

THE
Guide
TO
Israel

Zev Vilnay

THE
GUIDE
TO
ISRAEL

Enlarged and Revised Edition
With over 500 Illustrations
And a General Map of Israel



CLEVELAND AND NEW YORK

THE WORLD PUBLISHING COMPANY

P R E F A C E

There is no country in the world so rich in contrasts, so varied in appearance and moods as the tiny Land of Israel. In every phase of life, in nature and population, in town and country, in farm and factory, are found seemingly incompatible phenomena.

The varied topography and the diverse climate have wrought contrasts in its nature, soil, flora and fauna. Within its borders is the unique geographical feature of the Dead Sea—the lowest spot on the globe. The peculiar location of the land between sea and desert, as well as its dynamic history, have caused contrasts not only in the natural appearance of the country, but in the life of its colourful inhabitants, their mode of living, beliefs, religions and traditions.

The country offers an almost limitless range of attractions for visitors from all countries and all denominations, and for followers of different faiths and beliefs. Here you retrace the steps of the immortals of the Holy Bible who lived at the dawn of history and directed the course of humanity. Here you behold the landscapes, the very places where ideas were born which remain the eternal pride of mankind. You may stand at historical sites and holy places whose names have been familiar to you since your childhood, and through this proximity experience a spiritual satisfaction that you will cherish forever.

The changes that transformed mankind took place here at the source and core of ancient history. You may observe many of history's finest exhibits: her ruins, fortresses, roads and battlefields on which the fate of nations was sealed.

Here in the Land of Israel you will find interesting geological formations, and endemic species of plants and animals. Here, too, converge various biological and phytogeographical zones of the world. If you like hiking ex-

cursions, you can find wild and picturesque regions, winding and twisting ravines and gorges, crowned by high cliffs, and lofty summits overlooking beautiful panoramas.

In the Land of Israel you behold a nation of remnants gathered from all parts of the world restored to a new life; an utopian dream of many generations becoming a living reality; an ingathering of the near and the far, of a multiplicity of cultures and tongues, fused into one Hebrew culture. A language which was confined exclusively to the Holy Scriptures for hundreds of years has been restored, absorbing all the innovations of modern life. Monuments to the fallen in battle mark the landscape, a mute testimony to the pain and ordeals suffered for the re-birth of the State of Israel—now a member of the family of nations.

Every excursion, short or long, impresses you with striking contrasts. Here you see new settlements with their red-tiled houses—a product of our modern age; nearby the mediaeval-oriental charm of dwellings with domed roofs. You may see a camp of Beduin with their black tents, living the same pastoral life lived by our Patriarchs—Abraham, Isaac and Jacob—at the dawn of civilization. Along the highways speed the latest model automobiles and trucks, a train rushes by, its engine puffing noisily, and at the same time a caravan of camels plods leisurely along led by a small thin donkey... A short distance away, against the clear horizon, on the crest of a steep peak, an ancient fortress dots the blue sky—solitary witness of the numerous wars that ravaged the country in days gone by. Here and there, round mounds mark sites where once flourished great cities that governed the land and moulded its history—and now only heaps of dust and ashes remain. Beside some of them you see the camp of an archaeological expedition eager to uncover the secrets of the past, which the accumulated soil of silent generations has hidden. And there, not too

far away, young pioneers are building a new home for their own generation and those to follow them.

The Land of Israel is indeed the meeting place of Orient and Occident, of East and West, North and South, old and new, parochial and secular. Here intermingle desert and civilization, tradition and culture, past and future, reality and vision. Memories and hopes fuse into one, for is this not the land of prophecy?

The aim of this *Guide to Israel* is to direct the visitor, tourist and traveller along the highways and byways of the life of the country and to introduce him to all its many faces.

*

I wish to express my gratitude to my wife Esther for her collaboration and her devoted help in preparing the manuscript for publication.

Jerusalem—1955

ZEV VILNAY

In consideration of the swift progress of Israel this second edition has been set anew to enable the inclusion of all the transformations and innovations that took place in the country since "Israel Guide" first appeared two years ago. This enlarged and revised edition includes the latest developments in the towns and villages, a description of the most recent settlements, an account of new economic achievements and a full report of the new highways and roads.

The most recent discoveries in archaeological excavations and researches are brought out in detail and about 100 illustrations have been added to illuminate the new findings. The General Map of the country attached to the book was compiled anew and revised by the Survey of Israel.

Jerusalem—1958

Z.V.

This new 1960 edition includes the changes that have taken place in Israel since the last edition appeared. There also has been added a very detailed directory which contains practical instructions and a complete list of all the settlements arranged in alphabetical order, with indication of the exact position of each, its place on the map and the roads leading to it. There also has been added the telephone numbers of the main institutions in the towns (municipality, police, posts, tourist offices) and of the central administration office in rural settlements.

Jerusalem—1960

Z.V.

PREFACE
ISRAEL—GENERAL SURVEY

3-5
10-90

The Country

Israel and its Neighbours	11
Israel: Structure and Regions	12
Climate and Rainfall	15
Natural Resources—Oil Drilling	16-20
Economic Survey: Agriculture, Industry, Commerce	21
Population: Jews, Moslems, Christians, Druzes, Bahais	28
Forms of Settlements: Urban and Rural	36
Settlements and Settlers	38
Political parties in Israel	40
Monasteries and Churches	43
Daily Press in Israel	46
Historical and Sacred Sites	47
Chronological Table	48

The State

Proclamation of Israel Independence	53
The Knesset—Israel's Parliament	56
The Government and its Ministers	57
The Legal System in Israel (Dr. S.S. Cheshin)	57
Tsahal—The Israel Army—The Police in Israel	63-66
Regional Division of Israel	68
Currency in Israel	69
Measures and Weights Harbours and Airports	73
Railways in Israel	74
Posts, Telephone and Telegraph Broadcasting in Israel	75
Languages in Israel	76
Hebrew and Moslem Calendars	77
Hotels and Hostels	78
Oriental Foods. The Sabra—The Prickly pear	80
Hebrew and Arabic Glossaries	81-83
Once in the Holy Land	84

ROUTES IN ISRAEL

91-500

Jerusalem—Bethlehem

Roads to Jerusalem	92
Jerusalem—Capital of Israel	92
Visits in New Jerusalem	95-132
'Ein Karem of St. John the Baptist	132-136
'Ein Karem—Bar-Giyora—Mevo-Beitar	136-137
Mount Scopus: Hadassah—Hebrew University	137-139
Jerusalem—the Old City	139-150
Bethlehem: Church of the Nativity	150-156

Jerusalem—Tel-Aviv

Jerusalem—Motsa—Kiryat-Ye'arim (Abu-Ghosh)	157
Sha'ar-Hagai—Eshtaol—Beit-Shemesh	162

Tal-Shahar—Mishmar-David—Hulda	169
Gezer—Ramla—Val. of Ayalon (Aijalon)—Lod (Lydda)	170-187
Tel Aviv—Jaffa and surroundings	
Visits in Tel-Aviv and Jaffa	187-206
Ramat-Gan—Benei-Berak—Petah-Tikva	207
Rosh-Ha'ayin—Antipatris—Aphek	212
Mikve-Israel—Rishon-Letsiyon—Nes-Tsiyona—Rehovot	215
Yavne—Gedera—Kiryat-Malakhi—Kiryat-Gat—Negba .	220
Ashkelon and surroundings	
Migdal-Ashkelon—Ashkelon—Ruins of Ashkelon . . .	229-238
Ashdod—Ashdod-Yam—Tel-Aviv	238-241
Beit-Guvrin—Mareisha—Lachish	241-259
Beer-Shev'a and surroundings	
Pelugot—Shoval—Beer-Shev'a	260
Giv'ati-Crossroad—Helets—Beer-Shev'a	263
The town Gaza and the Gaza Strip	264-266
Western Negev: Tell Jamme—Hevel Maon—Sheruben	267-274
A Visit to Beer-Shev'a	275-280
Dead-Sea and Sedom	
Beer-Shev'a—Dimona—Mamshit (Kurnub)	280-283
Sedom (Sodom)—The Dead-Sea	284-286
Bokek—Metsada—'Ein-Gedi	286-293
Negev and 'Arava	
Oron (Phosphates)—Makhteshim—Sede-Boker	293-296
'Asluj—Revivim—Halutsa—Rehovot (Rehoboth) . . .	297-299
'Ashalim—Shivta (Subeita)—Nitsana ('Auja)	299-302
Eilat and the Red Sea	
Avdat ('Abda)—Makhtesh-Ramon	301-308
Beer-Menuha—Yotvata—Timn'a—Beer-Ora	309-311
Eilat—Red Sea—Etsion-Gever (Etzion-Geber)	311-318
Tel-Aviv—Haifa	
Ramataim—Herzliya—Apollonia	319-321
Netanya—'Emek Hefer—Hadera	321-324
Caesarea—Or-'Akiva—Sedot-Yam	326-331
Binyamina—Rothschild's Tomb—Zikhron-Ya'acov . .	333-336
Dor (Tantura)—'Atlit—Carmel Caves	336-340
Haifa and Mount Carmel	
Visit to Haifa and its harbour	341-346
Mt. Carmel: Bahai Shrine—Carmelite Monastery . . .	346-351
Tour in Haifa's Industrial Zone	352
Along the Carmel Range: 'Isfiya—Daliya	352-355
'Akko (Acre) and Surroundings	355-362
Shavei-Tsiyon—Nahariya—Rosh-Hanikra	363-366
Valley of Jezreel	
Yokne'am—Mishmar-Ha'emek—Megiddo (excavations)	367-376
Beit-She'arim (excavations)—Nahalal—'Afula	377-387
Jezreel and its surrounding	387-389

Beit-Alpha and its ancient Synagogue	390-393
Beit-She'an and its excavations	394-403
Around Beit-She'an: 'Ein-Hanatsiv—Tirat-Tsevi	403-405
Jordan Valley and Sea of Galilee	
Ashdot-Ya'acov—Sha'ar-Hagolan—Degania	406-408
'Ein-Gev—Sussita (Hyppos)—Beit-Yerah—Ohalo	409-411
Nazareth and its Churches	
Haifa—Yafia—Nazareth	412
A Visit to Nazareth: Churches and Monasteries	414-419
Tours ar. Nazareth: Tabor—Nain—Tsiפורי (Sepphoris)	420-425
Tiberias and Sea of Galilee (Kinneret)	
Nazareth—Kefar-Kana (Cana)—Horns of Hittin	426-431
A visit to Tiberias	431-436
Hot Springs and Rabbi Meir's Tomb	436-439
Magdala—Tabgha—Capernaum—Mount of Beatitudes	440-454
Upper Galilee	
Rosh-Pinna—Mishmar-Hayarden—Jordan	456-458
Hatsor (Hazor) and its excavations	459-462
The Valley and Lake of Hula	463-465
Metsudat-Koah—Kedesh-Naphtali—Ramim	466-468
Kiryat-Sheмона—Tel-Hai—Kefar-Gil'adi—Metulla	469-470
Dafna—Dan—Jordan Source—Kefar-Szold	471-473
Tsefat (Safed)—City of Mysticism	
A visit to Tsefat: Synagogues—Artists' Colony	473-482
Meiron and its Pilgrimage	484-488
In the Surroundings of Tsefat	489-492
Tsefat—Haifa: Parod—Rama—Beit-Kerem	493-495
Rama—Peki'in—Me'ona—Montfort—Nahariya	495-500

DIRECTORY

General Section

Visa to Israel	502
International Communications—Customs and Censorship	503
Clothing and Electric Equipment	504
Currency and Exchange—Government Tourist Services	505
Tourist Clubs and Offices	506
Hotels in Towns	507
Rest Houses in Kibutsim—Youth Hostels	512
Bus and Taxi Services	513
Traffic Regulations and Road Signs	514
Israel Missions Abroad (Embassies, Legations and Consulates)	517
Foreign Missions in Israel	519
Towns and Villages in A-B order	
Geographical Situation—Address and Telephone	522-565
Description in the Guide—Indication on the Map	
List of Illustrations	
Index of Place-names	

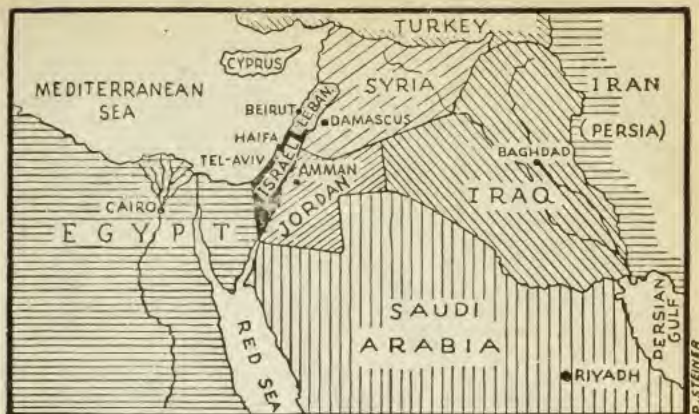
GENERAL SURVEY

*"And see the land what it is,
and the people that dwelleth
therein"*

(Numbers 13, 18)



1. ISRAEL AND ITS NEIGHBOURING COUNTRIES



The State of Israel is in the continent of Asia, close to Africa and Europe, at the eastern shore of the Mediterranean Sea. Israel is one of the countries in the Near or Middle East, often referred to as the Orient or Levant.

Israel is bordered by four Arab states: Lebanon, Syria, Jordan and Egypt. Close to its southern border is Saudi-Arabia.

The total length of Israel's border — 1,205 kms. (749 miles)

Land border—951 kms. (591 mls.) Coastline—254 kms. (158 miles)

The length of the border with Lebanon— 79 kms. (49 miles)

“ “ “ “ “ “ Syria— 76 kms. (47 miles)

“ “ “ “ “ “ Jordan—531 kms. (330 miles)

“ “ “ “ “ “ Egypt—265 kms. (165 miles)

Israel's coastline touches three seas:

The Mediterranean Sea — 188 kms. (117 miles)

The Dead Sea — 56 kms. (35 miles)

The Red Sea (Eilat Gulf) — 11 kms. (7 miles)

Israel's territory covers an area of 20,700 sq. kms. (7,992.6 sq. miles)* Land: 20,255 sq. kms. (12,659 sq. miles). Water: 445 sq. kms. 171.8 sq. miles). Israel's length, from its most northerly to its most southerly point, is approximately: 450 kms. (280 miles). Its maximum width is 66 kms. (41 miles). minimum width — 16 kms. (10 miles). Israel lies between latitude 29° 30' and 33° 15' — north, and longitude 34° 17' and 35° 41' — east.

* Roughly the size of New Jersey in the United States, or Wales in Great Britain.

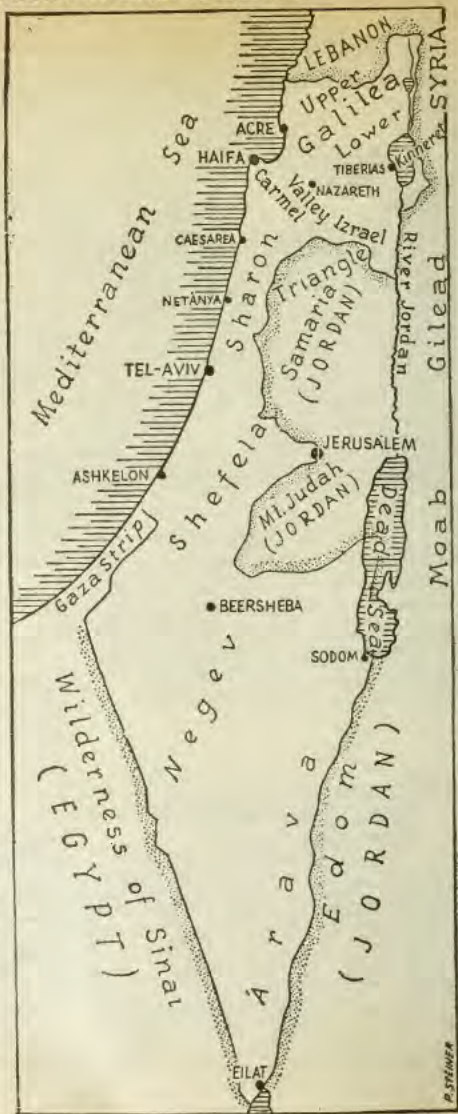
2. STRUCTURE AND REGIONS

The land of Israel is partly mountainous and partly flat. Within its borders is a geographical feature unique in the world—the lowest place on the globe—the Dead Sea 394 m. (1,292 ft.) below sea level. The highest peak in Israel is Mount Meiron (Jarmak) 1,208 m. (3,962 ft.) above sea level, in the north, in the mountains of Galilee (Galilea).

Along the Mediterranean Sea run in successive parallels:

- (I) the Coastal Plain,
- (II) the Western Mountain Range.
- (III) the Jordan Rift.
- (IV) the Eastern Mountain Range in Transjordan.

(I) *The Coastal Plain*, narrow in the north, widens towards the south. It is broken in the north by the Cape of Mount Carmel—in the Haifa area, and by Rosh-Hanikra (Cape of the Grotto) — on the northern border. The total length of Israel's Mediterranean coast is 188 kms. (117 miles), between Sinai — in the south, and Lebanon — in the north. The Coastal Plain is divided into three parts: the Shefela (Lowland) — in the south, the Sharon — in the centre, and the Zevulun Valley — in the north.



Throughout the Coastal Plain rivers flow, from the mountain range to the Mediterranean Sea. The most important are the **Yarkon** (Green River)—in the Tel-Aviv area, which marks the border between the Shefela—to the south, and the Sharon—to the north, and the **Kishon**—in the Haifa area, in the Zevulun Valley.

(II) The **Western Mountain Range** stretches between Lebanon—in the north, and Sinai—in the south. It is divided in the north by the Valley of Jezreel (Izr'ael), which stretches between the coastal plain and the Jordan rift. The mountains north of this valley are called **Galilee** (Galil means district). They are divided according to height into Upper Galilee—in the north, and Lower Galilee—in the south. Upper Galilee is the highest plateau in Israel, about 1,000m. above sea-level.

South of Galilee the mountains of **Samaria** (Shomron) run from the Valley of Jezreel—in the north, to the mountains of Judah—in the south. The largest part of Samaria is now under Jordan rule.

The mountains of **Judah** stretch to the south as far as the Negev. Their largest part is under Jordan rule. The mountains of the Negev reach to the desert of Sinai and to the Gulf of Eilat on the Red Sea. Rosh (Head of) Ramon, 1,035m., is their highest summit. The mountains of the Negev present a few examples of the unusual geological formation of the cirque (circular depression) known in Hebrew as Makhtesh—mortar.

(III) The **Jordan Rift** starts at the foot of Mount Hermon—in the north, and stretches to the Gulf of Eilat (Red Sea)—in the south, a distance of about 450 kms. It presents various sections: 1) The Upper Jordan Valley, which contains the Valley of Hula and the Lake of Hula. 2) The Sea of Galilee (Kinneret). 3) The Jordan Valley, between the Sea of Galilee and the Dead Sea. 4) The Dead Sea. 5) The Arava Plain, between the Dead Sea—in the north, and the Red Sea (Gulf of Eilat)—in the south. 6) The Gulf of Eilat, enclosed by the Sinai Mountains—in the west and the Midian Mountains—in the east, on the border of Arabia.

Lake Hula, Sea of Galilee, Dead Sea and River Jordan

Lake Hula—70m. above sea level

Lately, as a result of the drainage of the swamps in the Hula Valley, Lake Hula, whose depth never exceeded 4m., has dried up.

Sea of Galilee (Kinneret)—212m. below sea level.

Surface—165 sq.kms. (103 sq. miles). maximum length—21 kms.

Periphery—52 kms. Depth—49m. maximum width—13 kms.

Dead Sea—394m. below sea level.

Surface—1,050 sq. kms. maximum length—78 kms.

Periphery—200 kms. Depth—433m. maximum width—18 kms.

The Israel shore of the Dead Sea is 56 kms. (35 miles) long.

Israel includes an area of 265 sq.kms. (165 sq.miles) of the sea.

River Jordan: its length from its northermost spring at the foot of Mt. Hermon to the Dead Sea—about 500 kms. descent—about 1,000m. The Jordan has three main sources: Senir (Hatsbani)—in Lebanon, Hermon (Banyas)—in Syria, and Dan—in Israel.

The length of the Jordan in the State of Israel—118 kms.
descent—500m.

Through the Hula Valley—40 kms. descent 180m.

Upper Jordan: Between Hula and Kinneret—18 kms. descent—270m.

The length of the Jordan from Kinneret to the border—60 kms. descent—50m.

The length of the Israeli coast in the Gulf of Eilat (Red Sea) is 11 kms. (7 miles), between the Sinai frontier—in the west, and the Jordan border—in the east, opposite the Saudi-Arabia shore, about 6 kms. (4 miles) southward as the crow flies.

(IV) The **Eastern Mountain Range** in Transjordan is composed of three main sections all designated by biblical names: Edom—in the south, Moab—beyond the Dead Sea, Gilead—in the north.

ALTITUDE OF PLACES IN ISRAEL

(in metres (m) above the level of the Mediterranean sea)

Mount Meiron, the highest point in Israel	1,208 m.
Rosh-Ramon, highest point in the Negev	1,035 m.
Tsefat (Kiryat-Sara), the highest settlement,	960 m.
Jerusalem, capital of the State of Israel,	830 m.
Mt. Kamon, highest point in Lower Galilee	598 m.
Mt. Tabor, on the border of the Jezreel Valley,	588 m.
Rom-Hacarmel, highest point in the Carmel	546 m.
Mount Gilboa, on the border of Samaria	500 m.
Nazareth, in the mountains of Lower Galilee,	375 m.
Haifa, its highest suburb on Mount Carmel,	300 m.
Beer-Shev'a (Beersheba), capital of the Negev,	240 m.
Tel-Aviv, the highest point in its area,	30 m.
	below sea-level
Tiberias, lowest town in Israel	210 m.
Kefar-Ruppin, lowest settlement in Jordan Val.,	250 m.
'Ein-Gedi, lowest agricultural settlement	390 m.
Sedom (Sodom), lowest spot in the world,	395 m.
Metulla—in Upper Galilee, is the most northern settlement.	
Eilat—on the Red Sea, is the most southern settlement.	
Zikim—on the Mediterranean, is the most western settlement.	
'Ein-Gev—on the Sea of Galilee the most eastern settlement.	

CLIMATE

Israel lies between the sea and the desert. Its geographical position in conjunction with the diverse structure of the land, the high mountains and the areas below sea level, comprise the basic factors influencing its climate. In Israel there are two seasons: winter—the cold, rainy season, summer—the hot, dry season. The first rains start about October and the last fall in April, with some exceptions. The most concentrated rainfall comes between December and February. The north has a heavier precipitation than the south. The wettest area is Upper Galilee on the heights between Metulla and Tsefat. The driest areas are the southern Negev and the 'Arava Valley, between the Dead Sea and the Gulf of Eilat. Galilee has an average of 60 to 70 rainy days a year; Jerusalem and its vicinity in the mountains of Judah about 50 to 60 and the Negev between 10 and 20.

Rainfall in Various Parts of Israel

(From north to south)

Metulla—in Upper Galilee near Lebanon	1,000 mm.
Tsefat (Safed)—in the mountains of Upper Galilee	920 mm.
Tiberias—on the shore of the Sea of Galilee	450 mm.
Nazareth—in the mountains of Lower Galilee	740 mm.
Afula—in the heart of the Valley of Jezreel	500 mm.
Beit-She'an—in the Jordan Valley	300 mm.
Haifa—on the northern shore of the Mediterranean	630 mm.
Tel-Aviv—on the southern shore of the Mediterranean	500 mm.
Jerusalem—on the heights of the Mountains of Judah	660 mm.
Beer-Sheva'a (Beersheba)—in the northern Negev	200 mm.
Sedom (Sodom)—on the southern shore of the Dead Sea	50 mm.
Eilat—on the Red Sea	20 mm.

The winter is sometimes severe, with occasional heavy hail, thunder and lightning, storms and high winds. They usually come from the west. Occasional snow falls in the mountainous areas. The lowest temperature—7° centigrade below zero (19.4°F) was recorded in the Jordan Valley, but this degree of cold is rare.

The heavy rainfall causes floods which carry away the soil. Suitable methods for preventing soil erosion are now being employed by farmers. There are also occasional droughts which can considerably damage the country's economy. But the development of irrigation will in time preserve agriculture from this menace. With the completion of the comprehensive water programme, the numerous water borings, the construction of rain water reservoirs, the transference of this precious liquid from the luxuriant north to the arid south, Israel is, little by

little, becoming an irrigated land, no longer dependent on unreliable weather.

The summer is dry. The hottest areas are below sea level: the Jordan Valley, the shores of the Sea of Galilee, the Valley of Beit-Shean, the shore of the Dead Sea and the 'Arava Valley. The highest known temperature to date, 54° centigrade (129.2.F.) was measured in 1921, in the Jordan Valley. The highest known temperature in Jerusalem reached 44° centigrade (112.F.).

During hot weather there are sometimes dry winds from the east, called by their Arabic name, "hamsin." The hamsin days are very trying, though suitable dress helps a great deal.

Dew is to be found in abundance in the coastal plains but less so in mountain areas. It is noticeable at night. In the moist areas it falls on about 260 days of the year. Little dew falls in the Jordan Valley. The dew is a great blessing for the summer vegetation.

NATURAL RESOURCES OF ISRAEL

The geology of Israel with its variegated structure has preserved for the country many useful mineral deposits. They are to be found either in the layers of the country's soil or in its waters, mainly those of the Dead Sea. The exploitation of these minerals is a new economic undertaking, although some of these natural treasures were known and exploited thousands of years ago.

During the British Mandate the first modern experiments were made to extract potash and bromine from the waters of the Dead Sea, salt from the Mediterranean, gypsum from the mountains of Galilee and sulphur in the vicinity of Gaza. Since the establishment of Israel, investigation of the country's natural resources has entered on a new and more intensive phase, and though only a few years old it promises good results.

Most of the minerals are to be found in the Negev. Some are already being exploited and new roads have been built to facilitate their transportation. A railway to Beer-Shev'a, the capital of the Negev, has been completed. The harbour of Eilat is a further step in the full use of the Negev resources for export.

Further geological investigations, improvement of the method of exploitation of the deposits and cheap transportation open up fresh possibilities for the development of the young industry.

The Ministry of Development supervises the investigation, extraction and utilization of the national wealth, the planning of plants to be erected for this purpose, and the management of mining companies. Mahtsavei Israel—the Israel Mining

Company, was established to undertake the experimental work required after the geological survey was completed.

Dead Sea Minerals

The Dead Sea, a unique geographical feature, is an enormous storehouse of useful minerals. The minerals deposited in this sea have been estimated as follows:

22,000,000,000 tons magnesium chloride
11,000,000,000 tons sodium chloride
7,000,000,000 tons calcium chloride
2,000,000,000 tons potassium chloride
1,000,000,000 tons magnesium bromide

The potash factory and a bromine production plant operate at the southern end of the Dead Sea, at Sedom (Sodom). (p. 284).

The exploitation of the Dead Sea was first started in 1930 on the northern shore and after a few years a second factory was erected at Sedom. In the War of Liberation the northern plant was destroyed and with the opening of the new highway to Sedom, work was begun by the 'Dead Sea Works Ltd.' at the southern factory, in 1952.

Salt is extracted from the waters of the Mediterranean Sea at Atlit, in the Haifa area, by the 'Palestine Salt Works Ltd.' Rock salt is quarried on the shores of the Dead Sea (in Hebrew it is called the Salt Sea). In ancient times salt was dug from the mountain of Sedom and was used both for secular and religious purposes. It was thick, hard and pungent, and considered harmful to the eyes: "Salt of Sedom which makes the eyes blind." It was one of the ingredients of the spice burned as an offering in the Holy Temple of Jerusalem. At the time of the Turks, when salt was a government monopoly, Beduin using primitive methods collected salt from the Dead Sea and smuggled it to the markets of Jerusalem and Hebron.

Phosphate, an excellent fertilizer, is found in great quantities in various parts of the Negev. At Oron, south of Beer-Shev'a, are the mining works of the 'Negev Phosphates Corporation Ltd.' In operation here is a phosphate calcination plant which enriches the phosphate by about 34 per cent. The phosphate is transferred on trucks to the 'Deshanim—Fertilizers and Chemical Works Ltd.' in Haifa Bay, where it is turned into superphosphate for both domestic and foreign use. The Oron phosphate plant is near the 'Machtesh Gadol'—an important mining centre worked by the 'Negev Ceramics Materials Ltd.'

Uranium is to be found in the phosphatic rocks of Israel. The percentage of uranium extracted comes to 0.01-0.1 per cent; at this rate it is profitable to extract it if the phosphates are being worked anyway.

Glass sand is dug in the Makhtesh Gadol and transported to the glass factories, of which the largest is 'Phoenicia' in Haifa Bay. Until a short time ago glass sand was imported from Belgium.

In ancient times the sand on the sea-shore stretching between Haifa and 'Akko was used for the manufacture of glass which was developed in this region. According to the Roman historian Pliny, glass was first discovered on this coast at the outlet of the River Belus close to ancient 'Akko. Josephus relates about 80 A.D.: "The very small river Belus... hath near it a place... affords such sand as glass is made of; which place when it hath been emptied by the many ships there loaded, it is filled again by the winds..."

Kaolin clay exists also in big deposits in the Makhtesh Gadol, close to the glass sand. It is a raw material used in the pottery, ceramic and plumbing industries. The country's largest plumbing factory, 'Harsa,' operates in Beer-Shev'a.

Ochre for red and yellow paints is common in the Makhtesh Gadol, but so far has been mined only on a small scale.

Gypsum strata are widespread in the north and south alike. It is used by the large cement industry. In the north, on the border of Galilee and the Jordan Valley, gypsum is quarried and conveyed to the Neshet factory near Haifa. A new gypsum mine was recently opened in Makhtesh Ramon, another promising mining centre in the Negev. The gypsum from Ramon is shipped to the Ramla and Shimshon cement factories.

Sulphur is found in the western Negev on the Gaza Strip border. During the Mandate the concession was held by an Englishman, and exploitation has not yet been resumed. Sulphur can be found in the alluvial deposits of the Dead Sea, but its deposits are sparse. The Torah refers to the sulphur, which it calls brimstone: "then the Lord rained upon Sodom and upon Gomorrha brimstones... out of heaven..."

Bitumen and asphalt are found in the Dead Sea and on its shores. In the Brook of Bokek, between Sedom and 'Ein-Gedi, experimental mining is being carried out to investigate the possibilities of commercial exploitation of the bitumen. Bitumen seepages (slimepits) of the Dead Sea shores, also called the Vale of Siddim, were known as early as the time of Abraham and are mentioned in the Book of Genesis: "the Vale of Siddim was full of slime pits".* The ancients called the Dead Sea by the name Lake of Asphalt (*Lacus Asphaltitis*). The asphalt and bitumen of the Dead Sea were exported to the surrounding countries. Josephus describes *Lacus Asphaltitis*: "However, it

* Gen. 14, 10.

casts up black clods of bitumen in many parts of it, these swim at the top of the water, and resemble both in shape and bigness headless bulls; and when the labours that belong to the lake come to it, and catch hold of it as it hangs together, they draw it into their ships... This bitumen is not only useful for the caulking of ships, but for cure of man's body, accordingly it is mixed in a great many medicines...)*

*) Wars IV, 8, 4.

Copper is found in the far Negev, in Timn'a, in the Eilat district. A survey carried out in this area by Belgian engineers proved the presence of 100,000 tons of metallic copper. In Timn'a were discovered copper-smelting furnaces which are attributed to King Solomon's time, about three thousand years ago. In the excavations of historical 'Etsion-Gever (Etziongeber), next to Eilat, a big smelting and refining plant was uncovered (p. 316).

Iron ores exist in the Negev and in Galilee. Near Kiryat-Shemona, in eastern Upper Galilee, investigations are under way to determine their commercial value. A survey in Makhtesh Gadol of the Negev estimates the deposits at several million tons with 28-30 per cent of iron content. Recently iron deposits were discovered cropping out along 850 metres within younger strata of the Makhtesh. Iron ore was also found more to the south in the Paran Valley.

The discovery of copper brass and iron ores has confirmed the Torah's promises to the tribes of Israel: "A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything on it; a land whose stones are iron, and out of whose hills thou mayest dig brass."* Job says: "Iron is taken out of the dust, and brass is molten out of stone".**

*) Deut. 8, 9. **) Job 28, 2.

Manganese is found in the southern Negev, around Eilat. **Feldspar** and **Quartz**, important in the ceramic industry, have been found in the neighbourhood of Eilat. One deposit of feldspar, two kilometres from Eilat, is worth quarrying. Further deposits, estimated to contain 9,000 tons of quartz, were also discovered.

Peat, a good organic fertilizer, is plentiful in the north in the Hula Valley, and also in the Sharon plain, between Tel-Aviv and Netaniya, in the Poleg (Falek) vale. The 'Kabulan Israel Company, Ltd.', exploits this peat called in Hebrew Kabul.

Stones and Quarries

Stones of various kinds for building and paving are plentiful. Many quarries are operating, especially in mountainous areas. The most important are: in the mountains of Jerusalem, the Qastel quarries; in the vicinity of Tel-Aviv, the Migdal-

Tsedek quarries; in the Carmel, the Binyamina and Haifa quarries. In Galilee are also found black basalt stone and marble. In Makhtesh-Ramon, in the southern Negev, a dark marble of fine texture was recently discovered. Granite of a good quality was also found in Eilat. It is quarried, cut and polished for export.

OIL DRILLING IN ISRAEL

In the last few years drilling for oil has been carried out by foreign and local companies in various parts of the country. Most of the borings are in the southern region, on the shores of the Dead Sea, in the western Negev, in the central Negev and in Makhtesh Gadol where the British began to drill but were interrupted by the War of Liberation. The British only managed to put up a camp and to pave a road to it, which is still known as the oil road.

The central part of Israel, the Tel-Aviv area, the Carmel mountains and the vicinity of Haifa are also being probed for oil.

The first oil was struck in Israel on the 22nd of September 1955, in the South, in the vicinity of historical Ashkelon, near the new settlement of Helets. Oil was found at a depth of 4,905 feet by Lapidot—Israel Oil Prospectors, and this success stirred hope in the various other Corporations similarly engaged in Israel; Naphta, Pontiac (Canada), Israel Continental, Pan-Israel, Israel Mediterranean, Israel American, etc. . . .

Plans have also been made to lay a pipe line from Haifa Refineries to Tel-Aviv, a length of 85 kms, and thus save the cost of oil transport by road.

In 1957, an 8 inch pipe line for imported oil was laid from Eilat—on the Red Sea, through Beer-Shev'a to Ashdod—on the Mediterranean Sea; a distance of about 225 kms.

In 1959, an additional pipe line of 16 inch diameter was started from Eilat to the Refineries of Haifa. When it will be completed the first smaller pipe line will be used for water transference.

The Israeli Government passed a petroleum law in 1952, and in the Ministry of Development a petroleum department has been established with the object of maintaining liaison with local and overseas groups desirous of obtaining exploring and drilling permits.

Under the Mandate, Palestine was the terminus of the famous I.P.C. (Iraq Petroleum Company) pipe-line, which started at the Kirkuk Oil Fields and ended at Haifa Bay where refineries processed the crude oil. Since its defeat on Israel's battlefields Iraq has diverted the flow of oil to Tripoli in the



MIDDLE EAST PIPE-LINES

Lebanon. An additional pipe-line has been laid from Kirkuk to Baniyas, on the Syrian Mediterranean coast.

The Aramco pipe-line runs along Israel's north-eastern border. It starts in Saudi-Arabia, at Dhaharan on the Persian Gulf, and ends at the port of Sidon (Saide) in Lebanon about 60 kms. (37 miles) north of the Israeli frontier. It is called the TAP-line—Trans-Arabian Pipeline.

Length of the pipe-line in the neighbouring countries:

From Kirkuk in Iraq—to Tripoli in Syria, about 850 kms.
(528 miles).

From Kirkuk in Iraq—to Haifa on the Mediterranean Sea
(not in use), about 1000 kms. (622 miles).

From Dhaharan in Saudi Arabia—to Sidon in Lebanon, about
1717 kms. (1067 miles).

ECONOMIC SURVEY

The economy of Israel is based on various branches of agriculture, on industry which processes the crops or uses raw materials either found in the country or imported, and on commerce with various countries. Another factor is tourism, which is gaining in importance yearly.

The aim of Israel's young economy is to utilize more and more of its natural resources and the produce of its land, and to limit as far as possible the size of imports which are still more than this small country can afford.

Many institutions, mainly governmental, use the most modern methods to explore and exploit the natural wealth, to improve the quality and the quantity of the output, and to find more markets for Israel's export.

AGRICULTURE

Thanks to its varied geographical structure—a land of valleys and mountains of different altitudes, Israel's agriculture is rich in all its branches, whether grain, vegetables or fruits. The success of its agriculture has so far depended on the hazard of weather, but the realization of the great water schemes has enlarged the irrigated areas and is quickly transforming deserts into fruitful and prosperous fields.

Some of the crops are indigenous, some were introduced in the Middle Ages and some have only recently been acclimatized. The Torah promised Israel: "A land of wheat, and barley, and vines and fig-trees and pomegranates a land of olive oil and honey." The wheat and barley are to be found mainly in the plains and valleys. The foot of the mountains and the low hills are covered with vineyards. In recent years miles of terraces have been built on the slopes for vine plantations. In many places traces can be found of ancient terracing, where the famous vines and olive groves of the Holy Land grew from time immemorial. The palm tree, so characteristic of the country, is again coming into its own, especially in hot areas such as the Jordan Valley and the 'Arava.

Israel excels in its banana groves which apparently were first planted in the Middle Ages. The citrus tree which was introduced in mediaeval times, too, has acquired first rank in the agricultural life of the country, and undeniably is today the 'King of Horticulture' especially in the coastal plain around Jaffa. The Jaffa orange is highly esteemed in the world markets. More recent innovations in the citrus species are the grapefruit and the clementina. For religious purposes, the ethrog—citron is grown in large areas. It is the object of a special benediction during the Feast of Tabernacles. Citrus is the raw material for a large industry of jams and juices which are much appreciated both at home and abroad.

Israel enjoys a great choice of vegetables which are mostly eaten fresh, but also supply the local preserves industry. The most plentiful are tomatoes and cucumbers, peppers, carrots, peas, cauliflowers, cabbages, egg-plants, potatoes and onions.



4. DATE-TREE



6. OLIVE



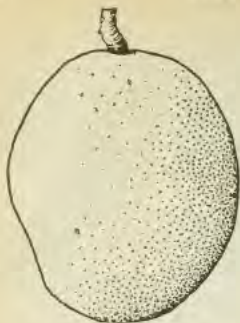
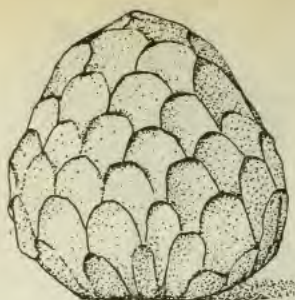
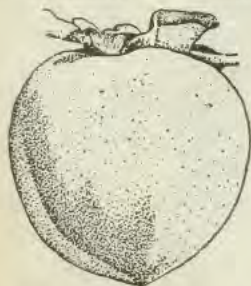
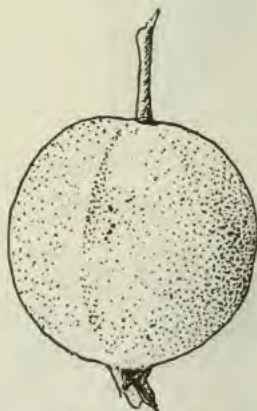
7. FIG



5. POMEGRANATE



8. ALMOND

9. MANGO (*Mangifera indica*)12. ANONA
(*Anona Squamosa*)10. AVOCADO (*Persea Americana*)11. PERSIMON (*Diospyros Kaki*)13. GUAJAVA
(*Psidium Guajava*)



PINE



CYPRESS



EUCALYPTUS



CASUARINA



In the Middle Ages a special kind of onion called after Ashkelon, the famous coastal city, was exported to Europe, and in England its name was corrupted into shallot, in America into scallion.

Industrial plants, like the peanut which is new to the country, are spreading in many areas, mainly in the coastal plain. Cotton has succeeded particularly in the Jordan Valley. Fibre separation machinery was acquired, and a special ginning plant set up in the Beit-Shean Plain will provide the local textile factories with the cotton which has so far been brought from overseas.

The agava, raw material for rope manufacture, has been recently planted. It is a dry-farming plant, suitable for the arid zones of the south.

Israel has been obtaining its sugar from abroad. The problems thereby created are nearing solution. Sugar beet is successfully grown locally, and in the Valley of Jezreel a sugar refining plant is operating in 'Affula.

Indeed, in the Middle Ages sugar was manufactured in Israel from cane grown mainly in the Jordan Valley. Around Jericho a ruin is known in Arabic as Sugar-mill (Tawahin es-Sukar); similarly named remains are found near the well-known biblical town of Zo'ar, the mediaeval Zogher, at the extreme south of the Dead Sea. Some scholars surmise that the word sugar is derived from the name Sogar which was also known as Sakar in Arabic.

Tobacco plants are grown mainly on the mountain slopes by the Arab villages and by the Druzes who are experts in that field, although their faith forbids them any form of smoking. The local crop is sufficient to provide the cigarette factories with this Oriental tobacco. Efforts are being made to introduce Virginian tobacco plants in Israeli farming.

An important branch of farming is animal husbandry; cattle and sheep. The goat is mainly found in Arab farms. The poultry branch has been developed extensively. Eggs are very much in demand and are also exported to Europe. Poultry also provides fresh meat which largely makes up for the insufficient amount of beef on the market. Geese farming is becoming widespread.

Breeding fish in ponds, only lately introduced, is now a major factor, especially in the Hula and Jordan Valleys. In fact only one kind of fish is so grown, the carp, whose delicious meat is very much appreciated by the population. Experiments are continuing in acclimatizing new types of fish, with a view to exploiting the natural food in breeding ponds more effectively.

Settlements on the shore of the Sea of Galilee (Kinneret), the

Mediterranean and the Red Sea are engaged in deep water fishing. Next to the fisheries, small canning factories have been erected.

The development of agriculture, and the absorption of as great a number of newcomers as possible in farming, are among the country's main interests. The Department of Agriculture encourages agricultural education, and to this purpose has established many agricultural schools and a fishing school. It sends young men and women to Europe and America to learn the latest methods employed in farming, and adapt them to local conditions.

INDUSTRY

Israel's industry is based on its agricultural output, on raw materials found in its soil and waters, and on materials imported from abroad.

The main wine cellars are in Rishon-Letsiyon and Zikhron-Ya'akov. Wine-making is a very ancient art and many wine presses cut out from the rock, dating back to the biblical period, are found in the mountain areas.

The present edible oil industry is also a successor to an old craft, and numerous ancient presses to be found in olive grove regions bear witness to the importance of oil production, which was one of the main export items of the country's commerce.

There is also a large industry of jams, fruit and vegetable preserves and juices which find an excellent market in sun-soaked Israel, where a profusion of 'kiosks' offer all kinds of fruit drinks.

Industry based on local raw materials has developed in recent years as a result of the discovery of new minerals. There are several glass factories: the most important is 'Phoenicia' in Haifa Bay, which receives its main glass sand from the Negev (Makhtesh Gadol). This industry too is one of the most ancient in Israel, as indicated by the many glass vessels found at archaeological sites. Rabbis of the third century tell us that the sons of Zebulun who occupied the coast between Haifa and 'Akko were the artisans of glass and supplied it to the other tribes. According to the Roman historian Pliny, of the first century, the Land of Israel indeed saw the discovery of glass (p. 355).

The manufacture of fertilizers is developed, owing to the large deposits of potash and phosphates which are processed at the 'Dead Sea Works,' at Oron in the Negev, at 'Fertilizers and Chemicals' in Haifa Bay, and at Makhteshim' in Beer-sheba.

Factories for building materials are numerous; cement factories like 'Nesher' next to Haifa and Ramla, 'Shimshon', in

the mountains of Jerusalem; 'Ytong' in Pardess-Hana which produces building sheets from sand and lime, under a Swedish patent; the 'Silicate' and 'Na'aman' for bricks and tiles; 'Kelet' in Afkim for plywood; and 'Sapan' for celotex and masonite.

There are also factories producing water pipes such as 'Yuval Gad,' near Ashkelon, which supplies pipes for the big water schemes. An asbestos factory manufactures ordinary and pressure piping, rolled and flat asbestos sheets.

Several textile factories, of which the most important are Ata in the vicinity of Haifa and Lodzia near Tel-Aviv, are beginning to use locally grown cotton. The spinning and weaving industry is expanding. This trade, too, is one of the most ancient in Israel. 'Gauze' is supposed to take its name from the town Gaza where apparently it was first manufactured, and the word 'blouse' from the city of Pelusium in ancient Palestine.

Chocolate and sweet factories (Elite, Ce-De, Lieber, etc.), established around Tel-Aviv export a significant part of their production.

A paper factory founded in Hadera receives its raw material mainly from Scandinavia. Two big factories produce tyres, 'Alliance' in Hadera and 'General' in Petah-Tikva. The 'Kaizer-Frazer' plant assembles cars from parts imported from the U.S. A diamond industry is established in Netanya and polishes raw diamonds, mainly for export.

COMMERCE

The main agricultural export is the citrus fruit, and the industrial exports include motor cars, tyres, cement, potash, phosphates, wine, plywood, electrical refrigerators, household utensils, nylon stockings, medical preparations, cosmetics, cotton goods etc.

The principal buyers of Israel's products are England, the leading purchaser of citrus fruits, the United States, Finland, Norway, Holland, Belgium, Canada, Russia, Sweden, Denmark, Switzerland, Iceland, France, Austria, Poland, Turkey and Yugoslavia.

POPULATION OF ISRAEL

- 1959: 2,031,672 total population: 1,810,148 Jews, 221,524 non-Jews.
(152,368 Mos. 47,612 Christ. 21,344 Druzes, 200 Bahais).
- 1957: 1,872,390 total population: 1,667,455 Jews, 204,935 non-Jews.
138,000 Mos. 45,000 Christ. 19,800 Druzes, 200 Bahais).
- 1955: 1,718,000, total population: 1,528,000 Jews, 192,000 non-Jews.
(132,000 Mos., 43,000 Christ., 17,000 Druzes, 200 Bahais).

1953: 1,646,000 total population: 1,465,000 Jews, 181,000 non-Jews, (125,000 Moslems, 40,000 Christians, 16,000 Druzes).
1950: 1,370,000, total population: 1,203,000 Jews, 167,000 non-Jews.
1948: 775,000, total population: 625,000 Jews, 150,000 non-Jews.

THE JEWS

The Jews of Israel, mostly newcomers from many countries, were bred in different cultures. Their common faith in a Jewish redemption by the return to the Land has inspired them to revive their ancient Hebrew language and civilization, and has welded them into a united people.

The Jewish population is composed, according to origin, of Ashkenazim, Sefaradim and Orientals.

The Ashkenazim originate from Central and Eastern Europe, mainly Germany (called in Hebrew: Ashkenaz) and its neighbouring countries, or are descendants of Ashkenazim who emigrated to America, South Africa and other lands. Their language was Yiddish, a compound made up of Hebrew and mediaeval German, written in Hebrew characters. They first came to the Holy Land in the sixteenth century at the time of the Turks, from Russia, Poland, Lithuania and Hungary, and, impelled by religious feeling, settled in the four sacred cities: Jerusalem, Hebron, Tiberias and Tsefat. In the year 1707 there was a big Ashkenazi immigration of pious Jews (Hassidim). They arrived, as they said, "to bring the redemption by self-affliction and fasts, prayers, charity and lamentations" and to entice the Divine Presence, "the Shechina," to return to its "Holy Abode" in Jerusalem. There was further immigration of Ashkenazim in following generations, and they formed what is known as the Old Yishuv (population). With the impulse of the National Revival they took the lead and started the first agricultural settlements. They founded Petah-Tikva—the mother of the colonies. New Ashkenazi immigrants from Eastern Europe, the first to answer the call of an emerging Zionism, reinforced them, and penetrating to outlying places established colonies in many desolate areas. Rishon-Letsiyon, Gedera and Rehovot—in Judah, Zikhron-Ya'akov—in Samaria, Rosh-Pinna—in Galilee, Hadera—in the Sharon, Degania—in the Jordan Valley, are the outstanding results of this first pioneering endeavour. The Ashkenazi population increased in the following years and formed the backbone of the Yishuv striving for national independence.

The Sefaradim form an ancient community in the country. They are descendants of the Jews from Spain (in Hebrew: Sefarad). Their first arrival was in the fifteenth century, after the Spanish Expulsion, although before then individual Jews

from Spain had come to Israel. Rabbi Yehuda Halevi, the greatest Hebrew poet of the Middle Ages, immigrated to Israel in the year 1140 and found his death opposite the walls of Jerusalem. The Ramban, Rabbi Moshe Ben Nachman (Nachmonides), the famous Torah commentator, came to Israel from Spain and in the year 1266 laid the foundation of the Jewish community in Jerusalem.

After the Spanish Expulsion, in the year 1492, many of those exiled emigrated to Israel and added strength to the Jewish population. The Spanish Jews brought with them the Spanish dialect, Ladino, a mixture of Spanish and Hebrew written in Hebrew characters. Ladino is still spoken, to this day, among the older members of the Sefaradi families in Israel.

The Sefaradim absorbed the remains of the Jewish population from previous generations, who, because of their relation to the Arabs, were called M'ista'arvim—the Arabised Jews, and in Spanish 'Moriskim.' Their language was Arabic.

The bulk of the Jewish population of Palestine until the nineteenth century was Sefaradi and besides the important communities in the Holy Cities, some families led farmers lives in far-away villages in Galilee (Peki'in, Kefar-Yassif, Shefar'am). There were many famous Rabbis among the Sefaradi Jews, who became celebrated through their important books on Rabbinical subjects, and whose influence was also great in the Jewish Diaspora. During Turkish Rule in Palestine the authorities only recognized the Chief Rabbi of the Sefaradi community. He had the title of Hacham-Bashi—Rabbi Pasha. The Jews conferred on him the honoured title, 'Rishon-Let-siyon'—First in Zion, and he is thus called to this day.

The Ma'aravim are related to the Sefaradim. They originate from the countries of North Africa: Morocco, Algiers and Tunis, which are to the west (ma'arav in Hebrew) of Palestine; hence their Hebrew name, which means westerners. Their language was a North African dialect of Arabic. Among the Ma'aravim was the Rambam (Maimonides), who visited the country in the year 1165.

At the beginning of the nineteenth century, many Ma'aravim emigrated as French citizens from Morocco and Algiers, which were under French rule, and settled in such towns as Haifa and Jaffa, where no Jews had lived before in modern times. They depended on the protection of the French who enjoyed great standing in the eastern countries.

Jewish Oriental Communities

The Oriental Communities originate from various Moslem and Arabic-speaking countries. First centered in Jerusalem,

but now spread over the country, most of them came in more recent years.

The **Yemenites** come from Yemen, a Moslem state in Arabia, in Hebrew Teiman, and are called Teimanim. Although in exile for many centuries their yearning to return to the Holy Land was well-known, and found its deepest expression in their hymns and their poetry. Most famous among them is the poet Shalom Shabazi, whose songs are still popular. The first Yemenites arrived in the country in the sixteenth century. Among them were famous Rabbis, such as Rabbi Shalom Shar'abi who, settling in Jerusalem in 1760, was the head of a school of mystics and wrote the Cabbalist prayer book 'Nahar Shalom'—River of Peace.

With the beginning of the Zionist Movement came many Yemenites who settled near the big colonies with the help of Zionist funds. Further large-scale immigration of Yemenite Jews followed on the establishment of Israel, and they were among the founders of many new settlements in various areas of the country, especially in the mountains of Jerusalem and in Galilee. The Yemenite immigration, carried out entirely by plane transport, is known as "The Magic Carpet Operation." It liquidated the Jewish community in Yemen, which had existed for hundreds of years.

The **Iraqis** come from the Moslem State of Iraq, ancient Babylon, an important centre of Jewish life since the destruction of the First Temple. After the destruction of the Second Temple, the Jewish population of Babylon increased greatly and many famous academies of learning and law sprang up in its midst. Here was composed the Talmud Bavli (The Babylonian Talmud) a basic work of the Rabbinic literature. Until recent years, Iraqi Jews were few in Palestine.

Iraq was one of the Moslem states which invaded Palestine during the Israeli War of Liberation. Since its army was defeated the Jews in Iraq were subjected to persecution. On the establishment of Israel, the majority of the Iraqi-Jewish population immigrated to Israel. Some groups have founded agricultural settlement.

The **Kurds** come from Kurdistan which is in northern Iraq, ancient Assyria. In the twelfth century they founded a "Messianic" movement headed by David Alroi whose design was to conquer the Holy Land and establish the Kingdom of Israel. The Kurds first came to Palestine at the turn of the century and many of them founded their own colonies.

The **Persians** are from Persia, today Iran. First settled in Jerusalem they have spread into other towns and have remain-

ed mainly an urban element. With the Government's help they have established a few rural settlements.

The **Mash-hadim** are a small number of Persian Jews who compose a separate community as a result of their peculiar situation. They came from Mash-had, a holy city in Persia next to the Russian border. Almost one hundred and twenty years ago Islam was enforced upon them, and, like the Marranos of Spain, they observed their Jewish faith in secret. Their main congregation is in Jerusalem.

The **Afghans**, from Afghanistan, a Moslem state in Central Asia, have a small community in Jerusalem.

The **Bucharians** from Buchara, today part of Soviet Russia, are mostly townspeople.

The **Cochins** are immigrants from the province of Cochin in Southern India. Most of them settled in agricultural settlements.

KARAITES AND SAMARITANS

In Israel are to be found small communities of Karaites and Samaritans, whose religions are very close to the Jewish faith.

The **Karaites** accept the Jewish Bible but do not recognise the oral tradition as expounded in ancient Rabbinical literature (Mishna and Talmud). In the Middle Ages they had an influential community in the Old City of Jerusalem which gave rise to biblical scholars, especially grammarians. In the course of time their number dwindled and only a few Karaites remained, attached to an old synagogue which was their spiritual centre for many generations. With the conquest of the Jewish quarter in the Old City by Jordan's forces in the Israeli War of Liberation, the courtyard of the Karaites was destroyed and the one surviving family lives now in the new town of Jerusalem. A short time after the birth of Israel, Karaites from Egypt settled in the country and founded two colonies: Matsliah next to Ramla on the highway to Jerusalem, and Ranen in the vicinity of Beer-Shev'a in the Negev. They number about 1,000 souls in Israel.

The **Samaritans** are descendants of a very ancient nation in Palestine. They take their name from the district they occupied, Samaria. Nablus, the biblical Shechem, is their centre, and nearby Mount Gerizim is their holy place. The Samaritans hold sacred only the Torah (Pentateuch)—the Five Books of Moses, in a version which differs slightly from the Massoretic text. Almost twenty years ago a few Samaritans left Nablus and settled in Tel-Aviv-Jaffa. Today they number about 100 souls in Israel. Their centre is in Holon, a small town near Tel-Aviv. In Nablus, now held by Jordan, there are about 220 more. They are the last remnants of a dwindling people.

THE MOSLEM-ARABS

The Moslems form the largest minority in Israel. They are Sunni, like most of the Moslems in the Arab countries surrounding Israel, and they speak a Syrian dialect of Arabic. In their towns and villages, they conduct their own schools in the Arabic language, sponsored and supervised by the Ministry of Education. Many of their youths are students at the Hebrew University of Jerusalem. A daily Arabic paper, 'Al Yom'—The Day, is published. Special programmes are broadcasted daily for the benefit of the Arab population. The Arabs elect their own men as representatives in the Knesset. They serve in the Police Force and are employed in the Civil Service. In the Israel Ministry of Religious Affairs a special department deals with Moslem affairs.

According to their mode of life the Moslems are divided into villagers, townspeople and Beduin.

1) **The villagers** form the bulk of the Moslem population. They are known by their Arabic name fellahin—tillers of the soil. They live in their own villages. Coming into contact with the neighbouring Jewish colonies they have greatly improved their standard of living, and with Government help and advice they have modernized their methods of work.

The Arab villages are mainly centred in two sections of Israel: in the central part on the border of Sharon and Samaria; in Lower Galilee between 'Akko and Nazareth.

2) **The townspeople**. Some of them live in the big cities among the Jewish population. But they dwell mainly in their own towns. Their largest urban concentration is in Nazareth.

3) **The Beduin**. The majority still lives in tents and their main occupation is breeding sheep, goats and camels. Lately, however, especially in the northern district, many Beduin have put up stone houses and have started an agricultural life.

The Beduin are divided into tribes. At the head of each tribe is a Sheikh. He is the leader and also the representative in all the tribe's dealings with Government institutions. Their own tribal court is empowered to act in the settlement of their minor internal disputes. Most of the Beduin dwell in the Negev in the vicinity of Beer-Shev'a. A few tribes are scattered in the mountains of Galilee. The young men of one Beduin tribe in Upper Galilee volunteered for the Israeli Army during the War of Liberation.

The Circassians form an independent group in the Moslem community. Numbering about 1,200 they reside in two villages in the north of the country: Kefar-Kana—in Lower Galilee, and Rihaniya in Upper Galilee. They came to Palestine about 80 years ago, at the time of the Turks, emigrating from the

Caucasian Mountains of Russia. They speak Circassian, but the new generation also knows Hebrew. Some of their youths volunteered for the Israeli Army, and one unit, under Jewish command, took part in the War of Liberation. Some of the Circassians serve in the Frontier Force.

The Ahmadiya is a small Moslem sect with followers among the villagers of Kababir on Mount Carmel within the municipal boundaries of Haifa. About fifteen years ago, they were induced by some Indian Moslems to join this religious movement named after its founder, Ahmad El-Kadiani, who established the sect in 1889 in India.

The distribution of the Moslem population in 1958:

Town—24,000. Country—105,000. Beduin—22,500. Total—152,300.

THE CHRISTIANS

The Christians in Israel differ as to their origins, languages and modes of life, and are divided into various sects and churches. Many of the Christians are townspeople. Their biggest community is in Nazareth. Others are farmers living in villages, mostly in Lower Galilee, in the vicinity of Nazareth.

Whether in town or village, the bulk of the Christian population speaks Arabic, and its habits and mode of life are similar to those of its Arab neighbours.

The Christians are mostly either Greek-Orthodox or Catholic. Some of them belong to the Catholic sect known as Maronite, whose centre is in nearby Lebanon.

Many orders, predominantly Catholic, have erected monasteries and convents on sites venerated in Christian tradition. In Israel indeed are located some of the holiest shrines of the Christian world: Nazareth—the site of the Annunciation, 'Ein-Karem—the birthplace of St. John the Baptist, the Jordan and the Sea of Galilee, the Mount of the Transfiguration and the Mount of the Beatitudes, Capernaum and Cana etc...

The most influential is the Franciscan Order—Custodia of the Holy Land—whose members since the Middle-Ages are the guardians of the sacred shrines.

Another important order is that of the Carmelites, named after Mount Carmel where they have erected their main monastery dedicated to their patron saint, Elijah the prophet.

The Salesians, Jesuits, Assumptionists, Benedictines and Fathers of Zion are also to be found in Israel.

Among the conventual orders are represented the Clarisses, the Lazarists, the Sisters of the Rosary, the Sisters of Charity (St. Vincent de Paul), the Sisters of St. Joseph, the Sisters of St. Elizabeth and the Dames of Nazareth.

There are also monasteries of Russians, Abyssinians, Armenians and Copts (Egyptian Christians).

The Protestants are few; their centre is in Jerusalem.

The distribution of the Christian population in 1958:

Town—31,500, country—16,000, Total—47,500.

Catholics—22,500 (Greek-Catholics — 15,000. Latins — 6,000. Maronites—2,500).

Greek-Orthodox — 20,000 Abyssinians (Ethiopians) — 100

Protestants—1,000. (Anglicans, Lutherans, Presbyterians)

Copts (Egyptian Christians)—100

Armenians (Gregorians)—1,000

A detailed list of the monasteries and churches is to be found on p. 43-5.



Greek-Orthodox priest



Armenian priest



Abyssinian monk

DRUZES AND BAHAIS

The **Druzes** reside in a few villages in the north of the country in Galilee and on Mount Carmel. They form a religious sect which is about 850 years old and is named after Ismail ad-Darazi who at first preached the new religion in the surroundings of Mount Hermon, in the eleventh century. The Druzes speak Arabic, live in villages and work on the land.

The Jews sometimes called them Philistines (Pelishtim), although they have no connection with the Philistines of the Bible. The tomb of their most venerated saint, Nebi Shu'eib—the Prophet Shu'eib, is in the vicinity of Tiberias in the mountains of Galilee. They hold that he was Jethro of the Torah, the father-in-law of Moses.

In 1948, during the War of Liberation, young Druzes volunteered for the Israeli Armed Forces and two fighting platoons were formed under Israeli command. Now many of them serve in the Frontier Force. The Druzes have their own representatives in the Knesset (Parliament).

There are about 19,800 Druzes in Israel.

The **Bahais** live in Haifa, which is the religious centre of all the Bahais in the world. They have mostly immigrated from Persia—the cradle of this new religion. Their name comes from the Arab-Persian word Baha, meaning Glory (p. 346).

There are about 200 Bahais in Israel, in Haifa and 'Akko.

FORMS OF SETTLEMENT: URBAN AND RURAL

City—'Ir

In Israel there are few cities and towns. In each a municipality—'Iriya, is elected by the inhabitants.

The capital is Jerusalem, but the largest in population is Tel-Aviv. Haifa is the most important northern city. The capital of Galilee is Tiberias which is also the lowest town—200 m. below sea level, while the most northern and highest city is Tsefat—960m. above sea level. The capital of the Negev is Beer-Shev'a (Beersheba). Nazareth is the most important Arab town. The most southern and the youngest is Eilat, on the Red Sea. A few of the large colonies were recently granted municipality status.

The population in the urban centres, in 1958:

Tel-Aviv-Jaffa	— 380,500	Netanya	— 36,000
Haifa	— 170,000	Beer-Shev'a	— 36,000
Jerusalem	— 156,000	Nazareth	— 35,000
Ramat-Gan	— 71,500	Tiberias	— 20,000
Petah-Tikva	— 49,000		

In two cities, both located in Galilee in the Northern District, the Arabs are the majority: Nazareth and Shefar'am.

Colony—Moshava.

The moshava was the first form of Jewish rural settlement in Israel. The farms are the private property of the colonists. First among the moshavot were Petah-Tikva—1875, Rishon-Letsiyon—1882, Rosh-Pinna, Zikhron-Ya'akov, Hadera and Rehovot. All the settlements established by the Baron de Rothschild were moshavot. Many of the farmers in the moshavot are united in the Farmers' Federation, which has a General Zionist tendency.

Moshav—Smallholder Settlement.

The moshav is an agricultural settlement where every settler lives separately with his family and tills a plot of land leased to him by the Jewish National Fund at a nominal price. Most of the moshavim were built by the Foundation Fund (Keren Hayesod) of the Zionist Organization. The farmer in the moshav works the soil with the help of his family and he is not entitled to engage hired labour. Purchases and sales are made on a cooperative basis. Mutual help is a basic principle in the moshav village. The first moshav, Nahalal, was started in 1920 in the Valley of Jezreel. Today, the moshav is the most common form of rural colonization.

Most of the moshavim are organized in the Tenu'at Hamoshavim (Moshavim Movement), within the frame of the General Labour Federation (Histadrut), and the majority of the

settlers belong to the social democratic Mapai Party. Tenuat Hamoshavim issues a periodical called: 'Telamim'—Furrows. Some moshavim are orthodox and are affiliated to Hapoel Hamizrahi. A few moshavim are members of Ha'oved Hatsioni—the Progressive Party, and a small number are moshavim of the Herut movement.

In 1957 there were 273 moshavim with a population of 92,527 souls.

Moshav Shitufi—Communal smallholder Settlement.

The moshav shitufi combines the private family life of the moshav with the communal agricultural life of the kibuts. Families live separately, each one conducting its own household. Land and agricultural equipment are owned collectively. Farming is communal. Purchases and sales are made in cooperation. The first moshav shitufi Kefar-Hittim, was started about 1936 near Tiberias, in Lower Galilee. Most of the 'moshavim shitufim' are affiliated to the Tenu'at Hamoshavim within the frame-work of the General Labour Federation and have Mapai leanings.

In 1957 there were 27 moshavim shitufim, with a population of 4,856 souls.

Kevutsa and Kibuts—Communal Settlements.

The Kevutsa is a pure collective. All members live and work together on national land which is leased to them at a nominal price by the National Fund. The Foundation Fund provides the funds for the building up of the Kibuts. There is no private property. The Kevutsa is mainly agricultural. The first kevutsa, Degania, 'Mother of the Kevutsot', was established in the year 1909, in the Jordan Valley on the bank of the Sea of Galilee. The kibuts is a larger communal settlement than the kevutsa, and in addition to its agricultural work, it tends to develop an industry as well, using either its own agricultural products or imported raw materials. The first kibuts, 'Ein-Harod, was established in 1920 in the Valley of Jezreel. Most of the kevutsot and kibutsim operate within the frame of the General Federation of Labour. All the Mapai communal settlements are organized in the Ihud (Union) of the Kevutzot and Kibutsim.

The left socialist communal settlements are organized in the Kibuts Hameuhad—the United Kibuts organization of the Ahdut Ha'avoda Party.

Many kibutsim were established by the Hashomer Hatsair movement. In 1922, they founded their first communal settlement of Beit-Alpha, in the Valley of Jezreel, at the foot of Mount Gilbo'a. All the Hashomer Hatsair kibutsim are united

in the Kibuts Artsi organization, which is the main force in the Mapam Party.

The orthodox kibutsim are united in the Hakibuts Hadati (Religious Kibuts) movement, and belong to the Hapo'el Hamizrahi Party. Their first kibuts, Tirat-Tsevi, was set up in 1936, in the Valley of Beit-Shean, near the River Jordan.

A few orthodox kibutsim belong to the Poalei Agudat Israel (Pai). Their first settlement established in 1924, is Hafets-Haim, near Gedera, in Judah.

A few kibutsim are of the 'Oved Hatsioni—the Zionist Worker, with a Progressive Party trend.

In 1957 there were 230 kibutsim with a population of 80,101 souls.

SETTLEMENTS AND THE ORIGIN OF THEIR SETTLERS

<i>Country:</i>	<i>Settlements:</i>
Algeria:	Tserufa, Yoshivya.
Argentina:	Bahan, Ga'ash, Gazit, Mefalsim, Metser, Nir-Tsevi, Or-Haner, Ramot-Menashe.
Brazil:	Beror-Hail.
Bulgaria:	Beit-Halevi, Beit-Hanan, Gealya, Ginnaton, Kefar-Hanagid, Kefar-Uriya, Messilot, Tsi-pori.
China:	'Amikam.
Czechoslovakia:	Beerotaim, Kefar-Masaryk, Kerem-Maharal, Kefar-Ruppin, Mazor, Mishmar-Ayalon, Sha'ar-Hefer.
Egypt:	Emunim, Kefar-Hayeor, Matsliah (Karaites), Ranen (Karaites).
France:	Mishmar-Hanegev, Tseelim.
Germany:	Beit-Zer'a, Kefar-Shemaria, Kibuts Hazore'a, Kiryat-Bialik, Matsuva, Nahariya, Ramot-Hashavim, Shavei-Tsiyon, Sede-Warburg, etc.
Great Britain:	Beit-Ha'emek, Geshar-Haziv, Kefar-Blum, Kefar-Daniel (Beit-Hever), Kefar-Hanassi, Kefar-Mordekhai, Kiryat-Gat, Lavi, Yass'ur.
Greece:	Dor, Kiryat-Shaul, Neve-Yamin, Tsur-Moshe.
Hungary:	Beit-Meir, Devira, Kefar-Hahores, Kefar-Ruppin, Kiryat-Gat, Parod, Yad-Hanna, Yad-Natan, Yass'ur etc.
India (Cochin):	Hodiya, Messilat-Tsiyon, Nevatim, 'Ofer, Shahar.
Iran (Persia):	Beit-Nehemia, Eshbol, Masslul, Migdal-Ha'emek, Patish, Shibolim, Yakhini, Zeitan, etc.

- Iraq:** Ahituv, Beit-'Ezra, Giv'olim, Kokhav, Margallot, Neve-Ur, Pedaya, Yagel (See: Kurdistan).
- Italy:** 'Alma, Giv'at-Brenner, Regavim.
- Kurdistan:** 'Agur, Alroi, 'Azaria, 'Ein-Ha'emek, Giv'olim, Kefar-Juval, Ma'oz-Tsiyon, Mivtahim, Ness-Harim.
- Morocco:** Adirim, Beit-Shikma, Beit-Uziel, Even-Sampir, Gadish, Rehava, Rinatya, Tirosh, Yad-Rambam, Yashresh.
- Netherlands:** Ami'ad, Gevar'am, Kefar-Kish, Kefar-Yedidya, Sede-Nehemya.
- Poland:** Beit-El'azari, Beit-Hillel, Beit-Shemuel, Beit-Yehoshu'a, 'Ein-Hahoshesh, 'Ein-Hamifrats, Eilon, Hayogev, Kefar-Shemuel, Lohamei-Hagetaot, Ma'ale-Hahamisha, Megiddo, Meishar, Mishmar-Hasharon, Netiva, Netser, Neve-Mivtah, Rehovot, Tel-Itshak, Sarid, Sha'ar-Hagolan, Usha, Yad-Mordekhai, Yesud-Hama'ala, etc.
- Rumania:** Avigdor, Aviel, Beit-El'azari, Beit-Hillel, Ben-Shemen, (moshav), Ganei-Yona, Haniel, Hanita, Hayogev, Hossen, Karmon, Kefar-Ahim, Kefar-Glikson, Kefar-Shemuel, Kefar-Yeroham, Kessalon, Me'ona, Neve-Yarak, Nir-'am, 'Olesh, Shoresh (Lehagshama), Zikhron-Ya'akov, Zikim.
- South Africa:** Ma'ayan-Baruh, Moshav Habonim, Savyon, Shoal, Timorim, Tsor'a.
- South America:** Bahan, Beror-Hail, 'Ein-Hasheloshah, Ga'ash, Gazit, Giv'ot-Zaid, Mefalsim, Metser, Mevo-Beitar, Mishmar-Hanegev, Nir-Tsevi, (Kefar-Argentina), Nitsanim.
- Tripoli:** Ahisamach, Ahuzam, Beit-Shikma, Ben-Zakkai, Biryah, Dalton, Elisham'a, Porat, Shalva, Shuva, 'Uzza.
- Tunis:** 'Azrikam, Berekhya, Gilat, Karmiya, Kefar-'Avdon, Telamim (Jerba), Petahya, Zohar, Yanuv.
- Turkey:** Burgata, Eyal, Gev'a-Carmel, Gevulot, Hagoshrim, Netiv Halamed-He, Tal-Shahar, Zeitan.
- U.S.A.:** Benei-Darom, 'Ein-Dor, 'Ein-Hashofet, Hator, Iftah, Kefar-Menahem, Kissufim, Orot, Sasa, Urim, Sheluhot.

- Yemen (Arabia):** Ahibud, 'Aminadav, Beko'a, Elifelet, Elkosh, Elyakim, Eshtaol, Geulei-Teiman, Geulim, Gid'ona, Giv'at-Yearim, Kefar-Marmorek, Ora, Ta'oz, Tarum, Tirat-Shalom, Tirat-Yehuda (Haban).
- Yugoslavia:** 'Amir, Beit-Nekofa, Beit-Zayit, Kidron, Sha'ar-Ha'amakim.

POLITICAL PARTIES IN ISRAEL

Most of the parties operate within the framework of the World Zionist Organization. The three important labour parties—Mapai, Mapam and Ahdut Ha'avoda—belong to the General Federation of Labour (Histadrut).

List of the parties in alphabetical order

The Hebrew letters indicate the individual political parties at election time.

Agudat Israel and Poalei Agudat Israel—Extreme Orthodox Party. GD— 73

Agudat Israel—Union of Israel, is a world organization which opposes the Zionist Movement. With the establishment of the State of Israel, however, it joined the government coalition. In the Israeli Agudat Israel, there are three trends: the Agudat Israel movement with its daily paper: 'Hamodi'a'—the Announcer; the left-wing Poalei Agudat Israel (PAI)—Workers of the Israel Union, whose members belong to a few rural settlements, kibutsim and moshavim and publish 'She'arim'—Gates; and the right wing, called Poalei Agudat Israel (PAGI) who put out 'Hakol'—the Voice.

Ahdut Ha'avoda—Union of Labour. Tv— 77

A socialist party most of whose members belong to communal settlements (kibutsim) affiliated to Hakibuts Hameuhad. Its daily paper is 'La-Merhav'—For Expansion.

Hamizrahi—Zionist Orthodox Party. B— 2

Hamizrahi—The Easterner, is a world Zionist organization. Its headquarters in Jerusalem is named Beit-Meir, after Rabbi Meir Bar-Ilan (Berlin), the founder and for many years president of the Mizrahi. It publishes a daily paper: 'Hatsofeh'—The Observer.

Hapo'el Hamizrahi—Orthodox Workers Party. B— 2

Hapo'el Hamizrahi—the Eastern Worker, is an orthodox labour party. It includes workers in the towns, members of rural villages, communal settlements affiliated to the Hakibuts Hadatai (orthodox kibutsim) and orthodox Moshavim. The

youth movement sponsored by the Hapo'el Hamizrahi is called Bnei-'Akiva, after a well-known sage of Israel who participated in the revolt of Bar-Kokhba and was martyred by the Romans.

Herut—National-Liberal Party. **H— ה**

Most of the members of Herut—Liberty, live in the main towns; they have founded a few rural settlements. Many of their members belonged to the Etsel: Irgun Tsevai Leumi—National Military Organization, a terrorist underground movement which fought British rule. Its daily paper is 'Herut'—Liberty.

Miflaga Communistit Israelit (Maki)—Communist Party. **K— כ**

Maki compose the initials of the name: Miflaga Communistit Israelit—Israel Communist Party. Many of its members are Arabs. Its daily paper is 'Kol Ha'am'—Voice of the People.

Mifleget Po'alei Erets-Israel (Mapai) **A— א**

The name Mapai is composed of the initials of Mifleget Po'alei Erets-Israel — Party of the Workers in the Land of Israel. A great part of its strength lies in the rural communal settlement of the Union of the Kevutsot and Kibutsim, and in the villages of Tenu'at Hamoshavim. The labour daily 'Davar'—the Word, reflects Mapai's point of view.

Mifleget Po'alim Meuhedet (Mapam) **M— מ**

The name Mapam is composed of the initials of Mifleget Po'alim Meuhedet—United Labour Party. Its main strength lies in the Hashomer Hatsair—the Young Watchman, and its communal settlements affiliated to Hakibuts Ha'artsi. Mapam's daily paper is 'Al Hamishmar'—On the Watch.

Progressivim—Progressive Party. **P— פ**

Its members live mainly in towns and in the rural settlements affiliated to the 'Ha'oved Hatsioni'—the Zionist Worker.

Tsiyonim Kelalim—General Zionists. **Ts— צ**

The General Zionists are a branch of the world organization of the same name. Its members are recruited mainly among the urban middle class and the farmers of the oldest colonies. Their daily paper is 'Haboker'—The Morning.

Naturei-Karta

Naturei-Karta is a small group of extremists who live in Jerusalem, mostly in the Mea-She'arim quarter. The name is Hebrew-Aramaic and means Watchmen of the Town. They do not recognize the Government and do not share in its activities. They occasionally publish a paper called 'Hahoma' — The Wall.

THE ISRAELI ARAB PARTIES

Kutla Al-Demokratiye Al-Arabiye—The Israeli Arab Democrats.

In addition to its specific requests for the Arab community in Israel, the party demands Israel's co-operation within the framework of the United Nations in ensuring world peace and improving the political and social conditions of the Asiatic and African nations.

Al-Taktum wa Al-'Amal—Progress and Work.

In addition to the specific interests of the Arab community the party stands for the resettlement of the Arab refugees in Israel, the development of the Arab towns and villages and the organization of Arab produce cooperatives in the Arab villages.

Al-Zer'aha wa Al-Insha—Agriculture and Development.

In addition to its specific demands for the Arab community in Israel, the party stands for the organization of Arab labour in close co-operation with the Histadrut—the Jewish Labour Federation.

POLITICAL PARTIES REPRESENTED IN THE KNESSET

12 parties are represented in the fourth Knesset, 1959.

Number of representatives of each party in the present Knesset elected in November 1959, in comparison with their number (in brackets) in the previous Knesset elected in 1955.

Mapai	47 (40)
Herut	17 (15)
National Religious Front (Hapo'el Hamizrahi—Mizrahi)	12 (11)
Mapam (Hashomer Hatsa'ir)	9 (9)
General Zionists	8 (13)
Ahdut-Ha'avoda—Po'alei Zion	7 (10)
Progressives	6 (5)
Agudat-Israel—Po'alei Agudat Israel	6 (6)
Communists (Maki)	3 (6)
Arab representatives (three parties)	5 (5)
	120 (120)

The five Arab members of the Knesset are 3 Moslems, 1 Christian (Greek-Catholic) and 1 Druze.

MONASTERIES AND CHURCHES IN ISRAEL

CATHOLIC ORDERS

- Franciscans:** Terra-Sancta—Jerusalem
(O.F.M.) 'Ad Coenaculum'—Mount Zion, Jerusalem
Convent St. Anthony, Missionaries of Mary—
(Franciscan Sisters of the Immaculate of Mary)
Jerusalem
Franciscan Sisters—Italian Hospital, Jerusalem
Church of Saint John the Baptist—'Ein-Karem
Church of the Visitation—'Ein-Karem
'St. John in the Desert'—near 'Ein-Karem
Monastery of St. Joseph Arimathea and St. Nicodemus—Ramla
Monastery of Saint Peter—Jaffa
Church of St. Anthony of Padua—Jaffa
Monastery of St. Francis de Assisi—'Akko (Acre)
Church of Annunciation—Nazareth
Church of St. Joseph—Nazareth
'Mensa Christi' Chapel—Nazareth
Casa Nova Hospice—Nazareth
Tremor Monastery (Lady of Fright)—Nazareth
Church of the Transfiguration—Mount Tabor
Hospice of Archangel Gabriel—near Nazareth
Chapel of the Widow's Son—Na'im, Jezreel Valley
St. Joachim & St. Anne Chapel—Sepphoris
Church of the First Miracle—Cana in Galilee
St. Nathanel Chapel—Cana in Galilee
St. Peter Monastery—Tiberias, Sea of Galilee
Chapel of the Primacy (St. Peter)—Tabgha
Monastery of Capernaum—Sea of Galilee
Monastery of Mount of the Beatitudes—Galilee
(Italian Hospice)
- Carmelites:** Monastery of Notre Dame du Carmel—Haifa
O.C.D. Convent of the Carmelite Sisters—Mt. Carmel,
Carmelite Sisters of St. Joseph—Bat-Galim, Haifa
Monastery of St. Elijah—Muhraha, Mount Carmel
Convent of the Carmelite Sisters—Nazareth
- Jesuits (S.J.):** Monastery and Pontifical Biblical Institute—
Jerusalem
- Salesians:** Agricultural School—Beit-Jimal, near Jerusalem
Sisters of St. Maria Auxiliatrix—Beit-Jimal
Basilica of Jesus the Adolescent—Nazareth
- Latin Patriarchate:** Ave Maria—Deir Rafat, near Jerusalem
Sisters of St. Dorothy: Deir-Rafat, near Jerusalem
Lazarists (French): Mamilla Rd., Jerusalem
Clarisses (St. Clair): Jerusalem, Nazareth

- Sisters of the Rosary: Jerusalem 'Ein-Karem, Reina, Yafi'a, Gush-Halav
- Sisters of the Reparatrice (St. Maria Reparatrix)—Jerusalem
- Assumptionists (A.A.): Notre Dame de France—Jerusalem
- Fathers of Zion (Pères de Sion): Ratisbonne—Jerusalem
- Sisters of Zion: 'Ein-Karem, near Jerusalem
- Brothers of Saint John of God: Austrian Hospice, Nazareth
- Fathers of Betharam: Nazareth
- St. Vincent de Paul (Sisters of Charity): Jerusalem, Nazareth
Maison du Sacré Coeur—Haifa
- Benedictines (O.S.B.): Dormition Abbey, Mt. Zion—Jerusalem
Monastery of the Multiplication of Loaves, Tabgha, Sea of Galilee
- Benedictines (French): Abu-Ghosh (Kiryat-Ye'arim)
- Sisters of St. Joseph: Ark of the Covenant—Abu-Ghosh
Hospital of St. Louis (French Hospital)—Jerusalem
School of St. Joseph de l'Apparition—Jerusalem
Hospital of St. Louis (French Hospital)—Jaffa
School of St. Joseph de l'Apparition—Ramla, Nazareth
- Sisters of St. Charles Borromeus: Jerusalem, Haifa, Nazareth
Elias Ruhe (Elijah's Rest)—Mount Carmel, Haifa
- Dames de Nazareth: Haifa, Nazareth, 'Akko, Shefar'am, Tarshiha
- Sisters of St. Elizabeth: Dom Polski (Polish Hospice)—Jer.
- Little Sisters of Jesus: Jerusalem, Nazareth, Haifa
- Little Brothers of Jesus (Père de Foucauld), Jaffa

GREEK-CATHOLICS (MELKITES)

- Synagogue-Church and Seminary—Nazareth
- Saint Andrews Church—'Akko (Acre)

GREEK-ORTHODOX

- Saint-Simeon—Katamon, Jerusalem
- Monastery of the Cross—Rehavia, Jerusalem
- Saint Procopius—Abu-Tor, Jerusalem
- Church of the Catacombs—Mt. Zion, Jerusalem
- Church of St. George—Lod (Lydda)
- Saint Gabriel Church—Nazareth
- Church of the First Miracle—Cana in Galilee
- Monastery of Saint Elijah—Mount Tabor (Transfiguration)
- Church of Capernaum—Sea of Galilee

RUSSIAN MONASTERIES

(Russian Orthodox Ecclesiastical Mission)

- Russian Cathedral—Russian Compound, Jerusalem
- Monastery of Saint John (Gorniensky Convent)—'Ein-Karem
- St. Peter and St. Tabitha—Jaffa-Tel-Aviv

Church of Saint Elijah—Mount Carmel, Haifa
 St. Mary Magdalena—Tiberias, Sea of Galilee

ABYSSINIAN

Monastery and Church (Kidane-Mehrete)—Jerusalem

ARMENIAN (Gregorian)

Convent of St. Nicholas—Jaffa
 Monastery of St. George—Ramla
 Monastery of St. Saviour—Mt. Zion, Jerusalem

COPTIC

Coptic Convent—Jaffa, Nazareth

PROTESTANT MISSIONS

Anglican Church St. Paul—Jerusalem
 St. Luke—Haifa, Nazareth
 Church of Scotland St. Andrews—Jerusalem
 Scott Mission Hospital 'Sea of Galilee'—Tiberias
 St. Tabitha School—Jaffa
 Presbyterian Church of St. Peter—Jaffa
 Y.M.C.A.—Young Men's Christian Association—Jerusalem
 Swedish Theological Seminary—Prophets St., Jerusalem
 Baptist Churches—Jerusalem, Nazareth, Tel-Aviv, Haifa
 Baptist Retreat (Kefar Habaptistim), near Petah-Tikva
 American Gospel Church—Zikhron-Moshe, Jerusalem
 Zion Christian Mission—Jerusalem, Jaffa Ramla
 Bible Evangelistic Mission—Jerusalem
 Church of the Nazarene—Lincoln St., Jerusalem
 Seventh Day Adventists (Advent House)—Jerusalem
 Pentecostal Mission—Jerusalem
 Assemblies of God—Mamilla St., Jerusalem
 Scandinavian Seamen's Church—Haifa
 American Friends Service Committee (AFSC).
 Quakers—'Akko (Acre), Tur'an—Galilee
 Edinburgh Medical Mission—Nazareth
 American Messianic Fellowship—Jerusalem
 The Hebrew-Christian Alliance—Jerusalem, Haifa

DAILY PRESS IN ISRAEL

Tel-Aviv is the main centre of Israel's daily press.

Hebrew*Morning Papers*

'Al Hamishmar (On the Watch)—Tel-Aviv
 Davar (The Word)—Tel-Aviv
 Haarets (The Land)—Tel-Aviv
 Haboker (The Morning)—Tel-Aviv
 Hakol (The Voice)—Jerusalem
 Hamodi'a (The Announcer)—Jerusalem
 Hatsofe (The Observer)—Tel-Aviv
 Heruth (Liberty)—Tel-Aviv
 Kol Ha'am (Voice of the People)—Tel-Aviv
 Lamerhav (For Expansion)—Tel-Aviv
 Omer (Utterance)—Tel-Aviv
 She'arim (Gates)—Tel-Aviv

Evening Papers

Ma'ariv (Evening)—Tel-Aviv
 Yediot Aharonot (Latest News)—Tel-Aviv

English

Jerusalem Post—Jerusalem

French

L'Echo d'Israel (Echo of Israel)—Tel-Aviv
 L'information d'Israel et de l'Orient—Tel-Aviv

Arabic

El-Yom (The Day)—Jaffa-Tel-Aviv

German

(The German papers have Hebrew names)
 Yediot Chadashot (Recent News)—Tel-Aviv
 Yediot Hayom (Daily News)—Tel-Aviv

Yiddish

Letzte Naies (Latest News)—Tel-Aviv

Hungarian

Uj Kejet (New East)—Tel-Aviv

Bulgarian

Israelski Far (Israeli Lighthouse)—Tel-Aviv

Polish

Nowiny Israelskie—Nowiny Poranne—Tel-Aviv

Rumanian

Viata Nostra—Lumea Nostra—Tel-Aviv

HISTORICAL AND SACRED SITES IN ISRAEL

According to the periods

Refer to the index for the description of the following sites:

PRE-HISTORIC COLLECTIONS AND SITES:

Jerusalem, Pre-historic Museum of the Hebrew University.
Sha'ar-Hagolan in the Jordan Valley: Pre-historic collection.
Pre-historic Caves: Carmel (Mughara), Kabara. Galilee—
Wadi 'Amud.

BIBLICAL SITES AND EXCAVATIONS:

Jerusalem, Kiryat-Ye'arim, (Kiriath-Jearim) Jafo (Jaffa),
Gezer, Beit-Shemesh (Beth-Shemesh), Azeka, Valley of Elah,
Tsor'a (Zorah), Eshtaol, Valley of Sorek, Valley of Ayalon
(Aijalon), Mareisha, Lachish, Gath, Beer-Shev'a (Beersheba).
Sedom (Sodom), 'Ein-Gedi (Engedi), Ashkelon (Ascalon),
Ashdod, Dor, Mt. Carmel (Elijah's cave, Elijah's altar),
'Akko (Acre), River Kishon, Megiddo, Izr'ael (Jezreel), 'Ein-
Dor (Endor), Beit-Shean (Beth-shean), Mt. Gilbo'a, Mt. Ta-
bor, Kinneret, River Jordan (Jordan), Hatsor (Hazor), Ke-
desh-Naphtali, Dan.

Holy Tombs: Jerusalem—King David, Tsefat (Safed)—pro-
phet Hosea, Gath-Hefer—prophet Jonah, Hittin—Jethro (Ne-
bi Shu'elb of the Druze), Kefar-Bir'am—Queen Esther (?)

ROMAN SITES:

Caesarea, Ashkelon (Ascalon), Tsiptori (Sepphoris-Diocaesa-
rea), Megiddo (Legio), Mazor (Mausoleum), Matsad-Tamar
(fort), Bokek (fort).

Jewish-Roman Sites: Metsada (Massada), Caesarea, Beit-
Guvrin (Eleutheropolis).

TALMUDIC SITES:

Yavne, Lod, Benei-Berak, Beit-Guvrin, Caesarea (Kisri), Hai-
fa, Beit-She'arim, Shefar'am, Tsiptori, Tiberias, Kefar-Nahum
(Capernaum), Tsefat (Safed), Meiron, Sifsofa, Gush-Halav.
Ancient Synagogues: Nirim, 'Isfiya, Beit-She'arim, Beit-
Alpha, Kefar-Kanna (Cana), Yafiy'a, Tiberias, Kefar-Nahum
(Capernaum), Korazim (Chorazin), Meiron, Gush-Halav
(Giscala), Kefar-Bir'am, 'Alma, Peki'in, Kefar-Uziel (Umm
el-'Amad).

Holy Tombs: Tiberias—Rabbi Meir, 'Akiva, Yohanan Ben
Zakkai, Eliezer Hagadol, Ammi and Assi. Meiron—Shim'on
Bar Yohai, Ele'azar, Hillel, Shamai, Yohanan Hassandlar.
Peki'in—Yehoshu'a Ben Hanania. Beit-She'arim—Rabbi Shi-
m'on, Rabbi Gamaliel and Rabbi Yehuda Hanassi (?)

CHRISTIAN SITES:

Jerusalem (St. Simeon, Monastery of the Cross), 'Ein-Karem
(Birthplace of St. John, the Visitation), St. John's Desert,
Nazareth (Annunciation church, Saint Joseph church, Sy-

nagogue church, Mensa Chisti, Mary's Well), Tsiפורי (Sephoris), Kefar-Kanna (Cana), Na'im (Naim), Mt. Tabor (Transfiguration), Mount of the Precipice (Leap of our Lord), Sea of Galilee—Gennesareth, Jordan, Mount of the Beatitudes (Mount of the Sermon), Migdal (Magdala), Tabgha—Heptapegon (Multiplication of Loaves and Fish, Mensa or Tabula Christi), Capernaum, Chorazim (Chorazin), Antipatris, Caesarea (St. Paul), Beit-Jimal (St. Stephan and St. Nicodemus), Lod—Lydda (St. George), Jaffa (Simon the Tanner, St. Tabitha).

BYZANTINE SITES:

Ruins and Ruins: Mamshit (Mampsis, Kurnub), Shivta (Subeita), 'Avdat ('Abda), Nitsana (Nessana, Auja-Hafir), Halutsa (Haluz), Lod (Diospolis), Migdal-Tsedek, Dor.

Mosaics: Beit-Guvrin (Eleutheropolis), Tabgha (Heptapegon), Beit-Shean (Scythopolis), Caesarea, Suhmata etc.

CRUSADER SITES:

Towns and Ruins: 'Akko—St. John d'Acre, 'Atlit—Castrum Peregrinorum, Caesarea, Ashkelon—Ascalon, Jaffa, Apollonia—Arsur, Lydda—Georgopolis, Ramla—Rames, Sepphoris—Safuria.

Forts: 'Akko, Montfort, Yehi'am—Castrum Judin, Belvoir, Tsefat (Saphet), Mi'lya—Castrum Regis, Margalioth—Castrum Novum, Horns of Hittin (Hattin).

MOSLEM SITES:

Caravanserais (Khans): Beit-Shean—Khan el-Ahmar, Galilee—Khan Tujjar, Sea of Kinneret—Khan Minya, Ramla—tower and reservoirs, Tiberias—wall and castle, 'Akko—wall, khans, citadel and mosques, Jaffa—Mahmudiya Mosque and Sebil Abu-Nabut. Lod (Lydda)—mosque and bridge.

CHRONOLOGICAL TABLE

(20,000 B.C.—1960 A.D.)

Prehistoric Periods

Stone Age	20,000—4,000 B.C.
Early Stone age (Palaeolithic)	20,000—12,000
(Acheulean, Mousterian, Athlitian)	
Middle Stone age (Mesolithic)	12,000— 8,000
Kebaran, Natufian, (Tahunian)	
Late Stone age (Neolithic)	8,000— 4,000
Stone-Bronze Age (Chalcolithic)	4,000— 3,000
Lower Chalcolithic (Ghassulian)	
Middle Chalcolithic	
Upper Chalcolithic	
Bronze Age (B) (Canaanite period)	3,000— 1,200
Early Bronze (Bi)	3,000— 2,000
Middle Bronze (Bii)	2,000— 1,600

Chronological Table

49

Late Bronze (Biii)	1,600— 1,200
Iron Age (F) (Israelite period)	1,200— 300
Early Iron (Fi)	1200— 600
Middle Iron (Fii)	600— 400
Late Iron (Fiii)	400— 300
Biblical Period	1700—445 B.C.
The Patriarchs: Abraham, Isaac, Jacob	1700— 1400
Exodus of Israel from Egypt	1350
Conquest of Canaan by the Israelite Tribes	1300— 1250
Judges in Israel: Deborah, Gideon, Samson, etc.	1200— 1030
Saul—First King of Israel: Capital Gev'a	1030— 1011
King David—King of Judah and Israel	1011— 972
Jerusalem—Capital of Judah and Israel	1000
King Solomon—Golden Era of Israel	972— 933
Building of the First Temple in Jerusalem	950
Division of the Kingdom into Judah and Israel	933
Kings of Israel—capital Samaria (Shomron)	933— 722
Kings of Judah: Capital Jerusalem	933— 587
End of the Kingdom of Israel	722
End of the Kingdom of Judah	587
Destruction of Jerusalem by the Babylonians	587
Persian Period	586— 333
Return from Babylonian Captivity	537
Building of the Second Temple in Jerusalem	520
Beginning of the Second Temple Period	520
Nehemiah in Jerusalem: rebuilding of its walls	445
Hellenistic Period	350— 167
Alexander the Great in Palestine	332
Kings of Ptolemy (Egypt) and Seleucus (Syria)	301— 168
Hasmonean (Maccabean) Period	167— 37
Revolt of Mattathias and his sons in Modin	167
Jerusalem taken by Judah Maccabaeus	165
Simon the Prince—Golden Era of the Hasmoneans	142— 135
Roman General Pompey in Palestine	63
End of the Hasmonean Rule	37
King Herod the Great	37— 4
Pontius Pilate—Roman Procurator	26—36 A.D.
Crucifixion of Jesus in Jerusalem	29
Revolt of the Jews against the Romans	66— 70
Destruction of Jerusalem by the Romans	70
Capture of the last Jewish Stronghold (Metsada)	73
Roman Rule	70— 395
Revolt of Bar-Kochba in Beitar, near Jerusalem	132— 135
The Mishna completed in Galilee	200
Saint Helen in the Holy Land	326

Revolt of the Galileans against the Romans	352
Division of the Roman Empire: West & East (Byzantine)	395
Byzantine Rule (Christians)	395—636
The Jerusalem Talmud (Yerushalmi) completed in Galilee	500
Persian Conquest of Palestine (Chosroes II)	614
Recapture of the Country by the Byzantines	628
Arab-Moslem Rule	638—1099
Muhammed's flight to Medina in Arabia — Beginning of Moslem Era (Hijra)	622
Conquest of Palestine by the Arab-Moslems	636—638
Ummayyad Caliphs. Capital Damascus (Syria)	661—750
Abbasid Caliphs: Capital Baghdad (Iraq)	750—868
Fâtimid Caliphs: Capital Cairo (Egypt)	969—1100
Fâtimid Caliphs: El-Hakim be-Amer Allah, Founder of the Druze Sect	996—1100
The Seljuq Invasion in Palestine	1070—1090
Crusaders' Period (Latin Kingdom of Jerusalem)	1099—1291
Conquest of Palestine by the first Crusade	1099
Crusader Kings in Jerusalem: Godfrey, Baldwin, 1099—1187	
Second Crusade (Louis VII of France)	1147
Benjamin of Tudela (Jewish Traveller) in Palestine	1170
Triumph of Saladin (Salah ed-Din) over the Crusaders	1187
Third Crusade (Richard I Lion Heart, England)	1188—1192
Fourth and Fifth Crusades	1193—1221
French and English Rabbis settle in the Holy Land	1210
Sixth Crusade (Emperor Frederic II of Germany)	1228—1229
Seventh Crusade (Theobuld King of Navarre)	1239
Khwarzmian Tatars (Mongols) Invasion of Palestine	1244
Eighth Crusade (Saint Louis IX, King of France)	1248—1250
End of the Crusaders in the Holy Land—Fall of 'Akko	1291
Rule of the Moslem Mamelukes (capital Cairo, Egypt)	1250—1516
Bahri Mamelukes	1250—1381
Renewal of Jewish settlement in the Holy Land	1267
Asthorî Haparhi—first Jewish Explorer of Palestine	1322
Burji Mamelukes	1382—1517
Obadiah of Bartenora (Commentator) in the Holy Land	1487
Jews expelled from Spain—Refugees in Palestine	1492
Turkish Domination	1516—1918
Conquest of Palestine by Sultan Salim I	1516—1517
Sultan Suleiman restores Wall of Jerusalem	1542
Joseph Nassi Rebuilds Tiberias—Galilee	1564
Famous Cabbalists in Tsefat, Upper Galilee	1530—1650
Printing of the First Hebrew Book in Palestine	1578
Fakher ed-Din, Prince of the Druzes, in Galilee	1558—1635
Sheikh Daher el-'Omar, Beduin Ruler of Galilee	1730—1770
Turkish Pashas in 'Akko—Capital of Palestine	1770—1840

Invasion of Napoleon Bonaparte in Palestine	1799
Muhammad 'Ali and Ibrahim the Egyptians	1831—1840
Palestine Restored to the Turkish Empire	1841
Beginning of Sir Moses Montefiore's Work	1855
Founding of Mikve-Israel (Hope of Israel)— First Jewish Agricultural School	1870
Petah-Tikvah (Gate of Hope)—First Jewish Colony	1878
Beginning of Baron de Rothschild's Colonization	1882
Bilu Immigration (First Zionist Immigration—'Aliya I)	1888
Revival of the Hebrew Language	1885
First activity of 'Lovers of Zion' (Hovevei Zion)	1890
Founding of the World Zionist Organization	1897
Dr. Theodore Herzl's Visit to Palestine	1898
Establishment of Jewish National Fund (J.N.F.)	1901
Beginning of Second Zionist Immigration ('Aliya 2)	1904
Beginning of Jewish Workers' Movement	1905
Beginning of the Zionist Work in Palestine	1908
Foundation of Tel-Aviv—First Jewish Town	1909
Foundation of the first Collective Settlement (kevetza)—Degania in the Jordan Valley	1909
Outbreak of First World War	1914
Ahmad Jamal Pasha—Turkish Military Governor	1915—1918

The British Mandate 1917—1948

Balfour Declaration: Jewish National Home, Nov. 2	1917
British Conquest of Palestine from the Turks	1917—1918
Jewish Battalions with the British Army in Palestine	1918
Arrival of the Zionist Commission in Jerusalem	1918
British Military Administration	1917—1920
Beginning of the British Civil Administration	1920
Sir Herbert Samuel—First High Commissioner	1920—1925
Beginning of the Third Immigration ('Aliya 3)	1920
Hebrew—Official language of the country	1920
Foundation of the first kibuts—collective settlement, 'Ein-Harod in the eastern Valley of Jezreel	1920
Foundation of the first moshav Nahalal in the western Valley of Jezreel	1920
Foundation of the Labour Federation (Histadrut)	1920
First Disturbances between Arabs and Jews	1921
Arab Governm. in Transjordan, under British Mandate	1922
Beginning of the Jewish Hagana—Self Defence	1922
Inauguration of the Hebrew University—Jerusalem	1925
Lord Plumer—British High Commissioner	1928—1931
Establishment of the Jewish Agency	1929
Disturbances between Arabs and Jews	1929
Sir A.G. Wauchope—British High Commissioner	1931—1938
Disturbances between Arabs and Jews	1936—1939

Chronological Table

Opening of the Palestine Broadcasting Station	1936
Royal Commission: Proposing a Jewish State	1937
Sir Harold MacMichael—High Commissioner	1938—1944
White Paper: Restriction of Zionist Work in Palestine	1939
Jewish Brigade in the British Army	1944
Viscount Gort—British High Commissioner	1944
Gen. Alan Cunningham—Last British High Com.	1945
Anglo-American Committee of Inquiry	1946
United Nations Special Committee on Palestine	1947
Termination of the British Mandate 14 May	1948
Last British troops leave Haifa, 30 June	1948

State of Israel	1948
Resolution of United Nations: Jewish State	29 Nov. 1947
Proclamation of Independence	14 May 1948
United States Government recognizes Israel	14 May 1948
Regular armies of Jordan, Egypt, Iraq, Syria and Lebanon invade Israel	15 May 1948
Tsahal—Israel Army of Defence	1948
Israel War of Liberation	1948—1949
Haim Weizmann—First President of Israel	1948—1952
Armistice with Egypt, Lebanon, Jordan and Syria	1949
Elections to the First Knesset—Parliament	25 January, 1949
State of Israel—Member of the U.N.	11 May 1949
Jerusalem—Capital of the State of Israel	1949
First Zionist Congress in Jerusalem (23rd)	14 Aug. 1951
Jewish Population in Israel—One Million	1950
Elections to the Second Knesset—Parliament	30 July 1951
Yitshak Ben-Zevi—Second President of Israel	8 Dec. 1952
Elections to the Third Knesset—Parliament	26 July 1955
Oil is struck in Israel (Helets)	22 Sept. 1955
24th Zionist Congress opens in Jerusalem	24 April 1956
Victory of Israel in Sinai Peninsula	29 Oct.—5 Nov. 1956
Israel's withdrawal from Sinai and Gaza	8 March 1957
2 million inhabitants in Israel	April 1958
Elections to the Fourth Knesset	3 Nov. 1959



Emblem of the State of Israel:

Seven-branched Candlestick between olive branches—symbol of light and peace.

PROCLAMATION OF THE INDEPENDENCE OF ISRAEL.

IN THE LAND OF ISRAEL the Jewish people came into being. In this land was shaped their spiritual, religious, and national character. Here they lived in sovereign independence. Here they created a culture of national and universal import, and gave to the world the eternal Book of Books.

Exiled by force, still the Jewish people kept faith with their land in all the countries of their dispersion, steadfast in their prayer and hope to return and here revive their political freedom.

Fired by this attachment of history and tradition, the Jews in every generation strove to renew their roots in the ancient homeland, and in recent generations they came home in their multitudes. Veteran pioneers and defenders, and newcomers braving blockade, they made the wilderness bloom, revived their Hebrew tongue, and built villages and towns. They founded a thriving society, master of its own economy and culture, pursuing peace but able to defend itself, bringing the blessings of progress to all the inhabitants of the Land, dedicated to the attainment of sovereign independence.

In 1897 the First Zionist Congress met at the call of Theodor Herzl, seer of the vision of the Jewish State, and gave public voice to the right of the Jewish people to national restoration in their land.

This right was acknowledged in the Balfour Declaration of 2 November, 1917, and confirmed in the Mandate of the League of Nations, which accorded international validity to the historical connection between the Jewish people and the Land of Israel, and to their right to re-establish their National Home. The holocaust that in our time destroyed millions of Jews in Europe again proved beyond doubt the compelling need to solve the problem of Jewish homelessness and dependence by the renewal of the Jewish State in the Land of Israel, which would open wide the gates of the homeland to every Jew and endow the Jewish people with the status of a nation with equality of rights within the family of nations.

Despite every hardship, hindrance and peril, the remnant that survived the grim Nazi slaughter in Europe, together with Jews from other countries, pressed on with their exodus to the Land of Israel and continued to assert their right to a life of dignity, freedom and honest toil in the homeland of their people.

In the Second World War, the Jewish community in the Land of Israel played its full part in the struggle of the nations championing freedom and peace against the Nazi forces of evil. Its war effort and the lives of its soldiers won it the right to be numbered among the founding peoples of the United Nations.

On 29 November, 1947, the General Assembly of the United Nations adopted a resolution calling for the establishment of a Jewish State in the Land of Israel, and required the inhabitants themselves to take all measures necessary on their part to carry out the resolution. This recognition by the United Nations of the right of the Jewish people to establish their own State is irrevocable.

It is the natural right of the Jewish people, like any other people, to control their own destiny in their sovereign State.

ACCORDINGLY WE, the members of the National Council, representing the Jewish people in the Land of Israel and the Zionist Movement, have assembled on the day of the termination of the British Mandate for Palestine, and by virtue of our natural and historic right and of the resolution of the General Assembly of the United Nations, do hereby proclaim the establishment of a Jewish State in the Land of Israel—the State of Israel.

WE RESOLVE that, from the moment the Mandate ends, at midnight on the Sabbath, the sixth day of Iyar, 5708, the fifteenth day of May, 1948, until the establishment of the duly elected authorities of the State in accordance with a Constitution to be adopted by the Elected Constituent Assembly not later than 1 October, 1948, the National Council shall act as

the Provisional Council of State, and its executive arm, the National Administration, shall constitute the Provisional Government of the Jewish State, and the name of that State shall be Israel.

THE STATE OF ISRAEL will be open to Jewish immigration and the ingathering of exiles. It will devote itself to developing the land for the good of all its inhabitants. It will rest upon foundations of liberty, justice and peace as envisioned by the Prophets of Israel. It will maintain complete equality of social and political rights for all its citizens, without distinction of creed, race or sex. It will guarantee freedom of religion and conscience, of language, education and culture. It will safeguard the Holy Places of all religions. It will be loyal to the principles of the United Nations Charter.

THE STATE OF ISRAEL will be prepared to cooperate with the organs and representatives of the United Nations in carrying out the General Assembly resolution of 29 November 1947, and will work for the establishment of the economic union of the whole Land of Israel.

WE APPEAL to the United Nations to assist the Jewish people in the building of their State, and to admit the State of Israel into the family of nations.

EVEN AMIDST the violent attacks launched against us for months past, we call upon the sons of Arab people dwelling in Israel to keep the peace and to play their part in building the State on the basis of full and equal citizenship and due representation in all its institutions, provisional and permanent. **WE EXTEND** the hand of peace and good-neighbourliness to all the States around us and to their peoples, and we call upon them to cooperate in mutual helpfulness with the independent Jewish nation in its land. The State of Israel is prepared to make its contribution in a concerted effort for the advancement of the entire Middle East.

WE CALL upon the Jewish people throughout the Diaspora to join forces with us in immigration and construction, and to be at our right hand in the great endeavour to fulfil the age-old longing for the redemption of Israel.

WITH TRUST IN THE ROCK OF ISRAEL, we set our hands in witness to this Proclamation, at this session of the Provisional Council of State, on the soil of the homeland, in the city of Tel Aviv, this Sabbath Eve, the fifth day of Iyar, 5708, the fourteenth day of May, 1948.

Israel's Proclamation of Independence was adopted by the Provisional State Council at a meeting held on Friday, 14 May, 1948, in the Tel-Aviv Museum Hall. The Council's 37 members represented the General Council of Palestinian Jews (Vaad Leumi), the Jewish Agency, and certain other bodies.

THE KNESSET—ISRAEL'S PARLIAMENT

The State of Israel is a democratic parliamentary republic. The supreme legislative body in Israel is the Knesset, a Hebrew word which means assembly. The seat of the Knesset is in Jerusalem, capital of Israel. The building where it meets is a converted block of private flats, in the heart of the city. The Knesset building will be constructed in the Government Centre (Hakirya), on an elevation commanding a view of the whole area, facing Mt. Herzl, the burial-place of the prophet of the State of Israel.

The Knesset has the sole power to make or amend the laws. Its approval is required before a Government can take office, and a new Government must be formed as soon as the Knesset passes a vote of No Confidence in the existing Government.

Matters of major importance are discussed by the whole Knesset; details are considered by committees on: Constitution, Legislation and Law, Finance, Foreign Affairs and Defence, Economic Affairs, Labour, Education and Culture, Home Affairs and Public Services. There is a House Committee to organize the Knesset's own work.

When a law is proposed, it is first discussed in principle by the whole House, then passed on to one of the Committees, where amendments may be proposed and it is considered in details, and then passed in final form by the whole House.

There are 120 members in the Knesset. A Member of the Knesset is called in Hebrew: Haver Knesset—H.K. The members are elected by the people. Each citizen over the age of 18, irrespective of sex, race or religion, is entitled to vote and over the age of 21 to be elected.

The election is by the proportional representation system. Each party puts up a single countrywide list of candidates during the general elections and the electorate votes for a list. The number of candidates of any list returned to the Knesset is proportionate to the total number of votes the party received.

The Knesset remains in being till a new parliament is elected. Elections are held after the Knesset has been in existence for four years, or, if the Knesset so decides, at an earlier date.

The members of the Knesset are paid a basic sum and in addition are given an income tax-free allowance for expenses and fares to and from the capital to their places of residence.

An act of Immunity confers upon Members of the Knesset certain privileges that enable them to fulfil their duties. It protects them against libel and slander suits for anything they may write or say as members of the legislature. The Knesset can vote to lift the immunity of its Member and remove his privileges.

The First Knesset was elected in February 1949 and was in office for almost four years. The Second Knesset was called into session in August 1951. Elections for the Third Knesset took place in July 1955 and for the fourth Knesset in November 1959.

THE GOVERNMENT AND ITS MINISTERS

President
 Prime Minister
 Minister of Foreign Affairs
 Minister of Defence
 Minister of Finance
 Minister of the Interior
 Minister of Labour
 Minister of Agriculture
 Minister of Commerce and Industry
 Minister of Communications
 Minister of Posts
 Minister of Education and Culture
 Minister of Justice
 Minister of Police
 Minister for Religious Affairs
 Minister of Social Welfare
 Minister of Health
 Minister of Development

Government Publications:

Divrei Haknesset—Proceedings of the Parliament
 Reshumot—Official Documents and Law Decisions
 Shenaton Hamemshala—Government Yearbook
(Hebrew and English)
 Shenaton Setatisti—Statistical Abstract (Hebrew and English)
 Christian News from Israel (English, French, Spanish)
 Meteorological Service
 Hydrological Service

THE LEGAL SYSTEM IN ISRAEL*

I. **Sources of the Law.** The law of Israel is not homogeneous. It is composed mainly of five systems of law, which differ from each other in their nature, origin and development. These five sources are:

- 1) Relics of the Ottoman Law;
- 2) Orders-in-Council and Ordinances which were enacted by the Mandatory Power and by the Palestine Administration while Great Britain held the Mandate for Palestine on behalf of the League of Nations (1922-1948);
- 3) The substance of the Common Law and the doctrines of equity in force in England;
- 4) Religious Law;

*Dr. S.S. Cheshin, Deputy President of the Supreme Court of Israel.

5) Laws enacted by the Israel Legislature, at first by the Provisional Council of State and later by the Knesset (Parliament).

The first four categories of law were in force at the establishment of the State of Israel—May 14, 1948, and are still in force insofar as there is nothing in them repugnant to the laws of the fifth category, and subject to such modifications as may have resulted from the establishment of the state and its authorities. Subject to these limitations the Courts continue to apply precedents of law established in English law before the birth of the State. Judicial decisions laid down in England after the establishment of Israel may have persuasive power but are not binding.

1) The Ottoman Law itself was not homogeneous and was derived from the four following sources:

- a) Parts of the Moslem Religious Law which remained in force in the Ottoman Empire;
- b) legislation in some branches of the law borrowed from the codes in force in some European countries particularly France, which were transferred in toto to the Ottoman Law by way of reception;
- c) original laws enacted by the Ottoman Legislative bodies some of which laws were based on local customs;
- d) the Religious Law of the non-Moslem communities.

The first three categories formed the general law applicable to the whole population, while the fourth category was applied in matters of personal status of members of the various religious communities. Of the more important Ottoman laws still in force the following may be mentioned: the Code of Civil Laws (Mejelle), the Land Law, the Law of Execution, the Law of Public Notaries and the Law of non-profit Societies of public utility.

2. The Palestinian Legislation. The Palestinian legislation was designed to satisfy the essential needs of a progressive society which grew and developed in Palestine with the advent of Jewish immigration. It is based mainly on English and Colonial laws adapted to the special conditions of Palestine and its inhabitants. The influence of this legislation is felt particularly in the field of Commercial Law, Criminal Law, local administration, Labour Law and Civil Wrongs, in matters of education and culture, in the organization and administration of the law-courts and in matters of procedure.

3. The Common Law and the Laws of Equity. The principles of English law were transplanted by the Mandatory Power into the law of Palestine in order to fill the gap that existed in the former legislative systems. One reservation was, however, made, and that is that English law applied so far only as the circumstances of Palestine and its inhabitants permitted and subject to such qualification as local circumstances rendered necessary.

4. The Religious Law of the various religious communities applies only in matters of personal status, as will be explained more fully hereafter.

5. **The Israeli legislation.** From its very inception two main tendencies can be distinguished in the legislation of the Israeli lawgiver:

a) to do away with the discriminative laws, especially in matters of land purchase and immigration, which were promulgated during the Mandatory regime with a view to restricting the increase and the progress of the Jewish population.

b) to place the government of Israel on a solid democratic foundation.

Some of the more important laws which reflect these aims are; the Law and Administration Ordinance (1948), which was designed to be a "small constitution," and which defines the functions of the three branches of government, i.e. the Administrative, the Legislative and the Judiciary; the Transition Law (1949) which laid the foundations for the permanent Israel Government and together with the State President (Tenure) law (1949) and with the later laws defined the election system and the powers of the President; the State Comptroller Law (1949), which was designed to establish an institution to supervise the State finances and their management; the Flag and Emblem law (1949) and various other laws connected with the 'Knesset' (Parliament), such as the methods of election to the Knesset, the rights and duties of Members of the Knesset; the Law of Return (1950), which affirms the right of every Jew to immigrate to Israel; the State Property Law (1951), whereby the assets of the Palestine authorities found in Israel, are declared to be the property of the State of Israel (these assets include land, mines and minerals, movable goods and rights, that at the time of the establishment of the State of Israel were the property of one of the departments of the Palestine Administration or of the High Commissioner; in addition all ownerless property belongs to the State); the Women's Equal Rights Law, 1951, which establishes the equality of Women and Men before the law (in regard to all legal acts and repeals all provisions in the law that discriminate against women as such as, for instance, in matters of inheritance and guardianship over her minor children); the Nationality Law (1952), which provides for the acquisition of Israel nationality; the Judges Law (1953), which defines the qualifications, appointments and duration of service of members of the civil judiciary; the Law of the Religious Judges (1955), which is similar in its essentials to the Judges Law; the Courts Law (1957) and the various laws concerning the security of the State and the military duty of its subjects.

Flogging as a punishment was abolished in 1950, and the death penalty for premeditated murder in 1954. The penalty for this last crime is imprisonment for life. Bigamous marriages were forbidden in 1951 and a special penalty was provided by a law promulgated in 1950 for marrying or for performing the marriage of a woman under 17 years of age. There is no civil marriage in Israel.

II. Constitution and Civil liberties. There is no written constitution in Israel in the American sense, but the rights of its

citizens are fully safeguarded by the general law of the State. In the absence of such laws the civil rights are secured by the accepted principles of the English Common Law. Any encroachment on these rights may be made the subject of a complaint to the Supreme Court as will appear from the following. These rights include, among others, absolute equality before the law with no distinction of creed, race and sex; freedom of movement, of speech and of the press; the right to appear and defend oneself in criminal actions; the restrictions on self-incrimination; the provision in law which forbids to make use in a criminal case of confessions extorted by unfair means; freedom of economic enterprise, the right to own property and the right of incorporation. The Declaration of the Establishment of the State of Israel ensures complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; guarantees freedom of religion, conscience, language, education and culture; safeguards the Holy Places of all religions and undertakes to be faithful to the principles of the Charter of the United Nations.

III. The Court System

A) **Civil Courts.** The civil courts of Israel are divided into three main categories: Magistrates' Courts, District Courts and the Supreme Court.

1) **Magistrates' Courts.** Magistrates' Courts exist in each district and sub-district. There are 18 such courts, including two for Juvenile delinquents. Their jurisdiction is limited. In civil cases they are competent to settle lawsuits the object matter of which does not exceed the value of IL.1500 and actions involving the possession and partition of land. In criminal cases they are empowered to try cases of misdemeanours and contraventions and the maximum sentences they are allowed to pass are a IL.3000 fine or three years imprisonment, or both such punishments. Judgements of a Magistrate Court are subject to appeal to a District Court and, from that court, by leave, to the Supreme Court.

2) **District Courts.** There are three District Courts. The jurisdiction of each such court extends over two of the six administrative districts into which the country is divided. Their respective seats are in Jerusalem, Tel-Aviv-Jaffa and Haifa. The district courts have both original and appellate jurisdiction. They deal with both civil and criminal matters that do not come within the jurisdiction of the Magistrates' Courts. They also sit as appellate courts for judgements passed by Magistrates' Courts and certain Administrative Tribunals. Their own decisions are subject to appeal to the Supreme Court.

3) **The Supreme Court** is the highest tribunal in Israel. It is composed of nine judges of whom one officiates as President and one as Deputy President. Its seat is in Jerusalem. As a Court of Appeal it adjudicates in all appeals against District Court verdicts, and the judgements of some Administrative Tribunals. Sitting as a High Court of Justice it adjudicates in all matters which are necessary to be decided for the proper administration of justice and which do not come within the

jurisdiction of any other court. In this capacity it deals with complaints proffered against the Administration in respect of violations of the rights of the subject. Its decisions are rendered by means of orders, in the nature of Habeas Corpus, Mandamus, Certiorari and prohibitions, having regard to the nature of the infringement and the remedy prayed for.

All judges are appointed by the President of the State on the recommendation of a special nominations committee.

This committee is composed of nine members, representing the three branches of the Government and the Lawyers' Association. They are: three judges of the Supreme Court, one of them the President of the Court; two ministers, one of them the Minister of Justice; two members of Parliament and two lawyers. The Minister of Justice presides over the sessions of the committee. The Minister of Justice or the President of the Supreme Court or any three members of the committee are entitled to propose candidates.

In judicial matters a judge is subject to no authority other than that of the law. A judge retires from the bench at the age of seventy. There is no trial by jury and the judge adjudicates upon questions of both law and fact.

B. Special Courts. Of special interest is the Tribal Court held in Beer-Sheva. That court was established by the Palestine Administration. It is composed of Sheikhs, heads of the Beduin tribes of the district, nominated to office by the Minister of Justice. The Tribal Court is empowered to settle internal disputes between members of the tribes. It is entitled to rule according to tribal customs, in as much as these are not opposed to natural justice and morality.

Besides the court network described above there is a ramified system of special Administrative Tribunals usually composed of one professional judge and two representatives of the public. The judgements of such tribunals are subject to appeal to the Ordinary Courts. Administratively, the Civil Courts form a separate unit within the Ministry of Justice. At their head there is a judge who directs their activities and who is directly responsible to the Minister of Justice.

C. Religious Courts. For historical reasons matters of personal status are mainly settled by the Religious Courts of the various communities. These include suits regarding marriage and divorce, alimony, maintenance, guardianship, legitimation, adoption of minors, successions, wills and legacies. In matters of jurisdiction the following distinctions must be noted:

1) **The Rabbinical Courts.** These courts have exclusive jurisdiction in matters of marriage and divorce of Jews in Israel, being nationals or residents of the State and in all matters connected with a suit for divorce, including maintenance for the wife and for the children of the couple. They also have exclusive jurisdiction in matters of Halitsa, the drawing off of the shoe of the Levirate (see: Deuteronomy 25.9.), including maintenance to the childless widow until the performance of the ceremony of the Halitsa. In suits for maintenance otherwise than in connection with divorce, the plea of the husband

or of his estate that a Rabbinical Court has no jurisdiction in the matter may not be sustained.

In all other matters of personal status the Religious Courts have authority only with the consent of all parties concerned. When no such consent is forthcoming the only court authorized to act is the District Court.

2) **Moslem Courts.** The Moslem Courts have exclusive jurisdiction in matters of personal status concerning Moslems who are non foreigners, or foreigners who are subject, by their national law, to the jurisdiction of Moslem Courts.

3) **Christian Courts.** The courts of the recognized Christian communities have exclusive jurisdiction in matters of marriage and divorce, alimony, and confirmation of wills of members of their communities who are not foreigners. In all other matters of personal status they have concurrent jurisdiction with the civil courts and can act only with the consent of the parties involved. Foreign Christians may also consent to such matters being tried by the Religious Courts. But neither these courts nor the civil courts have the competence to dissolve the marriage of a foreigner. The recognized Christian communities are the following:

The Eastern (Orthodox), the Latin (Catholic), the Gregorian (Armenian), the Armenian (Catholic), the Syrian (Catholic), the Caldean (Uniate), the Greek Catholic (Melkite), the Maronite and the Syrian Orthodox Community.

In 1957 the Druze minority was accorded the status of a recognized religious community.

The Religious Courts apply of course the Religious law of their respective community, in as much as that law does not contradict the laws of the land concerning personal status which are applicable to all subjects irrespective of religion, such as the law of Women's Equal Rights. When the Civil Courts are called upon to rule in matters of personal status, they apply the personal law of the litigants concerned, i.e. the law of the country of which the parties are subjects, if they are foreigners, and their religious law, if they are non foreigners.

Administratively, all Religious Courts are supervised by the Ministry of Religion.

(Translated from the Hebrew)

TSAHAL—THE ISRAEL ARMY

The Army is called in Hebrew, Tsahal—the initials of Tseva Hagana Leisrael—Defence Army of Israel. It is respected by the people as the bastion of their security; they are therefore prepared to make supreme sacrifices to ensure its strength.

The Army is composed of land, air, and sea forces. Equipped with the latest weapons, it is trained in the most modern methods of warfare by experienced officers, many of whom were graduated from famous European and American academies. Tsahal has established a staff college and several military academies.

The core of the Defence Forces is the Regular Army, comprising mostly officers and top N.C.O.'s. It consists entirely of volunteers. The Reserves, the national service conscripts, and the frontier settlements are the other elements of the defence system. All males on reaching the age of 18 serve for 2½ years. After that they are eligible for service in the Reserves up to the age of 45.

Single women are called up for two years service. Up to the age of 34 they are eligible for the Reserves. Women units are organized into 'Chen'—Chail Nashim, the Women's Force (in Hebrew 'Chen' also means 'grace'.) Israel's limited manpower, as opposed to the vast human reservoirs available to the hostile Arab countries, requires the maximum use of all its reserves. Women are employed in office work, hospitals, communication services, etc. They have proved their worth on the battlefield as well.

All Reservists are posted to territorial units, and a system of mobilization has been developed which enables them to be called up and rushed to the frontline within a very short time. Israel's mobilization system is rated the fastest in the world. Summer and autumn manoeuvres are held every year to train and co-ordinate the Forces for nation-wide operations.





Young people who wish to establish new agricultural settlements on the borders join the army in groups called Nahal: No'ar Halutsi Lohem—Fighting Pioneer Youth. After undergoing intensive military training each group builds its frontier settlement. This counts as national service.

The army has developed an industry which manufactures arms, ammunitions and various chemicals. There are also departments for research, development and control. Considerable progress has been made in the military industry during recent years. It already has to its credit several patented discoveries which add to the efficiency of its output. Many new immigrants, experts in the manufacture of arms in Europe, have

been absorbed into this growing industry which exports some of its products.

The Commander-in-Chief is called: Ramatkal, short for Rosh Maté Kelali—Chief of the General Staff.

The ranks are:

- | | | | | |
|--------------------------------------|---|---|---|---|
| 1) Rav-Aluf
(Major-General) |  |  |  |  |
| 2) Aluf
(Brigadier) | | | | |
| 3) Aluf-Mishne
(Colonel) | | | | |
| 4) Segan-Aluf
(Lt.-Colonel) | | | | |
| 5) Rav-Seren
(Major) | | | | |
| 6) Seren
(Captain) | | | | |
| 7) Segen
(Lieutenant) | | | | |
| 8) Segen-Mishne
(Second Lieut.) | | | | |
| 9) Rav-Samal
(Serg. Major) | | | | |
| 10) Samal
(Sergeant) | | | | |
| 11) Rav-Turai
(Corporal) | | | | |
| 12) Turai Rishon
(Lance Corporal) | | | | |
| 13) Turai
(Private). | | | | |

The army issues various periodicals:

Ma'arakhot (Fronts)

Ma'arakhot-Yam (Sea-Fronts)

Ma'arakhot Hapalas (Engineer Fronts)

Hail Avir—HA (Air Force)

Bamahne (In the Camp)

Mahanaim (Camps)

Galei Tsalal (Waves of Tsalal) is the Army's broadcasting station.

The Army Parade held every year on Independence Day (Iyar 5) is a great event in the life of the country.

The Soldiers' Welfare Committee (Hava'ad Lema'an Ha-hayal) is a civilian body of volunteers which aims at providing the soldiers with hostels, clubs and restaurants.

Shekem is Hebrew for the army canteen.

Haga, which stands for Hagana Ezrahit, is the civil defence.

The Gadn'a,—contraction of Gedudei No'ar—Youth Troops, is the voluntary, para-military organization which includes secondary school age groups. The Gadna is directed and supervised by the Ministry of Education.

In the Reali College of Haifa, a military boarding section houses students who wish to enter military academies after their graduation from school. This section's motto is taken from the prophecy of Isaiah: "In quietness and in confidence shall be your strength."* It is under the supervision of the Ministry of Defence.

*) Is. 30, 15.



5. EMBLEMS OF THE ARMY OF ISRAEL

Above centre: Emblem of the Army—sword and olive branch with the Hebrew inscription: "Tseva Hagana Leisrael" (Tshal) 'Defence Army of Israel'.

Left: Emblem of the Air Force.

Right: Emblem of the Navy

Below, left: Emblem of the Nahal; — sickle and sword

Below: Emblem of the Gadn'a bow and arrow

Centre: Emblem of the Parachutists.

THE POLICE IN ISRAEL

The Ministry of Police is responsible to Parliament for all police activity. The Force is controlled by a National Police Headquarters, headed by the Inspector General. There are three departments: Administration, Organization and Investigation. The head of each department is a Deputy Inspector General.

The seat of the Ministry of Police and the Headquarters are in Tel-Aviv. The Traffic Police is responsible for all the traffic in the country, putting up road signs and registering the civilian vehicles.

The Frontier Force is stationed along the borders and its main task is to guard the frontier settlements and to stop Arab infiltrators. The Frontier Force men are recognized by their green berets and by their emblem: a tower topped by a projector, which they wear on the upper part of the sleeve.

Territorially the Police is divided into five districts:

Jerusalem District: the Capital sub-district, the Negev sub-district and the Rural Zone.

Tel-Aviv District: Northern sub-district, Southern sub-district and Ramat-Gan zone.

Central District: Petah-Tikva-Hasharon sub-district, Ramla-Rehovot sub-district and Lod Airport zone.

Haifa District: Urban sub-district, Port sub-district and Hadar sub-district.

Northern District: Tsefat-Kinneret sub-district, Izr'ael (Jezreel) sub-district and 'Akko sub-district.

The Force has been actively engaged in raising the cultural standard of its members. This activity plays an important role in the integration of immigrants from all parts of the world into one Hebrew culture.

The Prison Service is a separate section under the supervision of the Commissioner for Prisons. His department includes various branches: Selection and Individual treatment, Information and Education for the prisoners, Production, Supply, Finance. The Manpower section deals with the training of the Prison Service personnel.



EMBLEM OF THE ISRAELI POLICE. In the centre of the 'Shield of David' the letter M — מ for Mishgara — Police.



Every prisoner undergoes thorough selection and observation, including a social, psychological, medical and psychiatric examination, and as a result thereof the method of rehabilitating him is determined by fixing the institution which is suitable for him, the work to which he should be put and the training he needs.

In most of the prisons there are well-equipped workshops for vocational training: carpentry, locksmith and smithy, manufacture and repair of footwear, tailoring, sewing, laundry, leather and plastic goods. Agriculture includes growing of vegetables and flowers, which are sold in the local markets. Prisons have already received high prizes in national exhibitions.

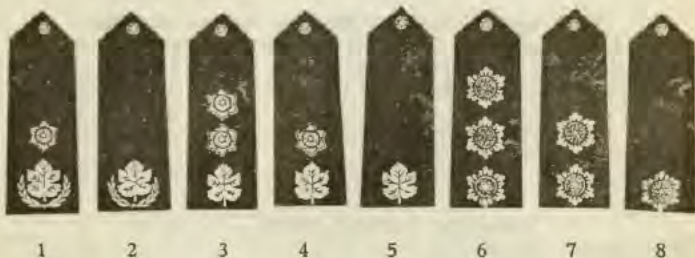
Although the prisoner's wage is low, it gives variety to his working life, and a prisoner can, depending on his industry and energy, reach a higher rate of wages and thus improve his condition and increase the savings which will be available for him when he leaves the prison. The main prisons are:

Ramla—the Central Prison divided into: Ma'asiya for men and Neve-Tirtsa for women, the only women's prison in Israel.

Tel-Mond—in the plain of Sharon, on the Petah-Tikva—Haifa highway, holds a special juvenile section.

Damun—on Mount Carmel, in the vicinity of Haifa.

Beit-Hashita—in the Valley of Jezreel, in the vicinity of 'Afula.



RANKS OF OFFICERS IN THE POLICE FORCE

- | | |
|--|---------------------------------------|
| 1) Inspector General (Mafkal) | 5) Deputy Superintendent (Rav-Pakad) |
| 2) Deputy Inspector General (Nitsav) | 6) Assistant Superintendent (Pakad) |
| 3) District Superintendent (Nitsav-Mishne) | 7) First Inspector (Mefakeah) |
| 4) Head of Department (Segan-Nitsav) | 8) Second Inspector (Mefakeah Mishne) |

THE REGIONAL DIVISION OF ISRAEL

The area of the State is divided into administrative districts. Each district is divided into sub-districts; and in each sub-district there are municipalities, local councils and regional councils of villages and settlements.

In 1957 there were 6 Districts
 20 Sub-districts
 20 Municipalities
 82 Local councils
 48 Regional councils
 710 villages and settlements*)

* District—in Hebrew: Mahoz (plur. Mehozot), Sub-district—Nafa (plur. Nafot), Municipality—'Iriya (plur. 'Iriyot), Local Council—Mo'etsa Mekomit (plur. Mo'etsot Mekomiyot), Regional Council—Mo'etsa Azorit (plur. Mo'etsot Azoriot).

1. **Northern (Tsafon) District**, centre: Nazareth
 Sub-districts: Tsefat, Kinneret, Izra'el (Jezreel), 'Akko.
 Municipalities: Tsefat, Tiberias, Nazareth, 'Akko, Shefar'am.

2. **Haifa District**, centre: Haifa
 Sub-districts: Haifa, Hadera.
 Municipalities: Haifa, Hadera.

3. **Central (Merkaz) District**, centre: Ramla
 Sub-districts: Sharon, Petah-Tikva, Ramla, Rehovot.
 Municipalities: Netanya, Petah-Tikva, Lod (Lydda), Ramla, Rishon-Letsiyon, Rehovot.

4. **Tel-Aviv-Jaffa District**: centre Tel-Aviv-Jaffa
 Sub-district: Tel-Aviv-Jaffa.
 Municipalities: Benei-Berak, Holon, Ramat-Gan, Tel-Aviv-Jaffa.

5. **Jerusalem District**, centre: Jerusalem
 Sub-district: Jerusalem.
 Municipality: Jerusalem.

6. **Southern (Darom) District**, centre: Beer-Shev'a
 Sub-districts: Ashkelon, Beer-Shev'a.
 Municipalities: Ashkelon, Beer-Shev'a.

Distribution of the population in 1957 according to administrative districts:

Tel-Aviv district	571,632	Haifa district	290,813
Central district	365,736	Jerusalem district	162,218
Northern district	302,245	Southern district	96,432

Average density of population per square kilometre in 1948 and 1957:

	1948	1957
Northern district	43.5	92.8
Haifa district	218.2	401.2
Central district	80.1	301.7
Tel-Aviv district	1,892.3	3,671.2
Jerusalem district	178.5	313.0
Southern district	1.4	9.7
In whole country	41.3	97.6

CURRENCY IN ISRAEL

The smallest monetary unit is the Peruta (pl: Perutot). 1000 Perutot make a Pound, Israeli Lira (IL). The money value, either on coins or paper, is inscribed in Latin figures.

The name of Israel is inscribed on coins in Hebrew and Arabic, and the date in Hebrew according to the 'Creation of the World.' They are decorated with ancient Jewish symbols. On the bank-notes, the name of the bank is inscribed: Bank Leumi Leisrael B.M. (Be'iravon Mugbal)—National Bank of Israel, Limited.

1 Peruta (metal)	
5 Peruta (metal)—Hatsi Gerush	
10 Peruta (metal in 2 forms)—Gerush (Piastre)	
25 Peruta (nickel)—Hatsi-Shilling	
50 Peruta (nickel)—Shilling	
100 Peruta (nickel)—Shnei Shilling	
250 Peruta (nickel and paper) ¼ Pound (¼ IL)	
500 Peruta (paper) ½ Pound (½ IL)—Hatsi Lira	
1000 Peruta " 1 Pound (1 IL)—Lira	
5000 Peruta " 5 Pounds (5 IL)—Hamesh Lirot	
10000 Peruta " 10 Pounds (10 IL)—'Eser Lirot	
50000 Peruta " 50 Pounds (50 IL)—Hamishim Lirot	

Coins (made of metal)

On one side the name of Israel in Hebrew and Arabic, with Jewish symbols (anchor, lyre, vase, cluster of grapes, vine-leaf, and palm-tree), which appear on ancient Israeli coins.



1 Peruta



5 Peruta





10 Peruta

25 Peruta

50 Peruta
Shilling100 Peruta
Two shillings

Banknotes (reduced size)



500 Peruta (Hatsi Lira)

The illustration to the right shows the entrance to a burial cave situated in Jerusalem and attributed to the members of the Sanhedrin, the supreme council in ancient Israel. See page 125.



1 Lira. One Pound. 1 IL.

Decorated with a sixth century mosaic and Hebrew inscription 'Shalom al Israel'—Peace upon Israel, discovered in Huseifa, a historical site on Mount Carmel. See page 353.



5 Lirot. Five Pounds. 5 IL.

Decorated with a Hebrew biblical seal of the eighth century B.C. discovered in the excavations of the historical city of Megiddo, in the Valley of Jezreel. See page 372.



10 Lira. Ten Pounds. 10 IL.

Decorated with one of the famous Dead-Sea Scrolls, the book of Isaiah, which was discovered in 1947, in a cave near the Dead-Sea. Now preserved in the Hebrew University, Jerusalem. See page 129.



50 Lira. Fifty Pounds. 50 IL.

The highway to Jerusalem entering the mountains. On the right, Oleander flowers.

MEASURES AND WEIGHTS

In Israel the metric system is used for measures and weights.

Metric System and English Measures

Linear:

1 centimeter (cm)—0.3937 inch	1000 m = 1 kilometer (km)
100 cm = 1 meter (m)	1 km = 0.621 miles
1 m = 1.094 yards	50 kms = 31.070 miles
1 m = 3.2809 feet	100 kms = 62.139 miles
1 m = 39.370 inches	500 kms = 310.695 miles

Area:

1 square meter (m ²) = 10.764 square feet
1 square meter (m ²) = 1.196 square yard
1000 square meters = 1 Dunam (D)
1 Dunam = $\frac{1}{4}$ Acre (A.)—approx.
1 square kilometer (sq.km.) = 0.3861 square miles (sq.mls.)
1 square kilometer = 1,000 dunams (D).
1 mile = 1.610 kms.

Volume:

1 Cubic meter (m ³ cu.m.) = 61023.9 cubic inches.
" " " = 1.308 cubic yards (cu.yds.)
" " " = 35.315 cubic feet (cu.ft.)

English Measures and Metric System

1 inch = 2.540 cm.	1 cubic inch = 16.387 cm ³
1 foot = 30.48 cm.	1 cubic foot = 0.0283 m ³ .
1 yard = 91.44 cm.	1 square inch = 6.4516 cm ²
1 mile = 1.609 m.	1 square foot = 0.0929 m ²

Metric Weights and English Weights

1 gramme (g) = 15.432 grains
1 kilogram (kg.) = 2.2046 pounds
1 pound (lb) = 0.453 kilo
1 litre = 0.2201 gallons
1 litre = $1\frac{3}{4}$ pints
1 gallon = 4.541 litres

HARBOURS AND AIRPORTS IN ISRAEL

Harbours:

All the harbours of Israel are on the Mediterranean Sea except one, Eilat, on the Red Sea.

Haifa harbour is the main port of Israel, as well as the headquarters of the Israeli Navy and Merchant Marine.

Jaffa harbour is the most ancient port of the country. It was the gateway to Jerusalem for many generations.

Tel-Aviv harbour was opened in the year 1938.

Jaffa and Tel-Aviv harbours are very close to each other.

Eilat harbour, on the Red Sea, is being enlarged.

Airports:

Lod (Lydda) Airport, in the centre of the country, is the most important civilian airport. It enjoys up-to-date machinery, an aircraft testing institute, and a modern meteorological service.

Haifa airport, close to the town's harbour is in the northern part of the country, on the Mediterranean coast.

Tel-Aviv airport is north of the city, on the Mediterranean coast. It is the general headquarters of the Israel Aero Club, and of other training activities for youth in flying and gliding.

Mahnaim-Rosh-Pinna airport is in eastern Upper Galilee.

Betset-Nahariya airport is in Western Galilee, near the Mediterranean.

Eilat airport is in the extreme south of the country.

Jerusalem airport is in the planning stage; the areas under consideration are already reserved.

There are many military airports in various parts of the country.

RAILWAYS IN ISRAEL

Emblem of the Israeli Railways
(Rakevet Israel)



The main passenger trains run on the following lines:

1) **Jerusalem—Tel-Aviv:**

Stations: Hartuv (Beit-Shemesh) — Ramla — Lod (Lydda)

2) **Jerusalem—Haifa:**

Stations: Hartuv — Ramla — Lod — Rosh-Haay'in — Tel-Aviv (north) — Netanya — Hadera (west) — Binyamina — Zikhron-Ya'akov — 'Atlit — Haifa (centre).

3) **Tel-Aviv—Haifa:**

Stations: Tel-Aviv (Arlosoroff St.) — Herzliya — Netanya — Hadera (west) — Binyamina — Zikhron-Ya'akov — 'Atlit — Haifa (centre).

4) **Haifa—'Akko:**

Stations: Haifa (centre) — Haifa (east) — Kiryat-Motzkin — 'Akko.

5) **Negev Railway:**

Stations: Na'an (Lod-Jerusalem Line) — Kiryat-Gat — Beer-Shev'a

Lod (Lydda) Station is the main junction of the railway lines.

The Jerusalem—Tel-Aviv ((Jaffa) line is the oldest in the

country, dating back to the time of the Turks, in 1892. A French society (Société du Chemin de fer Ottoman) built it, owing to the initiative of a Jewish inhabitant of Jerusalem.

The **Tel-Aviv—Haifa** line between Haifa and Binyamina is part of the Haifa — Suez — Egypt railway which was built by the British in 1917-1918, during their conquest of Palestine from the Turks. The second part of this line (between Binyamina and Tel-Aviv) was built by the Israeli Government, in 1952.

The **Haifa—'Akko** line was constructed by the Turks in 1913.

The **Negev Railway** to Beer-Shev'a was completed in 1956. It starts from Na'an Station, on the Lod-Jerusalem line. It is laid almost parallel to an abandoned railway line built by the Turks and the Germans in the First World War, 1915-1916, for their military operations in Sinai and along the Suez Canal against the British in Egypt.

A narrow gauge line runs from Haifa through 'Afula and Beit-Shean, to Tsemah, on the Sea of Galilee (Kinneret). It is not in operation. Built by the Turks in 1905, it was part of the Haifa-Damascus line which proceeded to Hejaz in Arabia, and hence was named the Hejaz Railway.

POSTS, TELEPHONE AND TELEGRAPH

Emblem of the Israeli Posts

(Doar Israel)

The deer as symbol of swiftness



Post Offices in towns are generally open between 8 a.m.—1 p.m. and between 4 p.m.—6 p.m. Main Post Offices are open from 8 a.m. to 7 p.m.; on Fridays from 8 a.m. to 3 p.m.

All Post Offices are closed on Saturdays and Holidays.

Central Telegraph Offices are open all day and night, including Saturdays and Holidays.

Telephones are not yet plentiful in Israel. There are few call-boxes. Telephones in chemist-shops (drugstores) and restaurants are open to the public for urban calls.

Public telephones are equipped to take tokens, not coins. Tokens are available at post offices and agencies.

Trunks calls should be booked at a hotel or at a post office.

Telephone services to many countries are available. For information dial in Jerusalem—10, Haifa—10, Tel Aviv—18.

Tariffs of posts, telephone and telegraph rates are to be found in the directory published by the Ministry of Posts.

BROADCASTING IN ISRAEL

Kol Israel, the Voice of Israel, is the Hebrew national broadcasting station. It also broadcasts every day in Arabic, and

issues news bulletins in English, French, Spanish, Rumanian, Hungarian and Yiddish.

Kol Tsion Lagola, the Voice of Zion to the Diaspora, is a special programme for the Jewish world outside Israel.

Galei Tsahal, the Waves of Tsahal, is the broadcasting station of Tsahal—the Israel Army.

LANGUAGES IN ISRAEL

Hebrew is the language of the State of Israel. Most of the newspapers and periodicals are in Hebrew. Performances, lectures and public meetings are held in Hebrew.

The Hebrew Language Academy decides on questions of grammar, spelling, terminology and transliteration on the basis of the investigation of the ancient sources of all periods. Its decisions are binding on all educational and scientific institutions, and on government departments. The seat of the academy is in Jerusalem, where its quarterly periodical 'Leshonenu'—Our Language, is issued.

Intensive Hebrew courses (Ulpan) for beginners and advanced pupils are offered to all persons wishing to learn the language.

Knowledge of a few Hebrew words helps to create friendly contact with the population. Shalom, which means 'peace', is the greeting used any time of the day; Bevakasha—please; Toda Raba—many thanks; Tov Meod—very good; Yafe (or Yofi)—excellent; Lehitraot—to meet again (au revoir) . . .

For the Hebrew alphabet and a Hebrew glossary, see page 81.

Arabic is spoken by the Arabic population, both Moslem and Christian. Many of the Jews recently arrived from Moslem countries speak various dialects of Arabic. Some government publications appear in Arabic too. Coins and stamps bear Arabic inscriptions. The Israeli radio has extensive Arabic programmes. Provision is made in the Parliament (Knesset) for the simultaneous translation of all speeches into Arabic. One Arabic daily paper, el-Yom—the Day, serves the population.

For the Arabic alphabet, see page 81.

English is widely spoken and its study is compulsory at school. It is the most widespread European language in Israel. An English daily newspaper, the 'Jerusalem Post', appears in the capital.

Yiddish, the mother tongue of eastern European Jews, is still spoken but is slowly dying out.

In Israel more than fifty languages are spoken, but they are slowly vanishing, superseded by the Hebrew language and culture.

Hebrew Calendar

Jewish, Moslem and Christian calendars are used in Israel. The Jewish era starts with Creation, according to tradition. The year 1960 A.D. is equal to 5720 of the creation of the world.

The Hebrew year consists of 12 months, all of them of 29-30 days. The months are:

- | | |
|--|-----------------------------------|
| 1. Tishrei (30) September-October | 7. Nissan (30) March-April |
| 2. Heshvan (29) October-November | 8. Iyar (29) April-May |
| 3. Kislev (30) November-December | 9. Sivan (30) May-June |
| 4. Tevet (29) December-January | 10. Tamuz (29) June-July |
| 5. Shevat (30) January-February | 11. Ab (30) July-August |
| 6. Adar (29) February-March | 12. Elul (29) August-Sept. |

Out of every cycle of 19 years, 7 years are leap years. On these leap years the thirteenth month of Adar B (30 days) is added. Thus the lunar year of the Jewish calendar is made to correspond with the solar year of the general calendar.

Moslem Calendar

The Moslem Calendar starts with the flight (called in Arabic: Hijra) of the Prophet Muhammad from Mecca to Medina, the holy cities in Arabia, on July 15, 622 A.D. In the Moslem year there are both lunar and solar months.

Conversion Table of Dates: Christian—Moslem

July 29, 1957—1377	May 25, 1963—1383	Mar. 20, 1969—1389
July 18, 1958—1378	May 13, 1964—1384	Mar. 9, 1970—1390
July 7, 1959—1379	May 2, 1965—1385	Feb. 27, 1971—1391
June 26, 1960—1380	April 22, 1966—1386	Feb. 16, 1972—1392
June 15, 1961—1381	April 11, 1967—1387	Feb. 4, 1973—1393
June 4, 1962—1382	Mar. 31, 1968—1388	Jan. 25, 1974—1394

Sabbath and the Jewish Holidays

The Sabbath (in Hebrew: Shabat) is the rest day in Israel. It begins at sundown on Friday and ends at sundown on Saturday. All public bus services and train transportation are suspended. All shops, government offices, public institutions, business offices, and schools are closed. On Friday night no theatrical and cinema performances are given. On Saturday night performances are held and transportation resumed.

Jewish holidays:

Rosh Hashana (New Year) — 1st and 2nd Tishrei

Yom Kippur (Day of Atonement)—10th Tishrei

Succot (Tabernacles) — 15th to 21st Tishrei. The last day is called **Simhat Torah** — Rejoicing of the Law.*

*The first and last days are holidays, while the intervening days are semi-holidays. They are called in Hebrew *Hol Hamo'ed*—Secular of the Holiday.

Hanukka (Dedication) — 25th Kislev to 2nd Tevet.

Tu BeShevat — 15th of the month of Shevat. Also called **Rosh Hashana Le'lanot**—New Year of the Trees (Arbor Day).

Purim (Lots)—14th Adar

Pessah (Passover) — 15th to 21st Nissan. The feast on the first night of Pessah is called the **Se'der**.* (See p. 77).

Lag Be'omer (33rd day of the 'Omer) — 18th Iyar. The 'Omer is the bundle of sheaves which was brought for an offering to the Temple in the olden days.

Shavu'ot (Pentecost) — 6th Sivan. This is also called **Hag Habikurim** — Feast of the First Fruits.

Khaf Tamuz — 20th Tamuz. The anniversary of the death of Dr. Herzl — founder of Zionism, prophet of the State of Israel.

Tish'a BeAv — 9th of the month of Av. Anniversary of the destruction of the Temple of Jerusalem.

Israel Holiday:

Yom Ha'atsmaut (Independence Day) — 5th Iyar. Proclamation of the State of Israel. See page 53.

International Holidays:

U.N. Day (25th Oct.) — Establishment of the United Nations.

First of May — International Labour Day.

HOTELS AND HOSTELS

Israel, a country of pilgrims and tourists since ancient time, has taken good care to provide them with proper accommodation. In the big towns and their vicinity both modern luxury hotels and more modest places cater to visitors of all means. Many of the hotels are 'kasher' and under the supervision of the Rabbinate. There are some vegetarian hostels.

The hotels are located on a variety of historical and panoramic sites. Some are beside the sea, others on top of mountains. Along the Mediterranean seashore, the Israeli Côte d'Azur, you can stay at Ashkelon, Tel-Aviv, Herzliya, Netanya, Haifa, Shavei-Tsion and Nahariya. You can stay at Tiberias by the Sea of Galilee. A big hotel has been erected at Eilat on the Red Sea. Another resting place for visitors will soon arise on the shore of the Dead Sea—the lowest spot on the face of the globe.

On mountain heights, within the limits of Haifa, up-to-date hotels enjoy a beautiful view over the blue expanse of the Mediterranean Sea; in Tsefat (Safed) on Mt. Canaan, they overlook a magnificent Galilean panorama.

Some resting places are set in historical surroundings: in Jerusalem they face the city of David and Solomon, crowded with associations of the golden era of Biblical times; in Beer-

Shev'a a hotel recently completed is situated in the midst of the land of the first Patriarchs and Matriarchs: in Ashkelon, in the heart of the Land of the Philistines, there is a hotel on the site made famous by Samson; on the Carmel they stand in territory associated with events in the life of the prophet Elijah; in the surroundings of Haifa, are Megiddo and Beit-She'an, where decisive battles changed the face of human history. In Tiberias which was the centre of the Mishna and Talmud periods and where the most ancient synagogues in the world can be found; in Tsefat, the spiritual home of the Cabbalists—the mystics of Israel, you will find all your needs satisfied in pleasant hotels and boarding-houses.

