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Chapter 2

Carl Ritter's Contribution to Holy Land Research

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George Adam SMITH, the Scottish biblical scholar, published his book, *The Historical Geography of the Holy Land*, in 1894, following a long research-tour in the country, the first of four visits. The book was accepted with much appreciation and was published in twenty-five editions until 1931. Smith's intention was to describe the general image of Palestine, in order to help the reader who wants to learn about it, to feel in it 'the pulse of history'(BUTLIN, 1988). Smith's deterministic belief was not extreme. He accepted that knowing the basic shape of the country, its topography and physical characters, is a basic necessity for those who want to explain its historical development. He describes the physical background of the country and shows the possible influence of the country's structure on its history, in Biblical and other historical periods. But there is no doubt that he believed deeply in the necessity of geographical knowledge for the understanding of Biblical events.

'This is an important book whose intellectual context reflects wider currents of nineteenth- and early twentieth-century thought', Butlin concludes in *Historical Geography through the Gates of Space and Time,* adding: 'including some of the theories and descriptions of the German geographer Ritter' (1993, 7).

This direct linkage of the biblical-scholar to the geographer, who preceded him by more than half a century, is not coincidental. Smith, describing Ritter as 'perhaps the most scientific observer Palestine has ever had', follows his beliefs concerning the special course of history in this country and its causes (SMITH, 1931, 110).

Carl Ritter (1779–1859) played an important role in the scientific research of Palestine, although he never visited the Holy Land. His contributions were direct, through personal researches and publications, and indirect, through the development of ideas, topics, and techniques which influenced other scholars. In a process of many years, Ritter developed his leading position as the *Referent* (the German term, which means expert, guide, and counsellor) for research on the Holy Land, in Berlin and other parts of the mid-19th century German cultural world. In this paper, I will first describe the very major part that the Holy Land played in Ritter's thought, research, and writing, in his scientific, social, and religious activity. This description of beliefs, studies, and deeds will enable us to justify the argument for Ritter's gatekeeping role in Holy Land research.

This paper will not deal with modern research on Palestine and its different motives, developments, and stages. I would only comment, that in its 'pioneering' stage in the first three decades of the 19th century, this research or 'geographical uncovering' was part of a process concerning much bigger areas; Palestine did not have, at this stage, any distinction (GOLLWITZER, 1948, 290–94; SCURLA, 1962; BEN-ARIEH, 1972b). The scholars researching the country began treating it as a unique area only in the second quarter of the 19th century, from the 1830s, and perhaps the best examples were the Swiss physician Titus Tobler and the American scholar Edward Robinson. Its uniqueness derived from the special historical status of the country as 'The Holy Land', the country of the Old and the New Testaments. The characteristics and aims of the new research were focused on the early religious (Christian) history of the country and its reconstruction. The scholars, whether historians, geographers, theologians, or even natural historians, aiming for this reconstruction of historical reality and trying to verify the facts, descriptions, and locations mentioned in the Scriptures, directed their efforts to detailed toponomical and geographic-historical research.

Carl Ritter – Christian and Scholar

The University of Göttingen played an important role in the first stages of modern scientific research on the countries that border the eastern shores of the Mediterranean. Carsten Niebuhr, Ulrich Jasper Seetzen and Johann Ludwig Burckhardt, pioneers of scientific and especially geographic research of those regions, were all students of this leading institution, and experienced there, in one way or another, the trigger that urged them to their pioneering enterprises. Ritter worked in Göttingen as a tutor from 1813–16. More important, this is where he began to collect a huge amount of material, in preparation of the catalogue and collections that were to build the foundation for his lifetime-project, the *Comparative Geography* (*Die Erdkunde im Verhältniss zur Natur und zur Geschichte des Menschen*). In Göttingen he also developed his ideas on the comparative nature of Geography, and his attitude towards the historical basis that was accepted as a fundamental element in his theory, and the essential influence between Geography and History (DANIEL, 1861–1863, v. 2, 9–23, 69–79; KRAMER, 1864–1870; GAGE, 1867, 137–66; PLEWE, 1960; ZÖGNER, 1979, 46–47; BECK, 1979; BECK, 1981, 260; LIVINGSTONE, 1992, 140).

The nineteen parts of the *Comparative Geography* were published in twenty-one volumes (RITTER, 1822–59; BECK, 1979, 2nd part). Volume 15, which deals with Palestine and Syria, was for Ritter the most important part, which he later expanded. According to his own words, Palestine formed the core of all his Geography of Asia (ZÖGNER, 1979, 70; RICHTER, 1905, 95–100; BECK, 1979, 94–97).

