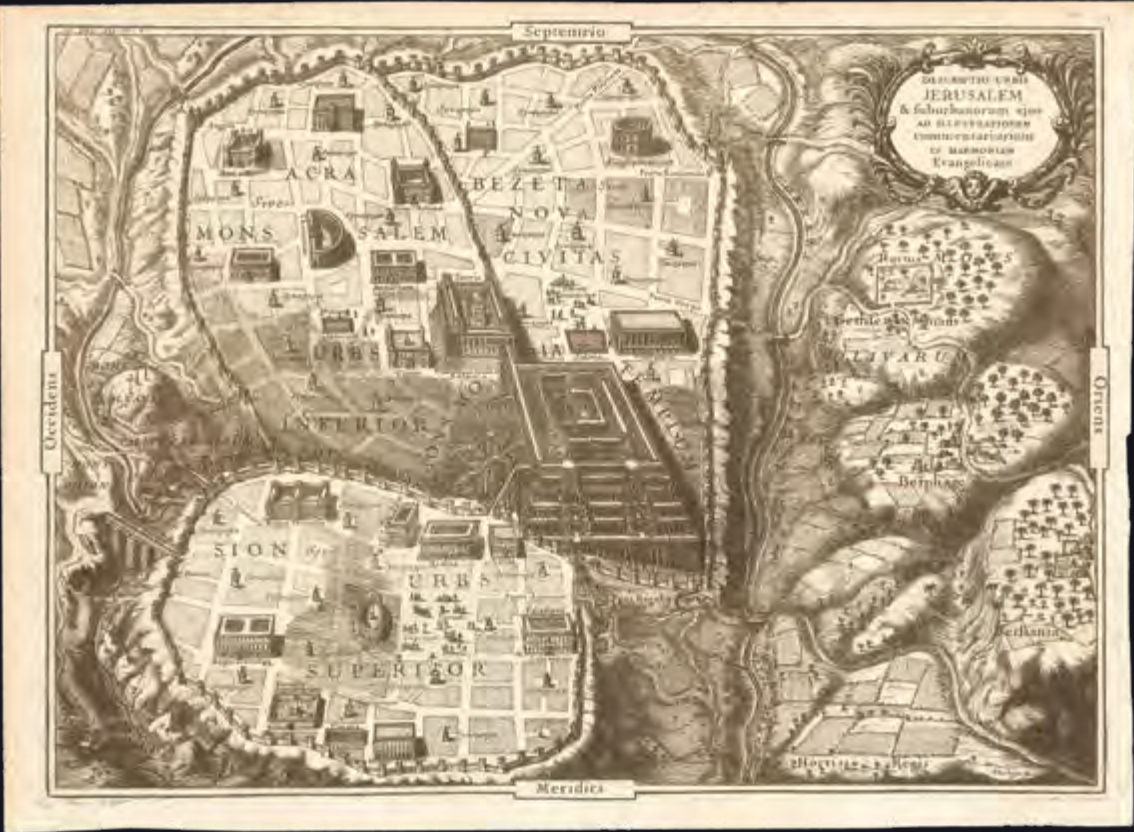
Dimensions
300 by 405mm (11.75 by 16 inches).

Bernard Lamy’s controversial ‘Harmonia sive concordia’ contained a number of plates drawn by French publisher and map-seller Nicolas Berey, who was also the father-in-law of Alexis-Hubert Jaillot (see item 177), and engraved by Franz Ertinger, a German engraver, designer, and miniaturist.

Bound in the second volume of the work were three plans, one showing ancient Jerusalem, another the contemporary city, and the third depicting the footprint of Solomon’s Temple. The first of these shows Jerusalem divided into three districts: the new civic area of Bezeta; the sacred mount, or the lower city; and Mount Sion, or the upper city.

Atop Mount Moriah at the heart of the city, the Temple of Solomon is depicted isometrically, with ascending staircases, porticoes, walkways, courtyards, and chambers captured in detail. Other important sites, buildings, and monuments across the city are similarly represented, such as the amphitheatre, the Palace of Herod, and the numerous synagogues.

Outside the city walls, significant religious locations, including Mount Calvary, the Mount of Olives, and the Garden of Gethsemane are identified. Although first published in the ‘Harmonia sive concordia’, the ‘Descriptio urbis Jerusalem’ would reappear in later publications by Bernard Lamy, such as his ‘Introduction a L’Ecriture Sainte’.



Open borders

494 BLOME, Richard [after Nicolaes BERCHEM]

Ierusalem.

Publication
London, [Samuel Roycroft], 1689 [but 1690].

Description
Engraved plan, hand-coloured, surrounded by 12 insets.

Dimensions
401 by 521mm (15.75 by 20.5 inches).

References
Laor, 958.

This aerial view of Jerusalem, based on Juan Bautista Villalpando’s seminal plan of the Holy City, serves as an effective illustration for Blome’s translation of Fontaine’s ‘History of the Old and New Testament’. For a full description of the original plan, see item 606. Although the central image of the city itself is drawn after Villalpando, the border decorations are predominantly taken from Nicolaes Berchem’s plan, included in the great Elzevir French Bible of 1669. Blome has, however, removed the plan of Ezekiel’s Temple, replaced by a dedication, and has replaced the Bronze Laver, where the priests would ritually wash their hands, with a view of Solomon’s Temple.

Flanking the view are two statuesque figures of King Solomon and The High Priest, above which are a series of vignettes depicting the various holy objects found within the Temple at Jerusalem, namely the Altar of Perfumes, the Ark of Alliance, the Table of Showbread, and the Golden Candelabra. In the centre a broad view of the Temple itself appears, again drawn after Villalpando.

Along the lower border are four more vignettes showing the Altar of Burnt Offerings and the Brazen Sea, as well as an isometric view of Solomon’s Temple and an image of the Tabernacle in the wilderness. Blome has also made the addition of a numerical key in the upper corners of the view; corresponding numbers across the image identify particular points of interest, such as the Tomb of David, the Inner Hall of the Temple, and the city’s great gates. Outside the walls of Jerusalem, Mount Calvary is labelled, but is shown without the three crucifixes that feature on so many other maps and views.

The plate would go on to appear, perhaps via Blome, in future publications such as the Keur Bible of 1714 (item 631) and Senex’s ‘Sacred Geography’ of 1716 (item 633).



Pierre’s plan

495 AVELINE, C. P[ierre] R. [after
Mattheus MERIAN]

*Plan de la Ville de Ierusalem
moderne.*

Publication
[Paris, Pierre Aveline, 1692].

Description
Engraved view, margins age-toned.

Dimensions
240 by 350mm (9.5 by 13.75 inches).

References
Cf. Laor, 947.

The head of a family of artists, Parisian engraver, publisher, and printseller, Pierre Aveline, was best known for his topographical views. In 1686, Aveline obtained a ten-year privilege allowing him to print and sell the 115 views of the Royal Houses he had completed the year before. His work, although skillfully executed, was very rarely original; instead, almost all of his plates were copied from the work of other artists.

Among the victims of Aveline’s plagiarism was Mattheus Merian, who had died six years before the other’s birth, but whose work continued to be popular. In 1692, Aveline produced a copy of Merian’s view of Jerusalem, for a full description of which. The contents of the image are almost exactly the same as those found on the original, although Aveline’s style is somewhat superior to Merian’s, with crisper lines and a more convincing sense of depth. He has also altered the decorative features a little, with more figures appearing in the foreground, and has expanded the numerical key beneath the image with some additional toponyms.



Views from the Grand Tour

496 [BRUYN, Cornelis de]

Kerk van Het.

Publication
Delft, Henrik van Krooneveld, 1698.

Description
Engraved view.

Dimensions
305 by 407mm (12 by 16 inches).

The travels of Dutch artist, Cornelis de Bruyn, epitomize the seventeenth- and eighteenth-century tradition of the Grand Tour. De Bruyn’s first trip saw him travel from his home in The Hague to the cultural capital of Rome, where he acquired the nickname Adonis, on to Egypt, where he is said to have left his name on the peak of one of the pyramids, through Jerusalem and the Levant to Cyprus, then on to Venice via Constantinople, and finally back to his native city. Upon his return, de Bruyn capitalized on his experiences by selling paintings and drawings of the sights he had seen across the Mediterranean.

The most famous of these were his picture of the inside of the Great Pyramid at Giza and his vista of Jerusalem, both of which circulated widely throughout Europe. These were available to buy individually, but towards the turn of the century, the enterprising artist also released his ‘Reizen van Cornelis de Bruyn door de vermaardste Deelen van Klein Asia’, in which were collected the various views, plans, and illustrations he had made over the previous years.

These include a view within Jerusalem encompassing several important buildings identified by a five-point alphabetical key beneath. Among these is the dome of the Holy Sepulchre, the Dome of the Rock, and a “large square tower” (trans.). The flat and domed roofs of smaller buildings surround these, and in the background the hills of the surrounding country extend towards the horizon.



“plan of a house of the person of quality”

497 [BEREY, Nicolas]

L'ancienne ville de Jerusalem & ses environs.

Publication
[Lyon, Jean Certe, 1699].

Description
Engraved plan, with one inset.

Dimensions
300 by 400mm (11.75 by 15.75 inches).

References
Laor, 1060.

A late-seventeenth century edition of Lamy’s ‘Apparatus biblicus’ contains another example of Nicolas Berey’s plan of Jerusalem that had formerly appeared in his ‘Harmonia sive concordia’. It here has the addition of an inset in the lower right-hand corner depicting a “plan of a house of the person of quality”, with an “uncovered place, or courtyard” (trans.) at its centre. It is not clear whether Lamy is assessing the real-estate of his contemporary Jerusalem or estimating the size of the average house in ancient times, but the detail seems rather out-of-place in any case. It is likely to correspond to a discussion contained within the surrounding text.



498 [HOOGHE, Romeyn de]

Hierusalem.

Publication
[Amsterdam, Jacob Lindenberg, 1702].

Description
Engraved plan, with Dutch text to verso.

Dimensions
372 by 480mm (14.75 by 19 inches).

References
Laor, 1044; Poortman & Augusteijn, 31.4.

Hooghe if true

Born in Amsterdam in 1645, Romeyn de Hooghe was responsible for a number of artistic and technical works that circulated across Europe. First working on interior architectural paintings and designs throughout the Dutch provinces, he was then invited to Paris, where he etched the baptism of the Dauphin in 1668 and was introduced to King Jan III Sobieski of Poland, who knighted him in 1675. His contributions included not only paintings and engravings, but also sculpture, caricatures, medals, teaching, writing, and selling art. While some of his designs were drawn after other artists, the majority of the 3500 images he produced across his prolific career were original.

Throughout the 1670s, while de Hooghe was still working in his hometown of Amsterdam, he produced a number of landscapes and urban views, including an imaginary depiction of Jerusalem. Oriented to the east, the plan encompasses the entire city, in the centre of which stands the great Temple on Mount Moriah. About it are numerous sites and structures of historical and religious importance, many labelled with a number that corresponds to text on the verso. Outside the city walls, significant places and scenes are depicted, including the crucifixion on Mount Calvary. The present plan appeared in a Dutch Bible published by Jacob Lindenberg in 1702.



Romeyn calm

499 [DE HOOGHE, Romeyn]

La Situation de la Ville de Jerusalem.

Publication
[Amsterdam, Jaques Lindenberg, 1704].

Description
Engraved plan, French text to verso.

Dimensions
365 by 505mm (14.25 by 20 inches).

References
Not in Poortman and Augusteijn.

In 1704, a selection of de Hooghe’s engravings were published alongside commentaries by celebrated French protestant writer, Jacques Basnage de Beauval. With a rigorous education in the classics and theology, Basnage de Beauval took refuge in Rotterdam, after the revocation of the edict of Nantes in 1685 led to the widespread persecution of French Protestants.

His compilation of de Hooghe’s plates, ‘Histoires du Vieux et du Nouveau Testament’, was among his most popular works. First published in French in 1704, it was translated the following year into Dutch. Both versions were published in Amsterdam by Jaques Lindenberg, who also appears to have funded the project.

Included in the collection was a view of Jerusalem and the immediate surroundings. The city’s many buildings, from large and important structures such as the Temple of Solomon, to houses and courtyards, are shown from an isometric angle. Small figures are dotted about the roads and thoroughfares, gathering around public areas such as fountains, squares, and gates. Some of these places are labelled on the view, while others, both within and outside the city walls, are named on a 40-point key to the left-hand side of the image, which also identifies Jerusalem’s main districts. In each corner of the plate is a magnified illustration of a sacred object or place, namely the Altar of Burnt Offerings, the Tabernacle, the Altar of Incense, and the Brazen Sea. Running along the upper edge is a view of the Temple of Solomon, drawn after Juan Bautista Villalpando. For a full description, see item 606.



It’s gonna be Hooghe

500 DE HOOGHE, R[omeyn]

Temple de Jerusalem.

Publication
[Amsterdam, Jaques Lindenberg, 1704].

Description
Engraved view, with fine original hand-colour.

Dimensions
355 by 415mm (14 by 16.25 inches).

References
Cf. Laor, 1045.

Another engraved view shows the ‘Temple of Jerusalem’ (trans.).

De Hooghe actually created many images of this monumental place of worship, with the present example depicting the First Temple, or Temple of Solomon. It is presented as a huge complex consisting of numerous stairways, porticoes, chambers, courtyards, shrines, and turrets. The design appears to be taken from the highly influential work of Juan Bautista Villalpando, whose extensive plans actually depicted the imaginary temple prophesied by Ezekiel, rather than the actual structure erected under Solomon. For a full description of Villalpando’s seminal plan, please see item 606.

In de Hooghe’s view, the Temple stands atop Mount Moriah, high above Jerusalem’s other structures, nine of which are identified in a numerical key beneath the image. The view is filled with illustrated figures travelling through the city, and going about their daily lives and tasks outside its walls in the foreground. The image demonstrates de Hooghe’s capacity to transform an architectural blueprint into an atmospheric and expressive image.



Travellers check

501 SCHENK, [Pieter]

Jerusalem midden in het Joodsche lant, op twee heuvelen gelegen, in dien schyn, als het certyds geweest is. Hierosolyma Judeae mediterranae urbs, gemino coble imposita: exhibita co situ, quo fuit ante Vespasianos everfores.

Publication
[Amsterdam, Pieter Schenk et Gerard Valk, c1705].

Description
Engraved view.

Dimensions
275 by 320mm (10.75 by 12.5 inches).

Pieter Schenk’s ‘Atlas Contractus’, the contents of which could be altered at the customer’s request, often included a view of Jerusalem, which had first been included in his ‘Hecatompolis’ of 1702, a collection of 100 views of cities across the world, including Havana, San Francisco, and New York, or New Amsterdam as it was then called. All of these views were titled in both Dutch and Latin.

In Schenk’s depiction, contemporary Jerusalem is seen from the Mount of Olives in the east, which was the typical viewpoint adopted for almost all prospects of the city. Several travellers stand on its western slopes looking over the walled city, the skyline of which is dominated by several tall structures including the Dome of the Rock and numerous minarets, attesting to the Islamic presence within Jerusalem. None of the many buildings within the city are identified by name, nor are there any sites or structures shown in the foreground between the Old City and the Mount of Olives. The present example was published around 1720 by his son, Pieter Schenk the Younger, who continued to publish many of his father’s maps after his death in 1711.



A Mortier blow

502 [MORTIER, Pierre after Nicolaes Pietersze BERCHEM]

Ierusalem.

Publication
[Amsterdam, Pierre Mortier, 1707].

Description
Engraved plan, with 12 insets.

Dimensions
368 by 439mm (14.5 by 17.25 inches).

Pierre Mortier’s view of Jerusalem, drawn after Nicolaes Pietersze Berchem’s version of Villalpando’s influential plan of the city, for a full description of which, see item 606. Mortier has changed the bordering illustrations significantly in style, while maintaining the subject matter of ceremonial items and the Temple.

The present example was published in a new edition of the French Geneva Bible published in Amsterdam in 1707, edited by David Martin, a French theologian who was forced to flee to the Netherlands to take refuge from the persecution of Protestants in his native country, following the revocation of the Edict of Nantes. The work contained both the Old and New Testament and the Apocrypha in two volumes, and was illustrated with five plates.



c1709, Deventer

503 HALMA, François [after]
VILLALPANDO, J[uan] Ba[u]tista

Vera Hierosolymae Veteris Imago.

Publication
[Deventer, c1709].

Description
Engraved view.

Dimensions
250 by 375mm (9.75 by 14.75 inches).

References
Poortman & Augusteijn, 33.4.

An example of Juan Bautista Villalpando’s influential view of Jerusalem, published by François Halma. For a full description of the original view, see item 606.



Family fortunes

504 [DANCKERTS, Cornelis after
Nicolaes BERCHEM]

De Stadt Ierusalem.

Publication
Amsterdam and Leiden, R. & J. Wetstein
and William Smith, and Samuel Luchtmans,
[1710 but 1728].

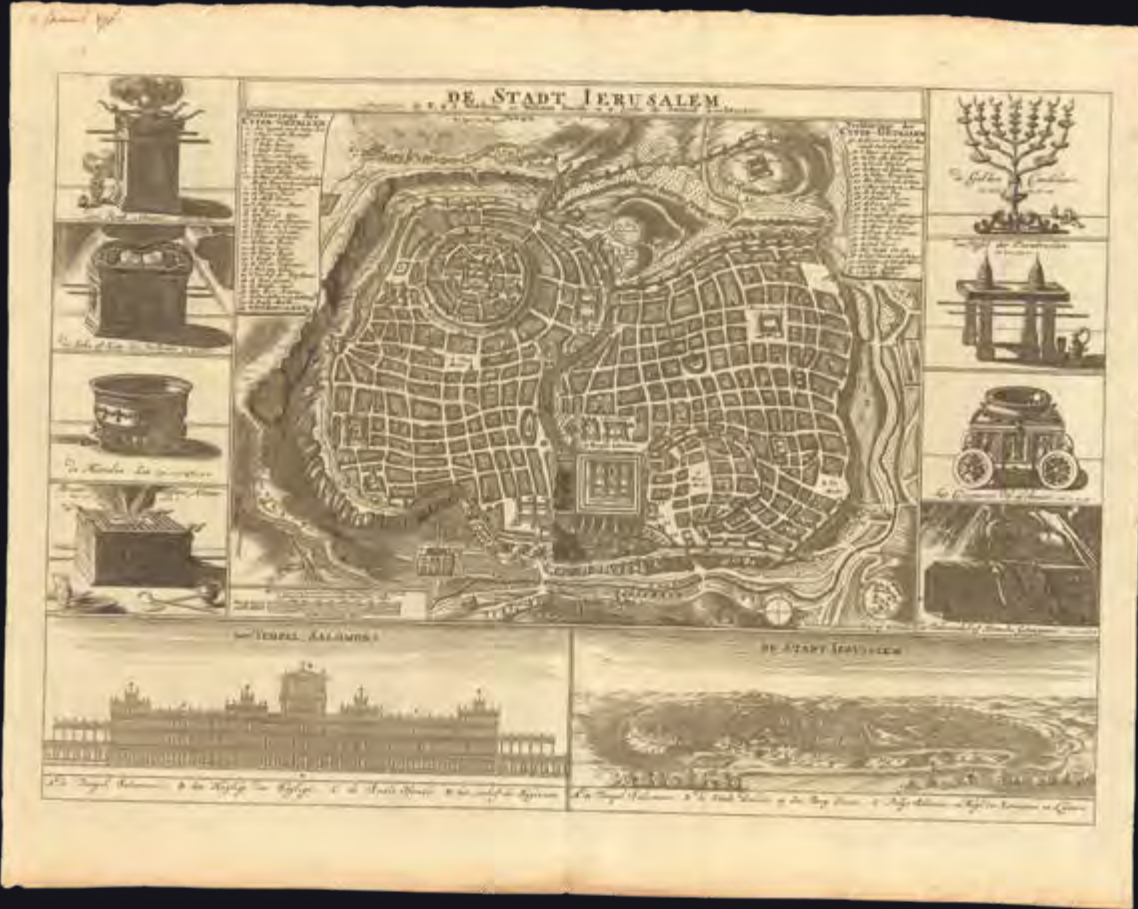
Description
Engraved plan, with ten insets, Dutch text
to verso.

Dimensions
415 by 535mm (16.25 by 21 inches).

References
Poortman & Augusteijn, 32.4, state 2.

Among the Biblical plates published by Cornelis Danckerts at the beginning of the eighteenth century was a plan of Jerusalem drawn after Juan Bautista Villalpando. For a full description of the original image, see item 606. Danckerts’s plan is augmented by ten inset images, including illustrations of seven sacred objects, a view of the Tabernacle against a stormy background, a side view of the Temple of Solomon, also drawn after Villalpando (see item 606), and an isometric view of the city. Most of these illustrations had earlier appeared on the version of Villalpando’s plan made by Nicolaes Berchem for the Elzevir French Bible of 1669. For a full description of Berchem’s plan, see item 476.

For some reason, Danckerts has chosen to omit the illustrations of Moses and Aaron that originally flanked the map, and to change Berchem’s isometric view of the Temple with one of Jerusalem. Although not signed, the plate is clearly the work of engraver Albert Schut, who had joined the Danckerts’s firm in around 1705. The present example of the plan was actually published later by the Wetstein and Smith firm in Amsterdam and by Samuel Luchtmans in Leiden, and was included in a contemporary Dutch Bible.



Fake views

505 [LASOR A VAREA, Alphonsus]

Ierusalem.

Publication
Padua, Jo Baptista Conzattus, 1713.

Description
Engraved view, within letterpress text.

Dimensions
330 by 212mm (13 by 8.25 inches).

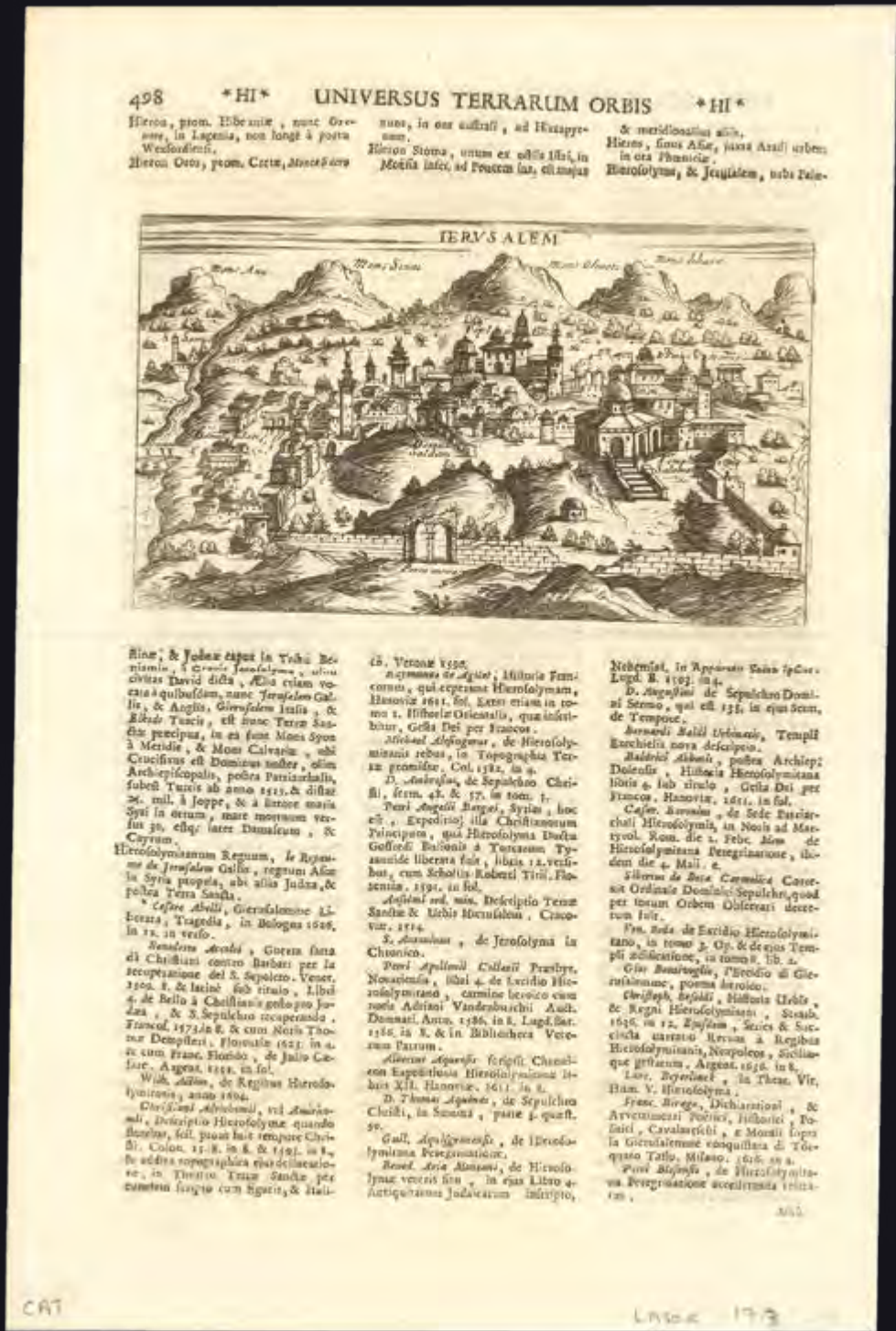
References
Laor, 1065.

Eighteenth-century monk Raffaello Savonarola chose the almost-anagrammatical Alphonsus Lasor a Varea as the pseudonym under which to publish his writings. His work in the monastery library at Padua gave Savonarola access to a wealth of maps, books, and other documents spanning a broad range of fields, and he drew on many of these to produce his 'Universus terrarum orbis scriptorum', which was first published in 1713.

The work was a historical, geographical, and religious dictionary of the world in two volumes, with its pages filled with three columns of Latin text and many of its entries intricately illustrated with small engravings. These included maps, plans, and views printed from earlier Italian works, namely Tomaso Porcacchi's *'Le Isole più famose del Mondo'* (1572), Nicolo Valegio's *'Raccolta di le piu illustri et famose Citta di Tutto il Mondo'* (c1595), Magini's edition of Ptolemy's *'Geografia'* (1596), and Giuseppe Rosaccio's *'Viaggi a Costantinopoli'* (1598).

The latter was the source for Savonarola's prospect of Jerusalem, which shows the city as it stood in the sixteenth century, after it was taken under the control of the Ottoman Empire. This is made clear by the fact that the "Domus Soldam" ("House of the ruler") is identified in the centre of the image. Nonetheless, buildings and sites of religious and historical importance are also acknowledged, such as the Temple of Solomon, the Golden Gate, and the Palace of Pontius Pilate.

It is not clear why, at the start of the eighteenth century, Savonarola did not draw on the many updated and more accurate depictions of Jerusalem surely available to him. As well as topographical errors, such as the incorrect location of the Holy Sepulchre and the Dome of the Rock, the nominally east-oriented view shows the Mount of Olives (and strangely Mount Sinai and Mount Lebanon) in the background. These inaccuracies have contributed towards the performance of his work, since the 'Universus terrarum orbis scriptorum' did not enjoy great success, and no further editions were published after 1713.



The best laid plans

506 DE FER, N[icolas]

Plan du Saint Sepulchre de Notre Seigr. Jesus-Christ situé en la Terre Sainte sur le Mont Calvaire dans la Cité de Jerusalem.

Publication
Paris, Nicolas de Fer, 1715.

Description
Engraved plan, with insets.

Dimensions
430 by 520mm (17 by 20.5 inches).

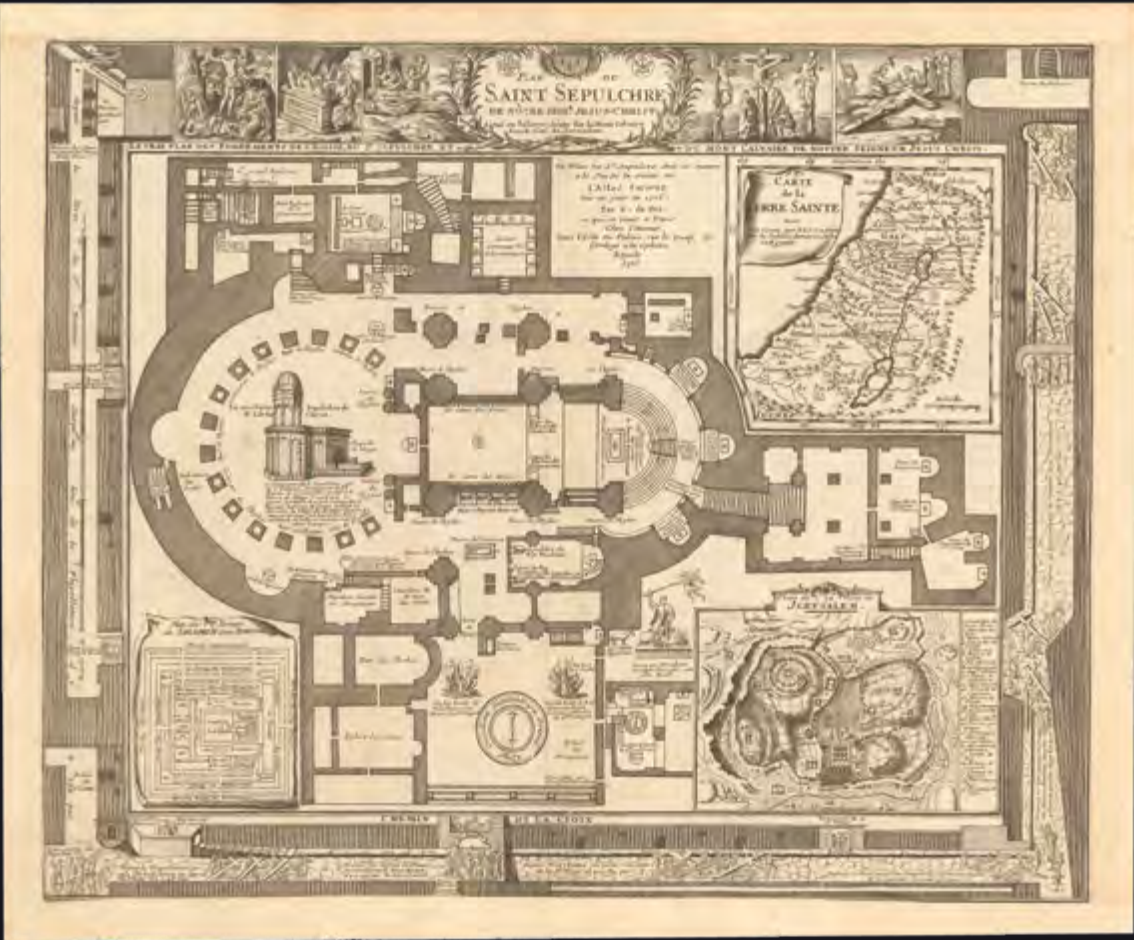
References
Laor, 1020.

During Nicolas de Fer’s period as official geographer to Louis, Dauphine of France, he produced a great number of impressive maps that eventually won him the even more prestigious post of official geographer to the Pope, to which he was appointed in 1720. Perhaps among those publications that attracted the attention of the Vatican was his elaborate plan of Jerusalem, centring around a floor plan of the Church of the Holy Sepulchre, where the body of Christ is traditionally thought to have been laid to rest before the Resurrection.

It effectively serves as an architectural blueprint, laying out the various chapels, thrones, columns, steps, mosaics, and relics of the church in close detail, and providing written explanations of many of their functions. The centre of the rotunda is taken up with an illustrative view of the church from the outside, while two other chambers contain vignettes of the burning of Mary of Portugal and Franciscan monk Cosmo, and Abraham’s near-sacrifice of Isaac.

Surrounding the main plan are three insets, fitted to the geometry of the church, showing a plan of the Temple of Solomon, a plan of Jerusalem, and a map of the Holy Land. Both plans are drawn after the work of Juan Bautista Villalpando. For a full description of each, please see item 606, respectively. The map, which is a typical eighteenth-century depiction of the Holy Land, also shows “the routes that our saviour Jesus Christ took through Galilee, Samaria, Jerusalem, and Egypt” (trans.).

Around these four depictions is a further decorative frame, filled with scenes from scripture: along the upper border a series of illustrations describes the Crucifixion and Resurrection, with the stations of the cross appearing along a stone path that runs around the other sides of the map.



Calvary division

507 [CHATELAIN, Henri Abraham]

Vue & Description de l'Eglise du Saint Sepulchre tant par dehors que par dedans avec la chapelle qu est le tombeau de notre seigneur.

Publication
[Amsterdam, Zacharie Chatelain, 1720].

Description
Engraved views.

Dimensions
460 by 540mm (18 by 21.25 inches).

References
Laor, 211.

A series of views of the Church of the Holy Sepulchre, including both its interior and exterior. Considered among the most holy sites of Christianity, the Church of the Holy Sepulchre, or Church of the Resurrection, is believed to stand on Calvary, thus spanning both the site of Christ’s crucifixion and his tomb, and hence, his resurrection. The original rock-cut tomb was levelled under the Emperor Hadrian and established as a temple to one of the Roman Gods. Two centuries later, Emperor Constantine ordered the pagan temple to be torn down and replaced by a church; following excavations, the original tomb was discovered and declared by the ruler’s mother, St Helena, to have been Jesus’s burial site. Thus since the fourth century, the Church has been an important pilgrimage site for Christians of all denominations, being shared to this day between the Catholic, Orthodox, and Apostolic churches.

The central image in the upper-half of the plate shows a view of the Church which takes in the great Rotunda, which would be destroyed by fire in 1808, and many of the smaller surrounding monuments in Jerusalem. To its left the choir chapel is shown, while to the right are two smaller illustrations of Christ’s tomb and an internal cave where his apostles are said to have hid from persecution. A small paragraph of descriptive text accompanies the engravings on the left- and right-hand sides. Beneath these are two larger engravings showing the nave and the choir of the Church, respectively. In each of these there are figures worshipping, admiring the church or engaged in conversation, including two monks.



The Temple doesn't fall far from the trees

508 [CHATELAIN, Henri Abraham]

Vue & description de la ville de Jerusalem telle qu'elle est aujourd'hui avec les tombeaux de ses anciens Rois...

Publication
[Amsterdam, Zacharie Chatelain, 1720].

Description
Engraved view, with six insets below text, hand-coloured.

Dimensions
430 by 536mm (17 by 21 inches).

References
Cf. Laor, 985.

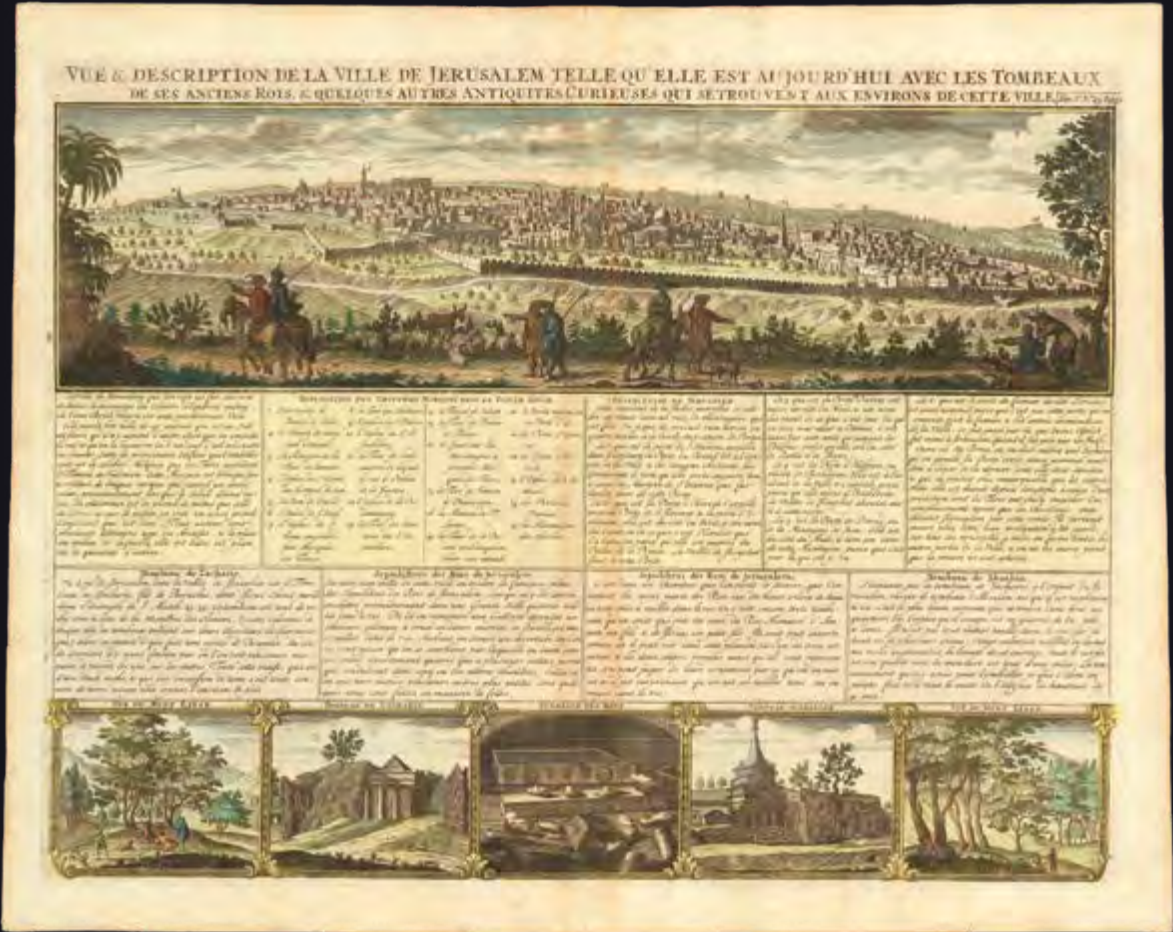
A view of Jerusalem, accompanied by much written information and six inset vignettes.

The main panoramic image that stretches across the upper section of the plate shows the city of Jerusalem viewed from the east. In the foreground several travellers wander across the slopes of the Mount of Olives, while atop the city skyline, numbers correspond to a key below, identifying many of the most important buildings. The view is not Chatelain's own work, but drawn after the plate found in de Bruyn's 'Reizen', the account of his travels around the Holy Land.

Not content with the view alone, however, Chatelain has also added a wealth of information to his own plate, including notes on “the tombs of the Kings of Jerusalem” (trans.) and several other Prophets, and a lengthy description of the city. Beneath this text, five additional vignettes depict several of the features he discusses, namely Mount Lebanon, which is shown twice, and the tombs of Zechariah, Absalom, and the Kings of Israel.

Given that Mount Lebanon is over 250 miles north of Jerusalem, it may seem unusual for Chatelain to include it on a plate dedicated to the Holy City. The connection comes, however, from the fact that the Temple of Solomon was built with the cedar wood that grew in abundance on the mountain, which was sent to the city by King Hiram I of Tyre. By forging an alliance with King David, and then his son Solomon, Hiram ensured that he had access to the major trade routes that ran through the Levantine Mediterranean and the Red Sea:

“So Hiram gave Solomon cedar trees and fir trees according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together” (I Kings 5:10-12).



Manna from heaven

509 WEIGEL, Christoph[er]

Castra metatio oder Zeichnung der Lager-Ordnung, nach welcher die XII. Staemme des Volks Gottes... lagern muessen ab Hadriano Relando.

Publication
[Nuremberg, Christopher Weigel, 1720].

Description
Engraved plan, with original hand-colour, some discolouration to margins.

Dimensions
374 by 459mm (14.75 by 18 inches).

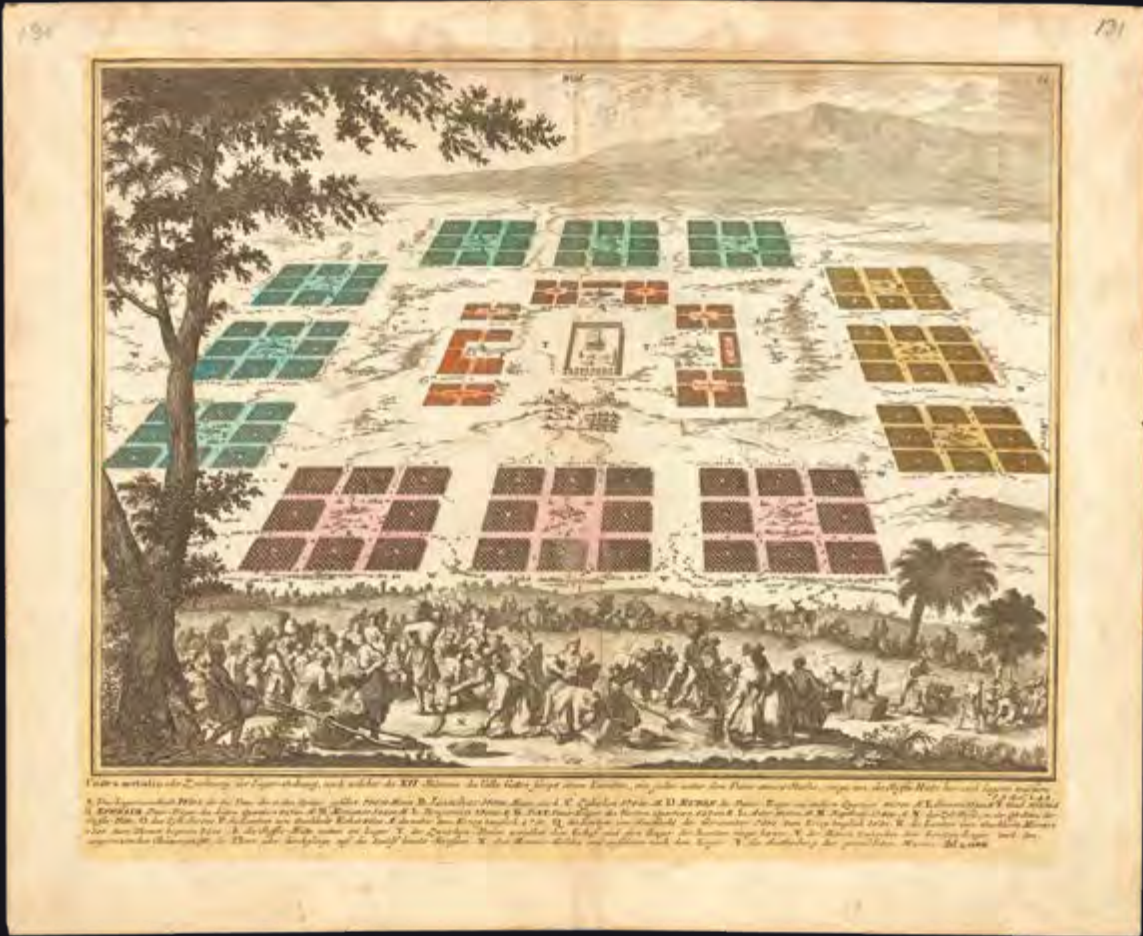
References
Laor, 828.

Johann David Koehler was a German historian whose academic focus centred around ancient artefacts such as coins and weapons, which he pursued while also holding the position of Professor of Logic and chief librarian at Altdorf University. Although less famous than his written tracts on history and historiography, one of Koehler’s earliest publications was an atlas, the ‘Descriptio orbis antiqui in XLIV tabulis’, which was published in Nuremberg in 1720. It contained 44 double-page engraved plates by German goldsmith, art dealer, printer, and engraver, Christopher Weigel, who had worked in Augsburg, Vienna, and Frankfurt before establishing his own firm in the printing centre of Nuremberg.

These covered the ancient known world in its entirety, including a world map, a map of Europe, depictions of various European, Asian, and African cities, and several urban plans. The majority of these plans show cities, such as Rome, Athens, and Jerusalem, but one presents the camp of the Israelites as they journeyed through the wilderness of the Sinai Desert.

Oriented to the west, it depicts the 12 camps of ten of the tribes and the two half-tribes in a three-by-three square. The Levites did not form their own encampment, as they were entrusted with the transportation and safeguarding of the Tabernacle and the sacred objects within. They were therefore situated in the inner camps beside the Tabernacle, where the Levite clans of Merari, Gershon, and Kohath set up their tents alongside those of Moses and the priests. Between these, at the very heart of the Israelite base, was the Tabernacle itself, shown here as a walled enclosure with the Holy of Holies at its centre.

Across the image there are letters corresponding to a 25-point key beneath, identifying the various camps. Weigel seems to have taken inspiration from the views of Braun and Hogenberg (see item 451), since he augments the plan with a lively scene in the foreground, where crowds of Israelites are shown on the slopes of a hill gathering the manna sent to them by God (Exodus 16:21-22). The title implies that the view was drawn after Adrian Reland, but there does not appear to have been such a depiction of the Israelite encampment in the ‘Palaestina ex monumentis veteribus illustrata’, in which his other maps of the Holy Land were published.



Don't get Cocceius

510 WEIGEL, Christoph [after]
I[ohannes] H[einrich] COCCEI[US]

*Ierusalem aus den Schrifften
Iosephi ganz neu vorgestellt von
I.H. coccejo. Christ Weigel excud.*

Publication
[Nuremberg, Christopher Weigel, 1720].

Description
Engraved plan, with fine original hand
colour, some discolouration to margins.

Dimensions
375 by 460mm (14.75 by 18 inches).

Also engraved by Weigel for Johann David Koehler's 'Descriptio Orbis Antiqui', was a plan by Johannes Cocceius showing ancient Jerusalem. One of the key theologians behind the founding and early developments of the Dutch Reformed Church, Cocceius was a professor of philology, Hebrew, and theology, and a renowned Biblical exegete. So influential were his lectures and writings that he amassed a crowd of followers known as the Cocceians.

Cocceius produced a number of Biblical maps, which appeared both in his own works and in later publications by a variety of authors, as here. His interesting plan of Jerusalem is very sparsely populated, containing only a handful of sites and buildings, namely the Palace of Queen Helena, the Pool of Bethesda, the Antonia Fortress, the Palace of Herod, and, naturally, the great Temple on Mount Moriah. Outside the city walls, of which the turrets and gates are labelled, there are a number of other features including the three crucifixes atop Mount Calvary, the military compound of Pompeius, and the Gihon Spring, also known as the Fountain of the Virgin, where Mary is supposed to have washed Jesus's swaddling clothes. The plan is based on the description of Jerusalem given by Josephus in the fifteenth book of his 'Antiquities of the Jews'.



Absolutely Flavius

511 COCCEIUS, I[ohannes] H[einrich]

*Ierusalem niewlicks uyt de
Schriften Iosephus afgebeeld door
I.H. Cocceius.*

Publication
[Amsterdam, Marten Schagen, 1722].

Description
Engraved plan.

Dimensions
365 by 505mm (14.25 by 20 inches).

References
Laor, 990.

Johannes Cocceius's plan of Jerusalem also appeared in an edition of the works of Josephus Flavius, translated into Dutch by historian Willem Sewel. 'Alle de werken van Flavius Josephus' consisted of two volumes of text accompanied by numerous engraved plates, among which was Cocceius's plan of Jerusalem. For a description of the plan, see item 510.



Model behaviour

512 OVERTON, Henry [and] John
HOOLE

*An Exact Representation of the
Temple of Solomon...taken from the
Modell erected at Hamborough at
the expence of the learned and
Judicious Counsellor Schott...*

Publication
[London], Henry Overton and John Hoole,
[1725].

Description
Engraved view, with 14 insets, a few tears
to old folds in margin.

Dimensions
743 by 1025mm (29.25 by 40.25 inches).

The son of eminent London printer and publisher, John Overton, Henry took over the family business in 1707, joining in partnership with John Hoole in the mid-1720s. Although his cartographical output was less prolific than that of his father, Henry continued to publish maps and major atlases until 1764, when he handed the business down to his nephew, who shared his name and later sold the firm to Cluer Dicey.

In 1725, Overton and Hoole published an eclectic collection of maps by a variety of British and French cartographers, including Nicolas Sanson and Guillaume Delisle. The 19 maps and views in the series covered a range of areas and topics, from ‘The Victorious Battles of the Immortal Prince John, Duke of Marlborough’ to ‘An Exact View of the inside of the Court of the Priests in Solomon’s Temple’. In fact, there were two plates dedicated to the Temple at Jerusalem, the other showing a view of the entire complex accompanied by a wealth of written information.

The plate was printed to commemorate the arrival in London, in 1724, of a wooden replica model of the First Temple commissioned by German Councillor Gerhard Schott and constructed in Hamburg over the course of almost two decades during the late-seventeenth and early-eighteenth centuries. It was put on display in the Hay Market, where it attracted great crowds of visitors. Overton and Hoole used the model as the basis for their elaborate engraving of the Temple, complete with “6700 Pillars, and 1500 Chambers, & Windows in proportion”. In addition to the main view, the plate also shows views of the interior of the Temple, the Tabernacle, both inside and outside, and illustrations of the various altars and instruments of worship. Each of these engravings is accompanied by a long note providing further information and references to Scripture.



Feast your eyes

513 COLE, B[enjamin]

*A Plan of the City of Jerusalem
[and] The Feast of Tabernacles.*

Publication
[London, c1725].

Description
Engraved plan, with 13 insets.

Dimensions
422 by 505mm (16.5 by 20 inches).

A highly detailed plate by Benjamin Cole published around 1725 is comprised of a plan of Jerusalem showing “Mount Bezetha or the New City”, “Mount Acra or the Lower City”, and “Mount Sion or the Upper City”, with the Temple complex dominating the upper central part of both view and city. Surrounding it are various important scriptural sites, such as the Garden of Gethsemane and the Spring of Gihon, although these are illustrated with little detail. An 11-point key in the upper corners identifies Jerusalem’s gates, and explains that “S.S.” represents synagogues. Below this view is a vignette showing the Feast of Tabernacles as described in the Books of Leviticus and Numbers:

“On the fifteenth day of the seventh month the Lord’s Festival of Tabernacles begins, and it lasts for seven days.” (Leviticus 23:34); “On the fifteenth day of the seventh month you shall have a holy convocation. You shall do no customary work, and you shall keep a feast to the Lord seven days” (Numbers 29:12).

The vignette shows a scene something more akin to a European Medieval festival, with figures dancing, feasting, and celebrating in the street. On either side of the vignette are long notes with information about the Feast of Tabernacles, and an explanation of ancient priestly garments. These are further illustrated in the left-hand border, which shows the various garments and instruments borne by the Levite priests. On the opposite side, further insets show the throne of Solomon, the king’s seat, the Brazen Laver, and one of the Temple’s “13 Treasury Chiefs”.



Bowled over

514 BOWLES, John

A True Draught of the City of Jerusalem.

Publication
[London, John Bowles, 1727].

Description
Engraved view, on two joined sheets.

Dimensions
618 by 1050mm (24.25 by 41.25 inches).

References
Bowles, 'A Catalogue of Maps, Prints, Books, and Books of Maps, which are printed for, and sold by J. Bowles, at Mercer's-Hall in Cheapside, London, etc', 1728.

In the 1690s, Thomas Bowles set up shop in St Paul's Church Yard, publishing and selling prints, with a sideline in maps that might be of interest to visitors passing through the bustling thoroughfare beside the Cathedral. He was followed into business by his two sons, Thomas and John, the former taking over the firm in 1714, with the agreement that he would pay a total of £1,000 to John when he came of age, so he could set up his own business. Thomas went on to become a leading, and highly successful, printseller and publisher, also catering to map buyers with separately published plans of London and its environs, including an early pocket plan of the city, maps of England and Wales, Scotland, the British Isles, the world, and so on.

He was also a partner in a number of atlas projects, notably Ogilby and Bowen's road-book, the 'Britannia Depicta' of 1720, Moll's 'New Description of England and Wales', published in 1724, 'The World Described' from 1726, and the 'Large English Atlas' which appeared in the 1750s. Then, often working in conjunction with his brother, he published a number of interesting broadsheet maps depicting important events of the period, such as theatre of war maps, siege-plans, and battle-plans to supplement the brief accounts in the news-sheets of the day, which were mostly unillustrated.

In cartographical terms, however, it was his brother John who proved the more interesting Bowles: without the benefit of an existing stock to exploit, he had to rely on producing new and interesting maps for his clients. Collaborating with his brother on atlas projects, and avidly buying up existing plates that could be put back into service, John was also a prolific publisher of original material, which he sold separately over his shop counter.

Among these was 'A True Draught of the City of Jerusalem', which he published in 1727.

The highly detailed plate is dominated by a stylized isometric view of the Holy City, with the Temple soaring above the rest of the structures to emphasize its significance. Various sites and structures both within and outside the city walls are identified, and there are numerous illustrations and vignettes presenting people, objects, or events of religious and historical importance. Beneath the view is a long note in four columns explaining the history of Jerusalem, and in each of the side-borders there are six further vignettes displaying scenes from Scripture or depictions of worship.





Jerusalem the stone city of God holy and most glorious. Built upon 7 hills

[illegible]

1870

The Patriarch’s plan

515 NOTAPΑ ΧΡΥΣΑΝΘΟΥ
[NOTARAS, Chrysanthos]

ΙΧΝΟΓΡΑΦΙΑ ΑΛΗΘΗΣ ΤΗΣ ΑΓΙΑΣ
ΠΟΛΕΩΣ ΙΕΡΟΥΣΑΛΗΜ... [A true
map of the Holy City of Jerusalem].

Publication
[Venice], Chrysanthos Notaras, [1728].

Description
Engraved map, on two sheets joined.

Dimensions
815 by 923mm (32 by 36.25 inches).

References
Rubin, ‘One city, different views: a
comparative study of three pilgrimage maps
of Jerusalem’, Journal of Historical
Geography (32.2), 2006.

Published in Venice in 1728 in a work on the Holy Land and Jerusalem entitled ‘Historia et Descriptio Terrae Sanctae Urbisque Sanctae Hierosalem’, this map was based on an earlier map in Latin, published by a Franciscan friar in Jerusalem in 1687. It was made by Chrysanthos, the Greek Orthodox Patriarch of Jerusalem and a learned scholar, becoming known for his Greek-language maps and astronomical equipment. It focuses on pilgrimage sites across the Holy Land.

“The area depicted in [the map] is bound in the east by the Jordan River and the Dead Sea. A line between Jericho in the east and Gibeon in the west, which passes slightly north of Damascus Gate, forms its northern boundary. Hebron, Tekoa, and the Monastery of St. Charitun mark the area’s southernmost limits. The western boundary, by contrast, is not clearly defined. It includes the village of Ein Kareem, identified with the birthplace of St. John the Baptist, today in the outskirts of Modern Jerusalem...

“All three maps present a clearly distorted view of the Dead Sea. The distortion, it seems reasonable to assume, is due to the author having some extra space in the left hand side margins of the sheet and not the result of any ignorance of the geographic situation. Hence, the point where the Jordan River meets the Dead Sea is accurately drawn, as is the sea’s northern part. However, the remainder of the Dead Sea, that is its southern part, extends upwards, occupying a large portion of the map’s left margins. In this part of the sea four blazing bonfires are depicted, identified by captions as Sodom, Gomorrah, Adamah, and Zeboim, the four cities, which were 30 with the villages of Abu Ghosh and Suba, located several miles west of Jerusalem...

“Jerusalem itself is shown in meticulous detail. The city’s walls, gates, streets and important buildings are assigned either a letter or number, and interpreted by a legend located on the maps’ lower margins. The city walls are precisely drawn, with its gates including Herod’s Gate, which was sealed at the time. Two caravans of camels, one advancing towards Damascus Gate the other towards Jaffa Gate, hint at the primary status of these two gates. The main streets within the city are drawn in a realistic, if not accurate manner in the modern sense, making it possible to identify the roads and sites within the city. The Temple Mount, the Church of the Holy Sepulchre and the Citadel (Tower of David) are depicted in detail.” (Rubin)

60 entries on the legend refer to both places and traditions of the Holy City, and there are also around 100 notes around the city providing further information. It is rich in illustrative detail, with notable structures drawn in three-dimensions both within and outside of Jerusalem.



516 [SCHWARZ, Ignatius]

*Ichographia Urbis
Jerosolymitanae.*

Publication
[Ingolstadt, Joannes Andreas de la Haye,
1728].

Description
Engraved map.

Dimensions
191 by 147mm (7.5 by 5.75 inches).

Ignatius Schwarz, professor of history and politics at the University of Ingolstadt, published a number of works, ranging in subject from philosophy to law, history to exegesis. The most successful of these was his ‘Institutiones historicae: pro academico studio Romano-Catholico’, a history of the Roman Catholic world covering chronology, geography, and genealogy. The work was divided into five parts: universal sacred history; the kings of antiquity; “the new monarchies, especially those new ones across the world in the east and west, up to our own times”; the monarchies of Europe; the history of the Roman church. This thorough piece of scholarship was accompanied by a number of engraved plates displaying maps, plans, and images to illustrate Schwarz’s text.

Among these was a plan of Jerusalem placed within the chapter dedicated to “those things which happened under Titus, or concerning the end of the Jewish War and the siege of the city of Jerusalem”. Although the majority of the buildings that would, in reality, have stood in the city are not shown, the most important monuments, sites, and structures both within and outside the walls of Jerusalem are present on the plan, with 22 of them identified in an alphabetical key along the lower edge of the image.



Roll call!

517 [SCHWARZ, Ignatius after Bernard LAMY]

Ichnographia Castrorum Israel.

Publication
[Ingolstadt, Joannes Andreas de la Haye, 1728].