And if you wish to refresh your spirit in the cradle of Christianity, Nazareth will offer you a home. In the neighbourhood you will find the Mount of Transfiguration, Cana of Galilee—the village of the first miracle, and Sepphoris—the home of Mary's parents. In Tabgha, too, on the shore of the Sea of Galilee, a rest-house will shelter you next to the Church of the Multiplication of Loaves and Fishes, opposite the Mount of the Beatitudes and near Capernaum—the retreat of Jesus and his disciples. In Jerusalem you will find yourself next to the native village of St. John the Baptist, the Church of St. Simeon, the Monastery of the Cross, in the vicinity of the Holy Sepulchre and the Church of the Nativity. In the hotels of Haifa, Shavei-Tsion and Nahariya, you are close to Roman Caesarea and its imperial ruins, and in the proximity of such strongholds of the Crusaders as 'Atlit—Castle of the Pilgrims, Acre, Montfort, and Judin (Yehi'am).

If you are interested in the life of the minorities in Israel, you will be able to observe it in Haifa and Nahariya: the Moslems in their domed mosques, the Christians in their churches of various denominations, the Druzes in their picturesque villages, and the Bahais in their shrines.

And if you wish to learn a little of the pioneering spirit which pulses in Israel, you will find it in the rest-houses of 'Ein-Gedi—on the shore of the Dead Sea, Giv'at-Brenner—in Judah near Tel-Aviv, 'Ein-Harod—in the Valley of Jezreel near Haifa, and Ayelet-Hashahar—in Upper Galilee, facing Mt. Hermon.

ORIENTAL FOODS

The variegated origins of the population of Israel can be recognized in the large variety of foods and dishes served in restaurants. Besides the usual fare common to most European countries, one can get Hungarian Gulash, Russian Borsht, Jewish Gefilte Fish and Chopped Liver, American Steak, French Soups, Italian Macaroni and Piza, English Stew,

Viennese Shnitzel, German Bratten, etc. without mentioning more exotic foods served in specialized places, such as the Chinese restaurant.

With the large influx from Middle East countries the number of catering houses offering oriental foods, has greatly increased. Most popular is the **Falafel** (from the Arabic filfel-pepper) sold on street stands—small fried balls made of crushed chicken peas strongly peppered, wrapped hot in flat Arab bread—**Pita**—with red-pepper sauce. Other favourites are the various oriental salads of vegetables: **Humus**—crushed peas with olive oil and red paprika. **Tehina**—crushed sesame seeds garnished with parsley. The proper Arab custom is to dip pieces of the flat Arab bread in these various dishes and carry them to the mouth with the fingers. The meat is of lamb roasted on skewers either in small pieces—**Shashlik** or minced and finger-shaped—**Kebab**. The meat dish is accompanied with sour cucumbers, vinegared turnips, roasted onions and pickled olives. The meal is usually concluded with a small cup of strong Turkish coffee.

THE SABRA—THE PRICKLY PEAR

Sabra is a very common word in Israel. It is the nickname designating the Israeli born and is derived from the name of a fruit—the prickly pear, which grows wild on a peculiar plant of the cactus species. Its thick leaves are covered with strong thorns, and from its yellow flowers grow delicious fruits encased in a thick prickly skin. The Arabs use the sabra plant for bordering their gardens and plantations, and to this day the sabra hedge is a feature of the Arab village.

Although today the sabra plant is characteristic of the Holy Land it is not indogenous to the country but was imported from Mexico a few centuries ago.

In Summer, children collect the fruits and sell them on the streets. Since they are too thorny to be handled with bare hands they offer them peeled to the buyer, cutting off the two ends with a sharp knife then slicing the peel in the length and pushing back the skin with both thumbs to reveal the sweet delicious heart.

It is a common dictum that the Israeli born is similar to the sabra fruit, hiding behind a certain bluntness of manner a soft and tender heart...

HEBREW AND ARABIC ALPHABETS

Hebrew—24 letters

A few letters, when they appear at the end of the word, change form, as indicated in the brackets.

ל	(1) כ(ך)	כ(ך)	י	ט	ח	ז	ו	ה	ד	ג	ג	ב	א
L	Kh	K	Yi	T	H	Z	V	H	D	J	G	B	A
ת	ש	ש	ר	ק	צ(ץ)	פ(ף)	פ	ע	ס	(ן)נ	(ם)מ		
T	(2S) Sh	Sh	R	K	Ts	F	P	'A	(2S)	N	M		

1) When the dot is missing in the letter, it is pronounced — Kh.

2) There are two S, different in form, not in pronunciation.

3) When the dot is missing in the letter, it is pronounced — F.

Hebrew letters also represent numbers:

A=1	H=5	T=9	M=40	P=80	Sh=300	TSh=700
B=2	V=6	Y=10	N=50	Ts=90	T=400	TT=800
G=3	Z=7	K=20	S=60	K=100	TK=500	TTK=900
D=4	H=8	L=30	'A=70	R=200	TR=600	TTR=1000

Arabic—27 letters

س	ش	س	ز	ر	ذ	د	ح	ح	ج	ت	ب	ا
S	Sh	S	Z	R	Dh	D	Kh	H	J	Th	T	B A
ي	و	ه	ن	م	ل	ك	ق	ف	غ	ع	ظ	ط
Y	W	H	N	M	L	K	K	F	Gh	'A	Tz	T D

HEBREW GLOSSARY

Words found in place-names and geographical terms.

(plural and possessive form in parentheses)

Agam (Agamim)	— lake
'Ain ('Ayanot, possessive: Ein-)	— fountain
Atar (Atarim)	— archaeological site
Bayit (Batim, possessive: Beit-)	— house
Beer (Beerot)	— well, cistern
Bereikha (Bereikhot po.: Bereikhat-)	— pool
Bik'a (Beka'ot, poss.: Bik'at-)	— valley
Derekh (Derakhim)	— road, way
Eizor (Azorim)	— region
'Emek ('Amakim)	— valley
Erets (Aratsot)	— land, country
Gan (Ganim)	— garden
Gay (Geayot, possessive: Gei-)	— gorge
Gesher (Gesharim)	— bridge
Gevul (Gevulot)	— border, frontier
Giv'a (Geva'ot, possessive: Giv'at-)	— hill

Gush (Gushim)	— block of settlements
Har (Harim)	— mountain
Hakiryā	— the government centre
Hava (Havot, possessive: Havat-)	— farm
Hevel (Havalim)	— region, district
Hof (Hofim)	— coast
Horva (Horvot, possessive: Horvat-)	— ruin
'Ir ('Arim)	— town
Iriya ('Iriyot)	— municipality
Kefar (Kefarim)	— village
Kerem (Keramim)	— vineyard
Kever (Kevarim)	— tomb
Kevish (Kevishim)	— highway
Kevutsa (Kevutsot, poss.: Kevutsat-)	— communal settlement
Kibuts (Kibutsim)	— large commu. settlem.
Kikar (Kikarot)	— square, circle
Kiryā (Kerayot, poss.: Kiryat-)	— town, suburb
Ma'abara (Ma'abarot)	— immigrant camp
Ma'ale (Ma'alot)	— ascent, pass
Ma'ayan (Ma'ayanot)	— spring, fountain
Mahane (Mahanot)	— camp
Makhtesh (Makhteshim)	— cirque, round valley
Mifrats (Mifratsim)	— bay, gulf
Meshek (Meshakim)	— farm
Metsuda (Metsudot, poss.: Metsudat-)	— stronghold
Migdal (Migdalim)	— tower
Mishmar (Mishmarot)	— guard
Mivtsar (Mivtsarim)	— fortress
Mo'etsa (Mo'etsot, poss.: Mo'etsat-)	— council
Mo'etsa Azorit	— regional council
Mo'etsa Mekomit	— local council
Moshav (Moshavim)	— smallholder settlement
Moshava (Moshavot)	— colony, village
Nahal (Nahalim)	— river, brook
Nahar (Naharot)	— stream
Nave (Neot, possessive: Neve-)	— abode, oasis
Pardess (Pardessim)	— citrus grove
Rama (Ramat, possessive: Ramat-)	— plateau, height
Rehov (Rehovot)	— street
Rov'a (Rov'aim)	— quarter, suburb
Sadeh (Sadot, possessive: Sedei-)	— field
Sedeira (Shedeirot) (Sedeirot) Shedeira	— avenue, boulevard
Sekher (Sekharim)	— gate, entrance
Sha'ar (She'arim)	— waterdam
Shekhuna' (Shekhunot, p.: Shekhunat)	— quarter
Shevil (Shevilim)	— path

Shikun (Shikunim)	— housing project
Simta (Simtaot)	— lane
Tsomet (Tsematim)	— crossroad, junction
Tel (Tilim)	— mound, artificial hill
Ya'ar (Yearot, Yearim)	— forest
Yam (Yamim)	— sea, lake

ARABIC GLOSSARY

Words found in place-names and geographical terms.
(plural in parentheses)

Abu—father of-

Balad (Bilâd) — town, village

Bilâd (Buldan) — land

Bir (Biyar) — well, cistern

Birkeh (Burak) — pool, pond

Burj (Buruĵ) tower, castle

Deir (Adyâr) — convent, monastery

'Ein ('Uyun) — spring, source

Jabal (Jibâl) — mountain

Jiser (Jusur) — bridge

Kaber (Kubur) — tomb, grave

Kafer (Kufur) — village

Karem (Kurum) — vineyard

Kasser (Kussur) — castle, palace

Khan — caravanserai

Khirbe (kharâib) — ruin, wasted place

Mughara (Mughar, Mughur) — cave

Naher (Nuhur) — river, stream

Nakeb (Nukub) — narrow mountain pass

Ras — top of a mountain, cape

Rujem (Rujum) — heap of stones, cairn

Sheik (Sheyuk, Mashaikh) — elder, chief of a beduin tribe

Suk (Aswâk) — market

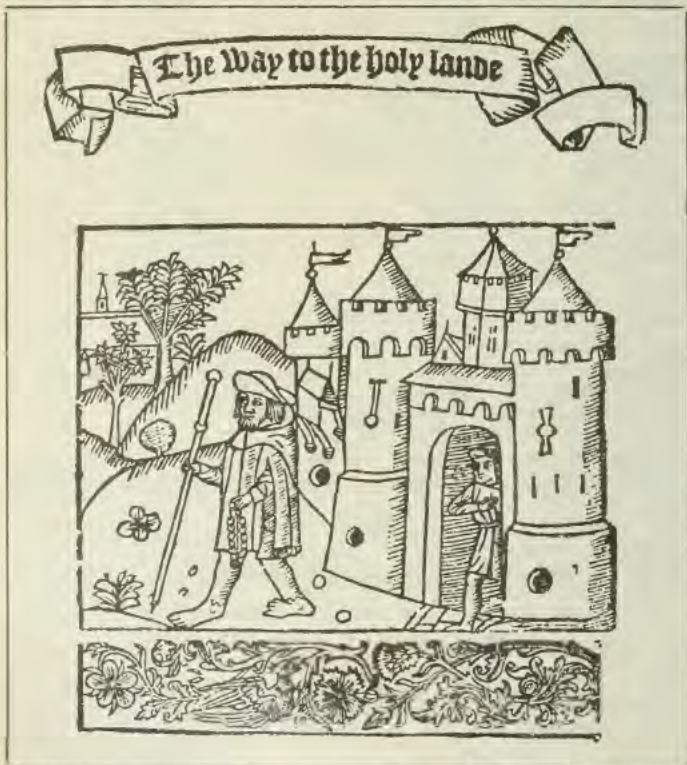
Tell (Tellul) — mound, artificial hill

Umm- — mother of-

Wadi (Wadian) — dry brook, river-bed Anglicized pl. wadies

ONCE IN THE HOLY LAND...

The sacredness of the Land of Israel, the fateful events that took place on her soil and that have become interwoven into mankind's tradition, have attracted many pilgrims to her shores from the most ancient times. In the remotest places men could be found who were ready to endanger their life, brave all perils on land and sea for the sole purpose of reaching the Holy Land. They came to her reverently, thronged the paths that had been treaded by Prophets and Saints, visited her historical sites and prostrated themselves on her



33. TITLE PAGE of a manuscript describing a pilgrimage in the fifteenth century.

shrines and sanctuaries. Oh, what glorious happiness filled their heart, what wonderful satisfaction suffused their soul at the fulfilment of their spiritual aspiration!

The first pilgrims came mostly from the various European countries. Their usual practice was to journey to one of the great Mediterranean harbours and thence to travel by sea to the shore of the Holy Land. Venice, Italy, was one of the main ports of embarkation and thousands of pilgrims set out from her coast to Terra Sancta. The galleys and caravels that plied the



34. GALLEY OF THE THIRTEENTH CENTURY, on the Mediterranean Sea.

sea routes were primitive sailing vessels offering few comforts to the traveller. Tempests shook them badly. Often they were on the point of sinking. If they escaped a watery grave the travellers risked the attacks of the pirates who, at times, infested the high seas, and often not content with pillaging their victims carried them off with the hope of a good ransom. Only the vision of the Holy Land and its glorious memories sustained the spirit of the pilgrims in the midst of their ordeals.

After many dangers and vicissitudes the voyagers finally reached their haven, the shore of the Holy Land and expressed their overwhelming joy in special prayers of thanksgiving. Their usual port of entry was Jaffa, the main harbour. From Jaffa they left for Jerusalem in caravans. Some pilgrims chose to land in Egypt and there to join caravans travelling through the Desert of Sinai to Gaza and Jerusalem. The journey from Jaffa to Jerusalem lasted two days and entailed many dangers. Each caravan was accompanied by guards armed with the weapons of those days; maces, bows and arrows, spears and shields. Seawulf, an English pilgrim of the year 1102, gives

a grim picture of the dangers of the way: "We went up from Joppa to the city of Jerusalem, a journey of two days, along a mountainous road, rocky and very dangerous, for the Saracens, always laying snares for the Christians, lie hidden in the hollow places of the mountains, and the caves of the rocks, watching day and night, and always on the look out for those whom they can attack on account of the fewness of the party, or those who have lagged behind their party through



35. PILGRIM RIDING A CAMEL UNDER A CANOPY. Illustration of the year 1565.

weariness. At one moment they are seen all around everywhere, and all at once they disappear entirely. Anyone who makes that journey may see this. Oh, what a number of human bodies, both in the road and by the side of it, lie all torn by wild beasts! Some may perhaps wonder that the bodies of Christians should lie there unburied. But it is not to be wondered at all... who would be so foolish as to leave his party, and, as it were alone, dig a grave for his companion? If he did so, he would be making ready a grave for himself rather than for his companion..."

When a Jewish pilgrim approaching Jerusalem caught his first glimpse of the Holy City, he rent his clothes in sorrowful memory of the destruction of the Great Temple, uncovered his heart and cried out aloud Isaiah's lamentation: "Thy holy cities are become a wilderness, Zion is become a wilderness, Jerusalem a desolation, Our holy and our beautiful house where our fathers praised Thee, is burned with fire; and all our pleasant things are laid waste." (Is. 69, 9).

Whether they came by sea or land, from the moment they stepped on the soil of the Holy Land, Christian and Jewish pilgrims alike were subjected to the payment of a toll tax to the Arab chieftains of towns and villages who made a show of protecting them across their domains. The Arabs called this tax—ghaffar from ghaffra—to guard the way. The word ghaffar also penetrated into the pilgrims' literature of the Middle Ages and most of their writings and itineraries mention it.



36. PILGRIMS' CARAVAN FROM JAFFA TO JERUSALEM, in the year 1591. The pilgrims ride mules and donkeys, while their Moslem guards are either on foot or on horseback. The footmen hold bows and arrows, the horsemen spears and shields. The baggage goes in front, on donkeys and camels.

The pilgrims first payed a toll tax when they reached Jaffa if they came by sea, or Gaza if they came by land. Again a toll tax was exacted from them on their going and coming from Jerusalem by the Sheikhs of Abu-Ghosh whose village commands the highway to the Holy City. Ghaffar also was collected by the Sheikhs of Jenin; a townlet situated at the margin of the Valley of Jezreel on the highway from Jerusa-



36. AN ENGLISHMAN TOURING THE HOLY LAND, in the year 1847.
His Arab guide, on foot, shows the way.

lem to Nazareth, Tiberias and Safed. The English traveller Maundrell who passed along this route in 1697 mentions Sheikh Shibli, Emir of the beduins of that region, who perceived a toll tax from all the pilgrims who crossed his possessions. To-day his tomb stands on a high mountain of these surroundings and is venerated by the Arabs as that of a saint... The Sheikhs of Lajun too accaparated the privilege of toll tax. Their village was located next to the mound of ancient Megiddo and commanded the entrance to the Valley of Iron, the passage between Galilee and the coast.

To escape the payment of the toll-tax some pilgrims adopted local dress and disguised themselves as Arabs. In this connection a question was raised before Rabbi Ben-Zimra who settled in the Holy Land in the seventeenth century: "the same pilgrims to Erets-Israel who have to pay ghaffar, so much per head, are they entitled to change their clothes so that they shall be mistaken for Arabs and shall pay nothing?" And the famous Rabbi ruled: "Since this only entails loss of money, it is forbidden to Israel to wear Arab dress."

The roads and ways of communication of the Holy Land were very primitive. For reasons of piety many of the travellers effected their pilgrimage by foot, thus fully deserving the Jewish title designating them of *Oleh-regel*—foot-traveller. Others rode donkeys, mules or camels. There were times when the Moslems forbade 'non-believers' to ride horses and

only allowed them the use of donkeys. In the middle of the 19th century primitive carriages made their first appearance on the roads of the Holy Land and the pilgrims took advantage of their availability. The first coach which made its way from Jaffa to Jerusalem carried Franz-Joseph, Emperor of Austria, on a state visit, in 1869. In anticipation of his visit the road had been prepared for wheeled transportation and since that date small light carriages plied the way from Jaffa to the capital. In 1908, an American tourist brought with him, for his private use, the first motor car to run over the roads of Palestine; it created a sensation. The use of motorized vehicles became general after the conclusion of the First World War.

Until the 19th century no inns catered to the needs of the travellers. The Christian pilgrims found shelter in the various monasteries. Others stayed in Khans—caravanserais, that had been built by the side of main roads for the use of travelling merchantmen. Some tourists brought with them their own tents which they erected wherever they stopped, hiring special guards for their security. Later, hotel service was initiated by Italians and thus the Italian word for inn—*locanda*, was adopted by colloquial Arabic.

Self-appointed guides conducted the pilgrims. Many of them were Jews whose knowledge of foreign languages gave them access to the visitors. Monks too, undertook to direct the steps of their coreligionists. Often, to keep away from dangerous surroundings and yet satisfy the pilgrims' expectations, they would displace historical or holy sites to more convenient distances. A characteristic example is that of the Valley of Elah, the battlefield of David and Goliath, situated far-way into the mountains of Judah that was shown at the entrance to Jerusalem. Likewise Capernaum of the Sea of Galilee was shown near Haifa on the Mediterranean shore.

Pilgrims used to carry away with them tokens from their trip to the Holy Land; and a whole folklore of beliefs and superstitions grew around these mementoes. In Jerusalem they collected stones from the vicinity of the Gate of Mercy—the Golden Gate of Christian tradition. Jews also gathered in small bags earth from the Mount of Olives, to be spread in their grave, thus securing their resurrection in the World to Come. Those who reached the River Jordan filled bottles with its holy waters to which they attributed curative virtues. Therefore in the Middle Ages the English called 'Jordan' any liquid medicine prescribed by doctors and apothecaries.

The visitors on the Tomb of Rachel, especially women, used to draw a red thread around the monument and believed that

it had acquired wonderful powers from its contact with the holy shrine. Back home they distributed it in small bits to their friends and relatives. Worn around the neck or the wrist it was a protection against the Evil Eye and prevented all pain.

Christian women broke off small pieces from the rock of the Milk Grotto in Bethlehem which they believed possessed the property of increasing mothers' milk. Pilgrims also carried away splinters from Abraham's Trees shown in Hebron and made amulets out of them. A Christian traveller in the year 1165 relates that anyone possessing such an amulet is assured that his horse will never stumble. Another voyager of the year 1420 tells that such an amulet is a sure remedy for epilepsy.

In Hebron the pilgrims were shown the field from whose earth Adam was created. They carried away small cakes made of this soil which they held to possess curative faculties. Many praised this precious earth, "more valuable than balsam and sweeter than sugar." From Mt. Carmel they carried away small rounded stones, 'Elijah's water melons', which when hung on the neck of a woman or female beast secured them from miscarriage....

Christian pilgrims who participated in the ceremony of palmsunday on Easter at the Church of the Holy Sepulchre took their palm-branch back with them as conclusive proof of their pilgrimage. Wherefore they acquired the name of *Palmarius* in Latin, in English—palmer. Another favourite souvenir of the Christian pilgrims was the 'rose of Jericho', whose peculiar blossom opens with the first rains after weeks of hibernation. This was, in their eyes, a symbol of Jesus' resurrection.

Many more were the wonderful objects and miraculous tales brought back by the pilgrims to their home lands. These only further inflamed the imagination of their listeners and strengthened the urge to gird their loins, seize the staff of the traveller and join the ranks of the pilgrims who set their face to the shores of the far-away, fascinating and beloved Holy Land.



ROUTES IN ISRAEL

"Get thee out. . . unto the land that I will show thee."

(Genesis 12,1)

*"Whoever walks four cubits on the Land of Israel
is assured of a place in the world to come."*

(Talmud, Kethuboth 111a)

ROADS TO JERUSALEM

- 1) **Tel-Aviv—Jerusalem**, two routes: 1) By road, through Ramla and Eshtaol—71 kms. (44 mls.) 2) By rail, through Lod and Beitar—85 kms. (53 mls.)
- 2) **Lod (airport)—Jerusalem**, 60 kms. (37 mls.) thr. Ramla. page 175.
- 3) **Haifa—Jerusalem**, two routes: 1) By road, through Hadera and Ramla, 161 kms. (100 mls.) 2) By rail, through Hadera, Lod and Beitar, 179 kms. (111 mls.) From Tel-Aviv and from Haifa, the ascent to Jerusalem is about 800 m.

To Jerusalem, by railway

The railway lines from Tel-Aviv and from Haifa meet at Lod junction, and from there proceed jointly to Jerusalem.

To Lod, from Tel-Aviv—18 kms. (11 mls.) from Haifa—111 kms. (69 mls.), from Beer-Shev'a—96 kms. (60 mls.).

Lod—Jerusalem, 70 kms. (43 mls.) The train traverses Ramla and crosses the Tel-Aviv—Jerusalem highway. See page 175.

From Ramla it bears south in the lowland and passes the Na'an station, from where a side-branch starts for Beer-Shev'a. The line crosses the Jerusalem—Beer-Shev'a highway, next to the Sorek station, and enters the mountains of Judah, by the Valley of Sorek reminiscent of Samson's life. We reach Hartuv Station, close both to the new and the ancient Beit-Shemesh. See page 164.

Hartuv—Jerusalem, 36 kms. (22 mls.). The train winds its way up into the narrow gorge of Sorek, enclosed by two mountain slopes. The Samson Cave, where the hero allegedly hid from the Philistines, opens on the left. After many more curves we pass by, on the right, the Arab village of Bittir, in Jordanian territory. This is the site of **Beitar**, the main fortress of Bar-Kokhba's rebellion against the Romans in 132 A.D. The top of the hill close to the village is strewn with ruins called in Arabic: Khirbet al-Yahud — Ruins of the Jews, the remnants of the stronghold of Bar-Kokhba's revolt which Emperor Hadrian's legions suppressed with great cruelty in 135 A.D. From Beitar the train runs east along the border of Jordan-held territory, enters the valley of **Rephaim**, cuts through the Arab village of **Beit-Safafa**, the left-hand side of which is in Israel and the right-hand side in Jordan, and comes to rest at the Jerusalem railway station. See page 110.

JERUSALEM—Capital of Israel

Jerusalem, Hebrew: Yerushalayim, is the capital of the State of Israel, the seat of its parliament and its ministries. Jerusalem houses the Jewish Agency—the executive of the World

Zionist Organization and all its departments. In Jerusalem is located the Chief Rabbinate—the supreme religious authority. It is the abode of the Hebrew University and of the National Library.



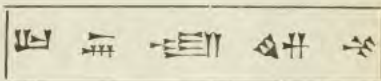
37. EMBLEM OF JERUSALEM. A lion symbol of Judah. One of the Biblical names of Jerusalem and its Temple is Ariel—the Lion of God.

Jerusalem is one of the most ancient cities in the world. Before the Israelite conquest it was mentioned in ancient records (figs. 38-39).

38. JERUSALEM IN HIEROGLYPHIC SCRIPT (Egyptian), about 2375 B.C.



39. JERUSALEM IN CUNEIFORM SCRIPT (Assyrian), about 1350 B.C.



40. A LETTER FROM JERUSALEM. About the year 1350 B.C. One of the tablets of Tell el-Amarna in Egypt. Written in cuneiform script on a clay tablet, on both sides. The Governor Abdi-Heba writes to the king of Egypt, who ruled the country: "To the King, my lord, say. Thus saith Abdi-Heba thy servant. At the two feet of my lord, the king, seven times and seven times I fall down. What have I done to the king, my lord?—They slander me to the king, the lord: Abdi-Heba has become faithless to the king, his lord. Behold neither my father nor my mother has put me in this place. The mighty hand of the king has led me into the house of my father. Why should I practice mischief against the king, the lord?— . . . There is no garrison here, so let the king care for his land . . ."



In the time of Abraham, Jerusalem was known by the name of Salem, and her king welcomed Abraham, as related in the Torah: "And, Melchizedek King of Salem brought forth bread and wine, and he was the priest of God the Most High".

*) Gen. 14, 18.

When the Israelites conquered the Land of Canaan, about the thirteenth century B.C., Jerusalem was in the hands of the Jebusites and was known as 'Jebus' or the 'City of the Jebus.' When the country was portioned out to the tribes of Israel, the territory of Jerusalem was promised to two tribes: the northern part, to Benjamin, and the southern part to Judah. King David conquered Jerusalem and made it his capital about 1000 B.C.: "So David, dwelt in the fort and called it the City of David." His son, King Solomon, built the Temple and thus converted the city into the religious and spiritual centre of the tribes of Israel. After the country was divided into the two kingdoms, Jerusalem remained the capital of Judah, where its successive kings reigned. King Hezekiah, about the year 700 B.C., improved the fortifications of Jerusalem, his capital, and arranged for a good water supply. In the reign of Zedekiah, the last king of Judah, Jerusalem was captured by Nebuchadnezzar, King of Babylon, who destroyed it in 587 B.C. The Jews returned from the Babylonian exile in 539 B.C., and in 445 B.C. Jerusalem was again restored by Nehemiah. It was the heart of the Hebrew revival until the Greeks captured it about 320 B.C. However, in 165 B.C., the Maccabean insurgents recovered it and converted it into the capital of the Hashmonean reign, which lasted till 37 B.C. when it was undermined by Herod the Great. With his advent to power Herod embellished the city, added many magnificent buildings and fortified it.

After the destruction of Jerusalem during the Jewish rebellion of 70 A.D., Jerusalem became a Roman town, and was called Aelia Capitolina. The Arabs reduced the city in 636 A.D. and because they acknowledged its sanctity called it Al-Makdas—the Temple, or el-Kuds esh-Sharif—the Venerable Sanctuary. Under Arab rule many mosques were erected in the city whereby it acquired an additional measure of religious importance. For a period of almost 500 years Jerusalem was under the jurisdiction of the Islamic caliphs until the Crusaders captured the city in 1099 making it the capital of their domain in Palestine, sometimes known as the Kingdom of Jerusalem. It was held by the Crusaders for about one hundred years till the Saracens won it from them. These held it for over three hundred years until the Turks captured the city in 1517. Sultan Suleiman fortified Jerusalem in 1538 by building

round it a rampart which is still extant. In 1860 under the initiative of Sir Moses Montefiore the first suburb was built outside the wall of the Old City, and thus New Jerusalem was born. The new town expanded quickly and soon grew larger and more populous than the Old City. The Turks held the city for four hundred years till the British occupied it during the First World War, in 1917. It then became the headquarters of their military administration, and, in 1920, of the civil administration which superseded it and lasted till the establishment of the State of Israel, in May 1948. In the War of Liberation, Jewish Jerusalem (about 80,000 inhabitants) cut off from the rest of the country, short of food, strictly rationed on water and armed with primitive weapons had to fight hard for its survival. At first it had to resist local Arab irregulars and later the well-equipped armies of Jordan and Egypt. For many months Jerusalem suffered heavy shelling and bombardment from the excellent strategic positions held by the enemy on the surrounding hills. But Jerusalem's spirit did not fall and after great sacrifice it emerged from the ordeal victoriously.

Today most of the New City of Jerusalem is part of Israeli territory. The Old City and its Shrines are held by Jordan.

Since Jerusalem was declared the capital of Israel it has enjoyed a strong influx of immigration. Many and extensive new suburbs have been added and its population has doubled.

Numerous settlements have been founded in the mountains of Jerusalem. They provide a suitable hinterland to the capital and strengthen both its strategic and economic position.

Today, Israeli Jerusalem has a population of 158,000 Jews and a few hundred Christians and Moslems. Jordanian Jerusalem is populated by 50,000 souls; the majority are Moslems.

VISITS IN NEW JERUSALEM

*"Walk about Zion, and go around about her
that ye may tell it to the generation following."*

(Psalm 48, 13)

(A map of Jerusalem is inserted in the general map)

I. JAFFA RD.—KING GEORGE AVE.—BEZALEL— JEWISH AGENCY

Jaffa Road (Rehov Yapho), the main thoroughfare of modern Jerusalem, runs northwest and leads to the city of Jaffa whose port has served the capital since ancient times. The first street to be built outside the Old City walls, its construction was begun in 1870 under Turkish rule. Branching off Jaffa Road are King George Avenue and Ben-Yehuda Street, forming a triangle and embracing the heart of Jewish Jerusalem.

Ben-Yehuda St. which intersects with King George Ave. is named after Eliezer Ben-Yehuda, the father of modern Hebrew, who lived in Jerusalem and here compiled his famous dictionary.

King George Ave. commemorates the name of King George V of Great Britain, during whose reign, in 1917, the Balfour Declaration was issued. It promised the Jewish people a National Home in Palestine. The Knesset—Israel's Parliament, is situated on King George Avenue. (In Hebrew, Knesset means Assembly). The Knesset is temporarily housed in a private building until the completion of its new seat now under construction in 'Hakiry'a'—the Government Centre in Jerusalem. Knesset sessions are open to the public.

A Menora (candlestick), symbol of Israel, stands in the small garden next to the Knesset. A tablet fixed by its side carries the following inscription: "Following on the visit of the British Parliamentary Delegation to Israel, friends and well-wishers of the young State, members of both Houses of Parliament and others evolved the idea of presenting this menora as a gift from Britain to the Parliament of Israel, as a token of goodwill and friendship." (fig. 41-6).

THE MENORA (Candlestick) IN THE KNESSET GARDEN

The Menora, work of the sculptor B. Elkan, stands 5 m. high and 4 m. wide; it is executed in massive bronze and its seven branches are decorated with twenty-nine panels. The panels represent in relief figures and events which are highlights in the history and revival of the Jewish people.

The central pillar carries the words: 'Hear O Israel', the first words of the fundamental Jewish proclamation of faith written in the Torah: "Hear, O Israel: the Lord our God, the Lord is one." On the two lower branches are the words of the prophet Zechariah: "Not by might nor by power, but by My spirit, saith the Lord of hosts." On the central pillar, from top to bottom: Moses lifts up his arms blessing Israel before the battle against the enemy (fig. 1); the Tablets with the Ten Commandments; Rahel mourning for her lost children; Ruth the mother of David's dynasty; Prophet Ezekiel visualizing the rising of the dead bones receiving the breath of life and marching back to the homeland. Battle of the Warsaw Ghetto against the Nazis. Below are the words 'Hear O Israel', and the Halutzim in the Land of Israel tilling the soil, sowing and reaping corn and fruit, building houses and bridges, drilling for water and bursting rocks.

Left-hand, Branch 1: Prophet Isaiah surrounded by wild beasts grazing together with lambs, gazelle and other small animals, vision of peace and harmony, the ideal of Israel



1



2



3



4



5

41-46. The Menora in the Knesset Garden

(fig. 2). Rabbi Yohanan son of Zakkai, leaving burning Jerusalem and opening a school of learning in Yavne, the symbol of the survival of the spirit of Israel. In Spain, the golden era of its Jewry. In **Babylon**, Jews crouching by the bank of the river weeping and longing for their homeland. Branch 2: **Ezra** the scribe reading the Torah to his people. **Job** with his friends—the eternal discussion of good and evil, faith and doubt. The **Talmud**—representation of the strict observance of the law. The **Haggada**—King Solomon amid flowers listens to the singing birds. Branch 3. **David** the shepherd, after killing Goliath the Philistine. Triumph of simple faith over mighty armour (fig. 3). **Fulfilment**, landing on the shore of Israel. **Abraham** the Patriarch, prostrating himself when he hears the voice from heaven, and answering: 'Here am I!'

Right hand, Branch 1: **Jeremiah** the prophet, cries out in despair against the wickedness of his people. The **Maccabees** fighting their enemy. The **Hassid** symbolizing the worshipping of God everywhere and in every living form. **Nehemiah** restoring the walls of destroyed Jerusalem, under the protection of defenders carrying spear and shield. Branch 2: **Hillel** the Older expounding to a stranger whilst the latter stands on one leg, the whole content of the Jewish law in the three words: "Veahavta lere'akha kamokha"—Thou shalt love thy neighbour as thyself" (fig. 4). Rabbi **Hanina** son of Teradion, teaching the Torah in the open, in spite of the Romans' prohibition. He was arrested and condemned to death. He said: "The Rock, His work is perfect, for all his ways are Justice". **Kabbala**, the Jewish mystics' flight into the mysteries of the conception of world and man. **Halacha**, the rigid application of the incorruptible law. Branch 3: **Bar-Kokhba** after the collapse of his revolt (fig. 5). **Messianic Hope**, people praying in ecstatic abandon for the realization of the age-long dream, the return to Israel. **Jacob** wrestling with the angel and conquering; the struggle for blessed confirmation.

Bezalel Museum and Art Gallery is behind the Knesset, in Shemuel Hanagid St. It was founded in 1906 for the purpose of sponsoring a new art, based on ancient tradition, that would express the aspirations and the spirit of the Jewish renaissance. The Museum takes its name from Bezalel son of Uri, the craftsman, who built the Holy Tabernacle for the tribes of Israel while they were wandering through the wilderness to the Promised Land. The Museum has an interesting collection of Jewish art treasures from Israel and the Diaspora (fig. 47). The Art Gallery holds exhibitions in all branches of modern and classical art which are well worth a visit. The second storey contains an art library.

47. CANDLESTICK FROM TIBERIAS.

Carved in stone and found in ruins of an ancient synagogue, of the third century.

A golden candlestick stood in the Temple in olden days. It became the symbol of Israel and is pictured in ancient coins, and in the Roman triumphal arch of Titus which stands in Rome (fig. 100).



Next to the Museum is the School for Arts and Crafts, founded in 1936. In the neighbourhood of the Museum is Bezalel Street on which is located the Menora Club for soldiers.

Menora Club was established by Jewish ex-soldiers of the First World War, who served in the British Army and participated in the expulsion of the Turks from Palestine. A Menora, Hebrew for candlestick, was the symbol of the Jewish legions.

48. BADGES OF THE JEWISH LEGIONS.

Right: The symbol of the 'Royal Fusiliers' Battalion—a bomb with the royal crown. On the bomb the old French citation: 'Honi soit qui mal y pense'—Shame upon him who thinks evil of this. Left: The emblem of 'The First Judeans' Legion—a seven-branched candlestick (menora) and on its base inscribed in Hebrew the word 'Kadimah'—Forward.



King George Ave. continues southward. On the left spread the Municipal Gardens, and in the distance there is a grand panoramic view of part of the Old City, its ancient crenellated wall, the tower of David and, beyond, the heights of the Mount of Olives.

Yeshurun Synagogue, to the right of King George Ave., is the largest and most beautiful synagogue in Jerusalem. Yeshurun is the poetical appellation of Israel in the words of Moses: "There is none like unto God, O Yeshurun".* Nearby stands the **Ratisbonne Monastery**, founded in 1874 by Alphonso Ratisbonne for the Catholic order of the Fathers of Zion—Pères de Sion.

*) Dt. 33, 26.

The Jewish Agency building, farther on, contains the offices of the World Zionist Organization and the National Institutions—Keren Hayesod (Foundation Fund) and Keren Kayemet LeIsrael (Jewish National Fund—J.N.F.), in which can be seen the Golden Books and the Herzl Room. This is a replica of Dr. Theodore Herzl's study in Vienna and contains his own

library and furniture, among them the table on which he wrote in 1896 his famous book "The Jewish State (Judenstaat)—an Attempt at a Modern Solution of the Jewish Question'. The dream of 1896 became a reality in 1948.

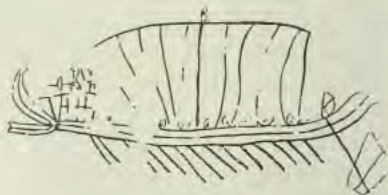
Rehavia, the favourite residential quarter of Jerusalem, begins at the Jewish Agency. Its name is Hebrew for 'God's expanse.' Most of the streets are named after outstanding personalities of mediaeval Jewish history. The Prime Minister's office is in Ben-Gavirol Street. The President's house is located at 17 Alharizi St.

Beit-Hahalutsot—Home for Immigrant women, is in Ben-Gavirol St. (No. 14). It is sponsored by the Women's League for Israel in the United States of America. Ben-Gavirol St. leads to Alfasi St. named after a well-known Rabbi of the eleventh century. A burial cave was brought to light on plot no. 10 (figs. 49-50).

Alfasi Cave was discovered in 1956, while the foundations of a new house were being dug. The Department of Antiquities cleared away the debris and explored the burial cave, probably of the Hasmonean (Maccabean) period, in the second century B.C. It consists of a rock-cut passage and chambers with burial niches—kokhim, cut out in the walls. The walls are decorated with various drawings: a crouching deer (fig. 49), a war-galley attacking a merchant ship (fig. 50).



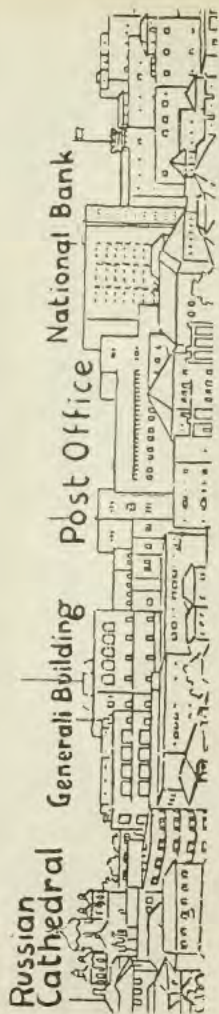
49. CROUCHING DEER, a drawing in the Alfasi cave, Jerusalem.



50. DRAWING OF SHIPS in the Alfasi cave.



A VIEW OF JERUSALEM FROM KING GEORGE ST.—between the Jewish Agency and Heikhal Shelomo. In the distance, in the lower part of the background, is the Old City with its picturesque wall and the Tower of David surmounting it. On the horizon line rises the Mount of Olives with monasteries built on the site of Jesus' Ascension. On a clear day the Mountains of Frantsjordan (Moab and Gilead), can be discerned far away.



A VIEW OF THE CENTRAL SECTION OF NEW JERUSALEM. Buildings along Jaffa Rd., and the Russian Compound. More to the left (not in the picture) shows the dome of the Abyssinian Monastery.

Back to King George Avenue:

Beit-Meir is the building standing next to the Jewish Agency. It is the Head Office of the Mizrahi—Orthodox Zionist World Organization. Immediately following is imposing **Heikhal-Shelomo**.

Heikhal-Shelomo is the seat of the Chief Rabbinate of Israel and the Supreme Religious Centre. Both sides of the entrance picture a balance with the words of the Torah: "and they shall judge the people with righteous judgment".* **Heikhal-Shelomo—Solomon's Mansion** was built "to the Glory of God and His Holy Torah" with the donation of Isaac Wolfson of England and is named in memory of his father. From the roof a magnificent view unfolds over Jerusalem and its surroundings. *) Deut. 16, 18.

Opposite **Heikhal-Shelomo**, across the street, on sloping grounds, **Gan-Ha'atmaut—Garden of Independence** has been newly laid out.

Terra Sancta (Santa), Latin for 'Holy Land,' is the big building on the corner of King George Avenue and Gaza Road. This is the temporary home of the Hebrew University and the National Library. **Terra Sancta** belongs to the Franciscan Order from whom the Hebrew University rented most of its rooms, since it was cut off from its buildings on Mount Scopus. A new centre for the University 'Kiryat-Hauniversita' is being erected in Jerusalem. (p. 129).

Jerusalem: Scottish Church

Talbie is the suburb which lies on the fringe of **Terra-Sancta**. Its main thoroughfare, **Balfour St.**, starting behind **Terra-Sancta** in **Gaza Rd.** houses the **Beit-Hillel** student house of the **Bnei Brith Hillel Foundation** of the U.S.A. Next is the **Schoken Library**. **Balfour St.** leads into **Salame Circle** where it is met by **Jabotinsky Street** which to the right passes a convent of Italian Franciscan nuns. From the top of the hill facing the convent across **Jabotinsky Street** you enjoy a magnificent view of southern Jerusalem—its suburb **Katamon**, at its feet the **Valley of Rephaim**, the **Talpiot** quarter hidden in a grove, and next to it **kibuts Ramat-Rahel** on the top of the mount. Beyond, rise the **Mts. of Bethlehem**.

Retracing your way back to **Salame Circle**, you are only a stone's throw away from the **Israel Touring Club** in **Disraeli Street**. A **Masonic Temple of Peace** will be built nearby, in **Marcus St.** (no. 20).

From **Salame Circle**, **Jabotinsky Street** runs down into the junction of **King George Avenue** and **King David Road**. On the left are the **Y.M.C.A.** with its conspicuous tower and the **King David Hotel**. **King David Road** leads eastward to the

Railway station—on the right, and the Scottish Church—on the left.

The **Scottish Church**, called St. Andrew's, was built in 1927 to commemorate the deliverance of Jerusalem and the Holy Land by the British Forces during the First World War. On the floor of the Church there is an inscription to the memory of Robert Bruce, the famed King of Scotland (fig. 51).

By the Scottish Church a road descends into a small valley, then curves up Mount Zion to David's Tomb and the Church of the Dormition which dominates the hill near the wall of Old Jerusalem (p. 111).

51. IN MEMORY OF ROBERT BRUCE, in St. Andrew's Church: 'In remembrance of the pious wish of King Robert Bruce that his heart should be buried in Jerusalem. Given by the citizens of Dunfermline and Melrose in celebration of the 6th centenary of his death. 1329—7th June 1929.'

Before his death Bruce required Sir James Douglas to carry his heart to Jerusalem, in redemption of his unfulfilled vow to visit the Holy City. Accordingly Sir James set out, bearing with him the embalmed heart. On his way he fell fighting with the Moors in Spain. The heart was recovered and found its resting-place at Melrose, while his body rests at Dunfermline, Scotland.



2. RUSSIAN COMPOUND—NOTRE DAME MONASTERY—ANTIQUITIES MUSEUM—Y.M.C.A.—HEROD'S CAVE

The **Russian Compound** in Jaffa Road, is the property of the Russian Church. The land was acquired in 1860, and the Russians erected the Cathedral and the large buildings around it to house their numerous pilgrims (Bogomolzi), who, until the first World War, flocked to the Holy Land. On the gate of the Compound is inscribed the Russians' symbol bearing the words of Isaiah the Prophet (fig. 52)

The beautiful green-domed cathedral, on the highest ground of the Compound, occupies the site where the Assyrians camped when they besieged Jerusalem about 700 B.C. at the time of the First Temple. Here again in 70 A.D. the Roman Legions closed ranks before mounting to the assault of the Second Temple.

The premises around are rented by the Israeli Government to house some of its departments. One building is occupied by

52. EMBLEM OF THE RUSSIAN COMPOUND. Around it are inscribed in ancient Russian script the words of Isaiah the prophet: "For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest." * Inside: the letters X P—Christ, and the letters Alpha and Omega, the first and last letters of the Greek alphabet, as it is recorded in the name of God in the New Testament: "I am Alpha and Omega—the beginning and the ending saith the Lord" **

*) Is. 62, 1. **) Revelation 1, 8.



the Police headquarters. Nearby are the Law Courts, including the Supreme Court of Israel.

A stone pillar about 12m. in length, lies in front of the Cathedral. In earlier times, there was a quarry on this site and it seems that this pillar, prepared for Herod's Temple, broke before its completion and was abandoned on the spot. Children call the pillar the 'Finger of Og', the giant King of Bashan in Moses' time.

Farther along Jaffa Road the main Post Office building is located and next to it the Israel National Bank.

The Russian Compound and the adjoining section of Jaffa Road were, in the last troubled years of the British Mandate, part of a security zone for Government offices. Surrounded by many rows of high barbed wire fences and guarded by English soldiers it presented a forbidding front; and the suffering Jerusalemites mockingly nicknamed it 'Bevingrad' (to counterpart famous Stalingrad), after Ernst Bevin, the hostile Foreign Secretary of Great Britain at the time.

Jaffa Road merges into Allenby Square, named in honour of the Commander-in-Chief of the British Forces who captured Palestine from the Turks. In the corner of the Square, on the left, a wall has been erected to protect passers-by from sniping from the nearby Old City. On the left stands the French Hospital and next to it the Monastery of **Notre Dame de France**.

Besides the Monastery of Notre Dame one of the fiercest battles of the War of Independence was waged in May 1948. At this point, the Arab Legion threw all its strength in a vain attempt to break through to the Jewish sector. The wall of the Old City opposite Notre Dame is now the border. Beyond it lies the Christian quarter, and among its houses the large dark dome of the Church of the Holy Sepulchre comes into view from the roof of the Monastery.



53. **NOTRE DAME DE FRANCE MONASTERY.** The front faces the Old City to the east. Founded in 1887 for the benefit of pilgrims and managed by the Assumptionist Fathers: Pères Augustins de l'Assomption—The Augustinians of the Assumption (A.A.)

This religious congregation, established in 1845 in France, is called in memory of the Assumption—the reception of Saint Mary in heaven, and maintains the principles and rules of St. Augustin of Hippo, of the fourth century.

The Assumptionists have another Monastery in the Jordanian part of Jerusalem, next to the Israeli border on Mt. Zion, called the Church of Saint Peter in Gallicante—the Cock-crowing.

To the Archaeological Museum

From Jaffa Road, turn into King Solomon Street (Rehov Shlomo Hamelekh). To the left is the Government Department of Antiquities, which exhibits an interesting collection of archaeological finds from all over the country (figs. 54-59).

King Solomon Street leads into Shelomtsion St. (formerly Princess Mary). This joins Mamila Road and King David Road. In Mamila Road, on the left, is the large convent of the Daughters of Charity of St. Vincent de Paul. On the right, a humble dwelling (No. 33), bears a plaque noting the fact that Dr. Herzl dwelt here during his visit to Jerusalem (fig. 60).

Mamila Road moves on eastward to Jaffa Gate, now the Jordan border. Westward it runs up to King George Avenue, passing on the left the French Lazarist monastery, the American Consulate and, farther on, the Convent of the Sisters of St. Rosaire (The Holy Rosary). On the right hand side of the street stretches Gan Ha'atsmaut—Independence Garden. In the Middle Ages the 'Cave of the Lion' was shown in this area to Jewish and Christian pilgrims alike. They were told a legend of a kind-hearted lion which dragged the bodies of a great number of martyrs to this cave and watched over them lest they be molested.

34. PORTAL OF A SYNAGOGUE from Sifsafa, in Upper Galilee. About the 3rd century.

Figures right and below:

55-6. PORTION OF A ZODIAC TABLET and its restoration, from the ancient synagogue of Kefar-Bir'am, Upper Galilee. About the third century.

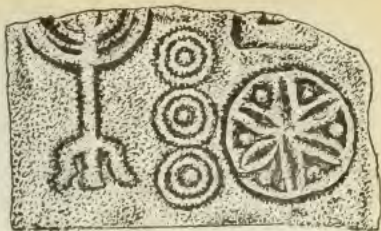
Right: Remnants of an ox — month of Iyar. Second row: Maiden — Elul. Third row: Horse with head of a man — Kislev, a Goat — Tevet.

Below: Restoration of the zodiac tablet. The tablet is engraved with a decorative motif of hook-crosses in three rows, with lines joined to make up checks. In 12 checks are the figures symbolic of the months. First row right: Ram — Nissan. Ox — Iyar. Twins — Sivan. Cancer — Tamuz. Second row: Lion — Ab. Maiden — Elul. Third row: Scales — Tisrevi. Scorpion — Heshvan. Horse with human head holding a bow — Kislev, Goat — Tevet, Pail — Shevat, Fish — Adar.

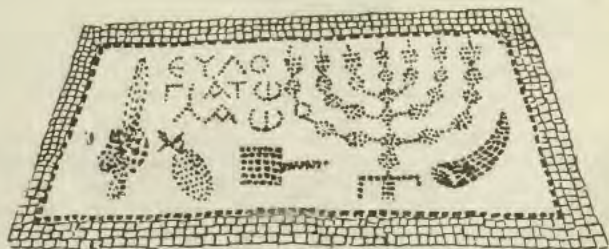


Farther down is a large pool of rain-water called Mamila, from which the name of the road was taken. Some say that Mamila is the contraction of the Arab words 'Ma min Allah'—water from God. Around the pool there is a Moslem cemetery, also named Mamila. Others say, therefore, that this name is an abbreviation of the words 'Ma Aman Allah'—with the security of God...

57. STONE ENGRAVED WITH CANDLESTICK. Found in the village Avelim (Iblin), Lower Galilee, in the surroundings of Haifa. From the third century.



58. STONE CHAIR FROM GALILEE from the Synagogue of Korazim (Chorazim) of the second-third century. An Aramaic inscription is carved on it: 'Remembered be for good Yudan son of Ismael, made this hall and its staircase. As his reward may he have a share with the righteous'.



59. DECORATED MOSAIC FLOOR WITH JEWISH SYMBOL found near Hulda, in the vicinity of Rehovot. It pictures a seven branched candlestick, on the right a ram's horn (shofar), on the left a snuff-shovel, a citron (ethrog) and a palm-branch (lulav). The Greek inscription reads: 'Praise unto the people.' The mosaic is from the fifth century.

King David Road (formerly: Julian's Way) runs on southward. On the left is the Jewish Commercial Centre which was destroyed by the Arabs at the beginning of the War of Liberation. It is situated opposite the wall of the Old City and the

60. A HEBREW INSCRIPTION in memory of Dr. Herzl: 'In this house lodged Benjamin Zev Theodore Herzl, when he was here for the establishment of a State for the Jews on 2 November 1898'. (The plaque was put up on) July 5, 1950 Municipality of Jerusalem



Tower of David with its parapet standing out clearly above the wall.

Continuing along King David Rd. southward, we reach, on the left, the new building of the Hebrew Union College (of Cincinnati, U.S.A.) with its Archaeological School. A little farther, on the same side, is the Jesuit Monastery with its trefoil ornamented cornice, then the King David Hotel facing, on the right, the Y.M.C.A. building recognizable by its square lofty tower, an outstanding landmark of the city.

The Y.M.C.A. (Young Men's Christian Association) was built in 1928. On the tower is a figure representing the seraph (angel) that appeared in the vision of the prophet Isaiah: "Each had six wings, with twain he covered his face, and with twain he covered his feet, and with twain he did fly".* The top of the front wall carries, carved in Hebrew characters, the fundamental confession of Jewish faith expressed in the words of the Torah: "The Lord our God, the Lord is One",** and to the left Isaiah's prophecy: "His name is called wonderful counsellor, the mighty God, the everlasting Father, the Prince of Peace",*** On the floor of the vestibule the famous sixth century Madaba map of Jerusalem is reproduced. The left-hand side wall carries a memorial inscription: "These buildings are the fulfilment of the inspired vision of James Newbegin Jarvie of Montclair, New Jersey". The 'Y' has a small archaeological collection and a library. From the top of the tower, which is open to the public, a beautiful panorama of Jerusalem and its environs can be enjoyed.

*) Is. 6, 2. **) Deut. 6, 4. ***) Is. 9, 5.

To the Jesuit Monastery and the Pontifical Institute.

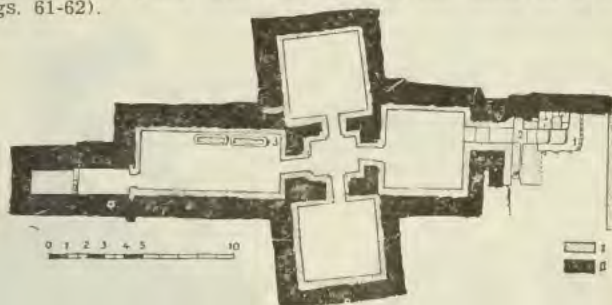
Running from King David Road is a small street named for Emile Paul Botta, French Consul General in Jerusalem (1847-1857), and a distinguished archaeologist. On the left rises the beautiful edifice of the Pontifical Bible Institute of the Jesuit Fathers which was built in 1927. It contains a library of Bible studies, and a small collection of antiquities. Close by is the

French Consulate-General facing the Old City wall and the Tower of David.

Lincoln St., running along the side of the Y.M.C.A. building, honours Abraham Lincoln, the president of the United States. In Lincoln St. stands the Church of the Nazarene, and next to it the centre of the Seventh-day Adventists, **Advent House**, built in 1935. Services are held on the Sabbath-day.

To Herod's Cave

Immediately beyond the King David Hotel, turn left from King David Road, and a few steps farther you will find Herod's Cave, beside which are the remains of an ancient mausoleum built of big stones. At the entrance to the cave a large rolling stone, the most beautiful in the country, served to block up the burial place which is built in the form of a cross (figs. 61-62).



61. PLAN OF HEROD'S CAVE. 1) Entrance. 2) Rolling stone for closing the entrance. 3) Stone coffins, now preserved in the museum of the Greek Patriarchate in the Old City, Jerusalem (fig. 52).



62. A STONE COFFIN, from Herod's Cave: garlands and flowers.

It is believed that this Cave is the monument to Herod mentioned in 'The Wars of the Jews' written by Josephus Flavius. Members of Herod's family were buried here. He, himself, was interred in the environs of Jerusalem, in the mountains of Bethlehem.

King David Road continues southward. On the left is the Artists' House where exhibitions of Israeli artists are held. King David Road is joined by King George Avenue and then leads to the Railway Station, the Scottish Church, Mount Zion and David's Tomb.

3. MT. ZION—KING DAVID'S TOMB—DORMITION

The road descends into a small valley, and beyond it, to the east, rises Mt. Zion flanked to its left by the wall of the Old City. To the left of the road there is a small suburb, Yemin-Moshe—named for Sir Moses Montefiore. Here is a long one-storey house, built in 1860, the first dwelling constructed outside the walls of the Old City. The cost was defrayed by the contributions of the philanthropist Judah Touro, of New Orleans in 1854. This was the first undertaking of American Jewry in the Land of Israel; a Hebrew inscription on the house attests to this fact.

63. SIR MOSES MONTEFIORE.

Founder of New Jerusalem.

Visited the country seven times, first in 1827, last in 1875, at the age of 99. His tomb is in Ramsgate, near London, England.



64. COAT OF ARMS OF THE MONTEFIORE FAMILY. On the flags the name Jerusalem, in Hebrew.

Below: "Think and Thank."

In the upper part of Yemin-Moshe stands a windmill which served as an observation point for Jewish fighters during the siege of Jerusalem in the War of Independence. In an attempt to hinder the Israeli defence the British Authorities blew up the top of the windmill in an operation deridingly dubbed by the Jewish population 'Operation Don Quixote'... Although it was completely surrounded by the enemy for months Yemin-Moshe held out heroically. Its protectors were decorated for their courage (fig. 65).

Looking at the heights of Mount Zion from Yemin-Moshe the large Dormition Monastery dominates the hill. Close to it, to the right, is the building in which rests David's Tomb (fig. 67).

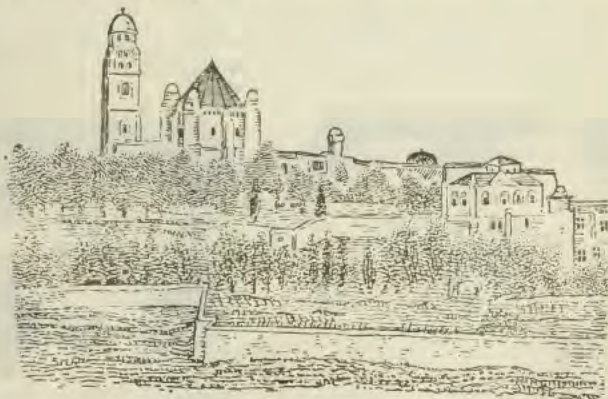
65. DEFENCE EMBLEM OF YEMIN-MOSHE, presented to its defenders in the Israeli War of Liberation—1948. The lion of Judah carrying the flag of Zion. Below the windmill the Hebrew letters: Y.M.M.—Yemin-Moshe Montefiore.



66. JUDAH TOURO
of New Orleans
1775-1854



To Mount Zion. To the left are the ruins of an ancient pool 'The pool of the Sultan'. To the right begins the notorious Valley of Hinnom. A small Jewish settlement is built within it, close to the frontier (page 114). Steps lead to the heights of Mount Zion. On the right, archaeological excavations uncovered ancient remains of the upper city of Jerusalem during the Second Temple period.

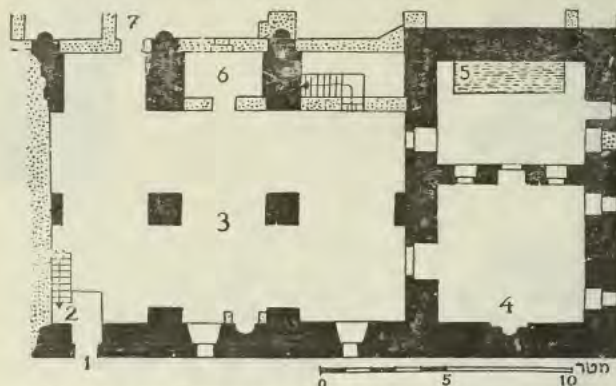


67. VIEW OF MOUNT ZION, from the south-west. At left: The buildings of the Dormition Monastery. Right: The small black dome above the tomb of King David and the Last Supper Hall (Coenaculum).

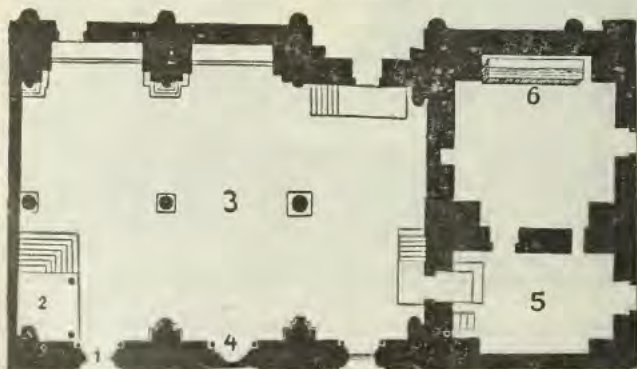
To King David's Tomb. The way turns left and, through a medieval construction and a small courtyard, reaches the building which holds the sepulture of the famed King. The

cenotaph is made of stone and carries silver crowns of the Torah.

The Tomb of King David is one of the most revered of the Holy Places in the State of Israel (fig. 68).



68. PLAN OF THE BUILDING OF KING DAVID'S TOMB—First storey
1) Entrance. 2) Stairs to second storey—the Cenacle (fig. 69). 3) Hall.
4) Prayer Room. 5) Tomb of King David. 6) Small room. 7) Exit to the
courtyard. For plan of the second storey see fig. 69.



69. PLAN OF THE CENACLE—Second storey. 1) Entrance. 2) Stairs to
the first storey. 3-4) Big Hall. 5) Small room. 6) Cenotaph.

It is shown on this site since the twelfth century. Rabbi Benjamin of Tudela, who visited Jerusalem about 1173 records

how the tomb was revealed. He writes: "from today fifteen years ago (about 1158) a wall of the church which is on Mt. Zion fell, and the Patriarch told his subordinate: "take the stones of the holy walls and we shall build the church out of them. And he did so... and hired workers, and they lifted a stone and uncovered the entrance to a cave. One of them said to his mate: 'Let us go in and see if there is any money in it'. So they proceeded through the cave till they reached a great palace... and the two men rushed towards the palace, when a sudden gust of wind came from the mouth of the cave... crying with the voice of man: "Rise and go hence, for God doth not desire to show it to man."

The upper storey of David's building is sacred to the Christians, who call it the Hall of the Last Supper, or Cenacle (Coenaculum).

The **Coenaculum** (Cenacle), is Latin for dining-hall. Here Jesus and his disciples celebrated the first night of Passover, as related in the New Testament (Mark): "And he sendeth forth two of his disciples, and said unto them: 'Go ye into the city, there shall meet you a man bearing a pitcher of water, follow him. And wheresoever he shall go in, say ye to the goodman of the house, the Master saith, 'where is the guest-chamber, where I shall eat the passover with my disciples?'—And he will shew you a large upper-room furnished and prepared: there make ready for us'..... *) Mk. 14, 13.

According to the Christian tradition, in the same place where Jesus had his Last Supper, the Spirit of God descended upon the disciple seven weeks after Passover, as told in the Acts of the Apostles: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost".* *) Acts 2, 1-4.

A View of the Old City can be obtained from the roof of David's building. Steps lead to the roof from where can be seen the crenellated wall, the upper part of Zion's Gate, the deserted Jewish Quarter, the Temple area in which the Mosque of Omar with its big dome is located and the site of the Wailing Wall.

Various buildings surround King David's Tomb. In the cellar of one is the **Chamber of the Martyrs** (Martef Hashoa), dedicated to the memory of the millions of Jews who were slaughtered by the Nazis in the second World War.

The **Dormition Monastery** stands, according to Christian tra-

dition, on the spot where Mary, Mother of Jesus, fell into an eternal sleep; and so it is called in Latin 'Dormition Sanctae Mariae'—Sleep of Saint Mary. The monastery was consecrated in 1906, on ground which was presented by the Turkish Sultan to the German Emperor. The monastery belongs to the Benedictine Fathers.

In the church, in the golden mosaic of the upper part of the apse, a picture of St. Mary with Jesus the infant is set. The Greek Gospel depicted by its side is opened at the text: "I am the light of the world." Beneath are the words of Isaiah the prophet in Latin script: "Behold a virgin shall conceive and bear a son and his name shall be called Emmanuel." Below, famous prophets of Israel are pictured: Micah, Isaiah, Jeremiah, Ezekiel, Daniel, Haggai, Zechariah and Malachi. Around the hall, chapels are dedicated to saints: Chapel of St. Benedict—founder of the Benedictine order, Chapel of St. Willibald—an English Benedictine who visited the Holy Land in 724, Chapel of the Three Wise Men—bringing homage to St. Mary, Chapel of St. Joseph—covered with medallions showing kings of Judah as the forefathers of Jesus, Chapel of St. John the Baptist—on the Jordan. The floor is decorated with symbols of the months and names of famous saints and prophets (fig. 70).

In the crypt lies the statue of St. Mary asleep on her death bed, under a decorated cupola. In its centre Jesus is depicted inviting his mother to heaven. The circular inscription, taken from the Song of Songs, reads: "Arise, my love, my dove, my beautiful one and come".* It is a dogma of the Catholic Church that after her death Saint Mary was taken into heaven body and soul—the Assumption. The medallions in the circuit show famous women of the Bible: Eve, Miriam, Jael, Judith, Ruth and Esther.

*) Song of Songs 2, 13.

Around the statue of Mary are chapels donated by various countries. The Hungarian chapel depicts famous saints and Hungarian kings. The Austrian chapel is a memorial to A. Dollfus, the prime minister who was assassinated by the Nazis. In the apse is the chapel of the Holy Ghost, shown descending upon the Apostles.

Mount Zion was included in ancient times within the wall of Jerusalem. The Upper City extended to this spot. Scientific excavations conducted around the Mount have unearthed relics of the ancient rampart. On the slope of Mount Zion is the Protestant Cemetery. Sir Flinders Petrie, the noted English archaeologist of Palestine and Egypt is buried here.

The Valley of Hinnom stretches from the foot of Mount Zion, eastward, to the Kidron Valley. It gets its name from the

Hebrew Gei-Hinnom—Ravine of Hinnom. Because in ancient times it was a valley of depravity and sin the name Gei-Hinnom or Gehenna, was given to the place for the wicked in the world to come... The Valley of Hinnom was the site of Topheth—the place for idols and child sacrifice. The prophet Jeremiah writes of the inhabitants of Jerusalem, "And they have built the high places of Topheth, which is in the Valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I commanded them not, neither came into my heart, therefore behold the day cometh, saith the Lord,



70. DECORATED FLOOR OF THE DORMITION CHURCH. Around are the symbols of the months and names of prophets and saints. In the centre, the symbol of the Holy Trinity: three interlocked circles and in each the word: Holy, in Greek. In a circular inscription around the signs of the Zodiac is the passage from the book of Proverbs: "I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water, before the mountains were settled, before the hills was I brought forth" (Prov. 8, 23.)

that it shall not more be called Topheth nor the Valley of the son of Hinnom, but the valley of slaughter, for they shall bury in Topheth till there be no place. And the carcasses of the people shall be meat for the fowls of the heaven and for the beasts of the earth, and none shall frighten them away..."*

*) Jer. 7, 31-33.

King David Road passes alongside Mount Zion, the Valley of Hinnom and the Railway Station, southward, to the suburb of Talpiot and the cooperative settlement (kibuts) Ramat-Rahel.

4. RAILWAY STATION—TALPIOT—RAMAT-RAHEL

The Railway Station is the terminus of the railroad from Lydda, Tel-Aviv and Haifa. The Jerusalem-Jaffa line, Palestine's first railroad, was built in 1892 during the rule of the Turks through the initiative of a Jerusalem Jew, Joseph Navon.

The road leading from the station turns left to meet the Bethlehem-Hebron highway. On the corner, to the right, is the Government Printing Press; on the left a suburb called Abu-Tor. A road leads to the end of the suburb, close to the Jordanian border, to a good observation point over the south-eastern part of the Old City, the Mount of Olives, the Mount of Offence and the Valleys of Hinnom and Kidron.

Abu-Tor is a Jewish quarter situated on the top of the mount overlooking the Old City and its environs. The Arabic name Abu-Tor means 'Father of the Ox'. It was the nickname of one of Saladin's best lieutenants who used to ride on an ox. Christians call it the Mount of Evil Counsel. According to a legend, Caiaphas the priest, owned a country house here where he conspired to do away with Jesus.

Medieval Christian legend also situates here the hanging of Judas Iscariot, one of the twelve apostles and the betrayer of Jesus. The Gospel relates: "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself... and departed and hanged himself..."* *) Mt. 27, 3-5.

The Bethlehem-Hebron road continues southward. On the left surrounded by a high stone fence is the convent of the Sisters of St. Claire (Clarisses). From the highway a road turns left leading to the Convent's gate to the suburb of Tsefon-Talpiot and to the United Nations (UN) Headquarters, a magnificent observation point over the Old City and its surroundings.

To Tsefon-Talpiot (North-Talpiot)

From the way leading to the UN building, just past the fence of the Convent, a narrow road turns left to Tsefon-Talpiot, which is built to the north of the nearby suburb of Talpiot and thereby derives its name—North-Talpiot. It is situated between

the Arab border and the demilitarized zone of Jerusalem where UN Headquarters have been established in a building, off in the distance, which was the residence of the High Commissioner for Palestine during the British Mandate. From Tsefontalpiot there is a magnificent view of the Old City, especially of the Mosque of Omar which stands in the Temple area of the olden days. In the distance is the City Wall, the Valley of Kidron, and on the right, the Mount of Olives carrying on its heights churches consecrated to the Ascension of Jesus. On the slope of Olivet, towards the Old City, appears Gethsemane and, to the right, the village of Bethany often mentioned in the New Testament. Through Bethany passes the highway from Jerusalem to Jericho, the Dead Sea and Transjordan. North of the Mount of Olives rises Mount Scopus and on its summit are visible, in the distance, the Hebrew University and the Hadassah Hospital—all in Israeli enclaved territory.

To Talpiot and Ramat-Rahel

The Bethlehem road continues southward; on its left is a military camp set up in former British barracks named for Lord Allenby. Immediately past the camp, the road to Talpiot branches off to the left. Talpiot is a beautiful suburb set on a mountain. Its name was taken from a passage in the Song of Songs. "Thy neck is like the Tower of David, builded with turrets".* Turrets in Hebrew is Talpiot. The ancient Rabbis held that the name Talpiot designates the Temple. They found in it the contraction of the Hebrew words: Tel-hill, Piot-mouths; "The hill to which all mouths turn", while praying towards Jerusalem.

*) Songs, 4, 4.

To Ramat-Rahel and a view of Bethlehem

The roadway continues south. To the left stretches the hilly wilderness of Judah where David pastured his sheep. Far away, on the horizon, rise the high plateau of Moab and Mount Nebo from which Moses gazed longingly upon the 'Promised Land' he was destined not to enter. Between Judah and Moab, sunk in a chasm, is the Dead Sea—at the lowest point on the face of the earth. On a clear day, from this spot you can see a small section of the Sea lying about 1,200 metres below Jerusalem. In the wilderness of Judah, near the Dead Sea, the famous ancient scrolls were found. Close to the road to Ramat-Rahel is the Arab village of Sur-Baber, now in the hands of the Jordanians whose new route to Bethlehem can be seen passing through this village.

Ramat-Rahel is a communal settlement (kibuts). Its name means the Heights of Rachel, and refers to Jacob's beloved wife whose tomb is in the vicinity of Bethlehem discernible in the distance, in Jordanian held territory.

A statue of Rachel protecting her children stands beside the main building. The Hebrew inscription reads: "Thy children shall come again to their own border". These words are taken from the prophecy of Jeremiah: "A voice was heard in Ramah, lamentations and bitter weeping: Rachel weeping for her children... because they were not. Thus saith the Lord: Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded... and thy children shall come again to their own border".* The legend relates, "The Holy One, Blessed be He, said: For thy sake O Rachel I bring Israel back to his place!"

*) Jer. 31, 16—17.

During the Israeli War of Liberation many battles were fought around this stronghold. In the west the Jewish settlers had to defend themselves against the Egyptians, and in the east against the Jordanians. The central building changed hands several times and was finally recaptured by the Israelis. Its walls were pock-marked by shells and bullets (fig. 71).



71. CENTRAL BUILDING IN RAMAT-RAHEL—1948.

In recent times the building has been re-plastered but one metre square above the main entrance has been left as a testimony to the fierce battles which raged at Ramat-Rahel and saved Jerusalem.

From Ramat-Rahel there is a picturesque view of the city of Bethlehem, the birthplace of King David, among which buildings, in the distance, can be seen the Church of the Nativity. To the left of Bethlehem rises the Herodian Mount shaped like a volcano, whose summit bore the grave of Herod the Great. Close to Ramat-Rahel, to the right, is Elijah's Monastery, over the border (fig. 72, on next page).

Archaeological excavations near Ramat-Rahel have disclosed remains of an ancient settlement. Recently, new diggings have unearthed old fortifications, Hebrew seals dating back to Bibli-



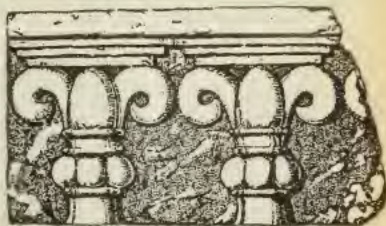
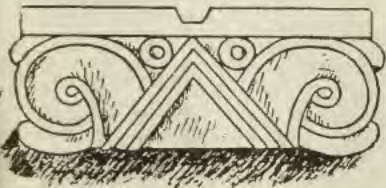
72.—MONASTERY OF SAINT ELIJAH (In Arabic: Mar Elias)
On the highway from Jerusalem to Bethlehem, in Jordanian territory.

Left: Five pointed star with the name: Yerushalem—Jerusalem. Right: The name: Yehud—Judah. That was the official name of southern Palestine during the Persian period, as recorded in the Bible: "Now the prophets... prophesied unto the Jews that were in Judah (Yehud) and Jerusalem, in the name of the God of Israel."



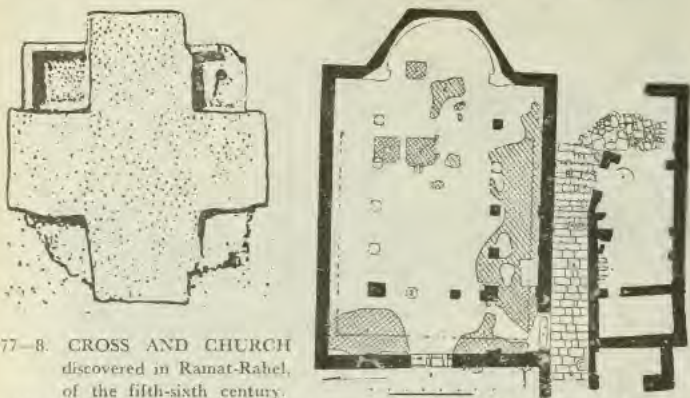
(Ezra 5, 1.)

73—4 HEBREW SEALS, written in old script, about the fifth century B.C.



75—6. OLD ISRAELI CAPITALS of the sixth century B.C.

cal days and fragments of capitals. Near the biblical excavations an ancient church was brought to light (figs. 77-8).



77-8. CROSS AND CHURCH discovered in Ramat-Rahel, of the fifth-sixth century.

The prayer-hall was paved with a mosaic floor of which fragments have remained.

Ramat-Rahel is situated on top of a mountain which borders the Valley of Rephaim stretching to the north-west.

5. VALLEY OF REPHAİM—KATAMON—SAINT SIMEON

From Ramat-Rahel return to the Bethlehem road and pass through a suburb called *Bak'a*, an Arabic name which means valley and refers specifically to the Valley of Rephaim.

Down in this valley is the small suburb of Mekor-Haim, and next to it the Arab village of Beit-Safafa which the railway divides into two parts—the northern in Israel territory, the southern in Jordan-held territory.

Bak'a's main street crosses the Jerusalem-Lydda railway line, passes the electric power station on the right, and enters the German Colony, a suburb originally founded in 1880 by Germans—members of the 'Templars' Society, who were evacuated by the British during the Second World War.

The main road of the German Colony, Rephaim Street, continues through the Valley of Rephaim and bends to the right on its way to the Katamon quarter.

The Valley of Rephaim is renowned from Biblical times. It was the scene of one of David's great victories over his enemy, the Philistines. The story is told in the Book of Samuel: "But when the Philistines heard that they had anointed David, King over Israel, all the Philistines came up to seek David; and

David heard of it, and went down to the hold. The Philistines also came and spread themselves in the Valley of Rephaim... And David came to Baal Perazim, and David smote them there, and said the Lord hath broken forth upon mine enemies before me as the breach of water. Therefore he called the name of that place Baal-Perazim (Paroz in Hebrew means 'to break through')... and the Philistines came up yet again, and spread themselves in the Valley of Rephaim... And when David enquired of the Lord, He said, Thou shalt not go up, but fetch a compass behind them, and come upon them over against the mulberry trees... And David smote the Philistines..,* This decisive battle was recalled by the people hundreds of years afterwards when Isaiah evoked it: "For the Lord shall rise up as in Mount Perazim..."** This valley is named after the Rephaim, a tribe of giants who roamed the country in very ancient times. The stone tools of prehistoric man have been found here. *) II Sam, 5, 17-25. **) Is. 28, 21.

Katamon upon a hill overlooks the Valley of Rephaim. The name is Greek and means 'next to the monastery'. And, indeed, in a pine grove is the Greek monastery of St. Simeon (fig. 79).

From Katamon, Palmah Street leads to Rehavia, and through Gaza Street back to King George Avenue.



79. THE CHURCH OF SAINT SIMEON (on the right).

St. Simeon is mentioned in the New Testament: "And behold there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the Temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then

he took him up in his arms and blessed God, and said: Lord, now lettest thou thy servant depart in peace according to thy word: "For mine eyes have seen thy salvation..."^{*)}

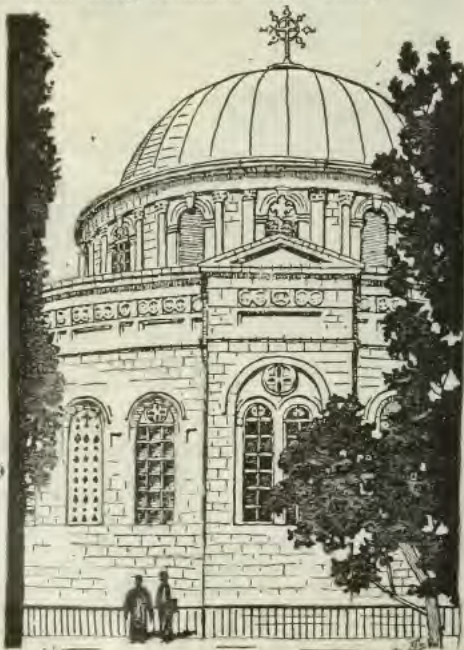
*) Luke 2, 25-30.

6. PROPHETS' ST.—ABYSSINIAN CH.—MEA-SHE'ARIM

Prophets' Street (Rehov Haneviim) runs almost parallel with Jaffa Road and honours all the prophets of Israel, many of whom lived and preached in Jerusalem. The Swedish Theological Seminary is at number 16—Tabor House.

Abyssinian Street (Rehov Hahabashim) branches off Prophets' Street, and takes its name from the Abyssinian (Ethiopian) Church and monastery which are situated there. Opposite the gate of the Church stands the house in which the reviver of the Hebrew language Eliezer Ben-Yehuda lived. A plaque designates the dwelling.

Abyssinian Church. Above the gate to its courtyard is carved the Lion of Judah. The Abyssinians believe that the Queen of Sheba was queen of Abyssinia, and on her visit to Jerusalem received this emblem from King Solomon (figs. 80-81).



80. THE ABYSSINIAN
(Ethiopian) CHURCH
(Kidane Mariam)



81. LINTEL OF THE GATE to the Abyssinian Church. On both sides of the Abyssinian inscription the lion of Judah.

The Abyssinians possess another large building in Prophets' St., where the Ethiopian Consulate General is housed (fig. 82).

82. MOSAIC on the wall of the Abyssinian building in Prophets' Street portraying the lion of Judah.



To Mea-She'arim. From Abyssinian Street turn to Mea-She'arim, one of the most picturesque parts of Jerusalem, and a stronghold of Jewish orthodoxy. The quarter was established in 1875 and the name was taken from the account of Isaac, son of Abraham the Patriarch, as told in the Book of Genesis: "Then Isaac sowed in that land, and received in the same year an hundredfold (Hebrew: Mea She'arim), and the Lord blessed him".* For many years, this quarter was protected by a wall entered through several gates. Popular tradition has it that the gates numbered one hundred, hence the name Mea-She'arim which also means one hundred gates . . . *) Genesis 26, 12

Mea-Shea'arim is blessed with many synagogues and schools for the learning of the Torah and its commentaries. Its inhabitants have retained the mode of life and the garments worn in the Ghettos of Europe; on Saturdays, you can see long-bearded side-curved men clothed in the black caftan and round fur-bordered hat which date back to the Middle Ages.

The synagogue 'Torah Veirah' is the centre of the 'Naturei Karta', the most extreme orthodox sect. Their name is Aramaic and means 'Guardians of the City'.

Mea-She'arim is surrounded by various suburbs. Close to its

main street is a suburb named **Batei-Ungarn**—Hungarian Houses, built by orthodox Jews from Hungary. At the end of **Mea-She'arim Street** a large building houses the **Italian Hospital** and **Monastery**. Nearby is a Polish convent—**Dom Polski** of the **Sisters of Saint Elizabeth**, named after a **Queen of Hungary** of the 13th century.

To Musrara. Continuing from the end of **Mea-She'arim St.**, a road turns to the **Musrara** quarter through which runs the **Israel-Jordan border**. **Musrara** is an Arabic name meaning a field of pebbles (*sasar*). Before this quarter was built up at the turn of the century, the whole area was covered with pebbles.

Beit-Israel is another large quarter neighbouring **Mea-She'arim** on the north. Next to it is the **Bukharian quarter** and **Mandelbaum Gate**. The latter serves as the crossing point between **Israel** and **Jordan-held Jerusalem**.

7. BUKHARIAN QUARTER—MANDELBAUM GATE— SANHEDRIN TOMBS

From **Jaffa Road** one turns to **Strauss Street**. On the left is **Bikur-Holim Hospital**, and on the right **Hadassah Hospital**. **Strauss Street** crosses **Prophets' Street** and runs northward.

The Histadrut Building is on the left. **Histadrut** is short for **Histadrut Hapoalim Hakelalit**—General Federation of Labour. The building houses the **Labour Council of Jerusalem**, its trade unions and a public library. It is one of the highest buildings in the town and its roof provides a fascinating panoramic view of **Jerusalem**, the **Old City** and the surroundings.

Near the **Histadrut Bldg.** on the right is the **Health Centre**, 'for all races and creeds' built from the contributions of **Nathan Strauss** of the **United States**, who gave his name to the street. Close to the **Health Centre** is the **Hapoel Hamizrahi** building—seat of the **Orthodox Labour**.

Zikhron-Moshe is the suburb on the left named in memory of **Moses Montefiore**. **Strauss Street** descends, crosses **Mea-She'arim Street**, and passes into the **Geula Quarter** where the streets bear the names of prophets. Then it continues to the **Bukharian quarter**.

The Bukharian Quarter (**Batei-Habukharim**) was established in 1892 by Jews from **Bukhara**, a country in the heart of **Asia**, which today is part of **Soviet Russia**. A visit to one of their synagogues during services is well worthwhile.

Prophet Samuel Street (**Rehov Shemuel Hanavi**) passes the **Bukharian quarter** and runs parallel with the **Jordan border**. On the **Jordan side** stands a large white building which was a police depot and training school at the time of the **British Mandate**. Now it is in the hands of the **U.N.** and serves as a

depot of UNRWA—United Nations Relief Works Agency. Samuel Street leads to Mandelbaum Gate.

Mandelbaum Gate is the link between Israel and Jordan Jerusalem Named for S. Mandelbaum, proprietor of the nearby building, it served as an advance outpost for the Israelis during the War of Liberation. In its neighbourhood fierce battles were fought to prevent the Arab Legion from penetrating Jerusalem in May 1948. Here a tank column of the Arab Legion was thrown back by the Israeli Army.

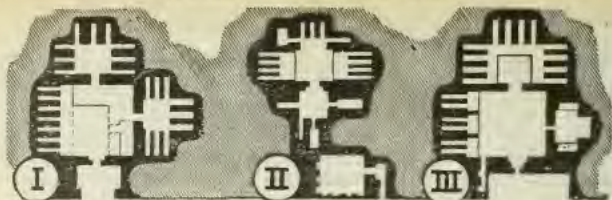
To Sanhedria. Samuel Street runs northward into a small suburb called Sanhedria. In the distance, on the top of a mountain, stands boldly out a towered edifice. There rests the tomb of the Prophet Samuel, a holy place for both Jews and Moslems. From Samuel Street a road leads over the Israeli border to this shrine from which the street derives its name.

To the Sanhedrin Tombs. From the end of Samuel Street, a road turns right to a beautifully located public garden. Close to it are the tombs of the Sanhedrin, called by Christians the 'Tombs of the Judges'. The Sanhedrin was the supreme court of Israel in olden times. It had seventy-one members and its sittings took place in the Temple area. According to tradition, the members of the Sanhedrin were buried in this cave. Above the entrance is a relief, artistically carved (fig. 83).

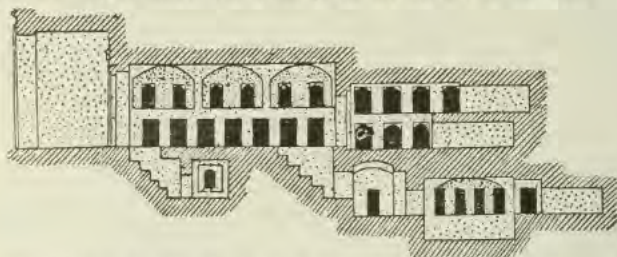


83. ENTRANCE TO CAVE OF SANHEDRIN. Decorated with carved pomegranates, citrons, and leaves of the plant called in Latin: Acanthus. The cave dates from the first-second century.

In the cave, alcoves (kokhim) hewn out of the rock received the stone coffins. The cave has three storeys.



84. PLAN OF THE SANHEDRIN CAVE. I. Lower storey. II. Middle storey. III. Upper storey. The burial places are cut out in the walls.



85. SECTIONAL VIEW OF THE CAVE, showing the three storeys. The main entrance is on the left.

In the precincts of the Sanhedrin tombs and the public garden a barbed wire fence marks the border between Israel and Jordan. Beyond the frontier to the north are a few Arab villages. One of them, on a hill, is called in Arabic Jib, a corruption of the biblical Gibeon, the famous battlefield of Joshua. The spot also figures in the life of King Solomon.

Returning from the Sanhedrin tombs toward town, one passes through Tel-Arza, a small, industrial suburb. From here one traverses Kerem-Avraham (Vineyard of Abraham) and enters the Street of Israel's Kings (Rehov Malakhei Israel). Close by are Shneller Barracks in an orphanage built by Germans in 1861. Next to it is the 'Brandeis Vocational Training Centre.' The stony way to the right leads down to the interesting Biblical Zoo and Botanical Garden, where are kept most of the birds and animals mentioned in the Holy Scriptures. In Israel's Princes St. (Rehov Sarei Israel) stands the Anti-Tuberculosis clinic. Farther, the street joins Jaffa Road, close to Romema's water tower.

8. BEIT-HAKEREM—MT. HERZL—KIRYAT-HAYOVEL

To Beit-Hakerem and Mount Herzl there are two routes:

(1) through Jaffa Road and the Romema quarter. (2) through

Rehavia, Hakiryá—the Government Centre, and the Hebrew University.

(1) Jaffa Road to the west passes Mahane-Yehuda. A war Monument stands on the way, in a small square, in memory of the fighters who fell in Jerusalem, in the War of Liberation—1948 (fig. 86).



86. A WAR MONUMENT IN JERUSALEM. It displays a small gun called 'Davidka', a primitive mortar, which served as the main weapon of the Israeli fighters defending besieged Jerusalem during the War of Liberation—1948. On the wall are engraved the words of the Almighty to the people of Jerusalem, as written in the Book of Kings: 'For I will defend this city, to save it.'*

*) II Kin. 19, 34.

Mahané-Yehuda (Camp of Judah) is a colourful market place where the streets are named for fruits. Farther on Jaffa St. reaches the Romema Quarter, to the right.

Romema is one of the most highly-elevated suburbs in Jerusalem—830 metres above sea level; therefore its name, which means 'exalted' and comes from the Book of Psalms, "The right hand of the Lord is exalted (romema)..."* At the entrance to Romema there is a monument commemorating the British conquest of Jerusalem in 1917 (fig. 87).

*) Ps. 118, 16.

Near the monument is the water tower. Jerusalem receives its water supply from the coastal plain in the Tel-Aviv area, a distance of about 80 kms. (50 miles). In the environs of Romema an industrial centre is developing.

At the end of Jaffa Road, to the left, the Convention Centre

(Binyanei Hauma) is under construction. In a nearby building an appealing exhibition 'The Conquest of the Desert' depicts the successful reclamation of barren land. In 1951, the 23rd and in 1956 the 24th Zionist Congresses were held here, the first to take place in Israel. From Jaffa Road, the road forks into two: one branch descends to the coastal plain towards Tel-Aviv and Haifa; the other—Herzl Ave., runs through Beit-Hakerem to Mt. Herzl (below).

87. MONUMENT IN MEMORY OF THE BRITISH CONQUEST OF JERUSALEM, in the First World War. It bears the following inscription: 'Near this spot the Holy City was surrendered to the 60th London Division, 9th December 1917. Erected by their comrades to those officers, NCOs and men who fell in fighting for Jerusalem.'

The entry of the British troops into the Holy City, on the holiday of Hanuka, the feast of lights of the Maccabees, brought great relief and joy to its Jewish inhabitants.



2) From Rehavia to Mt. Herzl, the road passes alongside a monastery known as the Monastery of the Cross. Christian tradition has it that here grew the tree from which the cross was prepared for the crucifixion of Jesus.

The road crosses a small vale, in which, on the right, a small airfield was constructed during the War of Liberation when Jerusalem was under siege. The road climbs the mount and passes Hakiryā—the Government Centre on the right; on the left are the buildings of the Hebrew University (below), and in the small valley—the national stadium.

Hakiryā, which means 'The City' is the name of the Government Centre. The large building to the right is the Treasury. Other buildings, including the Knesset (Parliament), are under construction.

In the garden of Hakiryā, the bottom of a small water pool is covered with a sixth century Christian mosaic transferred from the Valley of Jezreel. Near by a replica of the Ame-

rican Liberty Bell is displayed, a gift of the city of Philadelphia, U.S.A. (fig. 88).

88. THE HISTORICAL AMERICAN LIBERTY BELL stands on display in Independence Hall, Philadelphia. It is inscribed with the words of the Torah: "Proclaim liberty throughout all the land, unto all the inhabitants thereof".* The bell rang on July 4 1776, on the occasion of the proclamation of the Independence of the American people. The replica of this bell, was presented to Israel's Knesset (Parliament) by the city of Philadelphia. *) Lev. 25, 10.



The University Campus (Hebrew: Kiryat-Hauniversita), stretches southward in beautiful mountainous landscape. At the entrance, to the right, is the Administration building, on the left the Williams Planetarium, and across the road, to the right the Archaeological Museum. The floor of the vestibule of the Administration building is adorned with a mosaic from the fifth-sixth century, transferred from the Valley of Jezreel. This building temporarily houses some of the famous 'Dead Sea Scrolls' whose discovery, in 1947, aroused world-wide interest owing to the light they throw on the development of religion in the Holy Land.

Next to the Administration building is the Auditorium and various departments: Humanities and Jewish Studies, Economics and Social Sciences, etc. Almost in the middle of the Campus is the large building of the Jewish National and University Library. (See plan on next page).

The main lane is named after a great leader of American Jewry and the founder of the University Magnes Boulevard. Beyond the boulevard are Canada Hall and various laboratories. The Hebrew Language Academy and the Synagogue easily recognized by its egg-shaped white cupola stand next to the students' hostels, at the southern end of the Campus.

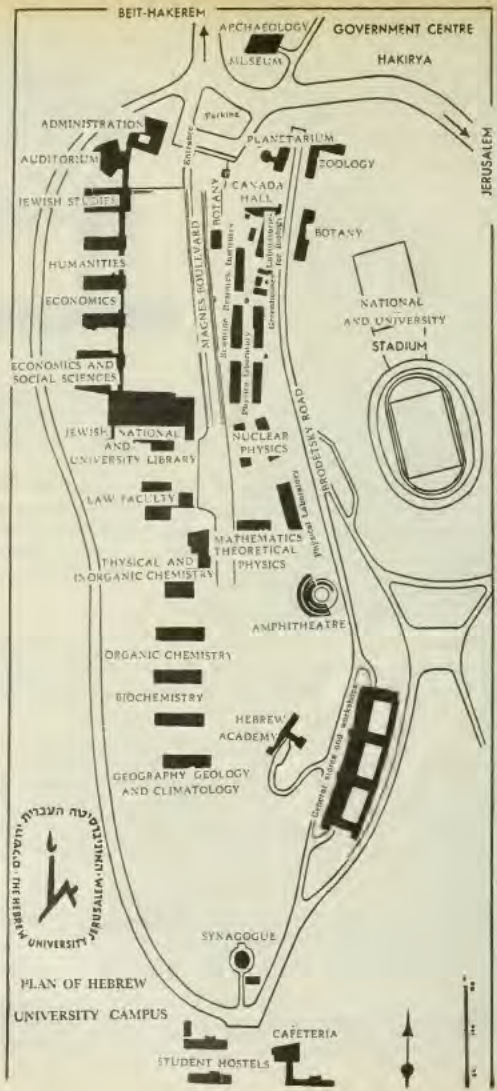
To Kiryat-Moshe and Mount Herzl.

Hakiryia Road joins Herzl Avenue, close to the suburb of Kiryat-Moshe, and next to the Hamekasher garage of the public bus company of Jerusalem.

Kiryat-Moshe honours Moses Montefiore, the father of new Jerusalem.

Herzl Avenue passes through the suburb of Beit-Hakerem where there is a teachers' seminary and a Wizo Babies' Home

PLAN OF THE HEBREW UNIVERSITY CAMPUS, JERUSALEM



established with the contribution of the Zionist women of Great Britain.

Beit-Hakerem is a biblical name meaning House of the Vineyard; it reflects the rich vineyards which covered the mountains in the olden days. The ancient Rabbis tell: "There were no happier days for Israel than the 15th of (the month) Ab, and the Day of Atonement, for on them the daughters of Jerusalem used to go forth in white garments, and these were borrowed, that none should be abashed which had them not... and the daughters of Jerusalem went forth to dance in the vineyards. And what did they say?—'Young man, lift up thine eyes, and see what thou wouldest choose for thyself: set not thine eyes on beauty, but set thine eyes on family...'

To Mount Herzl. Herzl Avenue continues westward. To its left, on the mountain, can be seen **Bayit-Vegan**—'House and Garden' the most elevated suburb in Jerusalem. To the right of Herzl Avenue are Mt. Herzl and the Israeli Military Cemetery. In the **Military Cemetery** are buried the fighters who fell during the War of Liberation (1948) in Jerusalem and its surroundings. One plot was set aside for the parachutists who, as volunteers in the British Army, served behind the enemy lines in Europe. Near the entrance there is a pool dedicated to the soldiers who were drowned in the Mediterranean. Their names are engraved on slabs of stone which lie beneath the water. The pool itself is part of a monument built in the form of a warship. On it are written the words of the Psalter: "The Lord said: I will bring again from Bashan, I will bring my people again from the depths of the sea".* *) Ps. 68, 23.

On the western border of Bayit-Vegan stands out the **youth hostel** in memory of Louise Waterman-Wise, the wife of Stephen Wise the well-known leader of the United States Zionists.

Mount Herzl is the final resting place of Dr. Theodore Benjamin Herzl, the modern prophet who forecast the State of Israel fifty years before its birth. His remains were interred here in 1949, forty-five years after his death in Vienna. Preparations are under way for the construction of a monument to his everlasting memory.

Memorial Mount is the neighbouring summit.

Below, in the valley, lies the village of Ein-Karem, the birth-place of St. John the Baptist (page 133). On the mountain, to the south, is Kiryat-Hayovel.

To Memorial Mount (Har Hazikaron), 1 km. ($\frac{1}{2}$ mile). We pass by the gate of Mt. Herzl, and turn right into a side-road branching off from the highway which descends to 'Ein-Karem seen at a distance, below, in the valley. We skirt the slope of Mt. Herzl and reach the building erected on Memorial Mount

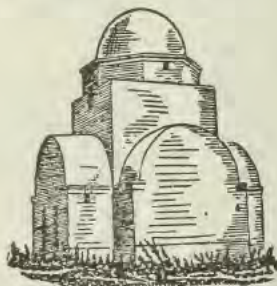
named in memory of the six million Jews of Europe who were slaughtered by the German Nazis in the Second World War, 1939-1945. The building was put up in 1957 by the 'Remembrance for the Disaster and the Heroism Authority' known in Hebrew as 'Yad vaShem'—Monument and Memorial. This name was taken from the prophecy of Isaiah: "Even unto them will I give in My house and within My walls a monument and a memorial... I will give them an everlasting memorial, that shall not be cut off".* The institute contains archives, private and communal collections, bibliographic works, photographic and filmed material, a library, reading room, exhibition, etc. Here is kept a record of the martyred, who are registered on 'Memorial Pages' and were awarded the "Memorial Citizenship of the State of Israel". It also publishes a periodical 'Yad va-Shem Bulletin'.

*) Is. 56, 5.

Kiryat-Hayovel is Jerusalem's newest suburb, having been established in 1952. Known at the beginning by its Arabic name Beit-Mazmil, it was renamed Kiryat-Hayovel or 'Jubilee Town' in commemoration of the fiftieth anniversary of the establishment of the Jewish National Fund. Close by is a children's village, Kefar-Selma, established by the people of Sweden and called after the great Swedish woman writer, Selma Lagerloef. Among her works is the book 'Jerusalem' which sympathetically describes the colonization of Swedish Americans in Jerusalem about seventy-five years ago.

Mount Orah is the lofty summit in the distance on which a domed house is visible in a small grove. Sometimes it is referred to as Miss Carey, after the English missionary, who lived here. (fig. 89).

89. THE CHAPEL ON MT. ORAH built by Miss Carey in 1936. Symbol of the unity of the religions of the world. The church is situated 850 meters above sea level.



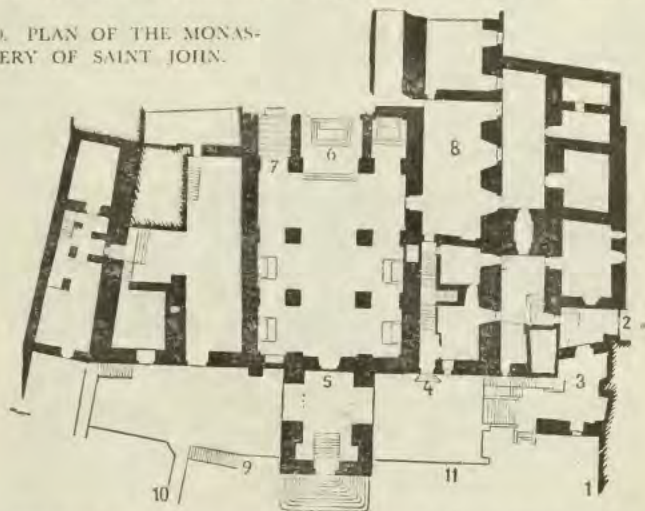
9. 'EIN-KAREM—BIRTHPLACE OF ST. JOHN THE BAPTIST

Mt. Herzl—'Ein-Karem, 4 kms. (2½ miles), descent of about 150m. The road winds down abruptly into a beautiful terraced valley rich in olive trees and vineyards. On the right are Mt. Herzl and Memorial Mount. Below lies 'Ein-Karem—Spring of the Vineyard. According to Christian tradition 'Ein-Karem is

the 'City of Judah' mentioned in the Gospel. Here St. John the Baptist was born to Elizabeth and Zacharias the priest. Various Christian denominations have built churches and monasteries at 'Ein-Karem in memory of the fore-runner of Christ and of St. Mary's visit.

The Church of St. John belongs to the Franciscans (fig. 90). It is built over the grotto in which St. John was born. The Gospel relates how the angel appeared to Zacharias and said: "Thy prayer is heard and thy wife Elizabeth shall bear thee a son and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth... And his father Zacharias was filled with the Holy Ghost and prophesied saying: 'Blessed be the Lord God of Israel, for he hath visited and redeemed his people!'" * (fig. 91). *) Luke 1. 68.

90. PLAN OF THE MONASTERY OF SAINT JOHN.



1) The main gate. 2) Side entrance. 3) Room of the guard. 4) Entrance to the monastery, 5) Entrance to the Church. 6) Altar. 7) Grotto of St. John's birth (fig. 91). 8) Hall of the monastery. 9) Staircase to the yard. 10) Excavations: ancient oil press. 11) Entrance to the mosaics in the cellars (fig. 92).

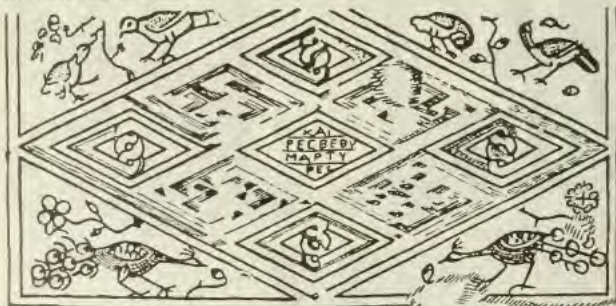
To the grotto where St. John was born a few steps lead down from the prayer hall. Over its entrance are written, in Latin, the first words of the above benediction: "Blessed be the Lord God of Israel" (fig. 91). In the grotto a marble slab carries the Latin inscription: "Hic Praecursor Domini natus

est"—"Here the Fore-runner of the Lord (Christ) was born." Bas-reliefs picture scenes from the Baptist's life.



91. ARCH OVER THE ENTRANCE to the Grotto of St. John's birth. Around is written in Latin: "Blessed be the Lord of Israel, for the bath visited and redeemed his people."

Under the present church of St. John there are remains of ancient structures and mosaics. One displays a Greek inscription. (fig. 92).



92. MOSAICS BENEATH ST. JOHN'S CHURCH. In the center a Greek inscription: "Hail, martyrs of God!" Decorated with peacocks, doves and plants. From the fifth-sixth century.

The Church of the Visitation. By the side of the road courses the spring from which the village takes its name. At the head of the spring on the wall, are written the words of Isaiah the prophet: "Ho, every one that thirsteth, come ye for water".* The church of the Visitation belongs to the Franciscans, and is built presumably on the site of the summer house of Zacharias and Elizabeth which St. Mary visited, hence its name—the Visitation (fig. 93).

* Is. 55, 1

93. CHURCH OF THE VISITATION, 'EIN-KAREM.

On the front wall a colourful mosaic relates St. Mary's visit from Nazareth to 'Ein-Karem as told in the Gospel: "And Mary arose in those days and went into the hill country with haste into the city of Judah, And entered into the house of Zacharias and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the babe John leaped in her womb, and Elizabeth was filled with the Holy Ghost ... And the child grew and waxed strong in spirit, and was in the deserts* ..."

*) Luke I, 80.



The Church of the Visitation is two storeys high (fig. 94).

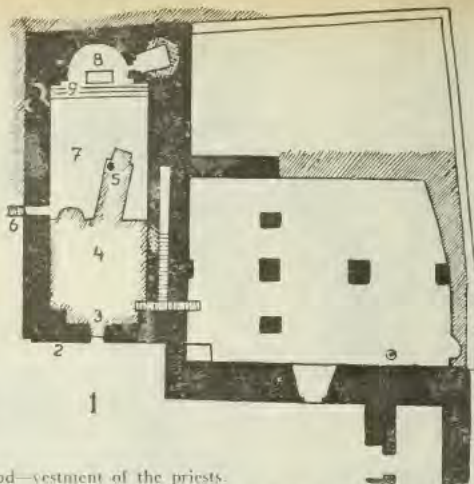
The lower storey holds an ancient cistern. In an alcove is shown the stone which allegedly concealed John from the Roman soldiers.

The upper storey contains the apse of a Crusader church. One stone on the left is carved with a square design which is thought to represent the Ephod worn by the high priest while officiating in the Holy Temple. It is a reminder of Zacharias' position as a priest. On the walls are modern paintings: the marriage in Cana where Jesus performed his first miracle; the victory of Lepanto in 1571 when the Christians overthrew the Turks who menaced Europe; and the Franciscan monk Duns Scotus during his disputation in 1307.

The Russian Church of St. John is higher up the steep slope.

94. PLAN OF THE
'VISITATION.'

- 1) Courtyard.
- 2) New mosaics in the wall above, depicting the visit of St. Mary.
- 3) Entrance to the lower church.
- 4) Hall of lower church, decorated with modern paintings.
- 5) Old well in the lower church.
- 6) Entrance to the upper church.
- 7) Hall of the upper church, decorated with modern paintings.
- 8) Altar.
- 9) Carving of the Ephod—vestment of the priests.



From 'Ein-Karem a road descends to a fertile valley flourishing with olive groves through which the brook of **Sorek** flows westward to the Mediterranean Sea. A dam is built in the river-bed to store rain water for settlements in the vicinity of Jerusalem.

To **Kiryat-Hadassah**, from 'Ein-Karem about 2 kms. (1¼ mls.). From the highway running to Eitanim (T.-B. Hospital), a road branches off to the left leading to the site where the new Hadassah Medical Centre is built on a conspicuous height. Farther up is the new settlement of **Even-Sapir**, and next to it, down the steep slope of the mountain, the Franciscan Monastery of **St. John**. The surrounding country is known as the Desert of St. John, where he lived in his early years.

'EIN-KAREM—MEVO-BEITAR, 19 kms. (12 mls.).

through the Brook of Sorek and Bar-Giyora.

'Ein-Karem—Bar-Giyora, 15 kms. (9½ mls.). The road runs down the mount and after a short distance reaches a cross-road. From the main highway proceeding to Eitanim, turn left to Kiryat-Hadassah and Bar-Giyora. The road winds down, skirting on the left the monastery of St. John in the Desert. It then follows the Brook of Sorek, crosses the Jerusalem—Lod (Lydda) railway line and climbs a woody mount from which a beautiful view can be obtained of the mountainous landscape. After a few more windings you arrive to the village

of Bar-Giyora on the right-hand side of the road. Bar-Giyora, founded in 1950, is named after Shim'on Bar-Giyora one of the outstanding heroes of the Jewish revolt against Rome, in 70 A.D. The village is about 710m. above sea-level and close to it, on the same ridge, stands the village of Ness-Harim.

Bar-Giyora—Ness-Harim, 2 kms. (1¼ mls.). The way proceeds to the north to Ness-Harim—Mountains' Ensign, established in 1950, and named after the prophecy of Isaiah: "All ye inhabitants of the world, and ye dwellers on the earth, when an ensign is lifted up on the mountains, see ye: . . . I will hold Me still, and I will look on in My dwelling-place..."* *) Is. 18, 3

Bar-Giyora—Mevo-Beitar, 4 kms. (2½ mls.). The road curves to the left, and passes by a large police station conspicuously set on top of a hill and dominating the whole area next to a crossroad appropriately named **Hamazleg**—the Fork. The road then heads left to Mevo-Beitar, an important outpost on the Israel-Jordan border, opposite the Mountains of Hebron. Mevo-Beitar, a village affiliated to the Herut Movement, was established in 1950. The name means Entrance to Beitar, a well-known site in Jewish history, the stronghold of Bar-Kokhba's revolt against the Romans in 132-135 A.D. (p. 92). Mevo-Beitar is about 775m. above sea-level, a magnificent observation point over its mountainous surroundings. In the distance you can espy the area of Gush-Etsion recognizable by a large oak tree standing out on the top of the mountain range. Gush-Etsion was a block of four isolated young Jewish settlements, which stood heroically against the Arabs during the War of Liberation, but eventually fell into the hands of the Arab Legion.

Mevo-Beitar—Elah Valley, 14 kms. (9 mls.) descent, 475m. The road proceeds west, passes by the village of **Mat'a** (Plantation) on the right, and farther on **Netiv-Halamedhei** in the Valley of Elah. **Netiv-Halamedhei**—Path of the Thirty-five, is named in honour of 35 young fighters who lost their lives in these surroundings in a gallant attempt to bring relief to the defenders of besieged Gush-Etsion. A monument is dedicated to their memory at the entrance of the village. Continuing a small distance the road meets the **Beit-Shemesh—Beit-Guvrin** highway.

MT. SCOPUS—HADASSAH HOSPITAL—UNIVERSITY

Since the War of Liberation in 1948, the Jewish area on Mount Scopus (Hadassah Hospital and Hebrew University) has been cut off from Jerusalem proper because the road leading to it lies in Jordan-held territory. The buildings are guarded by the Israeli Police Force. Under the supervision of United Nations observers, a convoy goes up once a fortnight from the

temporary premises of the Hebrew University (King George Av.) to Mount Scopus through Mandelbaum Gate (page 125). **Mandelbaum Gate—Mount Scopus** (Hebrew University), about 3 kms. (2 mls.), ascent about 100m. The road crosses the modern part of Arab Jerusalem, near the Anglican Cathedral of St. George and the Tombs of the Kings in Nablus Road (p. 148). It then climbs up through the Arab suburb of Sheikh Jarrah (named for the Moslem shrine on its borders), and continues the ascent to Mount Scopus.

Mount Scopus (Har Hatsofim) dominates Jerusalem from the north-east, hence its name which is the Greek translation of the Hebrew 'Hatsofim', meaning 'to look over'. It played a decisive role in the many battles fought for the Holy City from time immemorial. Here the Roman legions of Titus camped in 70 A.D. and the Crusaders in 1099; and here the British Forces rested after they entered the Holy City in 1917. And lastly, from this same mount, the Arab Legion tried in vain to subdue New Jerusalem during the Israeli War of Liberation in 1948. Scopus commands a glorious view of Old and New Jerusalem and of the mountains surrounding them. This sight recalls the verses of the Psalms. "As the mountains are round about Jerusalem, so the Lord is round about His people".⁴ The Sages of Israel added, "There are ten measures of beauty in the Universe, nine belong to Jerusalem, and one to the rest of the world. Whoever has not seen Jerusalem in her glory has never seen a beautiful city in his life."⁵ Ps. 125, 2.

Israel's territory on the summit of Scopus, about 820 metres above sea-level, stretches 2½ kms. in length, and 500m. in width. The road leading to it passes along a British War Cemetery, the last resting place of the soldiers who fell in the conquest of these surroundings during the First World War. On the left is the section for the Jewish fighters.

Close by stands the beautiful **Hadassah Hospital**, a symbol of the great contribution of the Hadassah Women's Organization of America to the country's welfare. Farther on are the buildings of the Hebrew University and the National Library which is the largest in the Jewish world.

The road continues to the **Mount of Olives**, now Jordan territory. From afar you can see the many churches erected on its summit in memory of Jesus' Ascension. On the slope of the Mount of Olives facing Mount Moriah—the Temple area, lies the largest and oldest Jewish cemetery in the world. It dates back to Biblical times. It is believed that here will take place the Resurrection of the Dead at the end of time. Zechariah prophesied, "Behold the Day of the Lord cometh... and His feet shall stand in that day upon the Mount of Olives which

is before Jerusalem... and men shall dwell thereto and there shall be no more extermination but Jerusalem shall dwell safely..."

*) Zech. 14, 1—11.

II. JERUSALEM—THE OLD CITY

I. Temple Area—Mosque of Omar—Wailing Wall.

The Old City of Jerusalem is held by the Government of Jordan. To enter the Old City you need a permit from the Israeli District Commissioner of Jerusalem who gives it in accordance with the instructions of your consul. Each permit has to be acknowledged by the Jordan authorities, who have never accorded it to anyone of the Jewish faith. The way to the Old City is through Mandelbaum Gate (page 125).

From Mandelbaum Gate the road leads to Damascus Gate, the main entrance to the Old City (p. 125). Through the picturesque markets you reach the Temple area and its big mosques which are religious centres of the Moslems.

The Temple Area stretches over holy Mount Moriah famed for its role in the life of Abraham. Here the Patriarch was ready to sacrifice his only son to the glory of the Almighty who addressed him in these words, "Take now thy son, thine only son who thou lovest even Isaac, and get thee into the land of Moriah".* The Sages of Israel asked, "Why is this mountain called Moriah? Because the word Moriah is derived from Mora, which in Hebrew means awe; from that mountain went forth the Fear of the Lord to all mankind. Another reason is that the word Moriah may also be derived from Orah, which means light, and when the Almighty commanded, 'Let there be light', it was from that mountain that light first shone forth upon all mankind."

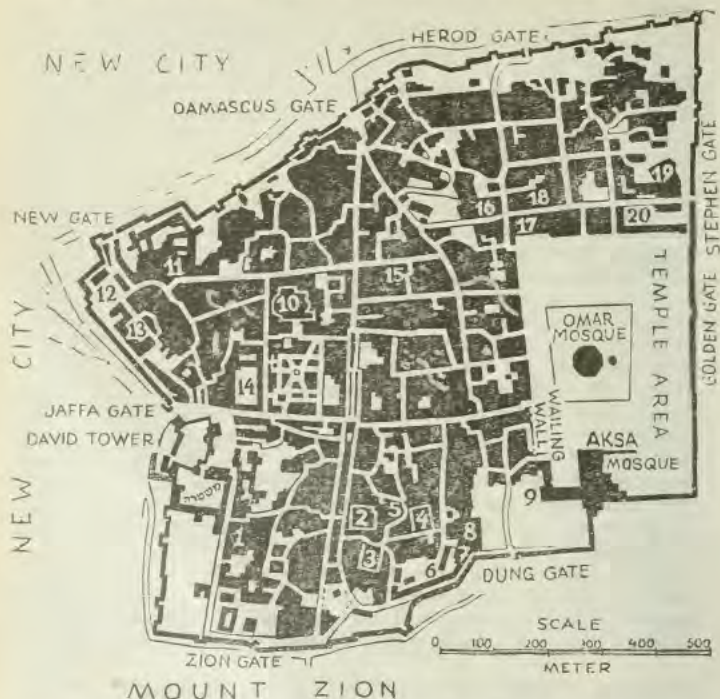
*) Gen. 22, 2.

On Mt. Moriah stood the first Temple, completed in the year 960 B.C. by King Solomon. Chronicles relates: "Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father..."*

*) II Ch. 3, 1.

Solomon's Temple was destroyed by the Babylonians in 587 B.C. The second Temple was completed in 520 B.C. King Herod beautified this hill about which the Sages of Israel said, "He who has not seen the building of Herod has never seen a handsome building in his life." After the destruction of the Second Temple, in 70 A.D., the Romans erected a temple to Jupiter on the site of the famous Holy Temple. Here they put up statues of their emperors. With the Arab conquest of Palestine, in 638, the Caliph Omar son of Khattab, the 'Prince of the believers' came to Jerusalem. He had a temporary house of worship erected in the Temple area, and only after more than fifty years was the existing mosque built, by Caliph Abd al-Malek. Since its construction, however, the mosque has

undergone many changes. The Crusaders, in about 1100, converted it into a church which they named in honour of Jesus—*Templum Domini*. After the Crusaders' defeat at the end of the 12th century the Moslem conqueror turned it back into



99. MAP OF JERUSALEM—THE OLD CITY AND THE TEMPLE AREA. 1) Armenian Church—centre of the Armenian quarter, 2) Hurva Synagogue in the Jewish quarter. Destroyed in 1948 in Israeli War of Independence, 3-4) Destroyed synagogues, 5) Destroyed Karaite synagogue, 6-8) Destroyed Jewish buildings, 9) Robinson Arch—a remnant of an old bridge between the Temple area and the upper city, 10) Church of the Holy Sepulchre—centre of the Christian quarter, 11) Franciscan Monastery: Saint Salvador, 12) French 'Frères' School, 13) Latin Patriarchate, 14) King Hezekiah Pool, 15) St. Veronica Church, 16) 'Ecce Homo' Arch and monastery of the 'Sisters of Zion', 17) Fort of Antonia—The Roman Praetorium, 18) Flagellation Church, 19) St. Anna Church, 20) Pool of Israel.

a Moslem shrine. Since the Arab conquest two large mosques have been standing on Mount Moriah—in the centre of the courtyard, the Mosque of Omar (Dome of the Rock); in the southern part, the Mosque of Aksa. The Temple Area is called in Arabic Haram es-Sharif—the Venerable Sanctuary.

The Mosque of Omar is a beautiful edifice. On the outside it is faced with slabs of marble and multi-coloured mosaics. Quotations from the Koran in praise of Muhammad, who came to this place mounted on his favourite mare before his ascension into the heavens, adorn the exterior of the mosque which has four portals. (fig. 96).



96. MOSQUE OF OMAR (DOME OF THE ROCK).

Inside the Mosque, surrounded by a railing, you see the sacred rock (hence its name, Dome of the Rock, Arabic: Kubbet es-Sakhra) on which, it is said, Abraham was to have sacrificed his son Isaac. Tradition has it that this Rock is the Foundation marking the centre of the earth which was thought to be round and flat. Therefore the Hebrews call it Even

Hashettiya—Stone of Foundation. On maps of the Middle Ages Jerusalem is fixed at the centre of the world.

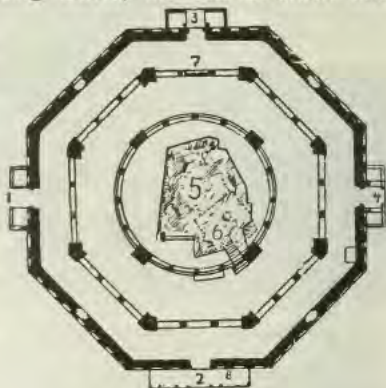
A Moslem legend claims that Muhammad ascended into the heavens from this very rock, and in one corner there is pointed out a foot print which is said to have been left by the sole of his foot. Beside the rock is kept a box, which is supposed to contain a few hairs from his beard.

Above the rock a magnificent dome was built, masterfully wrought in multi-coloured mosaics. The dome is supported by pillars which encircle the rock itself. When Abd el-Malek completed the dome, an inscription was affixed which says. "This dome was built by Abd el-Malek, son of Marwan, the Commander of the Faithful, in the year 72 (according to the Moslem chronology, or 691 A.D.), and Allah has accepted it from his hand, and he has vouchsafed this blessing upon it. Amen." Two hundred years later Caliph al-Maamun had the name of Abd el-Malek effaced from this inscription and his own inserted instead. He failed to change the date, however, and this is the way the inscription stands till this day.

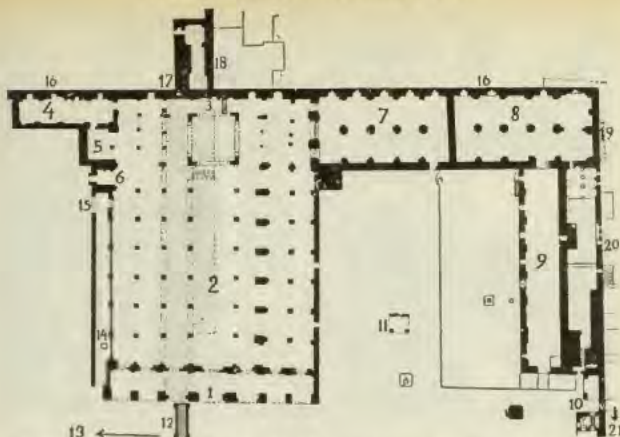
Through an opening a few steps descend to a subterranean cave, which has been hewn out of the rock. It is believed that the souls of the dead assemble below this cavern where they hold their prayers. Therefore the Arabs call it: Bir el-Arwah—Well of the Souls. They point out the spot where Elijah the Prophet prayed, as did King David, his son Solomon and Muhammad the Prophet. It is related that under this cave were hidden the vessels of the Temple and the treasures of the Kings of Judah...

97. PLAN OF MOSQUE OF OMAR. Dome of the Rock.

- 1-4) The four gates.
- 5) Rock of Foundation.
(Even Hashettiya)
- 6) The Cave in the Rock.
- 7) Pillars around the Rock.



The **Aksa Mosque** is considered by some to have been originally the basilica built in honour of St. Mary by Justinian in 536 A.D. The Arabs converted it into a Moslem house of worship. The mosque rests on very ancient artificial substructures.



98. PLAN OF AKSA MOSQUE. 1) Main entrance. 2) Prayer hall. 3) Prayer niche facing Mecca and Medinah, the holy cities in Arabia. 4) Prayer hall. 5) Prayer room. 6) Zecharia Niche. 7) Prayer hall for women. 8) Mosque of the Mughrabians. 9) Moslem religious museum. 10) Gate to the old city. 11) Dome of Yusef. 12) Stairs to the underground hall. 13) Direction to King Solomon's Stables. 14) Well of the Leaf. 15) Gate called after Elijah. 16) Wall round the temple area, part of the city wall. 17) City wall joins the temple area wall. 18) Ancient building: Zawiye el-Hatuniye. 19) Robinson's Arch. 20) Zawiye Fahriye. 21) Wailing Wall.

The Wailing Wall (Hebrew: **Kotel Hama'aravi**), one of the holiest of Jewish sites is near the western entrance to the Temple Area. A relic of the western wall that surrounded the Temple Court in olden days, it is called in Hebrew—Kotel Hama'aravi—The Western Wall. The tiers of large stones date from the Second Temple. In the course of centuries, however, debris of successive wars and destructions was thrown here, and ultimately a great part of the wall was covered with soil, so that a large portion of it is hidden beneath the ground's surface. The lowest part may actually date from the time of Solomon's Temple. For generations the Jews have been making pilgrimages to the Wailing Wall, particularly on the eve of the night a white dove—the Divine Providence—appears and cooes destruction of the Temple. Legend has it that in the dead of night a white dove—the Divine Providence—appears and cooes sadly with the mourners. At night the stones are covered with drops of dew, which legend declares to be the tears the Wailing Wall sheds while weeping with all Israel...



99. WAILING WALL and buildings of the Temple area.

A Hebrew folk drawing from about 1900



100. THE TEMPLE VESSELS borne by Roman soldiers, after the destruction of the Temple—70 A.D. Bas-relief on the triumphal Arch of Titus in Rome.

The Romans are crowned with garlands of laurel, symbol of victory. They carry the seven branched candlestick, the golden table and musical instruments.

II. CHRISTIAN QUARTER—THE HOLY SEPULCHRE.

The Christian Quarter is located on the highest part of the Old City. Its inhabitants are Christians from many countries and various denominations. Among the clustered houses the dark Dome of the Holy Sepulchre stands out conspicuously. The Holy Sepulchre is situated on the hill called Golgotha, a

name derived from the Hebrew—Golgoeth, meaning skull. An ancient tradition relates that the skull of Adam was buried here. The Gospel writes: "And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew—Golgotha".* The name was translated into Latin: Calvariae, from Calva—skull; hence the English Calvary. According to a mediaeval legend, at the time of the crucifixion, some of Christ's blood flowed and touched Adam's skull and restored it to life for a moment. *) John 19, 17.

Christian tradition claims that during the Second Temple period the hill of Calvary lay outside the city walls and it was thus possible to put Christ's body to rest there. According to Jewish law, no one can be buried within the precincts of the Holy City. In the early Christian era a church was built on this site. The present one, however, dates from the time of the Crusaders; since then various parts have been added to it.

The Church has two portals, dating from the time of the Crusaders. One of them is walled up. The lintel is adorned with reliefs portraying New Testament scenes. On the floor of the court to the right of the entrance, a large slab, protected by an iron grating, marks the tomb of Sir Philip d'Aubingni, an English Crusader of the thirteenth century (fig. 101).

ERIC:IACET:PHILIPPVS:DE
 AVBINGNI:CVIVS:ANIMA RE
 QUIESCAT:INPAC:AMEN:†

101. LATIN INSCRIPTION set in the courtyard of the Holy Sepulchre. Hic iacet Philippus de Aubingni, Cuius Anima Requiescat in Pace. Amen. Here lies Philippe D'aubingni. May his soul rest in peace. Amen.

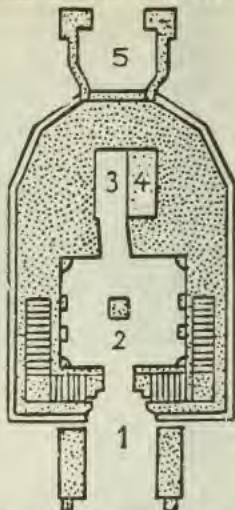
Sir Philip, the tutor of Henry III, King of England, was one of the signatories of Magna Carta of English history.

You enter the interior of the church and on the left you pass the cushioned recess of the Moslem doorkeepers. The post of custodian of the Church is hereditary in a Jerusalem Moslem family which keeps the keys. Just past the entrance is the Stone of Unction upon which the body of Jesus was anointed. Close to it is marked the spot from which the women witnessed the anointment. Next comes the circular hall with a high dome, the Rotunda. In the centre is the Holy Sepulchre and inside are two small chapels. The first is the Angel's Chapel. At its centre a stone, set in marble, is said to be the one which closed

the door of the sepulchre and which an angel rolled away. Through a low door you next enter the chapel of the Holy Sepulchre. The burial place is covered with marble. (fig. 103).

103. PLAN OF THE HOLY SEPULCHRE

- 1) Entrance from the Rotunda.
- 2) Angel's Chapel.
- 3-4) Holy Sepulchre.
- 5) Coptic Chapel.



Behind the Holy Sepulchre there is a small, dark chamber with empty shaft tombs in the rock. Here you are shown the tomb of Josef of Arimathea who took Jesus off the cross.

The Gospel tells of Joseph of Arimathea: "and laid him (Jesus) in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Jesus beheld where he was laid"...* *) Mark 15, 46.

"And behold, there was a great earth-quake, for the angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it... And the angel answered and said unto the women... Go quickly, and tell his disciples that he is risen from the dead..." *) Matthew 2—7.

The **Catholicon**—the Greek Cathedral, is the large hall close to the Rotunda. In its centre there stands a stone chalice which is said to mark the centre of the earth (fig. 104).



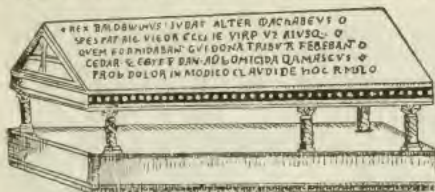
104. 'CENTRE OF THE EARTH' in the Church of the Holy Sepulchre.

From the **Catholicon** stairs you go down to an ancient chapel called after **St. Helena**, mother of the Emperor Constantine. Christian tradition has it that in the year 326 she visited Jerusalem, and guided by divine inspiration discovered the cross of Jesus at that site. In the corner there is the chapel of the 'Invention (finding) of the Cross'.

Return now to the Rotunda and proceed to the Chapel of the Raising of the Cross (12th Station), the Altar of the Stabat and the Chapel of the Nailing to the Cross.

The Chapel of Adam near the entrance has been erected in memory of the first man, whose skull is allegedly buried here.

Close by is a stone seat built on the site of the tomb of Godfrey de Bouillon. Opposite, another seat stands on the site originally filled by the tomb of Baldwin the First. Both were Crusader Kings of Jerusalem. Pilgrims who visited the Holy Sepulchre sketched the two tombs (figs. 105-6).



105-6. TOMBSTONES OF FAMOUS CRUSADER KINGS.

Left: Baldwin, died—1186.

Right: Godfrey, died—1100.

The tombstones disappeared in 1808, reportedly destroyed by the Greek monks. On them were carved latin inscriptions, and this is their translation:

'Here King Baldwin lies, a second Judas Macabees, his country's hope, the Church's pride and strength was he: Cedar (Arabia) and Egypt, Dan and Damascus insolent, dreaded his might, and gifts and tribute humbly sent. Ah, well-a-day! he lies neath this poor monument.'

'Here lies the famous Duke Godfrey de Bouillon who won this whole land for the Christian faith. May his soul reign with Christ. Amen.'

During the Easter holidays the Church of the Holy Sepulchre is crowded with visitors and pilgrims. On Palm Sunday there is a Latin procession during which the people bear consecrated palm branches, recalling the entry of Jesus into Jerusalem. On Maundy Thursday, grand mass is celebrated, and the ceremony of the Washing of the Feet takes place in the court of the Church. The most interesting of the Greek festivals is that of the 'Miracle of the Holy Fire' on Easter Eve.

Via Dolorosa is most holy to the Christian world. It runs from the Holy Sepulchre eastwards to the Praetorium, the Judgment Hall of the Romans, and along its path are the fourteen stations at which Jesus halted on his way to Calvary.

DAMASCUS GATE—GARDEN TOMB—TOMBS of the KINGS
 Damascus Gate, the most handsome of the gates, and today the main entrance to the Old City, is blessed with many names. The Christians name it after Damascus, now the capital of Syria, because here starts the highway which leads to this city. The Jews call this gate for the biblical city of Shechem (Sha'ar Shechem), modern Nablus, which is situated on this

same highway. To the Arabs it is Bab al-Amud—Gate of the Pillar.

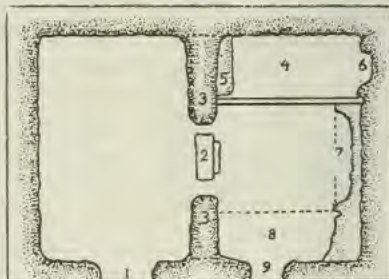
Nablus Road starts from Damascus Gate and proceeds northward. After a short distance, a lane branches off to the Garden Tomb.

The Garden Tomb is believed by some English authorities to be the genuine sepulchre of Christ. Its name is derived from the words of the Gospel, "Now in the place where he was crucified there was a garden and in the garden a new sepulchre wherein was never man yet laid".* In the Garden Tomb visitors are shown a two-roomed cave hewn out of the rock (fig. 107).

*) John 19, 41.

107. PLAN OF THE GARDEN TOMB.

- 1) Entrance to a room, hewn in rock.
- 2) Low threshold to another room.
- 3) Short walls between the two rooms.
- 4) Burial place.
- 5) Pillow cut in the rock.
- 6) Place for the feet.
- 7) Rough ledge as a roughed burial place for a small window.



The Garden Tomb is at the foot of a hill vaguely resembling the outline of a skull and called Gordon's Calvary, after the English General Gordon, the hero of Khartoum, who endeavoured to prove the authenticity of this site.

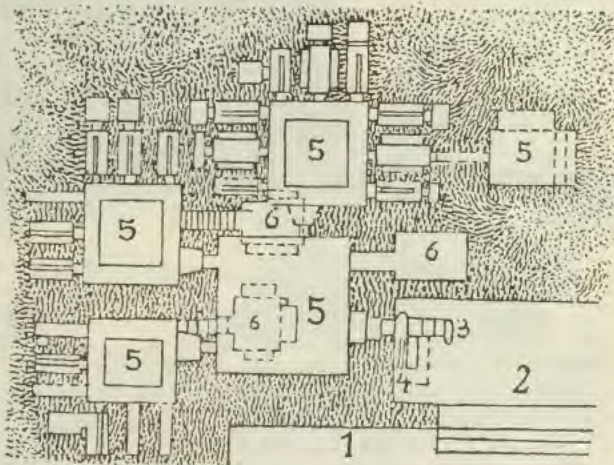
To the Tombs of the Kings. Nablus Road leads northward and passes the handsome cathedral of St. George of the Anglican Church. Nearby are the Tombs of the Kings.

The cave of the Kings' Tombs, is one of the most interesting ancient burial place in the country. Here lie buried the family of Queen Helena of Adiabene (Mesopotamia), who came to Jerusalem about 45 A.D. with her children and converted to Judaism. The Jews name this cave after Kalba-Savu'a, a celebrated man of great wealth, who lived at the time of the fall of Jerusalem. In 1874 a French Jewess purchased the Tombs of the Kings and after her death the monument passed into the hands of the French Government.

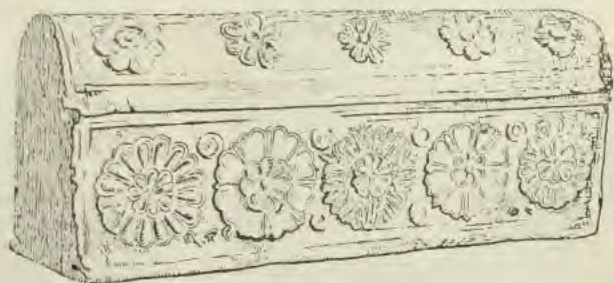
Above the vestibule you can still distinguish the remains of etchings of wreaths, clusters of grapes, etc.

In the corner of the entrance is the portal leading to the tomb-chamber. The rolling stone which at one time closed the

entrance now rests beside it. A Greek traveller of the second century A.D. relates, probably in connection with this stone: "Once a year at a fixed hour, on a fixed day, this stone rolls away by itself exposing the entrance to the cave. A short while afterwards the stone rolls back of itself. At any other time it is utterly impossible to move the stone, however hard people may try."



108. PLAN OF THE TOMBS OF THE KINGS. 1) Courtyard cut in the Rock. 2) Entrance hall. 3) Entrance to the caves. 4) Rolling stone. 5) Burial rooms. 6) Burial rooms in the lower part.



109. COFFIN FROM THE TOMBS OF THE KINGS, first century.

110. FRAGMENT OF THE COVER OF A COFFIN. On it are carved leaves and fruits: pomegranate, citron, acorn, olive and vine branches, grape clusters, cones of pine trees, etc. Figures below:

111-2. A STONE COFFIN, inscribed in ancient Hebrew: Zadan Malketa—Queen Zadan.

זָדָן מַלְכֵתָא
 זָדָן מַלְכֵתָא



The coffins found in the Kings' Tombs are preserved in the Louvre Museum.

RACHEL'S TOMB—BETHLEHEM—CHURCH OF THE NATIVITY

From Jerusalem to Bethlehem, the ancient road passes by Talpiot and Ramat-Rahel and over the Israel-Jordan border to Rachel's Tomb and Bethlehem. Since part of this highway is today in Israeli territory, the Government of Jordan has built, to the east, a new road from the Old City through the village of Sur-Baher which is situated near kibutz Ramat-Rahel.

Rachel's Tomb at the entrance to Bethlehem is one of the most sacred shrines in the country. Rachel was Jacob's beloved wife, the mother of Benjamin and her fate is related sadly. "And Rachel died and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day".* The sages of Israel

asked, "Why did Jacob bury Rachel on the way to Bethlehem? The answer is: Jacob foresaw that the exiled children of Israel would pass that way, so he buried her here that she might ask mercy for them." As Jeremiah the prophet said, "A voice was heard in Ramah, lamentation and weeping, Rachel weeping for her children refused to be comforted because they were not".** Pilgrims have flocked to the Tomb of Rachel throughout the ages. (fig. 63).

* Gen. 35, 19. ** Jer. 31, 15.

113. TOMB OF RACHEL (Sepulchrum Rachel).

Illustration—1631.

The cenotaph is beneath a dome placed upon four pillars. Nearby is a drinking place for passers-by.



Beyond Rachel's Tomb, on the right, is the large Christian village of **Beit-Jala** surrounded by olive trees. This village has been identified with **Giloh** the home of King David's counsellor—**Ahithophel** the Gilonite.

Close by the Tomb of Rachel the road forks: to the right to **Hebron**, to the left—to **Bethlehem**.

Bethlehem was a well-known city in the time of the Bible. The Hebrew name means **House of Bread**, and its Arabic equivalent **Beitlahem**—**House of Meat**. The immediate surroundings of the city are known as **Ephrath**—**Fruitfulness**. Here **David** the shepherd was born and spent his early days herding his flocks over the hilly Wilderness of Judah, and from here he was called to become King of Judah. **Micha** the Prophet praises the blessed city, "Thou Bethlehem, Ephrath, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting".* To Bethlehem, **Joseph** and **Mary** fled from the north: "And Joseph also went up from Galilee, out of the city of Nazareth, into Judah; unto the city of David, which is called Bethlehem..."** In the Middle Ages, Bethlehem was a populous city. **Rabbi Benjamin of Tudela**, who visited the country in 1170 relates: "And in Beth-

lehem, behold, there are two Jewish dyers." This craft was in those days an important source of income.

*) Mic. 5, 1. **) Luke 2, 4.

The Church of the Nativity is large and built like a citadel over the cave where Jesus was born. The Emperor Constantine erected here a great basilica in the fourth century. There were many alterations made in the ages following. In the twelfth century it was completely restored by the Crusaders. The Greeks got possession of the Church in 1672, but the Latins again obtained in 1852 a share in the proprietorship of it. The southern part belongs to the Armenians (fig. 114).

A low aperture leads to the main hall. In bygone days to prevent an attack the main door was walled up, leaving only this low, narrow entrance. The hall is traversed by four rows of monolithic columns of reddish limestone, erected in about the twelfth century. On some of them are paintings of Saints. When the foundations of the columns were inspected, in connection with the repair of the roof, an old mosaic which covered the floor of the church was unearthed (fig. 115).

The entablement which rests upon the columns, was richly adorned with mosaics and Greek inscriptions, in the twelfth century, but now only portions have been preserved (fig. 116-112).

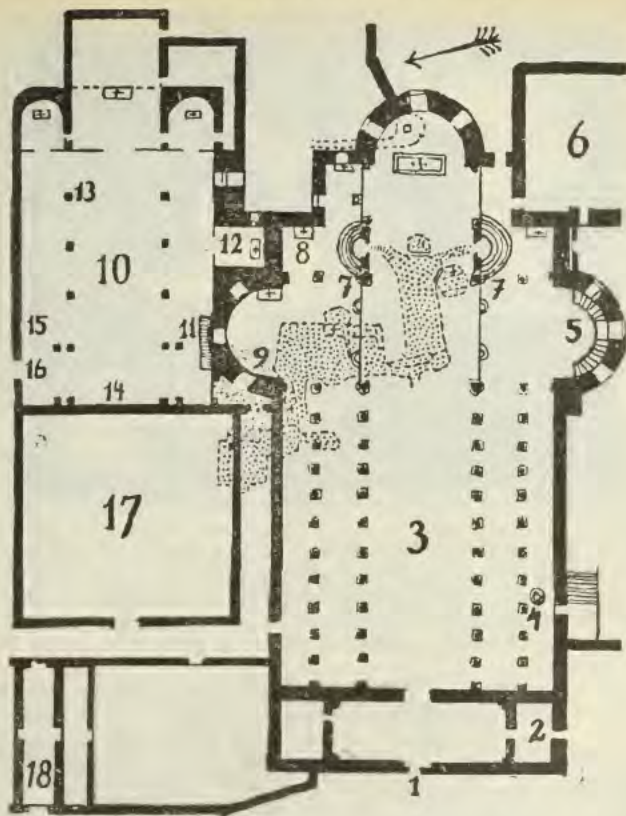
The lofty wooden roof was once covered with lead, but in the seventeenth century the Turks decided that this same lead could be put to better use in the form of bullets...

To the Grotto of the Nativity entrance is gained by a few steps. It is illuminated by many candles. A large star indicates the spot where, according to tradition, Jesus was born (fig. 118).

The Milk Grotto is a few minutes walk from the Church of the Nativity. It belongs to the Franciscans. It is told that the Holy Family once took shelter in this cavern. And Mary, when nursing her child, dropped a little milk on the floor, which imparted to the chalky rock of which the cavern is formed the virtue of increasing mother's milk. Little round cakes are made from the powdered stone and sold to pilgrims.

Near the Milk Grotto you see a beautiful panoramic view over the wilderness of Judah, which stretches to the east. In an adjacent valley is the Field of Ruth, where the scene of the idyll in the Book of Ruth was enacted. Close by is the Field of the Shepherds. Here, according to Christian tradition, shepherds watched their flocks by night at the time of the birth of Jesus: "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And so the Lord came upon them, and the glory of the Lord shone round about them..."*

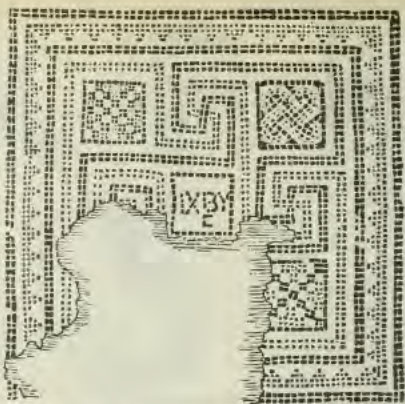
*) Luke 1, 8



114. PLAN OF THE CHURCH OF THE NATIVITY—BETHLEHEM.

- 1) Main entrance.
- 2) Entrance to the Armenian monastery.
- 3) Prayer hall.
- 4) Stone font engraved with a Greek inscription.
- 5) Exit to the Greek monastery.
- 6) Greek monastery.
- 7) Entrance to the Cave of the Nativity (fig. 80).
- 8) Chapel of the Armenians.
- 9) Entrance to St. Catherine Church of the Catholics.
- 10) Saint Catherine Church.
- 11) Entrance to burial caves (fig. 118).
- 12) Statue of St. Mary.
- 13) Wooden pulpit.
- 14) Confession cells.
- 15) Font.
- 16) Exit to the Franciscan Monastery.
- 17) Cloister.
- 18) Exit to the public square.

115. MOSAIC in the floor of the Church of the Nativity. In the middle of the mosaic is written the Greek word 'ichthus' which means 'fish', and forms also the initials of the five titles of Jesus: 'Iesous Christos, Theos Uios, Soter'—Jesus Christ, God's Son, Saviour.

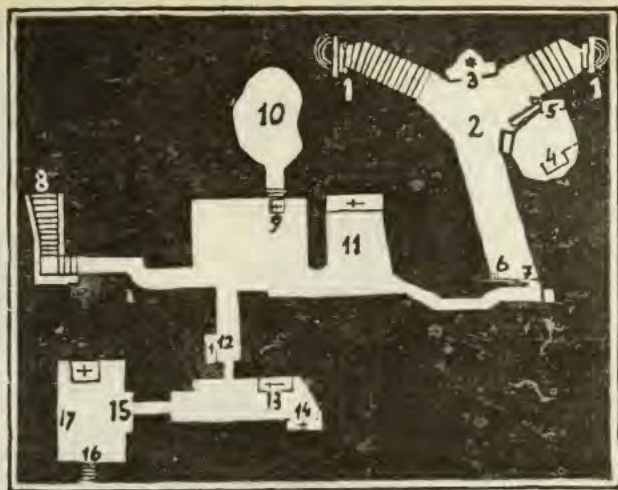


RESOLUTION OF THE COUNCIL OF CONSTANTINOPLE in 381 A.D. The holy Synod in Constantinople of the 150 holy Fathers, against Macedonius Pneumatomachus, the blasphemer against the Holy Spirit, and Apollinarius who said that Christ did not assume a human mind, assembled in the time of Theodosius the Great. And the holy Synod defined and confessed the Holy Spirit which proceedeth from the Father Lord and Giver of Life, of one substance with the Father and the Son, who together with them is worshipped and glorified. And it anathematized Macedonius and Apollinarius together. Below: Figures representing the genealogy of Jesus, and their names written beside them; Jacob, Mathan, Eleazar, Eliud, Achim, Sadok . . . (fig. 116).

116. Resolution of the Council of Constantinople held in 381 A. D. and figures of the ancestors of Jesus.

See fig. 118.





117. PLAN OF THE GROTTA OF THE NATIVITY—BETHLEHEM.

- 1) Entrance to the grotto from the main hall. 2) Grotto of the Nativity.
 3) Place of birth of Jesus, marked by a star inscribed in Latin:
 'Hic De Virgine Maria Jesus Christus Natus Est'
 'Here Jesus Christ was born of the Virgin Mary.'

In 1717 the Latins placed the star and inscription. In 1847 it was removed by the Greeks; but the Turkish Government compelled them to restore it in 1853. The quarrel about the star was one of the causes of the Crimean war (1853-56) of Russia against Turkey, Britain and France.

4) Altar of the Adoration of the Magi.

5) The Chapel of the Manger, where the child was placed at birth, as stated in the Gospel: "And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn".* The traditional manger is preserved in Rome, in the Church of Santa Maria Maggiore. 6) Well of the Holy Family. 7) Passage leading to the Catholic portion, St. Catherine's Church. 8) Entrance to the grotto from St. Catherine's Church. 9) Altar to the memory of the Innocent Children slain by King Herod, as recorded: "And slew all the children that were in Bethlehem, and in all the coast thereof, from two years old and under . . ."** 10) Cave of the Innocent Children. *) Luke 1, 7. **) Mat. 2, 16.

11) The room of St. Joseph, where the angel revealed himself to him: "Behold the angel of the Lord appeareth to Joseph in a dream, saying: 'Arise, and take the young child and his mother and flee into Egypt . . .'"***

(Continuation at bottom of p. 156)

***) Mat. 2, 13.

118. RESOLUTION OF the COUNCIL OF SARDICA. Beside the window, angels. Beneath the window symbolic picture of the city Sardica, as written above the dome. Sardica is the old name of Sophia—capital of Bulgaria. Underneath is written in Greek the resolution of the Council which gathered in that city in 347 A.D.: 'The holy Synod of Sardica of the 140 bishops took place on behalf of the holy Athanasius of Alexandria, Meletius of Antioch and Paul of Constantinople to restore them to their proper thrones, for they had been expelled by the Arians.'



(Explanations to fig. 117)

- 12) Tomb of Saint Eusebius of Cremona, died about 423. A close friend of St. Jerome, he followed him to the Holy Land.
 13) Tombs of St. Paula (died 404), and her daughter Eustochia (419). Paula, a Roman lady of noble birth, presided for twenty years over the sisterhood founded by St. Jerome in Bethlehem.
 14) Tomb of St. Jerome (Hyronimus). Died in 420. His remains were transferred to a church in Rome. Jerome was the Latin translator of the Bible (Vulgata).
 15) Jerome's room, where he isolated himself during his literary activity. Here he spent his time translating and commenting on the Bible. He also translated the Onomasticon, a record of place-names in Palestine, written in Greek by Eusebius the bishop of Caesarea, about 360 A.D.

Distances from Jerusalem (central post office), in kms. & (mls.)

to Abu-Gosh—15 (9 1/3)	to Lod (Lydda)—56 (35)
" Afula—156 (97)	" Lod airport—58 (36)
" Arza—9 (5½)	" Maale-Hahamisha—16 (10)
" Ashkelon—69 (43)	" Meiron—176 (109)
" Beer-Sheva—121 (75)	" Mevo-Beitar—27 (17)
" Beit-Guvrin—52 (32)	" Metulla—263 (163)
" Beit-Shean—183 (113½)	" Metsada—272 (169)
" Beit-SheMesh—31 (19)	" Nazareth—169 (105)
" Eilat (Red Sea)—356 (221)	" Netanya—104 (65)
" Ein-Gedi—289 (213)	" Ramla—52 (32½)
" Ein-Karem—8 (5)	" Rehovot—55 (34)
" Eshtaol—28 (17 1/3)	" Sedom (Dead Sea)—243 (151)
" Hadera—114 (71)	" Tel-Aviv—71 (44)
" Haifa—161 (100)	" Tiberias—198 (123)
" Kiryat-Anavim—14 (8½)	" Tsefat (Safed)—185 (115)
" Lachish—55 (34)	" Zikhron-Yaacov—130 (81)

JERUSALEM—TEL-AVIV

From Jerusalem down to Tel-Aviv you can travel either by rail or by road (description of the railroad on page 92).

By road there are three routes, all of which meet at Eshtaol and proceed jointly to Tel-Aviv: 1) The main highway through Motsa and Kiryat-Ye'arim to Eshtaol. 2) A side road which branches off at Motsa from the highway and proceeds to Castel, Eitanim and Eshtaol. 3) A road from 'Ein-Karem through Eitanim to Eshtaol (see below).

Jerusalem—Tel-Aviv, through Motsa, Kiryat-Ye'arim, and Eshtaol—71 kms. (44 mls.) **Jerusalem—Motsa**, 7 kms. (4½ mls.) From Jaffa Road the highway descends westward. On the steep slope, to the right, is the village of **Nephtoah** mentioned in the Bible as the border between Judah to the south, and Benjamin to the north. On the right in a deep gorge winds the Brook of Sorek. Beyond it, on the side of the mountains, is the present Israel-Jordan border. Above, on a high ridge, a large building topped by a spiring tower stands out on the horizon. This is the **Tomb of Samuel the Prophet**, in Arabic—**Nebi Samuil**. During the Middle Ages the Jews flocked to visit this shrine where they held solemn celebrations. The Crusaders called the place **Mount Joy**, because from the top of this mount they had their first glimpse of the Holy City.

The road traverses the village of **Motsa** mentioned in the inheritance of Benjamin as **Mozah**, the Hebrew for fountain, then crosses a bridge over the Brook of Sorek, a biblical name meaning excellent vine. A short distance beyond, on the left side, a road branches off through **Eitanim** toward **Eshtaol** (below 1).

The main highway proceeds to Kiryat-Ye'arim (below 2).
 1) **Motsa—Eshtaol**, through Eitanim—18 kms. (11 mls.). The road ascends the steep mount, skirting the houses of Motsa to the right. On the left, a beautiful panorama unfolds itself of Ein-Karem set in a valley delicately coloured by the silver-green leaves of the numerous olive trees. Farther on, to the right of the highway, a beautiful pine grove shelters the Arza Sanatorium. The road turns several hair-pin curves, the Seven Sisters, and reaches Castel situated on a prominent peak on the right (below).

On the left is Ma'oz-Tsiyon—stronghold of Zion, a recently-established village. The settlers work in the nearby stone quarries. The road crosses the desolate village of Suba—Belmont (Beautiful Mount) of the Crusaders, and passes through the new settlement of Tsova (the biblical Zobah). From here came 'Igal the son of Nathan of Zobah', one of David's heroes. A short distance farther, the road is joined at the left side by the highway coming from Jerusalem through 'Ein-Karem, and proceeds westward to Eitanim.

