



The Roots

Issue No.28-December, 2022

This is the 28th issue of the Roots bulletin which is issued each month. December in Palestine is associated with a series of memories and events that documented in Palestinian memory. In this issue of the Roots bulletin, we are going to talk about Palestinian History (Canaan). As well as the important events that happened in December and our martyrs in this month. Moreover, we are going to talk about the destroyed villages Atlit, Besides the politician Yousef Haikal, and Fine art in Palestine as a part of Palestinian heritage.

Our Palestine

The History of Palestine - Canaan

In the coming issues, we will talk about the history of Palestine extensively through the ages, beginning with the Canaanites.

Palestine name:

The Mesopotamian and Northern Syrian records indi-



cate the names of the regions located in the south of the Levant, in the third millennium BC. The Levant was fully known during that period as "Amoro" or the Western Land. As for Palestine; It has been known since the eighteenth century BC as the land of Canaan (as indicated by the Adremi obelisk, the cuneiform sources, and the Tell el-Amarna letters), and often the origin of the word Palestine is (Palestiba) that appeared in the Assyrian records, as one of the Assyrian kings mentioned in the year 800 BC that his forces subjugated (Palesto) and forced its people to pay taxes.

The naming formula for Herodotus crystallizes on Aramaic grounds in his mention of Palestine "Felestin", and it is inferred that this naming meant the coastal land in the southern part of Syria, extending to Sinai in the south and the Jordan Valley in the east.

And the name Palestine in the Roman era became applied to all the Holy Land, and it became a nominal term since the time of Haderban and was always referred to in the reports of Christian pilgrims.

As for the Islamic era, Palestine was part of the Levant, and Yaqut al-Hamawi says in the dictionary of the countries: Palestine is the last region of the Levant in terms of Egypt. Palestine was known as "Jund Filastin" during the administrative divisions of the Islamic State, and since that period, Palestine has been carrying this name.

Historical overview:

Ancient man inhabited the land of Palestine since ancient times, and this man who inhabited Palestine knew agriculture, as well as industry such as pottery (5500 BC), copper tools (4000-3150 BC), and bronze tools (3150-1200 BC).), and Iron (1200-320 BC). And people became known by their tribes and kingdoms, and migrations of various Arab tribes and peoples came from the Arabian Peninsula, so they inhabited Palestine and its environs, and among the most

famous of these peoples: the Canaanites, the Amorites, and the Arameans, and these peoples established civilizations, especially the Canaanites who invented writing, and they established large cities in Palestine and called it. Their names are still a legacy until now.



According to documented estimations, the fa-

mous Amorite Canaanite migration from the Arabian Peninsula took place in the middle of the third millennium BC. However, some researchers conclude that the Canaanites had settled in the country since the beginning of the third millennium, based on the discoveries of Egyptian antiquities.

Other researchers go further, pointing to the presence of the Canaanites seven thousand years ago, by tracing the ruins in their ancient cities, the oldest of which is the city of **Jericho** that remains to this day, which is considered the oldest city in the world.

And if the estimations of the chronological beginning of the presence of the Canaanites fluctuated, then there is absolutely no dispute that they were the first to inhabit the region from among the historically known peoples and the first to build a civilization on the land of Palestine.

It was stated in the Hebrew writings that the Canaanites are the original inhabitants of the country, as mentioned in the Torah.

The Canaanites were famous for their agriculture and industry, and they excelled in mining, ceramics, glass, textiles, and clothing. They also excelled in the art of architecture. Music and literature come at the top of the pyramid in the Canaanite civilization. The ancient Near East, because the rituals of Canaanite worship required the use of singing, and thus their melodies and musical instruments spread throughout the Mediterranean.

There is no one who argues that literature and art are the title of civilization, so it is not strange when we follow the Israeli writings to discover the great effort that the Israelis made and are making to delude the world that they were the ones who were the builders of the ancient civilization, and the owners of chants, hymns and singing, and they were actually able to make the illusion a reality in the minds of There are many, but the great and trustworthy historians such as (Brested), who describes the thriving Canaanite cities on the day the Hebrews entered them, saying that they were cities with luxurious and comfortable homes, industry, trade, writing, temples, and civilization that the primitive herdsmen quickly borrowed from the Hebrews, who left their tents and imitated them in building houses. They also took off the skins they wore in the desert, and wore brightly colored woolen clothes, and the entry of the Palestinians from the sea in the 13th century BC was to settle with the Canaanites on the coast of Palestine.

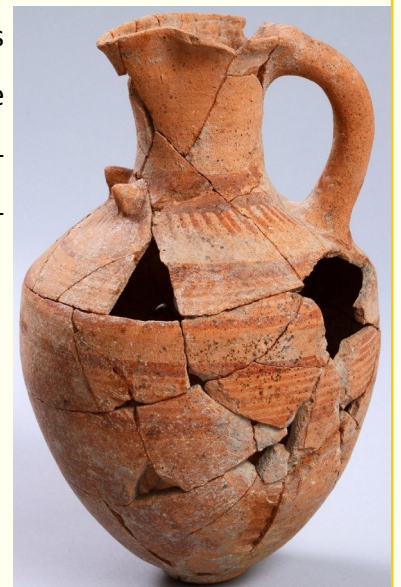
2000 BC – 1200 BC:

At the beginning of the second millennium BC, cities began to become active, and new styles of architecture, burials, and new types of ceramics and weapons appeared with them. This stage was characterized by developed commercial and political relations with most of the regions of the ancient East, especially Egypt, the Levant, northern Syria, and eastern Anatolia.

