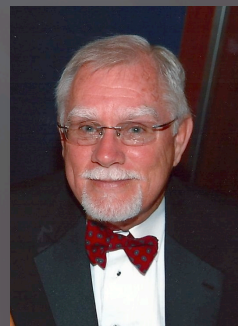


THE LOCATION OF PARADISE A.K.A. THE GARDEN OF EDEN (A.K.A. GRAND LIVING AT LAKE MARY) ON EARLY MAPS

Presented by Jim Siebold
www.myoldmaps.com



Definition

- ▣ The term *Paradise* occurs only three times in the Christian Bible's *New Testament*: first in *Luke 23:43*, "*And Jesus said to him: Amen I say to you: This day you shall be with me in paradise.*" The second one is in the second *Corinthians*, St. Paul describing one of his ecstasies tells his readers that he was "*caught up into paradise*" and the third appearance is in the *Apocalypse 2:7*, where St. John, receiving in vision a Divine message for the "*angel of the church of Ephesus*", hears these words: "*To him that overcometh, I will give to eat of the tree of life, which is in the paradise of my God.*" The first two are explicitly associated with the concept of heaven and they apparently replaced the term, however the third occurrence signifies the image of the 'Garden of Eden' as it appears in the Bible.

Location

- ▣ Jewish, Christian and Islamic texts have signified *Paradise* as the utmost sacred and protected place. It has been mostly described as the place that has been promised to the righteous and faithful people as the reward after their death. These narratives employ the most ambitious earthly elements to illustrate the heavenly scene, offering geographical codes that indicate some possible historical locations in which the holy garden was actualized.

Literature

- ▣ Much has been written about the terrestrial *Paradise*, a.k.a. the *Garden of Eden*, both in the past and in recent times. A wide range of questions have consequently been addressed, including such “esoteric” issues as the nature of the flora and fauna in Eden, the dimension of the marvelous *Garden of Delights*, the exact chronology and the amount of time which Adam and Eve were allowed to spend there, and even the language which was spoken in *Paradise* at this early period of human history. But, overall, the principal point which has traditionally attracted the attention of scholars is the problem of its location. Where was *Paradise* to be found? In this regard, considerable number of different locations have been proposed.

Paradise a.k.a The Garden of Eden

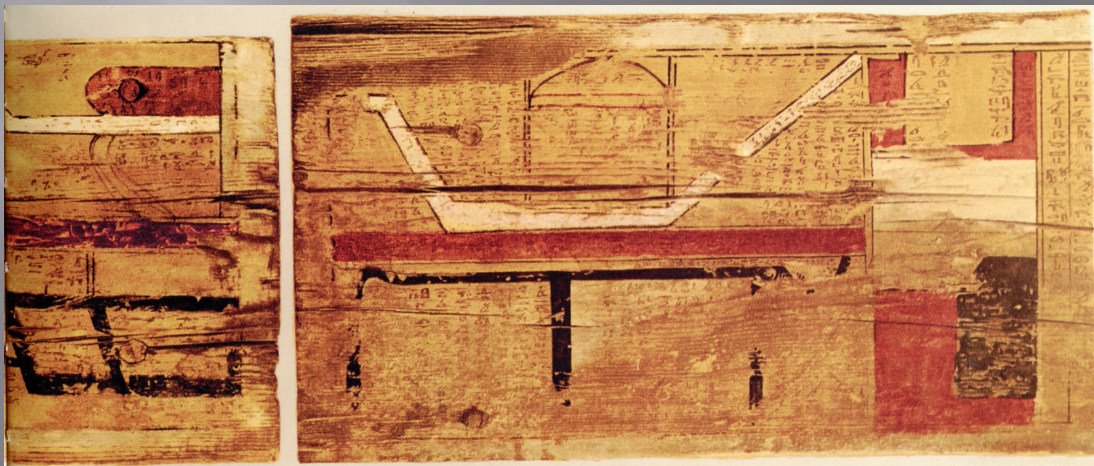
- ▣ Historian Charles Raymond Beazley puts it well: “The terrestrial Eden had one existence under two conditions, visible and invisible, corporeal and incorporeal, sensual and intellectual. As pertaining to this world, it existed in a land that was on, but not of, the earth that we inhabit. For it lay on higher ground; it breathed a purer air; and though many of the saints had fixed it in the East, it was really beyond our ken.”

Egyptian Map to Paradise

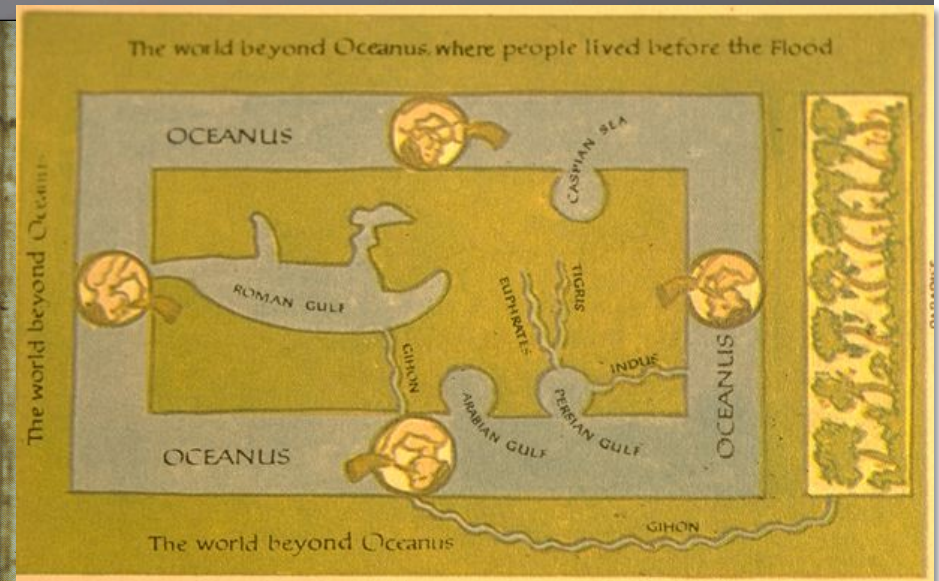


Map of the Route to Paradise, the early Egyptian Middle Kingdom period (2050-1652 BCE) No Egyptian guide was more essential than this funeral gift.