Eitanim is a Tuberculosis Hospital for children, dedicated to Christian the tenth, King of Denmark. On the top of the mountain is the section for adults. The name Eitanim means strength.

Proceeding onward, the route encircles a hill—Pilot's Mount (Har Hatayasim)—named for five young pilots who crashed here during the War of Liberation, in 1948. Through Ramat-Raziel and Kessalon the road descends and joins the highway to Tel-Aviv at Samson crossroad (page 163).

2) **Motsa—Eshtaol**, through Kiryat-Yearim (Abu-Ghosh) — 21 kms. (13 mls.) Close to Motsa, to the left of the highway, the Arza Sanatorium lies in a pine grove. Here in 1898, Dr. Herzl planted a tree called Erez Herzl, hence the name Arza—the cedar. In 1916 the tree was cut down by Arabs and only a small part of its trunk is preserved in the Arza gardens.

Mevaseret-Yerushalaim—Good Tidings to Jerusalem, is the name of the new settlement on the mountain to the right. The name is taken from the prophecy of Isaiah: 'Get thee up into the high mountain; O thou that tellest good tidings to Jerusalem. Lift up thy voice with strength, lift it up, be not afraid, say unto the cities of Judah: 'Behold your God'!* *) Is. 40, 9.

Farther on, to the left of the highway, on a promontory, Castel boldly stands out; its name comes from the Latin Castellum—fort. Castel commands a long stretch of Jerusalem's highway, and was the object of bitter fighting in the War of Liberation. It was finally conquered at a heavy cost of blood by Jewish forces. The commander of the Arab troops in the Jerusalem area was killed on its slope. In commemoration of

this important victory the Israeli Government issued a special stamp (fig. 119).

119. CASTLE ON AN ISRAELI STAMP, commemorating its conquest by Jewish forces, in the War of Liberation—1948.

The stamp was issued on Independence Day—1951.

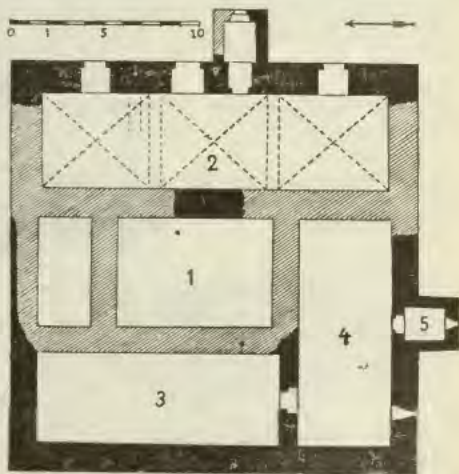


The road leaves the village of Beit-Nekofa on the right.

At a short distance, in the vale on the left, among some trees, is the ruin known by its Latin name of Aqua-bella (Beautiful Water), a destroyed Crusader monastery of the 12-13th century (fig. 120).

120. PLAN OF THE AQUA-BELLA RUIN. A Benedictine monastery of the twelfth-thirteenth century, in the time of the Crusaders.

1) Room. 2) Church.
3-5) Rooms.



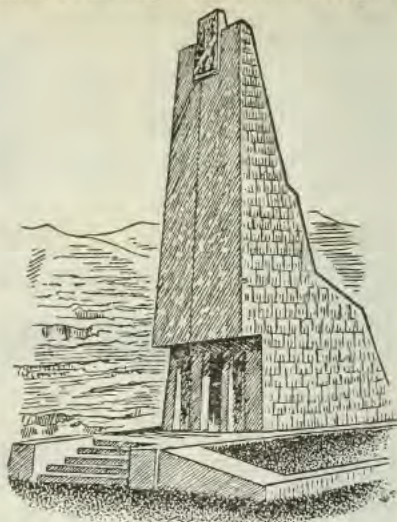
Kiryat-Anavim—Village of Grapes, is in a small vale, a short distance away on the right. This communal settlement (kevu-tsa) was established in 1920. Among the first pioneering villages to be built in the mountains, it serves as an example of the power of devotion which can turn bare rocks into fruitful plantations. In the military cemetery a striking War Memorial has been erected (fig. 121).

Abu-Ghosh is the Arab village to the left of the highway. It is named for a Moslem family which became powerful and influential in the entire neighbourhood at the beginning of the nineteenth century. Their chieftains exacted a toll from the pilgrims to the Holy City who were forced to pass this way

both in their going and their returning. Abu-Ghosh occupies the site of well-known Kiryat-Yearim of the Bible.

121. WAR MEMORIAL AT KIRYAT-ANAVIM, in the military cemetery. In memory of the soldiers of Harel Brigade (Palmah), who fell in the mountains of Jerusalem in the Israeli War of Liberation—1948. The top of the monument is engraved with the emblem of the Palmah: sheaves and sword.

A settlement in the mountains of Jerusalem is called Harel, in memory of this brigade (fig. 135).



Kiryat-Yearim (Kiriath-Jearim)—Town of Forests, is known since the time of the conquest of Joshua at the head of the Israelites. Here the Holy Ark rested for twenty years. David then removed it solemnly to Jerusalem amid great rejoicing. "So David assembled all Israel together... to bring the Ark of God from Kiriath-Jearim... and David and all Israel played before God with all their might: even with songs, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets..." * *) I Chro. 13, 5—8.

In Abu-Ghosh there are two Catholic monasteries:

1) **The Benedictine Monastery**, at the entrance to the village, was purchased by the Government of France for the French Benedictines. In 1899 they restored the well-preserved ruins of a crusaders' church and enlarged it. In the subterranean part of the building flows a small spring. Apparently this monastery stands on the ruins of a Roman castle of which remained a stone fixed in the wall of the church and bearing the inscription: Vexillatio Leg(ionis) Fre(tensis)—Detachment of the Fre-tensis (tenth) legion, a famous Roman legion stationed in Jerusalem in the first century.

2) **The Monastery of the Ark** is built on the top of the mountain, overlooking the village and facing Jerusalem off in the

distance. It is instantly recognized by its colossal statue of St. Mary carrying the infant Jesus in her arms. It was built in the year 1924 and belongs to the French Sisters of St. Joseph of the Apparition, who call it Notre Dame de L'Arche d'Alliance—Our Lady of the Ark of the Covenant. They maintain that their monastery stands on the site of the house of Abinadab, where the Ark of the Covenant rested: 'Into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord'.*

*) I Sam. 7, 1.

Ma'ale-Hahamisha—Ascent of the Five, is the communal settlement seen on the top of the mountain and set among forests. It was established in 1938 and dedicated to five young men who were killed here while afforesting anew the barren heights. It stands 800 metres above sea level. Nearby is a children's village, Kiryat-Yearim, built by Swiss Jewry.

Kiryat-Ye'arim—Sha'ar-Hagai, 9 kms. (5½ mls.). Descent of about 150m. The road turns over the hilltops of Judah. On the right the settlement of Neve-Ilan stands guard on the peak of a hill.

Neve-Ilan—Abode of the Tree, was established in 1946. Many of its founders were members of the Maquis—the French underground movement during World War II. The settlement is surrounded by newly-planted forests, one of which is dedicated to Count Bernadotte of Sweden.

Neve-Ilan is situated on Har-Ye'arim (Jearim)—Mount of Forests, which is mentioned in the Bible as part of the inheritance of Judah. The settlers' goal is to replant these barren slopes, restore them to their ancient green splendour and thus fulfil Ezekiel's prophecy: "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand to come. For Behold, I am for you, and yet shall be filled and sown. And I will multiply men upon you, all the houses of Israel—and cities shall be inhabited and the wastes shall be builded..."*

*) Ez. 36, 8.

From this height, a wonderful panorama unfolds over the rounded tops of the Judean mountains, across the Lowland and as far as the white strip of sand of the coastal plain bordering the blue waters of the Mediterranean sea.

The road runs on the top of the mountains, passes on the left one of the pumping stations on the water-line to Jerusalem, and then plunges into a narrow gorge along a newly-planted forest. This ravine was the scene of decisive battles in the Israeli War of Independence of 1948. The Arabs controlled the steep hills, and Jewish convoys fought gallantly to break through to relieve besieged Jerusalem. As a testimony to this

bitter struggle, the sides of the highway are strewn with rusted skeletons of destroyed cars and trucks.

After curving a few times, the road reaches Sha'ar-Hagai—Gate of the Valley (Arabic: Bab el-Wad), and comes out into the open plain. On the left is a neglected building which was once an important station for caravans on their way to Jerusalem. The highway bends sharply to the left and skirts the no-man's-land between Israel and Jordan, where the road to Tel-Aviv through Latrun once crossed. Now this section of the way, between Sha'ar-Hagai and Latrun, unused by both Israel and Jordan, is overgrown with wild plants and weeds and is on the point of vanishing into the bordering terrain.

Sha'ar-Hagai—Eshtaol, 4 kms. (2½ mls.). The road proceeds southward and after a short distance crosses a small bridge; on the right you can see a beaten path, the beginning of the famed so-called **Burma Road**, which was built under fire by Israeli fighters to get ammunition and food through to struggling Jerusalem. The Israeli Government issued a special stamp to commemorate the conquest of the roads to Jerusalem (fig. 122).

122. ISRAELI STAMP, commemorating the conquest of the roads to Jerusalem in the War of Liberation—1948. Atop the mountain: Jerusalem—its walls and the Tower of David. Below, inscribed in Hebrew: 'Redeemed Jerusalem', from the prophecy of Isaiah: "For they shall see eye to eye when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem." *) Is. 52, 8.

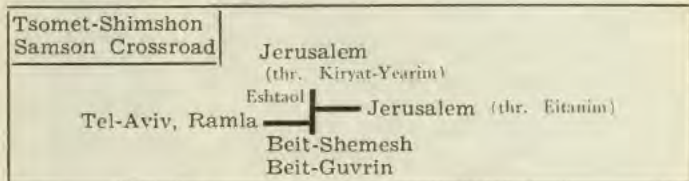


Messilat-Tsyon—Highway to Zion, is the settlement farther on to the right. Its inhabitants are Indian Jews, from Cochin. The village was established in 1950 and the name was given according to the prophecy of Isaiah: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest... prepare ye the way of the people, cast up the highway (messilat), gather out the stones... Say ye to the daughters of Zion. Behold, thy salvation cometh... and thou shall be called, sought out, A city not forsaken".* *) Is. 62, 1.

Along the side of the road new terraces have been constructed to grow vineyards. On the hilly area on the left, the **Forest of the Martyrs** (Ya'ar Hakedoshim) has been planted in memory of the millions of Jews who were killed by the Nazis in Germany and in all the countries they conquered dur-

ing the Second World War. To each country a part of the forest is dedicated. One section is consecrated to the memory of the thousands upon thousands of children who were murdered.

Further on, the highway leaves the village Eshtaol on the right and reaches a crossroad named after biblical Samson (Hebrew: Tsomet-Shimshon), who was born in this vicinity about 3,000 years ago.



Eshtaol and its Surroundings

Eshtaol was established in 1949. Its name is mentioned in the Bible as a city to be inherited by the tribe of Dan. Near it on the top of the mountain, westward, stood the town of **Zor'ah** (Tsor'a)—the birthplace of Samson. Between these two appeared the hero of Israel, as it is told in the book of Judges: "And the Spirit of the Lord began to move him at times in the camp of Dan, between Zor'ah and Eshtaol".* Not far from the crossroad stands the Rock of Destruction. *) Jud. 13, 25.

The Rock of Destruction (Sel'a Hahurban) is on the top of a hill and a path leads up to it. According to a legend, when the enemy besieged Jerusalem, an order was sent out: Let every Jew bring a stone with which to fortify the wall of the Holy City. A mighty man, descended from Samson, tore a rock from the mountain-side, placed it upon his shoulders and began walking towards the Holy City. He was still on the mountain when he saw thick heavy pillars of smoke rising above the hills. He knew that the city had been taken and the Temple had been burned down. The spirit which had upheld him in his strength broke, and bowing under the weight of his burden he found his grave beneath it. Since then the upright stone is called 'the Rock of Destruction' in memory of the destruction of Jerusalem and its Temple...

Eshtaol—Tel-Aviv, thr. Ramla, 44 kms. (27½ mls.): see p. 168.

Not far from Eshtaol, southward, are the ruins of Beit-Shemesh (Beth-Shemesh), an important town in Biblical times.

Beit-Shemesh and its Surroundings

Eshtaol—Beit-Shemesh (excavations), 3 kms. (2 mls.). The road runs southward. On the left is the colony of **Hartuv—Good Mount**. In front is modern Beit-Shemesh, and on the

right, at a distance, on top of the hill are the ruins of **Zor'ah**, Samson's town. On the slope of the mount stands a rock altar, now called in Hebrew for the hero's father, Mizbah Manoah.

The road to Beit-Shemesh passes a police station and crosses the Brook of Sorek, the setting of Samson's romance: "And it came to pass afterward, that he loved a woman in the Valley of Sorek, whose name was Delilah".* Sorek is a species of a particularly fruitful vine. In this valley, to the left, the **Shimshon** (Samson) Cement Factory is located. *) Jud. 16, 4.

Beside the **Hartuv Station**, the road crosses the Jerusalem-Lod railway track and enters the new Beit-Shemesh named for biblical Beit-Shemesh, the ruins of which are strewn on top of the neighbouring hill. On the way to the ancient mound, in the valley of Sorek, to the right, lies modern Tsor'a (Zorah)—a communal settlement, and farther up is Deir-Rafat, the Latin Patriarchate's monastery.

Beit-Shemesh (Beth-Shemesh) was an important town during Biblical times. The name is Hebrew and means House of Sun. It is an indication of the cult of the sun that was practiced there, and throws light on the name Samson (Shimshon), whose origin is also Shemesh—sun. In one of the battles between Israel and the Philistines the latter captured the Holy Ark. However, they were forced to surrender it because the Ark caused havoc among them. It was returned upon an ox-cart, and the Book of Samuel describes the event: "And the kine took the straight way to the way of Beth-Shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left, and the lords of Philistines went after them unto the border of Beth-shemesh. And they of Beth-shemesh were reaping their wheat harvest in the valley, and they lifted up their eyes, and saw the Ark, and rejoiced to see it..."* (fig. 123). *) I Sam. 6, 12.

From Beit-Shemesh the Holy Ark was carried to Kiryat-Ye'arim (Kirjath-jearim), and then to Jerusalem, by King David, about 1000 B.C. The book of Kings records a battle fought between the King of Israel and the King of Judah: "looked one another in the face at Beth-shemesh, which belongeth to Judah. And Judah was put to the worse before Israel, and they fled every man to his tent".* II Kings 14, 11.

At the mound of Beit-Shemesh archaeological excavations were conducted by the British Palestine Exploration Fund in 1911-12, and by Haverford College (Pennsylv.) in 1928-33. They unearthed ancient treasures of the biblical city (figs. 124-129).

From the mound of Beit-Shemesh you can see in the distance, to the south, a building on the peak of a forested mountain. This is Beit-Jimal, an agricultural school conducted by



123. RETURN OF THE ARK OF THE COVENANT to Beth-Shemesh. Sketch from the third century A.D., painted on synagogue wall of Dura Europos, on the Euphrates River (Iraq). Right: Entrance to temple of Dagon around which are scattered the broken vessels. Two boys lead pair of oxen steers harnessed to carriage. In the background are three Philistines. The chest on carriage contains gifts sent by the Philistines to the God of Israel.



124-5.—DECORATED POTTERY

The pot on the right is decorated with birds.



126.—BIBLICAL BOWL inscribed inside in old Biblical script: 'AHICHA'—thy brother. From the eighth century B.C.



Italian monks. The road which traverses the mound of Beit-Shemesh leads to Beit-Jimal, the Valley of Elah, Beit-Guvrin and Lachish.

127-9. HEBREW SEALS of the eighth century B.C.



I

On the right :

LEHEAH B(en) 'EDEL.
Belonging to Heah son of
'Edel.



On the left :

Seal (I-II) made of carnelian, dome shaped:
LE'ADYAHU AHME-
LEKH.

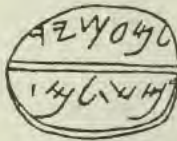
Belonging to 'Adiyahu (son of) Ahmelekh.



II

On the right :

LEMA'ASIYA
MESHULAM.
Belonging to Ma'asiya (son of) Meshulam.

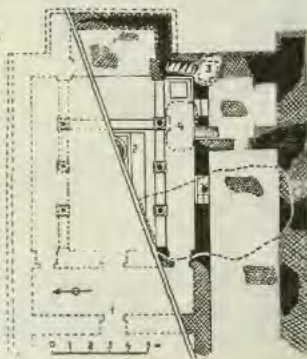


1) Beit-Shemesh—Beit-Jimal, 3 kms. (2 mls.). Beit-Jimal is the Arabic name of a school of the Salesian monks which was established in 1881. This locality is sacred to the Christians who refer to it as Cefar-Gamla, supposedly after Gamaliel, the president of the Sanhedrin—the ancient Jewish supreme court. This well-known figure of Jewish history is mentioned in the Gospel as the teacher of St. Paul, as he himself proclaimed: "I am a Jew, yet brought up... at the feet of Gamaliel..." *

*) Acts 22, 3.

130. PLAN OF THE CHURCH of Beit-Jimal. Built on foundations of a Byzantine church of the fifth century.

1) Entrance from the west.
2) Fragment of a Greek inscription.
3-4) Ancient burial caves, where, according to Christian belief, were found in 415 the bones of Gamaliel, his son Haviv, Nicodemus, and Saint Stephen, the proto-martyr in 33 A.D. It is told that the relics of St. Stephen were transferred to Jerusalem, and thence to Rome.



2) Beit-Shemesh—Beit-Guvrin, 18 kms. (11 mls.), thr. Azekah and the Valley of Elah. The road bends southward and leaves, on its left, Beit-Jimal. Farther away, on the same side, on the steep hill covered with shrubs are the ruins of Biblical **Jarmuth**, whose king collaborated with the opponents of Joshua, the son of Nun.

The road proceeds to the right, passes through the village of **Kefar-Zekharia**, which was once called Beit-Zacharia (House of Zechariah), and was believed to be named after the Prophet whose tomb was shown here (fig. 131).

131. BEIT-ZECHARIA IN MEIDVA MAP, of sixth century. Above the building, is written in Greek: Beth-Zacharia and Holy Zacharia.

The Meidva map is pictured in a mosaic floor, today in a church of the town Medaba, biblical Meidva, in Transjordan.



Azekah, the town of Biblical times, stood on the high hill opposite Kefar-Zekharia. Her king, too, joined the enemies who fought Joshua: "And the Lord discomfited them before Israel... the Lord cast down great stones from heaven upon them unto Azekah..."* The hill was excavated in 1899 by the Palestine Exploration Fund which uncovered its fort and other remains (figs. 132-133).

*) Josh. 10, 10-11.

132. PLAN OF AZEKAH (right)

- 1) Brook of Elah, surrounding the hill of Azekah, and flowing to the Sea.
- 2) Remnants of the fortress, on the top of the hill.



133. HEBREW SEAL of the eighth century B.C. Found in Azekah. Le'ezer (ben) Haggai. (Belonging) to 'Ezer (son of) Haggai.



The Valley of Elah, which spreads between Kefar-Zekharia and Azekah, was the famed battlefield where David, the shepherd, fought Goliath, the Philistine. The valley owes its name to the elah (terebinth) trees which grow on the surrounding moun-

tains. It stretches eastward toward Bethlehem—David's hometown. In King Saul's time, about 1070 B.C., the Philistines invaded the valley and menaced Judah: "Now the Philistines gathered together . . . and pitched between Socoh and Azekah in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the Valley of Elah, and set the battle in array against the Philistines." At the critical hour David appeared: "And he took his staff in his hand, and chose him five smooth stones out of the brook and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand; and he drew near to the Philistine".....*

*) I Sam. 17, 1—40.

134. DAVID THE SHEPHERD, AND GOLIATH THE PHILISTINE

From a Hebrew manuscript of the year 1278.



Valley of Elah—Beit-Guvrin, 13 kms. (8 mls.), along the region of **Adullam**. The road proceeds southward across hilly country. After a short run we pass by the region of Adullam that stretches to the left in the mountains of Judah. Adullam was a well-known biblical town whose ruins are to be found in this area, about 7 kms. (4½ mls.) from the highway. It already occurs in the time of the Patriarchs, and gave refuge to David fleeing King Saul.

The road continues to Beit-Guvrin, along the Judean hills.

ESHTAOL—GEZER—RAMLA—TEL-AVIV

Eshtaol—Ramla, 25 kms. (15½ mls.). The Road of Valour (Kevish Hagevura) begins at the juncture where the highway turns northward. This name immortalizes the heroism of the men who constructed it under heavy shelling from nearby Jordan positions, during the War of Independence. On the right, stands the settlement of **Ta'oz**, and on the left, a short distance off, is **Tarum**. Both were established in 1950. The names are meant to commemorate the fierce battles for liberation which were fought in this area. In the words of the Psalmist: "I will sing of the mercies of the Lord for ever . . . Thine is an arm with might (ta'oz), strong is Thy hand, and exalted (tarum) is Thy right hand".*

*) Ps. 89, 14.

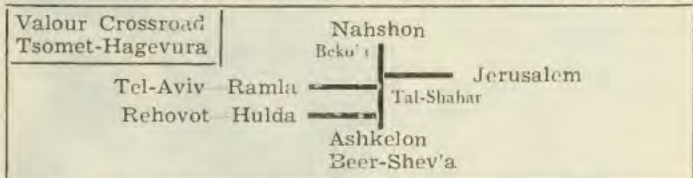
The highway gradually descends from the hills of Judah to the Lowland—Shephela, in the coastal plain. At the right appears a communal settlement named **Harel**—Mount of God, after the brigade which fought in these surroundings to break through to Jerusalem—the City of God.

135. EMBLEM OF HAREL BRIGADE. One of the Palmah brigades in the Israeli War of Liberation — 1948. (See fig. 121). A sword between sheaves.



The highway leads to Valour crossroad (Tsomet-Hagevura) where three roads branch off:

- 1) Straight ahead—to Ramla, Tel-Aviv and Haifa (below).
- 2) To the right—to Beko'a, Nahshon and the Valley of Ayalon.
- 3) To the left—to Tal-Shahar, Hulda, Ashkelon and Beer-Shev'a.



To Tal-Shahar and Hulda—4 kms. (2½ mls.).

Tal-Shahar is farther on to the left. Established in 1948, it was named after Henry Morgenthau, the Secretary of Finance during President Franklin Roosevelt's Administration. His name which means 'Morning Dew' in German was simply translated into the Hebrew equivalent.

A little way on, from the road leading to Beer-Shev'a (Beer-sheba), a by-pass bends to the right and leads to the **Monument of Valour** which commands a magnificent view of the mountains of Jerusalem (fig. 136).

136. THE MONUMENT OF VALOUR (Matsevet Hagevura), of the Israeli War of Liberation—1948. On top is the Hebrew inscription from the Psalms: "If I forget thee, O Jerusalem, let my right hand forget her cunning".* On the base is written: "To the eternal memory of the fighters and builders. With the 'blood of their soul' they secured and paved the way to Jerusalem."

*) Ps. 137, 5.

On the top of the monument is the emblem of the 'Haqana': sword and olive branch.



Mishmar-David—Guard of David, is the colony behind the hill to the north. It was named in memory of David Marcus, a U.S. Army colonel who volunteered to help his people in their hour of trial and fell in the mountains of Jerusalem, 1948.

Hulda lies behind the nearby pine forest. In this forest, youth of the Hagana (Defence) underground movement secretly assembled in 1948 at the most fateful hour of Jewish life in Israel. While encamped here the State of Israel was proclaimed, and they marched to the battlefield as soldiers of Tsahal, the new-born army of Israel. Hulda has witnessed dramatic episodes in modern history. Established in 1908, it was an important and isolated outpost in an entirely Arab area. Its pioneers planted this same forest and honoured it with the name of Herzl. The place was completely burned down by its hostile neighbours in 1929, and a new Hulda was built nearby. In memory of its first defenders a statue was erected among the trees (fig. 137).



137. MONUMENT AT HULDA, in memory of its defenders in 1929.

From Hulda you can reach Tel-Aviv by detouring through Rehovot and Rishon-Letsiyon. Hulda — Tel-Aviv, 32 kms. (20 mls.).

Hulda—Rehovot, 10 kms. (6 mls.) On the way you cross the Lod-Jerusalem and Na'an-Beersheba railway lines and pass the colonies Mazkeret-Batya and 'Ekron (page 219).

To Gezer and Ramla, 15 kms. (10 mls.).

From Valour junction, the main highway to Tel-Aviv proceeds northward through softly-rolling countryside blanketed with newly-planted vineyards. On the right, a little beyond the road, a ravaged hill indicates the site of the ruins of Gezer, a town of Biblical repute which was included in the dowry King Solomon received from one of his wives. A way of about 2 kms. (1¼ mls.) leads to it.

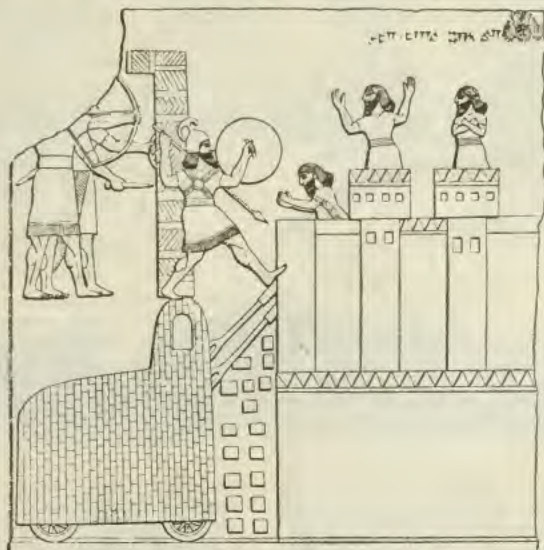
GEZER AND ITS EXCAVATIONS

Owing to its strategic position on the ancient road between

the two empires of the past, Egypt and Assyria, Gezer is mentioned in the records of ancient Egyptian campaigns. Its king joined Joshua's enemies: "Then Horem, King of Gezer, came up... and Joshua smote him and his people, until he had left him none remaining".* Later, Pharaoh subjugated the city and gave it as a dowry to his daughter, as recorded in the Book of Kings: "For Pharaoh, King of Egypt, had gone up, and taken Gezer and burnt it with fire and slain the Canaanites that dwelt in the city and given it for a portion unto his daughter, Solomon's wife. And Solomon built Gezer".** During the Maccabean rule, in 140 B.C., Simon the President erected a castle and fortress here. In later centuries the town sunk into obscurity, from which it emerged into archaeological prominence in 1902 when the British Palestine Exploration Fund, headed by the noted scholar Macalister, began digging at Gezer. The excavations were carried out over a period of a few years and unearthed many remains of interest (figs. 139-145).

*) Josh. 10, 33.

**) I Kings 9, 16-17.



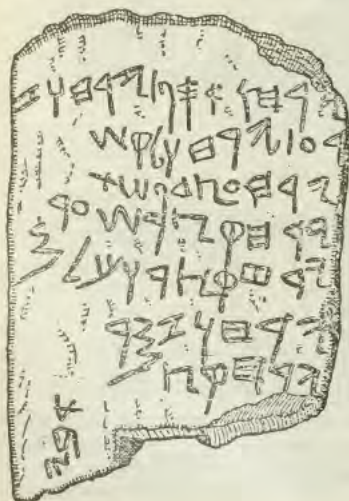
138. GEZER BESIEGED BY ASSYRIAN TROOPS. About 732 B.C. Above, on the right, its name is written in cuneiform script: Gazru. The Assyrians use a siege-engine with battering-ram in their attack on the walled city.

This relief was found at Nimrud, biblical Kalack, in Assyria, today Irak.

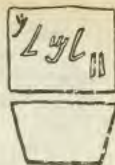
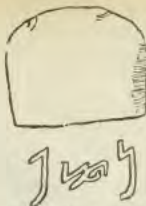


139. BURIAL PLACE: skeleton with pottery plate and jar, where food and water were offered to the dead. The Torah prohibited that custom, as it is said: "Nor given ought thereof for the dead, I have hearkened to the voice of the Lord my God. . . ." *) Dt. 26, 14.

140. INSCRIBED POTSDHERD. Perhaps the word: Kaleb, a proper name mentioned in the Bible. The potsherd is from about 1800—1650



141. THE GEZER CALENDAR. About 950 B.C. Time of King Solomon. Engraved on a stone 11 cms. long, in old Biblical script: Two months of ingathering. Two months of late sowing. Month of pulling flax. Month of barley harvest. Month when everything (else) is harvested. Two months of pruning (vines). Month of summer fruit. This agricultural calendar was discovered in 1908. One of the most interesting biblical findings in the Land of Israel. Preserved in the Turkish Archaeological Museum, Istanbul, Turkey.

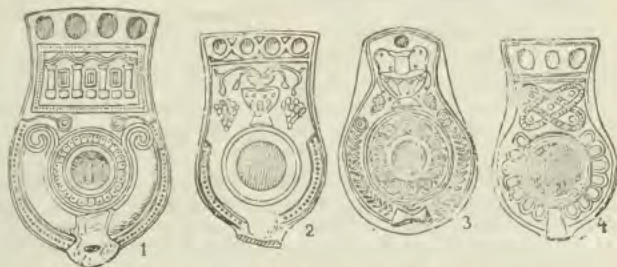


142. BIBLICAL WEIGHTS, inscribed in ancient Hebrew script:

Right: Square weight. On it two lines and the Hebrew word: LAMELEKH—Of the King. It is a government standard weight authorized by the official of the king. It recalls the words of the Bible: "He weighed... after the king's weight"...*
*) II Sam. 14. 26.

Centre: round weight inscribed with the word: NESEF—Half.

Left: round stone inscribed with the word: PIM, a unit of weight.



143. DECORATED POTTERY LAMPS, found in burial caves.



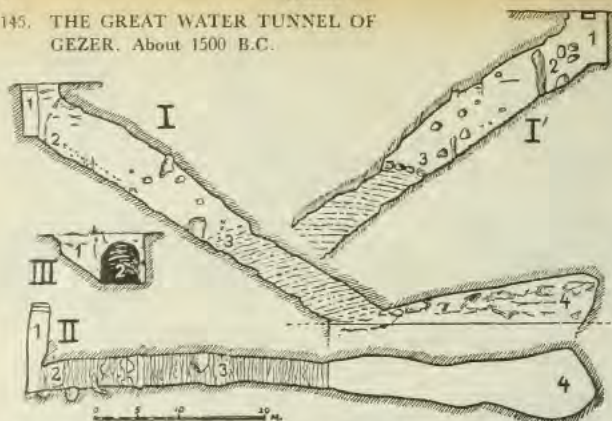
144. BOUNDARY INSCRIPTION of GEZER. About second century B.C. From the period of the Maccabees.

On the left is written in Greek: 'Of Alkios'. Presumably the Greek name

of the governor of Gezer. Alkios is a corruption of the Hebrew—Hilkia.

On the right is written in Hebrew: Tehun Gezer—Boundary of Gezer.

145. THE GREAT WATER TUNNEL OF
GEZER. About 1500 B.C.



The length of the tunnel—67m., width—4 m., Height—7 m., and depth—29 m.
I. Sectional view of the length of the tunnel. II. Plan of the tunnel.
III. Sectional view of the entrance to the tunnel. 1) Entrance. 2-3) Steps cut in stone. 4) End of the tunnel and place of water.

To Ramla

The highway is bordered by long avenues of eucalyptus trees. The eucalyptus has been planted along many roads in recent years to provide shade to Israel's highways, and although a native of Australia and only lately brought into the country, it has acclimatized itself well and has become a feature of Israel's landscapes.

Before entering Ramla the highway merges with a road that was the sole artery for mechanized transport between Tel-Aviv and Jerusalem during the British Mandate. Since the Arabs control a section of this road in Latrun, the Road of Valour that you have been travelling on has been built by Israel, and all traffic now passes along it. A cement factory stands near the junction. After crossing the Jerusalem-Lod railway line you enter the city of Ramla.

RAMLA AND ITS ANTIQUITIES

Ramla is a Jewish city with a small minority of Moslems and Christians. It is the only town which the Arabs founded in Palestine. It was established in 716 A.D. by the Khalif Suleiman, the son of 'Abd al-Malik, and its name was derived from the Arabic 'Ramli'—sand. Ramla was the principal city and capital of the country from its birth until the advent of the Crusaders in the eleventh century. An Arab geographer, el-

Mukadassi (the Jerusalemite), describes Ramla at the peak of its prosperity: "It is a fine city, and well built; its water is good and plentiful; its fruits are abundant. It combines manifold advantages, situated as it is in the midst of beautiful villages and lordly towns, near to holy places and pleasant hamlets. Commerce here is prosperous, and the markets excellent... The bread is of the best and the whitest. The lands are well favoured above all others, and the fruits are of the most luscious. This capital stands among fruitful fields, walled towns and serviceable hospices..." In the Middle Ages it was of some economic significance and served as an important station for the pilgrims on their way to the Holy City. Since its conquest by the Israeli Army (1948), many Jewish newcomers from various countries settled here and again turned it into an active and busy centre.

A Visit in Ramla

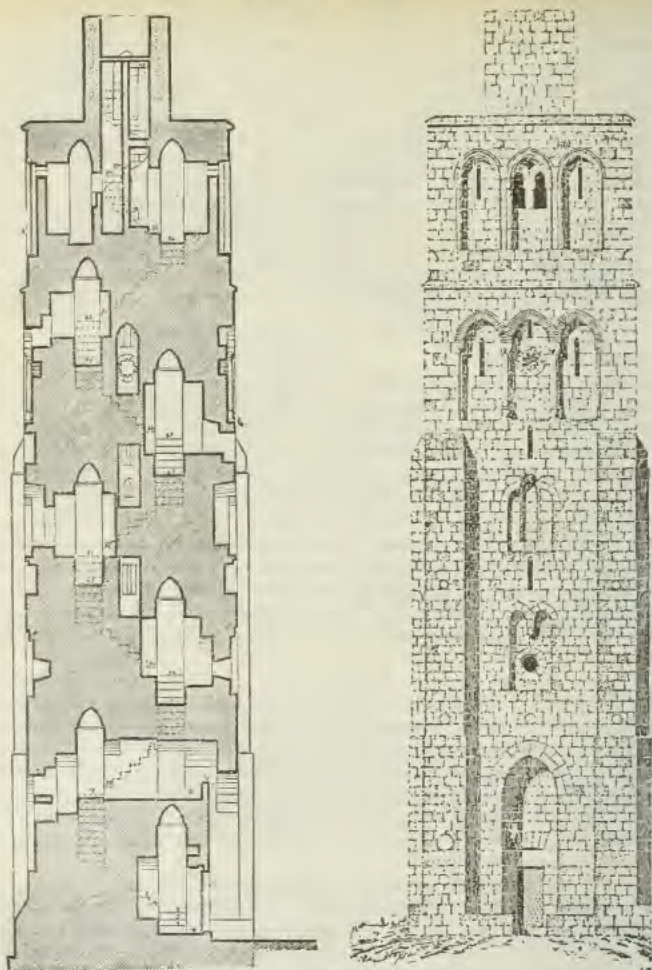
The Hospice of St. Nicodemus and St. Joseph Arimathea in the main street, Herzl Avenue, is easily recognized by its clock-faced, square tower. It belongs to the Franciscan monks.

On the site of Ramla, according to a late mediaeval Christian tradition, stood the town of Rama or Arimathea, whence came St. Joseph who with Nicodemus arranged Jesus' burial, as recorded in the Gospel: "And after this Joseph from Arimathea took the body of Jesus. And there came also Nicodemus... and brought a mixture of myrrh and aloes... Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury."* This monastery was used in 1799 by Napoleon as staff headquarters when he attempted in vain to conquer Palestine from the Turks.

*) John 19, 38-39.

The Tower of Ramla, an interesting and outstanding monument of the Middle Ages, is accessible by a side street leading off the main road. It was built by the Moslems in the fourteenth century, as the minaret of the large mosque which was originally erected with the foundation of the town at the beginning of the eighth century. It is sometimes called the White Tower or Tower of the Forty Martyrs—translations of the Arabic names (fig. 146).

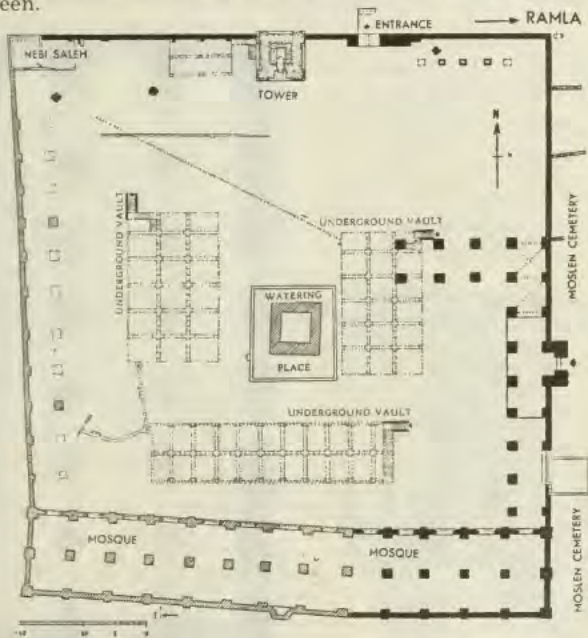
The tower was the pride of the Ramlaites and aroused much envy in the hearts of the neighbouring Lodites. Once, the latter decided to steal the tower; so they went to a wise man to consult him on the matter. Mockingly, he gave them 'miraculous' ropes to enable them to pull the tower to their own city. Under the cover of night the Lodites fixed the wondrous ropes to the tower: they then harnessed themselves and started pulling with all their might, their backs to the structure. The ropes



146. THE TOWER OF RAMLA. On the left exterior view. On the right—
 sectional view. The tower is square, 7.80 m. x 7.30 m. Height—30 m. Built
 (Continuation at bottom of p. 177)

stretched because they were made of rubber, and the joyous Lodites were convinced that the tower was moving with them... Since then, when you want to tease a Lodite you only have to remark—the tower of Ramla is moving!

Round the tower are ruins of a caravanserai which served as an important station for the caravans plying between Syria and Egypt, and between Jaffa and Jerusalem. Vast subterranean vaults which were once used as store houses can be seen.



147. PLAN OF THE TOWER and buildings around.

- 1) Tower (see fig. 146).
- 2) Tomb of Nebi Saleh.
- 3) Ruined buildings of a mediaeval caravanserai (merchants' inn).
- 4) Underground vaults.
- 5) Moslem cemetery.

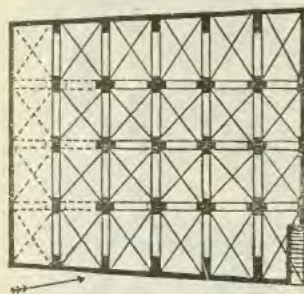
(Continued from p. 176)

in six storeys, it contains a spiral staircase of 119 steps. The builders of the tower paid special attention to strategic requirements. In the upper storey a small room was used in times of war as an observation point. From the platform at its summit a magnificent view may be obtained.

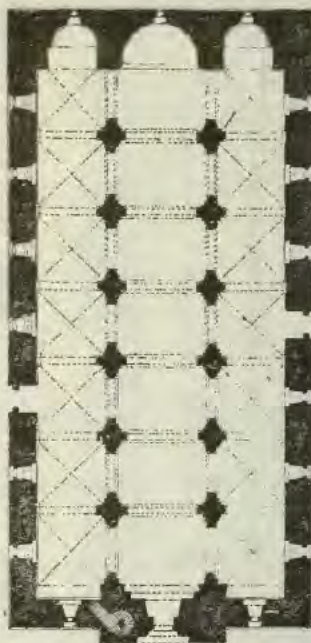
The Great Mosque is in the centre of Ramla, near the market. It was originally a Crusaders' church of the 12th century (fig. 148).

The Pool of St. Helena is close to the main street, on a lane turning off near the police station. It dates from the eighth century at the time of the famous Khalif Harun el-Rashid of the Thousand and One Nights. The pilgrims called it after St. Helena, the mother of Constantine the Emperor (fig. 149).

148. PLAN OF THE GREAT MOSQUE. Originally a Crusader church of the twelfth century. One of the well-preserved crusader buildings in Israel. It is in the form of a rectangle, 144 by 72 feet, divided by pillars into three naves. The ancient belfry has become a minaret for the Moslems.



149. POOL OF ST. HELENA
an artificial rain water reservoir now located in a public garden.



A British War Cemetery is situated just outside Ramla, eastward, at a distance of about 2 kms. (1¼ mls.) It is the last resting place of the soldiers who fell during the First World War in 1917, when the British Forces conquered Palestine.

Ramla is an important crossroads. The two most important highways of the country converge on it: the road from Jaffa-Tel-Aviv—on the coast, to Jerusalem—in the mountains; and the road from Haifa and Galilee—in the north, to Beersheba and the Negev—in the south. It is also situated between two

railway lines; the one running from Tel-Aviv to Jerusalem and the other from Haifa to Egypt through Gaza. Near Ramla is its twin city—historical Lod or Lydda (page 182).

From Ramla you can reach the famous Valley of Ayalon (Aijalon) through the settlement of Mishmar-Ayalon (below).

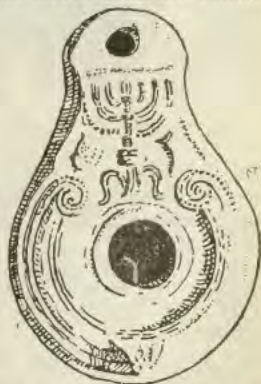
TO THE VALLEY OF AYALON (AIJALON)

Ramla—Mishmar-Ayalon, 10 kms. (6¼ mls.). The road continues to the east, leaves on the left a cement factory, and passes on the right the village of Azaria (Help of God), and then Kefar-Shemuel—on the left, named in memory of Shemuel Stephen Wise, the well-known American Zionist leader. On the right side, hidden behind the neighbouring hill, is the new Gezer, opposite the mound of ancient Gezer which stands close to the Jerusalem highway (page 170). Farther on is Mishmar-Ayalon settlement.

Mishmar-Ayalon was founded in 1949, in an abandoned village (Kebbab). The highway which continues east through the Valley of Ayalon (Aijalon) served in Mandatory Palestine as the main road to Jerusalem, via Latrun. Today the area of Latrun and the Valley of Ayalon is a no-man's-land.

From the upper part of Mishmar-Ayalon you can see the large monastery of the Trappist Fathers nestled in the centre of a fine forest. Next to it to the left, the police station built by the British during the Mandate now houses the Latrun military base of the Jordan Army. On the left, at the foot of the slope, is the Arab village Imwas, possibly the Emmaus of the New Testament.

150. JEWISH POTTERY LAMP FOUND IN MISHMAR-AYALON. Of the second-third century. Decorated with a candlestick standing on a tripod. The upper hole held the wick; in the lower cavity the oil was poured.



The name Mishmar-Ayalon means the Guard of Ayalon. The settlement stands on a hill overlooking the Valley of Ayalon, the battlefield where Joshua, son of Nun, beat his enemies while the Sun, obeying his bidding, stood still: "Sun, stand thou still upon Gibeon, and thou, Moon, in the Valley of Ayalon".* Since the days of Joshua, the Valley of Ayalon witnessed many decisive battles. Here Judah the Maccabee de-

feated the Greeks and forced his way to Jerusalem. Here, too, the Romans assembled their legions for their march against the Holy City in 70 A.D. In 638, the Arabs pitched their tents in the Valley of Ayalon after vanquishing the Christian Byzantines. Again, centuries later, this valley saw to the gathering of the colourful army of the Crusaders on their way to the Holy City. In the First World War, the British fought on this site their first battle for Jerusalem. Finally, in the War of Liberation 1948, it was ground on which much blood was shed in Israel's attempt to secure her communications with Jerusalem.

*) Josh. 10, 12.



151. THE BATTLE OF JOSHUA in the Valley of Ayalon (Aijalon).

From the Joshua Roll, a manuscript preserved in the Vatican Library, Rome.

When Joshua and the Israeli fighters chased their enemies into the Valley of Ayalon: "the Lord cast down great stones from heaven upon them... they were more who died with hailstones that they whom the children of Israel slew with the sword".* The ancient Rabbis said: "If one sees the... hailstones... he should give thanksgiving and praise the Almighty".** The Sages commenting on the prayer of King David "Thine, O Lord, is the greatness, and the power, and the glory, and the victory," held that "the glory" refers to the sun and moon which stood for Joshua in the Valley of Ayalon.

*) Josh. 10, 11. **) B. Berakhot 54a. I. Ch. 29, II.

To the Water dam, about 2 kms. (1¼ mls.); descent of about 50m. The dirt path drops eastward to the dam which is built in the bed of the Ayalon brook at its outlet from the Valley of Ayalon. The river continues northward to the River Yarkon which streams through the outskirts of Tel-Aviv to the Mediterranean Sea. The purpose of the dam is to collect the enorm-

ous quantities of water which rush down the mountains of Judah during the rainy season and utilize it for agriculture. It also prevents to a great extent the flooding of the low-lying suburbs of Tel-Aviv and Ramat-Gan.

To Sha'alvim, 3 kms. (2 mls.). From the track to the dam, a cut-off turns through the barren hill eastward to the settlement of Sha'alvim, whose name is mentioned in the Bible as "Shaalabbin," a town in Dan's inheritance,* and the birthplace of one of David's heroes "the Shaalbonite".** The town is also mentioned in the list of twelve officers whom Solomon appointed to provide victuals for the King and his household, as it is recorded in the Book: "Each man his month in a year made provision. And these are their names... the son of Deker... and in Sha'alvim"*** This name was corrupted among the Arabs into Salbit. During the War of Liberation remains of an ancient Samaritan synagogue were accidentally discovered here. *) Josh. 19, 42. **) II Sam. 23, 32. ***) I Kin. 4, 9.



152. SAMARITAN INSCRIPTION from Sha'alvim, discovered in 1948. Inscribed in a mosaic floor, the words of the Torah: "The Lord shall reign for ever and ever"* *) Exodus 15, 11.

RAMLA—TEL-AVIV, about 19 kms. (12 mls.).

The highway hurries west through a plain rich with the citrus groves where the famed Jaffa orange grows. It passes by Tserifin (formerly: Sarafand), a sprawling military camp that dates from the British conquest in 1917. At its entrance, on the left, is the **Assaf Harofé** Government Hospital.

Farther on is the crossroad of **Beit-Dagon**, named after the village on the right situated behind the Police Station. This name, recorded in the Bible, refers to Dagon of the Philistines (fig. 153).

An Exhibition Ground lies near the Beit-Dagon crossroad, where are held various exhibitions illustrating the progress of Israel.

Beit-Dagon—Tel-Aviv, 9 kms. (6 mls.).

Farther on, the road to Tel-Aviv has been considerably widened. On its left, a modest war monument, within a small enclosure, indicates the site where a handful of fighters held out in a single house in the middle of a purely Arab area, and

did its best to secure the communications along this vital highway (fig. 154).

Figure on the right :

153. GOD OF DAGON, Half man and half fish. Some are of the opinion that the name Dagon contains the Hebrew word Dag—Fish. Others maintain that the name Dagon is derived from Dagan—Corn.



Figure on the left :

154. MEMORIAL of Israel's War of Liberation—1948. Near Beit-Dagon, on the side of the highway to Tel-Aviv.

Continuing on, we pass through the village of Azor. Between the houses appears an ancient mound covered with the ruins of a small Crusaders' fort: Castel de Plaine—Castle of the Plain. The highway runs west, leaves Mikve-Israel on the left, enters Jaffa straight ahead, and turning right we are in Tel-Aviv (page 187).

LOD (LYDDA) AND ITS ENVIRONS

Ramla—Lod, 3 kms. (2 mls.). Across the Lod—Jerusalem railway line, the road passes by Israel's central prison. On the right is the Neve-Tirtsa penitentiary for women. On the left is the rehabilitation camp Ma'asiya, named after an official of Uzziah, king of Judah, who was responsible for order and security in the land, as told in the Book of Chronicles: "Moreover Uzziah had an host of fighting men....and Ma'asiya the ruler....one of the King's captains".* *) II Ch. 26, 11.

A short distance on, the road skirts the suburb of Neve-Zait (Abode of the Olive Tree) and enters Lod.

Lod or Lydda is chiefly a Jewish town. Most of its inhabitants are newcomers from many and various countries (fig. 155).

155. EMBLEM OF THE CITY LOD.

Below are written the words of Jeremiah the prophet: "Thy children shall come again to their own border"*. *) Jer. 31. 17.



In its old city also live Arab Moslems, and a few Christians. The Arabic name of the town is Lidd.

Lod is so ancient that the origin of its name is lost in obscurity. According to tradition the city was fortified as early as the days of Joshua. Rebuilt by descendants of the tribe of Benjamin, it was an important town. St. Peter used to visit here, as it is told in the Gospel: "And it came to pass as Peter passed throughout all quarters, he came down also to the saints who dwell at Lydda".* It was burned down by the Romans in 70 A.D. when they advanced upon Jerusalem to quell the Jewish revolt. The Greeks changed its name into Lidea or Lydda. The Romans called it Diospolis—City of God (fig. 156). *) Acts 9, 32.

156. LOD OR LYDDA IN MEIDVA MAP, of the sixth century.

Above the city is written in Greek: 'Lod also Lydda, also Diospolis'.

(See fig. 131).



Lod was famous as a seat of Jewish learning, and housed an academy which flourished in the second and third century. Many outstanding scholars lived in Lod, and therefore the current saying: "Lod is second to Jerusalem." It was, as it is today, situated on a strategic crossroad, a fact that greatly enhanced its commercial and economic status. Here operated the 'Merchants of Lod', famed for their efficiency and business acumen, as recorded in ancient Hebrew literature. In the course of time, owing to incessant wars, Lod declined in importance and became a devastated town, so much so, that it was said:

"There are ten measures of poverty in this world: nine in Lod, and one in the rest of the world." Rabbi Benjamin of Tudela, who visited here in about 1175 relates: "And there is one Jew, a dyer." Dyeing was an important source of income to the Jews of Palestine during the Middle Ages.

To St. George's Church. From the main street, a side street turns to the Church of St. George which adjoins a mosque. Christian tradition has it that George, the Patron Saint of England, was born in Lod in about the fourth century. It is told that when serving as a soldier in the Roman army he tore down the anti-Christian edicts of the Roman Emperor and was martyred in 303

A.D. After his death his remains were buried in his native Lod, which was also named Georgopolis after him. The church belongs to the Orthodox Greek community. It was restored, in about 1870, on remnants of the Crusaders' church of the 12th century, which had itself been erected on the ruins of an older church of the Byzantines of the sixth century (fig. 158.)

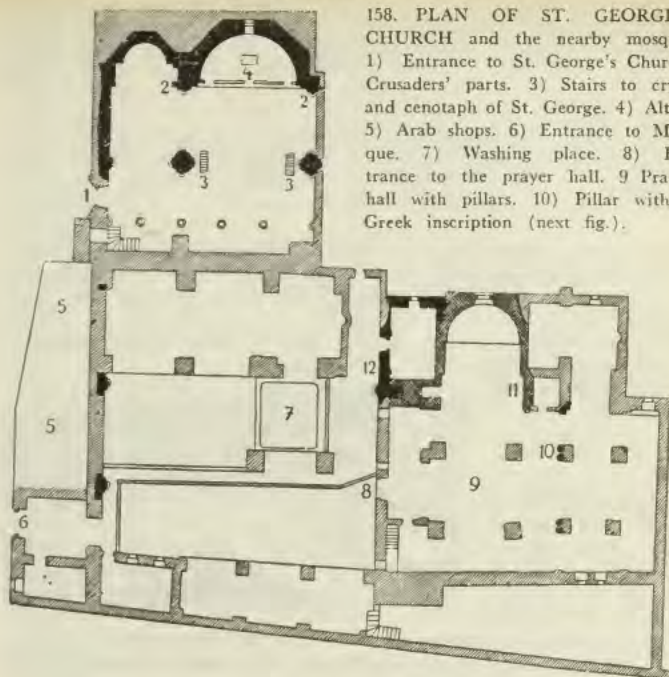


157. SAINT GEORGE SLAYING THE DRAGON.

Above the entrance is the familiar picture of St. George riding a horse and slaying the dragon with a lance (fig. 157). The church contains an apsis, arches and pillars—remnants of the Crusader structure attributed to the English king Richard the Lion-Hearted.

To the crypt. Narrow steps descend to the crypt where there is a cenotaph with the effigy of St. George sculptured in relief and inscribed in Greek: "St. George, Bearer of the Lance, 1871, under the Patriarch Cyril."

The Mosque adjoining the church of St. George is built on the other parts of the ancient basilica of the Byzantines and Crusaders. An ancient Greek inscription is carved on one of its pillars (figs. 158—159).



158. PLAN OF ST. GEORGE'S CHURCH and the nearby mosque. 1) Entrance to St. George's Church. Crusaders' parts. 2) Stairs to crypt and cenotaph of St. George. 4) Altar. 5) Arab shops. 6) Entrance to Mosque. 7) Washing place. 8) Entrance to the prayer hall. 9) Prayer hall with pillars. 10) Pillar with a Greek inscription (next fig.).

159. GREEK INSCRIPTION in the Mosque of Lod. About the fifth century, the time of the Byzantines. The inscription reads: "The worshipful pastors who sit at the head of this city, for long time past illuminated by Christ, having adorned this illustrious temple."

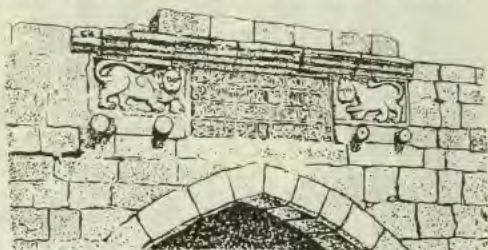
ΘΕΙΜΕΝΟΙ
 ΕΔΡΕΥΓΑΝΤΕΣ
 ΑΓΓΕΛΟΠΛΑΙΩ
 ΤΟΥ ΧΡΙΣΤΟΥ
 ΠΟΥ ΤΟΥ ΔΕ ΕΜΝΟ
 ΜΟΙΜΕΝΕΣ
 ΚΑΛΟΠΙΓΑΝΤΕΣ
 ΤΟΝ ΔΕ ΤΟΝ ΠΛΑΜ
 ΠΙΟΝ ΔΟΜΟΝ

Lod is located on the main north-south highway. The traffic from Haifa to Jerusalem passes here and joins the Tel-Aviv—Jerusalem highway at Ramla. Near Lod, to the north, is the largest aerodrome in Israel—Lydda (Lod) Airport (below). To the west of Lod is the country's most important railway junction.

Distances from Lod, in kilometres and miles)

to Beer-Shev'a	96	(60)	to Nazareth	112	(70)
" Haifa	105	(65)	" Petah-Tikva	18	(11)
" Jerusalem	56	(35)	" Tel-Aviv	22	(13½)

Lod (town)—Lod Airport, 4 kms. (2½ mls.). From the main street the road proceeds northward and crosses a stone bridge, parallel to the Lod-Haifa railway bridge to the left. The road bridge was built in 1273, during the rule of the Moslem Mame-lukes, according to the Arabic inscriptions affixed between carved lions on both sides of the span (fig. 160).



160. THE BRIDGE OF LOD, from the thirteenth century. Between the lions an Arabic inscription: "In the name of the kind and merciful God, whose blessings be on our Lord Muhammad, on his family, and on all his companions! The building of this holy bridge was ordered by our master, the very great Sultan el-Malek ed-Dhaher Rukh ed-Din Beibars . . . May God glorify their victories and grant them both His grace. And this, under the direction of the humble servant aspiring to the mercy of God, Abd ed-Din Aly es-Sawak to whom may God grant grace as also to his father and mother, the year 671." (March-April 1278 A.D.)

The highway runs between orange groves and turns to the left. A short distance to the right is the settlement **Kefar-Truman**, named after the President of the United States who was in office when the State of Israel was established and favoured its foundation. Across the Lod-Haifa railway is the approach to the airport.

Lod (Lydda) Airport

The chief civil airport in Israel is a principal stop for many of the world's largest airlines. This is the home of 'El-Al', the Israeli National Airlines, whose planes touch down on four continents, at the airports of New York, London, Paris, Brussels,

Amsterdam, Zurich, Vienna, Rome, Athens, Istanbul, Cyprus, Jibuti, Nairobi, Johannesburg, etc. Lod Airport is also the headquarters of the 'Arkia' Company which maintains regular flights on the Eilat route.

The Airport is geared to international standards with a service that is the nerve centre of telegraphic communications for the whole country, modern mechanical workshops, a restaurant and hotel. It was constructed by the Mandatory Government and the Israeli Government improved and enlarged it to maintain its high standards.

From Lod Airport to Tel-Aviv (below), to Jerusalem—60 kms. (37 mls.), to Haifa—100 kms. (62 mls.) to Beer-Shev'a—100 kms. (62 mls.), to Eilat—304 kms. (189 mls.).

Lod Airport—Tel-Aviv, 18 kms. (11 mls.). At first, the road sallies north past **Benei-'Atarot** settlement, on the right, situated in a colony which was established by Germans in 1902, and named by them after their Kaiser—Wilhelma. Then, from this highway which proceeds to Haifa, it turns westward to the left and passes through **Yehud** village, a town mentioned in the Bible as in the tribe of Dan, then continues due west through the wide **Plain of Ono** also recorded in the Holy Scriptures. When Nehemia returned from Babylon and started to restore Jerusalem, in about 44, B.C., he was surrounded by enemies who wanted to lure him into the Plain; he, himself, relates how they sent for him: "Come let us meet together in some one of the villages in the Plain of Ono. But they thought to do me mischief. And I sent messengers unto them saying "I am doing a great work, so that I cannot come down—why should the work cease."* *) Neh. 6, 2.

Farther on, the highway reaches **Or-Yehuda**, passes near **Savion**, and enters Tel-Aviv through **Yad-Eliahu** (page 199).

TEL-AVIV—JAFFA

Forty-eight years ago all the land now encompassed by Tel-Aviv was desolate sand-dunes. Before the city was built, most of the Jewish inhabitants of Jaffa lived in Arab built houses under unsanitary and primitive conditions. Some of them organized a group called 'Ahuzat-Bayit', for the purpose of building a modern quarter where they could live in peace in houses built on the style of European suburban dwellings. North of Jaffa, consequently, they purchased an area of sand dunes where they began to build in 1909, with money supplied by the Jewish National Fund. They called their new quarter by the symbolic name of Tel-Aviv—Hill of Spring, the title of the Hebrew translation of Dr. Herzl's book, 'Altneuland'—Old-New

Land.* This new quarter began to grow, but the First World War checked its development, and inflicted ordeals upon its inhabitants; the Turkish General ordered the expulsion of the Jaffa and Tel-Aviv population. They were dispersed over the whole country. When, however, the British occupied Tel-Aviv in 1917, the Jews began gradually to drift back to their homes. After the war, the country's gates were opened and thousands of pioneers immigrated to the land of their dreams, coming first to Tel-Aviv. Because many of them ultimately settled here, the resultant lack of housing stimulated increased building activity. The empty plots of sand were soon covered with houses and new streets were carved out. However, Tel-Aviv was still considered only a suburb of Jaffa. A new era dawned upon the city when it was separated from Jaffa and, in 1921, was granted a charter which gave it the right to levy taxes, organize a special force, and establish a municipal court invested with legal authority. Increased immigration accelerated the pace of Tel-Aviv's development, turning the quiet and peaceful suburb into a thriving town humming with activity, the centre of Jewish life in Israel.

To-day, Tel-Aviv and Jaffa joined under one municipal authority enjoy a population of about 360,000, all Jews, except about 6,500 Arabs who live in Jaffa.

(A map of Tel-Aviv is inserted in the General Map).

161. EMBLEM OF TEL-AVIV—JAFFA.

A light-house with gate, symbolic of the city as the gateway to the Land of Israel. Underneath, the words of the Prophet Jeremiah: "Again I will build thee and thou shalt be built." * *) Jer. 31, 3.



VISIT IN TEL-AVIV

1) HERZL ST.—ALLENBY RD.—OLD CEMETERY

Herzl Street was Tel-Aviv's first thoroughfare and the centre of its social life. It was lined with humble suburban dwellings which, to-day, have been replaced by blocks of stores and offices. Herzl St. merges into Ahad-Ha'am St. and at their

*) A town by the name of Tel-Aviv (Tel-abib) existed in older days in Babylon (today Iraq), and the prophet Ezekiel spoke of it: "Then I came to them of the captivity at Tel-Abib." * *) Ez. 3, 15.

junction stood the Herzliya College building, a landmark of Tel-Aviv at its beginnings.

Herzliya College, 'the Gymnasium', erected in 1909, was the first Hebrew secondary school founded in the country and among the first buildings of the new town. The College was an important cultural and economic stimulus in the life of its first inhabitants; many of the houses that arose around it were hostels for its pupils, of whom a large number came from abroad. In 1959, it was demolished to give way to modern blocks of buildings. Old Tel-Avivians looked on with regret at the disappearance of the most outstanding 'historical feature' of their town (fig. 162). New premises for the 'Gymnasium' have been built in the northern section of the town.

In Ahad-Ha'am St. (no. 11) is the house of the famous Hebrew author, to whose memory the street is dedicated. Ahad-Ha'am ('one of the people') is the pen-name of Asher Ginsburg, a noted Zionist writer who initiated the idea of creating a spiritual centre in the Land of Israel for the Jewish people. He is the author of the well-known book 'Al Parashat Dera-khim'—At the Parting of the Ways, published in 1895.

In Ahad-Ha'am St. stands the big building of the PEC—Palestine Economic Corporation of New-York.

Ahuzat-Bayit Street, named after the group which founded Tel-Aviv, branches off from Ahad-Ha'am St. It joins Montefiore St., where (at No. 13) the Manufacturers' Association of Israel with its permanent Industrial Exhibition is located. Here you can obtain information on Israel's present and planned industrial activities. The association publishes the Hebrew monthly: 'Hata'asiya' (The Industry) and the English: 'The Israel Export Journal.' A building nearby (No. 8) houses the public library, Sha'ar Zion—Gate of Zion.

Montefiore St. called after Sir Moses Montefiore of England, meets Nahlat Binyamin, a haberdashery shopping centre.

Nahlat-Binyamin means 'Inheritance of Benjamin.' The name was adopted in 1912 by the founders who were poor artisans lacking the means to build their houses. They said that if the Jewish National Fund (Keren Kayemet) came to their help, they would declare that the street was named in memory of Binyamin Herzl, and if the Rothschild family assisted them, they would say that their intention was to honour Baron Benjamin de Rothschild...

Turn along Nahlat-Binyamin and follow the street until it meets Rothschild Boulevard. Next to the crossing, in the middle lane of the boulevard, rises the Founders' Monument, ornamented on one side with a bas-relief and inscribed on the other side with the founders' names (fig. 162).



162. BAS-RELIEF ON THE FOUNDERS' MONUMENT—TEL-AVIV.

Three phases in the history of Tel-Aviv. First phase below: 1909-1910. Jewish workers spread the hills of sand and prepare the ground for building; they lived in tents, on left: around them jackals, lizards, snakes, etc. which infested the sands. Second phase: 1910-1918. The Gymnasium (College) building in the centre. On the left, the water-tower which was the communal centre. On right, the residence of Meir Dizengoff, one of the founders of the city and its first Mayor. The third phase: Tel-Aviv today. On left, the Art Museum at Dizengoff house. On right, Habimah, the national theatre. Near it the home of H. N. Bialik—the national poet, who resided in Tel-Aviv, 1924-34. Above them, modern houses. In upper corner, right, the harbour, the founding of which, in 1936, was a great event in the history of Tel-Aviv.

The Art Museum in Rothschild Boulevard (No. 16), was established in 1931 by Meir Dizengoff, one of the founders and the first mayor of the city, who bequeathed his house for the purpose. It contains a large collection of all types of Jewish art, and a number of paintings by old masters. In its halls you will also find an excellent representative collection of modern Israeli painters. In the main hall of the Museum, on May 14, 1948, in the tense atmosphere of impending war, the State of Israel was declared into existence "based on the principles of liberty, justice and peace as conceived by the Prophets of Israel." (See fig. 163).

Down into Rothschild Boulevard again, turn right and proceed until you reach Allenby Road. (For a description of the northern part of Rothschild Blvd. see p. 193).

163. COMMEMORATIVE PLAQUE at the entrance to the Tel-Aviv Museum: 'In this building, the house of Zinna and Meir Dizengoff, the members of the national council, the representatives of the Yishuv and the Zionist Movement met on the 5th of Iyar 5708, May 14 1948, and proclaimed the establishment of a Jewish State in Eretz-Israel, to be named Israel.'



Allenby Rd. is Tel-Aviv's main artery. Its name honours Lord Allenby, Commander-in-Chief of the British Forces, who captured Palestine from the Turks in 1917-1918. When Lord Allenby was welcomed in Tel-Aviv by the few Jews who lived there, this area was nothing but a vast expanse of glaring white sands. And when the General tacked up the first tablet bearing his name, he never imagined, as he himself later said, that in such a short time this street would become the bustling thoroughfare of a big city.

The Great Synagogue, stands in Allenby Rd. corner Ahad-Ha'am Street. A little farther, on Beit-Hashoeva side-street, is the Head Office of **Wizo**—Women's International Zionist Organization.

Proceeding along Allenby Road with its pleasant window displays, you come to Maze Street, on the right, which leads to the new home of the Chamber Theatre (Hateatron Hakameri) in Nahmani Street (no. 7). Farther along Allenby Road, Balfour St. branches off to the right.

Balfour St. is named in honour of Lord James Balfour, the Minister of Foreign Affairs of Great Britain who was responsible, in 1917, for the Declaration bearing his name which promised the establishment of a Jewish National Home in Palestine. In Balfour Street are located the Municipal Hospital, a public school, the Teachers' House (Beit-Hamore), the Strauss Health Centre (no. 16), and the Ohel-Shem Hall (no. 30), used for concerts and social gatherings held on the Sabbath afternoon—Oneg Shabbat.

In **Brenner St.**, another side-street off Allenby Road, is the Workers' Council of the Federation of Labour (Histadrut)—a social and cultural centre for workers.

Allenby Rd. crosses **Magen David Circle**, so named because like the six-pointed star of David six thoroughfares radiate from its centre. On the left spreads the colourful **Carmel Market** with its numerous lanes. Farther on, Allenby Road descends towards the 2nd of November (Mugrabi) Square. On the way down **Bialik St.** branches off to the right.

Bialik St. is named after the poet of Israel's national renaissance. At the top of the street stands the Town Hall by the side of a small circle. In the next building is the **Historical Museum** of Tel-Aviv and near it (no. 22) the house where the poet lived. It now holds a library and a collection of exhibits from Bialik's private life and literary works.

Back in Allenby Road, walk down into 2nd of November (Mugrabi) Square dedicated to that historic day when the Balfour Declaration was issued. Here begins **Ben-Yehuda St.**

Ben-Yehuda St., one of the town's main arteries, leads to the northern parts of the city. It is named after Eliezer Ben-Yehuda the reviver of the Hebrew language. Close to Ben-Yehuda St., at **Mendele St.** (no. 7), is the **Government Tourist Information Centre**.

Allenby Road descends slowly to the embankment along the seashore. On the left unfolds a beautiful view of picturesque Jaffa protruding into the sea and dominating the Mediterranean from its prominent position. The building on the right corner of Allenby Rd. was the home of the first **Knesset** (Parliament), before it moved to Jerusalem. Crossing Allenby Road, just before it has run its course, is **Yarkon Street**.

Yarkon St. runs parallel to the coast, northward, until it reaches the Yarkon River. The heart of Tel-Aviv's tourist traffic, it is the address of the city's largest hotels and some of the gayest and most-frequented cafes.

London Square with its lovely tropical gardens stretches between Yarkon Street and the esplanade. Built in 1940, it was dedicated by the people of Tel-Aviv to the citizens of London in recognition of the courage and fortitude they showed during the heavy Nazi bombing attacks of the Battle of Britain.

The **Old Cemetery** is near Allenby Road and Ben-Yehuda Street, at the end of Hebron Street. At the entrance is the 'fraternal grave' of the victims (among them the writer J.H. Brenner) of the 1921 riots, and of the disturbances in 1929. Here is the last resting place of many outstanding Zionist leaders: Max Nordau, Ahad-Ha'am, (Asher Ginsburg), Haim Ar-

losoroff, Shemaryahu Levin, Meir Dizengoff and of the poets, H. N. Bialik and S. Tchernihovsky.

ROTHSCHILD BLVD.—HABIMA—ZOA—DIZENGOFF ST.—YARKON RIVER.

Rothschild Boulevard is named after the famous family of financiers and philanthropists, in appreciation of their efforts on behalf of Israel's colonization. The boulevard is pleasantly shaded for its entire length, each section wearing a different kind of tree. The promenade that divides the boulevard is used by children as a playground. Next to the Shenkin St. crossing, in Ahad-Ha'am St. (no. 108) stands the social and cultural centre of the Hapo'el Hamizrahi—Orthodox Workers Organization.

Along Rothschild Blvd., on the right, stands the **Bilu School** (no. 122). Running north, the boulevard meets Habima Square. **Habima Square** is named after Israel's national theatre, 'Habima' (The Stage), housed in the circular building occupying the centre of the square and prominent for its high pillars. Behind it is the Helena Rubinstein Museum for Modern Art, and, on the right, the new concert hall—the Mann Auditorium.

A short distance to the east are the ZOA (Zionist Organization of America) House, the Journalists' House (Beit-Sokolof), the Farmers' House and Hakiryā—the Government Centre (page 207).

Dizengoff St. runs down from Habima Sq. and crosses King George Street. In **King George St.** (no. 38), are situated the headquarters of the Herut (Freedom) Party, named **Metsudat-Zeév** after Z. Jabotinsky, the founder of the Jewish Legion which helped the British to conquer Palestine from the Turks in the First World War. It houses the Jabotinsky Institute and Museum in which documents related to the history of the Jewish National Movement as well as the Jewish underground in Israel and Jewish resistance movement in Europe are preserved.

164. ISRAELI STAMP in honour of the inauguration of the ZOA House, Tel-Aviv.

In the foreground the ZOA House. In the background the skyscrapers of New-York.



In King George St. (at no. 37) is **Beit-Hahalutsot**—House for Immigrant Women established by the Women's League for Israel. Next to it stands **Beit-Wizo**, an important welfare

centre, and (at no. 33), close to the Gan-Meir public garden, are the headquarters of the General Zionist Party.

Turning back to Dizengoff St. and proceeding along it northward you reach **Dizengoff Circle**, a pleasant spot where a fountain projects illuminated waters on holidays. Dizengoff Circle is a landmark in the heart of the city that projects northward to a fast-developing area. Nearby, in Bellinson St. (no. 6), stands the Ohel (Tent) Theatre sponsored by the Labour Federation. A short distance from it is Dov Hoz St., where (no. 16) is the Mizrahi Women's Organization of America.

Lined by some of Tel-Aviv's most popular cafes, Dizengoff St. proceeds north and crosses Keren Kayemet Avenue named in honour of the National Fund which provided the founders of Tel-Aviv with the first loan to acquire their land. At the end of the Avenue, to the right (no. 76), is the small but pleasantly laid out Zoo. Farther on, Dizengoff St. cuts through Arlosoroff St. Before the crossing, stands, on the right, the Engineers' House (Beit-Hamehandess, no. 200).

Back to Dizengoff St. continue north and cross Nordau Ave. dedicated to Max Nordau, the great Zionist leader. The Avenue leads to the coast and to a beautiful park planted in 1948, the year of Israel's War of Liberation, and named Gan-Ha'atsmaut—Garden of Independence. In it stands a memorial to Israeli pilots (fig. 165).

165. MEMORIAL TO PILOTS, who fell in the skies of Tel-Aviv, in the War of Liberation—1948.



Arlosoroff St. is dedicated to an able leader of the workers' movement, the Director of the Political Department of the Jewish Agency, whose assassination in 1933, on the nearby beach, remains a mystery to this day. The main offices and garage of the 'Dan' Cooperative, the public bus service in Tel-Aviv and its surroundings, are spread out here on the left. Its transport lines cover the very area settled by the tribe of Dan in Biblical days.

The Histadrut head offices are in Arlosoroff St. (93) in a newly-developed district. The Histadrut is the popular name

for Histadrut Ha'ovdim Hakelalit—General Federation of Labour, founded in 1920. It embraces the great majority of the workers of Israel. A special department, 'Tiyur Vetiyl', supplies information to visitors and arranges special tours to the Histadrut institutions. Round the corner, in Weizmann St., is Liessin House—a cultural centre for workers. Arlosoroff St., running east joins, the highway to Netanya and the main road to Ramat-Gan (page 207).

Proceed along Dizengoff St. until you come to a left turn which takes you to the harbour. The turn to the right leads you to the River Yarkon beyond which rises the Reading Power-Station on the coast of the Mediterranean Sea, north of Tel-Aviv harbour.

The Harbour. From its first days Tel-Aviv depended on Arab Jaffa for its port which, in turn, developed and burgeoned along with the Jewish city. When the Arabs declared a strike and closed the port at the outbreak of the 1936 disturbances, the economic life of Tel-Aviv was threatened. After long and wearying negotiations with the Mandatory authorities, the Tel-Aviv Council was permitted to throw a small jetty into the sea. This pier was built with great enthusiasm, and the people of Tel-Aviv came out to cheer the first ship which anchored at the newly-founded port two days after its completion (fig. 166).

166. EMBLEM OF TEL-AVIV HARBOUR.

Below are inscribed the words of Isaiah the Prophet: "When thou passest through the waters, I will be with thee." *

*) Is. 43, 2.



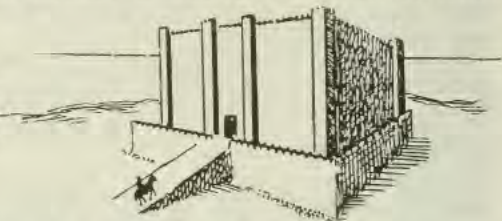
The Maccabi Stadium extends between the harbour and the Yarkon. Here the first Maccabiya—World Jewish Olympics, took place.

The River Yarkon flows westward from the mountains of Judah and Samaria to the Mediterranean Sea, and divides the coastal plain into the Shephela (Lowland)—to the south, and the Plain of Sharon—to the north. The name Yarkon is derived from Yarok—Green, referring to the profuse vegetation on its banks. In Biblical times the river was the border between the tribe of Dan—to the south, in the Shephela, and Ephraim—to the north, in the Plain of Sharon. At the outlet of the Yarkon into the sea, a small mound near the power station is topped by a pillar, a British Memorial to the conquest of the Yarkon fords from the Turks in 1917. Archaeological excavations in the mound have brought to light the remains of a small fort, which

in by-gone days guarded the entrance to the river from pirates' raids.

Sedé-Dov is a small airfield located next to the power-station, on the sea-shore. It serves the airlines operating within Israel, to Eilat and to Galilee. Sedé-Dov which means Dov's Field honours the memory of Dov Hos, a pioneer of Israeli aviation.

167. A FORT —
Restoration. It was
built on a small hill,
at the outlet of the
River Yarkon.



Along the banks of the Yarkon there are some interesting historical sites. One of them is Tel Qasile, to the east, about 2 kms. (1¼ mls.) from the coast. The easiest way to reach it is through Ussishkin St. which runs from the end of Dizengoff St. along the bank of the Yarkon and joins the Tel-Aviv—Netanya highway, close to the Yarkon bridge.

TEL QASILE EXCAVATIONS AND HAARETS MUSEUM

Tel Qasile looms beyond the bridge of the Yarkon, at a distance of about 250m. to the right, on the border of the Plain of Sharon. The name is Arabic; the ancient designation of the settlement is still unknown. The Israel Exploration Society with the financial help of the Tel-Aviv Municipality started to excavate here, in 1949, under the direction of the archaeologist B. Mazar, and uncovered interesting stratification of remains of the Philistine, Biblical Israeli (Iron Age), Persian, Hellenistic and Roman periods. A small building next to the excavation grounds displays some of the findings (fig. 168-171).

Haarets Museum with its circular exhibition hall painted green like the colour of ancient glass, stands next to Tel Qasile. It holds an interesting archaeological collection with special emphasis on ancient glass ware. Some of its exhibits are unique specimens. The museum was opened in 1959 and is composed of the private collection donated by Dr. Walter Moses. Haarets—The Land, is short for Erets-Israel—the Land of Israel.

Near Tel Qasile passes the coastal highway leading from Tel-Aviv through the Plain of Sharon to Netanya and Haifa.

Tel Qasile—Netanya, 30 kms. (19 mls.) through Herzliya and by the ruins of Apollonia (Arsuf), see page 319.

168-9. HEBREW INSCRIPTIONS ON POT-SHERDS (Ostrakon). About the ninth-eighth century B.C. in the days of the Kingdom of Judah. The inscriptions are in old Hebrew script.

Figure on the right:

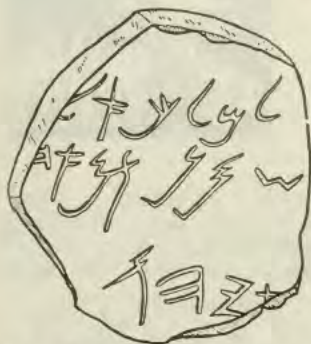
168. 'Gold of Ophir to Beit-Horon. thirty Shekels.'

This potsherd is an official document certifying the dispatch of 30 shekels (units of weight) of Ophir gold to Beit-Horon, a well known town on the ancient highway from the coast to Jerusalem. Ophir is the name of a land or city somewhere south-east of Palestine and its exact position is unknown. King Solomon's ships returned from Ophir with great stores of gold as told in the Bible.*

*) I K. 9, 28. II Ch. 8, 18.



170. HEBREW SEAL. Inscribed: 'Ashanyahu, servant of the King.' From the sixth-fifth century B.C.



169. 'FOR THE KING, one thousand and one hundred (log of) oil. Ahiyahu.' Ahiyahu is a Hebrew proper name.



171. SEAL in the shape of a Scarab (beetle). Horse pulling a chariot.

3. EASTERN T.A.—MERKAZ MIS-HARI—YAD-ELIAHU

To Herzl Street, (see page 188).

Herzl St. continues to the south, passes on the left the offices of the Bank Leumi LeIsrael—National Bank of Israel, then

crosses Jaffa Street leading to Jaffa—on the right, and to Kikar Hamoshavot and the central bus station—to the left.

Farther along, Herzl St. enters the **Merkaz Mis-hari**—the Commercial Centre. Until the erection of this centre in 1925, Tel-Aviv relied entirely for its supplies on neighbouring Jaffa. But as a result of the disturbances which broke out between Jews and Arabs in 1921, Tel-Aviv put up her own stores and workshops, and slowly freed herself of dependency on unfriendly and unpredictable neighbours. Farther on, Herzl St. crosses Salame Rd. and merges with the highway travelling from Jaffa to the south and to Jerusalem.

The Russian Monastery, near the junction, is easily recognized by its high-pointed tower emerging from a cluster of slender palm trees. In its courtyard an ancient burial cave is, according to a recent belief, attributed to Tabitha of the Gospel (fig. 172), (p. 204).



172. PLAN OF THE BURIAL CAVE.

Third century A.D.

Above: Sectional view of the cave.

Right: Plan of the cave.



A **Jewish Cemetery** extended over the site of the monastery and the grounds around it during the first four centuries of the Common Era. Many of its tombstones inscribed in Hebrew and Greek have been uncovered and are now kept in museums (fig. 173-6).

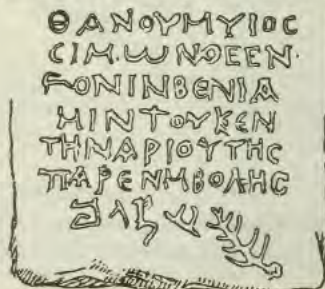
173-6. JEWISH TOMBSTONES,

from the old cemetery of Jaffa.

First-fourth century.

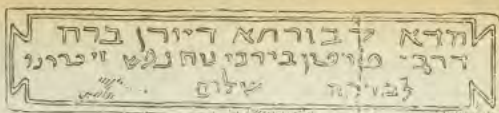
173. Greek inscription with the word 'Shalom' (peace) in Hebrew, and a palm branch. In Greek: Tanhum son of Simeon, grandson of Benjamin, officer of the camp. Shalom.'

Probably, the deceased served in a Roman military camp, in the second-third century A.D.

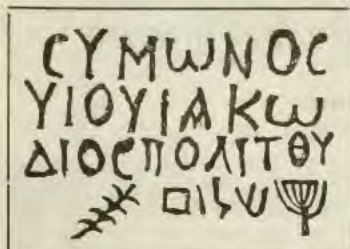
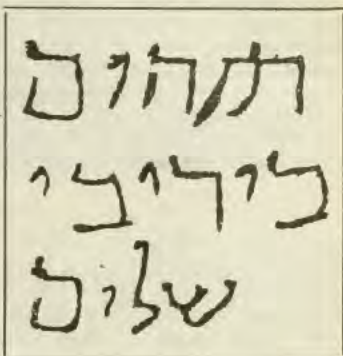


174. Aramaic Inscription: 'This is the tomb of Yudan son of Rabbi Tarfon Beirabi...'

...blessed be his memory, Shalom' (Peace).



175. Hebrew Inscription: 'Tanhuni Beirabi, Shalom' (Peace). Beirabi is a Talmudic title bestowed on Jewish scholars.



176. Greek inscription with 'Shalom' in Hebrew, a palm branch and a candlestick. In Greek: 'Simeon son of Jacob from Diospolis.' Diospolis is the Roman name of Lod (Lydda), in the surroundings of Jaffa.

By the side of the highway to Jaffa, next to the public garden on the right, stands an elegant triple-domed edifice called after its Moslem builder in 1820, the governor of Jaffa, **Abu-Nabut**. It was a watering place for caravans and travellers at the time of the Turks, during the nineteenth century.

Retrace your steps to the Commercial Centre, turn into **Salame Road**, and go north to **Levanda Street**. On the right a street leads to **Shekhunat-Hatikva**, and its colourful population. **Levanda St.** bears right, passes under the bridge of the railway line to Lod and joins **Hamasger St.** The turn to the right named **La-Guardia St.**, in honour of the popular Mayor of New York City, leads to the suburb of **Yad-Eliahu**.

Yad-Eliahu, established in 1946 by Israeli veterans of the British Army during the Second World War, was named in memory of **Eliahu Golomb**, one of the organizers and commanders of the Hagana (Defence), the underground self-defence army. **Yad-Eliahu's** streets are dedicated to the memory of soldiers and parachutists who fell in action. Here begins **Rehov Hattayasim** (Pilots' Road) which leads to **Lod (Lydda) Airport** (See page 186).

Shevah Vocational School in **Hamasger St.** (no. 7) stands on a

hill, at a site where a small American colony, Mount Hope, struggled in vain for five years, about a hundred years ago. **Mount Hope** was established in 1852 by a group of American Seventh-Day Adventists, led by Mrs. Clorinda S. Minor of Pennsylvania. After a few of the settlers died from privation, the colony disbanded in 1857. The founder succumbed here, and her tombstone was inscribed with the following epitaph: "In memory of Mrs. C. S. Minor from Philadelphia, U.S.A. Industrial Missionary to the Jews. Died Nov. 6, 1855, aged 46 years. She hath done what she could."

Hamasger St. continues to the north, and a short distance on joins the Tel-Aviv—Ramat-Gan highway, near Hakiryā and Shekhunat-Montefiore (page 207).

JAFFA

(A map of Jaffa is inserted in the General Map)

Tel-Aviv—Jaffa, two routes. 1) From Lower Allenby St. through Manshiye Qu. 2) From Upper Allenby St. through Eilat St. 1) From the lower part of Allenby Street, near the seashore, turn south to Mea-She'arim St., and pass through the **Manshiye** quarter, once settled by Arabs, which was largely destroyed during the fightings of 1948. The **Hassan Bek Mosque**, recognizable by its high minaret on the side of the road, served as an Arab sniper's nest. The attractive park to the left, laid out on the debris of Manshiye, is named **Gan-Hakovshim—Garden of the Conquerors**. It displays a striking monument honouring the fighters who penetrated in this hostile Arab section, in the War of Liberation, 1948 (fig. 178).

From the Garden of the Conquerors the way continues through narrow crooked lanes to Jaffa's main streets: Jerusalem Ave. and Tarshish Street.

2) **To Jaffa**, through Eilat Street. From the upper end of Allenby Street, at Kikar Hamoshavot, proceed through Eilat Street. On the left, the high tower of a church stands out from among the houses of a small quarter called the German Colony. **The German Colony** was established in 1868 by German Templars who were deported by the British at the outbreak of the Second World War. Two years before the Germans' settlement, a group of Americans, members of the 'Church of the Messiah', arrived with the aim of making the Holy Land their home, and built their colony on this site. But difficult conditions, including the tropical diseases and the open hostility of the Arabs, made them give up in despair, and they returned to America. In his 'Innocents Abroad' Mark Twain describes their last days on this soil, and the end of this unhappy episode of Americans in the Holy Land.



178. MEMORIAL MONUMENT of the War of Liberation—1948. On the monument are engraved the biblical words: "They were swifter than eagles, they were stronger than lions." *

*) II Sam. 1, 23.

Jaffa in Hebrew: Yafu, has been since antiquity an important sea-port and the gateway of Jerusalem, the capital. Some say the name was derived from the Hebrew 'Yafe'—beautiful. Others, that it was named after Japheth son of Noah, who established the town after the Great Flood had subsided. The Greeks called it Joppa, and it is mentioned in this form in the New Testament. Jaffa appears in ancient Egyptian records. When the tribes of Israel entered Canaan, they could not subdue the town because it was so well fortified; the tribe of Dan inherited the district "with the border before Jaffa." Under King Solomon's rule Jaffa became Jerusalem's seaport (below). At the time of the Maccabees it was the scene of dramatic events. The town at that time was inhabited by merchant Greeks who chose it as their home principally because of its port. After the victory of Judas Maccabeus, about 166 B.C., the Greek population of Jaffa revenged itself on their Jewish neighbours. They tricked the Jews into taking shelter on boats, and once they were on board the Greeks sank the vessels sending hundreds to a watery grave. Judas' brother Simon Hanassi (the Prince) finally overcame Jaffa and made it a Jewish town, the major doorway through which Israel sent its produce to neighbouring countries. At the time of the rebellion

against Rome in 70 A.D. calamity again befell the Jewish population of Jaffa. They took shelter from the Roman legions in their many vessels; a furious storm arose, the vessels could not stand up to the gale and fell apart. Many were drowned and those who managed to reach shore were met by Roman swords.

179. VICTORY MEDAL of the Romans over the Jewish Navy.

Right: Woman in sorrow—symbolizing conquered Judea. A Palm-tree as the symbol of the Land of Israel. Around, the Roman inscription: Iudaea Navalis.



180. JAFFA FROM THE SEA—an illustration from 1726.

On the top of the hill is a small fort which stood at the site of the present Franciscan monastery of St. Peter.

Under Roman rule, Jaffa had a small Jewish community. Some of its sages are recalled in the Talmudic writings of the second-fourth centuries. In the Middle Ages, Jaffa was en-

countered by difficult times and its wretched population included a few Jewish families. At times the city was practically abandoned, with only a garrison of Turkish soldiers left to mount guard over it. A hundred years ago the population of Jaffa numbered about 4,000 Arabs but not a single Jew. Not until 1840 did the Jews begin settling here, and in three years they numbered 120 souls out of a total of 5,000. However, under the impact of Zionist achievements, Jaffa grew apace since it served as the gateway of the new immigration, and the first colonies were founded in its vicinity. The rapid development of adjacent Tel-Aviv has been the determining factor of Arab prosperity in Jaffa. At the beginning of the War of Liberation, 1948, Jaffa was a stronghold of the Arab fighters, many of whom were brought in from neighbouring countries. For many months war raged on the Jaffa-Tel-Aviv border and many fell. Finally in May 1948, on the eve of the declaration of the State of Israel, Jewish units penetrated into Jaffa. Since then Jaffa has become a Jewish city with a few Arabs and Christians, and has been joined with Tel-Aviv into one Municipality.

The population of Jaffa consists of 50,000 Jews mostly newcomers, and 6,500 Moslems and Christians.

181. SEAL OF THE JEWISH COMMUNITY OF JAFFA, about 1892. Above are the words of the Bible: "And unto the Great Sea... shall be your border".* In German: 'Israelitische Gemeinde (Israeli Community), Jaffa, Palestine.'

*) Jos. I, 4.



A VISIT TO JAFFA

The two roads from Tel-Aviv to Jaffa meet in its main cross-road where Jerusalem Ave. and Tarshish St. take their start. Tarshish St. is named after the Land of Tarshish mentioned in the Bible as a rich overseas country. Its people transacted extensive trade with Israel through Jaffa port. Its location is now unknown. Tarshish Street leads to a square dominated by a stone tower, a reminder of Turkish rule. On the right is the Great Mosque dating from 1810, called Mahmudiye after its builder, the famous Jaffa governor of the beginning of the 19th century, Mahmud Abu-Nabut—Father of the club.

To the harbour. One of the oldest in the world it was mentioned by Hiram, king of Tyre, who promised Solomon, king of Israel: "And we will cut wood of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by Sea of Jaffa; and thou shalt carry it up to Jerusalem".* When the Second Temple was being built, the Jews again sought to bring cedars from the Lebanon through Jaffa. The Prophet Jonah "rose up to flee unto Tarshish from the presence of the Lord, and went down to Jaffa and he found a ship going to Tarshish".** Throughout the centuries thousands of pilgrims stepped reverently onto this shore, and many kneeled to kiss the ground, overwhelmed by joy at having finally come nearer the Lord, into His land. At the inception of the Zionist Movement, Jaffa served as the main portal of the country. For the new immigrants it was their first glimpse of the country they had come to redeem. *) II Chr. 2, 15. **) Jon. 1, 3.

In front of the port the sea is strewn with blackened rocks. The most conspicuous is called after beautiful Andromeda of Greek mythology.

To Andromeda Rock the maiden was chained as a sacrifice to the Monster of the Sea, so that he would mollify the tempests and protect the seamen. But when the dragon approached her, Perseus her lover appeared, riding on a winged horse, slew the dragon, snapped Andromeda's chains and saved her. These chains were exhibited, and once one of the monster's ribs, which was 'found' on the coast, was taken to Rome where it was considered one of the wonders of the world...

The Sea of Jaffa is famous in Jewish legend. The Sages related: "All the silver and gold and precious stones which are wrecked with the ships in all the seas flow to Jaffa. In the days of yore the sea offered up its treasure to King Solomon, hence all his wealth. Since then, however, the treasure has been accumulating and it will be yielded up in the fullness of time with the advent of Messiah, who will apportion it to each righteous man according to his merits..."

Old Jaffa was built on the hill which is guarding the harbour. A side-way leads to its top from which a magnificent view of Tel-Aviv and the Mediterranean shore can be obtained.

The Monastery of St. Peter of the Franciscans stands on the top of the hill. St. Peter often visited Jaffa—Joppa of the Gospel: "Now there was at Joppa a certain disciple named Tabitha which by interpretation is called Dorcas; this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died... and they laid her in an upper chamber... Then Peter arose and went... they brought him into the upper chamber... and

turning him to the body said: Tabitha arise!—and she opened her eyes... and it came to pass, so that he tarried many days in Joppa with one Simon a tanner".* In the garden of the Russian monastery in Tel-Aviv, a burial place is shown as that of St. Tabitha.

* Ac. 9, 36. (See page 198).

The house of Simon the tanner was located, according to Christian tradition, on the site of the little mosque in a narrow alley close to the monastery, and next to the lighthouse keeping watch over the harbour. This mosque, dating from 1730, is the earliest in Jaffa. Saint Peter lodged in Simon's house: "And now send men to Joppa, and call for one Simon, whose surname is Peter... He lodged with one Simon a tanner, whose house is by the sea side..." Once St. Peter went up to the roof of Simon's house to pray and he fell asleep: "And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of fourfooted beasts of the earth... and there came a voice to him, Rise, Peter: kill and eat. But Peter said, Not so Lord, for I have never eaten anything that is common or unclean".*

*) Ac. 10, 5

In the main street of Jaffa, the French Hospital stands opposite the Tabitha Mission School of the Church of Scotland.

The Church of St. Anthony in the main street belongs to the Franciscans. St. Anthony of Padua lived at the beginning of the thirteenth century. Among the first Franciscan monks, he is the patron saint of the Franciscans in the Holy Land.

Distances from Tel-Aviv (Kikar Hamoshovot)
in kilometres and (miles).

To Afula	92 (57)	To Lod (town)	22 (13½)
" Akko	119 (74)	" Megiddo	83 (51½)
" Ashkelon	60 (37¼)	" Melton	151 (94)
" Bat-Yam	5½ (3¼)	" Metsada	217 (134)
" Beer-Shev'a	107 (66½)	" Metulla	199 (124)
" Benei-Berak	6 (3½)	" Mikve-Israel	4½ (3)
" Caesarea	61 (38)	" Nabariya	127 (79)
" Dead Sea	187 (116)	" Nazareth	105 (65)
" Eilat	342 (212½)	" Netanya	34 (21)
" Ein-Gev	142 (88)	" Petah-Tikva	12 (7)
" Hadera	50 (31)	" Ramat-Gan	4 (2½)
" Haifa	97 (60¼)	" Ramla	19 (12)
" Herzliya	16 (10)	" Rehovot	22 (13½)
" Holon	5 (3)	" Rishon Letsiyon	14 (9)
" Jaffa	3 (2)	" Rosh-Ha'ayin	17 (10½)
" Jerusalem	71 (44)	" Sedom	187 (116)
" Kiryat-Gat	57 (35½)	" Tiberias	136 (84½)
" Lod (airport)	19 (12)	" Tsefat (Safed)	161 (100)

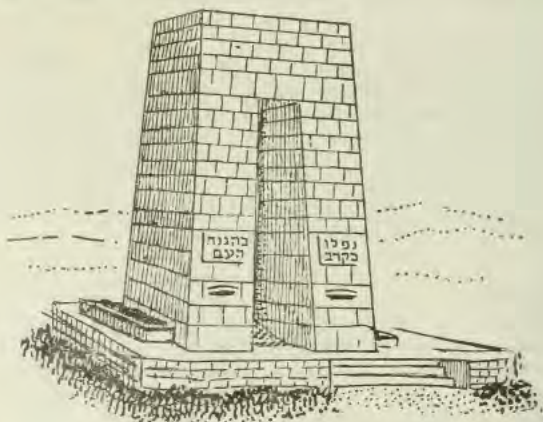
The road runs to the southern suburb of Giv'at-Aliya and to the adjoining town of Bat-Yam, along the sea shore.

BAT-YAM

Bat-Yam—Daughter of the Sea, was established in 1925. Its pleasant sandy beach attracts many vacationers.

Adam's Rock is the name of the cliff which stands out in the sea near the shore. An anonymous traveller of the twelfth century describes it thus: "The Rock of Adam and the yellow-striped fish of the salmon species which come to it in their multitudes and after kissing it reverently like unto a holy shrine, swim on their way."

In Bat-Yam's industrial zone important factories are located. Among them are the largest lithography press in the country and the Abir brewery. In the beautiful avenue a striking War Memorial has been erected (fig. 182). Nearby a road leads to Holon.



182. WAR MEMORIAL IN BAT-YAM. It carries the following inscription: "They fell for the defence of the nation—let them be praised for ever."

Bat-Yam—Holon, 4 kms. (2½ mls.) across sand dunes, eastwards.

Tel-Aviv—Holon, 6 kms. (3½ mls.). From the main highway to Jerusalem a road branches off south—by the side of Mikvé-Israel.

Holon was established in 1935, on barren sand, hence its name from Hol—sand. Now prosperous Holon boasts the big textile factory of Lodzia founded by immigrants from Lodz (Poland), and quite a number of other industrial enterprises.

A Samaritan colony exists in Holon. It counts about 80 souls, originally from Shechem (Nablus), now in Jordan held territory, in the mountains of Samaria.

183. EMBLEM OF HOLON. It pictures the typical sycamore tree commonly found in its area. Holon was established at a time of severe British restrictions against Jewish colonization in Palestine and the slogan of its pioneers inscribed above the emblem was: 'Nevertheless and in spite of all.'



TOUR ROUND TEL-AVIV RAMAT-GAN—BENEI-BERAK—PETAH-TIKVA

Tel-Aviv (Central Bus Station)—Ramat-Gan, 3 kms. (2 mls.). The highway crosses the Lod railway line and a little farther, on the left, it passes by Hakiryia—the Government Centre, which is located in the former German colony of Sarona established in 1871. During the Second World War the Mandatory Power deported the German settlers, and when the British left the country in 1948, the Government of Israel moved its offices here. All Government departments were centralized in Sarona until Jerusalem was declared the capital. Shekhunat-Montefiore, the suburb on the right, was built on the site of an orange grove purchased in 1856 by Sir Moses Montefiore. This was the very first orange grove to be owned by a Jew in Palestine, and the first Jewish agricultural venture in this country in modern times.

Running east past the new Railway Station and over a bridge that crosses the Ayalon (Musrara) River, a tributary of the nearby Yarkon, the road now enters beautiful Ramat-Gan.

RAMAT-GAN AND ITS SURROUNDINGS

Ramat-Gan—Garden Heights, was founded in 1920 on barren inaccessible hills. But thanks to the devotion and energy of its pioneers, Ramat-Gan is today an urban centre with dual characteristics—a Garden City with spacious parks and gorgeous greens, and an industrial centre of major importance.

In Jabotinsky St. stand the 'Elite' chocolate factory, the 'Assis' plant for syrup fruit and vegetable preserves, and other industries. Opposite the police station, in a public garden, stands the monument of heroism.

184. MONUMENT OF HEROISM.

in memory of Dov Gruner, a member of Etsel (Irgun Tzevai Leumi), who was caught here by the British in a daring attack on the police station. He was put to death in 'Akko (Acre) prison in 1947. The statue (work of H. Orlof), symbolizes the struggle between the big lion of Great Britain, and the small lion of Judah. On the monument is written: 'A few against many.'



From Jabotinsky St., a side road called Rehov Hakeshet (The Bow St.), leads to the landscaped park Gan-Avraham, and its impressive monument raised to the glory of the scores of Ramat-Gan's sons and daughters who died securing Israel's independence. Close to it is a stone bench in memory of the national poet H. N. Bialik, who liked to rest here.

The highway through Ramat-Gan continues to Benei-Berak and Petah-Tikva (below). On the outskirts of Ramat-Gan, to the west, rises the Hill of Napoleon, an ancient site.

Napoleon's Hill is named after the great French warrior who camped here in 1799, when he besieged Jaffa. Legend has it that his soldiers raised this hill in one night to provide a good view for their general over this flat countryside, and a position commanding the enemies' lines. The hill was called in Arabic: Tel Jerishe. Archaeological excavations conducted here for the Hebrew University of Jerusalem brought to light remains of an ancient unidentified city (fig. 185).

185. A SCARAB
amulet. About 1500
B.C. This type of
scarab was placed
inside the mummy
instead of the heart
which was kept se-
parately in a jar.

Right: side view
of scarab.

Centre: back view.

Left: Hieroglyphic

inscription on body: "My Heart! Do not rise to testify against me . . . Do not weigh heavy against me in the presence of the keeper of the scales."



The Yarkon streams west along the outskirts of Ramat-Gan and Tel-Aviv to the Mediterranean Sea. On its sides can be seen a few abandoned flour-mills—'The Seven Mills', once turned by the river. Arabs used to grind their wheat here, and therefore the little village nearby was named Jerishe—grinding. **The Stadium**, the largest sports arena in Israel, is on the side of the road leading from Ramat-Gan to Herzliya (page 319).

BENEI-BERAK

Benei-Berak was established in 1924 by orthodox Jews from Poland. The name is mentioned in the Bible as one of the cities of the tribe of Dan.* Under Roman rule Benei-Berak became a great centre of Hebrew learning and the home of many famous sages in Israel. Here, in the second century, lived Rabbi 'Akiva, who supported Bar-Kokhba's revolt against the Romans. The surrounding region was renowned for its fertility. The story is told of a man who passing through Benei-Berak saw goats feeding under fig trees, and honey that was dripping from the figs was mixing with milk from the goats, and he exclaimed: 'Indeed this is the land flowing with milk and honey!' **

*) Joshua 19, 45.

**) B. Kethuboth 111 b.

Benei-Berak holds fast to its religious tradition and still serves as a seat of scholarship. In the heart of the settlement several Yeshivot (Centres of Study) for Talmudic learning attract students from all over the country.

186. EMBLEM OF BENEI-BERAK

The sun rising beyond the Sinai Mountains, and the two tablets of the Torah.



Ponevez Yeshiva in Benei-Berak is the continuation of the famous Yeshiva of Ponevez, a town in Lithuania, which was brutally destroyed in the Second World War.

BAR-ILAN UNIVERSITY AND TEL-HASHOMER

Benei-Berak—Bar-Ilan University, 3 kms. (2 mls.). From the highway to Petah-Tikva the road turns to the south, passes alongside a few new settlements, and reaches the Bar-Ilan University (B.I.U.). It was established in 1955 by the 'Mizrachi World Federation' and named after Rabbi Meir Bar-Ilan (Berlin) its president for many years and a great leader of the Orthodox Zionists. Bar-Ilan University is on the border of Ramat-Gan which spreads to its west.

Bar-Ilan—Tel-Hashomer, 2 kms. (1¼ mls.). The road proceeds southward to Kiryat-Ono, Kefar-Azar, Tel-Litvinsky and to Tel-Hashomer, where one of the largest Government hospitals is located. The name Tel-Hashomer—Hill of the Watchman, honours the 'Hashomer' group, which was established in Galilee in 1909 to defend the Jewish colonies in Palestine. Tel-Hashomer is near the highway joining Tel-Aviv to Lod (Lydda) airport. (See page 187).

PETAH-TIKVA

Benei-Berak—Petah-Tikva, 5 kms. (3 mls.). The highway wends its way eastward between new suburbs built in recent years, in an area which was formerly covered by orange groves. On the right it passes Beilinson Hospital of the Labour Federation and enters the town of Petah-Tikva. Immediately upon entering, you notice on the right a fine stone arch erected to the memory of Baron Benjamin Edmond de Rothschild (fig. 187).

187. STONE ARCH, in honour of Baron Benjamin Edmond de Rothschild, who offered financial help to Petah-Tikva in its early days.



Petah-Tikva—Door of Hope, the oldest Jewish agricultural

settlement in Israel, is often referred to as 'Em Hamoshavot'—Mother of the Colonies. It was founded in 1878 by Jews from Jerusalem who believed that tending the soil would redeem Israel. The name Petah-Tikva was chosen in accordance with the prophecy of Hosea: "and I will give her her vineyards from thence, and the Valley of Achor for a door of hope (petah tikva), and she shall respond there, as in the days of her youth".* The Achor Valley is located in the vicinity of Jericho in the Jordan plain. The settlers' first intention was to build their colony within its boundaries; and although they could not purchase land in this region, eventually settling in the Jaffa area, they retained the name of Petah-Tikva which epitomized their aspirations. From their very first days, hardships and ordeals were the lot of the pioneers who found in these remote surroundings vast malarial swamps. Although many fell victim, the survivors continued with their constructive efforts until they saw their labour bear fruit, when Petah-Tikva, the marshes drained, blossomed into a great centre of citrus culture—a basic element in its development (fig. 188). *) Hos. 2, 17. 188. EMBLEM OF PETAH-TIKVA.

Orange-tree and plough. Below: inscription from the Book of Proverbs: "He that tilleth his land, shall have plenty of bread."

Prov. 12, 11.



189. THE FIRST WELL,
of Petah-Tikva, on an Israeli stamp.



Gan Hameyasdim—The Founders' Garden, is the square in the centre of Petah-Tikva, around which the first settlers raised their huts. Here they dug their first well reproduced on the stamp printed by the Government in celebration of the 70th anniversary of the 'Mother of Colonies' (fig. 189).

Next to the Founders' Garden is the great Synagogue, the first to be erected in a Jewish village. On the east side of the square stands the new Town Hall. The pride of Petah-Tikva is, on its southern outskirts, the impressive cultural centre 'Yad Levanim'—Monument to Our Sons, built as a memorial to the volunteers of Petah-Tikva who fell in the War of Liberation, in 1948.

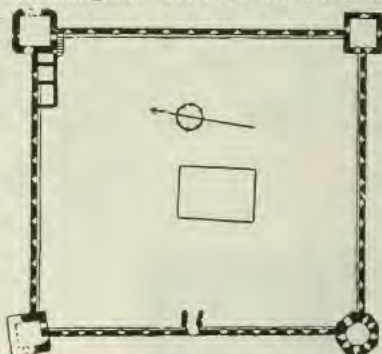
ROSH-HA'AYIN AND ANTIPATRIS

Petah-Tikva—Rosh-Ha'ayin, 4 kms. (2½ mls.). The road runs eastward, passes on the right the communal settlement of **Giv'at-Hasheloshah**, and a little farther on, the water works of Rosh-Ha'ayin. Next to it is a hill crowned by the ancient fortress of Antipatris (below). Rosh-Ha'ayin means the Spring's Head. Here indeed flow the main sources of the River Yarkon. On the banks of Rosh-Ha'ayin a big pumping station sends the water through a pipe-line southward to the Negev, a distance of 104 kms. (65 mls.). These water works, among the biggest in Israel, are bringing new life to the Negev, and are helping to transform its vast wilderness into productive farmland. The Yarkon flows west alongside Tel-Aviv to the Mediterranean Sea (page 195).

From Rosh-Ha'ayin a road leads eastward to Antipatris Hill, at whose foot stands a station on the Haifa-Lod railway line (fig. 190).

190. PLAN OF THE MEDIEVAL FORT AND CARAVAN-SERAI, now called Antipatris. Built on the ruins of Herodian Antipatris and Biblical Aphek.

Plan from the year 1875.



Antipatris was erected about 35 B.C. by Herod who named it in memory of his father. Hebrew tradition has it that on this spot in 333 B.C. Simon, the High Priest, and the notables of Jerusalem greeted Alexander the Great on his way to Egypt. Through Antipatris, St. Paul, the first great Christian missionary and theologian, was taken by the Roman soldiers from Jerusalem to Caesarea, about the year 60 A.D., and thence deported to Rome. The Gospel relates: "Then the soldiers as it was commanded them took Paul, and brought him by night to Antipatris".* Antipatris was established on the ruins of Aphek, of the Bible.

*) Acts 23, 31.

Aphek was a strategically important city. It lay on the main north to south highway, along the coastal plain, at the juncture with the road leading to Shiloh which was the religious centre of the tribes of Israel before they conquered Jerusalem. Around Aphek Israel waged one of its most important battles against the Philistines in the period of the Judges, during

Prophet Samuel's lifetime, about 1066 B.C. It is recorded in the Bible: 'Now Israel went out against the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines; and they slew of the army in the field about four thousand men.' After this massacre the Ark of the Covenant was brought from Shiloh into the Israelite camp with the hope that it might save them. "And when the Ark of the Covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again... and the Philistines fought and Israel, was smitten, and they fled every man into his tent; and there was a very great slaughter; for there fell of Israel thirty thousand foot men and the Ark of God was taken..."* After the Ark had remained with the Philistines and wrought havoc among them, they returned it to Israel.

*) I Samuel 4.

Rosh-Ha'ayin—Migdal-Tsedek, 3 kms. (2 mls.). Crossing the railway between Rosh-Ha'ayin Station and Lod Junction the road proceeds towards the foot of the hills. On the left is the new settlement of Rosh-Ha'ayin and on the right 'Einat, a kibutz which derived its name from 'Ein—Spring, alluding to the nearby headwaters of the Yarkon. Ahead looms the deserted village of Migdal-Tsedek (Arabic: Majdal-Sadek). At its entrance stands a small monument to Jewish soldiers killed here in 1948.

Migdal-Tsedek is built on the site of an ancient fort named after nearby Aphek, which served as an outpost of the Jewish rebels in their attempt to stop the advance of the Roman Legions against Jerusalem, in 70 A.D. The conspicuous building on the crest of the hill stands partly on the remains of a crusader structure of the twelfth century, and partly on the site of a Byzantine edifice dating back to the fifth century, of which a short Greek inscription on the lintel above the small entrance survives (fig. 191).

191. GREEK INSCRIPTION,
about the fifth century:

'Martyrion of Saint Kerykos.'
Kerykos, according to Christian tradition, is a boy martyr who together with his mother was put to death by the Romans, in the fourth century.



MIGDAL-TSEDEK—LOD, 16 kms. (10 mls.) thr. Mazor.

Migdal-Tsedek—Mazor (mausoleum), 4 kms. (2½ mls.). The road continues southward, passes gaping quarries on the left, then the communal settlement of **Nahshonim**, and farther on a Roman mausoleum named after the nearby village of Mazor (fig. 192-193).

Next to the mausoleum are strewn the ruins of a village called in Arabic *Muzeir'a*. Here the settlement Mazor was begun, but later it was moved two kilometres westward.

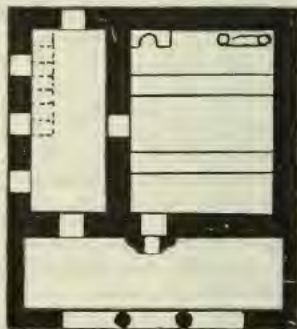
Mazor—Lod, 12 kms. (1½ mls.). The road moves on southward through the devastated villages of **Kula** and **Beit-Naballa**—Biblical **Neballat**, mentioned once, in the book of Nehemia.



192. ROMAN MAUSOLEUM OF MAZOR, of the second-third century.

193. PLAN OF THE ROMAN MAUSOLEUM. The Arabs turned it into a Mosque, and called it after St. John, in Arabic: *Nebi Yehia*—Prophet John.

In its southern wall they fixed a 'niche' (*mihrab*) facing Mecca and Medina, the holy cities of Arabia towards which Moslems pray.



Then it passes the new village of **Beit-Nehemia**—named after the man who rebuilt the walls of Jerusalem about 445 B.C. and, farther, on the right, the new settlement **Hadid**, opposite the hill of historical **Hadid**.

Hadid was according to tradition one of the ancient walled cities of the time of Joshua. It gained its fame during the wars of the Maccabees as a stronghold on the road leading from the coast to Jerusalem. The name Hadid was preserved by the Arabs in the form of Haditha. Interesting fragments of a mosaic floor were uncovered on the slope of the hill.

The road to Lod soon approaches Ben-Shemen. A by-road branches off to the left to **Kefar-Daniel** (Beit-Hever) and to **Gimzo**, two new settlements. The name Gimzo is mentioned in the Bible.

Ben-Shemen is an agricultural school. The name is taken from Isaiah the Prophet: "Now will I sing to my well-beloved a song of my beloved touching his vineyard... in a very fruitful hill (Hebrew: ben-shemen)..." * *) Is. 5, 1.

Ben-Shemen—Lod, 3 kms. (2 mls.). Turning west the road cuts between the settlement (moshav) of Ben-Shemen—on the left, and **Ginaton**—on the right, through groves of olive trees which long years have gnarled into beautiful forms, and enters the town of Lod or Lydda (page 182).

TEL-AVIV—REHOVOT, 22 kms. (14 mls.)

Mikve-Israel—Beit-Dagon—Rishon-Letsiyon—Ness-Tsiyona

Tel-Aviv—Mikve-Israel, 4 kms. (2½ mls.). Passing through the new suburb Kiryat-Shalom—Town of Peace, the highway comes to a crossroad; the turn on the right leads to Holon. The buildings of Mikve-Israel, which stand near the junction, are hidden among tall trees and can be discerned at the end of an avenue lined with stately palms.

MIKVE-ISRAEL

The first agricultural school in the country, it was founded in 1870, by the Alliance Israelite of the French Jews, before any Jewish settlement had been established in Palestine. The Turkish government granted the land to this institution which has raised generations of farmers and has introduced to Israel's climate many useful plants and trees. The name Mikve-Israel—Hope of Israel, is taken from Jeremiah: "O thou hope of Israel, the saviour thereof in time of trouble, why shouldst thou be as a stranger in the land and as a wayfaring man that turneth aside to tarry for a night?" * The founder of Mikve-Israel was J. Netter. (See fig. 194). *) Jer. 14, 8.

Mikve-Israel—Beit-Dagon, 4 kms. (2½ mls.). The road runs eastward through the settlement of Azor to the Beit-Dagon crossroad (page 181).

Netter's Tomb. A few minutes walk through a beautiful eucalyptus grove and along cypress-bordered avenues will bring you to the last resting place of Jacob (Karl) Netter, son of a French Alsatian family and founder of Mikve-Israel. He spent the last twelve years of his life here, devoting himself completely to his task. In the Plain of Sharon a colony, Kefar-Netter, is dedicated to his memory.



194. TOMB OF JACOB NETTER
1826-1882

RISHON-LETSIYON

Beit-Dagon—Rishon Letsiyon, 4 kms. (2½ mls.). The road turns south and enters the town of Rishon Letsiyon—First of Zion, established by Russian Zionists in 1882. The name is taken from the words of Isaiah the Prophet: "The first (rishon) shall say to Zion (letsiyon). Behold, behold them: and I will give to Jerusalem a messenger of good tidings".* *) Is. 41, 27.

The Wine Cellars in Rishon-Letsiyon are the most extensive in Israel. Built in 1887, they became an important element in the economic development of the colony. Wine from these famed cellars is exported to all the markets of the world, and most Jewish homes grace their tables on the Sabbath and holidays with Rishon-Letsiyon wine.

195. ROTHSCHILD MONUMENT, near the entrance to the wine cellars, was erected to the memory of the great benefactor who contributed much to the up-building of the country. Induced by a pioneer of Rishon-Letsiyon, the Baron financed the digging of the public well, his first enterprise in Israel, and then provided money for the construction of the cellars. The main street is named after him.



About one hundred metres from the Rothschild Monument, on the highway to Rehovot, is the War Memorial—1948.

The Synagogue stands in the upper part of Rothschild Street. Its construction in 1885, during the rule of the Turks, was accomplished as the result of a ruse. Constantinople prohibited the building of synagogues at that time, so the settlers using generous bribes obtained permission to erect a warehouse. Whenever the Turkish governor on his tour of inspection approached the colony, the settlers hurriedly removed the Holy Ark with the Torah and replaced them with tools and wheelbarrows...

The Community Hall (Beit-Ha'am) in Bezalel Street, was built in 1898 and was the first in the country. In that same year Dr. Herzl visited the colony. It is usually agreed that the national anthem, Hatikva (The Hope), was composed in Rishon and sung for the first time within this same Community Hall.

Rishon-Letsiyon is bisected by the main north-south road. Here the coastal road branches off to Ashkelon, through 'Ayanot and Yavne (below). At the start of the coastal highway a side road leads to the sea-shore through Palmahim and Yavne-Yam—the ancient harbour of Yavne—Jamnia of the Greeks.

1) Rishon-Letsiyon—Yavne-Yam, 10 kms. (6¼ mls.). The road turns west, skirts undulating sand dunes, crosses the Sorek River and leaves on the right the communal settlement of Palmahim, founded by ex-soldiers of the Palmah brigades. On the shore, a little farther on, lie the ruins of Yavne-Yam—Yavne on the Sea, the harbour of ancient Yavne. Its Greek name was Jamnia. Here Judah Maccabeus, in 156 B.C., vanquished the Greeks, as it is related in the book of the Maccabees: "He came upon the Jamnites also by night, and set the haven on fire with the ships so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off",*

*) II Mac. 12, 9.

196. YAVNE-YAM—
Yavne-on-Sea.
(Birdview)

On the left the Mediterranean Sea, and on the right the ancient walls covered by the sands. Along the coast the ruins of the ancient harbour.



2) **Rishon-Letsiyon—Ashkelon**, 43 kms. (27 mls.) along the coastal road, through 'Ayanot, Yavne and Ashdod (below).

NESS-TSIYONA

Rishon-Letsiyon—Ness-Tsiyona, 4 kms. (2½ mls.). Proceeding southward through newly established suburbs we enter the main street of Ness-Tsiyona with its War Monument on the left (fig.197)

197. WAR MEMORIAL, in Ness-Tsiyona. It is engraved with the Biblical verse: "May his name be continued as long as the sun." *) Ps. 72, 17.



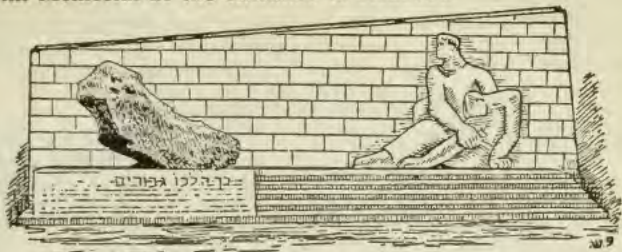
Ness-Tsiyona—Standard to Zion, was founded in 1884 around the hill now sentimentally referred to as the Hill of the Dreamers (Giv'at Haholmim). The name of the colony originates from the prophecy of Jeremiah: "Set up a standard (ness) towards Zion (tsiyona)".* It is told that when the first child was born to the settlers, a group of young pioneers riding on horseback climbed the hill, and against the express instructions of the Turkish rulers enthusiastically raised the national blue-white banner. The older people were frightened by this rashness, but the young applauded and on the spot adopted the name Ness-Tsiyona. To this day Ness-Tsiyona takes pride in being the first place where the flag of Zion was unfurled, even preceding the first World Zionist Congress. Ness-Tsiyona was the forerunner of the many settlements which now dot the surrounding countryside. One of them is 'Ayanot—to the west, on the coastal road. *) Jer. 4, 6.

Ness-Tsiyona—'Ayanot, 3 kms. (2 mls.). An agricultural school which was established in 1930 by Wizo—the Women's International Zionist Organization and the Pioneer Women's League. 'Ayanot, the Hebrew for springs, is a symbolic name referring to the abundance of water in the region. From 'Ayanot the road goes south to Ashkelon, passing Yavne and Ashdod (page 220).

REHOVOT

Ness-Tsiyona—Rehovot, 3 kms. (2 mls.). The road bends left between affluent orange groves and crosses, by the side of Rehovot Station, the Lod—Ashkelon railway line which, during the British Mandate, continued on into Egypt. Beyond, on the left, are the Weizmann Institute and the Agricultural Experi-

mental Station (below). Farther on, on the left, is the Weizmann Memorial at the entrance to Rehovot.



198. WAR MEMORIAL—1948, in the public garden. Under the rock, which symbolizes the Israeli youth, is inscribed: 'So passed away the Valiants!'

Rehovot was founded in 1890 by Polish Jews. Its name means 'expanses' and indicates the strivings of its founders to expand their colonization throughout the country, according to the words of Isaac, son of Abraham the Patriarch: "and he called the name of it Rehovot (Rehovot), and he said for now the Lord hath made room for us, and we shall be fruitful in the land." (fig. 199).

199. EMBLEM OF REHOVOT.

Oranges as symbol of horticulture, a microscope and book as symbols of science and research. Above are written the words of the Torah: "and he called the name of it Rehovot . . . for now the Lord hath made room for us".* *) Genesis 26, 22.



The Weizmann Institute of Science named after Haim Weizmann, the first President of Israel, was established in 1944 by a group of his friends and admirers on the occasion of his 70th birthday. The Institute has departments for applied Mathematics, Biophysics, Electronics, Experimental Biology, Isotope Research, Optics, Organic Chemistry, Physics and Polymer Research. There are also sections for Microbiology and Plant Genetics. One of the scientists at the Institute has invented a new process for making 'heavy water,' necessary in the production of atom power.

The Agricultural Experimental Station belongs to the Ministry

of Agriculture. Most of its staff are teachers in the nearby Faculty of Agriculture of the Hebrew University.

Weizmann's Tomb is arrived at through a stone gate in Herzl Street. Its setting is a luxuriant garden surrounded by orange groves. Dr. Weizmann spent his last years in the nearby house where he died on the ninth of November, 1952.

Rehovot lies on the main thoroughfare to the south, the Negev and its capital Beer-Shev'a. From it a road branches off to the west and joins in Yavne the Ashkelon—Tel-Aviv coastal road. Two more important highways originate in Rehovot; one to Ramla and Lod, and one to Hulda. The latter meets the road to Jerusalem in the vicinity of the Monument of Valour.

- 1) Rehovot—Tel-Aviv, 22 k. (14 m.), thr. Ness-Tsiyona, p. 218.
- 2) Rehovot—Jerusalem, through 'Ekron and Hulda, page 170.
- 3) Rehovot—Ramla, 11 kms. (7 mls.), thr. Kefar-Bilu, p. 174.
- 4) Rehovot—Beer-Shev'a, 85 kms. (53 mls.), thr. Gedera, below.

YAVNE

Rehovot—Yavne, 6 kms. (4 mls.). The road travels westward by the settlements of Kefar-Gavirol and Gealia and greets Yavne on the coastal road. Yavne (Yavne) or Yabneel as it is called in the Bible, was a great centre of Jewish learning and culture which flourished immediately after the destruction of Jerusalem. The Greeks called it Jamnia. Tradition has it that when the Romans surrounded Jerusalem, in the year 70 A.D., and its fall was imminent, Rabbi Yohanan, son of Zakkai, came before the Roman Commander and requested that the town of Yavne and the care of its sages be given over to him. This request was granted and a school of learning was established here. It was called Kerem-Yavne—Vineyard of Yavne, "For the scholars sat on the floor in rows, just like the vines in the vineyards." Here, in Yavne, about the year 90 A.D., the Sages of Israel established the canon of the Holy Bible. Here also was started the Mishna literature, a collection of precepts and laws, which was ultimately completed in Galilee, in the second century. New Yavne is built round the ancient hill. On its crest stands a mosque, transformed from a Crusaders' church.

On the western side of Yavne rises a building, capped by several domes, supposed to be the tomb of Rabbi Gamaliel, one of the greatest sages of Israel, who lived in Yavne at the end of the first century.

The entire vicinity of Yavne was inhabited by Jews and was known as 'The South' (Darom), as opposed to the province of Galilee, which was known as 'The North' (Tsafon). The sages

said: "For wealth, to the North you must go; but wisdom, in the South you find..." * *) Bava-Batra 25 b.

Yavne sits on the north-south coastal road, extending from Rishon-Letsiyon and 'Ayanot to Ashdod and to Ashkelon.

1) Yavne—Rishon-Letsiyon, 12½ kms. (7½ mls.), page 216.

2) Yavne—Ashkelon, 31 kms. (19¼ mls.), thr. Ashdod, p. 239.

GEDERA AND ITS SURROUNDINGS

Rehovot—Gedera, 10 kms. (6¼ mls.). The highway turns southward, leaves Kefar-Bilu—on the left, and Havatselet—on the right. Then it passes by Kaplan Hospital adjacent to the Bilu crossroad.

Kaplan Hospital, an example of modern architecture, is composed of small detached pavilions set in a garden. Farther, on the left, is 'Ekron and, on the right, beyond the orange groves, is hidden the settlement of Giv'at-Brenner.

Giv'at-Brenner—Hill of Brenner, a communal settlement (kibuts) named after the well-known Hebrew writer Joseph Haim Brenner, was established in 1928 by pioneers mostly from Italy. The cultural centre is dedicated to the memory of Haim (Anzio) Sereni, who, during the Second World War, volunteered as a parachutist for the British Army in order to operate behind enemy lines, and disappeared in northern Italy.

To Gedera. The highway runs south through an intensively cultivated area, and comes to the colony Gedera.

200. THE EMBLEM OF BILU. On the 'Shield of David' the words of Isaiah the Prophet: "A little one shall become a thousand, and a small one—a strong nation".* Around the hands of friendship the Latin saying: 'Concordia Parvae Res Crescunt!'—Through unity small things grow big!

*) Is. 60, 22.



Figure on the left:

201. THE SEAL OF BILU. Mountain of Judah and beneath the words of Isaiah: "House of Jacob go and we shall go",* and the words of the Torah: "We should go up it, and possess it; for we are well able to overcome it".**

*) Is. 2, 5. **) Num. 13, 30.



Gedera is the fruit of one of the most daring episodes of pioneering in the history of modern Israel. Here, courage, self-sacrifice, and devotion to what must have seemed a dream.

were day-to-day occurrences. It was established in 1884 by Russian students, members of the 'Bilu' group. Bilu are the Hebrew initials of the words of Isaiah: "Beit Ya'akov Lekhu Venelkha"—House of Jacob go and we shall go. The founders, who at first numbered nine men and one woman, underwent many trials and privations in the first years of their pioneer life; hostile Arabs, the lack of food and housing accommodation, the brackish waters, the isolation from their own people failed to break their spirit. With stubborn determination they overcame all the obstacles, until Gedera finally became a flourishing settlement, the mother of many neighbouring colonies. Gedera—the name means sheepfold, is recorded in the Bible as a town in the territory of Judah.

202. ISRAELI STAMP, to commemorate the 70th anniversary of the Bilu group, founders of Gedera. Beneath the number the words of Isaiah the prophet: "House of Jacob go and we shall go."

*) Is. 2, 5.



Uriel on the outskirts of Gedera was established for the rehabilitation of the blind; most of its inhabitants are thus afflicted, and are engaged in productive labour such as the manufacture of brushes, baskets and straw mats. Uriel is the name of an archangel and means 'my light is God'. It was established in 1951 by Malben—the institution that cares for handicapped immigrants, a project to which contribute the American Joint Distribution, the Israeli Government and the Jewish Agency. To Kefar-Mordekhai, 2 kms. (1¼ mls.), the road goes west. Established in 1950 by English Jews, the village is named in memory of Mordekhai Eliash, Israel's first Ambassador to Great Britain.

KANOT AND KEREM-YAVNE

Gedera—Kanut, 2 kms. (1¼ mls.). From the highway travelling south, turn right into a by-road proceeding west. On the left is Kanot, an agricultural school established in 1952 by the Pioneer Women's League of the United States. The name Kanot, plural of Kana, means branches; it is mentioned in the Book of Psalms: "And the vineyard thy right hand hath planted, and the branch (kana) that thou madest strong for thyself..."* Kanot sits amid many newly founded colonies. To the west is the settlement Kerem-Yavne.

*) Ps. 80, 16.

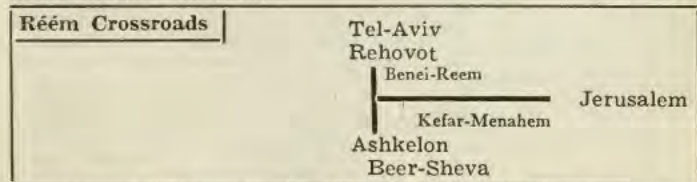
Kanot—Kerem-Yavne, 3 kms. (2 mls.). The road continues westward and sends a side-road to the left which reaches **Giv'at (Hill of) Washington**, a children's village set up in 1946 and dedicated to the first President of the United States. Three stones brought from the United States were cemented into the foundations: one from the home of Washington at Mt. Vernon, one from the White House and one from the seat of the Supreme Court. Next to Giv'at-Washington is the settlement of Kerem-Yavne with its domed Talmudic school (Yeshiva). **Kerem-Yavne** is an orthodox communal settlement (kibuts) founded in 1941. Kerem Yavne—Vineyard of Yavne, was the name of the well-known second century academy of Jewish sages in nearby Yavne. (See page 220).

From Kerem-Yavne a road leads westward and joins the coastal highway between Yavne—on the right, to the north, and Ashdod—on the left, to the south. Near the crossroad is the orthodox kibuts **Benei-Darom—Sons of the South**, and more to the west Ashdod-Yam, on the sea-coast. (See page 241).

Réém Crossroads (Masmiya)

Gedera—Mashmi'a-Shalom, 6 kms. (4 mls.). The highway continues southward, while on the right a by-road branches off to Bitsaron, Gan-Yavne and Hatsor. The road to Mashmi'a turns to the left, and on the same side hidden beyond the hill lies the orthodox village **Hefetz-Haim**. On the right spreads **Hatsav**. The road reaches Mashmi'a-Shalom (Arabic: Masmiya) a small settlement.

Mashmi'a-Shalom—'Announced Peace', is one of the names of the Messiah as written in the prophecy of Isaiah: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publishes peace (mashmi'a shalom)..." * **Mahmi'a-Shalom** is located on an important junction named **Réém Crossroads**, after the neighbouring village. Here several highways start out in various directions: to the north—to Tel-Aviv, to the east—to Jerusalem, to the west—to Ashkelon, to the south—to Beer-Shev'a. A side-road leads to nearby kibuts Kefar-Menahem. *) Is. 52, 7.



1) Réém Cr.—Jerusalem, 55 kms. (34 mls.), thr. Tal-Shahar, page 169.

2) Réém Cr.—Tel-Aviv, 41 kms. (16 mls.), thr. Gedera, p. 221.
 3) Réém Cr.—Ashkelon, 26 kms. (16 mls.), thr. Hodiya, p. 229.
 4) Réém Cr.—Beer-Shev'a, 86 kms. (53¼ mls.), thr. Pelugot.
Mashmi'a-Shalom—Kiryat-Malakhi, 4 kms. (2½ mls.). Onward to the south, on the right stands **Talmei-Yehiel**, and farther on **Kefar-Ahim** sponsored by the Swedish Committee for Israel. After 'Arugot (Garden Beds) on the left, we reach Kiryat-Malakhi, a new town established in 1952 with the help of Los Angeles (California) Jewry. Los Angeles is a Spanish name which means 'The Angels'. The name Kiryat-Malakhi—Town of my Angel, is especially suitable since Malakhi (Malachi) is also the name of a prophet of Israel. At Kiryat-Malakhi the road forks to the left—leading to Beer-Shev'a, and to the right—to Ashkelon.

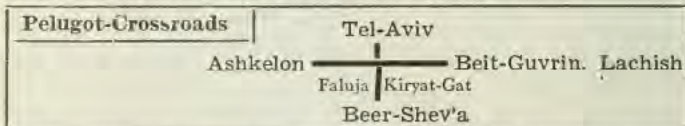
- 1) Kiryat-Malakhi—Ashkelon, 18 k. (11¼ m.) thr. Shafir, p.225.
 2) Kiryat-Malakhi—Beer-Shev'a, 63 k. (39 m.), thr. Pelugot.

PELUGOT

Kiryat-Malakhi—Pelugot, 13 kms. (8 mls.). Running southward the road leaves, on the left, the young colony **Timorim** of South African pioneers and, on the right, **Avigdor**, dedicated to the memory of Sir d'Avigdor Goldsmith, one of the first Zionists in England. Continuing across a wide plain dotted by settlements, we pass **Zavdiel**—on the right, after which a by-road bearing to the left leads to kibuts **Gat** in the distance.

We come to Pelugot, an important crossroad in the South. In the time of the British Mandate this site was occupied by an Arab village by the name of **Faluja**. Pelugot means troops; it is named in memory of the fighters who were killed in this area in the War of Liberation—1948. Faluja was the last pocket of resistance of the Egyptian army in Palestine. The information officer of the ninth brigade entrapped within the pocket was Colonel Gamal Abd-el-Nasser, the future dictator of Egypt. Following their request for an armistice the Egyptians were allowed by Israel to retreat back to their country.

At Pelugot, the main highway from the north to Beer-Shev'a cuts across the way from Ashkelon on the sea to Kiryat-Gat, Beit-Guvrin and Lachish eastward.



- 1) Pelugot-Beer-Shev'a, 52 kms. (32½ mls.), thr. Shoal, p. 260.
 2) Pelugot—Ashkelon, 18 k. (11 mls.), thr. Giv'ati-cross, p. 228.

KIRYAT-GAT

Pelugot—Kiryat-Gat, 2 kms. (1¼ mls). The road turns east and comes to the young town of Kiryat-Gat (Town of Gat), on the right. Founded in 1955, it is named after the biblical town Gat (Gath), which stood on the nearby conspicuous mound overlooking the surroundings and guarding the approach to the mountains of Judah rising in the east (below). The first industrial enterprise to be started in Kiryat-Gat is a fiber plant for ginning the cotton crop grown in the south. The Negev railway to Beer-Shev'a has a station at Kiryat-Gat.

To Biblical Gath, 1¼ kms. (1 mile). Take the road which leads to Beit-Guvrin, and later crossing the railway line you reach on the left the mound of historical Gath, an important town in Biblical times. Another of the Philistines' five big cities, it was the birth place of Goliath, the Gittite. At the death of Saul, first king in Israel, David lamented: "Tell it not in Gath... lest the daughters of the Philistines rejoice..." * Later he conquered them: "David smote the Philistines, and subdued them, and took Gath and its towns out of the hands of the Philistines".** From Gath presumably came the musical instrument called Gittith, mentioned in the Psalter in these words: "To the Leader; upon the Gittith a Psalm of David".*** The name Gath designates a winepress cut in the rock, such as are found in plenty in areas where vineyards were extensive (fig. 203).

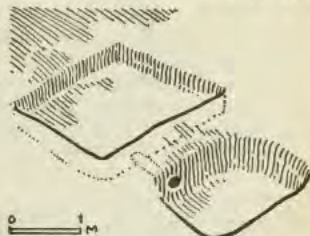
* II Sam. 1, 20.

** I Chro. 18.1.

*** Ps. 8, 1.

203. WINE PRESS, in Hebrew-Gath (Gat), cut in the rock. The grapes were put in the square vat on the left and stamped with the feet, and the juice trickled through the hole into the receptacle on the right.

The Department of Antiquities started in 1957 excavation at the ancient mound of Gath, and unearthed interesting remains of the biblical town.



Excavations were conducted at the foot and at the top of the mound of Gath by the Israeli Department of Archaeology in 1957-59. They uncovered foundations of buildings made of clay bricks, various potsherds, Hebrew seals on jar handles from the time of the kingdom of Judah. Some of the scholars doubt whether this mound should be identified with biblical Gath, because so far the findings seem to pertain to a Jewish rather than a Philistine settlement. (See fig. 203* on next page).

Kiryat-Gat—Beit-Guvrin, 13 k. (8 m.), thr. Hevel Lachish, p.241

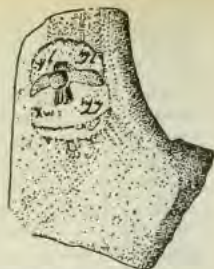
KIRYAT-MALAKHI—ASHKELON, through Negba

Kiryat-Malakhi—Negba (Junction), 10 kms. (6¼ mls.). The

203*. JAR-HANDLE with a Hebrew seal in biblical script:

To King of Memshat.
Lamelekh Memshat ?

About the eighth century B.C. during the kingdom of Judah. The site of Memshat has not yet been identified.



highway bends south-west and leaves at some distance on the right the villages of **Beer-Toviya** and **Orot** (lights). Farther on the right stretches **Kefar-Warburg**, named after Felix Warburg, the American philanthropist, and on the left **Avigdor**, named after d'Avigdor Goldsmith of England (see p. 224). Crossing a small bridge we enter the district of **Shafir** tilled entirely by orthodox settlements. On the left is the regional educational centre of Shafir. Shafir was a biblical town and the name means beautiful. At a short distance on the right is **Masuot-Yitshak**, honouring the late Chief Rabbi of Israel, Yitshak Herzok. Farther, we traverse a camp where, on the right, from the highway to Ashkelon starts the road to Negba.

To Negba, 4 kms. (2½ mls.). We pass by a water reservoir topping a hill, and overlooking a fine view of the central part of the coastal plain and the mountains of Judah, to the east. The road winds between hills which saw decisive battles in the struggle against the Egyptian Army (1948). The main objective of the invaders was Negba, which appears in front of us amid well-cultivated fields and plantations, while beyond, at a short distance, looms the **Fortress of Yoav—Metsudat-Yoav**, on top of a hill.

Negba, a communal settlement (kibuts) established in 1939, was at the time the most southerly Jewish colony. Its name means 'To the Negev', i.e. southward, as the Lord said to Abraham the Patriarch: "Lift up now thine eyes, and look from the place where thou art northward, and southward (negba), and eastward, and westward".* To Jacob his grandson He said: "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south (negba), and in thee and in thy seed shall all the families of the earth be blessed".**

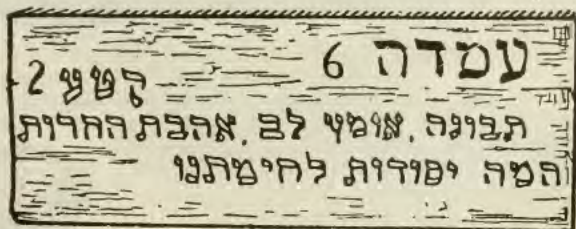
*) Gen. 13, 14. **) Gen. 28, 15.

A military cemetery and a **War Memorial**, one of the most

impressive in the country, catch the visitor's eye at the entrance to the settlement (fig. 204).

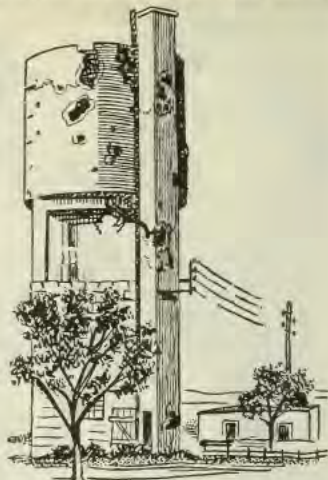


204. WAR MEMORIAL IN NEGBA.



205. HEBREW INSCRIPTION ON A BUNKER of the defenders of Negba, 1948; 'Post 6, Section 2. Wisdom, Bravery, Love of Freedom are the foundations of our struggle.'

Negba was completely rebuilt after the War of 1948, except for the water-tower that has been kept as a remembrance of the village's heroic stand against the far superior forces of the Egyptians. These forces equipped with heavy tanks also enjoyed strategic superiority since the nearby fort Metsudat-Yoav was in their hands (fig. 206).



206. WATER-TOWER OF NEG-BA. A look-out during the War of Liberation—1948.

Negba—Metsudat-Yoav, 2 kms. ($1\frac{1}{4}$ mls.). A dirt-track, passing alongside the school, leads to Metsudat-Yoav situated on the Ashkelon—Beit-Guvrin road, near the Giv'ati crossroad (fig.207).



207. METSUDAT-YOAV—1948 (called in Arabic: Iraq-Suidan).

GIV'ATI CROSSROAD

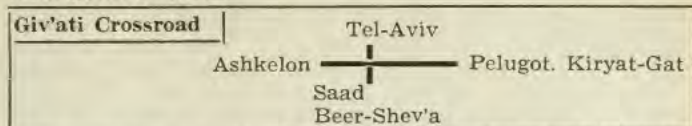
Giv'ati crossroad is named after the Giv'ati Brigade which valiantly fought the Egyptians in this area, and, contradicting the predictions of orthodox military strategists, threw them back beyond their own frontier (fig. 208).

208. EMBLEM OF GIV'ATI BRIGADE.

Sword between two cactus branches (Sabra), symbolic of Israeli youth.



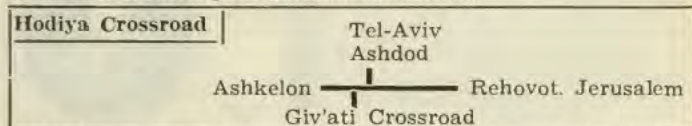
At Giv'ati crossroad the Ashkelon—Beit-Guvrin highway, running west-east, is cut by the Hodiya—Beer-Shev'a highway, from north to south.



- 1) Giv'ati—Beer-Shev'a, 60 kms. (38 mls.), through Sa'ad, p.263.
- 2) Giv'ati—Beit-Guvrin, 25 kms. (15½ mls.), thr. Pelugot, p.224.
- 3) Giv'ati—Ashkelon, 5 k. (3 mls.), thr. Migdal-Ashkelon, below.
- 4) Giv'ati—Hodiya, 4 kms. (2½ mls.), thr. Hill 133, see below.

NEGBA—ASHKELON, through Hodiya

Negba (Junction)—Ashkelon, 8 kms. (5 mls.). The highway leads west, passes by **Karmon**—on the left, called after its vineyards, kerem in Hebrew, and reaches **Hodiya** crossroad named after the settlement on the left, established in 1949 by pioneers from India—Hodu in Hebrew. Hodiya also means the Glory of God, and is mentioned in the Bible as a proper name. Hodiya crossroad is bisected by the highway to Ashkelon. Two more roads radiate from here; one to the north, toward the coastal route to Ashdod and Yavne, and one to the south—to Beer-Shev'a through Mefalsim and Sa'ad.



- 1) Hodiya—Beer-Shev'a, 65 kms. (40½ mls.), thr. Giv'ati, p.263.
- 2) Hodiya—Tel-Aviv, 52 kms. (32½ mls.), thr. Ashdod, p. 240.
- 3) Hodiya—Tel-Aviv, 54 kms. (33½ mls.), thr. Mashmiy'a, p.223.

Hodiya—Ashkelon, 7 kms. (4½ mls.)

The highway turns to the west, passes by new settlements, and after a short distance joins the coastal road. On the left lies **Kefar-Silver**, an agricultural school dedicated to Rabbi Abba Hillel Silver, the American Zionist leader. From the road a branch leads to nearby **Yuval-Gad**—a factory producing huge water pipes. Proceed along the coastal road southward and cross the railway line; the town of Migdal-Ashkelon with its massive police station lies off to the right. Turning in that direction the road forks in two: to the right—to Migdal-Ashkelon, and to the left—to Ashkelon-by-the-Sea.

MIGDAL-ASHKELON—ASHKELON

Migdal-Ashkelon—Tower of Ashkelon, is a small town consisting of two contrasting parts. In the Old Quarter, houses

cluster along narrow crooked lanes, and in the New Quarter, on the southern side, red-roofed dwellings are set prettily among olive groves. The town is populated entirely by new comers from various countries, who settled here in 1949.

Migdal-Ashkelon—New Ashkelon, 2 kms. (1¼ mls.). The road bends toward the coast and enters New Ashkelon along a broad avenue tastefully adorned with flower gardens and marble capitals of ancient columns. The main square boasts an ultra-modern shopping centre flanked by a big cultural centre and overlooking the white houses set on expansive green lawns facing the azure sea.

The entrance to New Ashkelon is dedicated to Zephania the prophet, and a tablet by the side of the avenue bears the words of his prophecy: "And the coast shall be for the remnant of the house of Judah, they shall feed thereupon, in the houses of Ashkelon shall they lie down in the evening, for the Lord their God shall visit them and turn away their captivity".*

*) Zeph. 2, 7.

New Ashkelon was established in 1953 by Afridar, a Jewish South African Development Company. Afridar stands for the Hebrew: Africa Dromit—South Africa.

209. EMBLEM OF NEW ASHKELON

The pillar with the decorated capital symbolizes the ancient town whose site is covered with archaeological remains.



210. DECORATION OF A WALL IN THE ASHKELON MUSEUM.

The arrangement of the bricks illustrates Samson the hero destroying the Temple of the Philistines who flee on all sides.

Barnea is the name of the tract of land adjoining Ashkelon to the north, along the sea. This is the site of the tourist and film town to be built in the near future. The main road in Barnea, Samson's Avenue, is named after the hero about whom the Book of Judges tells: "And the spirit of the Lord came upon him and he went down to Ashkelon..."* The wide road to the left crosses the ruins of a fifth-sixth century Byzantine

Church whose marble pillars and capitals are strewn over the ground. *) Jud. 14, 19.

New Ashkelon—Ruins of Ashkelon, 2 kms. (1¼ mls.). The road skirts the bathing beach, turns to the left through orange groves and reaches the ruins of Ashkelon—one of the most important cities in the ancient history of Palestine and the Near East. The annals of Ashkelon include chapters of the history of the Philistines, the Israelites, the Greeks, the Romans, the Crusaders and the Moslems. Ashkelon is also known as Ascalon, the Crusaders called it Escalon, and the Arabs 'Asqalan. The origin of the name is obscure.

211. CONQUEST OF ASHKE-
LON BY RAMSES II King of
Egypt, in 1280 B.C. Carved on
the wall of his palace (Hypo-
style Hall), in the ruins of Kar-
nak, Upper Egypt.

Ashkelon, built on a hill, is surrounded by a wall in which there are two gates with buttresses jutting out. Egyptian soldiers storm the city: One line of shield and swordsmen. A soldier armed with a hatchet attempts to break the gate, while another climbs a ladder to the top of the wall. The besieged raise their arms despairingly as a sign of submission. One is seen holding a candlestick, a gift to the victor. At the right side (not in the picture) is a hieroglyphic inscription in vertical lines: 'The wretched which his majesty captured when it rebelled Ashkelon. It

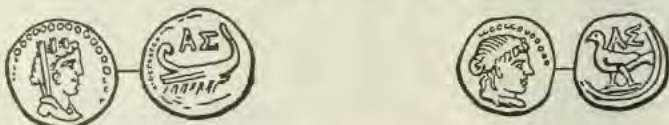


says: It is joy to be subject to thee, and delight to cross thy boundaries. Take thou the heritage, that we may speak of thy valour in all unknown countries.'

Ashkelon was in the time of the Philistines one of their five most important cities, and the only one built on the coast enjoying a major harbour. It was the centre of their culture, and the stronghold of anti-Israeli feeling. When King Saul was killed by the Philistines, David mourned him, crying: "Publish it not in the streets of Ashkelon... lest the daughters of the Philistines rejoice, lest the daughters of the uncircum-

cised triumph".* Jeremiah the Prophet called upon Ashkelon: "O thou sword of the Lord, how long will it be ere thou be quiet?—Put up thyself into thy scabbard, Rest, and be still. How can it be quiet seeing the Lord hath given it a charge against Ashkelon, and against the sea shore?—There hath He appointed it".** The Prophet Amos cursed the towns of the Philistines: "So will I send a fire on the wall of Gaza, which shall devour the palaces thereof; and I will cut off the inhabitants from Ashdod, and him that holdeth the sceptre from Ashkelon... and the remnant of the Philistines shall perish".*** And Zephaniah added: "For Gaza shall be forsaken and Ashkelon shall be desolation; They shall drive out Ashdod at the noon-day... Woe unto the inhabitants of the seacoast... and the coast shall be for the remnant of the house of Judah".**** Under Roman rule, splendid buildings were erected in Ashkelon. King Herod the Great, who according to one tradition was born here, embellished his birth-place. Josephus reports: 'And for those of Ashkelon he built baths and costly fountains as also cloisters round a court, that were admirable both of their workmanship and largeness.' The principal deity of Ashkelon was the fish goddess Derketo for whom consecrated fish were kept in a special pool.

*) II Sam. 1, 20. **) Jer. 47, 6. ***) Am. 1, 8. ****) Zeph. 2, 4.



212. ROMAN COINS OF ASHKELON. Beginning of first century.

Left: On one side a boat with oars, and inscribed: As(kalon). The other side: a woman-goddess of the city, on her head a wall and towers the symbol of the fortified city.

Right: A dove inscribed with the word: As(kalon). On the other side: a woman—goddess of the city. Worship of the dove was common in Ashkelon.

Under the Moslems Ashkelon was a town of importance nicknamed 'the bride of the East.' Rabbi Benjamin of Tudela who passed here, about 1170 A.D. testifies: "Merchants came here from everywhere to trade... and there are about two hundred Jews here." The Crusaders fought many of their battles in and about Ashkelon, and in the year 1270, the town was finally destroyed by the Moslems.

At Ashkelon was extensively cultivated a kind of onion named in Latin *ascalonia*; and the Norman-French from *escallion*, has given the word shallot to the English language.

213. ASHKELON (Ackalon), in the Meidva Map of the 6th century. The city is walled, and its eastern gate is seen, flanked by two towers and surmounted by a window. In front of the gate stretches a square surrounded by porticoes. Beside the name Ackalon a fragmentary inscription: 'of the Egyptians', which indicates a church erected in memory of Egyptian Christians who were martyred in 310. They are also mentioned by Antoninus Martyr during his visit in Ashkelon, in 570: "There rest three Egyptians, brothers, who have indeed individual names, but are commonly spoken of as 'the Egyptians.'" About the Meidva Map, see fig. 131.



214. A BATTLE BETWEEN CRUSADERS AND MOSLEMS, in the surroundings of Ashkelon. Pictured in a stained glass window of the church of Saint Denis, near Paris.