This period was also characterized by a developed industry of ceramics in terms of selecting clay material, mixing it and managing it on a quick wheel to produce a variety of elegant shapes of pots.

This period was characterized by almost complete Egyptian control over the Levant during the rule of the eighteenth and nineteenth dynasties, in which the last kings of the Hyksos were eliminated around (1567 BC) and Thutmose III's campaigns against the Levant (about 1480 BC) in addition to the disappearance of strong and fortified fortifications With compacted layers of slanted silt attributed to the Hyksos.

It was noted during that period that there was a state of turmoil that had dominated Palestine, as it appears from the sites of the south and the center, with the beginning of the Eighteenth Dynasty, that is, after the expulsion of the Hyksos from Egypt and



their pursuit until Sharuhin in southern Palestine, and it is worth mentioning that there are detailed texts since the reign of Thutmose III, including that text Related to the decisive battle of Megiddo, which was led from the Levantine side by both the King of Megiddo and the King of Kadesh supported by the Mitanni king. Approximately one hundred and twenty cities participated in this alliance and were mentioned in one of the topographical lists of Thutmose III.

These texts came in the form of inscriptions on the obelisks that were erected in both Karak and Memphis.

1200-550 B.C. Kingdoms era (Iron Age):

In that period, the Palestinians considered themselves the legitimate successors to the Egyptian authority over Palestine and controlled most of its parts, but they are often referred to as the inhabitants of the Palestinian coast, where they established a number of major cities such as Gaza, Ashkelon, Ashdod, Aqir, Tel Al-Safi and others.

The local Canaanite influences also appeared on the various Palestinians from the names of their gods, such as Dagon and Astarte (**Ashtarot**), and the religious life of the inhabitants of the Palestinian coast is Canaanite in origin, as well as religious buildings, the most important of which is the series of successive temples in Tell al-Qasilah, which were established in the style of the Canaanite temples with what appears on them of Egyptian influences.



Ugaritic tablets

On the other hand, there were claims by the Israeli biblical and archaeological about the attribution of some of the discoveries and architecture to the ancient Israelis, and among these discoveries is a large pottery jar that takes a semi-oval shape and a collar around it between the neck and the shoulder was wrapped around it, and it was known in foreign sources as (collared-rimjar).

The Canaanite Mythology:

It is important to know the Canaanite mythology (myths) as it helps us to know their origin and civilization and to distinguish the truth from the Jews' falsification of history. The discoveries in 1929 by prospectors and archaeologists of clay tablets from the Ugaritic treasures in Tyre, Cyprus and Carthage had the greatest impact in reducing the ambiguity of the relationship of the deities of the Canaanites, their genealogies and their location in the Canaanite mythology. Ugaritic that is considered the most ancient reference, dating back to the fifteenth century BC.

As are the ancient civilizations and peoples, the Canaanites were similar to the Sumerians in dividing the gods according to their role and effects, but the Canaanites feared what they feared most is the loss of rain, and the related lack of grain imports, so rain, water and dew had great connotations other than what they are today. That relationship is of great importance to their beliefs.

The four elements that make up life in their beliefs (which the Greeks took from the Canaanites) played a role in conceiving gods and gods for those elements (fire, dirt, air, and water). The evidence that confirms

that the Greeks adopted their beliefs and gods from the Canaanites is the corresponding in that huge number of names of gods in the Canaanite and Greek civilizations, and the fact that the Canaanite civilization had preceded the Greek civilization for a long time, so it became certain that those Canaanite beliefs were borrowed and adopted by the Greeks, who were subjected to the Canaanite invasion Military and commercial.

The Torah mentions in (Genesis) that Canaan is one of the four sons of Laham (Kush, Mizraim, Phut, Canaan) and here begins the first fallacy to distance the Canaanites from their Semitic origins. It is a malicious analysis and we understand its intent.

It is true that the Canaanite and Egyptian cities were in a relationship, but that strong relationship is found only in the Hebrew texts. There is no mention of such intimacy and strong connection, neither in the texts of the Canaanites nor in the texts of the Egyptians.

According to the biblical narration, the Jews who first expelled (Canaan) from the circle of the Semites and placed him in the circle of the Hamites in terms of lineage, were not satisfied with that, but rather linked the Canaanites to the Cretans through

Ham, so they made (Mizraim) the son of Laham, and they made children for him (Ludim, Anamim, Lehabim, Naftuhim, Phtrusim, and Kslujim). Those from whom Philistim (Palestine) came out... and Capthorim (the Cretans)... It is known that the Philistines are people from around the Aegean Sea who invaded Palestine (the land of Canaan). It is not excluded that (Crete) may originally belonged to the Canaanites (from its name Crete: Qaryat: City: Island).. But the hidden goal of the Jews is clear, it wants to make the Canaanites alien in race and alien in terms of place from the Semites.



El

1-El

The chief of the gods, which is what all the Canaanites believe in, and ancient Jerusalem was called (Elijah), and Eilat is the port of Aqaba, and most of the angels end with (el) (Also in Arabic).