The underworld map shown here was painted on the lid of the sarcophagus. Writing in ancient Egypt with pen and ink on papyrus bestowed a kind of immortality, and the art was located in the House of Life (*Per-Ankh*). This may be why cursive hieratic writing was used on the map instead of hieroglyphs. It is *Map as Spiritual Way-Finding Tool*. A knowledge of magic spells and intricately coded ritual dialogues was also essential to pass unharmed the monkeys who cut off the heads of unwary travelers, the bulls with four horns, and the door of the Watery Abyss.



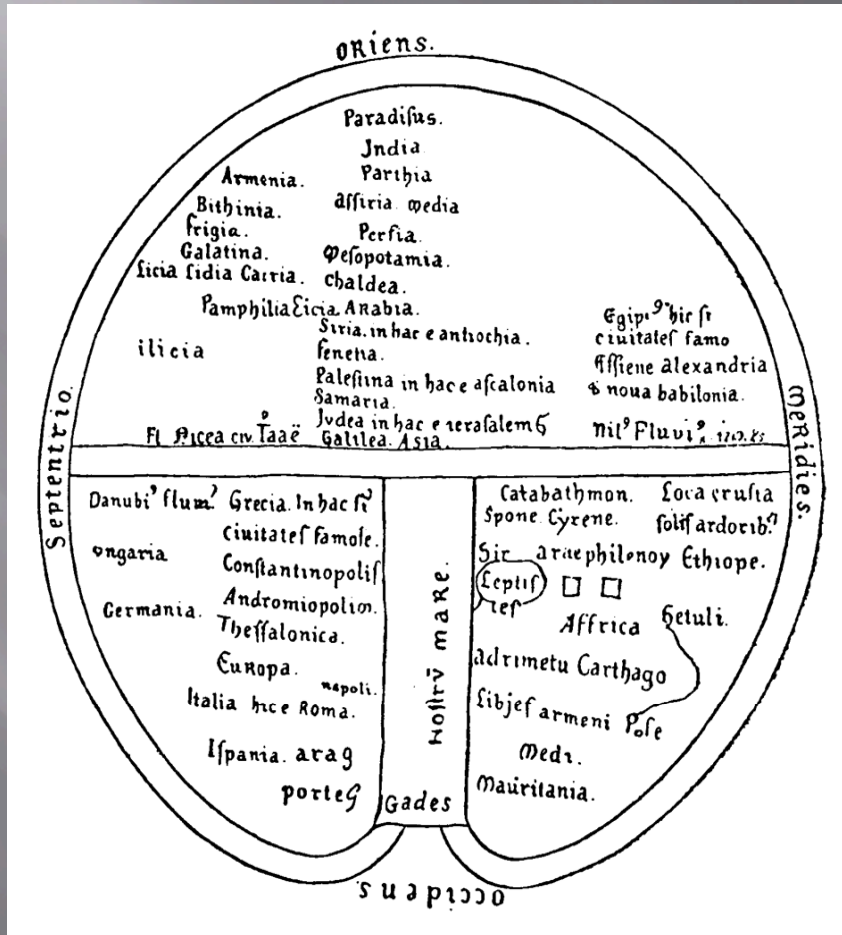
Cosmas Indicopleustes World Map, 9th century (#202)



The inhabited earth is the rectangle enveloped by the blue oceans, oriented with north as the top. *Paradise* is in the East separated from the earth by a narrow stretch of land. The four principal winds are represented by colorful vignettes of horn blowing heads inside red circles, located in the surrounding ocean. The surrounding ocean itself is inscribed *OKEANOS* (Ocean) with large letters. The legends located at the top, inside the external landmass describes it as: *The region where people lived before the deluge, now inaccessible to humankind.*

