



*The Tentative List*

*and*

*World Heritage Sites*

*of the State of Israel*

The inscribed World Heritage Sites and Tentative List of properties for inscription to the World Heritage List according to Article 11 of the Convention for the Protection of World Cultural and Natural Heritage and the Operational Guidelines for the Implementation of the World Heritage Convention.

**July 2000**  
**Updated July 2010**

**The Working Committee:**

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Front page: mosaic in the Villa of Dionysus, Sepphoris

# Introduction

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Israel ratified the Convention for the Protection of World Cultural and Natural Heritage, 1972 on 6 January 2000, then joining the 157 countries already party to the convention. Today, there are 187 countries signed on the convention, attesting to its universality with 936 inscribed sites in 151 countries (183 Natural, 725 Cultural and 28 Mixed sites).

The Israel National Commission for UNESCO established a Public Committee to consider the potential sites to be proposed by Israel to the World Heritage Committee according to the approved operational guidelines.

#### **The aims of the Public Committee are:**

- to solicit comments from and the involvement of professionals and academics in the protection of cultural and natural heritage
- to generate a wider public interest in heritage
- to prepare and update the Tentative List
- to nominate Israel's sites for inscription on the World Heritage List
- to establish an educational framework, both formal and informal, for the encouragement and valorization of the heritage of the region.

The wealth of culture and the origins of histories in the region represent a meeting place of west and east, north and south. It must be the collective responsibility of the communities of the region to generate the consensus so needed in ensuring that this heritage, cultural and natural, will be preserved and enjoyed by the world community.

Israel is at a crossroads of universal cultures in time and place reflected in its world heritage sites. It is the cradle of world religions and living traditions of ideas and beliefs, among them Judaism, Christianity, Islam, Druze, and Bahai. These cultural sites are associated with important historic events of religions which represent the ongoing interchange of human values and cultural traditions.

The varied natural sites exhibit significant ongoing geological processes and superlative natural phenomena as well as areas of exceptional natural beauty and aesthetic importance displaying outstanding universal value.

This submission represents five parts; the proposals for the Tentative List and Inscribed sites:

#### **A. Tentative List in Israel;**

those sites exclusively in Israel listed geographically from north to south;

#### **B. Tentative List for Trans-National Sites;**

those sites within the boundaries in Israel but shared with neighbouring countries;

#### **C. Tentative List for Trans-Boundary Serial Sites;**

those sites in Israel that could be inscribed as part of a wider serial nomination;

#### **D. Tentative List for Cultural Itineraries;**

those sites that could be inscribed as heritage routes and cultural landscapes.

The fifth part includes the sites, to date, inscribed on the World Heritage List.

#### **E. Inscribed World Heritage Sites;**

The next working phase of the Israel World Heritage Committee will be the harmonization of sites to identify those of trans-national interest with outstanding universal value. These sites are proposed as tentative listings in sections B, C, and D.

During the past ten years, Israel has been an active participant in the World Heritage Committee meetings, and is promoting regional and thematic cooperation. The first five sites have been inscribed - the Old City of Acre, Masada, the White City of Tel Aviv, the Incense Route - the Desert Cities of the Negev - the Biblical Tels - Megiddo, Hazor, Beersheva and the Bahai Holy Places. There are sites in process of evaluation. The added value to the comprehension of cultural significance is being felt in Israel while World Heritage is providing a new dimension for conservation.

The Israel World Heritage Committee now consists of over 30 members, including representatives of ministries, authorities, professional bodies, NGO's and the academia, and has become a platform for discussion on issues of conservation.

To this end, eight Think Tasks have now been constituted (i) The Tentative List, (ii) Monitoring, (iii) Education, (iv) The Great Rift Valley, (v) National Register, (vi) Cultural Landscapes, (vii) Modern Heritage and (viii) Israel Heritage Centre. The report will pave the way to the establishment of Israel Heritage Authority. The public debate provides an on-going deliberation on the protection of heritage and the development of a national policy for conservation of maintainance of sites.

The sites proposed in this list, represent the convergence of two processes: local public support and comment ('bottom-up') and regional and national interest ('top-down'). The Israel Chapters of ICOMOS (the International Council for Monuments and Sites) and IUCN (the International Union of Conservation of Nature) are professional advisory bodies to the Israel World Heritage Committee, parallel to the process taken by ICOMOS International, ICUN and ICCROM to the World Heritage Committee at UNESCO.

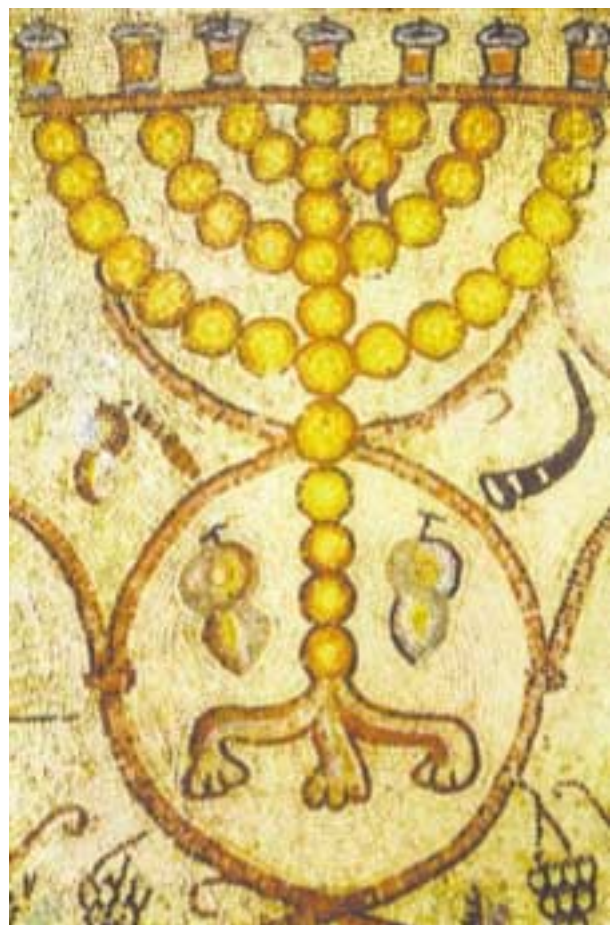
The Israel Antiquities Authority as well as the Israel Nature and Parks Authority and the Council for the Conservation of Sites provide the committee with the on-going professional advise to promote the World Heritage Convention in Israel.

Thanks are extended to all the friends and colleagues who have helped to put this work together and have strenghten the public interest in the World Heritage Sites for Israel.

The Tentative List continues to be the basis for raising thoughts, questions and dialogue. The Committee therefore welcomes public reaction to the proposed heritage list and it is hoped that these comments will be integrated with those of the World Heritage Centre at UNESCO in Paris.



Prof. Michael Turner, Architect,  
Chairman, Israel World Heritage Committee



Synagogue mosaic

**State Party:** The State of

Israel **Prepared by:**

The Israel World Heritage Committee, Israel National Commission for UNESCO, Ministry of Education, Culture and Sports

**Date:** June 2000, updated July 2010

## A. THE TENTATIVE LIST IN ISRAEL

In geographic order from north to south

1. The Ancient Triple Arched Gate at Tel Dan and The Sources of the Jordan River
2. The Great Rift Valley / Migratory Species- The Hula Valley
3. Early Synagogues in the Galilee
4. The Journeys of Jesus and the Apostles
5. Sea of Galilee and its Ancient sites
6. Hurvat Minnim
7. Arbel – Arbel, Nebe Shueb, Horns of Hattin
8. Pre-Historic sites - 'Ubeidiya, Gesher B'not Ya'acov , Sha'ar Hagolan, Mount Carmel
9. Degania and Nahalal
10. Bet Shearim
11. Decapolis - Bet-Shean /Scythopolis and Hippos/Sussita
12. Caesarea
13. White Mosque in Ramle
14. Jerusalem
15. Region of the Caves and Hideouts
16. The frontiers of the roman empire
17. The Great Rift Valley / Geological Formations - Makhteshim Country
18. Mount Karkom
19. Timna
20. The Biblical Tels (extension) – Lachish, Hasi, Keshet, Nagila, Shekef, Gat, Bet-Shemesh, Arad
21. The Crusader Fortresses - Ateret Montfort, Belvoir, Atlit, Arsuf

## B. TENTATIVE LIST FOR TRANS-BOUNDARY SITES

1. The Great Rift Valley
  - The River Jordan and its sources the Dead Sea
  - Arava Valley and Industrial Archaeology
  - Gulf of Aqaba / Eilat















## C. TENTATIVE LIST FOR TRANS-NATIONAL SERIAL SITES


1. The Great Rift Valley
  - Geological Formations
  - Migratory Routes
  - Pre-Historic sites
2. Rock Art
3. The Biblical Tel
4. The Decapolis
5. The Frontiers of the Roman Empire
6. Desert Monasteries of Byzantium
7. Umayyad Palaces
8. Crusader Fortresses
9. Port Cities of the Levant



## D. TENTATIVE LIST FOR HERITAGE ROUTES

1. Via Maris
2. In the Footsteps of Abraham
3. Wanderings of the Children of Israel
4. In the Footsteps of Jesus and the Apostles
5. In the Footsteps of Mohammed between the Holy Cities
6. The Pilgrims' Routes - Jerusalem, Mecca
7. The Incense Route
8. The Ottoman Railways





## E. INSCRIBED SITES

1.  The Old City of Acre
2.  Masada
3.   The White City of Tel-Aviv - the **Modern Movement**
4.    The Incense Route - The Desert Cities of the Negev - **Ovdat, Mamshit, Halutsa, Shivta**
5.    The Biblical Tels - Megiddo, Hazor, Beer-Sheba
6.     The BAHÁ'Í Holy Places

 Incribed, Helsinki, Finland, December 2001

  Incribed, Paris, France, July 2003

   Incribed, Ourban, South Africa, July 2005

    Incribed, Quibec, Canada, July 2008



## *A. Tentative List in Israel*

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## 1. THE ANCIENT TRIPLE ARCHED GATE AT TEL DAN AND THE SOURCES OF THE JORDAN RIVER

Archaeological Site  
Cultural Landscape  
Natural Site

The Canaanite city and gate complex representing the first known brick arch. One of the water sources of the Jordan River with accompanying flora and fauna.

## 2. THE GREAT RIFT VALLEY / MIGRATORY SPECIES - the Hula Valley

Natural Site

The Hula Valley is one of the most important stopover, roosting and wintering sites for migrants and wintering birds along the Great Rift Valley. The biodiversity is on the highest level - 392 species of birds have been observed in the valley.

## 3. EARLY SYNAGOGUES IN THE GALILEE -

Baram, Gush Halav, Naburia, Meron, Kurazim, Capernaum, Tiberias, Bet Alfa

Archaeological Site  
Cultural Landscape  
Serial Nomination

The first organized settlement patterns in the Galilee of Jewish urban activity created the first prayer buildings outside the Temple of Jerusalem. In addition to their indigenous plans and structure they are associated with historic events.

## 4. THE JOURNEYS OF JESUS AND THE APOSTLES

Archaeological Site  
Heritage Route / Cultural Landscape

The ministry of Jesus and the Apostles between Tiberias and Nazareth represents the historic association with the cradle of Christianity, including the Mount of Beatitudes and Mount Tabor.

## 5. SEA OF GALILEE AND ITS ANCIENT SITES

Archaeological Site  
Cultural Landscape  
Natural Site

The towns of the Judeo-Christian period around the Sea of Galilee and the era before and after including the Early Moslem and Medieval ages. The sites of the ministry of Jesus and the Apostles and the later rabbis of the post Kabalistic periods. The main natural water reservoir in the Jordan Valley surrounded by unique geological formations and underground springs.

## 6. HURVAT MINNIM

Archaeological Site  
Serial Nomination

This site on the edge of the Sea of Galilee represents one of the first Umayyad palaces. This is part of a proposed trans-boundary series.

## 7. ARBEL - arbel, nebe shueb, horns of hittim

Archaeological Site  
Cultural Landscape

Site of ancient synagogue and settlement overlooking the sea of Galilee. The critical battle between Saladin in 1187 defeating the Crusaders led by Guy of Lusignan was a turning point in the destiny of the Holy Land. Historic site of the Druze community marking the tomb of Jethro. A natural site at the edge of the Great Rift Valley.

## 8. PRE-HISTORIC SITES - 'Ubeidiya, Gesher B'not Ya'acov, Sha'ar Hagolan, Mount Carmel

Archaeological Site  
Cultural Landscape  
Serial Nomination

The earliest sites discovered with remains of the settlement of pre-historic man identified in the three sites of the Great Rift Valley and the Carmel Mountain Range.

## 9. DEGANIA AND NAHALAL

Modern Heritage

These two settlements represent the establishment of the first kibbutz and moshav with designs and physical form representing social patterns of the late 19<sup>th</sup> and early 20<sup>th</sup> centuries.

## 10. BET SHE'ARIM

Archaeological Site

The Jewish cultural centre of the Sanhedrin after the fall of Jerusalem, with a unique necropolis of over thirty burial systems with adornment and inscriptions between the first and third centuries CE.

## 11. BET SHEAN / DECAPOLIS

Archaeological Site  
Serial Nomination

This complex site by a main water source is at the crossroads between the Great Rift Valley/Jordan route and the access to the Mediterranean Sea at Haifa. It has two distinct parts - the Biblical tel and the only Roman city of the Decapolis west of the River Jordan.

## 12. CAESAREA

Archaeological Site  
Port City - Serial Nomination

The town of Caesarea was developed as the Roman port of Palestine and reached its peak in the Herodian period. The site includes the port, theatre and hippo drome. Subsequently, the Crusaders developed the town to new dimensions with the creation of their fortress and ancillary activities. Aqueducts bringing water from the nearby sources of Nahal Taninim.

### **13. WHITE MOSQUE IN RAMLE**

Group of Buildings

Ramle, through the ages has been an administrative centre to the east of the Via Maris connecting to Jerusalem. The White Mosque represents the Islamic presence in the city and is a distinct example of early Islamic religious architecture.

### **14. JERUSALEM – Mt. Zion**

Historic City

Extension of the inscribed site of Jerusalem - the Old City and Ramparts to include Mount Zion and determine a buffer zone in accord with the operational guidelines of the World Heritage Convention.

### **15. REGION OF THE CAVES AND HIDE OUTS**

Archaeological Site

Cultural Landscape Area highly populated in the Greco-Roman and Byzantine eras, the natural geologic formations were used as hiding places for local population in parallel with tels and towns. The region is currently being recommended by Israel for MAB status.

### **16. THE FRONTIERS OF THE ROMAN EMPIRE**

Archaeological Site

Transboundary Serial Nomination

The Roman frontier zone of Palaestina Tertia was one of the most important parts of the defense of the Roman Empire. The fortresses and settlements preserved and excavated here contribute to our understanding of this zone in the history of Palestina.

### **17. THE GREAT RIFT VALLEY - GEOLOGICAL FORMATION - Makhteshim Country**

Natural Site

A series of natural geological crater formations in the Negev associated with the Great Rift Valley.

### **18. MOUNT KARKOM**

Archaeological Site

Natural Site

Cultural Landscape

Serial Nomination

This site possesses part of the best examples of rock art in a desert environment. Other examples are to be found in the Sinai Peninsula and the Jordan Plateau.

### **19. TIMNA**

Archaeological Site

Cultural Landscape

Natural Site

Industrial archaeology and development of metal mines associated with King Solomon, within the Great Rift Valley.

### **20. THE BIBLICAL TEL (extension) - Lachish, Hasi, Keshet, Nagil, /Shekef, Gat, Bet Shemesh, Arad**

Archaeological Site

Serial Nomination

The Tel is a unique settlement pattern in the Near East with the development of evolving periods of history within the same curtilage of the site. These cities could group over more than thirty layers and rise to heights of fifty metres. Unique water installations are part of their development.

### **21. THE CRUSADER FORTRESSES - Ateret Montfort, Yehiam, Belvoir, Atlit, Arsuf**

Archaeological Site

Serial Nomination

The fortresses built between the 12<sup>th</sup> and 14<sup>th</sup> centuries are evidence of the Crusader presence in the Holy Land.

# 1. The Ancient Triple Arched Gate at Tel Dan and the Sources of the Jordan River

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*Archaeological Site*

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*Natural Site*

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*Cultural Landscape*

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Criteria: iv, vi, vii, x

## *Description*

### **Tel Dan Nature Reserve**

Of the three sources of the Jordan, the Dan is the largest and most significant. Its springs provide up to 238 million cubic meters of water annually, providing half of the water flowing into the Jordan River.

The springs are fed by the snow and rain which fall on Mt. Hermon and the Galilee. The water seeps into the mountain, dividing into hundreds of springs by the time it reaches the foothills. Together these springs form the largest karstic spring in the Middle East.

The tiny Tel Dan Reserve covers only about 50 hectares, but due to its location and unique environmental conditions, the reserve contains flora and fauna and indigenous biosystems.

### **Ancient Dan**

Evidence of some 7000 years show that people chose the small hill above the springs as the location to make their homes.

The impressive findings included sections of imposing walls and gates, as well as a ritual site which dates to the time of dramatic events recounted in the Bible. A major find was a complete mud-brick city gate dating from the Middle Bronze Age. The most remarkable element of this gate is the three intact arches, the earliest complete arches found in the world. This represents a major universal significance of archeological importance.

ramparts surrounded the city, protecting it for centuries. This is the city of La-ish, which members of the tribe of Dan captured for their homeland. Important remains were discovered in a Mycenaean grave from the Late Canaanite period.

Another exemplary find from Tel Dan is a part of a stone tablet from the second half of the ninth century BCE. Carved onto it, is an inscription attributed to Hazael, King of Damascus, boasting of his victory over the King of Israel and King of the House of David. This is the first time that the name "House of David" was discovered outside of the Bible.

Other impressive finds are sacrificial platforms from the monarchy period where a large stone altar once stood.

### ***Assurances of Authenticity and Comparison***

In 1996, a team led by Prof. Avraham Biran began to excavate Tel Dan. Periodic restorations have taken place over the years.

The future continuity of authenticity and integrity of the archaeological and natural site can be assured as a result of the continued role of the Israel Nature and Parks Authority in its management of the area. Other sources of the Jordan will be considered for addition to the list.

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A city was first built here during the Early Canaanite period and in the eighteenth century BCE tremendous



The Dan Spring – the sources of the Jordan



The Israelite gateway



The Middle Bronze Age gate Tel Dan



The altar



A view of the nature reserve

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### ***Selected Bibliography***

A. Biran, *Biblical Dan*, Israel Exploration Society and Hebrew Union College, Jerusalem 1994.

### **Boundaries**

Latitude 33° 14'  
Longitude 35° 39'

## 2. The Great Rift Valley - Migratory Species - the Hula

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### *Natural Site*

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### *Trans Boundary Serial Nomination*

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Criteria: i, ii, iv

### *Description*

As part of the 7200 - kilometre Great Rift Valley, the Hula Valley is in the northern section of the River Jordan basin. Some 20,000 years ago, a basalt split from the direction of the Golan Heights blocked the Jordan Valley from the south. Water from the springs and streams that drained into the closed valley formed the Hula Lake. The excess water carved a gully in the basalt barrier and flowed south.