What was behind the leading position of Palestine in Ritter's works and publications? It seems that this focus on the Holy Land originated from his Christian viewpoint, as well as from his theoretical perception of this land being a

central factor in the world's social and cultural history (ZÖGNER, 1979, 70). There is no doubt that Ritter's Geography was greatly influenced by his religious perception. Ritter developed many of his fundamental ideas while a scholar at the institute of the famous German pedagogue Christian Gotthilf Salzmann. Following him, he interpreted nature as 'god's hieroglif', as the fingerprint of the Creator. In a letter to his pupil, colleague, and friend, the cartographer H. Berghaus, Ritter comments that 'The understanding of God is for me the highest science, the only absolute science' (KRAMER, 1864–1870, v. 2, 145; GAGE, 1867, 236–39; PLEWE, 1960, 64; SCHMIDT, 1979, 98–100; BECK, 1981, 260; LIVINGSTONE, 1992, 140).

This viewpoint had direct implications for the importance of the Holy Land. Adding to it his thesis concerning the influence of physical conditions on the historical development of countries and people, he emphasised his view of the uniqueness of Palestine: 'It would certainly be impossible to conceive of the development of such a history as that of Israel taking place anywhere else than in Palestine. Nowhere else on the earth could that series of events and the peculiar training which the people of God had to pass through, have found a theatre so conspicuous to the eyes of all the world, as that narrow land of Palestine' (RITTER, 1866, v. 2, 5).

Ritter described Palestine's special location, pointing out its solitude on the one hand, and its function as the connection and the bridge between continents and people, on the other. For him, the geographic phenomena had the strongest influence on the history of the country and its inhabitants: 'Palestine was from the very outset a land set apart, as Israel was people set apart; and for two thousand years it remained so' (RITTER, 1866, 2:7). 'There was no country so situated in relation to three great continents (five great bodies of water); so that when the fulness of time had come, there was no delay in sending the gospel to the very ends of the earth' (RITTER, 1866, 2:8).

But there was another factor that influenced his religious belief, and with it his attitude towards the Holy Land. Some scholars claimed that this factor, his teleological approach, was the most influential upon his writings (RICHTER, 1905; LIVINGSTONE, 1992, 139–42). This approach, based on the belief that any certain complex of phenomena is always directed towards a certain purpose, expressed, in its theological context, that the overall presence of a purpose is an indication of the existence of God's directing will. Through the observation of the personality and the special characteristics of a certain country and its people, Ritter established the knowledge of the historical-universal meaning of that part of the world, and of its usefulness to the history of men on earth. Ritter's 'geoteleology', according to John Kirtland Wright's *Human Nature in Geography* (1966), claimed that the shape of each part of the world is so planned and formed 'as to have its own special function in the progress of human culture' (255–57, 278–79).

'The special status of Palestine after its teleological-stamped character', as expressed by a German scholar from the early 20th century (RICHTER, 1905, 8–9, 95–100), is emphasized by several paragraphs which Ritter, the disciplined scientist, embroidered within his Palestine-publications: 'Palestine, one of the smallest and insignificant countries on earth, is nevertheless the one country that is known all over the earth, through all the lands and peoples, and penetrated to the farthest places of heathen. Not only its name, but also its essential context, its events, its actions for global and human history, made it penetrate so deeply into the souls and thoughts of the people! Wherever there are christian communities, it is a venerated name, and memories, feelings, thoughts and convictions of greatest and highest importance for the human heart, are connected to it daily. Wherever the light and warmth of angels stimulate a different life, the Promised Land is included' (RITTER, 1850, 3–4).

Ritter's Holy Land Publications

The development of Ritter's interest in Holy Land reached its peak only at the end of the 1840s. This change is seen in the new publication of the *Comparative Geography*. In the first publication, from the second decade, Palestine and Syria were treated in 168 pages; Sinai was not mentioned. About thirty years later, in 1848, Ritter published the first of four volumes (two of them in two parts) of the enlarged edition, titled *The Comparative Geography of the Sinaitic Peninsula, of Palestine and Syria* (RITTER, 1848–1855). The detailed edition included 4,505 pages, and thus became longer than any other edition dedicated to any other part of the world. The disproportion is even more remarkable, when one takes into consideration the relatively small size of the area. In the first chapter dealing with the Holy Land, RITTER described his motives: 'We have to do with a district which does not reveal itself to us in its highest interests when studied in its own special and subdivisions, but in its relation to all the countries which surround it, and in fact to the entire world; and with a district, too, where all the phenomena of national and individual life are so inextricably mingled with those of the physical conditions of the country, that the result is a blending of characteristics so varied and comprehensive that there is not a land or a nation which does not find something of itself reflected there' (1866, 2:1–2).