13th century T-O List map, Deventer, Athenaeum Bibliothek, MS I

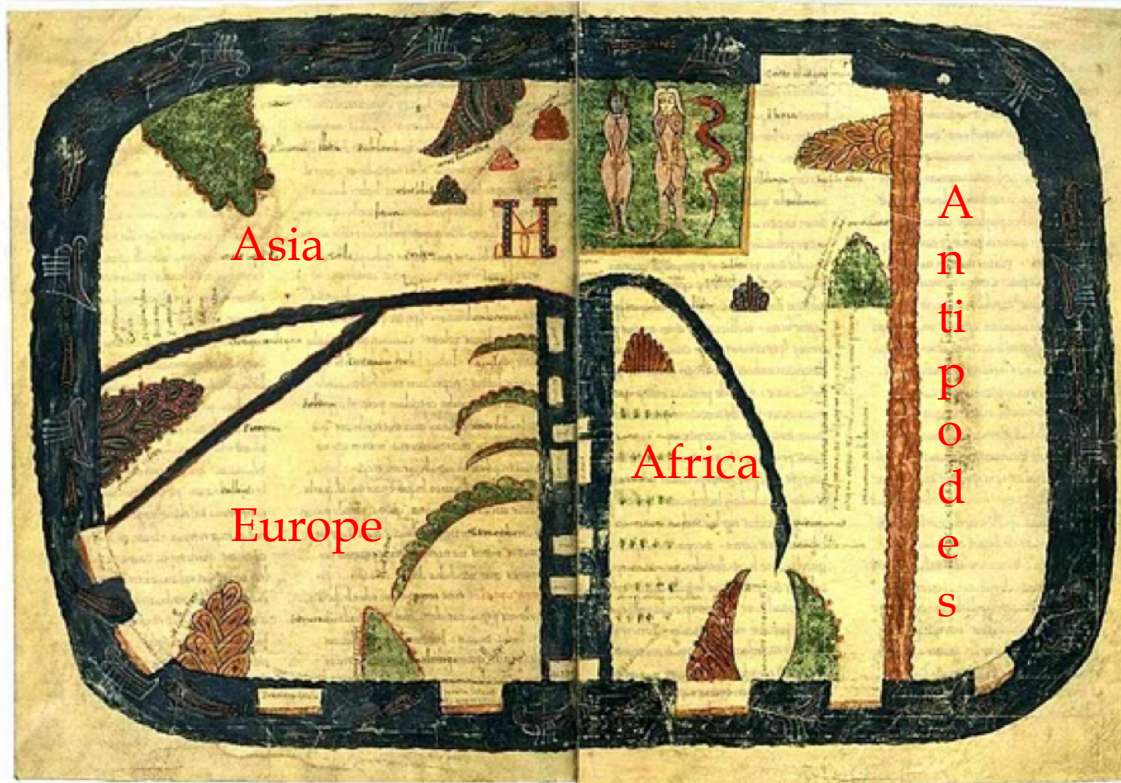
Asia



Europe

Africa

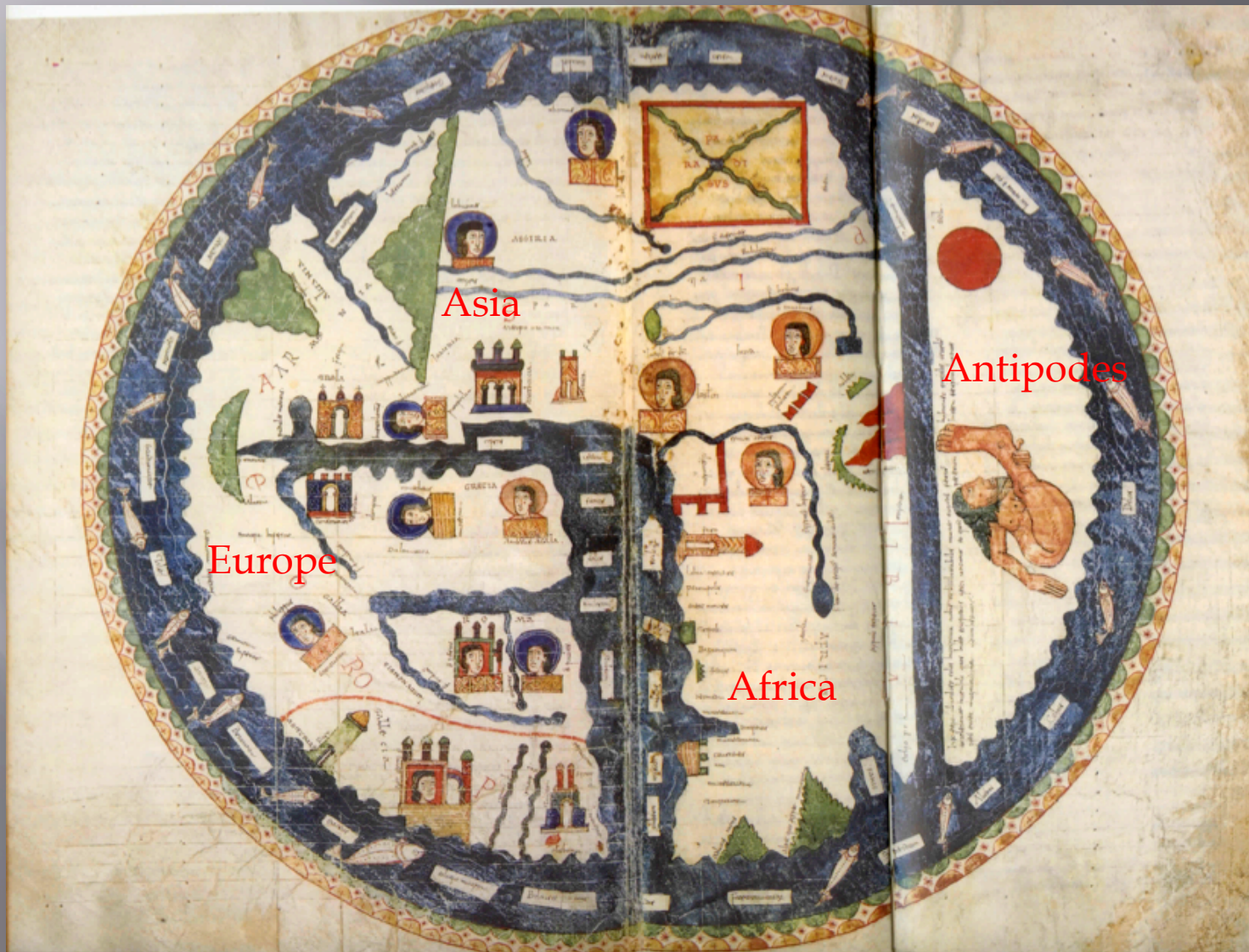
The Valcavado Beatus derivative, ca. 970 (#207.4)



Paradise is illustrated with Adam and Eve and a serpent that appears to be floating in air.



The Beatus map El Burgo de Osma, 1086



Paradise is shown at the top as a square with the four sacred rivers

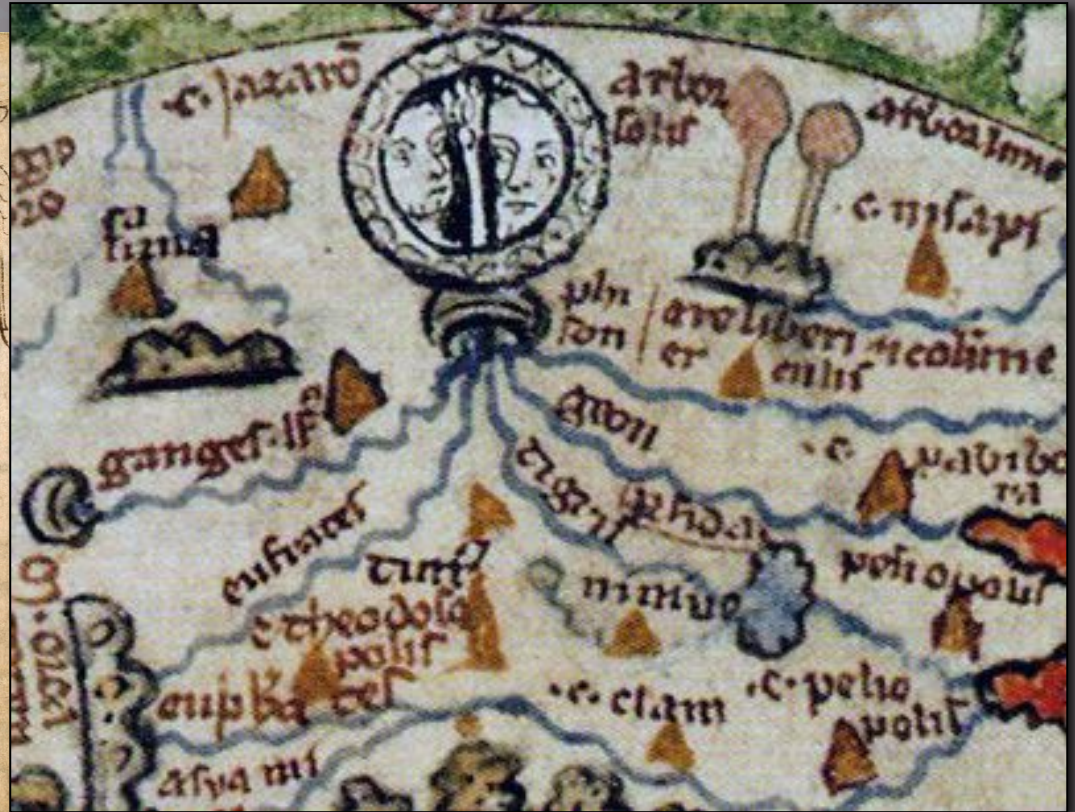
The figure-heads represent the Biblical 12 apostles in the location of their missionaries