The Hula Valley is located in a unique biogeographical ecological system — a global meeting point of flora and fauna from Euroasian and African origin: the world's northernmost distribution of the African Papyrus meets here with the European Water Lily and Yellow Iris.

The Hula Valley once contained one of the largest and most diverse wetlands in the Near East: 5770 hectares in total, including 3140 hectares of papyrus swamp and a 1415 hectares lake. Tristram, writing in 1865, described it as the most vast and impenetrable swamp he had come across.

The Hula Valley is one of the most important stopover, roosting and wintering sites for migrants and wintering birds along the Great Rift Valley. The biodiversity is on the highest level — 392 species of birds have been observed in the Valley. These include almost the entire palearctic population of some 55,000 white pelicans; 24,000 wintering common cranes at the peak of the season; 15,000 cormorants and tens of thousands

ducks, raptors and waders; 29 species of raptor have been noted wintering in the Hula Valley. The Valley has one of the highest concentrations of Greater Spotted and Imperial Eagles wintering here, both declared globally endangered species.

With a determination to rid the area of malaria, a project to drain the area was completed by 1958. Most of the former wetland was turned over to agriculture despite public efforts to stop the project.

These efforts were the basis for the establishment of the Society for the Protection of Nature in Israel in 1954, currently the largest local NGO. Fortunately, it was decided to preserve some 500 hectares of the area, now one of the last remaining wetlands in the Near East. In 1994, in an attempt to restore additional natural habitat within the valley, a further 500 ha of poor agricultural land, just north of the existing Hula Reserve, was re-flooded. Before long, this recreated wetland had become the focus for tens of thousands of waterfowl, raptors and waders, attracting 200,000 visitors per year.

### **Assurances of Authenticity and Comparison**

The Hula Reserve was the first in Israel to be declared legally in 1964, under the National Parks and Nature Reserves Law. About three years later the reserve was included in the UN list of the most important and well known nature reserves and national parks throughout the world. In 1996 the Hula Reserve was declared a Ramsar site.

About one hundred species of birds breed in the area, including rarer species such as the Golden Oriole, Pygmy Cormorant, Marbled Duck (a globally threatened species), Black Francolin and Moustached Warbler. The Clamorous Reed Warbler, White-breasted and Pied Kingfishers are resident in the valley. The area's heronries - principally consisting of Night Heron and Little Egrets with smaller numbers of other species such as Little Bittern and Squacco Heron - are among of the largest in Eurasia.

### ***Selected Bibliography***

Tristram, H.B. 1865, *The Land of Israel - a Journal of Travels in Palestine*, 1863-1864

Shirihai, H. 1996, *Birds of Israel*, Dovrot, E. & Christie, D.A., Academic Press & Unipress, Bath, UK  
Dimentman, CH., Bromley, H.J. and Por, F.D.

### ***Justification of Universal Values***

The Great Rift Valley is unique for its migratory patterns linking lakes and stop-over sites in Malawi, Tanzania, Kenya, Israel and Turkey. The openland park was developed by the Jewish National Fund and managed by a committee in full co-operation with the local landowners together with a large network of research institutes of the ecological system and birdlife. BirdLife International has been approached to coordinate the management of this trans-boundary serial nomination.



The newly, flooded area



Common cranes flying over the Hula Valley



Black Francolin in the Hula Vally



Marbled duck – a globally-endangered species in the Hula Valley



Greater Spotted Eagle – a globally-endangered species- in the Hula Vally

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1992. *Lake Hula*. The Israel Academy of Sciences and Humanities, Jerusalem.

U Shirihai, H., Smith, J., Kirwan, G., Alon, D., 2000, *A Guide to the Birding Hotspots in Northern Israel*, SPNI.

### **Boundaries**

Latitude 33<sup>0</sup> 10'N

Longitude 35<sup>0</sup> 35' E

### 3. Early Synagogues in the Galilee

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*Baram, Gush Halav, Naburia, Meron, Kurazim, Capernaum, Tiberias, Bet Alfa*

**Group of Buildings**

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**Cultural Landscape**

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**Serial Nomination**

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Criteria: iii, vi

#### **Description**

The synagogue was a revolutionary institution from its inception, embodying dramatic religious and social changes. It appears to have been a uniquely Jewish creation that influenced the subsequent development of the Christian church and the Muslim mosque. As its Greek name – *synagogue* "place of assembly" - attests, it functioned as a community centre, housing the activities of school, court, hostel, charity fund, and meeting place for the local Jewish community. In Second Temple and later sources, the word synagogue often refers to a congregation and not to a building.

The early synagogues of the Galilee were the first buildings representing monotheistic space where people worshipped without idols. They were also the initial prototypes where Jesus prayed. The remains of as many as 50 different synagogues were identified in the Galilee, one of the most concentrated sites for synagogues in the world at that time. These early synagogues included Meron, Gush Halav, Navorin, Bar Am and Bet Alfa and Korazim, and Tiberias and Capernaum by the Sea of Galilee.

The earliest synagogue remains in Palestine date to the late first century BCE. or by the early first century CE. By this time the synagogue was a developed central institution throughout the Jewish world.

From the fourth to seventh centuries there is evidence of scores of synagogue being built throughout the country. At times these archaeological remains confirm the written sources. The bulk of synagogue remains comes from the Galilee, which was the centre of Jewish life in late antiquity (from the Late Roman or Byzantine period to the beginning of the Arab period).

The dating of the remains of most ancient synagogues has led to a revolution in understanding the Jewish community in Palestine, which flourished here until the beginning of the Middle Ages. A salient example of this secure status is the monumental synagogue at Capernaum, completed in the fifth century, which overshadows a more modest church from the Byzantine period located nearby.

The "early" Galilean synagogue often features a lavishly decorated monumental facade, facing Jerusalem with three entrances, windows and other architectural features carved in typical Greco-Roman style. They had three rows of columns dividing the inner space benches along two or three walls, and a flagstone floor.

The decisive influence of Hellenistic culture on the synagogues can clearly be seen in their architecture. In addition, more than 85 percent of all inscriptions found in the synagogues were either in Greek or Aramaic. Roman influence can also be seen in the architecture. Many buildings, especially those in the Galilee are patterned after some form of Roman civic building; others shared the form of the Christian basilica and featured a central nave, two aisles, a narthex and an atrium.

The stone carvings found in many Galilean synagogues are based on motifs widespread in late antiquity and are used in the many floor mosaics.

### ***Assurances of Authenticity and Comparison***

The synagogues have been uncovered in their original context with many of the sites in traditional agricultural environments. They are under the aegis of the Israel Nature and Parks Authority and the protection of the Israel Antiquities Law. There are comparative sites in the Northern Negev including Susiya, Eshtemoa, Maon and Nirim, while a similar buildings can be found in Syria and Sardis, Turkey.

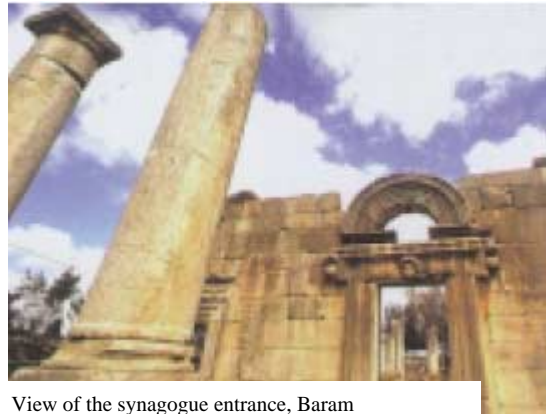
The route in the Galilee begins at the city of Nazareth, travels via Sepheris, Kafar Kana, the Horns of Hittin and Magdala, around the Sea of Galilee and ending at Tiberias.



Map showing the main synagogue sites in the Galilee



Remains of the synagogue at Baram



View of the synagogue entrance, Baram



Synagogue mosaics



Synagogue mosaic at Hammei Tiberias

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### ***Selected Bibliography***

Kohl and Watzinger, *Antike Synagoge in Galilea*, 1915.  
E. Sukenik, *Ancient Synagogues in Palestine and Greece*, 1930.  
L. I. Levine, *Ancient Synagogues Revealed*, Israel Exploration Society, 1981.

### ***Boundaries***

Latitude 32° 54'  
Longitude 35° 35'

## 4. The Journeys of Jesus and the Apostles

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### Archaeological Site

### Heritage Route / Cultural Landscape

Criteria: iii, vi

### Description

Jesus of Nazareth and his disciples from the north of the Sea of Galilee, lived and worked in the towns, villages and the countryside of Lower Galilee. The region between Nazareth and Capernaum has undergone many changes since the Second Temple period. Many pilgrims and visitors will walk in the footsteps of Jesus and the Apostles, in order to experience their trials and tribulations.

The route in the Galilee begins at the city of Nazareth, travels via Sepphoris, Kafar Cana, the Horns of Hittin and Magdala, around the Sea of Galilee and ending at Tiberias.

The route constitutes a thread connecting the pilgrim sites sacred to Christianity, alongside natural and cultural sites, and the scenery and local communities. Some sites like Nazareth, Tiberias, and Kafar Cana became modern cities while others are ruins, like Sepphoris and Capernaum.

It is proposed to identify the individual sites and link them together to complete the historic narrative within a cultural landscape.

The route also serves as a means of preserving the heritage, archaeological sites, and the scenery, natural woods and forests and traditional agriculture, whereas emphasis has been placed on the Christian pilgrim population; nevertheless the broad range of experiences offered by the route apart from pilgrim sites, such as scenery and cultural sites as well as a range of hiking trails, makes it suitable for visitors from all countries and religions.

Between Nazareth and Capernaum, at the northern end of the Lake, the road splits into a number of routes. The pilgrim can combine the different routes to enrich the experience; short routes or circuitous roads leading to other sites.

The ministry of Jesus and the Apostles between Tiberias and Nazareth represent the historic association of the cradle of Christianity, while the cultural landscapes of Mount Tabor, the Mount of Beatitudes, Arbel and the Sea of Galilee provide an authentic backdrop to the historic events on this route.



Map of the heritage routes of Jesus and the Apostles between Nazareth and Tiberias



View of Nazareth with the Church of the Annunciation



Franciscan church on Mount Tabor built on the ruins of the fourth century basilica



With Jesus Through the Galilee



The well in St. Gabriel's Church, Nazareth



Tabgha site of the Multiplication of Loaves and Fishes

### ***Selected Bibliography***

#### **New Testament**

Bargil Pixner, *With Jesus in the Galilee*

Corazin Publishing, Rosh Pina, 1912

### ***Boundaries***

**Latitude** 32° 41'

**Longitude** 35° 23'

## 5. Sea of Galilee and its Ancient Sites

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### Archaeological Site

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### Cultural Landscape

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### Natural Site

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Criteria: ii, iii, v, vi, viii, ix

The Sea of Galilee, -210 meters below sea level, is the main fresh water sea of the Great Rift Valley with unique forms and subterranean springs including hot water springs. The sea is home for 27 fish types, many of which are endemic. The water surface is 168 square kilometers, and has been while the perimeter is 55 kilometers and has been densely populated over the generations. The cities of Tiberias and Hammat Gader, and Korazim, as well as Kursi, Capernaum, and Tabgha surround the Sea of Galilee and contribute to the area's unique cultural authenticity.

### Description

#### Korazim

Korazim displays the remains of a Jewish town, mentioned in the Babylonian Talmud and renowned for the good wheat grown there. In the New Testament Korazim is mentioned as a city condemned by Jesus, together with Bethsaida and Capernaum. The earliest occupation of Korazim was in the first or second century CE and was located on the slope of the northern hill. Most of the remains visible today date to the third to fourth centuries CE. Many repairs and changes were carried out in the original buildings and in the synagogue as part of a restoration effort in the fifth and sixth centuries.

The first excavations of Korazim were conducted by Kohl and Watzinger in the early 1900's, as part of their survey of ancient synagogues. Excavations were renewed in the 1920's by The Hebrew University and the British Mandate Government's Department of Antiquities. Extensive work in the central quarter was carried out between 1980-1984 as a joint enterprise of the National Parks Authority and the Department of Antiquities and Museums.

#### Capernaum

Capernaum was a Jewish village in Second Temple and Byzantine times which today displays remains of a synagogue including stone friezes. According to Christian tradition, Jesus preached and performed miracles in Capernaum, and Peter's mother-in-law lived here. It is also the locale of a Franciscan monastery and a pilgrimage site.

#### Tabgha

Tabgha, on the northwestern shore of the Sea of Galilee, is the traditional site of the multiplication of loaves and fishes. The area is first mentioned by the pilgrim Egeria in the late fourth century CE who mentions a church on the site. It appears that a chapel was erected here in the fourth century and a church built toward the middle of the fifth.

Apart from their intrinsic artistic value, the mosaics from the fifth century church are unique from two aspects: they mark the introduction of the figured pavement into the repertoire of church pavements in Israel, which until then, as far as is known, was exclusively geometric. The other unusual characteristic is the adaptation of a Nilotic landscape, popular in Hellenistic and Roman art, to the fauna and flora of the Sea of Galilee.

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### Selected Bibliography

T. Berman, *Lake Kinneret: Case History of Conservation in a Multi-functional Warm Lake*, Proc. EWCA Cong. Pollution and Recovery, pp. 24, 248 1985.  
M. Gophen, *The Management of Lake Kinneret and its Watershed*, Proceedings of the International Scientific Symposium Resources Management, pp. 127-138; 1985.

### Boundaries

Latitude 32° 48'  
Lakes Longitude 35° 36'

## *Assurances of Authenticity and Comparison*

The Sea of Galilee is managed by the Kinneret Authority which is responsible for water quality, ecosystems and the effects of development on the sea. The archaeological sites have been extensively excavated under the supervision of the Israel Antiquities Authority and the Nature and Parks Authority. The Sea of Galilee is also to be considered in the context of the Great Rift Valley.



Remains of the ancient boat retrieved from the Sea of Galilee, dating from the period of Jesus



Tabgha



The ruins of the old synagogue at Capernaum



The ruins of the old synagogue at Korazim



Map of Korazim and its excavations

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M. Gophen, *Eutrophication Status of Lake Kinneret*,  
Shiga Conf. Proc. '84 Lakes Conservation, pp. 112-119  
1985.

## 6. Hurvat Minnim

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### Archaeological Site

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### Trans-National Serial Nomination

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Criteria: iii, iv

### Description

Hrvat Minnim is located on the northwest shore of the Sea of Galilee in the rich Ginnosar Valley. Hurvat Minnim was first noticed in the second half of the 19<sup>th</sup> century when scholars and pilgrims began to cross Palestine in search of identifiable biblical sites.

Originally, scholars identified Minnim as Capernaum until the discovery of Capernaum farther north and the excavation of the main part of the site of Hurvat Minnim.

In 1932 excavations at Hurvat Minnim were begun and continued for five years by German archaeologists. They revealed an almost square building with round corner towers and a semicircular tower in the middle of each wall, except for the eastern wall where there was a monumental domed gateway. Along the exterior walls, the excavation uncovered a mosque, a throne room, and a group of five rooms with mosaic floors with geometric designs. The large impressive courtyard displayed the unique form characteristic of Umayyad palaces of the period.

An inscription found in secondary use, which mentioned the name of the Umayyad caliph el-Walid (705-715), dated the palace and the mosque to the Umayyad period.

The sounding made during work on the western part of the palace in 1959 established the site's stratigraphy and a second major occupation of Minnim in Mameluke times when it was a major halt on the caravan route from Egypt to Syria. The sounding also uncovered a mosaic floor in the vaulted hall on the west side, indicating the existence of official rooms as well as in the southern parts of the palace. Only a few segments of the floor have been uncovered.

Hrvat Minnim was built in the Umayyad period in a rich agricultural area and it was probably the palace of a princely landowner. It must certainly be connected with a no-longer extant bathhouse from the Byzantine period, about 200 meters to the northwest.

### Assurances of Authenticity and Comparison

This important site on the edge of the Sea of Galilee exemplifies one of the first Umayyad palaces, part of a series of these palaces constructed in the Middle East including Jericho, Palmyra and Amman.

This archaeological site in an agricultural environment without any alterations to the original fabric. It is protected by the Israel Nature and Parks Authority and the Israel Antiquities Laws.

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### Selected Bibliography

- A. R. Mader, *QDAP* 2 (1933), 188-189.  
O. Puttrich-Reignard, *Palastinahefte des Deutschen Vereins vom Heiligen Lande* (1939), 17-20.  
id. *QDAP* 8 (1939), 159-160; (1942), 209-210, 217.  
O. Grabar, *The Formation of Islamic Art*, Yale Univeristy 1970.

### Boundaries

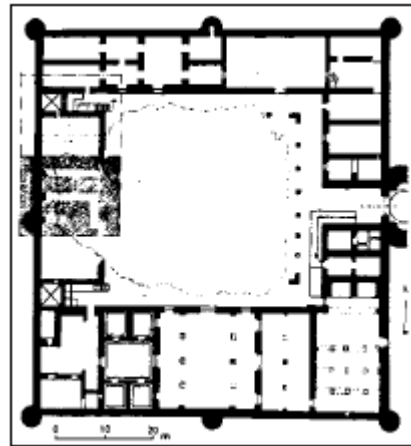
Latitude 32° 52'  
Longitude 35° 34'



Southeastern part of palace, including the reception room



Southwestern part of palace including rooms with mosaic floors  
(covered at present)



Plan of the palace

## 7. Arbel – Arbel, Nebi Shueb, Horns of Hattin

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### Group of Buildings

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### Cultural Landscape

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Criteria: iii, iv, vi

### Description

These three components provide an integrated and contiguous site.

#### Arbel

The ancient settlement of Arbel is located in the eastern Lower Galilee, a recognized site of early Torah scholars during the Second Temple period where places of Jewish study were built. Arbel is also known for its unique fortified caves where Galilean Zealots fighting Herod hid. In the Talmud, piyyutim and the Salvation literature of the sixth and seventh centuries CE, the valley of Arbel is mentioned as the place in which the redemption would begin. A few travellers mention the remains of a magnificent synagogue here, ascribed to Nittai of Arbela or to Rabbi Simeon bar Yohai, founded in the second century CE as were other synagogues of the Galilee. The synagogue appears to have been destroyed in the mid-eighth century CE.

Arbel is also a site of uncommon natural beauty with steep cliffs plunging down toward the Sea of Galilee, overlooking Migdal, the birthplace of Mary Magdalene. It is also a natural reserve supervised by the Nature and Parks Authority.

### Assurances of Authenticity and Comparison

The synagogue at Arbel was described as early as 1852 and later excavated on numerous occasions, yielding various detailed site plans. Examination of ruins at the settlement of Arbel showed various burial installations, including many sarcophagi and rock-cut tombs, as well as large quarries from ancient times.