This time, Ritter issued a highly valuable contribution to the deepening and enlargening of the geographical knowledge of Palestine, through two main factors: (a) his research was done following all the contemporary scientific rules, and in this aspect exceeds any similar research done before in this field; (b) his publication summarises in its contents all the most important knowledge collected from different sources until its issue (BEN-ARIEH, 1972a, 87; 1979).

Still, the *Comparative Geography of Palestine* was only one of his publications dealing with this country. His studies of Palestine can be divided into different categories: (a) researches concerning a certain product and its regional distribution, and (b) research dealing directly with the country or parts of it. From the beginning of his scientific work, Ritter developed the method of monographs devoted to a certain product, plant, or animal, its geographical distribution and expansion (DANIEL, 1861–1863, 2:30–31; ZÖGNER, 1979, 33, tab. 3, 4). Many of the thirty monographs he published, deal also with the Near East and the Holy Land. In 1844, he published a study titled *The*

Asiatic Homeland and the Geographical Expansion of the Plane, Olive, and Fig Trees, the Pomegranate, the Terebinth, and the Cypress in the Ancient World. There seems to be no problem tracing his religious, almost romantic, attitude to the history of Palestine in his descriptions: 'Around Jerusalem, on the Mount of Olives, are even today standing the veterans of the olive tribes from the premuhammedan times, as old as the Byzantic regime, and their permanent green leaves, their always new sprouting, their incessant rejuvenating ... their permanence appears here, as in numerous other localities, with many influential peculiarities on the course of the history of people in the east' (RITTER, 1844a, 175).

Three years later he checked the geographical distribution of the camel and the palm tree, in connection with the life of ancient people, nomads as well as permanent settlers. Another study, introduced at an 1851 meeting of the Prussian Academy of Sicences in Berlin, describes the geographical distribution of cotton and its connection to the industry of ancient people (RITTER, 1847, 1851).

In researches dealing directly with the country or parts of it, we especially include, in addition to the *Comparative Geography*, works that summarise knowledge about certain regions or topics and their research. Ritter dealt with the whole country, but he was primarily interested in the Jordan Valley and its lakes, as well as the regions lying east of it. As part of his policy of advancing research of relatively unknown regions, he payed special attention to those parts of the country that he believed had not been included in the recent major awakening of scientific effort, which was directly mostly toward the regions west of the Jordan (RITTER, 1850, 13; 1850–51, 40; 1855, 1). Examples are his lectures, *The Jordan and Sailing on the Dead Sea* (1850), and *A Glimpse of Palestine and Its Christian Population* (1852). The second lecture included a geographical and topographical description of the country and its different parts combined with Biblical connections, and a description of the population of Jerusalem in the 1840s, based mainly on the data collected by E.G. Schultz, the first Prussian consul in the city (RITTER, 1850, 1852). Similar studies were dedicated to the northern and eastern parts of Syria, again as a summary of data supplied by explorers who traveled in that area, most of whom were instructed by RITTER (1854b, c; 1855).

Ritter and Other Holy Land scholars

In addition to his own studies, Ritter took part in research made and studies published by other scholars, as a direct result of his position as a leading figure for the researchers of Palestine and Syria. I would dare to say that this research, supported and guided by Ritter, was even more important than his own works. There seems to have been no plan or intention on Ritter's part to achieve a central position for his scientific work on Palestine. As mentioned before, he never set foot on Palestine or Syrian soil; his travels took him only as far as the city of Smyrna in Asia Minor. But he claimed that he did not need to travel to Asia, because he could find any geographical feature in Europe. He felt he knew every corner of Palestine (GAGE, 1867, 191–92). His strong interest led him to collect a huge amount of data, compiled in a unique library and card index. His special position in the developing of the geographical discipline, his wide range of acquaintances and connections, his tendency to support any scientific voyage and exploration, his special interest in the country and attitude to its past and meaning, all these, and more, led naturally to the development of his position as leading authority and Referent of the research of Palestine. The geographer William L. GAGE, from Scotland, a devoted student of Ritter's, who translated the *Comparative Geography of Palestine* into English, described Ritter's position: 'No great traveller passed through Berlin without having an interview with Ritter, and almost all the scientific Germans who went out on exploring expeditions were in constant communication with him' (1867, 205).