Zonal world map from *Liber Floridus* by Lambert St Omer, 12th century



Paradise/Garden of Eden
is located in the Far
East as a connected
"island"

Psalter mappamundi, 1225-1265 (oriented with East at the top)



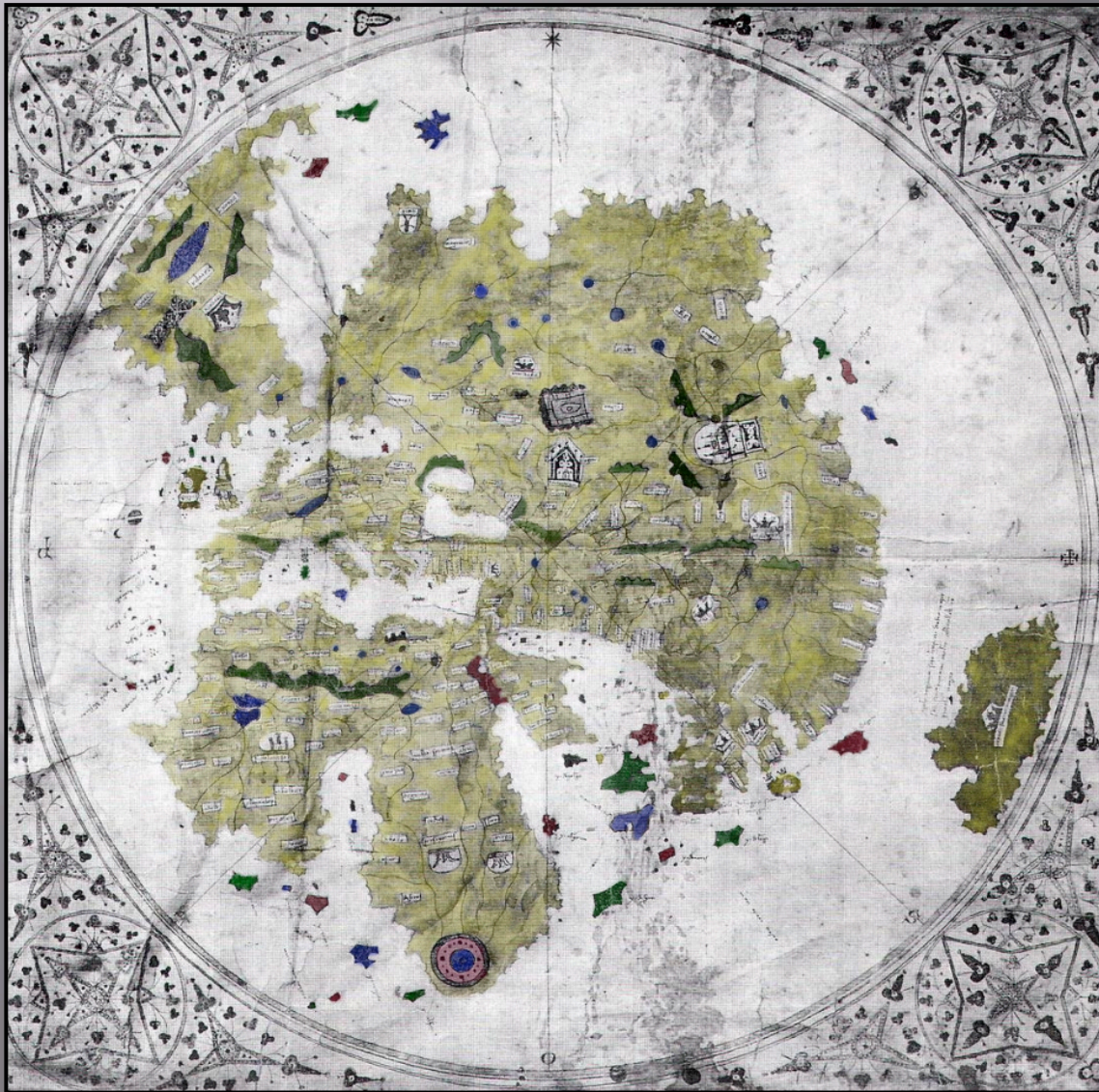
Centered on Jerusalem, *Paradise*, in the Far East (top), is conceived in a somewhat exceptional manner. The sun pours out of its mouth the flood waters which flows through the *Garden of Eden*, and supplies the five sacred rivers; for the author has entered both the *Ganges* and the *Phison* in this list.