The Achbara Cliff: Located about 10 kilometers north of Arbel, this cliff contains caves, some natural and some carved, used for the same purpose as the Arbel Cliff



View overlooking arbel towards the Sea of Galilee

#### Nebi Shueb

Located near the Horns of Hattin, south of Tiberias, Nebi Shueb is the site of the tomb of Jethro, father-in-law of Moses and the focal point for the annual pilgrimage and public festival held by the Druze community, who consider the site holiest in Israel to honor Jethro. According to Druze tradition, Jethro was the hidden prophet of his generation who instructed Moses, the revealed prophet. It is also identified by early Latin sources as the Mount of Beatitudes.

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### Boundaries

Latitude 32° 52'  
longitude 34° 59'

## **The Horns of Hattin**

The Horns of Hattin, is the site of a major battle between the Arabs and Crusaders in the year 1187, marking the beginning of the end of the Crusader Kingdom in Palestina. Heavily armoured Crusader knights and foot soldiers, nearly the entire Crusader forces, went out eastward from Sepphoris' springs past Tiberias toward Sultan Saladin's invading army. Reaching the steaming valley at the foot of the Horns of Hattin, they were caught in a fire of thorns when thousands of lightly armed Muslim knights shot at them with bows and lances. The Crusaders, duped by the deceptive ruse of weakness by the Muslims galloped frantically after the imaginary Arab retreat, directly down the slope above the fields of the Horns of Hattin to the spring near Nebi Shueb. The Crusaders' heavy armour prevented them from redeploying their forces and, with the day's end, their defeat marked the destruction of almost all Crusader power in Palestine. Shortly afterwards, the entire Crusader Kingdom fell to Saladin.

## ***Assurances of Authenticity and Comparison***

The site of the battlefield remains in its historic condition and guaranteed by the management of the Nature and Parks Authority. It is unique in its geographic position, and also part of a collection of battlefields of the region.



The battlefield site below the Horns of Hattin

## 8. Pre-historic Sites

### 'Ubeidiya, Ggsher B'not Ya'acov, Mount Carmel, Sha'ar Hagolan

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#### Archaeological Site

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#### Serial Nomination

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#### Cultural Landscape

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Criteria: iv, v, viii

#### Description

'Ubeidiya, Gesher B'not Ya'acov, Mount Carmel and Sha'ar Hagolan furnish the earliest known sites discovered with remains of the settlement of early man identified in the sites of the Great Rift Valley and the Carmel Mountain Range.

#### 'Ubeidiya

The prehistoric site of 'Ubeidiya is located on a hill south of Tiberias on the western bank of the Jordan River, named after the nearby historical mound, Tel 'Ubeidiya. These remains date from some 1.5 million years BP.

Systematic excavations at the site uncovered Lower Paleolithic artifacts and bones of extinct mammalian species, renamed the 'Ubeidiya Formation. Researchers reconstructed the geological history of the Ubadiyya Formation and identified the layers - which contained both animal bones and worked-stone artifacts. An impressive 60 plus levels were located. A detailed geological study indicated that the 'Ubeidiya Formation represents the depositional history of the Lower Pleistocene in the central Jordan Valley. No human remains were found in situ but it can be assumed that members of the *Homo erectus* lineage were responsible for making the artifacts. The varied fauna of Lake Ubidiyya's immediate environment provided numerous scavenging opportunities, and the Mediterranean

vegetation supplied numerous species of plants from which leaves, fruits, and seeds could be gathered. The archaeological and zoological information from 'Ubeidiya is for the time being the richest of all early Lower Paleolithic sites in Eurasia and constitute the best evidence for the "out of Africa" movement of *Homo erectus*.

#### Gesher B'not Ya'acov

The Acheulean site of Gesher B'not Ya'acov (GBY) and the B'not Ya'acov Formation in which it is embedded are located in the northern sector of the Dead Sea Rift, just south of the Hula Valley. The Quaternary deposits of GBY have been investigated intermittently since their discovery in f-early 1930's.

The discovery of additional and previously unknown exposures of the B'not Ya'acov Formation in the late 1980's provided a unique opportunity to systematically study and better understand the paleo-environmental background of hominid existence in this region during the Middle Pleistocene. Accordingly, a large-scale multidisciplinary research project has been initiated. The work has yielded a wealth of new information particularly in light of the waterlogged nature of the site, resulting in the exceptional and unique discovery of organic remains.

Archaeologically, the study of extremely rich assemblages of stone tools have given rise to a better understanding of the abilities of early hominids. Because the GBY complex industrial techniques can be shown to have developed earlier in Africa our evidence is suggestive of hominid radiation from Africa to temperate Eurasia.

The GBY results, combined with the data from nearby but earlier 'Ubeidiya, indicate that this radiation took the form of waves of groups issuing out of Africa, each with distinctly different technologies.

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#### Selected Bibliography

Bar-Yosef, O. & N. Goren-Inbar, 1993. *The Lithic Assemblages of Ubeidiya* (Qedem 34). Jerusalem: Institute of Archaeology, Hebrew University of Jerusalem. Bar-Yosef, O. & E. Tchernov, 1972. *On the Palaeo-Ecological History of the Site of Ubeidiya*. Jerusalem: The Israel Academy of Sciences and Humanities.

Stekelis M., Bar-Yosef, O., 1966-69. *Archeological Excavation at 'Ubeidiya*. Jerusalem, 1966-69.

The excavations also revealed a unique collection of botanical remains, unknown elsewhere in the Middle East; these include wood, bark, fruits and seeds. Among the more spectacular finds are the oldest polished wood artifacts in the world, hundreds of identifiable pieces of wood, the earliest ever reported vine plant including well preserved raisins, as well as the earliest olive (wood and pits). These finds will make it possible to carry out paleo-environmental reconstruction at a level of detail hitherto impossible to attain.



Excavation at Gesher B'not Ya'acov

### **Sha'ar Hagolan**

Sha'ar Hagolan is located in the central Jordan Valley on the western bank of the Yarmuk River. The site includes remains of a Pottery Neolithic village from the second half of the sixth millennium and a village from the Middle Bronze Age I. During the digging of fish ponds in the early 1940's, members of Kibbutz Sha'ar HaGolan discovered a unique material culture - pottery, flint tools, and abundant clay and stone art objects. Recent excavations exposed residential structures dated to the Middle Bronze Age I. The structures represent an unwalled, single-layered settlement whose economy was based on agriculture, pastoralism and hunting. The architecture, pottery and lithic assemblage at this settlement are linked to the material culture of the urbanization period that preceded it. However, it is to be seen as a permanent rural settlement that attests to the radical changes in social structure that occurred after the destruction of the Early Bronze Age cities.



The River Jordan at Gesher B'not Ya'acov

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### ***Selected Bibliography***

Goren-Inbar, N., C. S. & Feibel, K. L. Verosub, Y. Melamed, M. E. Kislev, E. Tcherrlov and I. Saragusti; *Pleistocene Milestone on the Out-of-Africa Corridor at Gesher Benot Ya'acov, Israel. Science* 289 (5481): 944-947, 2000  
Goren-Inbar, N., E. Werker and C. S. Feibel; *The Acheulian Site of Gesher Benot Ya'acov, Israel: Vol. 1 The Wood Assemblage*, Oxford, 2002

## Mount Carmel -

### *The Carmel Caves*

The caves of Mount Carmel are an important prehistoric site located along the canyon of Nahal Mearot, the loveliest and most completely exposed fossilized rudist reefs in Israel. These caves were first excavated in the 1920's, and reveal use of the caves by the Acheulian, Muarian and Mousterian cultures, one of the rarest testimonies to the continuum of human settlement in one location for so long a period. Its unique significance derives from (a) the fact that the long cultural sequence exposed at the five caves and rock-shelters that make up the site extends from the Lower Palaeolithic to the present day, thus representing at least half a million years of human evolution, (b) the many palaeo-environmental fluctuations registered in its geological and anthropogenic sediment-ological sequence, and (c) the presence of two human types (Neanderthals and Early Anatomically Modern Humans). The numerous well-preserved Middle Paleolithic burials of both types and the passage it extensively documents from nomadic hunter-gatherer groups to complex, sedentary agricultural societies are only the two most notable of the many cultural developments and revolutions the site witnessed over time in the way of life of the site's inhabitants.

### *Oren Valley*

Studies in Israel at the natural microscale model, designated "Evolution Canyon", suggest that local, microcosmic natural laboratories mirror regional and global evolutionary scenarios. The model imitates the processes of biodiversity evolution, adaptation, and speciation across diverse organisms from bacteria to fungi, plants, and animals.

They expose sharp ecological contrasts at a microscale permitting the pursuit of observations and experiments across diverse prokaryote and eukaryote taxa. The canyons share a sharp microecological interslope subdivision imitating ecological islands without any geographical barrier where abutting slopes are separated by 50 to 400 meters from bottom to top. Sharing the same geology and macroclimate, the opposing slopes differ only micro-climatically. The south-facing (SFS), or "African" slopes, in canyons north of the equator receive higher solar radiation than the nearby north-facing slope (NFS), or "European" slopes. The higher solar radiation causes higher temperature and drought on the more stressful "African" slopes causing dramatic physical and biotic interslope divergence, which may have originated a few million years ago after mountain uplifts.



Mount Carmel caves, Nahal Kelach

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## ***Selected Bibliography***

M. Stekelis, *The Yarmukian Culture of the Neolithic Period*, Jerusalem 1972.  
Y. Garfinkel, *The Pottery Assemblages of the Sha'ar Hagolan and Rabah Stages of Munhana (Israel)*.  
*T. Noy Israel Museum News* 3/3 (1968), 22-27.

E. Nevo, 1995. Asian, African, and European biota meet at "Evolution Canyon", Israel: Local tests of global biodiversity and genetic diversity patterns. *Proc. Roy. Soc. London B* 262: 149-155.  
E. Nevo, 1997. Evolution in action across phylogeny *Theoretical and Population Biology* 52: 231-243.

The "African" slopes represent open, dry, savanna-like plant formations whose plants and animals largely originated in the African continent. By contrast, the abutting "European" slopes represent lush, dense, south European and Mediterranean maquis shrubwood forests whose plants and animals largely originated in the European continent.

Since the "Evolution Canyons" harbor organisms from cyanobacteria to mammals with apparently convergent evolutionary processes affecting all, the canyons unravel ecological speciation in incipient status, displaying interslope intraspecies divergence and same-slope genomic and phenomic differential levels of convergences in species across the tree of life.

### ***Assurance of Authenticity and Comparison***

The Mount Carmel range and caves in the original state are protected and managed by the Israel Nature and Parks Authority. It is also a declared MAB reserve.

Of the caves and hominid sites, there are comparative examples possibly in Gibraltar. On the basis of a global comparative survey on hominid sites, ICOMOS indicated that this site matched the six criteria for nomination.

Three "Evolution Canyons" (EC) have been studied hitherto in Israel: (i) EC I, Lower Nahal Oren, Mount Carmel (Nevo, 1995,1997, 2001) with about 2500 species identified since 1991 in an area of 7000 square meters; (ii) EC II, Lower Nahal Keziv, western Upper Galilee Mountains (Finkel et al., 2002) with more than 1000 species identified since 1998 in the same area as in EC I; and (iii) EC III, Nahal Shaharut in the Negev, with several hundred species identified since 2001.

The "Evolution Canyon" natural laboratories are unique microscale sites where *evolution in action* is currently ongoing. The model generates theoretical, testable predictions of biodiversity, genome and phenome evolution. The microsite of "Evolution Canyon" exposes a deep insight into the mode and tempo of fundamental evolutionary processes of biodiversity evolution, adaptation, and speciation.



Lower Nahal Oren, Mount Carmel

a - "EC" I - Cross section. Lower Nahal Oren, Mount Carmel. Plant formation on opposite slopes. The green, lush, "Europea", temperate, cool-mesic NFS sharply contrasts with the open park forest of warm-xeric, tropical, "African-Asian" savanna on the SFS.

b - "EC" I — Aerial view- with sev/nzr-Jgnded stations.

Finkel, M., Chikatunov, V., and Nevo, E. 2002. Coleoptera of "Evolution Canyon" II: Lower Nahal Keziv, Western Upper Galilee, Israel. Pensoft. Sofia-Moscow.

### ***Boundaries***

Latitude 32° 43'  
 longitude 34° 58'

# 9. Degania and Nahalal

## Modern Heritage

Criteria: ii, v, vi

These two settlements represent the establishment of the first kibbutz and moshav with designs and physical form representing the ideological-social patterns of the late 19<sup>th</sup> and early 20<sup>th</sup> century. These patterns are a direct result of ideas prepared since Utopia written by Thomas Moore in 1516.

### Description

#### Degania

The kibbutz movement is one of the modern manifestations of socialist thinking of the past 200 years, developed in the work of Marx and Engel in *The Communist Manifesto* of 1848.

The original buildings of the kibbutz date from 1910 and were planned in an egalitarian layout, and buildings around a central courtyard including the dining room, showers and work spaces. Being a farming community the landmark elements included the water tower and the grain silo. The public buildings, including the childrens' house, kindergarten and school, which was designed by Architect Richard Kaufman, helped to socialist ideology of education in the kibbutz.

#### Nahalal

The moshav represents a form of cooperative settlement whereby the individual manages his own farm while the public facilities are shared. This developed a unique form by Richard Kaufman in 1921. This design takes the form of a wheel where the hub contains the main community buildings and the spokes are the farming units.

### Assurances of authenticity

Each of these settlements are managed by a cooperative body made up of its members with acontinuing interests in the conservation of the historic aspects of the community.

### comparison

These forms had their roots in idealistic concepts as presented by Ebenezer Howard and as found in other indigenous farming and fishing villages around the world. Examples like Mexcaltitan, Palmanova or Pbilippeville, Hamina, Karlsruhe show similar patterns developed at Nahalal.



Aerial view of the centre of Moshav Nahalal



original plan by architect Richard Kaufman

### Selected Bibliography

- T. Herzl, *The Jewish State*, Vienna 1906.  
Centre for Rural Research, *Nahalal: Changes in the Physical Structure of the Moshav*, Technion 1995.  
A. Sharon, *Kibutz and Bauhaus*: Verlag. Stuttgart, 1976

### Boundaries

- Latitude 32° 40'  
Longitude 35° 13'

# 10. *Bet She'arim*

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## *Archaeological Site*

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Criteria: i, ii, iii, iv, v, vi

### *Description*

Bet She'arim, located in the Lower Galilee about 20 kilometers southeast of Haifa, is a town from the period of the Mishnah and the Talmud (the Roman and Byzantine periods) extending over an area of some 10 hectares. Known by its Arabic name Sheikh Ibreik, it was only identified as ancient Bet She'arim in 1936 with the start of excavations. During excavations an inscription on a marble tablet was discovered mentioning Bet She'arim's name in Greek, Beisara.

Bet She'arim became a prominent Jewish cultural centre when the Sanhedrin, the religious-social leadership body of the Jews, moved there following the destruction of Jerusalem by the Romans in 70 CE. Prior to its move to Bet She'arim, the Sanhedrin had sought refuge in the cities of Yavneh (Jamnia), Usha, and Shefar'am.

It was at Bet She'arim that the Mishnah - Jewish Oral Law - was codified. The Sanhedrin's leader, Rabbi Judah the Prince, the most eminent figure in the Jewish community at the end of the second century and the beginning of the third century CE, resided there. Later Rabbi Judah moved to Sepphoris where he sickened and died but he was brought back for burial to Bet She'arim. Eventually as people sought burial near the great rabbi, an ancient cemetery grew up around his tomb. Most of those buried at Bet She'arim were sages from the land of Israel but numerous inscriptions also note the origin of some of the deceased from the region of today's Saudi Arabia, Turkey, Iraq, Syria, and Lebanon.

The town's vast necropolis, carved out of soft limestone, contains more than 30 burial cave systems. Its catacombs, mausoleums, and sarcophagi are adorned with elaborate symbols and figures as well as an impressive quantity of incised and painted inscriptions in Hebrew, Aramaic, Palmyrene, and Greek, covering a two centuries period.

The wealth of artistic adornments contained in this, the most ancient extensive Jewish cemetery in the world, is unparalleled. Carved on tomb walls or on the sarcophagi themselves are many depictions of animals, seven-branched candelabras (both incised and in relief), stone and marble statues, scenes from the pagan world, and ships. Especially remarkable are the hundreds of inscriptions, noting names of the deceased, professions, places of residence, energetic curses upon those who would open the tomb, lamentations, and prayers sending the dead on their way to the afterlife.

Most of the dead were placed on shelves carved into the rock, or in stone and marble sarcophagi. Lead sarcophagi were also discovered. Some of the burial systems are huge multi-chambered caves, with impressive triple-arched facades.

Cave 14, some 44 meters long, contains approximately 30 burial niches, most of them carved into the floor. Inscriptions mention the sons of Rabbi Judah the Prince, Simeon and Gamaliel. It may be suggested that the burial place of Rabbi Judah the Prince himself at the far end of this cave. The largest of all caves, is about 75 meters square including 125 stone sarcophagi, including about one-third of which were adorned. Excavations in the area of the city of Bet She'arim have uncovered five periods of construction: The first extended from the first century BCE to the beginning of the second century CE. The second period extended to the beginning of the third century CE. To this period

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### *Selected Bibliography:*

B. Mazar, *Beth She'arim, Volume I: The Catacombs I-IV*, Jerusalem, 1957.

M. Schwabe & B. Lifshitz, *Beth She'arim, Vol 2, The Greek Inscriptions*, Jerusalem 1967.

N. , *Beth She'arim Volume 3: The Catacombs 12-23*, Jerusalem 1971.

### *Boundaries*

Latitude 32° 42'  
Longitude 35° 7'

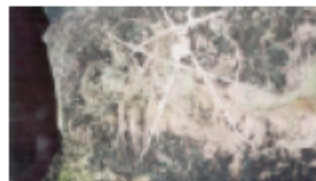
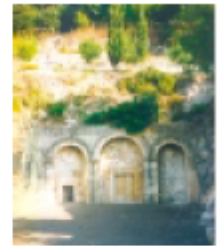
the large burial systems and the public basilica unearthed in the southwest part of the city may be ascribed. The third period dates from the second quarter of the third century CE until the mid-fourth century CE, during which the synagogue was constructed. This period ended with a conflagration that must have occurred during the repression of the revolt against Emperor Gallus in 351 CE. The fourth period is the Byzantine period and it lasted from the mid-fourth century until the end of the seventh century. During this period the city went into decline, and only meager structures were constructed. Such structures also characterized the fifth period, the time of the early Muslim conquest through the Mameluke periods, seventh to fifteenth centuries.

### ***Assurances of Authenticity and Comparison***

Bet She'arim was excavated by the archaeologist Professor Benjamin Mazar together with Yitzhak Ben-Zvi (later to become the president of Israel) who examined the caves and their astonishing contents. Excavations began shortly after the serendipitous discovery of the site, lasting from 1936-1940, revealing Caves 1-11. From 1953 to 1958, the archaeologist Professor Nahman Avigad renewed excavations, during which Caves 12 to 31 were unearthed.