2-Baal

The most important god of the Canaanites. And they considered him the warrior god, so they depicted him armed. The Phoenicians considered him the god of the



sun, and in the Ugaritic myths he is the sustainer, the giver of rain, his voice is thunder, the promise of fertility, and he is the savior... His name appears in several forms,

The worship of (Baal Hadad) Baal continued in the Greek and Roman eras, and he was considered parallel to the god (Zeus Jupiter).

3-Astarte (Ashtar):

She is the goddess of love and beauty, war and the sacrifice of wars among the civilizations of the Mesopotamian region and its environs.

She is Ishtar for the Canaanites, Inanna for the Sumerians, Astarte for

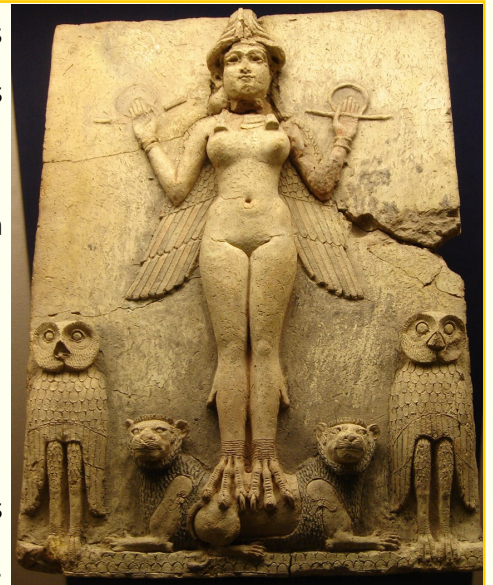
the Phoenicians, Aphrodite for ancient Greece, Venus for the Romans. The Sumerians called her the Queen of Heaven, and her temple was located in the city of Warka. She is the morning and evening star (the planet Venus), her symbol is a star with eight rays erect on the back of a lion, on her forehead is a flower, and in her hand is a bouquet of flowers. Her depictions and symbols have multiplied, and she appeared in most of the ancient myths. Poets sang her love, and artists portrayed her in painting and sculpture.

4- Mother Goddess Yam:

She is the goddess over whom (Baal) defeated in the form of an epic that is not clear to the Canaanites. Gilead) to the north, and (the Geshurites) and (the Maakites) lived with them, and their state was called (Bashan), and the Torah mentioned that Moses, peace be upon him, expelled them and occupied Bashan.

5- The god of the sky, Shem or Shamim:

It is the name that was given to the Canaanites while they were in Iraq, and when they moved to the eastern Mediterranean, they carried the name of (their god) (the Levant "Al Sham") to the country that became the Levant "Al Sham", and here the word Levantines and Semites are derived from this belief (originally). This belief reverses the erroneous claims that the Semites refer to a specific race, but rather means specifically the Canaanites, as that term was falsified by the Jews, to put the Canaanites of another origin, and branded them in red and so on, to mean falsehood, which is what crept into the books of Arab and Islamic history, without scrutiny.



Astarte





Rula Halawani in contemporary visual art at Birzeit

tics and architectural research. These new approaches and techniques have been adopted by young as well as veteran artists.

Painting itself has changed into three directions: the hyperrealist approach of Michael Halak (b. 1975), Amjad Ghannam (b. 1981), and Bashar Khalaf (b. 1991); the expressionism of Ousama Said (b. 1957), Mohammed Saleh Khalil, and Ibrahim Noubani (b. 1961); and the conceptual approaches of Asad Azi (b. 1955), Jeffar Khaldi (b. 1964), Inass Yassin (b. 1973), Hani Zurob (b. 1976) and Durar Bacri (b. 1982).

Photography has emerged as a major new art form, mixing the documentary approach, as is demonstrated in the work of Rula Halawani (b. 1964) on destroyed villages and checkpoints, with the formally aesthetic as in the work of Steve Sabella (b. 1975) on urban architectural motifs. Video art closely reflects Palestinians' contemporary condition in its articulation of the loop of time made up of repetition, recurrence, and waiting. Video has also become popular as a means to overcome limitations in mobility and obtain visibility for artists' works. Video use encompasses the documentary and the performance, with both disjointed narratives and visual sequencing, as in the work of Jumana Emil Abboud (b. 1971) and Jumana Manna (b. 1987).

Performance art takes place in galleries and theaters and is documented in photography and video as in the work of Manar Zuabi (b. 1970) and Hannan Abu Hussein (b. 1972). Performances also take place in the public space, mixing installation and design as in the work of Dima Hourani (b. 1985).

Principal Approaches and Themes

Three approaches in art production dominate: dark absurdist humor, archiving, and humanizing.

Humor is a familiar dispositif in literature, and it has spread to film and the visual arts. As humor allows the juxtaposition of the tragic and the absurd in the contemporary Palestinian experience, some artists' entire output consists of deploying irony; the works of Khalil Rabah (b. 1961) and Sharif Waked (b. 1964) provide examples of that approach.

Another popular focus has been the adoption of the archival/ documentary approach to document destroyed aspects of Palestinian lives, landscape, public life, or property. Emily Jacir uses this approach, notably in *ex-libris* (2010-2015), which deals with the books looted from Palestinian libraries in 1948.

Another common approach is to emphasize the normal humanity of Palestinians, as their potentials and quotidian activities are denied by occupation and exile, as in the work of Mohamed Abusal (b. 1976) and Abdul Rahman Katanani (b. 1983).