The Ebstorf mappamundi, 1234



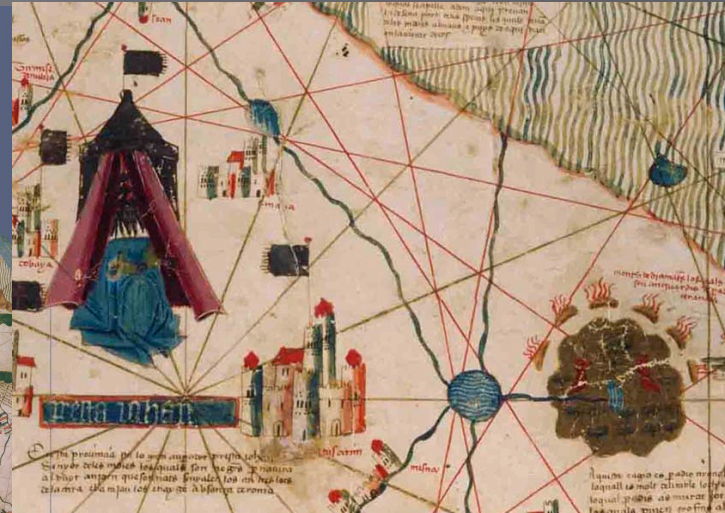
Here, inaccessible behind a towering range of mountains, lies the *Garden of Eden* with the *Tree of Life*, the four rivers of *Paradise*, and the *Tree of Knowledge*. Below this the *Ganges River*, fed by eleven tributaries, flows through a tropical landscape.

The de Virga map, 1415



In a brake with tradition, here on the de Virga map the *Garden of Eden* is depicted at the southernmost tip of Africa, with the symbol of two concentric rings, from which emerge the four rivers mentioned in *Genesis*.

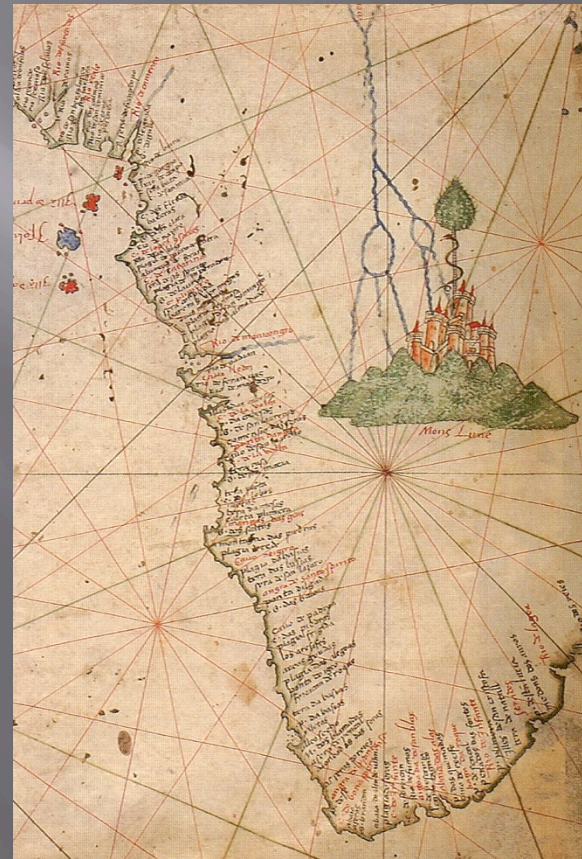
Catalan-Estense world map, 1460



Paradise is shown as located in Ethiopia with the four sacred rivers to the left. Adam and Eve are shown standing on either side of the *Tree of Life*. The single river originates in the middle of the Garden before flowing out of it into a lake, thereafter to separate into four streams. One legend, *Paradise* is between Nubia and the city of Arini Civuasarimi, the latter prominently marked and centrally placed in the Horn of Africa, not far from the Indian Ocean, in which six islands of various sizes and colors are depicted. *Paradise* is guarded by five high 'Diamond Mountains' surmounted by flames.

Vesconte Maggiolo map of Europe, Africa in his *Atlante nautico*, 1512

Oriented with South at the top



Oriented with South at the top, *Paradise* is again located in Africa, on the Mountains of the Moon from which the river Nile, believed to be the biblical *Gihon* river. It is represented as a fortified castle and is recognized not through label, but by the image of the *Tree of Knowledge of Good and Evil* above it. Detail of it is shown, re-oriented with North at the top

