

JUDEA AND SAMARIA
RESEARCH STUDIES

JUDEA AND SAMARIA RESEARCH STUDIES

VOLUME 20

Scientific Editor: Miriam Billig



**Ariel
University Center
of Samaria**



**Samaria &
Jordan Rift
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ARIEL
2011

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Ariel University Center

Samaria and Jordan Rift R&D Center

Ariel, 40700

ISSN 0792-8416

Scientific Editor: **Miriam Billig, Ph.D.**

Style Editor and Editorial Manager: **Shoshi Haizler**

Graphic Design: **Studio Valdman**, Ofra

Printing: **Old City Press Ltd.**, Jerusalem

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INTRODUCTION

More than sixty scholars presented papers at the Twentieth Judea and Samaria Research Conference. The opening session commemorated Hanan Eshel, professor of archeology, who had served for years with his late father, Dr. Yaakov Eshel, as the co-organizer of the conference.

Dr. Ayelet Mazar, from the Hebrew University of Jerusalem, presented the most recent findings from the Ofel Hill excavations in Jerusalem. Dr. Mazar presented the section of the wall which she uncovered between the southern wall of the Temple Mount and the City of David, and the adjacent buildings. The site includes an inner gateway, apparently the entrance to the royal quarter of the ancient city. A brief report on the findings is included in this volume.

The “Public Opinion In Israel on the Settlements in Judea and Samaria - 2010 Survey Results” reveals public attitudes to settlement and settlers in Judea and Samaria. Its significance lies in the comparison with last year’s findings.

A special plenum session was devoted to the upcoming reform of the Israel Lands Authority. Prof. Yossi Katz, who holds the Chair for the Study of the Jewish National Fund at Bar-Ilan University, presented his analysis of the risks involved in the reform and its deleterious effects on basic Zionist values. Judge (emeritus) Tsvi Tal and and Yariv Levin (M. K., Likud) talked about the dangers in privatizing national property in general and land in particular – a resource that can easily could pass into enemy hands.

* * *

This twentieth volume of research on Judea and Samaria is being published at a sensitive time of radical political changes. It is still difficult to evaluate their ramifications. In September 2011 the U.N. General Assembly or the Security Council is liable to recognize an independent “State of Palestine” within the 1967 borders. Political negotiations between Israel and the Palestinian Authority are at a standstill, and the building freeze in Judea and Samaria, which cast a shadow on Jewish settlement, has been abrogated. In the political background is the pact signed between Hamas and Fatah, which as yet is a general statement of principles whose longevity is still to be determined. The events and upheavals in the Arab world, in Algeria, Yemen, Egypt, Libya, and Syria, have not yet subsided and their implications for Judea and Samaria are still unclear.

* * *

Many articles reached the editorial desk; all of them were initially reviewed by sub-editors in each area of research before being passed on to two experts in each field. By the end of the process only half of the articles were selected for publication. This compilation consists of three sections, each representing a broad field. The first part comprises bible, archeology, and history, with a focus on new discoveries. The second comprises research on culture, society, and politics. The third section consists of research in the natural sciences and the environment, and there the highlight is on new research in agriculture. Altogether, they represent all the various strata that characterize past and present research in the area.

I would like to thank all those who have assisted me from the outset: members of the editorial board; Prof. Joshua Schwartz of Bar-Ilan University who helped with the English abstracts; and the many scientists who read the articles and helped enormously with their comments.

Many thanks to Ms. Eti Rind, our devoted secretary whom without her management skills, devotion and responsibility – the volume couldn't be produced; to Ms. Shoshi Haizler, our efficient and meticulous language editor and production person; Ms. Yelena Aliev, bibliographic editor; Ms. Zahava Waldman, graphic designer; and the Old City Press.

During the course of producing this volume we were devastated by the sudden tragic death of our friend, Prof. Ehud Netzer. Prof. Netzer was a member of our editorial board, one of our on-call experts, and an active partner in the Conference since its founding. The Twenty-first Conference will be held in his memory.

Miriam Billig

Director of Samaria & Jordan Rift R&D Center

Sincere appreciation to the Ministry of Science & Technology; To the Jewish National Fund- KKL Institute for the History of Zionism and Settlement; To Civil Administration of Judea and Samaria, Staff Officer of Archaeology for their financial assistance

**THE SECOND JUDEA AND SAMARIA MEASUREMENT:
ISRAEL PUBLIC OPINION UPON JEWISH SETTLEMENTS
AND SETTLERS IN JUDEA AND SAMARIA 2010**

Miriam Billig and Udi Lebel*

“Public opinion on settlement in Judea and Samaria” is an ongoing measurement designed to systematically keep track of attitudes among Jewish Israelis residing west of the “1967 borders”, with regard to issues concerning Israeli presence over the line, and especially:

- A. Settlements – attitudes towards Jewish settlement in Judea and Samaria;
- B. Settlers – attitudes towards Jewish settlers in Judea and Samaria;
- C. Palestinian state – attitudes towards possible solutions to the Israel-Palestinian conflict in Judea and Samaria, including the idea of two states for two peoples;
- D. The role of the U.S. Government and settlers in shaping public policy – attitudes towards U.S. policy on Judea and Samaria, and the relations between the Government of Israel, the U.S. Government, and the residents of Judea and Samaria.

The measurement is aimed at creating a readily-available and up-to-date database on Israeli public opinion regarding Judea and Samaria. That region tops the agenda of social and political processes in Israel. The measurement is published annually on a chronological-comparative basis. Its findings are made available to the public at large, to decision-makers, to researchers and to research students in particular, in the form of a research volume on Judea and Samaria and at a conference on the research on Judea and Samaria held at the Ariel University Center in the Shomron.

Academically, Miriam. Billig and Udi Lebel, of the Research and Development Center for Judea, Samaria, and the Jordan Valley are responsible for the measurement, while the survey itself was conducted by Maagar Mochot – Research and Interdisciplinary Consultants. Inc., headed by Prof. Yitzhak Katz. The survey was based on structured interviews of a probability sample of 513 respondents, representing the adult Jewish population (ages 18 and over) inside the “1967 borders” (i.e., not including Judea and Samaria), of whom 50% are men and 50% women. Their average age was 43. Of the respondents, 19% were new immigrants, 13% Ultra-Orthodox, and 68% were from the general Jewish sector. The sampling error of the various estimates was 4.5% with a 95% degree of certainty.

The decision to concentrate on the Jewish residents of Israel, residing inside the “1967 borders”, was in order to investigate the changes in public opinion among those who cannot be defined as a “captive audience” whose attitudes are stable and unchanging in regard to Jewish settlement in Judea and Samaria. In this context, “captive audience” characterizes Israeli Arabs, most of whom oppose a Jewish presence in Judea and Samaria, and Jewish settlers in Judea and Samaria, who support the settlement project of which they are part.

The measurement was first tested in 2009, between May 31 and June 4. Sampling was carried out again May 23-25, 2010:

In order to ensure that the respondents were not residents of Judea and Samaria, at the beginning of each interview they were asked whether they live in Judea and Samaria. Only those answering in the negative were interviewed.

It should be noted that the attitudes expressed reflect public opinion at the time of the interviews and that, at best, they reflect subjective impressions influenced, as always, by a wide range of factors: media coverage, the personal ideology of the respondents, the ideologies of decision-makers and opinion writers, etc. In order to properly utilize the survey data, the results should be compared to those of previous and subsequent annual surveys. Only thus will we be able to learn about changes occurring in public opinion on the issue of Judea and Samaria.