At the beginning of the nineteenth century an English noblewoman, Lady Hester Lucy Stanhope, began excavating the site of ancient Ashkelon hoping to find treasures of gold and silver, which according to popular belief are buried here. The British Palestine Exploration Fund excavated here in 1920-21. The diggings uncovered the foundations of various buildings, a few statues and columns. But these are only a small portion of the remains to be found at this site. And the ruins of ancient Ashkelon, with its history comprising so many epoch-making civilizations, are still waiting for the spade of the excavator to bring them to light. Some of the findings of Ashkelon are preserved in various museums (figs. 215-218).



Figure on the left :

215. JEWISH SEAL inscribed in ancient Hebrew script: LEAVIGAIL ESHET 'ASIYAHU—Belonging to Avigail wife of 'Asiyahu. From the eight century B.C.



Figure on the right :

216. JEWISH LAMP with a candlestick engraved on it. From the second-third century A.D.



218. BAS-RELIEF FROM ASHKELON. The Goddess Astarte (biblical: Ash-to:eth), represented in the Greek style, in the three phases of a woman's life: adolescence, womanhood and old age. The relief is preserved in the Louvre Museum, Paris.



217. MARBLE TABLET, on it are carved floral figures, candlestick, lulav, shofar, ethrog (citron). The second- third century A.D.

A VISIT TO ASHKELON

The Wall surrounded the city and its relics can be seen, protruding from the sands.

Statues are preserved at the centre of the ruins (figs. 219-221).

219. THE GODDESS OF VICTORY stands on the globe of the world, which rests on the shoulders of Atlas, the Greek god who held up the pillars of the universe.



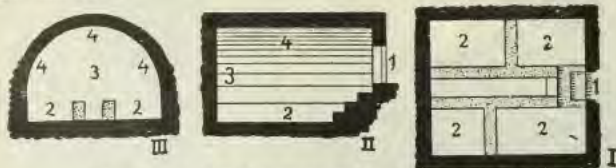
220. THE GODDESS AND CHILD.

221 THE GODDESS OF VICTORY
holding a palm branch.



To the harbour, about 1 km. ($\frac{1}{2}$ mls.). A path leads to a promontory surveying the sea coast. On this mound spreads the most ancient part of Philistine Ashkelon. The remains of a water reservoir can be seen. A path descends to the shore and here you notice granit pillars projecting from the ancient city wall. From the coast of Ashkelon southward to the border of Israel on the Gaza strip held by the Egyptians, is a distance of about 10 kms. ($6\frac{1}{2}$ mls.). From the harbour to the beach of New Ashkelon is a run of about 2 kms. ($1\frac{1}{4}$ mls.).

A painted burial cave of the Roman period can be seen near the bathing beach, about 1 km. ($\frac{2}{3}$ mls.) to the north (figs. 222-224).



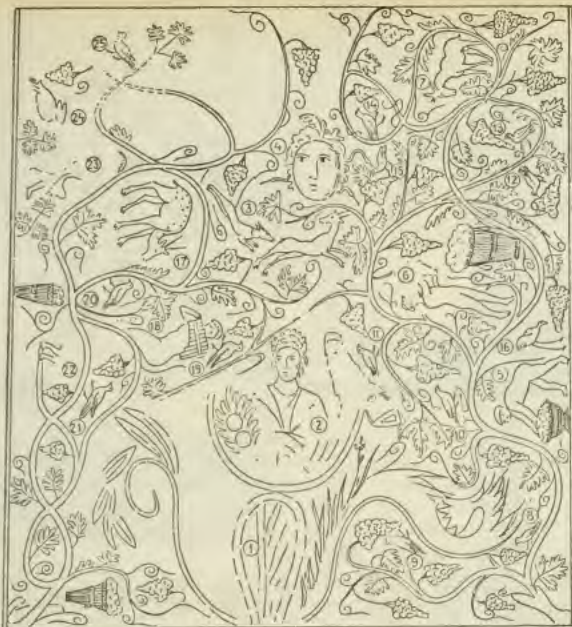
222. PLAN OF PAINTED CAVE IN ASHKELON

- I. Plan of the burial Cave. II. Sectional view in the length.
III. Sectional view in the width.

- 1) Entrance. 2) Place of the Sarcophagi. 3) Painting of the nymphs (fig. 224).
4) Painting on the ceiling (fig. 223).

YAD-MORDEKHAI

Ashkelon—Yad-Mordekhai, 12 kms. ($7\frac{1}{2}$ mls.). Retrace your steps through Migdal-Ashkelon to the coastal road, turn southward and proceed along the road which runs straight through a newly-settled area. Parallel to the highway, to the left, runs the railway line, which in the time of the British reached the Suez Canal and Egypt. Along the highway and in the surroundings, the rich dark foliage of the numerous sycamore trees stands out. One of the colonies on the left is named Beit-Shikma—Sycamore House.



223. THE PAINTING ON THE CEILING.

The colourful decoration is painted on the plaster of the vault. In the corners, left and right of the entrance, is seen the beginning of vine branches entwined with leaves and grapes. It refers to the wine drunk at feasts held after death, according to Greek mythology. Between the vine branches and the grapes a female bust (2) represents Kore or Demeter—Goddess of the fruitfulness of mother earth. Above is a Gorgon's mask (4), a mythological woman with snakes wriggling in her hair, chasing away evil spirits and whose looks turn any beholder to stone. Below a dog (3) greyhound, chasing a gazelle. On the side a boy (5), bending over a basket full of grapes. Nearby another boy (6) rises on tip-toes, plucking grapes to fill the basket in front of him. On the other side a grazing gazelle (17). Near to them is seen Pan (18), god of the shepherds and herds, playing his flute, a syrinx of twelve reeds. Around him various birds picking at the grapes.



224. PAINTING OF THE NYMPHS

Two pretty nymphs sit beside a brook. The nymph on the left rests with an arm on a reversed amphora from which water pours down into the brook. In the corner, an ox enters the water to drink. In the opposite corner is a crane looking for fish, swimming in water. The background is painted with ducks, reeds, lotus flowers, fruit and leaves.

The ancients were so struck by the profusion of sycamores in this region that it became a symbol of plenty for them. Of Solomon it is said: "And the king made silver to be in Jerusalem as stones, and cedar made he to be as the sycamore trees that are in the vale (shephela) for abundance".* His father, King David, had a special controller to supervise the sycamores: "And over the olive-trees and the sycamore-trees that were in the Lowland (shephela) was Baal-hanan".**

Farther on you reach Yad-Mordekhai—on the right, a communal settlement (kibutz), established in 1943 and dedicated to the memory of Mordekhai Anilevits, one of the commanders of the revolt of the Warsaw Ghetto (Poland) against the invading Germans, during the Second World War. Yad-Mordekhai besieged and cut off, withstood the attacks of the vastly superior forces of the Egyptian Army and its armoured divisions; finally it fell, only to be recaptured a few months later by the Israeli Forces (figs. 225-226).

The border of Israel with the Gaza Strip under Egyptian control runs about 3 kms. (2 mls.) beyond Yad-Mordekhai, on top of the sandy hills which appear in the distance to the south.

Yad-Mordekhai—Gaza, 12 kms. (7½ mls.). The road traverses the northern section of the Gaza Strip, and passes the Arab village of Beit-Hanun, on the highway to Gaza. (p. 264).

Standing by the side of a destroyed water-tower, a reminder of the War, the statue of Mordekhai guards over the settlement spread in a small vale. Opposite rises the hill occupied by the cemetery where the defenders of Yad-Mordekhai were laid to rest.

225. THE STATUE OF MORDEKHAÏ ANILEVITS, in Yad-Mordekhai.



226. ISRAELI STAMP, in honour of Yad-Mordekhai. Issued by the Government on Independence Day—1952. Water-tower destroyed by Egyptian attacks in 1948.



ASHKELON—TEL-AVIV

Through Ashdod, Yavne, and Rishon-Letsiyon, 52 kms. (33 mls.) Ashkelon-Ashdod, 8 kms. (5 mls.). Back on the coastal road turn north and travel on the highway running parallel with the railway line, which, in the time of the British, went as far as Egypt. On the right is the communal settlement Nitsanim, founded mainly by South American pioneers. On the left a sprawling military camp, remnant of the Second World War, displays its forsaken barracks. Adjoining the camp, next to the sea shore, is the children's village appropriately named Nitsanim—flower buds. Farther on, you pass, on the right, Beit-'Ezra and a short distance ahead, on the left, the ruins of Ashdod.

Ashdod was another of the five great Philistine cities, an important cultural and religious centre. Here stood the temple built in honour of Dagon, their chief deity. Ashdod was also

227. EGYPTIAN STAMP: Issued on the day of the invasion of their army into Palestine, 15th of May, 1948, as indicated in Arabic, to the right above. On the left, a picture of King Farouk I. After five months the Egyptian army was utterly defeated by the Israeli forces and their soldiers fled shamefully. Three years later Farouk I was dethroned by his officers and deported.

The stamp is twice enlarged.

About three thousands years ago the prophet Isaiah called out. "In that day shall Egypt be like unto women; and it shall tremble and fear because of the shaking of the hand of the Lord of Hosts... and the land of Judah shall become a terror unto Egypt!".*

*) Is. 19, 16.



hostile to Israel and the prophets spoke bitterly against it. Amos said: "And I will cut off the inhabitants from Ashdod... and the remnant of the Philistines shall perish".* Other prophets uttered curses against Ashdod, which was finally conquered by the Judean King Uzzia, as related in the Book of Chronicles: "And he went forth and warred against the Philistines, and broke down... the wall of Ashdod".** (Not far from Ashdod a new settlement has been named in honour of the warrior king: Sede-Uzzia—Field of Uzzia).

*) Am. 1, 8.

**) II Chro. 26, 6

In the post-Biblical period, Greeks settled in Ashdod and called it Azotus, a name which is also mentioned in the Gospel. Azotus was conquered by the Maccabees about 147 B.C. On the ruins of ancient Ashdod are remnants of the Arab village which was called Isdud, a corruption of the Biblical name. Here Jewish remains were brought to light (figs. 228-229).

Ashdod—Tel-Aviv, 44 kms. (28 mls.). The road continues north and crosses a stone bridge parallel to the iron bridge of the railway built over Nahal (brook) Lachish. The Egyptian army penetrated this far in 1948 and here it suffered a crushing defeat which set the over-confident Egyptians back on their heels; therefore the bridge was named 'Ad Halom'—Till Here (fig. 227).

The highway to Tel-Aviv continues northwards. On the

right is the village **Gan-Darom**—South-Garden, and close to it **Kefar-Hayeor**—Village of the Nile, thus named because it was founded by Egyptian Jews. From the highway to Tel-Aviv a road forks to the left to new Ashdod-Yam—Ashdod on the Sea. To Ashdod-Yam, 5 kms. (3 mls.). The road heads west to the Mediterranean coast, and passing by the side of the orthodox villages of **Benei-Darom** and **Nir-Galim** (Field and Waves), arrives at the new town of Ashdod-Yam—Ashdod on the Sea, established in 1957. The power station was the first building to be put up.

228. DECORATED MARBLE SLAB, of the second-third century. The marble is engraved with a candlestick. On the margin, written in Hebrew, the word: 'Shalom'—Peace, and in Greek: 'Good blessing', probably from the Book of Proverbs: "And a good blessing shall come upon them."



Figure on the left:
229. LEAD WEIGHT, engraved with a candlestick. From the fifth century.

Ashdod-Yam was the port of ancient Ashdod, and its name is mentioned in an Assyrian cuneiform inscription from the year 713 B.C. It also appears in the famous Meidva map of the sixth century under the Greek name of Azotus Paralos—Ashdod by the Sea.

The highway to Tel-Aviv passes through the townlet of Yavne, and then by the side of 'Ayanot and along Rishon-Letsiyon and Azor, page 216.

BEIT-GUVRIN AND LACHISH

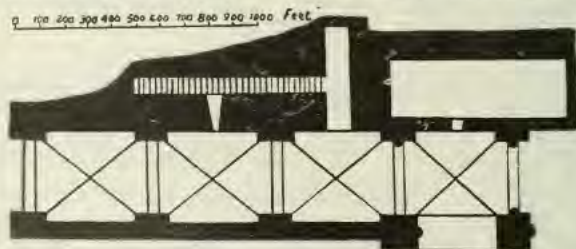
- 1) **Jerusalem**—Beit-Guvrin, 52 kms. (32½ mls.), through Esh-taol, Beit-Shemesh, Azekah, and the valley of Elah, p. 165.
- 2) **Tel-Aviv**—Beit-Guvrin, 74 kms. (45 mls.), through Rehovot, Gedera, Pelugot and Kiryat-Gat, page 224.

3) Ashkelon—Beit-Guvrin, 34 kms. (21 mls.), through Metsudat-Yoav, Pelugot and Kiryat-Gat, page 224.

Kiryat-Gat—Beit-Guvrin, 13 kms. (8 mls.). The road winds eastward, through the gradually rising and undulating land of the Lachish region. A short distance to the left is the new settlement of Sede-Moshe—Field of Moses, honouring the memory of Baron Morris (Moses) Hirsch of Austria, who sponsored the Jewish colonization in Argentine. Farther, the settlement Shahariya spreads to the left. The highway climbs a small prominence from where the mound of historical Lachish appears in the distance (below). After a short ride we enter Beit-Guvrin. On the right lies the destroyed village and a by-road to the left leads to the new Beit-Guvrin—a communal settlement established in 1948.

Beit-Guvrin was an important town during Roman times. Some of its sages are mentioned in Talmudic literature of the third-fourth centuries. The Roman Emperor Septimus Severus visited Beit-Guvrin and granted its inhabitants special privileges; since then it was officially called Eleutheropolis—City of Liberty. In the Middle Ages the town was well known. The Crusaders who ruled here in the twelfth century named it Gibelin. Rabbi Benjamin of Tudela who passed here in 1175 mentioned the presence of three Jews in Beit-Guvrin. The name has been preserved among the Arabs in the form of Beit-Jibrin; in the Middle Ages it was called Beit-Jibril—House of Gabriel. Of the various remains discovered in Beit-Guvrin some are preserved in museums (below) and some are to be found on the site.

A Crusaders' ruin can be seen on the side of the road (fig. 230).



230. PLAN OF THE CRUSADER BUILDING IN BEIT-GUVRIN, of the twelfth century. It was used till 1948 as a dwelling place by Arabs, who put up in its western part a big oil-press still standing.

Mosaics can be seen on the top of the hill in a small structure built for their preservation. (The key is in the hands of a

keeper who lives in the new settlement). They are reached by a road passing through the ruins of Beit-Jibrin. The mosaics were discovered in 1924, and have been studied by the Dominican Fathers of the Ecole Archéologique Française in Jerusalem. There are three floors of mosaics belonging to three different periods. The largest mosaic spreads opposite the entrance (figs. 231-232).

231. Parts of the Roman Mosaic floor. Of the third century.



231. SHEPHERD TENDING HIS SHEEP.



232. HORSE TIED TO
A TREE



233. HUNTER ATTACKING A BEAR

Paved in a room measuring: $9\frac{1}{2} \times 5$ m., the mosaic represents a hunt, symbols of the seasons of the year, and various animals. The hunt is depicted round the margin of the floor and begins in the south-eastern corner, at a house from which the hunter is galloping through fantastic vegetation. An elephant and an eagle are seen in the background. In the south-western corner another small house, and farther, a running hare and wolf, two sheep and a shepherd (fig. 231). The hunter



234. SYMBOL OF SPRING. Woman holding cup with bird perched on it. Beside her head to the left, is written in Greek: Eap-Spring.



235. SYMBOL OF THE EARTH. Woman wearing garlands of vine-branches, ears of corn, and holding various fruits. Beside her head is written in Greek: G-H—Earth.



236. SYMBOL OF SUMMER. Woman face destroyed, is holding a sickle in her right hand and a sheaf of corn in her left. By the side in Greek lettering: Te(*ros*)—summer.



237. STAG AMONG PLANTS.

ΧΡΙΣΤΟΥ ΠΑΤΗΡΑ ΚΙΝΕΟΣ
 ΕΧΟΜΗΝ ΟΤΩΣ ΑΓΙΟΝ
 ΟΥΔΑΡΩΝΗ ΦΙΣΙΝ ΙΩΔΩΝ
 ΔΙΑΝΑΒΗΤΩΝ
 ΤΟΥΣ ΕΡΕΥΣΑΜΥΝΩΝ
 ΟΒΟΛΑΝ ΚΗΤΙΟΥ ΜΟΣ



238. BYZANTINE MOSAIC IN BEIT-GUVRIN, 500 A.D. Discovered in 1921. At the bottom an amphora (1), and on each side a stag (2). Out of the am-
 (continued at bottom of page 246)

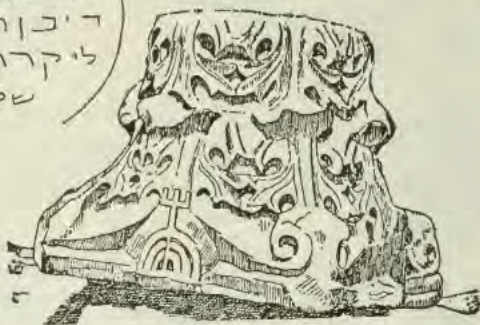
is assaulting three animals in turn: on foot, having tied his horse to a tree (fig. 232); on horseback and again on foot attacking a big bear (fig. 233). Circular medallions set in the mosaic depict symbols of Spring (fig. 234), Earth (fig. 235) and Summer, slightly defaced (fig. 236). Octagonal panels portray pairs of animals facing each other: Stag (fig. 237) and dog, lioness and ram, boar and bear, lion and an animal (destroyed), leopard and antelope.

Jewish remains of the third century were discovered in Beit-Guvrin. Most of them are preserved in the Rockefeller Museum in the old City of Jerusalem (figs. 239-240).



Figure to the right:
240. JEWISH CAPITAL, carved with a candlestick (menora), from an ancient synagogue, of the third century.

239. HEBREW-ARAMAIC INSCRIPTION. 'Remembered be for good Kyros . . . may his soul rest, son of Auxentios who built this column, in honour of the synagogue, Peace.'



Beit-Guvrin is located in the Shephela (Lowland) at the foot of the mountains of Judah (Hebron). From Beit-Guvrin roads start to various parts of the country.

(continuation of the explanation of fig. 238 on page 245).

phora vine tuellis with grapes, tendrils and leaves forming eight round medallions. Within each is a bird pecking at the grapes: quail (3), falcon or hawk (4), partridge (5), crane (6), pheasant (7), duck (8).

In the upper section two peacocks holding a garland in their beaks. Above, a Greek inscription reads: 'I have decorated the house of Christ, the Universal Monarch, with mosaics. The floor and the entrance in memory of His disciple, humble priest, Obadianos the Gentle.'

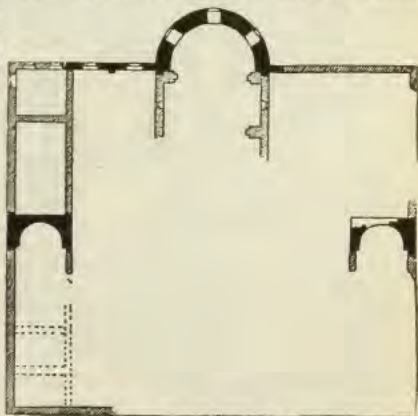
- 1) **Beit-Guvrin—Jerusalem**, 52 kms. (33½ mls.) through Azeka, Beit-Shemesh and Eshtaol, p. 167.
- 2) **Beit-Guvrin—Ashkelon**, 34 kms. (21 mls.), through Tel Gath, Kiryat-Gat, Pelugot and Metsudat-Yoav, p. 225.
- 3) **Beit-Guvrin—Beer-Shev'a**, 65 kms. (40½ mls.) through Kiryat-Gat, Pelugot and Shoal, p. 260.
- 4) **Beit-Guvrin—Hebron**, 27 kms. (16½ mls.). Proceeding eastward the road runs about 6 kms. (4 mls.) in Israeli territory and then crosses the border into Jordanian territory. Near the border is the new settlement of Nehusha, an important outpost.
- 5) **Beit-Guvrin—Nehusha**, 4 kms. (2½ mls.). From the road to Hebron turn to the left to Nehusha (brass), founded in 1955 and named according to the words of the Psalter: "Who traineth my hands for war so that mine arms do bend a bow of brass. Thou hast also given me Thy shield of salvation, and Thy right hand hath holden me up..."*

*) Ps. 18, 35.

Mareisha and Lachish are two interesting historical sites situated near Beit-Guvrin. Before starting to tour them, apply to the adjacent military camp and inquire about security precautions.

MAREISHA AND ITS CAVERNS

Beit-Guvrin—Mareisha, 2 kms. (1¼ mls.). The dirt path runs south. On the left are the ruins of the ancient church of Saint Anna, a name the Arabs have corrupted into Sandhanna. That is also the name of the mound of Mareisha (fig. 241).



241. PLAN OF THE CRUSADER CHURCH of Saint Anna. From the twelfth century.

The central apse is well preserved.

Mareisha was an important town of Judah in the biblical period. Rehobo'am, king of Judah, fortified it, about 920 B.C. as

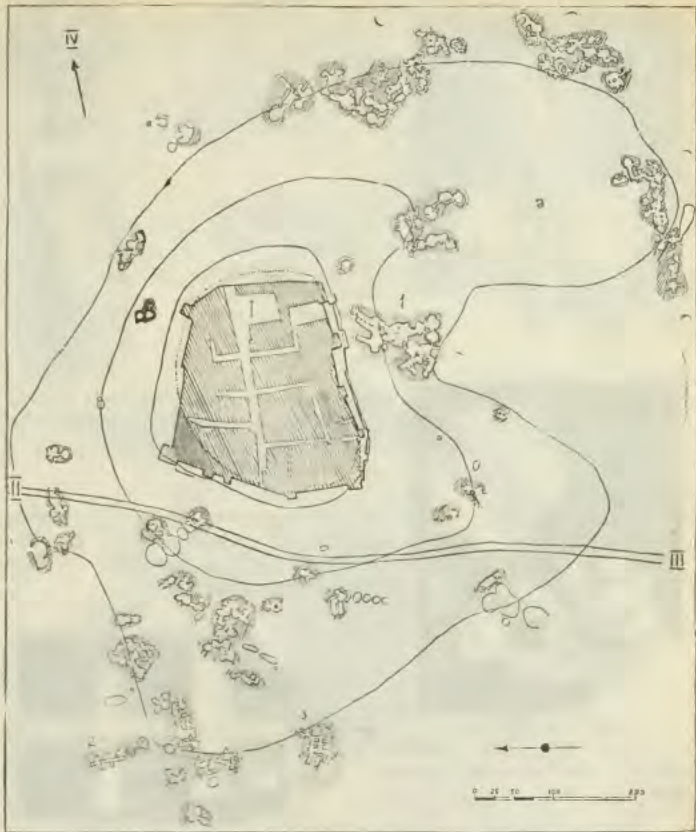
related in the Book of Chronicles: "And he fortified the strongholds, and put captains in them, and store of victuals, and oil and wine. And in every city he put shields and spears, and made them exceeding strong".* Mareisha includes the Hebrew word 'Rosh'—head, and is so called because it is situated at the top of a hill and overlooks the whole area. The Greeks settled here about the third century B.C. and called it Marissa. Maccabees conquered the town in 115 B.C. *) II Chron. 11, 8—12. Excavations of the Palestine Exploration Fund, in 1900, uncovered the ancient town and found various remains (figs. 242-5).

242. LEAD WEIGHT (124 grammes).

Discovered in the Mareisha excavations. Bears a Greek inscription: 'While Agathocles was controller of weights and measures.'



243. PLAN OF MAREISHA (MARISSA), about the second century B.C. The black contour line indicates the ancient wall with its bastions. Inside the town one can discern the outlay of the streets and remains of buildings.



246. MAP OF MAREISHA AND ITS CAVES

1) The ruins of Mareisha. II) Direction to Beit-Guvrin. III) Direction to Lachish. IV) Direction to the painted caves (fig. 250-3).

1) Water reservoir (fig. 147). 2) The columbarium (Arabic: es-Suk) (figs. 248-9). 3) Ramified caves.

Water reservoirs are dug in the hill. You can enter them through a small opening on the southern slope (fig. 247).

Mareisha

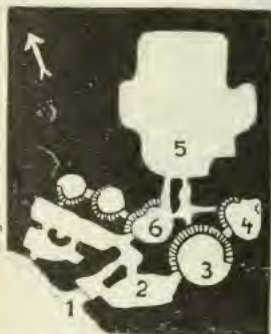
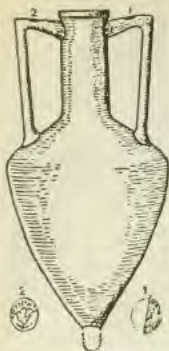
Figure on the right :

244. GREEK FIGURINE, the famed Aphrodite, goddess of Beauty and Love. Seven stars around her head symbolize her as celestial goddess. The statue is of terra-cotta, from the third century B.C.



Figure on the left :

245. GREEK AMPHORA. Imported with wine from Rhodes. On the handles are Greek stamps: (1) The name of a priest. (2) The name of the wine merchant—Antigonoy.



247. PLAN OF THE MAREISHA CAVES. Rain water reservoirs. Spiral staircases descend into the round reservoirs cut out of the soft rock.

A Columbarium, called in Arabic es-Suk—the market, is at the western side of the hill of Mareisha (figs. 248-9).

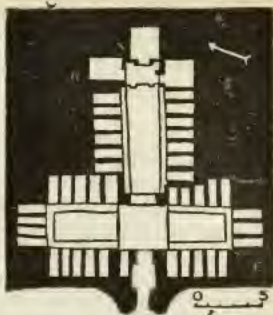
Figure on the right :
248. PLAN OF THE COLUMBARIUM. The length of the columbarium is 96 feet and its breadth—7 feet.



249. SECTIONAL VIEW OF THE COLUMBARIUM. In its walls are 1906 niches for reception of cinerary urns. The name is latin and means pigeon-house, from columba-dove.

Two Burial Caves are to be found in the vale to the east of Mareisha. They are of the second century, and were discovered in 1902. Cave 1 is painted and is the most interesting (figs. 250-3).

250. PLAN OF THE PAINTED CAVE 1. In the walls 44 burial places (kokhim) are cut out of the rock. Above them Greek names, inscriptions and various paintings adorn the walls.



251. FRONT WALL OF THE BURIAL CAVE, according to a painting from 1905. The eagle on the right is reproduced on an Israeli stamp.

252. GREEK INSCRIPTION, in the burial cave above the niche on the left;

('Tomb) of Meerbal.

MEE PBAΛOY

This is a Graecized form of the Phoenician name: Maherba'al—Gift of Baal. Baal was the main God of the Phoenicians.

ἈΠΟΛΛΟΦΑΝΗΣ ΣΕΣΜΑΙΟΥ ΔΡΞΑΣ ΤΩΝ ΕΝ ΜΑΡΙΣΣΙ ΣΙ
 ΠΑΝΤΩΝ ΤΩΝ ΚΑΘΥΤΟΝ ΧΡΗΣ ΤΟΤΑ ΤΟΣ ΚΑΙ ΦΙΛΟ
 ΕΒΔΟΜΗΚΟΝΤΑ ΚΑΙ ΤΕΣΣΑΡΑ Ε

Continuation of the end word line.

ΙΣΙ ΔΩΝΙΩΝ ΕΤΗ ΤΡΙΑΚΟΝΤΑ ΚΑΙ ΤΡΙΑΚΛΙΝΟΜΙ/ΘΕΙΣ
 ΙΟΚΕΙΟ ΤΑ ΤΟΣ ΑΤΙΘΩΑΝΕΝ ΔΕ ΒΙΩΣΑΣ ΕΤΗ -

253. GREEK INSCRIPTION in the burial cave. 'Apollophanes, son of Sesmaios, thirty-three years chief of the Sidonians at Marissa, reputed the best and the most kindloving of all those of his time: he died, having lived seventy four years.'

Apparently the burial cave was a meeting place for lovers. On the wall was found an inscription written by a maiden to her lover.

ΟΥΚ ΕΧΩ ΤΙΣ ΟΙΣ ΤΑΝ ΗΤΙΧΑΡΙΣΤΑΝ ΚΑΤΑΚΗΛΙΑΛΟΝΤΙ ΡΟΥΣ ΕΜΕΤΑ ΦΙΛΟΥΣΑ
 ΑΛΛΑ ΑΙΤΗ ΚΑΡΤΗ ΤΩΝ ΜΕΓΑΤΙΧΑΡΙΣΤΩΝ ΤΑΙΜΗΤΩΝ ΕΝ ΤΡΑΚΕΙΣΤΗ
 ΑΝΗΜΟΡΑΤΕΣ ΤΡΟΧΟΣΙΔΕΚΑΤΗΜΕΤΡΟΧΗΡΙΝ ΠΡΟΛΛΗΤΕΡΑ ΕΣΤΙ ΣΤΑΝ
 ΜΗΚΟΤΕΡΗ ΧΙΡΗ ΦΟΒΟΣ ΕΡΗΤΡΑΛΛΑΒΑΤΩΝ ΜΗΝ ΕΝ ΜΑΚΕΔΟΝΙΑ

254. GREEK INSCRIPTION of a maiden to her lover.

'There is nought that I may do for thee or wherein I may please thee, I lie with another, though loving thee dearly. But, by Aphrodite, of one thing I am very glad: that thy cloak lieth in pawn . . . Do what thou wiltst . . .'

East of Beit-Guvrin and Mareisha, at a distance of about 7 kms. (4½ mls.) the border of Israel with Jordan held territory stretches along the mountain slopes. Near the frontier stands the desolate village of Dueime, probably biblical **Duma** of the tribe of Judah. Close to the ruins of Dueime is the new settlement of Amatsia (God's Might) called after the King of Judah who was killed in nearby Lachish (see below).

LACHISH AND ITS EXCAVATIONS

Beit-Guvrin—Lachish, 8 kms. (5 mls.). From the road running west, a dirt road branching off to the left takes you to the hill of Lachish called in Arabic—Tell ed-Duweir. Close to it is new Lachish, an agricultural settlement located in the area to-day called Hevel Lachish—Region of Lachish, which stretches westward.

Lachish was a fortified city even before Joshua's conquest. When the tribes of Israel approached the town, the Bible relates: "And Joshua passed... and all Israel with him, unto Lachish, and encamped against it, and fought against it. And the Lord delivered Lachish into the hand of Israel and he took it on the second day, and smote it with the edge of the sword..."¹ Rehobo'am strengthened cities in Judah, among them Lachish: "And he fortified the strongholds, and put captains in them, and store of victuals, and of oil and wine".² Amaziah, king of Judah, was killed in Lachish as it is recorded in the Book of Kings: "And they made a conspiracy against him in Jerusalem, and he fled to Lachish, but they sent after him to Lachish, and slew him there".³ Sennacherib, King of Assyria invaded Judah in the time of King Hezekiah in 701 B.C.: "Against all the fortified cities of Judah and took them. And Hezekiah... sent to the King of Assyria to Lachish, saying: 'I have offended, return from me, that which thou puttest on me will I bear...' And the King of Assyria sent... from Lachish... a great army unto Jerusalem".⁴ The conquest of Lachish was an important event in Sennacherib's military campaign for it secured the way to Egypt, his goal. And when he returned to Nineveh, his capital, he ordered his men to picture the conquests on the walls of his palaces, among them the siege of Lachish. These reliefs engraved in the stone were found in the excavations of Nineveh, now Tel Kuyunjuk in Iraq, and are exhibited in the British Museum, London (figs. 256-57).

When King Nebuchadnezzar of Babylon invaded Judah in 592 B.C. Lachish was one of the last fortified cities, as Jeremiah records: "When the King of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish... for these defended cities remained of the cities of Judah".⁵ The inscribed potsherds which were discovered in the excavations of Lachish belong to that critical period in Israel's history.

- 1) Josh. 10, 31. 2) II Chro. II, 9.
3) II Kin. 14, 19. 4) II Kin. 18, 13-17. 5) Jer. 34, 7.

(Explanation to figure 256, on page 254).

Another portion of the picture mentioned above. The king is holding his sceptre, while behind him stand two servants shading him. In front of him his officer, and the royal guard holding clubs. Behind them, two inhabitants of Lachish, kneeling before the King. Above, an Assyrian inscription in cuneiform writing: 'Sennacherib, King of the Universe, King of Assyria, sat upon a throne, (while) the booty of Lachish passed before him.'

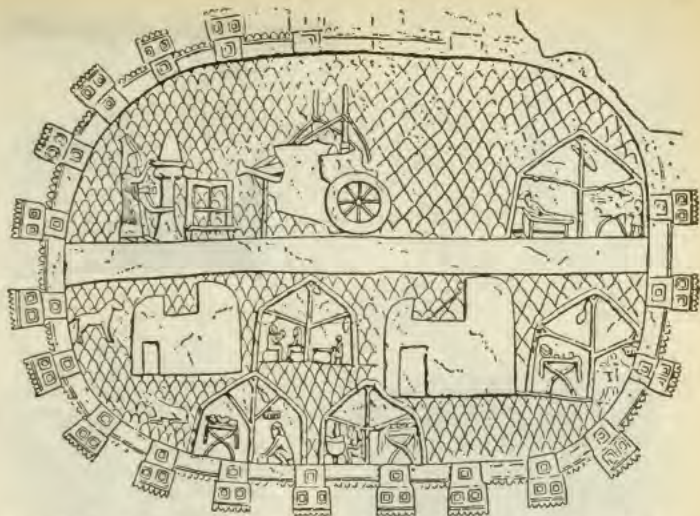


255. THE ASSYRIAN SIEGE OF LACHISH—701 B.C.

Portion of a relief from the Palace of Sennacherib, King of Assyria, discovered in his capital at Nineveh. Preserved in the British Museum. Lachish surrounded by fortified walls, from which soldiers armed with bows and slings throw stones and burning torches upon the attackers. The Assyrian soldiers storm the town with various arms: bows and arrows, spears and shields. In between the fighters are seen battering-rams piercing the fortifications. Captives leave the city gate with bags on their backs. Two Assyrians hanging three captives.

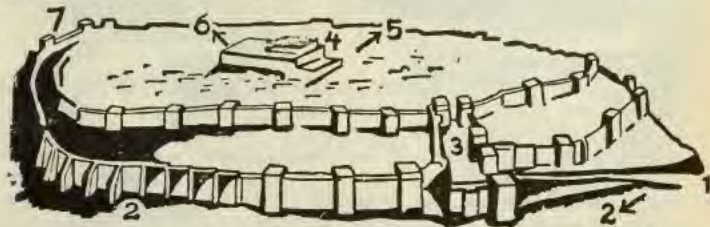


256. SENNACHERIB, SEATED ON HIS THRONE. (See bottom of page 253)



256. THE ASSYRIAN MILITARY CAMP, in the siege of Lachish—701 B.C.

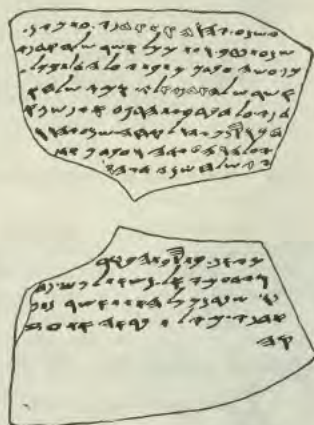
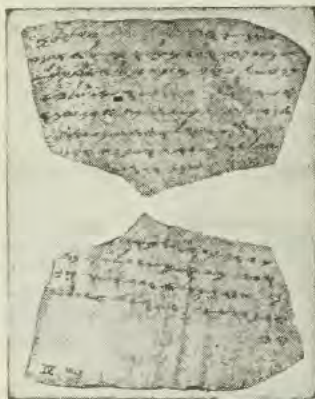
The Excavations of Lachish were conducted on behalf of the Welcome Archaeological Expedition of the Near East, from 1932 to 1938, by the archaeologist John L. Starkey, who was killed by Arabs on the way to Jerusalem. The excavations unearthed many remains which throw light not only on the annals of Lachish but also on the history of Israel during the Biblical period (figs. 256-274).



257. SKETCH OF BIBLICAL LACHISH—Its walls, gate, and buildings. 1) Ascent to the fortified gate. 2) Direction to the Foss-Temple. 3) Single gate (fig. 258). 4) Residence of the Governor (fig. 266). 5) Direction to the tunnel. 6) Direction to the Sun Temple (fig. 268).

258. PLAN OF THE GATE.

Built in an angle giving it special strategic value as the attackers were unable to pierce directly into the city. 1) Ascent to the gate, 2) First door in outer wall, 3) Remains of room where the Lachish tablets were found (figs. 259-60). In room and around it signs of a large fire. 4) Second door in inner wall where remained ancient threshold, 5) Sewer from city to the outside, 6) Remains of ruined brick structure.

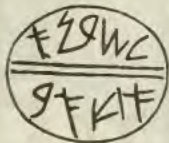


259-60. ONE OF THE LETTERS OF LACHISH. From the sixth century B.C. Written on a potsherd on both sides, in old Hebrew script. On the left, the potsherd, and on the right, copy of the inscription: 'May Jehovah cause my lord to hear this very day tidings of good! and now according to everything that my lord hath written, so hath thy servant done; I have written on the page, according to all that my lord hath written me. And with regard to what my lord hath written about the matter of the sleeping house, there is no one there.'

And as for Semakhiahu him hath taken Shem'ayahu and brought him up to the city. And as for thy servant, I am not sending anyone thither today, but I will send tomorrow. And let (my) lord know that we are watching for

the signals of Lachish, according to all the indications which my lord hath given, for we do not see (the signals of) 'Azekah'.*

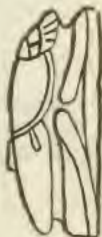
*) About the town 'Azekah which is on the way to Jerusalem (see p. 167).



261-3. HEBREW SEALS, the eighth century B.C.

Right: 'Lemelech Hebron'—to the King of Hebron.

Left: 'Leshebna' (ben) 'Ahab'—(Belonging) to Shebna son of Ahab.



HEBREW SEAL, in the shape of an Egyptian scarab (beetle).

On it is engraved a beetle with spread wings, and in ancient Hebrew script: 'Samakh Leahimelek'.

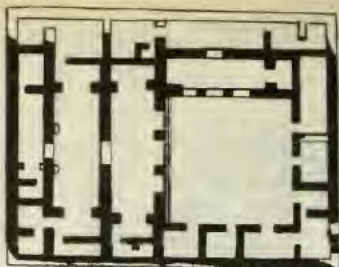


264-5. DECORATED POTTERY, about 1450 B.C.

The Residence of the Governor, about 400 B.C. Its ruins are spread on the top of the mound of Lachish, (figs. 257, 266-7).

266-7. RESIDENCE OF THE GOVERNOR, about 400 B.C.
On the top of the mound.

See fig. 258, No. 6.



266. PLAN OF THE GOVERNOR'S RESIDENCE. Rooms surround a large inner court.
For its restoration see next fig.

267. RESIDENCE OF THE GOVERNOR — Restoration.

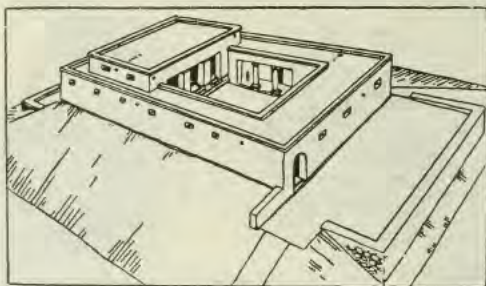


Figure on the right :

268. PLAN OF THE SUN TEMPLE.

In the hall to right, remains of an altar and steps leading to it.



Fig. on the left:

269. POTTERY BIN, found in the sun-temple. It stood on the side of the altar, and served for collecting meat offerings.



270. FORK MADE OF IRON. About 900 B.C.
Found in the Sun Temple.

Recalls the flesh-hook mentioned in the priest service in the Tabernacle of Shilo, as told in the Bible: "The priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand".* *) I Sam, 2, 13.

271. INSCRIBED BOWL, about 1225 B.C. Left: Outside view of bowl with ancient inscription, reproduced on the right.



𐤁𐤍𐤏𐤕𐤁𐤏𐤕
—
𐤁𐤏𐤕𐤁𐤏𐤕

272. AN EWER made of pottery, decorated and inscribed. On the shoulder a row of painted goats and trees, stag, lion and bird. Above them is a dedicatory inscription in ancient script:

𐤌𐤕𐤏𐤕 . . . 𐤍𐤏𐤕𐤁𐤏𐤕

'Matan . . . Eilat'.

Meaning: Gift . . . to goddess. The ewer is from about 1270 B.C. Reconstructed from 24 fragments. Preserved in the Rockefeller museum, Jerusalem.

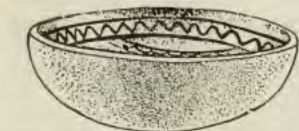
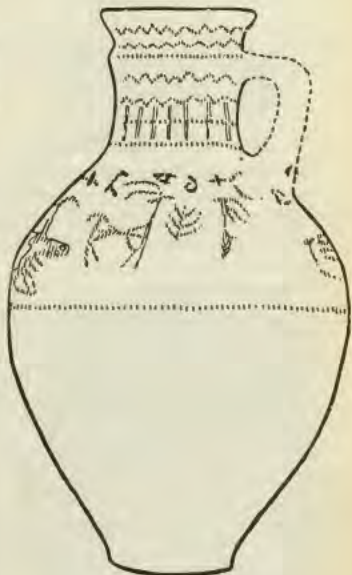


Figure on the left:

273. DECORATED BOWL. About 1300 B.C. Above: side view. Below: Decoration inside the bowl: two eyes, presumably those of Horus famous ancient Egyptian god, symbolizing health. Between the eyes the figure of a pestle, symbol of beauty in ancient Egypt.

274. FRAGMENT OF A JAR.

Inscribed in old Hebrew script:
 'Bath Lamelekh'—Bath of the
 King.

Bath is a measure of liquids, oil or wine, which is mentioned in the Bible. Ezekiel the Prophet says: "Ye shall have just balances . . . and a just bath".* The Book of Chronicles tells of King Solomon's promise to the King of Tyre: "twenty thousand baths of wine, and twenty thousand baths of oil".**

*) Ez. 8, 14. **) II Ch. 2, 9,

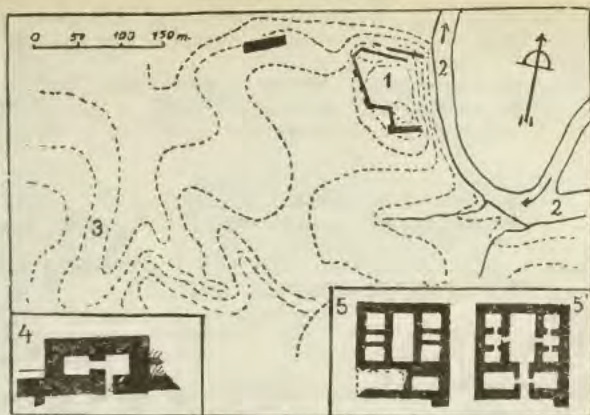


TO BEER-SHEVA' (BEERSHEBA)

- 1) Jerusalem—Beer-Shev'a, 121 kms. (66 mls.) through Eshtaol, Beit-Shemesh, Beit-Guvrin (Lachish) and Pelugot. (p. 163).
- 2) Jerusalem—Beer-Shev'a, 125 kms. (77½ mls.) through Eshtaol, Mashmi'a-Shalom, Kiryat-Malakhî and Pelugot. (page 223).
- 3) Jerusalem—Beer-Shev'a, 137 kms. (89 mls.) through Eshtaol, Mashmi'a-Shalom and Negba. (page 223).
- 1) Tel-Aviv—Beer-Shev'a, 107 kms. (68½ mls.) through Rishon-Letsiyon, Rehovot, Mashmi'a-Shalom and Pelugot. (p. 223).
- 5) Tel-Aviv—Beer-Shev'a, 136 kms. (90 mls.) through Rishon-Letsiyon, Yavne, Ashdod and Ashkelon. (page 218).

PELUGOT—BEER-SHEVA', 52 kms. (32½ mls.) thr. Shoal. Pelugot—Shoal, 25 kms. (15½ mls.). The highway travels south through undulating lowland (Shephela), in a recently colonized district dotted by rows of white houses, pale grey water-towers, and the green fields of the new settlements. The horizon is bordered by the even range of the Judean Mountains. On the left you pass: 'Uzza (Courage), Shalva (Tranquillity) and Ahuzam. In the west you can discern off in the distance the conical mound known in Arabic as Tell-Hessi, indicating the site of an ancient town, probably 'Eglon of the Biblical days.

To 'Eglon, 4 kms. (2½ mls.). The dirt track bears west and reaches the foot of 'Eglon's hill on the bank of Nahal Shikma—Sycamore Brook. 'Eglon was an important fortified city and its Biblical name may have been preserved in the Arabized form of 'Ajlan, the name of a nearby ruin. The British Palestine Exploration Fund excavated the hill in 1892, the first archaeological research to be conducted outside the limits of Jerusalem; and though the diggers' spades did not penetrate very deep, they unearthed some interesting relics (figs. 275-277).



275. PLAN OF TELL HESSI, probably Biblical 'Eglon.

- 1) The mound surrounded by a wall. 2) Nahal Shikma—Sycamore Brook
 3) Ancient cemetery. 4) Plan of tower. 5) Plan of fortress.



276. TABLET with cuneiform inscription. About 1450 B.C. Discovered in 1892. The tablet is made of clay, and inscribed on both sides:

(To) the (Egyptian) officer say: (Thus P)a'pu. At thy feet I fall. Thou shouldest know that Shipti-ba-lu and Zimreda have plotted publicly and Shipti-ba-lu said to Zimreda: (The prince of Yaramu wrote to me: Give me six bows, and three daggers, and three swords. Verily I am going out against the land of the king, and thou art my ally! And yet he returns (the charge of) lese-

majeste (saying): The one who plots against the king is Pa'pu! And send him to (confront me! And (now) I have sent Rab-ilu to bring him (to thee) (because of) this matter.'

The letter is characteristic of the atmosphere of mutual suspicion and treachery which prevailed in Palestine in the fifteenth century B.C. The tablet is similar to the tablets which were discovered in Tel Amarna, in Upper Egypt.

277. FRAGMENT OF A JAR. About 1400 B.C.

On it are three signs, perhaps in ancient script the word: BELA. Bela is a proper name mentioned in the Bible.

One of the most ancient inscriptions found in the Holy Land.



To Beer-Shev'a the highway passes by Tel Milha, on the left, while far away, on the opposite side, Tel Nagila (Najile) can be distinguished from the surrounding hills by its smoothly rounded form and the venerable tree growing on its top. Both mounds indicate ancient towns, unknown now, waiting for enterprising archaeologists to remove their blanket of anonymity.

A short distance farther, on the right, appears the new communal settlement **Beit-Kama**—Cornfield House, established in 1949. To the right, a road forks to the region of **Shelahim**, settled since 1953 by newcomers from various lands; each country, eastern or western, is represented by a colony.

The highway to Beer-Shev'a proceeds south by the Beduin village of **el-Huzeil** on the left, while on the right side spread the well-tended fruit groves of kibuts **Shoval**. The Beduin settlement is named after a ruling family of Sheiks whose stone houses on the barren hill are surrounded by the black goat-hair tents of the poorer folk. At the bottom of the vale a reservoir holding rainwater has been built by the Israeli Governemnt for the benefit of the Beduins, who are slowly adjusting themselves to an agricultural life, though camel and sheep-breeding are still an important source of income.



Shoval—Beer-Shev'a, 27 kms. (17 mls.). The highway crosses the Gerar Brook, the northern border of the Negev, and on the threshold of this arid region, on the left, the settlement **Mishmar-Hanegev**—Guard of the Negev, keeps watch. This kibutz was established under cover of night at the same time as Shoval (1946), and nine more new settlements throughout the south, in defiance of the British ban on Jewish colonization.

A little farther on, the road joins the highway from Gaza and Sa'ad—on the right, to Beer-Shev'a—on the left. Near the crossroad is the agricultural school of **Eshel-Hanassi**.

To Beer-Shev'a—12 kms. (7½ mls.). See page 273.

GIV'ATI-CROSSROAD—BEER-SHEVA, 60 kms. (38 mls.).

Through Helets Oilfield, Sedeirot, Mefalsim and Sa'ad.

To Giv'ati-Crossroad, see page 228.

Giv'ati-Crossroad—Sa'ad, 29 kms. (18 mls.). The highway continues through a fertile plain, which witnessed the utter collapse of the Egyptian forces in the War of Liberation—1948, at the hands of the Giv'ati Brigade, in a military operation named the 'Ten Plagues', as a reminder and a warning to the invaders. In a salute to the successful action an impressive monument has been erected on the right, the Giv'ati Memorial (fig. 278).



278. MONUMENT TO GIV'ATI BRIGADE. One of the most gallant brigades in the Israeli War of Liberation—1948.

On the monument is engraved, in Hebrew: 'O passer by, on thy way down to the Negev—remember us'! Above, the emblem of the brigade (fig. 208).

On the left we skirt the village **Kokhav** (Star), and a little farther south on the same side the village **Helets** (Vanguard), named for the advance of the Israeli Units which pierced the Egyptian front at this spot. After a short run downhill, to the right, lies the Helets oil-field.

Helets well, the first in Israel, struck oil on the 22nd of September 1955, at a depth of 4905 feet. The news soon spreading over the country stirred up a wave of joy and hope. After a short time oil was found in additional borings carried out in this region.



279. Oil-boring at Helets.

Helets—Sa'ad, 20 kms. (12½ mls.). The road continues to the south-west. On the left lies kibuts **Beror-Hail** settled mainly by Brazilian pioneers. Beror-Hail is mentioned in the Talmudic literature of the third century. After a short run we come to the farm of **Ibim**—on the right. A little farther, on the same side, is the new townlet of **Sedeirot**—Avenues, named after the eucalyptus avenues which shade the highway. On the left is the communal village (kevutsa) called **Geivim**—Waterponds, surrounded with well tended gardens and fields. Farther on is **Nir'Am**, a short distance to the right. Close to it is the Mekorot camp of workers for the water supply to the Negev. The road bends to the right and passes by **Mefalsim** on the left, a communal settlement (kibuts) established in 1949 by South American pioneers. From the road which continues to the Gaza Strip, a sharp turn to the left leads to the Negev along a route running parallel to the frontier which is about 3 kms. (2 mls.) distant—on the right.

Sa'ad (Succour) is the settlement seen on the left; an orthodox kibuts established in 1947, it held out valiantly in the War of Liberation against the Egyptian invaders. After Sa'ad the Negev road joins the highway from Gaza located to the right, westward. The town can be discerned in the distance, spreading towards the coast by the right side of a prominent hill named after Samson who found his heroic end in this Philistine city. On the way to Gaza stands the settlement **Nahal'Oz**, a stronghold on the border of Israel. About Gaza, see below.

Sa'ad—Beer-Shev'a, there are two routes: (1) a direct way, through Tekuma and Gilat—38 kms. (24 mls.), p. 270. (2) a circuitous route, through the western Negev: Beerl, Nirim, Ofakim, and Merhavim—58 kms. (36 mls.), p. 267.

THE TOWN OF GAZA AND THE GAZA STRIP

Gaza, today an Arab town, is one of the oldest cities in history. Because it stands on the 'Way of the Sea,' the main route connecting the two extremities of the 'Fertile Crescent,' Egypt and Assyria, Gaza's economic and strategic importance was

great at all times. The town was well known to the ancient Egyptians. Situated on the threshold of Egypt, it was the first objective of the military campaigns undertaken by the warring Pharaohs against the traditional eastern foe. In biblical times, it was an important Philistine capital called 'Aza, a name probably derived from the Hebrew word 'Az-strong, and which the Arabs later altered into Ghaza—Gaza. Many famous events took place in Gaza. Here Samson was imprisoned and came by his death: "And the Philistines laid hold on him, and put out his eyes, and they brought him down to Gaza, and bound him with fetters of brass, and he did grind in the prison-house".* The prophets of Israel spoke bitterly against Gaza and its Philistine inhabitants. Amos calls out: "So will I send a fire on the wall of Gaza, and it shall devour the palace".** Zephania prophesies: "For Gaza shall be forsaken... woe unto the inhabitants of the sea-coast".*** After the biblical period the city continued to prosper as a station on the way from Palestine to Egypt. It knew the domination of all the powers which succeeded each other in the Middle East: Greeks, Romans, Moslems, Crusaders and Turks. In modern history too Gaza occurs repeatedly. It was a camping place of Napoleon Bonaparte in 1799. During the First World War, the town was the main military base of the Turks and their allies the Germans, and in their repeated attempts to wrestle the town from their hands the British lost about 10,000 men. The destruction caused by the fighting was repaired, and under the British



280. GAZA—a drawing from a Hebrew manuscript of the year 1598, found in Italy. Above is written in Hebrew: 'The village Gaza, town of Samson, a beautiful city.'

Mandate Gaza continued to prosper. Its Arab population grew, and a small Jewish community settled in the city. With the increase of the Arab National movement Gaza became one of the strongholds of opposition to Jewish Palestine, and active hostility to the Zionists caused the Jews to leave the town. At the outbreak of the War of Liberation following the British evacuation of Palestine in 1948, the invading Egyptians made Gaza their main military base against Israel. After their total collapse in the south, the Egyptians only retained control of Gaza and its vicinity. Nine years later, in the Sinai Operation of 1956, Israeli troops conquered Gaza on November 3, 1956 and established a military administration. But under strong pressure from the U.N. they evacuated Gaza and transferred it to the U.N. Forces.

*) Judges, 16, 21. **) Amos, 1, 7. ***) Zephania, 2, 4.

The Big Mosque, whose lofty tower can be espied from the distance is located in the centre of the town. It is built on the remains of a Crusader Church of the 13th Century dedicated to Saint John the Baptist. One of its pillars, the remnant of a third century synagogue, is carved with a seven-branched candlestick (menora) and a Hebrew and Greek inscription (fig. 281).



281. THE CANDLESTICK (Menora), carved on a pillar of the big mosque of Gaza. On the right of the candlestick, a ram's horn (shofar)—symbol of Israel's redemption; on the left, a palm branch (lulav) and a citron fruit (ethrog)—symbol of Israel's prosperity. Beneath the candlestick is written both in Hebrew and Greek: 'Hanania Son of Jacob.' The pillar is a remnant of a synagogue of the third century.

The Gaza Strip stretching along the Mediterranean Sea is limited on land by Israel and the Wilderness of Sinai. It is about 50 kms. (31 miles) long and 6 kms. (4 miles) wide. It is largely populated by refugees supported by U.N. funds. Today the border of the Gaza Strip with Israel is guarded by U.N. soldiers.

The whole length of the Gaza Strip is traversed by a road continuing the coastal highway of Israel. It then proceeds through Sinai to Egypt, following the age-old route of the 'Way of the Sea' mentioned in the Bible, the 'Via Maris' of the Romans. A railroad runs parallel to the highway.

WESTERN NEGEV

Beeri—Beit-Re'im—Tell Jamme—Nirim—Magen—Urim

Sa'ad—Tell Jamme, 10 kms. (6¼ mls.). After proceeding on the highway to Beer-Shev'a for about 1 km. (2/3 mile), turn to the right into the western Negev next to the Gaza Strip. After a short distance, on the right, is **Beeri** a communal settlement on top of a small hill. A little farther, on the left, **Beit-Re'im** (House of Friends) lies in the open plain, near the bank of the Besor Brook mentioned in the life of king David.

The **Brook of Besor** is recorded in David's campaigns against the Amalekites: "And it came to pass, the Amalekites had made a raid upon the South (Negev)... So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed. But David pursued, he and four hundred men: for two hundred stayed behind, who were so faint that they could not go over the brook Besor... And David smote them and recovered all that the Amalekites had taken... And David came to the two hundred men, who were so faint that they could not follow David whom also they had made to abide at the brook Besor... and when David came near to the people, he saluted them. Then answered all the wicked men and base fellows, of those that went with David, and said: 'Because they went not with us, we will not give them aught of the spoil that we have recovered...' Then said David: 'Ye shall not do so, my brethren, with that which the Lord hath given unto us, who hath preserved us... And who will hearken unto you in this matter?—for as is the share of him that goeth down to the battle, so shall be the share of him that tarrieth by the baggage: they shall share alike. And it was so from that day forward, that he made it a statute and an ordinance for Israel.*

*) I Sam. 30.

Tell Jamme is seen on the right, after crossing the Besor Brook. The mound was excavated in 1927 by the English archaeologist Sir Flinders Petrie, who identified it as Biblical Gerar, and published a work in this name to describe his important findings (figs. 282-285).

In 1917 during the First World War, British Forces, composed mainly of Australian divisions, camped around Tell Jamme while preparing to attack Gaza, then held by the Turks and their Allies, the Germans. Of the thousands of shells which exploded here, one falling on the bank of the Besor Brook by chance uncovered a mosaic floor which was transferred to Australia (fig. 286).

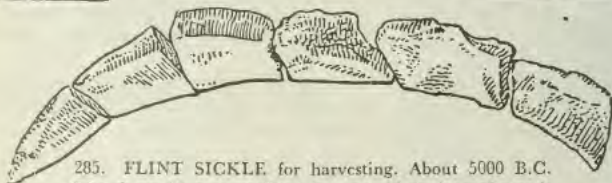
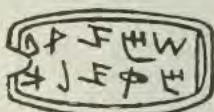
282. TELL JAMME: Plan of the mound and excavations.

1) Besor Brook, running to the Mediterranean. 2) Foot of the mound and the remnants of an ancient wall. 3) Remains of the ancient fort on top of the mound.



283. GREEK POTTERY; LEKYTHOS. About 450 B.C. Artistically made. On it a scene in Greek style. Woman sitting on a chair with hand outstretched ready to receive jewel box brought to her by woman standing. The women are dressed in long garments, their heads crowned with garlands of laurel leaves and wearing ear-rings. Height of vessel 32 centimeters.

284. HEBREW STAMP on a jar. About 1100 B.C. DRI-MASH (?) (son of) ELYAKIM.



285. FLINT SICKLE for harvesting. About 5000 B.C. The sharp flints were fixed in a rounded piece of wood.

(continuation from opposite page)

in 1917, by Australian troops encamped there. It was transferred to the Australian War Memorial in Canberra.

Above is a Greek inscription: 'This temple has been decorated in rich mosaics, by our most high Bishop . . . and the most pious George, Priest and Sacristan, in the year 622 according to the Era of Gaza, in the 10th year of the indiction' (561-2 A.D.).



286. DECORATED MOSAIC PAVEMENT, of the sixth century. Discovered on the bank of the Besor Brook near Tell Jamme, in the First World War—
 (Continued at bottom of opposite page).

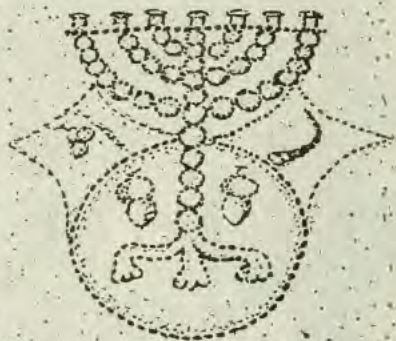
The highway travels south and comes to the **Maon Crossroad**. The road to the right leads to a chain of settlements mounting guard along the frontier of the Gaza Strip: **Netiv-Oz**—Path of Strength, **Nirim**—Ploughed Fields, **'Ein-Hasheloshah**—Fount of the Three (killed in the War of Liberation, 1948) and **Kissufim**—Yearnings, which symbolizes the aspiration of Israel to its homeland.

The road straight ahead reaches **Magen**—Shield, to the right, **Mivtahim**—Security, **Yesha**—Salvation and **Ami'oz**—Strength of my People, to the left; after another short run it comes to **Nir-Yitshak** on the right and still farther on to **Kerem-Shalom**—Vineyard of Peace, the most southern settlement opposite the Gaza Strip.

An **Ancient Synagogue** of the fifth-sixth century, was discovered accidentally near Maon Crossroad, left of the way to **Nirim**, while a new road was paved, in 1957. In the prayer hall, a beautiful mosaic decorated with various animals and a big 'menora'—candlestick, was found (fig. 287).

287. THE MENORA (Candlestick), set in the ancient synagogue of **Nirim**, of the fifth-sixth century. The menora is flanked on the right by a 'shofar'—horn's ram, symbol of the redemption of Israel and on the left by a 'lulav'—palm branch, symbol of the Holy Land. On the sides of the pedestal two citrons—'ethrog', are pictured.

The mosaic is displayed in the Archaeological Museum of Jerusalem.



From Maon Crossroad the road to Beer-Shev'a bears to the left, crosses the Brook of Besor, passes by the police station of **Merhavim**, leaves **Urim** on its right and proceeding eastwards skirts **Ofakim** and joins the main Sa'ad—Beer-Shev'a highway at Gilat (page 271).

SA'AD—BEER-SHEVA, 38 kms. (24 mls.).

thr. Tekuma and Gilat.

Sa'ad—Gilat, 20 kms. (12½ mls.). The highway proceeds southward and enters the Negev, the land of the Patriarchs. On the right sprawls newly settled **Shuva**. This name which means 'Return' has its source in the supplicant's entreaty in the Torah: "Return (shuva) O Lord, unto many thousands of Israel",* and

again in the Psalms "Return again (shuva) our captivity, O Lord, as the streams in the south (Negev)".**

*) Nun. 10, 36. **) Ps. 126, 4.

Farther on, to the left, is **Tekuma**—Revival, from which a track to the right will take you to the water reservoir, the main pool at the end of the Yarkon-Negev water line. From the reservoir one pipeline directs the water to the western Negev, and another sends it to the eastern Negev.

Back to the highway continue south. On the right is the new townlet of **'Azata**, and farther on a by-road, on the left, will convey you to an underground pumping station near the settlement of **Yoshiviya**.

288. EMBLEM OF 'AZATA REGIONAL COUNCIL.

The water pipe as the symbol of the revival of the Negev.

The two tablets of the Torah, seen in the background, indicate that most of the settlements in this region are orthodox.



Beit-Hagaddi is the settlement on the left of the highway. Its name is mentioned in the Meidva map of the sixth century.

A side-road to the left heads to the **Shelahim** area with its many new villages: Nir-Moshe, Eshbol, Pa'amei-Tashaz etc.

The road to Beer-Shev'a passes by more newly-founded settlements, and approaching the **Gerar Brook**, the eye is attracted by a domed edifice on a not too distant hill on the right. This is the tomb of Abu-Hureire (Father of the Kitten), a venerated Saint of the Beduin. Over the bridge spanning the brook you come to the Gilat crossroad. It bears the name of the settlement on the right, screened by newly-planted avenues. On the left, the extensive tree nursery of the Jewish National Fund provides saplings for afforestation and serves as an acclimatization station for industrial plants. See page 275.

The name **Gilat** means Joy; next to Gilat stands **Tifrah**—Blossom, and to the west **Ranen**—Singing, **Maslul**—Highway, and **Peduin**—Ransomed. These names have been grouped together because they all originate from the prophecy of Isaiah describing the revival of the desert and the redemption of Israel: "The wilderness and the solitary place shall be glad for them and the desert shall rejoice, and blossom as the rose. It shall blossom (tifrah) and rejoice even with joy (gilat) and singing (ranen)... Strengthen ye the weak hands, and confirm the feeble knees... for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall

become a pool, and the thirsty land springs of water, in the habitation of jackals herds shall lie down... And an highway (maslul) shall be there, and a way and it shall be called the way of holiness... And the ransomed (peduim) of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads, they shall obtain gladness and joy, and sorrow and sighing shall flee away".* * Is. 35.

From Gilat junction a road to the right leads to Ofakim, Merhavim, Urim, and to the western Negev along the Gaza Strip. See page 270.

Gilat—Be'er-Shev'a 14 kms. (9 mls.), through Tifrah. See page 275.

PATISH—OFAKIM—URIM—MERHAVIM—SHERUHEN

Gilat—Urim, 14 kms. (9 mls.). The road runs along Acacia avenues through the region of Merhavim.—Expanses, dotted with numerous newly-established colonies. In the time of the British this highway was known as the 'Hunger Road', because the Mandatory government built it during a drought year to provide a livelihood for the impoverished Beduin.

289. EMBLEM OF MERHAVIM REGIONAL COUNCIL. Tilled field and a corn sheaf, as a symbol of the agricultural revival of the Negev.

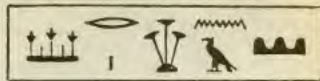


Crossing a dry river bed you notice on its banks ruins of ancient granaries, called in Arabic Futeis. This is the site of ancient Patish whose name has been bestowed on the nearby settlement. Patish, meaning 'hammer', is mentioned in ancient Egyptian records of the ninth century B.C. and is also inscribed on the Meidva map of the sixth century A.D. The road passes the townlet of Ofakim—Horizons. A short distance on, a road forks to the left to Urim. Not far from the junction stands the Merhavim police-station situated on the road to the Western Negev and to Sa'ad, see page 270.

Urim—Lights, is a communal settlement (kevutsa), the forerunner of Jewish colonisation in this area. It was established in 1948, while the War of Liberation raged about it, and the settlers took shelter at first in the abandoned British police station of 'Imara, the nucleus around which the new houses have been built. Many of Urim's members are pioneers from the United States. South of Urim, in the distance, is the mound known in Arabic as Tel Far'a, the site of Biblical Sheruhen. To Sheruhen (Tell Far'a)—4 kms. (½ mls.). Following the beaten track we cross the river bed of Besor and on its southern bank we reach the mound of Sheruhen, a town in the tribe

of Simeon which inherited the Negev. Sheruhen is mentioned in ancient Egyptian records as the scene of their great victory over their northern enemy, the tribes of the Hyksos (fig. 290). THE NAME SHERUHEN, in hieroglyphic script.

From an ancient Egyptian record, about 1700 B.C.



Sir Flinders Petrie who excavated the mound of Far'a in 1930 thought it likely to be the site of Biblical Beth-Pelet, and betook this name for the title of the book describing his interesting discoveries here (fig. 291-295).

291. TELL FAR'A: Plan of the mound. 1) The River Besor running to the Mediterranean. 2) Remnants of the wall. 3) The southern gate, 4) Foundations of a palace, probably residence of the governor.

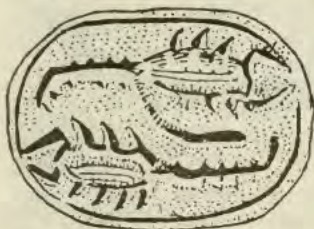
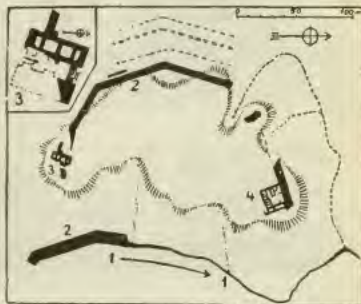
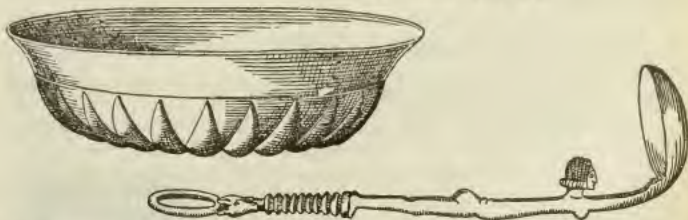


Figure on the left :

292. A SCARAB: Two scorpions carved on it. About 1000 B.C.



293-4. BOWL AND LADLE, about 500 B.C. The silver bowl is shaped as a lotus flower, and the handle of the ladle is made in the form of a female figure. Length of the ladle: 0.220 m. See fig. 295.

Besor Brook—Sa'ad, 25 kms. (16 mls.). The road proceeds in the western Negev and reaches the Ma'on crossroad (p. 270).

To Sa'ad the road continues northward and joins the Gaza—Beer-Shev'a highway. Page 264.



295. CARVINGS ON IVORY, from about 1200 B.C. Discovered in 1930. In the upper section: the governor seated on a chair, and behind him his servant in attendance. Another servant is about to pour from a bottle into the bowl which the governor is holding. To the right is a nude girl dancing, while another is playing the flute.

In the second section: Return from a hunt. One man is carrying a pole, from which ducks are suspended. A second man is carrying a calf on his shoulders.

In the lower section: Men netting birds in the marshes. They are wading in a stream in which fish are seen swimming.

295.* AN ISRAELI STAMP with the symbol of Simeon (Shim'on). The tribe of Simeon, which settled in the central part of the Negev, was the most southern of all the tribes of Israel in the biblical period.



The road to Beer-Shev'a Joins the Tifrah Crossroad, near the Gilat nursery, an acclimatization station for industrial plants (see page 271).

One of its latest acquisitions, the Seisel Agave, is being grown very successfully in the dry Negev soil. A factory established in the nursery processes the thick resilient leaves of the agave plant into fibre used for the manufacture of rope. **Tifrah-Crossroad—Beer-Shev'a**, 12 kms. (7½ miles). Next to the crossroad is the agricultural school of **Eshel-Hanassi—Tamarisk** of the President, dedicated to Haim Weizmann, first president of Israel. The tamarisk is the most common indigenous tree of the Negev.



295.** SEISEL AGAVE
(Agave Sisalama).

The highway to Beer-Shev'a proceeds in the wide plain of the Negev, the territory of Simeon (Shim'on) in the biblical period. This Israeli tribe lived under the protection of the powerful tribe of Judah, as told in the Bible: "and their inheritance was in the midst of the inheritance of the children of Judah".*

*) Joshua 19, 1.

In its memory the new settlements in this area are organized in a regional council named Benei-Shim'on—Children of Simeon. See fig. 295*, on page 274.

BEER-SHEV'A (Beersheba)—CAPITAL OF THE NEGEV

Beer-Shev'a is a wholly Jewish town. Its inhabitants are mostly newcomers from all the corners of the world. Until the War of Independence Beer-Shev'a was an Arab town known as Bir-Seb'a, and served as an important base of the Arab forces at the beginning of hostilities. When the Arab countries invaded Israel the town passed into the hands of the Egyptians who fortified it well. It was conquered by the Israeli Forces on the 21st of October, 1948, in the operation 'Ten Plagues', which threw the Egyptians back across the frontier from where they had come.

The modern history of Beer-Shev'a dates back to the Turkish rule in Palestine, approximately to the year 1880, when it was the centre of the administration of the Negev's Beduin tribes. The government offices and the police station were the nucleus

of the town which began to grow under their protection. Today, under the stimulus of the new colonization, Beer-Shev'a has constructed many new quarters, and is developing as the centre of the activities and projects of southern Israel. Beer-Shev'a lies about 240 metres above sea-level.

296. EMBLEM OF BEER-SHEV'A. Tamarisk-tree—as a symbol of the Negev in the past and a water-pipe as a symbol of its revival today. On the sides are the words of the Torah concerning the Patriarch Abraham: "planted a tamarisk-tree in Beer-Shev'a".*



Ancient Beer-Shev'a played an important part in the life of Israel's first patriarchs. In these surroundings they camped, and over these hills they wandered leading their herds to pasture. Here Abraham met Abimelech the Chieftain as it is told in the Holy Scriptures: "And Abraham took sheep, and oxen and gave them unto Abimelech, and both of them made a covenant... And he said. For those seven ewe lambs shall thou take of my hand, that they may be a witness unto me that I have digged this well. Wherefore he called that place Beer-sheba, because they swore both of them. Thus they made a covenant at Beer-sheba..."** Isaac, the son of Abraham, also dwelt around these wells: "And he builded an altar there, and called upon the name of the Lord, and pitched his tent there, and there Isaac's servants digged a well... And it came to pass the same day that Isaac's servants came, and told him concerning the well which they had digged, and said unto him: We have found water. And he called it Shebah. Therefore the name of the city is Beer-Sheba unto this day"*** Jacob the grandson of Abraham pitched his tent here as well. And from here he wandered to the North: "And Jacob went out from Beer-sheba..."**** When the land was divided among the tribes of Israel, Beer-Shev'a and its surroundings fell to the portion of Simeon within the borders of Judah: "And their inheritance was mid of the inheritance of the children of Judah. And they had in their inheritance Beer-sheb'a..."***** Beer-Shev'a was the most southern city in Biblical times, hence the expression: 'From Dan to Beer-Sheb'a' to indicate the extent of permanent inhabitation in the country, in distinction to the far south with its numerous encampments of nomadic shepherds.

*) Gen. 21, 33. **) Gen. 21, 27. ***) Gen. 21, 23. ****) Gen. 28, 10.

*****) Josh. 19, 1.

A VISIT TO BEER-SHEVA

The **British War Cemetery** at the entrance to the town calls to mind the many soldiers who fell in the conquest of Beer-Shev'a in 1917, the first town to be captured by the British from the Turks in Palestine, during the First World War.

A **Soldiers' Hostel** on the right is housed in the former Turkish and afterwards British Government House.

The **Municipal Museum** occupies a mosque built in 1915 by the Turks, and displays exhibits which illuminate the history of ancient and modern Beer-Shev'a and the Negev.

In the **Public Garden** stands a monument in memory of Lord Allenby, Commander-in-Chief of the British Forces, who conquered Palestine from the Turks, during the First World War. To **Abraham's Well** leads the main street named after the National Fund (Rehov Hakeren Hakayemet), which purchased land in the Negev in the time of the British Mandate and established the first Jewish settlements in this arid area. This very ancient well is attributed to Abraham the Patriarch (fig. 297).



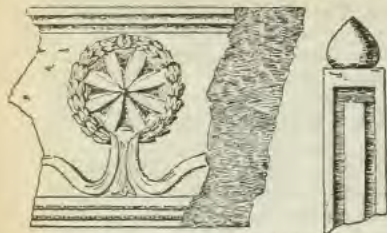
297. BEER-SHEV'A (BEERSHEBA). Illustration of the year 1870.

The stones of the well have been worn away as a result of drawing the ropes tied to buckets. Above the well is at present a new construction, built by the Arabs about 30 years ago. The well is called now after Abraham the Patriarch.

Various remains, some Jewish and some Christian, have been found in Beer-Shev'a and in its close vicinity (figs. 298-9).

298. JEWISH INSCRIPTION, second century. Most of it obliterated.

... Joshua peace to his soul ... Tanhum his son ...?



299. CHRISTIAN REMNANTS, of a church of the fifth century.



The Industrial Centre is rising on the road to the east. Well worth a visit is the 'Harsa' factory which produces plumbing installations from raw materials found in the Negev. Another factory is Makhteshim, for chemicals and fertilisers. Farther on, the road proceeds to Hebron now in Jordanian territory.

The new town is expanding mainly northward. Its inhabitants although from various and many lands are rapidly being integrated into the new life of the city, and are developing a civic pride in building from practically bare sands the capital of the Negev.

The Arid Zone Research Centre, established in 1957, is in the new town. It engages in the investigation of the natural conditions of the Negev and the Dead Sea regions, their meteorology, geology and biology, the desalination of water, the exploitation of solar energy and artificial rainmaking.

Hias House serves as a boarding place. Its purpose is to provide accommodation for Israeli and foreign experts and thus facilitate the development of Israel's Negev 'by and for immigrants.' It was established in 1955 by Hias (Hebrew Immigrants Aid Society) of the United States of America.

A Railway Line was recently laid to Beer-Shev'a. It runs northwards for a distance of 75 kms. (47 mls.), and in the surroundings of Kamia joins the Lydda—Jerusalem line. This 'Negev Railway' is a major factor in the development of Beer-Shev'a and the southern parts of the country. A continuation of the line down to Eilat is under consideration.

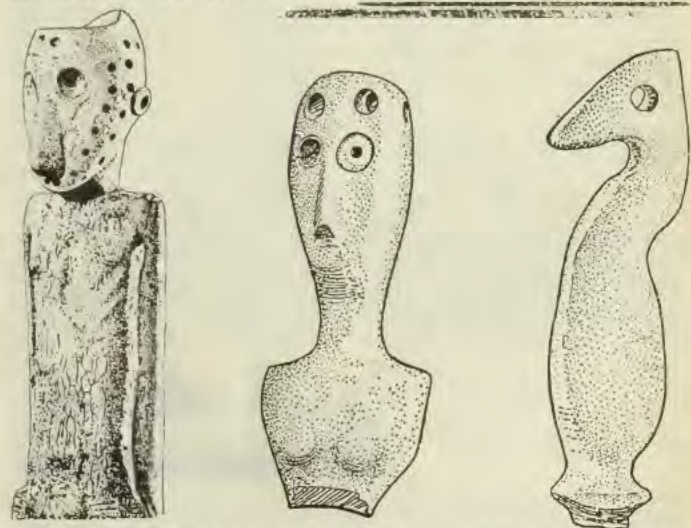
Excavations conducted recently in the southern part of the city, on the banks of the Beer-Shev'a Brook, uncovered relics of the pre-historic inhabitants of the chalcolithic period, about

4000-3000 B.C. The diggings, in 1954, were carried out on two sites: in Abu-Mattar on the southern bank, by the Department of Antiquities; and at Bittar, two kilometres farther on the northern bank, by the Centre National de la Recherche Scientifique de Paris, under the direction of the French prehistorian J. Perrot (figs. 300-4).

Some of the findings from the Beer-Shev'a excavations, are displayed in the local museum.



300. BOWLS MADE OF BASALT STONE



301-4. FIGURINES FOUND IN THE EXCAVATIONS OF BEER-SHEV'A

Man,
ivory

Woman,
ivory

Bird,
bone

Near Beer-Shev'a, at about 2 kms. ($1\frac{1}{4}$ mls.), are the ruins of the settlement of Beit-Eshel.

Beit-Eshel, was the only Jewish settlement in this area. Dur-

ing, the War of Liberation (1948) although completely cut off and enclaved in the heart of Egyptian occupied territory, 2 kms. (1¼ mls.) from the headquarters of their army, it held out against ceaseless attacks and continuous shelling from the invaders. Beit-Eshel came out victorious from the unequal contest but entirely destroyed. And since the new planning of the area did not call for a colony on this site, its courageous defenders were established in the northern section of Israel, in the new village of Hayogev, near Megiddo, in the Valley of Jezreel (Izr'ael).

Distances from Beer-Shev'a (Beersheba), in kilometres and (miles):

to Ashkelon	68	(42)	to Nazareth	208	(129)
" Avdat	62	(38)	" Netanya	141	(88)
" Dead Sea	78	(47½)	" Nitsana	73	(45)
" Dimona	39	(24¼)	" Oren (phosphates)	57	(35)
" Eilat	235	(146)	" Rehovot	85	(53)
" 'Ein-Gedi	125	(78)	" Revivim	36	(22)
" Haifa	201	(125)	" Sede-Boker	50	(31)
" Jerusalem	121	(75)	" Sedom	78	(47½)
" Kefar-Yeroham	34	(21)	" Shivta	45	(28)
" Lod (airport)	96	(59½)	" Tel-Aviv	107	(66½)
" Mashabei-Sade	30	(19)	" Tsefat	264	(164)
" Metsada	108	(67)	" Yeroham Crossroad	32	(20)

THE DEAD SEA AND SEDOM (SODOM)

Beer-Shev'a—Dead Sea, 78 kms. (47½ mls.), descent about 1,000 m. through Nevatim, 'Aro'er, Dimona and Sedom.

Beer-Shev'a—Dimona, 39 kms. (24¼ mls.). The road heads eastward and passes on the left the village named Nevatim—Saplings, as a symbol of the young pioneers who founded it in 1946. Its present inhabitants are mostly Indian Jews from Cochín.



304.* Beduins on the move.

Eastwards, along the left side of the highway, all the wide expanse of the wilderness, as far as the Jordanian border, is Beduin land. The whole Negev sustains about 13,000 Beduins (about 20,000 in Israel), whose main livelihood is derived from camel and cattle breeding; though recently, with Government sponsorship, they have intensified soil tilling. Once a week, they hold a picturesque market in Beer-Shev'a where they sell their products.

The Beduins are divided into tribes, each tribe with its own grazing territory wherein they roam with their herds. The head of the tribe, the Sheikh, represents his people and is in charge of dealings with the authorities. The word Beduin, in Arabic Bedu, is derived from Badiye, which means desert. To this day the Beduins preserve the biblical mode of life led by the ancient Patriarchs of Israel in this same area, about 3,700 years ago. The Beduins are reputed for their ready hospitality, and gracefully receive visitors.

Beyond Nevatim, bearing south we traverse the ruins of 'Aro'er (Arabic: 'Ar'ara), a biblical town which appears in history at the time of King David, about 1000 B.C. After his victory over the nomadic Amalekites who lived on the southern border of the Negev, David distributed part of the spoils to various cities in the south which had supported his efforts: 'And to them who were in 'Aro'er and all the places where David himself and his men were wont to haunt'.* Some of its inhabitants "The sons of Hothan the 'Aro'erite" ** had joined his army. 'Aro'er is the name of a species of shrub mentioned in the Bible and translated in the English version as 'heath' in the prophecy of Jeremiah: "like the heath (aro'er) in the wilderness".*** *) I Sam. 30, 28. **) I Ch. 11, 44. ***) Jer. 48, 6.

The road proceeds southward and reaches Dimona, a new urban settlement founded in 1955 and called by the biblical name of a southern town of the tribe of Judah.* At the entrance to Dimona, on the left, there is a sand washing plant, for the glass industry in Israel. *) Joshua 15, 22.

Dimona dominates an important crossroad of highways leading to Sedom on the Dead Sea and to Eilat, on the Red Sea.

- 1) Dimona—Kefar-Yeroham, 13 kms. (8 mls.). See page 296.
- 2) Dimona—Sedom (Dead Sea), 47 kms. (29¼ mls.). See below.
- 3) Dimona—Oron (Phosphates), 19 kms. (12 mls.). See p. 293.

DIMONA—THE DEAD SEA (SEDOM) through MAMSHIT
 Dimona—Mamshit, 4 kms. (2½ mls.). The road heads eastwards, and after a short distance a beaten path veering to the right leads to the ruins of Mamshit (Arabic: Kurnub), seen at a distance.

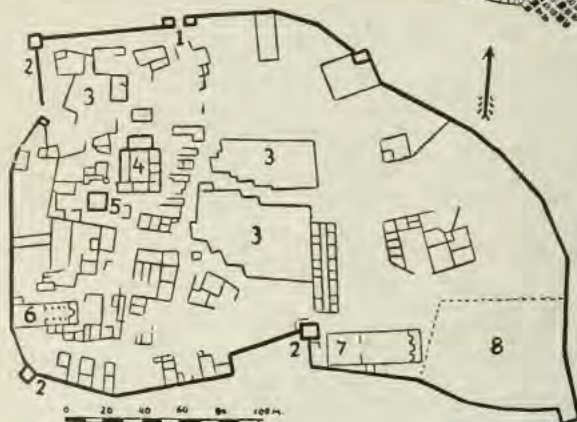
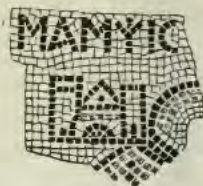
To Mamshit, 2 kms. (1¼ mls.). Heading south we approach a ruins-covered mound topped by a modern but abandoned edifice built of ancient stones collected on the site. This was a police station at the time of the British Mandate. Mamshit is the Hebrew name for an ancient city which is inscribed in the Meidva Map under the Greek name of Mamphis (fig. 305).

In the deep gorge which runs at the foot of Mamshit, on the south-western side, rise three successive dams dating back to the fifth and sixth centuries, the golden era of the town under

Byzantine rule. Here the inhabitants of Mamshit stored water during the rainy season to tide them over the dry summer months. On the top of the surrounding hills we observe remains of small forts which guarded the reservoirs in the olden days.

305. MAMPHIS' IN MEIDVA MAP, of the sixth century A.D.

The map is part of a mosaic floor found in a church of the town of Medaba, ancient Meidva, in Transjordan.



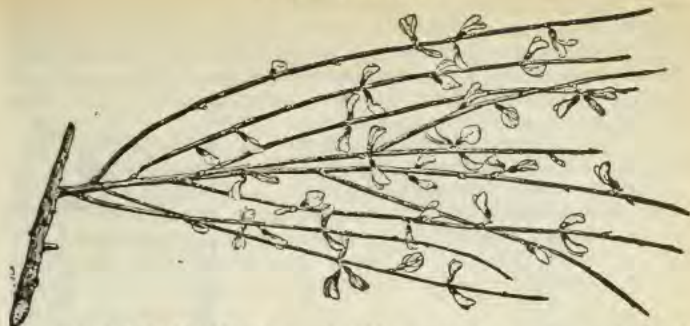
306. MAP OF THE RUINS OF MAMSHIT (KURNUB)—1938.

1) Northern Gate. 2) Tower in the wall. 3) Block of houses. 4-5) Government building. 6) Western church. 7) Eastern church. 8) New building made of ancient stones and used as a police station in the time of the British.

To Sedom. Back to the highway we travel eastward until we come to the crossroad at Rotem named after a bush, 'the broom plant,' common in the surrounding area (fig. 307).

From the Rotem crossroads, to the left the highway continues to Sedom and the Dead Sea, and to the right starts the road to Oron (the phosphate mines), to Makhtesh-Gadol and to Ma'ale Akrabim and Eilat.

- 1) Rotem (crossroad)—Oron, 15 kms. (9½ mls.), see page 293.
- 2) Rotem (cross.)—Makhtesh Gadol, 14 kms. (9 mls.), p. 293.
- 3) Rotem (crossroad)—Eilat, thr. Ma'ale-'Akrabim, p. 294.



307. THE BROOM-PLANT, Rotem in Hebrew. (In Botany: *Retama Roetam*).

Rotem (crossroad)—Sedom and the Dead Sea, 42 kms. (26 mls), descent of about 800 m.

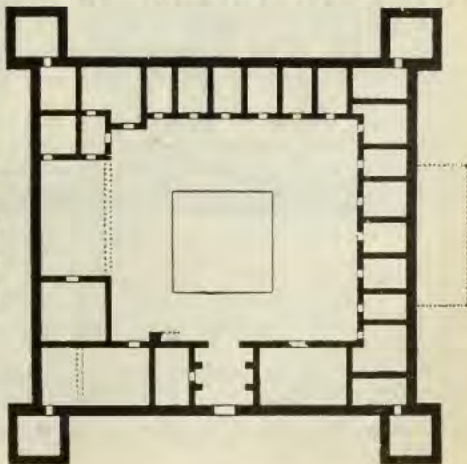
The road proceeds eastward in a vast wilderness grown over here and there with small parched shrubs. After travelling about 16 kms. (10 mls.), we notice, on the right, the scant remains of a small Roman fort known in Hebrew as **Matsad-Tamar**—Fort Palm. It appears in the Meidva Map under the name of Tamara, which is derived from the Hebrew Tamar—Palm (figs. 308-9).

This whole area is now under the jurisdiction of the Tamar regional council.

308. TAMARA IN Meidva map, of the sixth century. See fig. 305.



309. PLAN OF FORT TAMAR. (Arabic: Qasr Juhaniye).



The highway begins to drop sharply and in front of us a breathtaking scene unfolds: the southern end of the Dead Sea lying at about 1,000m. below us, under a fine haze caused by its heavy evaporation, in the vast desert plain of the 'Arava whose depth is emphasized by the high range of the Moab and Edom mountains bordering its eastern side. A few more sharp turns and we pass the sea level sign (fig. 310).

After a short distance, on the right, is a memorial pillar (fig. 311).



310. SEA-LEVEL SIGN, in French: Niveau de la mer.



311. MONUMENT IN MEMORY OF TWO WORKERS, ambushed by Arabs in this vicinity, in 1951.

The monument is a magnificent observation point over the Dead Sea, the plain of 'Arava and the mountains of Edom and Moab rising eastward.

Descending steeply we notice on the left a marble tablet fixed to the rock, which records the opening of the road to Sedom—seventh of January 1953.

Plunging down we enter the 'Arava plain that stretches from the Dead Sea—in the north, to the Red Sea—in the south, pass by the Potash factory on the right, and farther the Bromine plant on the left.

Reaching the shore of the Dead Sea, where the workers' camp has been built at the foot of the mountain of Sedom, we are now at the bottom of the world, about 394m. (1,292 feet) below sea level, the lowest spot on the surface of the globe.¹

A pumping station built on the shore of the Dead Sea, by the side of the road, pumps the water from the sea into an open channel where it streams into large pans. The water evaporates in the sun and leaves a sediment of white carnalite from which potash is manufactured, chiefly for fertilising purposes. The produce of the Dead Sea is an important item in the export trade of Israel.

The length of the Dead Sea is 78 kms. (48 mls.), and its maximum width 18 kms. (11 mls.); the periphery is about 200 kms.

1) The lowest point in the United States is 282 feet below sea-level, the Death Valley in California.

(124 mls.) and the depth—433m. (1,319 ft.).² The surface of the Sea is 1,050 sq. kms. Israel owns 56 kms. (35 mls.) of the shore of the Dead Sea and 265 sq. kms. (101 sq.mls.) of its surface.

It has been calculated that 6½ million tons of water fall into the Dead Sea daily, and, in consequence of the extraordinary evaporation which ensues, the water remaining behind is impregnated to an unusual extent with mineral substances. The water contains about 25 per cent of solid substance, chloride of sodium (common salt) contributing 7 per cent. It has a bitter and nauseous taste, due to the chloride of magnesium, while the chloride of calcium makes it smooth and oily to the touch. Fish cannot live in Dead Sea water, which, indeed, destroys practically all organic life. About the amount of minerals, see page 17.



312. LOT'S WIFE AS A PILLAR OF SALT.

Illustration from the Sarayevó Passover Hagada, of the fourteenth century.

Sedom (Sodom) and 'Amora (Gomorrah) were very ancient cities of unsavoury repute of which the Torah says: "But the men of Sodom were wicked and sinners before the Lord exceedingly... Then the Lord rained upon Sodom and upon

2) The dimensions of the Dead Sea are almost identical with those of the Lake of Geneva in Switzerland.

Gomorrah brimstone, and fire.. And he overthrew those cities, and all the plain and all the inhabitants of the cities, and that which grew upon the ground..."* In a later period Ezekiel the prophet foresaw redemption for the cursed towns: "Sodom and her daughters shall return to their former estate!"**

*) Gen. 13, 13. **) Ez. 16, 55.

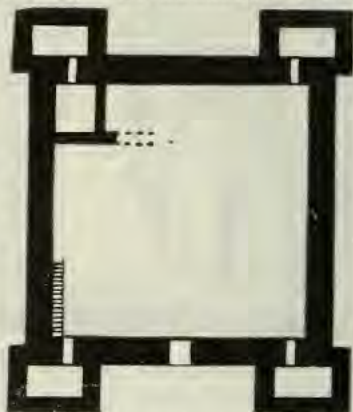
To the Cave of Sedom—2 kms. (1¼ mls.). Along a track running by the sea-shore we reach the cave of Sedom, at whose entrance a youth hostel composed of modern cabins has been put up. The salt mines lie a few minutes walk to the north, and right above the cavern's opening a salt pillar clearly outlining a standing human figure is pointed out as the wife of Lot who "looked back from behind him, and she became a pillar of salt".* The Sages of Israel, of the third century, recommend: "If one sees... (the pillar of salt of) Lot's wife... one should give thanksgiving and praise to the Almighty".**

*) Gen. 19, 26. **) B. Berakhot 54a.

METSADA (MASSADA) AND 'EIN-GEDI

Sedom-Bokek, 15 kms. (9½ mls.). The track travels along the coast of the Dead Sea and crosses several dry river beds, which cut their way down from the rocky bare mountains of the Wilderness of Judah into the Dead Sea. On the way are the hot springs called Zohar—Glory. After a short distance we pass the Brook of Bokek, a source of fresh water streaming in its stony river bed, while above us overhang the ruins of a small fort next to twin dilapidated cisterns, relics of the ancient guard over this sweet water spring (fig. 313).

313. PLAN OF THE BOKEK FORT, a Roman fort of the second-third century. (Arabic: Qaser Umm-Baghek).



Bokek—Metsada, 15 kms. (9½ mls.). The road winds up and down the steep barren slopes of the mountains and reaches the foot of Mount Metsada, which rises majestically over the sea, cut off from the surrounding heights by deep gorges at its base. A youth hostel is established at the foot of Metsada for the convenience of visitors. The hostel is set among the remains of three roman camps near the circumvalation. (See below).

Metsada, another form of Metsuda—stronghold, is the name of the fortress guarding from the summit of the mount. The Hebrew name has been Hellenized into Massada and thus it appears in ancient literature. Some scholars surmise that this site is already referred to in the episode of David's flight from Saul the King: "David and his men got them up unto the strong hold (metsuda).* The Book of Chronicles pictures David's followers joining him: "into the stronghold (metsad) in the wilderness, men of might, and men of war fit for the battle, that could handle shield and spear, whose faces were like the faces of lions, and they were as swift as the roes upon the mountains".**

*) II Sam. 24, 23. **) I Ch. 12, 9.

Metsada was the last stronghold which held out against the Romans during the Jewish Revolt. The fighters fortified themselves on the height of the mount under the command of Eliezer, son of Yair. The fortress was so impregnable that the Romans never overcame its fortifications. At the end of three years of siege the defenders put themselves to death rather than fall into enemy hands. The fall of Metsada in 73 A.D. marked the end of Jewish independence.

Josephus in his 'Wars of the Jews' describes the heroic end of Metsada: "They then chose ten men by lot out of them, to slay all the rest, every one of whom lay himself down by his wife and children on the ground, and threw his arms about them, and they offered their necks to the stroke of those who by lot executed that melancholy office: and when these ten had, without fear slain them all, they made the same rule of casting lots for themselves, that he whose lot it was should first kill the other nine, and after all should kill himself... So these people died with this intention, that they would leave not so much as one soul among them all alive to be subject to the Romans... The dead were nine hundred and sixty in number... And the Romans came within the palace, and so met with the multitude of the slain, but could take no pleasure in the fact, though it were done to their enemies. Nor could they do other than wonder at the courage of their resolution and the immovable contempt of death, which so great a number as them had shown, when they went through with such an action as that was."

The Ascent to Metsada, about 400m.

*"Watch the way, make thy loins strong, fortify thy power mightily" **

*) Nahum 2, 2.

The climb is practicable by foot only. Make sure to have sufficient food and water for half a day.

Mount Metsada stands about 4 kms. (2½ mls.) from the shore of the Dead Sea in the Wilderness of Judah. It is 40 metres

above the level of the Mediterranean Sea and looms 440 metres over the bank of the Dead Sea, opposite the mountains of Moab and the white peninsula of Halashon (the Tongue), which projects into the water from the eastern shore. Mount Metsada is separated from its mountain range by the beds of two brooks which surround its base and then fall into the sea: to the south—the Brook of Ben-Yair, named after the commander of the ancient fortress, and to the north—the Brook of Metsada.

Two paths lead up to the heights of Metsada:

- 1) the serpent path—on the south-eastern incline.
- 2) the bank path—on the north-western side.

Reaching the mount from the Dead Sea you climb up by the serpent path and run down by the bank path. Both cross the Roman circumvalation (siege wall) and pass by the sites of Roman camps. The Ascent by the serpent path is about 3 kms. (2 mls.) long.

The Circumvalation is the wall which was put up by the Romans all around Metsada to cut off the besieged from the rest of the country. Over $4\frac{1}{2}$ kms. (3 mls.) in circumference it is as long as today's wall of the Old City of Jerusalem. Josephus relates: "The Roman general came, and led his army against Eleazar and those Sicarii* who held the fortress... he also built a wall quite round the entire fortress, that none of the besieged might easily escape, he also set his men to guard the several parts of it..." Along the circumvalation the remains of eight Roman camps can be clearly distinguished. At the start of the climb, on the left, three of those camps appear close to each other (1, 2, 3). Between them an oil-drillers' camp was erected in 1955.

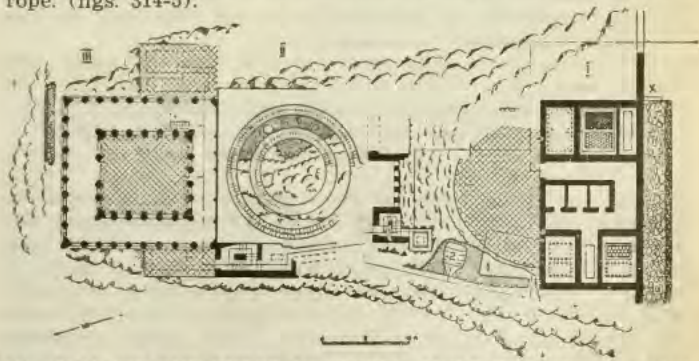
The Serpent is so called, says Josephus: "as resembling that animal in its narrowness and its perpetual windings, and he that would walk it must first go on one leg and then on the other, there is also nothing but destruction in case your feet slip, for on each side there is a vastly deep chasm and precipice sufficient to quell the courage of everybody by the terror it infuses into the mind..." In the course of time this path was erased and forgotten until it was again uncovered in 1954 by young ramblers who cleaned it and restored it. Its topmost part passes between upright cliffs, and crossing remnants of the defenders' rampart reaches the plateau.

The Plateau stretches 600 m. in length and 240 m. in breadth. Its area is 80 dunams (8 hectares). Over its surface are strewn Jewish relics. A wall erected all round the edge of the summit measures 1,300 metres in circumference. Josephus tells of King

* Sicarii is the name given to the Jewish zealots who fought the Romans.

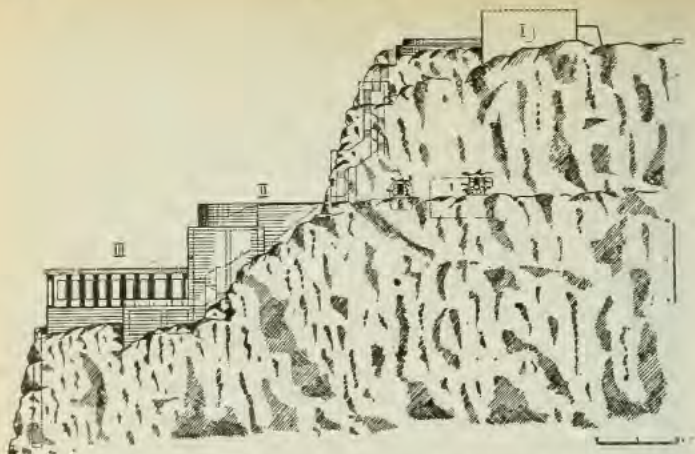
Herod: "He also built a wall round about the entire top of the hill... it was composed of white stone, its height was twelve and its breadth eight cubits, there were also erected upon that wall thirty-eight towers, each of them fifty cubits high."

The Storehouses were at the northern end of the plateau. Extensively built, they could store massive quantities of food: "for here was laid up corn in large quantities, and such as would subsist men for a long time, here was also wine and oil in abundance, with all kinds of pulse and dates heaped up together... all which Eliazar found there when he and his Sicarii got possession of the fortress... nay, indeed, when the Romans got possession of those fruits that were left, they found them not corrupted all that while... There was also found here a large quantity of all sorts of weapons of war, which had been treasured up by that king, and were sufficient for ten thousand men..." At the northern end of the plateau the remains of rooms paved with coloured mosaics, among the most ancient in the country, have been recently uncovered. Over the ridge overhanging the abyss at the northern end two superposed terraces are cut in the cliff. In the upper one you can distinguish the remains of a round edifice. The lower one contains the relics of a splendid building, which is believed now to be Herod's Palace. You can reach it only with the help of a rope. (figs. 314-5).



314. PLAN OF THE THREE NORTHERN BUILDINGS. (See next (fig.)

The Palace is described by Josephus: "Moreover, he built a palace therein at the western ascent, it was within and beneath the walls of the Citadel, but inclined to its north side. Now the wall of this palace was very high and strong and had at its four corners towers, sixty cubits high. The furniture



315. SECTIONAL VIEW OF THE THREE NORTHERN BUILDINGS.

Each building stands on a rocky and steep terrace.

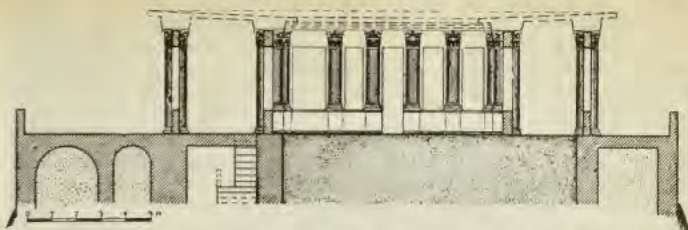
- I) The building on the Upper terrace is on the highest point of Metsada.
- II) The round building on the Middle terrace, about 20 m. below the Upper terrace, is composed of two masonry circles.
- III) The palace on the Lower terrace, is 13 m. below the middle terrace (fig. 316).

Graffito drawing scratched on the wall, beside a bench (fig. 317).

- 1) Water reservoir cut out in the rock, for the use of the palace.
- 2) Bathing pool cut in the rock, for the use of the palace.

also of the edifice, and of the cloisters, and of the baths, was of great variety, and very costly, and these buildings were supported by pillars of single stones on every side, the walls also and the floors of the edifices were paved with stones of several colours. Here was also a road digging from the palace, and leading to the very top of the mountain, which yet could not be seen by such as were without." The Jewish Archaeological Expedition of 1955, after cleaning the debris, uncovered remnants of stucco columns, adorned capitals and fragments of coloured plaster. They also discovered the remains of a staircase which apparently connected the terraces with the upper part.

Water Cisterns are dug in the steep slope of the mountain in two superposed rows. They were supplied by aqueducts collecting the rain water from the surrounding heights. "He also had



316. SECTIONAL VIEW OF THE PALACE ON THE LOWER TERRACE.

317. DRAWING FOUND IN METSADA, scratched on the wall of the building at the upper terrace, see figs. 314-5. A crude sketch of a walled garden, with various trees and a gate in the centre. On the left, a design which resembles a candlestick.



cut many and great pits, as reservoirs for water, out of the rocks... and by this contrivance, he endeavoured to have water for several uses, as if there had been fountains there."

The Gate stands in the western wall. Here starts the bank path (below). By the right side of the gate are the remains of a building with square niches in its walls. Signs of a fire can be seen near its foundations at the base of the destroyed rampart. Apparently on this spot the Romans succeeded to batter down the wall. The defenders filled the gap with beams of wood to which the Romans set fire by throwing upon them a great number of burning torches.

A Church stands near the Gate. It was built by monks in the sixth century at the time of the Byzantines.

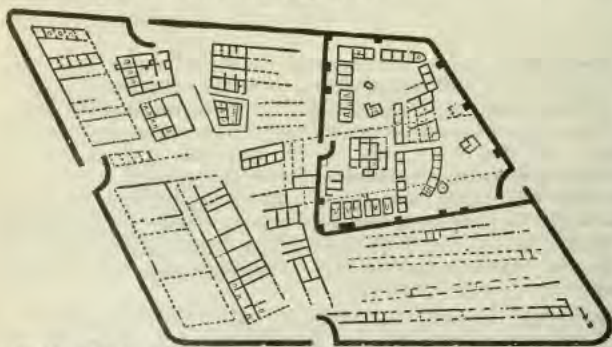
Ruins of a large building are seen to the left of the gate and were considered until recently the Palace of Herod. Judging from the remains, we can surmise that it was the biggest edifice on Metsada.

The Reservoir at the southern end is the biggest of the whole water system. Due to the considerable amount of water that was stored it was possible to plant part of the mountain's

plateau with gardens. "For the King reserved the top of the hill, which was of a fat soil and better mould than any valley for agriculture, that such as committed themselves to this fortress for their preservation might not even there be quite destitute of food, in case they should ever be in want of it from abroad."

The Columbarium, now completely destroyed, is found almost at the centre of the plateau. Some years ago one could still distinguish the rows of niches. Carrier pigeons may have been kept here to secure swift communications.

The Descent by the bank path about 5 kms. (3 mls.). The first part of the descent is the most difficult to manage. Down from the steep cliff the path runs along the white Roman bank. It was erected by the besiegers to afford a convenient access to the wall of the fortress, as described by Josephus: "The Roman Commander Silva... ordered the army to bring earth, and when they fell to that work with alacrity, and abundance of them together, the bank was raised, and became solid for two hundred cubits in height. Yet was not this bank thought sufficiently high for the use of the engines that were to be set upon it, but still another elevation work of great stones compacted together was raised upon that bank..." Farther on we cross the circumvallation and reach the camp of Silva—the largest Roman camp near Metsada (fig. 318).



318. PLAN OF A ROMAN CAMP IN METSADA, of the first century.

The path continues down, winding in sharp hairpin bends on a steep stony slope. Alongside camp 4, we reach the bottom of the mount and the coast of the Dead Sea.

'EIN-GEDI AND ITS SURROUNDINGS

Metsada—'Ein-Gedi, 17 kms. (10½ mls.). The road continues northward along the shore of the Dead Sea. 'Ein-Gedi is a

small settlement established in 1949 as a stronghold near the border of Jordan; the name is Biblical and means the Fount of the Kid.

'Ein-Gedi was one of the cities in Judah. Here David the shepherd found shelter from Saul the King: "And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of 'Ein-Gedi. Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats... and David and his men got them up into the strong hold".* 'Ein-Gedi was famed for its fruitful vineyards which covered the sides of the surrounding mountains. They are extolled in the Song of Songs: "My beloved is unto me as a cluster of camphire in the vineyards of 'Ein-Gedi..."** To Ezechiel 'Ein-Gedi is a symbol of fertility and abundance: "And it shall come to pass, that the fishers shall stand upon it from 'Ein-Gedi... they shall be a place to spread forth nets, their fish shall be according to their kind, as the fish of the great sea, exceeding many".*** The Roman historian Pliny, in the first century, laments the wasted fertility of 'Ein-Gedi (Engeddi): 'Its groves of palm trees are now like Jerusalem a heap of ashes..."

'Ein-David—David's Fountain, is the name of the beautiful spring which, sparkling in the wild luxuriant gorge, foams over the rocks in a picturesque waterfall. On the top of the steep mount, an ascent of 185 metres, bursts forth the source of 'Ein-Gedi.

Israel's border with Jordan lies 3 kms. (2 mls.) north of 'Ein-Gedi. Beyond the frontier in the caves of the Wilderness of Judah, the famous Dead Sea scrolls were brought to light.

*) I Sam. 24, 2. **) Songs 1, 14. ***) Ez. 47, 10.

BEER-SHEV'A—ORON—MAKHTESH GADOL

Beer-Shev'a—Rotem, thr. Dimona, 42 kms. (62 mls.), page 282. **Rotem** (crossroad)—**Oron** (phosphates), 15 kms. (9 1/3 mls.). The road bears south and after a short distance a beaten track diverges to the left leading to Ma'ale-Akrabim and Eilat (below), while the main road descends into a valley where it forks to the right to Makhtesh Gadol (below). The main road continues straight on to Oron—the phosphate mines. The name Oron is derived from the Hebrew 'Or—light, a translation of the Greek 'phos—the root of phosphate.

To Makhtesh Gadol, 3 kms. (2 mls.). The road heads right through a narrow gorge and enters the bottom of the Makhtesh where the mineral mines, glass sand, kaolin and ochre are exploited. The Makhtesh Gadol—Big Makhtesh, is a deep oblong depression enclosed by desert heights, similar to a mortar,

in Hebrew: makhtesh. It is called 'gadol'—big, to distinguish from another one 'katan'—small, in the same area. The Makhtesh is an exceptionally interesting geological phenomenon. **Makhtesh Gadol**—Kefar-Yeroham, 12 kms. (7½ mls.) See p. 296.

MAKHTESH-KATAN—MA'ALE-'AKRABIM—HATSEIVA

To Makhtesh Katan, 10 kms. (6½ mls.). From the highway to Oron and to Makhtesh Gadol, a road forking eastward, to the left, leads to Eilat and passes near the Makhtesh Katan (small), that lies about 2 kms. (1½ mls.) off the main road. This makhtesh is the smallest of the three found in Israel, but it is the most regularly rounded, describing an almost perfect circle. From its depth, a narrow ravine joins the Tsin Brook which descends through the plain of the 'Arava into the Dead Sea.

To Ma'ale-'Akrabim, 4 kms. (2½ mls.). The road winds among rocky, desolate hills and comes to the Ma'ale-'Akrabim Pass, where an unforgettable view unfolds before you. The desert plain of 'Arava, an almost vertical drop of 400 metres, lies at your feet, confined by the high range of the mountains of Edom; to the south a table mountain rising in the middle of the plain is presumably Hor Hahar, where Aaron the Priest died.

The road which leads down the pass was first paved by the British and has been much improved and enlarged by the Engineers Corps of Israel's Army. As a testimony of this achievement a monument has been erected on the left side of the road, at the top of the pass.

Ma'ale-'Akrabim—Ascent of Scorpions, is mentioned in the Torah in the description of the Promised Land: "This is the land that shall fall unto you for an inheritance... and your south border shall be the outmost coast of the Salt Sea eastward... and your border shall turn from the south to the ascent of 'Akrabim".* And in the record of the boundaries of Judah which spread "to the border of Edom" it is said: "And their south border was from the shore of the Salt Sea, from the bay that looketh southwards: And it went out to the south side to Ma'ale-'Akrabim..."** *) Num. 34, 4. **) Yosh. 15, 3.

Ma'ale-'Akrabim is about 320 metres above sea level, on the eastern margin of the Negev. From this top the road to Eilat descends into the plain of 'Arava and proceeds south.

Ma'ale-'Akrabim—Eilat, 177 kms. (110 mls.), through Hatseiva.

Descending the steep mount with many sharp windings the road passes the Lion's Hill on the right. The hill is depicted on an Israeli stamp (fig. 319).

The road traverse the Tsin Brook (Arabic: Wadi Fukara), running from the south-west from the Wilderness of Tsin (Zin), mentioned in the wanderings of the tribes of Israel, and

319. THE LION ROCK,

(Hebrew: Sel'a Ha'ari).

As pictured on an Israeli stamp.

Sometimes it is called: Hatsefarde'a

—The Frog.



enters the plain of 'Arava, which stretches from the Dead Sea southwards to the Red Sea. We come to Hatseiva (Arabic: 'Ein-Husub), a small oasis fed by a perennial spring and shaded by a few ancient trees. Among them is a tropical jujube tree, one of the most venerable in the southern part of the country. Hatseiva is about 137 m. below sea-level and about 7 kms. (4½ mls.) from the border of the State of Jordan. Hatseiva is crossed by the route leading from the Dead Sea—in the north, through the whole length of the plain of 'Arava, to the Red Sea—in the south.

1) **Hatseiva—Dead Sea (Sedom)**, about 36 kms. (22½ mls.), descent about 260m. The track follows the picturesque Amatsia (Amazia) Brook, named after the Judean King who fought the Edomites in this vicinity, about the eighth century B.C. The path turns from the brook to the left and joins the highway from Beer-Shev'a to Sedom, near the Potash factory, p. 284.

2) **Hatseiva—Eilat**, 160 kms. (100 mls.), through 'Ein-Yahav. **Hatseiva—'Ein Yahav**, 23 kms. (14½ mls.). The road runs south in the plain of 'Arava, parallel to the Jordanian border on the left. Beyond it, in the far distance, the mountains of Edom rise in Transjordan. On the right-hand side lies 'Ein-Yahav (Arabic: Weibe), a lovely green spot in the surrounding desert. **'Ein-Yahav—Beer-Menuha**, 38 kms. (23½ mls.). The road continues south, passes the region of 'Omer (Arabic: Ghamer) and Tsofar, and comes to Beer-Menuha where it joins the alternative road to Eilat.

Beer-Menuha—Eilat, 90 kms. (56 mls.), thr. Yotvata. See p. 309.

BEER-SHEVA—SEDE-BOKER, 50 kms. (31 mls.),
through Yeroham Crossroads

Beer-Shev'a—Yeroham, 32 kms. (20 mls.). The road proceeds south. After a distance of 20 kms. (12½ mls.) the highway reaches the Negev crossroad; the road to the left forks to Kefar-Yeroham and Eilat, and the road straight ahead continues to 'Asluj, Revvim and Nitsana, on the border of the wilderness of Sinai.

1) Negev cross.—Nitsana, 53 kms. (33 mls.), thr. Asluj, p. 297.
 2) Negev crossroad—Yeroham, 12 kms. ($7\frac{1}{2}$ mls.). The road proceeds south over barren hills and vales. From the top of a hill Kefar-Yeroham appears, and near by a beaten path leads right to the water dam built across the nearby vale. The highway descends to the Yeroham crossroad. The road to the left leads to Dimona, Sedom and the Dead Sea; the road to the right to Kefar-Yeroham, Sede-Boker and Eilat.

To Kefar-Yeroham 2 kms. ($1\frac{1}{4}$ mls.). A village of miners, employed in the kaolin and glass-sand mines, and mainly settled by Rumanian Jews who established it in 1951. The dam, in the nearby river bed, provides a reservoir that holds the rainwater for irrigation purposes. East of Kefar-Yeroham lies the Makhtesh Gadol, where the mines are worked.

Kefar-Yeroham—Makhtesh Gadol, 12 kms. ($7\frac{1}{2}$ mls.). See p.293.
 Yeroham—Dead Sea, 60 kms. ($37\frac{1}{4}$ mls.), thr. Dimona. p. 281.

Distances from Yeroham Crossroad in kilometres and (miles)

to Avdat	30	(19)	to Kefar Yeroham	2	($1\frac{1}{4}$)
" Beer-Shev'a	32	(20)	" Makhtesh Gadol	12	($7\frac{1}{2}$)
" Dead-Sea	60	($37\frac{1}{4}$)	" Oron, thr. Makhtesh	16	(10)
" Dimona	13	(8)	" Sede-Boker	18	(11)
" Eilat	212	(132)	" Sedom	60	($37\frac{1}{4}$)

SEDE-BOKER AND ITS SURROUNDINGS

Yeroham—Sede-Boker, 18 kms. (11 mls.). The road winds between low hills and comes to Sede-Boker on the left, established in 1952. The name means Rancher's Field. The settlers' aim is to breed cattle in the vast plains of the central Negev. Sede-Boker was a daring pioneering project at the beginning. It had no water supply and no road; it was far from habitation and in danger of attacks from nomads. Young men and women from the most varied background, but moved by a common desire, joined in their efforts to reclaim the wilderness. When David Ben-Gurion, first Prime Minister of Israel, resigned from office in 1953, he chose to add his personal contribution to this pioneering outpost and joined Sede-Boker. From here he was fourteen months later recalled to be Minister of Defence and was afterwards re-elected as Prime Minister. From Sede-Boker the highway proceeds south to the ruins of 'Avdat, Mitspe-Ramon, Makhtesh-Ramon, and Eilat on the Red Sea.

In the surroundings of Sede-Boker, southward, rocks covered with ancient and primitive drawings were discovered (fig. 320).
 Sede-Boker—Eilat, 194 kms. ($120\frac{1}{2}$ mls.) through 'Avdat and Mitspe-Ramon. See page 303.



320. PRIMITIVE DRAWING of a hunt after deer. Discovered in 1955. The hunters hold bows and arrows and are accompanied by their dogs.

BEER-SHEV'A—'ASLUJ—REVIVIM—SHIVTA—NITSANA

Be'er-Shev'a—'Asluj, 30 kms. (18½ mls.). The road runs south and after a distance of 20 kms. (12½ mls.), at the Negev cross-road, it forks to the left—to Yeroham and Eilat, and to the right—to 'Asluj and Nitsana, in the central part of the Negev. After about 8 kms. (5 mls.), we pass on the left the communal settlement of **Mashabei-Sade**. The road turns to the right to 'Asluj—an important transit camp of the British armies between Palestine and Egypt in the second World War. On the left stands a monument put up to the memory of the Israeli fighters of the War of Liberation in 1948 (fig. 321).

'Asluj—Nitsana, 42 kms. (26 mls.), see page 299.

Near 'Asluj, to the west, is the settlement of **Revivim**.

To Revivim, 5 kms. (3 mls.). The road travels west to kibutz Revivim, established in 1943, and the first new colony in this area. The name Revivim—Showers, was taken from the Holy Scriptures: 'And the remnant of Jacob shall be... as the showers upon the grass'.*
*) Mica 5, 6.

West of Revivim lie the ruins of **Halutsa**.

To Halutsa, 11 kms. (7 mls.). A narrow road runs west to the scattered ruins of Halutsa (Haluza), an important city in the time of the Romans and the Byzantines. The Arabs called it **Halsa**.

South-west from Halutsa are the ruins of ancient **Rehovot** (Rehovot), known in the life of the patriarchs of Israel.

321. MEMORIAL OF THE WAR OF LIBERATION—1948.

Among the ruins of 'Asluj.

When the Egyptian army invaded Palestine on the 14th of May 1948, one wing proceeded through 'Asluj to Beer-Shev'a and Jerusalem. The conquest of 'Asluj by Jewish fighters, on July 11 1948, interrupted the Egyptian military communications, compelled them to circumscribe 'Asluj and open a 'Burma road' more to the east. After the fall of Beer-Shev'a, on the 21st of October 1948, the Egyptian forces escaped and disappeared from all this area.

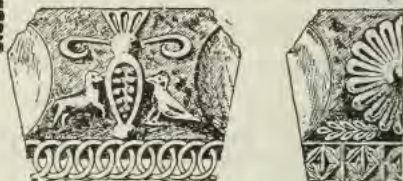


322. HALUTSA (Eloyca) IN THE MEIDVA MAP, of the sixth century.

The Meidva map is the name given to the mosaic map in the floor of a church located in the town of Medaba, the biblical Meidva, in Transjordan.

Figure on the right :

323. DECORATED CAPITAL, from the sixth century. Found in the ruins of Halutsa.



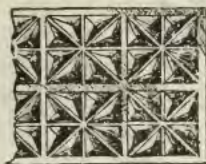
324. PLAN OF HALUTSA—1914

- 1) Dry river-bed.
- 2) Well.
- 3) Gate.
- 4) Cemetery.

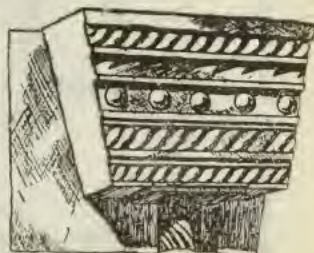


To Rehovot, 12 kms. ($7\frac{1}{2}$ mls.). The track bears south-west, follows an ancient road and reaches the ruins of Rehovot (Rehovoth), called in Arabic Reheiba. Ancient Rehovoth is known from the time of the patriarchs, who lived in this region, as the Torah relates: "And he removed from thence, and digged another well, and for that they strove not, and he called the name of it Rehovoth and he said: For now the Lord hath made room for us and we shall be fruitful in the land... he went up from thence to Beer-sheba.*" *) Gen. 26, 22.

Rehovot continued to exist until the end of the Byzantine rule. Ruins from that period can still be seen (figs. 325-6).



325-6. ARCHITECTURAL CARVINGS, from the sixth century. Found in Rehovot.



Rehovot is situated on an ancient road from Beer-Shev'a to Nitsana. The Israeli Army came over this lost track and surprised the enemy at Nitsana, wrestled it from the hands of the Egyptians and penetrated into Sinai, at the end of 1948, during the War of Liberation.

'ASLUJ—NITSANA, 42 kms. (26 mls.)

Ashalim—Shivta (Subeita)—Sheizaf—Ketsiy'ot

'Asluj—Ashalim, 9 kms. ($5\frac{1}{2}$ mls.). Continuing along the highway south-west, we pass the new settlement of Ashalim, on the right, a kibuts established in 1956, and named after the numerous tamarisk trees—Ashalim in Hebrew—of the surroundings.

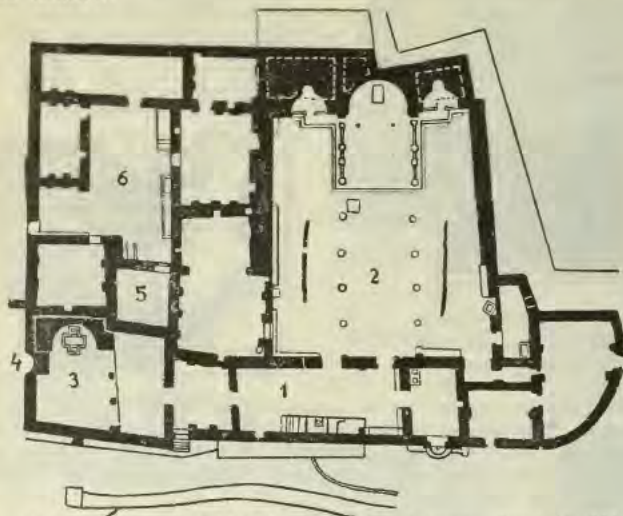
327. TAMARISK BRANCH.

(*Tamarix articulata*)

Flowers and seeds.



Ashalim—Shivta (junction), 9 kms. ($5\frac{1}{2}$ mls.). The road proceeds southwards and comes to the junction where a track diverging to the left leads to the ruins of Shivta, which can be seen in the distance. Near the junction, the hill of Mitspe-Shivta about 422 m. above sea-level, commands the whole area (see below).



328. PLAN OF THE SOUTHERN CHURCH of Shivta—drawn in 1934.

- 1) Entrance to the prayer hall. 2) Prayer hall. 3) Baptistry with stone font.
- 4) Mosque and the Mihrab—a niche in the southern wall, facing Mecca and Medina, holy cities of Arabia. 5) Tower. 6) Courtyard.

To Shivta, 6 kms. (4 mls.), the path bears south. Shivta is the Hebrew form of the Arabic name Subeita, one of the most interesting and well-preserved ruins of the Byzantines in the Negev, of the fifth sixth centuries. Its ancient name is still unknown.

NITSANA (AUJA-HAFIR) AND ITS SURROUNDINGS

Shivta (junction)—Nitsana, 24 kms. (15 mls.), through Sheizaf.
 Shivta (junction)—Sheizaf, 10 kms. ($6\frac{1}{2}$ mls.). The highway encircles the hill of Mitspe-Shivta, on the left, strewn with Roman and Byzantine ruins. Farther on it passes the settlement of Sheizaf on the right, a kibuts established in 1956 and named after the jujube bushes, sheizaf in Hebrew, which grow in this vicinity.



PLAN OF SHIVTA

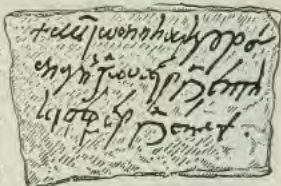
The Byzantine city of the fifth-sixth centuries. Among the ruins three churches: the southern church (fig. 328), next to a public water cistern, a short distance to the north the central church, and close to it the northern church, which is the largest. Along the narrow streets leading to various exits from the town, remains of private houses.



330. A CARVED STONE FOUND IN SHIVTA, decorated with an effigy, pomegranates and grapes.

The stone is displayed in the Archaeological Museum, Jerusalem.

331. INSCRIBED POTSDHERDS in cursive Greek, about the 6th century. These are discharge certificates issued to citizens, for communal work, in the time of the Byzantines. The inscriptions are preceded and followed by a cross.



'To father Johannes, son of Bictor (Victor), Priest, greeting, you have completed one (unit of) work in the cistern.' The public cistern would presumably be cleaned toward the end of the summer and before the winter rains.

Ketsiy'ot—Nitsana, 2 kms. (1¼ mls.). After a short distance the road enters Nitsana. On the right are the new houses, and on the top of the nearby hill the ruins of the ancient settlement.

Nitsana was a town of consequence in ancient times. Its name in the Greek form—Nessana, occurs in an old manuscript discovered among its ruins, on the top of the adjacent hill (fig. 332).

332. PLAN OF THE NORTHERN CHURCH in Nitsana, of the sixth century, and excavated in 1936.

- 1) Prayer hall.
- 2) Southern rooms.
- 3) Northern rooms.

In the debris were discovered a few Greek inscriptions.



Nitsana was conquered from the Egyptian invaders in December 1948. It was the gateway through which the Israeli Army penetrated into the Egyptian territory of Sinai. By virtue of the Armistice Agreement, Nitsana was turned into a demilitarized zone between Egypt and Israel.

Nitsana stands by the side of a major crossroad. It is traversed by the highway running from Beer-Shev'a through the wilderness of Sinai to the Suez Canal and to Cairo—capital of Egypt. In Nitsana starts the road to Rafiah (Rafa)—within the Gaza Strip, and to El-Arish—the capital of Sinai.

EILAT AND THE RED SEA

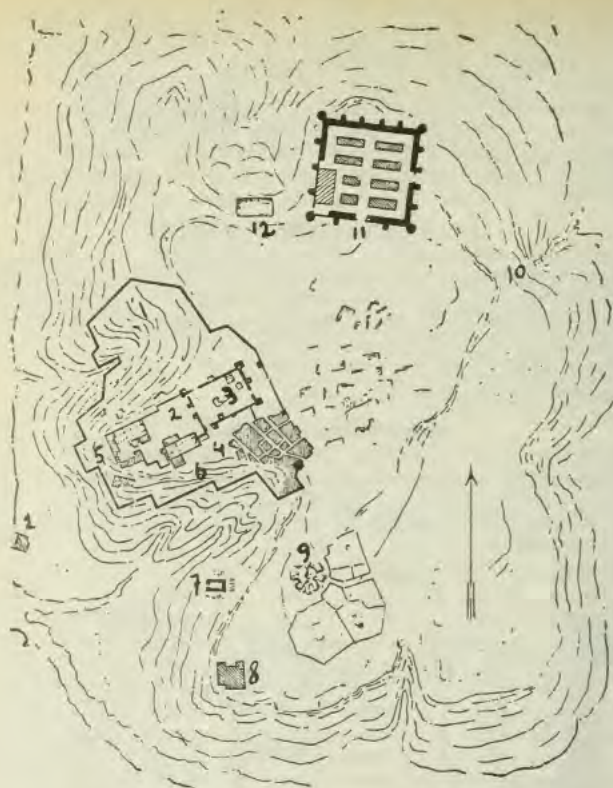
Eilat can be reached by car, and by plane from Lod Airport. **To Lod Airport**, from Tel-Aviv, 18 kms. (11 mls.), from Jerusalem, 60 kms. (37 mls.), from Haifa, 100 kms. (62 mls.), p. 187. **Lod—Eilat**, about 300 kms. (186½ mls.). Flight, 1½ hours. **Jerusalem—Eilat**, 356 kms. (223 mls.). **Tel-Aviv—Eilat**, 342 kms. (212½ mls.). **Haifa—Eilat**, 446 kms. (271 mls.).

BEER-SHEV'A—EILAT

From Beer-Shev'a to Eilat there are two routes which meet at Be'er-Menuha, about 90 kms. (56 mls.) from Eilat. 1) one route through Sede-Boker and Makhtesh-Ramon, 244 kms. (151 mls.) 2) another through Ma'ale-'Akrabim and Hatseiva, 235 kms. (146 mls.).

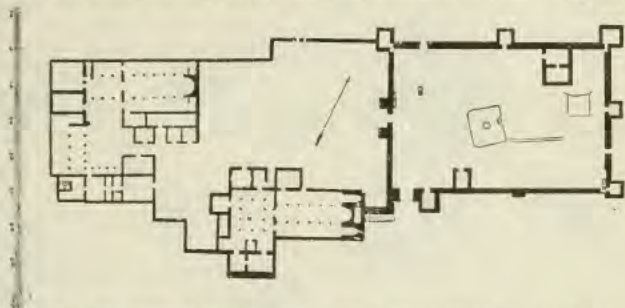
1) **Beer-Shev'a—Sede-Boker**, 50 k. (31 m.), thr. Yeroham, p.295. **Sede-Boker—Eilat**, through 'Avdat and Mitspe-Ramon. **Sede-Boker—'Avdat**, 13 kms. (8 mls.). The highway proceeds southward and crosses the picturesque wilderness of Tsin (Zin), which rolls down slowly to the left to the 'Arava and the Dead Sea. The Wilderness of Tsin occupied part of the forty years of wanderings of the tribes of Israel. A picturesque ravine descends through the white barren mountains, eastwards, to the Dead Sea. A short distance farther, on the left side of the road, the ruins of the ancient town of 'Avdat, strewn on top of the hill, come into view. 'Avdat, in Arabic 'Abda, displays interesting Roman and Byzantine remains from the first to the sixth century (figs. 334-337).

'Avdat—Mitspe-Ramon, 23 kms. (14 mls.). The way continues southwards, through the utterly desolate expanse of Midbar-Tsin—Wilderness of Zin, where the tribes of Israel wandered about three thousand and three hundred years ago, on their way from Egypt to the Land of Canaan, as recorded in the Torah: "And the children of Israel even the whole congregation, came into the wilderness of Zin in the first month . . . and there was no water for the congregation, and they assembled



333. MAP OF THE RUINS OF 'AVDAT (Arabic: 'Abda)—drawn in 1916. 1) The Bath, on the side of the highway. 2-3) Monastery and fortress on the top of the mount (fig. 334). 4) Ruins of buildings. 5) Cave, on the wall drawings and inscriptions. 6) Burial cave. 7) Burial cave. 8) Small fort which guarded the southern section. 9) Nabatean altar. 10) Eastern part of 'Avdat. 11) Roman military camp, in the northern part (fig. 339). 12) Reservoir for rain water.

themselves together against Moses and against Aaron. And the people strove with Moses... why have ye brought the assembly of the Lord into this wilderness, to die there, we and our cattle and wherefore have ye made us to come up out of Egypt, to bring us into this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates, neither is there any water



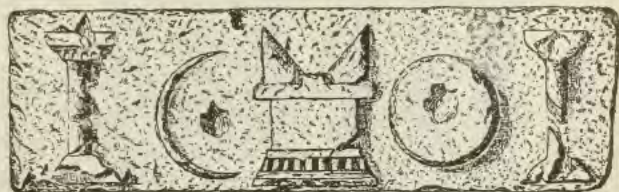
334. PLAN OF THE MONASTERY AND FORTRESS in the Ruins of 'AVDAT. Left: Monastery and churches. Right: Fortress with square towers.



335-6. DECORATED STONE CAPITALS, found in 'Avdat.

Left: Child

Right: Bird

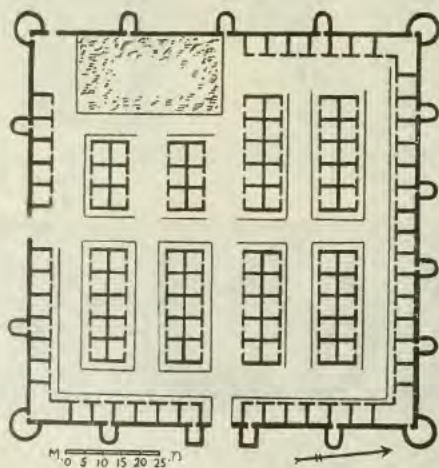


337. ANCIENT LINTEL, found in a burial cave. From the time of the Nabateans, about the first century B.C.

In the middle: altar with horns. Left: moon with star. Right: Sun.



338. ANCIENT DRAWING ON A WALL IN 'AVDAT.



339. PLAN OF THE ROMAN CAMP IN 'AVDAT

to drink".* When the land was divided among the tribes, the territory of Judah reached as far as Tsin, as told in the book of Joshua: "And the lot for the tribe of the children of Judah... even to the wilderness of Zin southward, at the uttermost part of the south".**

*) Num. 20, 1-5. **) Josh. 15, 1.

The highway reaches the new settlement of Mitspe-Ramon, on the right, named after the nearby cliff which is an excellent look-out—Mitspe in Hebrew, over the beautiful panoramic view of the large depression of Ramon. From the cliffs of Ramon, 892 m. above sea-level, one can see in the distance, to the south-west, Rosh-Ramon—Head of Ramon, the highest point in the Negev, about 1035m. above sea-level. The bottom of the depression of Makhtesh-Ramon is traversed from west to east by a winding, dry river bed, called Nikrot (Grottos) Brook, which descends through a rocky gorge into the plain of 'Arava.

Mitspe-Ramon—Makhtesh-Ramon, 4 kms. (2½ mls.), descent of 300 m. After a short distance the highway enters Makhtesh-Ramon, and starts down the steep incline of Ma'ale-Ha'ats-maut—Ascent of Independence, so called because it was completed on the fifth anniversary of Israel's independence, as recorded in Hebrew on a rock standing on the left side of the road: "This way was paved by the military engineers of the Defence Army of Israel—April 1953.

Makhtesh-Ramon is an exceptional geological formation, whose ground has yielded very rare fossils dating back to the Triassic period, about 180-190 million years ago. Here were found remains of various marine reptiles of the extinct group of the Notheosaurians. Of special interest is the fossil of the Tanystropheus which had the body of a giant lizard, about 5m. in length, and a long giraffe-like neck. Other remains belong to the extinct reptile group known as Placodents, of which some had a stout, flattened body like a sea turtle covered with an armoured shell, and jaws equipped with teeth adapted for crushing hard marine animals. Around Makhtesh-Ramon were found well-preserved fossil frogs from the Lower Cretaceous period, about 120 million years ago.

Makhtesh-Ramon is called in Arabic Wadi Ruman. It is surmised that Ruman is a corruption of the ancient name Rimmon-Perets (perez), mentioned in the Torah as one of the stages where the children of Israel rested during their desert journey. Rimmon is Hebrew for pomegranate; it also is the name of an ancient deity. Perets means breach; indeed several breaches are found in the Makhtesh-Ramon along which ancient road passes led into the depression, whence the way led through the 'Arava to Transjordan.

Makhtesh-Ramon—Paran Brook, 42 kms. (26 mls.). The way

heads south. On the right (between km. 97 and km. 98) stands the Gypsum quarry of Ramon, which supplies the cement factories of southern Israel. After winding over barren hills we descend into a large flat area called **Hameishar**—the Plain, which stretches southwards (between km. 118 and km. 128). Beyond, is the wide dry bed of the **Brook of Paran** which starts its course in the wilderness of Paran, the central part of Sinai where the tribes of Israel camped on their way to Canaan as told in the Torah: "And the Lord spoke unto Moses saying: "Send thou men that they may spy out the land of Canaan, which I give unto the Children of Israel, ... and Moses sent them from the wilderness of Paran..."* Moses on his death-bed blessing the children of Israel, mentioned Paran: "The Lord came from Sinai... He shined forth from mount Paran..."** The origin of the name Paran is unknown. Talmudic legend derives it from the word 'peru'—fruitful: "because Israel was fruitful (peru) and multiplied there"***

*) Num. 13, 1. **) Deut. 32, 2. ***) B. Shabat 89b.

The Paran Brook is called in Arabic—Wadi Jirafi, from the word 'jarafa'—to wash the soil away. Indeed the strong torrents which stream in the valley during the rainy season cause great erosion of the soil. The Paran Brook is the longest and the most ramified of the watercourses that drain the Southern Negev. Its historical associations have been revived by recent events. On October 29, 1956, the Israeli army started its Sinai Campaign at the Valley of Paran.

The highway crosses the **Brook of Paran** (136 kms.) and climbs the steep and rocky side of Ma'ale-Paran—Ascent of Paran, from whose top a beautiful view unfolds over the wide and dry river bed dotted along its length by the pale thorny bushes of the desert acacia. A run of 10 kms. (6 mls.) brings us (near km. 146) to the 'Tsihor Crossroad' where a track forks off to the left; it then runs along the 'Arava, traverses Beer-Menuha and joins the main highway to Eilat at Gerofit Crossroad.

1) **TSIHOR CROSS.—EILAT**, thr. Yotvata, 90 kms. (56 mls.). **Tsihor Cross.—Gerofit Cross**, 40 kms. (25 mls.). The main highway heads south and traverses the area of Tsenifim, skirting Bik'at 'Uvda—Valley of Fait-Accompli, thus named in memory of the military operation which delivered Eilat into the hands of the Israeli forces in 1948. Through the Gerofit defile we descend from the heights of the Negev Plateau into the Plain of 'Arava which stretches eastwards to the mountains of Edom, now part of Jordanian territory. We reach Gerofit Crossroad where the opening of the highway was celebrated in 1957. **Gerofit Crossroad—Yotvata**, 10 kms. (6 mls.). The highway

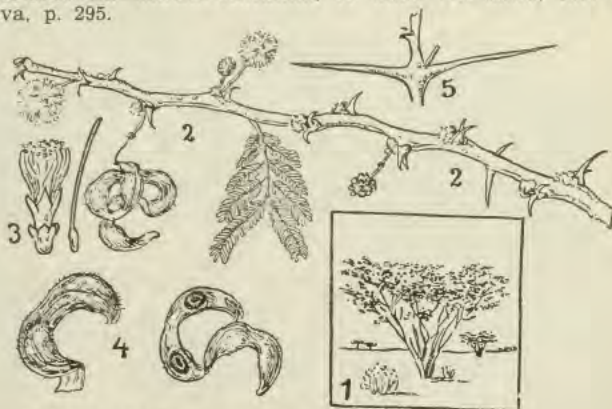
traverses the Plain of 'Arava and reaches Yotvata located to the right (at km. 196).

2) **TSIHOR CROSS.—EILAT**, thr. Beer-Menuha, 102 kms. (63 mls.).

Tsihor Cross.—Beer-Menuha, 12 kms. ($7\frac{1}{2}$ mls.). The track traverses a flat stretch of land reaching to the Plain of 'Arava dominated in the east by the mountains of Edom rising in the distance, in Transjordan, and comes to Beer-Menuha located a short distance to the left.

Beer-Menuha—Well of Rest, is a workers' camp of the Public Works Department. Opposite Beer-Menuha rise in Transjordan the lofty mountains of Edom, hiding among their heights the narrow valley which holds the ruins of famous Sel'a of the Bible—Petra of the Greeks. On a clear day the traditional tomb of Aaron the High Priest, Moses' brother, can be distinguished on the top of the highest mount. The tomb is holy in Jewish tradition and also to the Arabs who call the first high priest by the name of en-Nebi Harun—the Prophet Aaron. The mount is in the heart of the land of Edom, about 1386 m. above sea-level.

Beer-Menuha—Ma'ale-'Akrabim, 77 kms. (48 mls.), thr. Hat-seiva, p. 295.



340. DESERT ACACIA (*Acacia Spirocarpa*).

1) the bush. 2-4) branch with flowers and fruits. 5) thorns.

Beer-Menuha—Eilat, 90 kms. (56 mls.), through Gerofit Cross.

Beer-Menuha—Gerofit Cross, 40 kms. (25 mls.). The road proceeds south in the desert Plain of 'Arava, which stretches between the mountains of the Negev—to the right, in Israel, and the mountains of Edom—to the left, in Transjordan. It runs along the border of the state of Jordan for about 10 kms. (6 mls.), through the scanty flora of the 'Arava characterized

by umbrella shaped tropical acacias, tamarisks and broom plants (fig. 340). Beyond the hills, about 5 kms. (3 mls.) from the Israeli border, is the important military base of **Gharandal**, held by the Arab Legion, the Jordanian army. At the same site, in the time of the Romans, stood the military base of **Aridela** mentioned in the 'Notitia Dignitatum', a list of Roman forts and garrisons of the fourth century. The track joins the main highway to Eilat at the Gerofit Cross.

Yotvata is a small settlement on the hill to the right, with the wells that provide Eilat with sweet water at its foot. The adjacent plain has been recently planted with palm trees, a staple feature of the tropical agriculture of the 'Arava settlements. **Yotvata** was established in 1951 by Nahal, Fighting Pioneer Youth, who revived the ancient name occurring in the Torah as **Yothbata** "a land of brooks of water," one of the stations of the Israeli tribes on their forty years journey from Egypt to Canaan.* Possibly **Yotvata** is derived from the Hebrew: 'Tov' (Tob)—good, and was so called for its water which compared favourably with the generally brackish waters of the 'Arava. The Arabs call it—**Ghadian**, and the nearby plain they named **Taba**, apparently a survival of the ancient name.

*) Num. 33, 34. Deut. 10, 7.

YOTVATA—EILAT, 40 kms. (25 mls.)
through **Timn'a** and **Beer-Ora**.

Yotvata—Timn'a, 15 kms. (9 mls.). The road continues south in the 'Arava, along the colourful mountains of the Negev to the right. In a small vale surrounded by barren picturesque rocky hills are the copper mines and the factory of **Timn'a** which has been recently completed. The name **Timn'a** is the Hebrew form of the Arabic **Manai'ye**. In biblical times **Timn'a** was one of the chieftains ruling in the mountains of Edom, as related in the Torah.

The copper and brass ores found in the mountains of Israel bring to mind the Torah's description of the Promised Land: "a land whose stones are iron, and out of whose hills thou mayest dig brass".* **Job** saw the exploitation of these materials and he writes: "Iron is taken out of the dust, and brass is smolten out of the stone".** *) Deut. 5, 9. **) Job 28, 2.

Iron too is found in Israel and its exploitation is now under consideration.

Near **Timn'a** remains of a copper factory dating from ancient times can still be seen next to beautiful cliffs called: **Pillars of Solomon**.

To the Pillars of Solomon (Hebrew: **Amudei Shelomo**), about 3 kms. (2 mls.). The track winds its way to the north-west through the sandy valley stretching among the colourful mountains. On the right are the reddish cliffs named after **King**

Solomon who exploited copper mines on the nearby hill, to the left.

The Ancient Copper Mines are reached by a steep path climbing the rocky hill. On the top are the remains of a watch tower that guarded the prisoners and slaves who worked in the copper smelting pits, of which the remains can still be seen next to heaps of black slag (fig. 341).



341. PLAN OF THE ANCIENT COPPER MINES near Timn'a and the Pillars of Solomon.

The black spots indicate the smelting pits and the black dot at the extreme right the place of the guard.

TIMN'A—EILAT, 25 kms. (15½ mls.), through Beer-Ora.

Timn'a—Beer-Ora, 9 kms. (5½ mls.). The road proceeds southwards. A short distance to the right, hidden in a small vale, is Beer-Ora—Well of Light, a farm of the Gadn'a, the semi-military youth troops that are trained both for a pioneering life and the defence of their homes.

Beer-Ora—Eilat, 16 kms. (12 mls.). The road runs across the most southern part of the Plain of 'Arava. On the left, at a short distance from the highway, near the Jordan border, flows a small salty spring called 'Avrona (Arabic: 'Ein ed-Dafiye). 'Avrona is mentioned in the Torah as Abronah, a station in the wanderings of the tribes of Israel.* The name means passage. Next to 'Avrona grows a group of wild Sudan palms, the only ones in Palestine; they mark the most northern limit of the zone where this tropical tree is found (fig. 342). *) Num, 33, 33.

About 9 kms. (5½ mls.) before Eilat, a track branches off to the right to the rocks called 'Amudei (Pillars of) 'Amram. **To 'Amudei 'Amram**. A run of about 3 kms. (2 mls.) brings us to the foot of the mountains into a narrow ravine overtopped by upright rocks that nature has moulded into the semblance of columns and named 'Amudei-Amram—Pillars of 'Amram.

The road leads south and reaches Eilat (km. 236) on the shore of the Red Sea which stretches between the mountains of Sinai—to the right westwards, the mountains of Edom—to the left eastwards, and the mountains of Midian—southwards.

EILAT AND THE RED SEA

Eilat on the Red Sea, is the most southerly settlement in Israel, the gateway to the African continent and to the Far East. It has only been in existence about eight years, and although its upbuilding raises many problems, it undoubtedly has a great

342. THE SUDAN PALM
(*Hyphaene thabeica*).

- 1) General view of the tree. There are female and male trees.
- 2) Branch with flowers of a female tree.
- 3) Cluster of flowers of a male tree.
- 4) Male flower.
- 5) Female flower. In Sudan, the natives prepare mats and baskets from the leaves, and buttons from the seeds.



future. In the time of the British Mandate the area now occupied by Eilat was covered with desolate sands with only a small mud-brick police station, called in Arabic Umm Rash-rash (fig. 343).



343 COAST OF EILAT, in the year 1945.

The British Police-station called by the Arabic name Umm-Rashrash.

Eilat was captured by the Israeli forces on March 10, 1949, in the last military operation of the War of Liberation. At first it was only a military base, but after a short time of govern-

ment sponsorship it began to attract a civilian population and soon Eilat grew to the size of a townlet enjoying its own local council.

The Ministry of Finance has granted to the permanent residents of Eilat remission of the income tax, as well as exemption from custom dues and luxury tax on refrigerators and air-conditioners. Eilat receives its water from a distance of 40 kms. (25 miles). The town is connected to the more populated north by one highway which forks into two roads at a distance of 90 kms. (56 mls.) from Eilat, one running along the eastern border, the other traversing the Negev, and both reaching Beer-Shev'a. From Eilat there is a regular bus service to Tel-Aviv and a regular air service to Lod (Lydda) Airport.

Eilat is traversed by the highway joining Egypt and the Suez Canal Zone—in the west, to Transjordan and Arabia—in the east and south. This was one of the main thoroughfares of the British Military lines of communications in the Middle East. The Israeli victory in Eilat has stopped all traffic along this road.

Eilat lies on the Red Sea at the outlet of the 'Arava plain. It is at the head of a gulf enclosed by two mountain ranges, one of Sinai on the western side in Egyptian territory, and the other of Edom in Jordan continued by the Midian range in Saudi-Arabia (fig. 344).

344. THE GULF OF EILAT, as pictured on an Israeli stamp. Foreground—the Israeli shore. Background—the mountains of Midian, now in Saudi-Arabia; on the left, the town of Akaba in Jordan, at the foot of the mountains of Edom.



The section of the Eilat coast within Israel territory extends over 11 kms. (7 miles). To the east is the Jordan frontier; to the west the Egyptian border, and to the south the Saudi-Arabian shore. Because the Gulf of Eilat is the meeting place of four countries, each owning part of the coast, it is an important strategic area. The total periphery of the gulf is about 367 kms. (228 mls.) of which 200 kms. (124 mls.) belong to Egypt, 150 kms. (93 mls.) to Saudi-Arabia, 11 kms. (7 mls.) to Israel and 6 kms. (4 mls.) to Jordan. During the Sinai Operation of 1957 the Israeli army conquered the Egyptian coast of Eilat Gulf, and later retreated at the request of the United Nations.

Eilat was a well-known town in the biblical period. Its name is already mentioned in the Torah. The English version gives it as Elath. It is surmised that this name is derived from Eilah (Elah)—the terebinth tree, which figured in the cult practised by the ancient inhabitants of the country. Eilat was one of the stations of the tribes of Israel on their way from Egypt to Cana'an.* It is also known as Eilot (Eloth) and was an important harbour in the time of the Kingdom of Judah, the gateway to countries overseas with which it had commercial relations. It is related in the book of Kings: "And King Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea... and Hiram sent in the navy his servants, shipmen that had knowledge of the Sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon".** In a later period it is told that: "Jehoshaphat made ships of Tharshish to go to Ophir for gold, but they went not, for the ships were broken at Ezion-geber".*** Ancient Eilat stood at the site of Akaba in Transjordan.

*) Deut. 2, 8. **) I Kings 9, 26. ***) I Kings 22, 49.

A VISIT IN EILAT

The Harbour is on the shore of the Red Sea. Near the harbour is the **Soldier's Home**, close to it the **Maritime Museum** next to the public garden and the pleasant amphitheatre. In the middle of the town is the cultural and social home called the **Murray Centre** (fig. 345).

345. PHILIP MURRAY (1886-1952)

(A plaque in the Murray centre of Eilat)
A great American labour leader, president of the CIO (Congress of the Industrial Organizations), a staunch friend of Israel and of the Histadrut—the General Labour Federation in Israel. The Murray Centre was established by the joint enterprise of the Philip Murray memorial foundation of the CIO in the United States and the Histadrut in Israel.



To the Granite Plant, 3 kms. (2 mls.). The road runs from the harbour southward along the shore of the Red Sea. On the right is the Granite Plant where blocks hewn in the vicinity are cut and polished mainly for export. A little farther south, Nahal Shelomo—Solomon's Brook, makes its way from the mountains to the Gulf of Eilat. A solitary stone house stands by the side of the brook's outlet. It was built and occupied until the Israeli conquest by J. Williams, an Englishman who

started to exploit the minerals of the surroundings. The distance from Williams House to the Israeli frontier, along the shore of the gulf, is about $3\frac{1}{2}$ kms. (2 mls.) This section of the shore is known as Hof Haalmog—Coral Beach. Beyond the border is Taba—the nearest Egyptian outpost.