Wieder-Woldan world map, 1485

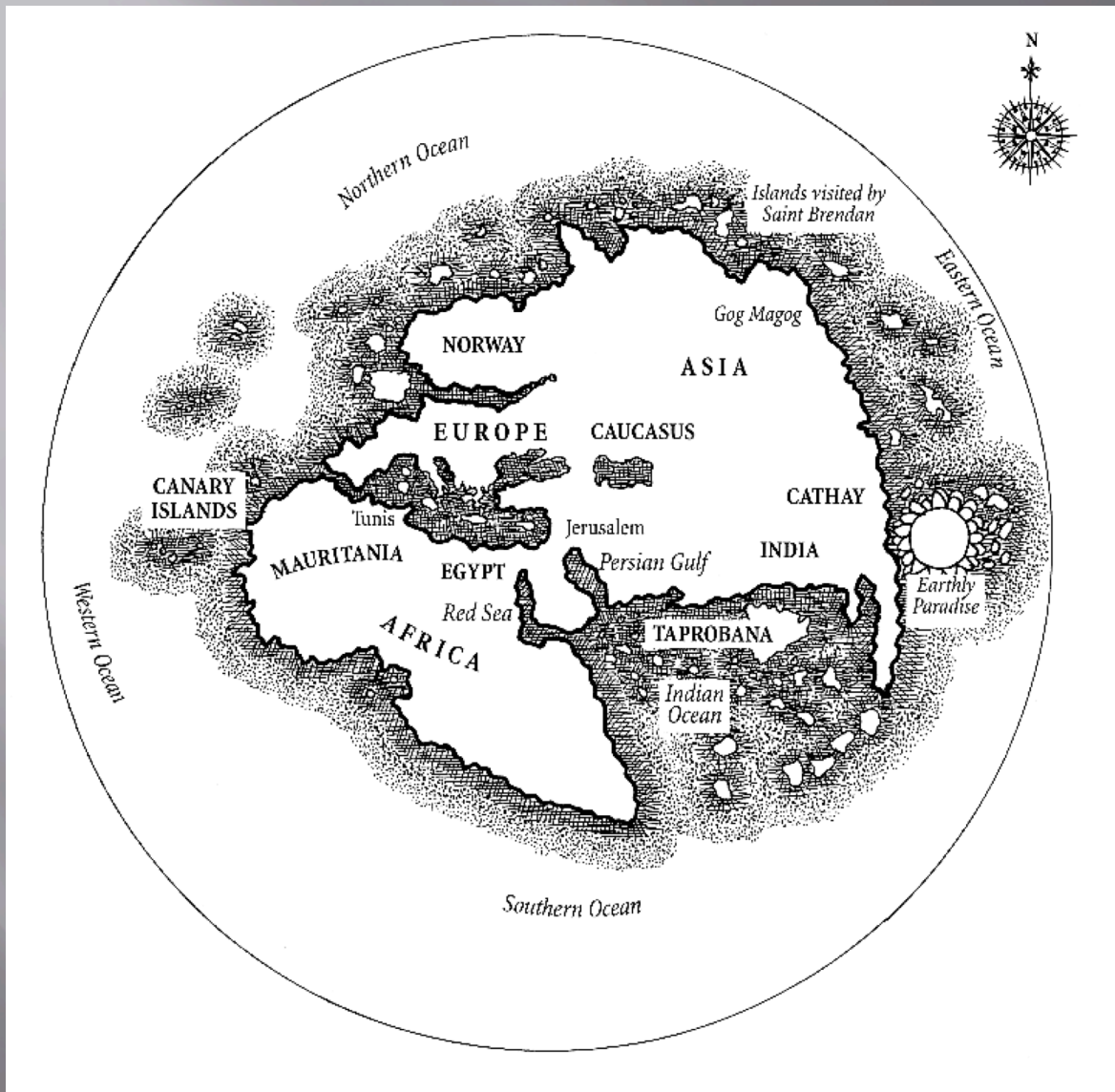


Paradise is located in the Far East with the four sacred rivers flowing West

*Detail view of the appended mappamundi on the
so-called “Columbus map”, 1492-1500 (#257)*

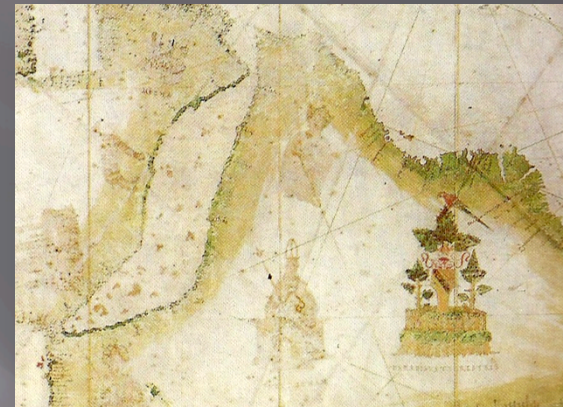


*Paradise is shown
as an island,
again located in
the Far East*



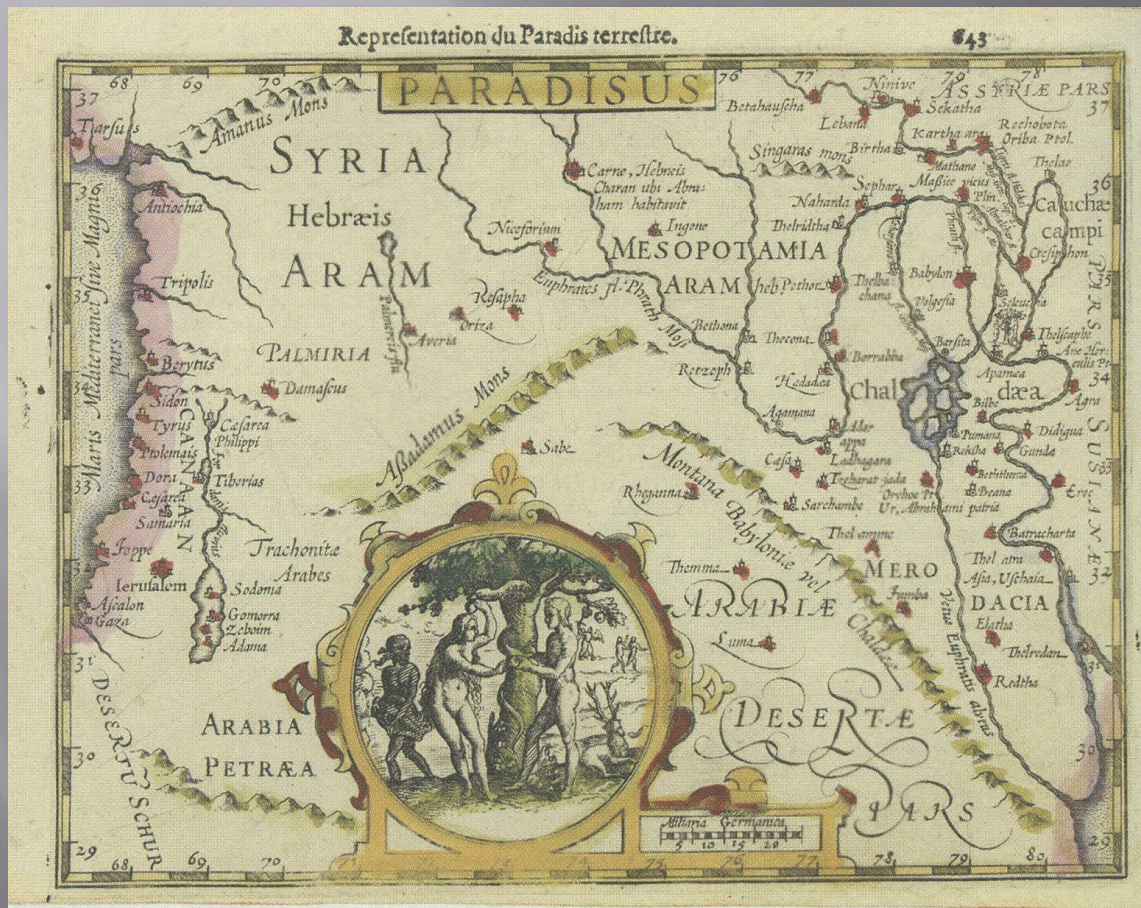
The *Columbus* map locating *Paradise* off the coast of Asia. The place-names and inscriptions are in Latin, *Paradisi terrestri*, surrounded by mountains of diamonds, but no sacred rivers

The Kuntsmann II (a.k.a. The Four Finger) World Map, 1502-06



Above is a detail of the *Kuntsmann II* map (re-oriented to East at the top): *Paradise* is displayed symbolically in southern Africa (#309)

Map from 1607 by Mercator & Hondius, showing Paradise near Babylon



Gerard Mercator and Jodocus Hondius developed this design with greater geographic detail for the map *Paradisus*, which is dominated by a vignette of Adam and Eve below the apple tree.