Summary of Findings:

1. Most respondents agree that Jewish settlement in Judea and Samaria is an authentic Zionist act (61%) and a protective shield around the State (52%).
2. Most respondents do not agree that Jewish settlement in Judea and Samaria is illegal (61%), or that it is the source of the conflict with the Palestinians (58%), or a waste of public funds (59%).
3. Most respondents agree that the Jewish residents of Judea and Samaria are like all other Israeli citizens (64%), are authentic Zionists (46%), and are a protective shield for the State of Israel (45%).
4. Most respondents do not agree that the Jewish residents of Judea and Samaria are extortionists (70%), that they are the cause for the Israel-Palestine conflict (61%), that they are law breakers (58%), or that they are a barrier to peace (59%).
5. Approximately one third of the respondents (38%) think that the settlers in Judea and Samaria are truly represented by a wide range of actors (religious Zionist soldiers, "Hills' youth" – Samaria's Anarchistic Youth, the heads of the Council of Jewish Settlements in Judea and Samaria,

right-wing parties, small-settlement leaders, and the rabbis of Judea and Samaria). Another third (31%) think that the settlers are truly represented only by the religious Zionist soldiers.

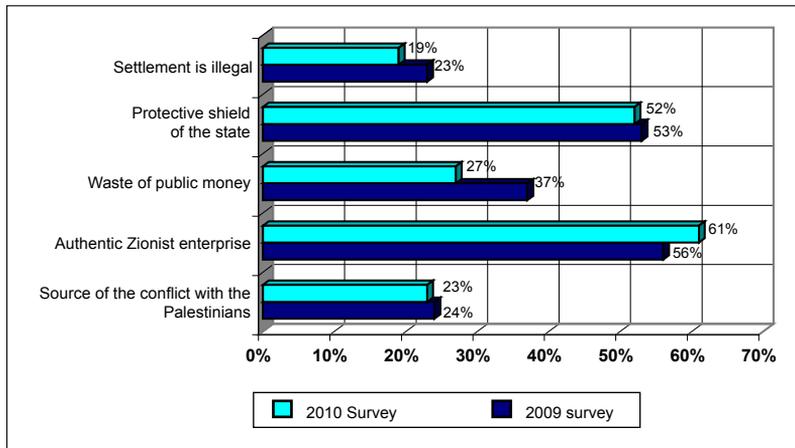
6. Most respondents (52%) support Israeli withdrawal (partial or complete) within the framework of an agreement with the Palestinian Authority. A quarter (25%) support annexation of parts or all of Judea and Samaria, and about a fifth (18%) support continuation of the status quo.
7. The factors that most influence public attitudes in regard to the desired solution in Judea and Samaria are:
 - a. The firing of Kassam rockets from Gaza on southern Israel (57%),
 - b. The plight of evacuees from the Gush Katif bloc (46%),
 - c. The Hamas takeover of Gaza (46%).
8. The factors that do not influence public attitudes are:
 - a. The Iranian threat (62%),
 - b. The attitudes and declarations of the Palestinian Authority.
9. A large majority (73%) of the respondents are averse to any evacuation, whether isolated illegal settlements or a token number of legal settlements, in exchange for an end to the conflict with the Palestinians and full peace. But a quarter (27%) are willing to evacuate many or all Jewish settlements in Judea and Samaria.
10. A majority of those expressing opinions (71%) think that accepting the “two states for two peoples” solution would not effect the Israeli-Palestinian conflict or would prevent its exacerbation for a short while only.
11. Most respondents (57%) agree with the statement that the Prime Minister should fight pressure to freeze construction in Jerusalem.
12. A large majority of respondents (74%) do not agree with the statement that the Palestinians are interested in peace with the State of Israel.
13. A large majority of respondents (72%) do not agree with the statement that a peace agreement will be signed between Israel and the Palestinian Authority.
14. Most respondents (67%) think that the Jewish residents of Judea and Samaria will succeed, to a moderate or great extent, in influencing decisions of the Netanyahu government on the future of Jewish settlement in Judea and Samaria.
15. A plurality of respondents (45%) think that the Netanyahu government is behaving correctly towards Jewish settlers in Judea and Samaria, while a fifth (20%) thinks it is too soft and a third (34%) thinks it is too tough.
16. Most respondents (60%) rely partly or fully on the government of Israel to make the right decisions regarding the future of settlement in Judea

and Samaria.

17. About a quarter (28%) of the respondents thinks that the Jewish settlers in Judea and Samaria are damaging relations between the Israeli and American governments. That rate is half the corresponding rate in 2009 (53%). Most of the respondents (72%) think that the Jewish residents of Judea and Samaria do not influence Israel-United States relations or that they have a positive influence. This is one and a half times larger than the parallel rate in 2009 (47%).
18. A large majority of respondents (73%) think that in the near future, Prime Minister Benjamin Netanyahu will act more or less according to the policy of U.S. President Obama in regard to the future of Jewish settlement in Judea and Samaria. This finding remains unchanged since 2009.

A. The Settlements – The Israeli Public’s Attitude to Jewish Settlement in Judea and Samaria

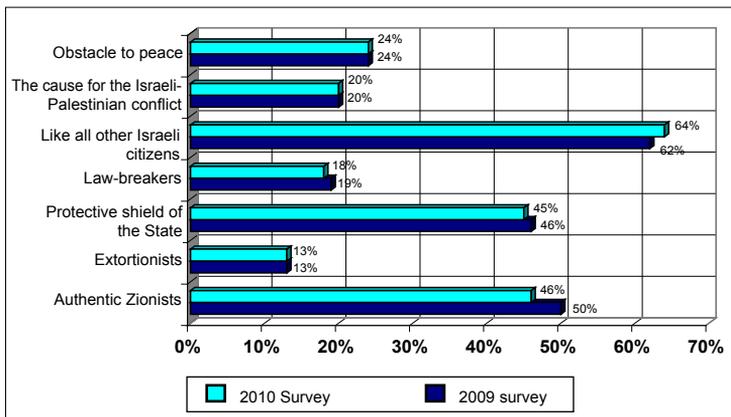
Diagram 1 – Degree of agreement on statements about Jewish settlement in Judea and Samaria - Comparison of 2010 with 2009



According to Diagram 1 it appears that fewer and fewer mainstream Israelis see settlement in Judea and Samaria as illegal, a waste of money, or the root of the conflict with the Palestinians: simultaneously, there has been an increase in those who regard settlements as the country’s protective shield and an authentic Zionist enterprise.

One can relate these changes to the settlement freeze of 2009-2010, during which no money was invested in expanding settlements. In post-national discourse about Israel, both in Israel and internationally, the debate has moved from the issue of the legitimacy of Jewish settlements in Judea and Samaria to the legitimacy of Jewish presence in Israel at all. As a result, Jewish settlement in Judea and Samaria is seen less and less as the root of the conflict with the Arab world in general and the Palestinians in particular.