The site is the same state as it was first found. Minor conservation treatment has been done in the caves, which helps to understand the necropolis as it was originally in use.

The Bet She'arim cemetery is of a type found nowhere else in the world. This Jewish necropolis is without parallels in its size, its richness of the ornamentation and inscriptions, and in the origin of the countries of those buried there. Parallels can be drawn in some elements between the cemetery in Beth She'arim and the Jewish catacombs of Rome, as well as the smaller Jewish cemetery of Bet Guvrin.



Clockwise:  
 A map of Bet She'arim National Park, facade of Catacomb 14  
 A seven-branched candelabra on the head of a human figure from Catacomb 3

# 11. Decapolis - Bet she'an/Scythopolis; Sussita/Hippos

## Archaeological Site

## Serial Nomination

Criteria: ii, iv, v, vi

### The Decapolis

#### The Concept of City Leagues and its Significance

The term Decapolis that is to say, ten cities, is mentioned several times in the sources. The concept of 'city leagues' has been known in the Greek world since the Archaic period and down to the Roman period, but their character and purpose have changed from time to time and from one place to another. The Greek city-states (the 'poleis') zealously guarded their independence. At the same time, whenever an external danger threatened, they knew how to unite together and to create a common front. Thus the 'city leagues' was an accepted mechanism in the Greek world, and one of the better-known examples was the 'Delian League', established in 478 BCE under the leadership of Athens.

City leagues in the Greek world were not always established solely in times of danger, but were also founded on a common ethnic or cultic basis. The representatives of cities in the league met once a year at a commonly shared cultic center to decide on matters concerning them. These leagues continued to exist even when most of the Greek cities found themselves within larger and stronger political frameworks in the territories of both the Hellenistic and the Roman Empires. Even when the military and political significance of these leagues declined, the cultic traditions or the cultural links were sufficient to maintain their continued existence.

#### The Ten Cities

The Decapolis area included cities that saw themselves as *poleis* in all respects. They created a territorial continuity that stretched from Raphana in the north to Philadelphia in the south and from Beth-Shean (Scythopolis) in the west to Kanatha in the east. Most of the cities were founded during the Seleucid period (second century BCE), but Pella and Philadelphia were apparently founded by the Ptolemies (third century BCE).

We know very little about the composition of the population in these cities. The names appearing on the numerous inscriptions found in the region tell us nothing about the ethnic mix of the inhabitants, because both the Nabataeans and the Jews tended to adopt Greek names. It may be assumed that most of the population was of Semitic origin, and among them were probably the descendants of Nabataeans who had ruled the region to the east of the Decapolis, and had close ties with them. As *poleis*, they were governed by elected municipal councils and did everything to demonstrate that they were actually city-states. Public buildings were erected for the residents and funded by them, which is further proof for their having been *poleis*. The construction of the various buildings, mainly temples, theatres, bath houses and decorative buildings such as *nymphaea* and *tetrakionia*, were not only meant for the welfare of the residents but also as a source of pride for the city and a demonstration of its wealth and achievements.

The cities in the Decapolis region did not resemble each other in their urban plans. Each city proposed its own particular planning solutions, but with regard to the choice of public buildings and their style of decoration, there was a surprising similarity among them. In all of them there were colonnaded streets that were impressive thoroughfares leading from one city compound to another.

Prominent among the entertainment structures was the theatre. In each city there was at least one theatre. In Gerasa there were three, and in Philadelphia and Gadara there were two. In Gadara and Beth-Shean circuses were also discovered. The many bath houses and the select number of decorative structures inspired by Roman architecture, with triumphal arches and *tetrapyla* indicate the degree of Roman penetration and influence which is also shown in the temples typical for that region. The architectonic decorations were also an expression of the rich and fascinating merging together of Hellenistic and Roman sources of inspiration. The architecture in the Decapolis was, therefore, of an eclectic character, deriving its inspiration from both East and West, as well as local taste. The location of its shrines, the impressive thoroughfares and the decorative buildings, all created an attractive city panorama that gave evidence of wealth and power.

The region of the Decapolis is a typical example of the attraction and charm of classical culture. The Jewish, Nabataean and Syrian -Phoenician East was influenced by the trends, ideas, and of lifestyle that the Greeks and Macedonians brought with them, though this was not merely a matter of imitation and the acceptance of ready-made models. The architects and artists who worked in the Decapolis region showed creativity and inventive abilities that deserve appreciation. The spatial planning solutions, as expressed in Gerasa, Gadara or Philadelphia, confirm this. The impressive public buildings, with their decorative facades facing the colonnaded streets, indicate a rich and fascinating city panorama.

The *Pax Romana* and open borders generated economic prosperity allowed the cities to direct their resources to construction, to demonstrate their wealth and power and to compete with each other in magnificent temples and public buildings.

### ***Decapolis – the History***

The most ancient and reliable historical source on the Decapolis is Pliny the Elder (c.23-79 CE). In his book *Naturalis Historia* he tells us that near Iudaea, in the direction of Syria extends the Decapolis region – *Regio Decapolitana* – that was so called because of the number of cities it contained. He emphasizes that not everyone refers to the same cities listed, but most of them included the follow cities: Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Gerasa, Kanawat and Abila (N.H. V. xvi. 74). An additional list of the cities appears in Josephus (*Antiquities XIV, 76*). The Decapolis is also mentioned three times in the New Testament (Mt. 4:25; Mk. 5:20, 7:31).

The concept of the Decapolis is associated in the minds of historians with the ‘new order’ that Pompey installed along the eastern shores of the Mediterranean after the fall of the Seleucid Empire in 63 BCE and the liberation of the cities from Hasmonean rule. The cities of the Decapolis had much in common. Most of them were founded during the Hellenistic period under Seleucid rule, and they were given the encouragement and support of the Seleucid monarchs who saw them as a counterweight to the kingdoms that lay to the west (the Kingdom of Iudaea) and to the east (the Nabataean Kingdom). Most of the population in the cities was

Hellenized and the citizens saw themselves as citizens of a *polis* in every respect.

The arrival of Pompey marked for them the end of the short-lived Hasmonean hegemony and their freedom as ‘independent cities’. Even Roman rule, like that of the Seleucids, favored the independence of these cities and wished to promote them as a counterweight to the Iudaeian and Nabataean kingdoms. From the days of Pompey the cities were part of the *Provincia Syria*. Yet the Roman authorities did not hesitate to transfer Hippos (Sussita) and Gadara to the area ruled by Herod. It is unnecessary to state that this was not at all pleasant for the residents of those cities, and in the year 20 BCE the residents of Gadara requested to be released from Herod’s rule and become once again a part of *Provincia Syria*.

After the dissolution of the Nabataean Kingdom by Trajan (106 CE), the Decapolis region was included in *Provincia Arabia*, a new province that more or less extended over the former kingdom of the Nabataeans. From then onward, the residents of the Decapolis were subject to the governor of the new province who was stationed in Bosra. From historical evidence it therefore appears that the Decapolis was mainly a geographical concept, and the cities included in it did not organize themselves into a real ‘city league’.

We have here a phenomenon typical of the Greek and Roman world of grouping together cities that were adjacent to each other and formed a residential bloc of a uniform character, and giving them a general name that refers to them all. The term Decapolis was widely used at the time and we find it mentioned not only among historians such as Pliny and Josephus, but also in the New Testament and in inscriptions from the early



View of Bet She'an with the biblical tel in the background

centuries of the Christian Era.

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### ***Boundaries***

Latitude 32° 30'

Longitude 35° 32'

## ***Description***

Bet She'an, the only one of the ten cities of the Decapolis west of the River Jordan, is one of the oldest cities in the Near East and a crossroads of the Fertile Crescent. The remains of some twenty layers of settlement, going back to the fifth millennium BCE, have been discovered at the tel on the banks of the Harod Stream. The unique importance of Bet She'an since ancient times is a result of a combination of factors, including its position at a major crossroads, the fertile land surrounding it, and the abundance of water nearby. Important finds dating to the period of Egyptian rule over Canaan during the 16<sup>th</sup> to 12<sup>th</sup> centuries BCE were made in the excavations carried out at the tel during the 1920's and 1930's.

### ***Bet She'anqq / Scythopolis***

The Philistine rulers of Bet She'an display the bodies of Saul and his sons upon its walls after they had been killed in the battle of

Mount Gilboa. King David conquered the city, which later became one of the administrative centres of Solomon's Kingdom. Ongoing archaeological excavations at the tel are uncovering more continue to uncover remains from its Canaanite and Israelite period (Bronze and Iron Age) occupations. The city's population during the Roman period consisted of pagans and large communities of Jews and Samaritans. The majority of Bet She'an's population during the Byzantine period was Christian. The city became the provincial capital of the province called Palaestina Secunda at the end of the fourth century CE. The city passed to the hands of the Muslims during the first half of the seventh century CE and was destroyed by a severe earthquake in the year 749 CE.

The Roman-Byzantine City of Bet She'an, once a Roman city, has been extensively excavated to reveal public streets, bath houses, and theatres. Archaeologists claim that when excavations are completed, it will be one of the most impressive uncovered Roman cities in the Middle East.

Major continuing excavations which began in 1986, are managed in a joint effort between the Israel Antiquities Authority and the Hebrew University, and have yielded only one tenth of the area of the city of Bet She'an with careful attention to reconstructing architectural detail of buildings, baths, amphitheatres, temples, and streets.

## ***Sussita/Hippos***

The ancient site of Hippos-Sussita is located on the east shore of the Sea of Galilee, on the top of a flat, diamond shaped mountain, 350m above the lake. City and mountain are almost entirely isolated from their surroundings, with just a narrow 'saddle' bridge leading towards the western slopes of the Golan Heights. The ancient city moulded itself to the contours of the mountain, giving Hippos a rectangular shape. Its length from east to west was about 650m and its maximum width from north to south about 200m. The entire city was surrounded by an imposing fortification wall. Sussita, or as it was known by its Greek name, Antiochia-Hippos, was founded after 200 BC, when the Seleucids seized the Land of Israel from the Ptolemies. During the Roman Period Hippos belonged to the Decapolis, a group of ten cities which were regarded as centres of Greek culture in an area predominantly populated by Semitic peoples.

In the Jerusalem Talmud, and in other Jewish Halakhic literature, Hippos was considered to have a mainly non-Jewish population. By the 4th century CE, the majority of residents in the city were probably Christian, since it was the seat of an episcopate, and at least five churches were built there, within the see of Palaestina Secunda. Hippos continued to exist and prosper until the mid-8th century when the city was destroyed by the catastrophic earthquake of 749 CE, never again to be resettled.

The research of Hippos-Sussita is an international Israeli-Polish -American project collaboration co-directed by: Professor Arthur Segal from the Zinman Institute of Archaeology, University of Haifa; The co-directors are: Professor Jolanta Mlynarczyk from the Research Centre for Mediterranean Archaeology, Polish Academy of Sciences; Dr. Mariusz Burdajewicz of the National Museum, Warsaw. and Professor Mark Schuler from Concordia University, St Paul, MN, USA. The main colonnaded street of Hippos, the decumanus maximus, traverses the city along its full 650m length on an east-west axis. At the centre of the city is a broad, rectangular-shaped forum paved with carefully laid flag-stones, underlying which is an underground water reservoir roofed by an impressive and perfectly preserved barrel vault. The forum is bordered to the west by a monumental structure built of basalt ashlar. In the centre of its main façade facing the forum, is a semi-circular apse, originally roofed by a half dome. This structure has been identified as a kalybe, temple dedicated to the Imperial cult and dated to the 2nd or the beginning of the 3rd century CE. The forum was

surrounded on its three sides by porticoes of grey granite columns set on white marble bases and surmounted with beautifully executed Corinthian Capitals. On the eastern side of the forum is a bathhouse, while the temenos of a Hellenistic sanctuary lies to the north. The latter is bounded on its western and southern sides by an imposing, beautifully built wall, of which about 40m length has been exposed. The sanctuary continued to fulfill its original religious function into the Roman period. During the Byzantine period the North-West Church was erected over the remains of the pagan structures, one of at list seven churches built on the site .

Hippos-Sussita, like all other cities of the Decapolis, was surrounded by a massive fortification wall, whose courses are still clearly visible today .The city possessed two gates, one located at the west and the other at the eastern end of the decumanus maximus .The eastern one which was excavated has one passageway with two towers on either side that protrude eastward from the wall .

The main public square of Roman Hippos was paved with carefully dressed basalt flagstones and was planned as a tritoeon :a broadly rectangular plaza surrounded on three sides by colonnades. Fourteen column shafts of Egyptian grey granite have been found scattered across the forum's pavement, a silent testimony to the fatal earthquake which struck in 749 CE .

The North-West Church being excavated by the Polish team is a basilica church of about 277 square metres, and was paved with polychrome mosaic decorated with schematic floral motives, geometrical patterns, and three short Greek inscriptions .

Approximately 50m east of the North-West Church is another church, similar in plan, but smaller than its neighbor. This North-East Church is being excavated by a team from Concordia University, St. Paul, Minnesota, headed by Professor Schuler. The nave and the southern aisle of the church, as well as a substantial part of the northern aisle, have been fully excavated. In the chancel area in front of the apse two burials were exposed; one in a limestone sarcophagus covered with a monolithic lid. The sarcophagus contained the bones of a woman aged about 60 years old .

### ***Assurances of authenticity and Comparison***

Excavation efforts have yielded an unprecedented amount of finds that have enabled archaeologists to reconstruct major portions of the original site, spanning centuries and recreating the numerous levels of the city for the visitor.

The future continuity of authenticity and integrity of the archaeological site can be assured as a result of the roles of the Israel Nature and Parks Authority and the Israel Antiquities Authority in their management of the area. Jarash in Jordan, is the comparable city of the Decapolis.

The city plan of Hippos is very similar to that of Gadara (Umm-Qais) south of Yarmuk River, now under excavation by German-Austrian-Jordanian teams are excavating this marvelous site. To a lesser extent, Hippos is also comparable to Gerasa (Jerash).

## 12. Caesarea

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### Archaeological Site

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Criteria: ii, iv, v, vi

### Description

Caesarea is situated on the Mediterranean coast alongside bays and shallow inlets that were formed by wave erosion. These unique bays were utilized throughout history for the anchorage of sea-going vessels and made Caesarea a major port of call in the Mediterranean.

During the Persian rule, the Phoenicians built a settlement on the shoreline of one of the bays, where the ground water level was high. The village flourished in the Hellenistic period and is first mentioned under the name of Straton's Tower.

In the year 30 BCE the village was awarded to Herod, who built a large port city at the site, and called it Caesarea in honour of his patron Octavian Augustus Caesar. In Josephus' *Jewish War* it says: "And he chose on the coast one forsaken town by the name of Straton's Tower...which thanks to its favorable location was suitable for carrying out his ambitious plans. He rebuilt it entirely out of white stone and adorned it with a royal palace of unique splendor, displaying...the brilliance of his mind". (Josephus, Ant. 15,9,6)

Caesarea was a planned city, with a network of grid roads, a temple, theatre, amphitheatre, markets and residential quarters. It took 12 years to build, and great festivities were held to mark its completion. The city transformed rapidly into a great commercial centre, and by the year 6 BCE became the headquarters of the Roman government in Palestine.

Since Caesarea had no rivers or springs, drinking water for the prospering Roman and Byzantine city was brought via a unique high-level aqueduct, originating at the nearby Shuni springs, some 7.5 km northeast of Caesarea. The aqueduct consists of three channels, two of which were added in the course of its use. In low lying areas, sections of the aqueduct were carried on arches.

Caesarea served as a base for the Roman legions who quelled the Great Revolt that erupted in 66 BCE, and it was here that their commanding general Vespasian was declared Caesar. After the destruction of Jerusalem, Caesarea became the most important city in the country.

Pagans, Samaritans, Jews and Christians lived here in the third and fourth centuries CE. Among its famous citizens were Rabbi Abbahu, and the church leaders Origen and Eusebius.

During the Byzantine period the city flourished, and extended over some 162 hectares. Toward the end of the sixth century a perimeter wall was built, making Caesarea the largest fortified city in the country. It was re-fortified again in the ninth and 13<sup>th</sup> centuries by conquering Arab and Crusader armies.

Caesarea is an outstanding example of city planning of the Herodian period as well as part of a series of Crusader fortresses constructed in the Holy Land.

### ***Assurances of Authenticity and Comparison***

Following these excavations, the Crusader city and the theatre became a national park managed by the Nature and Parks Authority. Many excavations have been subsequently carried out in the city and its harbor by teams from the US and Israel, including extensive excavations conducted by teams from the Israel Antiquities Authority and Haifa University since 1992. Comparable Roman port cities are Ostia in Italy and Utica in Tunisia.

The late 19<sup>th</sup> century marked the start of the first scientific exploration of the site, noting the Crusader city, the theatre, hippodrome and aqueducts. Extensive explorations from 1959-1964 further revealed details of the theatre, parts of the city's fortifications, and the upper aqueduct; while subsequent study uncovered additional parts of the Crusader city, the Jewish quarter, further sections of the aqueduct and the harbour installation.



The Roman theatre



in situ remains of monumental sculptures



The Crusader fortifications



Aerial view of the city

### ***Selected Bibliography***

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K. Hollum, *King Herod's Dream*, NY, 1998

### ***Boundaries***

Latitude 32° 30'  
Longitude 34° 53'

## 13. White Mosque in Ramle

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### Group of Buildings

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Criteria: ii, iv

#### Description

Ramle, from the Arabic for "sand", probably referring to the sand dunes on which the city was built, was founded in the early eighth century by the Umayyad caliph Suleiman ib 'Abd el-Malik, as the first Islamic city. It is now stands in a town with a mixed population of Muslims, Jews and Christians.

Through the ages, Ramle has been an important administrative centre on the road linking the Via Maris to Jerusalem.

With the city's founding, many installations and buildings, such as cisterns, a drainage channel, the House of Dyers, and the mosque were erected. Most of the Umayyad city is now covered by later construction. Only in the Umayyad mosque, called the White Mosque, were several remains of that period preserved as well as a series of subterranean vaults and cisterns. Its square minaret with stone elevations marked by recessed, arched windows, which was rebuilt by the Mamelukes, is the prominent structure of medieval Ramle. Near the tower is the tomb of Nebi Salib, which is a regular pilgrimage site, and a Muslim cemetery still in use.

The White Mosque is a unique example of religious architecture and a testimony to the Umayyad cultural tradition and civilization in the first Islamic city.

Excavations at the White Mosque were conducted in 1949 on behalf of the Ministry of Religious Affairs and Israel Department of Antiquities and Museums. The excavations attempted to ascertain which buildings, both above ground and subterranean, belonged to the original mosque enclosure. It was revealed that the mosque enclosure was built in the form of a quadrangle with its walls oriented to the cardinal points. It included the following structures: the mosque itself; two porticoes along the quadrangle's east and west

walls; the north wall; the minaret; an unidentified building in the centre of the area; and three subterranean cisterns.