In terms of representations of time, contemporary art focuses on matter of fact representations of the present or on dystopian representations of the future. Such works visualize and concretize the mirage of



Ousama Said



Mohammed Al Hawajri, *Guernica-Gaza*

“peace” and the absurdity of the future, as can be seen in the work of Larissa Sansour (b. 1973) and Wafa Hourani (b. 1979).

A new thematic of an anxious individual identity replaces the former production of a stable identity rooted in rural lore or collective struggle. National identity is now indexed on that of specific individuals' and is fraught with uncertainty about such matters as Palestinian Arab identity in Israel and in exile; the works of Ashraf Fawakhre (b. 1974) and Taysir Batniji (b. 1966) take on these themes.

The increase of females among artists ushered in the questioning and contestation of gender roles, often articulated with nationalist concerns, as in the works of Raeda Sa'adeh (b. 1977) on marriage and the Separation Wall.

In addition, customary themes of the shaheed, landscape, exile, memory, and the past are still present but reworked. The memory of place is mediated by personal experience, as in the work of Hanna Farah (b. 1960) on Kafr Bir'im, while the past is explored critically as in the work of Amer Shomali (b. 1981) on the 1980s.

The ubiquitous object of contemporary Palestinian visual arts is landscape, in a reclaiming of spatiality by artists, as Palestinians' access and grasp of physical space decreases. Landscape also allows a focus on related themes like maps, the Nakba, architecture, spatiality, restrictions on movement, checkpoints, the Separation Wall, Israeli destruction of farmland, “Bantustanization,” and neoliberal urbanization, as in the works of Ayreen Anastas (b. 1968), Rana Bishara (b. 1971), Hazem Harb (b. 1980), Khaled Jarrar (b. 1976), Ruanne Abou Rahmeh (b. 1983), and Basel Abbas (b. 1983). While landscape in previous periods was often idealized in paintings of Arcadian simplicity, it is now mainly photographed, as a space scarred by occupation and settlements, graffiti covered walls, destroyed orchards, and dilapidated neighborhoods, as in the works of Laila Shawa (b. 1940), Suha Shoman (b. 1944), Sami Bukhari (b. 1964), and Rafat As'ad (b. 1974).



Abdel Rahman Al Muzain, *Jenin Series*, Ink on Paper 2002

Remembering Our Martyrs

Fahad Al Qawsmi (Apr 1934 - Dec1984)

Fahad Al Qawsmi was born in Hebron on 13 April 1934. He was educated in Cairo, joined the Faculty of Agriculture at the University of Cairo. He graduated with a BA and an MA. Then he went back to Palestine and became a school teacher at UNRWA in Jerusalem and Ramallah. He also worked as agricultural engineer in the West Bank for long time.

Later on, he was elected mayor of Hebron in 1976. He called on the Palestinian population to boycott the settlers in Hebron in the 1979-80.

Fahd Al-Qawsmi was one of the founders of the National Guidance Committee, which did everything in its power for the Palestinian cause in cooperation with leaders, activists, heads of municipalities, popular institutions and clerics.

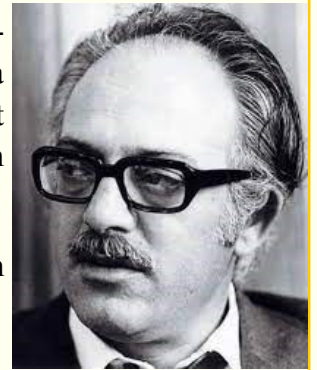
After his election as mayor of Hebron, Fahd Al-Qawsmi worked very hard and sincerely for the development of the city of Hebron, as he wandered around its streets to see the projects that had been implemented, and worked on establishing economic and development projects in Hebron, where during his reign the city witnessed a great urban and service boom.

The Deportation: Fahd al-Qawsmi was arrested from his home at twelve o'clock at night and taken to the headquarters of the Israeli Military Governance, accompanied by Muhammad Melhem, mayor of Halhoul municipality and Sheikh Rajab Bayoud al-Tamimi, then they were transported by military plane to southern Lebanon and from there to the village of Adaisse, where it is on the morning of the second Friday of May in 1980, Fahd Al-Qawsmi, was deported abroad, as a result of the al-Daboya operation that took place on that day, when the then Israeli Defense Minister Ezra Weizman issued a decision of deportation from the country.

After the deportation, he accompanied Abu Ammar on many visits to Arab and friendly countries.

Throughout the period of deportation, Abu Khaled kept wandering to explain the Palestinian issue to the whole world, as he became a roving ambassador after he recruited himself and harnessed all his energies for this purpose. He held several seminars and participated in many international conferences held to discuss the Palestinian issue. \During the meeting of the Palestinian National Council in its seventeenth session in Amman on 11/22/1984, he was elected as a member of the Executive Committee. P L O, at the end of the conference, which lasted until 11/29/1984 and was assigned the responsibility of presiding over the affairs of the occupied homeland.

He was appointed as independent PLO Exec. Committee member in 1984 and Director of OPT Affairs at the PLO. His Death: He was assassinated in Amman on 29 Dec. 1984 .



