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Pottery Production and Historical Transition: New Evidence from the Jerusalem Area in the Early Roman Period

Due to continuity in material culture – and especially in common types of pottery, the principal artifact employed for archaeological dating – in the latter half of the first century CE in the vicinity of Jerusalem and the region of Judaea proper, it has been difficult to evaluate the extent of settlement continuity in this area following the first Jewish revolt and the destruction of Jerusalem in 70 CE. The objective of this study is to test whether it is possible to differentiate, by employing analytical methods, between common pottery postdating the year 70 CE and vessels indistinguishable in shape from before that date, in order to assist in determining settlement chronology.

Pottery sampled from seven late Second Temple period excavation sites in Jerusalem and its vicinity, as well as vessels from excavation contexts dating to the period between the first and second Jewish revolts at the site of Shuafat, near Jerusalem, were measured using two methods of chemical element analysis, and several techniques of statistical analysis were employed to evaluate the composition data. The sampled pieces from Shuafat and many of those from Jerusalem were also studied employing microscopic analysis.

The study showed that the chemical element compositions of all the analyzed vessels from Shuafat differ from the compositions characteristic of common pottery in Jerusalem and its vicinity during the last century of the Second Temple period. Possible reasons for the change in common pottery composition after 70 CE include the drastic decline in the Jewish population of the Jerusalem area, and the assignment by Vespasian of a settlement area to eight hundred

veterans, at Emmaus (identified with Qaluniya-Motza) (War 7, 216–17), near the only two known production sites of common (non-cooking) pottery in the vicinity of Jerusalem in the late Second Temple period.

This study has demonstrated that chemical element analysis of utilitarian pottery can be employed together with archaeological and historical information as an aid for archaeological-chronological differentiation. Based on the findings, it seems that elemental and microscopic analysis of common pottery from the Jerusalem area can be useful for distinguishing between settlement strata and survey sites dated before the first Jewish revolt and those dated after the year 70 CE.

Boaz Shoshan

The Muslim Conquest of Jerusalem

This article presents the narrative found in the early Arabic literature about the Muslim conquest of Jerusalem. While they provide only a few certain – on occasion also contradictory – facts, the sources include rich and mostly invented accounts, the aim of which is to embellish the narrative ideologically. They imply that Umar's entry to Jerusalem carried out a heavenly design and that this was the destiny of the second caliph. In relating its narrative, Muslim tradition emphasizes two themes. The first is to present Umar as a pious and ascetic leader who resists the temptation to wear luxurious clothing and ride a horse instead of a camel, thus befitting his role as the liberator of the Holy City from the hands of the Byzantines. Secondly, and most importantly, is the treatment of Umar's entry to Jerusalem. Here the tradition relies on Jewish messianic ideas elaborated by artfully imaginative descriptions to demonstrate that the caliph is the redeemer of Jerusalem in the spirit of Jewish messianic expectations. To that end, the sources invent accounts about the caliph meeting with Jewish sages who allegedly inform him about

these messianic notions. But while Muslim tradition exploits these ideas, it maintains a considerable distance from Jewish expectations, especially about Umar rebuilding the Temple. The narrative also assigns a role to the Christians as those who are eager to assist Umar since they are allegedly familiar with his destiny as the conqueror of Jerusalem.

Arnon Golan

Abu Kabir – From Rural Village to Urban Periphery

Established in the 1830s by immigrants from Egypt, during late Ottoman and British Mandate periods Abu-Kabir developed as part of the rural-urban fringe of Jaffa. Although included since the late 1920s within Jaffa's municipal bounds, it was the expeditious growth of Tel Aviv since the early 1930s that gradually transformed Abu-Kabir from a rural settlement into a marginal urban neighborhood characterized by mixed urban and rural land uses. The 1948 wartime spatial transformation and the establishment of the State of Israel resulted in the further marginalization of Abu-Kabir, followed by its almost total physical elimination. This article aims to present the historical-geographical process of the growth, development, decline, and eradication of Abu-Kabir. It expands upon various social, political, and economic aspects of the spatial transformation process. Furthermore, in many aspects Abu-Kabir depicts the expansion and modernization of Palestine's Arab urban sector and its wartime and postwar incorporation into the Israeli urban system. It may also serve as a case study depicting aspects of transformation of rural places into urban areas in other colonies that became independent nation states following an interim period of war and violence.