Ritter's contribution started out with support of travellers and scientists, who intended to explore the Holy Land, supplying them with information, technical and methodical consultation, and professional guidance as to what to look for and where to go. Ritter compiled their information, analysed, and published it. His leading role as founder and chairman of Berlin's Geographical Society for three decades gave him the opportunity to be responsible for the publication of many reports and articles concerning Palestine in the Society's journal, *Zeitschrift für die allgemeine Erdkunde* (GAGE, 1867, 189–91; ZÖGNER, 1979, 67; BADER, 1979). Ritter reported to the meetings of the society, and then forwarded the material for publication. He found similar forums in the different publications of the Scientific Academy in Berlin, of which he was a prominent member. If necessary, Ritter transferred the data to an expert in Berlin who checked, analysed, and summarized it to academic standards before publication. All meteorological material was given to Wilhelm MAHLMANN, who elaborated on it, collected data from different sources, and published comparative tables (1844, 1846, 1847). The list of people whom Ritter helped to publish their studies contains many of the most distinguished Palestine scholars of his time: the Austrian geologist Joseph Russegger, the American clergyman Eduard Robinson, Johannes Rudolph Roth from Munich, and the German consuls Ludwig von Wildenbruch (in Beirut), Johann Gottfried Wetzstein (Damascus), and Ernest Gustav Schultz (Jerusalem) (for examples see RITTER, 1842–43, 1844b, 1845, 1846a, b; 1854a, 1856, 1858).

Ritter and Eduard Robinson

From this list, Ritter's relations with Eduard Robinson merits consideration in more detail. Robinson's works, the *Biblical Researches in Palestine, Mount Sinai and Arabia Petraea in 1838* (ROBINSON and SMITH, 1841) and the *Later Biblical Researches in Palestine and the Adjacent Regions, a Journal of Travels in the year 1852* (ROBINSON and SMITH, 1856; 1857), gave him the reputation of being 'the father of Palestine research' (SMITH, 1931, ix; BENZINGER, 1903, 585; BEN-ARIEH, 1979, 85, 91). Robinson's work was accepted even by his contemporaries as a new stage in the research of Palestine. 'This one [Robinson] cleared away more than all the others before

him together, from the Church-Father Eusebius until Schubert', wrote the Swiss physician Titus Tobler, who visited Palestine four times between 1835–65 and published numerous books and articles (HEIM, 1879; RÖHRICHT, 1890, 379–82), including the first bibliography of Palestine literature (TOBLER, 1867), and was titled 'the father of German Holy Land research' (FURRER, 1878, 49; BENZINGER, 589; BEN-ARIEH, 1979, 51, 74).

Frederick Jones BLISS, a leading figure in the archaeology of Palestine at the beginning of the twentieth century, dedicated a whole chapter in his book *The Development of Palestine Exploration* (1907) to Robinson, characterising him as follows: 'He stands at the focal point where all the various lines converge. There is hardly a traveller or author considered in the previous lectures that he does not quote, there are few places mentioned – situated to the west of Jordan – that he does not visit, there is hardly a subject treated that he does not amplify or at least touch upon. Finding numberless threads twisted and knotted, he smoothes them out, adds new strands of his own, and weaves all into a symmetrical pattern' (184).

Eduard Robinson was a student at Andover Theological Seminary, a stronghold of Protestant conservatism. Since the founding of the school in 1809, Hebrew instruction was one of the cornerstones of its curriculum, for a text-oriented philological approach to Bible study. Robinson, a student and protégé of Andover's first Hebraist, Moses Stuart, was appointed after a short while as instructor of Hebrew. Stuart sent him for four years of advanced study in Europe, most of the time in Germany, mainly at the Universities of Haale and Berlin. Returning to Andover, he was nominated as Professor for Sacred Literature. His 1836 appointment at the Union Theological Seminary in New York led to his first visit to the Holy Land (SMITH and HITCHCOCK, 1977, 46–66; BLISS, 1907, 188–223).

On his way, Robinson visited Germany again and left his family (he had a German wife) there. Completing his field research, he returned to Berlin, where he stayed for two years, preparing his *Biblical Researches*. Ritter was a very close partner in all the stages of publication. In addition to sharing his library and his knowledge, Ritter asked his personal cartographers, first Heinrich Berghaus and later Heinrich Kiepert, to work with Robinson and prepare the essential maps (ROBINSON and SMITH, 1841, 1:xi–xiii; KIEPERT, 1841; 1842). The *Biblical Researches* came out simultaneously in English (Boston and London) – and in German (Halle) (ROBINSON and SMITH, 1841). It is not surprising that the German scholars saw in this classic work 'a property of our homeland and our mother-language' (SCHUBERT, 1841, 681). This process was repeated in Robinson's second research visit and publications in 1852 (ROBINSON, SMITH, et al., 1856, 1857), and his close German connection continued until his death in 1863.

There is no doubt, that Robinson, in his research and publications, adopted many of Ritter's ideas and theses. The Holy Bible's explanation and illumination were Robinson's highest ambition (SMITH and HITCHCOCK, 1977, 89). His aim was to investigate a well-known historical country connected with the Holy scriptures, the Holy Land, between the Mediterranean and the Jordan, from Dan to Beer-Sheva (cf. BEN-ARIEH, 1989, 1991). Robinson considered himself a disciple of Ritter and accepted his belief and perception: the study of this country requires knowledge of the mutual relations between its physical characteristics and historical development. The physical conditions of any country are a determining factor in its historical development, and the Holy Land is no exception. Accordingly, Robinson in his books paid special attention to the morphological outlines and planned (but did not complete) a two-volume study summarising the physical geography, topographical history, and geographical history of the 'Holy Land' and its neighbors (ROBINSON, 1865; cf. BLISS, 1907, 221–22; BEN-ARIEH, 1979, 154).