The mosque also exemplifies distinct phases of renovation and construction at different historical junctures.

The mosque was a broadhouse; the long wall (the qibla) faces Mecca, with the mihrab in the centre of the real wall. However, the roof apparently belongs to a later phase of renovation, carried out in the Ayyubid period. Excavation disclosed that the right half of the mosque deviates some six degrees north of the traditional east-west orientation.

Both the writings of the Arab geographers and the evidence uncovered in the excavations indicate that the mosque's building complex was constructed in three main stages. The first stage is dated to the period of the Umayyads, when the enclosure was erected in its original form. Of the earliest buildings there remains only the left side of the mosque (oriented east-west), the east wall with the portico, the north wall (aside from the minaret), and the three subterranean cisterns. The construction of the right side of the mosque, the western enclosure wall, and the central ablutions building are attributed to the second phase, from the time of Saladin. Two inscriptions that were found in the excavation mention repairs made to the mosque. The first inscription relates that Sultan Baybars built a dome over the minaret and added a door to the mosque. The second inscription states that in 1408 CE Seif ed-Din Baighut ez-Zahiri had the walls of the southern cistern coated with plaster. The third phase included the minaret, the portico east of the minaret, and two halls attached to the eastern wall, outside the area of the mosque enclosure.

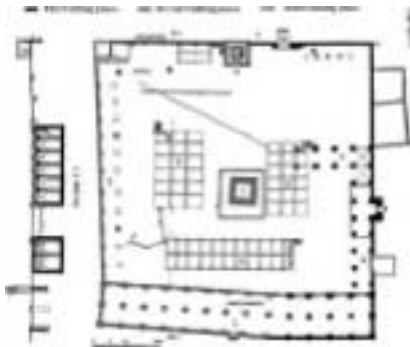
## *Assurances of Authenticity and Comparisons*

The site was listed by the World Monument Fund in 1998 for support in their endangered list. It is an authentic ruin well documented in literature and in 15th century prints.

The best comparisons to Ramla are the large cities which were founded in the early Islamic period - Fustat in Egypt, Basra and Qufain Iraq, and Samarra, also in Iraq. Anjar in Lebanon was suggested as the closest parallel to Ramla, although Ramla is much bigger and probably of a different character. However very little was preserved from early Islamic Ramla, and most of the visible remains are from later periods, including the White Mosque.



View towards the White Mosque



Plan of the courtyard



aerial photograph of the courtyard



Print from the early 16<sup>th</sup> century depicting the White Mosque

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## *Boundaries*

Latitude 31° 56'

Longitude 34° 52'

# 14. Jerusalem – Mt. Zion

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## Historic City

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Criteria: i, ii, iii, iv, v, vi

Extension of the inscribed site of Jerusalem - the Old City and Ramparts to include Mount Zion and determine a buffer zone as accord with the Operational Guidelines.

## Description

Jerusalem is at the crossroads between the watershed route of the Judean Mountains being midway between Nablus and Hebron and the connection from the coastal Via Maris to the Jordan section of the Great Rift Valley. This has historically given it strategic importance. This meeting place between East and West has, over the ages, become cultural as well as physical.

The Old City and Ramparts of Jerusalem is an inscribed site on the World Heritage List. The Ramparts represent the Ottoman boundaries of the 16th century and enclose within them the built sites of the Temple Mount/Haram el-Sharif and the Christian shrines of the Church of the Holy Sepulchre and the Via Dolorosa.

The geo-historic context of the Old City includes the Kidron Valley/the Valley of Jehoshafat and the Hinom Valley encompassed by the surrounding hills - Mount Scopus, Mount of Olives, the Hill of Evil Counsel, and Mount Zion. The water source of Jerusalem is the Gihon Spring/Mary's Well that has proven over the generations to be the focal point for the city and its development, including water installations and aqueducts bearing evidence to the changing socio-political patterns of the area.

Jerusalem between these hills, forms a unique witness to the cultural cradle of the Western monotheistic religions, including Jewish sites identified during the Temple periods, and the City of David; Christian sites identified by Queen Helena including Gethsemane, the Church of the Ascension, Bethany, and the site of the Last Supper; and Islamic sites of the Night Journey of Mohammed. These can be identified as the sites of Ancient Jerusalem.

The area outside the built space of the city has developed over the years as a necropolis for Jewish, Christian and Muslim burial. Various forms of burials are evident including rock cut tombs, which form the basis for the beliefs for resurrection to commence from this site.

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### ***Assurances of authenticity and comparison***

The proposed area remains for the most part cemeteries and open space with archaeological sites and monuments. In addition, synagogues, churches, and mosques of all denominations are situated in the area. A planning scheme to conserve the Old City and Environs is to be the basis for the urban assurance, while a management plan for the conservation of the Old City will be presented in the framework of the site dossier.

The extension of the inscribed site will accord with the changes in the Operational Guidelines for the Implementation of the World Heritage Convention whereby sites may include buffer zones providing the visual and historic context for ongoing site management and conservation. In addition, it is proposed that the site be extended to include Mount Zion as well as those sites that bear a unique  
The Hebrew University of Jerusalem, Department of Geography, The Israel Academy of Sciences and Humanities, The Israel Exploration Society;  
W. de Gruyter. *The Jerusalem Atlas*; Berlin-New York, 1973 (revised 1988).

testimony to the cultural traditions of Judaism, Christianity and Islam. This will help guarantee the conservation of the site from encroaching urbanism and help to eliminate the factors which may endanger those sites.



Key map indicating the site and visual boundary of the buffer zone



View over Mount Zion and the Armenian Quarter in the Old City

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### ***Boundaries***

Latitude 31° 46'  
Longitude 35° 14'

# 15. Region of the Caves and Hideouts

## Bet Guvrin-Maresha

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### Archaeological Site

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### Cultural Landscape

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Criteria: iii, v, vi

### Description

Maresha and Bet Guvrin are two main sites in a larger area of caves and hiding places that existed just off the Via Maris during the Byzantine period. According to research by Prof. Yoram Zafir, over 100,000 people lived in this area. These urban settlements in the Judean foothills were safely removed from the main Via Maris with its movements of conquering armies between Egypt and the Fertile Crescent.

Maresha and Bet Guvrin, important ancient cities located in the basin of the Guvrin Stream, were highly populated in the Greco-Roman and Byzantine eras. Unique natural formations were used as hiding places for the local population in times of unrest.

Maresha is mentioned among the cities of Judea noted in Joshua and as one of the cities fortified by Rehoboam against the incursion of Babylon into his kingdom: *"And Rehoboam...built cities for defence in Judah. He built even Bethlehem...and Mareshah..."*

During the Persian period, after the destruction of the First Temple, Maresha and all of southern Judea was settled by Edomites, who came from the southeast. At the end of the fourth century BCE Sidonians and Greeks came to Maresha, bringing the Hellenistic culture with them. In addition, isolated Egyptians and a few Jews lived there - refugees from the fall of the Temple and emigrants from the Coastal Plain. Thus was created the special fabric of society in this Hellenistic city, which was an important economic centre. During the same period, the Lower City was built, and in it many caves were hewn.

From historical sources and local excavations it became evident that in 113 BCE John Hyrcanus I, the

Hasmonean, captured Maresha and converted the residents of the city and its surroundings to Judaism.

However, Maresha recovered and was repopulated, but its settlement was sparse, and according to Josephus Flavius, it was finally demolished by the Parthian Army in 40 BCE.

Bet Guvrin replaced Maresha as the most important settlement in the area. It is initially mentioned by Josephus Flavius in 68 CE as one of the towns conquered by the Roman general Vespasian. Following the destruction of the Second Temple, it continued to exist as a fairly large Jewish settlement until the Bar-Kochva Revolt, 132-135 CE.

Emperor Septimus Severus changed Bet Guvrin's name to Eleutheropolis ("City of the Free") and granted it municipal status. Two aqueducts brought water from afar, and together with local waterworks, supplied the needs of the residents. Besides dwellings, the city boasted an amphitheatre and public buildings. The Jewish settlement was rehabilitated, and in the third-fourth centuries, Bet Guvrin was mentioned in the Talmud and commentaries on the Scriptures.

From the Roman and Byzantine periods, a large Jewish cemetery and architectural remains were discovered, as was a synagogue inscription. During the Byzantine period, Bet Guvrin was an important centre of Christianity with a number of churches.

Most of the caves known as "bell caves" because of their shape when quarried, were dug during the Early Muslim period. Finds from the Crusader period indicate that it was a small fortified city, at the hub of which was a church dedicated in 1136. The city was surrounded by Crusader villages, and apparently the Church of St. Anne was restored at about the same time. The bedrock of soft limestone is capped with a harder stone enabling the digging out of many caves and tunnels over the centuries. The rock quarried for the caves was cut into building stones, the spaces being used as industrial installations, water reservoirs, storerooms and burial caves. This created a unique and extensive subterranean network.

### ***Assurances of Authenticity and Comparison***

Extensive excavations were conducted in Maresha on behalf of the British Palestine Exploration Fund in 1900 and in the 1960's and 1970's surveys were carried out by the Israeli geographer Ben-Arieh and archaeologists Oren, Dagan, Kloner and others. Capodoccia in Turkey is a comparative example

Broad-based excavation and research activities on behalf of the Israeli Antiquities Authority by Prof. Amos Kloner began in 1989, and are still being conducted. The National Plan for Israel has recommended that the area be afforded biosphere MAB status.



Olive press, Bet Guvrin



Fresco in a burial cave, Maresha



Columbarium, Bet Guvrin



Bell cave, Bet Guvrin

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M. Broshi, *The Population of Western Palestine in the Roman-Byzantine Period*, BASOR 236 (1979).  
A. Kloner ed., *The Hiding Places in the Judean Foothills*, 1985.

### ***Boundaries***

Latitude 31° 36'  
Longitude 34° 55'

# 16. The Frontiers of the Roman Empire

## Archaeological Site

### Trans-boundary serial nomination

Criteria ii, iii, iv, v

### Description

The Roman frontier zone of Palaestinae Tertia links to the Limes Palaestinae, which spread in Southern Palestine in the areas of the Negev, the Arava and the Dead Sea, was one of the more essential parts in the defense of the Roman Empire. Following the suppression of the Bar Kokhba revolt (132-135) the region's previous name, *Judaea*, was replaced by *Provincia Syria Palaestina*. Around the year 400 this area was divided into three provinces while *Palaestina Tertia* included the Negev, southern Jordan and the larger part of the Sinai Peninsula. Limes Palaestinae was a branch of the fortified line, Limes Arabiae, northward from Aila along the Jordanian Heights. In this area, fortresses and semi-military settlements were preserved and excavated during recent decades, contributing to our understanding of this unique establishment in the history of Palestine. The Limes here was a border zone which defended the Roman territory from invasion, secured its existence up until the late fifth and early sixth centuries CE in its western parts and until the seventh century in its eastern section. Being so vast in its size, the Roman Empire's border lines and zones were not homogenous in their historical development and in their physical appearance.

The strength of the Roman Empire manifested itself in its ability to fit its defense policy to the diverse political and geographical situations in the different provinces.

Because of this, on the one hand, in the western parts of the Empire, mainly in Germany and Britain, one can see an actual defense line, engineered and built, comprising of stretches of walls, forts and natural defense lines. In the east (including Palestine), on the other hand, the defense method was varied and was based on the combination of different administrative, military and economical elements which, together, created a secured border zone.

From the end of the third century CE up to the middle of the seventh century CE, this defensive area protected the southern and eastern limits of the Empire, while one of its main components was the combination of military forts together with agricultural settlements. In semi-arid regions of southern Palestine, Roman veterans and their families were given stretches of land and were in charge of settling and defending it against the invasions from the Negev and Sinai. Evidence for this unique integration, military posts and semi-civilian settlements can be found in contemporary historical sources, epigraphy (inscriptions and papyri) and mainly in archaeological finds - forts like Tel 'Ira and Mezad Zohar, farm houses, towns such as Malatha, Birsama and Memphis and cities like Elusa.



Map of the Roman Empire in the second century CE  
Photo: Hachette Livre

### Selected Bibliography

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B. Isaac, *The Limits of Empire: The Roman Army in the East*, Oxford, 1990.

E.N. Luttwak, *The Grand Strategy of the Roman Empire*, Baltimore, 1979.

During recent years impressive and well preserved forts like En Boqeq or settlements such as Beersheba, Eboda and Nessana were excavated, contributing to our understanding of this unique border system in the history of Southern Israel.

### ***Assurance of Authenticity and Comparison***

The southern part of Israel — the Negev, the Jordan Valley and the Dead Sea basin, introduces a unique combination of Roman military posts, agricultural settlements from late antiquity together with cities and towns.

The uniqueness of Palestina Tertia's limes is originating in the unusual combination of fortresses and semi-military settlements. These sites were excavated during recent years by the Israel Antiquities Authority. Some of the forts and settlements are managed today by the Israel Nature and Parks Authority. The fact that the Negev, the Dead Sea basin and the Arava were on the fringes of the settled land and were inhabited mainly during late antiquity preserved the sites in a relatively good state.

The excavations in the various sites enable a comparison to other parts of the Roman Empire like North Africa or Jordan, where a parallel layout of limes has survived.

#### **Main sites**

Zohar  
Ein Bokek  
Tamar  
Mamshit  
Malatha  
Tel Mazoz  
Elusa  
Beer Sheba  
Bir Sama



Roman frontier site

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S.T. Parker, "The *Limes* and Settlement Patterns in Central Jordan in the Roman and Byzantine Periods", *Studies in the History and Archaeology of Jordan IV* (1991): 321-5

#### ***Boundaries***

Latitude 31° 36'  
Longitude 34° 55'

# 17. The Great Rift Valley - Geological Formations - Makhteshim Country

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## Cultural Landscape Natural Site

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Criteria. ii, iii, iv, v, vii, viii

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### Description

The Negev, Israel's southern half, is a colourful rocky desert, and its centre is dominated by northeast-southwest anticlinal ridges, edging on the Great Rift Valley. Between the crests of four of these ridges are five deep, breathtaking valleys, that have in common unique features: they are surrounded by steep walls, built of hard limestone and dolomite at the upper half and friable sandstone at the bottom. Each of these valleys is drained by a single narrow river bed. Such a unique closed valley is called *makhtesh* (plural makhteshim), the Hebrew word for mortar. The term crater describes the rather common feature of a valley at the top of a volcano, but the steep valleys of the Negev are different - they were carved by erosion. The term *makhtesh* has been adopted internationally, and the geological dictionaries refer to the Negev examples.

Valleys eroded into mountainous ridges are found elsewhere, but they are irregular, cut by faults, open to various directions, and covered by soil and vegetation. In contrast, the makhteshim are deep closed valleys, bare of soil and vegetation, and the rocks are displayed in a feast of colors. The five makhteshim are *geological windows*, onto the earth's crust, each exposing a different geological display.

The makhteshim are unique assets of nature, the only complete exemplars of their kind in the world. The rock strata are inclined, disclosing the anticlinal structure of the ridges. Visitors driving or walking

through the up-to-220-million-years-old landscape have the feeling they are leafing through the world's most pages of the most vivid natural geology book.

These formations are geographically well defined shelters in which the original flora and fauna of the Negev Highland are best preserved.

Makhtesh Ramon is an awesome 38 km long, 6 km wide and 450 meters deep. Recent Triassic rocks are well exposed, rich in fossils and intruded by hundreds of igneous dykes, many sills, a plutonic stock and a laccolith. The southwest part of Makhtesh Ramon is dotted with well preserved 110-million-year-old volcanoes, diatherms and flows of basanite, a rare kind of basalt, originating from the upper mantle. "The Carpentry" is a popular name given to six hills in Makhtesh Ramon that exhibit prisms made of quartzite, a rare feature world-wide and the target of intense research.

The inner area is dotted with archaeological remains of nomads, but in the outer area flourished Nabatean, Roman and Byzantine settlements, that lived from trade routes and supported a unique type of desert agriculture.

Hundreds of scientific papers have been published on the stratigraphy, petrology, mineralogy, fossils, tectonics, volcanology and morphology of the makhteshim. Makhteshim Country is home to the Ramon Science Centre, the Desert Research Institute, and Ben-Gurion University of the Negev.

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### Selected Bibliography

- Y. Bartov and V. Arad, Bibliography of the geology of Makhtesh Ramon, Israel Journal of Earth Sciences 37, 147-170, 1988.
- R. Ben David and E. Mazor, Stages in the evolution of Makhtesh Ramon and its drainage system, Israel Journal of Earth Sciences 37, 125-135, 1988.

### Boundaries

Latitude 30° 58'  
Longitude 35° 12'

# 18. Mount Karkom

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## Archaeological site

## Natural Site Serial Nomination

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Criteria: ii, iii, v, viii

### Description

Mount Karkom, is in the southern Negev desert at the northern edge of Nahal Paran, provides among the world's best examples of rock engravings. Access to the mountain is difficult because of its sheer cliffs, which rise about 300 metres above the surroundings. The prominent plateau, some 800 metres above sea level, can be reached by means of two main ancient paths: one includes a passage of steps partly hewn in antiquity, and the other is snake-like, with concentrations of some of the some best rock engravings and pillars in a desert environment.

An impressive 100 - plus Paleolithic sites, mostly from the Middle Paleolithic period, were found on Mount Karkom. An abundance of excellent - quality flints was found on the surface. Many flint tool workshops, containing numerous cores and flakes, as well as traces of huts from the period were found. Because of the desert conditions, the in-situ sites, flakes, and tools scattered around cores were found in an excellent state of preservation.

The material collected so far indicates that in the Paleolithic period the mountain was an excellent source of raw material for the production of flint tools, and was also an important meeting place. In the Late Chalcolithic, Early Bronze, and beginning of the Middle Bronze ages, the mountain was used as a pilgrimage, ceremonial, and cultic site: numerous rock engravings of religious significance were carved and *massebot* were set up.

Many stone circles and tumuli were also erected, as was a structure that can probably be identified as a temple. After the period of intense occupation, the plateau was abandoned for about 800 years. According to the building remains, it was next occupied by desert

inhabitants, who probably did not settle here permanently.

The importance of the mountain is indicated by its finds, particularly from the Bronze Age Complex. The burial tumuli, stone circles and other megalithic structures, *massebot*, and rock engravings reveal that the mountain was sacred as an important cultic and religious centre. The mountain exemplifies some of the world's best rock engravings, more than 100 of which have so far been identified from the Neolithic, Chalcolithic, Early and Middle Bronze ages, Nabatean, Roman-Byzantine and beginning of the Early Arab periods. Outstanding here is the fact that the enclosures of the late Chalcolithic, Early Bronze, and the beginning of the Middle Bronze ages have rich remains of material culture together with an abundance of rock engravings.