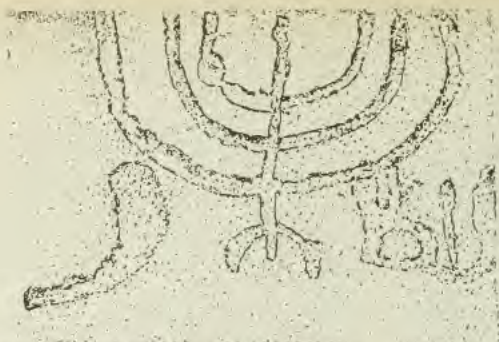
Hametsuda—the Stronghold, is the name of the mountainous area stretching from the shore of Eilat westwards and southwards to the Egyptian border. It is a military area, and can only be visited with the permission of the military authorities. **Through Hametsuda** to the Sinai border, a climb of about 750 m., there are two roads, which meet at Yotam Crossroad: 1) through Nahal Shelomo, 16 kms. (10 mls.), see above. The track runs along the narrow bed of the brook between high and rocky hills. The conspicuous mountain on the left is called Har Yehoshafat, after the Judean king mentioned above. Climbing the pass we reach the Yotam Crossroad, about 6 kms. (4 mls.) from the shore (below).

2) through the Yotam Plateau, about 12 kms. ($7\frac{1}{2}$ mls.) Starting at the Murray Centre the road climbs on to the Yotam Plateau from where a beautiful view is obtained over the whole bay. 6 kms. (4 mls.) from Eilat we reach the Yotam Crossroad.

Yotam Crossroad is about 350 m. above sea level, almost midway between the sea shore and the border. The plateau and the crossroad are designated after the Judean king whose name was found engraved on a seal discovered in the excavations of near-by Etsion-Gever (p. 317).

Yotam Crossroad—the Border, about 6 kms. (4 mls.), ascent of 350 m. The road winds its way through the rocky and barren mountains. On the right is Har Asa—Mount Asa, named after a king of Judah in the Biblical period. A little farther on rises Har Shelomo—Mount Solomon about 700 m. above sea level. We reach the Israeli outpost located opposite the Egyptian military post of Ras en-Nakeb on the border of the Wilderness of Sinai. The name Ras-en-Nakeb is Arabic and means Head of the Pass. In the Middle Ages it was an important caravan station between Africa and Asia and many pilgrims and tradesmen passed this way. A Jewish candlestick (menora), carved in the rock, presumably by medieval Jewish merchants, was found in this vicinity (fig. 346).

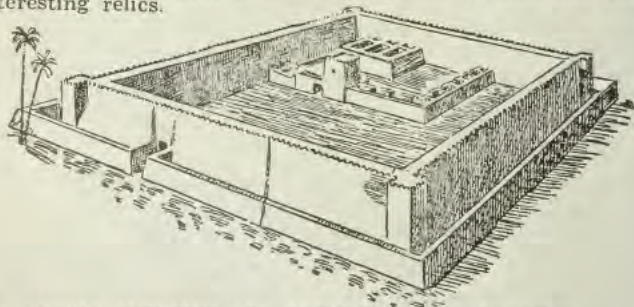
At Ras-en-Nakeb the road forks within the Wilderness of Sinai, in two directions: 1) to the right—along the Southern Israeli border. 2) to the left—to the Suez Canal and Egypt. **Ein-Netafim**—Spring of Drops, is the name of a small spring which drips in the nearby rocky and deep ravine; a steep path leads down to it.



346. JEWISH CANDLESTICK (menora), carved on a rock of the Mountains of Eilat and near the border of Sinai. It was discovered in 1956. On the left of the candlestick a ram's horn (shofar)—symbol of the redemption of Israel. On its right a shovel for cleaning the lights. Above the menora (not in the figure), in Greek, the proper name: Akrabos, and below two lines in the Nabatean script: 'Akrabos son of Shmuel the Maknean', from Makna, a small village on the shore of the Eilat Gulf where a Jewish community lived in the Middle Ages.

ETSION-GEVER (ETZION-GEBER) AND ITS EXCAVATIONS

Etsion-Gever (Ezion-geber), a well-known biblical site, is now indicated by a small desolate mound a short distance beyond the Israeli border, within Jordan territory. It is known in Arabic as Tell Huleifa. Scientific excavations led in 1939-1940 by the well-known archaeologist Nelson Glueck uncovered remains of a big copper smelting and refining plant and other interesting relics.



347. COPPER SMELTING AND REFINING PLANT—Restoration.
The Gateway in the southern wall faces the Red Sea.

347*. BIBLICAL SEAL FROM ETSION-GEVER.

Below: seal with handle.

Above: impression of the seal. Over the horned ram is written in old Hebrew script:

Lyotam,

Belonging to Jotham.

Apparently the king of Judah, in the years 750-735 B.C. His father Azariah (Uzziah) built Eilat, as told in the Book of Kings. (II Kin. 14.22. 15. 33).



The twin towns, Eilat—Etsion-Gever, and the shore of the Red Sea, have marked from time immemorial the southern border of the Land of Israel, while the Mediterranean, known in the Bible also as the Sea of the Philistines, has formed its western frontier. The Torah promised Israel: "And I will set thy bounds from the Red Sea even unto the Sea of the Philistines." The Psalter defines the extent of the Kingdom of Solomon: "He shall have domination also from sea to sea... They that dwell in the wilderness shall bow before him and his enemies shall lick the dust".*
*) Ps. 72, 8.

The Gulf of Eilat teems with many kinds of fish, and sharks haunt its waters. The bay is rich with various species of shells and corals (fig. 348).

348. TIGER SHARK (*Galeocerdo cuvier*).

One of the most fierce and dangerous species.

Distances from Eilat, in kilometers and in (miles).

to Beer-Ora	17	(10½)	to Metulla	537	(334)
" Beer-Sheva	235	(149)	" Nazareth	443	(234)
" 'Ein-Netafim	16	(10)	" Tel-Aviv	342	(216)
" Haifa	436	(271)	" Tiberias	472	(234)
" Jerusalem	356	(221)	" Timn'a	27	(17)
" Lod (Lydda)	331	(206)	" Yotvata	40	(25)



349. VARIOUS CORALS FROM THE RED SEA (Gulf of Eilat).

The great variety of corals growing in the waters of Eilat adds exotic beauty to the shore, and is of special interest to natural science scholars. The coral, made of hard calcareous substance, is a colony of accumulated habitations of marine polyps—kinds of animals of a very low organisation. In course of time the lower members die and new layers are built by the new generations upon the old skeletons. The Government of Israel gives it attention to the preservation of the natural beauties of the land. Accordingly the Minister of Agriculture issued an order forbidding the extraction of corals from the coastal waters of the Gulf of Eilat. (Additional regulation issued on January 1956 to the Fishing Order of the year 1937).

PLAIN OF SHARON

HERZLIYA—APOLLONIA—NETANYA—HADERA HAIFA

- 1) **Jerusalem—Haifa**, 161 kms. (100 mls.), through Eshtaol, Lod (Lydda), Ramataim and Hadera, page 182.
- 2) **Tel-Aviv—Haifa**, two routes: 1) through Petah-Tikva and Ramataim, 100 kms. (62 mls.) below. 2) through Herzliya and Netanya, 97 kms. (60 mls.) (below). The two highways join at Hasharon crossroad, about 50 kms. (31 mls.) from Haifa.
- 1) **Tel-Aviv—Haifa**, through Petah-Tikva, see page 210.

Petah-Tikva—Hasharon crossroad (27 kms.) (17 mls.). The road runs north, crosses an iron bridge over the River Yarkon, and enters the thickly settled plain of Sharon. We pass through **Ramataim** and **Kefar-Malal**, and close to **Ramot-Hashavim**, famous for its poultry farms. A little farther on past a police-station fortress, a side road to the right leads to **Kefar-Saba**, the forerunner of the colonies in the southern Sharon, and to **Beit-Berl**, a cultural centre for local and Diaspora youth movements, named in memory of Berl Katsenelson, a spiritual leader of the labour movement in Israel.

Continuing toward Haifa we cut across Ra'anana crossroad leaving the settlement of Ra'anana to our left.

Ra'anana is a prosperous colony established in 1921 with the help of American Zionists. On its western side rises **Kefar-Batya**, an orthodox children's village, the pride of the Women's Mizrahi Zionist Organization of the U.S.A.

Proceeding north we pass **Tel-Mond**, a short distance to the right, named after Alfred Mond, the late Lord Melchett. A little farther is the colony **Even-Yehuda**, named in honour of Ben-Yehuda, the reviver of the Hebrew language. Beyond Even-Yehuda on the left is the agricultural school of **Hadassim**, sponsored by W.I.Z.O. (Women International Zionist Organization) of Canada. Hadassim is Hebrew for Myrtle, a common symbol in Jewish lore. We then come to the Hasharon crossroad (below).

- 2) **Tel-Aviv—Haifa**, through Netanya, 97 kms. (60 mls.). Leaving Tel-Aviv through its north-eastern section, we cross the Yarkon River near Tel-Qasile excavations. See page 196.

The highway to Netanya bears north along the coastal Sharon and arrives at a crossroad where the route to the right leads to the colony **Hezliya**, while the road to the left reaches the beautiful coast of Herzliya and its luxury hotels.

Herzliya was established in 1924, and honours the memory of Dr. Th. Herzl the prophet of the State of Israel.

351. EMBLEM OF HERZLIYA.

Symbols of sea, agriculture and industry.

The seven stars refer to the suggestion of seven hours of work a day proposed by Dr. Herzl.

A short distance from Herzliya, a road forking to the left continues to ancient Apollonia, Arsuf in Arabic, on the Mediterranean.



To Apollonia, about 2 kms. (1¼ mls.). We travel west through two small Herzliya suburbs: Nof-Yam and Reshef. To the left appears an imposing building topped by a high tower, called by the Arabic name of Sidna 'Ali (Our Master 'Ali), a shrine holy to the Moslems. To the right are the ruins of Apollonia called after Apollo, the Greek god. It stood on the site of Rishpon which is mentioned in Assyrian writings. Rishpon was dedicated to the god Reshef, the Semitic equivalent to the Greek Apollo.



352. RESHEF—god of the Cana'anites.
Found in the excavation of 'Atlit.



353. APOLLO—god of the Greeks.
Vatican Museum, Rome.

354. ROMAN COIN OF APOLLONIA, of the second century. Right: Horn of Abundance surrounded by the name Apollonia in Greek. Left: A Roman Emperor.



The Arabs preserved the ancient name in the form of Arsuf. Alexander Yannai, the Hasmonean King, reduced Apollonia in 95 B.C. and annexed it to his domain. During the Middle Ages Apollonia was a well-known city, also in the time of the Crusaders who altered its Arabic name Arsuf into Arsur (fig. 355). In its vicinity in 1191, the English king Richard the Lion-hearted defeated Moslem Saladin. The city was demolished in 1265 by the Moslems, a short time before the collapse of the Crusaders' rule in the Holy Land. In the ruins of Apollonia you can distinguish the remains of the fortress, walls, moats, and the ancient harbour.

355. CRUSADER SEAL OF APOLLONIA (Arsur), of the twelfth century.

Left: The governor on horse, and inscribed around in old French: 'Ba(lian) Dybel(in) S(eigneur) d'Arzur co(n)estable(e) dou reavme d(e) J(e) r (vsa) I (e) m—

balian Dybelin, Lord of Arsur, Constable of the Kingdom of Jerusalem.

Right: Fortification of Apollonia around which is written:

Ce est le chastiau d'Arzur—This is the Castle of Arsur.



Herzliya—Netanya, 20 kms. (12½ mls.). The highway proceeds north parallel to the Mediterranean shore. We pass by many settlements among which **Rishpon**—on the right, and **Shefa'im**—on the left, are the most prominent. On a sandy hill stands out a newly-erected building, the Physical Culture Institute dedicated to the British General Charles Orde **Wingate**, a great friend of the Jewish revival in the land of the Bible.

A little farther we skirt the colony of **Udim**, pass by the 'Abir' brewery, and through a strip of glaring white sands we reach **Netanya**—on the sea.

Netanya, a young town established at the end of 1928, is named in honour of **Nathan Strauss**, the celebrated American philan-

thropist. Originally planned as a citrus growing centre, Netanya has blossomed into the capital of the Sharon with important industries. Netanya boasts a picturesque beach which, in the summer, attracts a great concourse of visitors who also enjoy the beautiful parks overhanging the shore, and the open-air amphitheatre where concerts and plays are performed.



356. EMBLEM OF NETANYA

Lily of the Sharon.

The **Goldmunz Museum** of modern art is in the southern part of Netanya, on the shore, about 4 kms. from the centre. It is named after its donator, Rami Goldmunz from Belgium.

The **Beit-Hahalutsot—Home for Immigrant Women** of the Women's League for Israel, is on 3, Mac-Donald St. (named after the first U.S.A. Ambassador to Israel). The Home serves as a centre for the vocational training of blind girls, and nearby (73 Kook St.), is the central library for the blind which serves the whole country.

Leaving Netanya for Haifa, we traverse the Hasharon crossroad, about 3 kms. (2 mls.) away.

Hasharon crossroad stands in the heart of the Sharon plain, almost midway between Tel-Aviv and Haifa. From it, a side road runs off to the east in the direction of a district populated by many new settlements facing the Arab town of Tul-Karem located at the foot of the Samaritan Mountains, in Jordan territory. The distance between Netanya and the Tul-Karem border is 16 kms. (10 mls.), the narrowest part of Israel.

Hasharon crossroad—Haifa, 60 kms. (37 mls.). We are travelling through the northern part of the Sharon which is known as **Emek Hefer—Valley of Hefer**. This name appears in the list of districts compiled by King Solomon who divided the country into twelve parts. Every month one of them "provided victuals for the King and his household," as the Book of Kings relates. All this region was covered with malarial swamps and shifting sand dunes until 1929 when it was purchased by the National Fund, thanks to the generous help of Canadian Jewry; and in a short time this disease-stricken area blossomed into one of the most fertile regions of the country. On all sides appear numerous villages, prosperous and well-tended, each flourishing midst greenery. On the right is the Hefer agricultural school and immediately after it **Kefar-Monash**, dedicated to the well-known Jewish Australian General of the First World War. On the left lies beautiful **Kefar-Yedidia**, named after the

great Jewish philosopher and historian Philon (Hebrew: Yedi-dia), who lived in Alexandria, Egypt, in the first century A.D. The Jewish community of Alexandria participated in the up-building of this village in 1935. *) I Kin. 4, 10—Land of Hephher

A short distance to the left stands **Mishmar-Hasharon**—Guard of the Sharon whose famed gladioli are sold in the markets of England. Farther on, a turn to the left reaches **Kefar-Vitkin** whose farmers were the pioneers of 'Emek Hefer in 1930. On the right lies the orthodox village **Kefar-Haroe**, and on a hill beside it rises the domed building of the Yeshivah of Benei-'Akiva. Kefar-Haroe honours the memory of Rabbi Abraham Hacoheh Kook, a Chief Rabbi of Israel.

We are nearing the city of Hadera through the remnants of the sand dunes which once characterized the whole district. A short distance to the right, hidden among groves, is **Herev La'et**, a village of Second World War veterans. The symbolic name meaning 'sword into plowshare', was taken from Isaiah's sublime prophecy to all the nations of the earth: "and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."*) Is. 2, 4.

HADERA AND ITS SURROUNDINGS

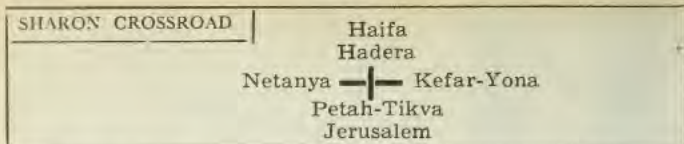
Hadera is a young town with a pioneering history. Established in 1891, at the dawn of modern Zionism, its first settlers were decimated by vast malaria breeding swamps, as the large cemetery bears witness. The name Hadera is Arabic and means green. It referred to the wild weeds which covered the marshes. Today the name is still appropriate, but instead of weed thickets Hadera is girded by a belt of citrus groves, whose powerfully sweet scent pervades the whole surroundings in spring when the trees are in blossom.

The synagogue stands in the middle of the town, and around you can see the remnants of an Arab inn or caravanserai (khan), which was purchased with the land and served as the first house of the pioneers. When the town celebrated its jubilee some years ago, the festivities centred around this building. The last survivors of the hard beginnings were ceremoniously offered the honoured title of 'citizen of the caravanserai' (Ezrah Hakhan).

337. EMBLEM OF HADERA.

On the left: Hadera and its citrus fruit. On the right: Remnant of the Khan (caravanserai). Below, the words of the Psalm: "They that sow in tears—shall reap in joy."*) Ps. 126, 5.





In recent years Hadera has developed an industrial quarter along the highway to Haifa (below). Hadera is an important crossroad on the main north-south highway, and lies adjacent to the Tel-Aviv—Haifa railway line. From Hadera a road leads to 'Afula—in the heart of the Valley of Jezreel.



358. AN ANCIENT BURIAL COFFIN found in Hadera—1934.

The coffin (ossuary) is modelled in the form of a house of pre-historic man I. The door in front. Loops for bolt or peg at both sides. II. View from the side. III. Sectional view of the width.

Distances from Hadera, in kilometers and in (miles):

to Afula — 42 (26)	to Netanya — 18 (11)
" Beer-Sheva — 153 (95)	" Pardess-Hanna — 9 (5½)
" Binyamina — 13 (8)	" Petah-Tikva — 42 (26)
" Caesarea — 12 (7½)	" Ramla — 61 (38)
" Eilat — 388 (241)	" Rehovot — 72 (45)
" Jerusalem — 114 (71)	" Tel-Aviv — 50 (31)
" Lod (Lydda) — 57 (35½)	" Tiberias — 84 (52)
" Meggido — 32 (20)	" Tsefat (Safed) — 111 (69)
" Nazareth — 55 (34)	" Zikhron-Yaacov — 19 (12).

1) **HADERA—'AFULA**, 42 kms. (26 mls.), through Megiddo. **Hadera—Meggido**, 33 kms. (20½ mls.). The road bears east, crosses the Haifa-Lod railway line, and passes near the colonies Pardess-Hanna and Karkur—on the left, surrounded by citrus groves. We are traversing the territory occupied by the tribe of Menashe in biblical days; therefore the emblem of the

local Regional Council Menashe carries the picture of an antelope, in accordance with the words of the Torah (fig. 359).

359. EMBLEM OF MENASHE REGIONAL COUNCIL. In accordance with the blessing of Moses to Menashe: "And his horns are the horns of the wild-ox 1) with them he shall gore the peoples all of them!" ... *) Dr. 33, 17.

1) The Hebrew word is 'Reem' which is more appropriate to the antelope.



The road to Megiddo proceeds towards the mountains of Samaria, into the Valley of 'Iron—Wadi 'Ara in Arabic.

At the entrance, on the right side, lies kibuts **Barkai**—Morning Light, founded in 1949. We are now travelling on a section of one of the most important roads in the Near East, which from time immemorial, served as a passage between north and south, between the two empires of the past, Egypt and Assyria, at the two extremities of the 'Fertile Crescent' of ancient history. We are following in the footsteps of Pharaoh Thutmose the Third, who, in 1478 B.C., inflicted severe defeat on his enemies at the outlet of this valley in Megiddo, conquering on his way the town of 'Iron, as he himself records on the walls of his palace, of which the ruins have remained in Upper Egypt. Many centuries later, Lord Allenby at the head of the British troops, in the First World War, captured this important pass and struck the Turks a decisive blow at the entrance of this valley. The Valley of 'Iron is an Arab-settled area neighbouring on the border with Jordan running at a distance of 3 to 4 kilometres—to the right. On our left, on a conspicuous hill, stands the village of 'Ara, ancient 'Iron, which gives its name to the valley. Somewhat in the distance, on the slope of the mountain on the right, is 'Ar'ara. We are now in the region known as the 'little triangle' for it borders the 'big triangle', in Jordan, which is formed by the towns of Tul-Karem, Jenin and Nablus—the ancient Shechem.

Winding between sloping hills, we come out of Samaria and enter the vast Valley of Jezreel bordered by the mountains of Galilee (mountains of Nazareth), and by rounded Mount Tabor—to the right. Passing by a police station—on the right, we are at a short distance away from the mound of ancient Megiddo lying next to the new settlement of Megiddo. A road from Haifa, skirting the mound, joins the highway to 'Afula which appears in the valley at some distance. See page 377.

2) **HADERA—HAIFA**, 50 kms. (30 mls.) thr. Caesarea and 'Atlit. **Hadera—Caesarea**, 5 kms. (3 mls.). The road proceeds north and passes the Industrial Centre. On the right are the

Alliance Tyre factory and the Paper Mill the only one in Israel. After a short distance, a by-pass starting to the left takes us to Caesarea on the Mediterranean sea.

To Caesarea, 2 kms. (1¼ mls.). Turning to the left, westward, we pass the new settlement of 'Or-'Akiva—Light of Akiva, named after the well-known sage in Israel who was martyred by the Romans at nearby Caesarea, in the second century. Before the entrance to the ruins, on the left, a Golf Course has been recently laid out, the first in Israel. After a small distance, also on the left and within the area of Roman Caesarea, is the vast Hippodrome (see below). Farther on stand two colossal statues, recently unearthed. From the road leading to kibuts Sedot-Yam we turn to the right, cross the remains of the crusaders' wall and moat, and reach the ancient harbour of Caesarea.

Caesarea was the capital of the Romans in Palestine for about 500 years. King Herod the Great founded the city, about the year 22 B.C., and named it in honour of Augustus Caesar (fig. 360).

360. AUGUSTUS CAESAR

Emperor of Rome
27 B.C.—14 A.D.

Augustus ruled the Roman Empire, including the Holy Land, during Jesus ministry. He is mentioned in the New Testament: "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed..."

Luke 2, 1.



361. ANCIENT JEWISH COINS, with navigation symbols.

1) Left: Coin of Alexander Jannai, about 90 B.C. 2) Right: Coin of Herod Archelaus, about 4 B.C.

A quarrel which broke out here between Jews and Greeks was the primary cause of the Jewish revolt in 66 A.D. During the rebellion, Caesarea was the headquarters of the Roman legions which were sent to suppress the uprising, and in its

prisons many of the captured Jewish zealots were horribly tortured.



362. A COIN OF VESPASIAN THE ROMAN EMPEROR

Left: Caesar Vespasianus. Right Under a palm-tree, symbol of Judah, sits the daughter of Zion weeping for her defeat and guarded by a roman officer holding a commander's baton and one foot on a helmet; around is written: Judaea capta—Judah captured. Below: S(enatus) C(onsulto).

After the revolt was quelled, Caesarea became an important Gentile city, which however contained a large Jewish community. Some of its scholars are renowned in Talmudic literature. Caesarea was an important centre of the early Christians in Palestine. In the fourth century there lived here the Greek Eusebius, one of the Fathers of the Christian church, and the author of 'Onomastikon', an important research work on Palestine's geography. The Crusaders restored Caesarea in the twelfth century, and built a rampart round it which is still extant. The Crusaders' town was much smaller in area than that of the Romans. Rabbi Benjamin of Tudela who visited Caesarea about 1170 relates: "There are about two hundred Jews, and two hundred Samaritans." Caesarea was destroyed in 1291 by the Moslems when they put an end to the Crusader rule (fig. 363).

363. CRUSADER SEAL OF CAESAREA, 13th Century.

Left: The governor in full knight's armour on horseback, and in the circle his name: 'Sigillum Ugonis Granerii — Seal of Ugo Granerius.

Right: Fortified gate and tower, and around them is written: 'Givitas Cesaree'—City of Caesarea.



VISIT IN CAESAREA

The harbour has a new concrete jetty built in 1955 over Roman and Crusader ruins. It is surrounded by abandoned houses and

a mosque from the time of the Turks, built at the end of the nine-tenth century.

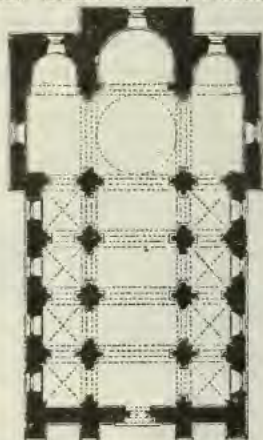
The wall standing out on the shore and its gate date back to the Crusader period of the thirteenth century. The nearby hill is covered with ruins. It carried the cathedral erected by the Crusaders over the area of Caesar's Temple. The cathedral was in turn destroyed by the Moslem conquerors in 1291, and according to the remains found on the site a restoration was drawn (fig. 364).

In Caesarea was kept a bowl, made of glass, that was believed to be the same bowl used by Jesus at the Last Supper. When the town was conquered by the Crusaders, the bowl was transferred to Italy, where it is now known by the name of 'Sacro Catino', and preserved in Genoa, Italy. The Sacro Catino corresponds to the legendary Holy Grail (Saint Graal), which inspired mediaeval Christian folklore (fig. 365).

364. PLAN OF THE CRUSADERS' CATHEDRAL —Restoration drawn in 1926.

The Cathedral was named in honour of St. Paul, who was deported by the Romans from Caesarea to Rome, in about 65 A.D. There he was beheaded on the site of the present 'Abbey of St. Paul outside the walls'.

365. THE 'SACRO CATINO', brought from Caesarea, and preserved in the Cathedral of Saint Lorenzo in Genoa, Italy.



The Two Statues standing in a ruin near the main road, were uncovered accidentally in 1954. The ruin is Byzantine of the 5th-6th century, and the statues are Roman of the 2nd-3rd century. Broad steps lead down to the statues, and at the foot

of the stairs a Greek inscription inlaid in the mosaic floor reads: 'Under the governor Flavius Entolius, the mayor Flavius Stategius built out of public funds the wall, the steps and the apse, in the tenth indication, in a good hour.' The mayor adorned the new building with two ancient statues, one made of marble, of the second century, and the other made of porphyry of the third century. Next to the statues is the hippodrome, on the side of the main road. A new stone gate decorated with a cross stands at its entrance.

The Hippodrome, horse race course, was built within the Roman town. Its length from north to south is 320m. (1056 feet), and its width 60 m. (264 feet). It could accommodate about 20,000 spectators. A square granite pillar about 11 m. long lies in the middle. Close by are three conical blocks. They were polished smoothly, and shone brightly like mirrors in the sun. Their purpose was to excite the horses during the races. The Romans gave these special pillars the name of *Taraxippos*—horse-frightener. Unsuccessful attempts have at one time or another been made to cut them into thinner segments, probably for use as millstones, but the granite is so hard that the cutting was abandoned after a penetration of only a few inches. Near the hippodrome a new road forking from the main route leads to the northern part of Roman Caesarea, where a mosaic, aqueducts and remains of a synagogue can be seen.

A Mosaic, found on the top of a hill on the right side of the road, was uncovered by the Antiquities Department in 1957. It decorated the floor of a Byzantine church of the 5th-6th century. The mosaic is composed of interlaced circles, each containing a different bird or animal (fig. 366).

Continuing along the new road we reach the sea shore and the remains of the ancient Roman aqueducts.



366. FRAGMENT FROM THE MOSAIC IN CAESAREA

of the fifth-sixth century.

Left: pelican.

Right: bear.

The Aqueducts, buried in great parts in the sand, are Roman of the second century. They conducted sweet water from the mountain springs to Caesarea.

A Synagogue was discovered close to the aqueducts, near the sea shore. In 1956, excavations were started here by the Hebrew University, and uncovered remains of buildings, fragments of mosaics and marble capitals decorated with menoras—seven-branched candlesticks (figs. 367—369).

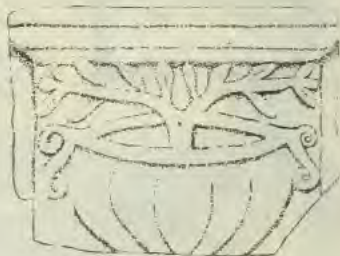
Sedot-Yam is a communal settlement, kibuts, situated south of Caesarea on the sea shore. It was established in 1940 within the Roman area of the ancient city. The name means 'Field and Sea': it was chosen because the members planned to develop their farm both on agriculture and fishing. A small museum displays interesting exhibits collected in the ruins of Caesarea.



367-8. CAPITALS DECORATED
WITH CANDLESTICKS.
of the second-fourth century.



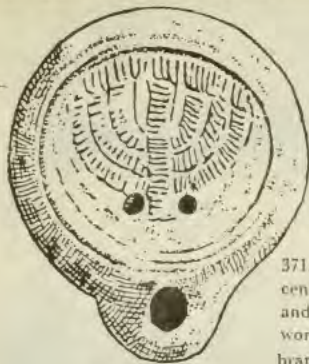
369. CARVING ON A
MARBLE PLATE.
Found in the ancient
synagogue of Caesarea.



CAESAREA (crossroad)—**HAIFA**, 50 kms. (41 mls.)
through Binyamina crossroad.

Caesarea (crossroad)—**Binyamina** (crossroad), 2 kms. (1¼ mls.)
The highway runs north and reaches the Binyamina crossroad
named after the colony on the right, beyond the plantations.

JEWISH REMAINS FROM CAESAREA. About second-fourth century.
370. Left: POTTERY LAMP, decorated with a candlestick.



371. JEWISH TOMBSTONE, of the 4th century. In Greek is inscribed: "Antoninus and Kirus sons of Samuel." In Hebrew the word 'Shalom'—Peace, flanked with palm branches.

372. TOMBSTONE OF A JEW FROM CAESAREA.

found in Rome. Beginning of the first century: 'Here rests Makedonis the Hebrew from Caesarea of Palestine, son of Alexander. Blessed is the memory of a righteous. In peace you rest.'

The tombstone was found in a catacomb in Monteverde, Rome. Preserved in the Museum of the Lateran, Rome.



From the Binyamina juncture, a detour, leading to the tomb of the Rothschild family and to Z'ichron-Ya'acov, merges back into the main highway to Haifa at the Arab village of Fureidis (below).

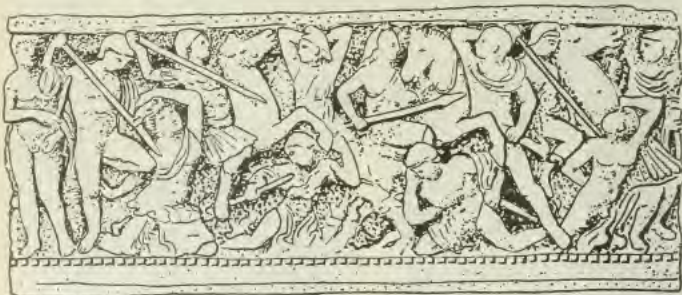
1) **Binyamina** (crossroad)—**Fureidis**, 9 kms. (5½ mls.). Continuing along the main highway to Haifa, we leave the village of **Beit-Hanania** on our left, by the side of an ancient mound at whose foot a Roman Mausoleum of the second-third centuries with beautifully-carved marble coffins (sarcophagi) was discovered (figs. 373-374).

The sarcophagi, uncovered in 1927, are now preserved in the Rockefeller Museum, Jerusalem .

On the right of the highway is a dilapidated wall, the remains of an ancient aqueduct which carried water from the springs at the foot of the mountains to Caesarea. It was built



373. PAIR OF GRYPHONS. The gryphon is a fabulous creature—with the body of a lion and the wings of an eagle. See next fig.



374. A SARCOPHAGUS made of marble and decorated with the wars of the Amazons, fabulous race of female warriors known in Greek mythology. The legend explains the origin of the name 'Amazon' from the Greek: a-not, mazon-breast, because they cut off their right breast to facilitate the use of the bow. For the other side of the sarcophagus see previous figure.

in the second century by auxiliary troops of the Roman legions, as testified by inscriptions affixed on the wall of the aqueduct.

We pass over a small bridge spanning the **Crocodile River** so named because of the crocodiles which infested its waters about fifty years ago (fig. 375).



375. CROCODILE from the Crocodile River. Caught about 70 years ago.

Farther on, the highway cuts across the railway line, and runs along the foot of the southern extremity of the Carmel Range. On the right, at a short distance, is the cave of Kabara, the abode of prehistoric man, where interesting relics have been collected by the Israeli pre-historian, M. Stekelis (figs. 376-378).



376. A CARVED SICKLE with an animal head. The sickle has a groove along the edge for the insertion of flint blades.



377. HORN OF AN OX

378. HARPOONS for spearing fish. 1) Barbs on the harpoon are on one side. 2) Fishhook bone. 3) Fish bones used as pins or needles.



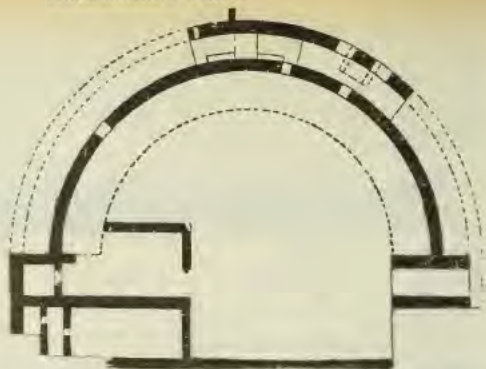
Passing by the big police station called after Zikhron-Ya'akov, on the top of the mountain out of our sight, we are joined by the above-mentioned detour through Zikhron-Ya'akov, next to the Arab village of Fureidis nestling to our right at the base of the mountain.

ROTHSCHILD'S TOMB AND ZIKHRON-YA'AKOV

2) Binyamina (crossroad)—Fureidis, through Rothschild's Tomb and Zikhron Ya'akov, 16 kms. (10 mls.). Turn east through the prosperous colony of Binyamina named after Baron Binyamin (Edmond) de Rothschild. After crossing the Crocodile River you reach the southern promontory of the Carmel Range. On the left rises an Arab edifice erected on remnants of an ancient Roman theatre of the second century (fig. 379).

The road climbs the mountainside of Carmel, and, before reaching Zikhron-Ya'akov, a turn to the left leads to the

379. PLAN OF THE ROMAN THEATRE, about the second century. An old Arab house is built on its ruins.



Rothschild tomb crowning a plateau on the most southern part of Mt. Carmel, and named in honour of Baron de Rothschild, Ramat-Hanadiv—the Benefactor's Height.

To Rothschild's Tomb, about 2 kms. (1¼ mls.). The road winds over Ramat-Hanadiv; from this elevation a magnificent panoramic view unfolds of the Sharon Plain and the bordering Mountains of Samaria marked by flourishing villages, most of them established by the Baron and named after members of his family. Through a beautifully designed garden we reach the vault where the Baron and the Baroness de Rothschild, immortal figures of the Jewish revival, repose in peace. Their remains were brought over from France, in 1954, on board an Israeli warship, and were put to rest here after a State funeral (fig. 381-383).

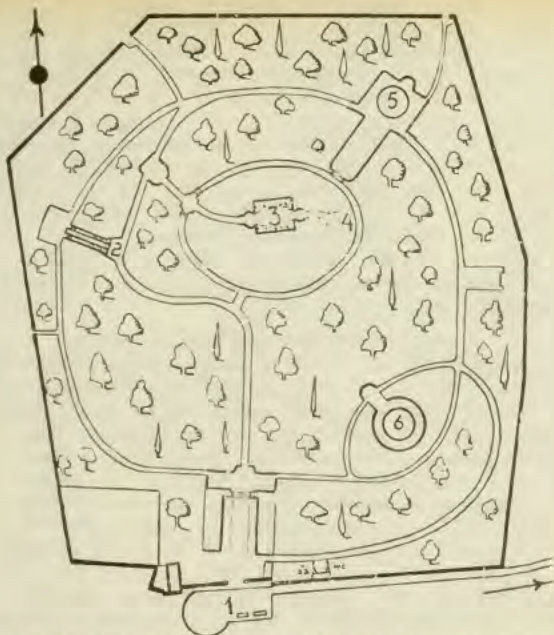
Zichron-Ya'akov—Jacob's Memorial, is one of the first colonies in the country. It was established in 1882 by Baron de Rothschild, and dedicated to his father Jacob (James).

Beit-Aronson, in the main street, honours the memory of Aaron Aronson, a noted agronomist and botanist, a son of the settlement. Here is displayed a comprehensive 'herbarium' of the plants of Palestine collected by the scholar over a period of many years.

Beit-Daniel, named after Daniel Fried-lander a promising musician who died in his youth, is a convalescent and rest home for artists and authors. It is situated on the western



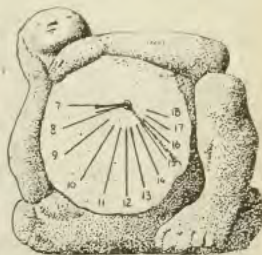
380. THE EMBLEM OF ZIKHRON-YA'AKOV



381. GARDEN AND ROTHSCHILD'S TOMB. 1) Entrance from the south (fig. 382). 2) Map of the Holy Land carved in stone, and indicating all the colonies established by Baron Edmond de Rothschild. 3) Mausoleum made of black stones. 4) Burial cave: Baron Edmond (Binyamin) de Rothschild and Adelaïde (Ada) his wife. 5) Sun dial made of stone (fig. 383). 6) Small amphitheatre.



382. COAT OF ARMS OF THE ROTHSCHILD'S FAMILY.



383. SUN DIAL

Concordia — unity, Industria—diligence, Integritas—integrity.

outskirts of the village, in a beautiful garden, and affords a magnificent view of the Carmel coast and the Mediterranean. **Zikhron-Ya'acov—Fureidis**, 3 kms. (2 mls.). By the side of the road to Haifa stand the **Cellars**, where wine is pressed from the grapes grown in the vineyards of the vicinity. The road descends into a valley bordered by the Carmel mountains on whose northern height you see, in the distance, **Meir-Shefeya**, a children's village established and sponsored by Junior Hadassah of the U.S.A. The way bears left (to the right a by-pass sets out to the Valley of Jezreel), and joins the Hadera-Haifa highway, close to the Arab village of Fureidis.

The highway to Haifa proceeds north and, a little farther on, a side-road to the left starts out for historical Dor, on the Mediterranean coast.

DOR AND ITS ANTIQUITIES

To Dor, 3 kms. (2 mls.). We bear west across the railway line. On the left is the new village of Dor, settled mostly by newcomers from Greece, and on the right is the kibutz **Nahsholim** (Breakers), next to a large abandoned building, an unsuccessful attempt by Baron de Rothschild at establishing a glass factory.

The way to the coast meanders between the houses of the deserted village of **Tantura**. Opposite the sandy beach, a few dark rocky islets dot the sea. On the right rises the hill of historic Dor, a town mentioned in an ancient Egyptian papyrus, and well-known in Biblical days as well as during the reign of King Solomon. One of the prominent Canaanite kings of Sidon, Ashmanezer, about the fifth century B.C., praising his gods in an inscription found on his sarcophagus says: 'And further, the lord of Kings gave to us Dor and Jaffa, the glorious cornlands which are in the field of Sharon, in accordance with the great things which I did; and we added them to the borders of the land, that they might belong to the Sidonians'.

384. ROMAN COIN OF DOR, the second century. Left: Head of the Roman emperor. Right: Boat and oars and the name *Dora*, the Roman form of Dor.

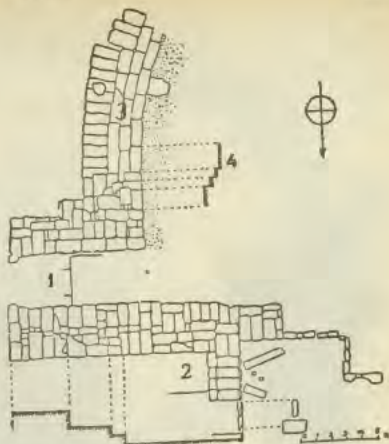


On the picturesque shore, you can distinguish the relics of the ancient harbour and the remains of a Roman amphitheatre (fig. 385).

Not far from the houses of Nahsholim are the remnants of a Byzantine church; one of its columns bears an interesting Christian-Greek inscription of the sixth century (fig. 386).

Figure on the right:
385. PLAN OF A ROMAN
THEATRE. Discovered in 1951
by the Israeli Department of
Antiquities.

- 1) Entrance from the east.
- 2) Part of the stage.
- 3) Remains of seats.



386. GREEK INSCRIPTION, carved on a marble column between two crosses: 'A stone of the holy Golgotha'. In the cavity below, surrounded by crosses, was kept a stone brought from Jerusalem of the hill Golgotha of Jesus' crucifixion.

The column is a relic of a Byzantine basilica of the sixth century.

TO HAIFA

Dor (crossroad)—**Haifa**, 29 kms. (18 mls.). The highway continues past the Carmel Range, through a fertile strip of land along the sea shore. We pass by many villages. One of them, at some distance to the left, is **Habonim** (the Builders), composed mainly of South African pioneers. To the right, at the entrance of a rocky gorge, we notice the openings of several caverns named after Mt. Carmel.

The **Carmel Caves** were inhabited during the Stone Age. Excavations conducted in 1929-1934 by the British School of Archaeology and the American Institute of Prehistory, have brought to light interesting remnants of the caveman's life (figs. 387-391.)

Farther on to the right, on a small promontory, **Ein-Hod**—**Fountain of Splendour**, the artists' village, lies on the side of the mountain. Above it rises **Nir-Etsion**, and the children's village of **Yemin-Orde**, named for General Charles Orde Wingate, the

gallant British officer who served in Palestine during the Mandate and proved himself a great supporter of Zionist aspirations.

Figure on the right;

387. PLAN OF ONE OF THE CARMEL CAVES

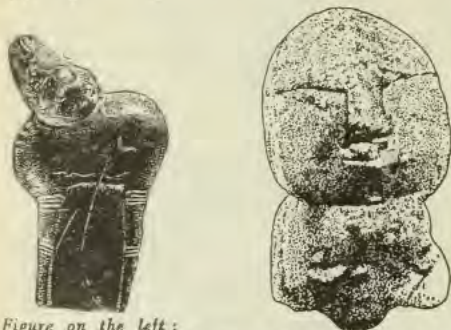


Figure on the left:

388. CARVED HEAD of a calf, made of bone. Presumably the handle of a sickle. These decorated sickles served some ritual purpose, perhaps for the ceremony of the beginning of the harvest season.

Figure on the right:

389. CARVING OF A HUMAN HEAD.



390. FLINT IMPLEMENTS of the prehistoric man of Mt. Carmel.



391. PREHISTORIC NECKLACE, composed of bone pendants and beads. From the Mesolithic period, about 10,000 B.C.

We now reach the 'Atlit crossroad. Straight ahead the highway continues to Haifa. To the right a side road climbs the pine-covered mountains through Beit-Oren, in the heart of Carmel, to Haifa. The turn to the left sets off for 'Atlit and its fascinating Crusader ruins.

'ATLIT—CASTLE OF THE PILGRIMS

To 'Atlit, 3 kms. (2 mls.). Proceeding west over some low hills we reach the ruins of 'Atlit. On the right, close to the sea, appear remnants of monuments of a Crusader cemetery. A little farther, we cross the moat and enter the fortifications. On the right looms a high stone wall, a relic of the cathedral, bearing traces of arches decorated with sculptures (fig. 392).

'Atlit was built by the Crusaders about 1200 and was known in Latin as *Castra Peregrinorum*, and in French as *Chateau Pelerin*—Castle of the Pilgrims. With the end of the Crusaders' rule in the Holy Land, 'Atlit was conquered by the Moslems in 1291. During the Mandate, in 1930, the Antiquities Department excavated this site and unearthed many remains of interest (figs. 393-395).

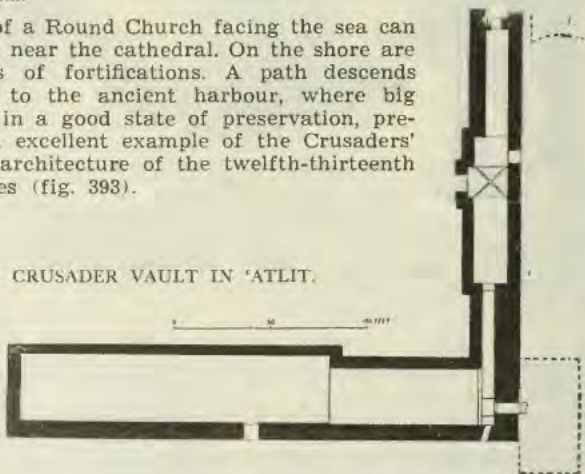
A Salt factory is operated about 2 kms. (1¼ mls.), south of the ruins of 'Atlit. It is surrounded by many pans where the salt is collected after the sea-water evaporates in the sun.



392. CRUSADER SCULPTURE in the large wall from the twelfth-thirteenth century. Left: Face of a woman, probably St. Mary. Centre: Three heads, probably symbol of the Holy Trinity. Right: Face of a man, perhaps Jesus of Nazareth.

Ruins of a Round Church facing the sea can be seen near the cathedral. On the shore are remains of fortifications. A path descends steeply to the ancient harbour, where big vaults, in a good state of preservation, present an excellent example of the Crusaders' skilful architecture of the twelfth-thirteenth centuries (fig. 393).

393. BIG CRUSADER VAULT IN 'ATLIT.



394. CRUSADER SEAL.

The inscription reads: 'S. Frere Simon D'Guinecort'.

In centre his coat of arms.
On the right: side view of the seal.





395. CRUSADER PLATES, of the thirteenth century. Decorated with fish. 'Atlit (crossroad)—Haifa, 16 kms. (10 mls.). Passing by a few settlements the highway slowly approaches the sea shore. On the left is the agricultural school of Galim (Waves). Farther on, the Christian and Jewish cemeteries are located on the right. On the left is Haifa's pleasant bathing beach. A little farther, we pass on the right Sha'ar 'Aliya—Gate of Immigration, the country's biggest immigrants' camp, founded at the hightide of Jewish influx when the State of Israel was established.

On the left, by the shore, a small mound indicates the site of ancient Shikmona (p. 345, 351). Swerving around the cape of Mount Carmel jutting out into the sea, we enter the town of Haifa which from the low coast climbs to the crest of the mountains.

HAIFA AND MOUNT CARMEL

(A map of Haifa is inserted in the general map.)

Haifa is the capital of the North, the second largest city of Israel. It possesses the country's main port, its heaviest industries, and its best engineering institutions. Situated at the meeting place of mountain, valley and sea, and embracing the best sheltered bay on Israel's Mediterranean coast, Haifa enjoys a temperate and healthy climate and magnificent scenery (fig. 396).

The name Haifa appears in the Talmudic literature, at about the third century A.D., and its origin remains obscure. A fairly recent interpretation finds in it a contraction of the two Hebrew words : Hof Yafe—beautiful coast. In the Middle Ages, Christian pilgrims called her Caifa or Caiphaz, and accordingly they surmised that her founder was Caiaphas, the

396. EMBLEM of HAIFA: Medieval boat and entrance to the modern harbour. Above: Olive branch — symbol of Israel and peace.



397. CRUSADER SEAL OF HAIFA. From the year 1250 A.D. Left: Governor as an armed knight. His name is inscribed around: 'S. Carsie Alvarez dui Cayphe.' Right: Wall and fortress. The inscription reads: 'Castrum Caife' — Castle of Haifa.



High Priest of Jerusalem in Jesus' time. The Jewish community of Haifa is mentioned for the first time in Talmudic literature of the third century, during the rule of Rome. This district was also populated by Greeks who settled on the coast and engaged mainly in commerce. Apparently through their exposure to foreign influence, the Jews of Haifa neglected to differentiate in their speech between the gutturals of the language; this inability to enunciate clearly caused them to mispronounce many words and corrupted their meaning. Consequently they were not entitled to officiate in synagogues, or to serve as readers of the Torah. In the Middle Ages, under Arab domination, Haifa was a town of some importance, but it was destroyed in the general disorder caused by the advent of the Crusaders in 1100 A.D. When the latter invaded Haifa, the Arab and Jewish populations presented a united front against the common foe. Then, in the succeeding generations, Haifa's importance dwindled, and the town was superseded by its neighbour, 'Akko or Acre. But 'Akko Jews continued to bring their dead for burial to Haifa, since their own city was considered to be outside the limits of the Holy Land. When the Turkish rule began Haifa was an insignificant village. But in the early half of the nineteenth century the Jewish community began to assume significant proportions, and the advent of Zionism gave the town the impetus which stimulates its development to this day.

Haifa boasts a population of about 200,000, of whom 7,000 are Moslems and Christians. There are also a few Bahais, mainly Persians; Haifa is their holy city (see below).

Harbour—Hadar-Hacarmel—Technion

Haifa harbour is Israel's most important port, and one of the finest in the Middle East; it serves as the gateway to the nation's main export and import trade. Valuable for the defence of its shores, it is the home of Israel's rapidly increasing Navy and Merchant Marine. Its construction, between 1929 and 1931, necessitated the reclamation from the sea of a large strip of land on which the warehouses, the port offices, the railway line and the adjoining streets were built.

To Hadar-Hacarmel

Rehov Ha'atmaut—Independence Road (formerly: Kingsway), is the main artery of Haifa's communications and business centre. Here are situated the Central Post Office and the Railway Station at Plumer's Sq. The outstanding structure which dominates the whole area is a grain Silo of **Dagon** (Corn), Company, 59m. high, the tallest building in Israel.

A **Maritime Museum** is housed in the Sailor's Home on a side-street (2 Hanamal St.) (fig. 398).



398. JEWISH BOAT OF THE SECOND CENTURY, a model in the Haifa Maritime Museum where many other interesting nautical exhibits are displayed.

The 'Carmelit' Subway starts near the harbour area, in Paris Square. It climbs from the lower city to the top of Mt. Carmel, a length of 1.800 metres (over one mile), and a rise of 275 metres. It is the first subway in Israel and was opened to the public on the 6th of October 1959. The work was undertaken and completed by a French society. As a testimony to Israeli-French cooperation and friendship, the site of the lower town station has been renamed Paris Square.



399. A MOSAIC on the lintel of the new pedestrian underground passage in Herzl and Balfour Sts.

Sheivat-Tsion (Return to Zion) St. winds its way up to the suburb Hadar-Hacarmel—Glory of Carmel, the centre of social and cultural life. Herzl St. is the main thoroughfare and the shopping centre of Hadar. The Government Tourist Information Office is at No. 2, Balfour Street, close to Herzl St. The big synagogue with an interesting relief on its front stands in Herzl Street (fig. 400).



400. A RELIEF ON THE FRONT OF THE SYNAGOGUE. Elijah the prophet on a chariot and blowing a shofar (ram's horn) announces the redemption of the tribes of Israel. Their emblems are displayed below. On the left: Children of Israel proudly return the golden candlestick back to Jerusalem. In the background the Carmel—the Mount of Elijah. The candlestick is a copy of the ancient relief carved on the Arch of Titus in Rome (fig. 100, p. 144).

The Municipality building in Bialik St. is decorated with Haifa's emblem (fig. 396).

The Museum of Antiquities and its archaeological collection as well as a Museum of Modern Art are housed in one of the wings of the Municipality building, on Bialik St. (fig. 401).

A tourist office located in the Municipality building will offer you all additional information on Haifa and its development programme.

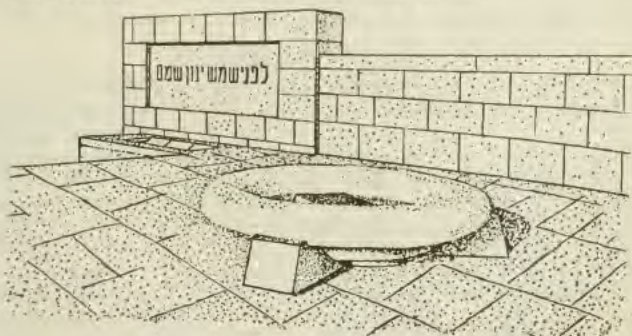
The Memorial Garden (Gan Hazikaron), beautifully laid out in front of the Municipality building and the Law Courts, is

401. PART OF A MOSAIC, in the Haifa Museum. Found near the mound of ancient Shikmona, in the vicinity of Haifa, on the Mediterranean coast.

(See page 351)



dedicated to the young men who gave their lives in Israel's War of Liberation—1948. A cannon, from the beginning of the 19th century, is preserved at the end of the garden. It reminds us of the small fort which stood here and defended Haifa at the time of the Turks; the whole town was then spread at the foot of the hill towards the sea and along the coast-line. The fort was known by its Arabic name of El-Burj, a corruption of the European word burg—fortified town.



401*. IN MEMORY OF THE FALLEN IN THE BATTLE OF HAIFA—1948. On the wall are inscribed the words from the book of Psalms: "May their names be continued as long as the sun". Ps. 72, 17.

An **Ethnological** collection is to be found in Arlosoroff St. (No. 19), off Herzl St.

To the Technion

Balfour St. leads to the Technion, Israel's Institute of Technology, housed in an oriental-styled building. It was the first structure to be erected in 1912 in Hadar, which was at first known as the Technion quarter. It was here that the bitter controversy broke out just before World War I, over the language of instruction. Some of the German founders of the school insisted that German was the only tongue suitable for teaching science and technology. Time has solved that problem, and Hebrew is today the language of the Technion, used in architecture and aeronautics, in chemistry and in electronics, in nuclear engineering and cosmic rays, as well as all other branches of the Institute. The institution has outgrown its present quarters because of its rapid development, and a new centre—**Kiryat-Hatechnion**, is rising on the southern outskirts of the city, on Mount Carmel (see below).

Beyond the Technion are the workshops where the students acquire experience as artisans. This hall saw the foundation of the General Federation of Labour (**Histadrut**) in 1920. A plaque fixed on the wall records the fact.

Next to the Technion building is the **Reali High School**, one of the best secondary schools in the country; it has provided Israel with some of her most outstanding figures.

The Reali high school has a military boarding section for students who wish to enter military academies after their graduation. This section's motto is the saying of the prophet Isaiah: "In quietness and in confidence shall be your strength". The military section is conducted under the supervision of the Ministry of Defence.

MOUNT CARMEL

Bahai Shrine—Panorama Rd.—Gan-Haem—Kababir—Ahuza
To Mount Carmel through the Persian Gardens. Shederot Um—United Nations Avenue, provides the most pleasant and interesting access to the top of Carmel. The ascent is dominated by the golden dome of the Persian Shrine set amid the most beautiful garden in the country. This place of worship belongs to the Bahai Sect, originally from Persia, whose followers have spread throughout the world. Haifa is their Holy City. Bahai is an Arabic-Persian word meaning Glory (fig. 402).

In the Bahai shrine you can distinguish the old buildings from the new additions which are crowned by the dome. Inside is the tomb of Mirza Ali Muhammed, who is known by the title **El-Bab—The Gate**. The forerunner of this new religion, he declared himself in 1844 the gateway through which mankind may communicate with Allah. After a revolt of Babis the Per-

402. MOTTO OF THE BAHAI SECT,
written in Arabic: 'Ya Baha Al-Abaha' —
Glory of the Glories.

This is the consecrated appellation of the
Divine Being.

The image shows the Arabic calligraphy of the motto 'Ya Baha Al-Abaha'. The text is written in a stylized, flowing script, with the letters 'Ya', 'Baha', and 'Al-Abaha' clearly visible. The calligraphy is enclosed within a simple rectangular border.

sian government persecuted them, and their leader was shot in public in 1850. Years later, his bones were brought by his disciples to this site for burial. In 1921 'Abbas Effendi, who was given the title of 'Abdul Baha—Servant of Glory, was buried here too. His father, Baha-Ulla—Glory of God, the founder of the faith, was interred in the vicinity of 'Akko.

The Bahai Archives and Museum building on the slope of the mount is built in the style of the Parthenon in Athens, Greece.

As **United Nations Avenue** climbs the mountain, a magnificent panorama unfolds. We turn left (to the right the way begins to the Carmelite Monastery, see below), towards the head of Carmel, through **Panorama Rd.**, which, true to its name, commands one of the most beautiful vistas in Israel. At our feet, Haifa spreads over the Carmel slope down to the coast line and along the circular bay, towards the Valley of Zevulun bordered in the distance by the mountains of Galilee. Across the waters 'Akko (Acre) juts out into the sea, and beyond, to the left, appear the white cliffs of Rosh-Hanikra, the Israel-Lebanon border. On a clear day you can make out the snow-capped peak of the Hermon, and even the heights of Lebanon. In the Valley of Zevulun, the River Kishon winds its way to the sea, and on its bank rise the twin funnel-shaped towers of the oil refineries (below). At the outlet of the stream the Kishon harbour can be distinguished. At night, the thousands of sparkling lights glittering all over the Carmel and around the bay produce an unforgettable picture that is illuminated by the twirling, sweeping shaft emanating from the lighthouse.

Mount Carmel was renowned for its fertility, and was in ancient times covered with vineyards; hence its name which is a contraction of the Hebrew: Cerem-El—Vineyard of God. It also symbolized beauty, and the Song of Songs thus describes the Beloved: "Thine head upon thee is like Carmel." The tangled brush and the precipitous gorges of the mount afforded refuge and safety to the pursued, and Amos the Prophet cries wrathfully: "And though they hide themselves in the top of Carmel, I will search and take them out thence".* Elijah the Prophet spent much of his time on the Carmel, and the mount is associated with many of the important events of his life.

*) Amos 9, 3.

Panorama Road passes by pleasant parks into Central Carmel, the focal point of the social life in Upper Haifa about 300 m. above sea level. Mother's Park (Gan Haem) stretches on the slope of the mount. The Museum of Natural Sciences and the Zoological Garden are found near the Central Carmel, on the slope of a picturesque gorge descending to the coast. From Central Carmel several roads radiate to the different parts of the mountain:

1) to **Hadar-Hacarmel**. A short cut runs down through Wingate Avenue, by the Wizo Vocational School (H. Irwell), the Doctors' Centre (Beit-Harofe), and the Rothschild Hospital, to Herzl Street.

2) to **Western Carmel** and its luxurious hotels through Sea Road (Derech Hayam), and then down to the bathing beach.

3) to **Kababir village**. From Central Carmel proceed along Moriah St., and, next to the water tower, turn right along Aviv St. that brings you to the Moslem village of Kababir. Its inhabitants are followers of the Ahmadiya sect. The village has a mosque, and a school staffed by teachers from India. The sect is named after Ahmad El-Kadiani who founded it in 1889, in India.

4) to **Ahuza**. From Central Carmel, turn southward along Moriah St., through beautiful landscape and then proceed to Ahuza, Haifa's highest suburb, with its hotels and sanatoria. From Ahuza a road runs, through the heart of Carmel, to Beit-Oren and the Druze villages Isfiya and Daliya of the Carmel (see p. 352).

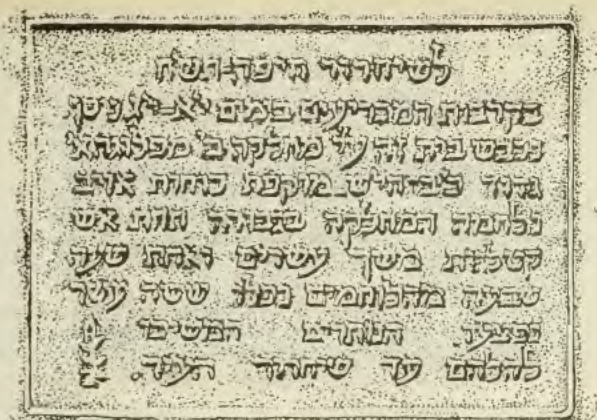
From Ahuza to Haifa there are two routes: 1) through Hadar Hacarmel, 2) through Neve-Shaanan, built on the height of the mountain with a magnificent view of the bay.

NEVE-SHAANAN AND KIRYAT-HATECHNION

(Institute of Technology)

Hadar-Hacarmel—Neve-Shaanan, about 3 kms. (2 mls.). Two routes 1) through the upper part of Hadar and then joining the road from Ahuza and Central Carmel (above), 2) through Herzl Street which descends to the **Bridge Giborim** spanning the Giborim gorge, in Arabic Wadi Rushmiya. A short distance beyond the bridge, on the left side of Giborim Street (No. 29), stands a three-storied house bearing a tablet on its concrete fence, noting that on this spot the decisive struggle in the battle for Haifa was waged in the War of Liberation — 1948 (fig. 403).

The name Giborim which means Heroes was given to the street, bridge and gorge in memory of the fighters who fell here in 1948.



403. MEMORIAL TABLET, in the aforementioned house. The Hebrew inscription reads: 'For the Liberation of Haifa — 1948. In the decisive battles of the 13th-14th (month) Nissan, this house was captured by the Second Platoon of the First Company, 22nd Brigade Field Army. Surrounded by enemy forces the platoon fought bravely under ceaseless fire for twenty-one hours. Seven men fell and sixteen were wounded. The remainder continued the fight until the liberation of the city. (Figure of sword and olive-branch — symbol of the Jewish self-defence, Haganah).

404. EMBLEM OF THE TECHNION. The Hebrew letter 'T' for Technion, in the shape of a triangle for Civil Engineering and Architecture, the plume of smoke representing Chemical Engineering, the cog wheel representing Mechanical Engineering and on top the outline of the roof of the old building of the Technion.



The road to Neve-Shaanan turns right, and climbs the steep mount of Carmel from which a magnificent view unfolds on the Bay of Haifa and the Valley of Zevulun surrounded by the mountains of Galilee. The road enters the suburb of Neve-Shaanan. This name which means 'Peaceful Habitation', was taken from the prophecy of Isaiah: "Look upon Zion, the city of our solemn gatherings, thine eyes shall see Jerusalem a peaceful habitation".*

*) Is. 33, 20.

To the Technion, the road curves up the mountainous area and enters Kiryat Hatechnion—the Institute of Technology campus, on the slope of Mt. Carmel. Among the more unusual sights are the hydraulic models, the supersonic wind tunnel, the aeronautical engineering building, and the unique split-level student dormitories. Special guides are provided to visitors.

The Carmelite Monastery and Stella Maris

To the Carmelite Monastery a road leads through the German Colony and new suburbs built midst pine forests. The Monastery stands on the promontory of Mount Carmel projecting out over the sea. Next to it is the 'Stella Maris' building with its lighthouse.

The Monastery belongs to the Carmelite Order of monks named after Mt. Carmel, whose patron is Elijah the prophet. The Coat of Arms of the Order with the eternal words of Elijah is engraved above the entrance (fig. 405).

405. EMBLEM OF THE CARMELITES. The sword of Elijah the Prophet and his words written in Latin: 'Zalo Zelatus sum pro Domino Deo exercituum'—I have been very jealous for the Lord, the God of Hosts.*

The emblem is carved in marble above the main entrance to the Carmelite monastery.

*) I Kings 19, 10.



Inside the main hall, a few steps descend to a small cave associated with the prophets Elijah and his disciple, Elisha. On the altar an old woodcut represents Elijah. Above the cave, a marble statue adorned with heavy jewelry is known as 'Notre Dame du Mont Carmel'—Our Lady of Mount Carmel. The dome is decorated with colourful paintings of events in the lives of Elijah and Elisha, and Latin quotations from the Bible concerning the Carmel: "Thy head upon thee is like Carmel and the hair of thy head like purple".* *) Song of Songs 7, 6.

A small collection of antiquities is preserved in a room near the entrance to the monastery. Also exhibited here are the purple shells commonly found in the sea of Haifa. In olden days Haifa Bay was renowned for its purple dye production. In mediaeval times, Haifa, or a suburb close by, bore the name of Porphyreon, derived from porphyra—purple.

The Carmelite Monastery served as a hospital for Napoleon

Bonaparte's army when he laid siege to Turkish Acre in 1799. The soldiers who died here are buried in front of the entrance and a monument surmounted by an iron cross marks their last resting place.

1) **Carmelite Monastery—Central Carmel**, about 3 kms. (2 mls.), through Panorama Rd. (see page 348).

2) **Carmelite Monastery—Elijah's Cave**, about 3 kms. (2 mls.). The road descends to the western section of Haifa, and merges with a street running from the town to Elijah's cave found near the coastal suburb of **Bat-Galim—Daughter of the Waves**. **Elijah's Cave** is the most sacred Jewish site in Haifa. Tradition holds that this grotto gave shelter to Elijah in his flight from the King of Israel. There are some who believe that nervous disorders can be relieved by a few days rest in this shrine... Elijah's cave, called by the Christians 'School of the Prophets', is hollowed out at the foot of the steep Cape of Carmel, above which are the Carmelite Monastery and the lighthouse.

To Shikmona. From Elijah's Cave, a one kilometer run along the suburb of 'Ein-Hayam brings us to the small mound overlooking the sea, where ancient Shikmona (Sicaminos of the Greeks) once stood, a twin city of Haifa in olden times. It was named after the shikma—sycamore trees, which once grew in the area. A beautiful mosaic uncovered next to the mound, some years ago, is preserved in the local Museum of Antiquities (fig. 401). Nearby is the Sha'ar-Ha'aliya Immigrants Camp, and half a kilometre to the south is the bathing beach whence a road starts up to Central Carmel. Near the beach are the cemeteries of Haifa: Jewish and Christian.

Distances from Haifa (harbour), in kilometers and (miles).

to Afula — 44 (27)	to Metsada — 309 (192)
" Akko — 23 (14½)	" Metulla — 123 (76)
" Ashkelon — 157 (98)	" Mishmar-Haemek 23 (14½)
" Beer-Sheva (Beersheba)—201 (125)	" Nahalal — 25 (15½)
" Beit-Oren — 28 (17 1/3)	" Nahariya — 33 (20½)
" Beit-Shearim (Ruins) — 18 (11)	" Nazareth — 39 (24)
" Daliya (Druze) — 31 (19)	" Netanya — 67 (42)
" Eilat (Red Sea) — 436 (221)	" Petah-Tikva — 89 (55)
" Hadera — 50 (31)	" Rehovot — 120 (75)
" Isfiya — 27 (17)	" Rosh-Hanikra — 41 (25½)
" Jerusalem — 161 (100)	" Sedom (Dead Sea) — 279 (153)
" Kefar-Ata — 14 (8½)	" Shefaram — 20 (12½)
" Kiryat-Tivon — 16 (10)	" Tel-Aviv — 97 (60)
" Lod (Lydda) — 105 (65)	" Tiberias — 70 (43)
" Megiddo — 27 (17)	" Tsfat (Safed) — 74 (46)

TOUR IN HAIFA'S INDUSTRIAL ZONE

From Hadar-Hacarmel, Herzl St. descends to Giborim bridge (p. 348), then along Giborim St. down to the Valley of Zevulun stretching eastward, where all Haifa's industry is concentrated.

To Shemen Factory. Turn toward the eastern railway station. On the left are modern flour mills and the 'Matzot' factory. After crossing the railroad, we turn to the Shemen Factory situated near the seacoast, which produces oil, soap and cosmetics. Next to Shemen are the Electric Power Station and the Kishon Harbour.

The Kishon Harbour is built at the outlet of the River Kishon into the Mediterranean sea. Undertaken by the Government, it was recently completed, and has much enlarged the facilities of loading and unloading in Haifa port.

The Oil Refineries stand on the bank of the River Kishon beside the main highway of the Valley of Zevulun. The enterprise belongs to I.P.C. (Iraq Petroleum Company), which laid a pipeline from the oilfields of Kirkurk, in Iraq, to Haifa Bay, a distance of about 1,000 kms. (622 mls.). Since the War of Liberation, defeated Iraq revenged itself by cutting the flow of oil to Haifa. Crude oil is now brought by tankers from overseas, and refined here for local consumption.

Past the refineries, the highway enters the Industrial zone and its many and varied enterprises. The way to the left leads to the more important factories: Phoenicia, for glass—on the right, and the Vulcan foundries—on the left.

To Ata Factory. From the highway leading to 'Akko (Acre), a side-road bends right, eastward, passes near the plant of Deshanim—Fertilizers and Chemicals, and reaches Kefar-Ata, the country's biggest textile factory.

Kefar-Ata—Yagur, 8 kms. (5 mls.). The road proceeds south. On the left, at a slight distance, three settlements cover the cultivated hills: Usha, Kefar-Hamaccabi and Ramat-Yohanan. The last honours Fieldmarshal Jan (Hebrew: Yohanan) Ch. Smuts, the famed South African warrior and statesman.

Passing Kefar-Hassidim, the road joins the Haifa-Nazareth highway at kibuts Yagur. On the way to Haifa we pass through the Neshet Cement Factory, largest in the country, whose raw material is supplied by quarries on the adjoining Mt. Carmel slope. Between Neshet and Haifa is the Kaiser-Frazer automobile plant.

ALONG THE CARMEL RANGE

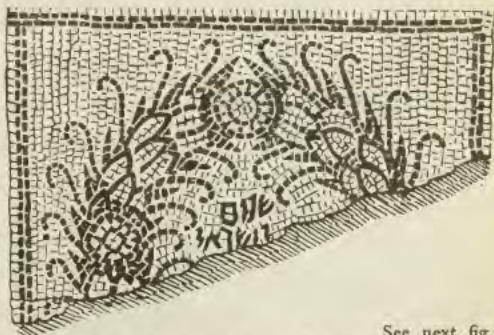
Beit-Oren—Isfiya—Daliya of the Druze—Elijah's Altar
Haifa—Ahuza, 8 kms. (5 mls.), ascent of 300 m. See page 348.
Ahuza—Beit-Oren, 6 kms. (4 mls.). The road winds over the

top of Mount Carmel, and next to a grove called the 'Forty Trees' a by-pass forking to the left descends to 'Nesher' Cement Factory. Continuing south we come to an intersection. The road to the left starts for 'Isfiya, the one on the right leads to Beit-Oren.

1) To **Beit-Oren**, 4 kms. (2½ mls.). We pass by the Damun Prison and reach kibuts Beit-Oren, established in 1939. It takes its name from the surrounding pine trees (Hebrew: Oren), the largest and most beautiful in Israel. From Beit-Oren, a road, traversing some of the most picturesque scenery of Israel, joins at a distance of 7 kms. (4½ mls.), the main Hadera-Haifa highway, near 'Atlit.

2) To **'Isfiya**, 4 kms. (2½ mls.). The road winds over the highest ridge of the Carmel Range. On the right rises the highest summit—Rom Hacarmel—Carmel Height, 546 m. above sea level. We enter 'Isfiya, a village populated by Druzes and Christians. On the left is a newly-consecrated church. 'Isfiya is built on the site of the ancient Jewish village Huseifa, mentioned in a mediaeval Hebrew elegy that laments the destruction of Jewish communities in the Land of Israel. Remains of a synagogue of the fifth-sixth century, were uncovered here and were transferred to Jerusalem (figs. 406-407).

406. HEBREW INSCRIPTION: Shalom 'al Israel — Peace shall be upon Israel, within a wreath. The inscription is taken from the words of the Psalter: "Do good, O Lord, unto those that be good, and to them that are upright in their hearts. . . peace shall be upon Israel."



See next fig.

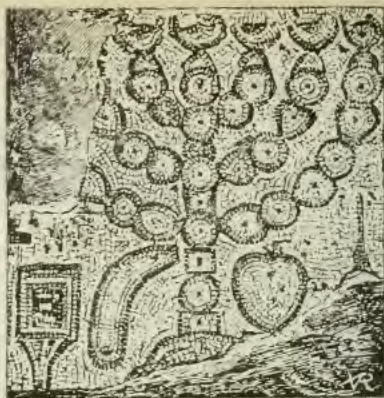
This mosaic is reproduced on the new banknote of one Israeli Lira. See page 71.

To **Daliya**, 4 kms. (2½ mls.). Through a rocky vale we reach the village of Daliya inhabited almost exclusively by Druzes, and therefore called Daliya of the Druze (Daliyat ed-Druze), to distinguish it from Jewish Daliya located in the mountains of Samaria.

At the end of the main street a house, now occupied by a Christian family, was the abode from 1882 to 1887 of Sir Lawrence Oliphant, an enthusiastic supporter of Jewish coloniza-

407. SEVEN-BRANCHED CANDLESTICK. On the left are a blowing horn (shofar) and a shovel (mahata). On the right a citron (ethrog) and the tip of a palm branch (lulav).

The lulav with the ethrog are carried and waved on the Feast of Tabernacles (Sukkot), in accordance with the commandments of the Law.



tion which was then in its infancy. N. Imber, the composer of 'Hatikva' (The Hope), the Jewish National anthem, was his aide and secretary. To the memory of Lady Oliphant, who died here, Sir Lawrence erected a marble pillar, and inscribed it with the words from the Song of Songs: 'I sleep but my heart waketh...'



408. PART OF AN OLD LATIN MAP OF CARMEL — 1663.

On the top of the mount is the altar of Elijah — *Sacrificium Eliae*. To the left: River Kishon — *Torrens Cison*, with the inscription *Ubi 450 Falsi Prophetae occisi* — here were killed 450 false prophets.

To Muhraka—Elijah's Altar, about 4 kms. (2½ mls.). Next to Daliya, from the road leading to 'Isfiya, a stony path heads eastward for the mountain known by its Arabic name of Muhraka. On top is the Carmelite Monastery of St. Elijah, 482 m. above sea level. According to tradition, this is the mount where Elijah the prophet put up his altar and manifested the Lord's supremacy against the false prophets of Ba'al, as described vividly in the First Book of Kings, chapter 18 verses 20-39 (fig. 408).

From Muhraka, a precipitous path runs down to the Valley of Jezreel and joins the Haifa—Megiddo highway (p. 367).

'AKKO (ACRE) AND ITS SURROUNDINGS

Haifa—'Akko, 23 kms. (14½ mls.). Proceed along the highway toward Nazareth, and after travelling 3 kms. (2 mls.), turn left into the Valley of Zevulun which got its name from the tribe who inherited it together with the mountains to the east. The road crosses the River Kishon, the battlefield on which Deborah the Prophetess scored a victory over the Canaanites. Leaving the refineries on our right, we cross the Industrial Zone and traverse the Kerayot area, suburbs of Haifa (p. 352).

409. EMBLEM OF ZEVULUN: A ship. According to the blessing of Jacob his father: "Zebulun shall dwell at the shore of the sea, And he shall be a shore for ships." Gen. 49, 13.



Kerayot—'Akko, 13 kms. (8 mls.). We proceed through the Valley of Zevulun, between recently established suburbs and factories. On the left rises the Na'aman factory for bricks and tiles; on the right lies the settlement of Kefar-Masaryk, named in honour of Thomas G. Masaryk, the first President of Czechoslovakia. Leaving on the left a big pipe and tube factory, 'The Middle East Tube Co.' we reach the bridge over the Na'aman River—Belus of the Greeks.

According to the Roman historian Pliny, the banks of the River Belus at its outlet in the sea, were the scene of the accidental discovery of glass by sailors who were carrying a cargo of natron, and who were wrecked on this shore. They used the natron rocks to support their cooking vessel over the fire, and the natron melting in the heat combined with the sand of the beach to make glass.

Na'amán Bridge—'Akko, 2 kms. (1¼ mls.)

We reach a circle where two roads lead to two distinct parts of 'Akko: on the left—to the Old Town, on the right—to the New Town. 'Akko or Acco is one of the ancient towns of the world. It stood on the border of the tribe of Asher who only in later generations succeeded in conquering it. As in all ports, Greeks, too, settled in the town, about the third century B.C. They interpreted the name 'Akko as being derived from the Greek 'Aka'—cure, for they related that Hercules, the hero, once seriously injured, found here curative herbs to heal his wounds. Under Roman rule, 'Akko was a town of importance with a large Jewish community. Fishing was so popular an occupation that the saying in those days went: 'Need one bring fish to 'Akko'? The Greeks and Romans also called the city by the name Ptolemais, after Ptolemy II Philadelphus, King of Egypt, who ruled Palestine and fortified 'Akko in the year 261 B.C. In the New Testament it is mentioned once, under its Greek name, in St. Paul's narrative of his travels: "We landed at Ptolemais where we greeted the brethren and spent a day with them." (Acts 21, 7.)

110. A ROMAN COIN OF 'AKKO —
PTOLEMAIS (enlarged).

From the year 53 A.D.

A man with oxen yoked to a plough. It symbolizes the origin of Ptolemais as a Roman colony: 'Col(onia) Ptol(emais).' In the background are the standards of four Roman legions, then serving in Palestine.

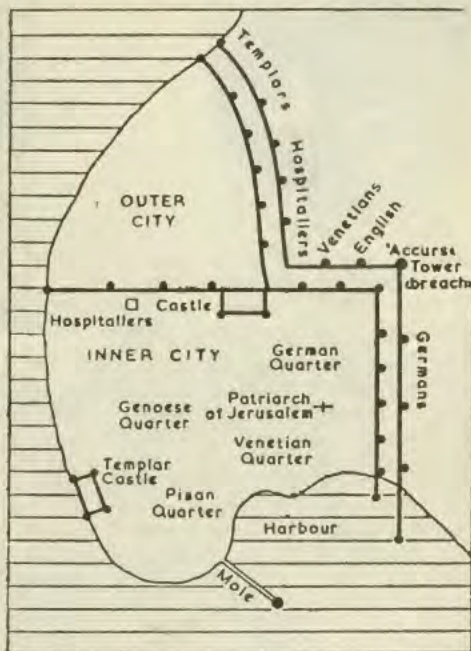


The Crusaders converted 'Akko into the main seaport of the Christian kingdom, in about 1100 A.D. renaming it St. John d'Acre, for the town housed the headquarters of the Order of the knights of St. John. During the entire Crusader period it was an important commercial trade centre. When the Christian Kingdom was reduced in both power and realm, after the Moslem conquest of Jerusalem, 'Akko became the capital. The Moslem Sultan, El-Ashraf, captured the city in 1291 and put an end to Crusader rule in the country. 'Akko, in Arabic 'Acca, was for many generations a forsaken village, till the Beduin Sheikh, Daher el-'Omar, of Galilee, restored it by making it his headquarters in 1750. The Turks retained 'Akko as the capital and the seat of their high commissioners—the 'Pashas'.

'Akko district embraced a goodly portion of Palestine and Lebanon. One of its most famous Pashas, Ahmad (1775-1804), was notorious for his cruelty, so much so that the Arabs dubbed him 'Jazzar'—the cut-throat. He had a Jewish counsellor and treasurer, Haim Farhi whose influence at that time was

411. ACRE OF THE CRUSADERS, in 1291. Sketch-plan.

Acre is divided into two: the inner city, in the area of the old town of to-day and the outer city, partly the area of the new town.



412. SEAL OF THE CRUSADERS' COURT IN 'AKKO.

The judge sits under a canopy holding a sceptre. The figures on his right appear to be suppliants, while those on his left are perhaps the jurors. The inscription written in old French reads: Le Seel De La Cor De (B)orgeis D'Acre — The seal of the Burgess court at 'Akko.



413. PORTAL OF A MOSQUE in Cairo — Capital of Egypt. The portal is of a crusader church in 'Akko and was transferred to Cairo at the end of the thirteenth century, after the Moslem victory over the Crusaders, in 1291.



414. CRUSADER ARMORIAL PANEL

immeasurable. Jazzar fortified 'Akko, and erected public buildings. In 1799, Napoleon Bonaparte invaded Palestine and heavily invested 'Akko, hoping to reduce it in a short time, push north, subjugate Turkey, found a new Eastern empire and thus wrest India from Great Britain. However, Jazzar, backed by the British fleet under the command of Admiral Sir Sidney Smith, defended 'Akko so well that Napoleon was forced to leave Palestine, having failed in his mission. In 1832, Ibrahim Pasha, at the head of Egyptian forces, won Palestine from the Turks. He then established himself in 'Akko and fortified the town. In 1840, when the united forces of Europe came to the aid of Turkey, Ibrahim was driven from the city. The country was restored to Turkey which rebuilt the walls of 'Akko. But decay set in and the town was slowly overtaken by neighbouring Haifa. When Palestine was captured by the British in the First World War, 1918, Haifa became the administrative headquarters of the district and 'Akko's importance dwindled. Conquered by the Israeli forces in 1948, the town is today peopled by incomers who exert their efforts to develop the city on modern lines and restore its past economic importance. Small communities of Moslems and Christians have remained faithful to the town.

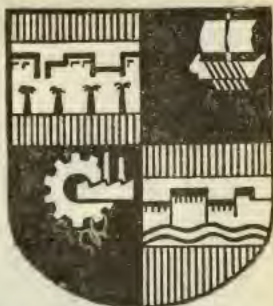
A VISIT IN 'AKKO (ACRE)

A Memorial Monument for the Israel Defence Forces stands at the entrance to the main street of the New Town which

runs to the fortress police station—a legacy of the Mandatory Power, on the Mediterranean coast.

415. EMBLEM OF 'AKKO.

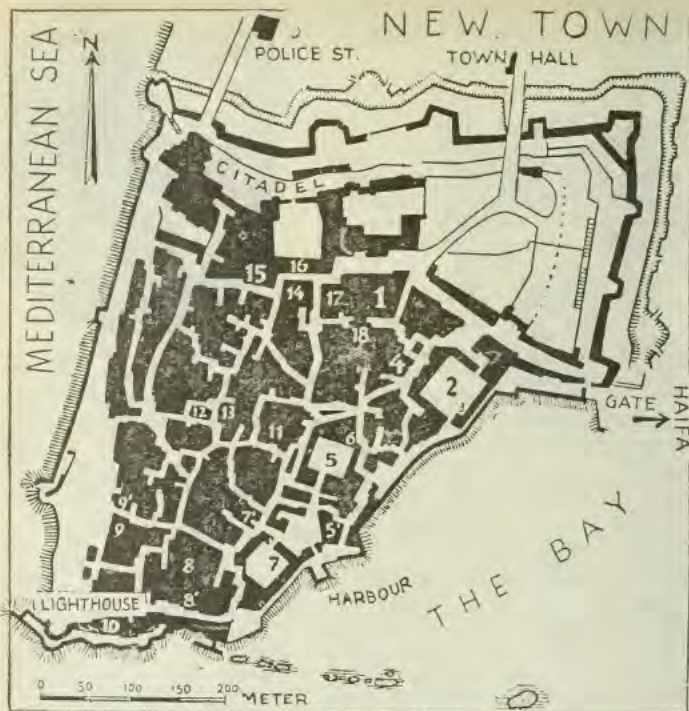
On the right, an ancient vessel symbolizing 'Akko's importance as a port in the past; below, the old rampart. On the left, the new city; below, a symbol of 'Akko's new industry.



To the Citadel. Proceeding along the coast and over the dry moat, we enter the Old City through a gap in the wall. On the left rises the Citadel; on the right a bastion, protruding into the sea, carries a Turkish cannon of the nineteenth century. The citadel serves now as a hospital for mental cases. It was erected during the Turkish reign, at the end of the eighteenth century, on Crusaders' foundations of the thirteenth century. During the British Mandate the Citadel was the central prison of Palestine. Many of the underground Jewish fighters were executed here by the British and died heroically with the words of the national anthem 'Hatikva' (The Hope), on their lips. After obtaining permission, you are allowed to see the scaffold room. On its walls tablets immortalize the young martyrs. On the second storey is the room where Baha-Ulla, the founder of the Bahai sect, was imprisoned in 1868 by the Turks. His shrine stands near 'Akko (below). In the next room, Zev Jabotinsky and other members of the 'Haganah' were held in custody by the British, in 1920.

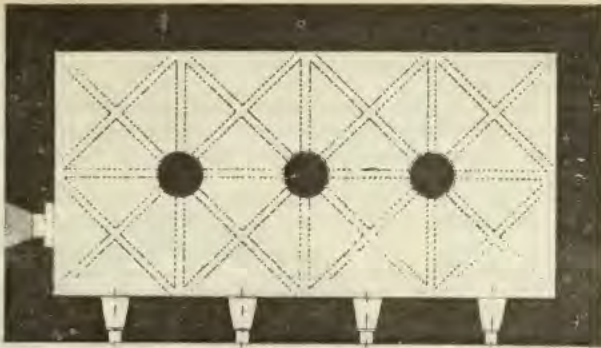
The Mosque is reached from the main street through a side road passing by the Town Hall. Over two dry moats and through an opening in the old rampart, we enter the Old City. On the right is the entrance to the mosque erected in 1781, sometimes known after its founder, Jazzar Pasha. It is the largest and most important mosque in Israel. The Israel Ministry of Religious Affairs recently renovated the building for its Moslem congregation. In a one-roomed building nearby, lie the tombs of Jazzar Pasha and of one of his successors Suleiman Pasha, the ruler of 'Akko in the years 1804-19.

Saint John's Crypt is in a narrow lane near the mosque, one of the most interesting Crusader relics of the 13th century (figs. 417-418).



416. PLAN OF 'AKKO, THE OLD CITY.

- 1) Large Mosque (Jazzar Pasha). 2) Caravanserai — Khan Shawarda. 3) Crusaders' tower (Burj es-Sultan). 4) Ramel (Sand) Mosque in the market. 5) Caravanserai—Khan el-Afranj (The Europeans' Inn). 6) Franciscan Monastery—St. Francis. 7) Caravanserai—Khan el-'Umdan ('The Pillars' Inn) (fig. 419). 8) Caravanserai —Khan esh-Shuni (The Warehouse Inn). 9) St. Andrews Church (Greek Catholics.) 10) The Light house. 11) The Synagogue. 12) St. George Church (Greek Orthodox). 13) Tablet in memory of British Officers. 14) The Museum (Hammam el Basha—The Pasha's Bath). 15) Shadhliya Mosque. 16) St. John's Crypt (Crusaders' church of the thirteenth century) (figs. 417-8). 17) Arab school (the old Turkish government house). 18) Mosque Jam'c ez-Zeituniye (Olive trees).



417. PLAN OF THE CRYPT OF SAINT JOHN, of the thirteenth century. One of the best preserved Crusader church in the Holy Land.

The **Municipal Museum** occupies a Turkish building nearby. It is called in Arabic, Hammam el-Basha—the Bath of the Pasha, after Jazzar Pasha who built it in 1780, for the comfort and delight of the town's people.

The **Market** still preserves its oriental character. A few decades ago it was a busy humming mart. From the crooked lane, turn left to a small square next to the harbour, where remnants of a Crusader breakwater and lighthouse jut out from the sea. The main maritime base of the Crusaders is, today, the haven of a few small fishing crafts.

A tall tower tops the entrance to a Turkish caravanserai called 'Pillars' Inn' (Arabic: Khan el-Umdan). Built in 1785, most of its pillars were brought here from the ruins of Caesarea. On the opposite side of the small square is the 'Europeans' Inn' (Arabic: Khan el-Afranj), in whose farthest corner looms the Franciscan Monastery of St. Francis. These inns were, in bygone generations, lodging places for caravan merchants.

419. THE TURKISH TOWER, at the entrance to the Pillars' Inn. Erected in 1906 to commemorate the jubilee of the Turkish Sultan 'Abdul Hamid II, the ruler of Palestine in 1876-1918.



Near the harbour and the inns starts the market which traverses almost the whole old town. In the market stands a small mosque called in Arabic Jam'e er-Ramel—Sand Mosque, apparently on the site of a Crusader church.

Near the entrance of the Mosque, in the fourth shop on the left (next to the one marked 013/35), there is an interesting crusader inscription. At your request the shopkeeper will remove his merchandise from a section of his back wall and uncover it for you (fig. 120).

420. A CRUSADER INSCRIPTION, found in the wall of the Sand Mosque (Jam'e er-Ramel). Inscribed in Latin: 'O homines qui transitis per viam, in caritate rogo vos orare pro anima mei, magistri Ebuli Fazle hujus ecclesie edificato(ris).

— 'O men who pass along the street, in charity I beg you, pray for my soul—Master Ebuli Fazle, builder of this church.'

The inscription is from the 12th-13th century.



To the New Town, from the harbour and the inns you can return in two ways:

1) By a short cut along the wall, through the Turkish caravanserai of Shawarda, at the entrance of which, to the right, rises a square tower (Burj es-Sultan), an interesting remnant of Crusader fortifications. Passing the caravanserai, you enter the main street of the Old City, and at your right the gate leads you into the New Town. On the shore, known as the 'Purple Beach' (Hof Argaman), a Nautical School has been established.

2) By a circuitous route; from the harbour square go back through the market to a lane where there is an old synagogue, which in Turkish times was the pivotal point of the Jewish quarter. Follow the lane and turn right to St. George Church, of the Orthodox Greeks. On the wall of the narrow alley, a marble slab, reinscribed in 1919, is dedicated to the memory of two English officers: Major Oldfield, of the British Marines,

who fell on the 7th of April 1799 in the siege of Acre by Bonaparte and was buried with military honours by the French, and Colonel Walker, of the Royal Marines, who died in 1840 during the operation which forced Ibrahim Pasha to evacuate Syria. The original tablet erected in 1907 was defaced by a subordinate official during the 1914-1918 war.

A lane to the south leads to **St. Andrews Church**, of the Greek Catholics, part of whose basement is a remnant of a Crusader church. Next to it is a **Maronite church**. The lane emerges between the lighthouse and the citadel, into the street running parallel to the western wall of the Old City and leading into the New Town.

'Akko is located on the coastal highway from Haifa to Nahariya and Rosh-Hanikra on the Lebanese border. From 'Akko a road heads east to Tsefat (Safed), and sends a branch through Shefar'am to Nazareth.

- 1) 'Akko—Tsefat, 53 kms. (33 mls.), ascent of 900 m. (p. 495).
- 2) 'Akko—Nazareth, 40 kms. (25 mls.), ascent of 375 m. (p.426).

NAHARIYA AND ITS SURROUNDINGS

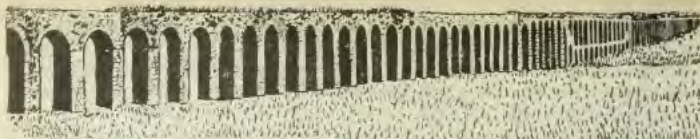
'Akko—Nahariya, 10 kms. (6¼ mls.). We travel north through the prosperous plain of 'Akko, sometimes known by the name of Asher, the Israeli tribe that inhabited it. Passing on the left an agricultural experimental station and a stud farm, we enter a shaded eucalyptus avenue. Between the tree trunks we notice, a short distance away to the right, the red-roofed edifice of the Persian Shrine rising from the shelter of a pinegrove.

To the Persian Shrine, 2 kms. (1¼ mls.). From the highway, a path branches off to a villa, the abode of the prophet and founder of the Bahai Sect, Mirza Hussein Ali, better known by his title, Baha-Ulla—Glory of God. After his release from 'Akko prison, he lived in this house where he died in 1892. His tomb is set in a beautiful garden. The house holds a museum of the Bahai movement. This site is known by the name Bahje which means 'garden' in Turkish.

To Nahariya. The highway continues north. On the right a long arched aqueduct runs parallel to the road. Built about the year 1780 by Pasha Ahmad Jazzar, it supplied fresh mountain water for the inhabitants of 'Akko (fig. 421).

At the end of the aqueduct on the hillock to the right stands kibuts Lohamei-Hagetaot.

Lohamei-Hagetaot—Ghetto's Fighters, was founded in 1949 by partisans who took an active part in the revolt of the Jewish ghettos against the Germans in Poland and Lithuania, during the Second World War. A museum displays exhibits from the doomed ghettos and the Nazi extermination camps.



421. THE TURKISH AQUEDUCT TO AKKO.

Shavei-Tsiyon—Returners to Zion, on the left side of the highway to Nahariya, is a village and a seaside resort, founded by a group of Jews, all of whom came from the same town in Germany. The settlers erected in their new settlement a replica of the synagogue that the Germans had burnt down in their native town.

From the highway to Nahariya, a road sets out to the right to **Regba** and then to **Beit-Ha'emek**—House of the Plain, established in 1949, mainly by pioneers from Great Britain.



422. LETTER FROM BESIEGED NAHARIYA, during Israel's War of Liberation—1948. The letter was transferred to Haifa by sea, at night.

Farther on from the main coastal highway, you turn left to Nahariya, and enter its main avenue stretching on both sides of the small river Ga'aton; hence, the name of the village from the Hebrew Nahar—river.

422*. EMBLEM OF NAHARIYA.

Above the emblem are written, in old biblical script, the words of Moses: "Blessed be Asher above some".* Nahariya is in the territory of the tribe of Asher.

* Deut. 34, 24.

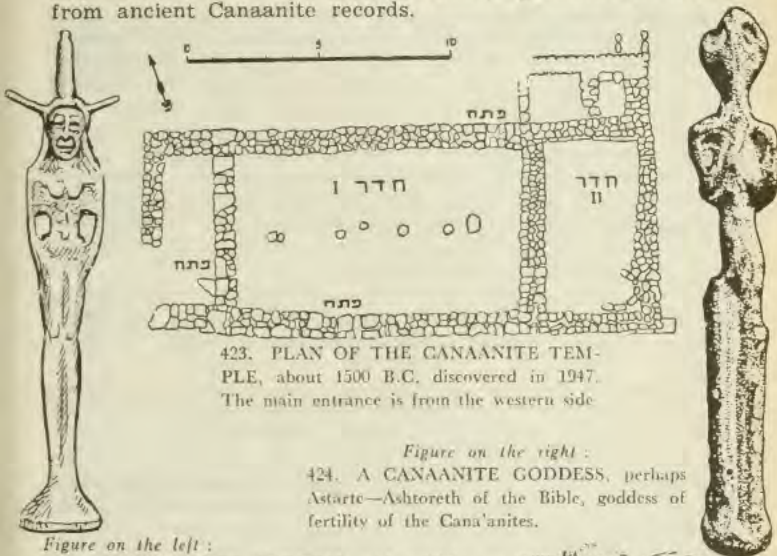
Nahariya was founded in 1934 by German Jews fleeing the Hitler regime. It was the first Jewish settlement in Western Galilee. The main road leads to the beautiful beach, a famous summer resort, to which holiday-makers flock during the summer



months, attracted by the pleasant promenades and the idyllic surroundings.

The remains of a Canaanite temple, 3,500 years old, were accidentally uncovered next to the beach, while the foundations of a house were being dug (figs. 423-426).

The deity worshipped at the temple of Nahariya was probably Asherah of the Sea (Asherat-Yam), a goddess well known from ancient Canaanite records.



423. PLAN OF THE CANAANITE TEMPLE, about 1500 B.C. discovered in 1947.
The main entrance is from the western side.

Figure on the right :

424. A CANAANITE GODDESS, perhaps Astarte—Ashtoreth of the Bible, goddess of fertility of the Cana'anites.

Figure on the left :

425. A CANAANITE GODDESS, with a high pointed head-dress and horns.

The figurine was cast in a stone mould found in the excavations.

426. EARTHENWARE VESSEL, consisting of seven spouts, moulded together, which might have been some sort of libation vessel or lamp. Most of the findings of the Cana'anite temple are exhibited in the Archaeological Museum, Jerusalem.



About 8 kms. (5 mls.) north of Nahariya is the Israel—Lebanon border guarded by an Israeli outpost at the head of a white cliff called Rosh-Hanikra, jutting out into the Sea (see below).

From Nahariya a road branches off to the east, into the

heart of Galilee, where stand the Crusaders' fortresses Yehi'am (Judin) and Montfort, and the historical villages Me'ona and Peki'in, and reaches Tsefat (Safed) in Upper Galilee. **Nahariya—Tsefat**, about 50 kms. (31 mls.), through Peki'in. Ascent of about 850 m. (p. 495).

ROSH-HANIKRA, on the border of Lebanon

Nahariya—Rosh-Hanikra, 8 kms. (5 mls.). We now travel along the coast of western Galilee. On the right is kibuts **Gesher-Haziv**, and a short distance farther, on the left, lie the ruins of **Achzib**, one of the towns of the tribe of Asher. The highway crosses a bridge parallel to the iron railway bridge, now unused, which connected Palestine and the Lebanon during the Second World War. In an attempt to explode the bridges that were vital to British communications, fourteen young men of the Hagana were killed here, and their bodies, except one, mysteriously disappeared. In their memory, the settlement is called **Gesher-Haziv—Bridge of Glory**, and the nearby Hostel is named the 'Inn of the Fourteen.'

Liman (Hebrew for haven), is the village on the right. It honours Senator Herbert H. Lehman of the U.S.A., the well-known political figure who also served as governor of New-York.

Continuing along the highway, a road to the right sets off for Hanita, which is seen on the top of the mountain, and for Eilon and Sasa, along the northern border of Israel (p. 490).

On the way to Rosh-Hanikra we pass the kibuts of the same name, on a knoll—to the right, and a police rest-house—on the left. We now climb the cliff of Rosh-Hanikra. The waves lapping at the foot of the cliff have, in the course of time, carved out of the soft rock labyrinthial grottos; hence the name, **Rosh-Hanikra—Cape of the Grotto**.

The highway from Rosh-Hanikra proceeds along the Mediterranean Sea into the Lebanon, to the historical towns of Tyre and Sidon, and to Beirut—the capital.

Rosh-Hanikra is the most southern point of a range of hills running along the Mediterranean sea shore and called the **Ladders of Tyre** (Hebrew: Sulam Tsor). The legend relates of Abraham the Patriarch, that he wandered through various countries in search of a home for his children; but everywhere he saw the inhabitants spending their time in frivolity; and he said: 'May I never have a share in any of these lands'. But when he came to the Ladders of Tyre and the Land of Canaan, he saw its inhabitants ploughing and tilling the soil at the appointed time, and sowing and reaping in due course, he said: 'This is the land that I would ask of God as my

portion'. And the Lord said to him, 'Unto thy seed have I given this land!'

VALLEY OF JEZREEL (ESDRAELON)

The Valley of Jezreel, in Hebrew: 'Emek Izr'ael', usually called Ha'emek—the Valley, is the largest valley in Israel: it stretches between the mountains of Galilee—in the north, and the mountains of Samaria—in the south. 'Afula is the main town in the Valley and the centre of its communications.

Haifa—'Afula. There are two routes: 1) thr. Mishmar-Ha'emek and Megiddo, 46 kms. (28½ mls.). 2) thr. Beit-She'arim and Nahalal, 44 kms. (27½ mls.).

1) **HAIFA—'AFULA**, 46 kms. (28½ mls.)

Yokne'am—Mishmar-Ha'emek—Megiddo

Haifa—Mishmar-Ha'emek, 23 kms. (14½ mls.). Take the road to Nazareth which passes the Neshar Cement Factory and kibuts Yagur. About 2 kms. (1¼ mls.) past Yagur, turn to the right into the road skirting the Carmel which enters the Jezreel Valley through its western gateway. On the left flow the quiet waters of the **Kishon**. On the right, on the summit of the Carmel, overlooking the entire region, there is a small monastery where tradition places the scene of the meeting of Elijah, the Prophet, and the false prophets of Baal (p. 354).

The road turns on to the colony of **Yokne'am**, at whose entrance a road branches off to the right to Daliya and 'Ein-Hashofet, in the mountains, southward.

Daliya—'Ein-Hashofet—Ramat-Hashofet

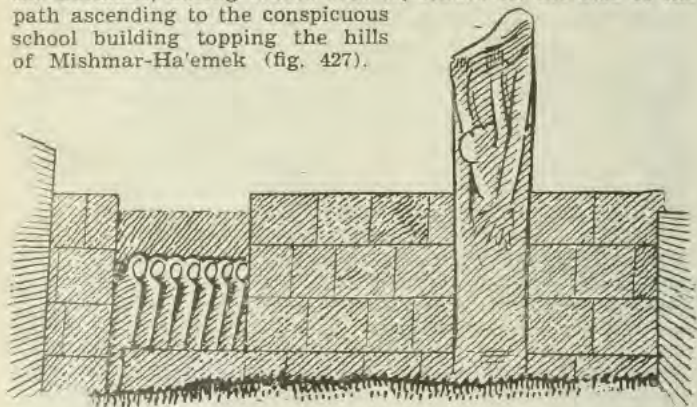
To Daliya, 10 kms. (6½). Passing through a narrow vale which marks the border between Carmel—on the right, and Samaria—on the left, we come after a run of 4 kms. (2½ mls.) to the **Elyakim** crossroad. The turn to the right heads for Daliya of the Druze, on Mount Carmel (p. 353); the turn to the left leads to Daliya of the Jews, in the mountains of Samaria. **Daliya**—Hebrew for branch, is a communal settlement. Nearby, a natural amphitheatre, set amidst the mountains, is the stage for popular dance festivals. Not far from Daliya is **'Ein-Hashofet**—Spring of the Judge, honouring the memory of the U.S. Supreme Court Justice Louis Brandeis. Next to it stands **Ramat-Hashofet**—Height of the Judge, named after Julian Mack, Zionist leader and a distinguished judge in the United States Circuit Court.

Yokne'am was established in 1935, by Jews from Germany. It has developed greatly during the last few years, and has absorbed many new immigrants. The name Yokne'am is mentioned in the Bible as a town on the border of the territory of Zevulun. Yokne'am has become famous for a variety of delicious melons it is growing which are marketed under its

name. The highway crosses Yokne'am and kibuts Hazore'a, and passes, to the right, the **Menashe Tunnel** through which the waters of the Jordan will flow from Galilee to the South and the Negev. The tunnel is named after the tribe of Menashe (Manasseh), who inherited this area for the settlement of his children. After a short run the highway reaches Mishmar-Ha'emek—on the right, at the foot of the Samaritan mountains.

Mishmar-Ha'emek—Guard of the Valley, was established in 1927, the first settlement in this area. At the outbreak of the War of Liberation, 1948, Mishmar-Ha'emek was a principal objective of the Arab irregulars who sought access to Haifa. After bitter fighting, the Arab irregulars and their boastful Syrian commander were repulsed, suffering their most humiliating defeat.

A **Memorial of the disaster of European Jewry at the hands of the Germans, during World War II**, stands on the side of the path ascending to the conspicuous school building topping the hills of Mishmar-Ha'emek (fig. 427).



427. MEMORIAL OF THE EUROPEAN JEWRY DISASTER.

Mishmar-Ha'emek—Megiddo, 4 kms. (2½ mls.). The road proceeds at the foot of the mountains of Samaria—to the right, along the wide expanses of the Valley of Jezreel—to the left. In the valley lies the village of Hayogev. Its founders came from Beit-Eshel in the Negev, where their heroic stand against superior numbers of Egyptians was one of the most glorious chapters of the War of Independence. A short distance on, the mound of Meggido looms on the right, a heap of ruins of one of the oldest and most important cities in the ancient world.

MEGIDDO AND ITS EXCAVATIONS

Megiddo is mentioned in ancient Egyptian writings because one of Egypt's mighty kings, Thutmose III, waged war upon the city in 1478 B.C. (fig. 428). The war is described in detail in the hieroglyphics found on the walls of his temple in Upper Egypt. Megiddo was of particular strategic importance in as much as it is situated at the opening of a narrow pass, on the great highway which connected the lands of Egypt and Assyria. Named in the Bible 'Derekh Hayam'—Way of the Sea, this highway became an important military artery of the Roman Empire and was known as 'Via Maris.'

428. THUTMOSE THE THIRD, King of Egypt.
1501-1448 B.C. (XVIII dynasty).



In King Solomon's time, about the tenth century B.C., Megiddo was a bulwark for the defence of the kingdom, and he fortified her well, as the Book of Kings relates: "And this is the reason of the levy which King Solomon raised: for to build the house of the Lord, and his own house... and the wall of Jerusalem... and Megiddo".* Megiddo was one of the 'cities for chariots': "And Solomon gathered chariots and horsemen, and he had a thousand and four hundred chariots and twelve thousand horsemen, whom he bestowed in the cities for chariots".** Excavations have discovered many relics of stables (see below). In later generations, many decisive battles recorded in Biblical history were waged at Megiddo. Here Ahaziah, King of Judah, was killed. Here again, the great king Josiah fought the Egyptian Pharaoh and was killed, in 610 B.C. "And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem".*** The numerous battles made Megiddo or Megiddon a symbol of war. Christian tradition has it, that the last and final great battle of the world shall be fought here, at the end of time: "They go forth unto the kings of the earth and of the whole world to gather them to the battle of the great Day of God Almighty. And he gathered them together into a place called in the Hebrew tongue Armageddon (Har Mageddon—Mount of Megiddo)".**** In 1918, during the first World War, the British troops successfully invaded the north of Palestine through

Megiddo pass, and Field-Marshal Allenby, the commander-in-chief, was granted the title of Lord Allenby of Megiddo (Armageddon).

*) I Kings 9, 15. **) I Kin. 10, 26.

) II Chro. 38, 20. *) Revelation 16, 16.

In 1925, the Oriental Institute of the University of Chicago, financed by John D. Rockefeller, Jr., started to excavate Megiddo and uncovered many of its remnants. They are preserved in the Rockefeller Museum at Jerusalem, and some in the Oriental Institute of Chicago University, U.S.A. (figs. 429-440).



429. SICKLE made of flint pieces About 1600 B.C.



430. A PRIMITIVE FLOUR MILL. The corn was spread on the rectangular stone and was rubbed by hand with the oval-shaped stone.

431. PAINTED JAR, lobster birds and deer around a tree. For detail of the design see fig. 433.



432. MEN CARRYING AND LEADING GEESE, about 1250-1200 B.C.



433. DETAIL OF THE PAINTED JAR. See fig. 431.

On the left the lobster. In the centre a tree, deer and various birds.



434. PAINTED SCENE ON A JAR. Left: a horse carrying a bird, and a man holding a lyre. Behind his head a scorpion. In front of the man a goat, a lion or dog carrying an animal (dog?) and above them a crab. The figures seem to form a procession marching towards an incense stand or decorated altar.



435. ALABASTER JARS, about 1508 B.C.



436. BOX MADE OF IVORY, decorated with lions and sphinxes.



437. IVORY PLAQUE, incised with celebration of victory, with feasting, music and the procession of prisoners. The king or prince is seated on his throne (on the left), the side of which is a sphinx. Behind him are two servers, a jar and a bird. Before the king stands a woman wearing a crown, who offers him a blossom, and a part of her head-shawl as a napkin. She is followed by woman playing a lyre. A soldier armed with shield and spear, leads two nuc prisoners, with hands bound behind them and joined by a rope to a charic drawn by two horses. On it stands a figure similar to that seated on the throne. Following the chariot is a soldier with a sword. Length of the plaque 26 cm 438-40. HEBREW SEALS, from the Biblical period, eighth century B.C.

438. SEAL, made of jasper. Above the roaring lion is the name of the owner: 'Leshema'—(Belonging) to Shem'a. Below: his title: 'Eved Yrav'am—Servant of Jeroboam. Possibly Jeroboam II, King of Israel of the eighth century B.C. The seal was found in 1905, and presented to the Turkish Sultan. Preserved in Istanbul, Turkey.



This seal is reproduced on an Israeli stamp and on the new banknote of 5 Israeli Liras. See page 71.



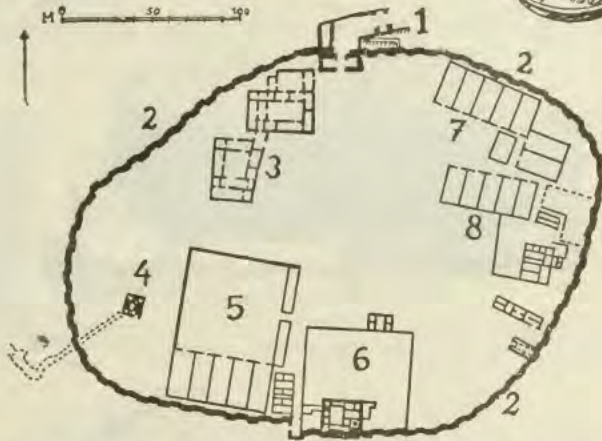
Figure on the left :

439. SEAL, made in Egyptian style. Griffon (legendary figure half eagle and half lion) with a locust below it. Between the legs of the griffon is written: 'Lehamman'—(Belonging) to Hamman.



Figure below, on the right :

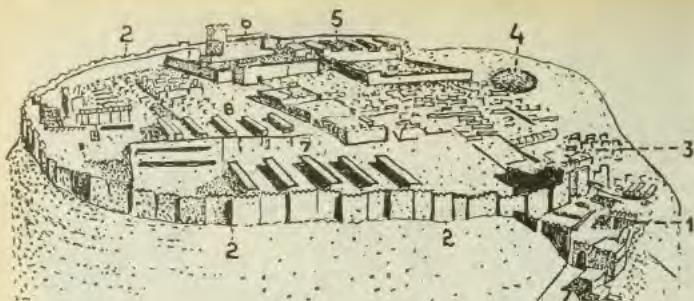
440. SEAL, made in Egyptian style. Griffon with royal Egyptian crown, holding in its beak the sign of eternity of the Egyptians. Below is written: 'Leasaf'—(Belonging) to Asaf: A proper name which is mentioned in the Bible too.



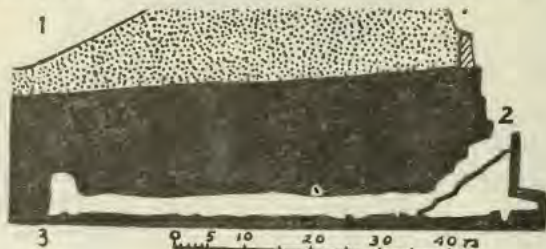
441. PLAN OF THE RUINS OF MEGIDDO. The Israeli level, about 1000 B.C. 1) The gate (fig. 442). 2) the wall. 3) the palace, where ivory fragments were discovered (figs. 435-7). 4) the water tunnel (figs. 443-4). 5) the stables (figs. 445-8), 6) the Cana'anite temple (fig. 449). See restoration fig. 442.

A VISIT TO MEGIDDO EXCAVATIONS

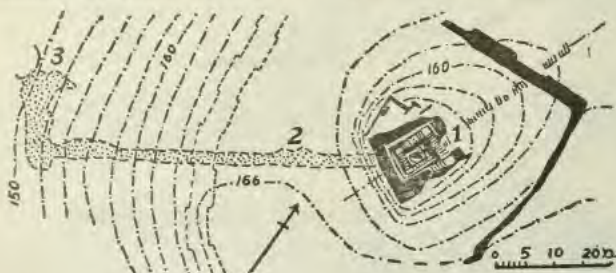
From the highway a steep path, passing by houses built by the Chicago expedition for its staff, leads up to the top of the mound, to the remains of the ancient gate, the only entrance to the city. A restoration of the original fortified gate has been drawn on the basis of the ruins uncovered (fig. 442). The Palace of the local king stood near the gate, on the hill. Here various ivories were found (figs. 435-7).



442. RESTORATION OF BIBLICAL MEGIDDO. See explanation fig. 441



443. SECTIONAL VIEW OF WATER TUNNEL. 1) Layers of debris. 2) Entrance. 3) Tunnel cut in rock leading to water. (See next fig.)

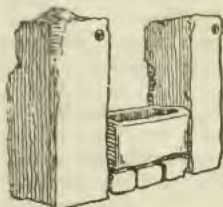


444. PLAN OF THE WATER TUNNEL. 1) Entrance. 2) The tunnel. 3) Source of water. The source can be seen outside the area of the ruins, at the foot of the mound. It can be reached at a distance of less than a kilometre (about half a mile), along the road starting from the main highway and leading to kibutz Megiddo.

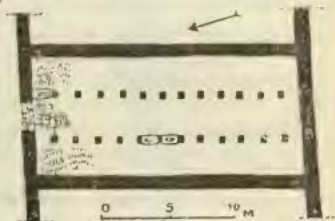
To the water system a path heads southward (figs. 443-4). The Stables, spread over the mound and ascribed to King Solomon, are of about the tenth century B.C. (figs. 445-448).



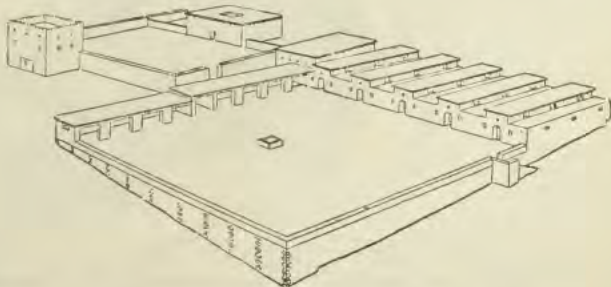
445-8. THE STABLES OF MEGIDDO, of King Solomon, about 930 B.C.
 445. MODEL OF STABLES. In each stable, a central passage was flanked on each side by rows of pillars serving as supports for the roof and as hitching posts. Between the pillars were mangers. Each stable accommodated about 24 horses (following figures).



446. MANGER, between square pillars. Each pillar has a hole to which the horse was tied.



447. PLAN OF A STABLE. Inside, two lines of mangers.

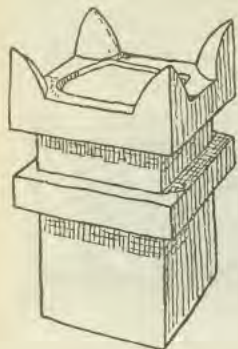
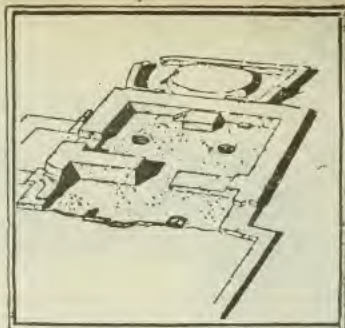


448. VIEW OF THE STABLES COMPOUND—Reconstruction.

The Cana'anite Temple is to be seen on the eastern part of the hill, at the bottom of the excavations (fig. 449).

449. CANAANITE TEMPLE.

About 1900 B.C. Within the square, against the wall, stands an altar. In front, two bases for pillars. Behind the altar there is another room with a round altar in the centre.



451. MODEL OF AN ANIMAL'S LIVER. The liver of sacrificed animals, or its model, was used for divination. The Prophet Ezekiel describes the coming of the King of Babylon to the Land of Judah: "Stood at the parting of the way... to use divination... he consulted with images he looked in the liver".*

*) Ez. 21, 26.

450. ALTAR, made of limestone. The altar has four horns, according to the verse in the Torah: "And thou shalt make the horns of it upon the four corners thereof; the horns thereof shall be of one piece with it".* Sacrifices were made on this altar: "And thou shalt take of the blood of the bullock, and put it upon the horn of the altar with thy finger; and thou shalt pour out all the remaining blood beside the base of the altar".** When Adonijah escaped from King Solomon to the Temple he "caught hold on the horns of the altar".***
*) Ex. 27, 2. **) Ex. 29, 12. ***) I Kings 1, 50



From the ridge of Megiddo mound, you gain a fine view over the entire Valley of Jezreel and the surrounding mountains: to the north—Galilee and Nazareth, to the east—Tabor, the Hill of More and Mt. Gilboa, and far away on the horizon

the Gilead range, beyond the Jordan. Near the ruins of Megiddo, to the south, is the new Megiddo and, nearby, the remains of the Arab village of Lejon, a corruption of the Latin word Legion for here a military legion was stationed in the second-third centuries, during the Roman rule.

Megiddo—'Afula, 14 kms. (9 mls.). On the left appears new Megiddo, a communal settlement (kibuts), and a short distance on we come to a crossroad near a police station. The road to the right leads to Hadera and Tel-Aviv; the road straight ahead heads for the settlement Giv'at-'Oz (Hill of Bravery), on the border with Jordan, and the road to the left reaches 'Afula, seen in the distance, in the heart of the Jezreel Valley.

1) **Megiddo—Hadera**, 33 kms. (20 mls.). The road traverses the 'Iron Valley and joins the Haifa—Tel-Aviv coastal road (p. 324).

2) **Megiddo—'Afula**, 12 kms. (7½ mls.). The road proceeds eastward in a straight line into the Valley of Jezreel, hence its Hebrew name Kevish Hassargel—the Ruler Road (p. 387).

2) **HAIFA—'AFULA**, 44 kms. (27½ mls.)

Sha'ar-Ha'amakim—Beit-She'arim—Nahalal—Ginagar

Haifa—Beit-She'arim (Excavations), 18 kms. (11 mls.). Proceed on the highway to Nazareth, passing the Neshar cement factory and the kibutsim of **Yagur** and **Sha'ar-Ha'amakim**—Gate of the Valleys, situated on the threshold of the Valley of Zevulun—northward, and the Valley of Jezreel—southward. The highway gradually climbs on to the southern hills of Galilee. On the top of the forested hill, to the right, lies **Kiryat-'Amal**—Town of Labour, a workmen suburb, and on the left **Tiv'on**, a charming summer resort with idyllic surroundings set amidst one of the few forests which have survived the neglect of centuries. The name Tiv'on is mentioned in Talmudic literature of the second and third centuries. By the side of Kiryat-'Amal, on lower ground, lie the ruins of ancient Beit-She'arim and its interesting catacombs. From the highway to Nahalal and Nazareth, which we are now travelling, a side road to the right sets out for Beit-She'arim.

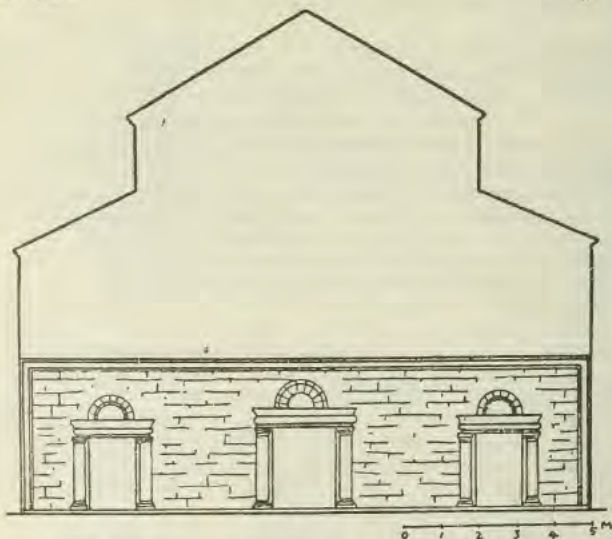
BEIT-SHE'ARIM AND ITS EXCAVATIONS

To Beit-She'arim, 2 kms. (1¼ mls.). We cross Kiryat-'Amal, wind down the side of the hill and reach the mound of the ancient city of Beit-She'arim—House of Gates. It was an important town in Israel, especially in the second century A.D. when the Sanhedrin, the Supreme Court, sat within its walls. Rabbi Yehuda Hanassi (The Prince), the compiler of the Mishna literature in the second century, lived in Beit-She'arim: hence the saying: "Justice, justice shalt thou follow—follow Rabbi (Yehuda) to Beit-She'arim." Here he was put to rest

with his two sons (see below). Beit-She'arim was destroyed about the fourth century A.D. and its name forgotten, until the Israel Exploration Society led by the Israeli archaeologist B. Mazar, started in 1936 to dig at this site and uncovered its interesting remains. N. Avigad of the Hebrew University is continuing the excavation work.

A visit to **Beit-She'arim**, see fig. 445.

Ruins of a synagogue are seen on the left side of the road. Built in the second century, it was destroyed by the Romans in 352, as a punishment for the inhabitants' resistance to Roman rule. According to the size of the relics it appears that the synagogue was among the biggest in the country (fig. 482).



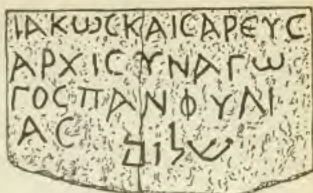
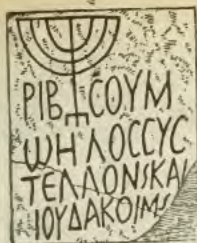
482. FACADE OF THE SYNAGOGUE OF BEIT-SHEARIM—Restoration.

Interesting Jewish inscriptions have been unearthed in the debris of the synagogue (figs. 453-4).

From the ruined synagogue the road turns right, passes next to an ancient olive press (see below), and descends the steep hill to the catacombs—the necropolis of Beit-She'arim. Catacomb 20 is the largest unearthed so far. Its facade was restored in 1957 with the fragments found in the debris (fig. 456).

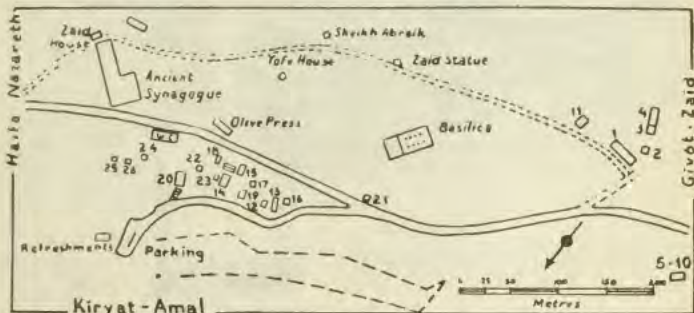
453-4. JEWISH INSCRIPTIONS

found in the debris of the synagogues.

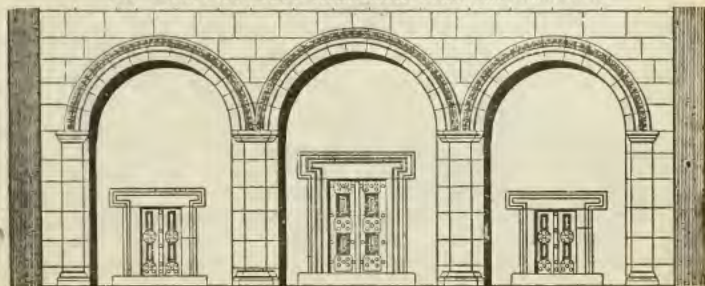


Right: Greek inscription decorated with a candlestick. Here are mentioned Rabbi Shemuel who prepared the bodies for burial, and Yehuda who was responsible for laying them out in the tomb.

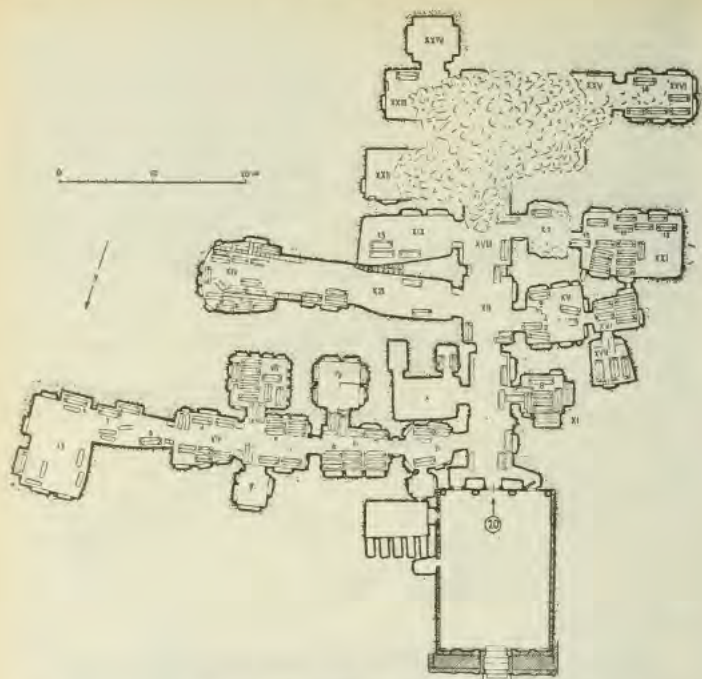
Left: Greek inscription with the Hebrew word 'Shalom'; the text reads: 'Jacob of Caesarea, head of the synagogue of Pamphilia, Shalom.' Pamphilia is the name of a district in Asia Minor, today Turkey.



455. PLAN OF BEIT-SHEARIM: ruins and catacombs.



456. THE RESTORED FACADE OF CATACOMB 20.



457. PLAN OF CATACOMB 20.

The most interesting coffins are indicated by numbers: 1) The lion sarcophagus (fig. 459). 2) The gate sarcophagus, named after the four panelled double gate carved on its side. This is presumably a representation of the Ark of the Law found in every synagogue, a well-known motif of Jewish ornamentation. The cover is carved in relief with stripes containing various plants, geometrical patterns and a two handed vase, 3) The hunt sarcophagus, is decorated on its front side with a circular rosette and a lion in pursuit of a gazelle, the work of a skilful artist. 8) The eagle sarcophagus. 9) The mask sarcophagus, decorated with a bearded human face (fig. 460). 12) The shell sarcophagus is one of the most decorated and interesting coffins in the Beit-She'arim necropolis (fig. 461). 14). The candlestick sarcophagus is designated after the beautiful seven branched candlestick (menora), carved in relief on its narrow side.

The catacomb consists of a long central hall with many chambers branching off on both sides, most of them with many ramifications. The innermost part is filled with a large heap of debris (fig. 457).

In the chambers of the catacomb stand about 200 sarcophagi, most of them open, broken and looted by tomb robbers from time past. Most of the coffins are made of local stone. Many are carved with various ornaments and a few are inscribed in Aramaic-Hebrew or Greek. On the lid of one stone sarcophagus there is an inscription mentioning two girls of rabbinical families (fig. 458).

458. STONE COFFIN
INSCRIBED IN ARA-
MAIC and HEBREW.

It mentions two girls of rabbinical families; 'Here they lie Atio, the daughter of Rabbi Gamaliel son of Nehemia, who died a virgin at 22 years of age, and Ation, the daughter of Rabbi Yehuda son of Rabbi Gamaliel, who died at the age of 9

years and 6 months. May their resurrection (be with the righteous)



On the side of one of the sarcophagi are carved two lions (fig. 459).

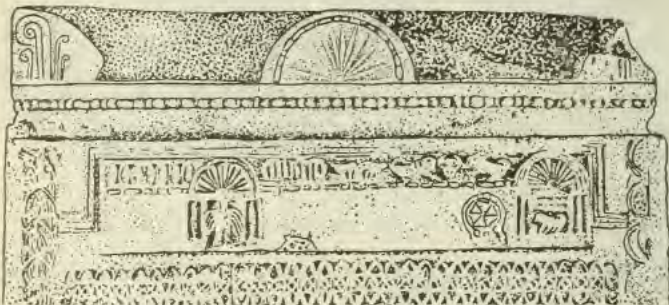


459. SARCOPHAGUS DECORATED WITH LIONS

The execution of the lions is crude. Between them is placed a vase.

460. HUMAN FACE MASK, carved, in relief, on the narrow side of a coffin. It is assumed that the mask represents the face of Zeus (or Serapis), as a pure ornamental motif. Others explain that the head represents the likeness of the deceased.

Below the mask is carved a suspended garland.



461. THE SHELL SARCOPHAGUS, is called after the distinctive carving of a big shell set in the centre of the cover. Two smaller shells are cut at the ends of the longer side of the coffin. Each one rests on two columns, and illustrates the Ark of the Law in the synagogue. A bird is standing in the left ark, and a lion in the right one. In the upper part of the sarcophagus, between the two shells, two lions are carved flanking the head of a bull. On their left are two birds pecking at a cluster of grapes.

Some of the sarcophagi were made of marble, but tomb robbers destroyed them, and only some carved fragments were found.

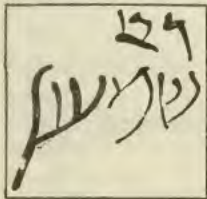
A lead sarcophagus was discovered near catacomb 20. It is beautifully decorated. Its main interest are its four carved menoras—seven-branched candlesticks.

Catacomb 14, which is close to catacomb 20, has yielded inscriptions of great interest. Its entrance is decorated with a triple arched facade which recently was partly restored

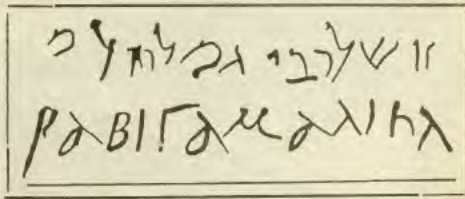


462. THE FACADE OF CATACOMB 14, partly restored.

Within the cave, a stone set in a burial niche is inscribed with the Hebrew name: 'Rabbi Shimon' (fig. 463). In the passage to the second room, on the right-hand side wall, another inscription mentions 'Rabbi Gamaliel' in Hebrew and Greek (fig. 464). In the same cave, also occurs the name 'Anina Hakatan'—Anina the junior, in Hebrew characters (fig. 465).



463. RABBI SHIM'ON, in Hebrew, as inscribed in catacomb 14, in the main hall, on the left hand side.



464. HEBREW-GREEK INSCRIPTION: 'This (is the tomb) of Rabbi Gamaliel'.

Inscribed on the right hand side of a passage leading from the main hall to a room. See fig. 465.

It is thought that Shim'on and Gamaliel of catacomb 14, are the sons of Rabbi Yehuda Hanassi, and possibly this cave contains their tombs. Anina is probably Hanina, who is mentioned in Rabbi Yehuda's will, as recorded in the Talmud: 'When Rabbi (Yehuda Hanassi) was about to depart (from this life), he said: 'I require the presence of my sons', and

he said to them: 'My son Shim'on—(shall be) Hakham (head of the study house), my son Gamaliel—shall be the Nassi (Patriarch), and Hanina the son of Hanna—shall preside over the Sanhedrin.' The Sages add: "Rabbi (Yehuda) was lying (on his sick bed) at Tsiפור (Sepphoris—a famous town in Galilee), but a (burial) place was reserved for him at Beit-She'arim".*

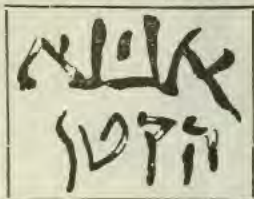
*) B. Kethuboth 103 b.

465. THE HEBREW NAME:

ANINA HAKATAN,

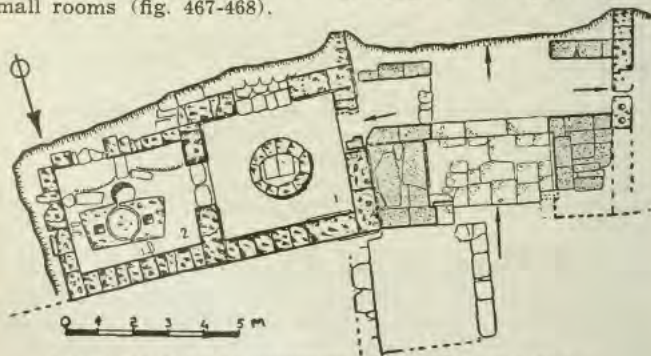
Anina the junior.

Anina is a slight corruption of the common Hebrew proper name: Hanina.



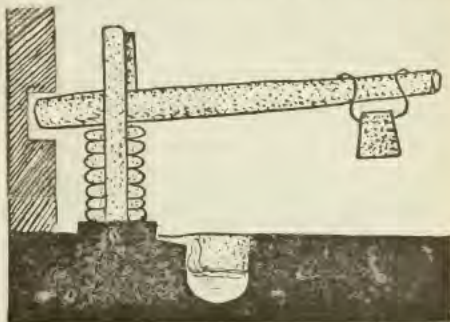
466. ARAMAIC INSCRIPTION in Catacomb No. 12: 'He who is buried here is Shim'on the son of Yohanan; and on oath, whoever shall open (this tomb)—upon him shall die of an evil end.'

The Oil press, near the ruined synagogue, is composed of two small rooms (fig. 467-468).



467. PLAN OF THE ANCIENT OIL-PRESS, in Beit-She'arim

The second room contains the lower part of the press: a big stone with a deep circular groove connected to a plastered small round receptacle cut in the floor. On the two sides of the circular groove, two square holes served to fix the wooden posts which supported a horizontal beam. The beam pressed down the olive-filled baskets piled one on top of the other, in the middle of the stone, within the circumference traced by the groove. The oil oozed out of the baskets, ran along the circular groove and dripped into the receptacle. The oil-press dates back to the fourth century (fig. 468).



468. THE OIL-PRESS
—restoration.

An Equestrial Statue has been erected on the mount of Beit-She'arim, to the memory of Alexander Zaid who devoted his life to safeguard this area for the Jewish National Fund, and was ambushed and killed while fulfilling his duty. Nearby, a settlement has been named Givot (Hills of) Zaid.

Next to the statue a domed building called Sheikh Abreik gives its Arabic name to Beit-She'arim. It is believed that this name is an Arab corruption of Barak, son of Abino'am, who participated with Deborah, the Prophetess, in the battle against the Cana'anites in the neighbouring Valley of Jezreel, as recorded in the Bible, in the book of Judges.

RAMAT-HADASSA—Children's Village

Tiv'on—Ramat-Hadassa, 2 kms. (1¼ mls.). The way proceeds through a natural forest mainly of oak trees. Ramat-Hadassa is a children's village, built in 1949 by the Hadassa Zionist Women Organization in the United States, in memory of its founder Henrietta Szold. The village is a reception and transit centre of young people from various and many countries on their coming to Israel, and their first introduction to their new way of life. The children are grouped according to age, background and compatibility, and the authorities of the village decide as to their placing for permanent stay and education.

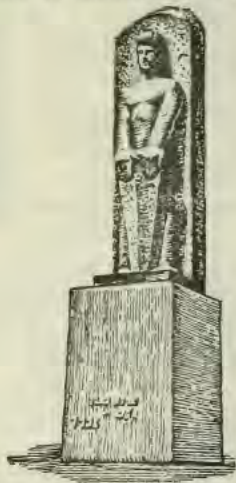
NAHALAL AND ITS SURROUNDINGS

Kiryat-'Amal—Nahalal, 12 kms. (7½ mls.). We continue eastward and then descending to the Valley of Jezreel, we travel along the foot of the Mountains of Galilee. The fertile Valley spreads its patchwork of well tended fields in front of us. We traverse the settlement of **Ramat-Ishai** and reach the Nahalal junction, called after the settlement on the right. Straight ahead the highway continues to Nazareth and Tiberias.

Nahalal (junction)—Nazareth, 13 kms. (8 mls.), see page 412. **To Nahalal 1 km. (¾ ml.).** Along a pleasant eucalyptus avenue we enter moshav Nahalal. The entrance is flanked by the Agricultural School established and maintained by the Wizo, Women International Zionist Organization. The first settlement in this district Nahalal was founded in 1921 and built in the form of a circle. The houses are grouped around the centre which holds the public buildings, warehouse, dairy, synagogue, school, communal centre and a memorial monument (fig. 469).

469. MEMORIAL OF LIBERATION—1948.

In memory of the sons of Nahalal who fell in the War of Liberation. Engraved on its base in Hebrew: 'From the silence of the stone we call—Remember!'



The name Nahalal is mentioned in the Bible as one of the towns of the tribe of Zevulun whose sons inherited this valley. **Nahalal—'Afula, 18 kms. (11 mls.).** We pass, on the right, **Ramat-David—Height of David,** dedicated to David Lloyd George, the great British Statesman during whose premiership the Balfour declaration was issued, promising the Jews a national home in Palestine. Beyond Ramat-David we meet the kibbutsim **Gevat—on the right,** and **Yif'at—on the left.** A little way on is **Sarid—on the right,** and farther on **Ginagar—on the left,** at the edge of the Balfour forest which climbs the slopes of the mountains of Nazareth. The road proceeds east and provides a fine view of rounded Mt. Tabor. Farther on, we join the highway connecting Nazareth—in the mountains, to 'Afula—in the Valley.

'AFULA AND ITS SURROUNDINGS

'Afula, the market centre of the Jezreel Valley, was founded in 1925 by the American Zionist Commonwealth. Its inhabitants are engaged in farming, trade and various crafts. The name 'Afula is Arabic, but probably is a transformation of the Biblical name 'Ofel which means tower. It is mentioned in the Book of Kings in connection with Elisha the disciple of Elijah, who lived in the vicinity: "And when he (the servant of Elijah) came to the tower ('Ofel), he took them (the presents) from their hand (of the servants of the Aramean captain), and deposited them in the house..." * *) II Kings 5, 24.

In the southern part of 'Afula, among the houses, you can see ruins of the ancient settlement and above them the remains of an Arab tower built from ancient relics (fig. 470).



470. SECTIONAL VIEW of the ruined tower in 'Afula. In the layers of stones put up in the eight-ninth century, are ancient sarcophagi of the second-third century.

A Sugar factory, the only one in Israel, is situated in 'Afula.

'Afula lies on an important crossroad of the Valley of Jezreel.

- 1) 'Afula—Haifa: a) thr. Nahalal, 44 kms. (27½ mls.), p. 386.
b) thr. Megiddo, 46 kms. (28½ mls.), p. 369.
- 2) 'Afula—Nazareth, 13 kms. (8 mls.) thr. Mt. Precipice, p. 420.
- 3) 'Afula—Megiddo, 14 kms. (9 mls.), thr. the Ruler Road, page 369.
- 4) 'Afula—Hadera, 42 kms. (26 mls.), thr. the 'Iron Valley, page 324.
- 5) 'Afula—Beit-Shean, 27 kms. (16 mls.), thr. 'Ein-Harod (below).
- 6) 'Afula—Mt. Tabor, 22 kms. (14 mls.), through Na'im, p. 420.
- 7) 'Afula—Tiberias, 42 kms. (26 mls.), thr. Kefar-Tavor, p. 430.
- 8) 'Afula—Degania, 33 kms. (20½ mls.), thr. Yavniel, p. 411.

JEZREEL (Izr'ael) AND ITS SURROUNDINGS

'Afula—Jezreel, 4 kms. (2½ mls.). The road passes by the remains of the ancient tower of 'Afula (fig. 470), then proceeds southward.

On the left is new Izr'ael (Jezreel), a communal settlement (kibuts), established in 1949. After a short distance, a side-

road branching off to the left leads to the ruins of an Arab village called Zar'in, which occupies the site of ancient Jezreel (Hebrew: Izr'ael), a well-known biblical town of the Kingdom of Israel. It was the capital of the kings Ahab and 'Omri in the ninth century B.C. Its name is linked with one of the first expressions of the concept of human rights recorded in history. King Ahab, incited by his wife, took possession by force of the vineyard of 'Naboth the Jezraelite' which was next to the royal palace. But Naboth refused to give up the inheritance of his fathers, and he was accused of 'cursing God and King' and was stoned by the king's orders. When Ahab went down to the vineyard, Elijah the prophet appeared and called out to him: "Hast thou killed and also taken possession?..."* Probably, here, in Jezreel, was heard the first call of democracy in human history... *) (I Kings 21).

From Jezreel a road descends along the foot of the mountains of Gilbo'a and joins, opposite the village of Kefar-Ihazkel, the main highway from 'Afula to Beit-Shean.

EASTERN VALLEY OF JEZREEL

Mount Gilboa—'Ein-Harod—Beit-Alpha—Beit-Shean

'Afula—Beit-Shean; there are two routes: 1) a circuitous route through historical Jezreel 30 kms. (19 mls.) (see above), 2) a direct route, 27 kms. (17 mls.). Travelling through the eastern section of the Valley of Jezreel, we leave on the left Merhavya, near the Hill of More. The name Merhavya—God's Expanse, taken from the Psalter, expresses the strivings of its founders: "I called upon the Lord in distress, the Lord answered me, and set me in a large place (merhav ya)..."* Near Merhavya, to the east, lies historical Shunem, the abode of Elish'a the prophet, today an Arab village Solem. Here in Shunem Elish'a raised to life the son of the Shunemite woman, and she built for him "a little chamber on the roof," as told in the Bible.**

*) Ps. 118, 5. **) II Kin. 4, 10.

The highway proceeds eastward, in the eastern part of the valley which is under sea-level. On the right, a short distance away, on the hill, sits kibuts Izr'ael, near the Biblical Izr'ael (Jezreel), a well-known city in the kingdom of Israel (see above). Descending gradually we approach Mount Gilboa looming on the right. On the slope of this historical height, Saul, first King of Israel, and his son Jonathan, were killed in a battle with the Philistines, about 1010 B.C. David loudly lamented their tragic end:

"Thy beauty, Israel upon thy high places is slain.

How are the mighty fallen...

Ye mountains of Gilboa,

let there be no dew, nor rain upon you,
 neither fields of choice fruits,
 for there the shield of the mighty is vilely cast away...
 Saul and Jonathan, the lovely and pleasant
 in their lives, even in their death they were not divided...
 How are the mighty fallen in the midst of the battle!...
 How are the mighty fallen.

and the weapons of war perished!" * *) II Samuel I, 19-27.

On the left lies **Kefar-Ihazkel** and on the right a byroad leads to the fount of 'Ein-Harod and to Mount Gilbo'a.

To Ein Harod (fount), 2 kms. (1¼ mls.). Continuing towards Mt. Gilboa we come to the settlement of **Gide'ona**, called for Gideon the Judge, who gathered his people at the nearby fount to fight the Midianites. A youth hostel stands on the banks of the spring whose waters course mostly through underground channels to the surrounding villages. Only a small flow has been allowed to stream into its natural bed. At the waters of 'Ein-Harod Gideon collected his people to fight the Midianites, about 1050 B.C. as described in the book of Judges: "Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside 'Ein-harod... So he brought down the people unto the water, and the Lord said unto Gideon: 'Everyone that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself, likewise every one that boweth down upon his knees to drink'... And the Lord said unto Gideon: 'By the three hundred men that lapped will I save you...' * *) Judges 7.

Above the spring a vault shelters the tomb of Joshua Hankin whose life work was to purchase land for the National Fund.

To Beit-She'an, the road runs eastward. On the left spread in succession the communal settlements: **Gev'a** (Hill), **'Ein-Harod** and **Tel-Yosef**. In 'Ein-Harod a local museum, **Beit-Shturman**, is devoted to the study of the surrounding district and contains numerous exhibits and enlightening diagrams. Nearby is the **Mishkan**—an Art Museum founded by a painter who was a member of 'Ein-Harod settlement.

Heading east, we reach on the right the police fortress of **Beit-Hashita** named after the settlement to the left. From Beit-Hashita to Beit-She'an there are two routes: 1) straight ahead through Sede-Nahum. 2) to the right, by a detour through Beit-Alpha.

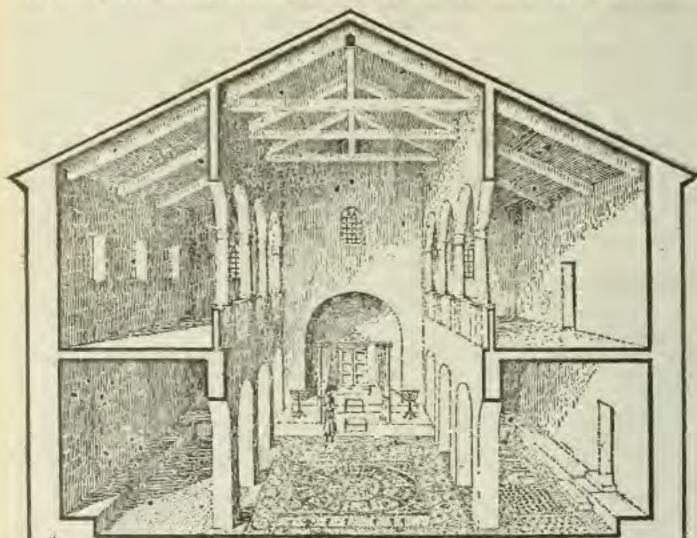
1) **To Beit-Shean**, through Sede-Nahum, 9 kms. (5½ mls.). The highway falls slowly eastward and far away, beyond the Jordan, the mountains of Gilead dominate the horizon. On the left, spreading next to its fish ponds, is kibuts Sede-Nahum named after Nahum Sokoloff, author and Zionist leader. After

a short distance veer right across the railway line, and from the road which continues left to the Jordan Valley turn right towards Beit-Shean.

To the Jordan Valley, see page 405.

The road to Beit-Shean proceeds south towards the town which lies in front of you. On its left rises the conspicuous mound of historical Beit-She'an (see below).

2) To Beit-Shean, through Beit-Alpha, 11 kms. (7 mls.).



471. INSIDE VIEW OF THE ANCIENT SYNAGOGUE of Beit-Alpha—
Restoration.

BEIT-ALPHA AND ITS ANCIENT SYNAGOGUE

To Beit-Alpha. At the corner of the police station of Beit-Hashita, we turn right towards the mountains of Gilbo'a and reach Beit-Alpha and Heftsiba, two communal settlements situated close to each other. Here is found the mosaic floor of an ancient synagogue of the sixth century. It was accidentally uncovered in the year 1928 by diggers of an irrigation channel. E. L. Sukenik excavated and investigated this synagogue, one of the most interesting and beautiful Jewish relics in the Holy Land. The excavations were made on behalf of the Hebrew University and financed by Temple Emmanuel of New York City (figs. 472-475).

At the entrance to the prayer hall, an inscription is set between a lion and a bull, facing each other (fig. 473). Around the margin are various animals and flowers.

472. PLAN OF THE SYNAGOGUE. Prayer hall faces south—towards Jerusalem. The hall is paved with a decorated and inscribed mosaic floor (next fig.)

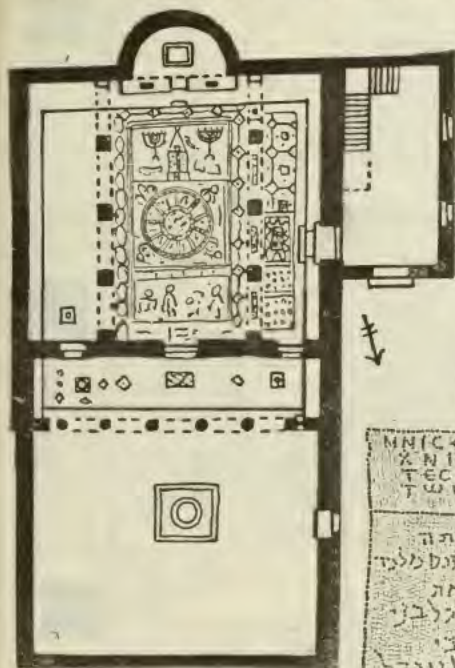


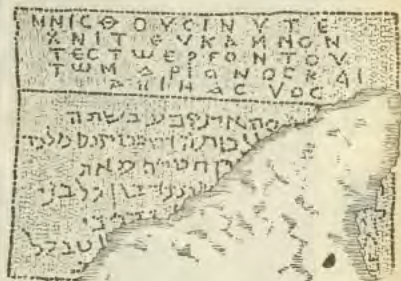
Figure below:

473. ARAMAIC AND GREEK INSCRIPTION.

In Greek: 'In honoured memory of the artists who made this work well, Marianos and his son Aninas'.

In Aramaic: 'This mosaic was laid down in the... year of the reign of the Emperor Justinus in honoured memory of all sons... Amen.'

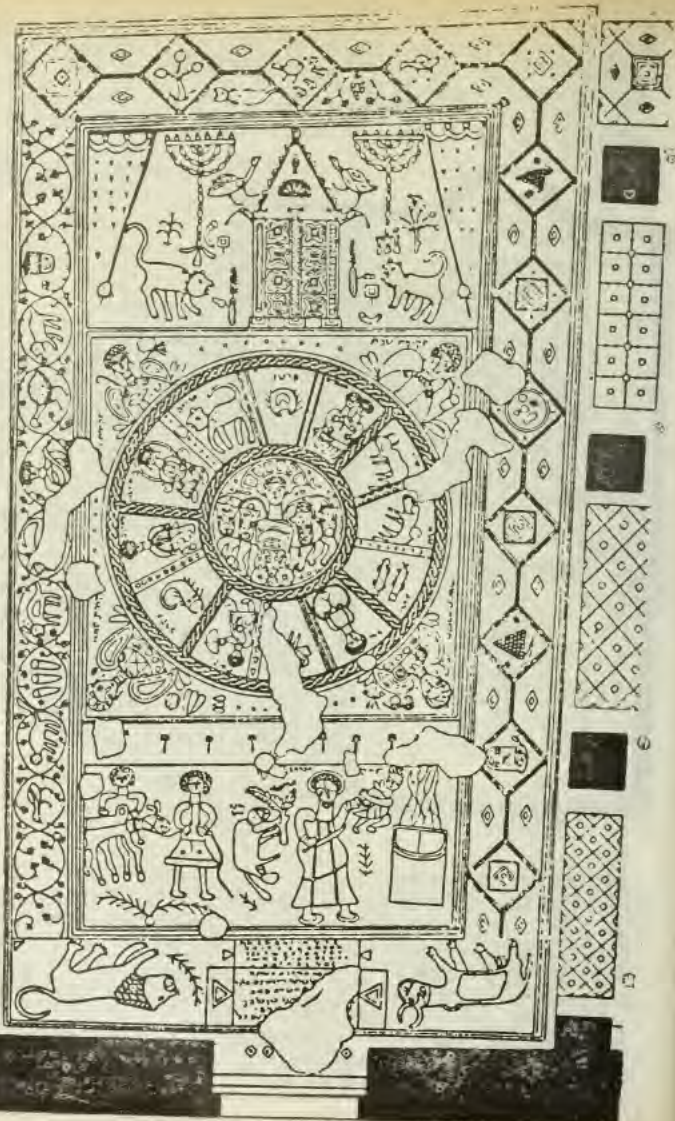
The reference is to the Byzantine emperor Justinus who ruled Palestine in the years 518-527. This is the only dated inscription found in the synagogues of Palestine.