Ritter and Robinson saw the uniqueness of the country in the historical periods, in its position in the Jewish, and especially the Christian, religions. The richness of proofs and evidence in the field that could be linked with the historical sources produced another characteristic typical of their studies: they were aimed almost solely at the past, at the historical periods. If they paid any attention to the present situation of the country, it was only when it helped them to explain the past (SMITH, 1975, 90).

It seems too that the influence was not completely one-sided, that it was not only Robinson accepting Ritter's beliefs, thesis and ideas, but Robinson, with his special philological attitude, field research in the Holy Land, and publications, had a strong influence on Ritter's thought and works. Ritter used much of Robinson's material in his comparative geography of Palestine and in other works, and claimed that Berlin's Geographical Society, under his leadership, was the first to acknowledge the great importance of Robinson's work and to publish it (RITTER, 1842–43, 126). When mentioning Robinson's work, he frequently uses terms such as 'admirable' and 'classic' (1866, 4:8–10). The fact that his intensive study of the Holy Land started only in the early 1840s is not mere coincidence. It probably has to do, more than anything else, with Robinson's work and his close relationship to Ritter. To determine the depth and the nature of this influence, further study is required.

Ritter and Prussian activity in Palestine

In addition to scientific work, Ritter was connected to other aspects of Prussian activity in Palestine. He was an avid believer and had close contacts and a special friendship with King Friedrich (Frederik) Wilhelm (William) IV, based on mutual religious beliefs and ideas (GAGE, 1867, 187, 206; WAGNER, 1910, 171; ZÖGNER, 1979, 53–54; SCHÜTZ, 1988). He shared the king's aspiration to unite the Protestant Church, which stood behind the 1841 initiative to establish a united English-Prussian Bishopric in Jerusalem. It is noteworthy that Ritter personally knew the Baron C.K.J. von Bunsen, who actually established the bishopric (GAGE, 1867, 236–37; BUNSEN, 1869, 1:3–22, 375; LÜCKHOFF, 1991). Bunsen's minister, Wilhelm Hoffmann was also the court chaplain. Hoffmann, whose brother, Christoph, was later the founder of the *Tempelgesellschaft* and the leader of their settlement in Palestine (starting 1868), was himself a partner to most of the initiations of evangelical activity in the land, as well as co-founder of the German-evangelical *Jerusalemsverein* in

Berlin (1852) (FOERSTER, 1988, 22–41; GELDBACH, 1991). Ritter's dedication of a lecture and article from 1850 to the newly founded evangelical school in Jerusalem is an example of his involvement in this activity (RITTER, 1850).

Palestine in Ritter's Other Scholarly Activities

These were not the only ways through which Ritter affected the study of the Holy Land and participated in it. It was a central topic in his tremendously popular lectures in Berlin, in the University, the Military Academy, the Geographical Society, the Academy of Sciences, etc. The historic Palestine, as well as the present one, were introduced to a large number of students, scholars, and other listeners (KRAMER, 1864–1870, 2:16; WAGNER, 1910, 170). In his archives, kept in Berlin, there are manuscripts of his lectures 'The Geography of Palestine', and 'A Trial of Topography of Jerusalem'[1] (DANIEL, 1861–1863, 1:4ff). Some of his students, who were present in the lectures, later became leading figures in Palestine research.

Ritter also played a major role in the development of the cartography of Palestine. Due to his methodological approach, almost all his works included maps (LEHMANN, 1959). This fact brought some of the leading cartographers in Berlin, who were drawing his maps regularly, to work on the two-dimensional description of the Holy Land. While supporting other scholars to write and publish the results of their researches in Palestine, he made the connection between them and his cartographers. The results were some of the most advanced maps of the region, the country, and of Jerusalem, drawn by professionals like J.L. Grimm, H. Berghaus, and H. Kiepert[2] (BERGHAUS, 1835a; RITTER, 1866, 2:80–81; ENGELMANN, 1977, 63, 107, 118–19; KIEPERT, 1842; FISCHER, 1939–40, 43–52). The cartographers could use all the data accumulated by Ritter for their maps (BERGHAUS, 1835b; BERGHAUS and STÜLPNAGEL, 1844; KIEPERT, 1841, 1845). In his 1835 *Geographisches Memoir zur Erklärung und Erläuterung der Karte von Syrien* [Geographical Memoir for the Explanation and Interpretation of the Map of Syria], Berghaus describes all the different works of at least thirty travellers, explorers, etc., which he used for compiling his map. Berghaus also started to work with Eduard Robinson, but was replaced with Heinrich Kiepert, who began then almost forty years of cartographical work on Syria and Palestine (PARTSCH, 1901, 4–5, 11–16, 77–88).