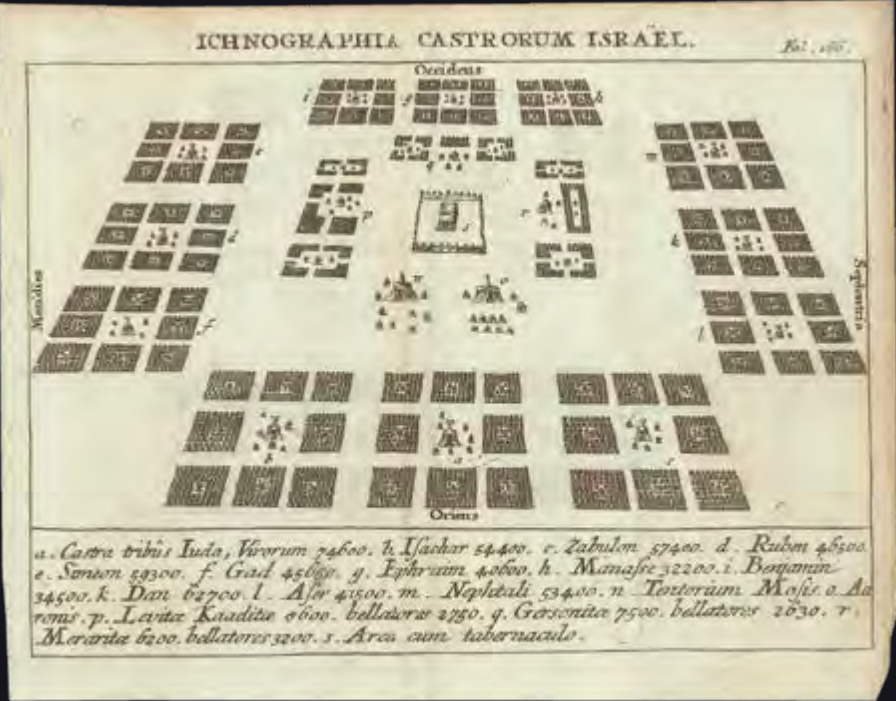
Description
Engraved plan.

Dimensions
136 by 195mm (5.25 by 7.75 inches).

At the beginning of the chapter in Schwarz’s ‘Institutiones historicae’ dedicated to “that which happened under Joshua and the other judges after the entrance into the land of Canaan” there is a plate showing a plan of the Israelite camp. It is drawn after Bernard Lamy, in whose ‘De tabernaculo foederis’ the plan had appeared eight years earlier. For a full description, please see item 636.

Rather than having the population of each tribe labelled within its square, Schwarz has added a key along the lower edge of the image: “a. The camp of the Tribe of Judah [is] of 74,600 men. b. Issachar of 54,500. c. Zebulon of 57,400. d. Ruben of 46,500. e. Simeon of 59,300. f. Gad of 45,650. g. Ephraim of 40,600. h. Manasseh of 32,200. i. Benjamin of 34,500. k. Dan of 62,700. l. Assher of 41,500. m. Naphthali 53,400... p. [Kohathite] Levites of 8,600 [of whom there were] 2750 warriors. q. Gershonites of 7,500 [with] 2,630 warriors. r. Merarites of 6,200 [with] 3,200 warriors” (trans.).

Schwarz illustrated



518 [SCHWARZ, Ignatius]

[Tabernacle and Appurtenances].

Publication
[Ingolstadt, Joannes Andreas de la Haye, 1728].

Description
Six engraved illustrations.

Dimensions
143 by 159mm (5.75 by 6.25 inches).

Much of Schwarz’s text takes the interesting form of a dialogue between a questioner and interlocutor. One of their many discussions examines the instructions given by God to Moses regarding the place and objects of worship he was to build for the itinerant and future Israelites. This chapter is accompanied by an engraved plate showing several distinct but related illustrations.

Taking up the left-hand side of the plate is a depiction of the Tabernacle, surrounded by a tall wall with the Brazen Sea and Altar of Burnt Offerings placed outside. A numerical key alongside the Tabernacle itself identifies the different coverings from which it was made:

“1. The interior covering of the Tabernacle, then the lightest. 2. Another fine layer underneath. 3. The third, of a finer pelt. 4. The fourth, made of a red pelt, to keep off the rains” (trans.). In this way, Schwarz interprets God’s precise instructions to Moses about how the structure was to be constructed (Exodus 26:1-14).

To the left of the Tabernacle there is an external view showing how its outer wall was to be supported, as well as images of the sacred objects used by the Israelites for worship during their wanderings, and later placed in Solomon’s Temple at Jerusalem: the Golden Candelabra, the Ark of the Covenant, the Table of Showbread, and the Altar of Incense.



Taking a Lucca at Jerusalem

519 [after CALMET, Antoine Augustin]

Ichonographia Nova Veteris Ierusalem.

Publication
[Lucca, Marescandoli, 1730].

Description
Engraved plan.

Dimensions
335 by 232mm (13.25 by 9.25 inches).

References
Cf. Laor, 970.

Based on Calmet’s ‘Plan nouveau de l’Ancienne Jérusalem’, of which the title is a direct translation, is a plan in Latin. The plan retains all of the original topography, showing the ancient city oriented to the north with separate districts for the ancient city of Jebus, the city of David, the new city, and a second new district to the west. The present example was included in a Latin edition of the ‘Commentaire litteral’ published in Lucca in 1730.



The cities within the city

520 [after CALMET, Augustin Antoine]

A Plan of Jerusalem according to Josephus and y Rabbies.

Publication
[England, c1730].

Description
Engraved plan.

Dimensions
248 by 206mm (9.75 by 8 inches).

Originally published in 1730, this plan of Jerusalem shows the Holy City from above, with its walls clearly demarcated, and its most important structures and sites identified in a ten-point alphabetical key showing: “The new city built by the Maccabees”; “The City of David”; “Mount Moriah”; “The Temple”; “The royal Palace”; “A new part of the City built since Manasseh”; “The Fortress Millo”; “The old City anciently called Jebus”; “Mount Calvary”; and “The Mount of Olives”. The view is sparsely illustrated, with Jerusalem’s many anonymous buildings omitted, and no structures at all shown outside the city walls, the gates of which are identified by name. The surrounding area is instead occupied by hills and trees, with three small crosses pictured atop Calvary. The Cedron Brook, the Pool of Siloe, Fuller’s Field, and the Valley of Hinnon are also labelled.



Sacred geography

521 OVERTON, Henry [and] ?HOOLE, John [after] Juan Bautista VILLALPANDO

Geographia Sacra, Or. New & Compendious Maps of the Holy Land & other Country's mentioned in the Sacred Scriptures... Jerusalem.

Publication
[London, Henry Overton and John Hoole, 1730].

Description
Engraved view, trimmed to neatline and mounted on paper.

Dimensions
315 by 306mm (12.5 by 12 inches).

Around 1715, Henry Overton published a Biblical series entitled ‘Geographia Sacra, or New & Compendious Maps of the Holy Land’, which was later reissued after he began his partnership with John Hoole. The present example, published around 1730, includes the view of Jerusalem drawn after the seminal work of Juan Bautista Villalpando, for a description of which see item 606.



Gone with the winepresses

522 [after] VILLALPANDO, Juan Bautista

Description de l'ancienne Jerusalem selon Villalpand.

Publication
[Paris, Emery, c1730].

Description
Engraved plan.

Dimensions
381 by 473mm (15 by 18.5 inches).

An example of Villalpando's important view of Jerusalem, found in the 1730 edition of Antoine Augustin Calmet's 'Dictionnaire historique, critique, chronologique, géographique et littéral de la Bible'. For a full description of Villalpando's view, see item 606.

The present example has a number of small differences, mainly in the style of the engraving but also in the geographical features and religious sites shown. The town of Bethany, originally shown to the east of the Mount of Olives, has here been omitted, as have “the king's winepresses” (trans.) to the west of the city. The major roads and routes around Jerusalem are less clearly expressed on this version of the plan, although the depiction of the city itself is much the same as Villalpando's.



On that note

523 SEUTTER, Matthaeu[s]

Ierusalem, cum suburbiis, prout tempore Christi floruit... juxta designationem Christiani Adrichomii delineata et aeri incisa per Matthaeum Seutter.

Publication
Augs[b]urg, [Matthaus Seutter, c1730 or 1741].

Description
Engraved view, with fine original hand-colour.

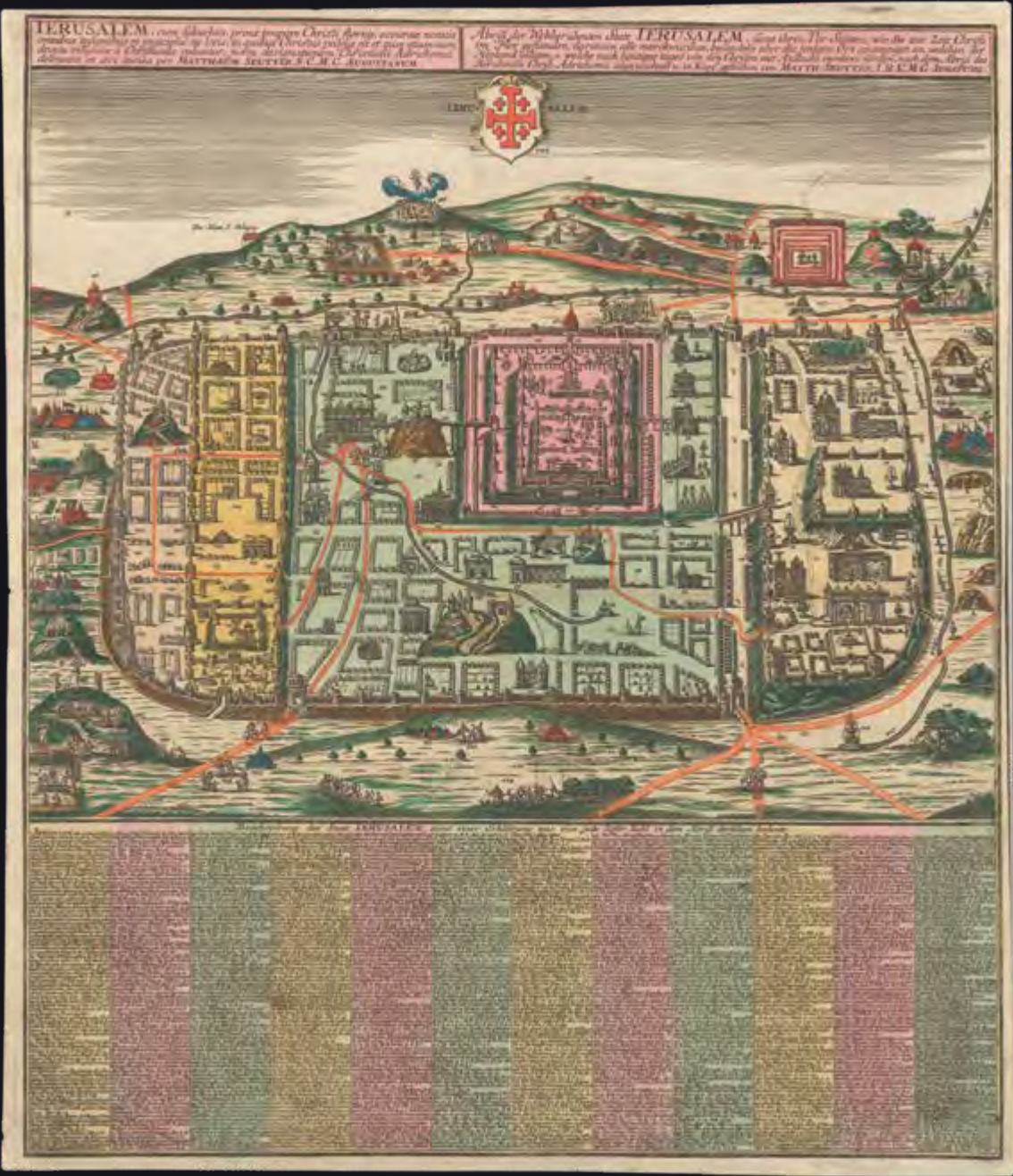
Dimensions
588 by 510mm (23.25 by 20 inches).

References
Cf. Laor, 1129.

One of the most prolific and influential map publishers in Germany during the eighteenth century, Matthaus Seutter initially entered into a career in the brewing business before apprenticing as an engraver under Johann Baptist Homann. He soon relocated from Nuremberg to Augsburg in order to start his own cartographic publishing business, and after several years of financial difficulty, he finally established himself as the head of one of the city’s leading firms. His maps, most of which were based on those of earlier cartographers published by the Homann and Delisle firms, proved so successful that he was made Imperial Geographer by Charles VI.

Published in 1730, the two-volume ‘Atlas Novus Sive Tabulae Geographicae’ is generally regarded as Seutter’s finest work; it was an expansion on his ‘Atlas Geographicus’ of 1720, and would go on to be reissued and expanded in multiple editions both during his lifetime and posthumously. The atlas contained a view of Jerusalem drawn after Christian van Adrichom. For a full description of Adrichom’s original view, please see item 607. Seutter has retained all the details from van Adrichom’s image, including the 14 sites of the Stations of the Cross, as well as the hundreds of key buildings, monuments, places, and scenes all numbered and identified in the accompanying text.

He has also added, however, an incredibly long note below the map describing the history, geography, and religious significance of Jerusalem. Along the upper edge of the map, the long title is given in both Latin and German, and beneath it is the Jerusalem cross, rather than Adrichom’s own crest, as found on the prototype.



524 [after] VILLALPAND[O, Juan Bautista]

A Description of Old Jerusalem according to Villalpandus.

Publication
[London, J.J. and P. Knapton, D. Midwinter and A. Ward, A. Bettesworth and C. Hitch, J. Pemberton, J. Osborn and T. Longman, C. Rivington, F. Clay, J. Batley, R. Hett, and T. Hatchett, 1732].

Description
Engraved plan.

Dimensions
225 by 375mm (8.75 by 14.75 inches).

An example of the version of Villalpando’s plan of Jerusalem included in the 1732 English edition of Calmet’s Biblical dictionary: ‘An historical, critical, geographical, chronological, and etymological dictionary of the Holy Bible’. It is identical to the view found in the French edition but translated into English. For a full description of the French plan, see item 522.



525 [SEUTTER, Matthaus]

Prospectus Sancta olim et celeberrimae Urbis Hierosolymae opera.

Publication
Augsburg, Matthaus Seutter, [c1734].

Description
Two engraved plans, with original hand-colour.

Dimensions
495 by 575mm (19.5 by 22.75 inches).

Matthaus Seutter published a pair of views on a single engraved plate, the first being a plan of the ancient city of Jerusalem after Villalpando, and the second an aerial view of the city after Merian. For a description of each original work, see items 606 and 468, respectively. The plate was included in Seutter’s ‘Grosser Atlas’, which he dedicted to Emperor Charles VI.



The truth Herz

526 HERZ, Johann Daniel the Elder
[Jerusalem].

Publication
Augsburg, [c1735].

Description
Engraved view.

Dimensions
900 by 1280mm (35.5 by 50.5 inches).

References
Laor, 1036.

Born in 1693, Johann Daniel Herz was a German engraver particularly remembered for his allegorical and religious works, which appeared in many contemporary and later books, and his architectural plans and illustrations, which featured in Paul Decker’s important ‘Architectura Civilis’.

One of Herz’s most important works was a capriccio view of Jerusalem, published in Augsburg around 1735. Printed on one handmade paper sheet measuring 50.5 by 34.5 inches, the view is counted among the largest engravings ever made from a single plate, as well as the largest view of the city. Drenched in intricate detail, the image reconstructs Jerusalem with 159 of its most important religious and historical sites and structures, surrounded by fortifications and filled with crowds of figures in both ancient and contemporary dress.

The Temple on Mount Moriah is shown as a vast complex, complete with numerous courts, chambers, statues, stairways, and porticoes. Among the many scenes present within the city, every Station of the Cross is shown. The view is no less detailed outside Jerusalem’s walls. Oriented to the east, it looks towards the Mount of Olives in the background, where the Ascension of Christ is shown. In the foreground to the left, the crucifixion is depicted, while opposite Judas is shown hanging from a tree, watched by a crowd of onlookers. Across the image, the various shrines, buildings, bridges, theatres, and turrets are given numbers, which appear to have corresponded to a key found in the accompanying 16-page pamphlet, entitled ‘Diatyposis scenographica metropolis Palestinae’.

This immensely detailed and rare view captures the historical and religious importance of Jerusalem throughout antiquity, from the First Temple Period down to the period of Roman occupation.



The Palace and Temple of Solomon

527 [ANONYMOUS]

Entwurff der Stadt Jerusalem besonders des Salomonischen Schlosses und Tempels.

Publication
[Tübingen, Johann Friedrich Cotta, 1736].

Description
Engraved view.

Dimensions
359 by 545mm (14.25 by 21.5 inches).

In addition to Bibles, Johann Friedrich Cotta published, in 1736, an edition of the works of Josephus augmented with several engraved plates and some embedded illustrations. Among these was a view of Jerusalem focused on the Palace and Temple of Solomon, appended to Chapter 11 on page 150.

Indeed the Temple complex is at the forefront of the image, hugely elevated above the rest of the city, and with small figures shown in the main courtyard. It is connected via an external staircase to Solomon’s Palace, which is just as large, although not as tall, and has large manicured gardens extending from its surrounding wall. Around these two magnificent structures the city extends into the background, with eight other places identified on a numerical key beneath the view, including the Kidron Brook, the Bezeta district of the city, and, bizarrely, Mount Sion. Figures appear across Jerusalem, although none are shown in great detail. Interestingly, the artist has foregone the wall that runs between the city and the Kidron Brook.



Jerusalem in the distance

528 [ANONYMOUS]

Gerusalemme.

Publication
[?Italy, c1736].

Description
Engraved view.

Dimensions
180 by 202mm (7 by 8 inches).

An anonymous view of Jerusalem from the first half of the eighteenth century seems, from its title, to have been made in Italy, but may also have been included in a Hebrew book on Ashkenazi Jews written by a rabbi at the beginning of the century. The plate’s location in “Volume 6, page 342” suggests it was certainly intended to be included in a larger work. It shows the city as seen from the Mount of Olives. A crenellated wall runs around the entire urban space, with great structures such as the Dome of the Rock, topped with the crescent moon of Islam, visible inside. In the foreground, four figures stand or sit atop the mount, bearing spears and wearing turbans.



James the first

529 BASIRE, J[ames] [after Juan Bautista VILLALPANDO]

The City of Jerusalem.

Publication
[London, 1737].

Description
Engraved view, with later colour.

Dimensions
390 by 495mm (15.25 by 19.5 inches).

Born in 1704, Isaac Basire was a successful map engraver whose descendents followed in his footsteps by becoming prominent engravers in their own right. His son, grandson, and great-grandson, all conveniently named James, specialized in cartographical and topographical views; due to their shared name, overlapping periods of activity, and similarity in style, attribution of certain plates has proved difficult.

It was certainly the first, and most successful, of the James Basires, however, who was jointly responsible for a series of scriptural maps engraved for an English Bible. Basire, his mentor, Richard William Seale, and another engraver named Thomas Hutchinson, together compiled six maps illustrating religious geography, with almost the same titles as those that made up John Senex’s ‘Sacred Geography’ series, published in 1716 (see item 633).

The plates themselves, however, are different to Senex’s, although they are not original works of cartography or topography. The plan of Jerusalem engraved by Basire, for example, is drawn after Juan Bautista Villalpando. For a full description of Villalpando’s seminal plan of the city, see item 606. Basire’s version is practically identical, except for the natural differences in the style of engraving and the fact that he has slightly truncated the map, omitting the outermost part of Jerusalem’s environs.



De Bruyn’s Jerusalem

530 HULETT, J [after] Corneille Le [i.e. Cornelis de] BRUYN

A Draught of the City of Jerusalem, as it is at present, taken from the South East by Corneille Le Bruyn.

Publication
[London, Thomas & John Bowles, 1737].

Description
Engraved view, with fine original hand-colour.

Dimensions
231 by 376mm (9 by 14.75 inches).

In 1702, an English version of Cornelis de Bruyn’s travelogue was published under the title ‘A Voyage to the Levant: or Travels in the Principal Parts of Asia Minor’, the translator identifying himself only as ‘W J’. The English edition contained re-engraved versions of the views, maps, and illustrations found in the original Dutch work, including de Bruyn’s influential view of Jerusalem.

In the foreground of the view are two men on horses, accompanied by their attendants, all wearing long loose robes and turbans, as well as two veiled women who appear to be walking a dog. Stretching out before them is the sacred city of Jerusalem, surrounded by green fields and woodlands. The perspective suggests that the figures are standing on the Mount of Olives, which offered impressive views of the cityscape and was itself of great significance as an important location in the Gospels and the tombs of many important religious figures.

The English version has been shortened and the 25-point key added along the lower edge of the plate, identifying important structures from antiquity that were still standing during the seventeenth century, when de Bruyn visited the city. As is often the case on European depictions of contemporary Jerusalem, the Dome of the Rock is named “Solomon’s Temple”.

The present example was printed in 1737 by the Bowles firm.



A simple plan

531 [BESSELING, Hermanus]

Schets des Gronds van de Stad Jerusalem, volgens der zilver Beschrijving in de Boeken des Ouden Testaments, maar inzonderheid in dat van Nehemia.

Publication
[Utrecht, 1738-1739].

Description
Engraved plan.

Dimensions
383 by 428mm (15 by 16.75 inches).

A plan of Jerusalem by Herman Besseling published in ‘Algemeene histori... behelzende de histori der Jooden’ shows, according to the description given in the books of the Old Testament, the 13 sites within the city walls, nine of its gates, and several significant spaces outside the walls. 25 of these are identified by name in a key that runs along the right-hand border. A note at the bottom of this key informs the reader that a more detailed view and description of the Temple can be found on earlier pages of Besseling’s work.



Travellers on the road to Jerusalem

532 LEOPOLD, Johann Christian

Hierosolyma / Jerusalem.

Publication
Augsburg, [c1740].

Description
Engraved view, with fine original hand-colour.

Dimensions
200 by 291mm (7.75 by 11.5 inches).

Augsburg-based printer and publisher Johann Christian Leopold published mezzotints during the first half of the eighteenth century, specializing in portraits and in particular in urban views. The present example takes the form of most of his work, with the city shown in the distance, its name given in two languages above, and various features identified by a key, which is here held aloft in two parts by putti in either corner. In the foreground, European travellers on horseback and native figures on foot are shown heading towards Jerusalem. Beneath the view is a very extensive note explaining the history of the Holy City, the crest of Leopold’s native Augsburg at its centre.



533 [ANONYMOUS after Juan Bautista VILLALPANDO]

Old Jerusalem.

Publication
?[London, c1740].

Description
Engraved map, trimmed to image.

Dimensions
193 by 238mm (7.5 by 9.25 inches).

Villalpando’s influential plan of Jerusalem (see item 606) was included in an English publication of the mid-eighteenth century. Oriented to the west it shows the ancient city as Villalpando had plotted it, with the captions translated from Latin into English.



534 BIANCONI, Dom[eni]co [after ADRIKCHOM, Christian van]

Pianta della Regia Città de Gerusalame...disegnata da Domenico Bianconi da Fano.

Publication
?[Rome, c1750].

Description
Engraved plan, trimmed to left neatline.

Dimensions
393 by 482mm (15.5 by 19 inches).

An example of Adrichom’s influential plan of Jerusalem, for a full description of which see item 607. The present example was engraved by Vincenzo Todini, whose imprint appears in the lower left-hand corner of the sheet, and drawn by Domenico Bianconi, an architect, draughtsman, and artist. Bianconi was active, mainly in Rome, during the mid-eighteenth century.

Although more crudely drawn than the original, he has retained all the cartographic and decorative details of Adrichom’s view; the key, also engraved in Todini’s unsteady hand, appears along the lower border in four columns. At the centre of the map’s lower border is a coat of arms presenting a snake, star, and two fleurs-de-lis.



The Temple blueprint

535 [after MONTANO, Benito Arias]

[The Plan of the Temple of Jerusalem].

Publication
[London, 1750].

Description
Engraved plan.

Dimensions
410 by 490mm (16.25 by 19.25 inches).

References
Shalev, 'Sacred Geography, Antiquarianism and Visual Erudition: Benito Arias Montano and the Maps in the Antwerp Polyglot Bible', Imago Mundi (5), 2003.

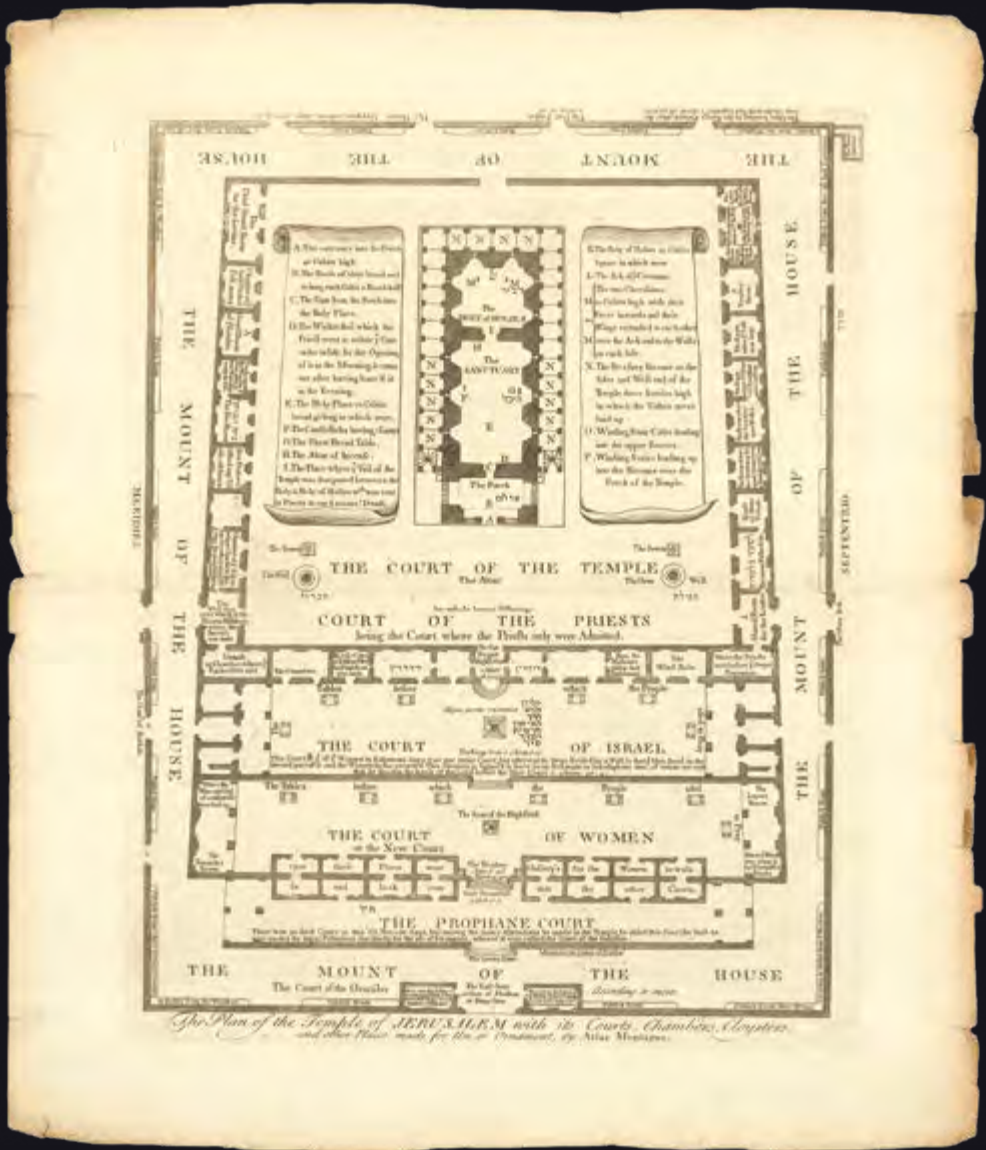
One of the key structures discussed by Benito Arias Montano is the Temple at Jerusalem, on which he had some very strong views. Correcting the depiction of the Temple on Peter Laicstain’s map and criticizing the visionary architecture of Juan Bautista Villalpando, his own work was “imbued with ideals of order, proportion and anthropomorphism, in which, moreover, images play a significant role” (Shalev).

Like Villalpando, he expounded on the perfection of Biblical measures, shapes, and structures partly in order to justify the pre-eminence of the Classical style, presenting it as a descendent of the sacred forms and proportions set out in scripture. As he states in the preface to his work:

“If the entire principle of the measures, shapes and all structures and buildings that are included in Scripture is carefully and attentively considered, it will undoubtedly be admitted that this whole principle of buildings of the Greeks and Romans either came from there to them, or, at least, that it is laudable and famous chiefly for the reason that it is not unlike the biblical” (trans.).

Thus, despite his criticisms, Montano’s plan of the Temple is not dissimilar to those made by Villalpando (item 607). It presents it as a perfectly symmetrical structure with a broad outer courtyard around the inner courts, surrounded by numerous chambers. On the western side of the inner sanctum, Montano places the Holy of Holies (“sanctum sanctorum”), reached through the vestibule and then the chamber of the priests.

Unlike Villalpando, who included illustrations of the sacred objects on the plan itself, they are here depicted in the right-hand margin. Montano puts on display both his knowledge of Hebrew and his sophisticated understanding of contemporary architectural theory by captioning the various rooms and spaces in Latin and Hebrew, and using a variety of technical terms. Originally created in 1572, the present example of Montano’s plan was published in the mid-eighteenth century in London.



The hills and mounts of Jerusalem

536 BOWEN, Eman[ue]l

A Plan of the City of Jerusalem according to the Description thereof in the Books of the Old Testament but more especially in that of Nehemiah.

Publication
[London, T. Osborne; A. Millar; and J. Osborn, 1750].

Description
Engraved plan, trimmed to left neatline.

Dimensions
450 by 420mm (17.75 by 16.5 inches).

Emanuel Bowen was one of several engravers to contribute to a monumental work entitled ‘An universal history, from the earliest accounts to the present time’. Seven large folio volumes dedicated to ancient history were first published between 1736 and 1744, with an eighth appearing in 1750, and the “modern part” following from 1759 to 1766.

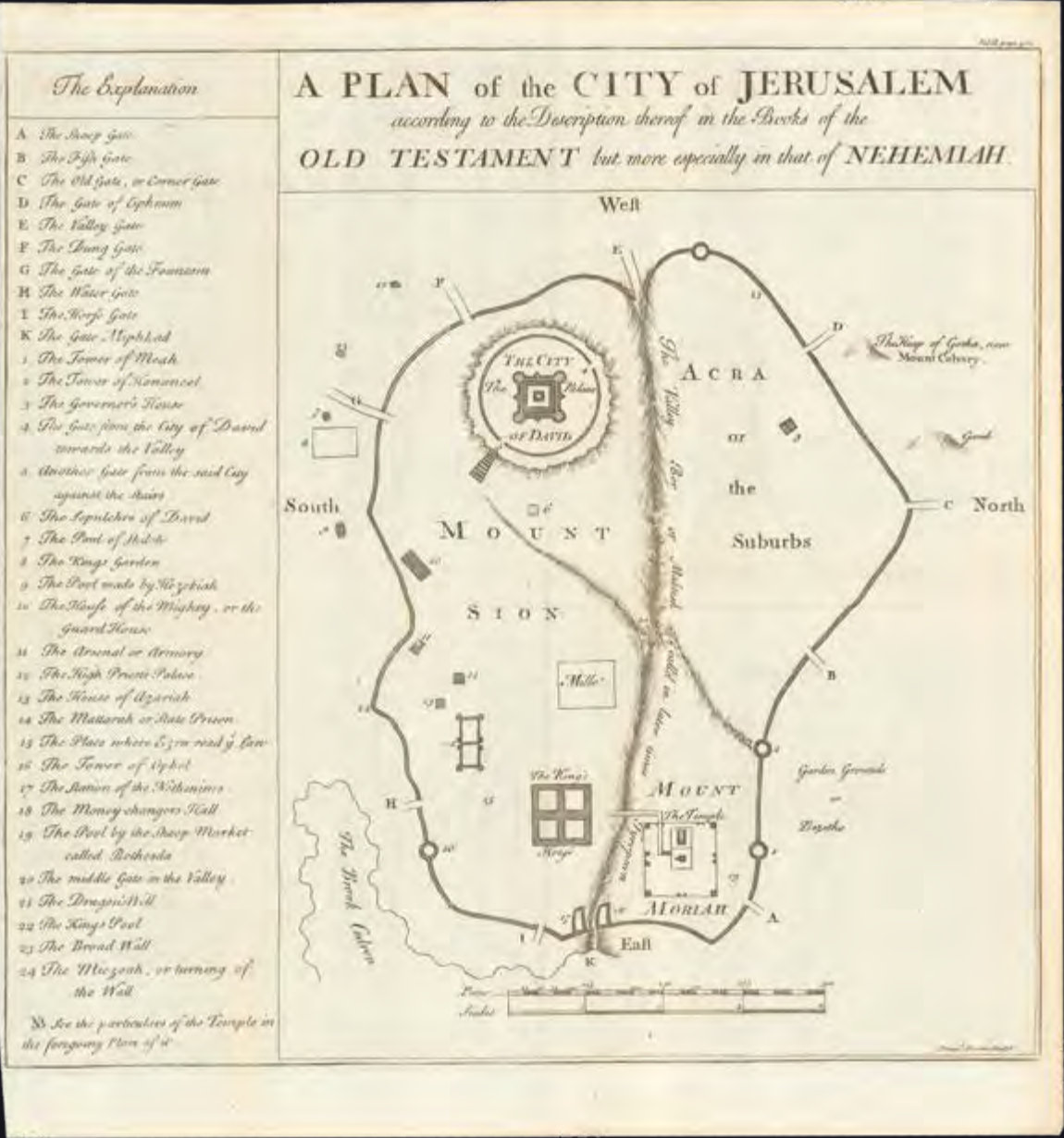
Among the original authors of the extensive text were George Sale, an Orientalist responsible for a respected translation of the Qur’an; George Psalmanazar, a French theologian best known for his strange (and false) claim to be the first native of Taiwan to visit Europe; Archibald Bower, a Scottish historian who constantly changed his religious allegiance; and John Campbell, a prolific and wealthy Scottish author.

The ‘Universal history’ contained numerous plates displaying maps, illustrations, and genealogies, which were engraved by the likes of John Blundell (see item 325), James Basire (see item 529), Charles Grignion, who engraved an image of the first recorded game of cricket, and Bowen himself.

One of Bowen’s contributions was a plan of Jerusalem based on the account given in the Book of Nehemiah, as well as other Old Testament sources. Oriented to the west, it focuses exclusively on the most important sites and structures inside and outside its walls, without including the miscellaneous and anonymous buildings that appear on other plans of the city. 24 of these are identified by a numerical key to the left of the image, with the ten gates named in an alphabetical key that omits the letter J. Only “The City of David”, “The King’s House”, and “The Temple” atop “Mount Moriah” are shown in more than perfunctory detail, with several of their inner courtyards and buildings shown. Outside the city walls, the Kedron Brook runs alongside the wall to the southeast, and to the northwest Mount Calvary and the Hill of Gareb are represented pictorially.

Although less famous than the site of Christ’s crucifixion, the Hill of Gareb is included in the plan because of its significance in the founding of Jerusalem: God told the Prophet Jeremiah that a city would soon be built for him, one that “will stretch from there straight to the hill of Gareb and then turn to Goah” (Jeremiah 31:39), and indeed following the Israelite conquest, the boundary of the Tribe of Judah “climbed [from Jerusalem] to the top of the hill west of the Hinnom Valley” (Joshua 15:8).

Interestingly, the two scale bars beneath the plan give the relevant distances in stades, an ancient unit of measurement, and paces.



537 BRUYN, Corneille Le
[i.e. Cornelis de]

*A draught of the city of Jerusalem
as it is now; taken from the
South-East.*

Publication
[Reading, C. Micklewright, 1752].

Description
Engraved view.

Dimensions
235 by 375mm (9.25 by 14.75 inches).

An example of the English version of de Bruyn’s view of Jerusalem, accompanied by a 25-point key. For a full description of the plate, see item 530. The present example was included in ‘The travels of the late Charles Thompson, Esq. Containing his observations on France, Italy, Turkey in Europe, the Holy Land, Arabia, Egypt, and many other parts of the world’, published in 1752. The title is now housed in a cartouche at the centre of the index that runs beneath the map.



538 [POCOCKE, Richard]

*Ein Grundriss von Ierusalem und
dem daran stossenden Lande.*

Publication
[Erlangen, 1754].

Description
Engraved plan, trimmed to neatline.

Dimensions
225 by 255mm (8.75 by 10 inches).

References
Laor, 1103.

From Richard Pococke’s ‘A Description of the East’, a plan of Jerusalem and its environs translated for the German edition of the travelogue. The plan was not designed to show the specific architectural structure of the city’s buildings and monuments, which are developed in other illustrations throughout the work, but instead to show the general layout of Jerusalem, highlight its most important religious sites, and identify the major routes going to and from the city. Thus the roads to Jaffa, Bethlehem, and Jericho are shown leading to the northwest, southwest, and southeast, respectively. The city itself, surrounded by its great walls, is dominated by Mount Moriah, where the First and Second Temple, and later the Dome of the Rock, stood. The rest of the city consists of several main thoroughfares, relief indicated by hachures, five labelled buildings, including Herod’s Palace and the Latin Convents, and numbers and letters, which presumably corresponded to descriptions in the adjacent text. These are also found outside the city walls, although the greater amount of space has allowed Pococke to identify more features by name, with some, the Garden of Gethsemane and the Roman Aqueducts, for example, even represented pictorially.



539 SHAW, Thomas

A Plan of the City and Country about Jerusalem.

Publication
[London, Millar and Sandby, 1757].

Description
Engraved plan.

Dimensions
255 by 385mm (10 by 15.25 inches).

Born in a small village in the Lake District and educated at Queen’s College, Oxford, Thomas Shaw was plunged into a completely new environment when, upon entering holy orders after taking his degree, he was appointed chaplain to the English factory at Algiers. This post allowed him to travel throughout North Africa, the Levant, and the Middle East during the 12 years that he resided in that part of the world. He returned to England in 1733 and subsequently earned his doctorate, became a Fellow of the Royal Society, and was eventually nominated principal of St Edmund Hall, Oxford.

He also compiled an account of his travels, which was first published in Oxford in 1738. Alongside the written historical, geographical, demographic, and cultural information about the lands he had visited, ‘Travels, or Observations Relating To Several Parts of Barbary and the Levant’ contained engraved plans including a plan of the Jerusalem and the surrounding area, as observed during the traveller’s trip to the Holy City. The image shows a mountainous landscape divided by several valleys, through one of which runs the Kidron Brook, with the walled city demarcated in the centre.

An alphabetical key to the right of the image identifies a number of sites of religious and historical importance both within and outside the city. These including the Garden of Gethsemane, the Church of the Holy Sepulchre, Herod’s Palace, and the Temple of Solomon. Interestingly only two of these structures are represented pictorially, The Church of the Holy Sepulchre and The Convent of the Franciscans, with the others simply labelled with a letter. This may be because, of all the religious sites shown on the plan, these two were the only ones still in use as places of worship in Shaw’s day.

The plan would later be translated into several other languages for the various editions of Shaw’s travelogue published throughout Europe.



From the Endter Bible

540 [FLEISCHMANN, August Christian after] ADRIKCHOM, Christian [van]

Erster Abrissz der Stadt Jerusalem wie sie fuernemlich zur Zeit desz Herrn Christi beschaffen gewesen meistentheils genommen aus dem Tractat Christiani Adrichomij de Terra Sancta.

Publication
Nuremberg, [Johann Andreae Endter, 1768].

Description
Engraved view, with German text to verso.

Dimensions
410 by 510mm (16.25 by 20 inches).

References
Cf. Laor, 1022.

During the seventeenth century, tensions between the Reformation and Counter-Reformation movements in Europe reached such a point that numerous conflicts broke out across the continent, the most bloody of which was the Thirty Years' War that resulted in the death of almost half of the German population. The Catholic Habsburgs fought against the Protestant princes, with each side supported at various times by foreign powers including France, Spain, Denmark, and Austria. The war came to an end in 1648 with the Peace of Westphalia, according to which each prince would have the right to determine the religion of his own state, and those who lived in a state with a different religion to their own were allowed to practise their faith in public.

In the midst of the conflict, the Protestant Duke of Saxe-Gotha commissioned a new folio edition of the Martin Luther Bible, which was printed in 1641 by Wolfgang Endter of Nuremberg. Known as both the Endter Bible and the Elector Bible, it aimed to be accessible to the majority of the population, and contained a glossary explaining important or rare words, as well as numerous engraved plates. The work proved popular and the Endter Bible was a success, running to 14 editions between its initial appearance and its final publication in 1758.

The final edition was among the most decorative, containing eight title pages, two portraits, three maps, two plans, a calendar, and three additional illustrative plates. Among these was August Christian Fleischmann's plan of Jerusalem based on Christian van Adrichom's influential work of 1660. For a full description of the original plan, see item 607. Fleischmann's changes are minimal, consisting only of the removal of the dedications and the translation from Latin to German.



Jerusalem: now in 3D!

541 MONDHARE, [Louis Joseph]

Vue de Jerusalem.

Publication
Paris, Chez Mondhare, [c1770].

Description
Engraved view, with original hand-colour.

Dimensions
268 by 403mm (10.5 by 15.75 inches).

Louis Joseph Mondhare (fl. 1760-1796) was a Parisian printseller and publisher active in the latter half of the eighteenth century, in part with his son-in-law Pierre Jean. Mondhare published a range of works, including views and maps, among which was the present optical view of Jerusalem. The note beneath the view provides an extremely simplified history, explaining that Jerusalem was the capital under Kings David and Solomon, but that at the present time it was under Turkish control. Thus there are numerous crescent moon symbols across the city shown in the view. In the foreground, before Jerusalem's fortified walls, runs the Kidron Brook, while in the background rolling hills are visible.

The title, printed backwards, indicates that the view was designed to be looked at through a zograscope, which uses a mirror and magnifying lense to create a three-dimensional impression.



542 EHMAN Andreas [after] Joseph VERHELST

Das Alte Jerusalem ohnegesehr entwofe.

Publication
Augsburg, [Rieger, 1773].

Description
Engraved view, some loss to left margin, skilfully repaired.

Dimensions
207 by 321mm (8.25 by 12.75 inches).

The Via Dolorosa

Dutch Catholic theologian Caspar Erhard published, in 1773, 'Große Haus-Legend der Heiligen', an account of the lives and deeds of the saints and Christ, as well as discussions of Christian feasts and holidays. Listed as contributors to this work were Johann Gottfried Pfautz and I.A. Ehman, the latter of whose name appears on the view of Jerusalem in the first part of the text.

The view of Jerusalem shows the city from the west, with the Garden of Gethsemane and the Kidron Brook visible on the far side. Within the city there are numerous buildings that vary in size and style, several labelled on the plan itself. Also shown is the Via Dolorosa, or Christ's final journey through Jerusalem that ended in his Crucifixion. The stages of his route, according to the events that occurred and the people Jesus met, are identified in a 20-point key held aloft by two putti on either side of the plan.



The key to the city

543 [POCOCKE, Richard]

Grondtekening van het oude en hedendaagsche Jerusalem, met zyne omliggende Bergen, Valeien, Beck, Fonteynen, enz. door Richard Pococke; en nu met verscheiden Byzonder heden merveorderd door E. W. Cramerus.

Publication
[Amsterdam, M. de Bruyn, 1776-1778].

Description
Engraved plan.

Dimensions
410 by 490mm (16.25 by 19.25 inches).

As well as German, Richard Pococke’s ‘A Description of the East’ was also translated into Dutch following its original publication in English. The ‘Beschryving Van Het Oosten’ contained translated versions of Pococke’s maps and images, as well as an essay by the Dutch minister Rutger Schutte and 27 new plates. Some of these additions were made by an obscure Dutch engraver named O. Lindeman, who produced a range of maps drawn after various notable cartographers, and whose view of Jerusalem was based on Pococke’s own, which had also appeared in the earlier German edition his travelogue. For a description of the plan, see item 538.

The Dutch version displays a few notable differences, not to the cartography, as all the geographical and topographical details are the same, but to the structure of the plate, which has an alphabetical and numerical key along the left-hand side, and is augmented with with a title cartouche in the upper right-hand corner. Housed within this are four scale bars, as well as the title, in which various sources for the view are acknowledged. Pococke’s name is naturally emphasized, and E. W. Cramer, the translator and editor of the Dutch edition, is credited with the addition of new details, presumably in the form of the extensive key.



544 [MIDDLETON, Charles Theodore]

A Perspective View of the Church of the Holy Sepulchre.

Publication
[London, J. Cooke, 1778].

Description
Engraved view.

Dimensions
210 by 317mm (8.25 by 12.5 inches).

“all that is interesting”

From 1777 to 1778, English geographer Charles Theodore Middleton published his ‘Complete System of Geography’, which contained far more than geographical information, also detailing “all that is interesting relative to the Customs, Manners, Genius, Tempers, Habits, Amusements, Ceremonies, Commerce, Arts, Sciences, Manufactures, and Language of the Inhabitants. With an accurate and lively Description of the various Kinds of Birds, Beasts, Reptiles, Fishes, amphibious Creatures, Insects, &c. Including The Essence of the most remarkable Voyages and Travels that have been performed by the Navigators and Travellers of different Countries, particularly the late Discoveries in the South Seas, and the Voyages towards the North Pole, with every Curiosity that hath hitherto appeared in any Language respecting the different Parts of the Universe. Likewise Many curious and interesting Circumstances concerning various Places, communicated by several Gentlemen to the Authors of this Work. Also A Concise History of every Empire, Kingdom, State, &c. with the various Revolutions they have undergone”.

The tome was illustrated with 100 engraved plates by a variety of artists and cartographers, including a view of Jerusalem highlighting in particular the Church of the Holy Sepulchre. An alphabetical index along the lower edge of the image identifies “the flat Cupola cover’d with an Iron Grate beneath which is the Sepulchre of Christ”, “the Round Cupola”, “the Tower”, “a Turkish Mosque”, and “the Church of the Presentation”. The view is copied from Cornelis de Bruyn’s travelogue of his journey to the Holy Land; see item 496.



A fashionable look

545 [ESNAUTS, Jacques and Michel
RAPILLY]

L'Ancienne Ville de Hierusalem.

Publication
[Paris, Esnauts & Rapilly, c1780].

Description
Engraved plan, with hand-colour, upper and lower margins reinforced.

Dimensions
397 by 513mm (15.75 by 20.25 inches).

Active in Paris throughout the latter half of the eighteenth century, publishers Jacques Esnauts and Michel Rapilly were best-known for their 'Galerie des modes et costumes francais dessines d'apres nature'. This was a collection of engravings published in over 70 parts from 1778 to 1787, documenting the ever-changing sartorial fashions in France. Numerous designers, artists, and colourists contributed to the work, which still today serves as one of the most valuable existing documents concerning eighteenth-century fashion.

The Esnauts-Rapilly firm also published cartographic material, producing a number of important and influential maps, including many of the Revolutionary War, which was then occurring across the Atlantic. Their cartography was not only contemporary, however, as Esnauts and Rapilly also published depictions of the ancient world, such as their plan of Jerusalem which appeared around 1780.

Drawn after Christian van Adrichom, the plan presents a vivid image of the Holy City and its surroundings, with hundreds of small vignettes illustrating various religious and historical events that occurred there. For a full description of the original plan, see item 607. A French translation of Adrichom's work had been published the previous century by Nicolas Langlois with no changes to the image apart from the addition of a 270-point key along the lower edge. Esnauts and Rapilly's version is exactly the same as Langlois's, and it is even possible that they had acquired the very plate that had been used to make it, although there is no known connection between the French publishers.



‘Jerusalem today’

546 PROBST, Georg Balthas[ar]

Ierusalem hodierna.

Publication
A[ugusta] V[indelicorum], [i.e. Augsburg],
Georg Balthas[ar] Probst, ?[1780].

Description
Engraved view.

Dimensions
437 by 1075mm (17.25 by 42.25 inches).

References
Laor, 1110.

Born in 1673, German engraver and printmaker Georg Balthasar Probst was best known for his urban views, which show some of the great cities of Europe and Asia, as well as his scenic plates, which most often display recognizable and important moments from scripture. Based in Augsburg for his entire career, Probst made numerous important connections within his industry, and a number of his relatives, by both blood and marriage, continued his work. Among these were Johann Balthasar Probst and Jeremiah Wolff.

Wolff, after beginning his career as a scientific instrument maker, turned to the printing press and became the most successful Augsburg publisher of the day; he often worked with Probst’s plates, reproducing his work with minor alterations and additions. One of Probst’s greatest engravings depicts ‘Ierusalem hodierna’ (‘Jerusalem today’), showing the Holy City as it would have been seen from the slopes of the Mount of Olives to the east, the same perspective taken by most engravers during this period.

Although simple in design, the view is filled with detail: within the walled city, a great number of buildings, sites, and monuments are identified by a numerical key, as are many of those shown outside the urban centre. These numbers correspond to information given beneath the image in Latin, on the left, and German, on the right. The view is further illustrated with a number of figures in contemporary dress, and somewhat surprisingly, they are not all wearing the turbans that so stereotypically characterized Turks in the European imagination at this time.

As in many such views of Jerusalem, the engraver has greatly exaggerated the size of the Kidron Brook, portraying it as a significant waterway running across the eastern side of the city. In the upper right-hand corner, two putti support an escutcheon bearing the Jerusalem cross. Jeremiah Wolff would later republish Probst’s view, modifying it with Latin text in two cartouches along the top, doing away with the putti, and moving the cross nearer to the centre.



Cubits and furlongs

547 CONDER, T[homas]

A Correct Plan of the Ancient City of Jerusalem, and Parts Adjacent.

Publication
[London, Alex Hogg, 1782].

Description
Engraved map, foxing to margins.

Dimensions
350 by 227mm (13.75 by 9 inches).

Thomas Conder had been apprenticed to London stationer Cornelius Berry before training as an engraver under Thomas Bowen Kitchen, the grandson of Emanuel Bowen. Subsequently, Conder established his own premises first at Aldersgate, then in Upper Thames Street, and finally Bucklersbury, producing a range of cartographic material that generally focused on Europe and North America.

In 1782, he made ‘A Correct Plan of the Ancient City of Jerusalem, and Parts Adjacent’ for ‘The complete British family Bible’. Like many such plans, it was loosely based on the seminal work of Villalpando; see item 606. The Temple, City of David, markets, the court, hippodrome, and palace of Pontius Pilate are among the places located within the walls of the city, while outside there are a number of military camps as well as natural features such as the Kidron Brook and Mount of Olives. The scale bars in the lower left-hand corner offer distances in “Sacred cubits”, “Antient Furlongs”, and “Modern Furlongs”, which are apparently significantly shorter.



The Temple fortress

548 [OVERTON, Henry]

An exact draught of the City of Jerusalem and the apurtenances belonging to the Holy Temple With the Genealogy of Jesus Christ... faithfully collected out of the Holy Scriptures.

Publication
London, G. Thompson, 1797.

Description
Engraved plan, with 13 vignettes, on two mapsheets, laid on modern backing.

Dimensions
700 by 1090mm (27.5 by 43 inches).

References
Cf. Laor, 1122.

Robert Sayer’s plan of Jerusalem is just as rich and detailed as the map of the Holy Land he produced around the same time. The central image offers a colourful, isometric view of the Holy City during the Biblical era; the numerous vignettes across the image illustrate scriptural events from as early as King David’s battle against the Philistines (II Samuel 5:17-24), all the way up to the Holy Ghost visiting the Apostles after Jesus’s resurrection (Acts 2).

In addition to these scenes, all of which are accompanied by a brief descriptive caption and a Bible reference, a vast number of buildings and sites both within and outside the city walls are shown in equal detail, from Herod’s grave, depicted as a simple tomb, to the Temple of Solomon itself, which is presented as a colossal structure and seems to have been drawn after Juan Bautista Villalpando. For a full description of Villalpando’s influential plan of the Temple, see item 606. The original was of course two-dimensional, but Sayer’s three-dimensional rendering has certain resonances with the Medieval fortress style imagined by the earlier cartographer. The huge scale on which it has been drawn represents not its actual size but its significance as the religious and historic heart of Jerusalem.

Several non-religious buildings also appear across the plan, such as the Castle of Antiochus atop Mount Acra, which was built by the Seleucid ruler Antiochus Epiphanes after he sacked the city in 168 BC, and “the hospital”, which presumably refers to the Crusader hospital established in the twelfth century by the Knights Hospitaller.

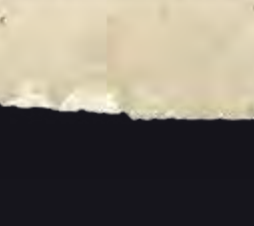
Bordering the image is a genealogy of Christ, running counterclockwise and tracing his lineage all the way from Adam, the first man created by God. Below this is “a description of the City of Jerusalem in general and of its most eminent places in particular”, which identifies 25 sites of particular importance, such as “the garden of olives, where Christ was in his agony” and “the palace of Pilate & Lieutenants of Rome, where Christ was falsly accused and condemned to be crucified by the princes and people of the Jews”.

Furthermore, the left- and right-hand margins are filled with numerous vignettes showing scenes, figures, and objects recorded in scripture: the Tower of Babel; the Atlar of Burnt Sacrifices; the bronze laver where priests were instructed to wash their hands and feet before sacrifice; the inside of the Tabernacle; the Holy of Holies; Moses and Aaron standing either side of the stone tablets; the Table of Showbread; the Golden Candelabra; two shekels; the Ark of the Covenant; the Brazen Sea; and the siege of Jerusalem during the Roman-Jewish war.

First published by Henry Overton in 1717, the plan was later reissued by successive London map dealers including Robert Sayer, and, as here, George Thompson, bearing a date of 1797.



Males and Females.

[illegible]

From Calmet’s great dictionary

549 [CALMET, Antoine Augustin]
Jerusalem and Places Adjacent.

Publication
London, Charles Taylor, 1798.

Description
Engraved plan, with six insets.

Dimensions
265 by 390mm (10.5 by 15.25 inches).

References
Laor, 979.

At the end of the eighteenth century, another English edition of Antoine Augustin Calmet’s Biblical dictionary was published by Charles Taylor under the title ‘Calmet’s great dictionary of the Holy Bible: historical, critical, geographical, and etymological’. The three-volume work appeared between 1798 and 1801, the first volume covering letters A to J, the second the rest of the alphabet, and the third being an appendix including additional historical and geographical information about the Bible and Holy Land.

Taylor included in the work many of the plates that had appeared in former editions of Calmet’s dictionary, along with several new additions, including an aerial view of Jerusalem accompanied by illustrations of notable monuments. Oriented to the west, as indicated by a simple compass rose placed in the centre of the city, the view is somewhat sparse, with just two buildings represented, namely the Temple and Herod’s Palace, and a few more identified by an alphabetical key, which presumably corresponds to explanations in the accompanying text.

To the left of the view, six insets display five illustrations of important religious sites and a plan of the sixth. These are Akeldama, Siloam and the Fountain of the Holy Virgin, Absalom’s Pillar, the Cave of St James, Zachary’s Sepulchre, and Bethesda, respectively.



A roof-top view

550 CASSAS, [Louis-François]
Vue Partielle de Jerusalem.

Publication
[Paris, Imprimerie de la République, 1799-1800].

Description
Engraved view.

Dimensions
430 by 550mm (17 by 21.75 inches).

After training under some of the most prominent artists of the day, including Jacques-Louis David and Jean-Baptiste Le Prince, Louis-François Cassas travelled to Rome, where he benefitted from the increased tourism of the eighteenth century by selling his topographical drawings to young men enjoying the Grand Tour. His work soon caught the eye of “une societe d’amateurs des beaux arts”, for whom he travelled around the Adriatic coast compiling a series of drawings and paintings which were later published as a set of engraved prints.

After his return from the Adriatic, Cassas took up a post at the French embassy, a role which saw him travel widely, particularly within the Ottoman Empire with which the French were then engaged in a complex set of negotiations, alliances, and agreements. Throughout the 1780s, he visited Constantinople, Cyprus, Egypt, Syria, the Holy Land, and other parts of the Middle East, painting the ancient monuments he came across; for many of these, Cassas’s paintings represent the first time they were captured by a European artist.

Cassas returned to his native country in the midst of revolution, but despite his elite heritage and education, he managed to escape the guillotine. In fact, Cassas thrived during the final years of the eighteenth century and early decades of the nineteenth. Published in 1799, his ‘Voyage Pittoresque de la Syrie, de la Phenicie, de la Palestine, et de la Basse Egypte’, which contained engraved prints of his oil paintings of the Near and Middle East, proved highly influential.

No doubt catalysed by the Napoleonic invasion of Egypt and the subsequent mania for Orientalism, Cassas’s images of ancient monuments and buildings went on to influence and inspire numerous artists, architects and even stage designers of the Napoleonic era. Among the 330 plates in the work, many were dedicated to Jerusalem, including numerous maps, plans, and views of the city and its individual monuments, sites, and structures. As well as a ‘Vue générale de Jérusalem’, Cassas had painted a ‘Vue Partielle de Jérusalem’, which had been made into a plate by an engraver named beneath the image as Varin. In the foreground numerous figures stand on a flat roof, some taking shade under an awning to the left. Behind them, the city of Jerusalem is populated by the monumental form of its most recognizable structures, such as the Dome of the Rock, and by smaller and less impressive buildings. In the background, hills recede into the distance.



Valleys and peaks

551 FORBIN, Auguste

Vue de Jérusalem, prise de la vallée de Josaphat.

Publication
Paris, Delaunay, 1819.

Description
Lithograph view, with original hand-colour.

Dimensions
490 by 590mm (19.25 by 23.25 inches).

Louis Nicolas Philippe Auguste, comte de Forbin, simply known as Auguste Forbin, was born at his family chateau in the south of France in 1779. His talent for art was immediately apparent: it was said he learnt to draw before he learnt to write, and he honed his skills by drawing rural landscapes after his widowed mother took him and his siblings to the countryside to weather the turbulent phases of the French Revolution.