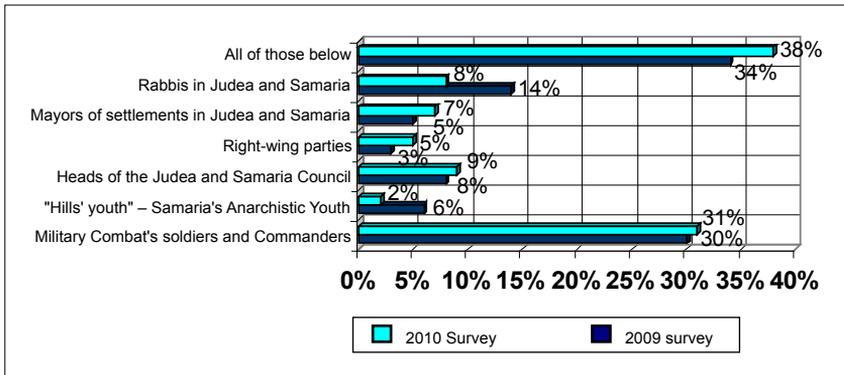
Diagram 2 – Degree of agreement with statements in regard to Jewish settlers in Judea and Samaria – Comparison of 2010 with 2009



According to Diagram 2 there have been almost no changes in the public attitude towards Jewish settlers in Judea and Samaria, i.e., it has been consistent. It is notable that in the political psychology of the public inside the “1967 borders” the settlers remain a stable set of symbols, characteristics, and images, indicating deep parameters that do not change according to one or another political wind or event.

B. The Settlers – Public Attitudes towards Jewish Settlers in Judea and Samaria

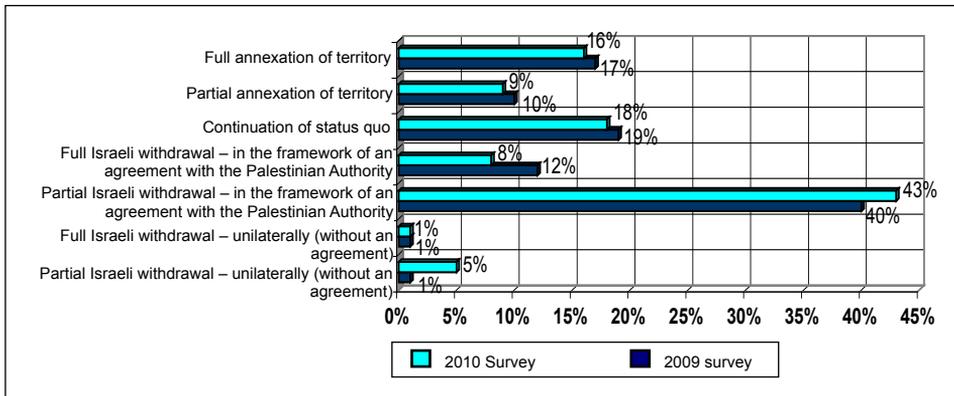
Diagram 3 – Representatives of the settlers in Judea and Samaria as seen by mainstream Israelis – Comparison of 2010 with 2009



From Diagram 3 it appears that society regards the religious Zionist youth serving as combat soldiers as the authentic representatives of the settlers in Judea and Samaria. That would seem to indicate that the general public sees other representatives of the settlers as representing sub-groups in Judea and Samaria or, despite their presence in the public sphere (in the media, in civil society, or in political or religious-rabbinic activity) as not really representing the general run of settlers. Furthermore, it can be claimed that the army serves to circumvent media and popular stigmas.

C. A Palestinian State – Public Attitudes Regarding Possible Solutions to the Israel-Palestinian Conflict in Judea and Samaria

Diagram 4 – Desired solution for Judea and Samaria Comparison of 2010 with 2009



Diagrams 4 and 5 express continued Israeli disappointment with the Palestinian partner in all that pertains to the possibility of achieving a peace agreement or to an end to the conflict. Mainly it is possible to identify (apparently in the wake of the results of the 2005 disengagement from Gaza) consistency in the massive opposition to unilateral steps by Israel.

Diagram 5 – Support for 4 alternative desired solutions for Judea and Samaria - Comparison of 2010 with 2009

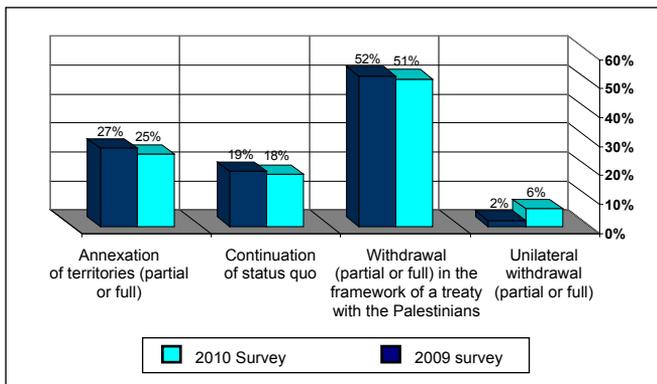


Diagram 6 – Attitudes towards withdrawal from towns and settlements in Judea and Samaria – Comparison of 2010 with 2009

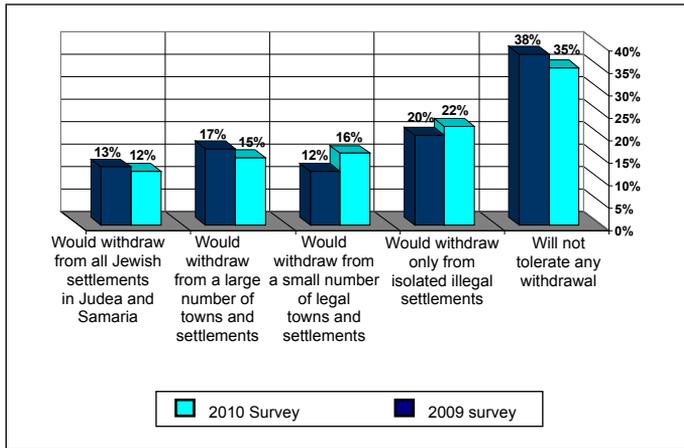
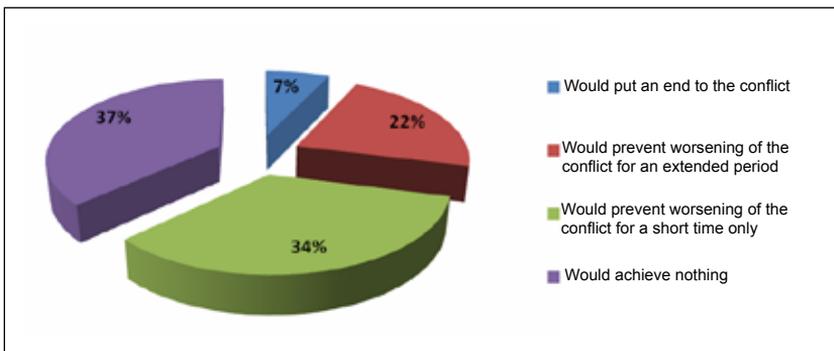


Diagram 6 reflects, in fact, the Israeli political map in all that pertains to the relationship of Jewish Israelis to settlement in Judea and Samaria:

Diagram 7 – Attitudes towards a possible solution and its influence on the Israeli-Palestinian conflict



From Diagram 7 it can be seen that both those who oppose territorial compromise and those who favor it are skeptical as to the effect of withdrawal from territories on bringing an end to the Israel-Palestinian conflict.