Criticism of Ritter

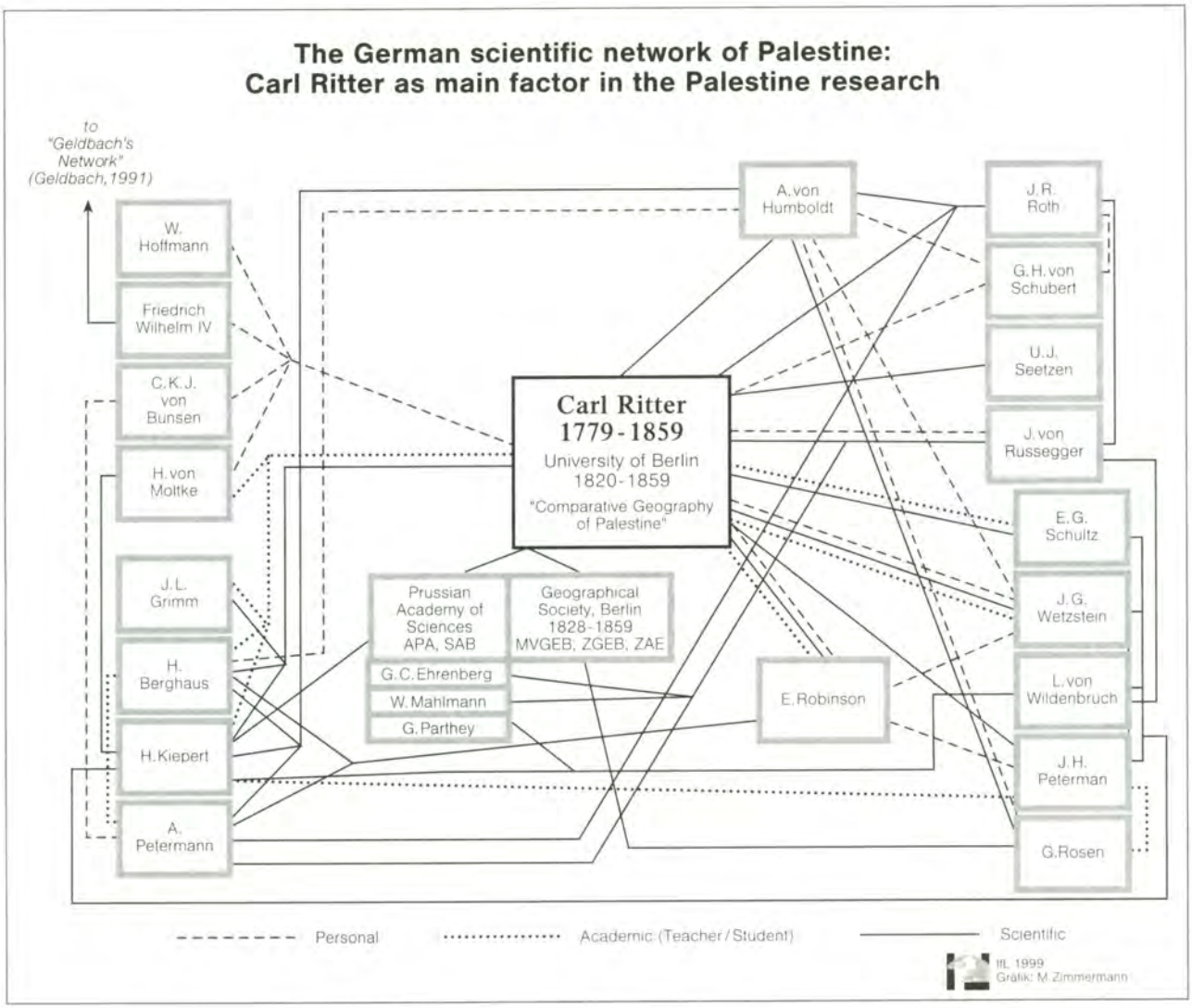
The fact that for Ritter, Palestine was, in the first place, the country of the Holy Scriptures, formed and explained many characteristics in his writings. His works concerning Palestine are very detailed, sometimes much more than seems necessary for the research. The London *Atheneum* described him as a quite respected facts-collector, who should not be seen as an authority because he was a scientist who traveled only in his library. The periodical, cited in a German geographical publication, combined Ritter with Robinson, claiming that they both lived in a prescientific period, as reflected especially in their descriptions of Jerusalem (ANON, 1867, 155). This criticism was rooted in a longstanding rivalry between Robinson and some of the leading figures in English research of the Holy Land. It was only understandable that people found it difficult to accept his numerous revolutionary theories and controversial identification of some sites. TOBLER commented that Robinson's attacks on some traditions were quite painful to some people (1848, 65; 1867, 163). Robinson proved himself a stubborn and bitter rival. German support, especially from Ritter, probably helped greatly to boost his confidence (WILLIAMS, 1849, 1:vi–vii; ROBINSON, 1846, 414–15).