Romain de Hooge, 1700



Pierre Mortier, 1700



This map of the *Garden of Eden* in the Middle East was based on the theories of Pierre Daniel Huet, Bishop of Avranches. The caption reads: *'Map of the location of the terrestrial paradise, and of the country inhabited by the patriarchs, laid out for the good understanding of sacred history, by M. Pierre Daniel Huet.'*



Variant of John Calvin's map of the location of Eden from *La Sainte Bible* (Lyons: Sebastien Honore, 1566). Whereas Calvin had indicated the general vicinity of *Paradise* within Mesopotamia, later authors narrowed the location of Eden still further. For Honorati's edition of the Geneva Bible, a vignette of the Fall, showing Adam and Eve with the serpent entwining the Tree of Knowledge, has been added to the map, below the name *Terre de Hevilah* and to the east of the single river.



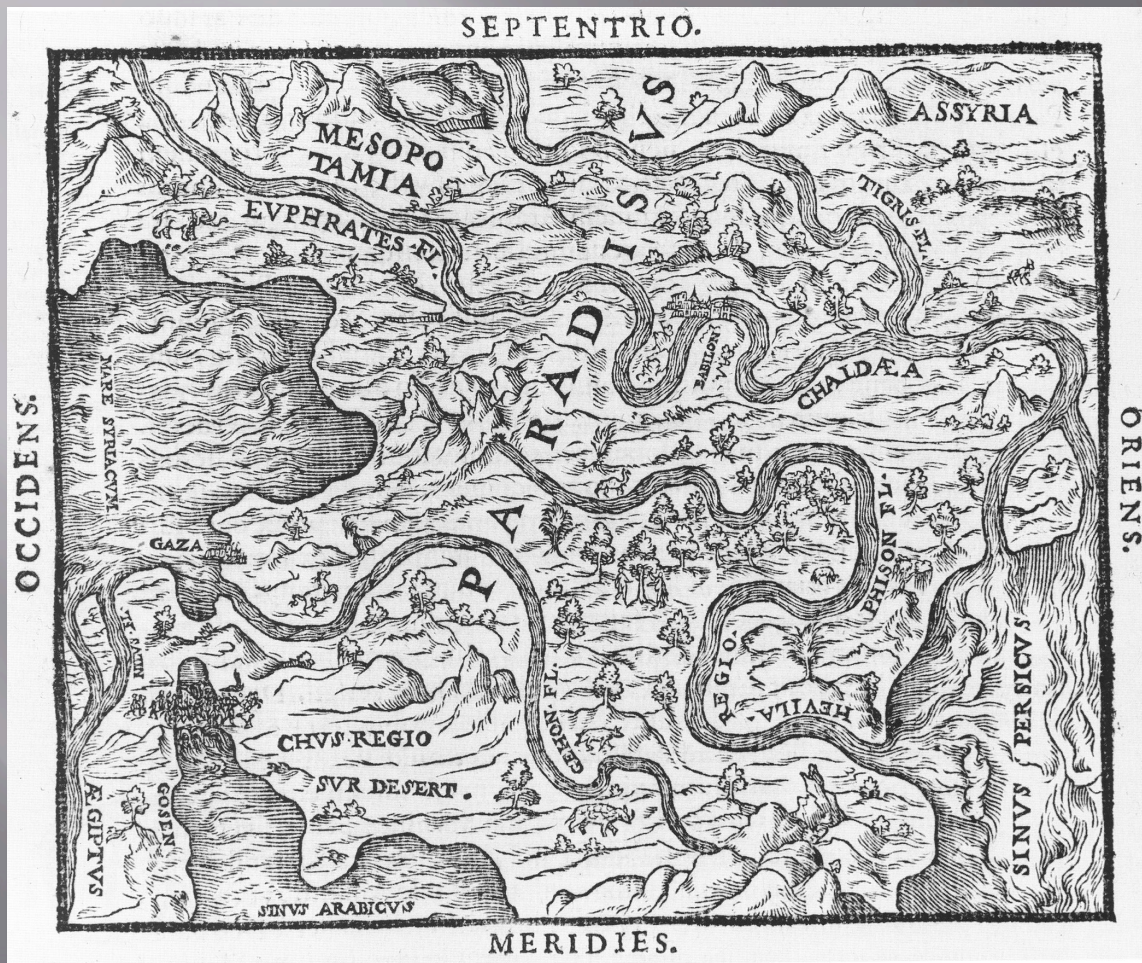
Map of the location of the Garden of Eden inserted into *Antoine Regnault's Discours du voyage d'oultre mer au St Sepulcre de Jerusalem et autres lieux de la Terre Sainte* 1573

Peter Plancius' Tabula geographica, in qua paradisus, 1590

Plancius gives the Tigris and the Euphrates their Hebrew names, *Hidekel* and *Phrath*, and has identified the rivers *Gihon* and *Pishon* and the lands of *Havilah* and *Cush*. Plancius was able to present the *Garden of Eden* both in its Mesopotamian context and within the wider context of salvation history. The post-Calvin sharpening of the focus on the exact site of *Eden* reflects the increasing emphasis on the historical aspect maps were now expected to show.



Map of Paradise in Mesopotamia, from Thomas Guarinus's *Biblia Sacra* (1578).



Shows four rivers flowing across the region of Paradise (*Paradisus*). Places mentioned in *Genesis* - *Assyria*, *Cush* and *Havilah* - are denoted with inscriptions. The Tigris and the Euphrates come together in Mesopotamia, the *Gihon* [Nile] flows between Egypt and Palestine, and the *Phison* [Ganges] flows through Arabia into the Persian Gulf. The vignette of the Red Sea crossing is a direct reference to the Exodus of the Israelites from Egypt.