D. The Government and the Settlers – Shaping Public Policy

Table 1 – Settler ability to influence government decisions on the future of Jewish settlement in Judea and Samaria

Responses	2010 Survey		2009 Survey	
	Percent	Valid Percent	Percent	Valid Percent
1. Would not at all succeed	13%	33%	15%	40%
2. Would succeed somewhat	18%		19%	
3. Would succeed moderately	41%	45%	27%	31%
4. Would succeed greatly	15%	22%	19%	29%
5. Would succeed very greatly	5%		6%	
6. Don't know and other responses	8%	-	14%	-
Total	100%	100%	100%	100%
Average (on a scale of 1-5)	2.79		2.78	

The above table relates to whether settlers will or will not succeed in influencing government decisions on the future of Judea and Samaria. Most respondents think that the settlers will be able to influence the government to a moderate or great degree. This is surprising because in 2005 the settlers did not succeed in preventing the implementation of the disengagement plan, and because the current government effectively applied the building freeze in Samaria – a program that was undertaken by a right-wing prime minister, the head of a right-wing coalition. It appears that in the public mind, the political influence of the settlers is sufficiently great for them to be able to force an elected government to not harm settlements.

Table 2 – Evaluation of Government behavior towards Judea and Samaria settlers

Responses	2010 Survey		2009 Survey	
	Percent	Valid Percent	Percent	Valid Percent
1. Too soft	17%	20%	17%	26%
2. Just right	38%	45%	33%	50%
3. Too tough	30%	35%	16%	24%
4. Don't know and other responses	15%	-	34%	-
Total	100%	100%	100%	100%

In answer to the question “How would you describe the government’s behavior now to settlers in Judea and Samaria?” it is notable that most respondents think that the Netanyahu government acts correctly towards settlers. Apparently,

the Netanyahu-Barak government expresses the political median as regards government policy in Judea and Samaria. On the one hand, its actions to minimize the expansion of settlement activity and, on the other hand, lack of progress on the political front, harden the status quo as the de facto solution which leads, as anticipated, to a political theory with minimal opposition.

Table 3 – Reliance on Government ability to decide correctly on the future of Jewish settlement in Judea and Samaria

Responses	2010 Survey		2009 Survey	
	Percent	Valid Percent	Percent	Valid Percent
1. Do not rely	38%	40%	36%	40%
2. So-so	35%	37%	31%	34%
3. Rely	22%	23%	23%	26%
4. Don't know and other responses	5%	-	10%	-
Total	100%	100%	100%	100%

As for the question: “Do you or don’t you rely on the government to make correct decisions on the future of settlement in Judea and Samaria?” in 2009 most respondents relied partially or fully on the government. It is not noticeable that passing events led some of the public to changes their attitude, among other things because of the status quo policy adopted by a government that has not yet made any significant decision, not as regards strengthening the Israeli hold in Judea and Samaria, nor as to relinquishing Israeli presence there.

Table 4 – Settler influence on relations between the governments of Israel and the U.S.

Responses	2010 Survey		2009 Survey	
	Percent	Valid Percent	Percent	Valid Percent
1. Harms relations	25%	28%	45%	53%
2. Has no influence	37%	42%	33%	39%
3. Contributes to relations	27%	30%	7%	8%
4. Don't know and other responses	11%	-	15%	-
Total	100%	100%	100%	100%

When we asked “In your opinion, do the settlers contribute to or harm the relationship between the government of Israel and the American government?” it transpired that only a quarter of the respondents think that the settlers caused damage to that relationship. That is half as many as thought so in 2009. It is

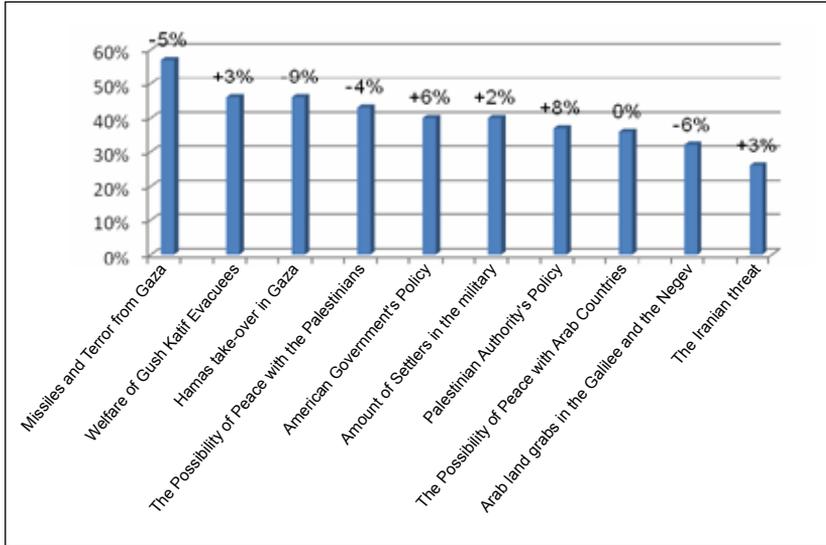
noticeable that the public tends to perceive the argument between Israel and the United States as arising from the different interests of the two countries, rather than from the personal ideology of the U.S. president or from any of a range of other reasons unconnected to the wishes of the residents of Judea and Samaria.

Table 5 – Assumption that the prime minister would act in accordance with the policy of President Obama on the future of Jewish settlement in Judea and Samaria

Responses	2010 Survey		2009 Survey	
	Percent	Valid Percent	Percent	Valid Percent
1. Would not act in accordance	24%	27%	23%	27%
2. Would act more or less in accordance	37%	42%	30%	36%
3. Would act in accordance	27%	31%	31%	37%
4. Don't know and other responses	12%	-	16%	-
Total	100%	100%	100%	100%

In answer to the question: “In your opinion does the Prime Minister act in accordance with the policy of President Obama in regard to the future of Jewish settlement in Judea and Samaria?” a large majority of respondents answered, as in 2009, that ultimately the Prime Minister will act in accordance with the policy of the U.S. government. It is necessary to wait for future indices, examining future prime ministers, in order to determine if this attitude reflects on Benjamin Netanyahu, as someone who cannot stand up to an American president, or is an attitude directed at any Israeli prime minister, or if it means the public intends to express the lack of Israeli sovereignty and its continued dependence (regardless of who the prime minister is) on the American government.

Diagram 8 – Factors influencing political attitudes in regard to Judea and Samaria



And finally, as shown in Diagram 8, it is possible to identify the factors that influence political attitudes towards Judea and Samaria: the most significant increase relates to the variable “the attitudes of the Palestinian Authority”. In the current measurement it appears that the attitudes attributed to the heads of the Palestinian Authority have the most influence on the shaping of Israeli attitudes and the willingness of Israeli public opinion to march towards political compromises.

* Ariel University Center, Samaria and Jordan Rift R&D Center

SUMMARIES

PART ONE: HISTORY AND ARCHAEOLOGY

“YYN KHL” FROM THE BEIT KAHL WINERY

Ze'ev H. Erlich

The village of Beit Kahl is located about five kilometers northwest of the ancient tel of Hebron. On our visit, we discovered a winery dated to the First Temple period. Near the village, we found seven burial caves from the First and Second Temple periods, and we suggest that the ancient site of the settlement was located on a nearby hill. The site's Biblical name is unknown and it may be one of the settlements that appear in various lists related to the area. It is also possible that the settlement's ancient name is not mentioned in the Bible.

Near the burial caves, we discovered at least nine cisterns, some of which are bell shaped and not plastered. These appear to be cisterns for the storage of wine jars until the completion of the fermentation process, as in wineries found at other Biblical sites. A First Temple period winery appears to have been located here, in the Arab village of Beit Kahl too. While it may not have been an official winery, it was certainly not privately owned.