The gap between the two schools of Palestine research did not narrow with the passage of time, at least not until the last quarter of the 19th century. The impressive foundation of the English 'Palestine Exploration Fund' in 1855 was followed with declarations that it was time to stop depending on written historical sources and to start digging Jerusalem in order to find physical evidence of its ancient past (ANON, 1867, 155; BESANT, 1892, 116–20). This approach stood, of course, in full contradiction to German research as presented by Ritter, who brought the methodology of using written sources to its peak.

German scholars, including those who criticized different aspects of Ritter's work (RICHTER, 1905, 97–100; FISCHER, 1939–40, 64), accepted it for what they thought is its real value, as a compendium of all the knowledge gathered until then on the Holy Land. They saw in these enlarged volumes a climax, peak, and conclusion of a period. They referred to Ritter's works as a basis to continue research of a different kind: not a large-scaled fact-collecting survey but a fundamental, focused research, regional or thematic (ROBINSON, 1857, xxxii; SCHNEIDER, 1881, 326).

Summary

I have tried here to describe the reasons for my argument that Palestine, or perhaps more correctly the Holy Land, took an important position within Ritter's huge geographical work. Ritter's unique place in the study of the Holy Land derives not only from his many researches and publications, but mainly from his position as the leading authority in that topic. He remained in that position, though informally, for at least two decades in the mid-19th century, a period of huge importance to the development of that research. He formed the cross-roads, to which information came and from which it was dispersed; he was the guide of many distinguished Holy Land scholars. His status within the international scientific world of his time, as well as his world-wide connections, were only part of the reason. It was his school, the special scientific attitude developed by him and his prominent colleague Humboldt; it was his special position at the meeting-point between geography and history that led to his acknowledgement, acceptance, and recognition by scientists from both fields. Therefore it is reasonable to conclude that Ritter, no less than Titus Tobler (who visited Palestine four times between 1835–65 and published numerous books, including the first bibliography of Palestine literature), is entitled to be called 'the father of German Holy Land research'. He stands, with Tobler, Robinson, and a few others, at its forefront in the 19th century.



Notes

1. Staatsbibliothek Preussischer Kulturbesitz, Berlin, Handschriftenabteilung: Nachl. PINDER, Bd. 12: *Geographie von Palästina von Ritter*, Vorlesungsnachschrift; Ms. germ. Quart. 1042: *Versuch einer Topographie von Jerusalem.*
2. Staatsbibliothek Preussischer Kulturbesitz, Berlin, Handschriftenabteilung: Germ. Quart. 1056.

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Research Statement
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Abstract
Carl Ritter's Contribution to Holy Land Research
Carl Ritter (1779–1859), one of the founders of modern geography as a scientific field and of modern geographical research, played an important role in scientific research on Palestine, although he never visited the Holy Land. His indirect contribution was through the development of methods which laid the foundations for the country's contemporary geographical and geographic-historical research. His direct contribution was achieved through his studies and publications and through guiding, training, and assisting other scholars. During the second quarter of the 19th century, Berlin's role as a leading center for scientific research in the 'Holy Land' (the term most often used for this geographical unit) grew steadily and was formed mainly around Ritter. His position between geography and history, as well as his religious faith and, above all, his teleological attitude, led to his conception of the Holy Land. He believed that its unique history was the main factor setting the country apart from all other parts of the world. Over many years, he developed his position as the 'Referent' for Holy Land research in Berlin and other parts of the German cultural world. He became the focus to which most knowledge was directed and subsequently concentrated, sorted, and published. He also guided many of the most prominent scholars of the country who came to him for counsel. His conribution to the scientific and, especially, geographical research on Palestine was of major importance.