After coming of age, Forbin travelled to Paris and joined the studio of Jacques-Louis David. Military conscription came in the way of a purely artistic career, although he made the best of his army experience by conducting an affair with Napoleon’s sister, to whom he had been appointed chamberlain. Despite his Bonapartist connections, Forbin found favour during the Bourbon Restoration, under which he was made a commander of the Legion of Honour, received a seat in the Académie des Beaux-Arts, and was appointed Director-General of the Royal Museums.

Part of this role involved acquiring new works for the museums, and so in 1817, he set off on an expedition to the Levant to purchase pieces of ancient art on behalf of the state, the coup of the journey being the acquisition of the Venus de Milo. Among the cities visited by the French party were Athens, Constantinople, Acre, Syria, Ascalon, Jerusalem, and Egypt, many of which Forbin drew as they travelled. Two years later, Forbin’s account of the journey was published as the ‘Voyage dans le Levant’.

The text was accompanied by 80 lithograph plates, many of which were print versions of the drawings he had made en route, engraved for Forbin by Parisian painter and engraver, Philibert-Louis Debucourt. Among these plates was a prospect of Jerusalem, which Forbin would later transform into an oil painting and submit to the Paris Salon of 1831, and which today hangs in the Louvre. Viewed across the Valley of Josaphat from the Mount of Olives, it shows the walled city, dominated by the great Dome of the Rock but also featuring numerous other structures, including tall towers, ancient ruins, and smaller unidentifiable buildings. In the foreground of the image, a trio of men stand on the slopes of the hill, one seated on a camel and all three draped in long robes.



A sketch from the Governor's Palace

552 [BRACEBRIDGE, Selina]

[Panoramic Sketch of Jerusalem, taken from the roof of the Governor's Palace, 16th Dec. 1834.]

Publication
[London, Graf & Soret, c1834].

Description
First edition, lithograph panorama, mounted on linen edged in green silk, a little browned and stained, several tears skilfully repaired, without the printed key mentioned as present with some other copies.

Dimensions
190 by 1380mm (7.5 by 54.25 inches).

A panorama of Jerusalem, drawn from the roof of the Governor's Palace. With the open ends designed to match, it forms a highly detailed 360-degree view of the city.

Selina Bracebridge, née Mills was based in Athens for much of the 1830s and would have made the initial drawing on one of her trips through the Eastern Mediterranean and Middle East. Such views were much sought after by would-be pilgrims and armchair travellers in Britain, especially before the dawn of photographic panoramas, and it is possible she was encouraged to print her sketch by friends and acquaintances.

She produced another panorama in 1839, this time of Athens, and despite settling in England during the 1840s was inspired to travel again by her close friend Florence Nightingale. In addition to joining Nightingale on journeys to Rome, Greece, and Egypt, she and her husband Charles Bracebridge worked as administrative assistants at the Barrack Hospital during the Crimean War.

The Jerusalem panorama was issued in various formats, with coloured versions sold as five loose plates (with a title-page) or joined together and folding into cloth boards.



The stations of the cross

553 HOCQUART, E[douard]

Plan de Jérusalem à l'époque d'Hérode indiquant les principaux lieux cités dans le Nouveau Testament et les 14 stations de N.S. Jésus-Christ.

Publication
[Paris, Armand Aubrée, 1837].

Description
Steel-engraved plan.

Dimensions
261 by 327mm (10.25 by 12.75 inches).

Édouard Auguste Patrice Hocquart was responsible for a huge range of publications in France throughout the nineteenth century. In addition to his dictionaries and books, on such topics as the art of letter writing, morality, politics, and history, he produced many paintings and engravings, including a series of colour plates to illustrate the botanicals in Joseph R. Roques's famous 'Phytographie medicale'.

Hocquart's contemporary and fellow publisher, Charles V Monin, also enjoyed a prolific career in Paris, where he produced three important atlases and several other written works. A member of the Société de Géographie, Monin was one of the earliest French cartographers to make use of lithographic engraving alongside his steel and copper plates.

In 1837, an atlas was published containing 38 plates by Monin and Hocquart, with text by writer, traveller, and translator, Albert Étienne Montémont: 'L'Univers. Atlas classique et universel de géographie ancienne et moderne. The atlas was designed to complement Montémont's 46-volume, 'Histoire Universelle des Voyages', which had been published from 1833 to 1836.

Among the depictions of the ancient world was a plan of Jerusalem in the time of Christ, showing the 14 stations of the cross and many of the city's most important structures, pictorially represented. In addition to the small vignettes illustrating Jesus's suffering on his way to Mount Calvary, he is also shown in the foreground on the Mount of Olives, kneeling before an angel sent by God to strengthen him (Luke 22:43).

In the upper right-hand corner there is an extensive note on modern Jerusalem. Although designed by Hocquart, the plate was not engraved by him, but by Langevin.



A quiet city

554 FRENCH, William

Jerusalem (at the time of Christ).

Publication
Leipzig, Dresden, A.H. Payne, [c1850].

Description
Tinted lithograph.

Dimensions
230 by 315mm (9 by 12.5 inches).

Born in 1815, William French was an English reproductive engraver who specialized in steel and stipple engraving. Much of his work consisted of artistic prints drawn after prominent European painters of the Renaissance and later centuries, although he also produced a number of urban views, mainly of German cities. These, and the originals of the paintings he transformed into prints, lead to the conclusion that French worked in, or at least visited, Dresden, Nuremberg, and Vienna.

Published by A.H. Payne around the middle of the nineteenth century, French's view of Jerusalem at the time of Christ shows a rather arid city that extends over multiple levels, the most important buildings, including the Temple complex, elevated above the smaller ones below. There are no figures in the image, and Jerusalem is rather unrealistically devoid of the numerous densely-packed houses and narrow streets that would have been present at the time. In the background, hills extend towards the horizon.



A paragon of Virtue

555 [BARTLETT, William Henry]

Modern Jerusalem.

Publication
[London, George Virtue, 1840].

Description
Lithograph, some dampstaining, with key to view on verso.

Dimensions
300 by 440mm (11.75 by 17.25 inches).

Having learnt the art of engraving under the prominent antiquary, author, and topographer John Britton, William Henry Bartlett became one of the most widely-known topographic illustrators of the early-nineteenth century. His town-plans and views were coloured by his own experiences, as he travelled widely, visiting the Balkans, the Middle East, and North America numerous times. There he sought out the most interesting urban scenery, creating sepia-wash drawings of towns and cities from angles that augmented, but did not invent, their finest features. He ensured that these drawings were the precise size of the engraved steel plates on which the images would later be engraved upon his return to London.

These prints were often published by George Virtue, one of London’s most successful publishers at the time, who issued over 20,000 prints over the course of his career. His work spanned a variety of media, including magazines and periodicals, individual prints, and compilation books. Thus Bartlett’s prints were available separately or in collections, with the two most successful being his ‘American Scenery’ collection, published in monthly installments between 1837 and 1839, and his ‘Walks about the city and environs of Jerusalem’, which appeared in 1840.

Alongside the extensive written description and highly detailed illustrations, the latter contained four views of the city, made by Bartlett during his travels there. Among these was a view of “Modern Jerusalem” from the peak of one of the surrounding mountains, on which travellers stand and sit to take in the vista.



“from the Heights of Bethlehem by the Librarian of the Armenian Convent”

556 WHITTOCK, N[athaniel]

Panoramic View of Jerusalem and the Adjacent Towns and Villages, taken from the Heights of Bethlehem by the Librarian of the Armenian Convent.

Publication
London, Tilt and Bogue, [1842].

Description
Lithograph view.

Dimensions
435 by 300mm (17.25 by 11.75 inches).

References
Worms and Baynton-Williams, 'British Map Engravers: A Dictionary of Engravers, Lithographers and Their Principal Employers to 1850', 2011.

Throughout the mid-nineteenth century, English artist and engraver Nathaniel Whittock held the post of Teacher of Drawing and Perspective, and Lithographer to the University of Oxford, while also operating as a draughtsman, engraver, and printer from his premises in London. In 1829, he published ‘A Topographical and Historical Description of the University and City of Oxford’, in which were displayed several of the urbans views and plans for which he gained his artistic reputation. These later came to include his popular aerial views of other English cities such as York, Hull, and London, as well as those further afield in Dublin and Melbourne.

In 1842, Whittock designed, engraved, and printed a lithograph view of Jerusalem viewed from the south, nominally from the heights of Bethlehem, which is located 10km from the city and 30m higher. The image shows an isometric view of the city and its surroundings, in which 59 of the most important sites, settlements, and structures are identified in a key beneath the image. These include geographical features, such as the Kidron Brook and Valley of Jehoshaphat, ancient buildings including Solomon’s Temple and the Tomb of David, nearby towns, such as Bethel and Sechem, and later constructions like the Armenian Convent.

Following the formal adoption of Christianity as the religion of Armenia in the fourth century AD, many Armenian monks settled in Jerusalem and throughout the fifth century these men built Armenian churches in the city and founded scriptoria, establishments for the copying of manuscript documents. It was not until the seventh century, however, that the Armenian Apostolic Church formally created a Jerusalem Patriarchate, even though Palestine was home to 70 Armenian monasteries at that time. Whittock claims that his view of Jerusalem was “taken from the Heights of Bethlehem by the Librarian of the Armenian Convent”, although it is not clear which convent this refers to.



Al-Aqsa

557 BOLLTER, C. [after] Daniel WEGELIN

Omar's Moschee in Ierusalem am Platze des ehemaligen Tempel Salomons.

Publication
Munich, C. Bollter, 1845.

Description
Lithograph with aquatint.

Dimensions
395 by 475m (12.25 by 15.75 inches).

Born in St Gallen in 1802, Swiss artist Daniel Wegelin travelled widely during the early- and mid-nineteenth century, as is attested by his artworks, among which were depictions of St Petersburg and Moscow, as well as a panorama of Palestine. The latter was made on a trip to the Holy Land during which he also produced several views, including the present view of Jerusalem.

Interestingly, the view is entitled ‘Omar Mosque in Jerusalem on the site of the former Temple of Solomon’. The Ayyubid Mosque of Omar was built in 1193 to commemorate the prayer said by Caliph Omar over 500 years earlier. When the Patriarch of Jerusalem surrendered the Holy City to the invading Rashidun army, the Caliph was led towards the Church of the Holy Sepulchre, but chose to pray outside of it, where the mosque now stands.

The view, however, shows not the Mosque of Omar in particular, but rather the huge Al-Aqsa compound, dominated by the Dome of the Rock. The Mosque of Omar is located in the south-eastern part of the religious complex, and houses its oldest mihrab, the arched niche in the wall indicating the direction of Mecca. The Mosque was in fact renovated during the mid-nineteenth century, while Wegelin was visiting, and perhaps for this reason it is highlighted in the present print. Also shown are the surrounding hillsides outside the city walls of Jerusalem, with three figures congregating on a pathway in the foreground, the ruins of old buildings on either side of them.



Keyed up

558 **LENGHI**
Panorama di Gerusalemme.

Publication
Milan, Pedrinelli, [c1850].

Description
Tinted lithograph.

Dimensions
565 by 775mm (22.25 by 30.5 inches).

A lithograph view of Jerusalem with a 76-point key along the lower edge identifying important buildings and places both within and outside the city walls. The structures of the city span multiple levels, with grand domed and turreted buildings soaring into the air. There are, however, none of the smaller and less impressive buildings that undoubtedly stood in both antiquity and modernity. Christ appears in several illustrations, praying in the Garden of Gethsemane, being transfigured on the Mount of Olives, and being crucified on Calvary. There are also the figures of the contemporary inhabitants of the Ottoman city of the nineteenth century, dressed in robes and turbans.



A bird’s-eye view of Jerusalem

559 **HOFER, J[ohann] J[akob] [and] BURGER**
[Modern Jerusalem].

Publication
Zurich, [c1860].

Description
Chromolithograph view.

Dimensions
745 by 955mm (29.25 by 37.5 inches).

An imagined bird’s-eye view of contemporary Jerusalem shows the city packed with buildings large and small within its tall walls, Ottoman rule attested by the many minarets and crescent moons. The surrounding countryside is rather picturesque, with a windmill visible on the rolling hillsides. In the foreground, travellers stop with their mules and horses, taking shade under the trees.
The view was lithographed by Hofer and Burger, one of the leading printing houses in Zurich in the latter-half of the nineteenth and early-twentieth centuries.



Extra virgin olive soil

560 MULLER, Th[eodore]

Jérusalem et le tombeau de la Ste. Vierge.

Publication
Paris, Bulla Freres, [c1860].

Description
Tinted lithograph, with original hand-colour.

Dimensions
535 by 755mm (21 by 29.75 inches).

Theodore Muller was born in Strasbourg in 1819, and after training as a draughtsman and engraver in his native town, moved to Paris to pursue a career in illustration and lithography. Chromolithography was still in its infancy during this period, having been developed and patented by Godefroy Engelmann in 1837. One of the first firms to adopt the new technique was Lemercier & Cie, who operated over 30 lithographic presses from their studio at 57, rue de Seine, Paris. The firm was prolific, producing illustrations, views, portraits, scenes, replicas, and title pages that were used in many contemporary publications, from books to journals.

Among these was a view of Jerusalem drawn and engraved by Muller. In the foreground, two groups of travellers stand and sit on the western slopes of the Mount of Olives, the vast city set before them. Several important structures are recognizable within the city walls, even amid the mass of smaller buildings that surround them. Some of these are identified on the 21-point key running beneath the image, which also names certain religious and geographical sites outside of Jerusalem. These include the Tomb of the Virgin, which is situated at the foot of the Mount of Olives and is believed to be the burial place of Mary, mother of Jesus. Muller accurately represents the twelfth-century part of the tomb as a square stone building with an arched entranceway.



A blast from the past

561 OEHMIGKE, [Johann Philipp] [and] RIEMSCHEIDER, [Arnold Hermann] [after] Christian Adolf ELTZNER

Die Heiligen Stadt Jerusalem.

Publication
[Neuruppin, Oehmigke & Riemschneider, c1860].

Description
Lithograph, with original hand-colour.

Dimensions
210 by 335mm (8.25 by 13.25 inches).

A naive view of Jerusalem, based on Christian Adolf Eltzner’s view of the city first published in 1847. For a detailed account of the work please see item 562. The lithograph is the work of the German lithographers Oehmigke & Riemschneider. The firm was founded by Arnold Hermann Riemschneider (1806-1856) in 1831 in Neuruppin, together with Johann Philipp Oehmigke (1807-1858) who had a successful bookstore in Berlin. The business grew rapidly, supplying cheap prints to the growing middle classes. By the 1850s the firm was employing 22 print workers and some 80 colourists, who were often women, children, or men from the local workhouse.



Steel-engraved urban view

562 ELTZNER, [Christian] Adolf

Vue Générale de Jérusalem Historique et Moderne.

Publication
Paris, 1862.

Description
Steel-engraved view.

Dimensions
404 by 550mm (16 by 21.75 inches).

References
Laor, 1018.

Christian Adolf Eltzner was a steel engraver who specialized in urban views, his work often appearing in newspapers. While he mainly focused on local European cities, in 1847 he published an aerial view of Jerusalem. This was reproduced in the French periodical ‘L’Univers illustré’, in 1862. The incredibly intricate view shows the city from the Mount of Olives to the east, with the Temple of Solomon front and centre. The city covers multiple levels and has a huge range of buildings from palaces to small square houses. The city walls are punctuated by square towers and gates, and outside of them, sparser buildings, monuments, and bridges are visible on the wooded hills that surround Jerusalem. The numbers one to 100 appear across the view, with the places on which they are found identified in a key that runs along the lower edge of the plate.



Jerusalem Explored

563 PIEROTTI, E[rmete]

Plan de Jerusalem ancienne et moderne par le Docteur Ermete Pierotti.

Publication
Paris, Chez Kreppelin, [1864].

Description
Engraved map, dissected into 40 sections and laid down on linen, folding into original purple cloth covers, with publisher's label.

Dimensions
640 by 990mm (25.25 by 39 inches).

References
Laor, 1095.

In 1849, Italian military engineer Ermete Pierotti was imprisoned at the Palazzo Ducale in Genoa, after he was apprehended absent without leave and also accused of the theft of 3596 lire. Pierotti escaped from incarceration and fled to the Near East, where he spent the following 15 years. In 1858, the Ottoman governor of Jerusalem appointed him his official architect and engineer, allowing him to explore various places in the city in more detail than perhaps any European to date, including the Haram al-Sharif on Temple Mount, something which hardly any non-Muslims had done at the time.

In 1864, Pierotti compiled his eight years of archaeological and historical research into the 'Atlas de la Palestine', a complete account of the city's religious and cultural heritage and its impact on its topography. Translated by Thomas George Bonney, the book was published in London as 'Jerusalem Explored', where it immediately made an impact. Pierotti's theories differed widely from those espoused by the current Victorian establishment, who launched a vehement attack against both his work and his person, publicizing details about his scandalous departure from the Italian army. Pierotti soon lost any credibility that his scholarly efforts had won him in the eyes of the British public.

On the continent, however, he had more success, and he continued to publish maps, give lectures, and raise funds for projects in Palestine until his death in 1880. 'Jerusalem Explored' remained his most popular work, perhaps due to the appeal of the lithograph views, illustrations, and maps contained within it.

Among these were images of the Wailing Wall, the Tomb of the Virgin Mary, and the Garden of Gethsemane, as well as a meticulous plan of modern Jerusalem, surrounded by numerous insets showing the architectural designs of its ancient buildings. These include the Temple of Solomon, described in great detail in the left-hand border, various churches and mosques, and the Tombs of the Prophets, Judges, and Kings.

The main image is similarly detailed, with three legends around the edge identifying sites within and outside the city walls, and a key explaining the symbols representing the different types of plants, walls, and routes shown. Relief is shown in hachures, distinct areas, and regions marked by a variety of different lines, and districts labelled with their contemporary names.



Photo opportunity

564 PIEROTTI, E[rmete]

[Panorama of Jerusalem].

Publication
Cambridge and London, Deighton, Bell & Co.
and Bell & Daldy, [1864].

Description
Lithograph panorama, with original
hand-colour, laid down.

Dimensions
255 by 724mm (10 by 28.5 inches).

Another image of the Holy City presented in ‘Jerusalem Explored’ was based on a photograph taken by the author himself during his years as the city’s official architect and engineer. Pierotti had the image transferred to stone by British lithographer, Thomas Pitken. Whether by coincidence or design, the image very much reflects the urban views of Jerusalem published throughout the previous centuries, such as the famous prospect by Braun and Hogenberg (item 451). It shows Jerusalem from the slopes of the Mount of Olives, where a collection of figures in the foreground are so reminiscent of the Braun-Hogenberg view that either Pierotti or Pitken must surely

have been inspired by it. Behind them, the old city is depicted, surrounded by its famous walls with the Golden Gate at the front, and many of its most important sites and monuments clearly visible, including the Dome of the Rock and Herod’s Palace. 47 such places are labelled with numbers, which presumably correspond to a descriptive key in the adjacent text in ‘Jerusalem Explored’. As well as highlighting these ancient sites of religious and historical importance, Pierotti’s detailed panorama effectively captures contemporary Jerusalem, whose Ottoman influence is manifest in the number of minarets that appear on the skyline.



A Russian view of Jerusalem

565 ARNOLD, E.

Видъ святаго града Јерусалима съ восточной стороны. [*View of the Holy City of Jerusalem from the Eastern Side*].

Publication
St Petersburg, Jerome Palmin, 1864.

Description
Aquatint, with hand-colour, loss to borders skilfully restorted.

Dimensions
585 by 760mm (23 by 30 inches).

A mid-nineteenth century Russian view of Jerusalem, presented as a densely-packed walled city settled among rolling green hills. In the foreground, travellers are seated on the Mount of Olives looking out at the Holy City. Minarets across the skyline demonstrate Ottoman presence in Jerusalem.



Extending an olive branch

566 RÜDISÜHLI, Jakob Lorenz

Jerusalem.

Publication
Basel, Jakob Lorenz Rüdisühli, 1864.

Description
Aquatint view.

Dimensions
440 by 580mm (17.25 by 22.75 inches).

Jakob Lorenz Rüdisühli was born in the Swiss town of St Gallen in 1835, and after his family fell into financial ruin, he was sent to a poor house at the age of 12. He fled the terrible conditions there and made a living by colouring lithographic prints. This formative experience had a great influence on his later career, as he trained as an engraver in Darmstadt, before moving to Lenzburg where he worked as a printer and publisher. Selling his firm in 1868, Rüdisühli moved to Basel, where he turned his hand to painting in addition to engraving, regularly contributing to the salons of Paris and exhibitions across Switzerland, Germany, and Italy.

As an engraver, Rüdisühli specialized in aquatint etching, which produces more textured and toned images than copperplate engraving; he made numerous landscapes and urban views in this medium, especially of locations in Germany and Switzerland. He also, however, ventured further afield with his views of cities in Asia, including Jerusalem.

His view of the Holy City shows it from the east, the huge Dome of the Rock dominating the centre of the image. Behind it, innumerable buildings small and large extend into the background. 11 sites are identified by a key beneath the image. In the foreground two travellers stand on the hillside admiring Jerusalem. The image is surrounded by a frame of olive leaves.



From a prolific press

567 WENTZEL, [Jean] Fr[édéric]

Jerusalem vue prise de la montagne des Oliviers. Jerusalem vom Oelberg aus.

Publication
Paris, [Jean] Fr[édéric] Wentzel], [c1865].

Description
Lithograph, with aquatint and with fine original hand-colour.

Dimensions
360 by 505mm (14.25 by 20 inches).

Born at the beginning of the nineteenth century, Jean Frédéric Wentzel helped to popularize lithography in his native town of Wissembourg and beyond. After learning the art of engraving and printing in Paris, he established his own firm in Wissembourg in 1831.

Initially, the majority of Wentzel’s output was religious imagery, but he soon began to gain popularity throughout Europe for his satirical and military images, as well as his children’s picture-books and games. In fact, these were so successful that by 1845, his workshop had ten presses and recruited employees from Germany and Switzerland. By Wentzel’s death in 1869, this had increased to 18 lithographic presses, one of which was steam-powered, three letterpresses, two fabric printing presses, and five standard engraving presses, and the firm employed hundreds of staff.

During the 1860s, the Wentzel press published a series of city views, depicting urban vistas from Moscow to Cincinnati. Among these was a view of Jerusalem, seen from the Mount of Olives, with the Temple standing majestically atop Mount Moriah at the forefront of the city’s buildings, many of which are identified in the 111-point key along the lower edge. This key is written in German, while in the centre the title is given in both German and French, reflecting Wentzel’s upbringing in the Alsace region.



Laundry day in Jerusalem

568 WERNER, Carl [Friedrich Heinrich]

General View of Jerusalem.

Publication
[London, Michael and Nicholas Hanhart, 1865].

Description
Tinted lithograph, with hand-colour, mounted on card, printed title below.

Dimensions
297 by 583mm (11.75 by 23 inches).

The life of German watercolourist Carl Friedrich Heinrich Werner spanned almost the entire nineteenth century, from his birth in 1808 to his death in 1894. After initially studying painting under Biblical artist Julius Schnorr von Carolsfeld in Leipzig, he moved to Munich to pursue architecture, but soon returned to painting. His talents earned him a scholarship to travel to Italy, where he remained until the middle of the century, having established himself as a watercolour painter in Venice.

Throughout the 1850s and 1860s, Werner’s travels took him around the Mediterranean, through Spain, Palestine, Egypt, Greece, and Sicily. His watercolour paintings of Jerusalem and its many famous buildings were particularly successful; as one of very few non-Muslims granted access to the inside of the Dome of the Rock, his paintings of the interior offered Europeans a rare glimpse of this magnificent building.

In 1663, ‘The Illustrated London News’ announced an exhibition of Werner’s Holy Land paintings in London, claiming that “they will probably be deemed the most important, complete, and satisfactory illustrations of the most interesting and historic sites in the Holy Land which have yet appeared”. Two years later, Moore, McQueen & Co. published a collection of those same paintings in a volume entitled ‘Jerusalem, Bethlehem, and the Holy Places’.

The work consisted of a historical narrative by Scottish writer, priest, and soldier, Reverend G.R. Gleig, which accompanied 32 of Werner’s images, including one map of Jerusalem and 31 chromolithograph plates made by Michael and Nicholas Hanhart. The London-based Hanhart printing firm co-existed with Werner’s own career, operating from 1839 to 1882.

Among these plates is a view of Jerusalem from within the walls, rather than the typical western prospect shown from the Mount of Olives. In the foreground inhabitants sit and work on the flat roofs of the grey-brick buildings, a group of men to the right playing dice, and a woman in the centre drying sheets. Many buildings are topped with domes, the crescent moon of Islam surmounting the highest of them. In the background the sparsely wooded hills of the surrounding country extend towards the horizon.



King David’s street

569 WERNER, Carl [Friedrich Heinrich]

[Street of David].

Publication
[London, Michael and Nicholas Hanhart, 1865].

Description
Tinted lithograph, with hand-colour, mounted on card.

Dimensions
730 by 530mm (28.75 by 20.75 inches).

One of the less grand views of Jerusalem depicted by Werner and included in 'Jerusalem, Bethlehem and the Holy Places' focuses on King David's Street. Now the location of the city's most famous tourist market, the narrow ancient street is situated in the west of the Old City, and is believed to have made up a stretch of the city's "Decumanus" during antiquity. Roman urban planning was generally centred around two main roads: the Cardo Maximus, which ran north-south, and the Decumanus Maximus, which crossed the city from east to west.

Werner's view shows a winding cobbled street overhung by archways and flanked by tall stone buildings. A figure stands at a barred window in the left-hand wall, while other figures sit or stand in the open doorways further down the street. Many of them wear the turban so often used to identify native inhabitants in views of the Holy Land.



The Wailing Wall

570 WERNER, Carl [Friedrich Heinrich]

[The Wailing Wall].

Publication
[London, Michael and Nicholas Hanhart, 1865].

Description
Tinted lithograph, with hand-colour.

Dimensions
357 by 517mm (14 by 20.25 inches).

A chromolithograph print of Werner's painting of worshippers at the Wailing Wall in Jerusalem. Werner's image shows robed and veiled women standing or kneeling on the right, their male counterparts sitting and reading on the left.

The wall had become a devotional site after the Jewish population of Jerusalem was banned from the city in AD 70 following the Roman destruction of the Temple; the Western Wall was the closest place to the site of the Temple that they were subsequently allowed to visit. This ersatz place of worship soon became a religious and cultural monument in its own right, as it remains today, although while the Holy Land was under Ottoman rule, Jews continued to face difficulties accessing it.

It is interesting that Werner depicts men gathered there to read and discuss scripture, since several years later, this was made a daily occurrence by Rabbi Hillel Moshe Gelbstein, who settled in Jerusalem in 1869 and organized regular study groups beside the wall.



The Ordnance Survey of Jerusalem

571 WILSON, Charles W[illiam]
Ordnance Survey of Jerusalem By Captain W. Wilson, R.E. under the direction of Colonel Sir Henry James, 1864-5.

Publication
[London, George E. Eyre and William Spottiswoode for her Majesty's Stationery Office, 1865].

Description
Steel-engraved plan, dissected and mounted on linen, edged in blue silk.

Dimensions
1155 by 757mm (45.5 by 29.75 inches).

References
Gibson, 'British Archaeological Work in Jerusalem between 1865-1967: An Assessment', 2011; Laor, 1162.

In 1862, the Prince of Wales, later to become King Edward VII, undertook a trip to Jerusalem where he noted the poor state of the water supply. Upon relaying this information to those at home, the wealthy philanthropist Baroness Angela Burdett-Coutts supplied £500 to commission a survey of the city, with the end goal of creating accessible clean water for its inhabitants. Catalysed by a petition from a committee of clergymen, politicians, and nobility, the survey was carried out by a team of just six surveyors from the Royal Engineers between 1864 and 1865. This team was led by a 28-year-old officer by the name of Charles William Wilson under the authority of the Superintendent of the Ordnance Survey, Sir Henry James.

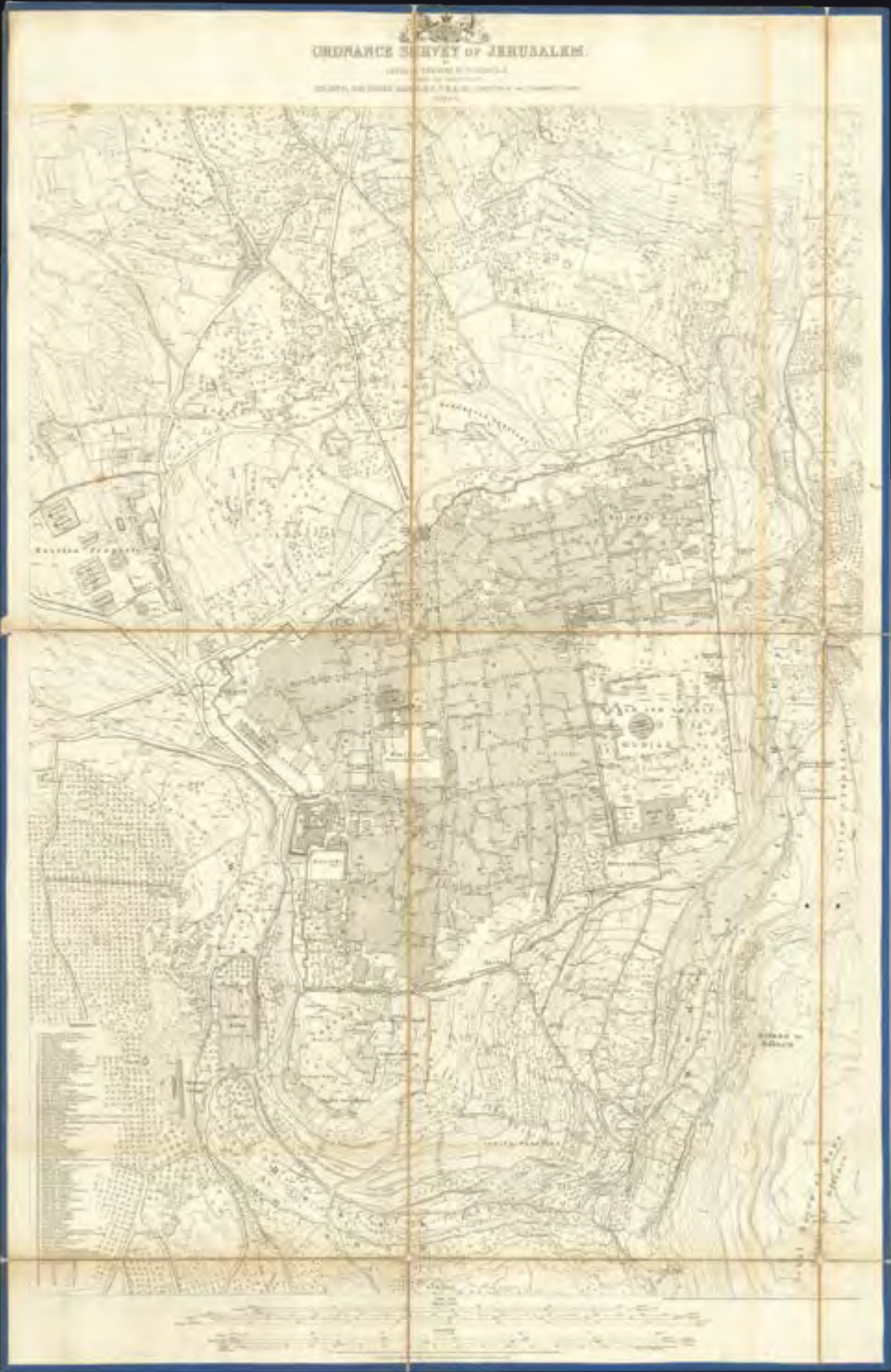
Although the issue of water relief was soon forgotten, the survey had important ramifications for the cartography of the city: new investigations were carried out across Jerusalem, particularly into the underground features of Temple Mount, including its cisterns, channels, and aqueducts; it remained the most influential and reliable map of Jerusalem until the British Mandate's 'Survey of Palestine', which was published in 1936; and it marked the turning point at which Jerusalem became not only the city of ancient legend and a religious heartland, but "a matter for clear-cut scientific rigor, which could only be based on facts obtained in empirical fashion, whether through the taking of exact measurements, photography, or excavations in the ground" (Gibson).

Furthermore, less than a week after the completion of the survey in June 1865, the Palestine Exploration Fund was set up with Wilson as the Chief Director.

At a scale of 1:2,500, the map of Jerusalem produced by the survey shows the walled city and much of the surrounding area. Dominating the eastern side of the city is Mount Moriah, with the Dome of the Rock at its centre, along with several cisterns, places of prayer, and gardens. The names of such places are often written in both English and Romanized Arabic; these toponyms, collected by German missionary Carl Sandreczki, remain an invaluable resource even today, as a list of streets, structures, and points of interest that would otherwise have been lost.

An 81-point key in the lower left-hand corner identifies many of the sites and buildings shown. Interestingly, the southern slopes of the Mount of Olives, which itself is not named, is labelled as "Mount of Offence", a rare toponym stemming from a Biblical passage describing the corruption that occurred there when Solomon built shrines to various native gods (II Kings 23:13).

Other important ancient monuments, such as the Church of the Holy Sepulchre, House of Caiaphus, and David's Tower, stand in contrast to the "English Burial Ground", "Institution of Prussian Deaconesses", and numerous military barracks that appear alongside them. All of these sites, ancient, medieval, and modern, are depicted with the uniformity and recognizable symbols that characterize Ordnance Survey maps. Just beneath the image, the scale bars give the relative distances not only in the standard modern units, but also in ancient distances.



Jerusalem at 1:10,000

572 WILSON, Charles W[illiam]

Ordnance Survey of Jerusalem. This Survey was made in the Years 1864-5 by Captain Charles W. Wilson, R.E. and a party of Royal Engineers from the Ordnance Survey under the direction of Colonel Sir Henry James.

Publication
[London, George E. Eyre and William Spottiswoode for her Majesty's Stationery Office, 1865].

Description
Steel-engraved plan, dissected and mounted on linen, edged in blue silk.

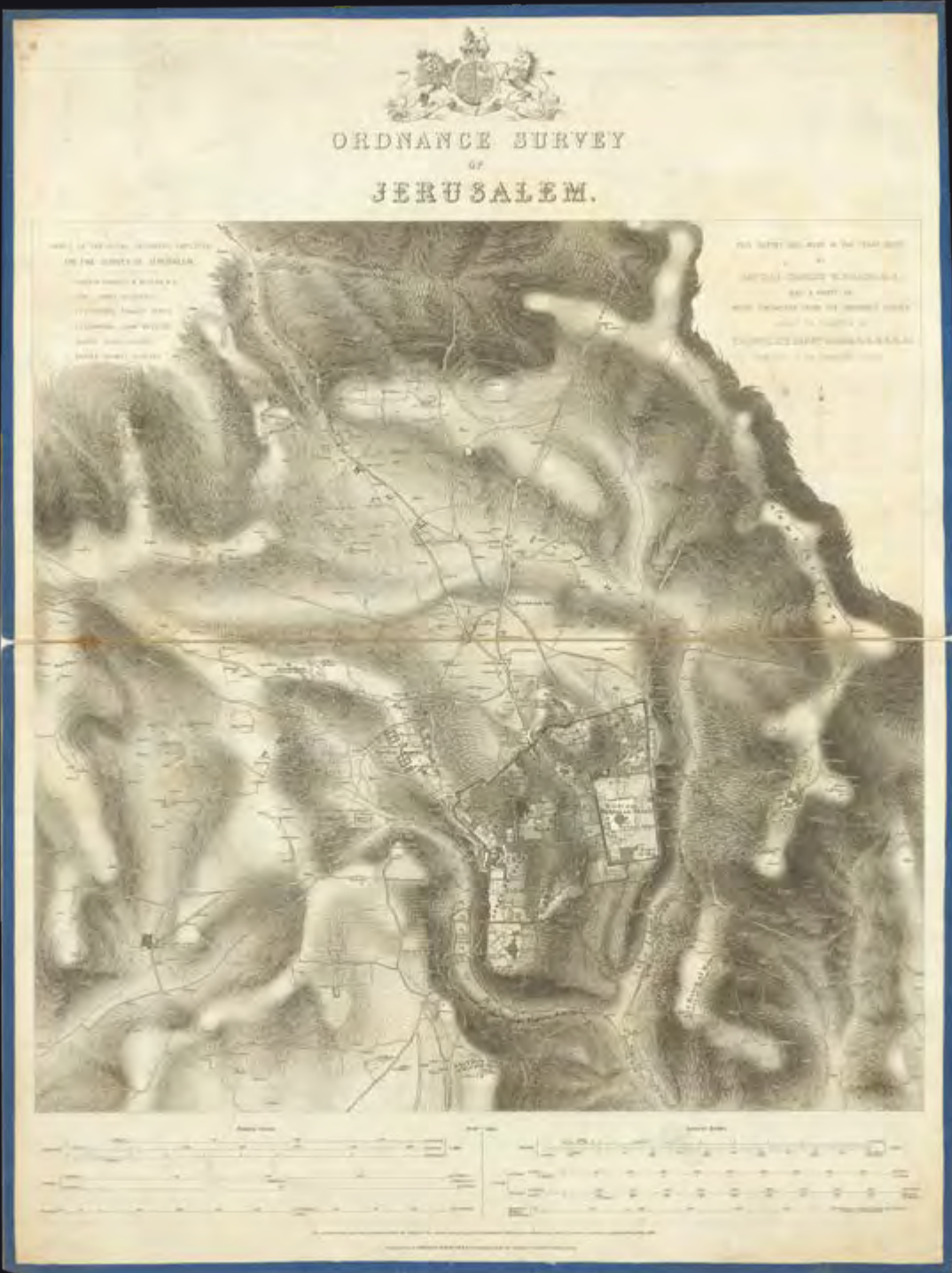
Dimensions
685 by 511mm (27 by 20 inches).

References
Laor, 1163.

Along with the larger-scale map of Jerusalem published as the result of the Royal Engineers's survey of 1864 to 1865, Captain Wilson's team produced a broader map of the city and its environs at a scale of 1:10,000, as standard for an Ordnance Survey map of this kind.

Although shown in less detail, the walls, districts, and major structures of the city are still identified, including the Hospital of the Knights of St John, St Anne's Church, and naturally the Dome of the Rock, or the "Kubbat as Sakhra". Points of religious and historical interest in the surrounding areas are also shown, such as the Church of the Ascension on the Mount of Olives, the Garden of Gethsemane, and the Gihon Spring. The network of roads, of which the city forms the centre, is also laid out, with the various routes labelled with their end destinations, "to Jericho", for example, and "from Gaza".

The terrain of the peripheral land is shown by enclosed areas representing fields and gardens, and relief is given by hachures labelled with their respective heights in feet. Beneath the image, several scale bars provide distances in English miles, French kilometres, and Russian sashines on the left, while on the right, anciet Roman miles, Greek stades, and Hebrew cubits are shown. In the upper left-hand corner of the map, the six-man team that worked on the survey of Jerusalem is listed: "Captain Charles W. Wilson R.E., Sergt James McDonald, Le. Corporal Francis Ferris, Le. Corporal John McKeith, Sapper John Davidson, Sapper Thomas Wishart".



The Dome of the Rock

573 WILSON, Charles W[illiam]

*Ordnance Survey of Jerusalem
Plan of Kubbah as Sakhra (Dome
of the Rock).*

Publication
[London, George E. Eyre and William
Spottiswoode for her Majesty's Stationery
Office, 1865].

Description
Steel-engraved plan, dissected and
mounted on linen edged in blue silk.

Dimensions
1032 by 695mm (40.75 by 27.25 inches).

References
St. Laurent, 'The Dome of the Rock and the
Politics of Restoration', *Bridgewater Review*
(17), 1998.

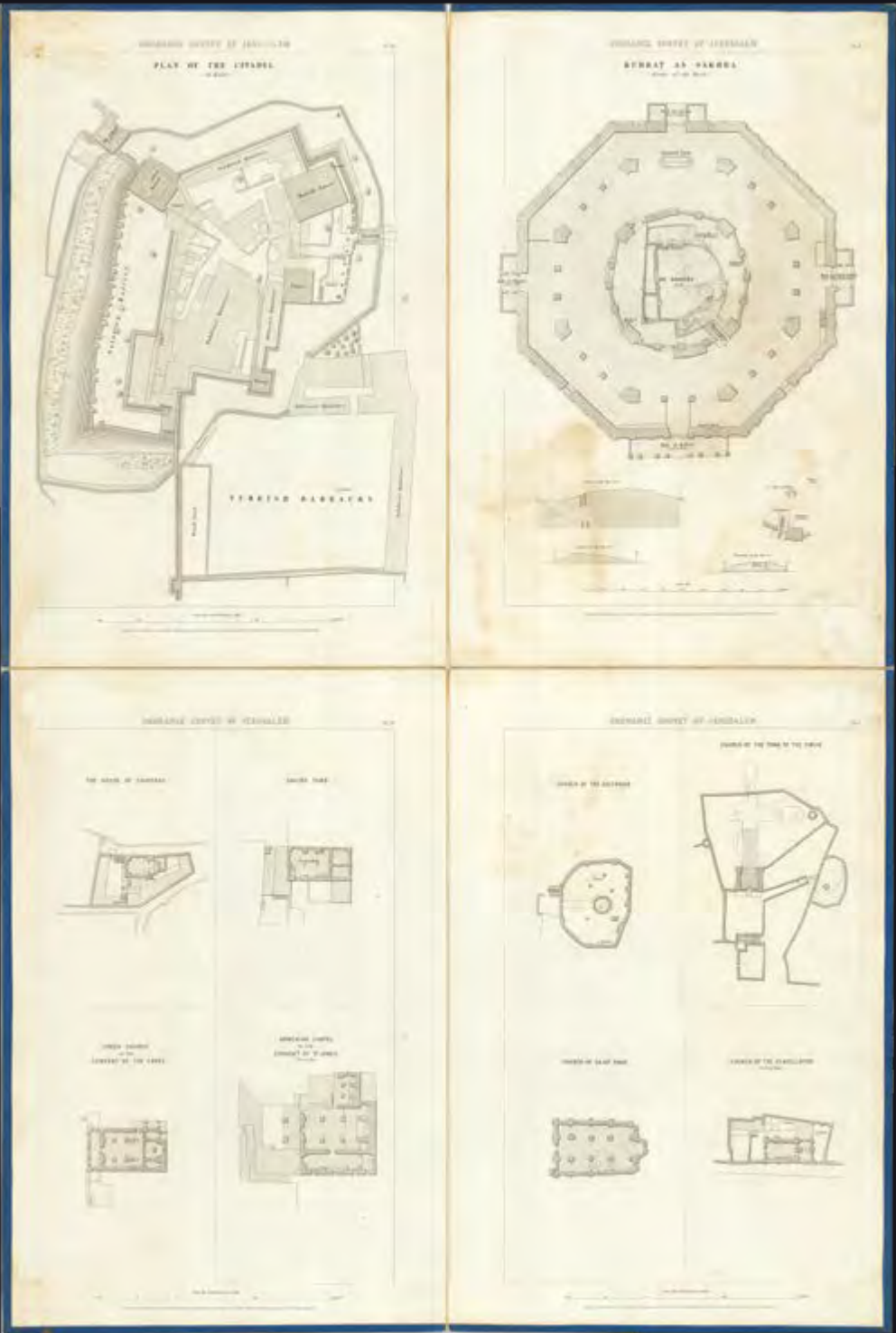
Wilson's report of the Ordnance Survey of Jerusalem contained not only maps of Jerusalem and the surrounding region but also aerial plans of individual buildings and sites within the Holy City. As perhaps the most significant religious and historical structure in the contemporary city, the Dome of the Rock was naturally included among these. Initially completed in AD 692 on the site of the Temple complex on Mount Moriah, the shrine is one of the oldest surviving examples of Islamic architecture.

Although the outer structure has gone through numerous reconstructions over the centuries, most notably following the collapse of the original dome in 1015, the foundation of the shrine remains the same. Some of the most significant modern renovations were undertaken in 1817 during the reign of the Ottoman Sultan Mahmud II, with the external marble revetment restored, the addition of a new portico on the south side, and the construction of kilns for the production of ceramic tiles.

Its octagonal form is thought to have been influenced by the Byzantine Church of the Sea of Mary, which was built in the 450s between Jerusalem and the nearby town of Bethlehem. Two arcades are created within the building by an inner wall separated from the outer by an internal colonnade, as shown on Whittock's plan.

At the centre, surrounded by the inner wall, is the Foundation Stone or Holy Rock ('As-Sakhra', الصخرة in Arabic), which is of immense importance to all the Abrahamic religions as the place from which God created the world and the first man, the site at which Abraham prepared to sacrifice Isaac, and the starting point of Muhammad's Mi'raj, or journey to heaven.

Few of the features on Wilson's image are labelled, but the four gates, parts of the inner wall, and, interestingly, "Solomon's Tomb" are identified. There is no evidence that the site houses the remains of Solomon; even the Bible does not record what happened to the king's body after his death. Beneath the main plan of the Dome of the Rock, Wilson includes three elevation views and one additional plan, showing another inner chamber.



The Temple toilets

574 WILSON, Charles W[illiam]

*Ordnance Survey of Jerusalem
Plan of the Church of the Holy
Sepulchre.*

Publication
[London, George E. Eyre and William
Spottiswoode for her Majesty's Stationery
Office], 1865.

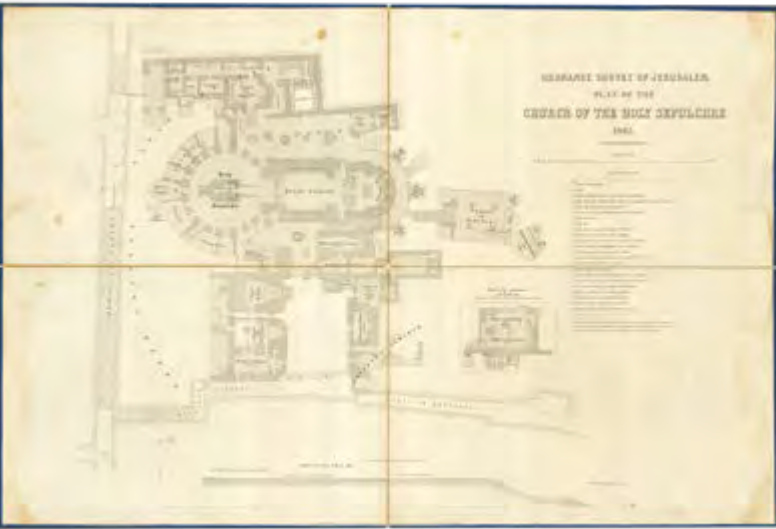
Description
Engraved plan, dissected and mounted on
linen edged in blue silk.

Dimensions
685 by 1024mm (27 by 40.25 inches).

References
St. Laurent, 'The Dome of the Rock and the
Politics of Restoration', *Bridgewater Review*
(17), 1998.

The Ordnance Survey plan of the Church of the Holy Sepulchre is dominated by the large “Greek Church” and the attached rotunda containing the Holy Sepulchre, made up of the “Coptic Chapel”, the “Tomb”, and the “Angel Chapel”, surrounding which are various chambers, staircases, and columns. The survey even includes spaces such as the “Kitchen”, “Dining Hall”, and “Latrines”, alongside more expected features such as the “sacristy”.

There is also a small inset plan of the “Chapels on Salvary situated over the Chapel of Adam and dwelling of the Greek Prior”. A key along the right-hand side identifies objects, features, or events of the space, from the Greek Altar to the “Place where the women stood during the Crucifixion”.



The Noble Sanctuary

575 WILSON, Charles W[illiam]

*Ordnance Survey of Jerusalem
Haram Grounds &c.*

Publication
[London, George E. Eyre and William
Spottiswoode for her Majesty's Stationery
Office, 1865].

Description
Steel-engraved plan, dissected and
mounted on linen edged in blue silk.

Dimensions
1338 by 1020mm (52.75 by 40.25 inches).

Situated in the west of the Old City of Jerusalem, Mount Moriah, or Temple Mount, is known to Muslims as the “Noble Sanctuary” (“Haram esh-Sharif”, الحرم الشريف). The religious and historical importance of the hill, where the Temple of Solomon, Herod’s Temple, and later the Dome of the Rock were situated, called for two plates dedicated to its topography in Wilson’s survey of the Holy Land.

Together the two plates cover the whole of the central plaza where the shrine is located, and which is surrounded by the ancient walls built by King Herod, as well as much of the surrounding area, all depicted in great detail. On the Mount itself is a plan of the Dome of the Rock, identical to the larger image found on a separate plate in Wilson’s report (item 573), as well as plans of other important buildings such as the “Kubbat al Arwah (Dome of the Spirits)” and “Mahjamat an Naby Daud (Tribunal of the Prophet David)”.

The most prominent site on the second sheet is the Al-Aqsa Mosque, constructed on Temple Mount in AD 705 and rebuilt in 1033. The third most holy site in Islam, the mosque was renovated earlier in the nineteenth century by the Ottoman Governor Sulayman Pasha al-Adil.

A great number of cisterns are also identified across the area, perhaps reflecting the original purpose of the survey as an investigation into Jerusalem’s water supply; so too are “places of prayer”, representing the many Islamic sites of worship established in Jerusalem under Ottoman rule. Secular buildings including the “Barracks” and “Latrines” are also shown, alongside architectural features such as wells, arches and gates, and roads and streets. Numbers beside many of the sites show the altitude above sea level in feet.



Update not available

576 WILSON, Charles W[illiam]
Ordnance Survey of Jerusalem.

Publication
[London, George E.Eyre and William Spottiswoode for her Majesty's Stationery Office], 1868.

Description
Steel-engraved map, dissected and mounted on linen.

Dimensions
700 by 555mm (27.5 by 21.75 inches).

References
Laor, 1165.

Just three years after Wilson's survey of Jerusalem had been completed, the Ordnance Survey reissued the map of the city and the surrounding areas. For a full description of the map, see item 572. It is not clear what updates have been added to the map, or whether indeed there have been any additions made.

On the contrary, several smaller details such as some of the anonymous tombs around the city have actually been omitted, as has the list of Royal Engineers responsible for the cartography. In their place, and in place of the title on the original map, there is further description of the surrounding area, although it does not contain any new toponyms or geographical features.



577 MULLER, ?[Theodore]
Panorama de Jérusalem.

Publication
Paris and London, V[ictor] Poupin and Vor. Delarue, [c1870].

Description
Lithograph view.

Dimensions
505 by 815mm (20 by 32 inches).

Contemporary Jerusalem from the Mount of Olives

Printed in Paris by the Becquet lithography firm around 1870 was a highly detailed view of contemporary Jerusalem, as seen from the perennial vantage point of the Mount of Olives to the east. Within the crenellated city walls, punctuated by turrets and gates, are hundreds of buildings of various shapes and sizes, from numerous small houses to the huge Dome of the Rock, situated on the “emplacement du Temple de Salomon”. Many of these structures inside the city, along with several sites outside the walls of Jerusalem, are identified in the 40-point key beneath the image. This draws attention not only to the great buildings of antiquity and scenes of Biblical importance, but also to later and contemporary features, such as the Muslim cemetery and numerous minarets.

In the foreground, groups of travellers are visible entering the city on horseback, seated in discussion, and gazing at the urban vista. The work is attributed to Muller, which is likely to be Theodore Muller, who was active in Paris at the time of publication and is known to have produced similar views of the city before (see item 560).



Dry as a desert

578 HILDEBRANDT, Eduard

Jerusalem.

Publication
[Berlin, Berlin Montagspost, c1871].

Description
Aquatint, mounted on card.

Dimensions
281 by 415mm (11 by 16.5 inches).

After completing an apprenticeship with his artist father, Eduard Hildebrandt moved from his native town of Danzig to Berlin, where he was taken under the wing of Wilhelm Krause, a sea and landscape painter. His early travels mainly involved trips to Paris to study French art, but the 1840s and 1850s saw him venture further afield to America, Brazil, England, Portugal, Spain, Madeira, Italy, Egypt, Palestine, Turkey, and Greece.

These trips were to be outdone only by his monumental trip around the world in the 1860s, when he travelled from Trieste to India, China, Japan, the Pacific, and back through California and Central America. During all of these journeys, he painted many of the landscapes he saw, first using oils but later moving onto watercolours.

After returning to Berlin, Hildebrandt made many of his sketches and paintings into chromolithograph prints, which were popular due to their exotic charm and rich colour palette, and secured Hildebrandt’s artistic reputation. These were eventually compiled in a single volume published by C. Wagner and entitled ‘Auf seiner Reise um die Erde’.

Among the prints was a chromolithograph of an oil painting of Jerusalem that Hildebrandt had made during his earlier travels. While the walled city appears in the centre of the image, the main focus is on the surrounding landscape. The rugged terrain undulates wildly, its yellow-brown aridity offset against the occasional cluster of trees. Hills and mountains recede into darkness in the background, while in the foreground, on the western slopes of the Mount of Olives, a group of seven pilgrims is scarcely visible in their muted robes and head-coverings.



Jerusalem's next top model

579 ILLÉS, Stephan

Jerusalem aus der Vogelschau.

Publication
Vienna, Guberner & Hierhammer, [1873].

Description
Lithograph view, with fine original hand-colour.

Dimensions
395 by 545mm (15.5 by 21.5 inches).

References
Laor, 1046.

In 1864, a young Catholic named Stephan Illés arrived in Jerusalem from his native Hungary; while his days were spent as a professional bookbinder, his nights were dedicated to the creation of the most intricate and astounding relief of the Holy City to date. Working with two assistants, molten zinc, and paints in natural hues and tones, Illés crafted a three-dimensional model of Jerusalem on a scale of 1:500, measuring a total of 4.5 by 5 metres. The model captured every aspect of the city under Ottoman rule, from consular flags to olive trees, individual windows and balconies to the first telegraph poles, which were installed in 1865.

Completed in 1873, the Illés Relief was exhibited at the Vienna World's Fair in the same year and was then taken on a tour of Europe, before finally being purchased for the Calvinium in Geneva. During the twentieth century, the model passed through the hands of the League of Nations and was eventually reclaimed by Jerusalem, where it is today exhibited at the Tower of David Museum.

In addition to his personal knowledge of the city, Illés based his relief on the latest Ordnance Survey of Jerusalem and additional cartographic research by contemporary German archaeologist and architect, Conrad Schick. In the same year as his iconic model, Illés produced a detailed aerial view of Jerusalem depicting the contemporary city complete with surviving relics, historical structures, and recent constructions. At the heart of the city sit the Dome of the Rock, the Russian Compound, and the Austrian Hospice, while outside of its walls, the landscape swiftly becomes rural, with fields and woodlands expanding outwards in all directions. Along the lower edge of the view, a 30-point key identifies many of the most important features. Published in Vienna, it is likely that this map was displayed alongside the Illés Relief at the 1873 World's Fair.



Back to the wall

580 BIDA, [F. Alexandre]

Les Juifs Devant Le Mur de Solomon.

Publication
[Paris, Goupil & Cie, c1880].

Description
Photogravure, with hand-colour.

Dimensions
680 by 900mm (26.75 by 35.5 inches).

A student of Eugène Delacroix, French painter F. Alexandre Bida travelled extensively around Egypt, Greece, Turkey, Lebanon, and Palestine in his youth, which greatly inspired the Orientalism that pervades his work. In his later years he revisited this region, making a trip in 1862 during which he compiled numerous paintings, drawings, etchings, and engravings of the various sites, places, monuments, and peoples he encountered.

Upon his return to Paris, many of these were published by Adolphe Goupil, one of France’s leading art dealers. Goupil had first established the Maison Goupil in 1829, specializing in fine art reproductions, selling copies of some of the most celebrated art of the day, by artists including Jean-Auguste-Dominique Ingres and Hippolyte Delaroche. After opening a branch in New York, the firm became Goupil & Cie and began to generate more affordable art for the emerging middle-class market by employing skilled craftsmen to produce their own copies of prominent pieces of art. These were typically etched or engraved, but in 1872 the firm also started to use photographic and heliographic procedures.

Thus in the 1880s, Bida’s images of the Holy Land came to be sold as photogravure plates. Among the many popular prints produced from his journeys to the Near East was an image showing a group of Jews praying at the Western Wall, or Wailing Wall. The wall had become a devotional site after the Jewish population of Jerusalem was banned from the city in AD 70 following the Roman destruction of the Temple; the Western Wall was the closest place to the site of the Temple that they were subsequently allowed to visit. This ersatz place of worship soon became a religious and cultural monument in its own right, as it remains today.

Bida’s engraving, and the photographic copies made by Goupil & Cie, shows a large group of Jewish men, all dressed in black, praying at the Wailing Wall while the women, veiled in white, wait beside them, a pile of shoes lying on the ground behind them.



“greatest master of religious painting”

581 ZIMMERMANN, Ernst

Jerusalem zur Zeit Jesu Christi.

Publication
Friburg, 1882.

Description
Lithograph view, with hand-colour.

Dimensions
550 by 790mm (21.75 by 31 inches).

References
Von Ostini, 'Die Kunst unsere Zeit; eine Chronik des Modernen Kunstlebens', 1903.

Not to be confused with the earlier German philologist and theologian of the same name, Ernst Zimmermann was an artist who was active in Munich in the latter-half of the nineteenth century, although he also visited and worked in parts of France, Italy, Switzerland, Austria, Belgium, and the Netherlands.

Working with oils, watercolours, and chalks, he produced a wide range of material, including portraits, still lifes, landscapes, and scenes. At 27 years of age, Zimmermann won the first prize at that year's Universal Exhibition in Munich for his painting of the 'Twelve Year Old Christ in the Temple', as well as the second place for his portrait of Christ. Seven years later he won another top award for a painting of Jesus, this time it was for his 'Christ and the Fisherman' displayed at the Jubilee Exhibition of Berlin.