Memorable Palestinian Figures



Yousif Haikal (1907-1989)

Yousif Haikal (1907-1989) is a Jordanian politician born in Jaffa. He held many positions, including the mayor of Jaffa, in addition to several positions in the Jordanian government, most notably the position of the first Jordanian ambassador to the United States. His father was one of Jaffa's notables and a national figure in it.



His Education

He studied primary and secondary school in his native Jaffa, and then joined the Arab College in Jerusalem. After completing the Arab College in Jerusalem, he joined the Faculty of Law at the University of Montpellier. He obtained a BA in Law from Paris, a high diploma in political science and international relations, a high diploma in economic sciences, and then in 1935 a Ph.D. The state in economic legal sciences. He traveled to London and joined its university, and in 1937 he obtained a doctorate in political science from the University of London. He was awarded the University's Huttinson Medal, which is awarded annually to the first outstanding student in the university's graduate studies department. He was the only Arab to win this medal since its inception.

Positions and achievements

He shined since childhood, as during his secondary education, he was published in the newspapers Filastin and Al- in Paris, then in 1938 he was appointed director of the Ramallah Endowments. Sirat. In 1937, his thesis was published

From 1943 to 1945, he was the General Inspector of Awqaf (Islamic public properties) in the Palestine Judiciary Judge, then he was ap-



Security council meeting @UN - M. Yusuf Haikal and Ambassador Omar Loutfi Rep of Egypt

pointed Magistrate in the Central Court of Nablus until 1947 AD.

From 1945 to the Nakba in 1948 he was the mayor of Jaffa. He was well liked and considered the last mayor of Jaffa.

In 1947, he was a member of the Arab Higher Committee. From 1949 to 1953, he served as a minister in Washington, DC, where from 1950 to December 1953 he represented the Jordanian government at the World Bank and the International Monetary Fund.

From 1953 to 1954, he was the head of the Jordanian delegation to the Joint Armistice Commission between Jordan and Israel in Jerusalem.

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From August 4, 1954, to May 18, 1956, he was ambassador to London. From May 18, 1956, to 1957 he was ambassador to Paris. On June 22, 1957, he was appointed ambassador to Washington, D.C., where he was accredited from August 2, 1957, to November 18, 1958.

From August 21, 1957, to June 5, 1962, he was a permanent representative at United Nations Headquarters. From June 5, 1962, to May 10, 1964 he was ambassador to New Delhi. From May 10, 1964 to March 10, 1969 he was ambassador to Taipei.

He made a trip around the world in 1966-1967.

His works

The Prime Minister and the Development of the Parliamentary System in France, in French, Paris, 1937.

The Palestinian cause, Jaffa, 1937 AD.

Towards Arab Unity, Cairo, 1943 AD.

The goal of Iraq and sacrifice again for the sake of Arab Palestine, 1943 AD.

Countries must be strengthened and united to repel the raids of colonial Europe, 1935 AD.

Towards Arab Unity, 1945 AD.

Palestine before and after, 1971 AD.

Spring of Life, Memoirs, Dar Al-Jalil, Amman, 1989.





All That Remains Palestinian Destroyed Villages

Al-Nakba was marked by the destruction of Palestinian villages and the exodus of over than million Palestinians. Historical records confirm that in 1947 Palestine comprised more than 900 Palestinian villages. More than 400 villages as well as their houses and buildings were destroyed in its entirety or partially– by Zionist gangs as part of a programmed plan of destroyed villages uprooting native Palestinians from their homeland, Palestine, and breaking new ground for a bizarre colonial project called Israel, which the days of its first stage were closing in on that awful year of 1948. The Israelis wiped off all these destroyed villages of the map. Mayor urban centers exclusive for Palestinians such as Nazareth, Baysan, Beersheba, Acre, Ramla, Jaffa, Jerusalem, Haifa and many others were depopulated and in their places Israeli settlements were built.

Atlit Village

Village Before 1948

The village was situated on a sandstone hill that overlooked the Mediterranean. It was bordered by coastal agricultural lands to the east and by large evaporation pans (used for extracting salt from sea water) to the southwest. Three km southeast of the village, in Wadi al-Mughara, evidence of early human habitation was discovered in the caves of al-Wad, al-Tabun, and al-Sukhul during an excavation in the 1930s. About 3 km northeast, at the entrance to Wadi Falah, evidence of a human presence during the Neolithic period was unearthed in a cave. Excavations close to the east revealed a site that had been occupied from the second millennium B.C. to the seventh century A.D. In a Hellenistic source the site is named Adarus, a colony of Sidon. The Arab geographer Yaqut al-Hamawi (d. 1228) referred to the village in his *Mu'jam al*



-*Buldan*, describing it as a fortress called al-Ahmar ('red'). In 1218 the Crusaders built a town and a large fortress on the site of Adarus. They called the fortress *Castellum Peregrinorum*, 'castle of the pilgrims.' Atlit remained in the Crusaders' hands until 1291, when its defenders abandoned it in the wake of the general withdrawal of their forces from the coastal area of Palestine. In 1296 descendants of the 'Uwayrat tribe (a Tartar tribe) settled in 'Atlit and its vicinity. In 1596 'Atlit had a farm that paid taxes to the Ottoman government. In the early nineteenth century the British traveler Buckingham saw



V33621 The Citadel, Atlit—the Crusaders' Last Stronghold in Palestine—Overthrown by the Turks.



the ruins of the village from a distance. Later in that century, another traveler (Thomson) said that the village of Atlit was built inside the ruins of the Crusader village. The authors of the *Survey of Western Palestine* said it was a hamlet built of adobe bricks. Its inhabitants, who numbered about 200, tilled 20 *faddans* (1 faddan = 100-250 dunums).