Zusammenfassung
Carl Ritters Beitrag zur Erforschung des Heiligen Landes
Carl Ritter (1779–1859), einer der Begründer der modernen Geographie als Wissenschaftsbereich und der modernen geographischen Forschung, spielte eine bedeutende Rolle in der wissenschaftlichen Erforschung Palästinas, obgleich er das Heilige Land nie bereiste. Sein indirekter Beitrag erfolgte durch die Entwicklung von Methoden, die das Fundament für die zeitgenössische geographische und geographisch-historische Erforschung des Landes legten. Sein direkter Beitrag lag in seinen Studien und Publikationen sowie in der Anleitung, Ausbildung und Unterstützung anderer Wissenschaftler. Während des zweiten Viertels des 19. Jahrhunderts wuchs Berlins Rolle ständig als führendes Zentrum für die wissenschaftliche Forschung im „Heiligen Land" (dies ist der am häufigsten für diese geographische Einheit verwendete Begriff), wobei dieses Zentrum hauptsächlich um Ritter entstand. Seine Stellung zwischen Geographie und Geschichte sowie sein religöser Glaube und vor allem seine teleologische Haltung führten zu seiner spezifischen Konzeption des Heiligen Landes. Er glaubte, daß die einzigartige Geschichte des Landes der Hauptfaktor war, der es von allen anderen Teilen der Welt unterschied. Über viele Jahre hindurch entwickelte er seine Position als „Verweisstelle" für die Erforschung des Heiligen Landes in Berlin und anderen Teilen der deutschen Kulturwelt. Er wurde der Mittelpunkt, dem die meisten Erkenntnisse zugeleitet wurden, und der sie dann konzentrierte, sortierte und veröffentlichte. Er leitete auch viele der prominentesten Wissenschaftler das Landes an, die zu ihm kamen, um sich Rat zu holen. Sein Beitrag zur wissenschaftlichen und insbesondere geographischen Erforschung Palästinas war von großer Bedeutung.

Résumé
L'apport de Carl Ritter à l'étude de la Terre Sainte
Carl Ritter (1779–1859) a été l'un des fondateurs de la géographie en tant que discipline scientifique et de la recherche géographique moderne. Il a exercé une influence considérable sur l'étude scientifique de la Palestine bien qu'il ne se soit jamais rendu en Terre Sainte. L'apport indirect que nous lui devons, c'est d'avoir défini les méthodes jetant la base de l'étude géographique contemporaine et de la recherche géographique et historique sur le pays. Son apport direct consiste en études et publications, l'orientation, la formation et le soutien d'autres chercheurs. Durant le dernier quart du XIXe siècle, Berlin s'affirma contre centre de la recherche scientifique sur la «Terre Sainte» (terme le plus courant utilisé pour cette région), Ritter étant le pivot de ce centre. La position qu'il occupait entre géographie et histoire et surtout ses idées sur les finalités inhérentes l'ont amené à une vue bien définie de la Terre Sainte. Il pensait que l'histoire unique du pays était le facteur principal qui le distinguait de toutes les autres parties du monde. Pendant des années, il consolida ses positions comme «centre de référence» sur la recherche sur la Terre Sainte à Berlin et dans d'autres villes du monde culturel germanophone. Il devint comme un épicentre vers lequel convergeaient la plupart des connaissances où elles étaient concentrées, triées et publiées. Il exerçait aussi son influence sur nombre d'éminents chercheurs du pays qui sont venus solliciter son conseil. Son apport à la recherche scientifique et plus particulièrement géographique de la Palestine, a été notable.

Резюме

Вклад Карла Риттера в изучение Святой Земли

Карл Риттер (1779–1859 гг.), один из основоположников современной географии как научной дисциплины и современных географических исследований, играл важную роль в изучении территории Палестины, хотя лично сам никогда не бывал в Святой Земле. Его косвенный научный вклад заключался в развитии методов, послуживших основой современных географических и историко-географических исследований рассматриваемой территории. Непосредственный вклад Риттера в географические исследования в Палестине был связан с широким использованием его научных трудов и публикаций, а также с руководством, обучением и научной помощью по отношению к другим учёным-географам. На протяжение второй четверти 19 столетия роль Берлина как основного центра научных исследований в Святой Земле (термин, наиболее часто использовавшийся по отношению к этой территории) постоянно возрастал, причём этот процесс концентрировался, в основном, вокруг Риттера. Его труды на стыке географической и исторической науки, а также его религиозность и, прежде всего, его теологическая позиция, способств-овали формированию его концепции Святой Земли. Он полагал, что уникальная история этой территории являлась основным фактором выделявшим её среди других стран. В течение многих лет Риттер развивал эту позицию в своих докладах по изучению Святой Земли в Берлине и в странах с преобладающим немецким культурным влиянием. Он стал тем притягательным центром, к которому, в основном, было устремлено научное знание, фокусом, вокруг которого концентрировались и систематизировались публикации и научные труды. Кроме того, Риттер также осуществлял непосредственное руководство многими наиболее известными географами, занимавшимися изучением Палестины, приезжавшими к нему на консультацию. Его вклад в научные и, в особенности, географические исследования Святой Земли имели основополагающее значение.