Following these successes, Zimmermann dedicated the rest of his career to religious works, and after his unexpected death in a horse-riding accident in 1901, he was declared to have been the “greatest master of religious painting, to which he devoted his entire ability and aspiration” (Von Ostini).

Alongside the many events from scripture captured in his paintings, he also appears to have produced a lithograph view of Jerusalem in the time of Christ, viewed from the east as had by that time become standard for prospects of the city. The Second Temple atop Mount Moriah stands on the near-side of the walled city, while a mass of other buildings spread out behind it and to either side.

Many of these, as well as numerous sites in the peripheral area, are identified below the image in a 111-point key. Interestingly, Zimmermann has chosen to show the Kidron Brook flowing along the south side of the city, rather than along the east as its course actually ran and as it is typically shown in such vistas. As well as being a highly informative depiction of so many historical and religious sites, the view is also highly decorative, with the surrounding fields and mountains vividly illustrated and the relief of the city itself effectively presented.



1885, St Gallen

582 HERZ, Johann Daniel the Elder
[Jerusalem].

Publication
St Gallen, J.H. Neeb, 1885.

Description
Lithograph view.

Dimensions
588 by 787mm (23.25 by 31 inches).

Another example of Herz’s capriccio view of Jerusalem, for a full description of which, see item 526. The present example, published 150 years after the original is identical to the original but on a reduced scale. It was printed not from a copperplate but as a lithograph, engraved by C. Bruder and published by the Swiss firm, J.H. Neeb, based in St Gallen.



The urban sprawl

583 FLORIAN, Frédéric, Eugène DÉTÉ and Jacques BELTRAND after Auguste LEPÈRE]

Panorama de Jerusalem.

Publication
[Paris, Berthiaume & Sabourin, 1890].

Description
Woodcut panorama, with fine original hand-colour.

Dimensions
367 by 1065mm (14.5 by 42 inches).

In print between 1857 and 1940, and then again between 1945 and 1956, ‘Le Monde illustré’ was one of the leading news magazines in France. Illustrated with highly realistic woodcut prints, engraved by a number of prominent artists, the publication provided a visual record of the most important events of the day. The illustrations in the magazine were generally drawn from photographs, although images in other media, such as paintings and earlier prints, were also copied. This included the work of Auguste-Louis Lepère, a versatile artist who produced not only paintings and drawings but also ceramics and his own prints, although none of these were for ‘Le Monde illustré’.

An issue of the magazine published in 1890 contained a copy of Lepère’s ‘Panorama de Jerusalem’, a painting that he had produced earlier in his career. It was re-engraved for ‘Le Monde illustré’ by a team of three woodcut engravers: Frédéric Florian, who initially trained as a clock engraver before moving on to illustrations for various periodicals, and who continued to produce prints using his weaker left hand even after a stroke left his right side paralysed; Jacques Beltrand, who began his career as a sculptor before turning to woodcuts, specializing in architectural prints and eventually becoming president of the Société des Peintres-Graveurs Français; and Eugène Dété, who was responsible for numerous prints of Lepère’s work, and created the plates for the first illustrated copy of ‘The Portrait of Dorian Gray’.

The panorama shows Jerusalem from the east, where a single traveller stands on the western slopes of the Mount of Olives, on which important religious sites such as the Tomb of Kings and the Garden of Gethsemane are situated. The Porta Aurea, or Golden Gate, is clearly visible in the city wall, and the urban skyline is dominated by the Dome of the Rock. The city is filled with hundreds of other buildings, many of which are nondescript, but some of which are identifiable as places of historical or religious importance. There are numerous minarets, for example, attesting to Ottoman rule over Palestine, and several of the structures are shown in ruins, presumably implying that they are relics of antiquity.

In the distance, further buildings populate the land to the west of the city, reflecting the expansion of Jerusalem that occurred throughout the nineteenth century. Also known as “the departure from the walls”, this process began when the ever enlarging population of the Old City meant that living conditions became increasingly poor. Mishkenot Sha’ananim, for example, which was the first Jewish neighbourhood to be built outside of the city walls, is visible in the foreground of the image.



Good for character building

584 WALTHER, [Eduard]

Jerusalem.

Publication
Esslingen, Schreiber, [1891].

Description
Chromolithograph view.

Dimensions
315 by 405mm (12.5 by 16 inches).

The son of a pioneering German photographer, brother to an art collector and painter, and grandson to a decorative artist who gave him his first drawing lessons, Heinrich Eduard Linde-Walther inherited a love of and talent for art. As a young man in the 1880s, he worked as a photographer and colourist in Cairo before returning to Germany to attend Munich’s Academy of Fine Arts and later the Académie Julian in Paris.

As well as his famous landscapes and still-lifes, Walther also produced portraits of children and was especially noted for his wonderfully illustrated children’s storybooks, including the ‘Bilder zum Anschauungsunterricht für die Jugend’ series. These books encompassed a number of topics, including a Biblical volume covering 30 Biblical scenes with illustrations of key stories from the Old Testament, such as Adam and Eve’s expulsion from the Garden of Eden, Abraham’s near-sacrifice of Isaac, and David’s defeat of Goliath. The geographical volume, the ‘Geographische Charakterbilder’, was essentially a children’s atlas, containing a selection of 24 views of cities across the world.

The thirteenth plate in the ‘Geographische Charakterbilder’ showed a view of Jerusalem. In the foreground, several travellers sit and stand beside their camels and donkeys on an arid hill complete with scraggy trees and ancient ruins. Dominating the skyline is the city itself, surrounded by its crenellated wall and filled with a multitude of buildings large and small. The most notable of these are the numerous domes dotted throughout the city along with minarets, attesting to the Islamic presence in contemporary Jerusalem. None of these structures is identified by name, but the great Dome of the Rock is clearly visible on the eastern side of the city.



Perlberg’s Palestinian postcard

585 PERLBERG, [Johann] F[riedrich]

Jerusalem.

Publication
Berlin, Ulrich Meyer, 1898.

Description
Chromolithograph view.

Dimensions
565 by 820mm (22.25 by 32.25 inches).

In 1898, Kaiser Wilhelm II undertook a royal visit to the Holy Land with his wife, Augusta Viktoria, for the inauguration of the Lutheran Church of the Redeemer in Jerusalem, which was built on land gifted to his grandfather, Wilhelm I, by Sultan Abdulaziz in 1869. The expedition was accompanied by an entourage including staff officers, personal bodyguards, and other officials, all of whom received the Jerusalem Cross medal made for the occasion.

Among the non-military attendants in the embassy was Johann Friedrich Perlberg, a painter who had previously travelled to Egypt, Nubia, and Sudan, and whose landscapes of the region had become popular in Germany, where they were reproduced as postcards. Perlberg specialized in watercolours, and during the trip to Palestine he produced a number of views and landscapes of the Holy Land, including multiple depictions of Jerusalem. Upon his return to Germany, these were once again met with great acclaim and were reproduced in print by the Ulrich Meyer chromolithography firm in Berlin.

One of his most successful images shows the city from the western slopes of the Mount of Olives, where several travellers are resting and looking out at the great urban vista. Jerusalem, surrounded by its staunch city walls, is dominated by numerous tall structures, including the Dome of the Rock on the eastern side, and many minarets, reflecting the Islamic Ottoman presence in the city. The terrain around Jerusalem is depicted as mountainous and rocky, but with many green outgrowths scattered amid the undulations.



Views of the Holy Land

The town of Tiberias

586 [SCHEDEL, Hartmann]

Tertia eras mundi: Tyberias alias tyberiadis.

Publication
[Augsburg, Johann Schönsperger, 1497].

Description
Woodcut view, within text.

Dimensions
278 by 204mm (11 by 8 inches).

In 1497, German printer Johann Schönsperger produced the so-called “Kleine Schedel”, an abridged version of Hartmann Schedel’s seminal ‘Nuremberg Chronicle’. The account of the third age of the world included a woodcut view of Tiberias, the city established during the Roman period at the site of the ancient Israelite village of Rakkath, first mentioned in the Book of Joshua (19:35). Again, influenced rather more by contemporary European settlements than by historical fact, the view presents Tiberias as a collection of tall crenellated walls, turrets, and smaller gable-roofed houses.

587 [SCHEDEL, Hartmann]

Hiericho.

Publication
[Nuremberg, Anton Koberger, 1493].

Description
Woodcut view, within text.

Dimensions
420 by 295mm (16.5 by 11.5 inches).

References
Cf. Laor, 1126.

The city of palms

Sharing a page with an illustration of Elijah’s ascension in his chariot of fire (II Kings 2:11), the view of Jericho, from the ‘Nuremberg Chronicle’, depicts the city as a mere cluster of stone houses, behind which a country road leads up a hill to further fortifications.

The “city of palms” (Deuteronomy 34:3) has a few sparse trees along its hillside, none of which resemble a palm, nor is there any sign of the huge, ancient wall that surrounded the city, and which God famously made to collapse from the excessive noise caused by the Israelites (Joshua 6:20).

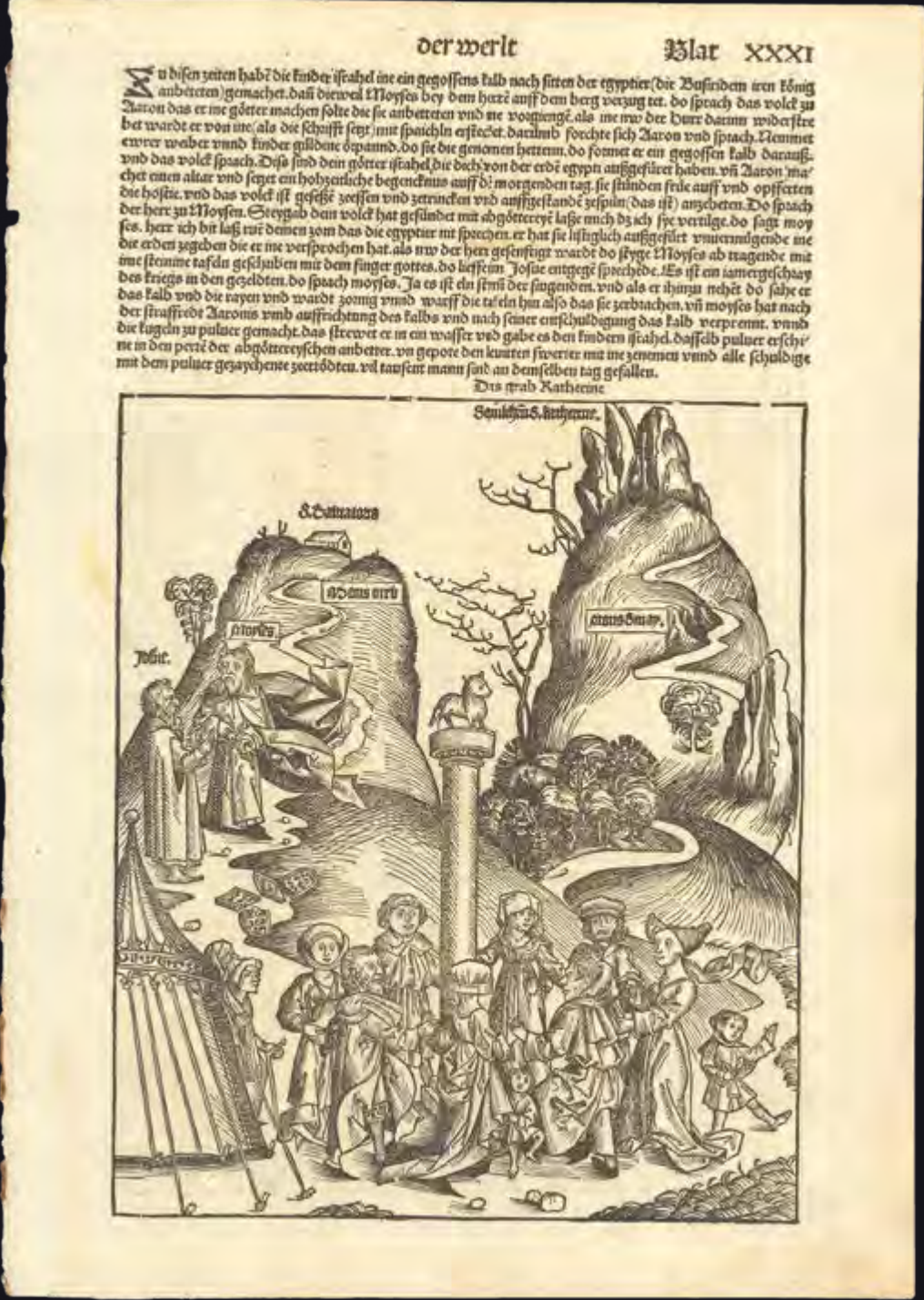
During the time of Christ, Jericho remained a city of importance, generating a great annual revenue, and attracting the eye of King Herod, whose legendary building projects extended to create a new fort there. None of this grandeur, however, is reflected in the woodblock by Wolgemut, whose workshop provided the illustrations for the ‘Chronicle’.



The worship of the golden calf

588 [SCHEDEL, Hartmann]
[Mount Sinai].
Publication
[Nuremberg, Anton Koberger, 1493].
Description
Woodcut view, within text.
Dimensions
420 by 295mm (16.5 by 11.5 inches).

In a section of the ‘Nuremberg Chronicle’ devoted to the Biblical paraphrase of the events recorded in Exodus, there appear a number of woodcut prints illustrating the Israelites’ escape from Egypt and various episodes from their subsequent years in the wilderness. Among these is a depiction of Moses descending from the summit of the mountain where he received the Ten Commandments, only to see the Israelites worshipping the Golden Calf. The stone tablets, broken in anger at this blasphemy, lie at his feet, while Aaron explains to him what happened in his absence (Exodus 32:19-24).
In the Book of Deuteronomy, it is stated that God gave Moses the tablets on Mount Horeb (Deuteronomy 4:10-14), whereas in other passages, this is said to have occurred on Mount Sinai (Exodus 34:4). While many scholars consider the two mountains to have been one and the same in reality, Wolgemut gets around the problem by including both: Horeb on the left and Sinai on the right.
Anachronistically, the Monastery of St Catherine, which was constructed on the site in AD 565, is shown atop the latter; another later building, which appears to be captioned “S.Salvatoris”, perches atop the former, although there are no records of any church or monastery dedicated to such a saint in this location.
The view, with its lively depiction of the Israelites wearing Medieval dress and dancing around the Golden Calf as if it were a Maypole, was clearly designed to convey the spirit of the scene, rather than geographical or historical accuracy.



“Provincia Palestina M.D.XXXVI”

589 S.C.

Consularis Palestinae.

Publication
[Basel, Hieronymus Froben and Nicolaus
Episcopus, 1552].

Description
Woodcut.

Dimensions
300 by 205mm (11.75 by 8 inches).

Along with the “Tabula Peutingeriana”, one of the most remarkable and insightful documents to survive, at least through copies, from the Roman world is the ‘Notitia Dignitatum’. An administrative document, it details the organization of the army, government, and religious bodies of the Western and Eastern Empires. Although it is somewhat compromised by the fact that it does not give an exact number of personnel in each category, that there are numerous gaps in the text, and that the records for the Western and Eastern Empires were compiled at different times, the former around AD 420 and the latter AD 395, the ‘Notitia Dignitatum’ remains an invaluable source of information about the bureaucracy, organization, and administration of the most powerful state the world had yet seen.

Although no ancient examples of the document exist, there are several extant copies from the fifteenth and sixteenth centuries, all of which are derived from a single example found in the “Codex Spirensis”. This was a large collection of ninth- or tenth-century copies of Roman documents, which was held in Speyer Cathedral but is now also lost. It is believed that it contained the illustrations on which later illuminated iterations of the document were based. Many of these are concerned with heraldry and military insignia, but it also contained depictions of specific parts of the Empire, such as Palestine. These were preserved, with alterations, in the first printed edition of the ‘Notitia Dignitatum’, which was published in 1552 by Hieronymus Froben and Nicolaus Episcopus, two brothers-in-law who put Basel on the map as an important centre of Renaissance printing.

Among the woodcut images was a view that appears to feature the personification of Palestine, a bearded man bearing a Roman toga and sword but also sporting a distinctly un-Roman headdress. With his right hand he supports an overflowing cornucopia, while in his left he holds a standard bearing the words “Provincia Palestina M.D.XXXVI”. This Roman numeral represents 1536 in Arabic numbers, but it is not clear what its relevance is in this context.

The man is seated on the ruins of a stone building, with a curiously designed urn or torch on his right, while a codex sits atop a draped plinth that appear to be floating in the air. In the background, a desert landscape recedes towards distant mountains, with two small towns represented as clusters of buildings. In the lower left-hand building, a monogram partially identifies the carver of the woodblock as “SC”.



The city of Acre

590 DU PINET, Antoine

De la Cité d'Acre.

Publication
[Lyon, Jan d'Ogerolles, 1564].

Description
Woodcut map, within text.

Dimensions
335 by 210mm (13.25 by 8.25 inches).

References
Tomlinson, "Plusieurs choses qu'il n'avoit
veuës": Antoine du Pinet's Translation of
Pliny the Elder (1562)', Translation and
Literature (21), 2012.

As well as being a close friend and colleague of Calvin, the early Protestant writer, Antoine du Pinet, was a prolific translator, responsible for numerous French translations of Latin and Italian texts. Among the classical authors whose work he made more accessible to his countrymen was Pliny the Elder, whose 'Natural History' was published for the first time in French in 1562. In addition to ancient texts, du Pinet also published original works, one of the most successful being 'Plantz, Pourtraitz et Descriptions de plusieurs villes et forteresses tant de l'Europe, Asie, & Afrique, que des Indes, et terres neuues', which first appeared two years after his translation of Pliny's *magnum opus*.

Accompanying Pinet's extensive historical and descriptive text were 38 woodcut maps and urban views, as well as 24 full-page illustrations showing important monuments, sites, or people, from the Colosseum to Erasmus.

"This cosmographical compilation borrows woodcuts and considerable sections of text from Guillaume Guérault's 1553 Epitomé de la corographie d'Europe, though Du Pinet's work is broader in scope. The two seem to have been close acquaintances: Guérault writes a sonnet praising Du Pinet's translation, included in the front matter to the French edition of Guevara, and has a role in the elaborate prefatory story Du Pinet tells of how he came to translate the text in the first place." (Tomlinson).

In between the chapters on Constantinople and Jerusalem are two pages dedicated to the city of Acre; Du Pinet's note explains its history from antiquity to the present day, with an understandable focus on the period of the Crusades, and describes the geographical features of the region, such as how a great deal of silt and gravel is left on its shores by the waves.

At the head of this text is a woodcut view of the city, which is presented as a walled fortress dominated by several magnificent structures, although numerous smaller buildings are visible through the arched gate. The crescent moon on the building in the centre suggests that it is a Muslim structure, although the first mosque built in Acre was not constructed for another two decades after Du Pinet's work was published. The large complex on the far left flies a flag, the design of which is difficult to distinguish, but could possibly be the Star of David, which would have been unusual but not unprecedented at the time. Several figures appear in the foreground of the image, including two on horseback.

Neither the designer nor the woodblock engraver is credited, but it seems unlikely that the work was done by Du Pinet himself.

250 Cartes Cosmographiques
De la Cité d'Acre.



LA Cité d'Acre, dite anciennement Acon, Aca, & Prolemais, est ville maritime, assise es costes de Judée. Son plant est fait en triangle; dont les deux boutz regardent la mer: & le tiers est du costé de terre ferme. Ceste ville est forte: & estoit anciennement grande: aussi l'Empereur Claudius César la fit metropolitaine, l'érigeant en Colonie. Le pais d'alentour est fertile: & y a à force vignes, & iardins fort plaisans. Du temps que les Chrestiens tenoyent la Surie, les Roys de Ierusalem s'y tenoyent ordinairement: mais elle fut prinse des Turcz l'an m. c. i. x. x. v. i. i. Toutesfois les Templiers, qui la tenoyent, firent grande resistance auant que se rendre: qui en fin capitulerent de s'en pouoir aller bagues saues. L'an m. c. x. c. i. ceste ville fut reprinse des Chrestiens, qui la tindrent iusques à l'an m. c. c. x. c. auquel temps le Soudan d'Egypte la reconoura, ensemble * Sur, * Saïeten, & * Barur. Laquelle perte aduint par les partialitez des Venitiens, Pisans, Geneuois qui s'entre-faisoyent guerre: qui fut vn grand malheur pour la Chrestienté: car des lors les Chrestiens furent contrainctz abandonner du tout les costes de Surie. L'an m. d. x. v. i. i. Sultan Soliman Empereur des Turcz s'estant emparé des pais d'Egypte & de Judée se fait aussi maistre de la cité de Acre, laquelle est

* Tyr.
* Sydon.
* Beyrouth.

Stories from Genesis

591 [MÜNSTER, Sebastian]

[Noah's Ark] [and] [Tower of Babel].

Publication
[Basel, Heinrich Petrus, ?1576].

Description
Two woodcut views, on one sheet within text.

Dimensions
260 by 205mm (10.25 by 8 inches).

Among the hundreds of woodcut illustrations in Sebastian Münster's 'Cosmographia' are many devoted to Biblical themes and scenes. Two small images that accompany Münster's writings about the history, geography, nature, and customs of the Levant present important features from the Book of Genesis: Noah's ark and the Tower of Babel.

The first shows the huge vessel sailing on an endless sea, in which the bodies of men and animals float helpless on the waves. The second, which illustrates Münster's description of Babylon, presents the Tower of Babel under construction, a crane lifting the next brick to add to the top of the structure.



Noah’s Ark

592 [MONTANO, Benito Arias]

Forma exterior arcae Noe ex descriptione Mose.

Publication
[Leiden, Officina Plantiniana, 1593].

Description
Engraved diagrams, on two sheets, some loss to margins.

Dimensions
410 by 490mm (16.25 by 19.25 inches).

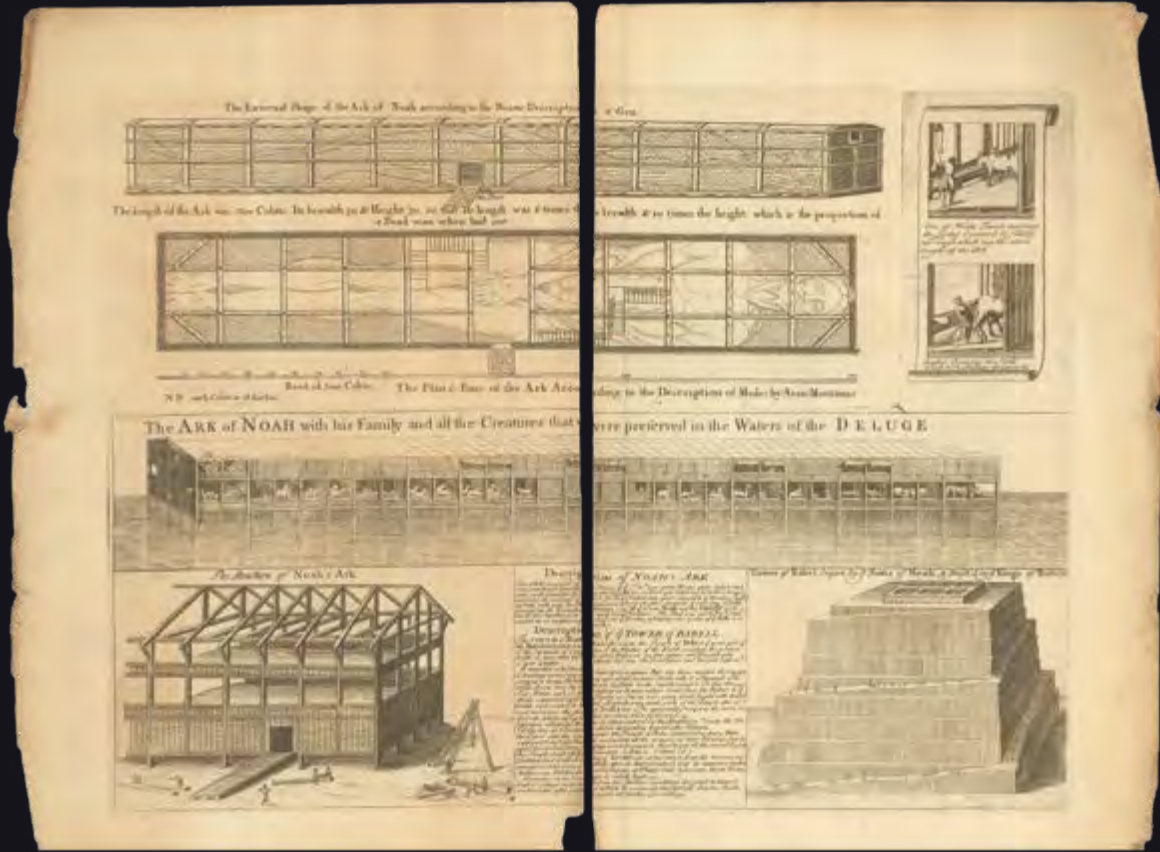
References
Shalev, 'Sacred Geography, Antiquarianism and Visual Erudition: Benito Arias Montano and the Maps in the Antwerp Polyglot Bible', *Imago Mundi* (5), 2003.

Benito Arias Montano’s work features a wealth of illustrations showing sacred objects, figures, and scenes from scripture. Among these are two depictions of Noah’s Ark, showing both an external view of the vessel and an aerial plan, which accompanied his written description of its dimensions and form.

Montano’s “account of the Ark starts on strict Aristotelian and philological lines. Montano explains that the Hebrew word תֵּבָה (teva) is reserved for a particular cause—the rescue of humans from water. The Ark’s form is therefore derived from this special function, and it carries a deeper meaning, which Noah must have understood clearly upon hearing God’s instructions. The structure was to be oblong, with four angles, so as to carry a person lying down. The measurements (300 subits in length, 50 cubits in width, 10 cubits in height) ‘follow the observed ratio of measures of a man lying dead on the ground in length, width and height’.

“Montano’s insistence on the specific function of Noah’s Ark and his interpretation of its measurements become clear when we examine the accompanying illustration, in which the figure of Christ is shown lying in Noah’s Ark. The striking image is even more remarkable given that Christ is not mentioned a single time in the text. Montano, it seems, chose to analyse all technical details in the text—discussing building materials, structure and internal organization—in preparation for the image, which alone conveys the deeper significance of the Ark.

“The association of the Ark with the Church, and with Christ’s body, was not new; it went back to Patristic and medieval traditions. St Augustine had drawn attention to the human proportions of the Ark in ‘De civitate dei’ (15:26) and had referred indirectly to Christ by likening the Ark’s entrance to a wound. In the twelfth century, Hugh of St Victor devoted two treatises to the Ark, placing it in a cosmographica-spiritual context. Montano, however, merges traditional exegesis with the language and methods of the antiquarian study of monuments” (Shalev).



Sacred objects

593 MONTANO, Ben[ito] Arias

*Sacri in tabernaculo apparatus
partes ex descriptione Mosis.*

Publication
[Leiden, Officina Plantiniana, 1593].

Description
Engraved illustrations and diagrams.

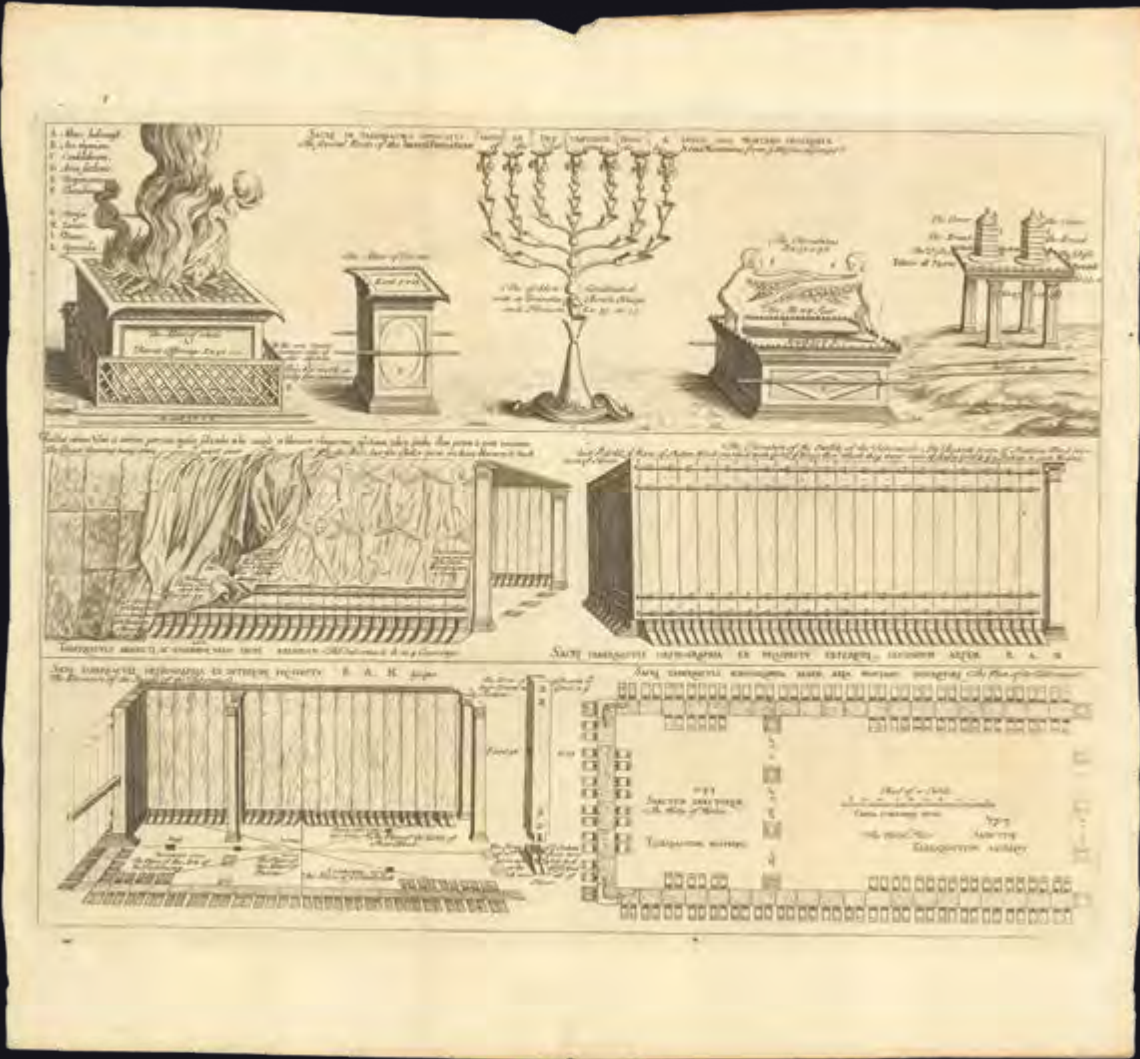
Dimensions
410 by 490mm (16.25 by 19.25 inches).

References
Shalev, 'Sacred Geography, Antiquarianism
and Visual Erudition: Benito Arias Montano
and the Maps in the Antwerp Polyglot Bible',
Imago Mundi (5), 2003.

The sacred objects which God ordered Moses to ensure were kept within the Tabernacle (Exodus 25-30) feature heavily on maps and plans of the Holy Land from the sixteenth, seventeenth, and eighteenth century. These items - usually the Ark of the Covenant, the Bronze Laver, the Altar of Burnt Offering, the Golden Candelabra, the Table of Showbread, and the Altar of Incense - all played a role in the religious practice of the Israelites following their Exodus from Egypt. They were carried with them through the wilderness of the Sinai Peninsula, and zealously guarded by the Levites, before at last being placed in the inner recesses of the Temple of Solomon.

It is against the background of the Israelite encampment that Montano illustrates the sacred objects, each of which is identified by a key in the upper right-hand corner of the plate. First is the Altar of Burnt Offerings ("Altare holocaust"), billowing smoke, next to which stands the smaller Altar of Incense ("Ara thymiam"). In the centre stands the golden seven-lamp candelabra, or menorah, ("Candelabrum"), which is depicted as an elaborate fluted and ornate piece of metal work. To its right is the Ark of the Covenant ("Arca foederis"), on top of which the two figures of cherubim are identified ("Cherubim mas, et foemina") along with the "mercy seat" ("propitiatorium") with which Moses was ordered to cover the Ark and seal the stone tablets within (Exodus 25:17).

Slightly in the background is the Table of Showbread ("Mensa panum"), atop which are placed dishes ("lances") and of course the bread itself ("panes"), covered with lids ("opercula"). One final caption in the lower left-hand corner describes what appears to be the grating around the Perimeter of the Altar of Burnt Offerings (Exodus 27:5); Montano appears to say, in rather strange Latin, that it is this grating that allows the onlooker to view the sacrifice being offered within ("hoc reta ornatus tantum causa est a nobis adpictus").



A cross-section of the Temple

594 MONTANO, Benito Arias
Sacrae Aedis Sciographiae Pars.

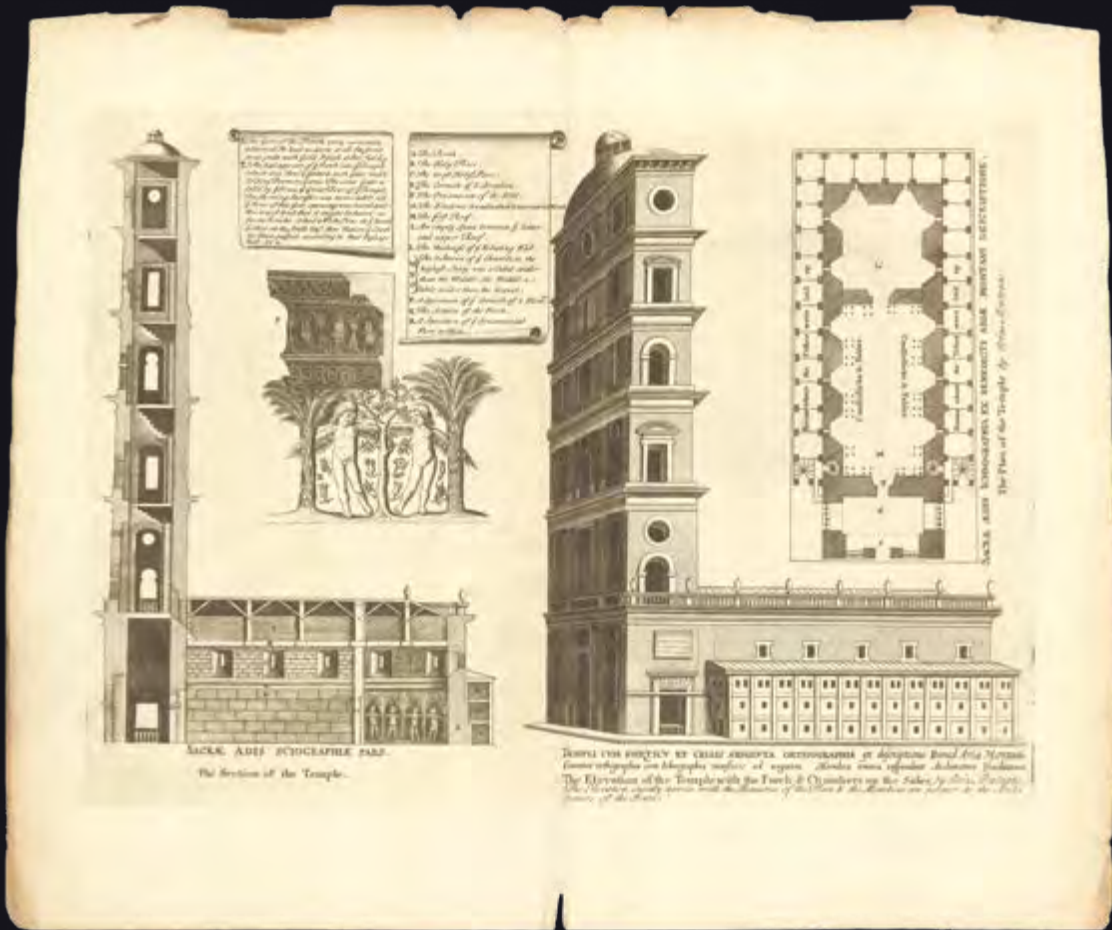
Publication
[Leiden, Officina Plantiniana, 1593].

Description
Engraved plate.

Dimensions
307 by 420mm (12 by 16.5 inches).

References
Shalev, 'Sacred Geography, Antiquarianism and Visual Erudition: Benito Arias Montano and the Maps in the Antwerp Polyglot Bible', *Imago Mundi* (5), 2003.

In his description of the Temple, Montano provides a cross-section of the outer wall, displaying the internal staircases and building materials, and a side-on view of the same wall, highlighting the external porticoes and windows. A closer view of the decorative frescoes shows that they depict scenes from the Garden of Eden. On the right there is also a blueprint of Temple showing the various courts, porticoes, and winding staircases.



Knights on the town

595 [SANUTO, Marino and Pietro VESCONTE]

Civitas Acon Sive ptolomayda.

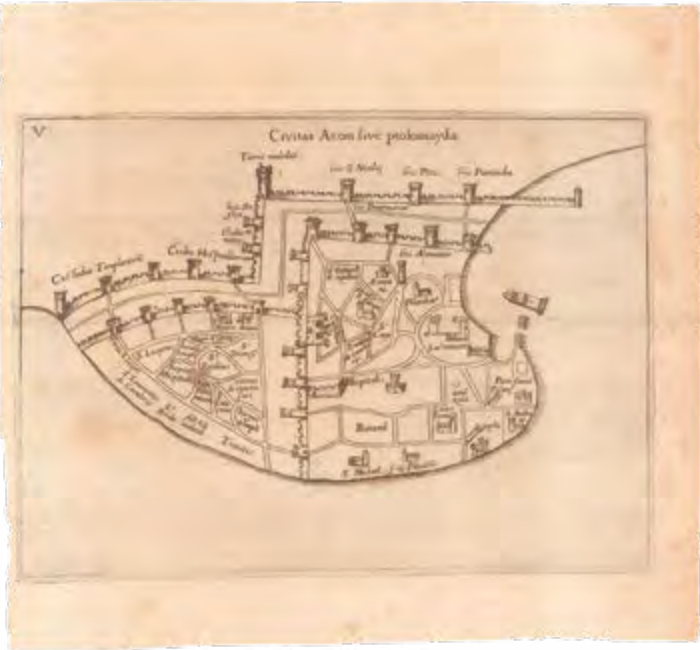
Publication
[Hanover, Christian Wecheliuss, 1611].

Description
Engraved plan.

Dimensions
215 by 200mm (8.5 by 7.75 inches).

References
Laor, 1146.

Published here by Christian Wecheliuss in 1611 is Sanuto and Vesconte’s fourteenth-century plan of Acre, which presents the most complete representation known of its great fortress, and shows the monumental structure on the eve of its destruction. The quarters of its various defenders, such as the Knights Templars and Knights Hospitallers, are indicated, sequestered in the various turrets that surround the stronghold. Within the city, other buildings, including living quarters, the arsenal, castle, and numerous churches, are identified by name and often represented pictorially. Although far from comprehensive, the plan provides important insight into one of the oldest and most historically significant cities of the Holy Land.



1659, Paris

596 [BOISSAT, Pierre de after SANUTO, Marino and Pietro VESCONTE]

Civitas Acon Sive ptolomayda.

Publication
[Paris, 1659].

Description
Engraved plan.

Dimensions
210 by 345mm (8.25 by 13.5 inches).

References
Laor, 1146.

Pierre de Boissat’s French translation of Giacomo Bosio’s important history of the Knights Hospitaller of St John of Jerusalem contained a re-engraving of the famous plan of Acre by Marino Sanuto and Pietro Vesconte. For a full description of the original plan, see item 595. Boissat’s version, here published in Paris in 1659, uses the original structure but transforms the plan into an isometric view, with the towers, buildings, and even gardens of Acre now represented in three dimensions. To accommodate the new design, the captions that previously appeared alongside each feature have been transferred to an inset box in the lower left-hand corner. Boissat has also added six ships on the waters of the ancient port.



A journey through the mountains

597 PEETERS, J[acques]

Bergh Sinai alias Oreb.

Publication
[Antwerp, Jacques Peeters, 1686].

Description
Engraved view.

Dimensions
162 by 283mm (6.5 by 11.25 inches).

References
Laor, 1093.

Jacques Peeters was a Flemish artist who was, on the whole, better known for his painting than his engraving. The former often presents landscapes or architecture, whereas his engravings generally depict aerial views of cities or islands. In 1686, he published the ‘Description des principales villes, havres et isles’, a collection of views by a variety of engravers, largely focusing on those cities that had been affected by or involved in the Habsburg-Ottoman war (1683-1699) thus far.

Being at this time under Ottoman control, parts of the Holy Land are featured within the work, including a view of Mount Sinai. Four letters on the stylized view correspond to a key below the image, which identifies them as Mount Sinai, the Monastery of St Catherine, the Arabian Deserts, and the caravan of Ottoman pilgrims, which travels along in the foreground.



Living in Sinai

598 DIONISIUS

[Mount Sinai].

Publication
Naxos, Michel Forro, 1736.

Description
Engraved view.

Dimensions
505 by 581mm (20 by 22.75 inches).

References
Laor, 1007.

This strikingly stylized view shows Mount Sinai and Mount Catherine. It was famously atop Mount Sinai that Moses received from God the stone tablets bearing the Ten Commandments, while Mount Catherine is best known to Christian tradition as the eponymous site of one of the world’s oldest operating monasteries. Both of these are shown on the map, with the figure of Moses depicted at the summit of Sinai, upon which also sits a rather anachronistic church and a round temple; likewise, the monastery appears at the foot of the neighbouring mount.

These features are identified in a numerical index that runs along the lower border of the plate, along with 27 other sites, scenes, and people. These seem to span a period of many centuries, from the burning bush witnessed by Moses (22) to the ceremonies of the Christian Orthodox church (16). The view would appear to be roughly oriented to the south, with the Nile flowing away into Egypt on the right and Red Sea, complete with drowning Pharaoh, extending out into the distance.

Beyond this, however, geographical accuracy is quite openly discarded, as the maker has situated the crucifixion of Christ in the centre between the two mountains. There are other inconsistencies across the view: Moses, for example, is shown both at the foot and on the peak of Mount Sinai. They demonstrate that the purpose of the image is not to provide an accurate representation of the region, but to convey its importance as the stage for a number of important sacred events.

Although his death occurred far away on the hills outside of Jerusalem, Christ’s central position is testament to his centrality in the faith of the maker, Dionisius, about whom no more is known than that he was a monk at St Catherine’s monastery who drew this view in 1727. His learning, however, is strongly indicated by the fact that the key is written in Greek, Latin, and Church Slavonic, with a few words also appearing in Hebrew. The Latin text in the upper left-hand corner praises God and presents a dedication to the Christian princes of Europe by Athanasius, the Archbishop of Mount Sinai, while the Greek to the right offers a prayer. Above Christ’s head is the Tetragrammaton, reverently misspelled as per tradition. An imprint at the bottom of the view shows that in 1736 it was re-published by one Michel Forro on the island of Naxos, which was itself home to several monasteries at the time.



c1754, Madrid

599 GONZ[ALE]Z, Joseph [after DIONISIUS]

Mapa del Monte Sinai.

Publication
[Madrid, c1754].

Description
Engraved view.

Dimensions
248 by 300mm (9.75 by 12 inches).

The highly stylized view of Mount Sinai drawn by Dionisius the monk in 1727, was reproduced in Spanish by one Joseph Gonzalez in the mid-eighteenth century. For a full description of the original view, see item 598. Gonzalez has kept to Dionisius's schema of showing Mount Sinai and Mount Catherine in parallel, with the crucified Christ at the centre and other figures and events from scripture illustrated on the lower portion of the view.

The view has been executed in reverse, the 27 points given on the original key have here been reduced to 18 and translated into Spanish, and there is overall less illustrative detail. Furthermore, Dionisius's notes in Greek, English, and Slavonic do not appear on this view. The monk's attempt at the Tetragrammaton, however, has been made even more illegible by Gonzalez's hand, clearly not experienced in writing Hebrew.



Caiffe with extra Carmel

600 [WILLYAMS, Revd Cooper]

Syria. East view of Caiffe a Turkish town at the foot of Mount Carmel.

Publication
[London], [John] Hearne, 1801 [but 1822].

Description
Engraving, with fine original hand-colour.

Dimensions
295 by 403mm (11.5 by 15.75 inches).

At the end of the eighteenth century, Reverend Cooper Willyams was appointed chaplain to HMS Swiftsure’s expedition to North Africa, where it was part of Admiral Nelson’s victory over the French navy at the Battle of the Nile.

Willyams published an account of the battle, and after his death in 1816, his landscape paintings of North Africa, the Near East, and eastern Mediterranean were published as a collection. ‘A Selection Of Views In Egypt, Palestine, Rhodes, Italy, Minorca, And Gibraltar’ first appeared in 1822 and contained 36 aquatint prints coloured by hand. These images, drawn directly from Willyams’s original drawings, were engraved by Joseph Constantine Stadler, a German printmaker who was active in London during the late-eighteenth and early-nineteenth century.

The view focuses on Haifa, which Willyams identifies as “Caiffe a Turkish town”; situated where the slopes of Mount Carmel meet the Mediterranean coast, Haifa is now the third-largest city in Israel.

The city is not particularly well-defined, with no recognizable buildings or structures, although there is a large fortress at the top of one hill. The detail instead appears in the foreground of the image, where a variety of figures, some native, some European, sit, stand, or ride beside the waters of the Mediterranean.



To the east

601 WERNER, Carl [Friedrich Heinrich]

Dead Sea and Hauran from Olivet.

Publication
[London, Michael and Nicholas Hanhart, 1865].

Description
Tinted lithograph, with hand-colour, mounted on card.

Dimensions
336 by 493mm (13.25 by 19.5 inches).

References
‘The Illustrated London News’, Volume 43, 1863.

Published in ‘Jerusalem, Bethlehem, and the Holy Places’ was Carl Werner’s vista from the Mount of Olives. Rather than looking westwards to Jerusalem, this view captures the rural lands to the East, with the Dead Sea and beyond it the land of Hauran. The rolling hills vary from green and wooded to brown and arid, and there are several buildings to the west of the Jordan. In the foreground two men sit on the ruins of a large building to the left, while a boy accompanied by a dog sits on the grass to the right, looking out over the hills.



Rocky road

602 **WERNER, Carl [Friedrich Heinrich]**

View from Olivet looking East.

Publication
[London, Michael and Nicholas Hanhart, 1865].

Description
Tinted lithograph, with hand-colour, mounted on card.

Dimensions
330 by 502mm (13 by 19.75 inches).

‘Jerusalem, Bethlehem, and the Holy Places’ included a chromolithograph reproduction of another of Werner’s views looking out from the Mount of Olives eastwards. The land is mainly arid, but there are some areas where grass and trees grow. The ruins of a wall and a stone arch appear at the centre of the view, while in the foreground a group of three men dressed in colourful robes are deep in discussion. Under the shade of a tree on a hill to the right another figure stands alone.



In the shade of Sinai

603 **[LUCAS, John Templeton]**

Sinai.

Publication
London, J.T. Lucas and Edward Deanes, 1877.

Description
Chromolithograph view.

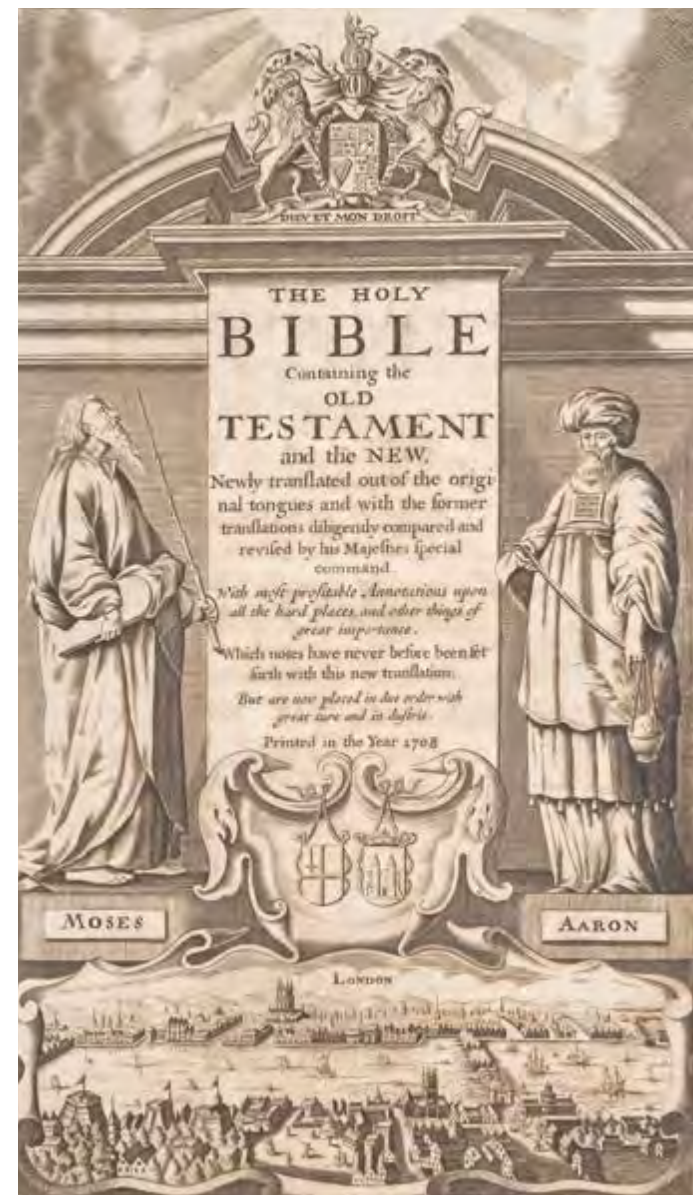
Dimensions
525 by 790mm (20.75 by 31 inches).

Born into an artistic family of which all three sons became painters, John Templeton Lucas was active in London during the late-nineteenth century. During the 1860s, he exhibited numerous landscapes at prestigious artistic institutions, including the Royal Academy, and also published a small variety of written works, namely a farce, a eulogy, and a volume of children’s stories. Many of his paintings appeared in print form in the periodicals of the day, often in ‘The Illustrated London News’.

In 1877 he published a view of Mount Sinai, with its craggy peak soaring high into the air, the upper half drenched in sunlight. At its base is an encampment of multicoloured tents. Smoke rises from a fire at the camp’s centre, and several small figures are visible standing outside the tents. On the land in the foreground of the view grass grows sparsely, but the landscape is otherwise arid. The artist’s signature is found in the lower right-hand corner, accompanied by the date 1876, referring to when the original oil painting was executed.







Mapping the Holy Land:

The Adrian Naftalin Collection / Books

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604 CALVIN, Jean

*La Bible, qui est toute la sainte
Escriture du Vieil et du Nouveau
Testament: Autrement, l'Anciene et
la Nouvelle Alliance. Le tout reveu
et conferé sur les textes hebrieux
et grecs par les Pasteurs et
professeurs de l'Eglise de Geneve.*

Publication
Geneva, [Jeremie de Planches], 1588.

Description
Folio (380 by 250mm). Title-page with
large wood-engraved publisher's device,
large double-page woodcut map of
Jerusalem (400 by 500mm), double-page
woodcut of the Temple, and 14 pages of
woodcuts; eighteenth-century full blind-
panelled polished calf, green silk marker.

Collation
*(4), [-](3), a-z(6), A-Z(6), 2a-z(6), Aa-Zz(6),
[-](2); leaves: [7], pages 548.

References
Adams, B 1150; Darlow & Moule, 3736;
Laor, 1177; MacCaffrey for ODNB online;
NLI Jer 31 (two examples).

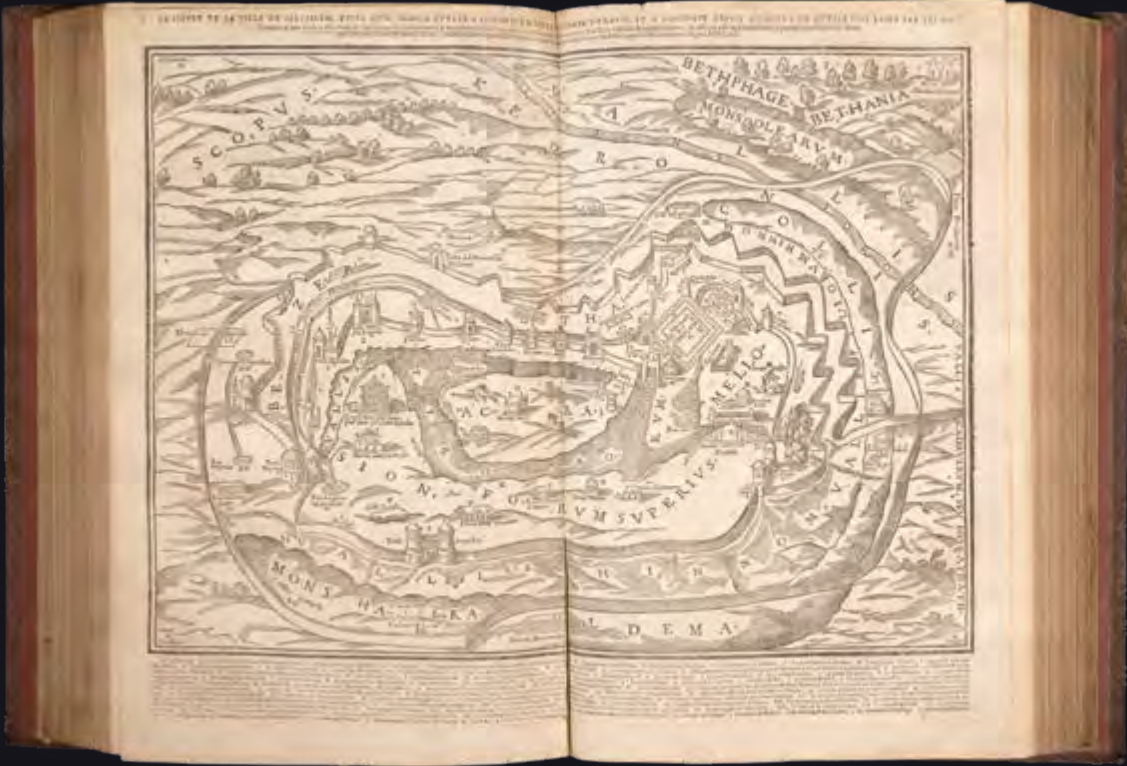
William Cecil, Lord Burghley’s copy of a
revision of the first Protestant New Testament
in French

From the Library of William Cecil, 1st Baron Burghley (1520-1598),
Lord High Treasurer of England, twice Secretary of State, and favourite
of Queen Elizabeth. A great collector of books, “he built a substantial
library for his own use (unhappily no longer extant). Its core was a
collection of the classical authors, Latin and Greek, many purchased
from John Cheke. He continued reading in the ancient languages, and
Latin (along with French) was one of the tools of his trade. Apart from
the classical authors, his library contained medieval and modern works:
Bede and the Anglo-Saxon Chronicle; Guicciardini; and Comines. There
were also romances such as Amadis de Gaul. Besides the literary and
historical works, there were books of medicine, law, mathematics, and
architecture” (MacCaffrey).

After his death, Lord Burghley’s library “passed to his eldest son,
Thomas, first Earl of Exeter (1566-1640), and from him to Lord Exeter’s
second daughter, Lady Diana Cecil (d1658), who in turn left the library
to her second husband, Thomas, 1st Earl Elgin (1599-1663). His son by
his first marriage was Robert, 2nd Lord Elgin, Chancellor of England,
created Earl of Ailesbury in 1685. The library was dispersed after the
latter’s death” (Christie’s).

A new revision of the first Protestant Bible in French, known as
the “Bible d’Olivétan”, was first published by Jean Calvin’s cousin Pierre
Robert (1506-1538) in 1535. Calvin’s preface to that work was his first
dogmatic text after his conversion the year before. This new edition was
edited by Corneille Bonaventure Bertram, a professor of oriental languages;
with prefaces by Théodore de Bèze, Calvin’s protégé, and Calvin himself.
The printing was overseen by Jérémie Des Planches, who distributed
the work to several typographers from Geneva (including Jacob Stoer,
according to Adams, and Jean Vignon, whose engraved mark appears in
the title-page). The 1588 edition was published simultaneously in folio,
quarto, and octavo, as advertised in the Preface, and was not reprinted
again in the sixteenth century.

Jean Calvin (1509-1564), was undoubtedly the leading French
Protestant reformer, and arguably, the most important figure in the
generation of the Protestant Reformation, after Martin Luther. “His
interpretation of Christianity, advanced above all in his ‘Institutio
Christianae religionis’ (1536 but elaborated in later editions; ‘Institutes
of the Christian Religion’), and the institutional and social patterns he
worked out for Geneva deeply influenced Protestantism elsewhere in
Europe and in North America. The Calvinist form of Protestantism is
widely thought to have had a major impact on the formation of the modern
world” (Britannia online).



The Map

La Figure de la Ville de Ierusalem.

Using the description given in the Book of Nehemiah, the maker of this map has reproduced “the image of the city of Jerusalem, as it seems to have started in David’s time and continued since until it was razed by the Babylonians, and as it was rebuilt and expanded by the Jews who returned from captivity in Babylon, until it was completely ruined by Titus, son of Roman Emperor Vespasian. So that this image can be used in many nations, it was drawn up with the Latin names of the places in the city, besides the capital letters, which will be shown below. The passage to which everything must be related is the third chapter of Nehemiah” (trans.).