A clay lagynos vase from the First Temple period purchased in Hebron is engraved with the inscription *leyahazyahu yyn khl E* [Belonging to/for Yahazyahu yyn khl E]. Scholars disagree as to whether the term *yyn khl* refers to the place where the wine was made, leading to the hypothesis that the current name of the village “Beit Kahl” preserves its ancient toponym; or perhaps, that the descriptive *yyn khl* refers to the type of wine rather than to its provenance. If that is the case, the lagynos did not necessarily originate in the Beit Kahl winery. It is possible that the owner of the lagynos (either the giver or receiver), an individual named Yahazyahu, was an official clerk in charge of the Arad fortress mentioned in one of the inscriptions discovered there.

The E-shaped mark that appears at the end of the inscription may denote the volume of wine contained in the vessel, most likely an *assirit bat*.

It appears that although all the various issues have not been resolved, the discovery of the winery and the effort to associate it with the lagynos may contribute to further recognition and understanding of a small chapter in the life of the Judean kingdom in the late First Temple period.

A STONE QUARRY FROM THE SECOND TEMPLE PERIOD IN THE SHEMUEL HANAVI NEIGHBORHOOD OF JERUSALEM

Ofer Sion Avi Sasson, Irena Zilberbod and Yehudah Repuan

In the summer of the year 2009 archaeological excavations were completed in the Shemuel Hanavi Neighborhood of Jerusalem. The excavation was carried out on behalf of the Israel Antiquities Authority in an area designated for residential construction. In the course of the excavations an ancient quarry was discovered that spanned an area of about five *dunam* (approximately 5,000 sq. meters).

In the area of the quarry there were discovered hewn steps that reached a height of as much as 2 – 3 meters. Within the steps there was considerable evidence of quarrying of large stones that had been extracted from the site. Included with these were discovered wide, deep quarry trenches, signs of chiseling by axes, and channels to separate the stone in the final stage of quarrying. The quarry was, (as known from other ancient quarries discovered in Israel), divided into stepped "courtyards", that facilitated quarrying stones of different sizes. It is notable that there was not found the fine gravel produced in the first stage of quarrying. This suggests is that our site lay in the heart of an extensive quarry that spread out over a large area of the eastern slope of the Kidron Valley.

The scant pottery that was recovered from the excavations belongs mainly to the 1st BCE to 1st first century CE. The two small bronze coins found in the excavations were also from this period. These finds dated the operation of the quarry to the flourishing years of the construction industry in Jerusalem in the days of the Second Temple.

It appears that we are speaking of one of the massive quarries that spread out to the north of ancient Jerusalem whose location made it relatively easy to transport the stone to building sites. It is difficult to escape the conclusion that our site was one of the quarries from the days of Herod that was used in the building of the Temple.

In this article we will present the results of the excavations and the resulting conclusions regarding the technology of quarrying in Jerusalem and the process of building during the Second Temple period.

FOUNDATIONS OF CHARITABLE ORGANIZATIONS IN JUDEA AT THE END OF THE SECOND TEMPLE PERIOD: ACCORDING TO TANNAITIC SOURCES

Ben Zion Rosenfeld and Haim Perlmutter

This research offers a new understanding of the internal organization of the Jewish society in Roman Judea prior to the destruction of the Temple in 70 CE, and the Yavne Period that followed it. It combines archaeological findings with literary sources to define stages in the development of the charitable organizations that are well documented in the Mishnah, but it is not clear to what extent they began prior to that period (220-250 CE). The results show the initial development budding of charitable social organizations prior to 70, and further development and awareness of the plight of the poor in Jewish society during the Yavne period.

UNIQUE RITUAL BATHS AT HERODIUM FROM THE TIME OF THE UPRISINGS AGAINST ROME

Asher Grossberg, Roi Porat, David Amit, Ehud Netzer

Two *miqva'ot* (ritual baths) from the time of the uprisings against Rome were found at Herodium. One *miqveh* was built on the eastern side of the courtyard of the palace-fortress and the second was built on its western side, near the synagogue. The uniqueness of these *miqva'ot* is in regards to the installations found beside each of the immersion pools, comprised of an open rectangle basin (with a volume of about 0.5 cubic m.) and under it a round plastered tank (with a volume of about 1 cubic m.) whose opening was closed with a stone “stopper”.

There are no parallels to this installation in other sites and we carefully suggest that the closed tank was used as an *otzar*—a reservoir of rainwater. In Herodium it was not possible to immerse in the *otzar* and it seems that their only use was rendering the water in the immersion pool suitable for ritual purification. The rendering of the eastern *miqveh* ritually clean was done by *hashaka*—“touching of waters” in the *otzar* with the water in the immersion pool through a hole in the wall between them. In the western *miqveh* the *otzar*

is far, about 1.5 m. from the immersion pool and it was probably rendered ritually clean by “touching of waters” via a portable pipe.

The function of the basins that were built above the *otzar 'ot* is not clear. We carefully suggest that these basins functioned as valid *miqva 'ot* for immersing hands before eating by the rebels who always ate *h)ullin* (unconsecrated food) “in accordance with [the rules governing] the [ritual] cleanness of Hallowed Things (*kodesh*),” as it was suggested for some water basins that were found at Masada. Their rendering ritually clean was probably done by lower “touching of waters” with the water in the *otzar* by raising the stone “stopper”. This is probably the case referred to in the *Tosefta*: “Two ‘purifiers’ [cleansing pools in a bathhouse], one on top of the other—one removes the stopper between them and lets their waters touch and then puts the stopper back in its place” (*Tosefta 'Eruvin* 8, 8).

AINAN – A CULT SITE FROM THE LATE ROMAN PERIOD IN THE TOPARCHY OF TIMNA

Eitan Klein

A site called ‘Ainan’ is mentioned by Eusebius as a deserted place close to the village of Timna, situated between Jerusalem and Lydda, where a flowing spring was used as a pagan cult site. Until now this place was identified, based on geographic-historic data, with a group of springs flowing at the foot of Kh. Habalta, 1.5 kilometers to the east of Kh. Tibne (Roman Timna) and adjacent to the Roman road leading from Antipatris to Aelia Capitolina (Jerusalem).

The Archaeological remains from the surroundings of these springs will be documented in this article, serving as a physical foundation for the existence of a Pagan cult site here during the Late Roman Period. It will also be suggested that this cult site, as well as the nymphaeum at ‘Ain Haniyeh located adjacent to the Roman road leading from Aelia Capitolina to Eleutheropolis (Bet Govrin), was founded as part of the administrative activities that took place in Judea after the Bar-Kokhba Revolt and as a secondary tool for controlling an area that was abandoned by the Jewish inhabitants.

The significance and importance of this site is derived from the fact that it is the only cult site located in the rural sector of the Land of Israel not in proximity of a Pagan/Roman City.

TWO LION RELIEFS FROM THE TIME OF BAYBARS FOUND IN SAMARIA

Greenfeld Uzi and Yuval Peleg

During an archaeological survey, two lion reliefs were found, one in the village Farha southeast of Ariel and the second in Nebi Lawin north of Sebastia. These reliefs resemble a lion facing to the left with its tail above the body.

Lion reliefs dating to the time of Baybars, who chose the lion as his symbol, have been found in five other sites in Israel: the lion gate in Jerusalem, Jindas bridge in Lod, the fortress of Zefat, Al-Subayba (Nimrod) Fortress and Kulat Ibn Ma'n (Arbel). Similar reliefs have also been found in Egypt, Jordan, Syria and Lebanon.

Comparing the two lions from Samaria to the other lions of Baybars, we can see that there is a similarity in the motif of the lion, but the quality of the work and art are much less evident in reliefs from Samaria.