In 1903 Jewish settlers established a settlement near Atlit and gave it the same name. During World War I the Jewish settlement became a center for Nili (*Netzach Yisra'el Lo Yeshaqquer*, 'the strength of Israel will not lie'), a pro-British, Zionist intelligence organization. In the 1920s the Palestinian village of Atlit was a member of a regional cooperative association that was dedicated to the improvement of peasant life and included some 25 villages in Haifa sub-district.

By 1938 the population in both the village and the settlement of Atlit had grown to 732, comprised of 508 Arabs and 224 Jews. By 1944/45, however, the number of Arab inhabitants had fallen to 150, including 90 Muslims and 60 Christians. As for the land, only 15 dunums remained in Arab hands; 3



dunums were planted in cereals and 11 dunums were irrigated or used for orchards. The village had a railway station. In the 1930s C. N. Johns excavated the Crusader town and fortress for the Department of Antiquities in Palestine. More recent exploration has shown that

the north harbor of the town may be Hellenistic in origin. A Muslim cemetery east of the Crusader castle has an Arabic inscription dating to 1800.

Occupation and depopulation

The *History of the Haganah* refers to Atlit as a base of Haganah activity and a source for recruits, who lived in the Jewish settlement there. Another Israeli source (historian Benny Morris) fails to list it among the villages captured and depopulated during 1948. It is not clear when the Arab village of Atlit fell into Zionist hands or by what means.

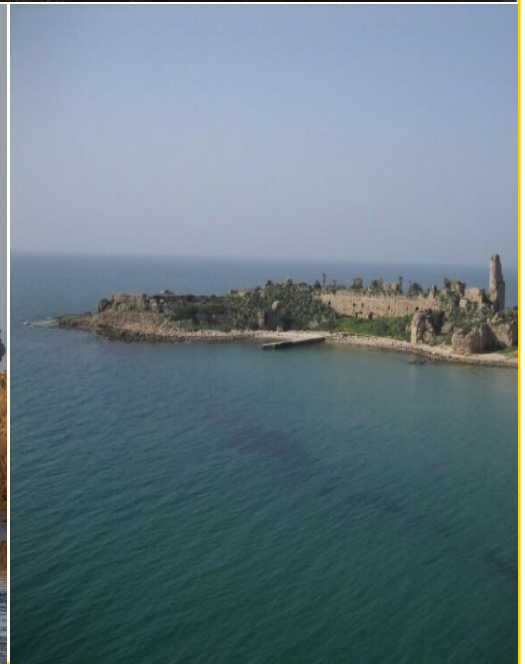


Israeli Settlements on Village Lands

The Zionists established the settlement of Atlit in 1903 and Newe Yam in 1939. Both are now on village lands.

The Village Today

No traces of Arab houses are left. A railroad station that used to serve the village is still in use. A prison in the vicinity was used by Israel in 1989 for holding Lebanese and Palestinian detainees.

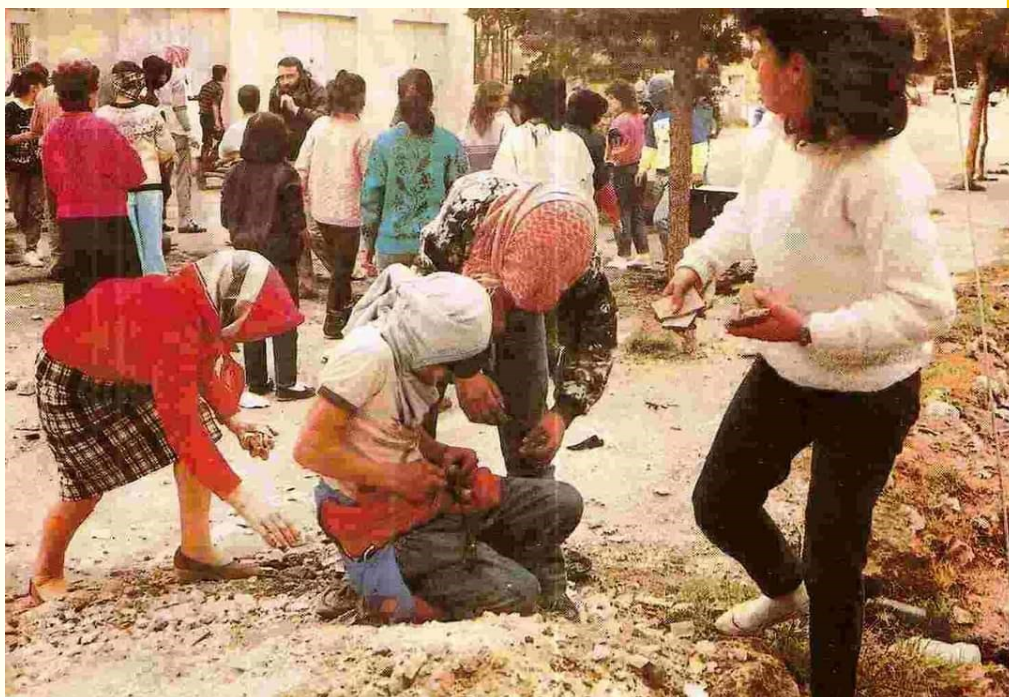


Monthly Events

(December)