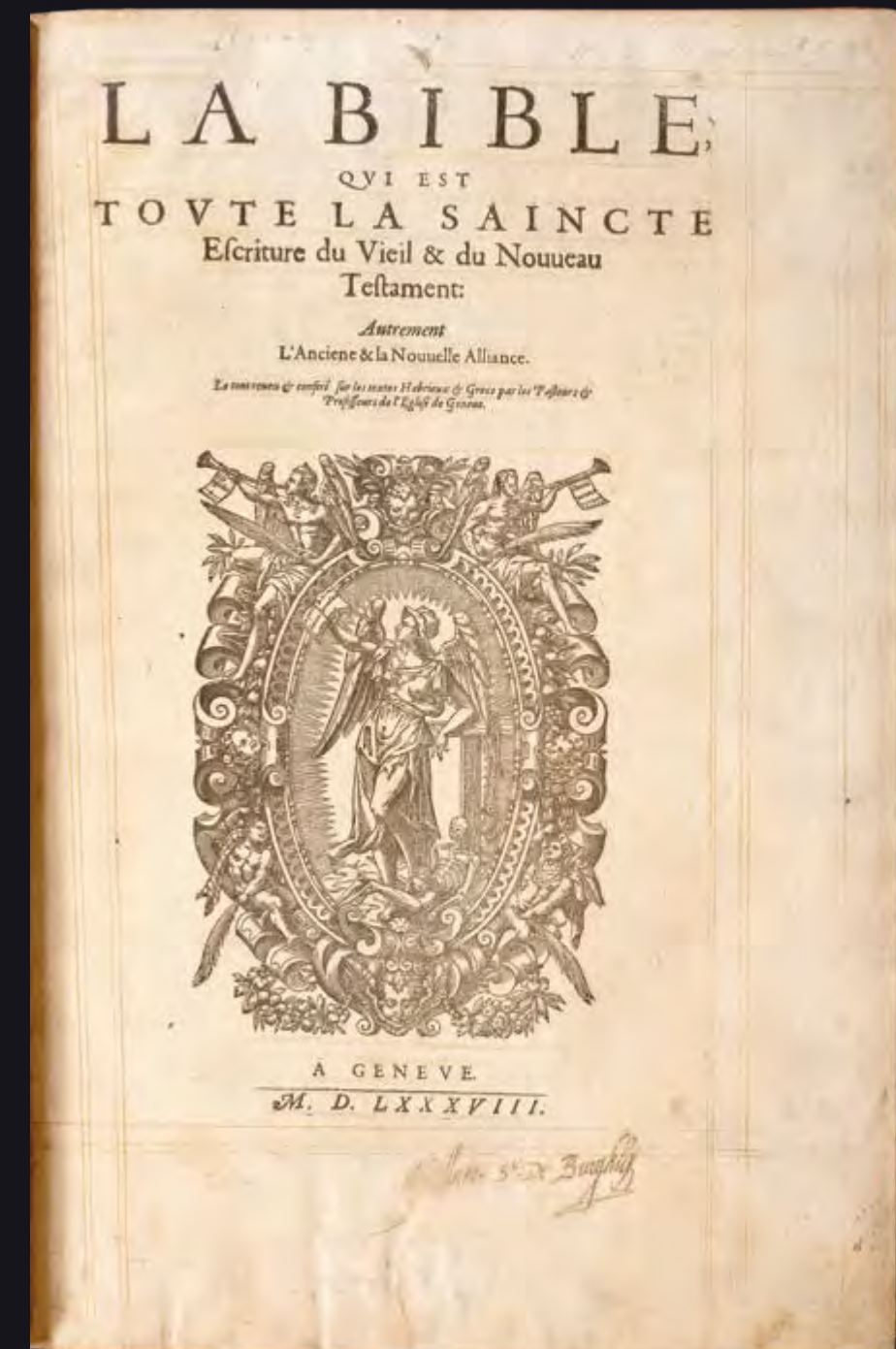
The view is very much an improvization, with many aspects highly disproportionate, such as the “torrens Kedronis”, a greatly exaggerated representation of the Kidron Brook that runs between Jerusalem and the Mount of Olives. The key along the bottom corresponds to the double capitals across the image, identifying certain religious or historically significant locations and buildings within Jerusalem.

Rare

The last complete example of this Bible to appear in auction records was at Sotheby’s 1952; the view of Jerusalem has appeared once at auction, in 2016.

Provenance

1. With the ownership inscription “Guillam S.r De Burghley”, William Cecil, Lord Burghley, at the foot of the title-page;
2. With Chelsea Rare Books.



“In ye beginning was that word, and that word was with God and that word was God”

605 BARKER, Christopher; and Laurence TOMSON

The Newe Testament of our Lord Jesus Christ, translated out of Greeke by Theod. Beza. Whereunto are adioyned large expositions of the phrases and harde places by the Authour and others: together with a Table or Concordance conteining the principall wordes and matters comprehended herein. Englished by L. Tomson.

Publication
London, by Christopher Barker, Printer to the Queenes most excellent Maiestie, 1590.

Description
Quarto (200 by 150mm). Title-page with woodcut devices, vignette woodcut map of the Holy Land; eighteenth-century full black straight-grained morocco, decorated in blind, spine in compartments, gilt lettered in one.

Collation
3A-O(8), 3P(4), q(8), 2q(4); leaves: 116 'Newe Testament', [11] 'Table...'

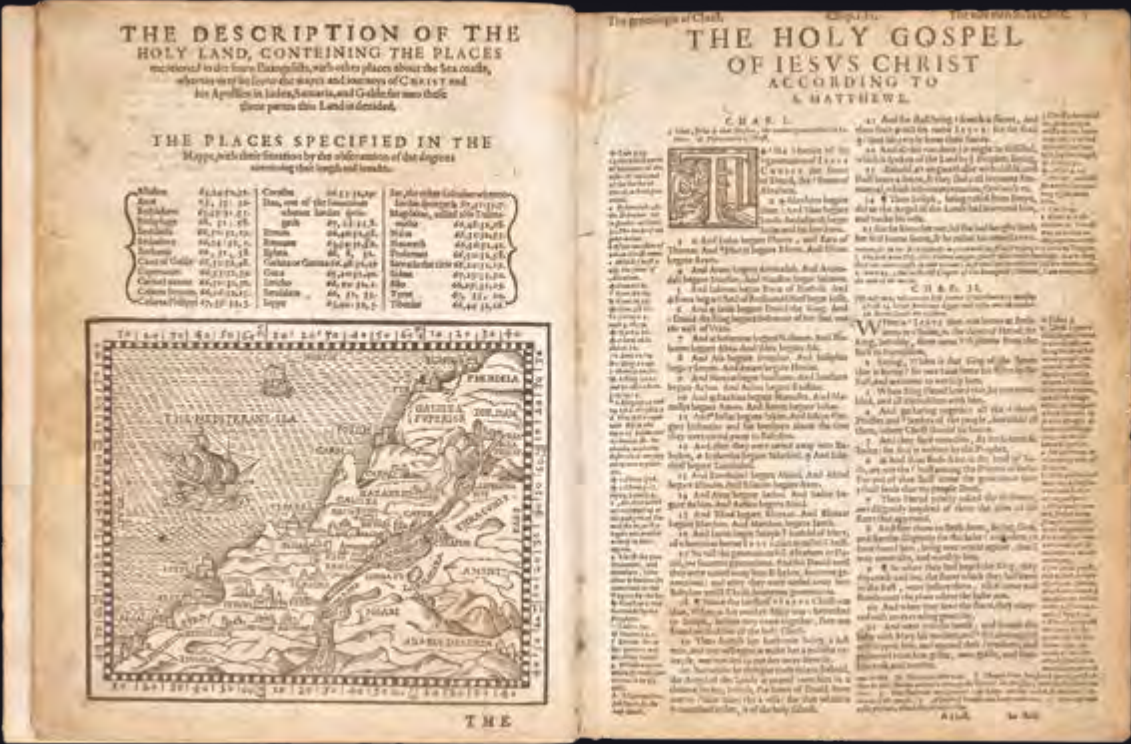
References
Darlow & Moule, 205; ESTC S124318; Laor, 585A (1595); Nebenzahl, pp. 104-105; NLI Pal 975 (1595); STC 2885.



Christopher Barker (1529-1599) first published his edition of the Bible, both Old and New Testaments, and Apocrypha, in 1583. He became interested in the “printing trade and is first heard of as a publisher in 1569. In 1576, he started on his career as a Bible printer, having obtained a privilege to print the Geneva version of the Bible in England. In 1577, he purchased from Sir Thomas Wilkes, Clerk of the Privy Council, an extensive patent which included the Old and New Testament in English, with or without notes, of any translation... Barker’s business continued to thrive and from 1588 onwards he conducted it mainly through his deputies, George Bishop and Ralph Newbery. On the disgrace of Wilkes in 1589, Barker managed to obtain a renewal of his exclusive patent with reversion for life to his son Robert. Father and son lived in London at Bacon House in Noble Street, Aldersgate. Christopher Barker also had a house at Datchet, to which he retired after 1588, and there he died in 1599. He and his deputies had supplied the country with about seventy editions of the Scriptures between 1575 and 1599 and they were accurate and well printed. He was succeeded in the post of royal printer by his son Robert” (University of Glasgow online).

Laurence Tomson’s (1539-1608) translation into English of Théodore de Bèze’s New Testament was first published in 1576. Amongst other activities, he was secretary and “attendant” to Francis Walsingham, to whom he dedicated his translation. Tomson’s translation echoed Bèze’s emphatic translation of the definite article as a demonstrative pronoun. For instance the first verse of John’s Gospel is rendered “In ye beginning was that Word, and that Word was with God and that Word was God” (Wardington).

Rare
No examples of the 1590 edition of Barker’s Bible have appeared at auction in recent records; there are a handful of institutional examples.



The foundation upon which later cartographers expanded and developed their conception of the Holy Land

606 VILLALPANDO, Juan Bautista;
and Jeronimo del PRADO

*In Ezechielem explanationes
et apparatus urbis, ac templi
Hierosolymitani.*

Publication
Rome, Carolus Vuillietus, 1596-1605.

Description
Three volumes. Folio (420 by 275mm).
Three engraved title-pages, 14 folding
engraved plates, six double, and three
full-page, three folding tables, five
double-page tables, one of which in red and
black, woodcuts in the text; contemporary
full vellum over paste-board, red
lettering-pieces on each spine, some smoke
and water damage.

First edition.

References
Adams, 2050; Laor, 1148.

Fifteen hundred years after Josephus’s first-century account, his writings were used by Spanish Jesuit architects Juan Bautista Villalpando (1552-1608) and Jerónimo del Prado (1547-1595) to produce this in-depth study of the visions of the prophet Ezekiel.

Born in Cordoba in 1552, Villalpando joined the Society of Jesus in his early twenties and began studying geometry and architecture under Juan de Herrera, who was responsible for Philip II’s magnificent El Escorial. With this training, he went on to design several buildings for the Society, including churches and cathedrals, but his greatest work was on ancient architecture. Well-versed in theories of geometry, construction, and even gravity (Isaac Newton would later make use of his tracts on the subject!) Villalpando put together a series of blueprints, views, and plans of the Temple at Jerusalem and the city in general.

These reconstructions provided the foundation upon which later cartographers expanded and developed the European understanding and conception of Holy Land geography. The majority of Villalpando’s designs were included in his most important scholarly work, the ‘in Ezechielem Explanationes’, a thorough exegetical commentary on the Book of Ezekiel written in partnership with another Jesuit priest, Jerónimo (also known as Jerome or Hieronymus) del Prado. The work is divided into specific books concerning the different parts of Ezekiel’s life and prophecies, and contains numerous engravings of scriptural scenes, figures, and buildings.

Villalpando concluded that the precepts of Classical architecture, derived from those divine principles used in the construction of Solomon’s Temple, both foreshadowed the Church of Rome and represented the mystical body of Christ. His interpretation was issued to great acclaim and his design came to be considered the definitive image of the Temple, appearing in subsequent Bibles and new editions of Josephus. ‘in Ezechielem Explanationes’ first appeared in 1596, as here, and was then expanded with additional volumes in 1604, four years before Villalpando’s death.

Oriented to the west, the plan shows the entirety of the city as well as those parts of the surrounding area that contained sites and buildings of religious or historic importance. In fact, the number of sites shown outside of the city walls exceeds that within, since only the most important monuments, structures, and places inside Jerusalem are shown, unobscured by the mass of nameless buildings that appeared on many contemporary views.

*Vera Hierosolymae veteris imago a Ioanne Baptista Villalpando
Cordubensi e Societate Iesu elaborata pro suo Urbis ac Templi Hierosolymitani
apparatu collato studio cum P.Hieronymo Prado ex eadem societate.*
Villalpando’s plan of Jerusalem went on to become one of the most iconic and influential depictions of the city, giving rise to countless reproductions, copies, and adaptations by later generations of cartographers and Holy Land geographers.



Among the sites that do appear are the palace of Herod, the Hippodrome, and, of course, the Temple of Solomon, which naturally bears a close resemblance to the more detailed illustrations found earlier in the ‘in Ezechielem Explanationes’.

The relief and layout of the surrounding area are represented pictorially, as are its important locations, such as the Mount of Olives, the Garden of Gethsemane, and the Camp of Pompey, which was set up during the siege of 63 BC. The Kidron Brook runs north to south along the eastern walls of the city, and further to the east, beyond the Mount of Olives, the neighbouring town of Bethany is represented as a modest collection of buildings.

Bethany was the site of several important scenes in the Bible, not least the raising of Lazarus (John 11) and the dinner in the house of Simon the Leper, at which Jesus was anointed (Matthew 26:6-13; Mark 14:3-9; John 12:1-8). Although later versions of Villalpando’s view would include an index, on the original plate each place is identified by its name written beside it. The only additional geographical information is the relative distances given in the four-part scale bar in the lower left-hand corner, which lists measurements in “holy cubits, stades ancient and modern, and Italian miles” (trans.).

Provenance

1. With the ownership inscription of the Rev. Maurice Phillip Clifford on the front free endpaper of volume one;
2. Presented by him to the Masonic Supreme Council 33, 19th September 1919; with the library label and bookplate of the Supreme Council 33 in each volume.



VERA HIEROSOLYMAE VETERIS IMAGO
 A IOANNE BAPTISTA VILLALPANDO CORDVBENSI E SOCIETATE IESV ELABORATA PRO SVO VRBIS AC TEMPLI HIEROSOLYMITANI APPARATV
 COLLATO STUDIO CVM P. HIERONYMO PRADO EX EADEM SOCIETATE



SCALA CUBITVM ANTIQVVM CLAVSIVM ANTIQVITATVM AC RECENTIORVM SEQVITVR ET MESVRA ITALICA
 Cubitus
 0 10 20 30 40 50 60 70 80 90 100
 0 10 20 30 40 50 60 70 80 90 100
 0 10 20 30 40 50 60 70 80 90 100
 0 10 20 30 40 50 60 70 80 90 100

A history of the Holy Land to 1585

607 ADRICHOM, Christian van

*Theatrum terrae sanctae et
biblicarum historiarum cum tabulis
geographicis aere expressis.*

Publication
Cologne, In Officina Birckmannica, 1600.

Description
Folio (375 by 250mm). Engraved allegorical
title-page, dedication to Octavius Pallavinci,
preface; ‘Terrae Promissionis...’ pages
numbered 1-286; 14 leaves: catalogue and
index; folding panorama of the Promised
Land on two separate sheets, large folding
plan of Jerusalem on two sheets, laid down,
and ten folding maps of the lands of the
Twelve Tribes and the Exodus; modern
crimson morocco, gilt.

Third edition.

References
Adams, A-185; Laor, 7-18 and 934;
Nebenzahl, ‘Maps of the Holy Lands:
Images of Terra Sancta Through Two
Millenia’, 1986, pp. 90-97; Nordenskiöld
Collection, 1; Röhricht, 791; Tobler, p. 210.

Published posthumously, Adrichom’s account of the Holy Land was the result of 30 years’ hard work. It consists of three main parts: the geography of Palestine; a description of Jerusalem; and the chronology of Adam up to the death of St John the Evangelist, and then beyond to 1585 when Adrichom died. Composed from the works of Josephus, the Bible, and more modern authorities such as Bochart and Villalpando, as well as from accounts of recent travellers, Adrichom intended his magnum opus to extend to three volumes. Two further parts were published posthumously by Georg Braun in 1590, with subsequent editions in 1593, 1600 (as here), 1613, 1628, and 1682.

Christian van Adrichom (1533-1585) was born of a noble family at Delft in the Netherlands, and died in exile at Cologne.

Situs Terrae Promissionis SS Bibliorum intelligentiam exacte aperiens.
One of Adrichom’s most influential maps, it encompasses the entire Holy Land. It extends from Sidon in the north, to Alexandria in the south; the Mediterranean in the west, to the Arabian Desert in the east. Oriented to the east, the land is divided into the territories of the Twelve Tribes of Israel on both sides of the Jordan, with some areas accompanied with more extensive descriptive notes.

Adrichom’s map would become instrumental in the perception of the Holy Land throughout the following centuries, coming to define the European perception and cartography of Palestine.

*Ierusalem et suburbia eius sicut tempore Christi floruit, cum locibus Christ
passus est; quae religiose a Christianis observata, etia nu Venerationi habentur.
Descripta per Christianum Adrichom Delphum.*

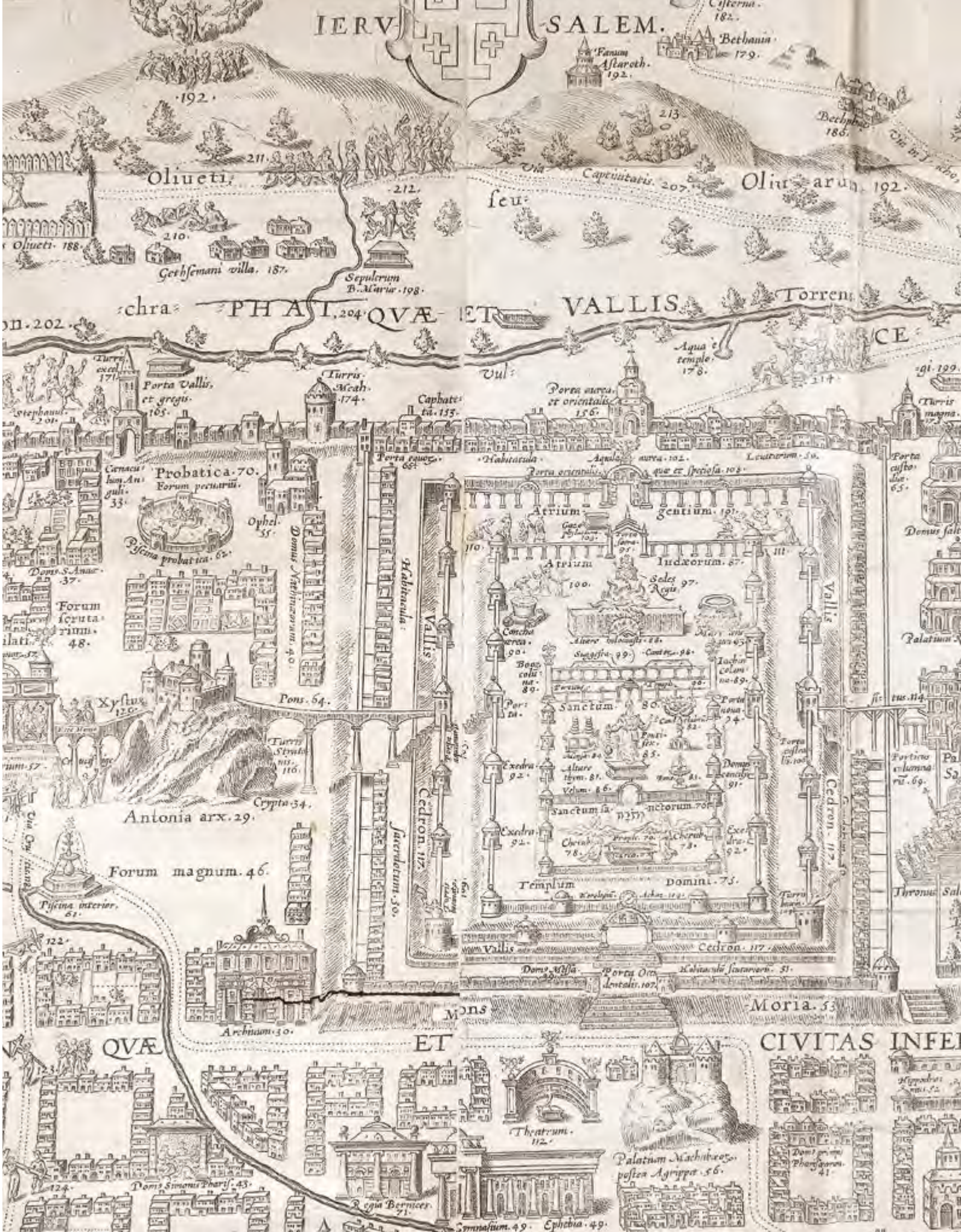
Adrichom’s detail-drenched view of Jerusalem and its environs presents the city “just as it flourished in the time of Christ” (trans.), providing an encyclopaedic pictorial account of the history of Jerusalem. Miniature scenes and images are ordered according to their location with no attempt to establish a chronology, with the result that scriptural stories and ancient monuments are shown side-by-side with European buildings and figures from the sixteenth century. Sometimes, the same story is depicted multiple times, such as the Passion and crucifixion of Christ, which is shown from his condemnation by the crowds to his death on the hill of Golgotha. Surprisingly, the Garden Tomb where Jesus was buried is not shown, even though it was located just outside of the walls of Jerusalem.

Across the intricately drawn urban view, 270 monuments, buildings, roads, areas, and events are identified in Latin, with only a single caption in Hebrew. This is the tetragrammaton, the name of God deliberately written imperfectly with the Hebrew letter ‘he’ replaced by a ‘het’. It appears beneath the inner sanctum of Herod’s Temple, which sits on Temple Mount at the centre of the city, on the site that had previously been occupied by the First and Second Temples.



The view is dedicated to the Archbishop of Cologne, whose crest appears in the upper left corner, opposite Adrichom's own, which is featured on the right. The 'Theatrum Terrae Sanctae', for which the plate was made, contained such a rigorous study of Scripture and theological writings that Adrichom soon came to be considered an authority on Holy Land geography. His view of Jerusalem would go on to become one of the standard sources for education and reference over the subsequent centuries.

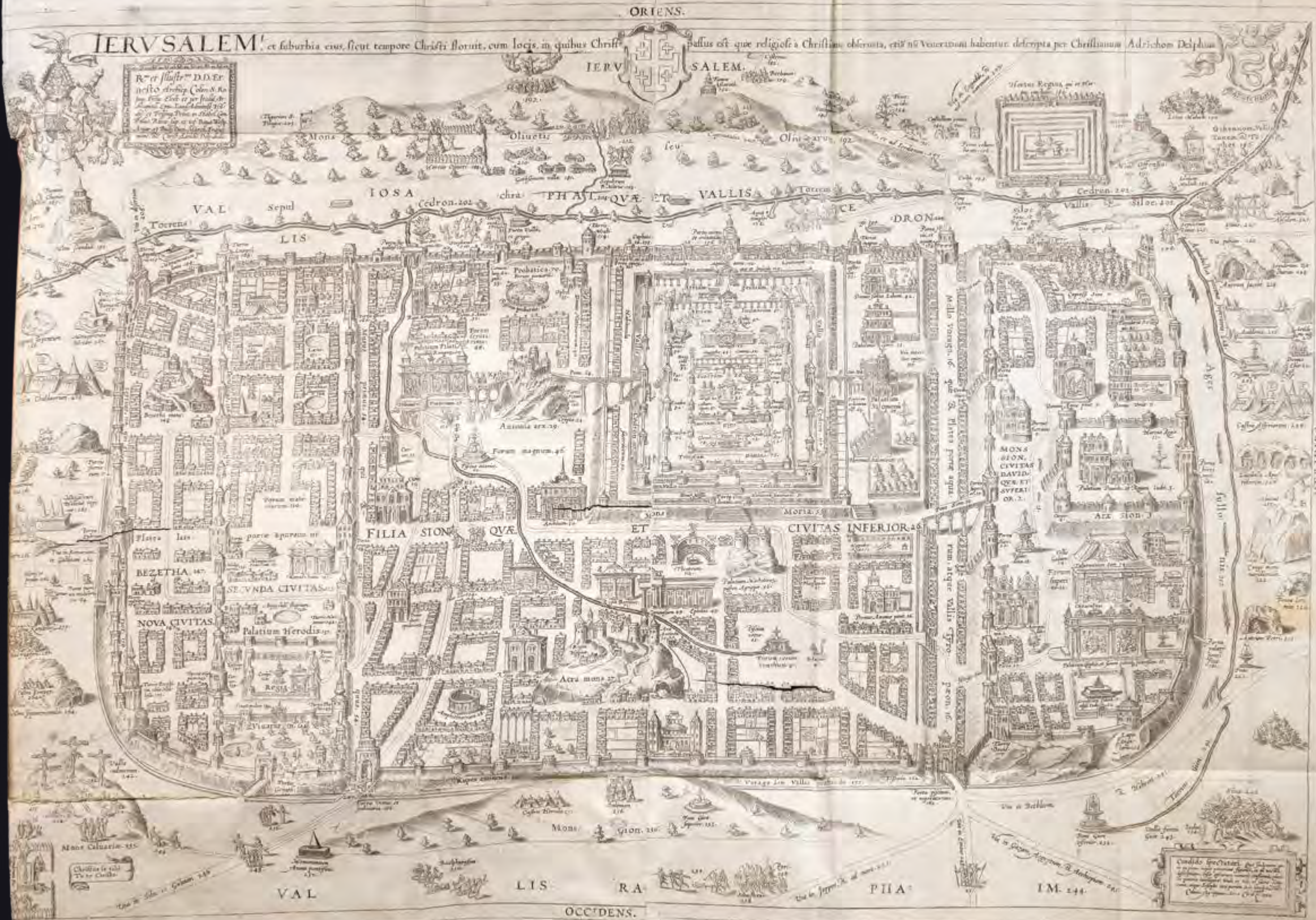
Provenance
With the early ownership inscription of the Convent of St Francis of Assisi, Milan, at the foot of the title-page.



IERVSALEM!

et suburbia eius, sicut tempore Christi floruit, cum locis, in quibus Christi

passus est: que religioſe à Chriſtiano obſervata, etiā nō Venerationi habentur: deſcripta per Chriſtianum Adrichom Delphum



SITVS TERRÆ PROMISSIONIS SS BIBLIORVM INTELLIGENTIAM EXACTE APERIENS: PER CHRISTIANVM ADRICHOMIVM DELPHIVM



Robert Barker’s Geneva Bible

608 BARKER, Robert

The Bible: that is, the Holy Scriptures contained in the Old and New Testament. Translated according to the Ebrew and Greeke, and conferred with the best translations in diuers languages. With most profitable annotations vpon all hard places, and other things of great importance.

Publication
London, by Robert Barker, printer to the Kings most excellent Maiestie, 1615.

Description
Quarto (205 by 155mm). Two woodcut title-pages, 33 (lacking pages 29-30, and one page torn with loss) pages of woodcut genealogical tables at beginning, illustrated throughout with woodcut vignettes, including three (of four) maps, lacking the first two chapters, persistent waterstain; nineteenth-century half tan calf, marbled paper boards, gilt, worn at extremities.

Collation
A(3), A(6-8), B-Z(8), &(6); 2A-2Z(8), 2&(8), 2*(4), 3A(-8)-3Q(8), 3R(4). Leaves 3, 6-190, 195, 181, 121, [11].

References
Darlow & Moule, 266; ESTC S123480; Laor, 577A, 974, 975, 976; Nebenzahl, pp. 104-105; NLI Pal 975 (1595); STC (2nd edition) 2239.



A Geneva version of the Old Testament, translated by William Whittingham, Anthony Gilby, Thomas Sampson, and (perhaps) others, with Laurence Tomson’s revision of the Geneva version of the New Testament and his translation of Franciscus Junius’s translation of Revelation. Apparently the last black-letter quarto edition published by Barker.

Published by James I’s printer, Robert Barker (died 1643), who had been given the onerous task of printing the first authorized King James Bible in 1611. He was the son of Christopher Barker (1529-1599), who first published his edition of the Bible, both Old and New Testaments, and Apocrypha, in 1583, and from whom he inherited the privilege of printer to the King. “Father and son lived in London at Bacon House in Noble Street, Aldersgate. Christopher Barker also had a house at Datchet, to which he retired after 1588, and there he died in 1599. He and his deputies had supplied the country with about seventy editions of the Scriptures between 1575 and 1599 and they were accurate and well printed. He was succeeded in the post of royal printer by his son Robert” (University of Glasgow online).

Provenance

1. With an early inscription obscured on the title-page;
2. With extensive pen trials of Richard Bullman throughout;
3. With “Abraham Lewis his booke Amen... 1659”, on the verso of leaf 190;
4. Inscribed “G.J. 1663” on the title-page;
5. Inscribed “Abr.m Abell Jun.r, Cork, 1816”, on an early leaf, and elsewhere;
6. With the eighteenth-century engraved armorial bookplate of A. Abell on the verso of the title-page of the New Testament;
7. With the library label of John Abell of Limerick on the inside front cover;
8. With the twentieth-century library label of Humphrey M. Goulding on the inside front cover.



The sacred and the profane

609 [TORNIELLO, Agostino]

[11 engraved plates].

Publication
[Milan, Agostino Torniello, 1616].

Description
11 plates, two engraved maps, and nine engraved plates, stab-bound.

Dimensions
360 by 440mm (14.25 by 17.25 inches).

The second edition of the 'Annales Sacri et Profani' included all of the engraved plates that had first appeared in the original edition of 1610.

Here, a collection of 11 of these plates consists of:

1. 'Terrae Chanaan inter XII tribus Israel distributae orthographia',
a map of the Holy Land.

2. 'Templi Herodiani ex Josephi descriptione vesticum', an architectural floor-plan of the Second Temple.

3. A page depicting the instruments of the tabernacle, namely the menorah, the altar of incense, the ark of the covenant, and the table of showbread, as well as an architectural diagram of a beam.

4. 'Salomonis Vestigium', a blueprint of the entrance to the First Temple.

5. 'Tabula XXXII mansinum populi Israelitici in deserto', a map of the Israelites' route through the desert.

6. 'Exercises Hebraeorum ordinate ut Moyses praescripserat per desertum procedenti orthographia', an isometric view of the Israelite encampment.

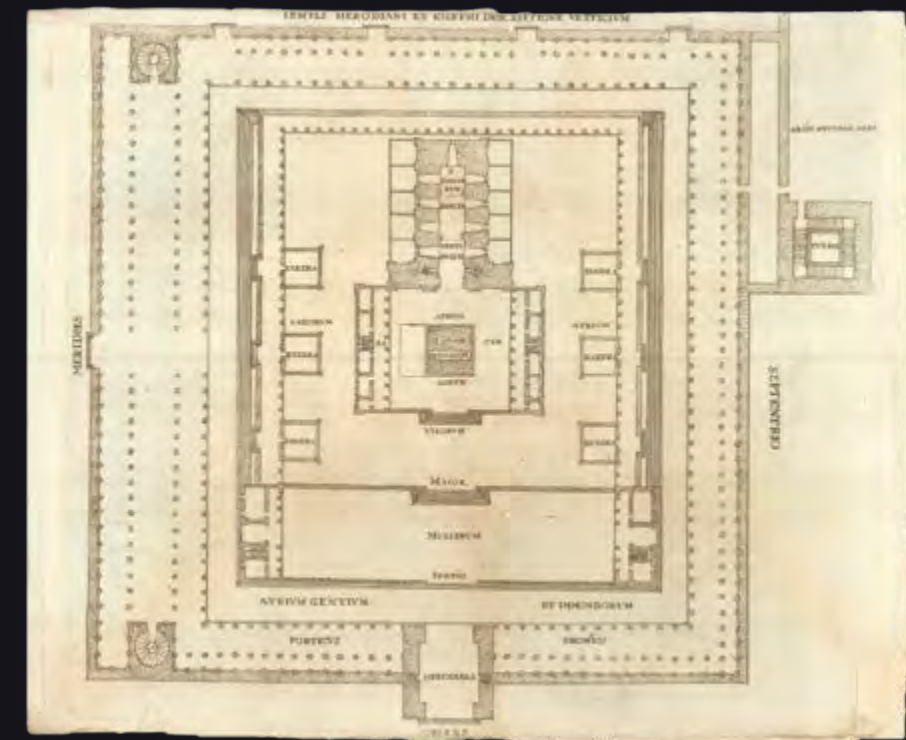
7. Another example of the former.

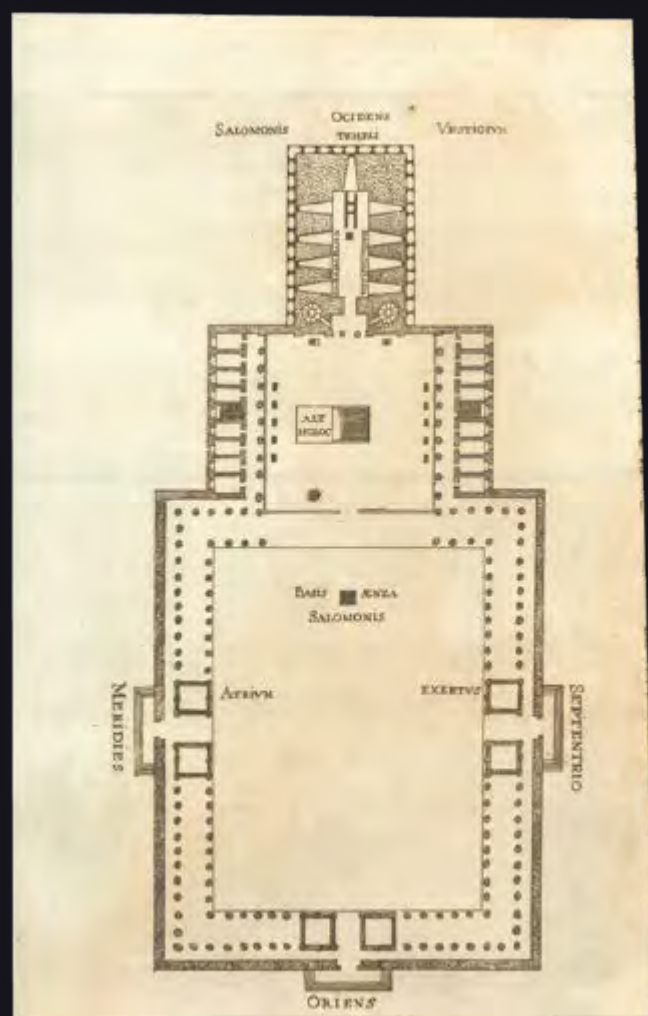
8. 'Atrii sarii typus', an isometric view of the tabernacle set within the large tent at the centre of the Israelite encampment, with the altar of incense and lather before it.

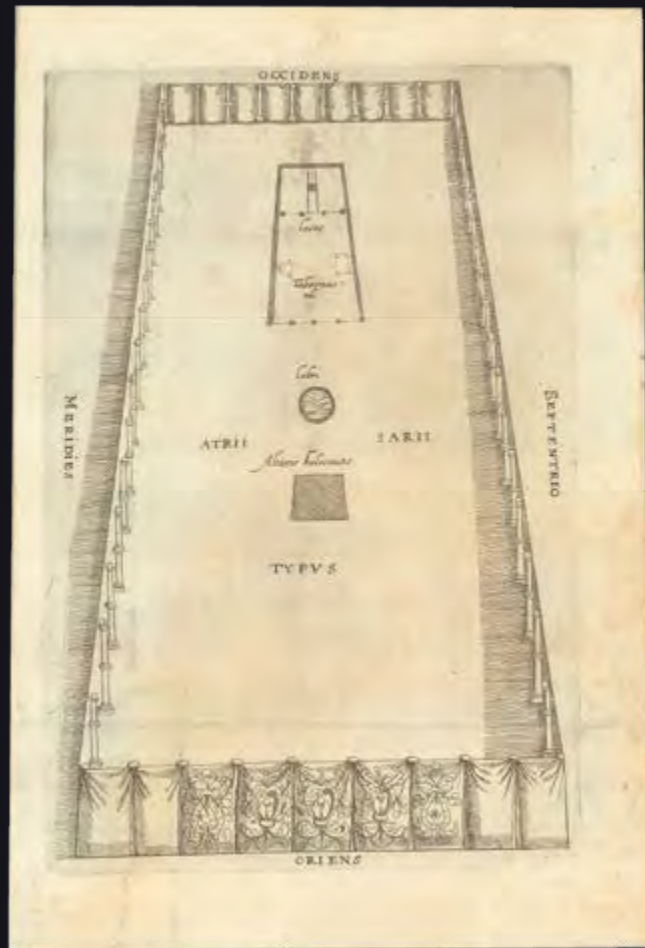
9. Illustrations of eight different altars as described in the Old Testament, one with fire pouring from the grate.

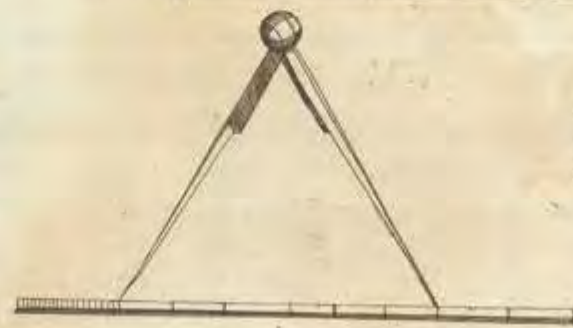
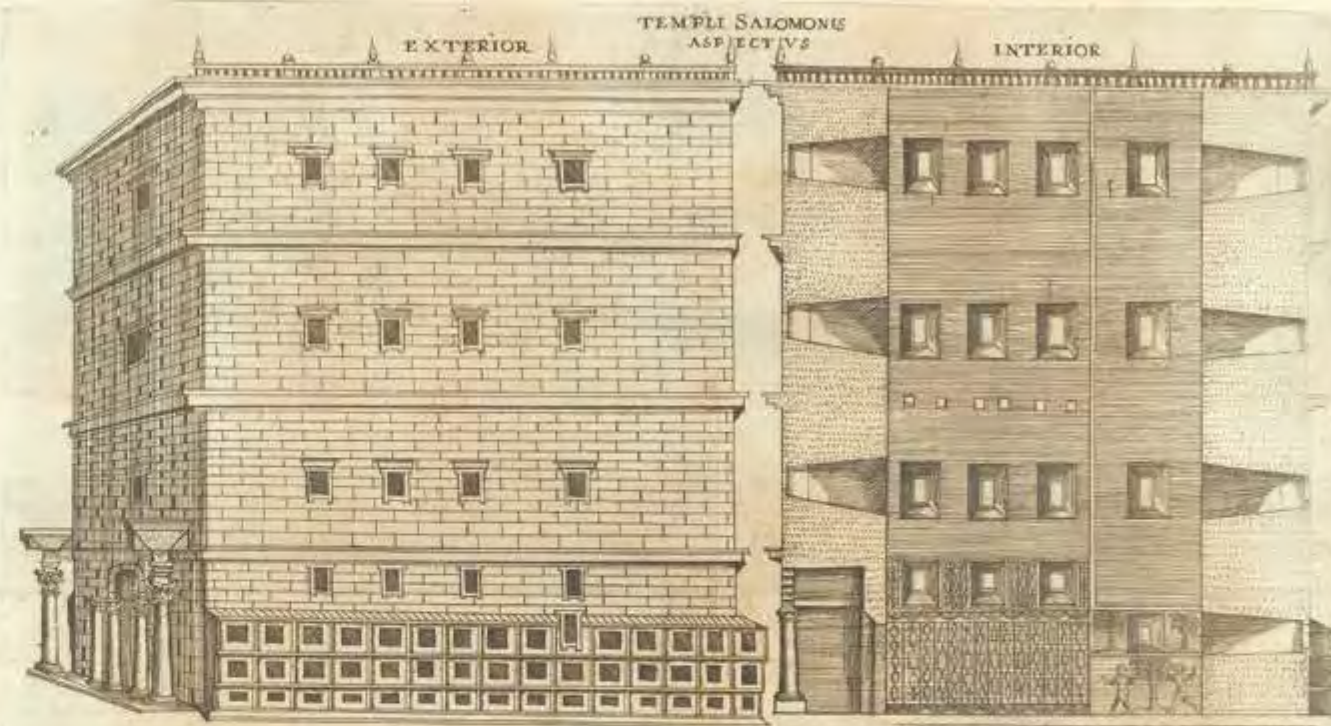
10. 'Templi Salomonis aspects', views of the exterior and interior of the First Temple, with a detailed illustration of the wall engravings and a pair of compasses to indicate scale.

11. 'Typus castrametationis in deserto per Moysen praescriptae', a further plan of the Israelite encampment, with the tents of the Twelve Tribes represented pictorially, and the tabernacle at its centre.

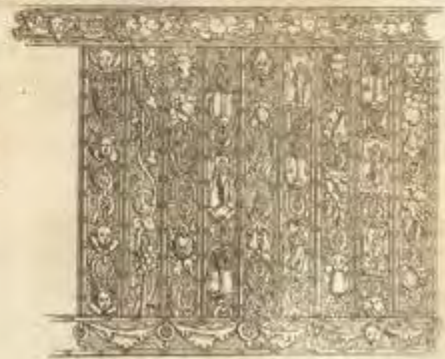








Libri de Salomone Prophetam dicens
 et natus parit salomon. et natus
 Salomon natus est. et in iudicio
 hunc salomonem salomonem dicitur
 lucas. Salomonem salomonem dicitur
 Salomon in iudicio salomonem dicitur
 legantur omnes iudices



The Bible as travel guide

610 BÜNTING, Heinrich

Itinerarium totius Sacrae Scripturae. Or, the trauels of the holy patriarchs, prophets, iudges, kings, our sauieur Christ, and his Apostles, as they are related in the Old and New Testaments. With a description of the townes and places to which they trauelled, and how many English miles they stood from Ierusalem. Also a short treatise of the weights, monies, and measures mentioned in the Scriptures, reduced to our English valuations, quantitie, and weight. Collected out of the works of Henry Bunting, and done into English by R.B.

Publication
London, Printed by Adam Islip, and are to be sould by James Boler, dwelling at the signe of the Marygold in Pauls Church-yard, 1629.

Description
Quarto (205 by 145mm). Title-page torn with loss and repaired in manuscript facsimile, lacking A4; contemporary speckled calf, lower board loose, endpapers renewed at an early date.

Collation
[-](3), A-2M(8), 2N-2O(4); pages [6], 570, [6].

First edition in English of Bunting's 'Itinerarium', first published in Leipzig in 1581, when it was illustrated with several iconic allegorical maps.

References
ESTC S106783; NLI 70 B 2234; STC (2nd edition) 4019.



First edition in English of Bünting's 'Itinerarium', first published in Leipzig 1581, when it was illustrated with several iconic allegorical maps.

Having been twice dismissed from his ecclesiastic posts, German pastor Heinrich Bünting was far more successful as a cartographer than a priest. His religious geography, the 'Itinerarium Sacrae Scripturae', was an exceedingly popular work, running to ten editions in seven languages during the decades following its publication in 1581.

The book was primarily composed of woodblock maps showing the areas traversed by Biblical figures, as well Bünting's well-known pictorial maps which depict the world as a clover, Europe as a woman and Asia as a winged horse. It was by far the most comprehensive account of religious geography available in Europe at the time, with its description of the Holy Land serving to illustrate the many scriptural journeys made throughout Canaan and Gilead.

The general map, 'a description of the Holy Land' (trans.), shows the region divided into four areas: Judea, Trans-Jordan and Upper and Lower Galilee, the latter mysteriously labelled "Maria". The territories of the Twelve Tribes are also identified, with the half-tribes of Ephraim and Manasseh united under the caption "Ioseph", referring to the Patriarch of the two dynasties.

While Bünting's map does not provide an exhaustive depiction of the towns and cities found in the Holy Land, the most important settlements are accounted for, particularly those that are of significance in the Gospels. The reader of the 'Itinerarium' could use the map to trace the Christ's visit to Cana in the north, for example, or St Paul's journey between Jerusalem and Caesarea.

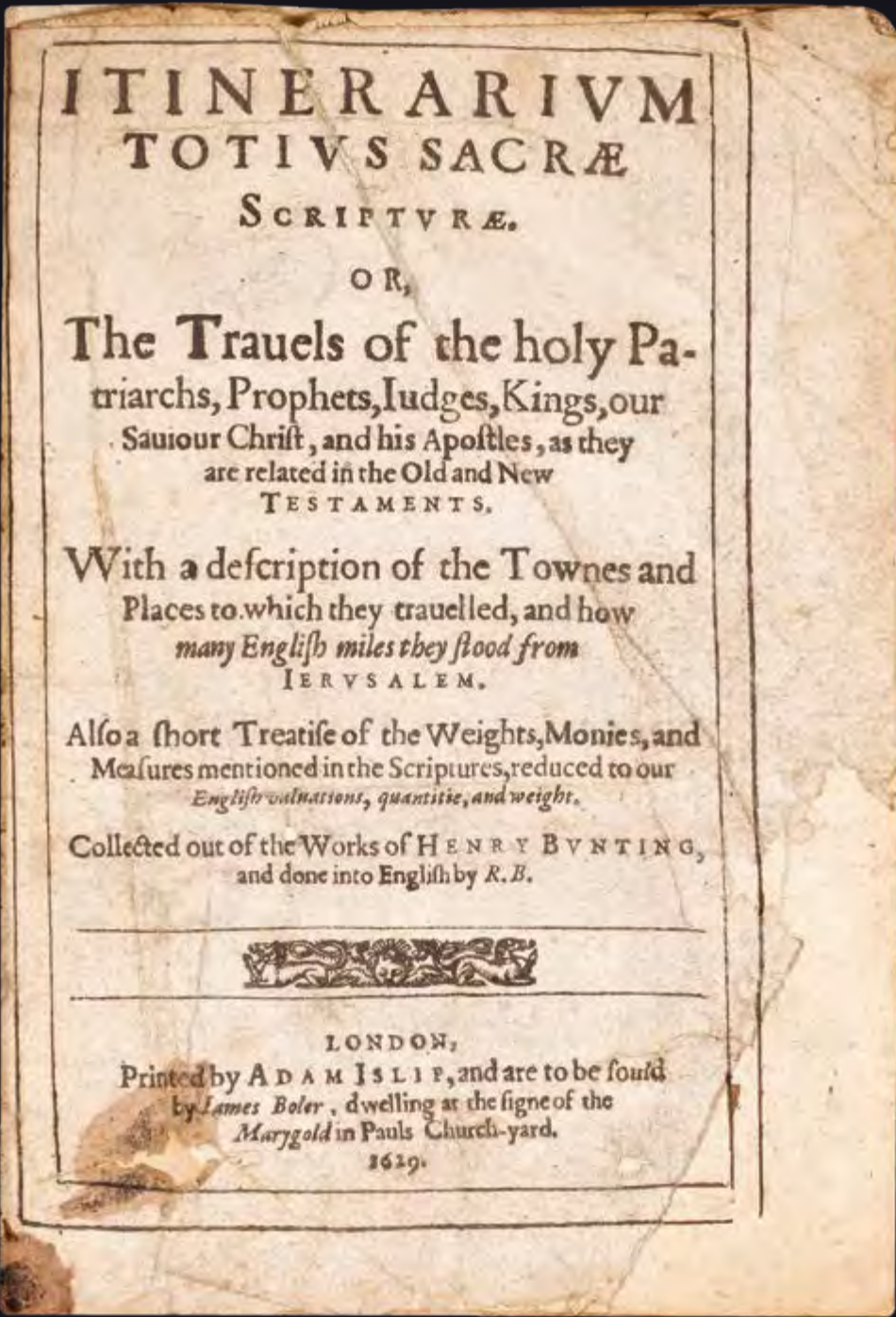
The celebrated "travel book" of the Bible was an exceedingly popular work, running to ten editions, in seven languages, over a period of seventy years from its first publication.

Rare

No editions of this English translation have appeared in auction records since 1958.

Provenance

1. With the early ownership inscription dated 1702 at the end;
2. With the gift inscription to the Rev.d R. Phillips, on the front free endpaper.



“the first American poet writing in English”
(Davis)

611 SANDYS, George

*A relation of a iourney begun
an: Dom: 1610. Foure bookes.
Containing a description of the
Turkish Empire, of Ægypt, of the
Holy Land, of the remote parts of
Italy, and ilands adioyning.*

Publication
London, Printed [by George Miller] for Ro:
Allot, 1632.

Description
Folio (285 by 195mm). Engraved title-page,
one double-page map of the eastern
Mediterranean, and a folding panorama of
the Grand Seraglio of Constantinople,
illustrated throughout with engraved
vignettes, floriated initials; contemporary
brown calf, raised bands, red morocco
lettering-piece with gilt lettering, front cover
detached.

Third edition.

References
Blackmer, 1484; Davies, ‘American Writers
before 1800’, 1984, pp. 1272-4; ESTC
S11687; Laor, 681 (1627 edition); NLI Pal
922; STC (2nd edition) 21729.

Born into a prominent English aristocratic family in 1578, George Sandys was raised in an intellectually and theologically stimulating environment. His father, Edwin Sandys, was the archbishop of York, and one of his six elder brothers had travelled through and written extensively on the Ottoman Empire. In 1610, after leaving his studies at Oxford, Sandys set out on his own travels, touring through Europe and the Middle East and visiting France, Italy, Constantinople, Egypt, the Holy Land, and Cyprus.

In 1615, following his return from his years abroad, he published an account of his experiences entitled ‘The Relation of a Journey begun an. Dom. 1610, in four books’, which became an instant success. It was soon considered the standard account of the Eastern Mediterranean, and a key source on the history, geography, religion, and customs of the Middle East.

In addition to his writings on the Middle East, Sandys also wrote a translation and commentary on the work of Ovid, composed a ‘Paraphrase of the Song of Songs’, as well as a ‘Paraphrase upon the Psalms and Hymns dispersed throughout the Old and New Testaments’, and translated Christ’s Passion from the Latin of Grotius. He also travelled to Virginia, where he became the colonial treasurer of the Virginia Company.

Sir Charles James Watkin Williams (1828-1884) was a Welsh judge, doctor, and Liberal politician who sat in the House of Commons from 1868 to 1880.

The travelogue is illustrated with more than 40 vignette views and plans, possibly printed by Francis Delaram (1589-1627), and includes a double-page map of the eastern Mediterranean.

Extending from the Italian peninsula in the northwest down to the top of the Persian Gulf in the southeast, it displays much of the Mediterranean Basin and parts of the Middle East.

Provenance

1. With the ownership inscription of Ric Mostyn on the title-page in an early hand;
2. With the bookplate of Watkin Williams (1828-1884) on the inside front cover.



“adjudged by the learned a monumental contribution to history, geography, archaeology, Biblical and moral science”

612 QUARESMIUS, Franciscus

Historica Theologica et Moralis Terrae Sanctae Elucidatio.

Publication
Antwerp, Ex Officina Plantiniana Balthasaris Moreti, 1639.

Description
Two volumes. Folio (370 by 230mm). Engraved title-page in each volume, five double-page or folding views and plans, including Jerusalem, 12 full-page plates, and illustrated throughout with woodcuts in the text, very brown; contemporary flame mottled sheep, spine gilt-decorated in compartments, tan lettering-pieces in two, all edges red.

First edition, in a superb contemporary binding, lacking the large map of the Holy Land.

References
Laor, 631 and 771; NLI Pal 233.

Franciscus Quaresmius (1583-1650), travelled to Jerusalem in 1616, where he had the impressive titles of Guardian and Vice-Commissary Apostolic of Aleppo in Syria (1616-1618), and Superior and Commissary Apostolic of the East (1618-1619). He was held prisoner by the Turks, more than once, returned to Europe briefly in 1620, and in 1626 appealed to Philip IV of Spain to reconquer the Holy Land. The ‘Elucidatio terræ Sanctæ’, is perhaps his best-known work, “adjudged by the learned a monumental contribution to history, geography, archæology, biblical and moral science. During 1627-1629 he was at Aleppo as papal commissary and as vicar-patriarch for the Chaldeans and Maronites of Syria and Mesopotamia. In 1629, he went to Italy to render an account to the Holy See of the state of the Eastern Churches; he then returned to the East, but how long he remained is not known. Meanwhile he journeyed through Egypt and Sinai, the Holy Land, Syria, Mesopotamia, Cyprus, Rodi, Constantinople, and a large part of Asia Minor; he also visited Germany, France, Belgium, and Holland. In 1637, he was guardian of S. Angelo (Milan), where in 1643 he completed his other great work on the Passion of Christ” (Catholic encyclopaedia online).



With a reduced version of John Speed’s 1611 Map of Canaan

613 SPEED, John

The Bible: that is, the Holy Scriptures contained in the Old and New Testament. Translated according to the Hebrew and Greek, and conferred with the best translations in divers languages. With most profitable annotations upon all the hard places, and other things of great importance [after] The Genealogies Recorded in the Sacred Scriptures, according to every Familie and Tribe: with the Line of our Saviour Jesus Christ, observed from Adam, to the Blessed Virgin Mary. By J.S.

Publication
Amsterdam [?Leiden], Printed by [W. Christiaens and another printer for?] Thomas Stafford: and are to be sold at his house, at the signe of the Flight of Brabant, upon the Milk-market, over against the Deventer Wood-market, MDCXL. According to the copy printed at Edinburgh by Andro Hart, in the year 1610, 1640-1639.

Description
Folio (370 by 235mm). 33 pages of woodcut genealogical tables, double-page engraved map of Canaan by John Speed, two full-page woodcuts, and three vignette maps after Guillaume Postel; contemporary polished blind-panelled calf, with central brass boss and cornerpieces, clasps and catches, rebacked with reverse calf at an early date.

Collation
A-C(6), D(2), q(4), A-2Q(6), A-2P(4), 2Q(6), 3K-X(6), 3Y(4), q(2), A-2K(4), 2L(2), *5(2), 2M(4), q(2), A-E(4), F(6), A-I(6); pages 40, [blank], [6], 1-469 ‘Old Testament’, 1-324 ‘Psalms’, 1-151 ‘Apocrypha’, 1-267 ‘New Testament’, [17] ‘Table’, [52] ‘Concordance’ (1639), ‘The Whole Book of Psalmes’ (1638) 90, [10].

References
Darlow & Moule, 545; ESTC S90557; Herbert, 545; Laor, 738; Nebenzahl, cf. plates 38 and 39; NLI Pal 964; STC (2nd edition) 2344.

“This seems to be the earliest example of an English Bible which deliberately omits the Apocrypha from the list of books” (Herbert). A four-page “Admonition to the Christian Reader” explains that they are omitted “as not Canonically, and not be accounted amongst the Books of undoubted truth”.

The New Testament has a separate title-page, with separate pagination and register, and bears the title: “The New Testament of our Lord Iesus Christ, translated out of Greeke by Theod. Beza whereunto are adioyned briefe summaries of doctrine upon the Euangelists and Acts of the Apostles,... by the sayd Theod. Beza and also short expositions on the phrases and hard places, taken out of the large annotations of the foresaid author, and Joach. Camerarius, by P. Los. Villerius. Englished by L. Tomson. Together with the annotations of Fr. Iunius upon the Revelation of St. Iohn”.

The Geneva version of the Old Testament, translated by William Whittingham, Anthony Gilby, Thomas Sampson, and probably others, with Laurence Tomson’s revision of the Geneva version of the New Testament and his translation of Franciscus Junius’s translation of Revelation.

Provenance

- 1. Rubricated throughout;
- 2. With initials “I.T. 1670” engraved on the central bosses.



“we went out full but return empty” (title-page)

614 FULLER, Thomas

The historie of the holy warre; by Thomas Fuller, B.D. Prebendarie of Sarum, late of Sidney Colledge in Cambridge.

Publication
Cambridge, printed by Roger Daniel, and are to be sold by John Williams at the signe of the Crown in Pauls Church-yard, 1647-1648.

Description
Three works in one. Folio (290 by 180mm). Two additional engraved title-pages, folding engraved map of Palestine, 18 vignette portrait engravings, historiated head- and tail-pieces, initials, culs-de-lampe; contemporary tan calf, spine gilt-decorated in compartments, green morocco lettering-piece in one, rebacked to style, minor shelfwear.

Third edition.

References
ESTC R226090; Nebenzahl, pp. 129-130; NLI Pal 234; Wing, F2438.

A magnificent, beautifully illustrated volume, bound with later editions of ‘The Holy State’ (1648), and ‘The Profane State’ (1648).

English clergyman and historian Thomas Fuller was a prolific author, his career being one of the first examples of writing as a profession. He began attending Cambridge at only 13, and as a young man took up a role in the church which he held until the political skirmishes of the Interregnum made his position untenable.

It was during this period that he turned to writing as a means of earning a living, producing a vast number of books, pamphlets, and treatises; of these, ‘A Pisgah-Sight of Palestine’ is considered his magnum opus. The great work had its origins in his earlier history of the crusades, however, which included a short geographical survey of Palestine, entitled ‘A Pisgah-sight’, as one of its chapters. ‘The Historie of the Holy Warre’ first appeared in 1639 and soon ran to numerous editions, each containing multiple engraved plates displaying maps, plans, views, illustrations, and, interestingly, a table listing the toponyms of numerous significant places in Palestine throughout history.

Both the magnificent allegorical title-page and the map of Palestine were engraved by William Marshall (fl.1617-1649), the former with the imprint: “Printed by Tho: Buck one of the printers to the University of Cambridge & are sold by Io: Williams at the Crane in St. P. Church-yard”, followed by “A declaration of the frontispice” signed: “J.C.”, i.e. John Cleveland. Marshall, like Fuller, was a loyalist, and his frontispiece portrait of the newly beheaded Charles I as a Christian martyr for the ‘Eikon Basilike’ was so popular, and reprinted so often, that the copper-plate was re-engraved seven times.