The two lion reliefs from Samaria were not found *in situ*, but in secondary use. Since Baybars did not conquer Samaria, we do not know if he built any building in this area and decorated it with his symbol. It is reasonable to assume that these reliefs were originally in nearby buildings. The nature of these buildings, and if, indeed, they were built by Baybars or other ruler that used the lion as his symbol is, for now, still open.

HUNTING TRIPS IN THE JUDEAN DESERT, DEAD SEA AREA AND THE JORDAN VALLEY IN THE LATE OTTOMAN PERIOD: THE CASE OF THE AUSTRIAN CROWN PRINCE RUDOLF AND HIS EXPEDITION

Oded Shay

In 1881 the Austrian Crown Prince Rudolf of the Habsburg monarchy visited Palestine. The journey was immortalized in a magnificent album with prints depicting the course of his visit.

The journey was first published in Vienna in 1882 and has dozens of impressive copper engravings. Palestine appears in bright colors and romantic scenes, with Bedouin tents and rich fauna, particularly in the Judean Desert, the Dead Sea and the Jordan Valley. Most of the pictures were devoted to topics like hunting and sports, and in particular to topics which were of interest to the Austrian Crown Prince - the study of birds (Ornithology)

He recorded hunting trips in the Judean Desert and the Jordan Valley, which included detailed descriptions and names of animals and birds. Hunting, in cooperation with the Bedouins, reflects leisure and recreation activities in Palestine in the late nineteenth century.

In this article we describe the animal world at the time, and examine the uniqueness of hunting trips, and hunting methods, as shown in the book of the crown Prince, *Die Orientreise*.

THE STRUGGLE FOR THE OWNERSHIP OF THE TOMB OF THE PROPHETS, JERUSALEM

Dotan Goren

This article is a part of a wider Geographical-Historical study. It claims that in the late Ottoman period (1840-1918) Jewish efforts to obtain a foothold in the holy sites of Eretz-Israel and Jerusalem were at their peak. One of those sacred sites was the Tomb of the Prophets on the Mount of Olives. Medieval Jewish tradition identifies this burial area with the grave of the Biblical prophets Haggai, Zechariah, and Malachi. However, Christian tradition venerates the site as the tomb of the prophets who are mentioned in the New Testament (Matthew 23: 29).

In the summer of 1882, The Russian Orthodox Church in Jerusalem lead by the Archimandrite Antonin Kapustin purchased the site from an Arab peasant. This transaction aroused a great commotion and much bitterness throughout the Jewish world, as it had been a pilgrimage site for generations. In the wake of this outcry, leaders from the Jewish community of Jerusalem struggled for a decade in court in order to prevent the carrying out of this transaction and to secure this site in Jewish possession. But all their attempts failed.

MOUNTAIN QUARRIES: INITIATIVES TO ESTABLISH STONE QUARRIES IN THE SETTLEMENTS SURROUNDING JERUSALEM BEFORE 1948

Yossi Spanier

The problems experienced by the hill settlements surrounding Jerusalem were the key factor in determining their economic ventures. We shall examine stone quarries as source of income of the inhabitants of Atarot, Neve Yaakov and Kibbutz Kfar Etzion. Lime rock and dolomite are plentiful in the hills. The inhabitants of the region saw the hidden potential in this natural resource and made various attempts to make a living from it.

Until the beginning of the 20th, stone quarrying was entirely an Arab avocation. Jewish stone quarrying began in the second decade of the 20th. The first quarries and stone cutters were the soldiers of the “*G’dud Ha-avoda*” under the leadership of Yitzchak Sadeh, who established and developed the quarries on the ideology of “Jewish Labor”. The first inhabitants of the region under discussion saw great potential in the stone quarries in the Jerusalem area. Apparently they did not take into account the professionalism and the huge financial investment needed in order to compete with and in the local market. The stone quarry in Atarot was the most important one. It operated for twelve years and employed many workers. The Kfar Ivri – Neve Yaakov quarry operated for two years. There was much criticism of its operation and it was closed. In Kfar Etzion there were many plans but in fact the lack of experience and funds and the onset of the war brought about the closure of this quarry after only a few months of operation.

Stone quarrying as a part of the Zionist endeavor had great potential but remained a vision which was never realized.

THE "GEESE VINEYARD" ON FRENCH HILL

Yehuda Ziv

Jerusalemites are known, among other things, for an abundance of traditions and stories about place names. There are a number of such in relation to the nickname "**French Hill**" for Giv'at Shapira:

1) General Allenby's Chief of Staff, **General French**, built a house on this hill after World War I – and since then it is called '**French Hill**' 2) It is named after **Colonel French**, who was buried in the military cemetery on Mount Scopus 3) During the conquest of Jerusalem (December 1917), the British posted a company there, led by **Captain French**, and thus it was called 'French Hill'; 4) At the end of the 19th century this hill was bought by the order of the French monks, '**Peres Blancs**', and so it was known as the '**French Hill**'.

However, no British map of Jerusalem or its environs after World War I, mark the name **French Hill**. ; Sgt. French and Rifleman (Private) French are the only people named **French** buried in the military Cemetery on Mount Scopus and they are not mentioned in any military dispatches. A photograph of British soldiers (taken just after World War I), facing 'Anathoth, shows behind them the pine-grove on the "French Hill". The population census of 1931 recorded in 'Isawiya, the neighbouring Arab village, "*some Christians, from the Orchard of the White Fathers*"; While the British maps of Jerusalem refer to the "French Hill" only as "**Karm el-Waz**" – an Arab name, which

means "Vineyard of Geese". What else was this "*Orchard of the French White Fathers*" supposed to grow?

JERUSALEM FORTIFICATIONS DURING THE REIGNS OF DAVID AND SOLOMON

Eilat Mazar

In memory of Prof. Hanan Eshel, a colleague and a friend

Jerusalem City Walls during the Middle Bronze Age

The impressive Middle Bronze Age fortifications, whose remains were uncovered near the Gihon Spring, illustrate the status of Jerusalem as a kingdom early in this period.

Jerusalem Fortifications during King David's Reign

City walls from earlier periods apparently continued to be used during King David's reign.

Jerusalem Fortifications during King Solomon's Reign

The Bible refers to King Solomon's building of "the wall of Jerusalem" as one of his largest construction enterprises. Excavations at the eastern edge of the Ophel exposed stratigraphic layers which made it possible to date the well preserved fortifications found there to the 10th century BCE (Early Iron II A). Today, the revealed section of the fortification line is extant for a distance of 70 meters.

Casemate Wall

In light of Kenyon excavations at the summit of the City of David and our excavations at the Ophel, it is possible to suggest that a Casemate wall was built between the two areas in the 10th century BCE.

The monumental structural remains discovered at the City of David and on the eastern edge of the Ophel demonstrate the grandeur of the fortifications of Jerusalem during the reigns of King David and King Solomon.

A MENORAH DECORATION FROM HAJJA IN SAMARIA

Yuval Peleg

During an archaeological survey conducted in 1992 in the village Hajja, a stone with a *menorah* decoration was found. The stone is in a secondary use in a house built in the ancient village center. The seven branch *menorah* is decorated with two flowers starting from the *menorah* base. The fact that these

flowers are broken shows that this stone was originally a lintel situated in a private house or a synagogue.