The rock-art engravings and inscriptions of the Negev, of which the best examples were found in the Sede Boker area (Nahal Avdat) and in the area of Mt. Karkom, are part of a larger series of rock art representations, found in the Near East in large quantities in North Eastern and Central Arabia, Sinai, Southern Jordan and the Eastern Desert of Egypt. For at least 12,000 years the people of the deserts of their Near East have used rock art as their main expression of daily, cultural and religious life.

Most of the rock art sites represents the local population, but some sites, located near the main international ancient roads crossing the region, were used by travelers and pilgrims, who left their imprints on the desert rocks.

### Assurances of Authenticity and Comparison

Rock engravings on the mountain's plateau were first discovered by E. Anati in 1955. In 1980 a survey of the mountain was begun by the Italian Archaeological Expedition, with the participation of the Archaeological Survey of Israel. The survey has examined more than 860 sites so far, with trial excavations carried out at some.

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### Selected Bibliography

- E. Anati, *Mountain of God*. New York, 1986.  
E. Anati, *I Siti a Plaza di Har Karkom* (Archivi-Monografie di Preistoria di Arte Preistorica e Primitiva 9), Cap di Ponte 1987.

### Boundaries

- Latitude 30° 18'  
Longitude 34° 44'

The makhteshim are the core areas of the nature reserves in the Negev, In order to assure the future continuity of authenticity and integrity of the site old mining concessions were stopped, especially in light of the steady development of ecotourism. In 1996 and 1998 a special government resolution proclaimed of the makhteshim which are part of the Great Rift Valley to be unique assets of nature and the term Makhteshim Country was coined to mark the national importance of the rocky desert that hosts the five makhteshim, as well as many other landscapes and assets of geology, ecology and heritage. The only other known example of this formation is a small makhtesh in the Jordanian plateau.



The Large Makhtesh 5 km by 10 km exposing fossil coral reefs



Arif twins of Makhteshim showing the crest of the anticline



Aerial view of the Large Makhtesh showing anticlinal structure

Dykes, a mode of various igneous rocks, providing an opportunity for research on the mechanism of intrusion and interplay of magma reservoirs



Prisms made of quartzite



Karnei Ramon with well preserved 110-million-year-old volcanoes, diatherms and flows of basanite

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C. Benjamin (ed.), *Geological Excursions in Makhtesh Ramon: A Guide Book*, Israel Journal of Earth Science 42, 101-212, 1994.

# 19. Timna

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## Archaeological Site

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## Cultural Landscape

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## Natural Site

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Criteria: ii, iii, iv

### Description

The Timna Valley, north of the Gulf of Aqaba/Eilat, within the Rift Valley, is a large semicircular erosion formation containing four wadis that run from the Timna Cliffs into Nahal Arava.

Timna provides a remarkable example of industrial archaeology, as it was the site of ancient mineral mining and smelting. Along the foot of the Timna Cliffs are mainly copper carbonate ore nodules that consist of malachite and chalcocite mixed with azurite, cuprite, paratacamite. A second type of copper ore, of the chrysocolla group, is located in the Timna Formation of the Lower Cambrian and was therefore more difficult to reach by ancient mining methods. However, both types of ore, the copper carbonates and copper silicates, were exploited in antiquity. Numerous mine workings, including shafts and galleries, as well as mining tools from various periods, were found in this part of the Timna Valley.

Eleven camps are located in the centre of the valley, several containing substantial slag heaps, testimony to the existence of intensive mining activities. These remains belong mainly to the 19<sup>th</sup> and 20<sup>th</sup> dynasties of the Egyptian New Kingdom (Late Bronze Iron Age). There is only one smelting site in the mining area of the Timna Valley. All other early smelting sites were located outside the Timna Valley, along the western

fringes of the Arava. North of the Timna Valley, an Early Bronze

Age II copper-smelting site was excavated, as were an Early Bronze Age IV smelting site and mine at the estuary of Wadi Timna. South of the Timna Valley, the centre of Roman and Early Arab copper smelting in the western Arava was located at Be'er Ora.

Beginning in 1845 numerous explorations identified copper-smelting slag in Timna, the remains of dwellings, and copper-smelting sites. Pottery found at Timna was dated to the Iron Age I and II. In 1940 N. Glueck attributed copper-smelting in Timna to King Solomon, calling the area King Solomon's mines. Between 1959 and 1961 B. Rothenberg explored the Timna Valley and in 1962 published, with Y. Aharoni and B.H. McLeod, a detailed description of its ancient mines and smelting camps. The mines were subsequently dated to several widely separated periods, from the fourth millennium to Roman times.

### Assurances of Authenticity and Comparison

In 1964 Rothenberg founded the Arava Expedition, an independent research group under the auspices of the Haaretz Museum in Tel Aviv, to excavate at Timna. An international team of experts in extractive metallurgy, chemistry, mineralogy, and archaeology was assembled under the direction of Rothenberg which excavated at various sites in the Timna area between 1964 and 1990. The Arava area of Israel and Jordan contains other examples of industrial archaeology.



Rock formations at Timna

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### Selected Bibliography

B. Rothenberg, *Timna: Valley of the Biblical Copper Mines* (New Aspects of Antiquity) London 1972. J. Patherick, *Egypt, The Soudan and Central Africa*, Edinburgh 1861.  
G. Pinch, "Timna," in *Votive Offerings to Hathor*. Oxford. Griffith Institute, Ashmolean Museum. 1993.

### Boundaries

Latitude 29° 46'

Longitude 34° 57'

## 20. *The Biblical Tel (extension)*

### *Bet-Shemesh, Gezer, Gerisa, Lachish, Arad*

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#### **Archaeological Site**

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#### **Serial Nomination**

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Criteria: ii, iii, iv, vi

#### **Description**

The Tel is a unique settlement pattern in the Near East with the development of evolving periods of history within the same cartilage of the site. These mounds sometimes consist of more than 30 layers of habitation and rise to heights of 50 metres.

Without water there is no life - it had to be found and made available for use especially in the harsh climatic conditions of Israel. Water scarcity and semi-arid climate, as well as presence of deserts, brought humans, from the Pre-Pottery Neolithic period (circa. sixth millenium BCE) onward, to find ways to develop water systems. In this regard, a remarkable development in the technology of water collection occurred in the biblical period within the tels.

Eight tels which have the most outstanding water systems were chosen to demonstrate the general scope of human creativity and ingenuity in finding the most proper technology in the pursuit of this precious fluid of life in ancient Israel.

#### **Lachish**

The biblical city of Lachish is identified with Tel Lachish, a prominent ancient mound in Israel, covering an area of about eight hectares. Lachish was first settled in the fourth millennium, and it became the most important Canaanite city in the second millennium BCE. According to the biblical text it was conquered and destroyed by Joshua and the Israelite tribes. Between the 9th-6th centuries BCE it became a fortress city in the kingdom of Judah, the second most important city after Jerusalem, the capital. The massive city-walls, the large city-gate complex, the impressive deep well which supplied water to the city, and the huge palace-fort crowning the centre of the site — were all built during this period, and still stand today.

In 701 BCE Lachish was besieged, conquered and destroyed by Sennacherib, king of Assyria. Sennacherib's campaign is discussed in the Old Testament as well as in the Assyrian annals. The attack on the city was immortalized by Senna-cherib in a series of stone reliefs erected in his palace, which are presently exhibited the British Museum. The Assyrian siege ramp, a counter-ramp dumped by the besieged, and other remains of the battle were uncovered in the excavations. This is a unique case in which a siege battle of the biblical period can be reconstructed by a combination of written sources, Assyrian stone reliefs and impressive remains on the ground.

Lachish was attacked and destroyed again by Nebuchadnezzar, king of Babylon in 588/6 BCE. In the Persian period it became a district centre, and the settlement was abandoned in the Hellenistic period.

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#### **Selected Bibliography**

Schumacher G., *Tell el-Mutesellim*, 2 vols., Leipzig, 1908  
Lamon R.S. & G.M. Shipton, *Megiddo I, Seasons of 1925-34*, Strata I-V, Chicago, 1939. Loud G., *Megiddo II, Seasons of 1935-39*, 2 vols., Chicago 1948.  
O. Tufnell et al, *Lachish II-IV*. London, 1940-1958.  
D. Ussishkin, Lachish, *The New Encyclopedia of Archaeological Excavations in the Holy Land*, vol. 3, Jerusalem 1993, pp. 897-911.

#### **Boundaries:**

Latitude 33° 01'  
Longitude 35° 33'

### ***Assurances of Authenticity and Comparison***

The biblical tells are under the aegis of the Israel Nature and Parks Authority and the protection of the Israel Antiquities Law.

Of the four biblical strata, the main focal point of the excavations, only the latest (Stratum II) was excavated in its entirety.

The wide scope of the excavations, have enabled the archaeologists to bring to light extensive parts of the city. Thus, there is a detailed plan of a pre-planned Israelite city, the only such city so far excavated to such an extent in Israel.

## 21. The Crusader Fortresses

### Montfort, Belvoir, Atlit, Arsuf

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#### Archaeological Site

#### Trans-National Serial Nomination

Criteria: iv, v, vi

#### Description

The fortresses built between the 12th and 15<sup>th</sup> centuries - Montfort, Belvoir, Atlit, Arsuf (as well as Acre and Caesarea) - evidence broad European architectural movement to the Holy Land in this series of remarkable fortresses constructed in the course of the Crusader conquests. The fortress was the centre of power and administration for the Crusades, exemplifying patterns of traditional settlement of the era, further reflected in their attention to detail and

#### Montfort

Montfort, the main Crusader fortress in Palestine of the Knights of the Teutonic Order, was built in 1226 in western Galilee on a narrow ridge with steep slopes on three sides, about 12 km from the Mediterranean Sea. The steep and narrow ridge probably reminded its builders of the location of the fortresses in their homeland. The French name, Montfort, is identical to the Latin and German names for the site - "strong mountain". The entire area was owned by the order and included, besides Montfort, Chateau du Roi (Mi'iliya) and Judin (Yehi'am) which formed the defensive line for the Plain of Acre. In 1271 the Muslims conquered Montfort and allowed the knights to leave without their arms or property. The fortress was subsequently destroyed and the site was then abandoned and never resettled.

size, and each representing various orders - the Teutonic, Hospitalliers, and Templars.

The plan of the keep is characteristic of the towers in the external Crusader forts. The fortress of Montfort apparently grew from a nucleus of the keep and the central building. A system of fortifications and an outer

wall were added on the west. The keep in particular represents building of a very high standard, as seen in the size of the stones and their precise drafting. The nature and strength of the construction, reinforce the hypothesis that Montfort was initially rebuilt by the Teutonic Order in the early 13<sup>th</sup> century.

#### Assurances of Authenticity and Comparison

These sites are under the protection of the Israel Nature and Parks Authority and the Israel Antiquities Law.



Montfort as drawn by Wilson in 1880

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#### Selected Bibliography

M. Benvenisti, *The Crusader in the Holy Land*, Jerusalem 1970.

R. Fedden and J. Thomsan, *Crusader Castles*, London 1967.

J. Praver, *The World of the Crusaders*, London 1972.

S. Runciman, *The Kingdom of Jerusalem - A History of the Crusaders I-II*, Cambridge University Press 1951-

1954. R.C. Smail, *Warfare Crusading 1097-1193*, Cambridge University Press 1956.

K.M. Setton and M.W. Baldwin (eds.), *A History of the Crusades*, Chicago, 1958.

### **Belvoir (Kochav Ha-Yarden)**

Belvoir is a Crusader fortress, situated at the top of a sharp descent east of the Bet Shean Valley, and north of a spring near the remains of a small Jewish town named Kokhav, dating to the Second Temple period. Belvoir was established as a fortified farm by the Velos family of Tiberias in about 1140, and it was sold to the Knights Hospitaller, who set out to defend the borders and roads of the Crusader kingdom. They established a magnificent fortified farm on the site, calling it Belvoir (fine view) after the view it commands.

This was one of the country's most important fortresses established by the Order of the Hospitallers, for it commanded the Jordan River to its east as well as a number of important main routes: south-north through the Jordan Valley to the Naharaim Bridge over the Jordan; eastward to Transjordan and northeast to Damascus; the road north of the fortress ascending to Mount Tabor, Nazareth, and the coast toward Acre; and the road south leading to Bet She'an and ascending to Acre and the Via Maris.

In the 1180's Saladin's forces attempted to destroy the Belvoir. Their attempt failed due to the fortress's superb construction and excellent plan. Belvoir was one of the few fortresses remaining in the hands of the Crusader kingdom of Jerusalem after the crushing defeat of the Crusaders at the battle of Hittin.

#### ***Assurances of Authenticity and Comparison***

In 1966 excavations were carried out at the site on behalf of the National Parks Authority which restored the magnificent structure. A clear picture of 12<sup>th</sup> century Crusader military architecture in Palestine was obtained from this restoration, for it was the first fortress from that period to be completely excavated in Israel.



Aerial view overlooking Belvoir



Gateways at Belvoir

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#### ***Selected Bibliography***

W. Hubatsch *Mnzort ud die Bildung des Deutschordenstaates in Heiligen Lande* (Nachrichten der Akademie der Wissenschaften in Gottingen. Philologisch-historische Klasse 5). Gottingen 1966. H.B. Tristram. *The Land of Israel: A Journal of Travels in Palestine*, London 1865

E.G. Rey, *Etude sur les Monuments de l'Architecture militaire des Croises en Syrie et dans l'île de Chypre*, Paris 1871.

M. Ben Dov, "Belvoir (Kochav Hayarden)" in *NEAEHL*, vol. I, 182-86. 1993

## **Atlit**

The Crusader castle of Atlit, situated 30 km south of Haifa on the Mediterranean Sea, stands in an area comprised of settlements, the remains of cemeteries, agricultural areas, quarries and fortifications from ancient and medieval times.

In Roman times the site may have been called Certha and included within the territory of the port of Dor which in the fourth century CE was transferred from Phoenicia to Palaestina Prima.

During the Crusaders' conquest in 1099 the defile at this point was the haunt of highway robbers. The Knights Templar (established circa 1118) therefore established a fort or police post, the ruins of which are still visible. They built their castle on the promontory during the Fifth Crusade in 1218, as a step toward controlling the coastal road and recovering Jerusalem, which had been lost in 1187. The Templars fortified and extended the fortress, the promontory was enclosed on both sides as far as the rocks, and a chapel, hall, and other quarters were built in the fortress.

The evidence indicates that the subsistence base of the prehistoric inhabitants of maritime Atlit was complex and included farming, incipient herding, hunting and fishing. These probably enabled year round occupation and optimal use of local resources. Concentrations of specific finds (fish bones, wheat, and flint artefacts) may reflect different activity areas within the site.

### ***Assurances of Authenticity and Comparison***

The remains of the harbor were first located in 1963 during an underwater survey by a team from the Underwater Exploration Society of Israel. In subsequent years surveys and trial excavations continued. A check was made of the relationship

between structures found along the shore and the gate discovered east of the Crusader fosse. Additionally, the remains of a settlement from the 10<sup>th</sup> to sixth centuries BCE were exposed east of the Crusader cemetery. The remains of cargoes were discovered in the harbor and to its east including: the ram of a warship from the Hellenistic period; and remains of ammunition from a Mameluke warship, including cannons and copper helmets. In 1976 an underwater excavation directed by researchers from University of Haifa, exposed the harborworks down to their foundations.

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### ***Selected Bibliography***

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E. Linder, *Archeologia* 17 (1967), 25-30.  
E. Lindf *Marine Archaeology* 1975, 56-57.  
E. Linder (and Y. Ramon), *Archaeology* 34/6 (1981), 62-64.

## **Apollonia-Arsuf**

Apollonia-Arsuf is located on a cliff overlooking the Mediterranean Sea northwest of Herzliya. The city includes an impressive Crusader fortress and a port on its northwest side.

The city was founded in the Persian period by the Phoenicians who came down from the Lebanese coast. They worshipped the god Reshef from which the city's name "Arshof" is derived, a name preserved since the Early Arab period as Arsuf. It was a flourishing city in the Hellenistic period in which the name was changed to "Apollonia" - Apollo being the equivalent of Reshef. From accounts of Arab geographers from the ninth century it appears that it was one of the 13 major cities in Palestine. A fortified and densely populated city, it possessed a marketplace, and was a centre for redeeming Muslim prisoners and the



View overlooking the harbour and keep of the city of Arsuf

seat of Islamic religious scholarship in the eighth and ninth centuries.

Apollonia-Arsuf presents a unique picture of continuous occupation from the Persian to the end of the Crusader periods. From the time of its foundation, and especially since the Byzantine period, it was an important port and commercial and crafts centre. It developed into a large city and was the only port in the southern Sharon Plain.

### ***Assurances of Authenticity and Comparison***

Excavations in 2003 have uncovered the remains of the fortress including the gate, the keep, and the bridgeheads to the moat.

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### ***Boundaries:***

Longitude	35° 14'
Arsuf Latitude	32° 12'
Longitude	34° 49'

## ***B. Tentative List for Trans-Boundary Sites***

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There are natural heritage and cultural landscape sites in the region that are trans-national in their boundaries, encompassing Israel and its neighbouring countries. These sites should be declared jointly. We believe that together with our neighbours these sites will be investigated within a dialogue to inscribe them on the World Heritage List. Israel proposes these sites as a step in the peace dialogue

These proposed trans-boundary sites for a regional Tentative List include the sites along the Great Rift Valley.

### ***The Great Rift Valley***

This valley was formed out of the meeting of the continental plates that runs along the length of its eastern border including numerous individual sites delineated in the Tentative List of World Heritage Sites in Israel such as the prehistoric sites of Ubeidiya, Sha'ar Hagolan and Gesher B'not Ya'acov, Arbel, Timna, and the Sea of Galilee.

The Great Rift Valley is an all-encompassing tentative trans-boundary serial nomination embracing 22 States Parties from Turkey to Mozambique, being an outstanding example of a major stage of the world's history and significant ongoing geological processes while containing superlative natural phenomena and areas of exceptional natural beauty. Significant ongoing ecological processes in the evolution of coastal and marine ecosystems are also exemplified within the Great Rift Valley and included in Israel are four individual parts from north to south: It is also the main route of migratory species with millions of birds travelling biannually between Africa and Europe and Asia. A local working group has been set up and is proposing to extend the Tentative List to include wetlands, as Neot Hakikar, Ein Gedi and the Hula Lake.

The Israel World Heritage Committee hosted a Preliminary Experts Meeting in October 2002, including the World Heritage Centre, the Advisory Bodies, States Parties and NGO's to present a recommendation to the World Heritage Committee for the inscription of a trans-boundary Nominations.

Four sites are identified along the Israel border on the Great Rift Valley.

#### ***\*The River Jordan and Its Sources***

The River Jordan and its sources represent a self-sufficient ecosystem from its sources in the north at the Dan, Hatzbani and Banias springs to the Dead Sea in the south. In addition to its endemic biosystems it is a source of cultural heritage including sites of traditional human settlement and land uses while its sites associate it with events and living traditions of outstanding universal significance. It also provides a habitat for migratory species.