Provenance

1. With a near contemporary ownership inscription, “Trimstr”, on the front free endpaper, and early scholarly annotations, particularly towards the latter half of the book;
2. With the ownership inscription of Winston Hargreaves, 1978, naval officer who served in the HMS Ganges between 1958-1959, on the front free endpaper;
3. With the ownership inscription of Sir Geoffrey Langdon Keynes (1887-1982), surgeon, bibliophile, and literary scholar, also on the front free endpaper.



From the mountains of Lebanon to the bottom of the Dead Sea

615 FULLER, Thomas

A Pisgah-sight of Palestine and the confines thereof, with the history of the Old and New Testament acted thereon. By Thomas Fuller B.D.

Publication
London, printed by J.F. for John Williams at the signe of the Crown in Pauls Church-yard, MDCL [1650].

Description
Folio (340 by 220mm). Engraved frontispiece, additional engraved title-page, large engraved folding map of Palestine, 27 double-page maps, views, and plans; contemporary full calf, backstrip torn with loss.

First edition.

References
ESTC R18096; Laor 278-295, 1024-1025.

“One of the great books on the topography of the Holy Land” (Nebenzahl).

Fuller has based his comprehensive description of the Holy Land on Adrichom’s work of 60 years earlier, but “supplements the delineation of Adrichom with information from his own wide reading. Adrichom’s famous cartography is dissected and amplified here until it becomes an even richer source of historical information” (Nebenzahl). Additionally, he created his own system of symbols to represent what was, at the time, a complex history with uncertain traditions. Cities and towns are differentiated by size and splendour, with concentric circles and crowns indicating allegiance; each of the Twelve Tribes of Israel is given a coat-of-arms; significant locations are flagged and starred, with a combination of crescents, circles, and crosses showing which places are found: in the Apocrypha, not at all in the Bible, and belonging to the Ottomans; battles and stories from the Bible are illustrated.

The immense work provides a detailed account of scriptural history and geography during the Age of the Patriarchs: the first two books are dedicated to the tribal territories; the third to a description of Jerusalem and its temples; the fourth to the surrounding lands, kingdoms, and wilderness, and the Israelite encampments within them; and the fifth and final book concludes the work with Ezekiel’s vision of Canaan. Fuller financed the book by finding sponsors for each one of these sections, with each map then engraved with a decorative cartouche bearing the sponsor’s coat-of-arms and a dedication.

The additional title-page and maps were variously engraved by John Clein (Cleyn), John Goddard, George Marshall, Robert Vaughan, and others.

Thomas Fuller (1608-1661), is best known for this celebrated atlas of the Holy Land, but he also wrote a history of the Crusades, “The historie of the holy warre” (see item 614), 1639, and a book about contemporary state of affairs in England, ‘Holy and Profane State’. “His moderate views and tolerance of unorthodox sects were attacked by both the Puritans and the loyalists, whose clergy were driven out of office during the Reconstruction by the Puritans under Oliver Cromwell. Fuller, a loyalist, wrote ‘Pisgah-Sight’ during forced exile in Waltham, and it contains a number of pleas for tolerance and moderation” (Nebenzahl).



A Franciscan view of the Holy Land

616 ZWINNER, Electus

Blumen-Buch dess heiligen Lands Palestinae.

Publication
Munich, durch Wilhelm Schell bey Johann Wagner, 1661.

Description
Small quarto (200 by 160mm). Additional steel-engraved title-page, three folding woodcut maps, 15 full-page engraved plans, views, and plates (one detached), one vignette illustration, short marginal tear crossing into the text on page 123, gently thumbbed; near contemporary blind-stamped pigskin over bevelled wooden boards, two pairs of clasps and catches, supra libros of “Georg Albrecht Consul in Egra” dated 1677, bound upside-down at the time, all edges dyed blue, spine with traces of old varnish.

First edition.

References
Laor, 873, 1171, 1172; Ritsema van Eck, ‘The Holy Land in Observant Franciscan Texts (c.1480-1650)...’, 2019.

Father Electus Zwinner was a Czech Franciscan friar who served as Commissioner of the Holy Land and Guardian of Bethlehem during the early- and mid-seventeenth century, and about whom little else is known. Using the archives of the Franciscans in Jerusalem and the records of Paolo da Lodi, the 87th custodian of the Order of Friars Minor in Jerusalem, which had been founded by Francis of Assisi in 1217, Zwinner compiled a book based on his journey and travels around Palestine.

The work is “modelled on Quaresmio’s ‘Elucidatio’, providing what seems to be a concise vernacular summary of its main points. The first book of the ‘Blumenbuch’ gives a description and history of the Holy Land up to Zwinner’s own day. Its two concluding chapters discuss the moment since when the Franciscans have been in the Holy Land, and why no other Catholic orders are allowed to settle there. Zwinner explains, with reference to Quaresmio, that this is because Francis personally went to take possession, or “Possess”, of the Holy Land, and because he was the seed of Abraham, he had to traverse the country as indicated in Genesis 13:14-17. He backs this up with references to Bartolomeo da Pisa, Girolamo Malipiero, G.F. Pico della Mirandola, and above all to Quaresmio” (Ritsema van Eck).

The first part of the ‘Blumenbuch’ is dedicated to Palestine, specifically the city of Jerusalem, the second concerns pilgrimages and identifies the most important pilgrimage sites in the Levant, and the third discusses religious and historic sites further afield, in Tripoli, Rhodes, Malta, Sicily, and other locations. The ‘Blumen-Buch dess Heiligen Lands Palestinae’ was illustrated with 17 engraved maps, among which were several maps, plans, and views, as well as illustrations of the various monuments and sites Zwinner visited during his years in the region. Zwinner died in Bethlehem in 1668.

Provenance

With the supra libros of Georg Albrecht (1648-1717), count of Erbach-Fürstenau.



“the eye and ornament of the world, the center of the habitable earth, and the most worthy portion of the universe” (Doubdan)

617 DOUBDAN, Jean

Le voyage de la Terre Sainte.

Publication
Paris, François Cloviers, 1666.

Description
Quarto (225 by 170mm). Engraved frontispiece by Honertio after Doubdan and 14 plates, eight of them folding, woodcut headpieces and initials, culs-de-lampe; nineteenth-century brown morocco backed, marbled boards, spine blind-stamped in compartments, red morocco lettering-piece in one, marbled endpapers, small tears in two folding plates, very occasional spotting.

Third edition.

References
Not in Blackmer; Brunet, II 826; Laor, 1008-1010; NLI Car 39, Jer 137 and 138; Tobler, 104.

In 1657, Jean Doubdan, a canon at one of the most important churches in Europe - the royal church of St Paul in St Denis - contributed to the growing number of pilgrimage accounts with ‘Le Voyage de la terre-sainte’. In the work, he describes the journey that he had made to Jerusalem via Italy five years earlier, with an unusually strict focus on the history and liturgy of the Holy Land, largely ignoring other regions of the Levant. In fact, Doubdan was unable to spend as much time in the Holy Land as was expected of the mid-seventeenth century pilgrim, since on May 12th 1652, the King’s troops attacked some frondeurs who were taking refuge in the church towers of St Denis, and destroyed them. Despite, or perhaps because of, this restricted scope, ‘Le Voyage’ proved immediately popular and was reprinted five times in the following decade.

Provenance

1. With contemporary ownership inscriptions on the title-page;
2. With an ownership inscription on the verso of the folding plan on page 524;
3. With the red and gilt bookplate of H. V. Ingram on the inside front cover.



“One of the most beautiful monuments of the
Elzévirienne typography” (Willem)

618 ELZEVIR, Daniel [and] Louis
ELZEVIR

*La Sainte Bible, qui contient le
Vieux et le Nouveau Testament.
Edition nouvelle, faite sur la
version de Genève, reveuë, et
corrigée; Enrichie, outre les
anciennes Notes, de toutes celles
de la Bible Flamande, de la plus-
part de celles de M. Diodati, et de
beaucoup d'autres ; De plusieurs
Cartes curieuses, et de Tables fort
amples, pour le soulagement de
ceux qui lisent l'Ecriture Sainte. Le
tout disposé en cet ordre, par les
soins de Samuel Des Marets..., et
de Henry Des Marets son fils...*

Publication
Amsterdam, Louys & Daniel Elzevier, 1669.

Description
Four parts in two volumes. Folio (490 by
225mm). Additional engraved title-page,
four double-page maps (one loose) and one
double-page folding engraved plan of
Jerusalem; modern half calf, marbled paper
boards, gilt.

References
Darlow & Moule, 3761; NLI 2020 B 3737;
Willem, 1402.

A French-language edition of the Geneva Bible, revised by Samuel des
Marets, with a running commentary in the margins, using the P. des
Hayes Paris edition of 1652.

The Elzevir family were among the most prominent Dutch
publishers of the seventeenth and eighteenth centuries, whose duodecimo
volumes became popular collectors' items. From 1625 to 1649, the house
published a series of 35 volumes, focusing on foreign countries. These
served as travel guides to the intrepid seventeenth-century gentleman,
since their size made them easy to carry around during one's journeys.

Quite in contrast to these pocket-sized volumes, the Elzevir
firm produced a monumental French Bible in 1669, published in the
correspondingly huge "elephant folio" format. Although their association
had actually ended in 1664, the name of Louis Elzevir appears next to
that of Daniel because the Bible had been excluded from the distribution
of assets and Louis retained an interest in it.

Containing five folding maps and plans, a magnificent
frontispiece, and numerous engraved illustrations throughout, it is widely
considered one of the most ornate French Bibles ever printed. The maps
were designed for the work by Nicolaes Berchem, a landscape painter of
the Dutch Golden Age, and the engraving was carried out by Abraham
Blooteling and Jan de Visscher, both of whom had studied in the
workshop of the latter's brother, Cornelis Visscher.

These Visschers, who hailed from Haarlem but were active in
Amsterdam, may have been related to the more prominent Visscher
family (see item 108), but there is no evidence that they collaborated
in their work. That said, it is clear that the engravers based their plates
heavily on the work of Claes Janszoon Visscher, using the examples of
the Visscher maps executed by Nicolaes Pietersze Berchem.

Provenance

1. With the engraved armorial bookplate of George Nugent, Esq.;
2. With the blind-stamped armorial label, "Virtus in Actione Consistit";
3. With a manuscript note, stating that this example was purchased "at
the sale of the Library of the late Field Marshal Sir George Nugent,
Bart. GCB of Westhorpe House, Little Marlow, Bucks, May 3rd 1849.
And presented, as a sincere token of esteem, to Colonel Sir William
Robert Calyton, Baronet, of Harleyford", ten days later by William Tyler,
all laid down on the inside front cover of volume one;
4. With the small library label, "Ex Bibliotheca Arcana Jacobi Brown
Craven Kirkvallensis", i.e. James Brown Craven (1850-1924) Archdeacon
of Orkney, author of several works on Orkney and other topics, and a
collector of Elzevir, on the inside front cover of each volume.



The most important accounts of the Holy Land to date

619 DAPPER, Olfert

Naukeurige beschryving van gantsch Syria, en Palestyn, of Heilige Lant.

Publication
't Amsterdam, Jacob van Meurs, 1677.

Description
Folio (325 by 205mm). Letterpress title-page printed in red and black, additional engraved title-page, one folding engraved panorama, three folding maps, five double-page maps, 22 double-page plates, seven full-page plates, 34 vignettes, including one overslip; contemporary speckled calf, spine gilt-decorated in compartments, gilt-lettered in one, two pairs of bone and leather clasps and catches.

First edition.

References
Röhricht, 1171; cf. Blackmer, 88.

Despite never travelling outside his native Netherlands, Olfert Dapper composed a number of historical and geographical works about countries and continents around the world, drawing on information found in earlier and contemporary travel writings and missionary accounts. The first of his histories focused on Amsterdam, where he was born in 1636 and would eventually die in 1689, but the most influential was his ‘Description of Africa’, published in 1668. Dapper went on to publish writings on China, India, Persia, Georgia, and Arabia, many of which were accompanied by fine engraved plates showing not only the geography of the lands described, but also their native animals and places. Of these, the maps that appeared in Dapper’s works were not original, but drawn after earlier and contemporary cartographers, many of whom had at least visited the places that they depicted!



“...a work not only profitable to my self but useful also to others...”

620 CRADOCK, Samuel

The history of the Old Testament methodiz'd, according to the order and series of time wherein the several things therein mentioned were transacted. In which the difficult passages are paraphras'd. The seeming contradictions reconcil'd. The rites and customs of the Jews opened and explain'd. To which is annex'd a short history of the Jewish affairs from the end of the Old Testament to the birth of our Saviour; and a map also added of Canaan, and the adjacent countries, very useful for the understanding of the whole history.

Publication
London, printed for Thomas Simmons at the Princes-Armes in Ludgate-Street, 1683.

Description
Folio (250 by 145mm). Large folding engraved map of Canaan, two folding engraved tables; contemporary sheep, raised bands, spine gilt decorated in compartments, rebacked, all pages trimmed in lower right corner, renewed endpapers.

First edition.

References
ESTC R11566; not in NLI.

Born in 1621, Samuel Cradock became a fellow of Emmanuel College, Cambridge after taking his undergraduate degree at the same university, a masters at Oxford, and then a doctorate back at Cambridge. He later resigned his fellowship, however, in favour of his ministry, working diligently as a “presbyterian teacher” for the rest of the eighteenth century and even opening up his own home as an academy of philosophy and theology.

In addition to his teaching he also published several written works, including ‘The History of the Old Testament methodiz’d’, which first appeared in English in 1683, and was translated into Latin two years later. He begins the preface to this book explaining his didactic motivation for writing it: “Having formerly written the History of our Lord and Saviour Jesus Christ, and of his holy Apostles, and a Paraphrase upon all the Apostolical Epistles, I thought it would be a work not only profitable to my self but useful also to others, if I should write the History of the Old Testament”. The work that follows is divided up into seven chapters according to the corresponding ‘Ages of the World’, and is illustrated by several engraved plates.

Many of these were the work of Philip Lea, a prolific English cartographer, globemaker, instrument maker, printer, and publisher active in the latter half of the eighteenth century. Lea worked with some of the most influential British cartographers of the day, including Herman Moll, Robert Morden, John Ogilby, and John Seller.



Published by “an opportunistic, business-like cultivator of both patronage and the mapmaker’s art”

621 BLOME, Richard [and] Nicolas FONTAINE (otherwise known as “Sieur de Royaumont”)

The History of the Old Testament... [and]... The history of the New Testament.

Publication
London, Printed by Samuel Roycroft for Richard Blome, [1690]-1688.

Description
Two volumes in one. Folio (430 by 262mm). Title-pages printed in red and black, engraved frontispiece in each volume, 148 (of 154) engraved full-page plates in volume one, 84 in volume two, five double-page maps, including one folding, frontispiece and title-page to volume one torn with loss; contemporary blind-panelled speckled calf, spine gilt-decorated in compartments, red morocco lettering-piece in one, later brass central boss and corner-pieces, clasps and catches, rebounded, but covers nearly detached, one clasp detached, endpapers renewed.

Later issue, with overlay to one plate supplying subscriber’s arms.

References
ESTC volume one, R14949, R235172; NLI 87 B 21; Wing, F1408, F1406.

Richard Blome was an English engraver, cartographer, and printer, who successfully published and sold a large number of maps, none of which were original. In fact, he was even accused of plagiarism, since he often failed to credit the original sources. Despite being embroiled in several conflicts that led one critic to remark that “Mr. Blome hath got nothing but scandal and evil will by his bad accompts and great mistakes”, Blome won the favour of Charles II. The newly-restored king granted the publisher a royal privilege and recommended his work to friends and officials alike. As a result, Blome’s maps, books, prints, and playing cards enjoyed wide circulation throughout England and Europe.

Blome’s most magnificent work, however, was not a publication but a translation. In 1669, French writer and theologian Nicolas Fontaine had produced his magnum opus, officially entitled the ‘Histoire du vieux et du nouveau testament’, but commonly known as the ‘Bible of Royaumont’. It was essentially a retelling of the scripture, written in accessible prose designed for children and often accompanied with lots of illustrative plates.

Blome’s edition, first published in 1688 with a translation attributed to John Coughen, Joseph Raynor, Anthony Horneck, and Henry Wharton, was no exception and contained numerous engravings, including maps. Predictably, these were not original works of cartography, but taken from earlier publications.



622 BLOME, Richard [and] Nicolas FONTAINE (otherwise known as “Sieur de Royaumont”)

The History of the Old Testament... [and]... The history of the New Testament.

Publication
London, Printed by Samuel Roycroft for Richard Blome, [1690]-1688.

Description
Two volumes. Folio (400 by 260mm). Engraved frontispiece in each volume, three (of five) double-page maps, 154 full-page plates (of 158, bound without plates 104, 148, 149, and 152) in volume one, 82 (of 84, bound without plates 10 and 60) in volume two; contemporary full calf, rebacked, endpapers renewed.

An early issue with some plates without subscriber’s arms.

References
ESTC volume one, R14949, R235172; NLI 87 B 21; Wing, F1408, F1406.

A further example of Blome’s Bible, here in one volume and lacking the engraved plates of Paradise and Jerusalem.

Provenance
Rubricated throughout.



Humanity après le déluge

623 BOCHART, Samuel

Opera Omnia seu, Phaleg et Canaan : cui accedunt variae dissertationes philologicae, geographicae, theologicae, &c. antehac ineditae: ut et tabulae geographicae et indices, longè quam antea luculentiores & locupletiores.

Publication
Leiden and Utrecht, apud Cornelium Boutesteyn, & Jordanum Luchtmans, 1692.

Description
Three volumes in two. Folio (365 by 230mm). Three letterpress vignette title-pages printed in red and black, engraved portrait of the author, additional engraved title-page and 13 woodcut maps, including four double-page; uniformly-bound in contemporary Dutch blind-panelled vellum over paste-board, with central arabesque on each cover, upper hinge of volume one split, worn at head of spine, lightly soiled.

Third edition.

References
Laor, Pal 984.1, Med 81.1, Pal 983, W 54; Röhricht, 257; cf. E. & G. Wajntraub, 'Hebrew Maps of the Holy Land', 1992, p. 55, no. 22.

French scholar Samuel Bochart was one of the most influential theologians of the seventeenth century, whose work on the history of ideas formed a foundation for the entire discipline, shaping textual studies thenceforth. Although born in France, he was raised a Protestant, and studied at Oxford. His particular area of expertise was Biblical exegesis, which was the focus of his most celebrated work, the two-volume ‘Geographia Sacra seu Phaleg et Canaan’.

The first part of the book, published in 1646, deals with the history of the Jewish peoples from the Flood onwards, while the second, which appeared in 1451, presents Bochart’s thesis that the entire population of the world can be traced back to Noah’s family, an argument based on spurious etymology.

The ‘Geographia Sacra’ immediately made Bochart an authority on Biblical geography, and further editions were published in 1674, 1681, 1692, 1707, and 1712, all of which contained the original series of maps.

One question in which Bochart invested much energy was that of the location of the Garden of Eden, which he addressed at the very beginning of the ‘Geographia Sacra’. To illustrate his theory, he included a map “of Eden or the Land of Paradise” (trans.), which shows the garden at the confluence of four rivers: the Tigris, Euphrates, Gihon, and Pishon, just as described in the Book of Genesis (Genesis 20:10-14).

This places the Garden of Eden just north of the Persian Gulf, which here is named “Sinus Perficus” and shown with the island of “Bahrim”, now known as Bubiyan Island.

Provenance

With early scholarly annotations on the verso of the first blank.



The new world, old

624 [SANSON, Guillaume, and others]

*Tabulae Geographicae, quibus
Universa Geographia Vetus...*

Publication
Padua, Stamperia del Seminario, 1699.

Description
Four parts in one volume. Folio (490 by 375mm). Four sectional title-pages, 84 engraved double-page maps, one full-page, after Ortelius, Guillaume and Nicolas Sanson, Pierre du Val, and Philip Cluver; contemporary vellum over paste-board, red lettering-piece on the spine, worn with loss.

References
Burden, 405; McLaughlin, 46; not in NLI; cf. Phillips [Atlases], 5644; Shirley, 562; cf. Tooley, p. 124, 51.

From 1694 to 1699, an atlas entitled ‘Tabulae geographicae, quibus universa geographia vetus continetur’ was compiled and published by the Seminario Vescovile in Padua. The seminary and its famous library had been revitalized during the late-seventeenth century by the efforts of the Bishop of Padua, Cardinal Gregorio Barbarigo, who zealously promoted the study of Latin and Greek. He also established a press at the monastery for the printing of scholarly, Classical, and ecclesiastical works, which ultimately resulted in the ‘Tabulae geographicae’.

The work contains 78 maps, four of which showed continents and the remaining 74 depictions of both the ancient and modern world. They are by a variety of important cartographers, including Sanson and de la Rue.



From inside the pyramid

625 BRUYN, Cornelis de

Reizen door de vermaardste Deelen van Klein Asia, De Eylanden Scio, Rhodus, Cyprus, Metelino, Stanchio, &c. Mitsgaders de voornaamste Steden van Ægypten, Syrien en Palestina.

Publication
Delft, Henrik van Krooneveld, 1698.

Description
Folio (335 by 210mm). Additional engraved title-page, portrait of the author by G. Valck after Sir Godfrey Kneller, large engraved folding map, 17 (of 18) folding double-page panoramas, 24 double-page plates, 209 numbered plates on 57 leaves, and 23 vignettes in the text; contemporary full Dutch vellum, decorated in blind, red morocco lettering-piece on the spine, a little soiled, lower hinges starting.

First edition.

References
Atabey, 159; Blackmer, 225; Laor, 135, 967.

With ‘Tabula geographica continens vestigia et processum itineris tam maritimi quam terrestris’, a large map of the Mediterranean including an inset of the central west coast of Italy. The fine panoramas include: Smyrna, Constantinople, the Bosphorus, Rhodes, Tyre, Bethlehem, Jerusalem, Aleppo, and Palmyra.

De Bruyn (1652-1726) travelled widely from a young age to Vienna, on to Rome, then to Smyrna, Constantinople, Egypt, Jerusalem, Syria, Lebanon, and Turkey. Everywhere he went, de Bruyn depicted the scenes around him. He was especially interested in places of antiquity or of historic interest, and his are the first images of the interior of a pyramid and of Jerusalem to be widely available to the western world. “I want to offer accurate pictures of those cities, towns, and buildings that I have visited,” he wrote, “and without recklessness I can claim to have done something that no one has done before”.





The Mortier Bible

626 MORTIER, Pieter [and] David MARTIN

Historie des Ouden en Nieuwen Testaments, verrykt met meer dan vierhonderd printverbeeldingen in koper gesneden.

Publication
Amsterdam, Pieter Mortier, 1700.

Description
Two volumes. Folio (420 by 265mm). Additional engraved title-pages, vignette title-pages, 214 engraved full-page plates, and five double-page maps at the end of volume two, engraved head- and tail-pieces, and initials; contemporary speckled panelled calf, elaborately decorated in gilt, worn with loss at the extremities.

First edition in Dutch.

References
Laor, 507, 508, and cf. 224; Shirley, 622.

In 1690, Amsterdam-based publisher Pierre Mortier the Elder obtained a privilege allowing him to sell the maps of French cartographers in the Netherlands, an occupation which was continued by his son, Cornelis, from 1719. In 1721, Johannes Covens joined the firm as partner, having recently married Cornelis’s sister, and together they began to publish under the name of Covens & Mortier. Johannes Covens II inherited his father’s share after his death, and his own son worked with Petrus Mortier IV to continue the work of their forebears, now publishing under the name Mortier, Covens & Son.

In keeping with the founder’s original intention, the firm specialized in the work of French geographers, publishing the maps of Delisle, Jaillot, and Sanson, to name a few. They also produced atlases, including a 1725 reissue of Frederik de Wit’s ‘Atlas Major’, their own pocket atlases, and town-books. As well as acquiring the plates of earlier and contemporary cartographers, including the expansive stock of Pieter van der Aa in 1730, they also compiled a few original maps in-house. At their height, Covens & Mortier had the largest collection of geographic prints ever assembled in Amsterdam, a remarkable feat given the significance of the city as the centre of European cartography.

Among the earliest publications to come out of the firm was a Dutch translation of David Martin’s ‘History of the Old and New Testament’ (trans.) by one Willem Sewel. Martin was a French Protestant minister responsible for numerous writings on theology and history, and also for contributions to an early French dictionary. Contrary to its name, his magnum opus was not a history of the Bible or Biblical events, but an edition of Scripture itself, with his commentary.

So sumptuous was the ‘Historie des Ouden En Nieuwen Testaments’, a two-volume edition illustrated with 141 plates by various significant engravers, including Jan Luyken, Jan Goeree, and Bernard Picart, that it came to be known as the ‘Great Mortier Bible’.

Provenance

With the library label of Thomas Connolly on the inside front cover of each volume.



Exposing and confuting the errors of others

627 WHITBY, Daniel

A paraphrase and commentary on the New Testament. In two volumes. The first, containing the four gospels, and the acts of the holy apostles. The second, all the epistles, with a discourse of the millennium. To which is added, a chronology of the New Testament. A map, and alphabetical table of all the places mentioned in the gospels, acts, or the epistles. With tables to each, of the matters contained, and of the words and phrases explained throughout the whole work..... By Daniel Whitby, D. D. and Chantor of the Church of Sarum.

Publication
London, printed by W. Bowyer, for Awnsham and John Churchill, at the Black Swan in Pater-Noster-Row, 1701-1703.

Description
Two volumes. Folio (320 by 210mm). Folding engraved map; nineteenth-century half tan calf, marbled paper boards, nearly detached.

First edition.

References
ESTC T94467; not in Laor; not in NLI.



Daniel Whitby (1638-1726) was an English divine and rector of St Edmund’s Church, Salisbury, from 1669. His reputation was struck a great blow after the publication of his 1682 paper calling for concessions to Nonconformists. The work was condemned by the University of Oxford, where Whitby was a fellow, and physical copies were burned in the Schools Quadrangle. Undeterred, Whitby continued to write and to publish works of theology, including several refutations against Calvinism and accusations against the Catholic Church of idolatry.

His major work, however, was the ‘Paraphrase and Commentary on the New Testament’, which he had started work on in 1688 and published in 1700, with the 1703 edition in two volumes, as here. The first contained the four Gospels and the Acts of the Holy Apostles, and the second all the Epistles, accompanied by detailed commentary and notes, with an additional discourse on the Millennium.

Millennialists interpret Chapter 20 of the Book of Revelation as the foretelling of a golden age, during which Christian ethics will prosper and after which Christ will come again.

“Whitby could hardly be considered an original thinker and, anyway, the majority of his books were meant to expose and confute the errors of others rather than to expound a personal position. They were nonetheless influential, and the Latin ones were much read and commented upon on the continent (they were all put on the Roman index in 1757). Whitby was consistently driven by the dread of popery, the tendency to reduce religion to plain morality, and the dislike of subtleties, be they those of theological speculation, of sacramentalism, or of textual criticism. Throughout his long career, from Restoration orthodoxy to the age of reason, he remained a latitudinarian, for whom Chillingworth’s Religion of Protestants and Taylor’s Liberty of Prophesying provided essential references” (Jean-Louis Quantin for DNB).

Whitby’s ‘Paraphrase’ also included a chronology of the New Testament, an alphabetical table of all the places mentioned within it, and three maps on a single sheet. These were drawn after Edward Wells, whose ‘A New Set of Maps of Ancient and Present’ contained several Biblical maps, and are cartographically identical.

Provenance

1. With the early ownership inscription of Mary Calverley at the head of the title-page in each volume;
2. With a twentieth-century engraved armorial bookplate on the inside front cover of each volume.



“the most authoritative work on the polity and religion of Ancient Israel” (Ziskind)

628 KUN, Peter van der, or Petrus CUNAEUS [and] Hugo-Willem GOEREE

La Republique des Hebreux. Ou l'on voit l'origine de ce peuple, ses loix, sa religion, son gouvernement tant ecclesiastique que politique; ses ceremonies, ses coutumes, ses progresz, ses revolutions, sa decadence, & enfin sa ruine.

Publication
Amsterdam, Pierre Mortier, 1705.

Description
Three volumes. Octavo (170 by 110mm). Engraved frontispiece and vignette title-page to each volume, one large folding engraved map, 23 folding views, and 19 (of 20) full-page plates; contemporary mismatched calf gilt.

First edition.

References
Barbier, IV, 324; Graesse, II, 307; NLI 22 V 3378; Querard, I, 207 and II, 355; Ziskind, 'Petrus Cunaeus on Theocracy, Jubilee and the Latifundia', 1978.

A translation by Goeree (1635-1711) of Cunaeus's (1586-1638) the 'De Republica Hebraeorum'. "Cunaeus's reputation as a Christian scholar of Judaica was established with the publication of his 'De Republica...'. Its success was immediate and widespread. Elzevir first published the book in 1617 and republished it in 1632. An English translation of Book I appeared in 1653, and a French edition in 1705. Although not the first essay of its type, it was regarded throughout the seventeenth and early eighteenth centuries as the most authoritative work on the polity and religion of ancient Israel" (Ziskind).

Provenance

1. Volume one with the early library label of la Societe des Proposans de Neufchatel on the inside front cover, then;
2. With early nineteenth-century ownership inscription of Anne Benard, to the verso of the front free endpaper;
3. Followed by the lengthy early twentieth-century inscription of "Boive" on the first blank, and title-page;
4. Volumes two and three with the early engraved armorial bookplate of the Neufchatel family of Monvert on the inside front cover;
5. And the nineteenth-century ownership inscription of B. Tribolet de Landor on the title-page.



Revealing what lies within the tomb

629 NICOLAI, Johannes

Libri IV. de Sepulchris Hebraeorum.

Publication
Leiden, Hendrik Teeringh, 1706.

Description
Quarto (205 by 155mm). Title-page printed in red and black, large folding engraved plate, four further including three with movable overslips, four full-page plates, two vignettes, and numerous woodcuts in the text; contemporary polished vellum, spine in compartments, gilt-lettered in one.

References
NLI 35 V 4017.

A fine and attractive example of the first edition of this work on the ancient tombs and burial practices of Jewish communities in the Middle East, Europe, and Ethiopia. The overslips on the plates show the outside and then reveal the inside of the tombs.



“At Amsterdam by Nicolaus Vischer”

630 VISSCHER, Nicolaes; and Joseph MOXON

The Holy Bible Containing the Old Testament and the New, Newly Translated out of the original Tongues and with the former Translations diligently compared and revised by his Majestie's special command.

Publication
[probably Amsterdam], Joseph Moxon, 1708, 1707, 1679.

Description
Folio (390 by 240mm). Additional general engraved title-page showing Moses, Aaron, and a view of London, with six engraved folding maps; contemporary blind-panelled diced russia over bevelled boards, extremities worn with loss, lacking two pairs of clasps and catches.

Collation
A-G(6), H(4), *(6), **(6), A-3M(6), 3N-O(4), A-N(6), O(2), A-U(6), X(4), A-G(4), H(2); leaves 91 'Book of Common Prayer', 12; pages 710 'Old Testament', [2], 160 'Apocrypha', 248 'New Testament', 58 'Psalms', 2.

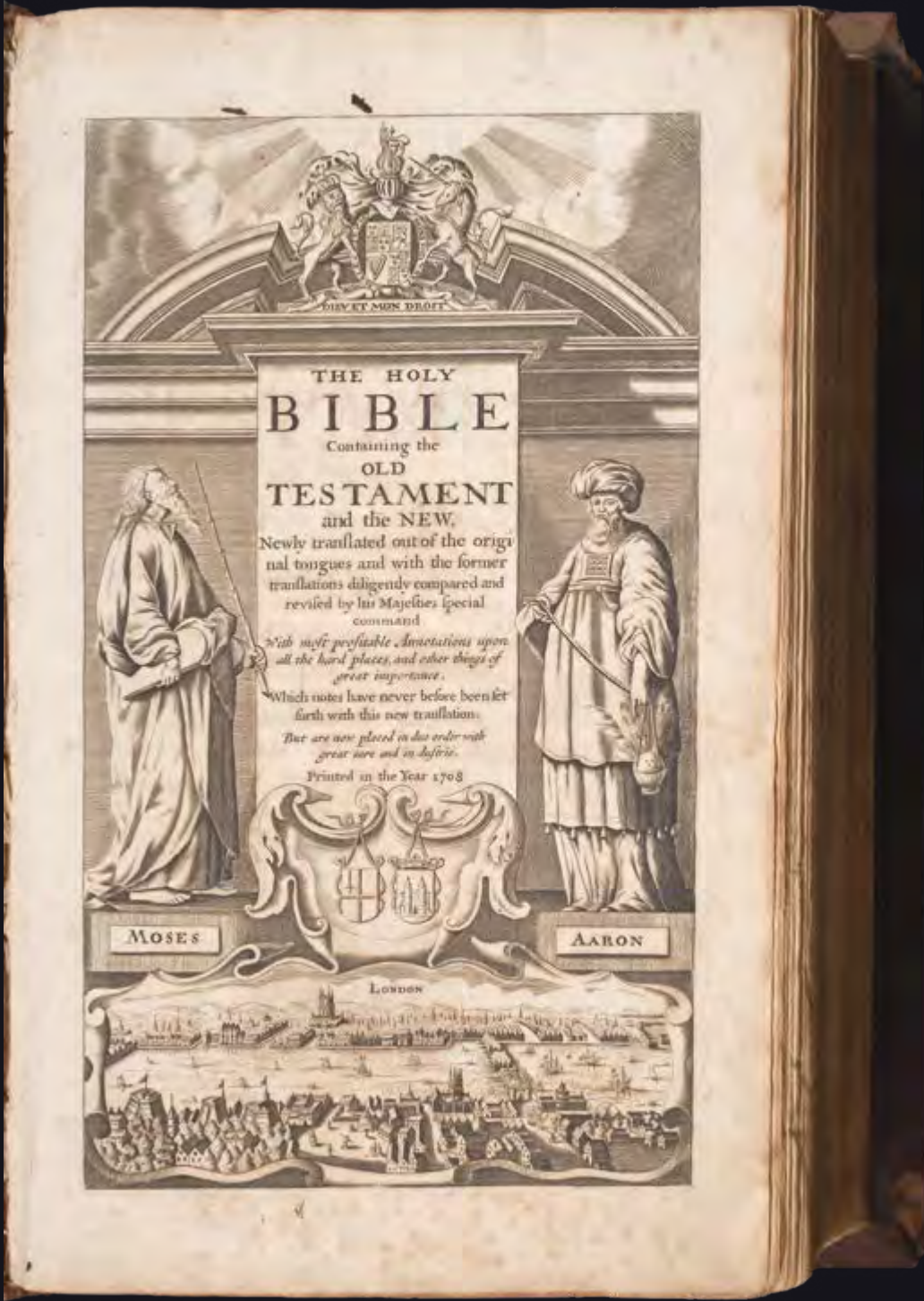
References
Darlow & Moule, 897; ESTC T90373; Laor, 516; NLI Pal 831; Shirley, 457.

Authorized version of the Bible, with the Geneva notes, probably printed in Amsterdam, as the maps bear the imprint: “At Amsterdam by Nicolaus Vischer”, and the other plates are inscribed: “C. J. Vischer”.

The New Testament has separate pagination, register, and title-page: “The New Testament of our Lord and Saviour Jesus Christ,... With brief summaries... of Theod. Beza... Together with the annotations of Fr. Junius’, printed 1707.

The son of an English printer, Joseph Moxon's formative years were greatly influenced by the career of his father, who took him to the Low Countries to witness Bible production first-hand. This was undoubtedly an experience that led Joseph and his brother James to become printers themselves, initially specializing in mathematical and scientific texts. Moxon was responsible for the first English-language dictionary devoted to mathematics, and in 1678 became the first tradesman to be elected as a Fellow of the Royal Society. His expertise also extended to geography, and the quality of his maps and charts earned him the title of Hydrographer to Charles II, following the Restoration. His theories about the Arctic, which he posited was actually free of ice, were displayed on the globes that he produced, in addition to his many written works.

Among his 80 publications, several were authored by Moxon himself, including an influential book on carpentry and smithing, entitled ‘The Mechanick Exercises’, and a manual on printing that caused a stir within the industry by breaking the traditions of secrecy held by the Craft Guilds. In 1707, an English edition of the Bible, accompanied by the Geneva notes, was published in either Amsterdam or London. The text, which includes both Old and New Testament, as well as ‘The Psalms of David in Meeter, Newly Translated, and diligently compared with the Original Text and former Translations’, is illustrated by six engraved maps by Moxon, five of which are drawn after Nicolaes Visscher. These maps first appeared in Moxon's ‘Sacred geographie or scriptural mapps’ of 1671, after he translated them from the original Dutch for the English market.



A Dutch tour of the Holy Land

631 METZGER, Johan Balthasar

Itinera Christi of Geographische Beschryvinge van het Heilige Land, Behelzende een naauwkeurige Beschryving van Judea, Turkyen, Griekenland, Maltha en Sicilien, Zo als den Autheur dezelve Landen van't Jaar 1672. Tot 1697. Heft gevonden en doorgcreyst. Benevens een vertoning van de Reysen onses Zaligmakers Jesu Christi. Waar uyt alle Christenen kunnen leeren wat onzen Heyland voor ons heft geleden, tot zyn Kruysdood toe. Alles geschikt na den regel van de H. Schrift, en met aanwyzinge der Texten verklaard.

Publication
Amsterdam, Johannes Loots, 1711.

Description
Octavo (190 by 115mm). Three folding engraved maps, nine folding views, and 16 (of 17) full-page plates; contemporary vellum over paste-board, front free endpaper clipped.

First edition.

References
Not in NLI.

Metzger’s description of the Holy Land and surrounding regions including Malta, Messina, Syracuse, Corfu, Greece, and Constantinople, where, according to the title-page, he travelled between the years of 1672 and 1697. The work contained 29 engraved maps and views of the Eastern Mediterranean, including places such as Syracuse, Constantinople, and Malta, drawn after various earlier and contemporary cartographers, among whom was Visscher.



Dutch Bible

632 STOOPENDAAL, Daniel; and Jacques BASNAGE

Biblia, dat is gantsche H Schrifture en volgens het Besluyt vande Synode Nationael, gehouden tot Dordrecht inde Iaren 1618 ende 1619 [with] 'T Groot Waerelds Tafereel.

Publication
Dordrecht and Amsterdam, Pieter & Jacob Keur and P. Rotterdam, [and] J. Lindenberg, 1714 and 1713; 1715.

Description
Two works in one volume. Folio (424 by 262mm). 'Biblia': engraved title-page (an architectural frame with the arms of the States-General between the feet of the columns, an open book in the pediment, and the arms of the cities of Dordrecht and Amsterdam below the columns, flanking the imprint) with contemporary hand-colour in full, heightened in gold and silver, signed beneath the authorization by the Secretary of the States-General Pieter Eelbo, double-page engraved double-hemisphere map of the world, double-page maps of Paradise, the journey of the Children of Israel, and a city plan of Jerusalem, Canaan, wanderings of the Apostles, all by Bastiaen Stoopendaal, and all with very fine contemporary hand-colour heightened in gold and silver; 'Groot Waerelds Tafereel': letterpress title-pages with large woodcut vignettes, additional engraved title-pages with vignette frontispieces by Romein de Hooghe, and with very fine contemporary hand-colour in full, heightened in gold and silver, 84 full-page, and one double-page view of Jerusalem, engraved vignettes by de Hooghe, two uncoloured full-page portraits of Johan Trip (incorporating a small view of Amsterdam) dated 1715 by J. Lindenergh and of the author by P. van Gunst after J. Holshalp; contemporary tan blind panelled straight-grained morocco over bevelled boards, brass central bosses and corner-pieces, clasps and catches renewed, a bit loose in the binding.

References
cf. Darlow and Moule, 3337; Laor, 805, 807, 809, 812, 1150; Shirley, 498, state four.

Interleaving two works: the 'Biblia', first published in 1702; and the 'Groot Waerelds Tafereel' in 1705.

Active in Dordrecht throughout the late-seventeenth and early-eighteenth centuries, the Keur family operated a successful publishing firm that specialized in religious materials, particularly Bibles. In 1666, the company released its first Statenvertaling, the official Dutch translation of Scripture, commissioned by the Synod of Dordrecht in 1618. This was printed in Amsterdam by Marcus Doornick, whose role was taken over for subsequent editions by his cousin Pieter Rotterdam, and contained six large double-page maps. These were re-engraved by Daniel Stoopendaal for the 1702 edition of the Bible, published by Pieter Keur.

Daniel was the son of Bastiaan Stoopendaal, a Dutch engraver active in Amsterdam between 1685 and 1713. Having received training from his father, Stoopendaal followed in his footsteps as an engraver, printmaker, and draughtsman, producing not only maps but also views and plans of local buildings and estates. For the Keur Bible, he engraved a world map and five Biblical maps, drawn after Claes Janszoon Visscher.

Provenance
With Sotheby's 1984.



Paradise on earth

633 [SENEX, John
and William TAYLOR]

*Sacred Geography Contained in
Six Maps.*

Publication
London, printed for J Senex at the Globe in
Salisbury Court, and W. Taylor at the Ship in
Pater-Noster-Row, 1716.

Description
Folio (435 by 280mm). Title-page,
red-ruled, dedication, five engraved
double-page maps and one plan, all maps
with fine original outline, hand-colour,
original publisher's boards, spine lacking.

References
Laor, 716.

John Senex was one of the most important English mapmakers and publishers of the first half of the eighteenth century. Among his many cartographic publications was a series of maps drawn after Nicolas Sanson and released in 1716 as a series entitled 'Sacred Geography', designed to aid one's understanding of the Bible.

The maps are:

1. 'A Map of the Sacred Geography taken from the Old & New Testament, containing of ye then known parts of the world and by whom peopled'. A map of the Holy Land describing the lands inherited by the sons of Noah as set out in the Table of Nations (Genesis 10).
2. 'A map shewing ye situation of Paradise and ye country inhabited by ye Patriarchs design'd for the better understanding ye Sacred History'. Showing the location of the Garden of Eden, the tower of Babel, and Mount Ararat.
3. 'Ierusalem'. To accompany the third chapter of the Book of Nehemiah.
4. 'The Land of Canaan travel'd over by O:S. Jesus Christ and by his Apostles'. Showing the travels of Jesus and the Apostles, based on an earlier map by Nicolas Sanson.
5. 'A map shewing the most remarkable places to which the Apostles travel'd to preach the Gospel as also St. Paul's voyage to Rome. Design'd for the better understanding of the Evangelick history'. Showing the Mediterranean Basin, and highlighting the journey of St Paul from the Holy Land to Rome.
6. 'A Map of the Holy Land Divided into the XII Tribes of Israel'.



The Macclesfield copy

634 [SENEX, John; and William TAYLOR]

Portfolio of maps from the ‘Sacred Geography Taken from the Old and New Testaments’.

Publication
[London], Richard Ware, [1725].

Description
Folio (460 by 305mm). Manuscript contents leaf, six double-page maps; late-nineteenth century calf-backed marbled paper boards, a bit worn, a little water-stained.

References
Laor, 821.

Nine years after it first appeared, Senex’s ‘Sacred Geography’ was appended to a new edition of the ‘Holy Bible’ published by Richard Ware, a bookseller active in London during the first-half of the eighteenth century. All six maps from the original series were included, with no changes to the cartography. Each map appears with the reference to the relevant chapter of the Bible, in the upper right-hand corner.

Provenance

- 1. From the library of the Earls of Macclesfield, at Shirburn Castle, with their South Library bookplate on the inside front cover, and a manuscript list of contents in an early-nineteenth century hand on the verso of the first blank;
- 2. Sold at Sotheby’s, Macclesfield Library Part Nine: Voyages, Travel and Atlases, March 15th, 2007, lot 3282.



A scholar and a clergyman

635 PRIDEAUX, Humphrey

The Old and New Testament connected in the history of the Jews and neighbouring nations, from the declension of the kingdoms of Israel and Judah to the time of Christ. By Humphrey Prideaux, D.D. Dean of Norwich.

Publication
London, printed for R. Knaplock, at the Bishop's Head in St. Paul's Church-Yard, and J. Tonson, at Shakespear's Head over against Catherine-Street in the Strand, MDCCXVII [1717].

Description
Two volumes. Folio (345 by 215mm). Title-page printed in red and black, four large folding engraved maps, one full-page map, one folding plan; contemporary blind-panelled calf, spine gilt-decorated in compartments, extremities worn.

Third edition.

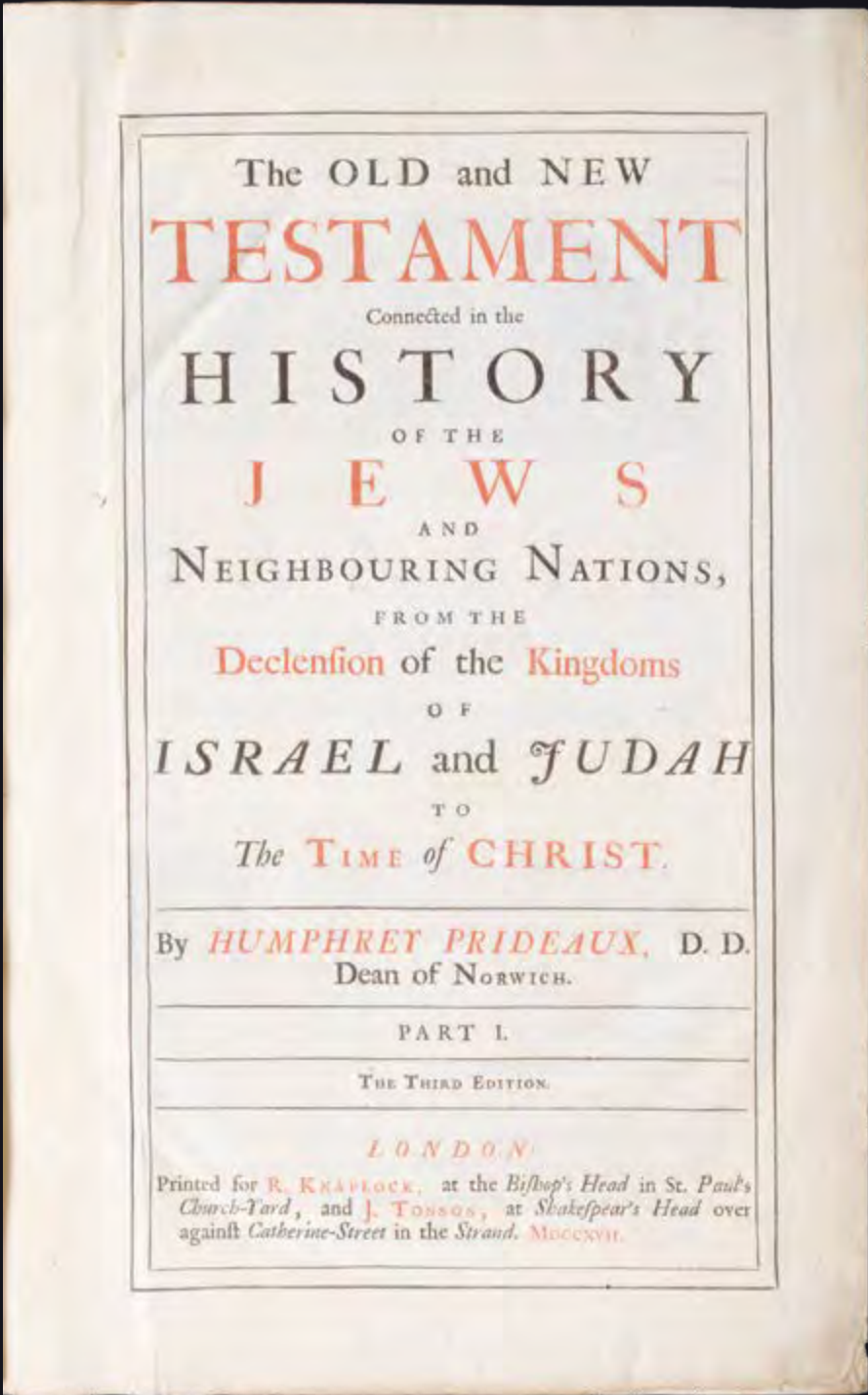
References
ESTC T88601; this issue not in Laor, cf. Laor, 595, 1104/5.

Born in 1648, Cornish churchman and scholar Humphrey Prideaux spent most of his life between Norfolk, where he served as a rector, and Oxford, where he was educated and was offered the chair of Hebrew. Despite declining this eminent position, Prideaux continued with many scholarly pursuits, particularly in the fields of Orientalism.

Throughout the late-seventeenth and early-eighteenth centuries, he published a number of written works on a range of subjects, including the church, antiquities, education, history, and theology. Among the latter was a polemic against deists, entitled 'Life of Mahomet', and his magnum opus, a two-volume history of the Jews entitled 'The Old and New Testament connected'. This was first published from 1715-1717 and ran to numerous editions throughout the subsequent decades; later translations and critical examinations of the text are also testament to its success.

Provenance

- 1. With the eighteenth-century engraved armorial bookplate of Matthew Wise Esq.r, on the inside front cover of volume two;
- 2. With the later ownership inscription of M. B. Wise on the same page.



After Olfert

636 HALMA, Franciscus, DAPPER, Olfert [and] Nicolas SANSON

Kanaän en d'omleggende landen: vertoont in een woordenboek uit de H. Schrift en Josephus, van alle steden...

Publication
Leeuwarden, Typ. F. Halma, 1717.

Description
Quarto (260 by 200mm). Letterpress title-page printed in red and black, additional engraved title-page, 14 folding views, 11 full-page, and six folding maps and plans; contemporary blind-panelled Dutch vellum over paste-board.

First Dutch language edition.

References
Laor, 118, 320, 695.

In 1717, François Halma published a momentous Biblical reference book, concerning “the Jewish lands, and the tracts of the adjoining peoples, with the ancient histories of those devoted, first designed in Greek by Eusebius Pamphilus Bishop of Caesarea then transferred to Latin and corrected by Saint Hieronymus and further with notes with James Bonfrerius” (trans.).

The work contained a selection of important writings about the Holy Land, including the travelogue of Burchard of Mount Sion (see item 427), an excerpt from Henry Maundrell, and a timeline by Arnaud d’Andilly (see item 155). These texts were translated into Dutch by Professor Johannes de Klerk, a member of the Remonstrant Brotherhood, an Arminian sect of the Dutch Reformed Church that protested against the beliefs and practices of Calvinist orthodoxy.

The ‘Kanaän en d’Omleggende Landen’ also contained 30 engraved plates showing maps, views, plans, and illustrations from some of the most influential Holy Land geographers of the time.



“whereby the work is rendered very useful and entertaining illustrated and adorned with maps, and several copper plates”

637 WELLS, Edward

An historical geography of the New Testament: in two parts. Part I. The journeyings of Our Lord and Saviour Jesus Christ. Part II. The travels and voyages of St. Paul, &c. Being a geographical and historical account of all the places mention'd, or referr'd to, in the books of the New Testament; very useful for understanding the history of the said books, and several particular texts. To which end there is also added a chronological table. Throughout is inferred the present state of such places, as have been lately visited by persons of our own nation, and of unquestionable fidelity: whereby the work is rendered very useful and entertaining illustrated and adorned with maps, and several copper plates; wherein is represented the present state of the places now most remarkable. By Edward Wells, D.D. rector of Cotesbach in Leicestershire.

Publication
London, Printed for James Knapton, at the Crown in St. Paul's Church Yard, 1718.

Description
Two parts in one volume. Octavo (190 by 120mm). Engraved frontispiece, two folding maps, 15 plates; modern panelled calf antique.

Third edition.

References
ESTC N17764; this issue not in Laor.



The son of a vicar, Edward Wells followed in his father's footsteps as a Church of England clergyman after almost 15 years at Oxford, attaining a BA, an MA, and then working as a tutor at Christ Church College. He published prolifically, including several atlases of the ancient and contemporary world. In his role as vicar of a Leicestershire parish, Wells also found the time to write a great deal, publishing a large number of sermons, books, and atlases, at the same time as earning his doctorate.

His main interest was religion, naturally, but he also advocated for more accessible education; these two passions were brought together in several of his early works, which were aimed at young gentlemen studying mathematics and geography, and proved exceedingly popular. Among these were a 'Treatise of Antient and Present Geography' in 1701, followed by a 'Historical Geography of the New Testament' in 1708, and later a 'Historical Geography of the Old Testament' from 1711 to 1712.



To accompany a wooden model created for the Halle Orphanage

638 SEMLER, Christoph

Die Stadt Jerusalem Mit allen ihren Mauren/ Thoren/ Thürmen/ Tempel/ Pallästen/ Schlössern/ auch übrigen publiquen und privat-Gebäuden/ samt denen Thälern/ Bergen und umliegenden Bergen : In einem Modell und Materiellen Fürstellung aufgerichtet Anno M.DCC.XVIII.

Publication
Halle, In Berlegung des Waysenhaus, 1718.

Description
Octavo (170 by 110mm). Large folding engraved plan of Jerusalem; modern marbled paper boards.

Collation
A-B(8); 32 pages.

First edition.

References
Whitmer, 'The Halle Orphanage as Scientific Community: Observation, Eclecticism, and Pietism in the Early Enlightenment', 2015, pp. 63-65.

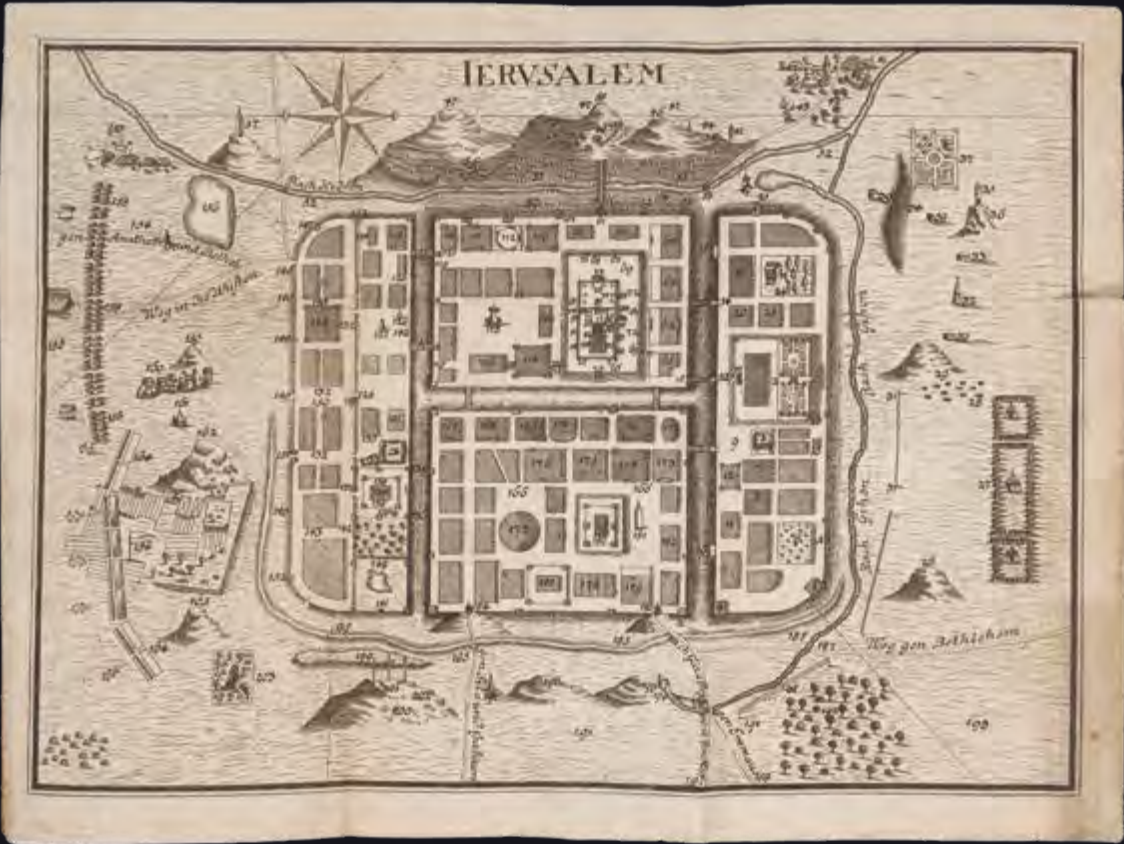
Christoph Semler (1669-1740) was a Protestant clergyman in Halle with an interest in astronomy, mechanics, and mathematics. His best-known work is his celestial atlas, 'Coelum stellatum', 1731, in which the charts are printed from woodcuts with black backgrounds. However, he published companion works to this work on Jerusalem, 'Der Tempel Salomonis', 1718, and 'Palaestina Oder das Gelobte Land...', 1722.

These works were accompanied by models, built by Semler for the so-called "Halle Orphanage": "two models of the heavens, including the earth and the routes of the planets, and models of the city of Jerusalem, the Tabernacle of Moses and the Temple of Solomon that are all in the Orphanage's cabinet of curiosity; every day, three instructors were received from the Orphanage, who would each teach us for two hours a piece. In his house was also a mechanical fabrique. He worked on building earthly and celestial globes and we children helped him with this. He instilled in us, playfully, a love of mathematics this way" (Georg Friedrich Meier, reported by Whitmer).

"Semler spent most of his life in Halle, leaving only briefly to study at the University of Jena with Erhard Weigel. Semler strategically aligned his plans with those of the Berlin Academy of Sciences and others interested in making learning like play. He founded a new 'school of the real (Realschule) in his home in 1707, where he taught 'useful sciences' to children using naturalia and instruments. 'As much as possible', he wrote just before opening the school, 'everything will be demonstrated in nature and in the presence of the objects'. His school was evaluated and approved by the Berlin Academy membership, but it only stayed open for about a year" (Whitmer).