The symbol of the *menorah* has been found in different sites and artifacts related to the Samaritans: stones with *menorah* decorations in the villages of Zibad and 'Abush; on a grinding stone found next to the Samaritan synagogue at Zur-Nathan, Samaritan oil lamps and on Samaritan synagogues mosaic pavements found in Sha'alabim, Beit Shean and el-Khirbeh.

The village Hajja is known from the historical sources as a Samaritan settlement and as the birthplace of 4th century CE Samaritan leader Baba Rabba who built a synagogue there.

The *menorah* from Hajja, adds new information regarding our knowledge about Samaritan settlements in Samaria during the Roman-Byzantine period. Once again, we can see the connection between the Jews and the Samaritans, both using the *menorah* as a symbol.

PART TWO: CULTURE, SOCIETY, AND POLITICS

EFFECTS OF THE LOCATION OF ONE'S RESIDENCE ON HEALTH RISK BEHAVIORS, AND HEALTHY LIFESTYLE: A COMPARISON BETWEEN STUDENTS LIVING IN JUDEA AND SAMARIA AND OTHER REGIONS

Liat Korn and Miriam Billig

The purpose of this study was to determine effects of location of residence and of socio-demographic characteristics on modes of health risk behavior and lifestyle, by comparing three different groups of students at Ariel University Center: students living in Ariel, students living in other settlements in Judea and Samaria, and students living elsewhere in Israel. Findings of the study were derived from a structured self reported questionnaire filled in anonymously, concerning issues of health, well-being and health risk behavior modes. The questionnaire was distributed among 1574 undergraduate students during May and June 2009. Findings indicate significant differences between groups living in different regions, both in their socio-demographic status, as well as in their health behaviors and risk. The main differences were found between students living in Ariel and those living in other settlements in Judea and Samaria. Frequencies of experiencing with drugs like smoking cigarettes, smoking water-pipe, alcohol, and smoking marijuana, were significantly higher among students living in Ariel than among students living elsewhere in Judea and Samaria (not from Ariel), or elsewhere in Israel. Students permanently living in Ariel reported a healthy lifestyle, such as eating healthy food and frequent physical exercise, more than students living elsewhere in Judea and Samaria or elsewhere in Israel. Nevertheless, findings of the study show that socio-demographic and cultural differences significantly influence a healthy lifestyle and health risk behaviors modes more than the regions in which one lives.

'THE GRAPES OF THE GRAPEVINE WITH THE GRAPES OF THE GRAPEVINE' IN THE VINEYARDS OF THE SAMARIA AREA: THE MATCHMAKING PROCESS AMONG NATIONAL RELIGIOUS JEWS FROM THE MATCHMAKERS' PERSPECTIVE

Yaarit Bokek-Cohen and Sima Zalcborg

The article examines the practices used by matchmakers in the national religious sector who live in the Samaria area in Israel. We focus on a model that was designed to describe the patterns of introductions between men and women, which relates inter alia to matchmakers as a function assisting those interested in marriage with a desired marriage partner. Since the matchmaker has played a significant role in the matchmaking process, we have deemed it appropriate to investigate their activity.

As part of this study, twenty-five matchmakers from national religious society in Israel were interviewed; the behaviors and practices that characterize the work of successful matchmakers, and that were less characteristic of the less successful matchmakers, were identified. Six major patterns were discerned: face-to-face introductions with the potential candidates, conducting a “therapeutic” interview, accompanying the entire introduction process, offering direction and guidance, avoiding total compliance with the requirements of the applicant, and cooperating with additional agents in order to achieve the goal. The findings explore the social and psychological mechanisms used by the matchmaker which contribute to their functioning and success.

JUDEA AND SAMARIA AS ORIENTAL SPACE IN ISRAELI DOCUMENTARY CINEMA: ON THE CULTURAL CONSTRUCTION OF A COLONIZED LANDSCAPE

Eithan Orkibi

This article argues that Israeli documentary cinema represents Judea and Samaria as “oriental space”. An analysis of some prominent films reveals common conventions used by filmmakers in the cinematic representations of the region. These conventions establish a series of distinctions between ‘here’ and ‘there’, such as domestic versus foreigner, familiarity versus strangeness, safety versus danger, and belonging versus alienation. The orientalization of Judea and Samaria is considered here as a rhetorical strategy that enables filmmakers to perform a cultural construction of the region as a colonized landscape.

OCCUPYING POLITICAL TERRITORIES – THE PALESTINIAN TAKEOVER OF WESTERN CAMPUSES

Ron Schleifer

The article looks at how the theme of 'The Occupied Territories' has played a role in the global campaign designed to discredit the State of Israel on campus. This is a preliminary study of a largely non-researched field on the methods used by the Arab World, the Palestinians, and the Islamists in the past few decades in order to discredit Israel. The research is based on background literature produced by Jewish organizations, in-depth interviews with former and current Hasbara activists, and 150 field interviews with Israelis who have studied abroad in the past four decades.

Preliminary findings point toward a process that began in the 1960s. While disorganized at first, it gained momentum after the First Lebanon War (1982), with the backwind of UN Resolution 3379 ("Zionism is a form of Racism"). The article outlines the strategies of conscription, dissemination methods, and themes of the anti-Israeli global campaign.

MILITANT HALAKHIC DISCOURSE AMONG RABBIS WHO LIVE IN JUDEA AND SAMARIA

Amir Mashiach

This article seeks to trace the influence of an offensive ethos of Orthodox Jewish law since the founding of the State of Israel. The article reviews several studies describing the ethos of the Jewish Diaspora as a defensive. However, at some point during the process of establishment of the state, which lasted several decades, we have witnessed a dramatic change in response to Jewish behavior. If during the exile it was a defensive ethos, it became an offensive one.

The offensive ethos influenced secular Zionism and religious Zionism. This article shows how this ethos has also penetrated to halakhic discourse among Rabbis who live in Judea and Samaria. We shall point out how well received this expression of a militant and aggressive halakhic point of view is found in the literature of Rabbis identified with the political far right in Israel. The book *Torat Hamelech* and the article 'Killing a Gentile - Halakhic Clarification', will be the center of our discussion.

We shall also show that the Jewish ethos since the establishment of the State of Israel, found expression in halakhic literature, and changed from cognitive to concrete.

ZIONIST ACTIVITY IN HEBRON: 1900-1929

Yoram Elmackias

The research reviews and analyzes the official policy of the institutions of the Zionist movement towards the Jewish settlement in Hebron. A comparison of the data with that of the other 'Holy Cities' (Jerusalem, Safed and Tiberias) emphasizes the uniqueness of the Zionist policy toward the Jewish community in Hebron. There were changes in the Jewish community in Hebron of the 20th century, especially after the First World War. Already from the early stages of Zionist activity in Israel, there was interest and involvement in community affairs in Hebron and its institutions, in almost all community and social areas: education, economics, security and welfare. The Zionist movement had a great interest in developing the 'City of Patriarchs' in many areas: trade, education, medicine, and agricultural work. The main conclusion emerging from this study is that in the city of Hebron of the 20th century there was extensive Zionist activity in various fields, both by those living or associated with the city and by official Zionist institutions.

TWO CRITERIA FOR DETERMINING THE RIGHTS OF NATIONALISTIC MOVEMENTS AND THEIR ANALYSIS IN THE CASE OF PALESTINIAN NATIONALISM

Assaf Malach

The principal of national self-determination has become an important principle in international discourse. The difficulty in implementing this principle in a systematic, all-encompassing way in the international arena necessitates examining the criteria that determine which cases warrant the principle's implementation and which cases less so.