Doron Timor and Uri Cohen

Urban Idealists in the Kibbutz: The 'Enlisted Training' Groups (*Hakhsharot Meguyasot*) from Tel Aviv vs. Academic Studies

During the first years of Israel's existence much tension developed between the kibbutz lifestyle and the urban lifestyle which was predominantly

influenced by the Hebrew University. This tension, marked by competing worldviews alongside political power struggles over hegemony in Israel, deeply affected many kibbutz members, and especially the urban teenagers who enlisted in the Palmach paramilitary organization through the 'enlisted training' [*Hachsharot Meguyasot*] program in order to fulfill national goals by serving in the Palmach and then founding new kibbutzim and living a communal life.

The article examines how these idealist groups were integrated into the kibbutz and their reaction to the limitations blocking their academic study possibilities. The study follows the choices of the member of the 'Kfar Gil'adi' and 'Beit Zera' training group members, who grew up in Tel Aviv and founded the kibbutzim Ma'ayan Barukh and Revadim. It seems that despite the creativity and novelty of the kibbutz lifestyle, it could not meet the needs of some of the enlisted training members, who decided to leave the kibbutz in favor of higher education. They were an elitist group of the first generation of Israel's leaders ("Dor Ba'aretz") who aimed to influence Israeli society but found doing so through the kibbutz to be challenging.

Hayah Katz

The Attitude of Religious-Zionist Society to Archaeology, 1948–1967

During the first twenty years of the State of Israel archaeology played a major role in the public sphere. However, throughout this period the religious Zionists were not part of this experience. The aim of this article is to present the role of archaeology in Israeli society during these years, and thereby to analyze the reserved approach of religious-Zionist society to this field (both in the public and in the professional spheres). Two major factors influenced the positive attitude of Israeli society in general to archaeology, on the one hand, and the reserved attitude of religious-Zionist society, on the other. First, archaeology created a link between past and present and therefore was used as a key component in the structuring of a national identity. Secondly, note should be taken of the existence of a homologous connection between 'the cult of cultivating the land' – a concept that assumed a central place in Zionist thought – and archaeology, which also dealt with land. Religious

Zionists, however, had no need of archaeology since for them the right to the Land of Israel was based on God's promise to Abraham. Furthermore, they believed that the connection to the Land of Israel was a mystical bond that derives its strength from religious texts and differs from the 'the cult of cultivating the land' that was based on a physical link. Apparently these factors also had a psychological influence: the strong bond created between archaeology and secular Zionist thought led the religious Zionists to exclude themselves from participating in this realm.

Doron Bar

Fifty Years after the Visit of Pope Paul VI to the Holy Land (January 1964): The Israeli Context

On 4 December 1963, Pope Paul VI surprised his audience during the Second Vatican Council by declaring that he intends to make a pilgrimage to the

Holy Land. This visit (5 January 1964) was the first in a series of papal journeys during the following decades to various regions of the Catholic world. It also preceded the visits of three Popes to Jordan and Israel during the twenty-first century. The article focuses on the Israeli perspective of the journey. It deals with the way Israeli politicians and journalists perceived this short visit that lasted only twelve hours. Scrutiny of archival documents and analysis of Israeli newspapers enables us to evaluate the pilgrimage in light of the complex relationship between Israel and the Vatican during this period. In addition to analyzing the discussions conducted in Israel about the voyage route –where the Pope will cross the border from Jordan to Israel and back and the places that he will visit – it also examines the preparations in Israel and the receptions held in Meggido, Nazareth, and Jerusalem. In addition, the article focuses on the debate among Israeli politicians before and after the visit and surveys Israeli public opinion in favor of or against the pilgrimage.