#### ***\*The Dead Sea***

A mineral rich sea notable as the lowest point on earth located in the Dead Sea basin on Israel's eastern border. It is dotted with numerous individual cultural sites of early settlement patterns, specifically at the time of the Second Temple, Judeo-Christian and Nabatean periods. A joint report has been prepared by the Friends of the Earth Middle East surveying the Dead Sea and environs for its protection and its recognition for World Heritage and MAB status.

#### ***\*Arava Valley and Industrial Archaeology***

The valley shared with Jordan including industrial archaeological sites representing the first uses of natural resources, such as Timna, a site of ancient mineral mining and smelting, and Feinan in Jordan.

#### ***\*Gulf of Aqaba/Eilat***

The gulf in the southern tip of Israel leading out to the Red Sea, is body of water Israel shares with Jordan, Egypt and Saudi Arabia. Unique coral reefs and mangroves are part of this unique marine ecosystem.



View overlooking the Dead Sea

*C. Tentative List for  
Trans-National Serial Sites*

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Certain sites often acquire their value from being part of a collection, especially when they represent an important historic event or occasion of unique significance, making them part of world heritage and culture. In Israel there are possible collections which are proposed and of which a number are presented in the Tentative List of World Heritage Sites in Israel:

### **1. Great Rift Valley**

The Hula Valley is one of the most important stopover, roosting and wintering sites for migrants and wintering birds along the Great Rift Valley. The biodiversity is on the highest level - 392 species of birds have been observed in the Valley.

The prehistoric sites represent the hominid movement "ex-Africa".

### **2. Rock Art**

A collection of rock engravings of the late Chalcolithis, Early Bronze and beginning of the Middle Bronze ages, found in sites in the Sinai and Jordanian plateau, as well as Mount Karkom, in the southern Negev desert.

### **3. The Biblical Tel**

The tel is a unique settlement pattern in the Near East reflecting evolving periods of history within the same site layers and between sites. Extraordinary examples of these Tels in Israel are Lachish, Megiddo, Hazor and Nagila, while these patterns extend in the Middle East from Egypt to Iraq.

### **4. Decapolis**

A series of ten cities spread over Syria, Jordan and Israel indicative of the Roman dominion in the Middle East. These were frontier cities of the Roman Empire.

### **5. The Frontiers of the Roman Empire**

The Roman frontier zone of Palaestina Tertia was one of the most important parts of the defense of the Roman Empire. The fortresses and settlements preserved and excavated here contribute to our understanding of this zone in the history of Palestine.

### **6. Desert Monasteries of Byzantium**

Monastic desert centres flourished in the Middle East during the Byzantine period, as exemplified by findings at Shivta, located in the central Negev and a site of regional

Christian pilgrimages in the sixth century, in the Judean Desert, the Jordan Valley and the Dead Sea basin.

### **7. Umayyad Palaces**

A series of palaces extending throughout the Middle East, from the edge of the Sea of Galilee to Jericho, Damascus and the Jordanian Umayyad palaces, exemplifying the unique architecture characteristic of the first Islamic period.

### **8. Crusader Fortresses**

The fortresses built between the 12<sup>th</sup> and 15<sup>th</sup> centuries - Montfort, Belvoir, Atlit, Arsuf (as well as Acre and Caesarea) - evidence broad European architectural movement to the Holy Land in this series of remarkable fortresses constructed in the course of the Crusader conquests. The fortress was the centre of power and administration for the Crusades, reflected in their attention to detail and size, and each representing various Orders - the Teutonic, Hospitallers, and Templars. Fortresses in the countries on the route of the Crusaders from Europe to the Holy Land.

### **9. Port Cities of the Levant**

A series of port cities, among them Acre and Caesarea, spread along the Mediterranean coast illustrate the trade routes, fortresses, and aqueducts during the Phoenician, Roman and Crusader periods. These will include ports from Gaza to Sidon and the Anatolian coast.



View overlooking the excavations at Bet She'an, one of the Decapolis cities

## *D. Tentative List for Heritage Routes*

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The World Heritage Centre and UNESCO have identified heritage routes as important links between peoples of regions. Israel, as a crossroads of cultures and continents, has identified possible routes that may be considered in a tentative list of our region. This would provide a way to address these heritage routes and discover methods of preserving both their tangible and intangible heritage.

### **1. *Via Maris***

The main route crossing through the Levant from Egypt to the Fertile Crescent and linking Africa and Europe.

### **2. *In the Footsteps of Abraham***

The biblical route taken by the patriarch Abraham from Ur to Canaan.

### **3. *Wanderings of the Children of Israel***

The circuitous route taken by the Israelite tribes in their Exodus from Egypt, as identified in the Old Testament.

### **4. *In the Footsteps of Jesus and the Apostles***

The ministering of Jesus and the Apostles from the Holy Land to the Roman Empire, including the lands of the Aegean and the centre at Rome. This would link the routes in Israel to the wider influences of Christianity at the time of its inception.



Pilgrims nearing Jerusalem as depicted in the knight of greenenberg, 1486

### **5. *In the Footsteps of Mohammed - Between the Holy Cities***

Mohammed's Night Flight between the Holy Cities and el-Aqsa are a testimony to cultural tradition, beliefs and literary works of outstanding universal significance.

### **6. *Pilgrims' Routes - Jerusalem and Mecca***

Routes taken by Jewish and Christian pilgrims to Jerusalem, and Muslim pilgrims routes on the Darb-el-Haj between North Africa and Mecca.

### **7. *The Incense Route***

The route by which large caravans carried incense to the ancient Egyptians, Assyrians and Babylonians. The historical Nabatean path, dotted by fortresses and strongholds enroute, begins in Oman and Yemen, crosses the Saudi Arabian deserts and continues to Petra, the Great Rift Valley to the Israeli Negev desert, Gaza and Egypt.

### **8. *The Ottoman Railways***

The narrow gauge railways extending throughout the Ottoman Empire exemplifying the breadth of the Empire's trading power and dominion over the Middle East, also providing access for the holy Muslim pilgrimage.



Boat of pilgrims en route to the Holy Land; shweiger, 1581

## *E. Inscribed Sites*

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# 1. The Old City of Acre

## Historic City

Criteria: ii, v, vi

## Inscription

Acre is an exceptional historic town in that it preserves the substantial remains of its medieval Crusader buildings beneath the existing Moslem fortified town dating from the 18th and 19th centuries.

The remains of the Crusader town of Acre, both above and below the the present-day street level, provides an exceptional picture of the layout and structures of the capital of the medieval Latin Kingdom of Jerusalem.

Present-day Acre is an important example of an Ottoman walled town, with typical urban components such as the citadel, mosques, *khans*, and well preserved bath partly built on top of the underlying Crusader structures.

## Description

The ancient city of Acre is identified with Tel Acre (the Mound of Potsherds) on the Mediterranean coast, 13 km north of Haifa. Acre is one of the few coastal cities in Israel located next to a natural bay. The mouth of the Na'aman River also served as an anchorage for the city. In antiquity, Acre was located at the junction of two vital routes - the Via Maris (the coastal highway) and a lateral road leading from the Mediterranean Sea to Syria and Jordan - and as a result became one of the country's principal coastal cities as early as the beginning of the second century BCE.

Acre is mentioned frequently in Egyptian documents from the Late Bronze Age as a conquered city, and it is clear that Acre played a major role in the feuds among the cities in Canaan and also as a principal port city.

In the eighth and seventh centuries BCE Acre was an important Phoenician city. According to Greek sources, it was one of the military and administrative centres of the Persian Empire, playing an important strategic role in the wars between Persia and Egypt. The city's prosperity in the Persian period continued following its surrender without resistance to Alexander the Great in 332 BCE. In the time of Diadochi, it changed hands several times; it remained under Ptolemaic rule from the time of the reign of Ptolemy II, and was an important commercial city. After the Syrian wars, at the end of the third century BCE it became a Seleucid city that was briefly known as Antiochia Ptolemais. In the first century BCE, the city went from hand to hand several times; it was only under Pompey, in 63 BCE, that it became autonomous and subject to the suzerainty of the roman proconsul in Syria.

In 39 BCE, King Herod landed at Acre and made it the starting point for his campaign of conquest of the territories granted him by the Romans.

Christianity spread early among the inhabitants of Acre. Paul spent a day there during his third voyage.

In Talmudic and Mishnaic times, Acre served as the Galilee's harbor, and ships belonging to the head of the Sanhedrin set out from here with its goods. It was the port that received many rabbis as visitors and, although the city was considered outside the boundaries of the Holy Land for the returnees from exile in Babylon, several rabbis settled here.

Acre surrendered to the Arabs in 636 CE and in its shipyards, which had existed since the Byzantine

period, the first Umayyad caliph built a fleet to invade Cyprus and for his expeditions to North Africa. In the ninth century, Ibn Tulun ruled Acre and rebuilt the port, which was later taken by the Crusaders. Its remains survive to the present day. From the time of the Third Crusade Acre was the capital of the Latin Kingdom of Jerusalem under the direct rule of the king; a viscount governed it in his name. The military orders had their headquarters and monasteries here in their own quarters. Much merchandise passed through the port of Acre on its way to and from the Near and Far East. The city prospered and its population grew to some 50,000 inhabitants.

Acre was one of many cities with Italian city-state commercial quarters, such as Pisa, Genoa and Venice. It was thus a most important centre of the city and razed it. Frankish (Crusader) kingdom the Druze emir-rebuilt part of the city at the beginning of the 17th century, and many of these buildings still remain and are being revitalized, making up the vernacular architecture.

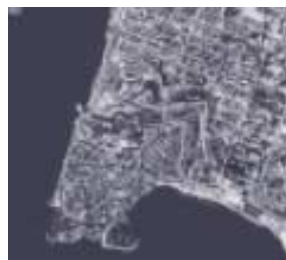
In the 18<sup>th</sup> century the city was ruled by Daher el-Omar and Ahmed el-Jazzar. Daher rebuilt the city wall, which is the present inner wall and Jazzar Pasha built the Great Mosque and the Turkish bath. Both these rulers and Jazzar's successor built a citadel in the centre of the city above the ruins of the large Hospitallers' convent from the Crusader period. In 1799 Napoleon reached Acre in his conquest of the Middle East, marking a political turning point to be reenacted at the British Naval Battle of Acre in 1840.

Exceptionally detailed archaeological finds remain from numerous periods and predominantly Crusader make it a site of special significance over the past few decades. Comparative towns are of Sidon in Lebanon and Rhodes in Greece.

The future continuity of authenticity and integrity of the site can be assured as a result of the role of the Israel Antiquities Authority in its management of the area with the Ministry of Tourism and local authorities.



Views over old city of Acre



Aerial view of the old city of Acre and the bay

### ***Selected Bibliography***

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 B. Dichter, *The Maps of Acre* (loc.cit).  
 D. Jacoby, *Studi Madd*, 20 (1979), 1-45.  
 Judges 1:31  
 I Kings 9:11-13

### ***Boundaries***

- Latitude 32° 55'  
 Longitude 35° 04'

## 2. Masada

### Archaeological Site

### Natural Site

Criteria: iv, vi, vii, viii

### Inscription

Masada is a symbol of the ancient Jewish kingdom of Israel, of its violent destruction in the later 1st century CE, and of the subsequent diaspora.

The palace of Herod the Great at Masada is an outstanding example of a luxurious villa of the Early Roman Empire, whilst the camps and other fortifications that encircle the monument constitute the finest and most complete Roman siege works to have survived to the present day.

The tragic events during the last days of the Jewish refugees who occupied the fortress and the palace of Masada make it a symbol both as Jewish cultural identity and, more universally, of the continuing human struggle between oppression and liberty.

### Description

Masada is located at the top of an isolated mountain situated on the eastern slopes of the Judean Desert, close to the western coast of the Dead Sea, the lowest place on earth. The topographical position of Masada, its remoteness from human habitation, its natural fortifications and isolation made it a perfect location for a fortress during the Second Temple period.

Masada is a part of a larger Herodian built heritage of the Near East starting from Caesarea on the coast to Machaerus east of the Dead Sea.

Herod, who ruled under Roman patronage, chose Masada as a place of refuge from potential enemies both at home and abroad. On Masada he built fortifications and splendid palaces for himself and his entourage.

In the year 66 CE, at the beginning of the Great Revolt against Rome, a group of Sicarii extremists determined to fight the Romans to the death, and named after the *Sica* a dagger which they carried), took refuge with their families on Masada. After the destruction of the Temple in 70 CE, the last rebels reached Masada where they erected buildings such as a synagogue, a public hall and ritual baths. Three years following the capture of Jerusalem in 72 CE the Roman army turned to Masada in an attempt to conquer the fortress, from the besieged population numbering 967 men, women and children. There is various site evidence of Roman camps and siege procedures employed by the Romans, including catapult sites and ramp entrances.

According to the Roman historian Josephus, when the besieged rebels realized that there was no hope left, they decided to take their own lives rather than to be captured by the Romans.

Excavations at Masada revealed exquisite buildings, most of which were built by Herod, as well as discoveries that shed light on the nature of the everyday life of the rebels who lived here. The Herodian buildings (which included palaces, bathhouses, storerooms, dwellings, fortifications and water installations) demonstrate careful planning, good workmanship, imagination and creativity, and include architectural decorations such as frescoes, mosaic floors, pillars, columns. The crowning achievement of the rebels discovered from this period is the synagogue, which is one of the very few to have survived from the Second Temple period. The findings from the time

of the rebels are rich and varied, and include glass and clay pottery, stone and metal utensils, coins, fabrics, and baskets. Of special importance are ostraca, parts of parchments, and papyrii discovered here that date back to the end of the Second Temple period. Various studies were conducted in an attempt to date the 25 skeletons discovered by Prof. Yigal Yadin in his excavations at Masada from 1963-1965. It appears that the fabrics found on them are probably from the first century, thus making it possible that these are remains of the last of Masada's defenders.

Exceptionally detailed archaeological finds remain from numerous excavations undertaken in the years 1963-1965, headed by Prof. Yigal Yadin, followed by Ehud Netzer's archaeological study at the site in 1989.

The future continuity of authenticity and integrity of the archaeological and natural site can be assured as a result of the role of the Nature and Parks Authority in its management of the area. The hilltop palace at Sigitiya in Sri Lanka has similar characteristics.



Aerial view of the Northern Palace



Plan of the fortress



Views of the remains at Masada



### ***Selected Bibliography***

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 Z. Livneh, *The Last Fortress*, Ministry of Defence Publishing House, 1989.  
 E. Netzer, *Masada III*, Israel Exploration Society, Hebrew University, Jerusalem 1991. J.Flavius, *The Jewish Wars*.

### ***Boundaries***

Latitude 31° 19'  
 Longitude 35° 22'

### 3. The White City of Tel-Aviv - the Modern Movement

#### Group of Buildings

Criteria: ii, iv

#### Inscription

Tel Aviv was founded in 1909 and developed as a metropolitan city under the British Mandate of Palestine. The White City was constructed from the early 1930's to the 1950's, based on the urban plan by Sir Patrick Geddes, and reflecting modern organic planning principles. The buildings were designed by architects, who immigrated after training and experience in Europe, and thus realized an outstanding ensemble of the Modern Movement in architecture, implemented in a new cultural context, integrated with local traditions, and adapted to the climatic conditions of the place.

#### Description

The White City of Tel-Aviv provides a unique capsule history of International modern architecture. Influenced by the Bauhaus, Le Corbusier, and Erich Mendelsohn, architects who fled Europe in the 1930's created an architectural idiom to address climatic, regional, and traditional building issues. The city was constructed along modernistic lines and soon incorporated the largest early concentration of International style architecture. Between 1931 and 1948 some 4000 apartment houses were built, turning Tel Aviv into an urban mosaic of functional white cubes that shaped the identity of the emerging city. A walk through the centre of the city reveals its uniqueness and proves how creative answers to climate and to the local building tradition can produce new forms of modern architecture. Suitable street proportions, intensive gardening and maintenance of commercial arteries in calculated

separation from residential streets, all helped to create a balance between garden city, housing and commerce, which offers residents convenience and quality of life.

A recent survey designated 1000 buildings in the city centre for preservation. This survey revealed the artistic and historical values of this 20<sup>th</sup> century urban fabric, exposing its universal significance and making clear that it belongs to the heritage of the world.

'The White City- is homogeneous, and was mostly built in the 1930's, 1940's, and the beginning of the 1950's. It developed gradually from south to north, and the process of its evolution is clearly noticeable in the changing design, technology, craftsmanship and concept, as one progresses northwards. In the White City' up to five sub-periods can be discerned, clearly portraying the evolution of Modernism, and the socio-economic changes of the incoming immigrants, from the Fifth Aliya to the initial years following the establishment of the state.

Historical events, such as the concentration of immigrants in the centre of the country, the aspiration for free expression after years of depression, and the desire to create from anew, have all contributed to the evolution of the Modern Movement and its principles of construction, design and daily way of life. All of this came together in an integral and unique fashion in Tel Aviv, the first Hebrew city.

For the most part, the original procession of buildings from the 1930's and 1940's, consisting of three and four storeys, is intact. The construction of individual structures per lot surrounded by protected gardens defines the essence of Tel Aviv to this day. The southern area of the 'White City' undergoing development phase allowing one or two storey additions that is supervised to establish harmony with the original building style addition are prohibited in significant buildings,

#### Selected Bibliography

- M. Levin, *When Tel-Aviv Was White*, Ariel 1989.
- A. Sharon, *Kibbutz and Bauhaus*, Masada 1976.
- N.M. Szmuk, *International Style Architecture in Tel-Aviv 1931-1948*, Defense Office Edition 1994.

ranking high on the preservation list, which are designated to be preserved in their original state. The northern zone of the 'White City' has a high concentration of buildings for preservation, which have unique architectural qualities and craftsmanship. In Israel, individual buildings in Haifa, Rehovot and Jerusalem are examples of outstanding architectural significance. These include the works of Erich Mendelsohn as the Weizmann residence and the Schocken house and library. These buildings, together with the first electricity generating plants, are to be proposed as an extension to the nomination.

Other examples in Germany represent the early period of the International Style of Europe and include and include buildings at the Torlen Estate, Dessau and the Weissenhof Estate, Stuttgart.



Collage of images prepared by architect Sergio Lerman for the UNESCO conference on the White City, 1994



Map showing concentration of listed buildings



Engel House - 1933, Arch. I. Rechter



Cooperative HOD - 1933, Arch. A. Sharon



Mirenburg House - 1935, Arch. P. Hutz

H. Khane, *international Style - modernist architecture from 1925-1965*; Taschen 2001

**Boundaries**

Latitude 34° 47'

Longitude 32° 04'

# 4. The Incense Route - the Desert Cities of the Negev

Ovdat, Mamshit, Halutsa, Shivta 

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## Archaeological sites

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## Heritage Route / Cultural landscape

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## Serial nomination

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Criteria iii , v

### Inscription

The Nabatean towns and their trades routes bear eloquent testimony to the economic, social and cultural importance of frankincense to the Hellenistic-Roman world. The routes also provided a means of passage not only for frankincense and other trade goods but also for people and ideas.