This article examines the relevancy of two criteria with regard to a nation's right to national self-determination: the duration of the nationalistic movement and the existence of a political tradition. This examination is conducted by analyzing the various justifications given in the various schools of political thought regarding the political order of nation-states (national justification; republican justification; internal-utilitarian justification; global-utilitarian justification; and democratic justification) and examining the relevancy of the aforementioned criteria according to each justification.

The conclusion of this analysis is that in contrast to the widespread view, these criteria are highly relevant to the discussion surrounding nations' rights to national self-determination.

The article examines specifically the application of these criteria in the case of Palestinian nationalism, a nationalism which has not had a long historical presence and lacks a political tradition.

**POSITION SHIFTS IN THE GOVERNMENTS OF LEVI
ESHKOL, YITZCHAK RABIN, AND GOLDA MEIR
CONCERNING THE FUTURE OF THE TERRITORIES OF
THE JUDEA, SAMARIA AND THE GAZA REGION: 1967-1977**

Yossi Goldstein

On June 18-19, 1967, a government meeting took place, headed by Levi Eshkol. It passed a number of resolutions concerning the future of the territories in Judea, Samaria, and the Gaza Region. "The Secret Resolution" was how these decisions were dubbed; for all intents and purposes, formally, they have not been altered since. The resolutions specified that the future of the territories in question would be determined in the process of negotiations with an authorized political party; however, the spirit of the resolutions was such as to make it clear that the future of the territories would be similar to that of the other territories seized during the Six Day War—the Sinai Peninsula and the Golan Heights. That is, they would be returned in exchange for complete peace with the Arab states.

Since then, numerous attempts have been made within the government to alter the decision, or at least its spirit. This was the case, for instance, a few months later, after the Khartoum Conference; the same was true after the Yom Kippur War. In practice, every Prime Minister interpreted the resolutions in his or her own way. Eshkol to his dying day thought that the "Secret Resolution" meant perfect peace in exchange for all the territories seized during the Six Day War. His successor Golda Meir, by contrast, thought that even if Israel were expressly to declare to the government of the United States that it was going to implement the "Secret Resolution," there was no way to do this. Rabin, even later, was of the same opinion as Eshkol.

The article focuses on the grounds for the reasoning of each of these three Prime Ministers, who were in office during the decade following the Six Day War, concerning the "Secret Resolution" reached by the Israeli government on June 18-19, 1967.

PART THREE: ENVIRONMENT, NATURAL SCIENCES AND AGRICULTURE

CHARACTERIZATION AND IDENTIFICATION OF A SOIL ISOLATE TOLUENE-DEGRADING *PSEUDOMONAS STUTZERI* FROM A CHEMICAL INDUSTRY ZONE IN SAMARIA

Rivka Cahan, Esti Levi and Yeshayahu Nitzan

This study focused on the isolation and characterization of toluene-degrading bacteria from toluene-contaminated soil of a chemical industry zone in Israel. The isolate is a Gram-negative rod capable of degrading toluene. The identification of the bacterium was based on biochemistry tests, FAME analysis and gene sequence encoded to the 16S rRNA. The bacterium was found to be related to the *Pseudomonas* family and the *stutzeri* species. This isolate was grown on a minimal growth medium with toluene (MMT) as the sole carbon source. The toluene in the growth medium was completely degraded after 144 h. The optimum temperature in MMT was 30°C with an optimum pH of 7. The generation time in MMT was 570±7 min. Several proteins that arise when the isolated *P. stutzeri* was grown in toluene as the sole carbon source were identified. These proteins are: DNA-binding stress protein, GroEL, elongation factor, phenol hydroxylase, trigger factor and ketol-acid reductoisomerase, the later protein was identified for the first time as a protein that arise in stress conditions. In addition, when these bacterial cells were grown in the presence of toluene they exhibited unique "hole like" structures which did not prevent them from degrading all of the toluene within 144 h.

ERADICATION OF BACTERIA BY PHOTOSENSITIZERS

**Faina Nakonechny, Anna Pinkus, Orthal Yehosha, Smadar Hai,
Yeshayahu Nitzan and Marina Nisnevitch**

The acute problem of water quality and quantity in Israel is caused by limited conventional water resources. One of the ways to overcome this problem is

to purify wastewater for reuse. In settlements of Judea and Samaria domestic sewage effluents undergo primary treatment only and are not disinfected. After proper disinfection rich in organic compounds, sewage could be used for irrigation of decorative plants in the settlements instead of drinking water. Previously it was shown that photochemical treatment is effective for disinfection of wastewater using free photosensitizers (PhS) and sunlight as an energy source, but this method demands removing the PhS from the water after the treatment. The latter problem can be solved by use of solid phase immobilized PhS. In this study it was found that free as well as polystyrene immobilized rose bengal and methylene blue are effective against *S. aureus* and *E. coli*. A continuous flow system based on polystyrene immobilized rose bengal or methylene blue was proven to eradicate wastewater coliform bacteria. PhS immobilized in solid phase can be applied for disinfection of wastewater in isolated and not connected to a central wastewater line settlements, especially in Judea and Samaria region.

WATER RESOURCES OF THE LOWER JORDAN VALLEY

Yaakov Anker, Akiva Flexer, Eliahu Rosenthal, Ammat Yellin-Dror and Haim Shulman

Sustainable development of arid and semi arid terrains demands an optimal management of the groundwater resources. In recent years water supply has become a limiting factor in the development of the Lower Jordan Valley. Identification of new groundwater resources is problematic since the regional limestone aquifers within the Rift Valley, are covered by layers of saline clastic sediments. This paper demonstrates how combination of several geosciences techniques may assist in utilization of new groundwater reservoirs. The methods applied in the research consisted of geologic and geomorphologic surveys, re-interpretation of seismic sections and geochemical modeling. The latter included sampling and chemical analysis of rainwater, runoff and groundwater and also chemical and mineralogical analysis of sediments and soil crusts. The results revealed several typical geochemical end member and also evaporative lens that might cause deterioration of fresh groundwater. In several locations the regional aquifer was located right underneath a thin cover of clastic sediments. Integration of the results revealed additional groundwater volume of around 15 MCM that may be utilized.

THE IMPORTANCE OF THE HONEYBEE IN MODERN AGRICULTURE AND ITS VIABILITY IN JUDEA AND SAMARIA

Dan Eisikowitch

In modern agriculture, the honeybee is an important means for both honey production and crop pollination.

Until the mid 19th century, the local honeybee, *Apis mellifera syriaca*, was the sole source of honey production and one of the many other native pollinators of the local native plants and the few crop plants needing pollination. This honeybee was later replaced by the docile and more productive *Apis mellifera ligustica*.

Honeybees were raised in Israel for honey only, and while their role in pollination was not mentioned, they were spread all over the Mediterranean region in hives or as feral bees, relying for food supply on the rich local flora and citrus groves. From the mid 20th century on, the State of Israel went through intensive economic development, accompanied by the destruction of the local flora and citrus, encountering at the same time a steadily growing demand for pollination. Together with the arrival of the varroa mite, the honeybee industry fell into a real crisis and faced a total collapse.

In order to fill the loss of the local flora, we started a project that introduced nectariferous plants, which were planted all over the country. The idea was to find water-economic plants that will bloom all year round. Most of the plants found were of Australian origin, mainly eucalypts.

Our assumption is that most of these nectariferous plants will be suitable for Judea and Samaria, where we already started to establish a bee industry for both honey production and crop pollination