Rare
Only recorded by Whitmer.

Provenance
With a later leaf of manuscript notes loosely inserted.



An attempt at a scientific reconstruction of the Temple

639 LAMY, Bernard

De tabernaculo foederis, de sancta civitate Jerusalem, et de templo ejus. Libri septem.

Publication
Paris, Dionysius Mariette, 1720.

Description
Folio (375 by 255mm). One large folding engraved bird's-eye view, eight double-page plates and plans, 11 full-page plates; contemporary vellum over paste-board, lettered in gilt on the spine.

First English language edition.

References
Brunet, III, 803; Laor, 1061.

Bernard Lamy (1640-1715) was a mathematician, philosopher, and monk of the Oratorian order, probably best known for his controversial ‘Harmonia sive concordia’ (‘Harmony or Concord’), in which he speculates on the identity of Mary Magdalene, and “on the Jewish Passover that Jesus did not celebrate the night before he died. The result was a great uproar and intense controversy in the Republic of Letters. Because of his Harmonia, Lamy was banished to Rouen, where he worked continuously on a Latin manuscript dealing with the temple at Jerusalem” (Girbal).

However, Lamy’s research on the Bible, full of rabbinical scholarship, was that of a “true scholar and a great man of an Oratorian pedagogy enriched by the addition of works by Descartes and Malebranche. Lamy, a great friend and disciple of the latter, praised him in ‘Entretiens sur les sciences’, holding him up as an example for his astonishing “conversion” upon reading Descartes’s treatise ‘De l’homme’ (On Man). Lamy’s first calling was that of a teacher, clarifying and introducing subjects, but never forgetting the aim of studies: to form the honnête homme, the gentleman of the seventeenth century, cultivated but not a pedant, “with a just mind and upright heart.” This message continued to reverberate in the schools and pedagogical writings of the century of the Enlightenment” (Girbal).

Most of the plates were engraved for Lamy by Ferdinand-Sigismond Delamonce. Primarily an architect, having chosen the same career as his father and specialized in churches, he was also involved in the construction of grand residences and even a quay in his adopted city of Lyon. In addition to his architectural work, Delamonce made numerous drawings, plans, and views, many of which were compiled in a town-book of Lyon published in 1701.



“Of the false Gods, animals, precious stones, diseases, and publick sports mentioned in the Scriptures”

640 LAMY, Bernard

Apparatus Biblicus: or, an introduction to the Holy Scriptures. In three books. Book I. Of the Origin, History, and Antiquities of the Jews. Book II. Of the Canon, Authors, Original Texts, Versions, Editions and Interpretations of the Scriptures. Book III. Of the False Gods, Animals, Precious Stones, Diseases, and Publick Sports mentioned in the Scriptures. Together with an Explanation of Scriptural Names, And A New Method of Reading the Scriptures. Done into English from the French, with notes and additions. Illustrated with thirty copper-plates.

Publication
London, printed by S. Palmer, MDCCXXIII [1723].

Description
Quarto (240 by 195mm). Title-page printed in red and black with an engraved vignette, engraved frontispiece, two folding maps, eight folding plates, 20 full-page plates by J. Pine, woodcut head-and-tail pieces; contemporary blind-panelled tan sprinkled and catspaw calf, the spine gilt-decorated in compartments, red morocco lettering-piece in one, worn with loss to the extremities.

Collation
Pages xxiii, 540.

First English-language edition.

References
ESTC T130554; Girbal, for the Encyclopedia of the Enlightenment online; Laor (1733 edition), 411, 412.

Another prominent theological work penned by Lamy was the ‘Introduction a L’Ecriture Sainte’, first published in 1587. During the following years, he expanded and revised the text, which was eventually republished in French in 1696 under the title ‘Apparatus biblicus’. This new version ran to numerous editions throughout the following century. Alongside debates about the validity of certain books of Scripture, ecclesiastical history, and contemporary church protocol, Lamy also examined the history of the Holy Land and its peoples, plants, animals, structures, geography, customs, and even diseases, all as recorded in the Bible.

Provenance
1. With ownership inscriptions of various members of the Stawell family, dating from 1797 to 1881;
2. With occasional modern Hebrew, Arabic, and English marginal annotations in red ink.



The Chatsworth copy

641 CALMET, [Antoine] Augustin

Commentaire littéral sur tous les livres de l'Ancien et Nouveau Testament.

Publication
Paris, Emery, Saugrain et Pierre Martin, 1724-1726.

Description
Eight volumes in nine. Folio (390 by 255mm). Eight folding engraved maps, one plate of musical instruments; full speckled calf, the spines elaborately gilt-decorated in compartments, lettering-pieces in two, all edges marbled.

Third edition.

References
Laor, 148, 164.

In 1604, a group of French theologians, monks, and scholars established an ecclesiastical reformation movement, The Congregation of St Vanne, which aimed to restore Benedictine monasteries and churches to their traditional spiritual rigour and strictness. The most famous of these Vannists is certainly Dom Perignon, thanks to his invention of champagne, but at the time the most well-respected of their number was Antoine Augustin Calmet. Calmet was a learned and dedicated scholar, as well as a monk, whose prolific writings won the praise of the most significant contemporary writer, Voltaire.

Among Calmet's publications were histories of various French regions, translations, commentaries, and dissertations on the Bible, genealogies of important noble houses, and even treatises on topics as far-ranging as plumbing and vampires. Two of his most important works of theology included his 'Dictionary of the Holy Bible' and the later 'Commentaire Litteral Sur Tous Les Livres De L'Ancien et du Nouveau Testament'.

Provenance

- 1. From the library of the Dukes of Devonshire, at Chatsworth, with their pencilled shelfmark at the beginning of each volume;
- 2. With Howes Bookshop, 1982.



The most popular translation into English for nearly 200 years

642 JOSEPHUS, Flavius; and William WHISTON

The genuine works of Flavius Josephus, the Jewish historian. Translated from the original Greek, according to Havercamp's accurate edition; containing twenty books of the Jewish Antiquities; with the appendix, or life of Josephus written by himself; seven books of the Jewish War; and two books against Apion... To this book are prefixed eight dissertations... By W. Whiston.

Publication
London, printed by W. Bowyer for the author: and are to be sold by John Whiston, 1737.

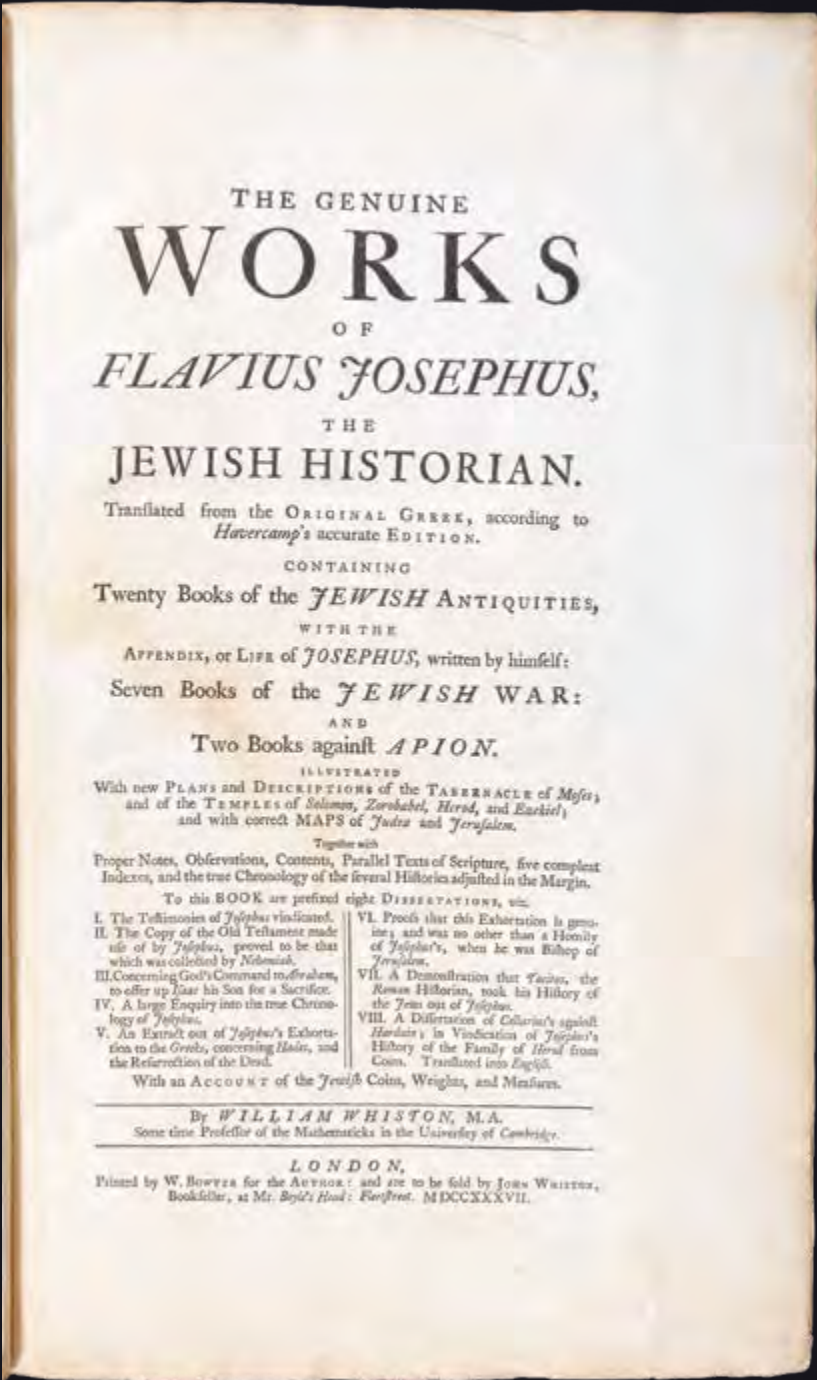
Description
Two parts in one volume. Folio (400 by 260mm). One folding engraved map, and one folding plan; contemporary speckled calf, rebound to style.

References
ESTC T112661; Laor, 849; NLI Pal 697.

First edition of Whiston's influential and popular translation of Josephus; it was the most successful of his works, and soon became the standard English translation. It was in continuous reprint throughout the nineteenth and twentieth centuries. Bowyer's, the book's printer, records survive and show that 250 copies were printed on Genoa demy, 500 copies on Holland demy (this example), and 250 copies on Holland crown.

William Whiston (1667-1752) was an important English scientist, a disciple of Sir Isaac Newton, and successor of that great man as Lucasian Professor of Mathematics at the University of Cambridge. Unfortunately, his reputation is now overshadowed by his controversial theological studies, which led to him being dismissed from that post, and prejudiced his election to the Royal Society.

Whiston also played an important role in early eighteenth-century attempts to determine longitude at sea, having been interested in this problem from his days as Lucasian professor, and convinced that a reliable method would benefit both safety and trade. Whiston attempted to use the publicity surrounding the eclipse of May 11th 1724 to further his own work on longitude. He ran a series of experiments in which rockets or fireballs were launched into the air and observers were asked via public advertisements to record everything, from the height they reached, to their angle from the meridian. This rather unconventional method was mocked by William Hogarth in 'The Rake's Progress': in 'Bedlam', the final plate, Whiston appears in Bedlam Asylum amongst other 'lunaticks'.



The Kingdoms of David and Solomon

643 HAAS, Johann Matthias

Regni Davidici et Salomonaei Descriptio Geographica et Historica, una cum delineatione Syriae et Aegypti pro Statu Temporum sub seleucidis et lagidis regibus mappis luculentis exhibita, et probationibus idoneis instructa, juncta est huic operi consideratio Urbium Maximarum veterum et recentiorum, ac operum quorundam apud antiquos celebrium.

Publication
Nuremberg, Prostat in Officina Homanniana, Typis Joh. Henr. Gottofr. Bielingii, 1739.

Description
Two parts in one volume. Folio (345 by 220mm). Title-page to part one printed in red and black, five (of six) large folding engraved maps, with contemporary hand-colour according to the 'Schema' outlined in the 'Appendix', 13 folding engraved plates of maps and plans, all with contemporary hand-colour in full, one uncoloured full-page engraved 'Synopsis Sclalarum'; contemporary full vellum over paste-board, lettered in gilt on the spine.

References
Laor, 312-317; Röhrich, 1403; Tobler, 214.

With three large folding engraved maps, 'Regni Davidici et Salomonaei,... Syriae et Aegypti...', 'Typis Aetiologicus I', and 'Typis Aetiologicus II'. The 'Regni Davidici et Salomonaei descriptio geographica et historica' is a history of the kingdoms of the biblical kings David and Solomon. Two schemas were added to show political divisions under the Seleucides and Herod the Great.

Johann Matthias Haas (1684-1742) was a German professor of mathematics and mapmaker, who made maps for the Nuremberg publishers, Homann Heirs.

Provenance

With the ownership inscription of J. D. Michaelis on the title-page.



644 SIMONIS, Johannes

Onomasticum Veteris Testamenti sive Tractatus Philologicus.

Publication
Halle in Sachsan, Impensis Orphanotropei,
1741.

Description
Quarto (200 by 165mm). Title-page printed
in red and black, Latin text, interspersed
with Hebrew, Arabic, Ethiopic, and Greek,
engraved frontispiece map; contemporary
polished vellum over paste-board, title in
manuscript on the spine.

First edition.

References
Laor, 730.

“You uprooted a vine from Egypt; you drove out nations and planted it” (Psalms 80)

Born at the turn of the eighteenth century, Johannes Simonis developed an interest in ancient languages during his early years, which he pursued in his theological studies at the University of Halle, where he also learnt Arabic and Ethiopian. After leaving the university, Simon continued a career in academia as the vice-rector of an educational institution, allowing him to publish his own writings, which were largely concerned with oriental languages.

In 1744, he was appointed as Professor of Ecclesiastical History and Antiquities at his Alma Mater. In this role, he gave lectures that incorporated information from the Old and New Testament, Classical texts, including the epics of Homer, and records in Arabic and Samaritan. His greatest success came in the form of his Hebrew-Chaldean lexicon, which he published in Latin in 1756, and which ran to numerous editions throughout the rest of the century.

Shortly before he re-joined the University of Halle, Simonis had published a philological treatise explaining the etymology, meaning, and significance of the place-names mentioned in the Old Testament, entitled ‘Onomasticum Veteris Testamenti’. The work, which was published only in 1741, contained a number of engraved plates, including one highly unusual map. Not only is it one of very few pre-nineteenth century European maps to be captioned in Hebrew, but it also combines the cartographic and the symbolic in a unique way.

It shows the Holy Land in its entirety, with the territories of the Twelve Tribes partitioned, and numerous locations highlighting important toponyms discussed at length in Simonis’s text. With its roots in the territory of Judah and its tendrils reaching out through the whole land, a huge grapevine extends across the entire image, its leaves bearing the names of the descendants of Jacob. The symbolism behind the vine is made clear by the inscription at the top of the frame in which the map is set, which reads “Ps. LXXX.9-12”. Attributed to King David, these verses describe how God restored the Israelites to the Promised Land, and hint at the distress caused by conflict between the northern and southern tribes:

“You transplanted a vine from Egypt; you drove out the nations and planted it. You cleared the ground for it, and it took root and filled the land. The mountains were covered with its shade, the mighty cedars with its branches. Its branches reached as far as the Sea, its shoots as far as the River. Why have you broken down its walls, so that all who pass by pick its grapes?” (Psalms 80:8-12).

Thus, Simonis’s grapevine embodies the lineage of the Hebrew peoples and their dominion over the Holy Land, as well as alluding to the idea of fertility that the symbol is widely considered to represent.



The Halle Orphanage

Johann Simonis (1698-1768) was a professor of Theology and History of the Church at Halle University, a Hebraist, Orientalist, and philologist. Founded around 1700 by a group of German Lutherans known as the Pietists, the Halle Orphanage was the base of an educational, charitable, and scientific community that still exists.

Provenance

- 1. With a nineteenth-century ownership inscription partially excised on the front free endpaper;
- 2. With the ink library stamp of the 'Bibliotheca Deberiana' on the front free endpaper.



An early example of the so-called Jehovabijbel

645 BACHIENE, Willem Albert; and Jan LUYKEN

De gansche H: Schrift, vervattende alle de regelmatige Boeken des ouden en nieuwen Testaments.

Publication
Gorinchem, N. Goetzee, 1762.

Description
Four parts in two volumes. Folio (460 by 280 mm). Engraved frontispiece and 12 double-page folding maps by Bachiene, seven further maps, and 43 engraved plates, extra-illustrated with 62 plates from 'Icones Biblia' by Luyken; contemporary calf backed, marbled paper boards, gilt, red lettering-piece on the spine, worn with minor loss to extremities.

References
Not in NLI; Poortman, 'Bijbel en Print', 1983, p. 163.

In 1748, Dutch printer and publisher Nicolaas Goetzee produced a new two-volume edition of the Bible, with “the entire Scripture, containing all the canonical books” (trans.), as well as the Apocrypha, which was bound in the same volume as the New Testament. Goetzee’s edition was illustrated by 212 engraved plates, made by various contemporary artists, most of which were captioned in six languages: Hebrew, English, Dutch, German, French, and Latin.

In 1755, the word “Lord” was replaced by “Jehova”, and thus such editions came to be known as Jehovabijbel. Since this was a change made without the permission of the States General, who had last officially revised the translation in 1655, the place and publisher do not appear in the book. As Poortman reports: “Since changes were made to the text of the State Bible, the printer and publisher did not dare to mention his name, because he should have kept to the list of improvements of 1655. Therefore, lacking from the back of the title-page - for understandable reasons - is the permission statement from the city council. The publisher was also well aware that the license would not be granted to him” (page 163).

12 of the maps of the Holy Land and neighbouring kingdoms, all of which are now exceedingly rare, are by Willem Albert Bachiene, a prominent Dutch clergyman, first published in his ‘Heilige geographie of aardrijkskundige beschryving van het Joodsche land, alsmede andere landen in de H. Schrift voorkomende’ (‘Sacred geography or geographical description of the Jewish land, as well as other countries in the Holy Scriptures’). The maps took Bachiene ten years to complete and demonstrate his rigorous study of Scripture and scholarship; during this time, he also produced other maps that were included in contemporary editions of the Bible, as here.

Extra-illustrated with a complete suite of engravings by Jan Luyken from the ‘Icones Biblicae Veteris et Novi Testamenti’, first published by Frans Houttuyn in 1708.



The final edition of the Weimar-Elector- Ernestine Bible

646 LUTHER, Martin

*Biblia, das ist: die gantze
Heilige Schrifft Altes und Neues
Testaments. Verdeutscht von
Martin Luther: Und auf gnadigste
Verordnung Des Durchlauchtigsten
Fursten und Herrn, Herrn Ernsts,
Herzogen zu Sachsen, Julich,
Cleve und Berg von etlichen reinen
Theologen dem eigentlichen Wort-
Verstand nach erklaret.*

Publication
Nuremberg, in Verlegung der J.A.
Endterischen Handlung, 1768.

Description
Folio (420 by 275mm). Additional engraved
title-page, six double-page maps and plans,
40 plates or full-page illustrations;
contemporary full tan calf, elaborately
decorated with a strapwork design in black
and gilt, brass clasps and catches, all edges
gilt, a bit worn at extremities.

References
Laor, 1022, 1023; NLI Laor Map Collection,
87 B 1694.

A magnificent example of the fourteenth edition of the so-called Weimar Bible, with notes by Johann Gerhard, Salomon Glass, and others. Using Martin Luther’s version of 1545, and authorized by Ernest I, Duke of Saxe-Coburg, this is the final edition of the Weimar Bible, first published in 1641.

During the seventeenth century, tensions between the Reformation and Counter-Reformation movements in Europe reached such a point that numerous conflicts broke out across the continent, the most bloody of which was the Thirty Years’ War, that resulted in the death of as much as 40 percent of the German population. The Catholic Habsburgs fought against the Protestant princes, with each side supported at various times by foreign powers, including France, Spain, Denmark, and Austria. The war came to an end in 1648, with the Peace of Westphalia, according to which each prince would have the right to determine the religion of his own state, and those who lived in a state with a different religion to their own were allowed to practise their faith in public.

In the midst of the conflict, the Protestant Duke of Saxe-Gotha commissioned a new folio edition of the Martin Luther Bible, which was printed in 1641 by Wolfgang Endter of Nuremberg. Known as both the Endter Bible and the Elector Bible, it aimed to be accessible to the majority of the population, and contained a glossary explaining important or rare words, as well as numerous engraved plates. The work proved popular and the Endter Bible was a success, running to 14 editions between its initial appearance and its final publication in 1758.

The Bible’s continued success over more than 125 years was due to its accessibility to the majority of the population. The final edition, as here, was among the most decorative, illustrated throughout with numerous plates, including a portrait of Martin Luther, portraits of the 11 electors, the four prophets, and the four evangelists.



One of the oldest Italian travel books

647 BIANCHI, Noé

Viaggio da Venezia al S. Sepolcro, et al monte Sinai, col disegno delle città, Castelli, ville, chiese, monasterj, isole, porti, e fiumi, che fin là si ritrovano.

Publication
Bassano, Remondini di Venezia, 1781.

Description
Octavo (200 by 125mm). Five double-page woodcut city views, illustrated throughout with vignette woodcuts; contemporary marbled paper over paste-board.

References
cf. NLI 2017 B3899.

Later edition of an early travel guide to the Holy Land, first attributed to Franciscan monk Noé Bianchi (c1505-1568) in 1566, but also possibly based on the travels of Niccolo da Poggibonsi (1345-1350). “This work is one of the oldest Italian travel books, first printed in folio in 1500, an anonymous pilgrim’s handbook and guide to the Holy Land...” (Blackmer).

In 1566, a travel guide to the Holy Land was published under the title of ‘Viaggio da Venetia al S. Sepolcro, et al Monte Sinai’. It was illustrated at length with woodcut images, maps, and views depicting the cities, monuments, plants, animals, and people not only of the Holy Land, but also of all the places that the author had travelled through to get there from Italy, including Egypt, Corfu, Crete, and Rhodes.

The authorship of the work has come under question, due to the publication of another travelogue in the sixteenth century under the similar title of ‘Viago da Venesia al Sancto Iherusalem’ and later ‘Viaggio da Venezia a Gerusalem’. Some have therefore taken the ‘Viaggio da Venetia al S. Sepolcro, et al Monte Sinai’ to be a republication of this work, which was originally written by Niccolo da Poggibonzi, a fourteenth-century Franciscan friar who visited the Holy Land between 1345 and 1350. Later editions of the ‘Viaggio da Venetia’, however, were published under the name of “the reverend Fra Noe”, which is generally thought to refer to Noe Bianchi, another Franciscan friar, who made a journey to the Holy Land in 1527, and the book is therefore more commonly attributed to Bianchi.

Following the author’s account of his journey from Venice to the Holy Land, island-hopping across the Mediterranean before disembarking at Jaffa, he comes to describe the city which is “truly the grandest of all the cities in the world” (trans.): Jerusalem.

Provenance

- 1. With early marginal annotation, regarding the repetition of an illustration;
- 2. With a nineteenth-century ownership inscription obscured on the front free endpaper.



A Jesuitical commentary

648 TIRINUS, Jacobus

*In Universam Sacram
Scripturam Commentarius Tribus
Tomis Comprehensus. Atque
Indicibus omnino sex auctus.
Editio omnibus locupletior, et
emendatior,...*

Publication
Venice, Sumptibus Joannis Antonii Pezzana,
1786.

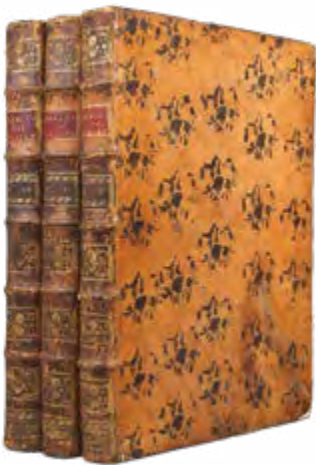
Description
Three volumes. Folio (380 by 250mm).
Vignette title-pages printed in red and
black, folding engraved map on two joined
sheets, six folding letterpress tables;
contemporary full catspaw sheep, spine
gilt-decorated in compartments, red and
green morocco lettering-pieces in two,
some minor scuffing.

References
Laor, 771A.

A fine and attractive example in a beautiful catspaw binding. Including the large map, ‘Chorographia Terrae Sanctae in angustiore formam redacta ex variis auctoribus a multis erroribus expurgata’.

Jacobus Tirinus (1580-1636), from Antwerp, entered the Order of the Jesuits in 1600. He was appointed professor of exegesis, and superior of the Dutch Mission.

- Provenance
1. With the eighteenth-century stencilled library stamp of the Rev. Charles Browne, on the half-title of the first volume;
 2. With the ownership inscription of Herbert Brown at the head of the title-page of volume two;
 3. With the ownership inscription of Charles Browne, Leghorb, dated July 1836, on the front free endpaper of volume three.



CHOROGRAPHIA TERRÆ SANCTÆ IN ANGUSTIOREM FORMAM REDACTA ET EX VARIIS AVCTORIBVS A MVLTIS ERRORIBVS EXPVRGATA



Views of Palestine and the Ottoman Empire

649 MAYER, Luigi

Views in Palestine, from the Original Drawings of Luigi Mayer, with an Historical and Descriptive Account of the Country, and its Remarkable Places - Views in the Ottoman Empire, chiefly in Caramania.

Publication
London, T. Bensley for R. Bowyer, 1804-1803.

Description
Two works in one volume. Bifolio (470 by 340mm). 48 aquatint plates finished by hand; contemporary half calf over aegean blue cloth, red morocco lettering-piece, spine decorated in compartments, raised bands, minor shelfwear.

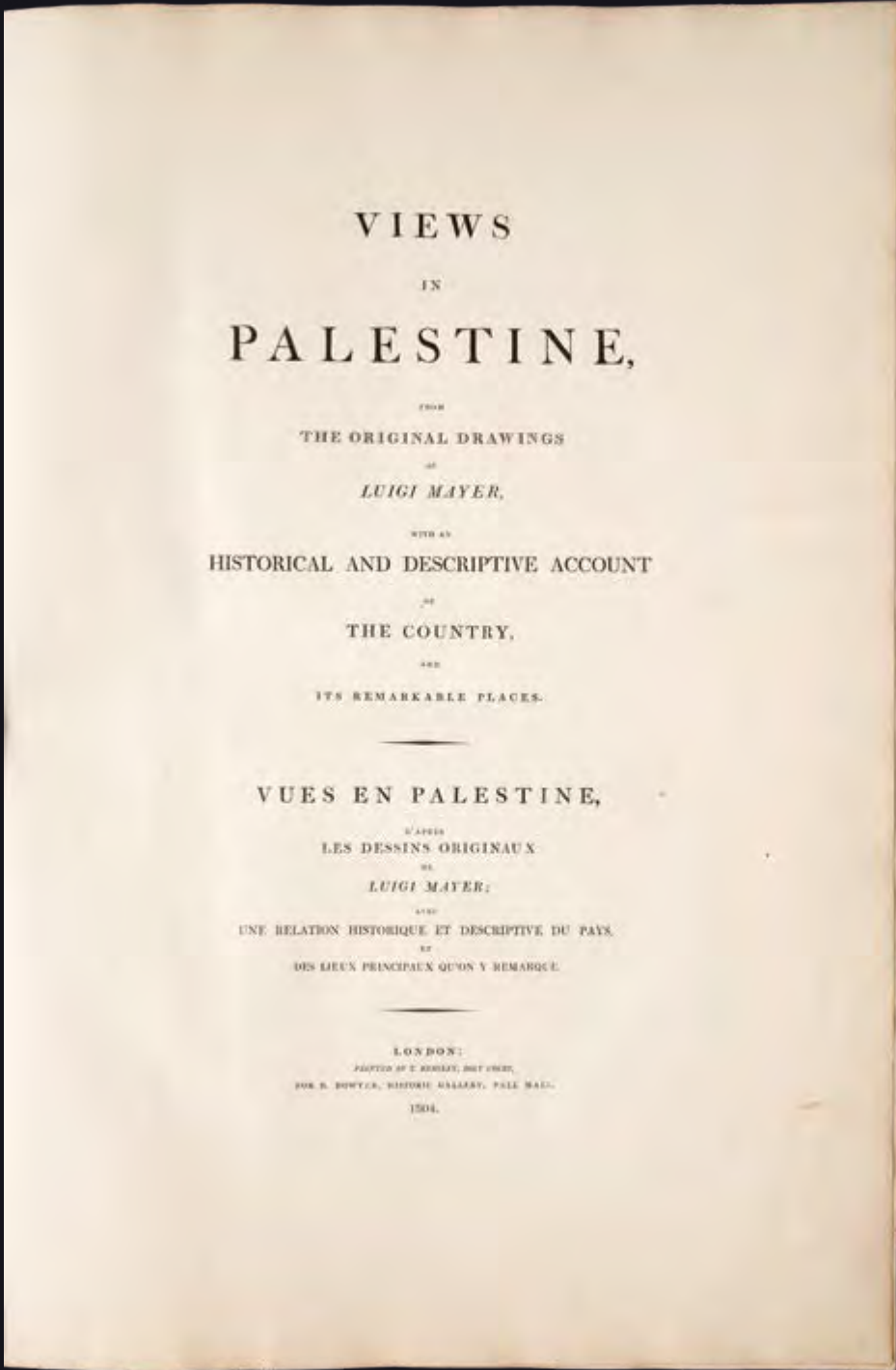
First edition of both works.

References
NLI Laor Map Collection, 77 C 11177.

First editions, including Thomas Milton’s engravings of Mayer’s original drawings commissioned by Sir Robert Ainslie (1730-1812), ambassador to Constantinople from 1776 to 1792, of the spectacular and exotic views of Palestine and Constantinople.

Born in Germany, Luigi Mayer (1755-1803) studied with Piranesi in Rome and was later in the service of the King of Naples, for whom he made views of Sicily. In 1792, Mayer was hired in Constantinople as resident artist to a young Englishman touring the Levant. “Nothing is known of Ainslie’s education or early career, but he seems to have worked as a spy, for he is said to have intercepted correspondence from the duc d’Aiguillon to the Spanish court during the Falklands crisis of 1770-71. On 20 September 1775 Ainslie was appointed to succeed John Murray as British ambassador to the Ottoman Porte, and he was knighted on the same day. After receiving his official instructions, he left England in May 1776 for Constantinople, where he arrived in the following October. Ainslie’s two principal objectives were to further British trading interests, represented by the Levant Company, who paid his salary, and to maintain peace in the region. France dominated the Levant trade, and relations between Britain and the Ottoman empire had worsened in the Russo-Turkish War (1768-74), when Britain had lent support to the Russian fleet.

“However, the new sultan, ‘Abd-ul-hamid, who succeeded in 1774, advocated closer political and commercial ties with Britain to offset the latter’s long-established interests in Russia, and he struck up an excellent relationship with Ainslie. Unlike some of his predecessors, Ainslie adapted well to life in Constantinople: being strongly attached to the manner of the people... in his house, his garden, and his table he assumed the style and fashion of a Musselman of rank; in fine, he lived en Turk, and pleased the natives so much by this seeming policy... that he became more popular than any of the Christian ministers (St James’s Chronicle, 9 Dec 1790). He certainly took advantage of the opportunity to purchase Ottoman and Byzantine antiquities and amassed a collection of drawings, many of which he commissioned from Luigi Mayer (d. 1803)” (Arthur H. Grant, rev. S. J. Skedd for DNB).





VIEW OF JERUSALEM FROM THE MOUNT OF OLIVES.

VUE DE JÉRUSALEM DE LA MONTAGNE DES OLIVIERES.



REMAINS OF A TOWER ON MOUNT ZION.

RESTITUTION TOWER SUR LE MONT DE ZION.



SUBTERRANEAN CHURCH OF BETHLEHEM.

EGLISE SOUTERRAINE DE BETHLEEM.

J. Meyer del.

Published by J. P. Neave, Historic Engraver, Pall Mall, 1791.

“one of the first important French books to use lithography on a grand scale” (Blackmer)

650 FORBIN, Louis Nicolas Phillipe
Auguste, Comte de

*Voyage dans le Levant, en 1817
et 1818.*

Publication
Paris, Imprimerie Royale, 1819.

Description
Two volumes. Text: octavo (190 by 120mm). Half-title, engraved folding-plan of St Sepulchre in Jerusalem, patterned endpapers; volume one in later calf-backed, blind-patterned purple cloth, spine nearly detached, somewhat scuffed. Atlas: folio (485 by 660mm). 80 lithographed plates by Baltard, Bourgeois, Fragonard, Lecomte, Vernet, and others after Forbin, Vernet, Isabey, and Fragonard; Morocco backed, blind-patterned purple cloth, navy morocco lettering-piece, plate one strengthened on verso, small tear on plate 69, foxing.

Second edition, one of 325 examples to include both volumes.

References
Atabey, 447 note; Blackmer, 614; Colas, 1089; not in NLI.

“Forbin’s was one of the first important French books to use lithography on a grand scale and the standard of production is equal to that of Napoléon’s ‘Description de l’Egypte’ or Denon’s ‘Voyage’” (Blackmer).
The Comte de Forbin (1777-1841) is now best remembered as the Chamberlain and the lover of Napoleon’s sister, Pauline Bonaparte, Princess Borghese. His novel, ‘Charles Barimore’ (1810), “the most successful of his four Orientalist novels, was a great sensation in Empire boudoirs. Forbin’s most significant contributions to the history of art came when he returned to Paris after the restoration of the Bourbon monarchy in 1814. Following his appointment in 1816 as Director of the Royal Museums, to succeed Vivant Denon, Forbin’s first concern was to minimize the repatriation of works of art acquired by force during the Revolutionary and Napoleonic wars. In 1817, he embarked on a semi-official mission to Greece, Palestine, Egypt and Sicily, during which he acquired many ancient works for the royal collection. Moreover, his voluminous journals served him and other artists in illustrating his highly successful ‘Voyage dans le Levant en 1817 et 1818’ (1819) [as here]; this pictorial and literary account helped to establish an itinerary for the century’s many published and painted accounts of travels to the Orient” (Todd P. Porterfield for Grove Art online).





Intérieur de l'Eglise de Constantin



Mosquée d'El-Haram à Jérusalem

Christopher Tower’s copy

651 SPILSBURY, Francis Brockell

Picturesque Scenery in the Holy Land and Syria.

Publication
London, Printed for G.S. Tregear, 1823 [but, 1829, or later].

Description
Quarto (280 by 200mm). Aquatint frontispiece and 18 plates with contemporary hand colour in full, watermarked Whatman Turkey Mill, 1829; emerald-grey modern half calf, half marbled paper boards, by Bayntun Riviere, corners bumped.

References
Atabey, 1169; cf. Blackmer, 1585; not in NLI.

A handsome third edition of Spilsbury’s views, first published by Edward Orme in 1803, which were drawn while Spilsbury served as naval surgeon aboard the HMS ‘Tigre’ in the Mediterranean, during its voyage of 1799–1800 to the Holy Land and Syria. This expedition was launched as part of the overall mission to counter the military campaigns of Napoleon in the Middle East in 1799 and 1800.

Spilsbury (1761–1823) distinguished himself in the war of 1812 on the Great Lakes, and is the father of, the better-known, Francis Brockell Spilsbury (1784–1831), who accompanied him to Canada, in 1813, to reinforce the British fleet on the Great Lakes. Spilsbury Sr. settled in Kingston, Ontario; Splisbury Jr. eventually acquired extensive land to the west and settled north of Rice Lake.

As Naftalin reports, these sketches were drawn on-site by Spilsbury before being redrawn in London by Daniel Orme, the official historical engraver to George III. Joseph Constantine Sadler, a prolific engraver and enviable artist of the day, was responsible for the conversion of these sketches into aquatints. These exhibit characteristic attributes of the Regency period, a time of exploration of the Middle East spurred on by Napoleon’s conquests in Egypt.

The bookplate belongs to Christopher and Lady Sophia Tower. The former was a twentieth-century diplomat and poet who founded the Eton College Archaeological Society. The Christopher Tower foundation was established after his death: funds were allocated to Christ Church, Oxford, for mythology and poetry scholarships; to founding a poetry competition for British pupils; and to the New Forest Heritage Centre in Lyndhurst (now known as ‘The Christopher Tower New Forest Reference Library’).

Provenance

With a large bookplate on the inside front cover of Christopher Tower (1915–1998), diplomat and poet.



“A wish to preserve the memory of scenes so rarely visited...”

652 NEWNHAM, William Henry

Illustrations of the Exodus... from drawings taken on the spot, during a journey in Arabia Petraea, in the year 1828.

Publication
London and Paris, Henry Colburn and Richard Bentley; and Giraldon Bovinet and Co., 1830.

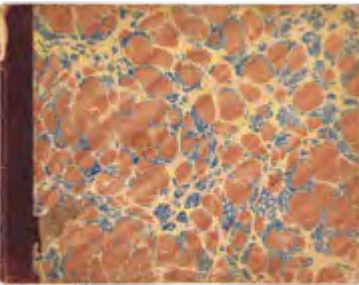
Description
Oblong folio (310 by 400mm). Six lithographed plates by J. D. Harding after Newnham, printed by Hullmandel on India paper and mounted, all with original blue tissue guards; contemporary quarter burgundy morocco over marbled boards, shelfwear.

First edition.

References
NLI 2010 B 2474.

Newnham’s views of Mount Sinai, including an appendix, ‘On the Arabs’. Newnham, an architect, had accompanied James Webster on his Grand Tour, but sadly Webster died in Cairo in August 1828, probably of malaria, on their return from Mount Sinai. Webster’s own account of their journey, ‘Travels Through the Crimea, Turkey, and Egypt: Performed During the Years 1825-1828’, was published posthumously, including a further seven plates after Newnham, in the same year.

Newnham explains his motivations in the prefatory remarks: “A wish to preserve the memory of scenes so rarely visited by travellers, and never, as far as I have been able to learn, adequately represented, induced me to take Views of all such spots,... For such subjects, fidelity of delineation is the main requisite, and to this I may venture to lay claim”.



With alluring aquatints

653 FERRARIO, Guilio

Descrizione della Palestina o Storia del Vangelo.

Publication
Milan, Societa Tipog. de'Classici Italiani, 1831.

Description
Quarto (250 by 180mm). One folding engraved map by Bonatti after d'Anville, one plan of Jerusalem by Boggi, both hand-coloured in outline, 29 full-page hand-coloured aquatints by Bramati after Luigi Mayer, one uncoloured engraved plate; contemporary brown morocco backed, marbled paper boards, marginal tear in map, one plate loose, worn.

References
Blackmer, 588 'Il costume...'; NLI Laor Map Collection, 59 B 1451; Röhricht, 1757; Tobler, p.217; not in Abbey, Burrell, or Howgego.

First separate edition, revised and expanded, first published in Ferrario's 'Il costume antico e moderno', which extended to 143 parts from 1816 to 1834. The work includes Bonatti's rendition of d'Anville's 1767 map of Palestine, first published in 1822.



A tragic tale

654 WARBURTON, Eliot

The Crescent and the Cross; or, Romance and Realities of Eastern Travel.

Publication
London, Henry Colburn, Publishers, 1845.

Description
Two volumes. Octavo (120 by 205mm).
Tinted lithographed frontispiece to each volume, wood-engraved vignettes throughout; original publishers lilac cloth, gilt, worn, stained and faded.

First edition.

Eliot Warburton (1810-1852) made his second voyage to the east in 1844, leaving Southampton on New Year's Day and sailing, via Gibralta and Malta, to Alexandria, before travelling through Egypt to the Holy Land. He begins the preface with his central impression of the lands that he visited: "Immutability is the most striking characteristic of the East: from the ancient strife of Cain and Abel, to the present struggle between the Crescent and the Cross, its people remain in their habit of thought and action less changed than the countries they inhabit. The fertile Vale of Siddim has become the coffin of the Dead Sea, and the barriers of the Nile have rolled down from Aethiopia to the Delta; but the patriarch still "sits at the door of his tent on the Plain of Mamré" and the Egyptian still cultivates his river-given soil in the manner practised by the subjects of the Pharoahs".

The account that follows contains details of Warburton's journey, with an analytical, although not hostile, focus on the competing influences of Islam and Christianity.

In 1852, Warburton was sent by the Atlantic and Pacific Junction Company to explore the isthmus of Darién, but died, with about 110 other passengers, on the way out when his ship, the RMS 'Amazon', caught fire and sank in the Bay of Biscay.

Provenance

- 1. A presentation copy inscribed to the "Hon.ble Frederick Walpole R.N. from his faithful friend & fellow-traveller The Author" on the front free endpaper of volume one, and with a heartfelt ALS from Warburton to Walpole, bidding him farewell, and regretting not having been able to "grasp his hand & wished you God's Speed once more. But I hope if I return to find you happily married & in the way to a high Destiny - in that hope I will prove more faithfull than your faithfulest friend...", tipped-in at the end, and with annotations throughout in Warburton's hand, including "his last letter to me before embarking..." above the ALS. Warburton died in 1852, and Walpole was married in 1852;
- 2. With the engraved armorial bookplate of Mary Orford on the inside front cover of volume two, and her inscription, "Left for the use of the Library at Otterton, Mary Orford, 1856", opposite free endpaper removed. Mary Orford was Walpole's mother.



From the library of the Earl of Kintore

655 WILLIAMS, George

The Holy City. Historical, Topographical, and Antiquarian Notices of Jerusalem.

Publication
London, John W. Parker, 1849.

Description
Two volumes. Octavo (210 by 135mm). Large folding lithographed map printed on waxed muslin, inserted in pocket at front with pink ribbon, tinted lithographed frontispiece in each volume and 11 full-page plates, one lithographed folding bird's-eye view, six full-page plates, two folding plans including one hand-coloured in full, all with original tissue guards, illustrated throughout with wood-engravings; contemporary half calf with purple cloth, green morocco lettering-piece on the spine, by J. Edmond of Aberdeen, all edges marbled, minor shelfwear.

Second edition.

English cleric, academic, and antiquary George Williams (1814-1878) was educated at Eton, Cambridge, and Oxford, before entering the church as curate of Great Bricett and Wattisham. From 1841 to 1843, however, he left his parish to travel with Bishop Michael Alexander to Jerusalem, before spending two years ministering in St Petersburg.

Upon his return to Britain in 1845, Williams published ‘The Holy City’, a history of Jerusalem from Biblical times to the present day, with speculations about its future. The text is illustrated by 19 plates, a mixture of engraved and woodcut prints, showing features such as “Entrance to the Church of the Holy Sepulchre”, and “Tomb of a Knight Templar”.

The present example is the second edition, in two volumes, which includes an additional ‘Architectural History of the Church of the Holy Sepulchre by The Rev. Robert Willis’ and a folding ‘Plan of Jerusalem’ on oil-cloth contained in the front pocket of volume one.

Frances Alexander Keith-Falconer (1828-1880) was the eighth Earl of Kintore, the tenth Lord Falconer of Halkerton, the eight Lord Keith of Inverurie and Keith Hall, and the chief of Clan Keith. The Earl of Kintore is a peerage of Scotland that was created in 1677 and continues to the present day.

Provenance

With the nineteenth-century armorial bookplate of the Earl of Kintore on the inside front cover, and his ownership inscription, “Kintore, Keith-Hall, Saturday December 14th, 1867”.



The first expedition to determine that the Dead Sea sat below sea level

656 LYNCH, W[illiam] F[rancis]

Narrative of the United States Expedition to the River Jordan and the Dead Sea.

Publication
London, Richard Bentley, 1850.

Description
Octavo (240 by 150mm). Engraved frontispiece and 27 plates, two large folding maps laid down on linen; modern brown half calf, marbled paper boards, antique, some water damage in bottom right corner of text block.

Second edition.

Captain William Francis Lynch (1801-1865) was an American naval officer whose first command, aboard the Poinsett in 1839, took him across the Atlantic to the Holy Land. On behalf of the United States Naval Hydrographic Office, Lynch explored the River Jordan and the Dead Sea, using triangulation to become the first expedition to determine that the Dead Sea sat below sea level. Ten years after this important journey, his account was published as ‘Narrative of the United States’ Expedition to the River Jordan and the Dead Sea’.

The work is illustrated with 28 engraved plates and two maps, which Lynch credits to other members of the expedition in the book’s preface: “The drawings are by Lieutenant Dale and Passed-Midshipman Aulick - some of them complete, and some outline sketches. To Messrs. Gilbert and Gihon, of this city, who undertook the illustrations, I am indebted for the beautiful wood-engravings which accompany the volume. They are all true to nature; each scene. was taken upon the spot it was intended to delineate, and every portrait is a likeness. The maps were prepared by Mr F. D. Stuart, of Washington, from copies furnished by Mr Aulick, from the labours of Mr. Dale and himself”.

The present edition of Lynch’s ‘Narrative’ was published in London one year after the original was published in Philadelphia.



The first independent collaboration between
Birket Foster and Evans

657 PFEIFFER, Madame Ida; Myles
BIRKET FOSTER; Edmund
EVANS; and translated from the
German by H.W. DULCKEN

*Visit to the Holy Land, Egypt
and Italy.*

Publication
London, Ingram, Cooke, and Co., 1852.

Description
Octavo (190 by 125mm). Tinted
lithographed frontispiece, additional
title-page, and six full-page plates; original
publishers tan cloth elaborately embossed
in blind and gilt.

First edition.

Pfeiffer (1797-1858) was an early female travel writer, whose accounts of her explorations in Southeast Asia, the Americas, the Middle East, and Africa gained sufficient popularity to be translated into seven languages. Self-described as “wild as a boy, and bolder and more forward than my elder brothers”, Pfeiffer undertook her first major voyage at the age of five, when she visited Palestine and Egypt with her father.

As an adult she once again ventured to the Holy Land, travelling along the Danube to Istanbul, and then to Jerusalem and on to Egypt in 1842. Her account of this journey was published in 1844 as ‘Reise einer Wienerin in das Heilige Land’ (‘A Vienna woman’s trip to the Holy Land’) and later translated into English by H. W. Dulcken, and published as ‘Visit to the Holy Land, Egypt and Italy’ in 1852. This edition is accompanied by eight tinted engravings showing Jerusalem, Nazareth, the Church of Scutari, the Dead Sea, Mount Carmel, Lebanon, Balbeck, and the Isthmus of Suez.

Provenance

With the modern bookplate of S.L. Cohen on the inside front cover.



A handsome and complete set

658 ROBERTS, David

The Holy Land, Syria, Idumea, Arabia, Egypt, and Nubia.

Publication
London, Day & Son, 1855-1856.

Description
Six volumes in three. Quarto (290 by 205mm). Two tinted lithographed frontispieces, six title-pages, 240 plates, printed in sepia and colour in full, two engraved maps, all with original tissue guards; original publishers deluxe binding in burgundy morocco with gilt, decorated compartments, all edges gilt, by Leighton, with their ticket on the inside back cover, some loose pages in volumes one and three.

First edition.

References
Matyjaszkiewicz for DNB.

The son of an Edinburgh cobbler, David Roberts’s (1796-1864) early artistic talent was soon noticed and was channelled by his parents into an apprenticeship with a house-painter, leading gradually to a successful career as a scene-painter with a travelling theatre. Having moved to London, he became a member of the Royal Academy in 1835, and shortly after fulfilled “an ambition from earliest boyhood, to visit the remote East”.

“Leaving London in August 1838 for Paris and thence travelling via Alexandria to Cairo, before visiting the pyramids at Giza. Hiring a cangia, he sailed up the Nile as far as Abu Simbel, stopping on his return north to sketch temples and ancient sites such as Philae, Karnak, Luxor, and Dendera. Back in Cairo he drew its streets and mosques before departing for Syria and Palestine in February 1839. He travelled through Sinai to Petra and thence north, via Hebron and Jaffa, to Jerusalem. From there he made an excursion to the Jordan, the Dead Sea, and Bethlehem and, after spending a further week in Jerusalem, he continued north, visiting many places associated with the Bible, before exploring Baalbek. He sailed for England from Beirut in May 1839, was quarantined in Malta, and returned to London in July. He was the first independent, professional British artist to travel so extensively in the Near East, and brought back 272 sketches, a panorama of Cairo, and three full sketchbooks, enough material to ‘serve me for the rest of my life’ (Roberts, eastern journal, 28 Jan 1839)” (Matyjaszkiewicz).

On his return to Britain, Roberts spent the following ten years making “a series of intire new drawings” [sic] for what would become his magnum opus, the 247 large, coloured lithographs created by Louis Haghe from his paintings. The work was entitled ‘The Holy Land, Syria, Idumea, Arabia, Egypt, and Nubia’ and won immediate popularity:

“No publication before this had presented so comprehensive a series of views of the monuments, landscape, and people of the Near East. Roberts was to paint more oils of the East than of any other region he visited, exhibiting thirty-one at the Royal Academy alone. These received critical acclaim and sold for high prices: for example, ‘Jerusalem from the Mount of Olives’ (Holloway Collection at Royal Holloway and Bedford New College, Egham) was commissioned for £330 in 1841 and his ‘Ruins of Baalbec’ sold for £440 the same year, while ‘The Island of Philae’ (1843; priv. coll.) bought by a friend for £100, rapidly sold for £200, and in 1858 fetched 400 guineas” (Abbey). Sir Francis Graham Moon (1796-1871), ‘publisher in ordinary to Her Majesty’, Queen Victoria, undertook their publication, dedicating them to the Queen. It was “undoubtedly the most costly and lavish, and potentially risky, publishing enterprise that Moon had ever undertaken. Investing £50,000 in the project, he exhibited the drawings across England and by 1841 had raised an enormous subscription list for the lithographs, which were executed by Louis Haghe, one of London’s leading lithographers.



Like many of the artists Moon dealt with, Roberts was pleased with the results, but critics found fault with a variety of aspects of the work, Lady Eastlake alleging that Moon was no more than a vulgar, uneducated ‘buffoon’ (Fox, 401) who put his own interests above those of art” (Peltz). Roberts himself thought “Haghe has not only surpassed himself, but all that has hitherto been done of a similar nature. He has rendered the views in a style clear, simple and unlaboured, with a masterly vigour and boldness which none but a painter like him could have transferred to stone”.

Provenance

With the modern bookplate of Christopher and Lady Sophia Tower.



By the official Ottoman architect and engineer of Jerusalem

659 PIEROTTI, Ermete

Jerusalem Explored Being a Description of the Ancient and Modern City, with numerous illustrations consisting of views, ground plans, and sections.

Publication
London, Cambridge, Cambridge University Press, 1864.

Description
Two volumes, text and atlas. Folio (370 by 285mm). Atlas volume with 63 lithographed plates: two folding maps, five folding plans, one folding panorama, 38 full-page sepia tinted views, two views, 13 plans, two plans with tinted insets; uniformly bound in contemporary library binding of green morocco backed, blue pebbled cloth, nearly detached, some foxing.

First edition in English.

In 1849, Italian military engineer Ermete Pierotti was imprisoned at the Palazzo Ducale in Genoa, after he was apprehended absent without leave and also accused of the theft of 3596 lire. Pierotti escaped from incarceration and fled to the Near East, where he spent the following 15 years. In 1858, the Ottoman governor of Jerusalem appointed him his official architect and engineer, allowing him to explore various places in the city in more detail than perhaps any European to date, including the Haram al-Sharif on Temple Mount, something which hardly any non-Muslims had done at the time.

In 1864, Pierotti compiled his eight years of archaeological and historical research into the 'Atlas de la Palestine', a complete account of the city's religious and cultural heritage and its impact on its topography. Translated by Thomas George Bonney, the book was published in London as 'Jerusalem Explored', where it immediately made an impact. Pierotti's theories differed widely from those espoused by the current Victorian establishment, who launched a vehement attack against both his work and his person, publicizing details about his scandalous departure from the Italian army. Pierotti soon lost any credibility that his scholarly efforts had won him, in the eyes of the British public.

On the continent, however, he had more success, and he continued to publish maps, give lectures, and raise funds for projects in Palestine until his death in 1880. 'Jerusalem Explored' remained his most popular work, perhaps due to the appeal of the 53 lithographed views, illustrations, and maps contained within it. Among these were images of the Wailing Wall, the Tomb of the Virgin Mary, and the Garden of Gethsemane, as well as a meticulous plan of modern Jerusalem, surrounded by numerous insets showing the architectural designs of its ancient buildings. These include the Temple of Solomon, described in great detail in the left-hand border, various churches and mosques, and the Tombs of the Prophets, Judges, and Kings.

Provenance

With a Norfolk and Norwich library bookplate, presented by Mrs Wigston in 1898, on the front cover and inside front cover of each volume.



A nomadic account

660 PALMER, E[dward] H[enry]

*The Desert and the Exodus
Journeys on foot in the Wilderness
of the Forty Years' Wanderings.
Undertaken in connexion with the
Ordnance Survey of Sinai and the
Palestine Exploration Fund.*

Publication
Cambridge, Deighton, Bell & Co., 1871.

Description
Two volumes. Octavo (220 by 140mm).
Three folding lithographed maps, two
colour-printed, two folding surveys,
chromolithographed frontispiece, 13 tinted
lithographed plates, two further full-page
plans; original publishers green pictorial
cloth, gilt.

First edition.

English Orientalist and explorer Edward Henry Palmer (1840-1884) joined the Palestine Exploration Fund's expedition to survey Sinai in 1869, continuing to explore the desert of El-Tih with fellow British explorer Charles Drake. Unlike most European travellers, they did not employ a guide and instead travelled by foot or with the local Bedouin. Returning to London in 1870, he published an account of his adventure in 1871, entitled 'Desert of the Exodus'. Accompanying Palmer's writings are five maps, and numerous engraved plates, including three photographs.

Impressed by his experience and scholarship, the British government commissioned Palmer to return to Egypt in 1882 to secure Egyptian and Arab cooperation in the Suez Canal project. Although he successfully travelled to Suez without an escort, and conducted effective negotiations, Palmer and a small group of other English officials were ambushed and murdered when they ventured into the desert to procure camels for the project.

Provenance

With a pencilled note at the beginning of volume one: "Visconti's copy".



Deluxe issue

661 RIDGAWAY, Henry B[ascom]

The Lord's Land: A Narrative of Travels in Sinai and Palestine in 1873-'4.

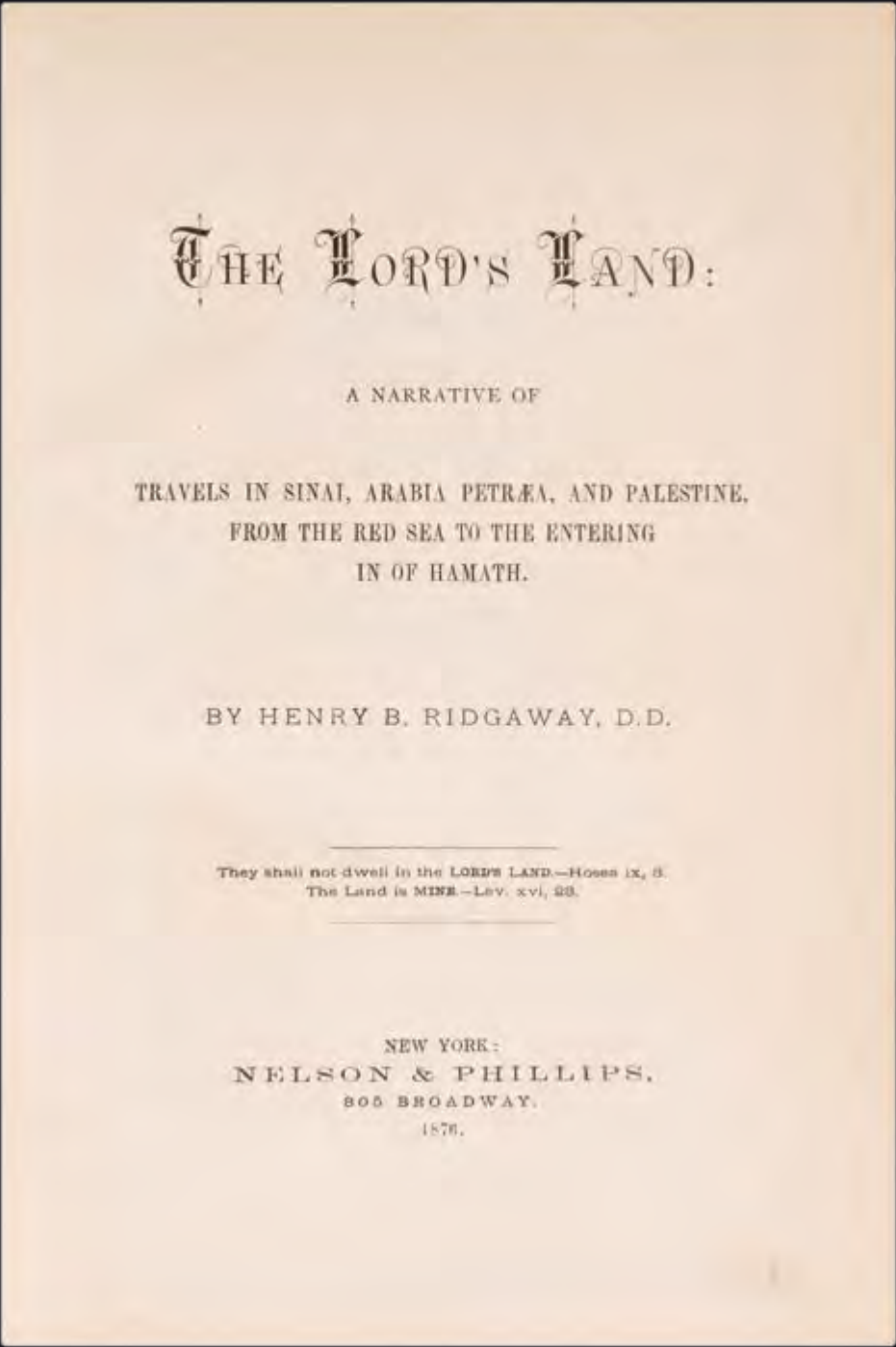
Publication
New York, Nelson & Phillips, 1876.