The almost fossilised remains of towns, forts, caravanserais and sophisticated agricultural systems strung out along the Incense Route in the Negev desert, display an outstanding response to a hostile desert environment and one that flourished for five centuries.

### Description

Frankincense and myrrh, the aromatic resins extracted from trees which grow only in Oman, Yemen and Somalia, were for thousands of years worth their weight in gold. They were considered one of the most precious commodities of the ancient world, moving between India and Rome.

Caravans of thousands of camels carried the incense from their areas of production, along two thousand kilometres, to their Mediterranean destination ports and from there to Europe. In return they carried wealth, gold and different cultures.

A very significant segment of this trail, unique in its features, crosses the Negev, the southern part of Israel. It complements other parts of the route, already nominated by other States Parties, by adding a region and components which do not exist in those other parts. The needs of the caravans, the camels and their drivers, the necessity to protect them and provide water and food, as well as the wealth and cultures carried by them, left its tangible remains along and around the route.

The nomination is divided into two parts: the first and southernmost, represents the part of the route approaching the borders of the Roman Empire, and therefore in need of protection from the strong power, that sought to take over the trade. The second comprises of four towns and the agriculture associated with permanent settlement.

In the first part the main elements are fortresses, of a relatively small size, a caravansary, water collection installations, small temples, segments of formal road, and mile stones.

The second part includes four of the unique desert cities, developed mainly during the Nabatean period, at the same time and by the same people who built and made Petra their capital. These cities are the result of caravan and nomadic camps developing into towns, as

### **Selected Bibliography:**

P.C.Hammond, *The Nabateans*, Goetheburg 1973.  
J.Innes Miller, *The Spice Trade of the Roman Empire*, Oxford 1969.

a result of the immense wealth brought by the trade in the precious incense. Two of the towns, Ovdad and Halutsa, are on the route itself, while Mamshit and Shivta are beside the main trail. This wealth brought with it full urban development with stone housing, public buildings, services to caravans and sophisticated agriculture, elements not existent along other parts of the route.

In the Byzantine period old temples were replaced by churches, which brought to the area the art of mosaics and frescos.

The needs of large and rich populations as well as of the huge caravans were the main leading force behind the ingenious use of land and water for agriculture. Being in the desert, but with some amount of rain, every drop was protected, collected and properly used. Soil conservation and proper use of fertile land left its incredible remains all around the most northern part of the Negev and the Incense Route.

## The Four Desert Cities of the Negev

### Mamshit (Mampsis)

Situated about 40 kms south-east of Beer-Sheva, at an important historic junction of the roads connecting Jerusalem, Hebron and Aila (Eilat) also connecting Petra with the Mediterranean coast — the Incense Route. Mamshit was founded in the first century BCE, probably as a result of the development of a new, secondary route, connected to the main incense route leading to Ghaza. The city initially unfortified, was surrounded by a wall in the fourth century. It was a living city for about 800 years, until its abandonment in the seventh century. It is unique among the so called "Nabatean cities of the Negev" in the quality of construction, in that its public buildings occupy a larger area than in other cities and mainly for not being encompassed by agricultural land. Among the impressive remains, belonging to various periods of the city's existence, archaeologists revealed residential quarters, markets, watch towers, an administrative centre, a bathhouse, stables, two caravansaries and two large churches paved with mosaic floors. In one of the rooms an impressive fresco is still in situ.

In the nearby Nahal Mamshit a water collection system, dating to the third Century CE, is still intact and collects rain water in winter. It consists of three parallel dams creating vast reservoirs. A Nabatean cemetery is situated several hundred meters north of the city walls.

### Shivta (Sobata)

Situated about 40 kms south-west of Beer Sheba it was founded in the Middle Nabatean period (first century BCE) and flourished in the Late Nabatean Period, equivalent to Late Roman-Byzantine, or third to seventh centuries. Shivta was built on a side road, connecting Avdat with the important town of Nitsana. It was probably abandoned in the eighth century.

The uniqueness of Shivta is in its vast surrounding agricultural area, with impressive remains of water collection and soil conservation systems. Traces of ancient vineyards can be seen all around. In the town itself a large number of water cisterns, water channels and reservoirs are the best witnesses of the struggle of people with nature and their ability to adapt to difficult conditions.



Aerial view of Mamshit



Shivta, the northern church



Aerial view of the compact Byzantine city, Shivta

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F. Zayadine (ed.) - *Petra and the Caravan Cities*, Amman 1990.

The principal remain in the town include three well preserved churches, residential areas, a wine press and stables. Although most of the site is not excavated, ruins of public buildings and the street patterns are evident. Future excavation, conservation, and presentation will undoubtedly reveal the best preserved town and houses of the period in this region.

**Ovdat (Oboda)**

This Nabatean city with the most impressive setting, on a spur of a mountain, 650 metres above sea level, is at an intersection of the Incense Route connecting Jerusalem with Aila (Eilat). Avdat was founded at the end of the fourth century BCE as a station on the route. During the first century BCE and first century CE it became a centre for sheep and camel breeding and flourished as one of main centres on the spice route. The city was abandoned following the Arab conquest in 636 CE.

The site is surrounded with remains of sophisticated agricultural systems covering every small valley and fertile piece of land. Since 1958, several excavation campaigns have uncovered villas, well preserved wine presses, Nabatean temples, churches, an impressive Roman military camp, a Byzantine fortress, bathhouse, cave dwellings, and rock cut tombs. Like the majority of the big Nabatean cities most of the site has not been excavated, but the visible remains attest to some one thousand years of rich human activity along the Incense Route.



the citadel of Avdat

**Haluza (Elusa)**

Situated about 20 kms south-west of Beersheva, it is the closest main city on the incense route to Ghaza, the Mediterranean port. The city was founded in the third century BCE and existed until the Arab conquest in the seventh century CE.

From the remains on the surface, while Haluza looks as if it is the largest of the Nabatean cities in the Negev, it is also the least explored and excavated among those nominated. The partly excavated and visible remains include at least one church, a theatre, well, and watch towers which were the main protective elements of this non-fortified city.



the caravansary of Moa

**UTM local grid**

Avdat	6696.4082	1278.0227
Mamshit	6971.4344	1562.0483
Haluza	6578.4416	1170.0563
Shivta	6558.4176	1146.0324

**Selected bibliography:**

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***Selected bibliography:***

*Encyclopedia for Archaeological Excavations in the Holy Land* 1993

A. Negev, *Survey and Trial Excavations at Haluza* 1973, IEJ 26 1976

## 5. The Biblical Tel - Megiddo, Hazor, BeerSheba

### Archaeological Site

### Serial Nomination

Criteria: ii, iii, iv, v, vi

### Inscription

The three tels represent an interchange of human values throughout the ancient near-east, forged through extensive trade routes and alliances with other states and manifest in building styles which merged Egyptian, Syrian and Aegean influences to create a distinctive local style. The three tels are a testimony to a civilisation that has disappeared - that of the Canaanite cities of the Bronze Age and the biblical cities of the Iron Age-manifest in their expression of creativity: town planning, fortifications, palaces, and water collection technologies

The biblical cities exerted a powerful influence on later history through the biblical narrative. The three tels, frequently mentioned in the Bible, constitute a religious and spiritual testimony of outstanding universal value.

### Description

The tel is a unique settlement pattern in the Near East with the development of evolving periods of history within the same cartilage of the site. These mounds sometimes consist of more than 30 layers of habitation and rise to heights of 50 metres.

Without water there is no life – it had to be found and made available for use especially in the harsh climatic conditions of Israel. Water scarcity and semi-arid climate, as well as presence of deserts, brought humans, from the Pre-Pottery Neolithic period (circa. sixth millenium BCE) onward to find ways to develop water systems. In this regard, a remarkable development in the technology of water collection occurred in the biblical period within the tels.

### Hazor



Tel Hazor

### Selected Bibliography

Schumacher G., *Tell el-Mutesellim*, 2 vols., Leipzig, 1908

Lamon R.S. & G.M. Shipton, *Megiddo I, Seasons of 1925-34*, Strata I-V, Chicago, 1939.

Loud G., *Megiddo II, Seasons of 1935-39*, 2 vols., Chicago 1948.

### Selected Bibliography

Y. Yadin and A. Ben-Tor, "Hazor" in *The New Encyclopedia of Archaeological Excavations in the Holy-Land*, Jerusalem 1993.

## **Tel Megiddo**

Tel Megiddo is located southeast of Haifa, at the boundary of two geographical sub-regions, the Carmel ridge and the Jezreel Valley. This fertile valley lies at the heart of a biblical landscape between Mt. Carmel, Mt. Tabor and Mt. Gilboa. Megiddo controlled the Via Maris — the road which connected Egypt with Anatolia and Mesopotamia. Strategically located at this crossroad, the city of Megiddo played a prominent role in the history of the ancient Near East and due to its position, was the scene of many battles that decided the fate of nations and empires.

Megiddo is the only site in the Land of Israel mentioned in the records of all ancient Near East empires: the Egyptians, the Hittites and the Assyrians. Megiddo is also mentioned in many biblical narratives, including the list of Canaanite kings, the story of Barak and Deborah, the cities built by King Solomon, and as the site where two Judahite kings, Ahaziah and Josiah, met their deaths. The New Testament identifies Megiddo as Armageddon, the site where in the Revelation of St. John (16, 14-16), the forces of Good will defeat the forces of Evil in the final battle at the End of Days. The Greek name *Armageddon* is a corruption of the Hebrew *har* (mountain, or hill) and Megiddo. John chose Megiddo as this eschatological battle-ground due to its strategic location and its stormy history.

Megiddo also holds an outstanding position in the realm of archaeology. With a century of excavations, it is considered the cradle of biblical archaeology and the laboratory of modern research methods. Today, Megiddo is a museum for the history of excavations, bearing the marks of four successive generations of archaeologists, their styles and methods of questioning the past



Water tunnels below the tel at Megiddo

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### ***Selected Bibliography***

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Finkelstein I., B. Halpern & D. Ussishkin, eds., *Megiddo III. 1992-1996 Seasons*, Tel Aviv, 2000.

### ***Boundaries***

Latitude 32 35'  
Longitude 35 11'

## Tel Beer Sheba

Tel Beersheba (Tel es-Saba') is located in the northern Negev, east of the modern city of Beer Sheba. The site is situated in the heart of the Beer Sheba Valley, whose rich alluvial soil is suitable for cultivation, but very little precipitation. Located at an important crossroad - to Hebron in the North; to the Judean Desert and the Dead Sea in the East; to the Coastal Plain in the West; and to the Negev Hills in the South - the city had an important role as a caravan station in the southern Arabian long-distance trade.

Beer Sheba figures prominently in the biblical patriarchal traditions, during the years of wandering in the southern part of the Land of Israel and was the symbol of the southern boundary of the kingdom of Judah. The earliest remains of human habitation are the Chalcolithic (fourth millennium BCE) sherds found in the earth-fill in various parts of the mound. Abandoned for two thousand years, the Tel was settled anew during the eleventh century BCE. The next settlement apparently came to its end in 925 BCE, with Egyptian Pharaoh Shishak's campaign.

The Beer Sheba mound remained abandoned for 250 years, until a settlement was built on it in the Persian period (fourth century BCE). The later intermittent settlement includes a fort with adjacent temple of the Hellenistic period (third to second centuries), a large Herodian palace (first century BCE) and a Roman fort (second to third centuries CE), which formed a part of the Roman road system - "*Limes Palaestina*". In the Early Islamic period (eighth to the ninth centuries CE), the ruins of the fort were used as a caravansary. It was uninhabited until World War I, when it served as an outpost of the Turkish army and captured by the ANZAC cavalry.

The ancient city of Beer Sheba had two water supply facilities - on the south-eastern slope, a 70-metre deep well, and within the city, a water reservoir. Both facilities were built during the Iron Age and were in use up to the end of the first century BCE. Both installations represent different solutions to the water supply problem: in peacetime, the well enabled the inhabitants of the city to draw ground-water, whereas the large water storage system was intended to sustain them during siege.

The wide scope of the excavations has enabled the archaeologists to bring to light extensive parts of the city. Thus, there is a detailed plan of a pre-planned Israelite city, the only such city so far excavated to such an extent in Israel.

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### ***Selected Bibliography:***

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The well



A view of the reservoir



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*Water Management and Hydraulic Engineering in the Mediterranean Region; Schriften der Deutschen Wasserhistorischen Gesellschaft (DWhG), Band 1. C. Ohlig, Y. Peleg, and T. Tsuk, (eds.), pp. 15-22. Siegburg: May 2001.*

***Boundaries***

Latitude 31 14'

Longitude 34 5

## 6. The Bahá'í Holy Places in Haifa and Western Galilee

### Serial Nomination

Criteria: iii, vi

### Description

The Bahá'í World Centre is both the administrative headquarters and the principal centre of pilgrimage for the worldwide community of about five million followers of the Bahá'í Faith. It constitutes a network of buildings, sites and monuments of outstanding cultural, historical and architectural value located along the Mediterranean seacoast between Haifa and Nahariya.

The Bahá'í Faith was founded in 1844 in the city of Shlr-z in Iran. Persecution in the land of its birth and the successive exiles of Baha'u'llah to various parts of the Ottoman Empire provided the main impetus for its initial spread throughout the Middle East. The Holy Land became the focal centre of the new religion in 1868 and served as the base for its spread to the Western World. It now has a following in over 200 countries, with a geographic and ethnic distribution that increasingly mirrors that of the world population.

The Bahá'í World Centre is both the nerve centre of the living community of followers of the Bahá'í Faith and the repository of its historical legacy, which includes architectural and landscape elements, as well as artifacts, documents and audio-visual archives.

Particular sites include the religion's most sacred shrines, the resting places of the Prophets Baha'u'llah and the Bab. Several other sites are associated with the sojourn of Bahá'u'lláh, Who arrived as an exile in 1868 and passed away in 1892. Others are linked with His immediate successors at the head of the community.

### Selected Bibliography

- D. S. Ruhe, *The Door of Hope*, Oxford, 2001.  
A. Taherzadeh, *The Revelation of Bahá'u'lláh*, Volumes III and IV, Oxford, 1983, 1987  
E. Braun and H. E. Chance, *A Crown of Beauty – The Bahá'í Faith and the Holy Land*.

In recent decades, the Shrine of the Bab in Haifa has been embellished with an ornamental superstructure and extensive gardens, including a kilometre-long series of nineteen terraces on the northern slope of Mount Carmel.

Monumental buildings in the classical style have been erected within the same landscaped area to house the governing institutions of the community.

The Shrines of Bahá'u'lláh and the Báb and the surrounding gardens are major tourist attractions, drawing from 750,000 to over a million visitors a year. Most of the sites are also part of an organized pilgrimage itinerary followed by several thousand Bahá'í pilgrims each year.

The Bahá'í Holy Places comprise specific sites located in Haifa, in Old Acre, on the western outskirts of that City, in southern Nahariya and in a nearby area partly under the jurisdiction of the Mateh Asher Regional Council and partly under that of the village of Mazr'a.

### Assurances of Authenticity and Comparison

The Bahá'í world community is committed to the preservation and protection of all these cultural assets, which are viewed as part of the common heritage of humanity for centuries to come.

In recognition of their unique cultural and aesthetic contribution to the surrounding community and to the environment, several of the Bahá'í sites have been designated by the national planning authorities as urban or rural clusters for protection.

### Boundaries

Latitude	34° 30'
Longitude	32° 48'

Modern scientific methods are employed in the conservation and restoration of all forms of historical evidence, including buildings and sites, as well as in research and analysis of historical data and

the authentication of documents and records. The Bahá'í World Centre has been recognized for its leadership role in the restoration of buildings in Old Acre.



Two of the houses occupied by Baha'u'llah – the Mansion of Mazra'ih (left) and the House of 'Abb'd (right)



The administrative complex on Mount Carmel, Haifa



The shrine of the Báb, Haifa

***Extracts from UNESCO's operational guidelines for the implementation of the World Heritage Convention (2004)***

**Criteria for the inclusion of cultural properties in the World Heritage List**

The criteria for the inclusion of cultural properties in the World Heritage List, should always be seen in relation to one another and should be considered in the context of the definition set out in Article 1 of the convention which is reproduced below:

***"monuments:*** architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;

***groups of buildings:*** groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;

***sites:*** works of man or the combined works of nature and of man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological points of view".

A monument, group of buildings or site - as defined above - which is nominated for inclusion in the World Heritage List will be considered to be of outstanding universal value for the purpose of the Convention when the Committee finds that it meets one or more of the following criteria and the test of authenticity. Each property nominated should therefore:

- i.** represent a masterpiece of human creative genius; or
- ii.** exhibit an important interchange of human values over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design; or
- iii.** bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared; or
- iv.** is an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history; or
- v.** is an outstanding example of a traditional human settlement or land-use or sea-use which is representative of a culture (or cultures) or human interaction with environment, especially when it has become vulnerable under the impact of irreversible change; or
- vi.** be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. The Committee considers that this criterion should preferably be in conjunction with other criteria.

## Criteria for the inclusion of natural properties in the World Heritage List

In accordance with Article 2 of the Convention, the following is considered as "natural heritage":

*"natural features* consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view;

*geological and' physiographical formations* and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation;

*natural sites* or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty."

A natural heritage property - as defined above - which is submitted for inclusion in the World Heritage List will be considered to be of outstanding universal value for the purposes of the Convention when the Committee finds that it meets one or more of the following criteria and fulfills the conditions of integrity . Sites nominated should therefore:

**vii.** contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance; or

**viii.** be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of land forms, or significant geomorphic or physiographic features; or

**ix.** be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals; or

**x.** contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of

outstanding universal value from the point of view of science or conservation.

*Mixed sites* have both outstanding natural and cultural values.

Since 1992 significant interactions between people and the natural environment have been recognized as *cultural landscapes*.

*Cultural landscapes* fall into three main categories, namely

**i.** The most easily identifiable is the clearly defined *landscape designed and created intentionally by human*. This embraces garden and parkland landscapes constructed for aesthetic reasons which are often (but not always) associated with religious or other monumental buildings and ensembles.

**ii.** The second category is the *organically evolved landscape*. This results from an initial social, economic, administrative, and/or religious imperative and has developed its present form by association with and in response to its natural environment. Such landscapes reflect that process of evolution in their form and component features. They fall into two sub-categories:

- a relic (or fossil) landscape is one in which an evolutionary process came to an end at some time in the past, either abruptly or over a period. Its significant distinguishing features are, however, still visible in material form.
- a continuing landscape is one which retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress. At the same time it exhibits significant material evidence of its evolution over time.

**iii.** The final category is the *associative cultural landscape*. The inclusion of such landscapes on the World Heritage List is justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence, which may be insignificant or even absent.

# Acknowledgements

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