First Intifada

The Intifada is a Palestinian term which means uprising created from Palestinian people. It can be argued that one root cause for Palestine's succession of revolts was the carve up of land by the colonial powers in the early 19th century. The Palestinians fought many revolutions that all called for an end to British colonialism and Jewish settlement and to defend their rights, the first of which was in , known as Nebi Musa revolt



and struggle of peoples for their rights, and these Palestinian popular revolutions are an important indication of the falsehood of the Israeli occupation and the invalidity of its claims. Where the masses rejected the colonial and Zionist violations, and among these revolutions were: the Jaffa revolution, the Al-Buraq revolution in 1929 , the great Palestinian revolution, and first intifada. The first Palestinian intifada erupted dramatically on 8 December 1987 after hundreds of Palestinians witnessed the killing of four men when they were run down by an Israeli jeep outside Jabalya refugee camp in Gaza. Furthermore the first intifada was due to clashes with the occupation soldiers, including the events of 1981-82 in Rafah and Gaza and the events of 1984 in Birzeit and the clashes that continued sporadically until 1987. The funerals of those killed were attended by some 10,000 people, but they were forced to mourn once again the following day, when Israeli troops fired aimlessly into a crowd, killing 17 year-old Hatem Abu Sisi and wounding 16 others. However, these violent individual acts — and those preceding them — were merely the last straws in a 20-year saga of military occupation and its debilitating effects on a population denied any control over their economic, social and political development. More than a knee-jerk reaction to that occupation, it was a united demonstration of a continuous political struggle for self-determination that had been playing out long before 1987 at the grassroots level.

On December 10, 1987, demonstrations and clashes with the occupation forces were renewed, as various cities, villages and camps in the West Bank and Gaza Strip were rife in the biggest challenge to the occupation authorities and their arbitrary and oppressive measures against the Palestinian people. The Palestinian people in the West Bank and Gaza Strip faced bullets of the occupation forces with their bare chests. They sprayed stones, empty bottles and Molotov cocktails with their armored cars, which led to the death and injury of many citizens with bullets from the occupation army. In the Gaza Strip, the clash between the masses



and the occupation forces turned into a real battle, as the city was completely closed. The protests grew larger, involving tens of thousands of people, including women and children. By 12 December, six Palestinians had been killed and 30 had been injured in the violence.

The first intifada was due to the poor conditions of Palestine occupied since 1967, which was going from bad to worse by Israeli false claims that it is the owner of the land, history and future, and was characterized by arbitrary control on all levels through the emergency law to settlement plans, and attempts Judaizing, blowing up homes, arresting thousands of citizens, imposing collective punishments, controlling life facilities, confiscating land, plundering water resources, economic warfare, closing scientific, trade union and professional institutions, and adopting slow bureaucracy with the aim of humiliation, leading to what is more important and fateful, which is depriving the Palestinian people of their national identity

Not only had Palestinians been dispossessed of their homeland and expelled from their homes in 1948 to make way for the boatloads of European Jewish immigrants flooding into Palestine on a promise of a Jewish state, they had been made to suffer the indignities of a people despised and rejected by the whole world. They were the victims of a colonialist project that denied their existence and their rights to self-determination in the land that they had continuously inhabited for millennia so that a state could be created in all of the land exclusively for Jews from anywhere in the world. To this day, the Zionist project has held powerful countries and august institutions hostage in its service, despite the indisputable rulings of international law and United Nations resolutions supporting the rights of the Palestinians.

What Israel had not bargained for, though, was the steadfastness of a wronged people and their indomitable spirit that sent the first stones hurtling towards army tanks and bulldozers in their desperate bid to shake off Israel's crushing occupation. So began the "War of the Stones." The first Intifada been characterized by comprehensiveness and continuity and its consolidation

of a prominent fact that the masses of the Palestinian people in the West Bank, the Gaza Strip, the Galilee, the Triangle, and the Negev have seemed more united than ever before in confronting and rejecting the



occupation Is committed to a unified political position based on the unity of destiny, and its goals are to achieve national independence under the Palestine Liberation Organization and the sole legitimate representative of the Palestinian people everywhere.. The intifada affirmed that the PLO is the sole and legitimate representative of the people in all its places, including the occupied territories in 1948, and this was evident through the slogans from which the uprising was launched, as it affirmed at the same time that any solution must pass through Palestinian legitimacy.

The Intifada confirmed the unity of the Palestinian people in all its places, embodied the strength and roots of the Palestinian Arab Islamic identity, and embodied the Palestinian national consciousness that was strengthened by contacts between Palestinians in all the occupied Palestinian territories. The Intifada is the revolution of the people, all of the people, with all its groups and forces. Preparing for Intifada, the leadership of the PLO by the organizational frameworks for Fatah was keen to ensure that every Palestinian citizen has the right to participate in the Intifada and other Palestinian national action factions in the occupied territories

Arafat was in Baghdad when the Intifada began. He immediately realized that the Palestinian struggle had entered a new era. During the first week of the Intifada, Arafat issued press statements declaring that "The Intifada in the occupied territory expresses the determination of the people to get rid of Zionist imperialism. This is an Intifada that will last for a long time."