Beit-Alpha—Beit-Shean, 7 kms. (4½ mls.). Heading east we pass, on the right, steep Mt. Gilboa and after a short distance on the same side, at the foot of the mount, we reach a beautiful park Gan-Hasheloshah—Garden of the Three, in memory of three young men who were killed in this area by Arabs in 1938. The garden includes a natural swimming-pool still designated by its Arabic name: el-Sakhne—the Warm (water).

Continuing along the highway to Beit-Shean, we skirt, on the right, kibuts Nir-David, and after crossing a rivulet, kibuts

(Continuation on p. 394).



401. The Mosaic floor of the synagogue is divided into three panels:

(1) Upper panel: Religious emblems, Torah shrine with decorated portals and lamp suspended from the top. On each portal a bird. The shrine is flanked by candlesticks, two lions and a curtain.

(2) Central panel: Zodiac circle (symbols of the months). In the centre the sunrise: a youth riding a chariot drawn by horses. In background the moon and stars. Around the sunrise a circle with the twelve signs of the months, each inscribed in Hebrew: ram, bull, twins, cancer, lion, virgin, balance, scorpion, archer, bucket and two fish. In each corner of the square is a woman symbolizing the seasons: Winter, Autumn (fig. 475), Summer, Spring.

(3) Lower panel: Sacrifice of Isaac as described in the Torah: "And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son..." * Left: two young men and the ass. Abraham (his name above his head), holding a knife in one hand and in the other his child, Isaac (his name above him). Right: an altar on which a fire is burning. Behind Abraham, a ram bound to a tree and inscribed: 'Here is the ram.' Above, a hand emerging from heaven and written: 'Lay not.' These words are taken from the Torah: "And the angel of the Lord called unto him out of heaven, and said: Abraham, Abraham... Lay not thy hand upon the lad, neither do thou any thing unto him... And Abraham lifted up his eyes and looked, and behold behind him a ram caught in a thicket by his horns".**

*) Gen. 22, 3 **) Gen. 22, 11.

475. SYMBOL OF
AUTUMN—
'Season of Tishrei



Messilot (Ways), situated on a crossroad. The district is covered with fish ponds whose water is supplied by the numerous springs streaming in the surroundings. The breeding of fish in artificial ponds, which is so widespread now in Israel, was first started about 18 years ago in this area. Passing by a fortress police station we enter the town of Beit-Shean.

BEIT-SHEAN AND ITS EXCAVATIONS

Beit-Shean is a small town founded in 1949 by newcomers, a short time after the establishment of the State of Israel. The inhabitants occupy a small Arab town named Bissan, a corruption of the Hebrew Beit-Shean, and the new suburbs which were recently added. Beit-Shean lies about 120 metres below sea level.

Beit-Shean, Beth-Shean or Beth-Shan, was a celebrated city very early in the history of the East. When the country was divided among the tribes of Israel, Beit-Shean and its surroundings were inherited by the tribe of Menasseh. After the death of King Saul on neighbouring Mt. Gilboa, the Bible relates: "The Philistines put his armour in the house of Ashtoreth and they fastened his body to the wall of Beth-Shean." When the people of Mount Gilead, which is seen in the distant east, got word of this, "All valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-Shean".* At a later period this region was so renowned for its fertility, that the Sages of Israel said: "If the Garden of Eden is in the Land of Israel—then its gate is at Beit-Shean".** Greeks, too, settled here, and called it Scytopolis—City of the Scythians.

*) I Sam. 31, 10. **) Eirubin 19a.

A Visit to Beit-Shean

Shaul Street is the main thoroughfare of new Beit-Shean. It is dedicated to the memory of the first king of Israel (Saul, Hebrew: Shaul) who came to his tragic end in the vicinity. **The Roman Theatre.** A path heading east will take you down to the Roman amphitheatre—the best preserved in Israel (fig. 477).

Opposite the theatre rises the imposing mound (tel) of ancient Beit-Shean, one of the most interesting historical sites in Israel. At its foot the River **Harod** which starts at the foot of Mt. Gilboa streams to the Jordan.

To Tel Beit-Shean; before the bridge spanning the Harod River, a road to the right heads for the prominent mount rising about 1 km. from new Beit-Shean. A steep trail leads up to the gate.

During the Middle Ages, Beit-Shean was an important town. Here dwelt Rabbi Ashtori Haparhi, who wrote the famous book 'Kaftor va-Ferah,' in about 1322 (fig. 476).

476. FRONT PAGE of the book: KAFTOR VA-FERAH (Knop and Flower).

written by Rabbi Ashtori Haparhi in 1322, in Beit-Shean. First printed in 1599 in Venice, Italy. This is the first Hebrew book about the geography of the Holy Land. Parts of it have been translated into English.

The name is taken from the description of the golden candlestick of the Temple "a knop and a flower."

(Exodus 25, 33).

477. PLAN OF THE ROMAN THEATRE. From the second-third century. The drawing is from 1874.

ספר כפתור ופרח

אשר נפוצא בבית גני ההלם סני ועוקר דים תל'א תרנ"ב
 הגאון נג' במצד קשיר עניו בו נמצא תורה ונדרה
 כמקום אחד כדור יצחק בן שולל ובו
 נמצא רוב התועלת שמדבר כרטי
 ארץ ישראל הנדונות היום
 בארץ ובשאר דים יפים
 כאשר תראה בספר
 פרקם שלו:

אותו תעיד: הכתור מאיל: כמשפתו העעד:

פה ויניציא



The University of Pennsylvania (Philadelphia), carried out excavations in 1921-1933, unearthed various parts of ancient Beit-Shean, and discovered many interesting relics. Most of them are preserved in the Rockefeller Museum, Jerusalem, and some in the Pennsylvania University Museum in Philadelphia (figs. 478-489).

478. STELA OF SETI THE FIRST, King of Egypt, from the year 1318 B.C. Monument of basalt stone (Height : 2.42 m.). At top is a winged sun disc, left: the king, presenting with both hands a gift to the Egyptian god Re-Har-akhti, seen in front of him to the right. His head is in the shape of a hawk bird with the circle of the sun above it. In his right hand he holds the sceptre of victory and in the left—the symbol of life (ankh). Between the king and the god is an altar and standing on it are the sacrificial cup for libation and lotus flower, sacred to the ancient Egyptians. It is told about the king: "making (offerings of) incense and libations." Below, a hieroglyphic inscription gives an account of the king's success in overthrowing a coalition of Asiatic princes: 'Lord of the two lands . . . Seti . . . potent with his arms, heroic and valiant . . . rich in captives, knowing (how to) place his hand, alert wherever he is, speaking with his mouth, acting with his hands, valiant leader of his army, valiant warrior . . . penetrating into a mass of Asiatics and making them prostrate, crushing the princes of Retenu (Palestine), reaching the (very) ends of him who transgresses against his ways . . . The wretched foe who is in the town of Hamath 1 is gathering to himself many people, while he is seizing the town of Beth-Shean. Then there will be an alliance with them of Pabel. 2.



He does not permit the Prince of Rehob 3 to go outside. Thereupon his majesty sent the first army of Amon (named) 'Mighty of Bows' to the town of Hamath, the first army of the Re, (named) 'Plentiful Seth, (named) 'Strong

of Bows' to the town of Yanoam 4. When the space of a day had passed, there were overthrown to the glory of his majesty, the king of Upper and Lower Egypt' . . .

The Stela is exhibited in the Rockefeller Museum, Jerusalem.

- 1) Hamath is Tell el-Hamme, south of Beit-Shean, in the Jordan Valley.
- 2) Pahel is Pella, today Fabel, across the Jordan, at the foot of Mount Gilead.
- 3) Rehob is Tell es-Sarem, south of Beit-Shean, close to the settlement Rehov (Rehob).
- 4) Yanoam is probably Tell Na'am, in Lower Galilee. Another opinion identifies it with Tell en-Na'ameh, in the Valley of Hula, Upper Galilee.

479. STELA OF THE GODDESS ASHTORETH

of the two horns. Depicted on the left with her conical crown with two horns and clothed in a long flowing garment, she holds a sceptre in her left hand, and the sign of life (ankh) in her right. A woman with a lotus plant on her head, offering a similar flower stands before her. The stela, made of limestone (height: 0.372 m.) was found in 1925. Preserved in the Pennsylvania Museum, Philadelphia.

The Ashtoreth stela recalls the 'House of Ashtoreth' mentioned in the story of King Saul and his end at the hands of the Philistines: "And they put his armour in the house of Ashtoreth, and they fastened his body to the wall of Beth-Shean." *

The cult of Ashtoreth (pl: Ashtaroth) was very common in the country. The Bible relates about Israel: "And they forsook the Lord, and served Baal and Ashtaroth." "For Solomon went after Ashtoreth the goddess of the Zidonians".**



*) I Sam. 31, 10. **) I Kin. 11, 5.



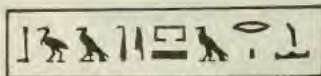
480. HUMAN FACES, painted on potsherds. Canaanite types about 1300 B.C.
Left: Woman. Right: Man. The woman has a side curl.

481. STELA OF RAMSES THE SECOND, King of Egypt, from 1290 B.C. Monument of basalt stone (height: 2.67m.). Above, the winged sundisc. Left: Amon-Re, famous Egyptian god of Heaven, wears a crown with double plumes and holds a scimitar in the right hand, and a sceptre in his left. Right: King Ramses, facing him and presenting a gift. In one hand a bow, and the other raised upward as a sign of admiration. On his head a warrior's helmet. Between the god and the king are various sacred objects: Vessels from the temples of the conquered peoples brought as gifts to the god. Below is a hieroglyphic inscription: 'King of the south and north, seizer of all lands... son of sun... His will is powerful before all lands, his frightfulness cleaves their hearts when (he) enters in alone in the dense masses of the enemy. (Their) warriors are made they into a holocaust. Speaking with his mouth, doing with his hands... When day had broken he made to retreat the Asia-tics... They all came bowing down to him, to his palace of life and satisfaction... Ramses... great of victories before all foreign countries... great of strength... widening his boundaries as much as he likes... All foreign countries are raging, and are made non-existent... He causes all lands to be under his feet... (He is) like a hawk in the midst of the sky to the birds, like a fierce lion in a pen of goats, like a fire when it seizeth shrubs... Are they (the foes) like bird-feathers before the wind. Never hath been done what he hath done in any foreign country!...'



At the bottom of the stela are name-rings of foes of the King, each surmounted by the upper part of the body of a bound captive. The Stela discovered in 1928, is preserved in the Pennsylvania University Museum, Philadelphia.

482. THE NAME BEIT-SHEAN in hieroglyphic script, copied from the stela of Seti the First. Fig. 478.



483. STELLA TO MEKAL-LORD OF BEIT-SHEAN, about 1500 B.C. Made of limestone (Height : 0.283 m.). On left : Mekal is seated on his throne. In front of him is the builder of the temple while his son stands behind him. They offer him lotus flowers. The hieroglyphic inscription reads: "Mekal the god, the Lord of Beth-Shean. An offering which the king gives to Mekal, the great god, that he may give to thee life, prosperity and health, keen vision, honour and love, a prosperous mouth, the footsteps in its place, until thou reaches a venerated state in peace. For the soul of the favoured of his god, the builder..."

The stela is preserved in the Rockefeller Museum, Jerusalem.



484. COMBAT OF LION AND DOG, about 1500 B.C. Slab made of basalt stone. Two scenes of the combat. In the upper part : The lion—on the left and the dog—on the right, each standing on his two hind legs. Below : The dog bites the rump of the standing lion. The lion has a star on his shoulder. The lion symbolises the plague which tries to enter into the town, but is driven off by the dog, the guardian of the city. The Height of the relief is 0.92 m., width—0.72 m. Preserved in the Rockefeller Museum, Jerusalem.



486. FRAGMENT OF A DISH, decorated with gazelles.



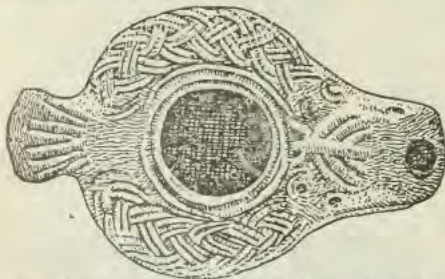


485. HUMAN FACE and ARMS, about 1200 B.C. Made on the lid of a clay coffin (Anthropoid Sarcophagus). Headdress is decorated in vertical lines. The coffin was made for one of the mercenaries, who held the fort of Beit-Shean under Egyptian officers. Height of the coffin: 1.85 m. maximum diameter 0.70 m. Found in 1926. Preserved in the Rockefeller Museum, Jerusalem.



487. STELA dedicated to the war goddess 'Anat (Antit). About 1250 B.C. Found in the northern Temple of Ramses the Second. The goddess, on left, wears a plumed crown and holds the sign of life in her right hand, and a sceptre—in her left. The Stela is made of basalt stone.

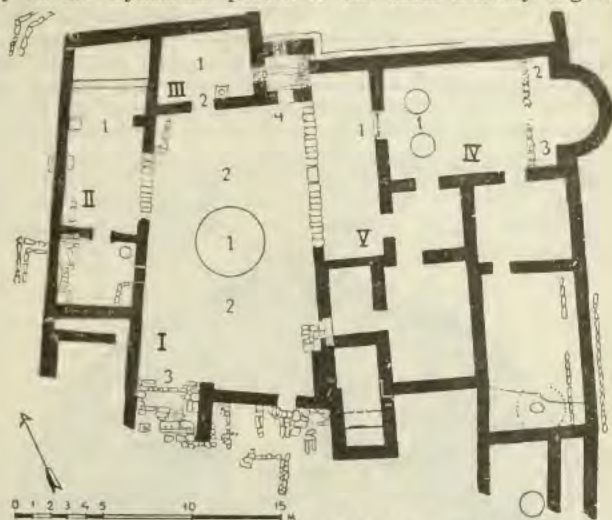
488-9. JEWISH REMNANTS FROM BEIT-SHEAN, from the third-fourth century.



Left: Lamp made of clay and decorated with a candlestick.
Right: Candlestick carved on ivory plaque. A fragment of a box.

MOSAICS OF BEIT-SHEAN, of the sixth century

From the road running to 'Afula and the Jordan Valley, some 2 kms. (1¼ mls.) beyond Beit-Shean, turn right along a dirt track towards a tin-roofed building. It has been erected for the sole purpose of preserving interesting mosaics of a monastery of the Byzantine period of the sixth century (fig. 490).



490. PLAN OF THE MONASTERY OF LADY MARY.

"Christ-loving Lady Mary and her son Maximus" were the founders of this monastery, about the year 567, as recorded twice in its mosaic floor.

I. Large hall (1) Zodiac circle (fig. 491). (2) Mosaic decorated with various animals and birds. (3) Entrance paved with a Greek inscription: "An offering (?) on behalf of the memory and perfect rest in Christ of Zosimus, Illustrious, and the preservation and succour of John, the most glorious ex-prefect, and of Peter and Anastasius, Christ-loving Counts, and of all their blessed house, through the prayers of the Saints. Amen." (4) Greek inscription: "O Christ our God, be Thou the protection and succour of Lord John, most glorious ex-prefect, and of his blessed house, through the prayers of the Saints. Amen."

II. Room paved with a decorated mosaic. (1) Greek inscription: "The whole work of laying the mosaic was completed in the time of the priest and hegumen George and of the deuterarius Comitas.

III. Small Room decorated with a beautiful mosaic. (1) Vine trellis issuing from amphora, man hunting, negro leading camel or giraffe, men harvesting grapes, man sitting and playing to a dog, wine-press, man leading donkey, etc.

(2) Greek inscription: "The work was completed with the help of God in the time of Elias the most religious priest and recluse, in the year 6, the 2nd indiction."

IV. Church with apsis eastwards, paved with a mosaic decorated with birds.

(1) Two peacocks facing each other. (2) Greek inscription: "Where the wreath-cross is, there lies the . . . of the mouth of the tomb, having rings.

There have I laid my Christ-loving sister Georgia, I, Elias, by the mercy of God a most lowly recluse." (3) Greek inscription: "Where the wreath-cross is, there lies the . . . But if the Lady Mary, who founded this church, desires to be laid in this tomb, or anyone of her family at any time—I, Elias, by the mercy of God a recluse, in the name of the Father and of the Son and of the Holy Ghost curse and anathematize everyone after me that hinders her or any of hers, or that takes up this my inscription."

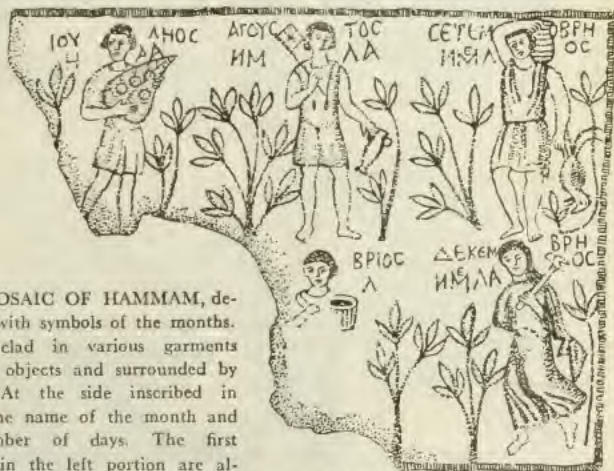
V. Room paved with a mosaic. (1) Greek inscription at the entrance to the church: "O Christ, God, Saviour of the world, have mercy upon the Christ-loving Lady Mary and her son Maximus, and grant rest to their forefathers, through the prayers of all the Saints. Amen."



491. ROUND ZODIAC MOSAIC. In centre symbols of sun and moon holding torches. Around them symbols of the months: Men engaged in various

occupations, with Greek inscriptions giving name of month and its number of days: January—its figure effaced. February—man carrying spade on his shoulder and a sapling in his hand. March—soldier with cloak and shield in front of his leg. April—man carrying goat and basket. May—woman carrying flowers in her bosom. June—man holding basket of fruit. July—man carrying sheaves of grain. August—figure obliterated, September—man holding basket and cluster of grapes. October—man carrying a sheet for planting. November—perhaps a tiller of the field. December—planter sowing seeds in the ground.

The Greek Zodiac circle recalls the Hebrew Zodiac found in the synagogue of Beit-Alpha, which is about 6 kms. (about 4 mls.) westward.



492. MOSAIC OF HAMMAM, decorated with symbols of the months. People clad in various garments carrying objects and surrounded by plants. At the side inscribed in Greek the name of the month and its number of days. The first months in the left portion are almost destroyed. Above from left: July—man, holding a leaf with fruit. August—man holding a water pitcher and a fan, indicative of great heat. September—man carrying a jug on his shoulder and a hen in other hand. November—man carrying a basket and perhaps a bow. December—woman carrying a spade on her shoulder. See fig. 493.

AROUND BEIT-SHEAN :

1) 'Ein-Hanatsiv—Sede-Eliyahu—Tirat-Tsevi

Beit-Shean—Tirat-Tsevi, 12 kms. ($7\frac{1}{2}$ mls.). The road proceeds south in the Beit-Shean Valley which is the central part of the Jordan Valley, and is enclosed by the Mountains of Gilboa—to the west, and the banks of the Jordan—to the east. Beyond, rise the mountains of Gilead. The road bears left through a district tilled by orthodox settlements. On the right is 'Ein-Hanatsiv, and then Sede-Eliyahu. Farther on is Tirat-Tsevi, the pioneer of this area, which was established in 1938, in



493. PORTION OF MOSAIC FLOOR OF BEIT-SHEAN. From about the sixth century A.D. Left: Three men press grapes for wine. Donkey carries grapes. Man carries grapes in a basket on his back.

The mosaic was removed to the Rockefeller Museum, Jerusalem.

memory of Rabbi Tsevi Kalisher, a well-known Rabbi of German Jewry, who urged intensive colonization in the Land of Israel as early as 1860, ten years before the first settlement had been established. At the entrance to Tirat-Tsevi, a two-storeyed house made of primitive grey mud bricks was purchased together with the land from the Arab owner. This was the settlers' first home, and from its shelter they vigorously repelled the severe attacks they underwent at the beginning.

494. STAMP OF TIRAT-TSEVI, issued by the Jewish National Fund—1938. The settlement is surrounded by a fence for defence purposes, and from the corners run trenches for the use of the defenders.

See fig. 495



To the east the Jordan River marks the border of Israel. The demarcation line runs south of Tirat-Tsevi and up the mountains of Gilbo'a. Next to the border, Tel Radagha indicates an ancient settlement, probably Salim, and the nearby source is in all likelihood the Aenon of the Gospel: "And John was also baptising in Aenon near to Salim because there was much water there".*

* Jn. 3, 23.

West of Tirat-Tsevi, through the southern part of the Beit-Shean Valley, runs the highway to Jericho and the Dead-Sea which traverses the whole length of the Jordan Valley held by the State of Jordan.

493. CANDLESTICK IN AN ANCIENT MOSAIC, of the fifth century.

Uncovered in 1955, near Tirat-Tsevi; remain of a synagogue, probably of the town called Kefar-Karnayim, mentioned in Talmudic literature.



2) Neve-Eitan—Ma'oz—Kefar-Ruppin

Beit-Shean—Ma'oz, 5 kms. (3 mls.). Proceeding east we leave on the left the new amphitheatre, built on the side of a small hill. Farther on, the cotton fibre plant is equipped with the machinery for processing the cotton crop which was only launched a few years ago and met with great success in this soil.

On the right is the communal settlement of **Neve-Eitan**—Abode of Strength, established in 1939. A little way on is **Ma'oz—Stronghold**, founded in 1937—the first in this region. Two kms. (1¼ mls.) east of Ma'oz, a bridge on the Jordan is the border with the Kingdom of Jordan. South of Ma'oz, at a distance of about 3 kms. (2 mls.), lies **Kefar-Ruppin**, close to the banks of the Jordan. It is 250 m. below sea level, the lowest settlement in the northern part of Israel.

BEIT-SHEAN—DEGANIA, 28 kms. (17½ mls.) by Gesher. Through the Jordan Valley to the Sea of Galilee (Kinneret). **Beit-Shean—Gesher**, 14 kms. (9 mls.), through Beit-Yosef. The road proceeds northward at the foot of the mountains of Lower Galilee—on the left, and along the Jordan Valley—on the right, in an area that lies about 200 m. below sea level. Beyond the Jordan rise the mountains of Gilead. On the right is the settlement of **Beit-Yosef**, honouring Yosef Aharonowits, a spiritual leader during the early period of the pioneer move-

ment in Israel. In the distance, on the height of the steep slope to the left, appear the remains of the Crusaders' fortress of **Belvoir** (Beauvoir). Here bitter fighting with the Moslems took place in the twelfth century.

Crossing the disused Haifa-Damascus railway line, we skirt on the right the farm **Havat-Shemuel**. Here Sam (Shemuel) Hamburg, an American, first introduced cotton growing, which became in a short time an important product of Israel. Farther, on the right, is **Neve-Ur**—Abode of Ur. This name recalls Ur-Kasdim (of the Chaldees) in ancient Mesopotamia, present day Iraq, whence Abraham came to the Land of Canaan. The founders of Neve-Ur emanated from Baghdad, Iraq's capital, in the vicinity of ancient Ur-Kasdim. The oil pipeline from Iraq to Haifa passes next to Neve-Ur.

Proceeding north-east, we skirt on the right the settlement **Gesher** (Bridge), next to the bridge spanning the nearby River Jordan. At the entrance to Gesher, a mill processes the gypsum dug out of the quarries found some distance away, on the right.

Gesher—Ashdot-Ya'acov, 8 kms. (5 mls.) ascent of 300m.

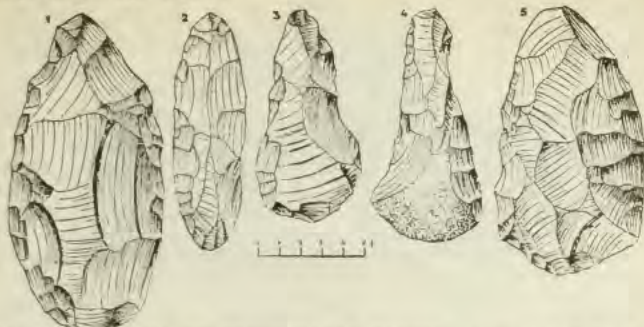
The road climbs and winds up the steep mountains from the top of which the hydro-electric station of **Naharayim**—Two Rivers, can be seen in the Jordan Valley. Built on the Jordan and on its tributary the Yarmuk flowing from Transjordan, Naharayim was constructed by the Jews in 1928 and was overrun by the Jordanian Arab Legion in 1948. The road runs on the top of the mountains, and slowly descending to the Jordan Valley provides a beautiful view of serene Lake Kinneret (Sea of Galilee) and the softly-rolling mountains around her. We descend, cross the Jordan streaming in its artificial channel, and enter the small area east of the Jordan which is part of Israel. We have now come to kibuts **Ashdot-Ya'acov**—to our right, and to the **Sefen** factory—to our left.

Ashdot-Ya'acov—Degania, (Sea of Galilee), 6 kms. (4 mls.).

We proceed north along the Jordan Valley below sea level. On the left is prosperous kibuts **Afikim**, established in 1932, which in addition to intensive cultivation of the soil has successfully engaged in industry. Afikim is noted for its plywood factory, Kelet, which exports a significant amount of its production. The name Afikim means riverbeds and refers to the Jordan and its tributaries.

Continuing on the main highway we pass on the left **Beit-Zer'a**—House of Seeds, and on the right **Sha'ar Hagolan**—Gate of Golan, called after the mountains rising to the east, now in Syrian territory. Sha'ar-Hagolan has a museum housed in a shelter, where interesting prehistoric finds of the Neoli-

this Age uncovered on the banks of the River Yarmuk are displayed (fig. 496).

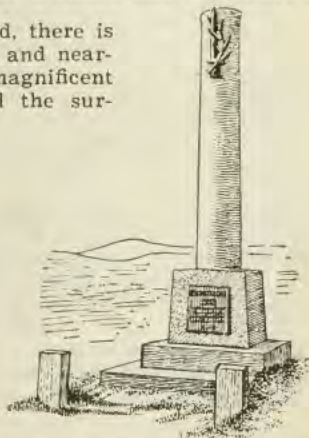


496. COLLECTION OF PREHISTORIC FLINTS, about 5000 B.C. Found in the Jordan Valley on the banks of the River Yarmuk and close to the Sea of Galilee. Preserved in the Museum of Sha'ar-Hagolan.

We now pass Tsemah and reach the shores of Lake Kinneret, or Sea of Galilee, about 210 m. below sea level. The turn to the right leads to Tel-Katsir and 'Ein-Gev (see below), and the turn to the left heads for Degania and the outlet of the Jordan from Lake Kinneret.

In Tsemah, close to the crossroad, there is a War Memorial pillar (fig. 497), and nearby an amphitheatre facing the magnificent view of the Sea of Galilee and the surrounding mountains.

497. A MEMORIAL PILLAR, in memory of the young defenders who fell in Tsemah in the War of Liberation 1948, fighting the invading Syrians.



To Degania. Bearing to the left we enter Degania, the forerunner of all the settlements in the eastern part of the Jordan Valley and the first kevu'tsa, communal settlement, in the

country, hence named 'Em Hakevutsot'—Mother of the Communal villages. The name is derived from the Hebrew: Dagan—corn. Established in 1911, Degania was a pure pioneering project. The area was then desolate and infested by swamps. In tropical climate, exposed to the attacks of looting Beduins and with no previous knowledge or experience in agriculture, the first settlers needed the utmost determination to persevere. The first years saw many unsuccessful experiments. But slowly, the workers evolved by trial and error the methods of farming best suited to local conditions. They also set down rules for their cooperative form of life with its emphasis on equality, mutual help and common responsibility, which best arm the individual to overcome difficulties that would leave the isolated person helpless. Degania served as an example and as a training school for hundreds of young pioneers who came with the dream of reclaiming soil neglected for centuries. Today, beautiful Degania embedded in orchards and gardens sits amid the flourishing settlements of the Jordan Valley.

Beit-Gordon is an agricultural and natural science museum of the Jordan Valley. It is dedicated to the memory of A.D. Gordon, one of the influential and spiritual leaders of the pioneering movement who set the example of complete devotion to agricultural work and preached his belief in Israel's renaissance through the return to the land. Above the main entrance to the auditorium situated next to the museum are written the words of Gordon. "And you shall learn from nature." The walls are decorated with peasant life scenes and with biblical verses. On the left, the words of the Psalter: "The pastures of the wilderness do drop, and the hills are girded with joy".* On the right the words from the Torah: "And when ye shall come into the land, and shall have planted all manner of trees..."**

*) Ps. 63, 13. **) Lev. 19, 23

A Syrian Tank, near the main entrance to Degania, is a reminder of the decisive battle waged here against a Syrian tank column in the War of Liberation 1948. Equipped with a few home-made Molotov cocktails, the young fighters threw the heavily armoured enemy back to their border. On Independence Day of the year 1952 a special stamp was issued to commemorate Degania's victory (figs. 498-9).



498. ISRAEL STAMP : DEGANIA.
On right—the first house of Degania. On left—the Syrian tank.



499. SYRIAN TANK IN DEGANIA. Destroyed by Jewish defenders in the War of Liberation—1948. The tank is of French make (Renault 35).

The Cemetery of Degania, on the Jordan bank, holds a military section for the soldiers who fell here. Well-known personalities of Zionist history have been laid to rest in the civilian section: A.D. Gordon, Otto Warburg, Arthur Ruppin and Leopold Greenberg, the editor of the 'Jewish Chronicle' for many years and an enthusiastic supporter of Herzl's Zionist work.

Degania sits on the main highway from Tiberias to Ein-Gev.

'EIN-GEV AND SUSSITA

Degania—'Ein-Gev, 13 kms. (8 mls.). Proceeding eastward on the shore of Lake Kinneret past kibuts Ma'agan, we enter the Israeli demilitarized zone. Veering left, we leave on the right Tel-Katsir—Harvest Hill, and continue along the eastern coast of Kinneret by the foot of the mountains of Golan now in the hands of Syria. The border runs parallel to the road, about 3 kms. (2 mls.) away. Along the shore spreads the settlement of Haon—the Strength, established in 1949. A Turkish Memorial stands at the foot of the mountain about 1 km. away on the right. It was erected in memory of Turkish pilots who were killed here in the First World War, and are considered the pioneers of the Turkish Air Force.

A short distance beyond Haon we enter the communal settlement of 'Ein-Gev situated on the eastern shore of Lake Kinneret, opposite Tiberias seen across the water.

'Ein-Gev, founded in 1957, the pioneer of the eastern shore of the Lake, sports a big concert hall where a musical festival held each Passover attracts large crowds. Behind the hall a statue of a mother and child is erected to the memory of the fighters who held out here against the Syrian invaders (fig. 500).

500. WAR MEMORIAL
IN 'EIN-GEV.

In memory of the defenders who fell in action against the Syrians in the War of Liberation—1948. On the wall, the words from the book of Nehemia: "For the builders, every one had his sword girded by his side, and so build-ed . . ." *

*) Neh. 4, 12.



The settlers of 'Ein-Gev were the first Jewish fishermen to throw their nets into the waters of the Kinneret in modern times; the nets, hanging out to dry, are a picturesque feature of the place. On the coast stands 'Tarit', a fish cannery.



501. ROMAN COINS OF HYPPOS, the Roman Sussita, from the second century. On the coin on the left, a flying horse. On the right: head of a horse, as a symbol of the town in the olden days.

Mount Sussita rises steeply beyond 'Ein-Gev, on the Syrian border. Its name is derived from the Hebrew Suss—horse, presumably because the mountain's contour is vaguely reminiscent of the outline of a horse's back. The Romans as well called it Hyppos—Horse. The top of the mount is strewn with

ruins of the town of Sussita mentioned in the Jewish revolt against Rome, 67 A.D. Here were also uncovered Byzantine remains of the fifth and sixth centuries.

From 'Ein-Gev to Tiberias across the waters, 9 kms. (5½ mls.) away, there is a regular motor boat ferry service.

BEIT-YERAH AND OHALO

Degania—Tiberias, 10 kms. (6¼ mls.). We cross the bridge over the Jordan near its outlet from Kinneret, and ascend a mound standing by the shore of the lake, and named **Beit-Yerah**. In its beautiful grounds stands **Ohalo**, a cultural centre of the labour movement. Nearby, archaeological excavations have unearthed remains of a second century synagogue, a fourth century Roman bath and ruins of a sixth century Byzantine church.

In the Kinneret cemetery spreading over the mound's incline, facing the lake, are buried Berl Katsnelson—a leader of the labour movement, the poetess Rahel—a pioneer of this district who sang of the beauty of the surroundings and the joy of creative work on the land. Next to her is buried Elisheva—the daughter of a Russian priest, who embraced Judaism and became a Hebrew poetess.

Heading for Tiberias we traverse the colony of **Kinneret** and proceed along the coast. At the entrance to the town, some way up the slope of the mountain, lies the tomb of Rabbi Meir Ba'al-Haness crowned by two white cupolas. Below, on the coast, flow the Hot Springs of Tiberias (See below).

DEGANIA—'AFULA, 33 kms. (20½ mls.)

thr. Yavniel and Kefar-Tavor, in the mountains of Lower Galilee.

Degania—Yavniel, 10 kms. (6 mls.), ascent about 200 meters. From the highway to Tiberias, turn to the left at the entrance to the colony of Kinneret, and climb the mountain from where a magnificent view unfolds of Lake Kinneret, the Jordan Valley, and the mountains of Golan and Gilead beyond. The road runs on top of the plateau, passes by **Poriya**—on the right, and a little farther **Alumot** a communal settlement—on the left. We enter the fruitful valley of Yavniel and pass the settlement of Yavniel, established in 1902 by PICA (Palestine Jewish Colonization Association) on land purchased by Baron Ed. de Rothschild. In the Biblical period Yavniel (Jabneel) was a town in the tribe of Naphtali.* *) Josh. 19, 33.

Yavniel—Kefar-Tavor, 9 kms. (5½ mls.). Up the mountain we proceed on the cultivated flat plateau, skirt on the right the settlement of **Sarona** and, a little farther on, the Moslem Circassian village of **Kefar-Kama**. Its inhabitants are natives of

the Caucasus in Russia. They settled here in 1880 with the help of Turkey, after their country was conquered by Tzarist Russia.

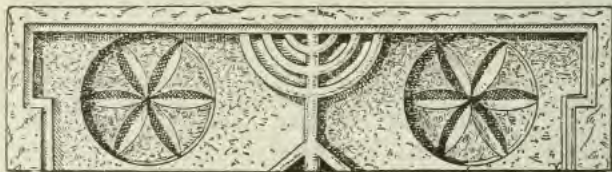
Passing by Shadmot-Devora, we enter Kefar-Tavor—Tabor Village, from which we gain the most beautiful view of Mt. Tabor. Kefar-Tavor sits on the highway that passes by the village of Ilaniya and connects Tiberias to 'Afula.

- 1) Kefar-Tavor—'Afula, 14 kms. (8½ mls.), by Na'im, p. 420.
- 2) Kefar-Tavor—Ilaniya, 7 k. (4½ m.), by Kadoori Sch. p. 430.

NAZARETH AND ITS CHURCHES

- 1) Jerusalem—Nazareth, 169 kms. (105 mls.) thr. Ramla, Lod (Lydda), Ramataim, Hadera, and 'Afula, page 182.
- 2) Tel-Aviv—Nazareth, 105 kms. (65 mls.), through Netanya, Hadera, Megiddo, 'Afula, page 324.
- 3) Haifa—Nazareth, 39 kms. (24½ mls.), through Tiv'on, Beit-She'arim, and Nahalal crossroad, page 377.

Nahalal—Nazareth, 13 kms. (8 mls.). The highway proceeds eastward and, leaving behind the Valley of Jezreel, climbs the hills of Galilee. On the right is the settlement of Migdal-Ha'emek—Tower of the Valley (of Jezreel). Farther on we pass by the Balfour forest spreading on the slope of the mountain to the right. The road winds on a plateau from where we enjoy a splendid view over the Jezreel Valley and the mountains around. Winding over the mountains we reach the Christian village of Yafi'a (Japhia) of the Bible, one of the towns of the tribe of Zevulun. It was a stronghold of the Jews in their revolt against the Romans, in 66 A.D. The Arabs call it Yafa. Interesting remains of a synagogue were discovered in the village. They are now covered up (figs. 502-3).

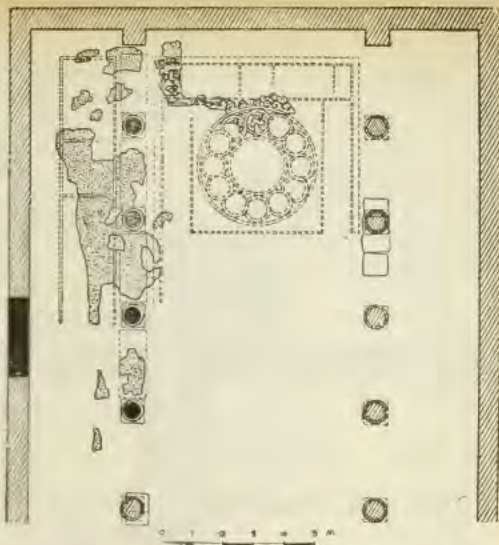


502. JEWISH REMAINS IN YAFIA. From the third-fourth century.

Yafi'a—Nazareth, 3 kms. (2 mls.). We pass by the big police station on the right and enter picturesque Nazareth, nestling in the heart of the mountains of Galilee.

Nazareth stretches within a circular vale and on the surrounding mountain slopes, about 375 m. (1230 ft.) above sea level. The bulk of its inhabitants are Christians of many sects,

503. PLAN OF THE ANCIENT SYNAGOGUE OF YAFF'A of the third century. Discovered in 1951. In the floor, fragments of a mosaic pavement and part of a circle which apparently pictured the symbols of the twelve tribes of Israel. The mosaic is now covered up.



with some Moslems and a number of Jews living in a separate suburb. Nazareth is the largest minority settlement in Israel. In Hebrew it is called Natsrat. The Arabs refer to it as: en-Nasra. Jesus was reared in Nazareth, and so was known as the Nazarene. His followers became Nazarenes, in Hebrew: Notsrim, in Arabic: Nasara (singular: Nusrani).

The name Nazareth was first mentioned in the New Testament with the appearance of Jesus. Its reputation was none too good, apparently, for when the news of Jesus reached one of the men of Galilee he exclaimed: "Can something good come out of Nazareth-!"*
 *) John 1, 46.

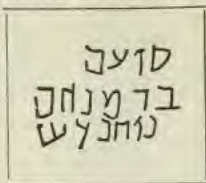
The first reference to Nazareth in Hebrew sources was made by the poet Eli'ezer Kalir, in about the seventh century. In his elegy bewailing the fate of the dignitaries of the Temple after the destruction of Jerusalem, he mentions a family of priests which resided in Nazareth. In the first centuries of the Christian era it was a Jewish city. A Christian pilgrim who visited it in 570, tells: "The charm of the Hebrew women of this city is greater than those of the entire land." The Crusaders in the eleventh century made it the centre of Galilee where they ruled till its capture by the Moslems in the thirteenth century. In the days of the British Mandate, Na-

zareth was the centre of the administration of Galilee. It was conquered by the Israeli army on July 16, 1948.

504-5. JEWISH REMNANTS FROM NAZARETH, first-third century. Left: Hebrew burial inscription: 'So'am, son of Menahem.

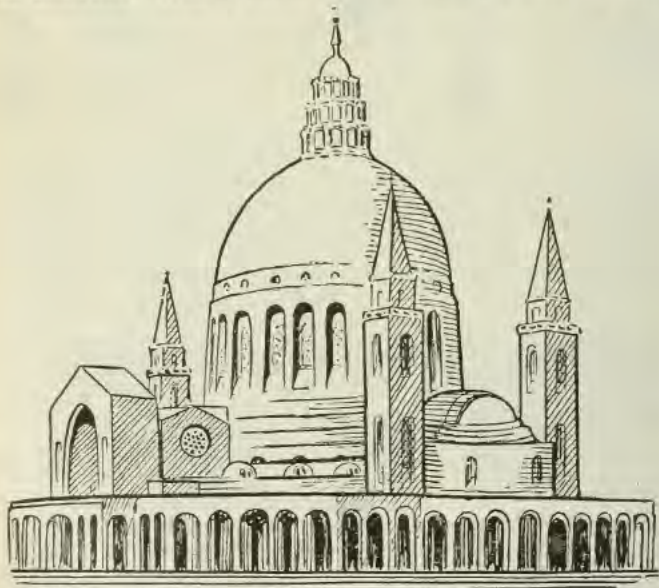
Rest to (his soul.)'

Right: Ancient lamp with a candlestick carved on its handle. The small hole held the wick and through the large upper hole, the oil was poured.



A VISIT IN NAZARETH

The Annunciation Sanctuary, one of the most holy shrines in the Christian world, is under construction since 1955 (fig. 506).



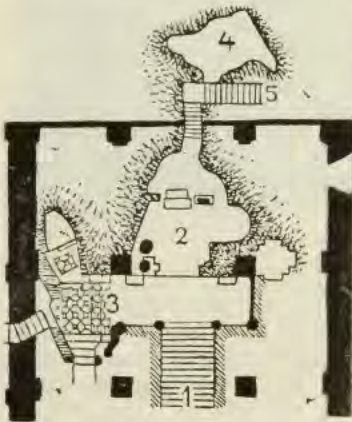
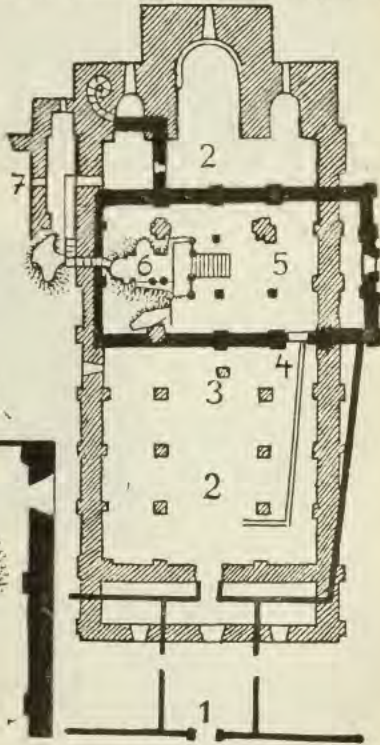
506. DRAFT OF THE ANNUNCIATION SANCTUARY under construction.

The new Sanctuary is built on the site of a church which was demolished in 1935 to make place for the new building.

The former structure had been erected in 1730 by the Franciscan Fathers on older Crusaders' remains and existed about 225 years (fig. 507).

507. PLAN OF THE PREVIOUS CHURCH : the part drawn in black marks the church which was built in 1730 and demolished in 1955 to make place for the new sanctuary. The shaded part indicates the Crusaders' foundation of the 12th century.

- 1) Entrance from the street.
- 2) Crusaders' remains.
- 3) Ancient pillar with the statue of St. Mary.
- 4) Entrance to the Church.
- 5) Prayer hall.
- 6) Annunciation cave (fig.508).
- 7) Exit to the yard, to the Monastery and to Saint Joseph's Church.



508. PLAN OF THE ANNUNCIATION GROTTTO.

- 1) Stairs to the cave. 2) The cave.

- 3) Mosaic and inscription (p. 416).
- 4) Small cave: Kitchen of Mary.
- 5) Exit to the courtyard.

The Annunciation Sanctuary is built on the site where according to Christian tradition the angel appeared before Mary to announce the birth of Jesus: "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth. To a virgin espoused to a man whose name was

Joseph of the house of David and the virgin's name was Mary. And the angel came in into her and said: Hail thou that art highly favoured, the Lord is with thee, blessed art thou among women And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be called the Son of the Highest" * In the Grotto of the Annunciation there is a granite column, called the 'column of Gabriel', which marks the traditional spot where the angel stood. Opposite is the 'column of Mary', hanging from the ceiling, which signifies Mary's place during the Annunciation. Supernatural powers are attributed to these pillars. The altar is inscribed with the words of the Gospel: 'Verbum caro hic factum est'—Here the word was made flesh ** (fig. 508).

*) Luke 1, 26-32. **) John 1, 14

509. GREEK INSCRIPTION in the mosaic floor next to the Annunciation cave: 'For Canonus, Dean of Jerusalem'.

From the fifth-sixth century, the Byzantine (Christian) period.



A legend relates: When the Moslems captured Nazareth in 1263 from the hands of the Crusaders, they came to the Annunciation Church with the purpose of turning it into a mosque. Angels suddenly appeared and carried the house far across the sea. To this day, this sacred house, 'Santa Casa', is displayed in the village of Loretto, sometimes called Nazareth of Italy (fig. 510).

The Church of Joseph is near the Annunciation Sanctuary, and between them stands the Franciscan monastery. In the yard lie many relics. Consecrated in 1914 the church of Joseph is believed to occupy the site of Joseph's carpentry shop. The altar bears the Latin inscription: 'Hic erat subditus illis'—Here he became subject to them. Beneath the church are remnants of an older church, a rain water cistern, and a small pool paved in mosaics. Stairs lead to caves where grain and oil were stored.



510. THE ANNUNCIATION CHURCH ON ANGELS' WINGS.

Left: The Church in the air, above mountains and sea.

Right: The church in the town Loretto, Italy, near the Adriatic Sea.

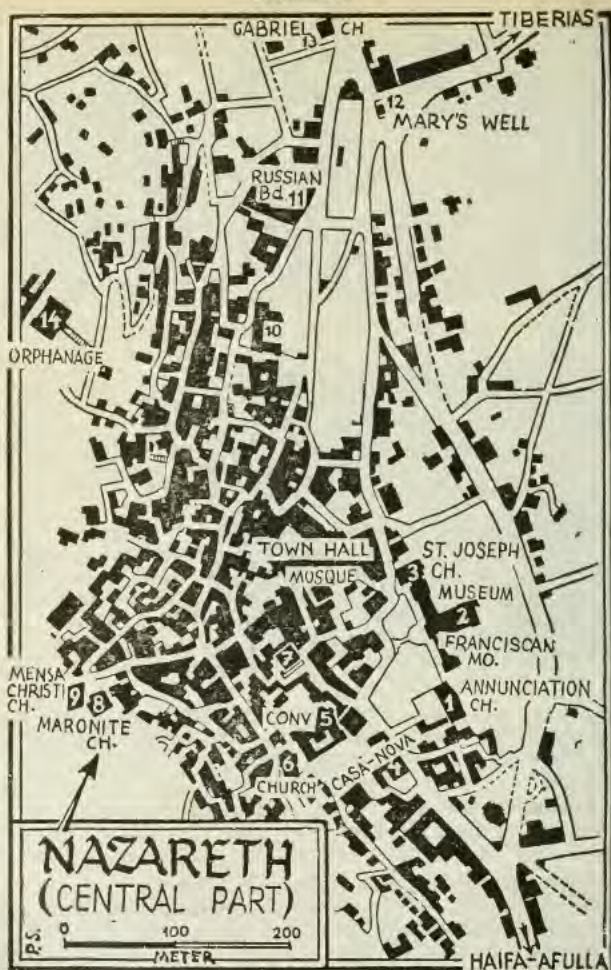
Bas-relief of the sixteenth century, on a fireplace in the town of Rouen, France. Preserved in Cluny Museum, Paris.

Many of the Christian pilgrims mention the legend of the flight of the Annunciation Church from the Holy Land to Italy. It occurs for the first time in the fifteenth century.

A small museum is found next to the Church of Joseph. The Synagogue-Church is situated in a market lane and belongs to the Greek-Catholics. At the side of the new church is an ancient one, which, according to tradition, is the synagogue that Jesus frequented, as it is related: "And he came to Nazareth where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day..."* A Christian pilgrim who visited the Synagogue-Church in 570, tells: "There may be found the book used to teach the alpha-beth to Jesus. Also the bench upon which the Lord sat with the other children. Only Christians can move it and lift it. Jews are not able to do it..." *) Luke 4, 16.

The Dames de Nazareth Convent is located in the vicinity of the Annunciation Church. In the yard excavations have uncovered ancient structures of the early times of Nazareth.

The Maronite Church stands on the ascent of an alley. Mensa Christi is a small church belonging to the Franciscans. It contains a huge rock called in Latin: Mensa Christi—Table of Christ. It is told that Christ dined here with his disciples after the resurrection. The present church was erected in 1861. The Mosque of the Moslems is in the vicinity of the market. Mary's Well (Virgin's Fountain), is by the side of the road to Tiberias. The women, many of them pretty, carrying earthen jars poised gracefully on their heads gather around the



511. MAP OF NAZARETH—Central part (drawn in 1955).

- 1) Annunciation church and grotto.
- 2) Museum of the Franciscan monastery.
- 3) St. Joseph Church.
- 4) Casa Nova.
- 5) Convent of Dames de Nazareth.
- 6) The Anglican Church.
- 7) The Synagogue Church.
- 8) Maronite Church.
- 9) Mensa Christi Church of the Franciscans.
- 10) The Greek-Orthodox Church.

spring, especially towards evening, and make a picturesque scene.

Gabriel's Church stands near Mary's Well over the spot where the spring rises. It belongs to the Orthodox Greeks. Here, they believe, the Archangel Gabriel appeared to Mary. The church was built in about the eighteenth century and parts of its structure are underground. Near the well is the new **Coptic church**.

The Basilica of Jesus the Adolescent stands on the mountain overlooking Nazareth. One of the most beautiful and impressive churches in Israel, it belongs to French monks of the Salesian order who conduct a school in the adjoining building. **The Convent of Mary's Fear** stands in the southern part of Nazareth. On the way we pass the convent of St. Clair (Soeurs Clarisses), surrounded by a high wall. The Convent of Mary's Fear, in French: Notre Dame de l'Effroi, belongs to the Franciscan nuns. It is said that here Mary stood stricken with fear when she saw her son Jesus led by the wrathful inhabitants of Nazareth "unto the brow of the hill that they might cast him down headlong." The nearby height is called by the Christians—the Precipice or The Leap of the Lord (see below).

Kiryat-Natsrat, Nazareth's Suburb, is the name of the new Jewish section built on the top of a mount overhanging the town from the east. It is reached from the outskirts of the town by a turn to the right branching off from the highway to Tiberias. Kiryat-Natsrat was built in 1957 and most of its inhabitants are newcomers from Eastern Europe. Various factories provide work to the new community.

Distances from Nazareth, in kilometers and in (miles) :

to Afula—13 (8)	to Kefar-Kanna—6 (4)
" Akko—51 (32)	" Lod (Lydda)—110 (68)
" Beer-Sheva—208 (129)	" Megiddo—27 (17)
" Beit-Netofa(dam)—12 (7½)	" Metulla—96 (60)
" Beit-Shean—40 (25)	" Nahariya—61 (38)
" Beit-Shearim—(ruins)—21 (13)	" Naim (Nain)—15 (9)
" Cana—6 (4)	" Netanya—74 (46)
" Capernaum—16 (10)	" Petah-Tikva—96 (60)
" Degania—44 (27)	" Ramla—116 (72)
" Eilat—443 (275)	" Rehovot—127 (79)
" Ein-Gev—57 (35½)	" Sepphoris—8 (5)
" Hadera—55 (34)	" Shefaram—30 (18½)
" Haifa—39 (24)	" Tabor (church)—35 (22)
" Hassolelim—10 (6)	" Tel-Aviv—115 (65)
" Horns of Hittin—20 (12½)	" Tiberias—31 (19)
" Jerusalem—169 (105)	" Tsefat—53 (33)
" Kefar-Hahores—5 (3)	" Tsiפורi—8 (5)

TOURS AROUND NAZARETH

Precipice—Na'im—'Ein-Dor—Mount Tabor (Transfiguration). Nazareth—Tabor, 35 kms. (22 mls.) through 'Afula. The road descends the hills of Galilee to the Valley of Jezreel spread out in orderly beauty. On its perimeter, to the left, a steep mount covered with a young forest is known by the names of the Precipice (Precipitation) or the Leap of the Lord (Latin: Mons Saltus Domini). Tradition holds that from the top of this peak Jesus leaped and escaped from the hands of his pursuers as spoken of in the Gospel: "Led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way".* *) Luke 4, 16.

Passing by the village of Tel-'Adashim—on the left, then through Kefar-Gideon and leaving Balfouria on the left, we reach the town 'Afula, in the heart of the Jezreel Valley (page 387).

'Afula—Tabor, 22 kms. (14 mls.), through Na'im. We travel east and pass by the central Hospital of the Valley of Jezreel, which stands at the foot of the Hill of Moreh (Givat Hamore), This hill is mentioned in the Book of Judges' description of the war of Gideon that was waged in the valley of Jezreel: "Then Jerubbaal, who is Gideon and all the people that were with him, rose up early and pitched beside the well of Harod, so that the host of the Midianites were on the north side of them, by the Hill of Moreh, in the valley".* Mediaeval pilgrims called it the Little Hermon; its summit rises 515 m. above sea-level. In a few minutes run we espy on a low ridge, on the right, the Na'im (Naim) of the Gospel, now a small Arab hamlet. *) Jud. 7, 1—Gibeath-moreh.

To Na'im, 2 kms. (1¼ mls.). The unpaved way veers to the right, at the foot of the Hill of Moreh, and enters Na'im, in Arabic: Nein. In the village, a small Franciscan Church has been erected in memory of the miracle performed here by Jesus: "And it came to pass the day after that he went into a city called Naim, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow, and much of the people of the city were with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, and they that bore him stood still. And he said Young man, I say unto thee Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother".* *) Luke 7, 11.

Na'in or Na'im was a Jewish town. The name is Hebrew

and means 'pleasant'; it was one of the towns of the tribe of Issachar who inherited all the surroundings as well as the Mount of Moreh. When Jacob the Patriarch blessed his son Issachar's strength and fortitude, he said: "Issachar is a large-boned ass." The ancient commentators find in these words a description of Issachar's territory, and they remark: "As an ass is low on either flank and high in the middle, so (does the territory of Issachar consist of) a plain on either side, and a mountain ridge (Mount of Moreh) in the middle." And when the Bible adds: "For he (Issachar) saw a resting place that it was good and the land that it was pleasant" * the reference, the interpreters point out, is to the village of Na'im (pleasant)".* *) Gen. 49, 14.

To Tabor the road proceeds east, passing on the left the settlement **Davrat**. Some distance onward, on the right-hand side, lie the ruins of 'Ein-Dor, the village associated with the last tragic days of King Saul. Nearby is the new 'Ein-Dor, a kibuts.

'Ein-Dor (En-dor) was an important town when King Saul camped in nearby Mount Gilbo'a preparing to fight the Philistines: "And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul enquired of the Lord, the Lord answered him not... Then said Saul unto his servants, seek me a woman that hath a familiar spirit, that I may go to her and enquire of her. And his servants said to him, Behold there is a woman that hath a familiar spirit at En-dor... And Saul disguised himself and put on other raiment, and he went and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee..." * *) I Sam. 28, 7.

The road proceeds east and draws near rounded Mount Tabor which rises on the border of the Valley of Jezreel, at the approach to the mountains of Galilee. From the highway to Kefar-Tavor and Tiberias, a road branches off to the left to the top of Mount Tabor and to its church (for road to Tiberias or to Degania, p. 411).

To Mount Tabor, 9 kms. (5½ mls.), descent of 455m. Encircling the foot of the mount we pass through the Arab village of Daburiya, the Biblical **Dobrath**, a town of Zevulun.*

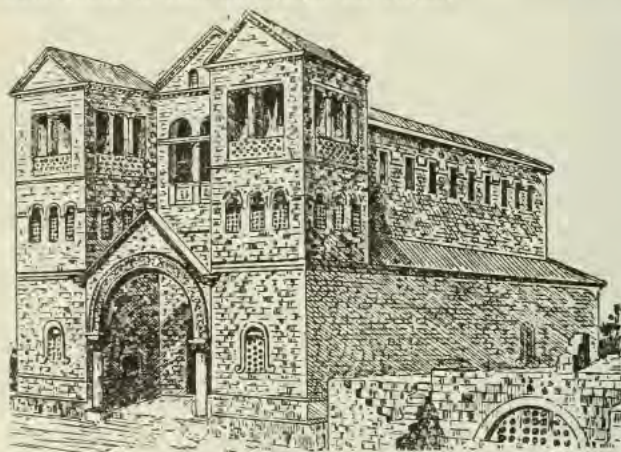
*) Josh. 19, 12.

From Daburiya the road winds up several hair-pin bends, till we reach the summit of Tabor. At the top, 588 m. (1843 feet) above sea level, stands the Basilica of the Transfiguration. Christian tradition holds that Tabor is the mount which Jesus ascended with three of his disciples: "And after six days Jesus



512. PLAN OF THE SUMMIT OF MT. TABOR

- 1) Entrance to the Franciscan ground. 2) Entrance to the monastery yard.
- 3) Basilica of the Transfiguration. 4) Small chapel. 5) Cave of Melchizedek.
- 6) Greek Church of Saint Elias (Elijah the Prophet).



513. THE BASILICA ON THE MOUNT OF THE TRANSFIGURATION

taketh Peter, James, and John his brother and bringeth them up into an high mountain apart. And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus. Lord, it is good for us to be here..."* In the basilica a mosaic portrays this event (fig. 514). *) Mat. 17. **The Basilica** belongs to the Franciscans—the Custody of the Holy Land. It was erected in 1921-3, on remains of older

churches of the Byzantines of the sixth century and of the Crusaders of the twelfth century. The ancient parts are embedded in the new construction.

The Greek church stands close to the Franciscan basilica. It was built in 1911 next to the Cave of Melchizedek King of Salem (Jerusalem), who welcomed Abraham, the Patriarch, on his return from war: "And Melchizedek king of Salem brought forth bread and wine, and he was priest of the Most High".* According to legend, this cave was the site of their meeting.

* Gen. 14, 18.



514. THE TRANSFIGURATION. An ancient mosaic in the Greek Monastery of Saint Catherine on Mount Sinai.



515. THE NATIVITY, a modern mosaic in the crypt of the Basilica of the Transfiguration.

Mt. Tabor has been known in Hebrew history since Biblical days. It was located on the confines of three great tribes of

Israel; Zevulun—to the west, Issachar—to the south, and Naphtali—to the north. In the time of Deborah the prophetess, the tribes of Israel fortified themselves on the mount to repel the Canaanites' invasion of the Jezreel Valley.* The mount also had, on its summit, altars built to the heathen gods, for which the prophet Hosea upbraids the people; "Hear ye this, O priests, and hearken, ye house of Israel, because ye have been a snare on Mizrah, and a net spread upon Tabor".** The insurgent Jews of Galilee also fortified themselves on Mt. Tabor in their revolt against the Romans in 66 A.D. The remains of these fortifications are still extant. *) Judges 4, 6. **) Hos. 5, 1.

A Hebrew legend relates: 'When the Lord wanted to give the Torah to the children of Israel, both the Tabor and the Carmel came to Him. First, the Tabor spoke and said with pride: "I am Tabor, and on me should rest the Divine Presence, for I am the loftiest mountain and the waters of the deluge did not cover me." Then the Carmel said with arrogance: "I am Carmel, and on me should rest the Divine Presence, for when you divided the waters of the Red Sea it was I who placed myself there so that the children of Israel could pass over me." The Lord, blessed be He, replied to both: "Just because of your pride and your arrogance, I cannot countenance your claims."

From the summit of Mt. Tabor a magnificent vista of the Jezreel Valley and its prosperous settlements unfolds itself before you. To the south are the Mountains of Samaria, extending into the Carmel—to the west, and Gilbo'a—to the east. To the north stretch the mountains of Galilee, with the Sea of Galilee (Kinneret) glimpsed between them. Crowning all, rises the snowy cap of majestic Hermon, recalling the song of the Psalmist praising the majesty of the Lord God of Hosts, "The north and the south, thou hast created them: Tabor and Hermon shall rejoice in thy name".*

TSIPORI (SEPPHORIS) AND BEIT-NETOFA VALLEY

Nazareth—Tsipori (junction), 6 kms. (4 mls.). From the highway to Tiberias, at the exit of Nazareth, a road branching off to the left descends in sharp bends into a fruitful valley. Follow this road to Tsipori junction, turn to the right, and cross the new settlement of Tsipori. Beyond lies ancient Tsipori (Sepphoris.)

Tsipori was the largest and most important city in Galilee in the first four centuries A.D. Legend attributes its name to the Hebrew word 'Tsipor'—bird: "Why was this town called Tsipori?—Because it perches like a bird on the top of a mount." Tsipori was a great spiritual centre in the life of Israel, the seat of renowned Hebrew academies, and the home of prominent Talmudic scholars. The most famous of them was

Rabbi Yehuda Hanassi—the Prince, known as 'Rabbenu Hakadosh'—Our Holy Master, who lived here in the second century. He compiled and edited the Mishna, second in importance only to the Bible in Jewish life. Rabbi Yehuda died in Tsipori and was buried in Belt-She'arim (p. 383). The Romans also called the city Diocaesarea, a name they used on coins. The designation Tsipori survived in its Arabized form Saffuriya, the name of the village which existed here.

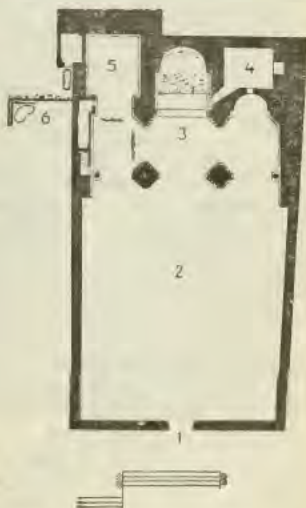
A Church is built on part of the remains of a Crusaders' ruin of the twelfth century. Next to it an inscribed Jewish mosaic of the third century has been uncovered (figs. 516-17).

516. PLAN OF THE CRUSADERS' CHURCH, of the 12th century.

1) Entrance. 2) Hall. 3) Apsis. 4-5) Small rooms, 6) Place of a mosaic (see next figure.)



517. JEWISH MOSAIC, of the 3rd century, with a fragment of an Aramaic inscription: 'Honoured be the memory of Rabbi Yudah, son of Butah, who made that mosaic, may it be a blessing for him.'



Christian tradition holds that the church occupies the site of the house of Anna and Joachim who lived in Tsipori, where their daughter Saint Mary, mother of Jesus, was born. The pilgrim Antoninus Martyr relates his visit in 570 at Tsipori "in which we adored with reverence the pail and basket of blessed Mary..."

The small fort standing on top of the mound of Tsipori was built in 1745, during the Turkish regime, from ancient remains collected on the spot. Excavations were conducted around this citadel in 1931 by the University of Michigan, and in-

teresting Roman relics were discovered: an amphitheatre and a basilica of the second century both almost completely destroyed.

BEIT-NETOFA—Water Reservoir

Tsipori (junction)—**Beit-Netofa** (dam), 6 kms. (4 mls.). Proceeding through a valley of pomegranate trees we pass on the left the settlement of **Hassolelim**—the Roadbuilders, and come to a small bridge. Beyond, a rough path forks off, to the right, to the dam in the valley of Beit-Netofa. This dam, built in 1953, closes the only exit of the valley, and thus forms a reservoir for collecting the rain water running down the mountains. A **tunnel** recently completed, will also bring part of the Jordan's water into the reservoir (p. 430).

The Valley of Beit-Netofa lies midst the mountains of Galilee. Their highest peak is the 'Atsmon, to the north, about 548 m. above sea level. Beyond the low ridge on its right are hidden the ruins of **Jotapata** (Yodfat), a well-known fortress where the Galilean rebels held out against the Romans in 66 A.D. Here the famous historian Josephus Flavius surrendered to the Romans.

Beit-Netofa (dam)—**Shefar'am**, 18 kms. (11 mls.). We pass thr. the picturesque little town of Shefar'am (Arabic: Shaf'amer), inhabited by Druzes and Christians. From Shefar'am, a road leads to Haifa, and another heads for 'Akko.

1) **Shefar'am—Haifa**, 20 kms. (12½ m.), thr. Kefar-Ata, p. 352.

2) **Shefar'am—'Akko**, 21 kms. (13 mls.), thr. Ahihud, page 356.

NAZARETH—TIBERIAS 31 kms. (19½ mls.). Descent of 650m.

Kefar-Kana (Cana)—Tur'an—Golani Crossroad

Nazareth—Kefar-Kana (Cana), 6 kms. (4 mls.). The highway winds over the mountain in beautiful countryside, passes the Christian village of **Reina**, and farther, to the left, the Arab village of **Mashhad**, ancient **Gath-Hepher**, the birth place of **Jonah** the prophet as recorded in the Book of Kings: "According to the word of the Lord God of Israel, which he spake by the hand of his servant **Jonah**, the son of **Amittai**, the prophet, which was of **Gathhepher**".* In **Mashhad** the grave of **Jonah** is shown, called in Arabic: **Nebi Yunus**. The spot is sacred to Jews and Arabs alike.

*) II Kin. 14, 28.

The highway descends to the Arab village of **Kefar-Kana**, **Cana** of the Gospel. In its vicinity grow the best pomegranate trees in Israel.

Kefar-Kana or **Cana**, is sacred to Christians. Here **Jesus** performed his first miracle: "There was a marriage in **Cana** of **Galilee** and the mother of **Jesus** was there. And both **Jesus** and his disciples were called to the marriage. And when they

wanted wine, the mother of Jesus saith unto him: they have no wine. And there were set there six water-pots of stone after the manner of the purifying of the Jews. Jesus saith unto them: 'Fill the water-pots with water...' When the ruler of the feast had tasted the water that was made wine... the beginning of miracles did Jesus in Cana".* *) John 2.

518. THE MIRACLE OF CANA in a mosaic of the sixth century, in the Church of Sant' Apollinare Nuovo, at Ravenna, Italy.

Jesus at the left extends his hands over the jars, in the performance of the miracle. Next to him stands the 'ruler of the feast.'



The pilgrim Antoninus Martyr relates about his visit in 570 to Cana "where our Lord was at the wedding, and we reclined upon His very couch, upon which I, unworthy that I am, wrote the names of my parents."

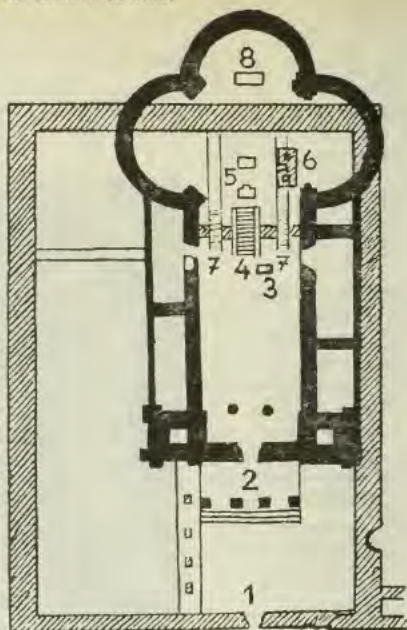
The Greek Church built close to the highway contains ancient stone vats. The Christians believe them to be related to the miracle. On the wall hangs a painting, from the year 1849, illustrating the miracles of Jesus in Cana.

The Franciscan Church in the heart of the village, is built, according to Catholic belief, upon the remains of the house where the miracle occurred. Displayed there is an old jar, said to be that in which the miracle took place (fig. 520). Under the present floor of the church the fragment of a mosaic pavement bears an ancient Jewish Aramaic inscription (fig. 521)."

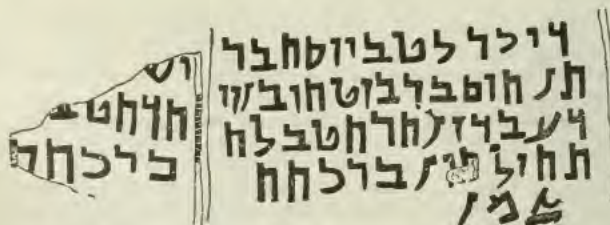
Saint Nathanael Chapel, of the Franciscans, is near the Franciscan Church. According to tradition it is built on the site

519. PLAN OF THE FRANCISCAN CHURCH OF CANA. The black outline indicates the present church.

- 1) entrance to the courtyard.
- 3) the Jewish inscription.
- 2) entrance to the church.
- (fig. 521).
- 4) stairs to the crypt
- 5) old jar (fig. 520).
- 6) old well.
- 7) stairs going up.
- 8) altar.



520. OLD JAR, in the Franciscan Church of Cana.



521. JEWISH INSCRIPTION, from the third-fourth century :

'Honoured be the memory of Yoseh, son of Tanhum, son of Buta, and his sons, who made this mosaic, may it be a blessing for them, Amen.'

of the house of Nathanael Bartolmai (son of Tolmai), one of the apostles and a native of Cana, as recorded in the New Testament.*

*) John 21, 21.

KEFAR-KANA—TIBERIAS, 25 kms. (15½ mls.),
through Tur'an Valley and Golani crossroad.

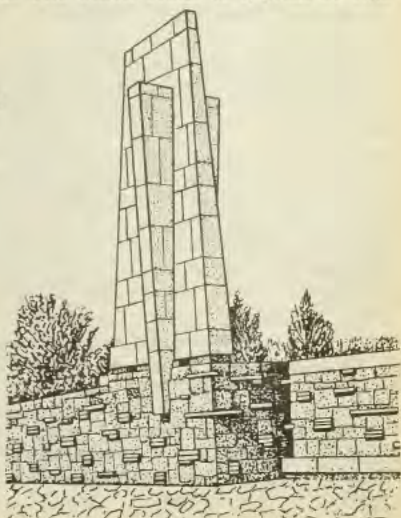
Kefar-Kana—Golani Crossroad, 10 kms. (16¼ mls.). The highway circles the heart of Lower Galilee over exquisite countryside, rich in memories of the past. Some distance to the left appears the Arab village of **Tur'an**, nestled in a fertile valley, covered with olive plantations and, in spring, with cornfields. The Gospel tells about Jesus and his disciples: "And it came to pass on the second Sabbath... that he went through the cornfields, and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them why do ye that which is not lawful to do on the Sabbath days?" * A recent tradition sets this incident in the Valley of Tur'an, called in Arabic: Merj es-Sunbul—meadow of the ears of corn. *) Luke 6, 1. Mat. 12, 1.

The highway to Tiberias meets the Golani intersection named after the Golani brigade of the Israeli Defence Forces which fought in the vicinity and won the victory that secured Galilee for Israel. A monument in memory of the fallen stands by the side of the crossroad. The black stone is typical of this area (fig. 522).

522. MEMORIAL AT THE
GOLANI CROSSROAD.



523. EMBLEM OF THE GO-
LANI BRIGADE. An olive-tree
as the symbol of Galilee.



From the Golani crossroad, a road branches off to the left to 'Eilabun and the Jordan water tunnel, and another way starts to the right to Ilaniya (Sejera), an important outpost of the pioneer movement at its beginnings (below).

1) **Golani—Water Tunnel** ('Eilabun), 11 kms. (7 mls.). Heading northward we reach a height commanding a beautiful view of the Beit-Netofa Valley. Veering to the right, on the edge of the valley, we pass to the right near the ruins known in Arabic as **Umm el-'Amad—Mother of the Pillars**, of which one is still standing. These are the remains of an ancient synagogue of the third century, belonging to a still unidentified settlement, perhaps Kefar-'Uziel mentioned in the old literature.

The road proceeds north and to the tunnel, next to the Christian village of 'Eilabun. This tunnel will be the passage for the waters of the Upper Jordan brought here through an artificial channel. Power from the hydro-electric station to be constructed on the shore of the Sea of Galilee will pump the water up the tunnel into the Beit-Netofa Valley, the central reservoir of the system for the transference of water from the North to the arid South (page 426).

From Eilabun the road runs north through the Druze village of Mughar and joins the 'Akko—Tsefat highway.

'Eilabun—'Akko-Tsefat highway, 12 kms. (7½ mls.), page 493.

2) **Golani—Ilaniya**, 2½ kms. (1½ mls.). Southward, we arrive at Ilaniya on the right hand side of the highway. The name is derived from the Hebrew: **Ilan—tree**, a translation of the Arabic **Sejera**. Ilaniya was established in 1899, the first Jewish settlement in Lower Galilee. From the start it was an important centre of the pioneers in Galilee. In 1909, the 'Hashomer' (the watchman) group was founded here. The members' aim was to take upon themselves the security of all Jewish colonies from the Arab guards whose loyalty was ever doubtful, and who looked down upon the Jews as too feeble to defend themselves. 'Hashomer' was the first organized defence force in Israel and is today considered the forerunner of Tsahal—Israel's Defence Army. Among the spirited pioneers of Ilaniya, over forty years ago, there was a young worker, David Green, who, under the name of David Ben-Gurion was to become the first Prime Minister of Israel and its Minister of Defence in the War of Liberation. In this last struggle Ilaniya served as an important outpost for the protection of Galilee.

From Ilaniya, the road continues to 'Afula through Kefar-Tavor, and here a road branches off through Yavniel to Degania in the Jordan Valley and on the Sea of Galilee (page 411).

2) **Ilaniya**—'Afula, 23 kms. (14¼ mls.), through Kadoorie Agricultural School, Kefar-Tavor, 'Ein-Dor and Na'im (p. 420).

GOLANI—TIBERIAS, 15 kms. (9½ mls.), descent 425m.

Lavi—Horns of Hittin—Jethro's Tomb (Nebi-Shu'eib).

The highway proceeds eastward, and at a short distance to the left lies the settlement of Lavi, on the top of a mount. **To Lavi**, 2 kms. (1¼ mls.). An orthodox communal settlement (kibuts), it was founded in 1949. The founders are largely English pioneers, members of Berit Halutsim Datiim (Bahad). The name Lavi—Lion, as a symbol of Judah, is mentioned in Talmud Yerushalmi, about the third-fourth century A.D.

The highway to Tiberias continues eastward. To the left, some distance away, rise the conspicuous **Horns of Hittin**. Upon this site took place one of the most important battles in history, the decisive war between the Crusaders and the Moslems, in 1187. The Moslems, headed by Saladin, overpowered the Christians and captured almost all the Holy Land including Jerusalem, their capital.

The Tiberias road winding eastward affords a breath-taking view of the Sea of Galilee (Kinneret) and the hills crowning it. To the left, away from the highway, is **Kefar-Hittim—Wheat Village**. Near the road is the small settlement of **Mitspa**. The valley spreading around is **Arbel**, where, according to Hebrew legend, the Messiah of Israel will be revealed. In the distance, from the hilltops, the city of Tsefat (Safed), capital of Upper Galilee, looks down. Its lights may be discerned at night.

The Tomb of Jethro is shown on the edge of the Arbel Valley, at the foot of the Horns of Hittin. Jethro the father-in-law of Moses is known to the Arabs by the name of Nebi (prophet) Shu'eib. Here is held every spring the greatest festival and pilgrimage of the Druzes in Israel.

We descend to Tiberias which appears below, by beautiful Lake Kinneret surrounded by softly outlined hills. The road runs down a steep slope. By the side a tablet indicates the sea level of the Mediterranean. A short distance to the right is the police station situated at the entrance to Kiryat-Shemuel, the new suburb of the town. Below, is ancient Tiberias on the shore of the Sea of Galilee.

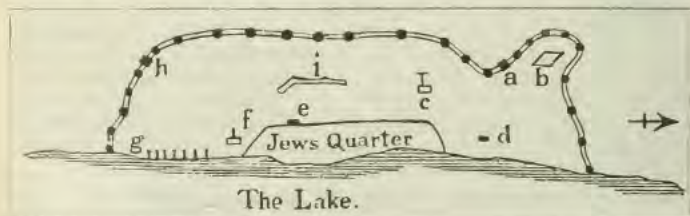
TIBERIAS—CAPITAL OF GALILEE

Tiberias, Hebrew: Teveriya, is the capital of Galilee, the hub of its communications, and the centre of an extensive agricultural hinterland. All its inhabitants are Jewish, many of them newcomers from various countries. Tiberias lies on the shore of Kinneret, about 200m. (682 ft.) below the Mediterranean Sea, and is slowly expanding toward the mountain top about

400m. above the level of the lake. Its weather in summer is hot; the winter is pleasantly warm. Tiberias is divided into two distinct parts: the old city—on the shore of the Kinneret, the new city—on the ascent of the mount. Many of its old houses are of the black basalt stone that is characteristic of the region. In its vicinity flow hot mineral springs, an important economic factor in the life and development of the city.

Tiberias is about 2,000 years old. In 20 A.D. Herod Antipas began to build here on the ruins of an ancient town called Rakkat. He named the new city in honour of Tiberias, the Emperor of Rome. However, the Jewish sages chose as the derivation of this name the Hebrew word: Tabur—navel, for at that time Tiberias was the focus of Jewish life in the Land. After the destruction of Jerusalem, Tiberias and Galilee superseded Judah and became the seat of great academies of Rabbinic learning. Here lived famous sages; here the Mishna was completed in about 200 A.D. and the Jerusalem Talmud, about 400 A.D. Here, too, the vowel and punctuated Hebrew script was originated.

Under Arab domination Tiberias was an important centre. In 985 the Arab geographer el-Mukadassi (the Jerusalemite), mockingly describes the life of its population: "For two months in the year they gorge themselves upon the fruits of the Jujube bush which grows wild and costs them nought. For two months they struggle with the numerous flies that are rife there. For two months they go about naked, because of the fierce heat. For two months they play the flute, for they suck the sugar-cane which resembles the flute. For two months they wallow in mud, for the rain makes their streets muddy, and for two months they dance in their beds, because



524. MAP OF TIBERIAS—from the year 1812.

Jewish Quarter located on the shore of Lake Galilee, and surrounded by a small wall within the general wall: a) Main gate. b) Government House. c) Big Mosque. d) Catholic church, e) Gate of the Jews' Quarter. f) Mosque; g) Old building. h) Small gate. i) Market.



of the legions of fleas with which they are infested. It was said, "The King of the fleas holds his court in Tiberias'."

As a result of the many wars fought in these surroundings between Crusaders and Moslems in the twelfth century, Tiberias was destroyed and turned into a heap of ruins.

At the beginning of Turkish rule in Palestine, about 1560, Sultan Suleiman the Magnificent granted Tiberias and its environs to a Jew, Don Josef Nassi. Aided by the unbounded generosity of his mother-in-law, Donna Gracia (Beatrice de Luna), many Jews flocked to rebuild the town. In the eighteenth century Sheikh Daher el-'Omer ruled the town, and all Galilee. In 1837, an earthquake demolished the city. The Jews rebuilt it, however, and a large community grew up here. With the beginning of the Zionist movement and the founding of colonies in the immediate environs, the population of Tiberias increased. Since the establishment of Israel the city has grown considerably.

A VISIT TO TIBERIAS

Hagalil Road is the main street of the Old City and the centre of its communications. Off the side is a small park, and nearby the Post Office. Hagalil Road runs outside of and parallel to the wall of the ancient city. Remnants of the old rampart of black basalt stones are visible here and there; it was built in 1740 by the Arab Beduin ruler, Sheikh Daher el-'Omar, who rebelled against the Turks and made Galilee his domain. He invited the Jews to settle in Tiberias, thus laying the foundation for the present-day town. In 1912, the first suburb was built outside the wall.

A War Memorial stands in the main square, at the outset of Hagalil Road, next to the city park. On the pedestal are inscribed the verses of the Psalmist: "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel".*

*) Ps. 2, 9.

To Lake Kinneret (Sea of Galilee) a street descends through the ancient quarters. The Sea is sometimes called the Sea of Tiberias as the New Testament tells: "The Sea of Galilee, which is the Sea of Tiberias".* Legend narrates: From all the seas which God created, He chose for Him only the Sea of Kinneret. And why is it called Kinneret?—Because the voice of its waves is pleasant as the voice of the harp—Kinnor in Hebrew. Others say: because the shape of the sea resembles that of the harp...

*) John 6, 1, 21, 1.

The view that spreads before you is splendid. Beyond the sea the mountains of Golan bar the horizon; kibuts 'Ein-Gev on the coast opposite is within Israel's boundaries, while the mountain tops are in Syria. In the north rises Mount Hermon

whose summit is covered in winter with a snow cap. At its foot gush forth the sources of the Jordan which flows into Lake Kinneret. Impressed by so much beauty, one of the local scholars in days past, liked to explain the name of the town by the contraction of the Hebrew words: Tov Reiya (Beautiful View)—Teveriya—Tiberias...

Lake Kinneret lies 212m. below the level of the Mediterranean; its length is 21 kms. (13 mls.), and its width opposite Tiberias 9 kms. (5½ mls.); its greatest breadth is 13 kms. (8 mls.), its circumference 52 kms. (32 1/3 mls.), and its depth about 49m.

Swimming across Lake Kinneret, between Tiberias and 'Ein-Gev, is a relatively new competitive sport. The first crossing was made in 1943. In 1953, the victor crossed the lake in 2 hours, 21 minutes and 39 seconds.

The sea teems with various species of fish (figs. 526-7).

Fish in the Sea of Galilee

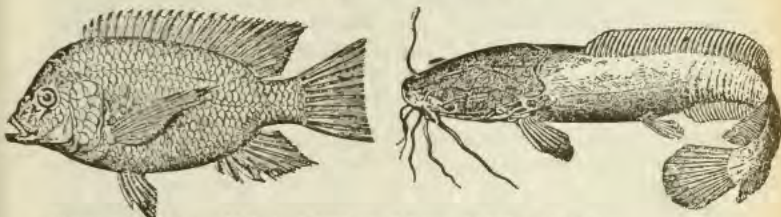


Figure on the left: 526. GALILEAN COMB (*Tilapia Galilea*).

The fish is called 'Comb' because of its large dorsal fin which looks like a comb. The combs belong to the Cichlids (*Cichlidae*) family, famous for their mouth breeding habits. The female deposits her eggs on the mud of the lake and the male fertilizes them, immediately. The parents then take the fertilized eggs into their mouths where they breed for some weeks. When the young fish grow large they leave the sheltering mouth of the parents.

Figure on the right: 527. CATFISH (*Clarias lazera*).

When the fish is caught and put on land it occasionally emits a squeak which sounds something like a cat, hence the name. The large head is ornamented with long barbels, like whiskers, hence its Hebrew name: Sefammum—Moustache Fish.

The Museum of antiquities on the shore displays a small collection of archaeological exhibits found in Tiberias and its vicinity.

The St. Peter Monastery, not far from the shore, belongs to the Franciscans. In its yard is a memorial to the Polish soldiers of the Second World War.

Tiberias was a very young town when St. Peter became

the disciple of Jesus. The town is mentioned once in the Gospel: "there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks".*

*) John 21, 1.

Tombs of Maimonides and Yohanan Ben Zakkai.

Maimonides' Tomb is reached from the end of Hagalil Road, next to the public park. The Jews venerate him under the name of Rambam—the initials of his full name: Rabbi Moshe Ben (son of) Maimon. The great philosopher and physician of the twelfth century lived his best years in Egypt, where he wrote his famous standard works in Rabbinic literature. He died in 1204.

The tombs of Yohanan Ben Zakkai and his disciples are near Maimonides' tomb. Rabbi Yohanan was the most eminent sage at the time of Jerusalem's destruction by the Romans, in the first century, and founded the great academy of Yavne in Juda. Next to him lies Rabbi Eliezer the Great (Hyrcanus), one of the most prominent scholars of the second century. Next is the joint tomb of Rav Ammi and Rav Assi, of the third century, of whom it is told "though they had thirteen synagogues in Tiberias, (they) prayed only between the pillars where they used to study." Close by is the cenotaph of Rabbi Isaiah Horowitz (died about 1630), better known by the name **Shelah Hakadosh** (the Holy), composed of the initials of the name of his book: *Shenei Luhot Haberit*—Two Tablets of the Covenant.

Rabbi **Akiva** is buried on the slope of the nearby mount close to the new suburbs. His white shrine can be observed from the distance. The road leading to it passes Kiryat-Shemuel and the police station. Akiva was martyred by the Romans, about 150 A.D.

Kiryat-Shemuel, the new section of Tiberias, spreads over the mountain. On the way to Kiryat-Shemuel we see, on the right, the ruins of a citadel of the seventeenth century built on ancient foundations of a Roman fort of the second century. Kiryat-Shemuel was started about 1920, and honours Sir Herbert Samuel (Shemuel), the first British High Commissioner for Palestine and one of the most prominent members of English Jewry.

THE HOT SPRINGS AND RABBI MEIR'S TOMB

To the Hot Springs, from Hagalil Rd., about 2 kms. (1½ mls.). Along the shore of Kinneret southward, we pass by the Jewish cemetery, which contains tombs of rabbis famous in the Hassidic movement. An ancient tradition places in Tiberias the beginning of the Great Resurrection, forty years before its start anywhere else in the world, and the learned Rabbi

who reports it adds: 'Blessed be he who knows the mysteries of the future'.

Farther on we reach the Hot Springs, on the coast, surmounted by the tomb of Rabbi Meir Ba'al-Haness recognisable by its two white cupolas, at the foot of a steep mount.

The Hot Springs have been known since antiquity for their curative powers, especially in cases of rheumatism, gout and some nerve disorders. In the winter, when Tiberias enjoys a mild climate, thousands come to bathe in its beneficial waters.

In biblical times, a town was built around the Springs and was named Hammath, from the Hebrew 'ham'—hot. It was located within the territory given to the tribe of Naphtali.*

*) Josh. 19, 35.

A legend relates that the curative springs of Tiberias were created at the time of King Solomon: "A number of ailing men came to the king and said: 'O King Solomon, may thou live forever. Wiser art thou than all men, and thou hast adorned Jerusalem and builded the Temple, yet of what avail are these, if thou canst find no cure for our ills, our aching limbs, our boils or the leprosy that mars us?—We beseech thee to aid and heal the poor'.

The King commanded a group of demons: 'Hearken now, ye demons. In Galilee there is a fountain which like all fountains flows but with cold water. Go ye down to the depths of the earth and heat the waters of this fountain!'. The demons feared Solomon and they hurried to the fountain, and heated the water which sprang out of the deep.

But when the demons began their work Solomon made them deaf, for he knew well that should news of his death reach them they would no longer fear him and would cease to heat the fountain. Solomon is dead, but the deaf demons not having heard of his death, and thinking that he still lives in his palace in Jerusalem, continue to heat the fountains to this day..."

The Tomb of Rabbi Meir is considered one of the holiest of sanctuaries in Israel. The learned Rabbi lived in the second century. His name is Hebrew and means 'to give light'. The scholars expound: "Why was he called Rabbi Meir?—Because he enlightened the Sages..." He acquired the epithet of Ba'al Haness—the Miracle Maker, due to the miraculous way in which he secured the release of his sister-in-law, sister of his wife Beruriya, from the Romans.

In the building of Rabbi Meir there are two separate sections: on the left—the Sephardi, and on the right—the Ashkenazi. In the yard of the Sephardi section there is a pillar

surmounted by a large bowl where a bonfire is lit up during the great festival held here in 'Pesah Sheni' (the second Passover), four days before Lag Ba'omer holiday. In the name of Rabbi Meir funds were once collected throughout the Diaspora, and were a great help to the communities in the Holy Land.

In memory of Rabbi Meir money boxes are displayed in synagogues and houses. On occasions of joy or sorrow if one has sustained a loss or is about to light the sabbath candles, one places a coin in the box and says three times: "O God of Rabbi Meir answer me! May it please Thee, O Lord, God of our fathers, as thou didst hear the prayer of thy servant Meir, of blessed memory, and didst perform for him miracles and wonders, so likewise do for me and for all thy people Israel, who are in need of public and private miracles Amen! Selah!"

Archaeological Excavations were carried out next to the Hot Springs, and close to the highway to Tiberias. The excavators uncovered ruins of the town Hammata of the second century, which occupied the site of Biblical Hammath. Interesting remains of a synagogue of the second-third century A.D. were brought to light. (figs. 528-9)

528. MARBLE CAPITAL, decorated with leaves and a candlestick.

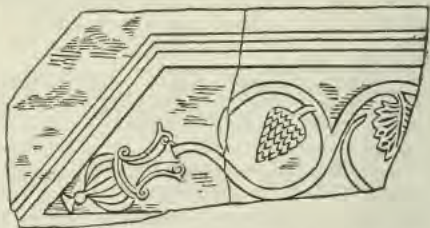
Another beautiful stone carved with candlestick was found in the excavations of Tiberias.

It is exhibited in the Bezalel Museum, Jerusalem.

(See fig. 47, p. 99).



529. VINE BRANCH, with cluster of grapes and leaf. The vine too is a symbol of Israel. Carved on a marble slab.



Legend tells of the Well of Miriam which sank to the bottom of the Sea of Tiberias. This sweet water well, named for the sister of Moses, accompanied the tribes of Israel through

their forty years of wandering in the desert. The well journeyed in front of Israel and when they wished to draw water, the elders of Israel surrounded it and sang the verses mentioned in the Torah:

"Spring up, O Well, sing ye unto it
The well, which the princes digged,
which nobles of the people delved,
with the sceptre, and with their staves".* *) Num. 21. 18.

530. MIRIAM'S WELL, a folk drawing of 1859. In centre a well and running water. Written around the edge in Hebrew: 'This is the form of the well of Miriam, in the Sea of Tiberias, and as it is seen in the morning before sunrise.' The Jewish mystics of Galilee, of the sixteenth century, believed that drinking from Miriam's well prepared them to a deeper understanding of the mysteries of the Cabala.



From the Hot Springs, the highway proceeds along the shore of the Sea of Galilee (Kinneret) to Degania and the Jordan Valley.

Hot Springs—Degania, 8 kms. (5 mls.), thr. Kinneret, p. 408.

Distances from Tiberias (Sea of Galilee), in kilometers and in (miles) :

to Afikim—15 (9)	to Kefar-Giladi—59 (37)
" Afula—42 (26)	" Kinneret-colony—8 (5)
" Ashkelon—194 (121)	" Kinneret-kibuts—9 (5½)
" Beer-Sheva—237 (147)	" Kiryat-Shemona—56 (35)
" Beit-Shean—39 (24)	" Lavi—13 (8)
" Beit-Yerah—8 (5)	" Lod (Lydda)—141 (88)
" Capernaum—16 (10)	" Meiron—44 (27)
" Degania—10 (6)	" Metulla—65 (40)
" Eilat—472 (293)	" Migdal—6 (4)
" Ein-Gev—23 (14)	" Mount of the Beatitudes—14 (9)
" Ein-Gev by sea—9 (5½)	" Nazareth—31 (19)
" Hadera—81 (50)	" Nebi Shbueib (Jethro)—7 (4)
" Haifa—70 (43)	" Netanya—103 (64)
" Horns of Hittin—12 (7½)	" Ohalo—8 (5)
" Hot Springs—3 (2)	" Petah-Tikva—125 (78)
" Jerusalem—198 (123)	" Poriya—10 (6)
" Jordan River—10 (6)	" Ramla—145 (90)

" Rehovot—156 (97)

" Tel-Aviv—134 (83)

" Kosh-Pinna—26 (16)

" Tel-Hai—58 (36)

" Shaar-Hagolan—13 (8)

" Tsefat—35 (22)

" Sedom (Dead Sea)—359 (223)

" Yavniel—16 (10)

" Tabgha—12 (7½)

" Yessud-Hamaala—42 (26)

TIBERIAS—ROSH-PINNA, 20 kms. (16 mls.), ascent of 650m. **Migdal (Magdala)—Tabgha—Capernaum—Mt. of the Beatitudes Tiberias—Migdal**, 6 kms. (4 mls.). The road runs along the beautiful shore of the Sea of Galilee and passes between the ruins of ancient Migdal—on the coast, and the new settlement of Migdal—a little way up the slope. Migdal, Hebrew for tower, was an important village of fishermen, and was named for the tower which defended its surroundings. Migdal or Magdala was the birthplace of Mary, the Magdalene: "A certain woman, which had been healed of evil spirits and infirmities".* "Mary, called Magdalene, out of whom went seven devils".** She became one of Jesus' most devoted followers.

*) Mark 6, 53. **) Luke 5, 1.

Migdal—Tabgha, 6 kms. (4 mls.). We traverse the fertile valley of Ginossar which gives its name to the young kibuts on the seashore. This area is the 'Land of Gennesaret' mentioned in the New Testament, and Jesus accompanied by his disciples traversed it frequently: "They came into the land of Gennesaret and drew to the shore... and... they knew him and ran through that whole region round about, and began to carry about beds those that were sick."* The Sea of Galilee was called sometimes Lake of Gennesaret, as mentioned in the Gospel: "And it came to pass, that as the people pressed upon him (Jesus) to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake".** Josephus describes the fertility of Gennesaret: "For so genial is the air that it suits every variety... For it not only possesses the extraordinary virtue of nourishing fruits of opposite climes, but also maintains a continual supply of them".**

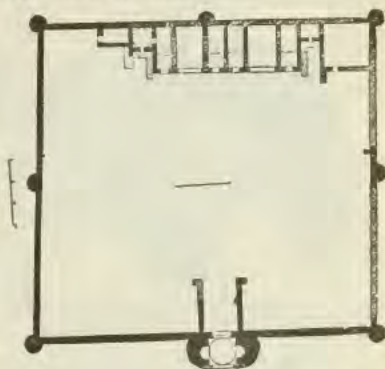
*) Mark 6, 53. **) Luke 5, 1. ***) Flavius.

The valley of Ginossar, marks the border of Lower and Upper Galilee. Before starting up the mountains of Upper Galilee a turn to the right leads to the ruins of the Moslem palace of Minya.

To Minya, 1 km. We travel over an unpaved way towards the sea, to Minya, a ruined Arab palace of the seventh century. **Khan Minya—Inn of Minya**, is a ruin near the palace, about 1 kilometre to the north, on the mountain slope and near the Tiberias—Rosh-Pinna road. Here, in the days of the Turks, was a Khan—Daravanserai, on the intersection of the roads leading from Damascus and from Tsefat to Tiberias, Jeru-

salem, Gaza and Egypt. Many pilgrims mention it. A Turkish traveller of the 17th century calls Lake Kinneret by the Arabic name: Beheirat Minya—Sea of Minya.

331. PLAN OF MINYA PALACE. The structure is almost square in shape: 73 x 67 m. Every corner is strengthened by a round tower. In the eastern side—main entrance. In the western—remnants of rooms paved with mosaics. On the south-eastern side—a mosque. In the southern wall is the Mihrab—a niche which indicates the direction that the Moslems face during prayers, towards Mecca and Medinah, their holy cities in Arabia. This mosque is the most ancient prayer place of the Moslems in Israel.



532. REMAINS FROM THE MOSLEM PALACE OF MINYA.

The highway to Tabgha crosses a small bridge on the 'Amud Brook, in whose rocky gorge, a short distance to the left, a prehistoric cavern opens. Here the most ancient skull of Palestinian man was discovered (fig. 533).

The highway starts up the mountains of Upper Galilee. On the right rises a mound called in Arabic 'Ureime, probably the ancient city of Kinneret belonging to the tribe of Naph-tali whose children inherited these lands. Interesting relics of the Stone Age and one fragment of an ancient Egyptian stela were found on the mound (figs. 534-5). Beyond a low ridge, we descend into the pleasantly-rounded valley of Tabgha

extending to the shore, and bordered to the east by the conspicuous Mount of the Beatitudes topped by a convent and church (see below).

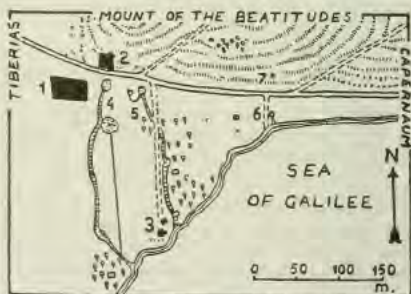


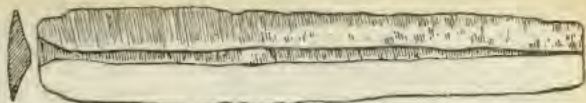
533. THE GALILEE SKULL, the oldest human skull found in Palestine. Discovered in 1925. The skull is of a man who lived in the Palaeolithic period, about 100,000 B.C. Right: Shape of the skull—side view. Note the decline of the forehead and the protrusion of the eye-lids. Left: Shape of the skull—front view. Note the narrow forehead sloping backward, indicating the low brain capacity. This skull is known to scientists as: *Homo Galilensis* of the *Palaeanthropus Palestinensis*.

Tabgha is an Arabic distortion of the Greek name *Heptapogon*—Seven Springs (Latin: *Septem-Fontes*). From the highway, a road branching off to the right crosses the Tabgha Valley to the ancient Church of the Multiplication of Loaves and Fish, the Benedictine Monastery and the ruins of Capernaum, (Kefar-Nahum).

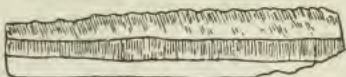
533.* PLAN OF TABGHA

- 1) Church of Multiplication of Loaves and Fish
See figs. 536-544.
- 2) Ruins of an ancient church,
- 3) Saint Peter's Church.
fig. 545
- 4-6) Springs.
- 7) Cave of Job.





534. FLINT KNIVES, from the Neolithic period, about 7000 B.C.



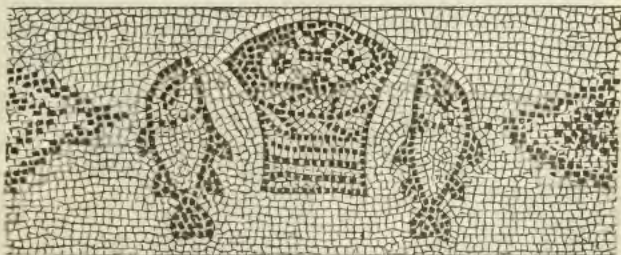
535. FRAGMENT OF AN EGYPTIAN MONUMENT,

from 1478 B.C. Discovered in 1928. The monument was erected by Thotemes III, King of Egypt, who headed his armies into Megiddo in the valley of Jezreel, and emerged victorious over his enemies in the Land. On the fragment are remnants of a hieroglyphic inscription, which says: 'There was recited to him the royal decree . . . I have repelled the foreigners of Mitanni so that it has become as one that never existed . . .'



Mitanni was a country in northern Mesopotamia, also mentioned in other historical documents.

The Mosaic in the Church of Multiplication.



536. BASKET WITH LOAVES, flanked on both sides by fish.

Under the new altar one can see the remnant of the ancient altar. At the side of the basket, a Greek inscription of the sixth century dedicates the church to the memory of the Holy Patriarch Martyrius. The year is obliterated.

On both sides of the altar there are beautifully decorated mosaic floors. The mosaic on the left (figs. 537-543). The mosaic on the right (fig. 544).



537. THE MOSAIC FLOOR OF TABGHA, fifth century, Byzantine period. One of the nicest mosaics uncovered in Israel. Decorated with various birds and plants (details in figs. 538-543).

538-43. DETAILS OF THE MOSAIC FLOOR (see fig. 537).



HERON AND A DOVE
on a Lotus Flower.



BERNICLE GOOSE AND
OLEANDER BUSH



CORMORANT
on a Lotus Flower



TWO DUCKS
on a Lotus Flower



BIRD AND SNAKE



HERON AND LOTUS FLOWER

The Church of the Multiplication of Loaves and Fish, is built on the site where Jesus, followed by his disciples, miraculously fed the multitudes, as told in the Gospel: "He saith unto them: How many loaves have ye?—go and see. And when they knew, they said: Five and two fishes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed and broke the loaves, and gave them to his disciples to set before them, and the two fishes divided he among them all. And they did all eat and were filled. And they took up twelve baskets full of the fragments and of the fishes..."* The new Church is erected over beautiful ancient mosaics, part of a Byzantine church which stood on this site. Near the church is the Benedictine monastery.

*) Mar. 6, 34.

544. **ROUND TOWER**, divided into storeys and on each there is a Greek letter indicating a number: I-10, T-9, H-8, Z-7, S-6. The tower represents a special structure built on the sea shore to measure the rise and fall of its waters. Such structures were common on the shore of the Nile in Egypt, therefore they are called Nilometers.



Saint Peter's Church or Chapel of the Primacy stands near the Church of the Multiplication, on the shore of the sea. Built of black basalt stones, it was erected in 1943 by the Franciscans, on ancient relics (fig. 545).

According to Christian tradition, it was at this site that Jesus revealed himself to the fishermen, his disciples: "This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead." Here Jesus "when they had dined" asserted St. Peter's spiritual supremacy over the whole flock of his believers, saying to him: "Feed my lambs... Feed my sheep".* This site was called by mediaeval pilgrims *Mensa Christi* or *Tabula Domini*—Table of the Lord.

*) John 21, 15-6.

545. SAINT PETER'S CHURCH or Chapel of the Primacy (Italian: Chiesa del Primato).

1) Entrance. 2) Rock. 3) Altar.



546. A CRUSADER SEAL, of the Galilee District in the 12th century. Left: the Crusader governor and around, his name: Galerius Princeps Galilee. Right: Saint Peter (Petrus) and Saint Andrews (Andreas) in a boat.



CAPERNAUM AND ITS SYNAGOGUE

To Capernaum, 3 kms. (2 mls.). We travel along the same coast where Jesus preached to the fishermen from among whom he collected his first followers: "And Jesus, walking by the Sea of Galilee saw two brethren, Simon called Peter and Andrew his brother casting a net into the sea: for they were fishers. And he saith unto them. Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren James, the son of Zebedee, and John his brother, in a ship with Zebedee, their father mending their nets, and he called them..."* It is also told: "his disciples went down unto the sea. And entered into a ship and went over the sea towards Capernaum. And it was now dark and Jesus was not come to them. And the sea arose by reason of a great wind that blew... So when they had rowed... they see Jesus walking on the sea, and drawing nigh unto the ship, and they were afraid. But he saith unto them It is I, be not afraid!... Then they willingly received him into the ship, and immediately the ship was at the land wither they went".**

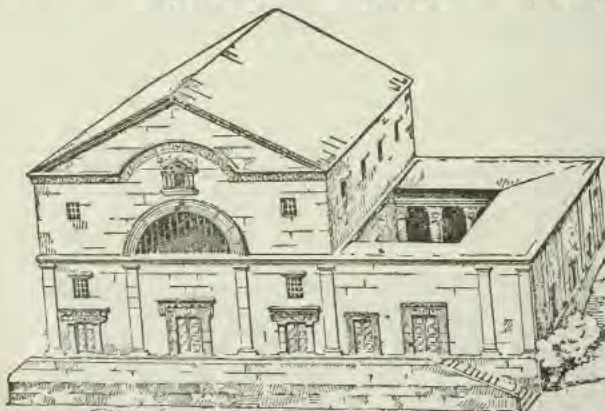
*) Matt. 4, 18. **) John 6, 16.

Continuing through a small eucalyptus forest we reach Capernaum. On the right is the Franciscan monastery, and in the adjacent courtyard lie the ruins of the synagogue, one of the most famous and interesting sites in Israel.

Capernaum is a Greek corruption of the Hebrew name: Kefar-Nahum—Village of Nahum. We do not know the identity of Nahum for whom the village was named; according to a mediaeval Jewish tradition the name was meant for

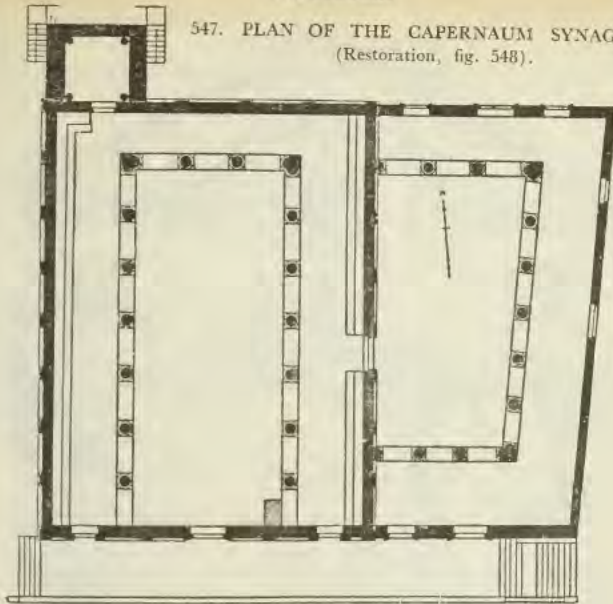
Nahum the prophet of the end of biblical times, whose burial place was shown here. Capernaum was a town of some significance in the time of Jesus. It stood on an important highway to northern Transjordan, and was provided with a customs house and a military guard. It was the home of Jesus when he began his mission: "And they went into Capernaum, and straightway on the Sabbath day he entered into the synagogue and taught. And they were astonished at his doctrine, for he taught them as one that had authority".* The Gospel relates about Jairus (Greek form of the Hebrew name Yair), the ruler of a synagogue at or near Capernaum, whom Jesus came to see and found people weeping on the death of his daughter: "Then he took hold of the child's hand, and said to her (in Aramaic): Talitha cumi, which means, Maiden, I say to thee, rise up. And the girl stood up immediately".** In Capernaum too Jesus healed the centurion's servant. But the inhabitants apparently heeded him not. So he upbraided them saying: "And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell, for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee".*** Capernaum degenerated in about the sixth century, and its ruins were covered with earth. The Franciscans bought the site in 1894, cleared the ruins, and partly restored the ancient synagogue.

*) Mark 1, 21. **) Mark 5, 41. ***) Mat. 11, 23.



548. THE SYNAGOGUE OF CAPERNAUM—restoration. On the left: facade of the prayer hall (fig. 549). On the right: the annex (fig. 539).

547. PLAN OF THE CAPERNAUM SYNAGOGUE
(Restoration, fig. 548).

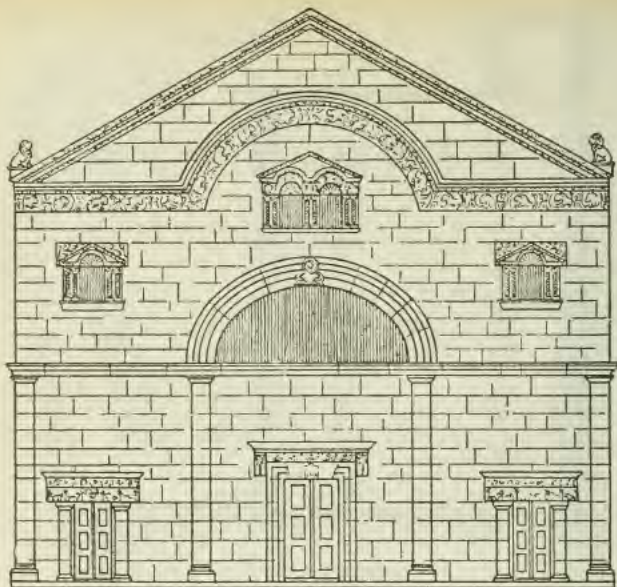


Left: The Prayer hall. Right: The annex. The front of the synagogue faces south (fig. 549). In the hall, along the wall there are stone benches for the worshippers. On one column, on the right, a Greek inscription (fig. 552).

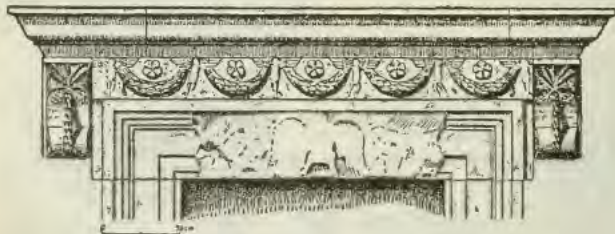
550. A KEYSTONE of the arch above the main door, in the facade of the synagogue. In the middle of the wreath a sea-shell.

(See figure 549).





549. FACADE OF THE PRAYER HALL. Above the central entrance a carved lintel flanked with palm trees (see figs. 550, 551, 553).

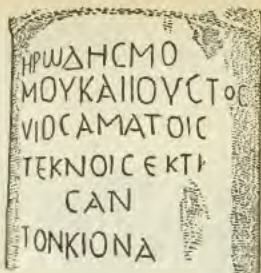


551. LINTEL OF THE MAIN DOORWAY. In the centre, probably an eagle with wings spread. On the sides, palm trees in relief.

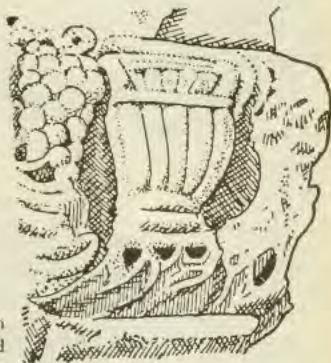
552. A GREEK INSCRIPTION, carved on a column: 'Herod, son of Mo(ni)mos' * and Justus his son, together with the children erected this column.'

*) Another reading: 'Mokimos . . .

On the next column, to the left, is carved a new latin inscription in memory of Father Orfali, a Franciscan monk, who devoted his life to the investigation and restoration of this synagogue and was killed in a road accident.



553. RELIEF OF A PALM. The palm was the symbol of the Land of Israel and is found on many ancient coins. It was also the symbol of the righteous man, as the Psalter says: "The righteous shall flourish like the palm trees." (Ps. 92, 13).



554. AN URN, carved in stone. At the side a cluster of grapes.

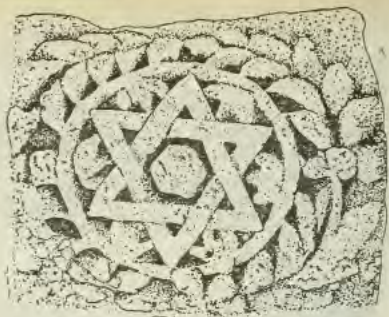
557. WAGON, carved in stone. It is difficult to determine the function of this wagon. It is presumed to be the shape of a Roman wagon —Carucca.

Some surmise that it is the picture of the ancient Holy Ark containing the scrolls of the Torah, which was in the olden days movable. The Sages of Israel relate: "They used to bring out the Ark into the open space in the town."

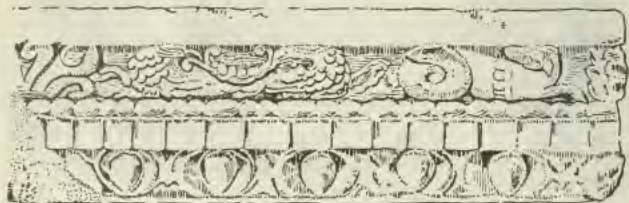
(Mishna, Taanit 2, 1).



- Fig. on the right:*
555. SHIELD OF DAVID
(magen David), carved
in stone.



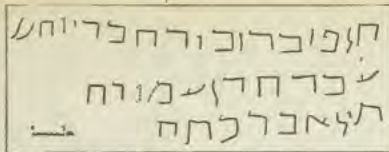
- Figure on the left:*
556. CANDLESTICK (menora), carved on a
stone capital. On the right: horn's ram (shofar),
as the symbol of Israel's redemption. On the
left: a shovel for clearing the candles.



558. A CARVED STONE: two eagles are carved symmetrically. Right: A
legendary animal—half horse and half fish. The stone lies among the ruins
of the synagogue.



559. THE LINTEL of the main entrance to the annex (fig. 548)
It lies in the courtyard near the fence, on the side of the sea shore.



560. ARAMAIC INSCRIPTION, of the fourth century: Halfu, son of Zebida, son of Yohanan, made this column. May blessing be his.'

The name Halfu, in Greek Alpheus, recalls 'Levi son of Alpheus' who lived in Capernaum and whom Jesus came to see. Mark 2, 14.

The inscription, now much effaced, is carved on a column lying among the ruins in the eastern section of the courtyard.

East of the synagogue, beyond the fence of the Franciscans, stands out a Greek-Orthodox Church, decorated with domes.

In the courtyard of Capernaum are strewn various stone implements of the ancient inhabitants. Especially interesting are the basalt flour-mills and the big oil-press (figs. 561-2).



561. FLOUR MILL.



562. OIL-PRESS

MOUNT OF THE BEATITUDES (Mount of the Sermon)

Tabgha—Mt. of the Beatitudes, 4 kms. (2½ mls.), ascent of 100m. The highway proceeds north along the ascent of the Mount of the Beatitudes (Blessedness), carrying on its top a big convent and a round church. From the highway proceeding to Rosh-Pinna and Tsefat, a road branches off to the right towards the summit of the Mount of the Beatitudes which overlooks the Sea of Galilee.

The convent and the church belong to the Italian Franciscan nuns. On this site, according to Christian tradition, Jesus preached the famous 'Sermon on the Mount': "And

seeing the multitudes, he went up into a mountain, and when he was set his disciples came unto him: And he opened his mouth and taught them, saying: Blessed are the poor in spirit—for theirs is the kingdom of heaven... Blessed are the meek for they shall inherit the earth... Blessed are the peacemakers—for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake—for theirs is the kingdom of heaven... Ye are the light of the world. A city that is set on an hill cannot be hid... Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven... But I say unto you, Swear not all neither by heaven... nor by the earth... neither by Jerusalem it is the city of the great kings..."*

*) Matt. 5, 1-35.

Tradition has it that on the Mount of the Beatitudes Jesus chose his apostles: "And it came to pass in those days, that he went out into a mountain to pray and continued all night in prayer to God. And when it was day he called unto him his disciples, and of them he chose twelve, whom also he named apostles".*

*) Luke 6, 12.

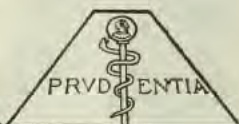
Symbols of the seven virtues are represented in the pavement around the altar of the Shrine of the Beatitudes (fig. 563).



Iustitia—Justice



Charitas—Charity



Prudentia—Prudence



Fides—Faith



Fortitudo—Fortitude



Spes—Hope

563. SYMBOLS OF THE SEVEN VIRTUES, as represented in the Franciscan Church, on the Mount of the Beatitudes.



Temperantia—Temperance

The date of the building of this church is set in the floor at the entrance: A.D. MCMXXXVII—1937. 'XV Italice Gens'—15 of the Italian people, namely the Fascist regime.

To Rosh-Pinna the highway proceeds north and climbs up to sea level as stated on a tablet fixed on the side of the road. Next to it, a stony path branching off to the right leads to the ruins of Korazim or Corozain of the Gospel.

KORAZIM (COROZAIN, CHORAZIN) AND ITS RUINS

To Korazim, 5 kms. (3 mls.), the track proceeds eastwards over basaltic ground, then dips and crosses a dry riverbed. A little farther, on the left, we reach the black ruins of Korazim.

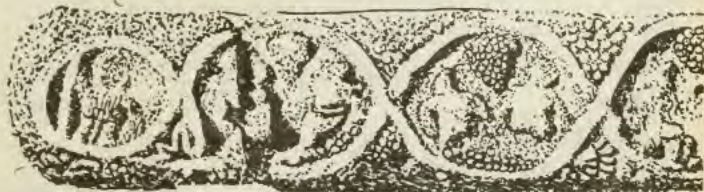
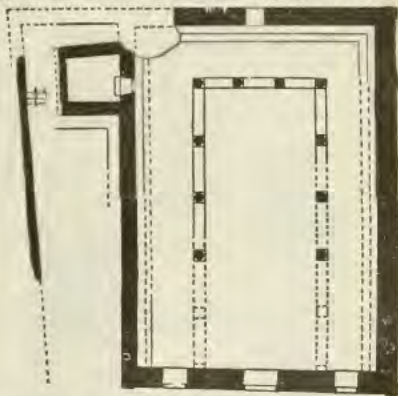
Korazim or Corozain was a small Jewish town, and the origin of its name is obscure. It survived among the Arabs as Kereza. Rabbis of the second century mention its excellent wheat. Jesus used to visit Korazim and to preach to its inhabitants; but they refused to listen to his teachings: "Woe unto thee, Chorazin".*
*) Mt. 11, 21.

The ruins of the third-fourth century synagogue of black basalt stones present many items of interest (figs. 564-67).

Figure on the right:
564. PLAN OF THE SY-
NAGOGUE.



565. MEDUSA, carved in stone, found in the Synagogue.



566. FRAGMENT OF A ZODIAC TABLET, symbols of the months.



567. LION made of basalt stone.

The lion is the symbol of Judah in the blessing of Patriarch Jacob to his children as told in the Torah. "Judah is a lion's whelp . . ." (Gen. 49, 9).

Continuing to Rosh-Pinna we skirt the communal settlement of 'Ami'ad—on the left, and the colony Elphelet—on the right, and come to the Rosh-Pinna crossroad.

ROSH-PINNA AND ITS CROSSROAD

Rosh-Pinna, established in 1882 on deserted rocky land, was the first colony in Galilee and as such its name was chosen from the words of the Psalter: "The stone which the builders rejected is become the chief cornerstone (rosh-pinna)".* Rosh-Pinna is situated about 450m. above sea-level, at the most important crossroad in eastern Upper Galilee. *) Ps. 118, 22.

From the junction one highway crosses the village Rosh-Pinna and climbs up the mountains to Tsefat. Another highway proceeds north to Metulla along a shaded eucalyptus avenue; after a short run from Rosh-Pinna, two side roads bend to the right: the first one—to Kefar-Hanassi and the Jordan channel, the second—to Mishmar-Hayarden and the Jordan Bridge.

Rosh-Pinna—Tsefat, 10 kms. (6¼ mls.), ascent 500 m., p. 473.

Distances from Rosh-Pinna (crossroad), in kms. and (miles) :

to Afula—59 (37)	to Kefar-Hanassi—5 (3)
" Ayelet-Hashahar—10 (6)	" Kiryat-Sheмона—30 (19)
" Capernaum—16 (10)	" Metulla—41 (25)
" Haifa—84 (52)	" Mishmar-Hayarden—11 (7)
" Hatsor (Tel Hazor)—9 (5½)	" Nazareth—43 (27)
" Hulata—18 (11)	" Tel-Aviv—161 (100)
" Jerusalem—215 (134)	" Tel-Hai—32 (20)
" Jordan River—13 (8)	" Tiberias—26 (16)
" Kefar-Blum—30 (19)	" Tsefat—10 (6¼)
" Kefar-Giladi—33 (20½)	" Yessud-Hamaala—18 (11)

Kefar-Hanassi and the Jordan Channel

Rosh-Pinna—Kefar-Hanassi, 4 kms. (2½ mls.). After a short distance, from the road proceeding north to Metulla a side

road turns right to the east. We cross an airport built by the British during the Second World War and reach the communal settlement (kibuts) of Kefar-Hanassi—Village of the President, dedicated to Chaim Weizmann, the first president of Israel. Kefar-Hanassi was established in July 1948 on one of the most critical fronts, while the War of Liberation raged all around. The intrepid founders, mostly from Great Britain, belong to the 'Habonim' youth movement. Kefar-Hanassi is close to the demilitarized zone between Israel and Syria, that stretches eastward down to the Jordan's banks.

To the Jordan Channel, a steep, twisting way leads down. Beyond the Jordan lies Syrian territory. The channel leaves the demilitarized zone and runs south almost parallel to the natural bed of the river; then it turns through the mountains of Galilee toward the Tunnel of 'Eilabun and the Valley of Beit-Netofa. (See page 426).

Mishmar-Hayarden and the Jordan Bridge.

Rosh-Pinna—Mishmar-Hayarden, 11 kms. (7 mls.). After a short distance, from the highway proceeding north to Metulla, a side road forks to the right. Through the colony of Mahnayim and along new Mishmar-Hayarden on the left, we descend to the Israeli demilitarized zone, and come to the police station at the destroyed settlement of Mishmar-Hayarden. Close by, stands a Memorial Monument (fig. 568).

568. MEMORIAL AT MISHMAR-HAYARDEN, to the soldiers and citizens who fell in the battle against the Syrians during the War of Liberation—1948. The Syrians conquered Mishmar-Hayarden on 10th June 1948. After the truce with Israel they retreated on 20th July 1948, destroying it entirely.



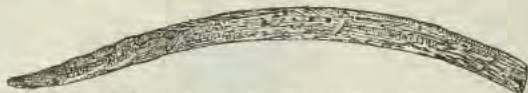
Mishmar-Hayarden—Guard of the Jordan, was established in 1890. In the War of Liberation it was conquered and destroyed

by the Syrians who later left it, according to the provisions of the armistice agreement. Nearby, to the west, new Mishmar-Hayarden, and to the north, kibuts Gadot, have been founded in 1949. The name Gadot, Hebrew for banks of the river, refers to the nearby Jordan.

To the Jordan Bridge, 2 kms. (1¼ mls.). The road descends the steep incline facing Syrian territory. At this end of the bridge an Israeli policeman keeps guard; at the other end a Syrian guard is on watch. The bridge is named Benot Ya'akov, for the Daughters of Jacob who allegedly forded the Jordan at this spot on their way to the Land of Canaan. Beyond the bridge the highway leads to Damascus, capital of Syria.

For the control of this passage many wars were waged from the most ancient to the most modern times. In the Middle Ages it marked the border between the Crusaders' Kingdom—to the west, and the Moslems' rule—in the east. Many battles were fought at this site in the twelfth century when the Arabs tried repeatedly to overthrow the Kingdom of Jerusalem. In 1799, Napoleon Bonaparte entrenched forces here to prevent Turkish reinforcements from reaching 'Akko (Acre) which the bulk of his army was besieging. In the First World War, in 1918, the Turks held out here against the British for the last time. The British victory at the bridge of the Daughters of Jacob opened to them the way to Damascus. In the Second World War, too, the British Army broke through the enemy lines at this spot in their drive to wrest Syria from the control of the Vichy French. In the War of Liberation again, in 1948, this bridge was the scene of severe fighting, when the Syrians schemed to invade Israel.

The present bridge was built during the British Mandate beside an older structure. While preparations were made for its erection, the tusk of an elephant of the Early Stone Age was discovered in the bed of the river (fig. 569).



569. ELEPHANT TUSK, found in the Jordan river, near the Bridge 'Daughters of Jacob'. The tusk is from the Paleolithic period. The elephant is of the *Elephas trogantherium* species.

On both sides of the bridge, especially northward, the twisting and rocky bed of the Jordan has been straightened and deepened to facilitate the flow of the water from the swamps of the Hula Valley, and thus reclaim its land for

agriculture. About 1 km. south of the bridge starts the Jordan channel.

To the Jordan channel, 2 kms. (1¼ mls.). Half-way from Mishmar-Hayarden to the bridge, a track forks southward to the channel in the demilitarized zone. The Israeli Government started to dig this channel for the purpose of deviating some of the Jordan's water to irrigate the southern wastes of the country. From the start Syria opposed this plan, and the United Nations Security Council ordered that the work be stopped until an agreement is reached by both sides. The digging was temporarily suspended in the demilitarized zone, but is continued within the territory of Israel towards the Valley of Beit-Netofa—the central reservoir of the whole water transfer system.

ROSH-PINNA—METULLA, 41 kms. (25 mls.).

Hatsor—Hula Valley—Kiryat-Shemona—Tel-Hai—Kefar-Gil'adi
HATSOR (HAZOR) AND ITS EXCAVATIONS

Rosh-Pinna—Hatsor (excavations), 9 kms. (5½ mls.). The highway continues north through an eucalyptus avenue, in full view of Mount Hermon seen far away in the distance. After crossing a small bridge it climbs over and crosses a large tel—the site of biblical Hatsor. This Hebrew name, which is common to a few settlements, seems to be derived from *Hatser*—courtyard or enclosure (for flocks and herds). The city grew up around courtyards of shepherds who grazed their sheep in these rich pastures. Hatsor is already mentioned in ancient Assyrian and Egyptian records from the nineteenth down to the thirteenth century B.C. During the Israeli conquest of the Land, about the 13th century B.C., Hatsor was the most important town in northern Cana'an and played a leading part, as related in the Bible: "And Joshua turned back at that time, and took Hazor, and smote the king thereof with the sword, for Hazor beforetime was the head of all those kingdoms".* Hatsor fell to the lot of the tribe of Naphtali.** About the tenth century B.C. King Solomon made it one of his chariot towns, as told in the book of Kings: "And this is the account of the levy which King Solomon raised, to build the house of the Lord... and the walls of Jerusalem, and Hazor".*** When the Assyrian hords invaded Israel, about the year 732 B.C., Hatsor fell into their hands: "In the days of Pekah King of Israel, came Tiglath-Pileser, king of Assyria, and took Hazor... and he carried them captive to Assyria..."**** *) Josh. 11, 10. **) Josh. 19, 36. ***) I Kin. 9, 15. ****) II Kin. 15, 29.

In 1928, a small scholarly expedition, on behalf of the Liverpool University, England, and headed by John Garstang, iden-

tified the mound as Hatsor (Hazor). In 1955, archaeological excavations were started in Hatsor by an expedition led by Yigael Yadin, on behalf of the Hebrew University, with the financial help of the late James de Rothschild of London.

The mound consists of two distinct parts: the acropolis (stronghold) on the highest area, and the lower city, to the north. In the acropolis were found rows of pillars and remains of dwellings of the time of the Bible. In this area, a ninth-century B.C. bone handle was found upon which is carved a four-winged male figure grasping in its hands the 'tree of life' (fig. 571). To the same period belongs also the ivory cosmetic palette bearing the carving of a stylized 'tree of life' (fig. 572). In this area was also found a Hebrew inscription: 'Lmkbrm—Belonging to Makhbiram (fig. 573).

The highest point of the mound dominates and overlooks the surroundings and therefore was of foremost strategic importance. Indeed, remains of a fortress, a tower and the fortified city wall were discovered here. In this area was found a fragment of an ivory box skilfully carved with pagan designs (fig. 574).

571. HANDLE OF A MIRROR OR SCEPTRE. Made of bone and covered with interesting carvings—a winged deity grasping a stylised 'tree of life'. Of the 9th-8th century B.C.



Figure on the left: 572. IVORY COSMETIC PALETTE, bearing the carvings of a stylised 'tree of life', and on the reverse the face of a woman. Of the eighth century B.C.

Figure on the right:

573. HEBREW INSCRIPTION, engraved on potsherds, in the biblical script. It reads: Lmkbrm—Belonging to Makhbiram. About the eighth century B.C.

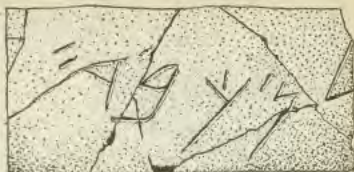


Figure on the left:

574. FRAGMENT OF AN IVORY BOX, from the ninth-eighth century B.C. On it is skilfully carved a winged sphinx (human head and lion's body), and a man on one knee with his hands lifted for prayer.

The excavation of the lower town brought to light remains of dwellings and a Canaanite temple with small stelae, of the 14th—13th centuries B.C. The central stela is decorated with two raised hands in low relief (fig. 575). On the side was found a statue made of basalt stone portraying a male figure, dressed in a long robe, seated on a stool and holding a cup (fig. 576). Nearby a lion orthostate was found (fig. 577).

In 1956 the clearance of the vicinity of the temple uncovered a room full of stelae, thrown in disorder. Close by, a potter's workshop was unearthed. Here were found a complete potter's wheel made of two pieces of basalt, and a beautiful clay mask. Next to this site another mask was unearthed. In the same area a bronze standard of the goddess of snakes was discovered (fig. 578).

In the lower town was unearthed, in 1956, a huge altar made of one block of stone. The entrance to a large tunnel hewn out of the rock, about 12m. long and 2m. high, was unearthed in this area. Another tunnel, about 30m. long with many offshoots, was discovered in the very same vicinity. All the findings made in Hatsor are preserved in the Archaeological collection of the Hebrew University in Jerusalem.

Hatsor—Ayelet-Hashahar, 1 km. ($\frac{1}{2}$ mle.). The highway descends the mound and on the right is Ayelet-Hashahar—Morning Star, a communal settlement established in 1916, the pioneering kibuts in Upper Galilee.

575. STELA BEARING A RELIEF, of two hands outstretched in prayer, surmounted by an emblem of the deity: a sun disc within a crescent. From the 'Holy of Holies' in the Canaanite temple, of the 14th-13th century B.C.

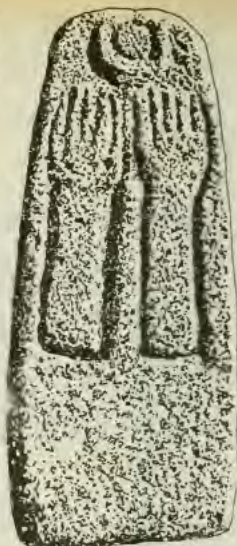
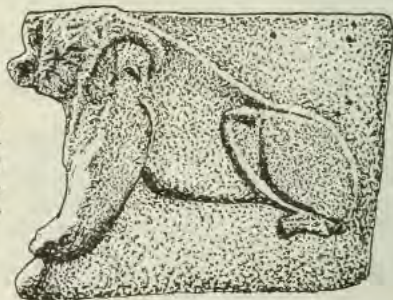


Figure on the left :

576. STATUE OF A MALE FIGURE, dressed in a long robe, seated on a stool. The statue made of stone was found in the 'Holy of Holies' of the Canaanite temple.

577. AN ORTHOSTATE BEARING A LION IN RELIEF; the orthostate made of basalt stone was found in the Canaanite temple, of the 14th-13th century B.C.



Ayelet-Hashahar—Sede-Eliezer, 3 kms. (2 mls.). The highway proceeds north, through the fertile Valley of Hatsor and arrives at the settlement Sede-Eliezer, on the left, next to a

crossroad. From the highway to the north a road forks to the right, eastward, to the area of the Lake of Hula and the settlements Yesud-Hama'ala and Hulata. For the road to Metulla, see below.

57B. STANDARD OF THE SNAKE GODDESS, made of bronze; the reliefs are plated with silver. The centre is carved with the image of the Goddess holding in each of her hands a snake. Her emblem is above: a crescent and a conventional sign of a snake, which also appears in the lower part. The standard was set upon a pole and it probably was used in the cult procession, in which the priests carried the standards of various gods. This is the first object of its kind ever to be found in Palestine.



The bronze standard of the snakes recalls the brass serpent which was made by Moses during Israel's wanderings, as told in the Torah: "And the Lord said unto Moses: 'Make thee a fiery serpent, and set it upon a pole, and it shall come to pass, that every one that is bitten when seeth it—shall live'".* The brass serpent was kept in the Holy Temple in Jerusalem, till the time of Hezekiah king of Judah: "And he broke in pieces the brazen serpent that Moses had made, for unto those days the children of Israel did offer to it, and it was called Nehushtan".**

*) Num. 21, 8. **) II Kin. 18, 4.

Lake Hula—Yesud-Hama'ala—Hulata—Ashmura

Sede-Eliezer (crossroad)—Lake Hula, 5 kms. (3 mls.). Proceeding east, we traverse the colony of Yesud-Hama'ala, then next to it, on the right, kibuts Hulata, and reach the area of the Lake of Hula, in the upper part of the Jordan Valley.

Yesud-Hama'ala established in 1883, one of the first pioneering colonies, was founded by a group of young Jews all originating from the same Polish village. Their enthusiasm and their tenacity to purpose carried them through many difficulties: complete isolation, lurking Beduins, malaria which befell many and, for a good measure, complete ignorance and lack of training for the agricultural life they took upon themselves. The name Yesud-Hama'ala, which means the 'beginning of the ingathering', is taken from the passage of the Bible which narrates Ezra the Scribe's entrance to Jerusalem at the head of the Jews returning from the captivity of Babylon: "For upon the first day of the first month began (yesud) he to go

up (hama'ala) from Babylon... according to the good hand of his God upon him".* *) Ez. 7, 9.

Lake Hula is the most northern, the highest and the smallest of the three seas of the Jordan rift. The Jordan falls into the Hula in the north, and from its southern end flows to Lake Kinneret. As a result of the straightening of the Jordan bed at its exit from Lake Hula, the swamps of the valley have been drained, and the size of the lake has been greatly reduced. On the eastern shore of Lake Hula, the young settlement of Ashmura has been established, close to the Syrian border that runs parallel to the lake. The Arabs call it Dardara.

In the Middle Ages, Lake Hula was believed to be the Meimrom (Latin: Aqua Merom) mentioned in the Bible as an important battlefield of Joshua in his conquest of the northern district of the Land of Canaan (fig. 588, page 472).

SEDE-ELIEZER—METULLA, 28 kms. (17 1/3 mls.).

'Einan—Metsudat-Koah—Hula Valley—Kiryat-Shemona—Metulla
Travelling north we pass, on the left, the 'Einan waterworks sheltered in a tunnel dug into the mountain. Here the waters of the Hula springs are pumped up and distributed to the settlements spread along the heights of Galilee. Only a short time ago these waters of blessing were the source of evil malarial swamps.

The highway proceeds along the base of the Galilean Mountains here named after the tribe of Naphtali, into the Hula Valley which stretches eastward towards the mountains of Bashan, now held by the Syrians. In the north rises Hermon, the highest mountain in the Holy Land: its eastern part stands in Syrian territory and its western section in Lebanon.

Farther, on the right, are the wooden huts of the Jewish National Fund workers who are draining the Hula Valley (see below). Some way on, a road leaves the main highway, which continues to Tel-Hai and Metulla, and travels up the slope to the turreted police station of Metsudat-Koah perched on the mountain top (see below).

The drainage of the Hula was completed in 1957, after several years of hard work. Across the marshes two deep canals were dug from north to south. Through them the stagnant waters stream to Lake Hula, from where they flow to the Jordan whose bed was deepened and straightened to facilitate the run down to the Sea of Galilee (Kinneret). Since the drainage was completed the malarial land is turning into fruitful fields and plantations. Part of the water is being used for fish ponds which are an important branch of farming

PLANTS IN THE HULA MARSHES

379. PAPYRUS (Hebrew: Gomé).

In the English version of the Bible: Bulrush. The papyrus only grows in deep marshes and Job already said: "Can the rush shoot up without mire?" * From its long flexible stems mats are plaited. In olden times the papyrus was put to many more uses. The ancients made boats from this strong plant, as Isaiah the prophet mentions: "Vessels of papyrus upon the waters".** The infant Moses was laid in the river in "an ark of bulrushes".*** But the main utility of this plant was for the preparation of paper whose name derives from the greek word papyrus. The ancient Egyptians were experts at this art, and many of their records were written on papyrus sheets.

*) Job 8, 11. **) Is. 18, 2. ***) Ex. 2, 3.



580. YELLOW POND LILY
(*Nupher luteum*)



581. WHITE WATER-LILY
(*Nymphaea alba*)

in this area. As a result of the drainage a large area of peat was uncovered; it is now used as a fertilizer.

Before the draining of the swamps the whole Hula Valley displayed a rich tropical flora and fauna. Especially interesting was the bird life. The valley served as a station for migrating birds; and from the rings that they wore some were identified as coming from as far as Russia and Scandinavia. A portion of the Hula Valley is preserved for a reservation

where the natural conditions will be kept for the benefit of the wild plants, birds and animals.

The characteristic flowers of the Hula marshes are the beautiful white water-lily and the yellow pond lily, belonging to the Nymphaeaceae family called after the nymphs, the female divinities who, according to Greek mythology, live in springs and rivers.

METSUDAT-KOAH AND ITS SURROUNDINGS

Metsudat-Koah—Kedesh-Naphtali—Ramim (Manara)— Misgav'Am

To Metsudat-Koah, 3 kms. (2 mls.), ascent of 325m. Climbing up we gain a full view of the Hula Valley and the encircling mountains. On the top, to the right, stands the police station Metsudat-Koah—Stronghold of the 28, named in memory of a group of fighters who fell in the conquest of this citadel in the War of Liberation, 1948. Next to the building is their last resting place. The British erected the fortress in 1940 and called it by its Arabic name: en-Nebi Yush'a—the Prophet Joshua, whose tomb is traditionally shown within a domed building, in the rocky gorge on the side of the road. Metsudat-Koah stands at a crossroad. 1) One way leads west, through Kedesh-Naphtali, to kibuts Sasa. 2) Another heads south to the settlement of Ramot-Naphtali and to Tsefat (Safed). 3) A third road proceeds north, to Iftah, Ramim (Manara) and Misgav-'Am.

582. METSUDAT-KOAH on an Israeli Stamp. Issued by the Government on Independence day—1951.



Figure on the right:
583. METSUDAT-KOAH — 28 Jewish fighters were killed, while conquering that fortress from the Arabs in the War of Liberation—1948.

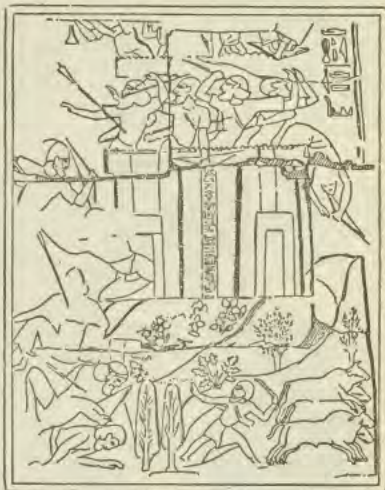


1) **METSUDAT-KOAH—SASA**, 25 kms. (14¼ mls.) through Kedesh-Naphtali, Malkiya and Kefar-Bir'am, along the Israel—Lebanon border.

Metsudat-Koah—Kedesh-Naphtali 4 kms. (2½ mls.). The highway proceeds westwards. On the left lie the ruins of biblical Kedesh, and on the right the remains of Roman Kedes. Kedesh was an important city in Israel and its name already appears in ancient Egyptian records (fig. 584).

584. CONQUEST OF KEDESH, by the ancient Egyptians in 1310 B.C. in the time of Seti the First. In the top, right corner, is written in hieroglyphics: 'Town of Kedesh.' In the wall, written in a vertical line: 'The charge which Pharaoh . . . made to devastate the land of Kedesh, of the land of the Amorites.'

The Conquest of Kedesh is depicted on the walls of the Great Hall of the temple of Karnak, Upper Egypt.



Several towns were known by the name of Kedesh (Holy), probably because they held sanctuaries; and since this one stood in the tribe of Naphtali, to distinguish it from the others it was called Kedesh-Naphtali. From Kedesh came Barak who, with Deborah the prophetess, overcame the Canaanites in the Valley of Jezreel, about 1100 B.C.

Kedesh—Kefar-Bir'am, 17 kms. (10½ mls.). The highway climbs the steep mount and passing by the village of Malkiya—on the left, continues on a parallel course with the Lebanese border. Farther on, at some distance to the left, we see the village Iron, called by a biblical name mentioned in the description of the tribe of Naphtali which peopled this district. After a short run we reach, on the left side of the road, the village Bar'am situated near the ruins of Kefar-Bir'am where interesting remains of a synagogue can be seen, p. 491).

2) **METSUDAT-KOAH—TSEFAT**, 22 kms. (14 mls.).

through Ramot-Naphtali and 'Alma.

Metsudat-Koah—Ramot-Naphtali, 2 kms. (1¼ mls.). The road

bears south and traverses the village Ramot-Naphtali named after the tribe which occupied this area in the biblical period. Ramot-Naphtali was established in 1945 and, because of the lack of security in the surroundings, the founders at first settled in the small fort which can be seen on the right side of the road. In the War of Liberation, 1948, it was a strong-point against the Lebanese invaders.

Ramot-Naphtali—'Alma, 8 kms. (5 mls.). The road winds its way down the side of the mountain, crosses a picturesque gorge called Nahal (Brook of) Dishon and climbing up the opposite slope we are at the village 'Alma about 12 kms. (7½ mls.) from Tsefat p. 483.

3) **METSUDAT-KOAH—TEL-HAI**, 17 kms. (10½ mls.),
through Iftah, Ramim and Margaliyot.

Metsudat-Koah—Yiftah, 2 kms. (1¼ mls.). Heading north, we skirt the Yiftah communal settlement founded by the veterans of the Yiftah Brigade which operated during the War of Liberation on the nearby Lebanese and Syrian fronts. This Brigade was named after Yiftah, one of the Judges of Israel who repelled the Ammonite invaders about 3,000 years ago. Winding up the mountains overlooking the Hula Valley and its prosperous settlements set amidst glittering fish-ponds, we proceed along the Lebanese border. The road commands a goodly part of the southern district of the State of Lebanon and some of its villages strewn among the heights. At the end of the War of Liberation, Tsahal penetrated this section conquering fourteen of these villages. The peace agreement restored them to Lebanon.

Ramim, the next colony on our way, is sometimes called by its Arabic name, Manara. The kibuts, established in 1943, stands 880m. above sea level; this great height determined the choice of the name Ramim—Heights, taken from the Psalter: "And He built His sanctuary like the heights (ramim), like the earth which He hath founded for ever".* *) Ps. 78, 69.

Ramim—Margaliyot, 2 kms. (1¼ mls.). Running over slowly dipping ground the road passes by the village Margaliyot, next to the deserted village of Hunin and the ruins of a Crusader fortress situated on top of the mound, and called in Latin: *Castrum Novum*, in French: *Chateau Neuf*—New Castle.

Margaliyot—Tel-Hai, 3 kms. (2 mls.), descent of about 500m. The road encircles the Crusader fortress on the right and forks out in two directions: to the left to the village *Misgav-Am*—Stronghold of the People, and to the right descending the steep slope to Tel-Hai and Kefar-Gil'adi, near the Rosh-Pinna—Metulla highway.

Kiryat-Shemona—Tel-Hai—Kefar-Gil'adi—Metulla

We are travelling along the main highway. After a short distance a road branches off to the right, heading for the southern Hula Valley and its settlements of Kefar-Blum, Neot-Mordekhai, Lehavot-Habashan and Gonen, on the Syrian border.

Farther on, we traverse the young town of Kiryat-Shemona—Town of the Eight, named in memory of the eight heroic young people who were killed in the defence of nearby Tel-Hai. From Kiryat-Shemona a side road starts for Dafna and Dan in the northern Hula Valley (see below).

Kiryat-Shemona—Tel-Hai, 2 kms. (1¼ mls.). From the highway to Metulla, a side road to the left leads to Tel-Hai. On the right stands a youth hostel. Today Tel-Hai houses a museum of the Hagana underground movement. Tel-Hai—Hill of Life, was established in 1917 as a shepherds' encampment. They settled in the small building which was attached to the land when it was bought from its Arab owner. In 1920, when the area was under French military control, multitudes of Arabs attacked Tel-Hai. After a heroic stand, six men and two women were killed, among them Josef Trumpeldor. They are buried on the nearby hill (see below).

585. THE EMBLEM OF GALIL ELIYON

(Upper Galilee) Regional Council.

The lion of Tel-Hai.



Trumpeldor was the founder of the Jewish pioneer (Hehaluts) movement in Russia. The death of the defenders of Tel-Hai has come to symbolize the new spirit and valour of the modern Jew in defending till the last every inch of his old-new homeland. It stands as a model of courage for Israeli youths to emulate, and it fired in their hearts that undaunted spirit which shone on the battlefields of the War of Liberation. In their attack on Tel-Hai, the Arabs had used the small village of Halsa as their base. On its site today stands the new town of Kiryat-Shemona whose name honours the eight heroes of Tel-Hai.

To the Cemetery, a sideroad starting at the highway leads up the slope. On this hill meet three epochs in the history of Israel's self-defence. Here lie the first eight defenders of Tel-Hai under a memorial portraying the Lion of Judah and bearing the inscription: 'It is good to die for our country',

and the names of the fallen follow. Every year on the eleventh day of the month of Adar, 'Tel Hai Day', youths from all over the country make a pilgrimage to this site, to pay tribute to the fighters: "courageous and true, men of toil and peace, who followed the ploughshare and sacrificed their lives for the honour of Israel and for its soil." A special section is dedicated to the 'Hashomer' members, the forerunners of Tsahal—Israel's defence army, most of whom were killed in action. A third part holds the tombs of the soldiers who were killed in the War of Liberation, on the nearby fronts against the Lebanese and the Syrian invaders.

Tel-Hai—Metsudat-Koah, 17 kms. (10½ mls.), thr. Margaliyot and Ramim (Manara), page 466.

To Kefar-Gil'adi, there are two routes: 1) a track 100m. long from the cemetery, 2) a byroad 1 km. long from the highway to Metulla.

Kefar Gil'adi is a communal settlement established in 1917 by the 'Hashomer' and named after one of its members, Israel Gil'adi, who is buried in the Tel-Hai cemetery.

Kefar-Gil'adi (junction)—Metulla, 4 kms. (2½ mls.), ascent of 200m. The highway runs along the foot of the mountains. On the right looms the conspicuous mound of biblical Abel Beth-Ma'acha.

Abel Beth-Ma'acha (Avel-Beit-Ma'akha) is mentioned in the life of King David about 1000 B.C. Here Joab, the king's officer, pursued the rebel Sheba as told in the Book of Kings: "And they came and besieged him in Abel of Beit-Maacha, and they cast up a bank against the city, and it stood in the trench, and all the people that were with Joab battered the wall to throw it down. And they (the inhabitants of Abel) cut off the head of Sheba... and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent".*

*) II Sam. 20, 15.

To Metulla the road winds on. On the right runs the deep gorge of the 'Iyon River, whose course is interrupted by a water-fall almost enclosed within rocky walls. Because of its similarity to a native stove it is known as Tanur—Oven. A steep path leads down to it (fig. 587).

Metulla, founded in 1896, is the northermost settlement in Israel. It stands on the border of Lebanon, about 525m. above sea-level. The name is Arabic and means 'overlooking'. Indeed the colony commands a view of an area extending from Israel to neighbouring Lebanon and Hermon. Metulla sits on the edge of a small valley called in the Bible by the name of 'Iyon, and now situated in Lebanese territory.

586. FRONTIER SIGN written in four languages: Hebrew, French, Arabic and English.



587. METULLA WATERFALL, on an Israeli Stamp: From the Tanur cascade the Iyon River flows southward into the Hula valley and joins the Jordan. Beyond the waterfall, eastward, runs the Israeli border with the Lebanon.

DAFNA—DAN—JORDAN SOURCE

To Kiryat-Shemona, see page 469.

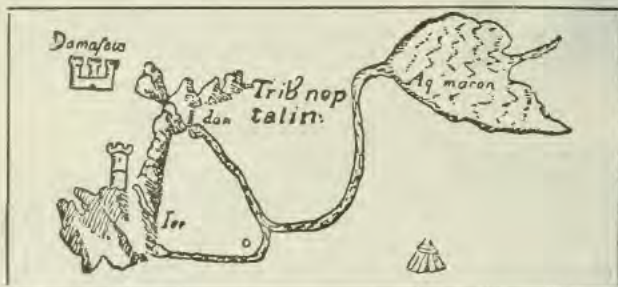
Kiryat-Shemona—Dan, 10 kms. (6½ mls.). Proceeding eastward we enter the Hula Valley. Crossing the Iyon River, we pass by the settlement of **Ma'ayan-Baruch**—a short distance on the left, and leave **Beit-Hillel**—on the right. The road traverses the bridge over the Senir River (Arabic: Hatsbani), one of the three main sources of the Jordan, which springs up in Lebanon. Continuing by the settlement of **Hagoshrim**—on the right, and a little farther **Dafna**—on the left, we pass, farther on, **Shear-Yashuv**—on the right, and reach kibuts **Dan** near the source of the Jordan.

To the Jordan Source, 3 kms. (2 mls.). A track runs parallel to the Syrian border and reaches Tel Dan, the site of the well-known biblical city. Beyond it flows the fountain of Dan—another of the three main sources of the Jordan and the only one emerging in Israel's territory. According to one legend, the name Jordan is a contraction of the two Hebrew words: **Yored Dan**—descends from Dan. Another legend says that the name Jordan is composed of **Jor** and **Dan**, allegedly the names of two sources of the river; they are so designated on mediaeval maps (fig. 588).

Dan was the northernmost town in biblical Palestine, hence the saying 'from Dan to Beersheba' to indicate the Land of the Bible. After the Tribes' conquest the town was resettled by members of the tribe of Dan who moved from the south: "The children of Dan went up against Leshem, and took it... and possessed it, and dwelt therein, and called Leshem Dan, after

the name of Dan their father".* In a later period Dan was a centre of idolatry and here stood one of the golden calves, as told in the Book of Kings: "And this thing became a sin, for the people went to worship before the one, even unto Dan".** The prophet Jeremiah describes the invasion of the enemy from the north: "The snorting of his horses is heard from Dan, at the sound of the neighing of his strong ones, the whole land trembleth, for they are come and have devoured the land..."*** And indeed Dan was destroyed and its name forgotten. The Arahs call the site Tell el-Kadi—Hill of the Judge, possibly an echo of Dan's attribute as related in the Torah: "Dan shall judge his people".****

*) Josh. 19, 47. **) I Kin. 12, 30. ***) Jer. 8, 16. ****) Gen. 49, 16.