Description
Large octavo (240 by 160mm). Engraved frontispiece, profusely illustrated throughout, three full-page lithographed maps, one double-page map mounted on a guard; original publishers deluxe black morocco, elaborately decorated in gilt, bevelled edges, gilt-decorated inner dentelles, moireed paper endpapers, all edges gilt, inner hinges strengthened, minor shelfwear.

First edition.

American Methodist clergyman Henry Bascom Ridgaway (b. 1830) was Professor of Historical Theology at the Garrett Biblical Institute in Illinois, and was later elected to Chair of Practical Theology. He published numerous works including, in 1876, ‘The Lord’s Land: A Narrative of Travels in Sinai and Palestine in 1873-’4’.

The account begins in Cairo, describing the author’s journey through and experiences in Egypt, Sinai, the Holy Land, Syria, and Lebanon, before the final “farewell to Syria”. Ridgaway explains that “in offering the present volume to the public my wish is to minister to a devout feeling; to answer, in some degree, the growing demand for information; and at the same time to further stimulate an intellectual awakening which I believe to be so entirely wholesome. As the traveler in the Land finds the Bible the best guide book for his direction, so a book containing a faithful account of the Land may prove the best commentary upon the Bible”. The narrative is accompanied by a great number of engraved illustrations, as well as four maps: ‘Desert of Sinai’, ‘Palestine: Southern’, ‘Palestine: Middle’, and ‘Palestine: Northern’.



In original wrappers

662 ROBERTS, David [and] Rev. George CROLY

The Holy Land Syria, Idumea, Arabia, Egypt, and Nubia.

Publication
London, Cassell, Petter & Galpin, 1879-1880.

Description
46 plates (335 by 250mm). 23 parts in original paper-wrappers, each containing two unbound plates and text, slightly torn at the edges.

An advertisement in Fraser’s Magazine of 1879 promotes: “Roberts’s Holy Land. Messrs. Cassell, Petter & Galpin having purchased the Copyright of this Work, have the pleasure to announce that they will publish it in Monthly Parts, price 7d. The Holy Land, Illustrated from the Original Drawings by David Roberts R.A. with Historical Descriptions by the Rev. George Croly LL.D. Prospectuses at all Booksellers, or Post-Free from Cassell, Petter & Galpin, Ludgate Hill, London”. For a description of Roberts’s famous depictions of the landscapes, peoples, and places of the Holy Land, see item 657. The present example is a compilation of 46 of the lithographs published by the firm from 1879 to 1880.

Four years later, Cassell, Petter, Galpin & Co., now based at 739 and 741 Broadway, New York, placed a similar publication demonstrating the ongoing popularity of Roberts’s work: ‘Holy Land, The 42 Full-page Illustrations after Lithographs by Louis Haghe, from the Original Drawings by David Roberts R.A. With Historical Descriptions by the Rev. George Croly LL.D. Division I, Jerusalem and Galilee. 1 vol, folio, \$7.50’.



In the “Picturesque...” series

663 WILSON, Sir Charles [editor]
Picturesque Palestine, Sinai, and Egypt.

Publication
London, D. Appleton & Co., 1880-1884.

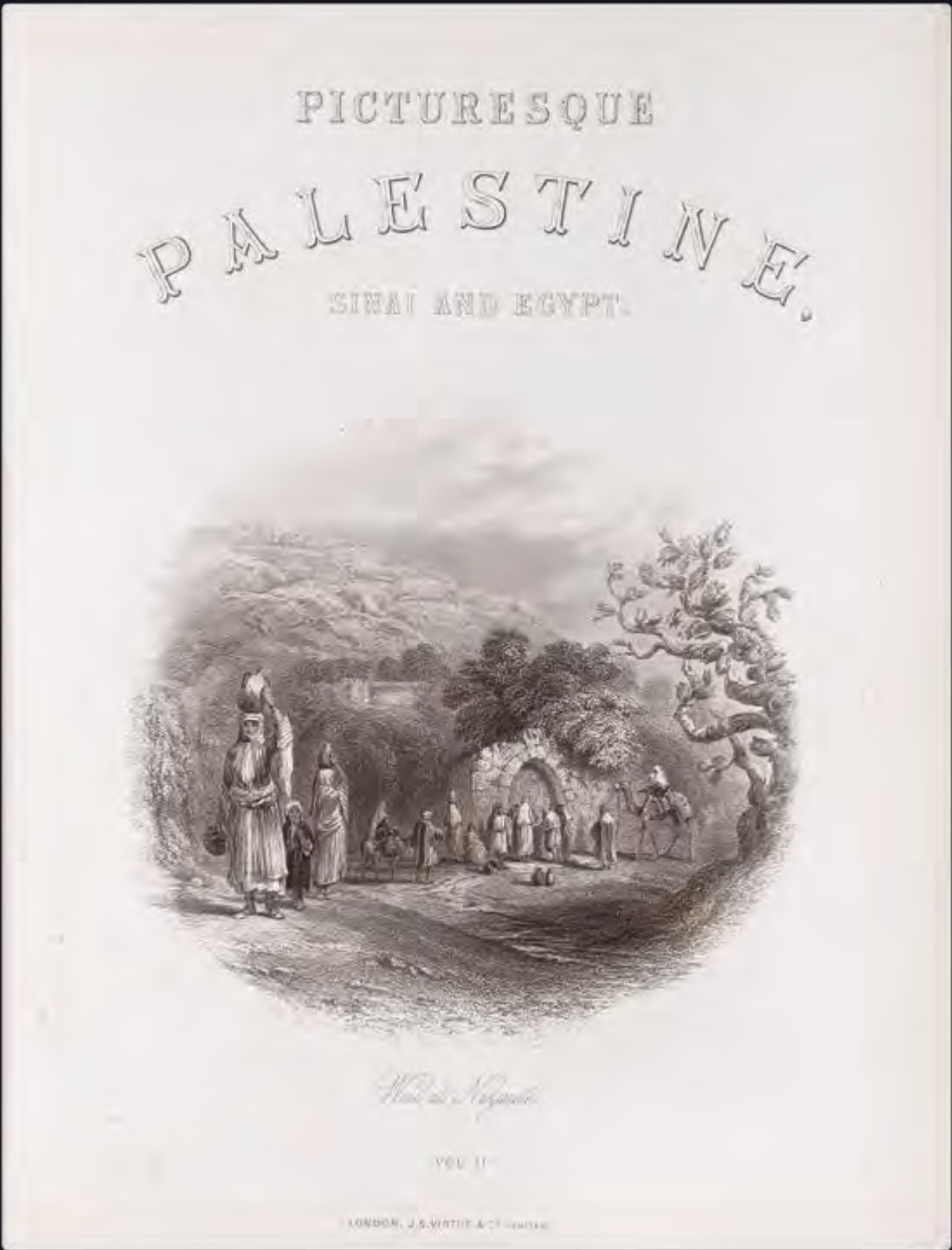
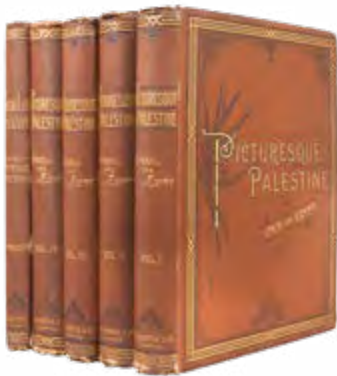
Description
Five volumes. Large quarto (320 by 250mm). Engraved frontispiece and additional title-page in each volume, two double-page colour-printed lithographed maps and 48 full-page engraved plates; original publishers brown bevelled cloth, elaborately decorated in blind, black and gilt, all edges gilt, minor shelfwear.

First edition.

Edited by Captain Charles William Wilson (see item 571), ‘Picturesque Palestine, Sinai, and Egypt’ was inspired by the earlier success that the publishers, D. Appleton & Co., had enjoyed with their ‘Picturesque America’ and ‘Picturesque Europe’. Two of the most prominent artists from these previous series, Harry Fenn and J. D. Woodward, were taken on a tour of Egypt and the Levant from 1877 to 1878, and then again from 1878 to 1879. During this time, they made numerous sketches, which were then transformed into engravings for the work. The four volumes focused on Jerusalem and the surrounding regions, the northern reaches of the Holy Land, Syria and Lebanon, Phoenicia and Lebanon, and, finally, the southern sweeps of the Holy Land, Sinai, and Egypt.

Provenance

With a contemporary gift inscription on the front free endpapers of the first four volumes to Anne Mary Wood from her brother Arthur.



Deluxe issue

664 LORTET, Dr. Louis

La Syrie D'Aujourd'hui. Voyages dans La Phénicie, Le Liban et La Judée.

Publication
Paris, Librairie Hachette et Cie., 1884.

Description
Folio (330 by 250mm). Abundantly illustrated with woodcut views, portraits, and plans, including 80 full-page, one grand folding lithographed map colour-printed; original publishers deluxe red shagreen with lavish pictorial gilt and black, marbled endpapers, all edges gilt, spine slightly worn, corners bumped.

First edition.

In addition to his career as a doctor, serving as dean of the Faculty of Medicine at Lyon from 1877 to 1906, Louis Charles Émile Lortet worked on a wide range of scientific studies during the latter-half of the nineteenth century. He was director of the Natural History Museum in Lyon, a member of numerous scientific societies, wrote and published many books and papers on a range of botanical and zoological topics, and undertook several expeditions to the Middle East.

Travelling through Palestine and north Africa, Lortet studied mummified animals in Egypt and took part in the excavation of a necropolis in the ancient region of Phoenicia. In 1884, he published a travelogue recording his experiences in the Near East, entitled ‘La Syrie d’aujourd’hui, voyages dans la Phénicie, le Liban et la Judée 1875-1880’. Contained within the single volume, alongside Lortet’s text, were 364 engraved plates, including nine maps, one of which was a large folding map of the Levant engraved by Louis-François Thuillier.

Carte de la Palestine et du Liban, comprenant, en outre, les régions situées à l’est de l’Anti-Liban, du Jourdain et de la mer Morte.

Extending from the southern tip of the Dead Sea up to the Akkar region, in what is now northern Lebanon, the map depicts a huge stretch of the Levant in immense detail. The information is heavily concentrated in the west, although there is a mass of detail in and around the region now known as Jabal al-Druze, a mountainous area of southern Syria.

Towns and cities are identified by their contemporary toponyms, with the ancient names of many also included in brackets; the only exception is the Holy City, which is labelled “Jerusalem”, with its contemporary Arabic name of “El-Qouds” following in brackets. An interweaving network of single lines connect many of the important cities throughout the region. One of the most striking features of the map is its relief, which is depicted by hachures that cover almost all of the populated areas. Some individual mountains and volcanoes are identified by name, but there are no units on the map to indicate their heights.

Beneath the title in the lower left-hand corner, three scale bars show relative distances in kilometres, maritime miles, and English miles. Below, a key explains the abbreviations beside certain geographical and topographical features. A further description beneath the title explains that the map was “Drawn up from French hydrographic maps, those of the Exploration Fund, of the French General Staff and the particular works of MMs. de Sanly, Vignes, Kiepert, Wetzstein, E. G. Rey, Tristram, Palmer, and Drake, etc. etc ... by L. Thuillier Draftsman Geographer with the assistance of MMs. E. G. Rey and A. D. Chauvet” (trans.).

Provenance

With a large bookplate on the inner front cover of Christopher Tower (1915-1998), diplomat and poet.



Proposing an anarchist society

665 ZALKIND, Dr Yankev-Meyer

[Yiddish Talmud].

Publication
London, 1922.

Description
Quarto (280 by 210mm). Large folding lithographed map, lithographed drawings of plants towards end of book; later library binding in grey cloth.

British Orthodox rabbi Yankev-Meyer Zalkind (1875-1937) was highly educated, with knowledge of over 20 languages and a doctorate in philosophy. His aim was to create an anarchist society in Mandatory Palestine, believing that the Talmud should be interpreted through an anarchist lens. He published a Yiddish Talmud, which includes a map of the Holy Land: ‘The Land of Israel’ (ארץ ישראל).

The map is dominated by shaded relief and toponyms; in the lower right-hand corner a key identifies the symbols used to represent features. Some of these are political, such as a “New Jewish City” and “Jewish colony with over 1000 inhabitants”, while others are geographical, sand, for example.



A panoramic view

666 [ANONYMOUS]

Jerusalem.

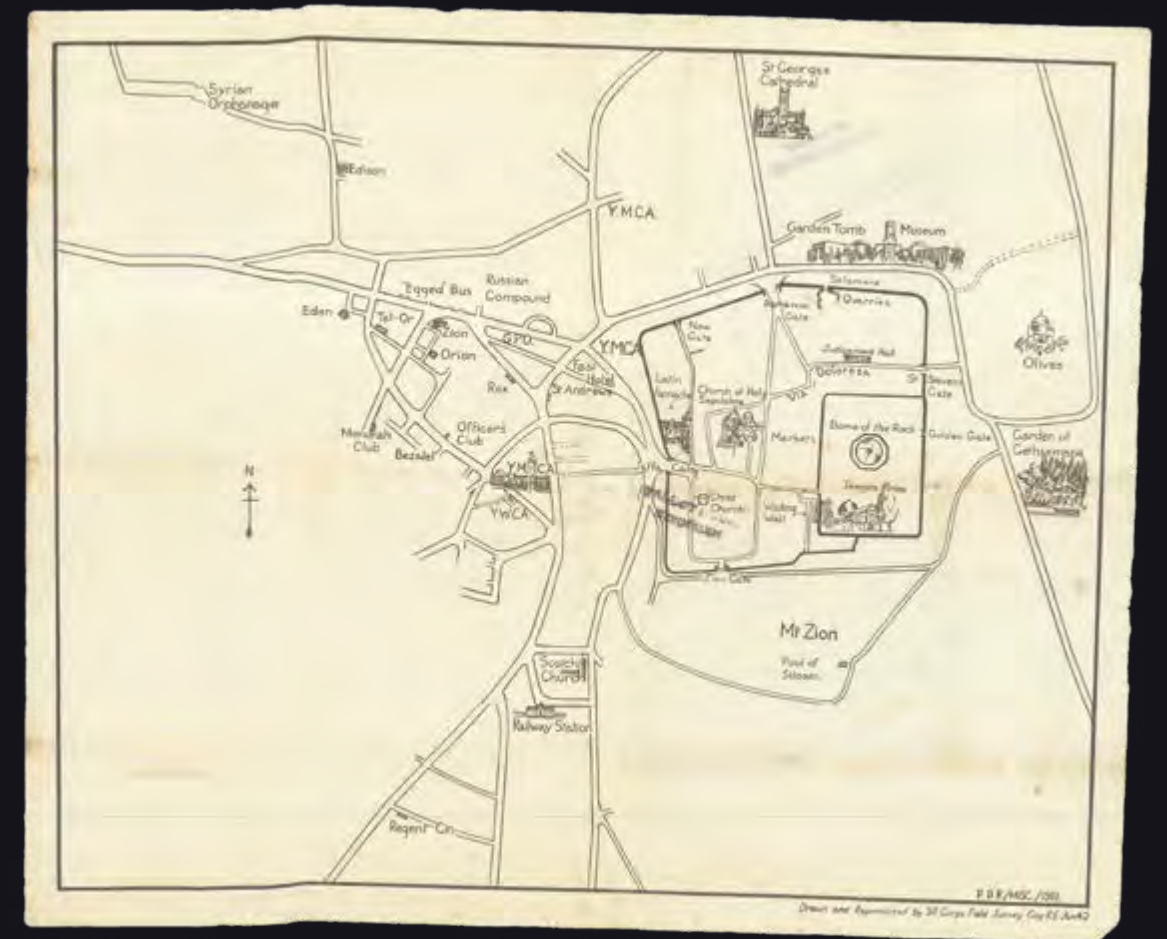
Publication
Germany, [Sions Verlag, 1923].

Description
Oblong folio (155 by 215mm). Photographic panorama on six concertina plates, loose lithographed map of Jerusalem; original pebble wrappers, green lettering, some water damage, covers slightly soiled.

A photographic panorama of the city of Jerusalem taken from the Abbey of Dormition, situated just outside the Zion Gate. Accompanying the view is a key identifying 35 sites across Jerusalem in English, German, French, and Spanish.

Provenance

With the purple passport stamp of the Trans-Jordan Government Passport Control on the verso of the map.



JERUSALEM



The Hope Simpson Enquiry

667 SIMPSON, Sir John Hope

Report on Immigration, Land Settlement and Development.

Publication
London, HMSO, 1930.

Description
Octavo (245 by 155mm). Large folding lithographed plate with charts; original publishers blue wrappers, spine slightly sunned.

Known as the Hope Simpson Enquiry, or Report, the ‘Report on Immigration, Land Settlement and Development’, was the result of a commission established in 1929 to investigate various issues in the British Mandate of Palestine following riots in 1929. It was directed by Sir John Hope Simpson (1868-1961), a Liberal MP, later director of China’s National Flood Relief Commission, and Commissioner of Justice in the government of Newfoundland. He continued to contribute his ideas and research concerning the Holy Land after the Second World War, contributing a report to the United Nations Special Committee on Palestine in 1947.

In his namesake report of 1930, as well as suggesting the implementation of a national water regime and discussing real estate prices, the report famously recommended the limitation of Jewish immigration. Simpson writes, “Actually the result of the purchase of land in Palestine by the Jewish National Fund has been that land became extra territorial. It ceases to be land from which the Arab can gain any advantage either now or at any time in the future”, later adding that “it is impossible to view with equanimity the extension of an enclave in Palestine from which the Arabs are excluded. The Arab population already regards the transfer of lands to Zionist hands with dismay and alarm. These cannot be dismissed as baseless in light of the Zionist policy described above”.

Provenance
With an ownership inscription of J. Wood on the front cover.



An irrepressible conflict

668 PALESTINE ROYAL COMMISSION

[Report].

Publication
London, HMSO, 1937.

Description
Octavo (245 by 150mm). Nine folding
lithographed maps printed in full-colour;
original publishers blue wrappers, spine
slightly sunned.

Following a six-month general strike by the Arab population of Mandatory Palestine in 1936, the Palestine Royal Commission was established under the leadership of Lord William Peel (1867-1937) to investigate the causes. In 1937, the Commission published its report, stating for the first time that the League of Nations Mandate had become unworkable, and recommending the partition of Palestine into Jewish and Arab states. Lord Peel presented several reasons for the Arab strike, among which were “the rush of Jewish immigrants escaping from Central and Eastern Europe; the inequality of opportunity enjoyed by Arabs and Jews respectively in placing their case before Your Majesty’s Government and the public; the growth of Arab mistrust; Arab alarm at the continued purchase of Arab land by the intensive character and the “modernism” of Jewish nationalism”.

He concludes that “an irrepressible conflict has arisen between two national communities within the narrow bounds of one small country. There is no common ground between them. Their national aspirations are incompatible. The Arabs desire to revive the traditions of the Arab golden age. The Jews desire to show what they can achieve when restored to the land in which the Jewish nation was born. Neither of the two national ideals permits of combination in the service of a single State”. While the Arab Higher Committee wholly rejected the proposal of partition, instead favouring a single independent state with safeguards of the rights of all ethnic groups, the Jewish Agency leadership was divided over the plan. Peel’s suggestion was considered further by the Woodhead Commission, set up to “examine the Peel Commission plan in detail and to recommend an actual partition plan”, but was ultimately rejected.



An aerial plan

669 ROYAL ENGINEERS 517 CORPS
FIELD SURVEY

Jerusalem.

Publication
[Palestine], Sions Verlag, 1942.

Description
Oblong folio (155 by 215mm). Photographic
panorama on six concertina plates; original
pebble wrappers, green lettering, plates
taped together.

A panorama originally published by the Sions Verlag firm in 1926,
showing the city of Jerusalem from the south. The multilingual
35-point key is not included here, but there is an aerial plan of the city
in English showing ancient and modern sites alike, from the Y.M.C.A.
and railway station, to the Mount of Olives and Church of the Holy
Sepulchre. It was made by the Royal Engineers of the British Army then
stationed throughout Mandatory Palestine.

Provenance

With the ownership inscription of Mrs D. Jackson on the front cover.





Certificates of entry to Palestine for 100,000 Jews

670 SECRETARY OF STATE FOR FOREIGN AFFAIRS

Report of the Anglo-American Committee of Enquiry regarding the problems of European Jewry and Palestine.

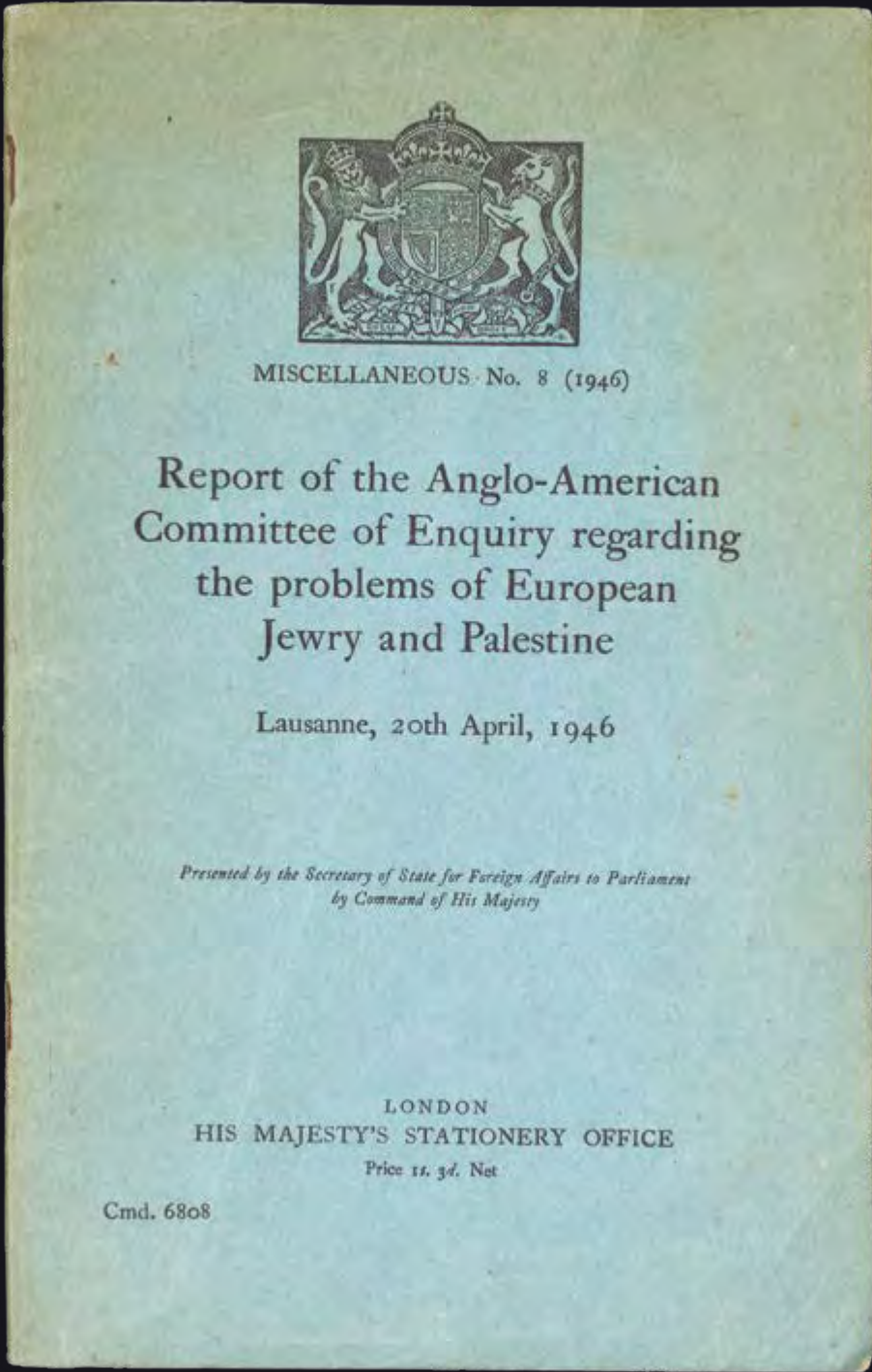
Publication
London, Her Majesty's Stationery Office, 1946.

Description
Octavo (245 by 155mm). Original publishers blue wrappers, spine slightly sunned.

The Anglo-American Committee of Enquiry was assembled in Washington D.C. in 1946 as a joint British and American committee tasked with examining conditions in Mandatory Palestine and making recommendations for solution to its problems. In this volume, the situation of the Jews in Europe after the horrors of the Second World War is discussed. The investigation reports that “countries other than Palestine gave no hope of substantial assistance in finding homes for Jews wishing or impelled to leave Europe” but recommends that “100,000 certificates be authorized immediately for the admission into Palestine of Jews who have been the victims of Nazi and Fascist persecution”.

This pamphlet belonged to British travel writer and autobiographer Norman Lewis (1908-2003). Described by Graham Greene as one of the best writers of the century, Lewis’s literary reputation was gained from his travels in Indonesia, India, and China. Lewis channelled his interest in world politics through his war-crime memoirs and fictional - if not fictitious - predictions of Burma’s civil war in his novels.

Provenance
With the ownership inscription of Norman N. Lewis, May 1945, on the inside front cover.



The survey on which the Anglo-American Committee of Inquiry based its controversial findings

671 GOVERNMENT OF PALESTINE

A Survey of Palestine Prepared in December 1945 and January 1946 for the information of the Anglo-American Committee of Inquiry.

Publication
Palestine, The Government Printer, 1946.

Description
Two volumes. Octavo (230 by 150mm). Original publishers blue wrappers, spine lacking and stain on the front cover of volume two.

The two-volume ‘Survey of Palestine’ prepared for the Anglo-American Committee of Inquiry contained historical, social, political, economic, demographic, and industrial information about the land. The introductory letter by John Valentine Wistar Shaw, Chief Secretary to the Government of Palestine, explains that “except where otherwise stated, the data used in the survey are from official sources. It has been the object throughout to present them with complete objectivity and without suggestion as to the conclusions which might be drawn from them. Where an opinion has been expressed, it is generally because elucidation of the point covered has specifically been requested through you”.

Following its meetings and use of the ‘Survey’, the committee unanimously decided on ten recommendations. Of these, the third recommendation had three clauses:

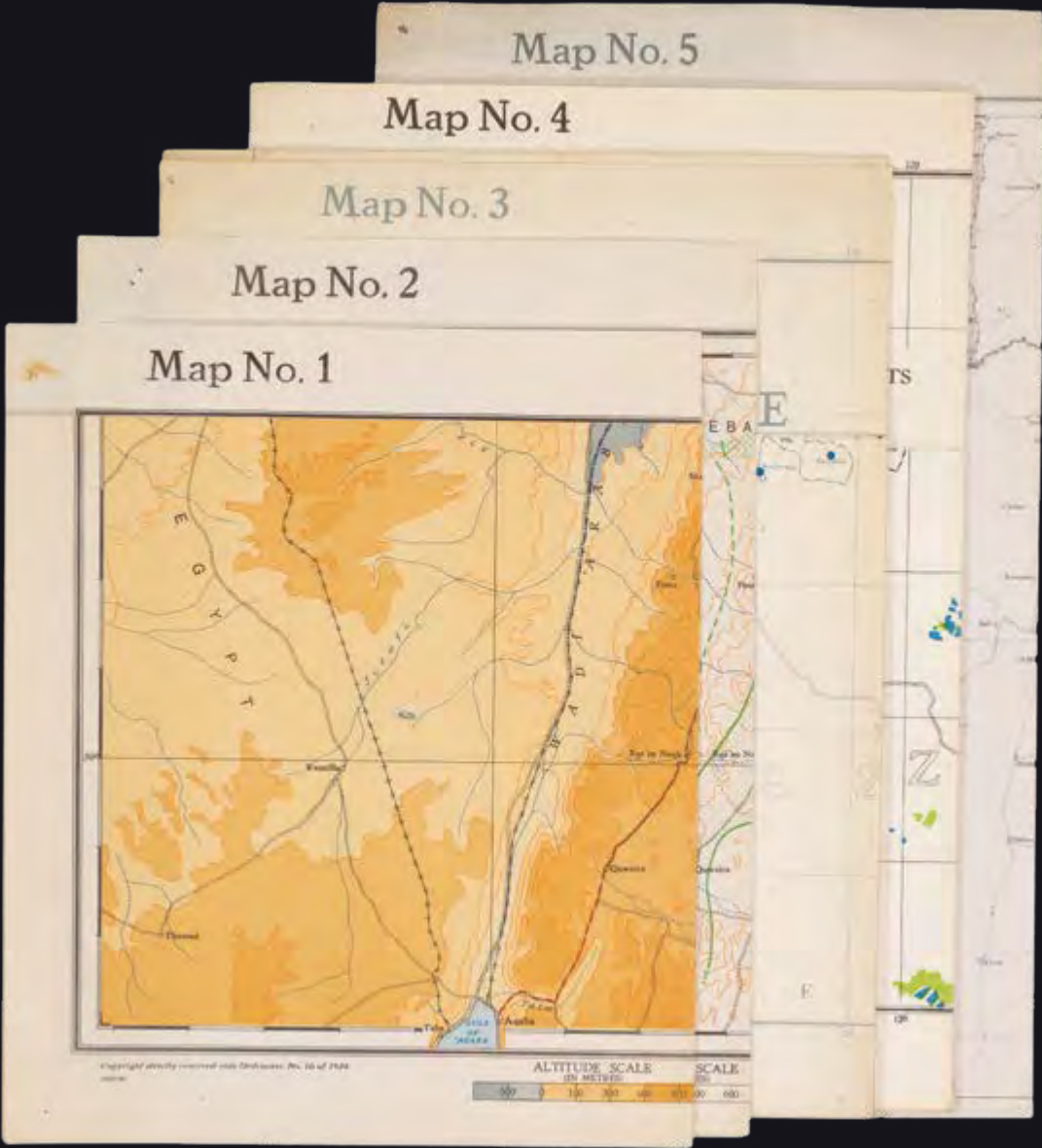
“I. That Jew shall not dominate Arab and Arab shall not dominate Jew in Palestine.

II. That Palestine shall be neither a Jewish state nor an Arab state.

III. That the form of government ultimately to be established, shall, under international guarantees, fully protect and preserve the interests in the Holy Land of Christendom and of the Moslem and Jewish faiths.”

Provenance

With the ownership inscription of Norman W. Lewis.



Palestine-British mandate

672 SECRETARY OF STATE FOR THE COLONIES [and] SECRETARY OF STATE FOR FOREIGN AFFAIRS

Proposals for the Future of Palestine July 1946-Feb 1947.

Publication
London, HMSO, 1947.

Description
Octavo (240 by 150mm). One folding lithographed plan; original printed paper self-wrappers, stapled as issued.

In 1947, the Foreign Office and the Colonial Office submitted to Parliament 'Proposals for the Future of Palestine', which contained an extract from the speech made by Herbert Morris in the House of Commons the previous year, describing the 'Provincial Autonomy Plan' for Mandatory Palestine, accompanied by an explanatory map as of the 31st December 1944. This is followed by the responses of the Arab States Delegations and the Jewish Agency.

The report advised the British government that "the expert delegations proposed that our two Governments should adopt the following means of making an immediate contribution to the solution of this problem. First, they proposed that our two Governments should seek to create conditions favourable to the resettlement of a substantial number of displaced persons in Europe itself, since it is recognised that the overwhelming majority will continue to live in Europe... Secondly, we should give strong support at the forthcoming General Assembly of the United Nations to an appeal calling upon all Member Governments to receive in territories under their control a proportion of the displaced persons in Europe, including Jews".

He concludes that "the only chance of peace, and of immediate advance towards self-governing institutions, appears to lie in so framing the constitution of the country as to give to each the greatest practicable measure of power to manage its own affairs. The experts believe that, in present circumstances, this can best be secured by the establishment of Arab and Jewish Provinces, which will enjoy its large measure of autonomy under a central Government". The speech finishes with specific details of how such an arrangement would work, including geographical divisions, as shown on the accompanying map.

Provenance
Norman Lewis.



Further Holy Land Books

Full descriptions of items 673 to 905 are available on request.

	Author	Title	Date
673	ZUALLART, Jean	<i>Le tresdevot voyage de Ierusalem.</i>	1608
674	HEIDMANN, Christopher	<i>Palaestina Sive Terra Sancta.</i>	1665
675	RALE[I]GH, Sir Walter	<i>The historie of the world, in five books.</i>	1666
676	TIRINUS, Jacobus; after Christian van ADRICHOM	<i>In S. Scripturam commentarius duobis tomis comprehensus.</i>	1668
677	GONSALES, Anthonius	<i>Hierusalemsche reyse.</i>	1673
678	JOSEPHUS, Flavius [and] Pierre du VAL	<i>The works of Josephus.</i>	1693
679	ECHARD, Laurence	<i>A General Ecclesiastical History.</i>	1702
680	HIETLING, Conrad	<i>Peregrinus affectuose per Terram Sanctam et Jerusalem.</i>	1713
681	LEUSDEN, Johannes; and Benito ARIAS MONTANUS	<i>Η Καινη Διαθηκη Novum Testamentum cum versioni Latina Ariae Montani.</i>	1717
682	[BARRINGTON, John Shute Barrington, Viscount]	<i>Miscellanea sacra.</i>	1725
683	BEDFORD, Arthur	<i>The scripture chronology demonstrated by astronomical calculations.</i>	1730
684	CALMET, [Antoine] Augustin	<i>An historical, critical, geographical, chronological, and etymological dictionary of the Holy Bible.</i>	1732
685	JOSEPHUS, Flavius; and Henry JACKSON	<i>A compleat collection of the genuine works of Flavius Josephus.</i>	1732
686	COURCELLES, Etienne de	<i>He kaine diatheke: Novum Testamentum.</i>	1735
687	BASKETT, John; and Richard WARE	<i>The Holy Bible.</i>	1738
688	STACKHOUSE, Thomas	<i>A New history of the Holy Bible, from the beginning of the world, to the establishment of Christianity.</i>	1742-1744
689	MARCHANT, John; and Benjamin COLE	<i>An exposition on the books of the Old Testament.</i>	1745
690	BÜNTING, Heinrich; and Wendel SCHEMP	<i>Itinerarium sacrae scripturae.</i>	1752
691	BURKITT, William; and Richard William SEALE	<i>Expository notes, with practical observations, on the New Testament of our Lord and Saviour Jesus Christ.</i>	1752
692	JOSEPHUS, Flavius; and Sir Roger L'ESTRANGE	<i>The works of Flavius Josephus: translated into English by Sir Roger L'Estrange...</i>	1755
693	JOHNSON, Samuel; and others	<i>The world displayed.</i>	1760
694	SCHMIDT, Johann Jacob	<i>Biblischer Geographicus.</i>	1776
695	JOSEPHUS, Flavius; and Charles CLARKE	<i>The whole works of Flavius Josephus.</i>	1785-1787
696	LAMY, Bernard	<i>Apparatus Biblicus.</i>	1787
697	CALMET, [Antoine] Augustin	<i>Fragments, illustrative of the manners, incidents, and phraseology, of the Holy Scriptures.</i>	1798-1801
698	[ANONYMOUS]	<i>The Land of the Bible.</i>	[c1800]
699	CLARKE, J. [and] Luigi MAYER	<i>A Series of Twenty-Four Views Illustrative of The Holy Scriptures.</i>	[c1809]
700	WELLS, Edward	<i>An historical geography of the Old and New Testament, in two volumes.</i>	1819
701	JOWETT, William	<i>Christian Researches in the Mediterranean, from MDCCXV to MDCCXX.</i>	1826
702	WILSON, William Rae	<i>Travels in the Holy Land, Egypt...</i>	1831

	Author	Title	Date
703	HORNE, Thomas Hartwell; and William and Edward FINDEN	<i>Landscape Illustrations of the Bible.</i>	1834-1836
704	BURFORD, Robert; and Frederick CATHERWOOD	<i>Description of a view of the city of Jerusalem and the surrounding country.</i>	1836
705	CARNE, John	<i>Syria. The Holy Land. Asia Minor.</i>	1836-1838
706	RUSSELL, Rev. Michael	<i>Palästina oder das heilige Land: von der frühesten bis auf die gegenwärtige Zeit.</i>	1836
707	ARUNDALE, Francis	<i>Illustrations of Jerusalem and Mount Sinai.</i>	1837
708	RUSSELL, Rev., Michael	<i>Palestine or The Holy Land, from The Earliest Period to The Present Time.</i>	1837
709	AMORIE VAN DER HOEVEN, Ab[raha]m	<i>Bijbelsche Landschappen.</i>	1838-1839
710	FLEMING, William	<i>A Gazetteer of the Old and New Testaments.</i>	1838
711	LA TROBE, Rev. J. A.	<i>Scripture Illustrations.</i>	1838
712	TAYLOR, Baron I. J. S. [and] L. REYBAUD	<i>La Syrie, l'Égypte, la Palestine et la Judée.</i>	1838
713	DE GERAMB, Marie-Joseph	<i>Pelerinage à Jerusalem et au Mont-Sinai.</i>	1839
714	LAMARTINE, Alphonse de	<i>Visit to the Holy Land.</i>	[c1840]
715	SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE	<i>Thirty Prints of the Places mentioned in the Holy Scriptures.</i>	[c1840]
716	EGERTON, Lady Frances	<i>Journal of a Tour in the Holy Land.</i>	1841
717	ROBINSON, Edward [and] Eli SMITH	<i>Biblical Researches in Palestine, Mount Sinai and Arabia.</i>	1841
718	DUFOUR, A[dolph]-H[ippolyte]	<i>Géographie Sacrée.</i>	1842
719	RHIND, William Graham	<i>The Tabernacle in the Wilderness.</i>	1842
720	KITTO, John	<i>The pictorial history of the Jews: and the physical geography and natural history of the Holy Land.</i>	1843
721	BANNISTER, J. T.	<i>A Survey of the Holy Land.</i>	1844
722	BARTLETT, W[illiam] H[enry]	<i>Walks about the City and Environs of Jerusalem.</i>	1844
723	KELLY, Walter Keating	<i>Syria and the Holy Land.</i>	1844
724	DURBIN, John P[rice]	<i>Observations in the East.</i>	1845
725	MUNK, S[alomon]	<i>Palestine: description géographique, historique et archéologique.</i>	1845
726	FERGUSSON, James	<i>An Essay on the Ancient Topography of Jerusalem.</i>	1847
727	GRAND, Abbé [and] A. ÉGRON	<i>La Terre-Sainte et les lieux illustrés par les apôtres.</i>	1847
728	STEBBING, Henry	<i>The Christian in Palestine: Or, Scenes of Sacred History.</i>	1847
729	[BARTLETT, William Henry]	<i>Scripture Sites and Scenes.</i>	1849
730	KITTO, John; and W. HUGHES	<i>The History of Palestine.</i>	1849
731	STRAUSS, Frederick Adolph	<i>Sinai and Golgotha: A Journey to the East.</i>	1849
732	KITTO, John	<i>Scripture Lands.</i>	1850
733	LYNCH, W[illiam] F[rancis]	<i>Narrative of the United States Expedition to the River Jordan.</i>	1850
734	SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE	<i>The Mountains of Scripture.</i>	1851
735	TRAILL, Rev. Robert	<i>The Jewish War of Flavius Josephus.</i>	1851

	Author	Title	Date
736	WHITAKER CHURTON, H[enry] B[urgess]	<i>Thoughts on the Land of the Morning: a record of two visits to Palestine.</i>	1851
737	DARBOY, Georges	<i>Jerusalem et la Terre-Sainte.</i>	[1852]
738	RUSSELL, Rev. Michael	<i>Palestine or The Holy Land, from The Earliest Period to The Present Time.</i>	1852
739	DE SAULCY, Félicien	<i>Narrative of a Journey Round the Dead Sea.</i>	1854
740	BERNATZ, J[ohann] M[artin]	<i>Album of the Lands of the Bible.</i>	[1855]
741	MURPHY, William	<i>The Bible Atlas.</i>	1855
742	ROBERTS, David	<i>The Holy Land. Volume One: Jerusalem and Galilee.</i>	1855
743	[ANONYMOUS]	<i>Views in Jerusalem.</i>	1857
744	GEORGI, [Friedrich] Otto	<i>Die heiligen Stätten der Christenheit Nach der Natur aufgenommen.</i>	1857
745	TWEEDIE, Rev. W[illiam] K[ing]	<i>The Rivers and Lakes of Scripture.</i>	1857
746	MISLIN, Mgr Jakob	<i>Saints Lieux: pèlerinage à Jérusalem en passant par l'Autriche.</i>	1858
747	BARCLAY, J[ames] T[urner]	<i>The City of the Great King, or Jerusalem as It Was, and It Is, and as It Is To Be.</i>	1859
748	CONRAD, Frederick Willem	<i>Reizen naar de landengte van Suez, Egypte, het Heilige Land.</i>	1859
749	LOSTALOT-BACHOUÉ, Edmond de	<i>Le Monde. Histoire de Tous les Peuples. Vol 1: La Terre Sainte ou Palestine.</i>	1859
750	OSBORN, Rev. Henry S[tafford]	<i>Palestine, Past and Present.</i>	1859
751	PRIME, William C[owper]	<i>Tent Life in the Holy Land.</i>	1859
752	TWEEDIE, Rev. W[illiam] K[ing]	<i>Jerusalem and Its Environs.</i>	1859
753	BOURASSÉ, Abbé Jean-Jacques	<i>La terre sainte voyage dans l'arabie, la judée, la galilée, la samarie, la syrie.</i>	1860
754	MESSMER, Jos[ef] Ant[on]	<i>Das Heilige Land und die heiligen Stätten.</i>	1860
755	STRAUSS, Fred A. [and] Otto STRAUSS	<i>Die Länder Und Stätten der Heiligen Schrift.</i>	1861
756	BARTLETT, W[illiam] H[enry]	<i>Footsteps of Our Lord and His Apostles in Syria, Greece and Italy.</i>	1862
757	BARTLETT, [William Henry]	<i>Forty Days in the Desert, on the Track of the Israelites.</i>	1862
758	[ANONYMOUS]	<i>Pictorial Journey through the Holy Land.</i>	1863
759	BUSCH, Moritz	<i>Bilder Aus Dem Orient.</i>	1864
760	MCDONALD, James	<i>[A collection of lantern slides in two mahogany cases].</i>	1864-1865 [and] 1868-1869
761	BONAR, Rev. Andrew A.	<i>Palestine for the Young</i>	[c1865]
762	CHURTON, E[dward] [and] W[illiam] BASIL JONES [editors]	<i>The New Testament.</i>	1865
763	KATE, J[an] J[acob] L[odewijk]	<i>De Middelaar Gods En Der Menschen.</i>	[c1865]
764	MOTT, Mrs [Augusta] Mentor	<i>The Stones of Palestine - Notes of a Ramble Through the Holy Land.</i>	1865
765	AYRE, John	<i>The Treasury of Bible Knowledge.</i>	1866
766	BARTLETT, W[illiam] H[enry]	<i>Jerusalem Revisited.</i>	1866
767	[CHARLES, Mrs Elizabeth Rundle]	<i>Wanderings over Bible Lands and Seas.</i>	1866
768	TRISTRAM, Rev H[enry] B[aker]	<i>The Land of Israel: A Journal of Travels in Palestine.</i>	1866
769	HERBERT, Lady	<i>Cradle Lands.</i>	1867
770	ISAACS, Rev. Albert Augustus	<i>A Pictorial Tour in the Holy Land.</i>	1867

	Author	Title	Date
771	MCFARLANE, Rev. John, and EADIE, Rev. John [editor]	<i>The Holy Bible.</i>	[1867]
772	OSBORN, Rev. Henry S[tafford]	<i>The Holy Land, Past and Present. Sketches of Travel in Palestine.</i>	1868
773	RANDALL, Rev. D[avid] A[ustin]	<i>The Handwriting of God in Egypt, Sinai and the Holy Land.</i>	1868
774	FULLER, Thomas	<i>A Pisgah-sight of Palestine.</i>	1869
775	HOLLAND, Rev. F[rederick] W[hitmore]	<i>On the Peninsula of Sinai / Notes on the map of the Peninsula.</i>	1869
776	JANNER, Dr Ferdinand	<i>Das Heilige Land und die heiligen Stätten.</i>	1869
777	MACGREGOR, John	<i>The Rob Roy on the Jordan Nile, Red Sea, and Gennesareth, &C.</i>	1869
778	STRAUSS, Friedrich Adolph	<i>Sinai und Golgotha; Reise in das Morgenland.</i>	1870
779	DURAY, L'Abbé	<i>La Terre Sainte Illustrée.</i>	1871
780	GRISWOLD, Mrs Stephen M.	<i>A Woman's Pilgrimage to the Holy Land.</i>	1871
781	TILLOTSON, John	<i>Palestine: Its Holy Sites and Sacred Story.</i>	[1871]
782	TRISTRAM, Rev H[enry] B[aker]	<i>The Topography of the Holy Land.</i>	1871
783	WILSON, Capt. [Charles William] [and] Capt. WARREN	<i>The Recovery of Jerusalem.</i>	1871
784	REDDING, M[oses] Wolcott	<i>Ruins and Relics of the Holy City.</i>	1872
785	THOMSON, Rev. William M[cClure]	<i>The Land and The Book.</i>	1872
786	PLUMPTRE, Rev. E[dward] [Hayes]	<i>The Bible Educator.</i>	[1873-1874]
787	REDDING, M[oses] Wolcott	<i>Antiquities of the Orient Unveiled.</i>	1873
788	SMITH, Rev. Alfred Charles	<i>Narrative of a Modern Pilgrimage through Palestine on horseback, with tents.</i>	1873
789	WHITE, Frank	<i>Panorama of the Tabernacle and Its Services.</i>	1873
790	WILSON, C[harles] W[illiam]	<i>Recent Surveys in Sinai and Palestine.</i>	1873
791	FARRAR, Frederick W[illiam]	<i>The Life of Christ.</i>	[1874]
792	FARRAR, Frederick W[illiam]	<i>The Life of Christ.</i>	[1874]
793	JENNER, Thomas	<i>That Goodly Mountain & Lebanon.</i>	1874
794	K[ENT], S[usanna] H[enrietta]	<i>Gath To The Cedars: Experiences Of Travel In The Holy Land And Palmyra, During 1872.</i>	[1874]
795	MANNING, Rev. Samuel	<i>Those Holy Fields.</i>	[c1874]
796	MANNING, Rev. Samuel	<i>The Land of the Pharaohs.</i>	[c1875]
797	PALESTINE EXPLORATION FUND	<i>Our Work in Palestine.</i>	1875
798	TRISTRAM, Rev H[enry] B[aker]	<i>Scenes from the East.</i>	1875
799	[ANONYMOUS]	<i>Views in the Holy Land.</i>	[1876]
800	CONDER, Claude Reignier	<i>Tent Work in Palestine.</i>	1878
801	HODDER, Edwin	<i>On Holy Ground.</i>	1878
802	SMITH, William	<i>The Old Testament History [and] The New Testament History.</i>	1878-1879

	Author	Title	Date
803	TRISTRAM, Rev H[enry] B[aker]	<i>Bible Places; or, The Topography of the Holy Land.</i>	1878
804	BARTLETT, S[amuel] C[olcord]	<i>From Egypt to Palestine: through Sinai, the wilderness and the south country.</i>	1879
805	GREEN, Rev Samuel [Gosnell]	<i>Pictures from Bible Lands.</i>	[1879]
806	GREENE, John Baker Stafford	<i>The Hebrew Migration from Egypt.</i>	1879
807	[ADAMS, William Henry Davenport]	<i>The Jordan and Its Valley and The Dead Sea.</i>	1880
808	MANNING, Rev. Samuel	<i>Palestine Illustrated.</i>	1880
809	NEWTON, Rev. Richard	<i>In Bible Lands.</i>	1880
810	SMITH, William	<i>A Smaller Dictionary of the Bible.</i>	1880
811	DE HASS, Frank S.	<i>Recent Travels and Explorations in Bible Lands.</i>	1881
812	LAWSON, Rev. J[ohn] [and] Rev. J[ohn] WILSON	<i>The Imperial Cyclopaedia of Biblical Knowledge.</i>	1881
813	THOMSON, Rev. William M[cClure]	<i>The Land and The Book.</i>	1881-1886
814	DE SAULCY, Félicien	<i>Jérusalem.</i>	1882
815	GUERIN, Victor	<i>La Terre Sainte.</i>	1882
816	TRISTRAM, Rev H[enry] B[aker]	<i>The Land of Israel.</i>	1882
817	GAGE, Rev. William	<i>Palestine, Historical and Descriptive.</i>	1883
818	HERTSLET, Reginald	<i>Jerusalem and The Holy Land in 1882.</i>	1883
819	STANLEY, Arthur Penrhyn	<i>Sinai and Palestine.</i>	1883
820	MARTIN, Abbé	<i>Histoire de la Terre Sainte.</i>	1884
821	TRUMBULL, H. Clay	<i>Kadesh-Barnea, its importance and probable site.</i>	1884
822	TWEEDIE, Rev. W[illiam] K[ing]	<i>Jerusalem and its Environs.</i>	1884
823	CONDER, Claude Reignier	<i>Tent Work in Palestine.</i>	1885
824	DIXON, William Hepworth	<i>The Holy Land.</i>	1885
825	HULL, Edward	<i>Mount Seir, Sinai and Western Palestine.</i>	1885
826	MONTEFIORE, Lady Judith	<i>Notes from a Private Journal of a Visit to Egypt and Palestine.</i>	1885
827	PALESTINE EXPLORATION FUND	<i>Twenty-One Years' Work in the Holy Land.</i>	1886
828	SCHUSTER, [Ignaz]	<i>Handbuch zur Biblischen Geschichte.</i>	1886
829	JUDD, James	<i>Diary Dottings in Palestine and Egypt.</i>	1887
830	MACLEOD, Donald [editor]	<i>New Illustrated Bible.</i>	[1887-1892]
831	MANNING, Rev. Samuel [and] Rev. S[amuel] G[osnell] GREEN	<i>The Lands of Scripture.</i>	1887-1892
832	NEWTON, Rev. Richard	<i>Rambles through Bible Lands.</i>	1887
833	PORTER, J[osias] L[eslie]	<i>Jerusalem, Bethany and Bethlehem.</i>	1887
834	THOMSON, Rev. William M[cClure]	<i>The Land and The Book.</i>	1887
835	FIELD, Henry M[artyn]	<i>On the Desert.</i>	1888
836	HARPER, Henry A[rthur]	<i>Walks in Palestine.</i>	1888

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837	LEWIS, T[homas] Hayter	<i>The Holy Places of Jerusalem.</i>	1888
838	NEWMAN, Henry Stanley	<i>Palestine Lessons to My Class.</i>	[1888]
839	SCHAFF, P[hilip]	<i>Through Bible lands: notes of travel in Egypt, the desert, and Palestine.</i>	[1888]
840	TEMPLE, Sir Richard	<i>Palestine Illustrated.</i>	1888
841	THOMSON, Rev. William M[cClure]	<i>The Land and The Book.</i>	1888
842	CONDER, Claude Reignier	<i>Palestine.</i>	1889
843	COWPER, Countess [Katie]	<i>A Month in Palestine.</i>	1889
844	DARGUE, T[homas]	<i>Through the Holy Land.</i>	1889
845	PORTER, J[osias] L[eslie]	<i>“Through Samaria” to Galilee and the Jordan.</i>	1889
846	COURTIER, Henry	<i>Biblical Atlas and Scripture Gazetteer.</i>	[1890]
847	DE SIMINI, N.	<i>Album Souvenir. Flowers from the Holy Land.</i>	[c1890]
848	GEIKIE, Cunningham [John]; and H.A. HARPER	<i>The Holy Land and the Bible.</i>	1891
849	HODGKIN, [Lucy] Violet	<i>Pilgrims in Palestine.</i>	1891
850	KEAN, James	<i>Among the Holy Places.</i>	1891
851	LEVINSOHN, I[saac]	<i>Story of My Wanderings in the Land of My Fathers.</i>	[1891]
852	MACLEOD, Norman	<i>Eastward Travels in Egypt, Palestine, Syria.</i>	1891
853	NEIL, James	<i>Pictured Palestine.</i>	1891
854	WILSON, Edward L[ivingston]	<i>In Scripture Lands.</i>	1891
855	PALMER, Henry Spencer	<i>Sinai.</i>	[1892]
856	ST CLAIR, George	<i>Buried Cities and Bible Countries.</i>	1892
857	BRINTON, John	<i>Tour in Palestine and Syria.</i>	1893
858	LEES, G[eorge] Robinson	<i>Jerusalem Illustrated.</i>	1893
859	OLIPHANT, Mrs Margaret	<i>Jerusalem, the Holy City, Its History and Hope.</i>	1893
860	VALENTINE, L[aura]	<i>Palestine Past and Present.</i>	[1893]
861	WARNER, Charles Dudley	<i>In the Levant.</i>	1893
862	BAEDEKER, Karl	<i>Palestine and Syria.</i>	1894
863	VINCENT, J[ohn] H[eyl] [and] LEE, J[ames] W[ideman] [and] R[obert] E[dward] M[ather] BAIN	<i>Earthly Footsteps of the Man of Galilee.</i>	1894
864	[ANONYMOUS]	<i>Album Terrae Sanctae.</i>	[c1895]
865	HARLAND, Marion	<i>Home of the Bible: What I Saw and Heard in Palestine.</i>	1895
866	HILL, Alfred E.	<i>Letters from Home to Home.</i>	1895
867	PALESTINE EXPLORATION FUND	<i>Thirty Years' Work in the Holy Land.</i>	1895
868	SMITH, Rev. James	<i>A Pilgrimage to Palestine.</i>	1895
869	BENSLY, Mrs R. L. [Agnes]	<i>Our Journey to Sinai. A Visit to the Convent of St Catarina.</i>	1896
870	MACLEOD, Annie B.	<i>Half Hours in the Holy Land.</i>	[1896]
871	NEWNES, George [editor]	<i>The Way of the Cross, A Pictorial Pilgrimage from Bethlehem to Calvary.</i>	1896
872	CONDER, Claude Reignier	<i>The Latin Kingdom of Jerusalem.</i>	1897
873	HARRIS, Helen B.	<i>Pictures of the East.</i>	1897

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874	BLISS, Frederick J[ones] and A[rchibald] C[ampbell] DICKIE	<i>Excavations at Jerusalem 1894-1897.</i>	1898
875	LLOYD-HARRIES, Mrs	<i>A Cruise to the Holy Land and Egypt: Story of a Modern Pilgrimage.</i>	1898
876	RAFFALOVICH, I[saiah] [and] M[oshe] E[liyahu] SACHS	<i>Views from Palestine and its Jewish Colonies.</i>	[c1898]
877	SMITH, George Adam	<i>The Historical Geography of the Holy Land.</i>	1898
878	WALLACE, Edwin Sherman	<i>Jerusalem the Holy.</i>	1898
879	BESANT, Walter [and] E.H. PALMER	<i>Jerusalem. The City of Herod and Saladin.</i>	1899
880	CONDER, Claude Reignier	<i>Palestine.</i>	1899
881	[ANONYMOUS]	<i>Bethlehem - Jerusalem. The Holy Places.</i>	[c1900]
882	[ANONYMOUS]	<i>Palestina Album.</i>	[c1900]
883	DE SIMINI, N.	<i>Album Souvenir. Jerusalem Palestine.</i>	[c1900-1910]
884	FULTON, John	<i>Palestine: The Holy Land as it was and as it is.</i>	1900
885	HURLBUT, Jesse Lyman	<i>Travelling in the Holy Land Through the Stereoscope.</i>	1900-1901
886	MARROUM, F.F.	<i>Fleurs de Terre Sainte.</i>	[c1900]
887	THOMAS, Margaret	<i>Two Years in Palestine and Syria.</i>	1900
888	BUTLER, Elizabeth	<i>Letters from the Holy Land.</i>	1903
889	BUTLER, Elizabeth	<i>Letters from the Holy Land.</i>	1903
890	HURLBUT, Jesse Lyman	<i>Jerusalem Through the Stereoscope.</i>	1905
891	[ANONYMOUS]	<i>[Magic Lantern Slides].</i>	[c1906/1907]
892	HURLBUT, Jesse Lyman	<i>Jerusalem Through the Stereoscope.</i>	1906
893	SMITH, George Adam	<i>Jerusalem; the topography, economics and history from the earliest times to A. D. 70.</i>	1907-1908
894	ERODI-HARRACH, Béla	<i>A Szentföldön.</i>	1908
895	PERLBERG, [Johann] F[riedrich]	<i>Das Heilige Land in Wort und Bild.</i>	1909
896	[ANONYMOUS]	<i>Jerusalem.</i>	[1910]
897	HICHENS, Robert [Smythe]	<i>The Holy Land.</i>	[c1910]
898	[ANONYMOUS]	<i>Jerusalem.</i>	[early twentieth century]
899	COPPING, Arthur E[dward]	<i>A Journalist in the Holy Land.</i>	1911
900	KELMAN, John [and] John FULLEYLOVE	<i>The Holy Land.</i>	1912
901	FR[EDERICK] VESTER & CO.	<i>Jerusalem and the Holy Land.</i>	[c1920]
902	LOTI, Pierre	<i>Jerusalem.</i>	[c1921]
903	MORTON, H[enry] V[ollam]	<i>In the Steps of the Master.</i>	1934
904	PRESS, Jesaias	<i>Neues Palästina-Handbuch. Führer durch Palästina.</i>	1934
905	SHAPIRO, Dr J[oseph]	אטלס תנ"כי <i>[Atlas HaTanach, i.e. Bible Atlas].</i>	1943