Paradise in the Middle Ages

Historian Alessandro Scafi summarizes the portrayal of *Paradise* on medieval maps very succinctly.

“The paradox of the Christian notion of an earthly *Paradise*, a heavenly locality on earth, was that it was a ‘nowhere’ that was ‘somewhere’. However different from the rest of this world, that no-place (utopia) was part of real geography and mappable. Christianity acknowledged in many different ways the intangible relationship between the post-lapsarian human realm and the perfect communion between man and God that was implied in the idea of an earthly *Paradise*; but the mapping of the *Garden of Eden* in the Christian Middle Ages points with the utmost clarity to the medieval tendency, generally overlooked in modern scholarship, to conceive of a state of human perfection on earth. *Paradise* was not only a vague condition in a future heaven, or an original harmony forever lost in the past, but also an earthly place, different from this world and yet part of it, situated and indicated on maps.”

Nicholas Visscher's map of the Holy Land, 1657



An example of Nicholas Visscher's map of the Holy Land, or as it is titled "*Paradise, or the Garden of Eden with the countries circumjacent inhabited by the Patriarchs*" and features a prominent the Garden of Eden located near the city of *Babel* [Babylon].

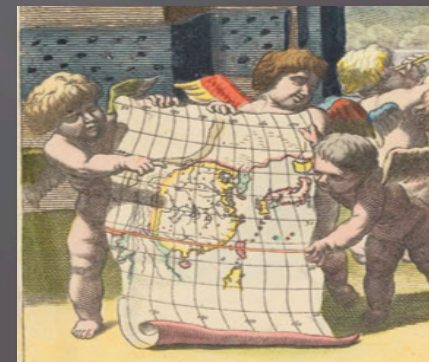


Philippe Couplet, map of China, 1687



Another departure from the traditional location in the Middle East, shows *Paradise* in the Far East (China): On the far left is *Lake Kia* with its four sacred rivers flowing south.

Giacomo Gastaldi, map of China (1559-1561)

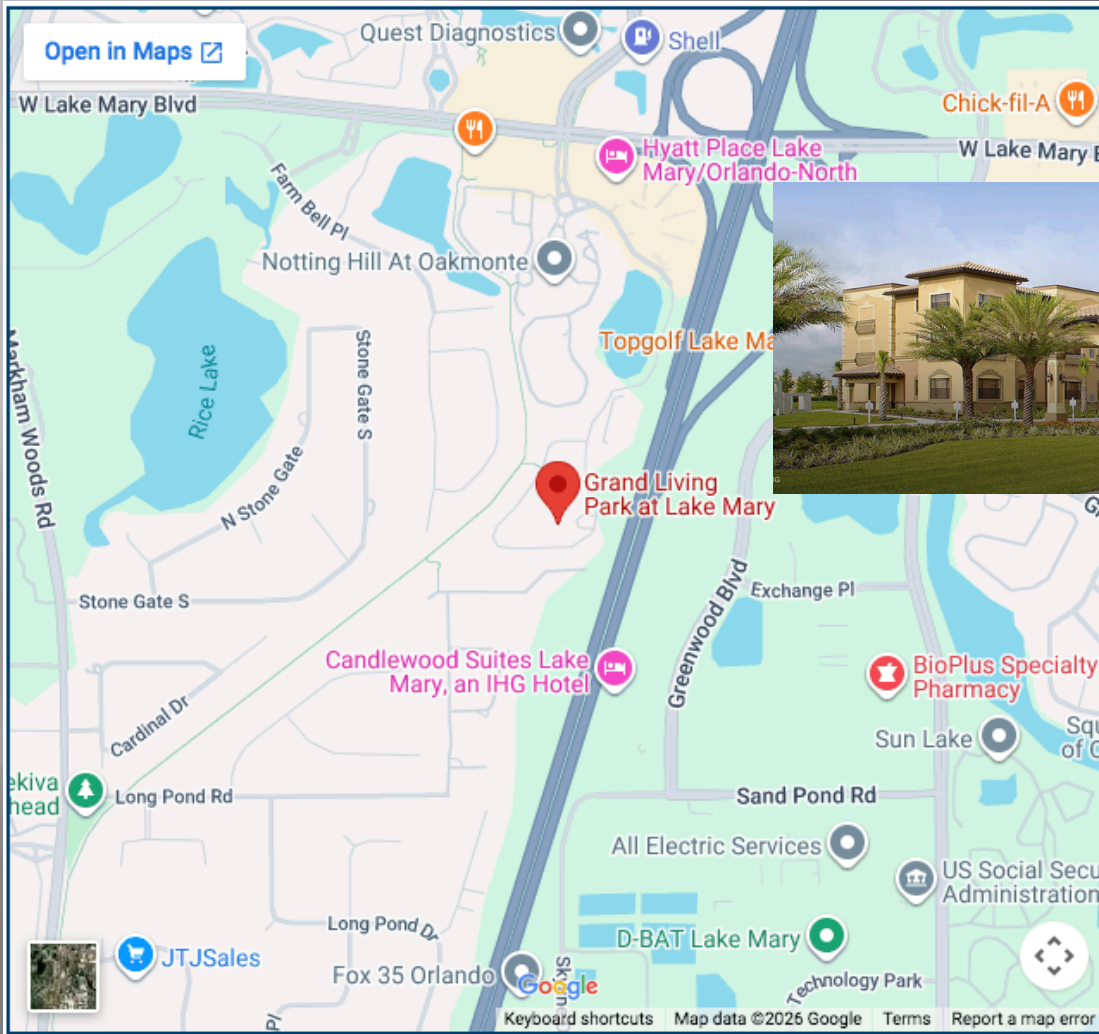


The Terrestrial Paradise, 1780, by Emanuel Bowen



The terrestrial *Paradise*, *Eden*, is shown on the territory of Armenia, between the lakes *Van* and *Kaputan*. The map lists four rivers flowing from the Bible Paradise: *Aras* [a.k.a. *Gihon*), *Pison*, *Euphrates* and *Tigris*.

Grand Living Park at Lake Mary a.k.a. *Paradise*



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