588. SOURCES OF THE JORDAN, according to a map of Palestine—1300. The Jordan has two sources: Jor and Dan, hence its name Jordan, according to an old legend. The Jordan flows into the Lake of Hula, believed in medieval times to be Aq(ua)Maron—Watters of Merom, mentioned in the Bible in the wars of Joshua. The surrounding area is in the territory of the tribe of Naph-tali—trib neptalin. Near the sources of the Jordan, eastward, is Damascus, capital of Syria.

Legend, however, produces another explanation of the name: "In ancient times there was no Jordan in the Land, only three streams flowing in various directions. Once a quarrel broke out between them as to which was the largest and most important. The quarrel went on until at length the rivers invited the Lord of the Universe to judge between them. The Lord descended, seated Himself on a small hill between the rivers to judge the matter and said: 'Rivers! Ye are dear to Me, all three. Hearken to My counsel. Unite together and ye will indeed be the biggest river'. The rivers accepted the advice, joined together and the Jordan was formed from them. The mount whereon the Lord sat in judgment is called 'The Hill of the Judge' to this day..."

with thy rope—the Jordan, but thou, Almighty, hast not yet found in thy possession the thread that shall unite the hearts of men together!"

At the entrance to Tsefat, on the right, rises Mount Cana'an. To the left are the new suburbs of the city by the side of the big police station. In front of you, encircling the terraced mountain, is old Tsefat one of the most picturesque towns in Israel. Beyond, stand out the twin peaks of Har (Mount) Meiron, the highest point in Israel, 1,208m. (3,962 ft.) above sea level.

Tsefat is the northernmost town in Israel, the capital of Upper Galilee. Its population is entirely Jewish, mostly newcomers from various countries. Thanks to its cool and bracing air and its beautiful surroundings Tsefat is a favourite summer resort. The old city sits about 840m. (2,775 ft.) above sea level and is the most elevated town in Israel. Mount Cana'an rises about 960m. and is the highest inhabited spot in Israel.

Tsefat is one of the sacred cities in Israel's history, although this designation is comparatively recent, only dating back to the late Middle Ages. In early literature Tsefat does not appear. The Crusaders fortified themselves on its heights in the twelfth century and called it Saphet. The Moslems who succeeded them made the town the capital of the northern district of Palestine. They named her Safet or Safed. Gradually a Jewish community grew up. However, it reached the height of its fame and renown in the sixteenth century, when the Cabbalists flocked to it from exile, and converted it into the town of mystic lore. They were supremely happy here since they were close to the tomb of Rabbi Shim'on to whom is attributed the book of the Zohar (the Brightness), the fundamental work of the Cabbala, which they referred to as Hochma Nisteret—the Secret Wisdom. The mystics found many spiritual virtues in their town and said: "In Tsefat is the purest air of the Holy Land and there is not a place where they understand better the profundities and the secrets of the Holy Torah." The prime exponent of the Cabbalists was Rabbi Izhak Luria, who was born in Jerusalem in 1531, and died in Tsefat in 1573. He is better known by the name of Ha'ari—the Lion, the initials of Adonenu (our Master) Rabbi Izhak. His disciples were called: Gurei Ha'ari—the lion whelps. Many scholars and sages achieved fame here. Among them was Rabbi Joseph Caro, author of the 'Shulhan Arukh' (fig. 589). In Tsefat lived Rabbi Ya'acov Beirav who wished to restore the Sanhedrin, the supreme council and court of Israel, believing that Tsefat would diffuse enlightenment and learning throughout the Jewish world.

589. FRONT PAGE OF
'SHULHAN 'ARUKH'
(Set Table).

Hebrew book written by
Rabbi Yoseph Caro in Tse-
fat in 1555-1563.

First printed in 1565, in
Venice, Italy.

Shulhan 'Arukh is the
code of Judaism, a compre-
hensive compilation of rit-
uals and legal laws. Its
abridged edition was trans-
lated into English: Code of
Jewish Law.

שולחן ערוך

מטור יורה דעה הנקרא בית יוסף

זהו המה שנת החד והתם השלם ספר זה קרוי שולחן ערוך
ועל אשר אין הודו וזכותו כבוד הים ביקר עמנו הים ב' וספי הודו וזכותו
בזכותו ובשמואל טעם שמו יוסף הנקרא בית יוסף
אשר עשה על הארבעה שנים אשר קראם בית יוסף אשר
כש בית הקדש החד וכל וקר האלה עם מדי וסבל
בבקר ד יוסף טעם שולחן ערוך
מבנותו כמא אשר וכן רבם וזכר
הכלמה ושלחן וסמא וסמיה
אשר וזכותו שנת בית יוסף וזכותו קרוי



עין חזית חלוקה אל עין סלה ליק סם וזכותו הים

In the sixteenth century, the first printing press in the Land of Israel and in all Asia was installed in Tsefat, and here, in 1578, the first Hebrew book was printed (fig. 590).

However, Tsefat's glory and importance declined gradually. This was due to the many trials the town suffered at the hands of both man and nature. In 1833, the Druzes attacked the town and destroyed it. Several ruinous earthquakes also took place; one in 1738 demolished the entire town. It was said: 'Since the destruction of the Temple we have not known such disaster in Israel'. About 4,000 persons, mostly Jews, were buried amidst the ruins. Despite this catastrophe the town was restored. During the British Mandate Tsefat also suffered heavily from its Arab neighbours. At the outbreak of the War of Liberation (1948) Tsefat was inhabited by about 12,000 Arabs and about 1,700 Jews, mostly elderly pious people bound to the holy places of the town's by-gone splendour. The Arabs dominated all the strategic positions in the town and held its single entrance. They were reinforced from neighbouring Lebanon and Syria. The only outside help for the Jews was a group of about 120 young men who succeeded to cross the Arab lines under cover of darkness. A few days after the British evacuated the town, leaving the redoubtable police-stations in Arab hands, the Jews emerging from the low

mand the highway to Damascus—the headquarters of their Moslem enemies. Of these fortifications only scanty ruins remain, strewn over the top. From the main street, a side road ascends to the citadel which is today beautified with a park planted in memory of the young fighters who fell in Tsefat during the War of Liberation. Their names are inscribed on a marble tablet set at the entrance to the gardens. At the top stands a memorial pillar (fig. 591).

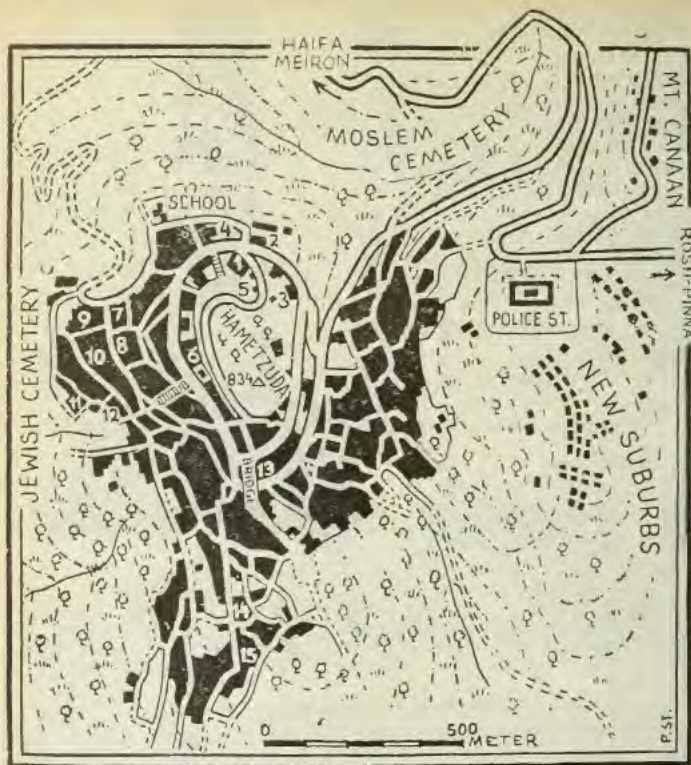


591. MEMORIAL to the defenders of Tsefat, in Israel's War of Liberation—1948.

At the outbreak of the War of Liberation, the Arabs held the Citadel and the fortress on Mount Cana'an which overlook the entire city. On a rainy, stormy night, the outnumbered Jews assaulted the Arab positions and conquered the Citadel. Panic then struck the surprised Arabs who fled till the last man.

The summit of the Citadel rises 834m. (2750 feet) above the level of the Mediterranean Sea and about 1,060m. (3,500 ft.) above the Sea of Galilee, which is seen sparkling in the distance. Tsefat overlooks a vast area, and this explains its name which is derived from the Hebrew word: Tsafo—look out. The legend, on the other hand, interprets the name of Tsefat (Tsephat) as being composed of the initials of the three Hebrew words Tsevi—deer, which symbolizes beauty in Hebrew literature, Pe'er—glory, Tiferet—splendor. The Rabbis have a reading of their own. They find in the name Tsefat—the initials of Tsitsit (fringe of the prayer shawl), Pe'ot (side-curls), Tefilin (phylacteries), the three objects which characterize the pious, orthodox Jew.

In ancient times Mount Tsefat was the site of one in the chain of bonfires which, starting in Jerusalem and spreading from summit to summit of the country's highest mountain



592. MAP OF TSEFAT

The town is built on the slopes of the mount called Hametsuda—the Citadel, 834m. above sea-level, now a public garden. 1) Hadassah Hospital. 2) Beit-Bussel, Rest-House. 3) Factory. 4) Public Garden. 5) Beit-Hoz. 6) Police Station; opposite, a War Memorial. 7) Ha'ari Ashkenazi Synagogue. 8) Synagogue of Ha'ari—'Field of Apples'. 9) Benea Synagogue. 10) Abuab Synagogue. 11) Ha'ari Sepharadi Synagogue. 12) Industrial building. Left to the 'Bridge' is Kiryat-Hatsayarim—the Artists' Colony (see fig. 593). 13) Shem va-'Ever cave; next to it, a synagogue. 14) Benat Hamid—a Moslem building. 15) Jamé el-Ahmar—the Red Mosque, a moslem building of the Middle-Ages.

tops, signalled the beginning of the new month and the holy days. These bonfires were carefully described by witnesses in the second century: "They used to take long cedar-wood sticks and rushes and oleaster-wood and flax-tow: and a man bound these up with a rope and went up to the mount and set light to them: and he waved them to and fro and up and down until he could see his fellow doing the like on the top of the next mount. And so, too, on the top of the third mount".*

*) Talmud Yerushalmi, Rosh Hashana. Mishna R-H. 2, 4.

Synagogues in Tsefat

The Ha'ari Synagogue of the Ashkenazim, is reached by a lane descending from the main street. Above its lintel are engraved the following words: 'How ineffably sacred is this spot, the synagogue of the great master Ha'ari, blessed be his Name'. The Holy Ark is set in the southern wall in the direction of Jerusalem. During the lifetime of Ha'ari, in the sixteenth century, this place was somewhat outside the city precincts. And it was here that on the eve of the Sabbath he would come with his disciples to welcome the approach of Sabbath which they compared to a beloved queen. They used to wear a fourfold garment to signify the four letters of the ineffable name of God—YHVH—Jehovah. They sang the hymn "Lekha Dodi, Lekrat Kala—Go thee forth, my beloved, to meet the Bride..." which was composed and sung in Tsefat in 1580, and was soon adopted by the whole Jewish world.

Legend relates that once when Ha'ari was standing here in prayer, a short time before the Sabbath was due, he suddenly interrupted his disciples in the midst of their chanting and said: 'My friends! is it your wish that we be in Jerusalem before the Sabbath, and pray close to the Temple site?'—Some of them answered: 'Yes! that is what we wish'; but others said doubtfully: 'We will first go to our womenfolk and let them know.' No sooner were these words uttered than Ha'ari shook with fear and lamented: 'Woe unto us, we are not worthy of the salvation. If you had all unwaveringly answered 'Yes, we will gladly go with you', all Israel would have been redeemed...

Hakel Tapuhin (Field of Apples), is the poetical name of another synagogue next to the Ha'ari synagogue, across the lane. Field of Apples is the designation of Paradise in the mystic tradition. In the synagogue stands the 'chair of Elijah' which allegedly was used by the prophet.

The Bennea Synagogue is situated in a lane farther down. It is dedicated to Rabbi Yossi Bennea or Habannai (the builder), who is buried in a small cell next to the prayer hall. Once he was asked: 'How was the earth first created?'—He answered:

'The Holy One, blessed be He, took dust from beneath the Throne of Glory, and cast it into the water, and it became land, and the pebbles became hills and mountains...'

In the Holy Ark is kept the Torah which is carried in procession midst dancing and rejoicing to Meiron every Lag Be'omer.

A legend has it that at one time the Arab governor of Tsefat decreed that the Jews use none but black chickens for the ceremony of the Day of Atonement. The Jews were sorely distressed and repaired to the shrine of Rabbi Yosi Bennea, and prostrating themselves begged him to save them from this decree. When they returned home they found to their joy that all the black chickens had turned pure white. From that time this site was also called the shrine of the White Saint—in Hebrew: Hatsadik Halavan...

The Ha'ari Synagogue of the Sepharadim, the oldest synagogue in Tsefat stands at the end of the lane. Here the revered Ha'ari used to pray. In the wall, at the side of the prayer hall, there is a small cave where he would go into seclusion.

It is related that one Saturday, at prayers, Ha'ari arose before his disciples and called up the seven shepherds of Israel to the reading of the Torah: Abraham, Isaac, and Jacob—the Patriarchs, Moses the Lawgiver, Aaron the High Priest, Joseph the Righteous and David the King. The saints appeared in the synagogue, each read his chapter and disappeared...

The Cemetery spreads out near the Ha'ari synagogue, on the steep slope facing Meiron which is discernible in the distance. It is the last resting place of many famous scholars. Ha'ari said: "In Tsefat are buried 'Kefel Kiflayim Ke-Yotsei Mitsrayim'—double twice the number of Israelites who went out of Egypt, of righteous men, martyrs and geniuses of the world." The Cabbalists believed that owing to the pure air of Tsefat, the soul of any person who dies here flies at once to the Garden of Eden and enjoys the splendour of the Almighty...

In the cemetery stand the tombs of Ha'ari, died 1573, and of his master Cordoviero (Ramak)—d. 1570, author of 'Pardess Rimmonim' (Grove of Pomegranates) a standard work in Jewish mysticism. Here, too, lie, Shelomo Alkavets—d. 1570, the composer of the hymn 'Lecha Dodi', Yosef Caro—d. 1575, the author of the Shulhan-Arukh, Ya'acov Beirav—d. 1546 (see above), and Moshe Alsheich—d. 1600, compiler of a well-known commentary on the Torah. Tradition has it that the tomb in a domed edifice is that of the prophet Hosea, whose body was allegedly brought from Babylon on camel back. Nearby opens

the small cave of the **Yanuka**—the child, known to the mystics. In a field is shown the cairn (heap of stones) of **Pinhas** son of **Yair**, a famous sage of the Talmudic period, third century. It is told that he wished no monument to be erected on his grave as he deemed it not fair to benefit from the work of his fellow men...

It is believed that under the steep hill lie **Hanna** and her seven sons, all martyred by the Greeks on the eve of the Maccabee revolt. No stones mark their tombs, but when you climb this hill you are soon overcome by fatigue, a sure sign that you are walking on these holy and hidden graves... On the same hill spreads the new cemetery in which are buried the fighters of the War of Liberation, most of them members of the 'Hagana'—the underground army. Stairs lead down to a section dedicated to the martyrs, the members of **Etsel**—**Irgun Tsevai Leumi** (National Military Organization) and of 'Lehi'—**Lohamei Heirut Israel** (Fighters for Israel's Freedom), who were executed by the British in 'Akko prison.

From the graveyard a road leads up to the main street.

The **Glicenstein Art Museum**, on the ascent to the Citadel, is reached by the stone steps starting near the public garden. **To the Artists' Colony** (**Kiryat-Hatsayarim**). The beauty of Tsefat, its magnificent view, its picturesque crooked lanes and blind alleys rich with memories of the mystics' lives, have attracted not only students of the Torah but also painters and poets. And so the latest humorous interpretation of the name Tsefat (Tsephat) claims that it is composed of the Hebrew words: **Tsiur**—painting, **Piut**—poetry, **Torah**—learning... From the main street, next to the stone bridge which spans it, steps lead down a lane to the artists' colony. Here live artists, painters and sculptors, Israeli-born, Polish, Lithuanian, German, American, etc. all attracted by the beauty and the mystic atmosphere which they find congenial to creative work... (fig. 593).

Shem va'Ever is the name of a holy cave located in the southern part of the town. From the main street follow the road over the bridge; beyond, on the left, you will find the cave next to a domed building. It is known as **'Beit-Hamidrash shel Shem va'Ever'**—Studyhouse of **Shem** (son of Noah) and **Ever** (his great grandson). Here allegedly, they studied the Torah, which was later transmitted to **Jacob the Patriarch**, who, in his turn, taught it to his son **Joseph**.

Another tradition, known to the Moslems, tells that here the messenger announced to **Jacob** the death of his beloved son **Joseph**, and therefore the Arabs called the cave the **Place of Mourning**. On this site is buried this same messenger as



ARTISTS' COLONY, TSEFAT

593. MAP OF THE ARTISTS' COLONY—KIRYAT HATSAYARIM
indicating the artists' homes

The colony is built on the slope of the mountain facing west and in full view of the twin summits of Mount Meiron rising to the north—the highest top in Israel, 1,208m. (3,962 ft.) above sea-level.

told in an Arabic inscription of the year 1412 which was carved above the entrance to the cave: 'Ordered the building of the blessed place of pilgrimage over the cenotaph of our master the messenger, who brought the shirt of Joseph the Righteous to his father, Jacob, peace be upon both of them...'
To Mount Cana'an, about 2 kms. ($1\frac{1}{4}$ mls.), ascent of 100m. Travelling eastward we turn to the right, leaving on the left the village of **Biryā**. The road climbs the mount, passes the fortress police-station, leaves the main highway that goes on to Rosh-Pinna and the Jordan Valley, and turns left to Mount Cana'an a well-known summer resort with its hotels and pensions. On the top the small suburb of Kiryat-Sara honours Sara Levi who erected and donated it to the Jewish National Fund. From here 950m. above sea level, a beautiful view is obtained of Tsefat, Meiron and Mount Meiron—the highest summit in Israel.

Distances from Tsefat in km. and (miles)

to Afula — 69 (43)	to Kefar-Hanassi — 14 (9)
" Akko — 53 (33)	" Kiryat-Sheмона — 40 (25)
" Ashkelon — 221 (137)	" Lod (Lydda) — 165 (102)
" Ayelet-Hashahar — 20 ($12\frac{1}{4}$)	" Meiron — 9 ($5\frac{1}{2}$)
" Beer-Shev'a — 264 (189)	" Metulla — 48 (30)
" Capernaum — 26 (16)	" Nazareth — 53 (33)
" Eilat — 499 (309)	" Netanya — 130 (81)
" Gush-Halav — 13 (8)	" Petah-Tikva — 152 (94)
" Hadera — 111 (69)	" Rehovot — 183 (114)
" Haifa — 74 (46)	" Rosh-Pinna — 10 ($6\frac{1}{4}$)
" Hatsor (Hazor) — 19 (12)	" Sasa — 15 (9 $\frac{1}{3}$)
" Jerusalem — 225 (140)	" Tel-Aviv — 174 (108)
" Kefar-Blum — 40 (25)	" Tel-Hai — 42 (26)
" Kefar-Giladi — 43 (27)	" Tiberias — 35 (22)

IN THE VICINITY OF TSEFAT

Dalton—Kerem-Ben-Zimra—Reihaniya—'Alma

Tsefat—'Alma, 12 kms. ($7\frac{1}{2}$ mls.). We proceed along the highway which leads to Meiron. After a distance of about 5 kms. (3 mls.), close to 'Ein-Zeitim on the top of the hill, we turn right into the side-road, and skirting 'Ein-Zeitim seen on the left, we continue eastward and pass close by the village of **Dalton**—on the right. Farther north, we traverse the village of **Kerem-Ben-Zimra**, on the mount to the left. Turning to the right, eastward, we descend steeply by the Moslem-Circassian village **Reihaniya**—on the left, and we reach the village 'Alma. Here lived until recently a few Italian families who embraced Judaism in their village of San-Nicandro in southern Italy, and emigrated to Israel following the establishment of the

State. In 'Alma an interesting Hebrew inscription from the third century was found: 'Peace upon this place and upon all the places of His people, Israel.

'Alma—Metsudat-Koah, 10 kms. (6¼ mls.). Proceeding north eastward, we descend into a deep ravine named Nahal (Brook of) Dishon, after the village situated on the slope of the mount, at a distance from the left side of the road. We then climb the steep slope and passing through the village Ramot-Naph-tali we arrive at the crossroad of Metsudat-Koah, near the historical site of Kedesh-Naphtali. See page 467.

MEIRON AND ITS PILGRIMAGE

Tsefat—Meiron, 9 kms. (5½ mls.). Travelling north-west into the heart of Upper Galilee, we pass along the settlement of 'Ein-Zeitim—Fount of Olives, on the hill to the right, established in 1946. The highway continues west toward Mount Meiron (Arabic: Jarmak), which rises 1,208m. (3,962 ft.) above sea level, the highest summit in Israel. We reach the orthodox settlement of Meiron, established in 1949. From the highway that continues to 'Akko and Haifa, a road branches off to the right to the shrine of Meiron. In the central building stand the cenotaphs of Rabbi Shim'on, son of Yohai—in the corner to the left and of his son Ele'azar—in the centre. A part of Rabbi Shim'on's cenotaph protrudes into the adjoining prayer room. A wooden shelf fixed over it carries a large number of notes of supplication addressed to the saintly Rabbi with the hope that he may favourably submit them to the Almighty.

Legend relates that Ele'azar was at first buried in another village. His father would appear in the dreams of the inhabitants of Meiron and would say: 'I have only one right eye. Why do you not bring it to me?'—They understood that he was referring to his only son Ele'azar, and thereupon went to fetch the bones of Ele'azar. But the inhabitants of the village where he was buried, would not give up his bones. Once, however, on the eve of the Day of Atonement, while the villagers were busy with preparations for the holy day, the Meironites took the body of Ele'azar and buried it near his father. Ever since then, it is said, Rabbi Shim'on has not disturbed the sleep of the Meironites...

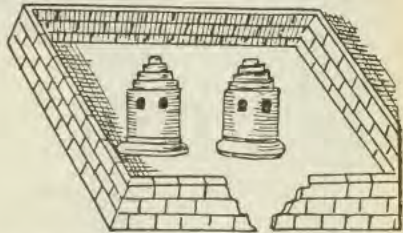
Rabbi Shim'on lived in the second century under Roman rule. He is one of the prime exponents of the Talmudic literature. One of the famous sayings reads: "Three great gifts hath the Lord granted to Israel, but every one of them will be won by suffering... and one of them is the Land of Israel." He hated the Romans, the oppressors, and railed them so that he was forced to flee and to seek shelter in a cave with his son Ele'azar. Tradition has it that while dwelling in the cave

he wrote the Zohar—The Brightness, the standard work of the mystic Cabbalists.

To the roof, stone stairs lead up from the courtyard. On both sides of the big cupola which tops the tombs stand two pillars, each supporting a stone basin. In these basins are lit the main bonfires on Lag Be'omer.

594. TOMBS OF RABBI SHIM'ON and El'azar his son. A drawing from the year 1537.

From the Hebrew pamphlet 'Lineage of Ancestors and Prophets,' a description of the sacred tombs of the Holy Land.



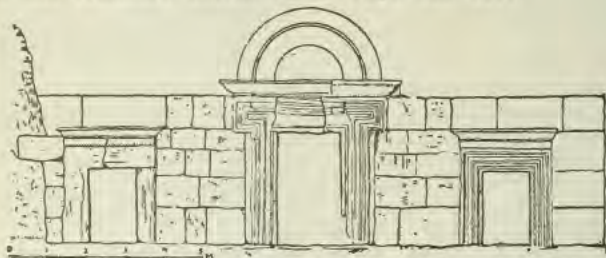
Lag Be'omer holiday occurs on the 18th of the month of Iyar, 26 days after Passover (Pessah). On the eve of Lag Be'omer a great pilgrimage is made to Meiron. Thousands from all over the country come to sing and dance on this festival known as 'Hilula de Rashbi'—the Praise of Rabbi Shim'on Bar Yohai, which was instituted by the Cabbalists of Tsefat in the sixteenth century. Tradition has it that on this day the righteous rabbi passed away and entered paradise where he now sits next to the Divine Presence. On his death-bed he revealed to his pupils many secrets which are incorporated in the Cabbala.

On the eve of Lag Be'omer, crowds from all the communities gather in Tsefat. In the afternoon a grand procession, bearing the flag-bedecked holy Torah, passes with song and dance through the narrow, tortuous alleys of Tsefat. And then, leaving the town behind, the multitudes crowd into cars and trucks, and ride to Meiron. Just before nightfall the holiday-makers gather within the shrine. The surging mass of the people is overwhelming. They dance in the courtyard to the tune of primitive musical instruments, and sing hymns and songs of praise to the holy master, Shim'on Ben Yohai. The two tombs are covered with thousands of candles, whilst round them men and women stand praying. After darkness the two fires on the roof are lighted and the conflagration lasts all night. Clothes soaked in oil are piled into the basins, and even visitors have been known to throw their garments into the fire. On the morrow the small children are gathered in the room of the tombs where they are given their first hair cuts; the hair is thrown into the fire as an offering. This rite is called 'Halaka', an Arabic word meaning 'Shaving'. The cus-

tom of 'shaving' is a variation of an ancient Israeli practice to offer to the priest the first fleece, as prescribed in the Torah: "And this shall be the priest's due from the people, from them that offer a sacrifice... and they shall give unto the priest... the first of the fleece of thy sheep..."* During the day the holiday-makers visit the other holy sites and tombs in Meiron and its vicinity. *) Deuteronomy 18, 4.

TOUR IN MEIRON: Ancient Synagogue—Tomb of Yohanan Hassandlar—Hillel's Cave—Shammai's Monument—The Throne of Messiah.

To the Ancient Synagogue we climb a path to the north. Although the synagogue dates from the second century, its facade has remained almost intact (figs. 595, 597).



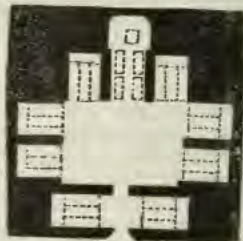
595. FACADE OF THE ANCIENT SYNAGOGUE—Restoration. (Next figs.)

The Tomb of Rabbi Yohanan Hassandlar (the sandal-maker) is at a few minutes walk. Rabbi Yohanan was one of the famous sages of the second century. Close by the grave is a small cave in which it is said that he tanned hides and made shoes and sandals.

To Hillel's Cave; the path descends to the dark cave where according to a long-standing belief, Hillel the Elder and his disciples are buried. Hillel who lived in Jerusalem in the first century B.C. was a famous Law scholar whose interpretations founded a new school of thought. The cave is often mentioned by pilgrims of the Middle Ages (fig. 596).

596. **PLAN OF THE BURIAL CAVE,** named after Rabbi Hillel and his disciples. The cave contains many stone coffins (sarcophagi). The one facing the entrance is attributed to Rabbi Hillel.

The coffins placed at both sides of the entrance, outside, are attributed to the beadles of Rabbi Hillel.

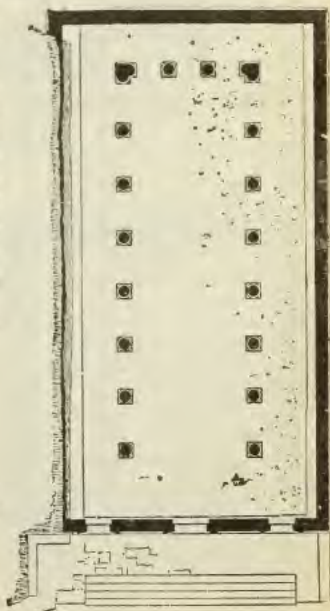




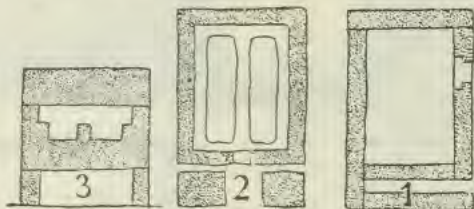
597. MAIN ENTRANCE TO THE ANCIENT SYNAGOGUE OF MEIRON, of the second century.

The central doorway is made of huge single stones upon which rests the upper lintel—also a huge monolith; it is cracked and a fragment looks as though it will fall at any moment. It is said that if it should fall of its own accord, it will presage the coming of the Messiah, who will bring redemption to Israel. Once, when this lintel was moved by an earthquake, the population of Tsefat made merry, for they were sure that the Messiah was approaching.

598. PLAN OF THE SYNAGOGUE. The three entrances face south, toward Jerusalem.



At the side of Shim'on's building and Hillel's Cave, a deep gorge, filled with running water in the rainy season, descends to Lake Kinneret. Beyond the ravine, on the top of the hill stand the tomb of Rabbi Shammai and the rock called 'The Throne of Messiah'. Rabbi Shammai lived in the first century B.C. He was a famous opponent of the above mentioned Rabbi Hillel. His well known motto was: "Make the study of the Torah thy chief occupation speak little but accomplish much and receive every man with a friendly countenance". The sages of Israel said: "Any controversy that is for God's sake, shall in the end be of lasting worth... such was the controversy of Hillel and Shammai". The Monument of Shammai and the 'Throne of Messiah' can be reached only by foot, along a steep rocky path, a walk of about 3 kms. (2 mls.).



599. BURIAL MONUMENT, named after Rabbi Shammai.

It has two storeys: 1) Plan of the first storey. 2) Plan of the second storey with two burial places, cut in the stone. 3) Sectional view of the width of the monument.

Throne of Messiah (Kisse Hamashiah) is the name of the high rock on the woody slope. It is related that when, at the end of days, the Messiah shall appear unto Israel, he will sit on this rock and Elijah the prophet, his forerunner, will blow his trumpet to herald the deliverance of all Israel.

The story is told of one of the pupils of Rabbi Shim'on who travelled abroad and returned a wealthy man. The other pupils envied his good fortune and begged that they also might go abroad. Rabbi Shim'on then led his disciples to a ravine near Meiron and said: 'O ravine! O ravine! Fill thyself with pieces of gold.' And lo and behold! There came from heaven a shower of golden coins, which spread themselves before his pupils. Turning to them he said: 'If it is gold you seek, here it is at your feet, but remember, he who takes this gold now, yields his share of the world to come, for there is no reward in the Torah save in the next world'. Not one piece of gold was taken from the ravine...

Meiron lies on the Tsefat—Haifa highway, and from it a

side road branches off to Gush-Halav and to Sasa, near the Lebanese border.

- 1) Meiron—Haifa, 65 kms. (40 mls.), thr. Rama and 'Akko, p. 493.
- 2) Meiron—Jerusalem, 217 kms. (135 mls.), thr. Haifa, and Lod.
- 3) Meiron—Tel-Aviv, 151 kms. (94 mls.), thr. Haifa and Hadera.
- 4) Meiron—Tiberias, 48 kms. (30 mls.), thr. Rosh-Pinna, p. 456.

TOUR IN THE SURROUNDINGS OF TSEFAT

Meiron—Gush-Halav—Sasa—Kefar-Bir'am

Tsefat—Meiron, 9 kms. ($5\frac{1}{2}$ mls.), thr. 'Ein-Zeitim, page 484.

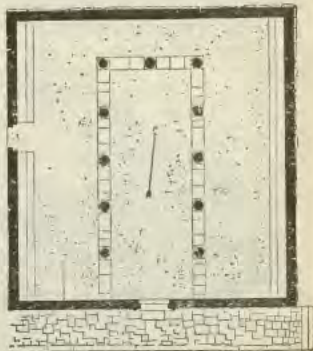
Meiron—Gush-Halav, 4 kms. ($2\frac{1}{2}$ mls.). The road proceeds north through Sifsofa village, where remains of an ancient synagogue were discovered. Part of them is displayed in the Archaeological Museum, Jerusalem (fig. 54, p. 106).

A little farther we reach historical Gush-Halav (Giscala), now a Christian village called Jish in Arabic. Most of the inhabitants are of the Maronite faith (Catholic); they emigrated from Lebanon, the centre of that ancient sect which is named after St. Maron, its founder, who lived at about the sixth century.

Gush-Halav was the most important town of Upper Galilee in olden days. From here came Yohanan, one of the chief commanders of the revolt against the Romans in 66 A.D. The city, as its name (abundance of milk) indicates, stood in very fertile surroundings; its olive oil was renowned.

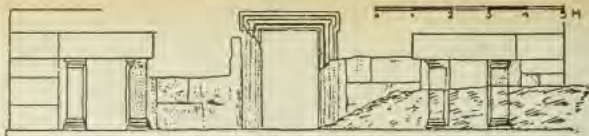
The Tombs of Shemai'a and Avtalion, can be seen in a small domed building, on the outskirts of Gush-Halav, on the right side of the highway. They were famous sages of Israel who taught in Jerusalem at the beginning of the first century.

Relics of an Ancient Synagogue of the third-fourth century can be seen in the small valley, to the east of Gush-Halav, a distance of less than 2 kms. (1 mle.) (figs. 600-602).



600. PLAN OF THE SYNAGOGUE.

The main entrance is facing south, towards Jerusalem (next fig.)



601. FACADE OF GUSH-HALAV'S SYNAGOGUE—Restoration.



602. LINTEL OF THE SYNAGOGUE. In the centre, an eagle.

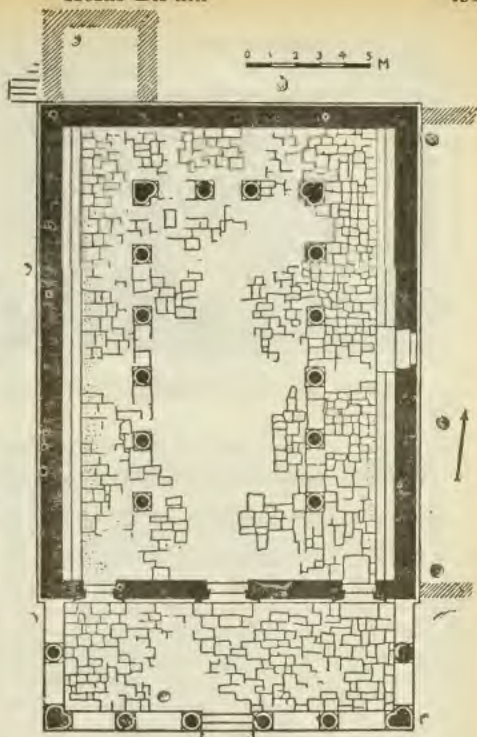
Gush-Halav—Sasa, 5 kms. (3 mls.). Travelling north we cross a deep vale and reach the Hiram crossroad. At a short distance, on the right, we find the communal settlement of Sasa, established in 1949 by American pioneers, a short time after the district's conquest by the Israeli forces. The name Sasa, by which the nearby deserted village was known, is mentioned in the literature of Jewish pilgrims of the Middle Ages. Sasa sits on a summit 895m. above the sea, the highest Jewish agricultural settlement in Israel.

Hiram Crossroad is named for the military operation that delivered the heart of Upper Galilee from the Lebanese invaders during the War of Liberation—1948. Hiram is the name of the Cana'anite king who offered his help to King Solomon for the building of his great Temple in Jerusalem.

From Hiram crossroad: one road diverges southward to Tsefat; another heads northwest along the Lebanese frontier through Eilon and joins the Haifa—Rosh-Hanikra highway; a third road leads eastward to Kefar-Bir'am and the fourth running westward to Peki'in and Me'ona reaches Nahariya on the sea.

- 1) **Hiram—Tsefat**, thr. Gush-Halav and Meiron, 18 kms. (11 mls.).
- 2) **Hiram—Rosh-Hanikra**, thr. Shomeira and Eilon, 38 kms. (24 mls.).
- 3) **Hiram—Kedesh-Naphtali**, 21 kms. (13 mls.), thr. Kefar-Bir'am.

Hiram—Kefar-Bir'am, 4 kms. (2½ mls.). Continuing east we come to the deserted village of Kefar-Bir'am. Amongst its houses stands the best preserved ruin of an ancient synagogue (figs. 693-6).



603. PLAN OF THE ANCIENT SYNAGOGUE OF KEFAR-BIR'AM, second-third century.

The prayer-hall faces south, toward Jerusalem.

In the debris were found fragments of a zodiac tablet now displayed in the Archaeological Museum, Jerusalem (figs. 55-6).



604. THE SYNAGOGUE OF KEFAR-BIR'AM—Restoration.



605. REMAINS OF THE SYNAGOGUE of Kefar-Bir'am, pictured on an Israeli banknote.

וְחוֹ שְׁלוֹם כָּכָה וְכָכָה וְכָכָה וְכָכָה וְכָכָה
הַלְלוּ לַזְּכוֹת וְעַשְׂתֶּחֱשֶׁה שְׂקוֹדוֹת וְהַנְּאִיבָה כְּעוֹשֵׁה

606. HEBREW INSCRIPTION, from Kefar-Bir'am.

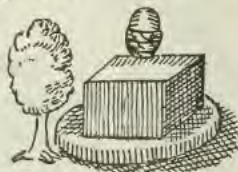
'May there be peace in this place, and in all the places of Israel. Jose the Levite, the son of Levi, made this lintel. May blessing come upon his deeds, Peace.' The inscription is preserved in the Louvre Museum, Paris.

The Grave of Queen Esther is shown, according to the legend, in Kefar-Bir'am. Jews used to assemble here to read the scroll of Esther, during the Purim festival (fig. 607).

607. GRAVE OF QUEEN ESTHER.

According to a drawing of 1537.

Published in a Hebrew pamphlet entitled: 'Lineage of Fathers and Prophets'. The author tells of the grave of Esther in Kefar-Bir'am: 'On every Shoshan Purim a group of ten Jews come to her grave, read the megilla (scroll), eat and drink and rejoice thereon.'



Kefar-Bir'am—**Kedesh-Naphtai**, 17 kms. (10½ mls.). We proceed eastward along the Lebanese frontier and pass by the settlement of **Bar'am** on the right, and a distance farther **Iron**. Farther on we skirt the kibuts **Malkiya** on the right, and historical **Kedesh-Nephtali**, and reach the police station of **Metsudat-Koah** near the highway from **Rosh-Pinna** to **Metulla**, 4) **Hiram-Peki'in**, 20 kms. (12½ mls.), thr. **Hurfeish** and **Hossen**.

Hiram—Hossen, 15 kms. (9 1/3 mls.). The road turns westward and descends from Israel's highest plateau through beautiful mountainous landscape. We arrive at the Druze village of **Hurfeish**. Hurfeish is the Arabic name of a wild, edible herb called milk thistle in English (in Botany: *Silybum Marianum*). On the left, on the top of the rounded mount, is shown the sacred tomb of Nebi (Prophet) **Sebalan**, the Arabic name of Zebulun, one of the twelve sons of Jacob the Patriarch. Proceeding west we see, on the mount to the right, the Jewish settlement of **Alkosh**, and beyond it the Christian village of **Fasutta**. Veering to the left we pass by the village of **Tsuricl** and deserted **Submata** and come to the junction of Hossen, the nearby village to the left. The road straight ahead leads, by the new townlet **Ma'alot**, to **Me'ona** and **Nahariya**; the road to the left starts for new and old **Peki'in**.

Hossen—Peki'in (old), 5 kms. (3 mls.), see page 495.

5) **Hiram—Nahariya**, 31 kms. (19½ mls.), thr. Hossen and **Me'ona**.

Hiram—Hossen, 15 kms. (9 1/3 mls.), thr. Hurfeish and **Tsuricl**.

Hossen—Nahariya, 16 kms. (10 mls.), thr. **Me'ona**, page 364.

TSEFAT—HAIFA, 74 kms. (46 mls.), descent of 900m.

Tsefat—Meiron, 9 kms. (5½ mls.), through 'Ein-Zeitim (p. 484).

Meiron—Rama, 12 kms. (7½ mls.), descent of 600m. We pass by the new settlement of **Shammai**—on the left, and reach the ridge of a high mountain, about 1,000m. above the level of the Mediterranean Sea shimmering in the distance—to the west, and 1,200m. above the Sea of Galilee glistening blue—to the south. We distinguish clearly round-topped **Mount Tabor** to the south, and to the west the **Carmel Cape** jutting out into the sea. These two mountains, which stand out more clearly than any other, recall the words of the prophet **Jeremiah** warning of the enemy's approach: "As I live, saith the King, whose name is the Lord of Hosts, surely like **Tabor** among the mountains, and like **Carmel** by the sea, so shall he come!..."*
*) Jer. 46, 18.

Continuing the descent we travel past the new settlement of **Shefer** standing next to a fort with an observation tower erected by the British during the 1948 disturbances between Jews and Arabs.

We leave on the left, at a short distance, kibuts **Parod**, pass by a spring whose deliciously cool waters have quenched the thirst of travellers since time immemorial, and approach the largest olive plantation in Israel. At its entrance is the **Hananya** crossroad, where a road forks to the left to the Druze village of **Mughar** and the Christian village of 'Eilabun by the Jordan water-tunnel, and joins the **Tiberias—Nazareth** highway.

- 1) **Hananya—Tiberias-Nazareth highway** (Golani Crossroads) 25 kms. (16 mls.), page 429.
- 2) **Hananya—Haifa**, 58 kms. (36 mls.), thr. Rama and 'Akko. **Hananya—Rama**, 3 kms. (2 mls.). We traverse the olive plantation, some of whose trees are most venerable. Olive trees were very common here since olden times and the sages of Israel of the second century used to say: "It is easier to grow a legion of olive trees in Galilee, than to raise one child in Judah." Farther is the Christian-Druze village Rama—on the right. At its entrance a road branches off to the right, to Peki'in and Nahariya (see below).

Rama which means 'high' was one of the towns on the western border of the tribe of Naphtali, as recorded in the Bible.* An interesting Jewish relic was discovered here (f. 608). *) Josh. 19, 36.



608. JEWISH MONUMENT from Rama, third century.

Two flying cherubs flanking a wreath in the centre, and beneath a Hebrew-Aramaic inscription: "In grateful memory of Rabbi Eliezer son of Tedeor, who built this guest-house."

- 1) **Rama—Peki'in**, 11 kms. (7 mls.), descent of 400m. see p. 495.
- 2) **Rama—'Akko**, 29 kms. (18 mls.), descent of about 400m. The highway runs down, passes the Jewish village **Shezor**—on the left, and proceeds through an Arab area along the villages **Nahef** on top of a hill, **Bi'na** and **Deir al-'Asad**—Monastery of the Lion, nestling on the steep slope—on the right.

We are travelling within the territory of Asher, one of the big tribes of Israel. It was a fertile and flourishing region noted for its olive groves and the excellent oil pressed from them. The patriarch Jacob blessed his sons: "As for Asher, his bread shall be fat, and he shall yield royal dainties".* Moses, too, promised him affluence and importance: "Blessed be Asher above sons, let him be the favoured of his brethren, and let him dip his foot in oil".**

*) Gen. 49, 20. **) Dt. 33, 24.

609. OLIVE TREE as the emblem of Asher, on an Israeli stamp issued in 1956.



According to some ancient legend, the oil for the anointment of kings and priests was produced by Asher, and none of the tribes was as fortunate in the number of their children as Asher. Their maidens were beautiful and were wedded to the priests and to the sons of royal families.

We traverse the valley of **Beit-Kerem**—House of the Vineyard, stretching between Upper Galilee—on the right to the north, and Lower Galilee—on the left to the south, and pass the police station standing by the Moslem village of Majd al-Kurum—Glory of the Vineyards. Some distance to the left is the Jewish village of **Ahihud**, on the border of the mountains of Galilee with the Valley of Zevulun which stretches to the sea, westward.

Ahihud—**Haifa**, there are two routes: 1) through 'Akko, 31 kms. (19½ mls.), p. 355; 2) thr. Kefar-Ata, 30 kms. (19 mls.), p. 352.

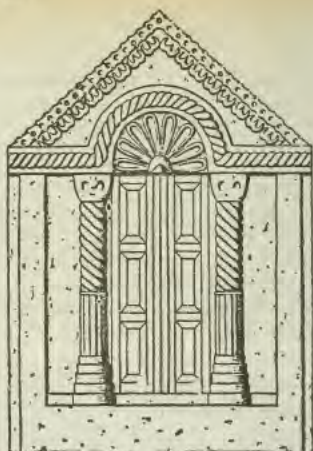
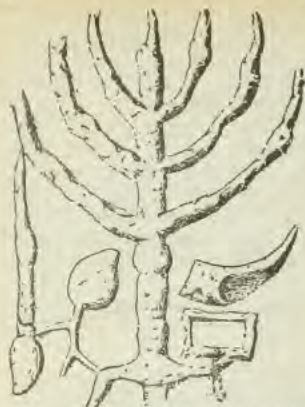
RAMA—**NAHARIYA**, 31 kms. (19½ mls.), through Peki'in. **Rama**—**Peki'in**, 11 kms. (7 mls.), ascent of 400m. The road winds up the steep slope of Mount Ha'ari—1047m. above sea level, the second highest peak in Israel. From the distance you can discern the two seas: the Mediterranean—to the west, and the Sea of Galilee—to the south-east. On the small plateau, a road branches off to the right to the Druze village of **Beit-Jan**, 940m. above sea level, the highest village in Israel.

We descend into a small valley which shelters old Peki'in on the left, a picturesque village of Druzes, Christians and a few Jews. A short distance farther is new Peki'in of the Jews.

In Old Peki'in, known in Arabic as Buke'ia—Little Valley, a Jewish community has existed for many centuries. According to tradition, its members are the last remnants of the great Galilean population of the olden days; and they pride themselves on having never been exiled from the Holy Land. They till the land and breed silk worms, and guard with devotion their sacred shrines. In the 1936 disturbances between Jews and Arabs, the Peki'in Jews were forced to leave their age-old home and were scattered throughout the country. When peace was restored a few families returned to their homesteads.

The synagogue stands by the side of a crooked lane. It was restored in 1873, as recorded in the Hebrew inscription above its entrance. In the wall, two carved stones lying sideways were allegedly brought from Jerusalem. Legend says that when the Great Temple was destroyed, the stones fell on their side as a sign of mourning (figs. 610-11).

A Spring flowing in the centre of Peki'in is the main source of water for the inhabitants.



610-11. ANCIENT JEWISH FRAGMENTS, in the synagogue of Peki'in.

Right: Holy Ark carved in stone. Left: Candlestick carved in stone, flanked with Lulav and Ethrog—on the left, and Shofar—on the right. The fragments are from the second-third century.

The Cave of Shim'on opens close to the spring, on the slope of the mount, in the shade of some old carob trees next to the highway. This cave, it is believed, sheltered Rabbi Shim'on, the son of Yohai, and his son Eleazar when they fled from the Romans in the second century. Tradition has it that here Rabbi Shim'on compiled the Zohar—The Brightness, the standard book of the Mystics (Cabbalists). Miraculously, it is added, next to the mouth of the cave a Carob tree sprang up and a spring of fresh water gushed forth. Provided against hunger and thirst they cast off their clothing, embedded themselves in the sand up to their necks, and studied the Torah all day long...

In the great pilgrimage of Meiron the crowd sings:

The story will never die	In a cave he lay hidden
Of Rab. Shim'on bar Yohai,	By Roman law forbidden
From the day of his birth	Our Rabbi bar Yohai
Blessed is his name on earth	In the Torah he found his guide
The bright star of Galilee.	With spring and Carob by his side,
Our Rabbi Shim'on bar Yohai.	

Old Peki'in—Hossen, 5 kms. (3 mls.). By the side of the road in a small oak grove stands a grave supposedly the burial place of Rabbi Hoshe'a Ish- (the man of) Tiry'a, one of the Talmudic sages of the third century. Farther on, a side road



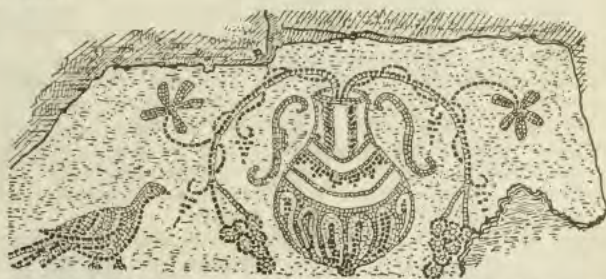
613. SEAL OF THE JEWISH COMMUNITY in Peki'in—1893, Carob tree and cave of Rabbi Shim'on.



612. CAVE OF RABBI SHIM'ON.
Folk drawing from 1815.
Printed on frontpage of the Hebrew book 'Ben-Yohai'.

forks to the left to New Peki'in established in 1955. Some distance on, is the village of Hossen, near the Sasa—Nahariya highway. Hossen was established in 1949. The name means strength.

Suhmata is the Arabic name of a deserted village located near the Hossen crossroad, on the right side of the road to Sasa. Here a very interesting mosaic floor was discovered, in 1932 (fig. 614).



614. MOSAIC FOUND IN SUHMATA, of the fifth-sixth century.
Amphora with vine branches and bird

HOSSEN-NAHARIYA, 16 kms. (9½ mls.), through Me'ona. **Hossen—Me'ona**, 4 kms. (2½ mls.). Winding up the steep slope we see, at a short distance to the right, the new townlet called **Ma'alot**—Ascents, because of its geographical situation. We turn to the left and come to the Arab village of **Tarshiha**, on the left, adorned by the slim minaret of its mosque rising conspicuously among the houses. On the right is the Jewish village Me'ona next to the police station. Me'ona was establish-

ed at the beginning of 1949. The name which means 'dwelling', originates from the blessing of Moses to Israel: "The eternal God is a dwelling place (me'onah) . . . and He shall thrust out the enemy from before thee".*
 *) Dt. 33, 27.

615. JEWISH AMULET of the third century, found in the vicinity of Me'onah. Flat greenish glass for suspension, stamped in relief with the seven-branched candlestick. Found in a burial cave.

Preserved in the Rockefeller Museum, Jerusalem.



Me'onah—Mi'ilya, 3 kms. (2 mls.). The road ascends the mount, and passes by Mi'ilya, on the right, a Christian village built on the ruins of a Crusaders' fort—Castrum Regis (Chastiau dou Rei)—Fort of the King, of the twelfth century. From the road to Nahariya a by-road starts for Montfort, a Crusaders' fort hidden among the wooded mountains.

MONTFORT—the Castle of the Teutonic Knights

Mi'ilya—Montfort, 5 kms. (3 mls.), a descent of 250m. Over the first 3 kms. (3 mls.) the road is in bad repair. The last stretch of 2 kms. (1 mile) is only a footpath. Montfort crowns a precipitous hillside surrounded by higher mountains.

Built by the Crusaders in 1226, Montfort was a bulwark in the chain of similar fortifications erected for the protection of 'Akko (Acre), the port of the Latin kingdom and its capital at the decline of the Crusader rule. Montfort was the seat of the Teutonic knights who called it by the German name of Starkburg—Strong Fortress. The Moslems vainly tried to conquer it, but in 1271 it finally fell into the hands of their king, Beibars. Since these days Montfort has remained in ruins. The Metropolitan Museum of Art of New York excavated this site in 1926. The diggers cleared away the debris and uncovered parts of the fort. They also picked up many relics of Crusaders' armour (figs. 616-18).

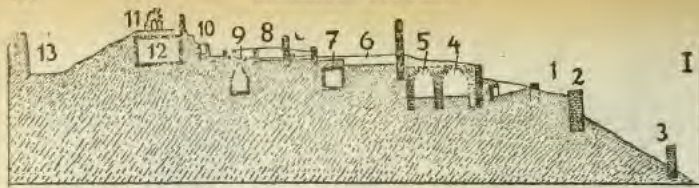
A steep path leads up to the only entrance of Montfort, opposite the square tower which defended the ingress to the citadel. Inside, steps take you up to the Tower surrounded by a moat cut out in the rock. Rain water was collected in big underground cisterns hewn under the castle's buildings.

Montfort—Eilon, 3 kms. (2 mls.), ascent of 150m. A footpath leading northward reaches kibuts Eilon, on the highway from Rosh-Hanikra to Sasa. See page 360.

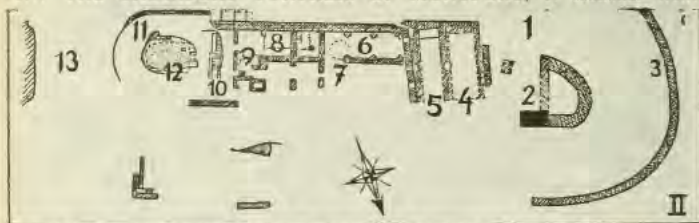
Mi'ilya—Nahariya, 9 kms. (5½ mls.). The road proceeds westward. In the distance, on the left, another Crusaders' fort, Judin, is seen by the side of the settlement of Yehi'am. From the highway to Nahariya a by-road diverges to Yehi'am and to fort Judin.



616. CRUSADER'S ARMOUR FOUND IN MONTFORT, in the year 1926. Parts of a bow, fragments of helmet, spearheads, rings etc. from the thirteenth century.



617. THE CRUSADERS' FORTRESS OF MONTFORT, I. sectional view.



618. THE CRUSADERS' FORTRESS OF MONTFORT, II. General plan.

1) Entrance, 2) Interior wall, 3) Exterior wall, 4-5) Big halls, 6) Upper storey, 7) Square cistern, 8) Room, 9) Round cistern, 10) Stairs, 11) Observation tower, 12) Square cistern, 13) Moat cut in the rock.

To Yehi'am 5 kms. (3 mls.). Crossing a narrow vale we pass by the settlement of Ga'aton—on the left, and through kibutz Yehi'am we reach the fortress of Judin which fell to the Moslems in 1291, with the end of Crusader rule in the Holy Land.

619. THE CRUSADERS' FORTRESS of Yehi'am on an Israeli stamp.



The road to Nahariya gradually descends to the coastal plain. On the right is the settlement of Kabri, named after the springs which flow in the vicinity. On the left stands a War Memorial honouring the memory of a convoy of Jewish fighters who had tried to break the siege of Yehi'am in the War of Liberation, 1948. Passing by the settlement of Ben'Ami, we join in Nahariya the Haifa—Rosh-Hanikra highway. See page 359.

DIRECTORY

General Section

Visa to Israel	502
International Communications	503
Customs and Censorship	503
Clothing and Electric Equipment	504
Currency and Exchange	505
Government Tourist Services	505
Tourist Clubs and Offices	506
Hotels in Towns	507
Rest Houses in Kibutsim	512
Youth Hostels	512
Bus and Taxi Services	513
Traffic Regulations and Road Signs	514
Israel Missions Abroad (Embassies, Legations and Consulates)	517
Foreign Missions in Israel	519

Towns and Villages in A-B order 522-565

Geographical Situation—Address and Telephone
Description in the Guide—Indication on the Map.

VISA TO ISRAEL

A visa to Israel may be obtained at all Israeli Legations and Consulates (for list, see pages 517-519).

Holders of valid United States passports do not require an entry visa for Israel. On arrival their passports will automatically be endorsed, free of charge, by the Immigration Authorities at Lod Airport or Haifa Port respectively.

Holders of valid passports for the following countries: Belgium, Canada, Denmark, Finland, Holland, Iceland, Norway and Sweden, will be issued with tourist visas, free of charge. In case of alterations to the above list, it is advisable to consult the nearest Israel Consulate.

The Israel Ministry of Health requires every person entering the country to submit a valid certificate showing that vaccination against smallpox has been effected not earlier than two years previously.

The validity of a regular visa is sufficient for a three-months stay, commencing with the date of arrival. You may enter Israel within three months of the date of issue of the visa. If you want to stay in Israel for a longer period, you can renew your visa without difficulty, in the District Immigration Offices:

Jerusalem—Generali Building, corner Jaffa Rd. and Shelom-Tsion Street. Tel. 4611

Tel-Aviv—138 Allenby Road. Tel. 3025-5534

Haifa—Immigration Dept. Government Building, 11 Hassan Shukri Rd. (Hadar Hacarmel). Tel. 4248

Under present conditions the only route open for traffic between Israel and the neighbouring Arab states is via the Mandelbaum (Shim'on) Gate in Jerusalem.

In order to enter Israel from the neighbouring Arab states by way of Mandelbaum Gate an Entry Visa is required. Application for these can be made either through an Israel Consulate abroad, or through the tourist's respective Consulate in the Old City of Jerusalem (Jordan). In both cases the Visa will not be issued directly to the tourist, but will be handed to him on arrival at the Mandelbaum Gate. When application is made in the Old City of Jerusalem, it should be noted that the procedure usually takes about 3 days.

Tourists in Israel wishing to visit the Old City of Jerusalem (Jordan) or the neighbouring Arab states should apply to their respective Consulate in Jerusalem, Israel.

Pilgrims who are in Israel at Christmas and Easter can obtain special permission to visit the Holy Places in Jordan (for a limited period) and return to Israel via the Mandelbaum Gate.

Israel and the neighbouring Arab states including the Old

City of Jerusalem are connected with Cyprus by frequent air services. Thus tourists who have used the overland route from Israel to the Old City of Jerusalem and to the neighbouring Arab States, may return to Israel via Cyprus where the Israel Consulate will grant them a Re-entry Visa without difficulty.

About Mandelbaum Gate, see page 125.

INTERNATIONAL COMMUNICATIONS

Communications with Israel are carried out either by sea or air. **Maritime Traffic.** Various passenger steamships, Israeli or foreign, operate between the main harbours of Europe and America and Israel. Israel's main port is Haifa, on the Mediterranean shore with up-to-date facilities for handling both passengers and cargo.

For a description of Haifa port see page 343.

Other ports of Israel on the Mediterranean Sea are Tel-Aviv and next to it Jaffa, which are mainly used for handling cargo.

Plans for the development of Eilat as a major Red Sea port are under way, see page 314.

Air Traffic. Various airlines, Israeli and international, hold regular scheduled flights to Israel. Israel's principal airport is Lod (Lydda), located in the centre of the country, between Tel-Aviv and Jerusalem. The airport has been granted international classification 'B'. It is able to meet all demands of modern air passenger transportation, and it is continuously being modernized. About Lod Airport, see page 186.

CUSTOMS AND CENSORSHIP

Most customs regulations in Israel are similar to those in force in other countries throughout the world.

On entering the country all articles liable to duty should be declared to the customs officer.

Gifts are not considered commercial imports unless they exceed the total value of U.S. 112 Dollar (£40). You may bring with you gifts without an import licence up to the total value of U.S. 112 Dollar, with the exception of refrigerators or other electrical and mechanical appliances.

All gifts are subject to customs duty. If you wish to bring with you gifts costing more than 112 Dollars, you should obtain an import licence before your arrival in Israel.

You may not bring into Israel firearms and ammunition, narcotics, poisons and pornographic material.

Cars may be taken into Israel if you are in possession of a Triptyque, or Carnet de Passage, issued by a recognized Automobile Club in the country of residence affiliated with the Federation Internationale de l'Automobile, or the Alliance Internationale du Tourisme. No import licence is required, nor is

any duty payable. The usual International Driving Licence is valid in Israel. If you do not have a Triptyque or Carnet de Passage, you will be required upon entry to deposit a bond equivalent to the value of the car, customs, purchase tax, and the cost of transportation. Upon leaving Israel with your car, your bond will be returned to you.

About road signs and regulations, see page 514.

Censorship Regulations

There is a military censorship designed to prevent the photographing of army installations, border police posts and the transmitting of security material out of the country.

Tourists are requested to submit for inspection to the censor, the day before departure, documents, letters, books, pictures and films. The censor will seal the documents and thus no difficulty will be encountered at the port of departure. The censor will greatly appreciate it if the tourist prepares captions for his photographs.

Censorship Offices:

Jerusalem—Central Post Office, Jaffa Rd. Tel. 3169.

Tel-Aviv—Telegraph Office, 7 Mikve-Israel Street, Tel. 3202.

Haifa—Central Post Office, 23 Ha'atsmaut Rd. Tel. 2165.

CLOTHING AND ELECTRICAL EQUIPMENT

Clothing

Proper clothing for the visitor is a great factor in determining the success of his visit to the country.

In Summer you need light clothes: For women—cotton dresses, for men—open neck shirts, light trousers or khaki shorts. You must cover your head when in the sun. Sun glasses are essential. If you tour the mountains take with you a jacket or sweater, as evenings can be fairly cool. Bring a bathing suit, as there are many opportunities to swim. But take care to bathe only on beaches supervised by life-guards.

In Winter wear woollen garments and an overcoat. Raincoat and rubber overshoes or galoshes are essential.

Keep in mind that Israel is a part of the Holy Land, where there are many venerated sanctuaries and shrines, holy to humanity. The visitors, mainly women, will do well to dress modestly while visiting these places.

Electrical Equipment

If you want to bring in some electrical equipment for personal use, such as portable radios, razor, travel iron etc., you should bear in mind that Israel's domestic current is 220 volts AC, single phase, 50 cycles.

If your equipment is for 110 volts (domestic current in the United States), you will need either a step-down transformer or a resistor-cord.

CURRENCY AND EXCHANGE

About the Israeli Currency, see pages 69-72.

Currency Regulations

You may bring into Israel unlimited quantities of foreign currency; banknotes, coins, checks, bank drafts, postal orders, etc.

You may not bring any Israeli currency with you into Israel.

Upon arrival, you should declare to the customs officers all the currency and valuables in your possession. The declaration will be attached to your passport, and you should keep it for the customs inspection upon departure.

For your convenience, special exchange booths are maintained at all points of entry. In addition, banks, leading hotels, and some travel agencies are authorized to exchange foreign currency for Israeli currency. Never exchange any currency except through official channels.

Upon arrival you will get IL.1.800 plus a 360 Peruta premium for every U.S. Dollar or its equivalent. The premium is restricted to the exchange of \$1,500 per person per month.

This arrangement cancels the 20% reduction which tourists have been receiving at "Recommended for Tourists" hotels, travel agents, shops, stores, and other tourist services.

You should not exchange more money into Israeli currency than you expect to use, as you will not be allowed to exchange Israeli currency into the original foreign currency upon departure in excess of IL.216 (including premium). All exchanges of currency will be noted on your Currency Declaration Form and upon departure the customs officer will check these entries against the amount originally declared by you.

You may take out of Israel all the foreign currency shown in your Currency Declaration Form, minus the amounts exchanged at authorized dealers. You may not take out any Israeli currency.

The rates of exchange including premium are:

1 U.S. Dollar	IL.2.160	10 D. Marks	IL.5.160
1 £ Sterling	IL.6.070	10 Swiss Francs	IL.4.990
1 Canadian Dollar	IL.2.230	1000 Italian Lire	IL.3.480
1 Australian Pound	IL.4.800	100 Argentine Pesos	IL.2.540
1000 French Francs	IL.4.400	100 Austrian Shillings	IL.8.340

Banks in Israel are generally open from 8:30 a.m. to 12:30 p.m.

GOVERNMENT TOURIST SERVICES

The Israel Government Tourist Corporation is always ready to offer help and advice to the tourist abroad and in Israel. U.S.A.—New York, Israel Government Tourist Office, 574 Fifth Avenue. New York 36. N.Y. Tel.: COLumbus 5-2750.

Chicago—Israel Government Tourist Office, 5 South Wabash Avenue, suite 1604, Chicago 3, Ill. Fl. 6-0599.

GREAT BRITAIN—London. Israel Government Tourist Office, 59 St. James St. London, S.W.1. Tel.: Hyde Park 2431.

FRANCE—Paris. Office National du Tourisme Israélien, 14 Rue de la Paix, Paris 11. Tel.: Richelieu 4313.

ITALY—Rome. Ufficio Nazionale del Turismo Israeliano, 96 Via Vittorio Veneto. Rome. Tel.: 460.301.

SWITZERLAND—Zurich. Israel Government Tourist Office, 50 Talacker. Tel: 252333

Wherever Israel Tourist services are not available, all information can be obtained at the Israeli Consulates (pages 88-92).

SYMBOL OF THE ISRAELI GOVERNMENT TOURIST CORPORATION.

Two Israelis carrying a cluster of grapes from the Promised Land, as related in the Torah: "And see the land, what it is, and the people that dwelleth therein . . . and bring of the fruit of the land . . . And they . . . cut down from thence a branch with one cluster of grapes, and they bore it upon a pole between two . . ."

(Numbers 13, 18-21)



ISRAEL

Jerusalem: H.Q., 100 King George Av., P.O.B. 1018, Tel: 62394

Information Office: 60 King George Av. Tel: 3420, 5954

Tel-Aviv: Information Office—7 Mendele St. Tel: 23266/7/8

Lod (Lydda): Information Office—Airport Tel: 97,1008

Haifa Town: Information Office—2 Balfour St. Tel: 66521

Haifa Port: Information Office—Shed No. 3 Tel: 3988

Tiberias: Information Office—8 Nazareth St. Tel: 92

Nazareth: Information office—Hotel Hagalil Tel: 144

Beer-Shev'a : Information Office, Beit-Ha'am Tel: 189

Eilat: Airport Terminal Tel: 268

All the services in the Government tourist offices are provided free of charge. Among these are contacts with Government offices and public institutions, suggestions and advice on planning country-wide tours, tourist literature etc.

TOURIST CLUBS AND OFFICES

Jerusalem

Israel Touring Club, Talbie—Disraeli St. 5783

Wizo Tourist Office, 5 Havatselet St. off Jaffa St. 61131

(Wizo—Women's International Zionist Organization)

Hadassah Tourist Office: Brandeis Centre, Kook St. 4061

Tourist Offices

507

Pioneer Women, 20 Hapo'alim St.,	4589
Women's League for Israel, 14 Ibn Gabirol St.	3340
Mizrahi Women's Organisation, 60 Rashi St.	2646

Tel-Aviv

Tiul ve-Tiur, Histadrut Tourist Office, Arlosoroff St.	21258
Wizo Tourist Office, 8 Beit-Hashoeva Lane	4538
Hadassah Tourist Office, 80 Hayarkon St.	3939
ZOA House (Zionist Organization of America) Daniel Frish St.	21142
South African Zionist Federation, 100 Hayarkon St.	4179
Zionist Federation of Gt. Britain, 53a Hayarkon St.	22690
Pioneer Women, Histadrut, Arlosoroff St.	21211
Women's League for Israel, 37 King George St.	26086
Mizrahi Women's Organization, 16 Dov Hos St.	20187

Haifa

Wizo Tourist Office Hadar Hacarmel, 8 Melchett St.	66846
Hadassah Office, Hadar-Hacarmel, 17 Jerusalem St.	4876
Pioneer Women, 7 Hospital St.	2554
Women's League for Israel, Yalag St.	3776
Mizrahi Women's Organization, 23 Arlosoroff St.	6251

HOTELS AND HOSTELS

For a general survey of the hotels, see pp. 78-9.

ISRAEL HOTEL ASSOCIATION OFFICES

Tel-Aviv, Head Office, 49 Rothschild Blvd	Tel.: 4418-9
Jerusalem, Agrippas Street	Tel.: 2815
Haifa, 29 Hehaluts St., Hadar-Hacarmel	P.O.B. 4875, Tel.: 3309
Netanya,	P.O.B. 271, Tel.: 363
Tiberias,	P.O.B. 101, Tel.: 212

Tourist Hotels are graded in three classes:

Class A: Hotels of international first class standard ('de luxe')

Class B: Hotels meeting the basic requirements of tourism.

Class C: Hotels commendable to tourists with limited means.

Most of the names of the hotels are in Hebrew, in (brackets) is the English translation.

The indication kasher (kosher) means that the restaurant of the hotel is under the supervision of the Rabbinate of Israel.

All hotels listed in this guide are approved by the Government of Israel (The Tourist Corporation) as Tourist Hotels.

THE TOWNS ARE LISTED IN ALPHABETICAL ORDER**ASHKELON, on the Mediterranean Sea**

Class B:	Phone
Dagon, on the Sea	148
Class C:	
Ganei-Shimshon (Samson's Gardens) (kasher)	154

BEER-SHEVA, capital of the Negev

Class C:	Phone
Ein-Gedi	109
Roll	161

BENEI-BERAK, in the surroundings of Tel-Aviv

Class B:	
Wagshal (kasher), Zikhron-Meir	72536

EILAT, on the Red Sea

Class A:	
Eilat, on the sea	263
Class B:	
Malon Shelomo (Solomon's Hotel)	366
Class C:	
Palm House	
Sinai	243

HAIFA and MT. CARMEL

Class A:	
Zion (kasher), Hadar-Hacarmel, 5 Berwald St.	4465-6
Class B:	
Appinger, 28-30 Carmel Ave. near the sea	3609
Ben-Yehuda, Mt. Carmel, 179 Derekh Hayam	81632-83515
Carmelia Court (kasher), 35 Herzliya St.	3353, 4221
Daphne, (kasher) Hadar-Hacarmel, 31 Nordau St.	2993, 2712
Ganz (kasher), Mt. Carmel, 8 Lotus St.	81178
Hod Hacarmel (Carmel's Glory) (k.), 17 Elhanan St.	81001
Lev Hacarmel (Heart of Carmel) (k.), 23 Kikar Heine	81406-7
Nof Hacarmel (Carmel's View) (kasher), 1 Kikar Heine.	81863
Panorama, Mt. Carmel, 2 Sha'ar Halevanon St.	81319
Shoshanat-Hacarmel, 90 Shoshanat Hacarmel St.	81046
Shulamit (kasher), Mt. Carmel, 15 Kiryat-Sefer St.	81461
Windsor (kasher), 14-16 Carmel Ave.	4321-2
Class C:	
Armon Hacarmel (Carmel's Palace) (k.), Mt. Carmel	81838
Carmel Tsarfati (French Carmel), 6 Yishayahu St.	2088
Hayarkon, Mt. Carmel, 38 Hayarkon St.	81626
Margo'a (Rest) (kasher), Carmel, 3 Derekh Hayam	81865
Mizpa, Hadar-Hacarmel, 5 Balfour St.	3736
Nesher (Eagle) Hadar-Hacarmel, 53 Herzl St.	2113
Renner, 1 Hagefen St. near Hadar-Cacarmel.	6505
Stella Maris, Mt. Carmel, near Isfiya village	Isfiya 2
Talplot, Hadar-Hacarmel, 61 Herzl St.	2753
Weiss (kasher), 3 Shemariah Levin St.	4942

Class A:	HERZLIYA, on the Sea	
Accadia (kasher), on the Mediterranean Sea		92-2271
Sharon (kasher), on the Mediterranean Sea		93-2341

Hotels

509

Class B:	Phone
Tadmor (kasher), near the Mediterranean Sea	93-2114-5
Validor	93-2433-4
Class C:	
Cymburg on the Mediterranean Sea	93-2179
Deutsh, Pituah Herzliya	93-2377
Holzman, on the Mediterranean Sea	93-2227
Popper (Veget. Diet)	93-2110

JERUSALEM

Class A:	
Eden (kasher), Hillel St. near Ben-Yehuda St.	4494-6
Holyland (kasher), Bait Vegan, p.o.b. 1190.	4498
King David (kasher), King David St.	4211-5, 6-2318
Kings' Hotel (kasher), 60 King George St.	4422-4
President (kasher), 3 Ahad Ha'am St.	4420, 4428-9, 4473

Class B:	
Asher, Rehavia, 20 Ibn-Ezra St.	3953
Geiger (kasher), Beit-Hakerem.	2185
Har-Aviv (kasher), Beit-Hakerem.	3665
Moria (kasher), 97 King George St.	5575
Or-Gil (kasher), Hillel St.	61089, 61816
Palatin (kasher), Agrippas St.	2768
Y.M.C.A. Hostel, King David St.	4437-9

Class C:	
Babad (kasher), 4 Mahane-Yehuda St.	2943
Eden Pension, Beit-Hakerem	2221
Rama, 11a Ben-Yehuda St.	3083
Reich (kasher), Beit-Hakerem.	2110
Ron (kasher), Jaffa St.	3437
Vienna, 2 Lunz St.	2591
Wolff (kasher), Rehavia, 27 Abarbanel St.	4876

KIRYAT-TIVON, near Haifa, on Nazareth highway

Class C:	
Arazim (Cedars)	9-3217
Cohen, 21 Harakafot St.	9-3237
Harari, 42 Hahoresht St.	9-3263
Ilanot (Trees).	9-3272
Nave (Oasis), 7 Hakalanivot St.	9-3345
Paula Pick (Veget. Diet), 25 Hahoresht St.	9-3229
Tamir, 31 Hashoshanim St.	9-3320

LOD (LYDDA), in the surroundings of Tel-Aviv

Class B:	
Airport Hotel	Tel-Aviv 97-1027

NAHARIYA, in Galilee, on the Mediterranean Sea

Class B:	Phone
Ben-Hur (kasher), 14 Weizmann St.	92-0106
Cohen, Ga'aton Ave.	92-0003
Weinbaum, Weizman St.	92-0021
Class C:	
Ga'aton (kasher).	92-0011
Galei-Yam (Sea-Waves).	92-0087
Hirsh (kasher), Ga'aton Ave.	92-0035
Laufer	92-0130
Narco (kasher), Remez St.	92-0134
Rosenblatt	92-0087
Silberman, Jabotinsky St.	92-0094
Yarden (Jordan)	92-0144

NETANYA, on the Mediterranean Sea

Class B:	
Astor (kasher), 25 Rishon-Letsiyon St.	2863
Bruxelles (kasher), Pardess Hagedud	2372
Ein-Hayam (kasher).	3789
Gal-Yam (Sea-Wave) 46 Dizengoff St.	2603
Gan-Hamelekh (King's Garden), 10 King David St.	3998
Greenstein (kasher), 47 Dizengoff St.	2026
Metropol, 18 Rishon-Letsiyon St.	2768-9
Ofakim (Horizons), 67 Dizengoff St.	3188
Park (kasher), Kikar Ha'atsma'ut.	2573
Class C:	
Eden, 25 Kikar Tsiyon.	2207
Feldman, 9 Hashiv'a St.	2193
Gil (Joy).	2232
Ginot-Yam (Sea-Gardens)	3007
Hof Netanya (Beach of Netanya).	
Margo'a (Rest), Rishon Letsiyon St.	3909
Peér (Glory).	3669
Ritz (kasher), 3 Hanote'a St.	2936
Talmor (kasher), 25 Ussishkin St.	3107
Tayelet (Esplanade).	3284-3727

NAZARETH, in the Mountains of Galilee

Class C:	
Hagalil, Main Street.	Nazareth 10

RAMAT-GAN, in the surroundings of Tel-Aviv

Class C:	
Nordau (kasher), 13 Nordau St.	Tel-Aviv 1-1617

SHAVEI-TSIYON, in Galilee, on the Mediterranean Sea

Class A:	
Dolphin House, on the sea.	92-0317

Class C:		Phone
Beit-Hava.		93-0283

TSEFAT (SAFED), in the Mountains of Upper Galilee

Class B:		
Herzliya (kasher), in town, Main St.		7
House Mines, Mt. Cana'an.		97
Merkazi (Central) (kasher), in town.		15
Pisga (Summit (kasher), Mt. Cana'an.		80, 104

Class C:		
Nof-Hagalil (Galilee-View), Mt. Cana'an.		95
Ruckenstein, Mt. Cana'an		60
Tel-Aviv (kasher), in town.		49

TEL-AVIV, on the Mediterranean Sea

Class A:		
Dan (kasher), 99 Hayarkon St. on the sea.		21111
Ramat-Aviv (Spring Height) (kasher), Netanya Rd.		2-2181-3

Class B:		
Armon (Palace), 90a Hayarkon St. on the sea.		2-3711
Gat-Rimmon, 79 Hayarkon St. on the sea.		2-3231-2
Israel (kasher), Yona Hanavi St. on the sea.	6-5655,	6-2518
Kaete Dan (kasher), 97 Hayarkon St.		2-1121-2
Park (kasher), 75 Hayarkon St.		2-3208
Savoy (kasher), 5 Geula St. on the sea		6-4222
Yarden (Jordan), 130 Ben-Yehuda St.	2-0110,	2-0119
Yarkon, 64 Hayarkon St.		2-3597-8

Class C:		
Astoria, 24 Nahlat-Binyamin St.		6-2955
Atlantic (kasher), 21 Ben-Yehuda St.		2-3155
Bristol (kasher), 75 Ben-Yehuda St.		2-3473
Europe, 42 Allenby St.		6-2913
Excelsior, 88 Hayarkon St.		2-3486
Gad, 107 Hayarkon St.		2-0201
Gazith, 2 Zamenhof St., on Dizengoff Circle		2-5010
Hagalil (Galilee), 56 Allenby St.		6-6036
Hahof (Beach), 6 Allenby St.		6-3465
Imperial, 66 Hayarkon St.		2-3202
International, 17 Allenby St.		2-3726
Jacobson, 73 Gordon St.		2-6419
Lampel, 42 Rothschild Blvd.		6-2338
Migdal David (David's Tower), 8 Allenby St.		6-3292
Narkis (kasher), 194 Hayarkon St.		2-0428
Palga (kasher), 2 Allenby St.		6-3201
Sela (Rock), 52 Hayarkon St.		2-6870
Shenkin, 12 Shenkin St.		6-2619
Tamar (Palm), 8 Gnessin St. near the sea		2-6997

TIBERIAS, on the Sea of Galilee (Kinneret)

Class A:	Phone
Galei-Kinneret (Kinneret Waves) (kasher).	105
Class B:	
Chen (Grace) Kiryat-Shemuel, Nazareth St.	320
Daphne (kasher).	50
Guberman (kasher), Kiryat-Shemuel, 26 Ahad-Ha'am.	26, 247
Hartman, Kiryat-Shemuel, Herzl Ave.	47
Class C:	
Astoria (kasher), Kiryat-Shemuel, Nazareth St.	75
Ganei-Hamat (Hamat Gardens), near the Hot Springs	104
Gat	110
Hamavri (kasher), Kiryat-Shemuel, Ahad-Ha'am St.	106
Margo'a (Rest), Ahuzat-Kinneret	230
Péér (Glory), Kiryat-Shemuel, Nazareth St.	340
Polonia (kasher), Main St. near the Sea.	7
Rama, Nazareth St.	62
Yefé-Nof (Beautiful View) (kasher).	140
Zahavi, Nazareth St.	149

REST and GUEST HOUSES in Kibutsim (Co. settlements)
 (All rest-houses are of Class C)

Ayelet-Hashahar, Upper Galilee	Rosh-Pinna 15
Beit-Oren, Mount Carmel, near Haifa	Haifa 8-1401
Givat-Brenner, near Rehovot	Tel-Aviv 95-1432
Hagoshrim, Hula Valley	Beit-Hillel 4-9039
Hanita, Western Galilee, near Nahariya	Haifa 92-0324
Kefar-Blum, Hula Valley	Kiryat-Shemona 4-8042
Kefar-Giladi, Upper Galilee	Kiryat-Shemona 4-0125
Kiryat-Anavim, Judean Mts. near Jerusalem	Jerusalem 9423
Maalé-Hahamisha, Judean Mts. near Jerus.	Jerusalem 9450
Shefayim, between Tel-Aviv and Netanya	Tel-Aviv 93-2102

YOUTH HOSTELS IN ISRAEL

The youth hostels are under the auspices of the Youth Bureau, Ministry of Education and Culture, Jerusalem.

For information apply to the Israel Youth Hostels Association, 5 Ben-Yehuda St., Jerusalem, Israel, P.O.B. 1075, Tel. 5954. Jerusalem—Mount Herzl (Louise Waterman-Wise hostel).

Kiryat-'Anavim—Beit-Haezrahi in the Mountains of Jerusalem.

Beer-Shev'a—Beit-Yatsiv in the capital of the Negev.

Dead Sea—Sedom Cave (Beit-No'am), lowest spot in the world.

Metsada—at the foot of the Mount, near the Dead Sea.

Ein-Gedi—Beit-Sara, on the shore of the Dead Sea.

Eilat—near the shore of the Red Sea.

Heifer Valley—Kefar-Vitkin, between Tel-Aviv and Haifa.

Valley of Jezreel—'Ein-Harod (Fount) Beit-Hankin, Mt. Gilbo'a.

Ramat-Hashofet—Beit-Ahim, mountains of Samaria, near Haifa.
Geshor Haziv—Yad-Leyad, on the Mediterranean, West Galilee.
Poriya—Beit-Taiber, near the Kinneret (Sea of Galilee).
Tsefat (Safed)—Upper Galilee, highest hostel in Israel.
Upper Galilee—Tel-Hai, near the tombs of the Heroes of Galilee.

BUS AND TAXI SERVICES

Bus services. All the urban, suburban and inter-urban services are in the hands of three cooperatives of drivers:

Eshed (Egged) the main bus service in the country. Eshed is composed of the initials of the Hebrew names of the three smaller cooperatives which united at the firm's foundation: Egged (Group) Shahar (Dawn) and Derom-Yehuda (Southern Judah).

Dan, the cooperative bus service of Tel-Aviv and its vicinity. Its buses run in the territory of the biblical tribe of Dan, hence its name.

Hamekasher, the cooperative bus service of Jerusalem and its suburbs. The name Hamekasher is derived from the Hebrew word 'kasher'—connection.

It should be borne in mind that all the bus lines, urban and interurban, do not operate on Saturdays and Holidays.

Taxi services. There are many urban and inter-urban taxi services run by various cooperatives and companies. They operate on all the main roads and between all cities and towns.

Sherut, Hebrew for 'service', is a general name designating all urban taxi services which travel over the main bus routes and carry passengers at a slightly higher charge. They also run at times when the bus transport is not running.

The main inter-urban taxis are: **Arieh** (Lion), **'Atid** (Future), **Aviv** (Spring), **Kesher** (Connection).

The taxi is recognized by its green number plate. Taxi-meters have not yet been introduced, but every car possesses a price list fixing fares according to the distances. It is advisable to enquire the price beforehand of each journey. Tipping is not customary.

Touring and Sightseeing Services, are found in the main cities; they are equipped with modern buses and cars, and with experienced and authorized guides: **Tiyur Vetiyul** (Touring and Rambling) of the General Labour Federation (Histadrut), **Egged Tours**, **Yatour** (Touring), **Israel Tourist Service**, (I.T.S.) **Tar**, **Sightseeing**, **Kopel Tours**.

Smoking is forbidden in public buses. Smoking is permitted in taxis, but remember not to throw out burning cigarette ends, especially in the summer. This often starts fires which cause great damage to rural areas.

Driving Licences are required in Israel. Holders of Inter-

national Driving Licences may drive without further endorsement, but holders of national licences issued in other countries should submit their licences for endorsement to the Licencing Authority in Israel.

Jerusalem: David Hamelekh St. (near King David Hotel).

Tel-Aviv: Petah-Tikva Rd. (near Hakiryá).

Haifa: 8 Tel-Aviv Road.

The Automobile Club and Touring Association of Israel, affiliated to the 'Federation Internationale de l'Automobile' and to the 'Alliance Internationale du Tourisme' offers the usual services. The main offices are in:

Tel-Aviv: 19 Petah-Tikva Rd. Tel. 67612.

Jerusalem: 5 Ben-Yehuda St. Tel. 3420.

Haifa: Shoshanat-Hacarmel, Mt. Carmel. Tel. 81378.

Haifa: 65 Ha'atmaut St. Tel. 66525.

Remember that in Israel, as in most countries of the world, you drive on the right side of the road.

Distances marked on road signs are in kilometers (kms.):
1 kms.=0.621 mile. 1 mile=1,609 km.

TRAFFIC REGULATIONS AND ROAD SIGNS

Speed Limits :

	<i>in built-up area:</i>	<i>in open country:</i>
Taxis, cars, buses	50 kms. (31 miles)	80 kms. (50 miles) per hour
Motorcycles	40 kms. (25 miles)	70 kms. (43 miles) per hour
Trucks	50 kms. (31 miles)	70 kms. (43 miles) per hour

Every car has two plate numbers, one in front and one in the rear.

Private cars and public buses have orange plates with black numbers.

Police cars have red plates with white numbers and the Hebrew letter M ך for Mishtara, Hebrew for Police.

Traffic policemen are recognized by the white sleeves and hat they wear while on duty.

Taxis have green plates with black numbers.

The number on the green plates of taxis is followed by one or two Hebrew letters designating the registration district:

Ym ך' — for Jerusalem, Hebrew: Yerushalaim.

T ך — for Tel-Aviv.

C ך — for Haifa.

The letter H is similar to the letter T in Hebrew, therefore to avoid confusion the C was chosen—for Carmel, the mount on which Haifa is built.

G ג — for Galilee in Hebrew: Galil.

Military vehicles carry their number on the body with the letter Ts צ for Tsava, Hebrew for Army.

L ל — designates a learner, Lomed in Hebrew

UN — is marked on the United Nations vehicles.

CC — is the sign of the Consular Corps vehicles.

CD — is the sign of the Diplomatic Corps vehicles.

AH — ПН are the letters carried by cars belonging to temporary visitors. AH stands for Ezrah Huts — foreign citizen.

ROAD SIGNS

The Road Signs are installed by the Police authorities to ensure the unimpeded flow of traffic and to prevent the occurrence of accidents. Some signs carry warnings, others are signals of prohibition, and some convey information.

ROAD SIGNS IN ISRAEL

Warning Sign of the Society for the Prevention of road accidents.



Double bend
left then right



Double bend
right then left



Turning
right



Turning
left



Crossroad
ahead



Junction
ahead



Junction
road on right



Junction
road on left



Railway
crossing
without gate



Railway
crossing
with gate



Bridge
ahead



Narrow
road ahead



Bad road
slow driving



Caution!
slow driving



School
slow driving



Major road
ahead



Synagogue



Built-up
area ahead



No parking



No entry



No entry
for
moto-cycle



Hospital
quiet driving



First aid
post



Closed to all
vehicles



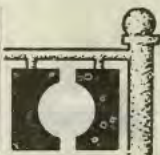
Danger
pedestrian
crossing



Danger
children



Parking
Hebrew: Haniya
Arabic: Maukaf



Public
Bus stop

ISRAEL MISSIONS ABROAD .**Embassies, Legations, Consulates**

The telegraphic address of Israeli missions abroad is: Memisrael, followed by the name of the town.

Israel Delegation to the United Nations

New York 21, N.Y. 11, E. 70th St., Tel.: Trafalgar 9-7600;

Geneva: 1 Rue Hoffman; Tel. 34.91.74; Teleg. Add.: Memisrael.

Argentina: Embassy, Buenos Aires; Arroyo 910; Tel. 41-4081.

Australia: Legation, Sydney, N.S.W. 84 Pitt Street, Box 4414 G.P.O.; Tel. BW2082, BW7800; Teleg. Add.: Memisrael.

Austria: Legation, Vienna XIX; Peter Jordanstrasse 66;

Tel. 424615-424689. Teleg. Add.: Memisrael.

Belgium: Legation, Brussels, 35, Rue Washington; Tel. 47-98-76/7.

Belgian Congo: Consulate, Leopoldville, Avenue des Congolais; B.P. 52. Teleg. Add.: Memisrael.

Brazil: Legation, Rio-de-Janeiro, 134 Rua Paissandu, Caixa Postal 5126; Tel. 45-4411; Teleg. Add.: Memisrael.

Consulate, Sao Paulo, Rua Dome Jose de Barros 17.

Tel. 33-3619

Bulgaria: Legation, Sofia. Luben Karavèlov 34; Tel. 6-24-97.

Burma: Legation(Rangoon, 97, 36th Street; Tel. Myoma 1190, South 253.

Canada: Embassy, Ottaya. 45 Powell Av.; Tel. Central 2-5305
Consulate-General, Montreal, Quebec: 1555 McGregor St.

Tel. Wellington 7-3937, 7-3938. Teleg. Address: Memisrael.

Ceylon: Legation, Colombo, Rosemead Place. Tel. 55

Chile: Legation, Santiago de Chili, Huerfanos 518.

Casilla 1224; Tel. 35379; Teleg. Add.: Memisrael.

Colombia: Consulate, Bogota, Apartado Aereo 4215.

Costa Rica: Consulate, San Jose, Apartado 3075. Tel. I-2886.

Cuba: Legation, Havana, Calle 23, No. 309, Vedado; Tel. M9332

Curacao: Consulate, Willemstad, 13 Heerenstraat, P.O.B. 155

Cyprus: Consulate, Nicosia; 27 Androcleus St., P.O.B. 626
Tel. 2804; Teleg. Address: Memisrael.

Czechoslovakia: Legation, Prague 2; Vorsilaska 10; Tel. 43660
49451-3; Teleg. Add.: Memisrael.

Denmark: Legation, Copenhagen; 2 Brodersens Allé, Hellerup;
Tel. Hellerup 8731/2; Teleg. Add.: Memisrael.

Dominican Republic: Consulate, Ciudad Trujillo, Avenida Mella
No. 29. Tel. 5014, 2775.

Ecuador: Consulate, Quito, Calle Venezuela No. 1231, Casilla
554.

El Salvador: Consulate, San Salvador; Apartado 1129.

Ethiopia: Consulate Addis Abbeba, Asfawossen St. P.O.B. 390.
Tel. 1056.

Finland: Legation, Helsinki; 1A Laivurinrinne; Tel. 55-596.

- France:** Embassy, Paris XVIIe, 143 Avenue de Wagram; Tel. Wagram 3954-5, 8682-4; Teleg. Add.: Memisrael.
Consulate, Marseilles, 454 Rue Paradis; Tel. Prado 39-90, 39-91.
- Germany:** Federal Republic, Israel Mission, Koeln Ehrenfeld Subbelrather Strasse 15. Tel. 58611.
- Gibraltar:** Consulate, Gibraltar; P.O.B. 141.
- Ghana:** Embassy, Accra, P.O.B. 3275. Teleg. Add: Memisrael.
- Great Britain:** Embassy, London, 2 Palace Green W.8; Tel. Western 8091; Teleg. Add: Memisrael.
Consulate, London W.1 18 Manchester Sq.; Tel. Welbeck 0164; Teleg. Add: Memisrael.
- Greece:** Diplomatic Representation, Athens; 4 Rue Koumbari, Lolonaki; Tel. 614-650; Consular Section 614-651.
- Guatemala:** Consulate, Guatemala City; Apartado 614.
- Holland:** see: Netherlands.
- Honduras:** Consulate, San Pedro Sula; Teleg. Add. Memisrael.
- Hungary:** Legation, Budapest; Gorkij Fasor 37; Tel. 425391/2.
- Iceland:** Legation, Stockholm; Consulate Reykjavik.
- India:** Consulate, Bombay 26; 50 Peddar Road, Cumballa Hill, Tel. 76033; Teleg. Add: Memisrael.
- Italy:** Embassy, Rome, Via Bertoloni 11; Tel. 879063-4, 874686.
Consulate, Milan, Via Monte Napoleone 9; Tel. 79.01.91.
Consulate: Genoa, Piazza della Vittoria 4; Tel. 45353.
- Japan:** Legation Tokyo; 49 Shotomachi Shibuya-Ku; Tel. 46-6161/3; Teleg. Add: Memisrael.
- Kenya:** Consulate, Nairobi; P.O.B. 1334, Tel. 22231.
- Liberia:** Consulate, Monrovia, Sinkor, P.O.B. 407.
- Luxemburg:** Consulate, Luxemburg; 12 Rue Goethe; Tel. 32-59.
- Mexico:** Legation, Mexico City; Avenida Alejandro Dumas 231, Tel. 36-44-35; 36-53-03.
- Netherlands:** Legation, The Hague; Alexander Gogelweg 20; Tel. 797188, 794440; Teleg. Address: Memisrael.
Consulate, Amsterdam; 26 John Vermeerstraat. Tel. 797188, 794440; Teleg. Address: Memisrael.
- New Zealand:** Legation, Sydney see: Australia.
- Nicaragua:** Consulate, Managua; Apartado Postal No. 1607.
- Norway:** Legation, Oslo, Gange-Rolvsgate 7, Tel. 56-52-37.
- Panama:** Consulate, Via Espagna y La calle, parque Lefevre, Apartado Postal No 3255. Tel. 3-3260, 3-0524.
- Paraguay:** Consulate, Asuncion; Calle Rio de Janeiro 333; Tel. 4866.
- Peru:** Legation, Lima, Colmena 672, Dept. 407; Tel. 43041.
- Philippines:** Consulate, Manila; 26-28 Plaza Moraga, P.O.B. 3150; Teleg. Add.: Memisrael.
- Poland:** Legation, Warsaw; U1. Ludwika Krzywiewskiego 24; Tel. 80646-9; Teleg. Add.: Memisrael.

- Rumania:** Legation, Bucarest, 5 Rue Burghelca; Tel. 45329, 32634-6; Teleg. Add.: Memisrael.
- Sweden:** Legation, Stockholm; O Torstenssonsgatan 4; Tel. 678233-4; Teleg. Add.: Memisrael.
- Switzerland:** Legation, Berne; Marienstrasse 27; Tel. 2.50.42 2.50.43; Teleg. Add.: Memisrael.
Consulate General: Zurich; Stampfenbachstrasse 3; Tel. 34.27.00, 34.27.01.
- Thailand:** Consulate, Bangkok, 295 Suriwongse Rd. Tel. 31813.
- Turkey:** Legation, Ankara, Ozdemir Caddesi No. 6 Kavalkli-dere, Tel. 25605; Teleg. Add.: Memisrael.
Consulate: Istanbul, Cinar Caddesi, No. 53 Nisantasi; Tel. 472330.
- Union of South Africa:** Legation, Pretoria; 496 Lamham St. Bailey's Muckleneuk; Tel. 78-2325.
Consulate General: Johannesburg; 253 Bree St. Tel. 22-1742.
Consulate: Capetown, Uplands Rd., Milnerton, Cape.
- Union of Soviet Russia:** Embassy, Moscow; Ulitza Vesnina 16; Tel. 41-57-20, 41-73-85; Teleg. Add.: Memisrael.
- United Kingdom,** see Great Britain.
- United States of America:** Embassy, Washington 8, D.C. 1621, 22nd St., N.W.; Tel. Hudson 3-4100.
Consulate General, New York, 21, N.Y. 11 East 70th St.; Tel. Trafalgar 9-7600, Teleg. Address: Memisrael.
Consulate General; Los Angeles 36, California; 659 South Highland Ave. Tel. Webster 8-3691.
Consulate General; Chicago, Illinois; 936 North Michigan Ave. Tel. Whitehall 3-0265.
Consulate: Atlanta, Georgia. 795, Peachtree St. N.E. Tel. Trinity 5-7851/2.
- Uruguay:** Legation, Montevideo; Ellauri 597; Tel. 417740.
- Venezuela:** Consulate, Caracas; Bolsa A. Mercaderes 19; Tel. 83-817.
- Yugoslavia:** Legation, Belgrade; Rue Zmaj Jovina 34; Tel. 25157, 25161.

FOREIGN MISSIONS IN ISRAEL

Embassies, Legations, Consulates

- Argentine:** Emb. Tel-Aviv, 68 Hayarkon St. Tel. 23947, 26256.
- Australia:** Legation, Tel-Aviv, 7 Arlosoroff St. Tel. 2384-5.
- Austria:** Legation, Tel-Aviv, 11 Herman Cohen St. Tel. 26588.
Consulate: Haifa, Mt. Carmel, 5 Kikar Hamigdal, Tel. 81718.
Consulate: Jerusalem, Rehavia, 18 Arlosoroff St. Tel. 4802.
- Belgium:** Legation, Tel-Aviv, 34 Hashoftim St. Tel. 24100.
Consulate: Tel-Aviv, 118 Rothschild Blvd. Tel. 25400.
Consulate: Jerusalem, 35 Rahel St. Katamon. Tel. 5522.
Consulate: Haifa, 4 Ha'atmaut St. (near Harbour) Tel. 67787.
- Bolivia:** Consulate, Tel-Aviv, 68 Mazé St. Tel. 64307.

- Brazil:** Legation, Ramat-Gan, 27 Hagilgal St., Tel. 72493.
 Consulate, Tel-Aviv, 57 Shederot Hen, Tel. 21136.
- Bulgaria:** Legation, Ramat-Gan, 18 Harishonim St., Tel. 71194.
- Burma:** Legation, Tel-Aviv, 40 Hashoftim St., Tel. 26610.
- Costa-Rica:** Consulate, Tel-Aviv, 94 Allenby St., Tel. 63389.
- Canada:** Embassy, Tel-Aviv, 8 Hakiryia St. Tel. 22202-3.
 Visa Section, 13 Idelson, Tel. 23236-7.
- Chile:** Legation, Tel-Aviv, 6 Ahuzat-Bait St. Tel. 62622.
- Colombia:** Legation, Tel-Aviv, 33 Hashmal St. Tel. 64394.
- Cuba:** Legation, Tel-Aviv, 57 Shederot Hen, Tel. 28462.
 Consulate, Haifa, 20 Hayam St. Mt. Carmel, Tel. 3124.
- Czechoslovakia:** Legation, Tel-Aviv, 23 Zeitlin St. Tel. 20167.
 Consulate, Jerusalem, Katamon St. P.O.B. 664. Tel. 5484, 3303.
- Denmark:** Consulate, Tel-Aviv, 103 Allenby Rd. Tel. 62993.
 Consulate, Jerusalem, 9 Shelomtsiyon St. Tel. 4261, 4262.
 Haifa, 64 Hameiginim St., Tel. 3870.
- Dominican Republic:** Legation, Dan Hotel, Yarkon St. Tel. 21111.
 Consulate, Tel-Aviv, 2 Pinsker St. Tel. 21247.
- El-Salvador:** Consulate, Jerusalem, 39 Jabotinsky St. Tel. 4089.
 Consulate, Haifa, 8 Haveradim St. Mt. Carmel, Tel. 82258.
- Ethiopia:** Consul, Jerus., 61 Prophets (Haneviim) St. Tel. 5374.
- Finland:** Legation, Tel-Aviv, 94 Shelomo Hamelech St. Tel. 26993.
 Consulate, Tel-Aviv, 5 Bialik St. Tel. 63871.
 Consulate, Haifa, 9 Josef St. Hadar-Hacarmel, Tel. 4830.
- France:** Embassy, Tel-Aviv, 111 Hayarkon St. Tel. 23171.
 Consulate, Tel-Aviv, 111 Yarkon St. Tel. 23172.
 Commer. Attache, Tel-Aviv, 55 Hayarkon St. Tel. 24822.
 Consulate, Jerusalem, Emile Botta St. (near King David Hotel) Tel. 4229.
 Consulate, Haifa, 37 Hagefen St. Tel. 2543.
- Gt. Britain:** Embassy, Tel-Aviv, 192 Hayarkon St. Tel. 20157-59.
 Consulate, Tel-Aviv, 8 Hakiryia St. Tel. 24124-5.
 Consulate, Jerusalem, Harakevet St. Tel. 4224, 5019.
 Consulate, Haifa, 5 St. Luke St. Tel. 4426.
- Greece:** Diplomatic Representation, Jerusalem, 31 Rabel St.,
 Katamon, Tel. 3003, 5074.
 Consulate, Jaffa, 59, 6th Street, Tel. 81516.
 Consulate, Haifa, 71 Jaffa St. Tel. 3716.
- Guatemala:** Legation, Jerusalem, 2 Balfour St. Tel. 3791.
 Consulate, Tel-Aviv, 11 Shederot Hen, Tel. 25488.
 Consulate, Haifa, 25 Wedgwood Ave. Tel. 81302.
- Haiti:** Consulate, Tel-Aviv, Tel. 67611.
- Honduras:** Consulate, Tel-Aviv, 124 Ahad Ha'am St. Tel. 23714.
- Hungary:** Legation, Tel-Aviv, 18 Ahavat-Tsiyon St. Tel. 21283-4.
- Iceland:** Consulate, Tel-Aviv, 45 Rupin St. Tel. 23439.
 Consulate, 6 Ahuzat-Bait Tel. 66930.
- Italy:** Embassy, Tel-Aviv, 76 Allenby St. Tel. 67384.

- Consulate, Jerusalem, Katamon, 29 November St. Tel. 4636.
Consulate, Haifa, 12 Meir St. Tel. 2934.
- Japan:** Legation, Tel-Aviv, 3 Rembrandt St. Tel. 25121.
- Liberia:** Consulate, Tel-Aviv, 8 Megiddo St. Tel. 21854.
- Mexico:** Legation, Tel-Aviv, 53 Gordon St. Tel. 24277.
- Netherlands:** Legation, Jerusalem, Merhavia, Tel. 2159.
Consulate, Tel-Aviv, 76 Allenby Rd. Tel. 62890.
Consulate, Haifa, 11 Downes Hill, Ahuza, Tel. 81962.
- Nicaragua:** Consulate, Tel-Aviv, 6 Ahuzat-Bait St. Tel. 67769.
- Norway:** Consulate, Tel-Aviv, 60 Shalma St. Tel. 82102.
Consulate, Haifa, 82 Ha'atsmaut Rd. Tel. 4336.
- Panama:** Consulate, Tel-Aviv, 94 Allenby Rd. Tel. 62735.
Consulate, Haifa, 13 Herzlia St. Hadar-Hacarmel Tel. 4020.
- Paraguay:** Consulate, Tel-Aviv, 12 Harakevet St. Tel. 3160.
- Peru:** Consulate, Tel-Aviv, 9 Jaffa-Tel-Aviv St. Tel. 84262.
- Philippines:** Consulate, Tel-Aviv, 6 Ahuzat-Bait St. Tel. 67312-3.
Consulate, Haifa, 5 Habankim St. (Harbour area) Tel. 4839.
- Poland:** Legation, Tel-Aviv, 95 Allenby St. Tel. 63617.
Consulate, Tel-Aviv, 95 Allenby St. Tel. 63617.
Consulate, Jerusalem, Katamon, P.O.B. 287. Tel. 3324, 5634.
- Rumania:** Legation, Tel-Aviv, 1 Lieberman St. Tel. 20169.
- Spain:** Consulate, Jerusalem, Talbie, Jabotinsky St. Tel. 3473.
Consulate, Haifa, 20 Persian St. Tel. 4298.
- Soviet Union:** Emb., Ramat-Gan, 14 Hakeshet St. Tel. 71221.
- Sweden:** Embassy, Tel-Aviv, 228 Hayarkon St. Tel. 23005.
Consulate, Tel-Aviv, 94 Allenby St. Tel. 61535.
Consulate, Haifa, 20 Jerusalem St., Tel. 3597.
- Switzerland:** Embassy, Tel-Aviv, 52 Ahad-Ha'am St. Tel. 66689.
- Turkey:** Legation, Tel-Aviv, 46 Balfour St. Tel. 65225.
Consulate, Jerusalem, 15 Balfour St. Talbie Tel. 3568.
Consulate, Haifa, 46 Jaffa St., Mercantile Bank, Tel. 3079.
- United Kingdom,** See: Great Britain.
- United States of America: (U.S.A.)**
Embassy, Tel-Aviv, 19 Rothschild Blvd., Tel. 61310, 61311.
Consulate, Tel-Aviv, 19 Rothschild Blvd. Tel. 61311-19.
Consulate, Jerusalem, Mamilla Rd. Tel. 4491.
Consulate, Haifa, 24 Persian St. Tel. 6361.
- U.S.S.R.** See: Soviet Union.
- Uruguay:** Legation, Jerusalem, 24 Rahel St., Tel. 63108.
Consulate, Tel-Aviv, 26 Rothschild Blvd., Tel. 67065.
Consulate, Haifa, 2 Eilat St. Neve-Shaanan, Tel. 3124.
- Yugoslavia:** Legation, Jaffa, 44 Yefet St. Tel. 81604.
Consulate, Jerusalem, Talbie, Tel. 2128.
Consulate, Haifa, 2 Haneemanim St. Tel. 68345.

TOWNS AND VILLAGES in alphabetical order
(Jewish, Moslem, Christian and Druze)

For each settlement there is a description of its geographical position, the name of its region and the name of the nearest town. A map of regions and towns is to be found on page 12.

Each settlement is followed by an index reference related to the map attached to the guide and indicating the square on the map where the settlement is located. The index reference is composed of a number and a letter. For instance 'Afula is marked 6-E.

For those settlements which do not appear in the map, the index reference is followed by an asterisk. For example: Adamit 6-C*.

The rural settlements are described according to their mode of life and work: *moshav*—a small holder settlement, *kibuts*—a communal settlement. For more details see page 36.

A—Address, p.o.b.—Post office Box. **hiw.**—highway.

D.N.—indicates the postal address of rural settlements. It stands for *Doar N'a*—the mobile post service. Each settlement belongs to a line of the mobile post service. Each line is designated by a name usually connected with the region: *Harei Yehuda*—Mountains of Juda, *'Emek Hayarden*—Valley of the Jordan, *Hof Carmel*—Coast of Carmel. *Hagalil Hatahton*—Lower Galilee, etc. . .

T: Telephone. The telephone line of a village, *moshav* and *kibuts* is connected only with its central administration office.

p.—refers to the pages of the Guide-book.

Abba-Hillel—agricultural school near Ashkelon, on Tel-Aviv **hiw.**

D.N. Nahal Lakhish Tsafon. T: Ashkelon 48. p. 229 3—K

Abu-Gosh—Moslem village west of Jerusalem, on Tel-Aviv **hiw.**

D.N. Harei-Yehuda. T: Jerusalem 4231. p. 159. 6—K

Abu-Sinan—druze village in Western Galilee, near Akko.

A: Abu-Sinan, near Kefar-Yasif. 6—C

Acre—the English name of Akko. See: Akko.

Adamit—*kibuts* in Western Galilee, on the border of Lebanon.

D.N. Hagalil Hamaaravi. 6—C*

Adanim—*moshav* in Sharon, near Ramataim—Petah-Tikva **hiw.**

A: Adanim near Ramataim. T: Petah-Tikva 91-1396. 4—H*

Aderet—*moshav* in the mountains of Jerus., Adullam region.

D.N. Harei-Yehuda. 5—L*

Adirim—*moshav* in Jezreel Valley, near Afula—Hadera **hiw.**

A: Adirim, near Afula. T: Afula 160. 6—F

Afek—*kibuts* in Zevulun Valley, east of Haifa—Akko **hiw.**

A: Afek, near Haifa. T: Haifa 71-260. 6—D

Afikim—*kibuts* in Jordan Valley, south of Lake Kinneret.

D.N. Emek Hayarden. T: Kinneret 12. p. 406. 8—E

- Afula**—central town of Jezreel Valley, south of Nazareth.
Local Council — T: 16, 116. Police — T: 177, 178. p. 387. 6—E
- Agur**—moshav near Beit-Shemesh—Beit-Guvrin hiw.
A: Jerusalem post office. T: Beit-Shemesh 14. 5—K
- Ahiezer**—moshav north of Lod, near Tel-Aviv railway line.
A: Ahiezer, Lod p.o.b. 18. T: Lod 57. 4—J
- Ahihad**—moshav in Western Galilee, on Akko—Tsefat highway.
A: Ahihad, Akko p.o.b. 22. T: Akko 114. p. 495. 6—D
- Ahisamakh**—moshav east of Ramla—Lod (Lydda) highway.
D.N. Hamerkaz. T: Lod 39. 5—J
- Ahituv**—moshav in Sharon, east of Tel-Aviv—Haifa highway.
A: Hadera post office. T. Hadera 2308. 5—G
- Ahuzam**—moshav in the South, on Pelugot—Beer-Sheva hiw.
D.N. Nahal Lachish Darom. T: Kiryat-Gat 73. p. 260. 4—L
- Ahuzat-Naftali**—settlement on Tiberias—Nazareth hiw.
D.N. Hagalil Hatahton. T: Teveriya (Tiberias) 65. 7—D*
- Akbara**—moslem village in Upper Galilee, south of Tsefat
A: Tsefat post office. 7—C
- Akir**—previous arabic name of Ekron in the South. See: Ekron.
- Akkada**—moslem village in Samaria, near Afula—Hadera hiw.
A: Umm el-Fahem post office. 6—F*
- Akko (Acre)**—town on Mediterranean Sea, north of Haifa.
Municipality: 1, Weizmann St. T: 7, 39, 124. p. 355. 5—D
- Allonei-Aba**—moshav in Galilee, near Haifa—Nazareth hiw.
A: Haifa, p.o.b. 1926. T: Nahalal 3A 6—E
- Allonei-Yitzhak**—children's village in Sharon, east of Hadera.
A: Pardess-Hanna post office. T: Pardess-Hanna 30. 5—F*
- Allonim**—kibuts in Jezreel Valley, near Haifa—Nazareth hiw.
A: Allonim, near Haifa, T: Kiryat-Tivon 201 Tiberias. 6—E
- Allumot**—kibuts in Lower Galilee, near Tiberias and Degania.
D.N. Hagalil Hatahton. T: Kinneret 17. 8—E
- Alma**—moshav in Upper Galilee, north of Tsefat (Safed).
D.N. Merom Hagalil. T: Tsefat 73G p. 483. 7—C
- Amatsia**—kibuts in the South, s. of Beit-Guvrin and Lakhish.
A: Kiryat-Gat post office. T: Beer-Sheva 340. p. 252. 5—L
- Amir**—kibuts in the Hula Valley, near the Syrian border.
D.N. Hagalil Haelyon. T: Kiryat-Shemona 12. 8—B
- Amirim**—moshav in Upper Galilee, on the Tsefat—Akko hiw.
D.N. Merom Hagalil. 7—C*
- Amka**—moshav in Western Galilee, east of Akko and Nahariya.
D.N. Hagalil Hamaaravi. T: Nahariya 163. 6—C
- Ammiad**—kibuts in Galilee, near Rosh-Pinna—Tiberias hiw.
D.N. Hagalil Haelyon. T: Rosh-Pinna 16. p. 456. 8—D
- Ammikam**—moshav in the Menashé Hills, east of Binyamina.
A: Binyamina post office. T: Binyamina 35G. 5—F
- Amminadav**—moshav west of Jerusalem, near Kiryat-Hayovel.
A: Jerusalem post office. T: Ein-Karem 22. 6—K

- Ara**—moslem village in Yiron Valley, on Hadera—Afula hiw.
A: Ara post office. p. 325. 5—F
- Arara**—moslem village in Yiron Vall., near Hadera—Afula hiw.
A: Ara post office. p. 325. 5—F
- Arbel**—moshav in Galilee, near Tiberias—Nazareth hiw.
D.N. Hagalil Hatahton, T: Teveriya 51. 7—D
- Arraba**—moslem village in Lower Galilee, south-east of Akko.
A: Sakhnin post office. 7—D
- Arugot**—moshav in the South, on Mashmia—Beer-Sheva hiw.
D.N. Hof Ashdod, T: Beer-Toviya 50. p. 224. 4—K
- Arza**—sanatorium west of Jerusalem, on the Tel-Aviv highway.
D.N. Harei Yehuda, T: Jerusalem 2534. p. 158. 6—K*
- Ashdod**—town on the coast, between Tel-Aviv and Ashkelon.
A: Asdod post office. p. 239. 3—K
- Ashdot-Yaacov**—kibuts in Jordan Val., near Lake Kinneret.
D.N. Emek Hayarden, T: Kinneret 10. p. 406. 8—E
- Ashkelon**—town on the southern Mediterranean coast.
Municipality. — T: 8, 24. Police — T: 2. p. 230. 3—L
- Ashmura**—settlement in the Hula Valley, near the Syrian border.
D.N. Hagalil Haelyon. p. 464. 8—C
- Atlit**—village near Mediterranean Sea and Haifa—Hadera hiw.
Local Council — T: 23. p. 339. 5—E
- Avedon**—moshav in Western Galilee, east of Nahariya.
D.N. Hagalil Hamaaravi, T: Nahariya 92-0191. 6—C
- Aviezer**—moshav in the Hills of Judah, in Adullam region.
D.N. Harei Yehuda, T: Beit-Shemesh 41. 5—K
- Aviel**—moshav in the Hills of Menashé, east of Binyamina.
A: Binyamina, p.o.b. 14. T: Binyamina 358. 5—F
- Avigdor**—moshav in the South, on Mashmiya—Beer-Sheva hiw.
A: Beer-Toviya, T: Beer-Toviya 36. p. 224. 4—K
- Avihail**—moshav in Hefer Val., near Netanya—Hadera hiw.
A: Avihail, near Netanya, T: Netanya 18. 4—G
- Avital**—moshav in the Jezreel Valley, south of Afula.
A: Kefar-Yehézekel, T: Afula 2. 6—F*
- Avivim**—moshav in Galilee, on Sasa—Malkiya hiw.
D.N. Merom Hagalil. 7—C*
- Ayanot**—agricultural school on Tel-Aviv—Ashkelon hiw.
A: Ness-Tsiyona, T: Ness-Tsiyona 207. p. 218. 4—J
- Ayelet-Hashahar**—kibuts in Galilee, Rosh-Pinna—Metulla hiw.
D.N. Hagalil Hatahton, T: Rosh-Pinna 15. p. 461. 8—C
- Ayun**—moslem village in Yiron Val., near Afula—Hadera hiw.
A: Ayun, near Umm el-Fahem. 6—F*
- Azaria**—moshav south of Ramla and near Jerusalem highway.
D.N. Nahal Ayalon, T: Ramla 192. p. 179. 5—J
- Azor**—townlet near Jaffa—Tel-Aviv, on Jerusalem highway.
A: Azor, near Tel-Aviv, Police — T: 999. p. 182. 4—J

- Azriel**—moshav in the Sharon Valley, east of Tel-Mond.
A: Tel-Mond post office. T: Tel-Mond 219. 5—G*
- Azrikam**—moshav in the South, north of Beer-Toviya.
D.N. Hof Ashdod. T: Beer-Toviya 31. 4—K
- Bahan**—kibuts east of Netanya, near Jordanian border.
D.N. Shomron. T: Kefar-Yona 30. 5—G*
- Baka el-Gharbiya**—moslem village east of Hadera.
A: Baka el-Gharbiya, near Hadera 5—F
- Balfouria**—moshav in Jezreel Valley, on Afula—Nazareth hiw.
A: Afula, p.o.b. 26. T: Afula 19. p. 420. 6—E
- Baptists' Village**—near Petah-Tikva. See: Kefar-Habaptistim.
- Barak**—moshav in Jezreel Valley, near Afula—Megiddo hiw.
D.N. Gilboa. T: Afula 159. 6—F*
- Baram**—kibuts in Galilee, north of Tsefat, near Lebanese border.
D.N. Merom Hagalil. T: Tsefat (Safed) 101 G. p. 492. 7—G
- Bareket**—moshav in Tel-Aviv area, east of Lod (Lydda) airport.
A: Beni-Atarot. T: Lod Airport 97-1056. 5—J
- Bar-Giyora**—moshav in Judean Mts., south-west of Jerusalem.
D.N. Maaila. T: Beit-Shmesh 26. p. 136. 5—K
- Barkai**—kibuts in the Samaritan Hills, near Hadera—Afula hiw.
D.N. Shomron. T: Pardess-Hanna 106. p. 325. 5—F
- Bartaa**—moslem village in Samaria, south of Hadera—Afula hiw.
A: Ara post office. 5—F
- Bat-Shelomo**—village on Zikhron-Yaacov—Yokneam highway.
D.N. Hof Carmel. T: Kikhron-Yaacov 13. 5—E
- Battir (Beitar)**—moslem hamlet, near Jerusalem on Lod railway.
A: Battir, near Jerusalem. p. 92. 6—K
- Bat-Yam**—town south of Tel-Aviv—Jaffa, on the coast.
Municipality, 40 Jerusalem St. T: Tel-Aviv 8-4187. p. 205. 4—J
- Bayade**—moslem hamlet, south of Megiddo, Hadera—Afula hiw.
A: Bayade near, Umm el-Fahem. 6—F
- Beéri**—kibuts in Negev, near Gaza Strip, on Saad-Maon hiw.
D.N. Hanegev. T: Saad 12. p. 267. 3—M
- Beér-Ora**—youth village near Eilat, on Beer-Sheva highway.
A: Eilat post office. p. 311. 5—V
- Beérotaim**—moshav in central Sharon Valley, east of Netanya.
D.N. Shomron. T: Kefar-Yona 32. 5—G
- Beérot-Yitshak**—kibuts east of Tel-Aviv, Lod—Petah-Tikva hiw.
A: Beni-Atarot post office. T: Petah-Tikva 91-1737. 5—J*
- Beér-Sheva**—capital of Negev, Tel-Aviv or Jerus.—Eilat hiw.
Government Tourist Office, Beit-Haam — T: 189. p. 275. 4—N
- Beér-Toviya**—moshav in the South, on Réém—Ashkelon hiw.
Local Council — T. 21, Police — T: 23. p. 225. 4—K
- Beér-Yaacov**—village west of Ramla, near Tel-Aviv highway.
Local Council — T: 30. 4—J
- Beit-Alpha**—kibuts in Jezreel Val. near Afula—Beit-Shean hiw.
D.N. Gilboa. T: Ein-Harod 274. p. 389. 7—F

- Beit-Arif**—moshav in Tel-Aviv area, east of Lod airport.
D.N. Hamerkaz. T: Lod Airport 97-2036. 5—J
- Beit-Berl**—cultural centre in the Sharon, near Kefar-Saba.
A: Kefar-Saba, p.o.b. 4. T: Kefar-Saba 93-3394. p. 319. 5—H
- Beit-Dagon**—settlement near Tel-Aviv, on Jerusalem highway.
Local Council — T: 15. Police — T: 22. p. 181. 4—J
- Beit-Elazari**—moshav in the South, on Rehovot—Gedera hiw.
A: Rehovot, p.o.b. 160. T: Gedera 43. 4—K
- Beit-Ezra**—moshav in the South, near Ashkelon—Ashdod hiw.
D.N. Hof Ashdod. T: Beer-Toviya 26. p. 239. 3—K
- Beit-Gamallel**—moshav in the South, south-west of Rehovot.
D.N. Emek Eorek. T: Kefar-Yavne 3. 4—J*
- Beit-Gan**—village in Galilee, near Yavneel, on Afula hiw.
A: Yavneel post office. 7—E*
- Beit-Guvrin**—kibuts in the South, in the Hills of Judah.
A: Tel-Aviv, p.o.b. 2406. T: Gedera 109. p. 241. 5—L
- Beit-Haemek**—kibuts in Galilee, east of Akko—Nahariya hiw.
D.N. Hagalil Hamaaravi. T: Nahariya 164. p. 364. 6—C
- Beit-Hagaddi**—moshav in Negev, on Gaza—Beer-Sheva hiw.
D.N. Hanegev. T: Saad 27. p. 271. 3—M
- Beit-Halevi**—moshav in Sharon, east of Raanana—Hadera hiw.
A: Netanya post office. T: Kefar-Yona 42. 4—G*
- Beit-Hanan**—moshav on Tel-Aviv—Ashkelon hiw.
A: Tel-Aviv post office. T: Ness-Tsiyona 205. 4—J*
- Beit-Hanania**—moshav near Binyamina, on Hadera—Haifa hiw.
A: Beit-Hanania, near Binyamina. T: Binyamina 57. p. 331. 5—F
- Beit-Hashitta**—kibuts in Jezreel Val., Afula—Beit-Shean hiw.
D.N. Gilboa. T: Ein-Harod 204. p. 389. 7—F
- Beit-Herut**—moshav in Hefer Valley, near Netanya—Haifa hiw.
A: Kefar-Vitkin post office. T: Kefar-Vitkin 18. 4—G
- Beit-Hilkiya**—moshav on Jerusalem—Beer-Sheva highway.
D.N. Emek Sorek. T: Gedera 53. 4—K*
- Beit-Hillel**—moshav in Hula Valley, east of Kiryat-Shemona.
D.N. Hagalil Haelyon. T: Kiryat-Shemona 18. p. 471. 8—B
- Beit-Jan**—druze village in Upper Galilee, near Tsefat—Akko hiw.
A: Rama post office. p. 495. 7—C
- Beit-Jimal**—monastery in Judaeen Hills, south of Beit-Shemesh.
A: Jerusalem, p.o.b. 159. p. 166. 5—K*
- Beit-Kama**—kibuts in South, on Pelugot—Beer-Sheva highway.
D.N. Hanegev. T: Beer-Sheva 213. p. 262. 4—M
- Beit-Katsir**—kibuts in the Jordan Valley, near Lake Kinneret.
D.N. Emek Hayarden. T: Kinneret 53. 8—E
- Beit-Keshet**—kibuts in Lower Galilee, near Afula—Tiberias hiw.
D.N. Hagalil Hatahton. T: Kefat-Tavor 7. 7—E
- Beit-Lehem**—moshav in Galilee, near Haifa—Nazareth hiw.
A: Haifa post office. T: Nahalal 38. 6—E

- Beit-Meir**—moshav west of Jerusalem, near Tel-Aviv highway.
D.N. Harei-Yehuda. T: Motsa 27. 5—K
- Beit-Nehemia**—moshav in Tel-Aviv area, east of Lod airport.
D.N. Hamerkaz. T: Lod Airport 97-1137. p. 214. 5—J*
- Beit-Nekofa**—moshav west of Jerusalem, on Tel-Aviv hiw.
D.N. Harei-Yehuda. T: Motsa 35. p. 159. 6—K*
- Beit-Nir**—moshav in the Judean Hills, north of Beit-Guvrin.
D.N. Hof-Ashkelon. T: Beit-Shemesh 30. 4—L
- Beit-Oren**—kibuts in Mount Carmel, south of Haifa.
A: Haifa, p.o.b. 701. T: Haifa 81401. p. 353. 5—E
- Beit-Oved**—moshav near Ness-Tsiyona, Tel-Aviv—Ashkelon hiw.
A: Ness-Tsiyona, p.o.b. 22. T: Ness-Tsiyona 234. 4—J*
- Beit-Raban**—children's village. See: Givat-Washington.
- Beit-Reim**—kibuts in Negev, near Gaza Strip. See: Reim.
- Beit-Safafa**—moslem village south of Jerus., on the border.
A: Beit-Safafa, near Jerusalem. T: Jerusalem 4321 (Police). 6—K
- Beit-Shean**—town in Jordan Valley, near the Jordan River.
Local Council — T: 64. Police — T: 22. p. 394. 7—F
- Beit-Shearim**—moshav in Jezreel Val., Haifa—Nazareth hiw.
A: Beit-Shearim, near Nahalal. T: Nahalal 1. 6—E*
- Beit-Shemesh**—town west of Jerusalem, near Tel-Aviv highway.
Local Council — T: 40, 49, 36. Police: — T: 20. p. 164. 5—K
- Beit-Shikma**—moshav, on Ashkelon—Kiryat-Gat highway.
D.N. Hof Ashkelon. T: Ashkelon 116. 3—L
- Beit-Uziel**—moshav south of Ramla, near the Jerusalem hiw.
D.N. Nahal Ayalon. T: Ramla 79. 5—J*
- Beit-Yannai**—moshav on the Mediterranean, Netanya—Haifa hiw
A: Kefar-Vitkin. T: Kefar-Vitkin 19. 4—G
- Beit-Yehoshua**—moshav in Sharon, east Tel-Aviv—Netanya hiw.
A: Tel-Aviv, p.o.b. 1332. T: Even-Yehuda 15. 4—G*
- Beit-Yerah**—agric. school on Lake Kinneret, near Degania.
D.N. Emek Hayarden. T: Kinneret 22. p. 411. 8—E
- Beit-Yitshak**—moshav in Sharoh east of Tel-Aviv—Netanya hiw.
A: Beit-Yitshak, near Netanya. T: Netanya 71, 234. 4—G
- Beit-Yosef**—moshav in Jordan Val., Beit-Shean—Degania hiw.
D.N. Beit-Shean. T: Beit-Shean 35. p. 405. 8—F
- Beit-Zait**—moshav west of Jerusalem, near Tel-Aviv highway.
A: Jerusalem, p.o.b. 602. T: Motsa 13. 6—K*
- Beit-Zera**—kibuts in Jordan Valley, south of Lake Kinneret.
D.N. Emek Hayarden. T: Kinneret 35. p. 406. 8—E
- Bekoa**—moshav in the Judean Hills, near Jerus.—Tel-Aviv hiw.
D.N. Nahal Ayalon. T: Ramla 74. 5—K
- Ben-Ami**—moshav in Galilee, near Nahariya on Meona hiw.
A: Nahariya, p.o.b. 1. T: Nahariya 154. p. 500. 6—C*
- Benaya**—moshav in the South, near Yavne—Ashkelon highway.
D.N. Emek Sorek. T: Kefar-Yavne 4. 4—K

- Ben-Dor**—urban settlement near Haifa, on Nazareth highway.
A: Ben-Dor, near Nesher. T: Haifa 7480. 5—D
- Benei-Atarot**—moshav in Tel-Aviv area, east of Lod airport.
A: Benei-Atarot, near Tel-Aviv. T: Lod airport 97-1020. p. 187. 5—J
- Benei-Ayish**—moshav in the South, on Gedera—Gan-Yavne hiw.
A: Gan-Yevne post office. 4—K*
- Benei-Berak**—town east of Tel-Aviv, on Petah-Tikva highway.
Municipality — T: 7-1141, 7-3433. Police — T: 7-1111. p. 209. 4—H
- Benei-Berit (Moledet)**—moshav in Galilee, north of Ein-Harod.
D.N. Gilboa. T: Ein-Harod 202. 7—E
- Benei-Darom**—kibuts in the South, on Tel-Aviv—Ashkelon hiw.
D.N. Hof Ashdod. T: Gan-Yavne 20. p. 241. 4—K
- Benei-Deror**—moshav in Sharon, near Raanana—Haifa hiw.
A: Benei-Deror, near Tel-Mond. T: Tel-Mond 216. 5—G*
- Benei-Réém**—moshav in the South, Rehovot—Beer-Sheva hiw.
D.N. Hof Ashdod. T: Gedera 54. p. 223. 5—K
- Benei-Tsiyon (Zion)**—moshav in Sharon, Raanana—Haifa hiw.
A: Benei-Tsiyon, near Raanana. T: Raanana 92. 4—G
- Ben-Shemen(1)**—children's village, Tel-Aviv area, east of Lod.
D.N. Hamerkaz. T: Lod 43. p. 215. 5—J
- Ben-Shemen(2)**—moshav near children's village, on Lod hiw.
D.N. Hamerkaz. T: Lod 61. 5—J
- Ben-Zakai**—moshav near Yavne, on Tel-Aviv—Ashkelon hiw.
D.N. Emek Sorek. T: Kefat-Yavne 7. 4—J
- Berekhya**—moshav in the South, on Réém Cross.—Ashkelon hiw.
D.N. Hof Ashdod. T: Ashkelon 89. 3—K*
- Beror-Hail**—kibuts in the South, on Negba—Saad hiw.
D.N. Nahal Lachish Darom. T: Saad 36. p. 264. 3—L
- Berosh**—moshav in northern Negev, Gaza—Beer-Sheva hiw.
D.N. Hanegev. T: Ofakim 22. 3—M
- Berurim**—agricultural farm near Mashmiya, on Gedera hiw.
D.N. Hof Ashdod. T: Gedera 102. 4—K
- Betsset**—moshav in Galilee, east of Nahariya, on Eilon highway.
D.N. Hagalil Hamaaravi. T: Nahariya 82 A. 6—L
- Biar**—moslem village in Yiron Valley, on Hadera—Afula hiw.
A: Ara post office. 5—F*
- Binyamina**—village on Hadera—Haifa highway and railway.
Local Council — T: 8. p. 330. 5—F
- Bir-el-Maksur**—beduin hamlet on Nazareth—Shefaram hiw.
A: Shefaram post office. 6—D*
- Bir es-Sikka**—moslem village in Sharon, near Jordanian border.
D.N. Shomron. 5—G*
- Birya**—moshav in Galilee, north of Tsefat, on Meiron hiw.
A: Tsefat, p.o.b. 11. T: Tsefat 85. p. 483. 7—C
- Bitan-Aharon**—moshav in Hefer Valley, Netanya—Hadera hiw.
A: Kefar-Vitkin, p.o.b. 104. T: Kefar-Vitkin 22. 4—G*
- Bitanya**—farm in the Jordan Valley, south of Kinneret.

- Bitha**—moshav in northern Negev, on Beer-Sheva—Gaza hiw.
D.N. Hanegev. T: Ofakim 63. 3—M
- Bitsaron**—moshav in the South, near Gan-Yavne, on Gadera hiw.
A: Tel-Aviv, T: Gan-Yavne 18. p. 223. 4—K
- Botsra**—moshav in Sharon, near Raanana on Haifa highway.
A: Botsra, near Tel-Aviv. T: Raanana 67. 4—G
- Bueina**—moslem village in Galilee, near Nazareth—Tiberias hiw.
A: Nazareth post office. 7—D
- Bukeia**—arabic name of Pekiin in Upper Galilee. See: Pekiin.
- Bargeta**—moshav in Sharon, east of Netanya and Kefar-Yona.
D.N. Shomron, T: Kefar-Yona 30. 5—G*
- Bustan-Hagalil**—moshav in Galilee, on Akko—Nahariya hiw.
A: Bustan-Hagalil, near Akko. T: Akko 87. 5—C
- Caesarea**—on Mediterranean Sea. See: Or-Akiva, Sedot-Yam.
- Cana**—arab village in Lower Galilee. See: Kefar-Kanna.
- Capernaum**—catholic monastery in Galilee. See: Kefar-Nahum.
- Castel**—settlement west of Jerusalem. See: Maoz-Tsiyon.
- Dabburiya**—moslem village at foot of Mt. Tabor, near Nazareth.
A: Nazareth post office. p. 421. 7—E
- Dafna**—kibuts in Hula Valley, near the Syrian border.
D.N. Hagalil Haelyon. T: Kiryat-Shemona 13. p. 271. 8—B
- Dahi**—moslem village on Hill of Moré, east of Afula.
A: Afula post office. 7—E*
- Daliya(1)**—kibuts in Hills of Menashé, near Ein-Hashofet.
A: Daliya post office. T: Mishmar-Haemek 43. p. 367. 5—E
- Daliya(2)** (Daliyat el-Karmil)—druze village on Mt. Carmel.
A: Haifa post office. T: Isfiya 7. p. 353. 5—E
- Dalton**—moshav in Upper Galilee, north of Tsefat (Safed).
D.N. Merom Hagalil. T: Tsefat 73 A. p. 483. 7—C
- Damun**—prison on Mount Carmel, on Haifa—Beit-Oren hiw.
A: Haifa post office. 5—E*
- Dan**—kibuts in northern Hula Valley, near the Syrian border.
D.N. Hagalil Haelyon. T: Kiryat-Shemona 48. p. 471. 8—B
- Danun**—moslem village in Western Galilee, east of Nahariya.
A: Danun, near Nahariya. 6—C*
- Daverat**—kibuts in Jezreel Valley, on Afula—Tiberias hiw.
A: Afula p.o.b. 37. T: Afula 132. p. 421. 7—E
- Degania Alef**—kibuts in Valley of Jordan and on Lake Kinneret.
D.N. Emek Hayarden. T: Kinneret 48. p. 407. 8—E
- Degania Bet**—kibuts in Valley of Jordan, south of Degania Alef.
D.N. Emek Hayarden. T: Kinneret 49. 8—E
- Deir el-Asad**—moslem village in Galilee, on Akko—Tsefat hiw.
A: Rama post office. 6—C
- Deir-Hanna**—christian village in Galilee, north-west of Tiberias.
A: Akko post office. 7—D
- Deir-Rafat**—monastery in Judean Hills, near Beit-Shemesh.
A: Jerusalem, p.o.b. 159. p. 164. 5—K

- Devira**—kibuts in the South, near Pelugot—Beer-Sheva hiw.
D.N. Hanegev. T: Beer-Sheva 214. 5—M
- Devora**—moshav in Valley of Jezreel, near Afula—Megiddo hiw.
D.N. Gilboa. T: Afula 172. 6—F
- Dimona**—townlet in the Negev, on Beer-Sheva—Sedom hiw.
D.N. Ramat-Hanegev. T: Beer-Sheva 346. p. 281. 5—O
- Dishon**—moshav in Upper Galilee, north of Tsefat (Safed).
D.N. Merom Hagalil. T: Kiryat-Shemona 37. p. 484. 7—C
- Dor**—moshav on Mediterranean Sea, near Haifa—Hadera hiw.
D.N. Hof Hacarmel. T: Atlit 74. p. 336. 5—E
- Dorot**—kibuts in the South, near Negba—Saad hiw.
D.N. Hof Ashkelon. T: Saad 37. 3—L
- Doshen**—farm in Valley of Jordan, on Beit-Shean—Degania hiw.
D.N. Emek Beit-Shean. T: Beit-Shean 59. 8—F
- Dovev**—moshav in Galilee, north of Tsefat, near Lebanese border.
D.N. Merom Hagalil. 7—C*
- Efal**—home for the aged, near Tel-Aviv and Lod airport hiw.
A: Efal, near Tel-Aviv. T: Tel-Aviv 7-1293. 4—H*
- Eilabun**—christian village, north of Tiberias—Nazareth hiw.
A: Nazareth post office. p. 430. 7—D
- Eilat**—most southern town in Israel, on the Red Sea.
Tourist Information Office, Airport Terminal. p. 314. 5—W
- Eilon(1)**—kibuts in Western Galilee, east of Nahariya.
D.N. Hagalil Hamaaravi. T: Nahariya 920230. p. 498. 6—C
- Eilon(2)**—police station in West. Galilee, west of kibuts Eilon.
A: Nahariya post office. T: Nahariya 74. 6—C
- Einat**—kibuts east of Petah-Tikva and near Rosh-Haayin.
A: Petah-Tikva post office. T: Petah-Tikva 91-2287. p. 213. 5—H*
- Ein-Dor**—kibuts in Valley of Jezreel, near Afula—Tiberias hiw.
D.N. Hagalil Hatahton. T: Kefar-Tavor 16. p. 421. 7—E
- Ein el-Asad**—druze village in Galilee, near Tsefat—Akko hiw.
A: Rama post office. 7—C*
- Ein es-Sahale**—moslem village, near Hadera—Afula hiw.
A: Ara post office. 6—F*
- Ein-Gedi**—kibuts on the western shore of the Dead Sea.
A: Beer-Sheva post office. p. 292. 7—M
- Ein-Gev**—kibuts on the eastern shore of Lake Kinneret,
D.N. Emek Hayarden. T: Kinneret 24. p. 410. 8—D
- Ein-Haemek**—moshav in Menashé Hills, Yokneam—Daliya hiw.
A: Haifa, p.o.b. 191. T: Mishmar Haemek 34. 5—E
- Ein-Hamifrats**—kibuts in Zevulun Val., on Akko—Haifa hiw.
A: Haifa post office. T: Akko 18. 5—D
- Ein-Hahores**—kibuts in Hefer Val., east of T.-A.—Haifa hiw.
A: Ein-Hahores, Emek Hefer. T: Hadera 2943. 5—G
- Ein-Hanatsiv**—kibuts in Beit-Shean Valley, on Tirat-Tsevi hiw.
D.N. Emek Beit-Shean. T: Beit-Shean 33. p. 403. 7—F

- Ein-Harod**—kibuts in Jezreel Valley, on Afula—Beit-Shean hiw.
A: Ein-Harod-Yihud. T: 200. Ein-Harod-Meuhad. T: 236. p. 389 7—F
- Ein-Hasheloshá**—kibuts in Western Negev, near the Gaza Strip.
D.N. Hanegev. T: Saad 15. p. 270. 2—M
- Ein-Hashofet**—kibuts in Menashé Hills, west of Megiddo.
A: Ein-Hashofet. T: Mishmar-Haemek 26. p. 367. 5—E
- Ein-Hatekhelet**—moshav on Mediterranean, north of Netanya.
A: Netanya post office. 4—G*
- Ein-Hod**—artists' village on Carmel, near Haifa—Hadera hiw.
D.N. Hof Hacarmel. T: Atlit 29. p. 337. 5—E
- Ein-Ibrahim**—moslem hamlet, on Afula—Hadera highway.
A: Umm el-Fahem post office. 6—F
- Ein-Karem**—urban suburb, west of Jerusalem.
A: Ein-Karem, near Jerusalem. p. 132. 6—K
- Ein-Karmel**—kibuts on Carmel coast, near Haifa—Hadera hiw.
D.N. Hof Hacarmel. T: Atlit 71. 5—E
- Ein-Mahil**—moslem village in Lower Galilee, east of Nazareth.
A: Nazareth post office. 7—E
- Ein-Rafa**—moslem village west of Jeru., near Tel-Aviv hiw.
A: Jerusalem, p.o.b. 1315. 6—K
- Ein-Sarid**—moshav in Sharon, near Raanana—Hadera hiw.
A: Tel-Mond post office. T: Tel-Mond 226. 5—G*
- Ein-Shemer**—kibuts east of Hadera, on Afula highway.
D.N. Shomron. T: Pardess-Hanna 40. 5—F
- Ein-Tsurim**—kibuts near Kiryat-Malakhi—Ashkelon hiw.
D.N. Nahal Lachish Tsafon. T: Beer-Toviya 14. 4—K
- Ein-Vered**—moshav in Sharon, near Raanana—Hadera hiw.
A: Tel-Mond post office. T: Tel-Mond 205. 5—G*
- Ein-Yaacov**—moshav in Western Galilee, east of Nahariya.
D.N. Hagalil Hamaaravi. T: Nahariya 165. 6—C
- Ein-Yiron**—moshav in Sharon, east of Hadera, near Afula hiw.
A: Karkur post office. T: Pardess-Hanna 32. 5—F*
- Ein-Zeitim**—settlement in Galilee, near Tsefat, on Meiron hiw.
A: Tsefat, p.o.b. 18. T: Tsefat 162. p. 484. 7—C
- Eitan**—moshav in the South, near Pelugot—Beer-Sheva hiw.
D.N. Sedei-Gat. T: Kiryat-Gat 74. 4—L
- Eitanim**—sanatorium in Jerusalem Mts, near Tel-Aviv hiw.
D.N. Harei-Yehuda. T: Jerusalem 2357. p. 158 5—K
- Ekron**—village in the South, near Rehovot—Gedera hiw.
A: Ekron, near Rehovot. T: Rehovot 95-1075. p. 221. 4—J
- Eliphelet**—moshav in Galilee, on Rosh-Pinna—Tiberias hiw.
D.N. Hagalil Haelyon. T: Rosh-Pinna 39. p. 456. 8—C
- Elishama**—moshav in the Sharon, east of Hadar-Ramataim.
D.N. Hamerkaz. T: Magdiel 34. 5—H
- Elkosh**—moshav in Upper Galilee, near Nahariya—Sasa hiw.
D.N. Maale-Hagalil. T: Nahariya 92-0161. 7—C

- Elyakhin**—moshav in Hefer Valley, south of Hadera.
A: Hadera post office. T: Hadera 2084. 5—F
- Elyakim**—moshav on Yokneam—Bat-Shelomo highway.
A: Haifa post office. T: Mishmar-Haemek 47. 5—E
- Elyashiv**—moshav in Hefer Valley, on Tel-Aviv—Haifa hwy.
D.N. Shomron. T. Kefar-Vitkin 14. 5—G*
- Emunim**—moshav in the South, near Ashkelon—Tel-Aviv hwy.
D.N. Hof Ashdod. T: Beer-Toviya 27. 4—K*
- Erez**—kibuts, near Gaza Strip on Nir-Am—Yad-Mordekhai hwy.
D.N. Hof Ashkelon. T: Ashkelon 115. 3—L
- Eshbol**—moshav in Negev, west of Pelugot—Beer-Sheva hwy.
D.N. Hanegev. T: Beer-Sheva 204. p. 271. 3—M
- Eshel-Hanassi**—agricul. school in Negev, on Beer-Sheva hwy.
D.N. Hanegev. T: Beer-Sheva 220. p. 275. 4—M
- Eshkolot**—farm in the South, on coastal plain, near Ashkelon.
D.N. Hof Ashdod. 3—K
- Eshtaol**—moshav in Judean Hills, on Jerusalem—Tel-Aviv hwy.
D.N. Harei-Yehuda. T: Beit-Shemesh 232. p. 163. 5—K
- Even-Menahem**—moshav in Galilee, on Eilon—Sasa highway.
D.N. Hagalil Hamaaravi. 6—C*
- Even-Sapir**—moshav west of Jerusalem, near Ein-Karem.
D.N. Hacla. T: Ein-Karem 14. p. 136. 6—K*
- Even-Shemuel**—settlement on Pelugot—Beer-Shev hwy.
D.N. Sedei-Gat. T: Kiryat-Gat 64. 4—L*
- Even-Yehuda**—village in the Sharon, on Raanana—Hadera hwy.
A: Even-Yehuda. Local Council. T: 47. p. 314. 4—G
- Even-Yitshak**—kibuts in Menashé Hills, near Ein-Hashofet.
A: Haifa post office. T: Mishmar-Haemek 45. 5—F
- Evron**—kibuts in Western Galilee, near Nahariya, on Akko hwy.
A: Nahariya, p.o.b. 88. T: Nahariya 92-0043. 5—C
- Eyal**—kibuts in Sharon, east of Kefar-Saba, on Jordanian border.
D.N. Hamerkaz. T: Kefar-Saba 93-3344. 5—H
- Fassuta**—christian village in Galilee, near Nahariya—Sasa hwy.
A: Nahariya post office. p. 493. 6—C
- Fureidis**—moslem village on Haifa—Hadera highway.
D.N. Hof Hacarmel. T: Zikhron-Yaakov 25. p. 333. 5—E
- Gaash**—kibuts near the Sea, on Tel-Aviv—Netanya highway.
D.N. Gilboa. T: Afula 174. 6—F*
- Gaaton**—kibuts in Galilee, east of Nahariya, on Yehiam hwy.
D.N. Hagalil Hamaaravi. T: Nahariya 92-0185. p. 500. 6—C
- Gadish**—moshav in Jezreel Val., near Afula—Megiddo hwy.
A: Tel-Aviv, p.o.b. 2706. T: Herzliya 93-2359. 4—G
- Gadot**—kibuts in Upper Galilee, near the River Jordan.
D.N. Hagalil Haelyon. T: Rosh-Pinna 47. p. 458. 8—C
- Galed**—kibuts in the Menashé Hills, see: Even-Yitshak.
- Gallim**—agr. school, see: Kefar-Gallim.

- Galon**—kibuts in the Judean Hills, east of Kiryat-Gat.
D.N. Sedei-Gat. T: Gedera 110. 4—L
- Gan-Darom**—moshav in the South, on Ashkelon—Ashdod hiw.
D.N. Hof Ashdod. T: Gan-Yavne 15. p. 241. 4—K*
- Gan-Haim**—moshav in Sharon, near Raanana—Hadera hiw.
A: Kefar-Saba post office. T: Kefar-Saba 93-3117. 5—H*
- Gannei-Am**—moshav in southern Sharon, near Ramataim.
A: Hadar-Ramataim post office. T: Hadar-Ramataim 225. 5—H*
- Gannei-Tikva**—moshav east of Tel-Aviv, near Lod airport hiw.
A: Gannei-Tikva post office. T: Savyon 210. 4—H*
- Gannei-Tsevi**—moshav in Sharon, north of Hadar-Ramataim.
A: Ramataim post office. 4—H*
- Gannei-Yehuda**—moshav east of Tel-Aviv, near Lod airport hiw.
A: Yehud post office. 4—H*
- Gannei-Yona**—moshav in the South, east of Mazkeret-Batya.
A: Mazkeret-Batya post office. T: Ramla 96-1036. 4—J*
- Gannot**—moshav east of Tel-Aviv, near Lod airport hiw.
A: Beit-Dagon post office. T: Beit-Dagon 43. 4—J*
- Gannot-Hadar**—moshav in central Sharon, east of Netanya.
A: Netanya, p.o.b. 292. 5—G*
- Gan-Shelomo (Kevutsat Shiller)**—kibuts west of Rehovot.
A: Rehovot, p.o.b. 52. T: Rehovot 95-1251. 4—J*
- Gan-Shemuel**—kibuts in Sharon, on Hadera—Afula hiw.
A: Gan-Shemuel, near Hadera. T: Hadera 2944. 5—F
- Gan-Shomron**—moshav in north. Sharon, on Hadera—Afula hiw.
A: Karkur post office. T: Pardess-Hanna 38. 5—F*
- Gan-Sorek**—moshav in coastal plain, west of Rishon-Letsiyon.
A: Tel-Aviv — Yafo post office. T: Rishon-Letsiyon 94-1341. 4—J*
- Gan-Yavne**—village in the South, near Tel-Aviv—Ashkelon hiw.
A: Gan-Yavne post office. T: Gan-Yavne 28. p. 223. 4—K
- Gan-Yoshiya**—moshav in northern Sharon, east of Netanya.
A: Hadera post office. T: Hadera 2305. 5—G
- Gat**—kibuts in the South, near Kiryat-Gat and Beer-Sheva hiw.
D.N. Sedei-Gat. T: Gedera 108. p. 225. 4—L
- Gat-Rimmon**—suburb of Petah-Tikva, to its south.
A: Petah-Tikva post office. T: Petah-Tikva 91-1030. 4—H*
- Gazit**—kibuts in Lower Galilee, near Afula—Kefar-Tavor hiw.
D.N. Hagalil Hatahton. T: Kefar-Tavor 15. 7—E
- Gealia**—moshav in the coastal plain, on Rehovot—Yavne hiw.
D.N. Emek Sorek. T: Kefar-Yavne 13. p. 220. 4—J*
- Gedera**—village in the South, on Rehovot—Mashmia hiw.
Local Council — T: Gedera 7. Police — T: Gedera 1. p. 221. 4—K
- Gefen**—moshav, near Beir-Shemesh—Beit-Guvrin highway.
D.N. Emek Sorek. T: Gedera 112. 4—K*
- Geivim**—kibuts in the South, on Negba—Saad highway.
D.N. Hof Ashkelon. T: Saad 34. p. 264. 3—L

- Gelilot**—settlement near Herzliya, on Tel-Aviv—Netanya hiw.
A: Gelilot, near Herzliya. T: Herzliya 93-2166. 4—H*
- Gelil-Yam**—kibuts in southern Sharon, west of Herzliya.
A: Herzliya post office. T: Herzliya 93-1036. 4—H*
- Gesher**—kibuts in Jordan Val., Beit-Shean—Ashdot-Ya'acov hiw.
D.N. Emek Beit-Shean. T: Kinneret 29. p. 406. 8—E
- Gesher-Haziv**—kibuts in Galilee, Nahariya—Rosh Hanikra hiw.
D.N. Hagalil Hamaaravi. T: Nahariya 93-0034. p. 366. 6—C
- Geulei-Teiman**—moshav in Hefer Valley, on Hadera hiw.
A: Kefar-Harodé post office. T: Hadera 2831. 5—F*
- Geulim**—moshav in Sharon, east of Raanana—Hadera hiw.
A: Netanya post office. T: Kefar-Yona 23. 5—G*
- Geva**—kibuts in Valley of Jezreel, on Afula—Beit-Shean hiw.
A: Geva post office. T: Ein-Harod 225. p. 389. 7—F
- Geva-Karmel**—moshav on Carmel coast, on Hadera—Haifa hiw.
D.N. Hof Hakarmel. T: Atlit 30. 5—E
- Gevaram**—kibuts in the South, near the coastal highway.
D.N. Hof Ashkelon, T: Ashkelon 119. 3—L
- Gevat**—kibuts in Valley of Jezreel, on Haifa—Afula hiw.
A: Gevat post office. T: Nahalal 4. p. 386. 6—E*
- Gevulot**—kibuts in western Negev, near the Gaza Strip.
D.N. Hanegev. T: Beer-Sheva 343. 2—N
- Geya**—moshav in the South, south-east of Ashkelon.
D.N. Sedei-Gat. T: Ashkelon 117. 3—L*
- Gezer**—kibuts in Judean Hills, near Ramla—Jerusalem hiw.
D.N. Nahal Ayalon. T: Rehovot 96-1129. p. 170. 5—J
- Gibeton**—moshav in the South, west of Rehovot.
A: Rehovot post office. T: Rehovot 95-1450. 4—J*
- Gideona**—moshav in Jezreel Val., near Afula—Beit-Shean hiw.
D.N. Gilboa. T: Ein-Harod 213 p. 389. —F
- Gilam**—settlement east of Haifa, on Shefaram highway.
A: Gilam post office; T. Shefaram 16. 6—D*
- Gil-Amal**—suburb of Magdiel, in Sharon, east of Ramataim.
A: Magdiel post office. 5—H*
- Gilat**—moshav in the Negev, on Beer-Sheva—Gaza highway.
D.N. Hanegev. T: Ofakim 61. p. 271. 3—M
- Gimzo**—moshav in the Judean Hills, east of Lod.
D.N. Hamerkaz. T: Ramla 96-2194. p. 215. 5—J
- Ginegar**—kibuts in Valley of Jezreel, on Afula—Haifa hiw.
A: Ginegar post office. T: Afula 24. p. 386. 6—F
- Ginnaton**—moshav in Judean Hills, on Lod—Ben-Shemen hiw.
D.N. Hamerkaz. T: Ramla 96-2167. p. 215. 5—J*
- Ginnosar**—kibuts on Lake Kinneret, Tiberias—Rosh-Pinna hiw.
A: Tiberias post office; T: Teveriya (Tiberias) 123. p. 440. 7—D
- Givat-Ada**—village in Hills of Menashé, east of Binyamina.
Local Council — T: Givat-Ada 5. 5—F

- Givataim**—townlet east of Tel-Aviv, near Ramat-Gan.
Local Council, 6 Shenkin St. T: Tel-Aviv 7-1288. 4—H*
- Givat-Brenner**—kibuts near Rehovot, on Gedera hiw.
A: Givat-Brenner post office. T: Rehovot 95—1431. p. 221. 4—J
- Givat-Haim**—kibuts in Hefer Valley, Hadera—Netanya hiw.
Givat-Haim—Ihud. T: Hadera 2747. Meuhad. T: Hadera 2933 5—G
- Givat-Hasheloha**—kibuts near Petah-Tikva, Rosh-Haayin hiw.
A: Petah-Tikva, p.o.b. 10. T: Petah-Tikva 91-1288. p. 212. 5—H*
- Givat-Haviva**—cultural centre, east of Hadera, near Afula hiw.
D.N. Shomron. T: Hadera 2841. 5—F*
- Givat-Hen**—moshav in southern Sharon, south of Raanana.
A: Raanana post office. T: Raanana 22. 4—H*
- Givati**—moshav in the South, east of Ashkelon.
D.N. Hof Ashdod. T: Beer-Toviya 28. 3—K*
- Givat-Koah**—moshav in Tel-Aviv area, east of Lod airport.
A: Petah-Tikva, p.o.b. 127. T: Lod airport 97-1117. 5—H
- Givat-Mikhael**—suburb of Ness-Tsiyona, in the South.
A: Ness-Tsiyona post office. T: Ness-Tsiyona 239. 4—J*
- Givat-Nili**—moshav in the Menashé Hills, east of Givat-Ada.
A: Binyamina post office. T: Binyamina 35 A. 5—F*
- Givat-Oz**—kibuts in Valley of Jezreel, near Megiddo-Afula hiw.
A: Afula post office. T: Mishmar-Haemek 22. p. 377. 6—F
- Givat-Rambam**—townlet east of Tel-Aviv, near Ramat-Gan.
A: Givataim post office. 4—H*
- Givat-Shapira**—moshav in Hefer Valley, on Netanya—Haifa hiw.
A: Avihayil post office. 4—G*
- Givat-Shemesh**—Inst. for mentally defectives, near Beit-Shemesh
D.N. Haela. T: Beit-Shemesh 57. 5—K*
- Givat-Shemuel**—townlet east of Tel-Aviv, near Benei-Berak.
A: Givat-Shemuel post office. T: Ramat-Gan 7-2531. 4—H*
- Givat-Washington**—children's village, near Kerem Yavne.
D.N. Emek Sorek. T: Gan-Yavne 39. p. 223. 4—K*
- Givat-Yearim**—moshav west of Jerusalem, near Tel-Aviv hiw.
D.N. Harei-Yehuda. T: Motsa 34. 5—K*
- Givat-Yeshayahu**—moshav on Beit-Shemesh—Beit-Guvrin hiw.
D.N. Haela. T: Beit-Shemesh 262. 5—L*
- Givolim**—moshav in northern Negev, on Beer-Sheva—Gaza hiw.
D.N. Hanegev. T: Saad 40. 3—M
- Givot-Zaid**—suburb of Kiryat-Tivon, near Haifa—Nazareth hiw.
A: Kiryat-Tivon post office. T: Kiryat-Tivon 218. p. 385. 6—E*
- Gonen**—kibuts in Hula Valley, near the Syrian border.
D.N. Hagalil Haelyon. T: Neot-Mordekhai 4-8033. p. 469. 8—B
- Goren**—moshav in western Galilee, on Eilon—Sasa highway.
D.N. Hagalil Hamaaravi. T: Nahariya 92-0232. 6—C
- Gush-Halav (Jish)**—christian village in Galilee, north of Tsefat.
D.N. Merom Hagalil. p. 489. 7—C

- Habonim**—moshav on Carmel coast, near Haifa—Hadera hiw.
D.N. Hof Hakarmel. T: Atlit 34. p. 337. 5—E
- Hadar-Am**—moshav in Hefer Valley, near Tel-Aviv—Haifa hiw.
A: Netanya post office. 5—G*
- Hadar-Ramataim**—settlement on Petah-Tikva—Haifa hiw.
Local Council — T: Hadar-Ramataim 208. 4—H
- Hadassim**—agricultural school, near Raanana—Hadera hiw.
A: Hadassim post office. T: Even-Yehuda 17. p. 319. 4—G*
- Hadera**—town in the coastal plain, on Tel-Aviv—Haifa hiw.
Municipality, Herbert Samuel St. Hadera 2002. p. 323. 5—F
- Hadid**—moshav in Tel-Aviv area, east of Lod airport.
D.N. Hamerkaz. T: Ramla 96-2123. p. 215. 5—J
- Hafets-Haim**—kibuts in the South, near Gedera—Mashmiya hiw.
A: Tel-Aviv post office. T: Gedera 29. p. 223. 4—K
- Hagor**—moshav, near Rosh-Haayin, on Kefar-Saba hiw.
D.N. Hamerkaz. T: Magdiel 32. 5—H
- Hagoshrim**—kibuts in Hula Valley, east of Kiryat-Shemona.
D.N. Hagalil Haelyon. T: Beit-Hillel 4-9039. p. 471. 8—B
- Hahoterim**—kibuts on Carmel coast, on Haifa—Hadera hiw.
D.N. Hof Hakarmel. T: Haifa 6423. 5—E
- Haifa**—biggest town in north of Israel, on the Mediterranean Sea.
Municipality, 14 Hassan Shukri St. T: 6-6131. p. 341. 5—D
- Hakhilil**—moshav in the Judean Hills, Adullam region.
D.N. Haela. 5—L*
- Hamaapil**—kibuts in Hefer Valley, east of Tel-Aviv—Haifa hiw.
A: Hamaapil. T: Hadera 2309. 5—G
- Hamadya**—kibuts in Beit-Shean Valley, on Ashdot-Yaacov hiw.
D.N. Emek Beit-Shean. T: Beit-Shean 23. 7—F
- Hanita**—kibuts in Western Galilee, on Lebanese border.
D.N. Hagalil Hamaaravi. T: Nahariya 92-0324. p. 366. 6—C
- Hanniel**—moshav in Sharon, east of Netanya and Kefar-Yona.
D.N. Shomron. T: Kefar-Yona 29. 5—G*
- Haogen**—kibuts in Hefer Valley, near Tel-Aviv—Haifa hiw.
D.N. Shomron. T: Kefar-Yona 40. 5—G*
- Haon**—kibuts on Lake Kinneret, near the Syrian border.
D.N. Emek Hayarden. T: Kinneret 54. p. 409. 8—E
- Harel**—kibuts in Judean Hills, on Jerusalem—Tel-Aviv hiw.
D.N. Nahal Ayalon. T: Beit-Shemesh 221. p. 169. 5—K
- Hartuv**—settlement in Judean Hills, near Jerus.—Tel-Aviv hiw.
D.N. Harei-Yehuda. p. 164. 5—K
- Harutsim**—moshav in southern Sharon, north of Benei-Tsiyon.
A: Benei-Tsiyon post office. T: Raanana 114. 4—G*
- Haruvit**—settlement in the South, near Jerus.—Beer-Sheva hiw.
D.N. Emek Sorek. T: Gedera 60. 4—K
- Hassolelim**—kibuts in Galilee, on Nazareth—Shefaram hiw.
A: Afula post office. T: Nazareth 119. p. 426. 6—E

- Hatsav**—moshav in the South, on Gedera—Mashmiya hiw.
D.N. Hof Ashdod, T: Gedera 101. p. 223. 4—K*
- Hatserim**—kibuts in the Negev, west of Beer-Sheva.
D.N. Hanegev. T: Beer-Sheva 153. 4—N
- Hatsor**—settlement in Galilee, on Rosh-Pinna—Metulla hiw.
D.N. Hatsor post office, T: Rosh-Pinna 50. 8—C
- Hatsor-Ashdod**—kibuts in the South, south of Gan-Yavne.
A: Tel-Aviv post office, T: Gan-Yavne 21. 4—K
- Havat-Hashomer**—children's village in Galilee, near Ilianiya.
D.N. Hagalil Hatahton, T: Kefar-Tavor 18. 7—E
- Havat-Mordekhai**—farm near Ayanot, Tel-Aviv—Ashkelon hiw.
A: Rehovot post office. 4—J*
- Havatselet**—suburb of Rehovot, near Kefar-Bilu, on Gedera hiw.
A: Rehovot post office, T: Rehovot 95-1450. p. 221. 4—J*
- Havatselet-Hasharon**—north of Netanya, on the Mediterranean.
A: Netanya post office, T: Netanya 62. 4—G*
- Havat-Shalem**—farm east of Tel-Aviv on Lod airport hiw.
A: Tel-Aviv post office. 4—H*
- Havat-Shemuel**—farm in Jordan Val., Beit-Yosef—Degania hiw.
D.N. Emek Beit-Shean, T: Beit-Shean 50. p. 406. 8—F*
- Hayogev**—moshav in Valley of Jezreel, north of Megiddo.
A: Afula post office, T: Mishmar-Haemek 32. p. 368. 6—E
- Hazorea**—kibuts in Jezreel Valley, Yokneam—Megiddo hiw.
A: Hazorea, near Yokneam, T: Mishmar-Haemek 28. p. 367. 6—E
- Hazorim**—moshav in L. Galilee, near Nazareth—Tiberias hiw.
D.N. Hagalil Hatahton, T: Teveriya (Tiberias) 137. 7—E
- Heftsiba(1)**—kibuts in Valley of Jezreel, next to Beit-Alfa.
D.N. Gilboa, T: Ein-Harod 275. p. 390. 7—F*
- Heftsiba(2)**—suburb of Hadera, west of Haifa hiw.
A: Hadera post office. 5—F*
- Heila**—settlement in Lower Galilee, on Tiberias—Nazareth hiw.
D.N. Hagalil Hatahton, T: Tevriya (Tiberias) 64. 7—D
- Helets**—moshav in the South, south-east of Ashkelon.
D.N. Nahal Lachish Darom, T: Ashkelon 85. p. 264. 3—L
- Hemed**—moshav in Tel-Aviv area, near Jerusalem highway.
A: Beit-Dagan post office, T: Beit-Dagan 36. 4—J
- Herev-Laet**—moshav south of Hadera, on Tel-Aviv highway.
A: Kefar-Haroe post office, T: Hadera 2783. p. 323. 5—F*
- Herut**—moshav in Sharon, south of Tel-Mond, near Tel-Aviv hiw.
A: Tel-Mond post office, T: Tel-Mond 207. 5—G
- Herzliya**—village in Sharon, north of Tel-Aviv, on Netanya hiw.
Local Council, T: 93-1171. Police, T: 93-1344. p. 320. 4—H
- Hibat-Tsiyon**—moshav near Tel-Aviv—Haifa highway.
A: Kefar-Haroe post office, T: Hadera 2123. 5—F*
- Hodiya**—moshav in the South, on Mashmiya—Ashkelon hiw.
D.N. Sedei-Gat, T: Ashkelon 93. p. 229. 3—K

- Hofit**—settlement in Hefer Valley, on Netanya—Haifa hiw.
A: Kefar-Vitkin post office. 4—F*
- Hogla**—moshav in Hefer Valley, near Tel-Aviv—Haifa hiw.
A: Hadera post office. T: Hadera 2984. 5—G
- Holon**—town south-east of Tel-Aviv—Jaffa, near Jerusalem hiw.
Municipality, Weizmann St. T: 8-2231. p. 206. 4—J
- Horeshim**—kibuts near Rosh-Haayin—Kefar-Saba highway.
D.N. Hamerkaz. T: Magdiel 44. 5—H*
- Hossen**—moshav in Upper Galilee, on Nahariya—Pekiin hiw.
D.N. Maale-Hagalil. T: Nahariya 92-0157. p. 497. 6—C
- Hoter**—suburb of Beer-Yaacov, near Ramla—Tel-Aviv hiw.
D.N. Beer-Yaacov post office. T: Rehovot 95-1038. 4—J*
- Hukok**—kibuts in Galilee, near Tiberias—Rosh-Pinna hiw.
A: Tiberias post office. T: Teveriya (Tiberias) 248. 7—D
- Hulata**—kibuts in Upper Galilee, south of Hula Valley.
D.N. Hagalil Haelyon. T: Rosh-Pinna 46. p. 463. 8—C
- Hulda**—kibuts east of Rehovot, and near Jerusalem highway.
D.N. Nahal Ayalon. T: Ramla 96-1151. p. 170. 4—K
- Hurfeish**—druze village in Galilee, on Nahariya—Sasa hiw.
D.N. Maale Hagalil. p. 493. 7—C
- Ibillin**—moslem village in western Galilee, north of Shefaram.
A: Shefaram post office. 6—D
- Ibim**—farm in the South, on coastal highway to the Negev.
D.N. Hof Ashkelon. T: Saad 35. p. 259. 3—L
- Ibtan**—moslem hamlet in Samaritan Hills, near Jordanian border.
A: Baka el-Gharbiye post office. 5—G
- Ibtin**—moslem farm east of Haifa, near Kefar-Hassidim.
A: Haifa, p.o.b. 24. T: Kefar-Hassidim 41. 6—D*
- Iddit**—farm in the South, near Rehovot-Gedera highway.
A: Rehovot, p.o.b. 147. 4—K*
- Iksal**—moslem village in Jezreel Valley, south of Nazareth.
A: Nazareth post office. 7—E
- Ilaniya**—settlement in Lower Galilee, on Afula—Tiberias hiw.
D.N. Hagalil Hatahton. T: Kefar-Tavor 21. p. 430. 7—D
- Ilanot**—forest nursery in Sharon, on Raanana—Haifa hiw.
A: Netanya, p.o.b. 8. T: Netanya 230. 5—G*
- Ilut**—moslem village in Galilee, near Nazareth—Shefaram hiw.
A: Nazareth post office. 6—E
- Isfiya**—druze-christian village on Mt. Carmel, near Haifa.
A: Haifa post office. p. 353. 5—E
- Jaffa**—english version of the hebrew Yafo. See: Tel-Aviv—Yafo.
- Jaljulya**—moslem village on Kefar-Saba—Rosh-Haayin hiw.
D.N. Hamerkaz. 5—H*
- Jatt(1)**—moslem village in Sharon, east of Hadera, near border.
A: Baka el-Gharbiya post office. 5—F
- Jatt(2)**—druze village in Galilee, east of Akko.
A: Meona post office. 6—C

- Jawarish**—moslem suburb west of Ramla. See: Ramla.
- Jerusalem**—capital of Israel.
Tourist Gt. Office: 60 King George St. T: 3420, 5954. p. 96-152. 6—K
- Jish**—christian village in Upper Galilee. See: Gush-Halav.
- Jisir ez-Zarka**—moslem village, near Hadera—Haifa hiw.
A: Binyamina post office. 5—F*
- Judeida**—moslem village in Galilee, near Akko—Tsefat hiw.
D.N. Maale-Hagalil 6—D
- Julis**—druze village in Galilee, east of Akko, near Tsefat hiw.
D.N. Maale-Hagalil 6—D
- Jurdeih**—moslem village in Galilee, near Lebanon border.
A: Akko post office. 6—C
- Kababir**—moslem (ahmadiya) village in Haifa, on Mt. Carmel.
A: Haifa post office. p. 348. 5—D*
- Kabri**—kibuts in West. Galilee, east of Nahariya, on Meona hiw.
D.N. Hagalil Hamaaravi. T: Nahariya 92-0061. p. 500. 6—C
- Kabul**—moslem village in Galilee, near Akko—Shefaram hiw.
A: Shefaram post office. 6—D
- Kadima**—village in central Sharon, near Raanana—Haifa hiw.
A: Kadima post office. T: Even-Yehuda 14. 5—G
- Kadoorie**—agricultural school in Galilee, near Kefar-Tavor.
D.N. Hagalil Hatahton. T: Kefar-Tavor 5. 7—E*
- Kafer-Bara**—moslem village, east of Petah-Tikva.
A: Petah-Tikva, p.o.b. 76. 5—H
- Kafer-Kama**—moslem (cherkessian) village in Lower Galilee.
D.N. Hagalil Hatahton. T: Kefar-Tavor 22. p. 411. 7—E
- Kafer-Kanna (Cana)**—see Kefar-Kanna.
- Kafer-Kara**—moslem village in Hills of Menashé, east of Karkur.
A: Ara post office. 5—F*
- Kafer-Kassim**—moslem village east of Rosh-Haayin.
A: Petah-Tikva, p.o.b. 76. 5—H
- Kafer-Manda**—moslem village in Galilee, north of Nazareth.
A: Tamra post office. 6—D
- Kafer-Misr**—moslem village near Afula—Kefar-Tavor hiw.
D.N. Hagalil Hatahton. 7—E
- Kafer-Sumei**—druze village in Western Galilee, east of Akko.
A: Nahariya post office. 6—C
- Kafer-Yasif**—christian-druze village in western Galilee.
D.N. Maale-Hagalil. 6—C
- Kalansuwa**—moslem village in Sharon, south-east of Netanya.
D.N. Shomron. 5—G
- Kannot**—agricultural school near Gedera—Mashmiya highway
A: Gedera, p.o.b. 9. T: Gedera 34. p. 222. 4—K
- Karei-Deshé**—farm in Galilee, Tiberias—Rosh-Pinna hiw.
A: Tiberias, p.o.b. 131. T: Teveriya (Tiberias) 261. 8—D*
- Karei-Naaman**—farm in Zevulun Val., near Akko—Haifa hiw.
A: Kefar-Masaryk post office. 6—D*

- Karkur**—village in Sharon, east of Hadera, near Afula hiw.
A: Karkur post office. p. 324. 5—F
- Karmiya**—kibuts south of Ashkelon, near Gaza Strip.
D.N. Hof Ashkelon. T: Ashkelon 112. 3—L
- Karmon**—moshav in the South, east of Ashkelon and Hodiya.
D.N. Nahal Lakhish Tsafon. T: Ashkelon 65. p. 229. 3—K
- Kaukab**—moslem village in Lower Galilee, east of Shefaram.
A: Tamra post office. 6—D*
- Kedma**—kibuts in the South, near Mashmiya—Beer-Sheva hiw.
D.N. Nahal Lakhish Tsafon. T: Beer-Toviya 41. 4—K
- Kefar-Aharon**—village on Ness-Tsiyona—Rehovot hiw.
A: Ness-Tsiyona post office. T: Ness-Tsiyona 257. 4—J*
- Kefar-Ahim**—moshav on Mashmiya—Kiryat-Malakhi hiw.
D.N. Nahal Lakhish Tsafon. T: Beer-Toviya 47. p. 224. 4—K
- Kefar-Ata**—townlet in Zevulun Valley, east of Haifa.
A. Kefar-Ata post office. p. 352. 6—D
- Kefar-Avedon**—moshav in Western Galilee. See: Avedon.
- Kefar-Aviv**—moshav in the South, Ashkelon—Tel-Aviv hiw.
D.N. Hof Ashdod. T: Gan-Yavne 14. 4—K
- Kefar-Aza**—moshav in the South, near Gaza Strip.
D.N. Hanegev. T: Saad 48. 3—M
- Kefar-Azar**—moshav east of Tel-Aviv, near Lod airport hiw.
A: Kefar-Azar post office. T: Ramat-Gan 72-368. 4—H
- Kefar-Baptistim**—north of Petah-Tikva, near Ramataim hiw.
A: Petah-Tikva, p.o.b. 177. T: Petah-Tikva 91-1965. 5—H*
- Kefar-Barukh**—moshav in Jezreel Val., Haifa—Nazareth hiw.
A: Kefar-Barukh. T: Nahalal 15. 6—E
- Kefar-Batya**—children's village in Raanana, on Herzliya hiw.
A: Raanana post office. T: Raanana 47. p. 319. 4—H*
- Kefar-Bialik**—moshav in Zevulun Val., near Haifa—Akko hiw.
A: Kiryat-Bialik post office, T: Haifa 71-135. 5—D*
- Kefar-Bilu**—moshav in the South, on Rehovot—Gedera hiw.
A: Rehovot post office. T: Rehovot 95-1327. p. 221. 4—J
- Kefar-Bin-Nun**—moshav in the Judean Hills, east of Ramla.
D.N. Nahal Ayalon. T: Ramla 96-1293. 5—J*
- Kefar-Blum**—kibuts in Hula Val., Rosh-Pinna—Metulla hiw.
D.N. Hagalil Haelyon. T: Neot-Mordekhai 4-8042. p. 469. 8—B
- Kefar-Brandeis**—moshav south of Hadera. See Hadera.
A: Hadera post office, T: Hadera 2611. 5—F*
- Kefar-Daniel**—moshav in the Judean Hills, east of Lod.
D.N. Hamerkaz. T: Ramla 96-2186. p. 215. 5—J
- Kefar-Dovev**—moshav in Galilee near Kefar-Biram, see: Dovev.
- Kefar-Ekron**—moshav in the South, near Rehovot, see: Ekron.
- Kefar-Gallim**—agricultural school near Haifa, on Hadera hiw.
D.N. Hof Hakarmel. T: Tirat-Karmel 15. p. 341. 5—D*
- Kefar-Gannim**—village east of Tel-Aviv, near Petah-Tikva.
A: Petah-Tikva post office. T: Petah-Tikva 91-1334. 4—H*

- Kefar-Gavirol**—moshav in coastal plain, west of Rehovot.
A: Rehovot post office. T: Kefar-Yavne 14. p. 220. 4—J*
- Kefar-Gideon**—moshav in Jezreel Valley, Afula—Nazareth hiw.
A: Afula p.o.b. 36. T: Afula 46. p. 420. 6—E
- Kefar-Giladi**—kibuts in Galilee, on Metulla—Rosh-Pinna hiw.
D.N. Hagalil Haelyon. T: Kiryat-Shemona 4-0125. p. 470. 8—B
- Kefar-Glickson**—kibuts in the Menashé Hills, east of Karkur.
A: Kefar-Glickson post office. T: Pardess-Hanna 27. 5—F
- Kefar-Habad**—moshav in Tel-Aviv area, near Lod airport.
A: Tel-Aviv post office. T: Beit-Dagon 13. 4—J*
- Kefar-Hahores**—kibuts in Galilee, near Nazareth—Haifa hiw.
A: Kefar-Hahores post office. T: Migdal-Haemek 218. 6—E
- Kefar-Haim**—moshav in Hefer Val., near Tel-Aviv—Haifa hiw.
A: Netanya post office, T: Netanya 8. 5—G
- Kefar-Hamakkabi**—kibuts in Zevulun Valley, east of Haifa.
A: Kefar-Hamakkabi post office. T: Haifa 7-1150. p. 352. 6—D
- Kefar-Hanagid**—moshav near Yavne, Tel-Aviv—Ashkelon hiw.
D.N. Emek Sorek. T: Kefar-Yavne 5. 4—J
- Kefar-Hanassi**—kibuts in Upper Galilee, east of Rosh-Pinna.
D.N. Hagalil Haelyon. T: Rosh-Pinna 34. p. 456. 8—C
- Kefar-Hanoar Hadati**—children's village, see: Kefar-Hassidim.
- Kefar-Harif**—moshav south of Mashmiya—KefarMenahem hiw.
D.N. Emek Sorek. T: Gedera 93. 4—K*
- Kefar-Haroé**—moshav in Hefer Valley, Tel-Aviv—Hadera hiw.
A: Kefar-Haroé post office. T: Hadera 2023. p. 323. 5—F
- Kefar-Hassidim**—moshav near Haifa—Nazareth hiw.
Local Council, T: 29. Kefar-Hanoar Hadati. T: 22. p. 352. 5—E
- Kefar-Hayeor**—another name of Kefar-Aviv, see: Kefar-Aviv.
- Kefar-Hess**—moshav in the Sharon, south-west of Tel-Mond.
A: Tel-Mond post office. T: Tel-Mond 206. 5—G
- Kefar-Hittim**—moshav in Galilee, near Tiberias—Nazareth hiw.
D.N. Hagalil Hatahton. T: Teveriya (Tiberias) 49. p. 431. 7—D
- Kefar-Kanna**—moslem-christian village, Nazareth-Tiberias hiw.
A: Nazareth post office. p. 426. 7—E
- Kefar-Kish**—moshav in Galilee, near Kefar-Tavor—Afula hiw.
D.N. Hagalil Hatahton. T: Kefar-Tavor 14. 7—E
- Kefar-Malal**—moshav in Sharon, on Petah-Tikva—Haifa hiw.
A: Ramataim post office. p. 319. 5—H
- Kefar-Masaryk**—kibuts in Zevulun Valley, on Akko—Haifa hiw.
A: Kefar-Masaryk post office. T: Akko 24. p. 355. 5—D
- Kefar-Meinon**—moshav in Negev, near Gaza—Beer-Sheva hiw.
D.N. Hanegev. 3—M*
- Kefar-Menahem**—kibuts in the South, south of Mashmiya.
D.N. Emek Sorek. T: Gedera 94. p. 223. 4—K
- Kefar-Messubim**—moshav east of Tel-Aviv, on Lod airport hiw.
A: Or-Yehuda post office. T: Tel-Aviv 6-7296. 4—H*

- Kefar-Monash**—moshav in Hefer Valley on Tel-Aviv—Haifa hiw.
D.N. Shomron. T: Kefar-Yona 49. p. 322. 5—G
- Kefar-Mordelkhai**—moshav in the South, west of Gedera.
D.N. Eemek Sorek. T: Gedera 68. p. 222. 4—K*
- Kefar-Nahman**—suburb of Raanana in southern Sharon.
A: Raanana post office. T: Raanana 73. 4—H*
- Kefar-Nahum** (Capernaum)—franciscan Monastery in Galilee.
A: Tiberias, p.o.b. 87. p. 447. 8—D
- Kefar-Netter**—moshav in Sharon, near Netanya—Tel-Aviv hiw.
A: Even-Yehuda post office. T: Even-Yehuda 45. 4—G*
- Kefar-Philadelphia**—children's village on Akko—Nahariya hiw.
A: Akko post office. T: Akko 109. 5—C*
- Kefar-Piness**—moshav east of Karkur and Pardess-Hanna.
A: Karkur post office. T: Pardess-Hana 33. 5—F*
- Kefar-Ruppin**—kibuts in Beit-Shean Valley, on the River Jordan.
D.N. Emek Beit-Shean. T: Beit-Shean 55. p. 405. 8—F
- Kefar-Rosh-Hanikra**—kibuts near Nahariya, see: Rosh-Hanikra.
- Kefar-Saba**—townlet in Sharon, near Petah-Tikva—Haifa hiw.
Local Council. T: 93-3371. Police. T: 93-333. p. 319. 5—H
- Kefar-Shammai**—moshav in Galilee, on Tsefat—Akko hiw.
D.N. Merom Hagalil. T: Tsefat 159. 7—C
- Kefar-Shaul**—mental hospital in western Jerusalem.
A: Jerusalem post office. T: Jerusalem 3844. 6-2982. 6—K*
- Kefar-Shemaryahu**—moshav near Herzliya, on Netanya hiw.
A: Kefar-Shemaryahu post office. T: Herzliya 93-2316. 4—H*
- Kefar-Shemuel**—moshav east of Ramla, near Jerusalem hiw.
D.N. Nahal Ayalon. T: Ramla 96-1091. p. 179. 5—J
- Kefar-Silver**—agricul. school, near Ashkelon, on Tel-Aviv hiw.
D.N. Nahal Lakhish Tsafon. T: Ashkelon 48. p. 229. 3—K*
- Kefar-Sirkin**—moshav east of Petah-Tikva, near Lod hiw.
A: Kefar-Sirkin. T: Petah-Tikva 91-2261. 5—H
- Kefar-Szold**—kibuts in Hula Valley, on the Syrian border.
D.N. Hagalil Haelyon. T: Beit-Hillel 4-9047. p. 473. 8—B
- Kefar-Tavor**—village in Lower Galilee, on Afula—Tiberias how.
D.N. Hagalil Hatahton. T: Kefar-Tvor 4. p. 412. 7—E
- Kefar-Truman**—moshav east of Lod, near Jerusalem hiw.
D.N. Hamerkaz. T: Lod airport 97-1115. p. 186. 5—J
- Kefar-Uriya**—moshav in Judean Hills, Jerusalem—Tel-Aviv hiw.
D.N. Nahal Ayalon. T: Beit-Shemesh 251. 5—K
- Kefar-Vitkin**—moshav in Hefer Val., near Netanya—Haifa hiw.
A: Kefar-Vitkin post office. T: Kefar-Vitkin 15. p. 323. 4—G
- Kefar-Warburg**—moshav on Mashmiya—Ashkelon highway.
A: Beer-Toviya post office. T: Beer-Toviya 17. p. 226. 4—K
- Kefar-Yavets**—moshav in the Sharon, east of Tel-Mond.
A: Tel-Mond post office. T: Tel-Mond 224. 5—G
- Kefar-Yedidia**—moshav in Hefer Valley, see: Yedidia.

- Kefar-Yehezkel**—moshav in Jezreel Val., Afula—Beit-Shean hiw.
D.N. Gilboa. T: Ein-Harod 224. p. 389. 7—F
- Kefar-Yehoshua**—moshav in Jezreel Val., Haifa—Afula hiw.
A: Kefar-Yehoshua post office. T: Nahalal 7. 6—E*
- Kefar-Yeroham**—moshav in Negev, on Beer-Sheva—Eilat hiw.
D.N. Ramat-Negev. T: Beer-Sheva 347. p. 296. 5—O
- Kefar-Yona**—village in central Sharon, east of Netanya.
A: Kefar-Yona post office. Local council, T: 37. 5—G
- Kefar-Yuval**—moshav in Hula Val., east of Kefar-Giladi.
D.N. Hagalil Haelyon. T: Beit-Hillel 4-9044. 8—B
- Kefar-Zeitim**—moshav in Galilee, near Tiberias—Nazareth hiw.
D.N. Hagalil Hatahton. T: Teveriya (Tiberias) 341. 7—D
- Kefar-Zekharya**—moshav in Juda, south of Beit-Shemesh.
D.N. Haela. T: Beit-Shemesh 212. p. 167. 5—K
- Kelahim**—moshav in north. Negev, near Beer-Sheva—Gaza hiw.
D.N. Hanegev. T: Beer-Sheva 128. 3—M*
- Kerem Ben-Zimra**—moshav in Upper Galilee, north of Tsefat.
D.N. Merom Hagalil. T: Tsefat 155. p. 483. 7—C
- Kerem-Maharal**—moshav on Mt. Carmel, Haifa—Hadera hiw.
D.N. Hof Karmel. T: Atlit 76. 5—E
- Kerem-Shalom**—kibuts in west. Negev, near the Gaza Strip.
A: Kerem-Shalom, near Nir-Yitshak. p. 270. 2—N*
- Kerem-Yavne**—kibuts in the South, near Gedera—Ashdod hiw.
D.N. Hof Ashdod. T: Gan-Yavne 38. p. 223. 4—K
- Kessalon**—moshav west of Jerusalem, near Tel-Aviv hiw.
D.N. Harei-Yehuda. T: Beit-Shemesh 261. p. 158. 5—K
- Ketsiyot**—kibuts in Negev, on Nitsana—Beer-Sheva hiw.
A: Beer-Sheva, p.o.b. 66. p. 302. 2—P
- Kevutsat-Shiller**—near Rehovot. See: Gan-Shelomo.
- Kidron**—moshav in the South, on Gedera—Rehovot hiw.
A: Gedera post office. T: Gedera 42. 4—K
- Kinneret(1)**—moshav on Lake Kinneret, Tiberias—Degania hiw.
D.N. Emek Hayarden. T: Kinneret 41. p. 411. 8—E
- Kinneret(2)**—kibuts on Lake Kinneret, Tiberias—Degania hiw.
D.N. Emek Hayarden. T: Kinneret 34. p. 411. 8—E
- Kiryat-Amal**—suburb of Kiryat-Tivon. See: Kiryat-Tivon.
- Kiryat-Anavim**—kibuts west of Jerusalem, on Tel-Aviv hiw.
A: Kiryat-Anavim near Jerusalem. T: Jerusalem 4072. p. 160. 6—K
- Kiryat-Bialik**—urban suburb in Zevulun Val., Haifa—Akko hiw.
- Kiryat-Binyamin**—urban suburb on Haifa—Kefar-Ata hiw.
A: Kefar-Ata post office. 5—D
- Kiryat-Gat**—townlet on Tel-Aviv—Beer-Sheva hiw.
A: Kiryat-Gat post office. Police, T: 44. p. 225. 4—L
- Kiryat-Hadassah**—medical centre west of Jerusalem.
A: Jerusalem, p.o.b. 1255. 6—K*
- Kiryat-Haim**—urban suburb in Zevulun Val., Haifa—Akko hiw.
A: Kiryat-Haim post office. 5—D*

- Kiryat-Haroshet**—settlement on Haifa—Yokneam hiw.
A: Haifa, p.o.b. 418. T: Kiryat-Tivon 206. 6—E*
- Kiryat-Malakhi**—moshav on Mashmiya—Ashkelon highway.
A: Kiryat-Malakhi post office. T: Beer-Toviya 49. p. 224. 4—K*
- Kiryat-Motskin**—urban sub. in Zevulun Val., Haifa—Akko hiw.
A: Kiryat-Motskin post office. Local council, T: Haifa 7-1048. 5—D*
- Kiryat-One**—settlement on Tel-Aviv—Lod Airport hiw.
A: Kiryat-Ono post office. T: Ramat-Gan 7-1654. 4—H
- Kiryat-Shaul**—settlement on Ramat-Gan—Herzliya hiw.
A: Tel-Aviv—Yafo post office. 4—H
- Kiryat-Shemona**—townlet in Galilee, Metulla—Rosh-Pinna hiw.
Local Council T: 58. Police T: 15. p. 469. 8—B
- Kiryat-Tivon**—townlet near Haifa, on Nazareth—Afula hiw.
A: Kiryat-Tivon post office. T: 202, 285, 259. 6—E
- Kiryat-Yam**—urban suburb east of Haifa, on the Mediterranean.
A: Kiryat-Yam post office. T: Haifa 7-1161. 5—D*
- Kiryat-Yearim**—children's village on Jerusalem—Tel-Aviv hiw.
D.N. Harei Yehuda. T: Motsa 20. p. 160. 5—K*
- Kisra**—druze village in western Galilee, east of Akko.
A: Nahariya post office. 6—C
- Kissufim**—kibuts in western Negev, near the Gaza Strip.
D.N. Hanegev. T: Saad 14. p. 270. 2—M
- Kokhav**—moshav in the South, on Negba—Saad hiw.
D.N. Hof Ashkelon. T: Ashkelon 61. p. 263. 3—L
- Komemiyut**—moshav in the South, Mashmiya—Beer-Sheva hiw.
D.N. Sedei-Gat. T: Ashkelon 120. 4—L
- Lahavot-Habashan**—kibuts in Hula Val., near Syrian border.
D.N. Hagalil Haelyon. T: Neot-Mordekhai 4-8027. 8—B
- Lahavot-Haviva**—kibuts in the Sharon, east of Hadera.
D.N. Shomron. T: Hadera 2311. 5—F
- Lakhish**—moshav in Judean Hills, near Beit-Guvrin.
D.N. Nahal Lakhish Darom. T: Beer-Sheva 353. 4—L
- Lavi**—kibuts in Galilee, near Tiberias—Nazareth hiw.
D.N. Hagalil Hatahton, T: Teveriya (Tiberias) 39. p. 431. 7—D
- Liman**—moshav in western Galilee, east of Nahariya.
D.N. Hagalil Hamaaravi. T: Nahariya 92-0059. p. 366. 6—C
- Lod (Lydda)**—town in Tel-Aviv area, near Ramla—Jerus. hiw.
A: Lod post office. Municipality T: Lod 36, 55. p. 182. 5—J
- Lod (Lydda)**—biggest airport in Israel, near Tel-Aviv.
Tourist Information Office T: Lod 97-1008. p. 186. 5—J
- Lohamei-Hagetaot**—kibuts in Galilee, on Akko—Nahariya hiw.
A: Haifa post office. T: Nahariya 92-0022. p. 363. 5—C
- Luzit**—moshav in the Judean Hills, north of Beit-Guvrin.
A: Jerusalem post office. T: Beit-Shemesh 259. 4—K
- Maabarot**—kibuts in Hefer Valley, on Tel-Aviv—Haifa hiw.
A: Maabarot post office. T: Netanya 148. 5—G

- Maagan**—kibuts in Jordan Valley, on Lake Kinneret.
D.N. Emek Hayarden. T: Kinneret 16. p. 409. 8—E
- Maagan-Mikhael**—kibuts near Haifa—Hadera hiw.
D.N. Hof Hakarmel. T: Zikhron-Yaacov 79. 5—F
- Maale-Hahamisha**—kibuts west of Jerus., near Tel-Aviv hiw.
D.N. Harei-Yehuda. T: Jerusalem 4282. p. 161. 6—K
- Maalot**—townlet in West. Galilee, on Nahariya—Sasa hiw.
D.N. Maale Hagalil. p. 497. 6—C*
- Maanit**—kibuts in Hills of Menashé, near Hadera—Afula hiw.
D.N. Shomron. T: Pardess-Hanna 42 B. 5—F
- Maas**—moshav in Petah-Tikva, near Lod highway.
A: Petah-Tikva post office. T: Petah-Tikva 91-1595. 4—H*
- Maasiya**—prison in Tel-Aviv area, between Ramla and Lod.
A: Maasiya, near Ramla. p. 182. 4—J*
- Maayan-Barukh**—kibuts in Hula Val., east of Kefar-Giladi.
D.N. Hagalil Haelyon. T: Kiryat-Shemona 29. p. 471. 8—B
- Maayan-Tsevi**—kibuts near Zikhron-Yaacov, on Hadera hiw.
A: Zikhron-Yaacov p.o.b. 4. T: Zikhron-Yaacov 18. 5—F
- Mabuim**—moshav in Negev, west of Pelugot—Beer-Sheva hiw.
D.N. Hanegev. 3—M*
- Magal**—kibuts east of Netanya, near the Jordanian border.
D.N. Shomron. T: Hadera 2319. 5—G*
- Magen**—kibuts in western Negev, near the Gaza Strip.
D.N. Hanegev. T: Saad 17. p. 270. 2—N
- Maghar**—druze village in Galilee, north of Tiberias.
A: Maghar, near Tiberias. p. 430. 7—D
- Magshimim**—moshav in T.-A. area, on Lod—Petah-Tikva hiw.
A: Yehud post office. T: Petah-Tikva 91-1753. 5—H*
- Mahanayim**—kibuts in Galilee, near Rosh-Pinna—Metulla hiw.
D.N. Hagalil Haelyon. T: Rosh-Pinna 24. p. 457. 8—C
- Mahane-Israel**—settlement near Lod airport.
A: Mahane-Israel. T: Lod airport 97-1157. 5—J*
- Mahseya**—moshav in Judean Hills, south of Beit-Shemesh.
D.N. Haela. T: Beit-Shemesh 68. 5—K
- Majd el-Kurum**—moslem village in Galilee, Akko—Tsefat hiw.
D.N. Maale Hagalil. p. 495. 6—D
- Maker**—moslem village in Galilee, near Akko—Tsefat hiw.
A: Akko post office. 6—D
- Makura**—moslem hamlet on Mt. Carmel, near Kerem-Maharal.
- Malkiya**—kibuts in Galilee, on Sasa—Metsudat-Koah hiw.
D.N. Merom Hagalil. T: Kiryat-Shemona 40072. p. 467. 7—C
- Maor**—moshav in the Sharon, east of Hadera.
D.N. Shomron. T: Hadera 2303. 5—F*
- Maoz-Haim**—kibuts in Beit-Shean Val., near the River Jordan.
D.N. Emek Beit-Shean. T: Beit-Shean 24. p. 405. 8—F
- Maoz-Tsiyon**—settlement west of Jerus., near Tel-Aviv hiw.
D.N. Harei-Yehuda. T: Motsa 22. p. 158. 6—K*

- Margaliyot**—moshav in Galilee, west of Kiryat-Shemona.
D.N. Hagalil Haelyon. T: Kiryat-Shemona 4-0154. p. 468. 8—E
- Marit**—farm in the South, near Dorot and Saad hiw.
D.N. Hof Ashkelon. 3—L*
- Marj**—moslem hamlet, east of Netanya, near Jordanian border.
A: Baka el-Gharbiya post office. 5—G*
- Mashabei-Sadé**—kibuts in Negev, Beer-Sheva—Nitsana hiw.
D.N. Ramat-Negev. T: Beer-Sheva 232. p. 297. 4—O
- Mashad**—moslem village in Galilee, Nazareth—Tiberias hiw.
A: Nazareth post office. p. 426. 7—E*
- Mashen**—moshav in the South, near Ashkelon, Kiryat-Gat hiw.
D.N. Nahal Lakhish Tsafon. T: Ashkelon 90. 3—L
- Mashmiya-Shalom**—settlement in the South, near Benei-Reém.
D.N. Hof Ashdod. T: Gedera 101. p. 223. 4—K
- Maslul**—moshav in the Negev, west of Beer-Sheva.
D.N. Hanegev. T: Ofakim 24. p. 271. 3—M
- Masmiya**—arabic name of Mashmiya—Shalom. See: above.
- Massada**—kibuts in Jordan Valley, south of Lake Kinneret.
D.N. Emek Hayarden. T: Kinneret 52. 8—E
- Massuot-Yitshak**—kibuts on Reém Cross.—Ashkelon hiw.
D.N. Nahal Lakhish Tsafon. T: Beer-Toviya 24. p. 226. 4—K
- Matsllah**—moshav near Ramla and Jerusalem highway.
D.N. Nahal Ayalon. T: Ramla 96-1126. 4—J
- Matsuva**—kibuts in western Galilee, east of Nahariya.
D.N. Hagalil Hamaaravi T: 92-0323. 6—C
- Matta**—moshav in Mountains of Judah, south of Jerusalem.
D.N. Hacla, T: Beit-Shemesh 222. p. 137. 5—K
- Mavkiim**—moshav in the South, near Ashkelon, on Saad hiw.
D.N. Hof Ashkelon. T: Ashkelon 118. 3—L
- Mazkeret-Batya**—settlement south of Rehovot, on Hulda hiw.
A: Mazkeret-Batya post office. T: Rehovot 95-1044. 4—J
- Mazor**—moshav in Tel-Aviv area, east of Lod airport.
A: Petah-Tikva post office. T: Lod airport 97-1075. p. 214. 5—H
- Mazraa**—moslem village in Galilee, on Akko—Nahariya hiw.
A: Akko post office. 5—C*
- Mefalssim**—kibuts near the Gaza Strip, on Saad—Tel-Aviv hiw.
D.N. Hof Ashkelon. T: Saad 50. p. 264. 3—L
- Megadim**—moshav on Carmel coast, near Haifa, on Hadera hiw.
D.N. Hof Hakarmel. T: Atlit 70. 5—E
- Meged**—suburb of Pardess-Hanna, on Hadera highway.
A: Pardess-Hanna post office. 5—F*
- Megiddo**—kibuts on Afula—Haifa and near Afula—Hadera hiws.
A: Afula post office. T: Mishmar-Haemek 21. p. 368. 6—E
- Meiron**—moshav in Upper Galilee, on Tsefat—Akko hiw.
D.N. Merom Hagalil. T: Tsefat 158. p. 484. 7—C
- Meir-Shefeya**—children's village on Mt. Carmel. See: Shefeya.

- Meisar**—moslem village, east of Baka el-Gharbiya.
D.N. Shomron. 5—F*
- Meishar**—moshav in the South, west of Gedera.
D.N. Emek Sorek, T: Gedera 70. 4—K*
- Meitav**—moshav in Jezreel Valley, south of Afula.
D.N. Gilboa, T: Afula 149. 6—F*
- Mekorot**—workers camp in the South, near Nir-Am.
D.N. Hanegev. 3—L*
- Melea**—moshav in Jezreel Valley, near Afula—Megiddo hiw.
D.N. Gilboa. 6—F*
- Melilot**—moshav in the Negev, on Gaza—Beer-Sheva hiw.
D.N. Hanegev, T: Saad 42. 3—M
- Menahemiya**—village in Jordan Val., Degania—Beit-Shean hiw.
D.N. Emek Hayarden, T: Kinneret 13. 8—E
- Menuha**—moshav in the South, on Mashmiya—Beer-Sheva hiw.
D.N. Nahal Lakhish Tsalon, T: Beer-Toviya 42. 4—K*
- Meona**—moshav in Galilee, Nahariya—Sasa—Pekiin hiw.
A. Meona post office, T: Nahariya 160. p. 498. 6—C
- Merhavya(1)**—kibuts in Jezreel Val., Afula—Beit-Shean hiw.
A: Merhavya post office, T: Afula 26. p. 388. 7—E
- Merhavya(2)**—moshav in Jezreel Val., Afula—Beit-Shean hiw.
A: Afula p.o.b. 43, T: Afula 18. p. 388. 7—E
- Messilat-Tsiyon**—moshav in Judah, on Jerusalem—Tel-Aviv hiw.
D.N. Harei-Yehuda, T: Motsa 28. p. 162. 5—K
- Messillot**—kibuts on Beit-Alpha—Beit-Shean hiw.
D.N. Gilboa, T: Ein-Harod 277. p. 394. 7—F*
- Metsada**—hostel on the Dead Sea, at the foot of Mt. Metsada.
A: Sedom post office. p. 286. 7—M
- Metser**—kibuts in Samaritan Hills, near Hadera—Afula hiw.
D.N. Shomron, T: Pardess-Hanna 107. 5—F
- Metsudat-Koah**—police station near Rosh-Pinna—Metulla hiw.
D.N. Hagalil Haelyon, T: Kiryat-Shemona 63. p. 466. 8—B
- Metulla**—most northern settlement, near Lebanon border.
A: Metulla post office, T: Kiryat-Shemona 18. p. 470. 8—B
- Mevasseret-Yerushalaim**—west of Jerusalem, Tel-Aviv hiw.
D.N. Harei-Yehuda, T: Motsa 46. p. 158. 6—K*
- Mevo-Beitar**—kibuts in Mountains of Judah, south of Jerusalem.
D.N. Haela, T: Beit-Shemesh 224. p. 137. 5—K
- Mevoöt-Yam**—fishery school near Netanya—Hadera hiw.
A: Kefar-Vitkin post office, T: Kefar-Vitkin 25. 4—F*
- Midrakh-Oz**—moshav in Jezreel Val., near Haifa—Megiddo hiw.
A: Mishmar-Haemek post office, T: Mishmar-Haemek 31. 6—E
- Midrasha-Haklait (Ruppin)**—agri. school, Tel-Aviv—Haifa hiw.
A: Hefer Valley, T: Netanya 101. 5—G*
- Migda**—farm in the Negev, on Gaza—Beer-Sheva hiw.
D.N. Hanegev. 3—M*

- Migdal**—village on Lake Kinneret, Tiberias—Rosh-Pinna hiw.
A: Migdal, near Tiberias. T: Teveriya 259. p. 440. 7—D
- Migdal-Ashkelon**—eastern part of Ashkelon. See: Ashkelon.
- Migdal-Haemek**—moshav on Nazareth—Haifa hiw.
A: Migdal-Haemek, near Nahalal. T: Nahalal 37. p. 412. 5—E*
- Miilya**—christian village in Galilee, Nahariya—Meona hiw.
A: Maale Hagalil. p. 498. 6—C
- Mikhmoret**—moshav on Mediter. Sea, near Netanya—Haifa hiw.
A: Kefar-Vitkin post office. T: Kefar-Vitkin 12. 4—F
- Mikve-Israel**—agricul. school near Tel-Aviv, Jerusalem hiw.
A: Holon post office. T: Tel-Aviv 8-2050. p. 215. 4—H*
- Misgav-Am**—kibuts in Up. Galilee, north of Kiryat-Shemona.
D.N. Hagalil Haelyon. T: Kiryat-Shemona 4-0131. p. 466. 8—B
- Misgav-Dov**—moshav in the South, near Gedera, on Yavne hiw.
D.N. Emek Sorek. T: Gedera 69. 4—K*
- Mishmar-Ayalon**—moshav near Ramla and Jordanian border.
D.N. Nahal Ayalon. T: Ramla 96-1297. p. 179. 5—J
- Mishmar-David**—kibuts in Judah, near Jerus.—Tel-Aviv hiw.
D.N. Nahal Ayalon. T: Ramla 96-1021. p. 170. 5—K*
- Mishmar-Haemek**—kibuts in Jezreel Val., Haifa—Megiddo hiw.
A: Mishmar-Haemek. T: Mishmar-Haemek 24. p. 368. 6—E
- Mishmar-Hanegev**—kibuts in Negev, Pelugot-Beer-Sheva hiw.
D.N. Hanegev. T: Beer-Sheva 211. p. 263. 4—M
- Mishmar-Hasharon**—kibuts in Hefer Val., Tel-Aviv—Haifa hiw.
A: Tel-Aviv post office. T: Netanya 57 B. p. 323. 5—G*
- Mishmar-Hashelosh**—moshav in Low. Galilee, near Yavneel.
A: Yavneel post office. T: Yavneel 12. 7—E*
- Mishmar-Hashiva**—moshav on Tel-Aviv—Jerusalem hiw.
A: Beit-Dagon post office. T: Beit-Dagon 25. 4—J*
- Mishmar-Hayarden**—moshav near Rosh-Pinna—Metulla hiw.
D.N. Hagalil Haelyon. T: Rosh-Pinna 41. p. 457. 8—C
- Mishmarot**—kibuts in Sharon, east of Pardess-Hanna.
A: Pardess-Hanna, p.o.b. 4. T: Pardess-Hanna 6. 5—F*
- Mishmeret**—moshav south of Tel-Mond, near Tel-Aviv hiw.
A: Tel-Mond post office. T: Tel-Mond 218. 5—G*
- Mitspa**—village in Galilee, near Tiberias—Nazareth hiw.
D.N. Hagalil Hatahton. T: Teveriya (Tiberias) 229. p. 431. 7—D
- Mitspé-Ramon**—moshav in the Negev, on Beer-Sheva—Eilat hiw.
A: Beer-Sheva, p.o.b. 55. T: Beer-Sheva 345. p. 307. 4—Q
- Mitspé-Yodfat**—moshav in Galilee, north of Nazareth. 6—D*
- Mivhor**—farm in the South, near Kiryat-Gat—Beer-Sheva hiw.
D.N. Nahal Lakhish Darom. 4—L*
- Mivtahim**—moshav in western Negev, near the Gaza Strip.
D.N. Hanegev. T: Beer-Sheva 356. 2—N
- Mizra**—kibuts in Jezreel Val., on Nazareth—Afula hiw.
A: Mizra, near Afula. T: Afula 23. 6—E
- Moledet(1)**—previous name of Benei-Berit. See: Benei-Berit.

- Moledet**(2)—suburb of Holon, south of Azor, near Tel-Aviv.
A: Holon post office. 4—J
- Motsa**—village west of Jerusalem, on Tel-Aviv highway.
D.N. Harei-Yehuda. T: Motsa Illit—Motsa 45. p. 157. 6—K
- Mount of Beatitudes**—monastery, Tiberias-Rosh-Pinna hiw.
A: Tiberias post office. p. 453. 8—D*
- Mount Tabor**—franciscan Monastery, near Nazareth, see: Tabor.
- Muallaka**—moslem hamlet in Yiron Val., near Hadera—Afula hiw
A: Ara post office. 6—F*
- Muawiya**—moslem village in Samaria, near Hadera—Afula hiw.
A: Umm el-Fahem post office. 6—F*
- Mukeibila**—moslem village in Jezreel Val., south of Afula.
A: Afula post office. 6—F
- Murtafia**—moslem hamlet in Samaria, near Afula—Hadera hiw.
A: Umm el-Fahem post office. 6—F*
- Musheirifa**—moslem village on Afula—Hadera hiw.
A: Umm el-Fahem post office. 6—F*
- Musmus**—moslem village, on Afula—Hadera hiw.
A: Umm el-Fahem post office. 6—F
- Naama** (Meshek Shwarts)—farm in Hula, near Kiryat-Shemona.
A: Kiryat-Shemona post office. T: Neot-Mordekhai 48041. 8—B*
- Naamanim**—moshav in the Sharon, north of Benei-Tsiyon.
A: Naamanim, near Benei-Tsiyon. 4—G*
- Naan**—kibuts east of Rehovot, near Kefar-Bilu—Ramla hiw.
A: Naan, near Rehovot. T: Rehovot 96-1238. 4—J
- Nahala**—moshav in the South, on Mashmiya—Beer-Sheva hiw.
D.N. Nahal Lakhish Tsafon. T: Beer-Toviya 37. 4—L
- Nahalal**—moshav in Jezreel Val., near Haifa—Nazareth hiw.
A: Nahalal post office. Local council T: Nahalal 128. p. 386. 6—E
- Nahalaot**—farm in Jezreel Val., on Haifa—Megiddo hiw.
A: Yokneam post office. T: Mishmar-Haemek 29. 6—E*
- Nahalat-Yehuda**—moshav near Rishon-Letsiyon, on T.-A. hiw.
A: Nahalat-Yehuda post office. T: Rishon-Letsiyon 94-1676. 4—J
- Nahal-Oz**—kibuts near Gaza Strip and Beer-Sheva hiw.
D.M. Hanegev. T: Saad 22. p. 264. 3—M
- Naham**—moshav in Judah, on Jerusalem—Tel-Aviv hiw.
D.N. Hacla. T: Beit-Shemesh 250. 5—K*
- Nahariya**—townlet on Mediterranean coast, in West. Galilee.
Local Council T: Nahariya 2. Police T: Nahariya 57. p. 364. 5—C
- Nahef**—moslem village in Galilee, on Akko-Tsefat hiw.
D.N. Maalé-Hagalil. p. 494. 6—C
- Nahsholim**—kibuts on Mediterranean, near Haifa—Hadera hiw.
D.N. Hof Hakarmel. T: Atlit 21. p. 336. 5—E
- Nahshon**—kibuts in Judah, near Jerusalem—Tel-Aviv hiw.
D.N. Nahal Ayalon. T: Ramla 96-1273. 5—K
- Nahshonim**—kibuts near Petah-Tikva, on Rosh-Haayin—Lod hiw
D.N. Hamerkaz. T: Petah-Tikva 91-1289. p. 214. 5—H

- Nasra**—arabic name of Nazareth. See: Nazareth.
- Naura**—moslem village in Galilee, east of Afula.
A: Nazareth post office. 7—E
- Nazareth**—town in Galilee, on Haifa—Tiberias hiw.
Municipality T: 31. Police T: 8. Nazareth-Ilit, Posts T: 143. p. 412. 6—E
- Negba**—kibuts in the South, near Mashmiya—Ashkelon hiw.
D.N. Nahal Lakhish Tsafon. T: Ashkelon 39. p. 226. 4—L
- Nehalim**—moshav near Petah-Tikva, on Jerusalem—Haifa hiw.
A: Petah-Tikva post office. T: Petah-Tikva 91-1529. 5—H*
- Nehora**—moshav in the South, near Ashkelon—Kiryat-Gat hiw.
D.N. Nahal Lakhish Darom. T: Ashkelon 71. 4—L*
- Nehusha**—kibuts in Judean Hills, east of Beit-Guvrin.
D.N. Nahal Lakhish Darom. T: Beer-Sheva 352. p. 247. 5—L
- Nein (Nain)**—moslem village in Jezreel Val., east of Afula.
A: Nazareth post office. p. 420. 7—E
- Neot-Mordekhai**—kibuts near Rosh-Pinna—Metulla hiw.
D.N. Hagalil Haelyon. T: Neot-Mordekhai 4-8041. p. 469. 8—B
- Nesher**—cement factory near Haifa, on Nazareth hiw.
A: Nesher-Yagur post office. p. 367. 5—D
- Ness-Harim**—moshav in Judah, south-west of Jerusalem.
D.N. Haela. T: Beit-Shemesh 23. p. 137. 5—K
- Ness-Tsiyona**—townlet on Rishon-Letsiyon—Rehovot hiw.
Local council T: 203, 204. p. 218. 4—J
- Netanya**—town on the Sea coast, on Tel-Aviv—Haifa hiw.
Municipality T: 342. Police T: 443, 444. p. 321. 4—G
- Netiva**—moshav in the South, on Jerusalem—Beer-Sheva hiw.
D.N. Emek Sorek. T: Gedera 38. 4—K
- Netiv-Halamedhei**—kibuts in Judah, south-west of Jerusalem.
D.N. Haela. T: Beit-Shemesh 217. p. 137. 5—K
- Netiv-Hashayara**—moshav in Galilee, east of Nahariya.
D.N. Hagalil Hamaaravi. T: Nahariya 92-0353. 6—C*
- Netivot**—moshav in the Negev, on Gaza—Beer-Sheva hiw.
D.N. Hanegev. 3—M*
- Netser-Sereni**—kibuts south-west of Ramla, near Beer-Yaacov.
A: Beer-Yaacov post office. T: Ramla 96-1235. 4—J*
- Netta**—farm in the South, between Gedera and Gan-Yavne.
A: Rehovot, p.o.b. 133. 4—K*
- Nettaim**—moshav near Rishon-Letsiyon, on Ashkelon hiw.
A: Tel-Aviv post office. T: Rishon-Letsiyon 94-1285. 4—J
- Neurim**—children's village on Netanya—Haifa hiw.
A: Kefar-Vitkin post office. T: Kefar-Vitkin 21. 4—G*
- Nevatim**—moshav in Negev, east of Beer-Sheva, on Sedom hiw.
D.N. Ramat-Hanegev. T: Beer-Sheva 177. p. 280. 4—N
- Nevé-Amiel**—children's village, near Haifa—Nazareth hiw.
A: Sede-Yaacov post office. T: Kiryat-Tivon 225. 6—E*
- Nevé-Avot**—old Age home in Pardess-Hanna, on Binyamina hiw.
A: Pardess-Hanna post office. T: Pardess-Hanna 57. 5—F*

- Nevé-Efrain**—settlement near Tel-Aviv, on Lod airport hiw.
A: Nevé-Efrain, near Tel-Aviv. T: Lod airport 97-1114. 4—J*
- Nevé-Eitan**—kibuts in Beit-Shean Val., east of Beit-Shean.
D.N. Emek Beit-Shean. T: Beit-Shean 30. p. 405. 7—F*
- Nevé-Hadassa**—children's village, on Raanana—Hadera hiw.
A: Tel-Aviv, p.o.b. 1859. T: Even-Yehuda 56. 4—G*
- Nevé-Ilan**—agricul. school near Jerusalem, on Tel-Aviv hiw.
D.N. Harei-Yehuda. T: Motsa 15. p. 161. 5—K*
- Nevé-Mivtah**—moshav in the South, on Gedera—Ashdod hiw.
D.N. Hof Ashdod. T: Gedera 52. 4—K*
- Nevé-Neeman**—moshav near Ramataim, on Petah-Tikva hiw.
A: Hadar-Ramataim post office.. 5—H*
- Nevé-Tirtsá**—women prison between Ramla and Lod.
A: Ramla post office. T: Ramla 121. p. 182. 4—J*
- Nevé-Ur**—kibuts in Jordan Val., Beit-Shean—Ashdot-Yaacov hiw.
D.N. Emek Beit-Shean. T: Beit-Shean 61. p. 406. 8—E
- Nevé-Yaar**—agricultural station on Haifa—Nazareth hiw.
A: Haifa post office. T: Nahalal 38. 6—E*
- Nevé-Yam**—kibuts on Mediterranean Sea, south of Atlit.
A: Haifa post office, T: Atlit 26. 5—E
- Nevé-Yamin**—moshav in Sharon, south-east of Kefar-Saba.
A: Kefar-Saba post office. T: Kefar-Saba 93-3315. 5—H*
- Nevé-Yarak**—moshav in Sharon, Petah-Tikva—Ramataim hiw.
A: Petah-Tikva p.o.b. 193. T: Petah-Tikva 91-2461. 5—H*
- Nira**—moshav east of Netanya, part of Beit-Yitshak.
A: Beit-Yitshak. T: Netanya 234. 5—G*
- Nir-Akiva**—moshav in Negev, west of Pelugot—Beer-Sheva hiw.
D.N. Hanegev. T: Beer-Sheva 209. 3—M*
- Nir-Am**—kibuts in the South, on Negba—Saad hiw.
D.N. Hof Ashkelon. T: Saad 44. p. 264. 3—L
- Nir-Banim**—moshav in the South, on Mashmiya—Pelugot hiw.
D.N. Nahal Lakhish Tsafon. T: Beer-Toviya 44. 4—L
- Nir-David**—kibuts on Beit-Alpha—Beit-Shean hiw.
D.N. Gilboa. T: Ein-Harod 276. p. 391. 7—F
- Nir-Eliyahu**—kibuts in the Sharon, east of Kefar-Saba.
D.N. Hamerkaz. T: Kefar-Saba 93-3366. 5—H*
- Nir-Etsion**—kibuts on Mt. Carmel, near Haifa—Hadera hiw.
D.N. Hof Hakarmel. T: Atlit 78. p. 337. 5—E
- Nir-Gallim**—moshav near the sea, on Ashdod—Tel-Aviv hiw.
D.N. Hof Ashdod. T: Gan-Yavne 19. p. 241. 4—K
- Nir-Hen**—moshav in South, near Ashkelon—Kiryat-Gat hiw.
D.N. Nahal Lakhish Darom. T: Ashkelon 87. 4—L
- Nirim**—kibuts in western Negev, near the Gaza Strip.
D.N. Hanegev. T: Saad 16. p. 270. 2—M
- Nir-Israel**—moshav in the South, on Ashkelon—Mashmiya hiw.
D.N. Hof Ashdod. T: Ashkelon 94. 3—K

- Nir-Moshé**—moshav in Negev, near Pelugot—Beer-Sheva hiw.
D.N. Hanegev. T: Beer-Sheva 237. p. 271. 3—M
- Nir-Oz**—kibuts in western Negev, near the Gaza Strip.
D.N. Hanegev. T: Saad 23. 2—M
- Nir-Tsevi**—moshav in Judah, on the Ramla—Tel-Aviv hiw.
A: Ramla post office. T: Ramla 96—1252. 4—J*
- Nir-Yafé**—moshav in Jezreel Val., near Afula—Megiddo hiw.
D.N. Gilboa. T: Afula 171. 6—F*
- Nir-Yitshak**—kibuts in west. Negev, near Gaza Strip.
D.N. Hanegev. T: Beer-Sheva 344. p. 270. 2—N
- Nitsanei-Oz**—moshav east of Netanya, on Jordanian border.
D.N. Shemron. T: Kefar-Yona 27. 5—G
- Nitsanim(1)**—kibuts in the South, on Ashkelon—Tel-Aviv hiw.
D.N. Hof Ashdod. T: Ashkelon 79. p. 239. 3—K
- Nitsanim(2)**—children's village, north of kibuts Nitsanim.
D.N. Hof Ashdod. T: Ashkelon 80. 3—K
- Niva**—agricultural farm in the South, near Helets.
D.N. Nahal Lakhish Darom. 3—L*
- Noam**—moshav in the South, on Pelugot—Beer-Sheva hiw.
D.N. Sedé-Gat. T: Kiryat-Gat 54. 4—L*
- Nofekh**—moshav south-east of Petah-Tikva.
A: Petah-Tikva, p.o.b. 65. 5—J*
- Nof-Yam**—suburb of Herzliya, Tel-Aviv—Netanya hiw.
A: Herzliya. 4—H*
- Noga**—moshav in the South, near Ashkelon—Kiryat-Gat hiw.
D.N. Nahal Lakhish Darom. T: Ashkelon 60. 4—L
- Nordiya**—moshav in Sharon, near Netanya, Petah-Tikva hiw.
A: Netanya, p.o.b. 92. T: Kefar-Yona 39. 5—G
- Nurit**—moshav on Mt. Gilboa, south of Afula—Beit-Shean hiw.
D.N. Gilboa. T: Ein-Harod 214. 7—E*
- Ofakim**—townlet west of Beer-Sheva, near Gaza hiw.
Local Council T: 16. Police T: 44. p. 270. 3—M
- Ofer**—moshav on Mt. Carmel, near Haifa—Hadera hiw.
D.N. Hof Hakarmel. T: Atlit 36. 5—E
- Ohalo**—cultural centre by Lake Kinneret near Degania.
A: Kinneret post office. T: Kinneret 28. p. 411. 8—E*
- Olesh**—moshav in central Sharon, east of Netanya.
D.N. Shomron. T: Kefar-Yona 28. 5—G*
- Omer**—moshav east of Beer-Sheva, on Hebron hiw.
A: Beer-Sheva p.o.b. 12. T: Beer-Sheva 199. 4—N
- Omets**—moshav in central Sharon, east of Hadera.
A: Hadera post office. T: Hadera 2307. 5—G*
- Ora**—moshav west of Jerusalem, near Kiryat-Hayovel.
A: Jerusalem post office. T: Ein-Karem 23. 6—K*
- Or-Akiva**—moshav near Caesarea, on Hadera—Haifa hiw.
A: Or-Akiva post office. T: Hadera 2746. p. 326. 5—F

- Oranim**—teachers' college near Haifa, on Nazareth hiw.
A: Kiryat-Tivon post office. T: Kiryat-Tivon 243. 6—E*
- Or-Haner**—kibuts in the South, near Negba—Mefalssim hiw.
D.N. Hof Ashkelon. T: Sederot 29. 3—L*
- Oron**—phosphate factory in Negev, near Dimona—Sedom hiw.
A: Beer-Sheva p.o.b. 35. p. 293. 5—P
- Orot**—moshav near Beer-Toviya and Ashkelon hiw.
A: Beer-Toviya post office. T: Beer-Toviya 22. p. 226. 4—K*
- Or-Yehuda**—townlet near Tel-Aviv, on Lod airport hiw.
A: Or-Yehuda post office. T: Tel-Aviv 3-2007. p. 187. 4—J
- Otsem**—moshav in the South, on Ashkelon—Kiryat-Gat hiw.
D.N. Nahal Lakhish Darom. T: Ashkelon 59. 4—L*
- Paamei-Tashaz**—moshav near Pelugot—Beer-Sheva hiw.
D.N. Hanegev. T: Beer-Sheva 225. p. 271. 4—M
- Palmahim**—kibuts on Mediterranean, near Rishon-Letsiyon.
A: Rishon-Letsiyon post office. T: Rishon-Letsiyon 94-1149 p. 217. 4—J
- Pardess-Hanna**—village in north, Sharon, east of Hadera.
Local Council T: 2. Police T: 110. p. 324. 5—F
- Pardess-Kats**—settlement on Benei-Berak—Petah-Tikva hiw.
- Pardessiya**—moshav in the Sharon, near Raanana—Hadera hiw.
A: Shevut-Am post office. T: Kefar-Yona 44. 5—G*
- Parod**—kibuts in Upper Galilee, on Akko—Tsefat hiw.
D.N. Merom Hagalil. T: Tsefat 171. p. 493. 7—D
- Patish**—moshav west of Beer-Sheva, on Gilat—Urim hiw.
D.N. Hanegev. T: Ofakim 64. p. 272. 3—M
- Pedaya**—moshav on Ramla—Jerusalem highway.
D.N. Nahal Ayalon. T: Ramla 96-1274. 4—J*
- Peduum**—moshav west of Beer-Sheva, on Gilat—Urim hiw.
D.N. Hanegev. T: Ofakim 20. p. 271. 3—M
- Pekiin (Bukeia)**—druze-christian-jewish village in Galilee.
D.N. Maale-Hagalil. p. 495. 7—C
- Pekiin-Hadasha**—moshav in Galilee, near Nahariya—Sasa hiw.
D.N. Maale-Hagalil. T: Nahariya 92-0158. p. 497. 7—C*
- Perazon**—moshav in Valley of Jezreel, south of Afula.
D.N. Gilboa. T: Afula 148. 6—F*
- Petah-Tikva**—town east of Tel-Aviv and Ramat-Gan.
Municipality T: 91-1204. Police T: 91-2444. p. 210. 4—H
- Petahya**—moshav on Ramla—Jerusalem highway.
D.N. Nahal Ayalon. T: Ramla 96-1128. 4—J
- Porat**—moshav in central Sharon, east of Tel-Mond.
A: Tel-Mond post office. T: Tel-Mond 225. 5—G*
- Poriya(1)**—moshav in Lower Galilee, near Tiberias.
D.N. Hagalil Hatahton. T: Kinneret 33. p. 411. 8—E
- Poriya(2)** Ilit—moshav in Galilee, near Tiberias.
D.N. Hagalil Hatahton. T: Kinneret 63. 8—E*
- Poriya(3)**—hospital in Lower Galilee, south of Tiberias.
A: Tiberias post office. T: Teveriya (Tiberias) 344. 8—E*

- Poriya(4)**—hostel in Galilee, near Tiberias—Degania hiw.
D.N. Hagalil Hatahton, T: Kinneret 50. 8—E*
- Raanana**—townlet in Sharon, on Petah-Tikva—Hadera hiw.
Local Council T: 1. Police T: 17. p. 319. 4—H
- Rama**—christian-druze village on Akko—Tsefat hiw.
A: Rama post office. T: Tsefat 184. p. 494. 7—C
- Ramataim**—townlet in Sharon. See: Hadar-Ramataim.
- Ramat-David**—kibuts in Jezreel Val., on Nahalal—Afula hiw.
A: Ramat-David, near Nahalal, T: Nahalal 25. p. 386. 6—E
- Ramat-Gan**—town east of Tel-Aviv, on Petah-Tikva hiw.
Municipality T: Tel-Aviv 7-1105. p. 207. 4—H
- Ramat-Hadar**—village near Ramataim—Petah-Tikva hiw.
A: Hadar-Ramataim. T: Hadar-Ramataim 201. 4—H*
- Ramat-Hadassa**—children's village near Haifa—Nazareth hiw.
A: Kiryat-Tivon post office. T: Kiryat-Tivon 289. p. 385. 6—E*
- Ramat-Hakovesh**—kibuts in Sharon, north of Kefar-Saba.
A: Kefar-Saba post office, T: Kefar-Saba 93-3115. 5—G
- Ramat-Hanadiv**—tomb of Baron de Rothschild, on Mt. Carmel.
A: Zichron-Yaacov post office, T: Zichron-Yaacov 17. p. 334. 5—F
- Ramat-Hasharon**—village south of Herzliya, on Tel-Aviv hiw.
Local Council T: 93-1344. 4—H
- Ramat-Hashofet**—kibuts near Ein-Hashofet and Daliya.
A: Ramat-Hashofet post office, T: Mishmar-Haemek 42. p. 367. 5—E
- Ramat-Pinkas**—village on Tel-Aviv—Lod (Lydda) airport hiw.
A: Or-Yehuda post office. T: Tel-Aviv 6-3925. 4—J*
- Ramat-Rahel**—kibuts south of Jerusalem, on Jordanian border.
A: Jerusalem, p.o.b. 98. T: Jerusalem 3919. p. 117. 6—K
- Ramat-Raziel**—kibuts west of Jerusalem, on Tel-Aviv hiw.
D.N. Harei-Yehuda, T: Motsa 33. p. 158. 5—K
- Ramat-Tiomkin**—suburb of Netanya, near Tel-Aviv hiw.
A: Netanya post office. 4—G*
- Ramat-Tsevi (Tamra)**—moshav in Galilee, north of Ein-Harod.
D.N. Gilboa, T: Ein-Harod 234. 7—E*
- Ramat-Yishai**—village on Haifa—Nazareth highway.
A: Ramat-Yishai post office. T: Nahalal 34. p. 386. 6—E
- Ramat-Yitshak**—suburb of Ramat-Gan, east of Tel-Aviv.
A: Ramat-Gan post office, T: Ramat-Gan 7-2244. 6—H*
- Ramat-Yohanan**—kibuts in Zevulun Valley, east of Haifa.
A: Kefar-Hamakkabi post office. T: Haifa 7-1094. p. 352. 6—D
- Ramim (Manara)**—kibuts in Galilee, west of Kiryat-Shemona.
D.N. Hagalil Haelyon. T. Kiryat-Shemona 4-0153. p. 466. 8—B
- Ramla**—town in coastal plain, on Tel-Aviv—Jerusalem hiw
Municipality T: 96-1206. p. 174. 4—J
- Ramot-Hashavim**—moshav in Sharon, west of Kefar-Malal.
A: Ramot-Hashavim post office. T: Raanana 43. p. 319. 4—H*
- Ramot-Meir**—moshav in surroundings of Rehovot, near Naan.
A: Rehovot p.o.b. 85. T: Ramla 96-1017. 4—J*

- Ramot-Menashé**—kibuts near Yokneam—Daliya highway.
A: Haifa post office. T: Mishmar-Haemek 46. 5—E*
- Ramot-Naphtali**—moshav near Rosh-Pinna—Metulla hiw.
D.N. Merom-Hagalil. T: Kiryat-Shemona 4-0052. p. 466. 8—C
- Rannen**—moshav west of Beer-Sheva, on Gilat—Urim hiw.
D.N. Hanegev. T: Ofakim 60. p. 271. 3—M
- Ras-Ali**—beduin hamlet east of Ramat-Yohanan.
A: Shefaram post office. 6—D*
- Regavim**—kibuts in Hills of Menashé, east of Givat-Ada.
A: Binyamina post office. T: Binyamina 35. 5—F
- Regba**—moshav in Galilee, on Nahariya—Akko hiw.
A: Nahariya, p.o.b. 72. T: Nahariya 92-0024. p. 364. 5—C
- Rehov**—moshav in Beit-Shean Val., near Jordanian border.
D.N. Emek Beit-Shean. T: Beit-Shean 72. 7—F
- Rehovot**—town in the South, on Ashkelon and Beer-Sheva hiws.
Municipality T: 95-1001. Police T: 95-1444. p. 218. 4—J
- Reim (Beit-Reim)**—kibuts in western Negev, near Gaza Strip.
D.N. Hanegev. T: Saad 13. p. 267. 2—M
- Reina**—christian village on Nazareth—Tiberias hiw.
A: Nazareth post office. p. 426. 6—E
- Rekhasim**—settlement near Haifa and Kefar-Hassidim.
A: Kefar-Hassidim post office. 5—D*
- Reshafim**—kibuts in Beit-Shean Valley, near Sheluhot.
D.N. Emek Beit-Shean. T: Beit-Shean 31. 7—F*
- Reshef**—suburb of Herzliya, near Tel-Aviv—Netanya hiw.
A: Herzliya post office. p. 320. 4—H*
- Revadim**—kibuts in the South, on Jerusalem—Beer-Sheva hiw.
D.N. Emek Sorek. T: Gedera 63. 4—K
- Revaha**—moshav in the South, on Kiryat-Gat—Ashkelon hiw.
D.N. Sedé-Gat. T: Ashkelon 99. 4—L
- Revaya**—moshav in Beit-Shean Valley, west of Rehov.
D.N. Emek Beit-Shean. T: Beit-Shean 73. 7—F*
- Revivim**—kibuts in Negev, near Beer-Sheva—Nitsana hiw.
D.N. Ramat-Hanegev. T: Beer-Sheva 355. p. 297. 4—O
- Rihaniya**—moslem-circassian village in Upper Galilee.
D.N. Merom Hagalil. p. 483. 7—C
- Rinatya**—moshav near Lod (Lydda)—Petah-Tikva highway.
A: Petah-Tikva post office. T: Lod airport 97-1038. 5—H*
- Rishon-Letsiyon**—town south of Tel-Aviv, on Rehovot hiw.
Municipality T: 94-1311. Police T: 94-1444. p. 216. 4—J
- Rishpon**—moshav in Sharon, on Tel-Aviv—Netanya hiw.
A: Herzliya post office. T: Herzliya 93-2105. p. 321. 4—H
- Rogelit**—moshav in Adullam region, near Netiv-Halamedhei.
A: Jerusalem post office. T: Beit-Shemesh 233. 5—L*
- Rosh-Haayin**—moshav east of Petah-Tikva, near the border.
A: Rosh-Haayin, near Petah-Tikva. T: Petah-Tikva 91-2384. p. 212. 5—H

- Rosh-Hanikra (1)**—kibuts in western Galilee, near Lebanon.
D.N. Hagalil Hamaaravi. T: Nahariya 92-0051. p. 366. 6—C
- Rosh-Hanikra (2)**—police station in Galilee, Lebanese border.
D.N. Hagalil Hamaaravi. T: Nahariya 92-0344. p. 366. 6—C
- Rosh-Pinna**—colony in Galilee, Tiberias—Tsefat hiw.
Local Council. T: Rosh-Pinna 13. p. 456. 7—C
- Ruhama**—kibuts in the South, on border of the Negev.
D.N. Hof Ashkelon. T: Saad 38. 4—L
- Rummana**—moshav village near Nazareth—Tiberias hiw.
A: Nazareth post office. 6—D
- Saad**—kibuts near Gaza Strip, on Beer-Sheva hiw.
D.N. Hanegev. T: Saad 20. p. 264. 3—M
- Saar**—kibuts east of Nahariya, on Rosh-Hanikra hiw.
D.N. Hagalil Hamaaravi. T: Nahariya 92-0010. 6—C
- Safed**—arabic name of Tsefat in Galilee. See: Tsefat.
- Sajur**—druze village near Rama, on Tsefat—Akko hiw.
A: Maale Hagalil. 7—C*
- Sakhnin**—moslem village in Galilee, south-east of Akko.
A: Sakhnin post office. 6—D
- Salim**—moslem village in Jezreel Val., near Givat-Oz.
A: Umm el-Fahem post office. 6—F*
- Sandala**—moslem village in Jezreel Val., south of Afula.
A: Afula post office. 6—F*
- Sarid**—kibuts in Jezreel Valley, on Haifa—Afula hiw.
A: Sarid post office. T: Nahalal 16. p. 386. 6—E
- Sasa**—kibuts in Galilee, north of Tsefat and Meiron.
D.N. Merom Hagalil. T: Tsefat 167. p. 490. 7—C
- Savyon**—settlement east of Tel-Aviv, near Lod airport hiw.
A: Petah-Tikva post office. 4—H
- Sedé-Boker**—kibuts in Negev, on Beer-Sheva—Eilat hiw.
D.N. Ramat-Hanegev. T: Beer-Sheva 342. p. 294. 4—P
- Sedé-David**—moshav in the South, south-east of Ashkelon.
D.N. Nahal Lakhish Darom. T: Ashkelon 75. 4—L
- Sedé-Eliezer**—moshav on Rosh-Pinna—Metulla hiw.
D.N. Hagalil Haelyon. T: Rosh-Pinna 43. p. 462. 8—C
- Sedé-Eliyahu**—kibuts in Beit-Shean Val., near Tirat-Tsevi.
D.N. Emek Beit-Shean. T: Beit-Shean 52. p. 403. 7—F
- Sedei-Hemed**—moshav in Sharon, south of Kefar-Saba.
D.N. Hamerkaz. T: Madgiel 33. 5—H*
- Sedé-Ilan**—moshav in Galilee, near Afula—Tiberias hiw.
D.N. Hagalil Hatahton. T: Kefar-Tavor 13. 7—E
- Sedei-Terumot**—moshav in southern Beit-Shean Valley.
D.N. Emek Beit-Shean. T: Beit-Shean 53. 7—F
- Sedé-Moshé**—moshav in the South, east of Kiryat-Gat.
D.N. Nohal Lakhish Darom. T: Kiryat-Gat 65. p. 242. 4—L*
- Sedé-Nahum**—kibuts in Jezreel Val., Afula—Beit-Shean hiw.
D.N. Gilboa. T: Ein-Harod 206. p. 389. 7—F

- Sedé-Nehemia**—kibuts east of Rosh-Pinna—Metulla hiw.
D.N. Hagalil Haelyon. T: Neot-Mordekhai 4-8040. 8—B
- Sederot**—townlet in the South, on Negba—Saad hiw.
A: Sederot post office. T: Saad 39. p. 264. 3—L*
- Sedé-Tsevi**—moshav in Negev, near Beer-Sheva—Pelugot hiw.
D.N. Hanegev. T: Beer-Sheva 224. 4—M
- Sedé-Uziya**—moshav near Ashkelon—Tel-Aviv highway.
D.N. Hof Ashdod. T: Beer-Toviya 30. p. 240. 4—K*
- Sedé-Yaacov**—moshav in Jezreel Val., Haifa—Nazareth hiw.
A: Sedé-Yaacov. T: Nahalal 32. 6—E*
- Sedé-Yitshak**—moshav in Sharon, east of Hadera.
D.N. Shomron. T: Hadera 2310. 5—G*
- Sedé-Yoav**—kibuts on Ashkelon—Kiryat-Gat highway.
D.N. Sedé-Gat. T: Ashkelon 95. 3—L*
- Sedé-Warburg**—moshav in Sharon, north of Kefar-Saba.
A: Kefar-Saba post office. T: Kefar-Saba 93-3120. 5—H*
- Sedom(1)**—factory on the southern shore of the Dead Sea.
p. 284. 7—O
- Sedom(2)**—Beit-Noam youth hostel, on Dead Sea shore.
p. 284. 7—O
- Sedot-Mikha**—moshav in the South, in the Judean Hills.
D.N. Haela. T: Beit-Shemesh 267. 5—K
- Sedot-Yam**—kibuts in Caesarea, near Haifa—Tel-Aviv hiw.
A: Sedot-Yam, near Hadera. T: Hadera 2164. p. 330. 5—F
- Segev**—moshav in Galilee, east of Akko—Shefaram hiw.
A: Akko post office. 6—D*
- Segula**—moshav in the South, Kiryat-Malakhi—Beer-Sheva hiw.
D.N. Nahal Lakhish Tsafon. T: Beer-Toviya 38. 4—L
- Semadar**—moshav in Galilee, near Yavneel, on Afula hiw.
A: Yavneel post office. 7—E*
- Shaab**—moslem village south of Akko—Tsefat hiw.
A: Shefaram post office. 6—D
- Shaalavim**—kibuts east of Ramla and Mishmar-Ayalon.
D.N. Nahal Ayalon. T: Ramla 96-1180. p. 181 5—J
- Shaanan**—moshav in the South, near Pelugot—Beer-Sheva hiw.
A: Kiryat-Gat post office. 4—L*
- Shaar-Efraim**—moshav in the Sharon, east of Netanya.
D.N. Shomron. T: Kefar-Yona 26. 5—G*
- Shaar-Haamakim**—kibuts on Haifa—Nazareth highway.
A: Shaar-Haamakim, near Haifa. T: Kiryat-Tivon 203. p. 377. 6—E*
- Shaar-Hagolan**—kibuts in Jordan Val., south of Degania.
D.N. Emek Hayarden. T: Kinneret 51. p. 406. 8—E
- Shaar-Hefer**—moshav in Hefer Valley, east of Netanya.
A: Beit-Yitshak post office. T: Netanya 71-234. 4—G*
- Shaar-Menashé**—village for the Aged, near Hadera—Afula hiw.
A: Shaar-Menashé, near Hadera. T: Hadera 2172.

- Shadmot-Devora**—moshav in Galilee, on Afula—Yavneel hiw.
D.N. Hagalil Hatahton. T: Kefar-Tavor 6. p. 412. 7—E
- Shafamer**—arabic name of Shefaram. See: Shefaram.
- Shafir**—moshav on Kiryat-Malakhi—Ashkelon hiw.
D.N. Nahal Lakhish Tsafon. T: Beer-Toviya 45. p. 226. 4—K
- Shahar**—moshav west of Pelugot—Beer-Sheva hiw.
D.N. Nahal Lakhish Darom. T: Ashkelon 71. 4—L
- Shahariya**—farm near Kiryat-Gat, on Beit-Guvrin hiw.
D.N. Nahal Lakhish Darom. T: Kiryat-Gat 75. p. 242. 4—L
- Shalva**—moshav in the South, Kiryat-Gat—Beer-Sheva hiw.
D.N. Nahal Lakhish Darom. T: Kiryat-Gat 72. p. 260. 4—L
- Shamir**—kibuts east of Rosh-Pinna—Metulla hiw.
D.N. Hagalil Haelyon. T: Neot-Mordekhai 4-8028. p. 473. 8—B
- Sharai**—moslem hamlet south of Umm el-Fahem.
A: Ara post office. 6—F*
- Sharona**—moshav in Galilee, on Kefar-Tavor—Yavneel hiw.
D.N. Hagalil Hatahton. T: Yavneel 4. p. 411. 7—E
- Sharsheret**—moshav in Negev, on Gaza—Beer-Sheva hiw.
D.N. Hanegev. T: Saad 41. 3—M
- Shavei-Tsiyon**—moshav in Western Galilee, south of Nahariya.
A: Shavei-Tsiyon, near Nahariya. T: Nahariya 92-0283. p. 364. 5—C
- Shaviv**—suburb of Herzliya in Sharon, near Raanana hiw.
A: Herzliya post office. T: Raanana 116. 4—H*
- Shear-Yashuv**—moshav in Hula Val., east of Kiryat-Shemona.
D.N. Hagalil Haelyon. T: Beit-Hillel 4-9018. p. 471. 8—B*
- Shedema**—moshav in the South, west of Gedera.
D.N. Emek Sorek. T: Gedera 73. 4—K
- Shefaim**—kibuts near the sea, on Tel-Aviv—Netanya hiw.
A: Shefaim, near Herzliya. T: Herzliya 93-2225. p. 321. 4—G
- Shefaram**—druze-christian townlet east of Haifa.
Municipality T: 6. Police T: 10. p. 426. 6—D
- Shefer**—moshav in Upper Galilee, on Tsefat—Akko hiw.
D.N. Merom Hagalil. T: Tsefat 169. p. 493. 7—C
- Shefeya**—children's village near Zikhron-Yaacov.
D.N. Hof Carmel. T: Zikhron-Yaacov 9. 5—E
- Sheikh Danun**—moslem village east of Nahariya.
D.B. Hagalil Hamaaravi. 6—C*
- Shekhunat-Beilinson**—suburb east of Petah-Tikva.
A: Petah-Tikva post office. 5—H*
- Shelomi**—moshav in Western Galilee, east of Nahariya.
D.N. Hagalil Hamaaravi. T: Nahariya 92-0083. 6—C
- Sheluhot**—kibuts in Beit-Shean Val., west of Beit-Shean.
D.N. Emek Beit-Shean. T: Beit-Shean 47. 7—F
- Shetulim**—moshav near Ashkelon—Tel-Aviv highway.
D.N. Hof Ashdod. T: Beer-Toviya 29. 3—K
- Shevut-Am**—settlement in central Sharon, east of Netanya.
A: Shevut-Am, near Netanya. T: Netanya 223. 5—G*

- Shezor**—moshav in Galilee, on Akko—Tsefat hiw.
D.N. Maale Hagalil. T: Tsefat 125. p. 494. 7—D
- Shibolim**—moshav in Negev, on Gaza—Beer-Sheva hiw.
D.N. Hanegev. T: Saad 45. 3—M*
- Shifa**—farm in Beit-Shean Valley, near River Jordan.
A: Beit-Shean, p.o.b. 35. 8—F*
- Shoeva**—moshav west of Jerusalem, on Tel-Aviv hiw.
D.N. Harei-Yehuda. 5—K
- Shokeda**—moshav in western Negev, near the Gaza Strip.
D.N. Hanegev. T: Saad 54. 3—M*
- Shomera**—moshav in Upper Galilee, on Eilon—Sasa hiw.
D.N. Hagalil Hamaaravi. T: Nahariya 92-0233. 6—C
- Shomerat**—kibuts in Galilee, on Akko—Nahariya hiw.
A: Akko post office. T: Akko 96. 5—C
- Shoresh**—moshav west of Jerusalem, near Tel-Aviv hiw.
D.N. Harei-Yehuda. T: Motsa 39. 5—K*
- Shoshanat-Haamakim**—moshav on Netanya—Hadera hiw.
A: Netanya post office. 4—C*
- Shoval**—kibuts in the South, on Pelugot—Beer-Sheva hiw.
D.N. Hanegev. T: Beer-Sheva 212. p. 262. 4—M
- Shunem**—hebrew name of the moslem vil. Sulam. See: Sulam.
- Shuva**—moshav in Negev, on Gaza—Beer-Sheva hiw.
D.N. Hanegev. T: Saad 29. p. 270. 3—M
- Sifsofa**—moshav in Galilee, near Meiron—Tsefat hiw.
D.N. Merom Hagalil. T: Tsefat 168. p. 489. 7—C
- Sitriya**—moshav south of Ramla, on Kefar-Bilu hiw.
D.N. Nahal Ayalon. T: Ramla 96-1182. 4—J*
- Sueisa**—moslem hamlet in Samaritan Hills, near Givat-Oz.
A: Umm el-Fahem post office. 6—F*
- Sulam (Shunem)**—moslem village east of Afula.
A: Nazareth post office. p. 388. 7—E*
- Tabgha**—catholic monastery on Tiberias—Rosh-Pinna hiw.
A: Tiberias, p.o.b. 52. p. 442. 8—D
- Tabor (Tavor)**—monastery on top of the mount, near Nazareth.
A: Nazareth post office. T: Kefar-Tavor 19. p. 422. 7—E
- Taiyba(1)**—moslem village south-east of Netanya.
A: Taiyba post office. 7—E
- Taiyba(2)**—moslem village in eastern Galilee.
A: Nazareth post office. 7—E
- Talmei-Bilu**—moshav in Negev, near Shoval—Beer-Sheva hiw.
D.N. Hanegev. T: Beer-Sheva 210. 3—M*
- Talmei-Elazar**—moshav east of Hadera, on Afula hiw.
D.N. Shomron. T: Hadera 2323. 5—F*
- Talmei-Menashé**—moshav west of Ramla, on Tel-Aviv hiw.
A: Beer-Yaacov post office. T: Ramla 96-1260. 4—J*
- Talmei-Yafé**—kibuts in the South, south-east of Ashkelon.
D.N. Sedi-Gat. T: Ashkelon 91. 3—L

- Talmei-Yehiel**—moshav on Mashmiya—Kiryat-Malakhi hiw.
D.N. Nahal Lakhish Tsafon. T: Beer-Toviya 40. p. 224. 4—K
- Tal-Or**—farm in the western Negev, near Gilat—Maon hiw.
D.N. Hanegev. 3—M*
- Tal-Shahar**—moshav in Judean Hills, Jerusalem—Tel-Aviv hiw.
D.N. Emek Sorek. T: Ramla 96-1120. p. 169. 5—K
- Tamra(1)**—moslem village in western Galilee near Shefaram.
A: Tamra, near Shefaram. 6—D
- Tamra(2)**—moslem village in eastern Galilee, near Ein-Harod.
A: Nazareth post office. 7—E
- Tantura**—arabic name of Dor, on the Mediterranean. See: Dor.
- Taoz**—moshav in Judean Hills, on Jerusalem—Tel-Aviv hiw.
D.N. Nahal Ayalon. T: Beit-Shemesh 225. p. 168. 5—K*
- Tarum**—moshav in Judean Hills, near Jerusalem—Tel-Aviv hiw.
D.N. Harei-Yehuda. T: Beit-Shemesh 263. p. 168. 5—K
- Tarshiha**—christian-moslem village in western Galilee.
A: Meona post office. p. 497. 6—C*
- Teashur**—moshav in Negev, on Beer-Sheva—Gaza hiw.
D.N. Hanegev. T: Ofakim 62. 3—M
- Tekuma**—moshav in Negev, on Beer-Sheva—Gaza hiw.
D.N. Hanegev. T: Saad 28. p. 276. 3—M
- Tel-Adashim**—moshav in Jezreel Val., Afula—Nazareth hiw.
A: Afula, p.o.b. 5. T: Afula 25. p. 420. 6—E
- Telamim**—moshav in the South, near Negba—Saad hiw.
D.N. Nahal Lakhish Darom. T: Ashkelon 77. 3—L
- Tel-Asher**—settlement in Sharon, north of Kefar-Saba.
A: Kefar-Saba, p.o.b. 8. 5—H
- Tel-Aviv**—biggest town in Israel, on Mediterranean Sea.
p. 187. 4—H
- Tel-Barukh**—northern suburb of Tel-Aviv, near Netanya hiw.
A: Tel-Aviv post office. T: Ramat-Gan 7-2998. 4—H*
- Tel-Hai**—youth hostel in Galilee, north of Kiryat-Shemona.
D.N. Hagalil Haelyon. T: Kiryat-Shemona 43. p. 469. 8—B
- Tel-Hanan**—urban settlement near Haifa, on Nazareth hiw.
A: Nesher post office. 5—D*
- Tel-Hashomer**—hospital east of Tel-Aviv, near Lod hiw.
A: Tel-Aviv, p.o.b. 1112. T: Tel-Aviv 6-7345. p. 210. 4—H*
- Tel-Katsir**—previous name of Beit-Katsir. See: Beit-Katsir.
- Tel-Litvinsky**—urban settlement east of Tel-Aviv.
A: Tel-Aviv, p.o.b. 1112. T: Ramat-Gan 7-2516. 4—H
- Tel-Milh (Malhata)**—beduin settlement east of Beer-Sheva.
A: Beer-Sheva post office. 5—N
- Tel-Mond(1)**—settlement in Sharon, near Raanana—Haifa hiw.
Local Council T: 217 p. 319. 5—G
- Tel-Mond(2)**—prison west of Tel-Mond, on Raanana—Haifa hiw.
A: Tel-Mond post office. T: Raanana 83. 4—G*

- Tel-Yitshak**—kibuts in Sharon, near Raanana—Haifa hiw.
A: Tel-Aviv, p.o.b. 2167. T: Even-Yehuda 49. 4—G
- Tel-Yosef**—kibuts in Jezreel Valley, Afula—Beit-Shean hiw.
A: Tel-Yosef post office. T: Ein-Harod 203. p. 389. 7—F
- Tenuvot**—moshav in Sharon, east of Netanya.
D.N. Shomron. T: Kefar-Yona 31. 5—G*
- Teveriya**—hebrew name of Tiberias. See: Tiberias.
- Tiberias**—biggest town in Galilee, on Lake Kinneret.
Municipality T: 1, 13, 14. p. 431. 8—D
- Tidhar**—moshav in Negev, on Beer-Sheva—Gaza hiw.
D.N. Hanegev. T: Ofakim 23. 3—M
- Tifrah**—moshav on Beer-Sheva—Gaza and Pelugot hiws.
D.N. Hanegev. T: Ofakim 21. p. 275. 3—M
- Timna**—copper factory near Eilat, on Beer-Sheva hiw.
A: Eilat post office. p. 310. 5—V
- Timorim**—moshav on Kiryat-Malakhi—Beer-Sheva hiw.
D.N. Nahal Lakhish Tsafoim. T: Beer-Toviya 34. p. 224. 4—K*
- Timrat**—farm in Jezreel Valley, east of Nahalal.
A: Nahalal post office. T: Nahalal 21. 6—E*
- Tira**—moslem village in Sharon, south of Tel-Mond.
D.N. Hamerkaz. 5—G
- Tirat-Karmel**—suburb south of Haifa, near Hadera hiw.
A: Haifa post office. 5—D
- Tirat-Shalom**—moshav near Ness-Tsiyona—Rehovot highway.
A: Ness-Tsiyona post office. T: Ness-Tsiyona 221. 4—J*
- Tirat-Tsevi**—kibuts in Beit-Shean Val., near River Jordan.
D.N. Emek Beit-Shean. T: Beit-Shean 51. p. 403. 7—F
- Tirat-Yael**—farm in Galilee, near Shefer, Tsefat—Akko hiw.
- Tirat-Yehuda**—moshav in Tel-Aviv area, east of Lod airport.
A: Benei-Azurot post office. T: Lod airport 97-1129. 5—J
- Tirosh**—moshav in the South, east of Mashmia-Shalom.
D.N. Emek Sorek. T: Gedera 113. 4—K
- Tivon**—northern part of Kiryat-Tivon. See: Kiryat-Tivon.
- Tohelet**—settlement in Tel-Aviv area, near Ramla hiw.
A: Tohelet, near Tel-Aviv. T: Beit-Dagon 13. 4—J*
- Tsafirim**—moshav near Beit-Shemesh—Beit-Guvrin hiw.
D.N. Haela. T: Beit-Shemesh 231. 5—L*
- Tsafriya**—moshav in Tel-Aviv area, near Ramla hiw.
A: Tel-Aviv post office. T: Beit-Dagon 26. 4—J*
- Tsahal**—previous name of Liman in Galilee. See: Liman.
- Tsahala**—suburb of Tel-Aviv, near Netanya hiw.
- Tsefat (Safed)**—biggest town in Upper Galilee.
Municipality T: 47, 129. Police T: 43. p. 473. 7—C
- Tshelim**—kibuts in the Negev, south of Ofakim and Urim.
D.N. Hanegev. T: Beer-Sheva 348. 3—N
- Tselafon**—moshav in Judean Hills, Jerusalem—Tel-Aviv hiw.
D.N. Nahal Ayalon. T: Beit-Shemesh 235. 5—K

- Tsemah**—police station on Lake Kinneret, near Degania.
D.N. Emek Hayarden. p. 407. 8—E*
- Tserifin(1)**—settlement near Ramla, on Tel-Aviv hiw.
A: Ramla, p.o.b. 6. T: Ramla 55. p. 181. 4—J
- Tserifin(2)**—military camp on Tel-Aviv—Ramla hiw.
p. 181. 4—J
- Tserufa**—moshav on Carmel coast, on Haifa—Hadera hiw.
D.N. Hof Hakarmel. T: Atlit 75. 5—E
- Tsiklak**—another name of Lahav, in the South. See: Lahav.
- Tsipori**—moshav north of Nazareth, near Shefaram hiw.
A: Tzipori, near Nazareth. T: Nazareth 40. p. 424. 6—E
- Tsofit**—moshav in Sharon, north of Kefar-Saba.
A: Kefar-Saba post office. T: Kefar-Saba 93-3202. 5—H
- Tsomeiha**—moshav in western Negev, near Gaza Strip.
D.N. Hanegev. 3—M*
- Tsora**—kibuts in Judean Hills, near Jerusalem—Tel-Aviv hiw.
D.N. Haela. T: Beit-Shemesh 234. p. 164. 5—K
- Tsova**—kibuts west of Jerusalem, near Tel-Aviv hiw.
D.N. Harei-Yehuda. T: Jerusalem 5424. p. 158. 5—K*
- Tsuriel**—moshav in Galilee, on Nahariya—Sasa hiw.
A: Maalé-Hagalil. T: Nahariya 92-0162. p. 493. 6—C
- Tsur-Moshé**—moshav in central Sharon, east of Netanya.
A: Shevut-Am post office. T: Kefar-Yona 13. 5—G
- Tsur-Shalom**—settlement in Zevulun Valley, east of Haifa.
A: Kiryat-Bialik post office. 6—D*
- Tuba**—moslem-beduin village in Galilee, east of Rosh-Pinna.
A: Tuba, near Rosh-Pinna. 8—C*
- Turan**—moslem village in Galilee, on Nazareth—Tiberias hiw.
A: Nazareth post office. p. 429. 7—D
- Tushiya**—moshav in the Negev, on Gaza—Beer-Sheva hiw.
D.N. Hanegev. T: Saad 53. 3—M*
- Udim**—moshav in Sharon, Tel-Aviv—Netanya hiw.
A: Netanya, p.o.b. 224. T: Even-Yehuda 22. p. 321. 4—G
- Umm el-Fahem**—moslem village near Afula—Hadera hiw.
A: Umm el-Fahem post office. 6—F
- Umm el-Ghanam**—moslem vil. on Tabor, Afula—Tiberias hiw.
A: Nazareth post office. 7—E*
- Umm el-Kutuf**—moslem village, east of Barkai.
A: Ara post office. 5—F*
- Uriel**—suburb of Gedera, near Rehovot hiw.
A: Gedera post office. T: Gedera 20. p. 222. 4—K*
- Urim**—kibuts west of Beer-Sheva, near Gilat—Maon hiw.
D.N. Hanegev. T: Ofakim 17. p. 272. 3—N
- Usha**—kibuts in Zevulun Valley, east of Haifa.
A: Kefar-Hamakkabi post office. T: Haifa 7-1014. p. 352. 6—D
- Uzza**—moshav on Kiryat-Gat—Beer-Sheva hiw.
D.N. Sedé-Gat. T: Kiryat-Gat 32. p. 260. 4—L

- Uzeir**—moslem village near Nazareth—Tiberias hiw.
A: Nazareth post office. 7—D*
- Wadi el-Hamam**—moslem-beduin village near Tiberias.
A: Tiberias post office. 7—D*
- Wadi el-Kassaḥ**—moslem village near Afula—Hadera hiw.
A: Ara post office. 6—F*
- Wilhelma**—previous name of Benei-Atarot, near Lod airport.
- Yaara**—moshav east of Nahariya, on Eilon hiw.
D.N. Hagalil Hamaaravi. T: Nahariya 92-0231. 6—C
- Yaarot-Hakarmel**—farm on Mt. Carmel near Beit-Oren.
A: Haifa, p.o.b. 701. T: Haifa 8-1052. 5—E
- Yad-Hanna(1)**—kibuts east of Netanya, near Jordan border.
D.N. Shomron, T: Kefar-Yona 25. 5—G*
- Yad-Hanna(2)**—kibuts east of Netanya, near Jordan border.
D.N. Shomron. T: Kefar-Yona 46. 5—G*
- Yad-Mordekhai**—kibuts south of Ashkelon, near Gaza Strip.
D.N. Hof Ashkelon. T: Ashkelon 114. p. 236. 3—L
- Yad-Natan**—moshav in the South, on Ashkelon—Kiryat-Gat hiw.
D.N. Sedé-Gat. T: Ashkelon 111. 4—L*
- Yad-Rambam**—moshav east of Ramla, near Jerusalem hiw.
D.N. Nahal Ayalon. T: Ramla 96-1057. 5—J
- Yafa(1)**—arabic name of Jaffa, in hebrew Yafo. See: Yafo.
- Yafa(1) (Yafia)**—arab-christian village, Nazareth—Haifa hiw.
A: Nazareth post office. p. 412. 6—B
- Yafia**—hebrew name of the village Yafa. See: Yafa(2).
- Yafo**—hebrew name of Jaffa next to Tel-Aviv.
- Yagel**—moshav in Tel-Aviv area, near Lod (Lydda) airport.
A: Lod, p.o.b. 25. T: Ramla 96-2214. 4—J
- Yagur**—kibuts near Haifa, on Nazareth and Afula hiws.
A: Yagur, near Haifa. T: Haifa 4118. p. 332. 5—E
- Yahad**—moshav in the South, on Rehovot—Gedera hiw.
A: Rehovot post office. 4—J*
- Yakhini**—moshav in the South, near Negba—Saad hiw.
D.N. Hof Ashkelon. T: Saad 43. 3—M
- Yakum**—kibuts in Sharon, on Tel-Aviv—Netanya hiw.
A: Tel-Aviv, p.o.b. 2784. T: Herzliya 93-2303. 4—G
- Yamma**—moslem village in Sharon, south of Jatt.
D.N. Shomron. 5—F*
- Yanoah (Yanuh)**—druze village in Galilee, east of Yehiam.
A: Meona post office. 6—C
- Yanuv**—moshav east of Netanya, near Kefar-Yona.
D.N. Shomron. T: Kefar-Yona 16. 5—G
- Yardena**—moshav in Jordan Valley, east of Beit-Yosef.
D.N. Emek-Hayarden. T: Beit-Shean 32. 8—F*
- Yarhiv**—moshav east of Rosh-Haayin—Kefar-Saba hiw.
D.N. Shomron. T: Magdiel 24. 5—H

- Yarkona**—village near Ramataim, on Petah-Tikva hiw.
A: Hadar-Ramataim post office. T: Hadar-Ramataim 202. 5—H*
- Yashresh**—moshav south of Ramla, on Kefar-Bilu hiw.
D.N. Nahal Ayalon. T: Ramla 96-1262. 4—J*
- Yassur**—kibuts in Galilee, near Akko—Tsefat hiw.
D.N. Maalé Hagalil. T: Akko 115. 6—D*
- Yatsits**—moshav near Rehovot, east of Mazkeret-Batya.
D.N. Nahal Ayalon. T: Ramla 96-1187. 4—J*
- Yatsiv**—moshav in Sharon, near Kadima, Raanana—Haifa hiw.
A: Kadima post office. T: Even-Yehuda 13. 5—G*
- Yavné**—settlement in the South, s: Kefar-Yavné, Kerem-Yavné.
Yavniel—village in Lower Galilee, on Afula—Kinneret hiw.
A: Yavniel, Galil Tahton. p. 411. 7—E
- Yavor**—farm in Zevulun Valley, on Akko—Shefaram hiw.
D.N. Maalé-Hagalil. 6—D
- Yedidia**—moshav in Hefer Valley, on Tel-Aviv—Haifa hiw.
A: Yedidia, near Kefar-Haim. T: Netanya 57 A. 5—G*
- Yehiam**—kibuts in western Galilee, east of Nahariya.
D.N. Hagalil Hamaaravi. T: Nahariya 92-0184. p. 500. 6—C
- Yehud**—settlement near Lod airport, on Tel-Aviv hiw.
A: Yehud, near Tel-Aviv, T: Lod airport 97-1034. p. 187. 4—H
- Yemin-Orde**—children's village near Haifa—Hadera hiw.
D.N. Hof Hakarmel. T: Atlit 38. p. 337. 5—E*
- Yesha**—moshav in Negev, near Mivtahim and Gaza Strip.
D.N. Hanegev. T: Beer-Sheva 356. p. 270. 2—N*
- Yessodot**—kibuts in Judean Hills, Jerusalem—Beer-Sheva hiw.
D.N. Emek Sorek. T: Ramla 96-1049. 4—K
- Yessud-Hamaala**—village near Rosh-Pinna—Metulla hiw.
D.N. Hagalil Haelyon. T: Rosh-Pinna 1. p. 463. 8—C
- Yevula**—farm in Negev, on Beer-Sheva—Gaza hiw.
D.N. Hanegev. 3—M*
- Yifat**—kibuts in Jezreel Valley, on Afula—Haifa hiw.
A: Yifat, near Nahalal. T: Nahalal 2. 6—E*
- Yiftah**—kibuts in Galilee, near Rosh-Pinna—Metulla hiw.
D.N. Hagalil Haelyon. T: Kiryat-Shemona 4-0151. 8—B
- Yikkon**—moshav in Sharon, east of Hadera.
A: Hadera post office. T: Hadera 2304. 5—G
- Yinnon**—moshav in the South, near Mashmiya—Beer-Sheva hiw.
D.N. Nahal Lakhish Tsafon. T: Beer-Toviya 35. 4—*
- Yirka**—druze village in western Galilee, east of Akko.
A: Maale-Hagalil. 6—C
- Yiron**—kibuts in Galilee, north of Tsefat.
D.N. Merom Hagalil. T: Tsefat 165. 7—C
- Yishi**—moshav in Judean Hills, west of Beit-Shemesh.
D.N. Hacla. T: Beit-Shemesh 213. 5—K
- Yizream**—farm near Tekuma, on Gaza—Beer-Sheva hiw.
D.N. Hanegev. T: Saad 25. 3—M*

- Yizreel**—kibuts in Jezreel Valley, south of Afula.
D.N. Gilboa. T: Afula 49. 7—F
- Yokneam**—settlement in Jezreel Val., on Haifa—Megiddo hiw.
A: Yokneam post office. p. 367. 6—E
- Yoshivya**—moshav in Negev, near Gaza—Beer-Sheva hiw.
D.N. Hanegev. T: Saad 26. p. 271. 3—M
- Yotvata**—kibuts north of Eilat, on Beer-Sheva hiw.
A: Eilat post office. T: Eilat 511. p. 310. 5—U
- Zalafe**—moslem village near Megiddo, Afula—Hadera hiw.
A: Umm el-Fahem post office. 6—F
- Zanoah**—moshav in Judean Hills, south of Beit-Shemesh.
D.N. Haela. T: Beit-Shemesh 210. 5—K
- Zarnuka**—western suburb of Rehovot.
A: Rehovot post office. 4—J*
- Zavdiel**—moshav on Kiryat-Malakhi—Beér-Sheva hiw.
D.N. Sedé-Gat. T: Beer-Toviya 39. p. 224. 4—L
- Zeitan**—moshav in Tel-Aviv area, near Lod airport.
A: Lod, p.o.b. 17. T: Ramla 96-2214. 4—J
- Zekher-Dov (Misgav-Dov)**—moshav in the South, west of Gedera.
D.N. Emek Sorek. T: Gedera 69. 4—K*
- Zemerot**—moshav in the South, surroundings of Ashkelon.
A: Rehovot post office. 3—K*
- Zerahya**—moshav near Kiryat-Malakhi—Beér-Sheva hiw.
D.N. Nahal Lakhish Tsafon. T: Beér-Toviya 43. 4—K
- Zerua**—moshav in Negev, west of Beér-Sheva—Pelugot hiw.
D.N. Hanegev. T: Beér-Sheva 229. 3—M
- Zikhron-Yaacov (1)**—village near Haifa—Hadera hiw.
A: Local Council, p.o.b. 10. T: 12. p. 334. 5—E
- Zikhron-Yaacov (2)**—police station on Haifa—Hadera hiw.
A: Zikhron-Yaacov post office. T: Zikhron-Yaacov 4. 5—F
- Zikim**—kibuts on Mediterranean coast, near Gaza Strip.
D.N. Hof Ashkelon. T: Ashkelon 113. 3—L
- Zimrat**—moshav in Negev, near Saad—Beér-Sheva hiw.
D.N. Hanegev. T: Saad 55. 3—M*
- Zohar**—moshav in the South, near Ashkelon—Kiryat-Gat hiw.
D.N. Nahal Lakhish Darom. T: Ashkelon 81. p. 286. 4—L*

LIST OF ILLUSTRATIONS

1 Israel and its Neighbours	11	68-9 David's Tomb and Cenacle	112
2 Structure and Regions	12	<i>Vincent-Abel, Jerusalem, II.</i>	
3 Middle-East Pipe-lines	21	70 Floor of Dormition Church	115
4-8 Typical fruit-trees	23	71 Building in Ramat-Rahel	118
9-13 Tropical fruits	24	72 Monastery of Saint Elijah	119
14-17 Forest-trees	25	73-4 Seals from Ramat-Rahel	119
18-20 Christian priests	35	75-6 Old Israeli capitals	119
21 Emblem of Israel	53	77-8 Ancient church and Cross	120
22 Army ranks	64	79 Church of Saint Simeon	121
23 Army emblems	65	80-1 Abyssinian Church	122-3
24 Police emblems	66	82 Mosaic on Abyssinian build.	123
25 Police ranks	67	83 Entrance to Sanhedrin cave	125
26 Israeli coins	69-70	<i>De Saulcy, Voyages en Syrie</i>	
27-30 Israeli banknotes	70-2	84-5 Plan of Sanhedrin Cave	126
31 Emblem of Railways	74	86 War Monument in Jerusalem	127
32 Emblem of Posts	75	<i>Williams, The Holy City</i>	
33 'Way to the Holy Lande'	84	87 Monument of the British	128
34 Pilgrims' galley	85	88 American liberty bell	129
35 Pilgrim on camel	86	89 Chapel on Mount Orah	132
36 Caravan to Jerusalem	87	90 Saint John Monastery	133
36 Tourist in Holy Land	88	91 Entrance Arch	134
37 Emblem of Jerusalem	93	92 Mosaic, St. John's Church	134
38 Jerusalem in Hieroglyphics	93	93 Church of Visitation	135
39 Jerusalem in Cuneiform	93	94 Plan of 'The Visitation'	136
40 Letter from Jerusalem	93	<i>Bagatti, Santuario della Visitazione</i>	
41-6 Menora in Knesset Garden	97	95 Map of Old Jerusalem	140
47 Candlestick from Tiberias	99	96 Mosque of Omar	141
48 Badges of Jewish Legions	99	97 Plan of Mosque of Omar	142
49-50 Crouching Deer and ships	100	98 Plan of Aksa Mosque	143
51 In Memory of Robert Bruce	103	99 Wailing Wall	144
52 Emblem of Russian Compound	104	100 Temple Vessels—Titus Arch	144
53 Notre Dame Monastery	105	101 Sir Philip's Epitaph	145
54 Portal of Sissofa Synagogue	106	<i>Jeffery, Holy Sepulchre, p. 126.</i>	
<i>Survey of Western Palestine, I.</i>		103 Plan of Holy Sepulchre	146
55-6 Zodiac Tablet—Kefar-Bir'am	106	104 Centre of the Earth	146
Sukenik, <i>Synagogue of Beth-Alpha</i>		105-6 Tombstones of Crusaders	147
57 Candlestick from Avelim	107	107 Plan of Garden Tomb	148
58 Stone-chair from Korazim	107	<i>Pearson, Where is Calvary</i>	
59 Mosaic floor, Hulda	107	108-12 Tombs of the Kings	149
60 In memory of Dr. Herzl	108	<i>Fergusson, Temples of the Jews</i>	
61-2 Herod's Cave and a Coffin	109	113 Tomb of Rachel	151
<i>Vincent-Mackay-Abel, Hebron</i>		114 Church of Nativity	153
63-4 Montefiore, Coat of Arms	110	115 Mosaic in Nativity Church	154
65 Yemin-Moshe Defence Emblem	111	116-7 Resolutions of Councils	154-6
66 Judah Tours	111	<i>Vogue, Eglises de Terre Sainte</i>	
67 View of Mount Zion	111	118 Grotto of Nativity	155

List of Illustrations

567

119 Castel on Stamp	159	162 Founders' Monument	190
120 Aqua-Bella Ruin	159	163 Commemorative Plaque	191
<i>Enlart, Monuments des Croisés</i>		164 Stamp	193
121 Kiryat-'Anavim Memorial	160	165 Memorial to Pilots	194
122 Roads of Jerusalem—stamp	162	166 Tel-Aviv harbour	195
123 Ark of Covenant	165	167 Fort on River Yarkon	196
124-6 Decorated Pottery	165	168-70 Hebrew potsherds	197
127-9 Seals from Be'it-Shemesh	166	<i>Maisler, Tell Qasile, 1951.</i>	
<i>E. Grant, 'Ain-Shems Excavations</i>		171 Seal	197
130 Beit-Jimal Church	166	172 Tabitha Burial cave	198
<i>R.B. 1919, p. 244</i>		<i>QS. 1893, p. 288.</i>	
131 Beit-Zecharia	167	173-6 Tombstones from Jaffa	199
132-3 Azekah and seal	167	<i>Cler.-Ganneau, Arch. Recherches</i>	
134 David and Goliath	168	178. War Monument	201
135 Emblem of Harel Brigade	169	179 Roman victory medal	202
136 Monument of Valour	169	180 Jaffa, an illustration	202
137 Monument at Hulda	170	<i>Myller, Peregrinus in Jerusalem</i>	
138 Gezer besieged	171	181 Seal of Jaffa	203
<i>ZDPV, 59, 1916, Ta. 3.</i>		182 Bat-Yam War Memorial	206
139 Burial place in Gezer	172	183 Emblem of Holon	207
<i>QS. 1904, p. 17.</i>		184 Monument of Ramat-Gan	208
140 Inscribed potsherd	172	185 Scarab, Napoleon's Hill	209
141 Gezer Calendar	172	<i>Roué, Catalogue of Egypt. Scarabs</i>	
142 Biblical weights	173	186 Emblem of Benei-Berak	209
143 Decorated Lamps	173	187 Arch in Petah-Tikva	210
144 Inscription of Gezer	173	188 Emblem of Petah-Tikva	211
<i>Macalister, Excavations of Gezer</i>		189 First well of Petah-Tikva	211
154 Water tunnel of Gezer	174	<i>Survey of Western Palestine</i>	
<i>Cler.-Ganneau, Arch. Recherches</i>		190 Plan of medieval fort	212
146 Tower of Ramla	176	191 Greek inscription	213
147 Plan of the Tower	177	192 Mausoleum of Mazor	214
<i>Muslim religious buildings 1950</i>		193 Plan of mausoleum	214
148 Plan of Ramla Mosque	178	194 Tomb of Netter	216
<i>Enlart, Monuments des Croisés</i>		195 Rothschild monument	216
149 Pool of St. Helena	178	196 Yavne-Yam—birdview	217
<i>Survey of Western Palestine, II.</i>		197 Ness-Tsiyona War memorial	218
150 Lamp from Mishmar-Ayalon	179	198 War memorial at Rehovot	219
151 Joshua in Val. of Ayalon	180	199 Emblem of Rehovot	219
152 Sha'alvim Inscription	181	<i>Survey of Western Palestine, II.</i>	
153 God of Dagon	182	200-2 Emblems of Bilu	221-2
154 War Memorial	182	203 Wine Press	225
155 Emblem of Lod	183	203* Jar-handle with seal	226
156 Lod in Meidva Map	183	204 War memorial in Negba	227
157 Saint George	184	206 Water tower,—Negba	228
158-9 St. George Church	185	207 Metsudat-Yoav	228
160 Lod bridge	186	208 Emblem of Giv'ati Brigade	228
161 Emblem of Tel-Aviv	188	209 Emblem of New Ashkelon	230

210 Wall in Ashkelon Museum	230	275-7 Tell Hesi antiquities	261
211 Conquest of Ashkelon	231	<i>Peters—Thiersch, Marissa, 1905.</i>	
212 Roman coins of Ashkelon	232	278 Giv'ati Monument	263
213 Ashkelon in Meidva Map	233	279 Oil-boring	264
214 Crusaders and Moslems	233	280 Gaza—1598	265
215-7 Jewish antiquities	234	<i>Roth, Casale Pilgrim, 1929</i>	
<i>Reinjenberg, JPOS, XVI, 1936.</i>		281 Menora in Gaza Mosque	266
218 Ras-Relief from Ashkelon	234	282-5 Tell Jamme antiquities	268
<i>Pietschman, Geschichte der Phoenizier</i>		<i>F. Petrie, Gevar, 1928.</i>	
219-21 Statues in Ashkelon	235	286 Mosaic pavement, Besor	269
222-4 Ashkelon, Painted Cave	236-8	287 Menora of Maon	270
<i>Ory: QDAP, VIII, 1939, p. 40</i>		288 Emblem of 'Azata	271
225-6 Yad-Mordekhai Stamp	239	289 Emblem of Merhavim	272
227 Egyptian Stamp	240	290 Sheruhen in Hieroglyphics	273
228-9 Remains from Ashdod	241	291-5 Scarab, Bowl and Ivory	273-4
<i>Sukenik, Synagogues of El-Hamme</i>		<i>F. Petrie, Beth-Pelet.</i>	
230 Crusader building	242	296 Emblem of Beer-Shev'a	276
231-7 Roman mosaic floor	243-4	297 Well in Beer-Shev'a	277
238 Byzantine mosaic floor	245	298 Inscription from Beer-Shev'a	278
<i>Vincent, RB, 1922, 1924</i>		<i>Sukenik, Synagogue of El-Hamme.</i>	
239-40 Beit-Guvrin Remains	246	299 Remnants from Beer-Shev'a	278
<i>Cler.-Ganneau, Arch. Recherches</i>		300-4 Beer-Shev'a's Excavations	279
<i>Sukenik: JPOS, X, 1930, pl. VI</i>		305 Mamphis in Meidva Map	282
241 Beit-Guvrin Church	247	306 Map of Mamshit	282
242 Weight from Mareisha	248	<i>Kirk: PEQ, 1938, p. 217.</i>	
243 Mareisha (Marissa)	248	307 The Broom-Plant	283
244 Figurine of Aphrodite	250	308 Tamara in Meidva Map	283
245 Amphora found in Mareisha	250	309 Plan of Tamar Fort	
246 Map of Mareisha	249	<i>Frank: ZDPV, 1934, pl. 25.</i>	
247 Mareisha Caves	250	310 Sea-level sign	284
248-9 Columbarium of Mareisha	250	311 Monument to workers	284
<i>Survey of Western Palestine, III.</i>		312 Lot's wife	285
250 Painted Cave of Mareisha	251	313 Plan of Bokek Fort	286
251-4 Cave and Inscriptions	251	314-7 Buildings on Metsada	289-91
255-6* Siege of Lachish	254	<i>Israel Exploration Journal VII.</i>	
<i>Vigouroux, Dictionnaire de la Bible</i>		318 Roman Camp in Metsada	292
257 Lachish and its Gate	255	<i>Schulten: ZDPV, 56, 1933.</i>	
258 Gate of Lachish	256	319 The Lion Rock	295
259-60 Letter of Lachish	256	320 Drawings near Sede-Boker	297
<i>Torezner, The Lachish Letters.</i>		321 War Memorial—'Asluj	298
261-3 Lachish Hebrew Seals	257	322 Halutsa in Meidva Map	298
264-5 Decorated pottery	257	323 Capital from Halutsa	298
266-7 Residence of Governor	258	324 Plan of Halutsa—1914	298
268 Plan of Sun Temple	258	325-6 Architectural carvings	299
269-70 Pottery bin and fork	258	327 Tamarisk Branch	299
271-3 Inscribed Bowl, and Ewer	259	328 A Church of Shivta	300
274 Fragment of a jar	260	<i>G.E. Kirk: JPOS, XVII, 1937.</i>	

329 Map of Shivta (Subeita)	301	372 Tombstone of Caesarean Jew	331
<i>Lawrence-Wolley, Wilderness of Zin</i>		<i>Frey, Corpus Inscriptionum.</i>	
330 Carved stone from Shivta	302	373 4 Sarcophagus near Caesarea	332
331 Potsherds from Shivta	302	<i>Bulletin British School of Arch.</i>	
<i>Youtie: AJA, 1936, p. 452.</i>		6, 1924, pl. V-VI.	
332 Church in Nitsana	302	375 Crocodile	332
333 Map of 'Avdat	304	376-8 Remains of Kabara Cave	333
<i>Wiegand, Sinai.</i>		379 Roman Theatre	334
334 Plans of 'Avdat	305	<i>Survey of Western Palestine</i>	
335-6 Capitals from 'Avdat	305	380 Emblem of Zikhron-Yaacov	334
337 Ancient decorated lintel	305	381 Rothschild's Tomb	335
338 Ancient drawing	306	382 Rothschild Coat of Arms	335
339 Roman camp	306	383 Sun dial	335
340 Desert Acacia	309	384 Roman coin of Dor	336
341 Copper mines in Timn'a	311	<i>De Sauley, Numismatique.</i>	
<i>Glueck: ASOR, XV, 1935, pl. 8.</i>		385 Plan of a Roman Theatre	337
342 Sudan Palm	312	<i>Bulletin of the Department of</i>	
343 Coast of Eilat—1945	312	<i>Antiquities, III, 1951, p. 38.</i>	
344 Stamp: Eilat Bay	313	386 Inscription from Dor	337
345 Plaque of Philip Murray	314	387 A Carmel Cave	338
346 Jewish candlestick	316	388-90 Carmel Cave findings	338
347 Etsion-Gever—restoration	316	391 Necklace from Carmel Cave	339
<i>Glueck: BASOR, 72, 1938.</i>		<i>Garrod—Bate, Mt. Carmel.</i>	
347* Biblical seal	317	392 Sculpture in 'Atlit	340
348 Tiger Shark	317	<i>Enlart, Monuments des Croisés.</i>	
349 Corals from the Red Sea	318	393 Crusader vault in 'Atlit	340
351 Emblem of Herzliya	320	<i>Survey of Western Palestine</i>	
352-3 Reshef and Apollo	320	394 Crusader seal from 'Atlit	340
354 Roman coin of Apollonia	321	395 Crusaders' Plates from 'Atlit	341
<i>De Sauley, Numismatique.</i>		<i>Johns, QDAP, I, 1932, III, 1934.</i>	
355 Crusader seal of Apollonia	321	396 Emblem of Haifa	342
356 Emblem of Netanya	322	397 Crusader seal of Haifa	342
357 Emblem of Hadera	323	<i>Paoli, Codic Diplomatico</i>	
358 Coffin from Hadera	324	398 Model of a Jewish boat	343
<i>Sukenik: JPOS, XVII, 1937, p. 20</i>		399 Mosaic in Haifa	344
359 Menashe Regional Council	325	400 Relief on Haifa synagogue	344
360 Augustus Caesar	326	401 Mosaic from Shikmona	345
361 Ancient Jewish coins	326	401* War monument in Haifa	345
362 A coin of Vespasian	327	402 Motto of Bahai Sect	347
363 Crusader seal of Caesarea	327	403 War Memorial	349
364 Cathedral of Caesarea	328	404 Emblem of Technion	349
<i>Enlart, Monuments des Croisés.</i>		405 Emblem of Carmelite Order	350
365 The 'Sacro Catino'	328	<i>ZDPV, XXX, 1907.</i>	
366 Caesarea mosaic	329	406-7 Remains from 'Isfiya	353-4
367-9 Decorated capitals	330	<i>QDAP, III, 1934, pl. XLI—II</i>	
370-1 Remains from Caesarea	331	408 Map of Mt. Carmel	354
		409 Emblem of Zevulun	355

410 Roman coin of Ptolemais <i>Makhoul, Guide of Acre.</i>	356	496 Flints from Sha'ar-Hagolan <i>Stekelis: Eretz-Israel, II.</i>	407
411 Acre of the Crusaders <i>Runciman, A history of the Crusades.</i>	357	497 Memorial Pillar	407
412 Seal of Acre Court	357	498 Israeli Stamp: Degania	408
413 Portal of a mosque	358	499 Syrian tank in Degania	409
414 Crusader armoinal panel	358	500 War Memorial in 'Ein-Gev	410
415 Emblem of Akko	359	501 Roman coins of Hippos <i>De Saulcy, Numismatique.</i>	410
416 Plan of 'Akko	360	502 Jewish remains in Yafi'a <i>RB, 1921, p. 436.</i>	412
417 Crypt of Saint John <i>Enlart, Monuments des Croisés.</i>	361	503 Ancient synagogue of Yafi'a <i>Bulletin of the Museum of Jewish Antiquities, II, 1951.</i>	413
419 The Turkish tower	361	504-5 Jewish remnants—Nazareth <i>ZDPV, 1914, Ta. XL.</i> <i>Reifenberg: JPOS, XVI, 1936.</i>	414
420 Crusader inscription	362	506 Annunciation Sanctuary	414
421 Aqueduct to 'Akko	364	507-8 Church of Annunciation	415
422 Besieged Nahariya	364	509 Inscription, Annunciation <i>Viaud, Nazareth, 1910.</i>	416
422* Emblem of Nahariya	364	510 On angels' wings	417
423 Cana'anite temple, Nahariya <i>Ben-Dor: QDAP, XIV, 1950.</i>	365	511 Map of Nazareth	418
424-6 Findings in the temple	365	512 Summit of Mount Tabor	422
427 Memorial of the Jewry	368	513 Basilica on Mt. Tabor	422
428 Thutnose the Third	369	514 The Transfiguration	423
429-51 Megiddo excavations <i>Schumacher—Tell El-Mutesellim.</i>	370-6	515 The Nativity	423
432 Synagogue of Beit-She'arim	378	516 Plan of Sepphoris Church <i>Enlart, Monuments des Croisés, I.</i>	425
433-4 Beit-She'arim Inscription	379	517 Jewish mosaic from Tsiפורי	425
435 Plan of Beit-She'arim	379	518 Miracle of Cana	427
436-61 Facade and sarcophagi <i>Avigad: Israel Exploration Journal.</i>	379-82	519-20 Church of Cana and jar	428
462-5 Catacomb 14	383-4	521 Inscription in Kefar-Kana <i>Clermont-Ganneau: QS, 1902.</i>	428
467-8 Oil-press in Beit-She'arim	384-5	522 Golani Monument	429
469 Nahalal Memorial	386	523 Emblem of Golani	429
470 Ancient tower in 'Afula	387	524 Map of Tiberias—1812 <i>Burckhart, Travels in Syria.</i>	432
471-5 Synagogue of Beit-Alpha <i>Sukenik, Synagogue of Beit-Alpha.</i>	390-3	525 Map of Tiberias—1955	433
476 Kattor VaFerah	395	526-7 Galilean fish <i>Lortet, La Syrie d'aujourd'hui.</i>	435
477 Theatre in Beit-Shean <i>Survey of Western Palestine, II.</i>	395	528-9 Tiberias Jewish remains	438
478-87 Beit-Shean Antiquities <i>Rowe, Beit-Shean.</i>	396-400	530 Miriam's Well—1859	439
488-9 Jewish remnants	400	531-2 Plan of Minya Palace	441
490-2 Mosaics of Beit-Shean <i>Fitzgerald, Monastery at Beth-Shean</i>	401-3	533 The Galilee skull	442
493 Hamman-Beit-Shean Mosaic <i>QDAP, V, 1936, pl. XVI</i>	404	533* Plan of Tabgha	443
494 Tirat-Tsevi on a stamp	404	534 Flint knives from 'Ureime	443
495 Candlestick in mosaic	405		

List of Illustrations

571

535 Monument from 'Ureime	443	588 Sources of Jordan—1300	472
<i>Albright: JEA, XIV, 1928.</i>		589 'Shulhan 'Arukh'—1565	475
536-44 Mosaic floor of Tabgha	443-6	590 Lekah-Tov'—1578	476
<i>Schneider, Die Brotvermehrungs kirche, Dictionnaire d'Archaeologie.</i>		591 War Memorial in Tsefat	477
545 Chapel of the Primacy	447	592 Map of Tsefat—1950	478
546 Crusader seal of Galilee	447	593 Artists' Colony	482
547-59 Capernaum	448-53	594 Tomb of Shim'on	485
<i>Orfali, Capharnaum et ses Ruines.</i>		595-97-98 Meiron synagogue	486-7
549 Facade of Prayer Hall	450	596 Burial cave of Hillel	486
<i>Bulletin of the Museum of Jewish Antiquities, I, p. 19.</i>		<i>Survey of Western Palestine, I.</i>	
560 Aramaic inscription, Capernaum	453	599 Monument of Shammai	488
561-2 Flour-mill and oil-press	453	600-1-2 Gush-Halav synagogue	489-90
563 Symbols of Seven Virtues	454	603-6 Kefar-Bir'am synagogue	491-2
564-7 Remains in Korazim	455-6	<i>Sukenik: Ancient Synagogues.</i>	
568 Mishmar-Hayarden Memorial	457	607 Grave of Queen Esther	492
569 Elephant tusk	458	608 Jewish monument from Rama	494
571-8 Findings in Hatsor	460-3	609 Emblem of Asher	494
<i>Yadin, Israel Exploration Journal.</i>		610-1 Fragments from Peki'in	496
579-81 Plants in Hula marshes	465	612 Cave of Rabbi Shim'on	497
582 Metsudat-Koah stamp	466	613 Seal of Peki'in—1893	497
583 Metsudat-Koah	466	614 Mosaic from Submata	497
584 Conquest of Kadesh	467	<i>QDAP, III, 1934.</i>	
<i>Garstang, Joshua-Judges, 1931.</i>		615 Amulet from Tarshiha	498
585 Emblem of Galil 'Eliyon	469	<i>QDAP, III, 1934.</i>	
586 Frontier sign	471	616-8 Fortress of Montfort	499-500
587 Waterfall of Metulla	471	<i>Bashford Dean, A Crusader Fortress</i>	
		619 Fortress of Yehi'am	500

INDEX OF PLACE-NAMES

Abda	304	'Ami'ad	456	Ashdod-Yam	241
Abel Beth-		Amud Brook	441	Ashdot Ya'acov	406
Maacha	470	Andromeda		Ashkelon	229-238
Abu-Gosh	159	Rock	204	Ashmura	464
Acco Acre	355	Antipatris	212	'Asluj	297
Achzib	366	Aphek	212	'Atlit	339
Adam's Rock	206	Apollonia	320	Avdat	303
Adullam	168	Aqua-bella	159	Avigdor	224
Aenon	404	'Ara	325	'Avrona	311
Afikim	406	'Ar'ara	325	Ayalon River	207
Afula	387	Arbel-Valley	431	Ayalon Valley	179
Ahihud	495	'Aro'er	281	'Ayanot	218
Ahuzam	260	Arsuf	321	Ayelet	
Alkosh	493	'Arugot	224	Hashahar	461
'Alma	483	Arza	158	Azaria	179
Alumot	411	Ashalim	299	'Azata	271
Amatsia	252	Ashdod	239	Azekah	167

Azor	182	Belvoir	406	Duma	252
Azotus	241	Belus River	355	'Eglon	260
Balfour Forest	412	Ben-'Ami	500	'Eilabun	430
Balfouria	420	Benei-'Atarot	187	Eilat	311
Banias River	473	Benei-Berak	209	Eilon	498
Bar'am	492	Benei-Darom	241	'Einan	464
Bar-Giyora	136	Ben-Shemen	215	'Einat	213
Barkai	325	Beror-Hail	264	'Ein-Dor	421
Barne'a	230	Besor	267	'Ein-Gedi	292
Bat-Yam	205	Bethlehem	151-156	'Ein-Gev	410
Beatitudes Mt.	453	Beth-Shemesh	164	'Ein-Hanatziv	403
Beer	267	Bi'na	494	'Ein-Harod	389
Beer-Menuha	309	Binyamina	330	'Ein-Hasheloshah	270
Beer-Ora	311	Biryah	483	'Ein-Hashofet	367
Be'er-Shev'a	275	Bitsaron	223	'Ein-Hod	337
Beer-Toviyah	226	Bittir	92	'Ein-Husub	295
Beit-Alpha	390-393	Bokek	286	'Ein-Karem	132
Beitar	92	Burma Road	162	'Ein-Netafim	315
Beit-Berl	319	Caesarea	326-9	'Ein-Yahav	295
Beit-Dagon	181	Cana	426	'Ein-Zeitim	484
Beit-Eshel	279	Cana'an (Mt.)	483	Eitanim	158
Beit-'Ezrah	239	Capernaum	447-453	'Ekron	221
Beit-Guvrin	241-246	Carmel	346	Elah (Valley of)	167
Beit-Ha'emek	364	Carmel Caves	337	Elijah's Altar	355
Beit-Hagaddi	271	Castel	158	Elijah's Cave	351
Beit-Hakerem	129	Chateau Pelerin	339	Eliphelet	456
Beit-Hanania	331	Chorazin	455	'Emek Hefer	322
Beit-Hanun	239	Coenaculum	113	Emmaus	179
Beit-Hashitta	389	Corozain	455	Esdraelon	367
Beit-Hillel	471	Crocodyle River	332	Eshbol	271
Beit-Jan	495	Daburiyah	421	Eshel-Hanassi	275
Beit-Jimal	166	Dafna	471	Eshtaol	163
Beit-Kama	262	Daliyah	367	Even-Sapir	136
Beit-Kerem	495	Daliyah (Druze)	353	Even-Yahuda	314
Beit Nehemia	214	Dalton	483	'Ezion-Geber	316
Beit-Nekofah	159	Dan	471	Falujah	224
Beit-Netofah	426	David's Tomb	111	Fasutta	493
Beit-Oren	353	Davrat	421	Fureidis	333
Beit-Re'im	266	Dead-Sea	284	Ga'aton	500
Beit-Shean	394-403	Degania	407	Gadot	458
Beit-She'arim	377	Deir Al-'Asad	394	Galim	336
Beit-Shemesh	164	Dimona	281	Gan-Darom	241
Beit-Yerah	411	Dishon	484	Gan-Yavneh	223
Beit-Yosef	405	Dobrath	421	Garden Tomb	148
Beit-Zecharia	167	Dor	336	Gat	225
Beit-Zer'a	406	Dueime	252	Gath-Hepher	426

Gaza	264	Harod (River)	394	Jish	489
Gealia	220	Hartuv	164	Joppa	200-206
Gedera	221	Hassolelim	426	Jordan Bridge	458
Geivim	264	Hatseiva	295	Jordan Channel	459
Gennesareth	440	Hatsav	223	Jordan River	471
Gerar	267	Havatselet	221	Jotapata	426
Gesher	406	Havat-Shemuel	406	Judin	500
Gesher-Haziv	366	Hayogev	368	Kababir	348
Gev'a	389	Hazor	459	Kabbara	333
Gevat	386	Hazore'a	367	Kabri	500
Gezer	170-174	Heftsiba	390	Kadoorie School	424
Gide'ona	389	Hefer (Valley)	322	Kanot	222
Gilat	271	Helets	264	Karmon	229
Gilbo'a (Mt.)	388	Heptapegon	442	Karkur	324
Gimzo	215	Herev La'et	323	Kedesh-Naphtali	467
Ginatón	215	Herzliya	320	Kefar-Ahim	224
Ginegar	386	Hill of More	420	Kefar-Ata	352
Ginossar	440	Hinnom (Valley)	114	Kefar-Batya	319
Giscala	489	Hippos	410	Kefar-Bilu	221
Giv'at-Brenner	221	Hiram		Kefar-Bir'am	490
Giv'at-Hashe-		Crossroad	490	Kefar-Blum	469
losha	212	Hittin		Kefar-Daniel	215
Giva'ti Cross.	229	(Horns of)	431	Kefar-Gavirol	220
Giv'at-'Oz	377	Hodiya	229	Kefar-Gide'on	420
Giv'at-Washing-		Holon	206	Kefar-Gila'di	470
ton	223	Hossen	497	Kefar-Ha-	
Giv'ot-Zaid	385	Hula	464	Maccabi	352
Golani	429	Hulata	463	Kefar-Hanassi	456
Golgotha	145	Hulda	170	Kefar-Haro'e	323
Gomorrah	285	Hunin	468	Kefar-Hassidim	352
Gonen	469	Hurfeish	493	Kefar-Hayeor	241
Gush-Halav	489	Huseifa	353	Kefar-Hittim	431
Habonim	337	Ibim	259	Kefar-Ihazkel	384
Hadassim	319	Ilaniya	430	Kefar-Kama	411
Hadera	323	Iron	467	Kefar-Kana	426
Hadid	215	'Iron Valley	325	Kefar-Malal	319
Hafetz-Haim	223	'Isfiya	353	Kefar-Masaryk	355
Hagoshrim	471	Izr'ael	387	Kefar-Monash	322
Haifa	341-355	Jaffa	200-206	Kefar-Mordekhai	
Halsa	469	Jamnia	217		222
Halutza	297	Japhia	412	Kefar-Nahum	447
Hammata	438	Jarmak	484	Kefar-Ruppin	405
Hanita	366	Jarmuth	167	Kefar-Saba	319
Han Minya	440	Jerusalem	92-150	Kefar-Selma	132
Haon	409	Jethro's Tomb	431	Kefar-Shemuel	179
Harel	169	Jezreel	387	Kefar-Silver	229

Kefar-Szold	473	Ma'alot	497	Metsada	286
Kefar-Tavor	412	Ma'asiya	182	Metsudat-Koah	466
Kefar-Truman	186	Ma'ayan-Ba-		Metsudat-Yoav	228
Kefar-Vitkin	323	ruch	471	Metulla	470
Kefar-Warburg	226	Magdala	440	Mevaseret-Yeru-	
Kefar-Yedidia	322	Magen	270	shalayim	158
Kefar-Yeroham	296	Mahnayim	457	Mevo-Beitar	137
Kefar-Zekharia	167	Maimonides		Migdal	440
Keraza	455	Tomb	436	Migdal-Ashke-	
Kerem Ben-		Majd al-Kurum	495	lon	229
Zimra	483	Makhtesh Gadol	293	Migdal-Ha'emek	412
Kerem-Yavne	223	Makhtesh Kat-		Migdal-Zedek	214
Kessalon	158	tan	294	Miilya	498
Ketsiy'ot	302	Makhtesh Ra-		Mikve-Israel	216
Kinneret	411	mon	307	Minya	440
Kinneret (Lake)	434	Malkiya	467	Misgav-'Am	466
Kiryat-'Amal	377	Mamshit	281	Mishmar-Aya-	
Kiryat-'Anavim	160	Manara	468	lon	179
Kiryat-Gat	225	Ma'oz	405	Mishmar David	170
Kiryat-Hadassah	136	Ma'oz-Tsiyon	158	Mishmar-	
Kiryat-Hayovel	132	Mareisha	247-252	Ha'emek	368
Kiryat-Malakhi	224	Margalioth	486	Mishmar-	
Kiryat-Shemona	469	Marissa	248	Hanegev	263
Kiryat-Yearim	160	Mashabei-Sade	297	Mishmar-	
Kishon River	355	Mashhad	426	Hasharon	323
Kissufim	270	Mashmi'a Sha-		Mishmar-	
Kokhav	263	lom	223	Hayarden	457
Korazim	455	Maslul	271	Mitspa	431
Kurnub	281	Masmiya	223	Mitspe-Ramon	307
Lachish	252-259	Massada	286	Montfort	498
Latrun	179	Masuot-Yitshak	226	More (Hill of)	420
Lavi	431	Mata	137	Mosque of Aksa	142
Lehavot-Haba-		Matsad-Tamar	283	Mosque of	
shan	469	Mazor	214	Omar	141
Lod	182	Mea-Sherim	123	Motza	157
Lod Airport	186	Mefalsim	264	Mount Cana'an	483
Lohamei-		Megiddo	369-376	Mount Carmel	346
Hagetaot	363	Meiron	484-489	Mount Ha'ari	495
Lydda	182	Meir Shefeya	386	Mount Herzl	131
Ma'agan	409	Memorial Mt.	131	Mount Hope	200
Ma'ale-Akrab-		Menashe Tunnel	368	Mount Meiron	484
bim	294	Me'onah	498	Mount Memorial	131
Maale-Ha'ats-		Merhavim	270	Mount Moriah	139
maut	307	Merhavya	388	Mount of Olives	138
Ma'ale-Haha-		Mesillat-Tsiyon	162	Mount of the	
misha	161	Mesillot	394	Beatitudes	453

Index of Place-Names

575

Mount Orah	132	Ofakim	270	Reheiba	299
Mount Scopus	138	Ohalo	411	Rehovot	218
Mount Tabor	421	Old City (Jeru-		Rehovot (Negev)	
Mount Zion 111-114		salem) 139-147			299
Mughar	430	Ono (Plain of)	187	Reihaniya	483
Muhraka	355	Or-'Akiva	326	Reina	426
Musrara River	207	Oron	293	Revivim	297
Na'aman River	355	Orot	226	Rimmon-Perets	307
Nahalal	386	Or-Yehuda	187	Rishon-Letsiyon	216
Nahal-Oz	264	Pa'amei-Tashaz	271	Rishpon	321
Naharayim	406	Palmahim	217	Rock of Destruction	163
Nahariya	364	Paran	308	Romema	127
Nahef	494	Pardess-Hana	324	Rosh-Ha'ayin	212
Nahsholim	336	Parod	493	Rosh-Hanikra	366
Nahshonim	214	Patish	272	Rosh-Pinna	456
Na'im (Na'in)	420	Pedum	271	Rotem cross.	282
Napoleon's Hill	208	Peki'in	495-7	Rothschild's Tomb	333
Nazareth	412	Pelugot	224	Sa'ad	264
Neballat	214	Persian Shrine	363	Safed	473
Nebi Samuil	157	Petah-Tikva	210	Salim	404
Nebi Shu'eib	431	Pillars of Solomon	310	Samuel's Tomb	157
Nebi-Yush'a	466	Poriya	411	Sanhedrin-Tombs	125
Negba	226	Ra'anana	319	Sarafand	181
Nehusha	247	Rachel's Tomb	150	Sarid	386
Neot Mordekhai	469	Rama	494	Sarona	411
Nephtoah	157	Ramataim	319	Sasa	490
Ness-Harim	137	Ramat-David	386	Savion	187
Ness-Tsiyona	218	Ramat-Gan	207	Sea of Galilee	434
Netanya	317	Ramat Hadassa	385	Sede-Boker	294
Netiv-Halamed- hei	137	Ramat-Hanadiv	334	Sede-Eli'ezer	462
Netiv-'Oz	270	Ramat-Hashofet	367	Sede-Eliyahu	403
Nevatim	280	Ramat-Ishai	386	Sedeirot	264
Neve-Eitan	405	Ramat-Rahel	117	Sede-Moshe	242
Neve-Ilan	161	Ramat-Raziel	158	Sede-Nahum	389
Neve-Tirtsa	182	Ramat-Yohanan	352	Sede-Uzzia	240
Neve-Ur	406	Ramim	466	Sedom	284
Nir-Am	264	Ramla	174-178	Sedot-Yam	330
Nir-David	391	Ramot-Hashavim	319	Sejera	430
Nir-Etsion	337	Ramot-Naphtali	466	Sepphoris	424
Nir-Galim	241	Ranen	271	Sha'alvim	181
Nirim	270	Red Sea	311	Sha'ar-'Aliya	341
Nir-Moshe	271	Regba	364	Sha'ar	
Nir-Yitshak	270	Rehavia	100	Ha'amakim	377
Nitzana	302				
Nitzanim	239				

Sha'ar-Hagai	162	Tarshiba	497	Valley of Aija-	
Sha'ar-Hagolan	406	Tekuma	271	lon (Ayalon)	179
Shadmot-		Tel-'Adashim	420	Valley of Elah	167
Devora	412	Tel-Aviv	187	Valley of Hin-	
Shaf'amer	426	Tel-Hai	469	nom	114
Shafir	226	Tel-Hashomer	210	Valley of	
Shahariya	242	Tel-Katsir	409	Rephaim	120
Shalva	260	Tell el Kadi	472	Valley of	
Shamir	473	Tell Far'a	273	Zebulun	355
Shammai	493	Tell Hessi	261	Via Dolorosa	147
Sharon Plain	319	Tell Jamme	267	Wailing Wall	143
Shavei-Tsiyon	364	Tell-Jerishe	209	Weizmann	
Shear-Yashuv	471	Tell-Radagha	404	Institute	219
Shefaim	321	Tel-Mend	319	Well of Miriam	439
Shefar'am	426	Tel Qasile	196	Wilhelma	187
Shefer	493	Tel-Yosef	389	Wingate Insti-	
Shefeyz	336	Tiberias	431	tute	321
Sheikh Abreik	385	Tifrah	275	Yad-Mordekhai	235
Sheizaf	300	Timorim	224	Yafa	412
Shelahim	271	Timn'a	311	Yafi'a	412
Sheruhen	273	Tirat-Tsevi	403	Yagur	352
Shezor	494	Tiv'on	377	Yarkon River	195
Shikmona	341	Tomb of Jethro	431	Yavne	220
Shivta	301	Tomb of Rahel	151	Yavne-Yam	217
Shoval	262	Tomb of		Yavniel	411
Shunem	388	Samuel	157	Yehi'am	500
Shuva	270	Tombs of the		Yehud	187
Sidna 'Ali	320	Kings	148	Yemin-Moshe	110
Sifsofa	489	Tsefat	473	Yemin-Orde	337
Solem	388	Tsemah	407	Yesud-Hama'ala	463
Sorek (Brook)	164	Tserifin	181	Yif'at	386
Suba	158	Tsin	303	Yiftah	468
Subeita	300	Tsipori	424	Yodfat	426
Suhmata	497	Tsor'a (Zorah)	164	Yokne'am	367
Sussita	409	Tsova	158	Yoshiviya	271
Tabgha	442	Tsuriel	493	Yotvata	310
Tabor	421	Tul-Karem	322	Yuval-Gad	229
Tabula Domini	446	Tur'an	429	Zavdiel	224
Talmei-Yehiel	224	Udim	321	Zikhron	
Talpiot	117	Umm al-'Amad	430	Ya'acov	334
Tal-Shahar	169	'Ureime	441	Zin	303
Tamar	283	Uriel	222	Zohar	286
Tantura	336	Urim	272	Zorah	164
Ta'oz	168	Usha	352		
Tarum	168	'Uzza	260		