Arafat exerted great effort for the Intifada to continue for as long as possible. He instructed his colleagues and deputies, especially Abu Jihad, to provide every form of support to the Unified National Command

With the beginning of the intifada, Abu Ammar, Chairman of the Executive Committee of the PLO, the Commander-in-Chief of the Palestinian Revolutionary Forces, called on the Palestinian masses in the occupied territories to escalate their uprising against the occupying invaders. The PLO Led by its leader Yasser Arafat continued its accompanied the intifada, directed it and supported it politically by exposing the Israeli practices against the Palestinian people in international forums, and in the media through its media institutions that were providing accurate and comprehensive coverage of the events of the intifada, which contributed to the creation of a global public opinion sympathetic to the Palestinian intifada. All the while, Arafat was focused on preventing any attempt to jeopardize national unity. The freedom fighters who were deported from the occupied territory by the Israeli occupying authorities significantly contributed to enhancing Arafat's ability to

control the events. Their insights into the situation on the ground and weaknesses of the Israeli army allowed Abu Jihad – the colleague and friend on whom Arafat depended and who was in charge of support-

ing and sustaining the Intifada – to better coordinate activities against the Israeli occupying forces. Israeli leaders deliberated over putting an end to the Intifada through killing Khalil Al-Wazir (Abu Jihad), who was immediately responsible for supporting and managing the Palestinian Intifada

Assassinating the legendary commander of the PLO’s military arm and resistance operations in the occupied territory had been a longtime goal of Is-

rael’s for some time. Their preparations this time, however, were well planned: In early March 1988, Israel took the decision to assassinate Abu Jihad. On the night of the 16th of April 1988, Israeli assassins executed Abu Jihad in his home, firing 70 bullets into his body. Abu Jihad became the 142nd martyr of the Intifada. His assassination sparked violent demonstrations across the occupied territory. He was described as “the first bullet and the first stone,” and Arafat called him “The Prince of Martyrs.” He became a symbol of the seemingly unstoppable Intifada. To the outside world, the throwing of stones became a powerful visual image of the first intifada, but it was the use of leaflets that effectively mobilized the Palestinians against



الانتفاضة مسّومة

THE UPRISING

Down
With
Israeli
Occupation



إلى الأمام
حتى
النصر



the occupation. Messages of upcoming strikes, boycotts and specific campaigns made the rounds and gave the people a sense of unity of purpose. This was also a time when symbolism became very important to the national movement and the Palestinian flag and its colors were incorporated even in clothing and embroidery. When so much else was restricted in their lives, the Palestinians had found novel ways to resist nonviolently, which had Israel searching for ways to respond. Force was still its preferred method of control.

There was no doubt that this national movement gave every Palestinian a sense of empowerment. Despite the peace attempts made on the world stage, the backdrop to the political negotiations remained one of ongoing violence. By the end of the Intifada in 1993, almost 1,550 Palestinians were killed, 70,000 were injured, and more than 100,000 Palestinians had been arrested. The hugely disproportionate violence and casualties on the Palestinian side provoked widespread international condemnation which influenced the UN Security Council to draft resolutions 607 and 608, demanding Israel to stop deporting Palestinians from their land.

Allenby occupies Jerusalem

8 December 1917

In June 1917, British Prime Minister David Lloyd George summoned General Edmund Allenby to London. Lloyd offered Allenby a new command, and promised him all resources necessary to put British troops in Jerusalem by Christmas. Lloyd George had sought to identify other strategic areas where British military forces could make inroads. Palestine not only contained the lure of the Holy Land but also guarded the eastern approaches to the Suez Canal and the western approaches to India. It was just the place to launch a renewed effort.

The Southern Palestine Offensive began on Oct. 31, 1917, just as Allenby had designed it. The British seized Beersheba in less than a day.

Allenby began by defeating Turkish forces in the Third Battle for Gaza, which ended on November 7. Following that, he sent out forces along two flanks, one charged with capturing Jaffa, a mission accomplished on November 16, and the other in the direction of Jerusalem.



The British army led by General Edmund Allenby, captured Jerusalem from Turkish forces on December 1917

An initial attempt to surround the city and force its surrender, at the end of November, failed. But on December 7, having repositioned the troops of the British XX Corps, the Turkish forces in the city concluded that Allenby was withdrawing, and relaxed their defense of Jerusalem.

The British General's muted entry through the Jaffa Gate as the tide-water moment in his well-conceived and hard-fought campaign for Palestine.

On the night of the 8th December and cleared the way for the British troops to occupy the city. The next morning the Muslim mayor of Jerusalem, Hussein Salim al-Husseini, accompanied by his family, set out to deliver the Ottoman Governor's letter of surrender and the keys of the city, to the British forces. Allenby finally had the opportunity he had so long craved. Jerusalem lay within his grasp. Allenby wanted to occupy Jerusalem, not preside over a battle that might reduce it to rubble.

On December 11, Allenby read a proclamation of goodwill written for him in London and had it published in seven languages throughout the city. It pledged the British would not interfere with Jerusalem's commerce or governance and promised respect for and protection of the city's many holy sites.

United Nations General Resolution No. 194

11 December 1948,

On 11 December 1948, the UN General Assembly adopted Resolution 194 by a majority of 35 out of 58 members. It has since been reaffirmed more than 135 times, remaining the bedrock of the Palestinian cause and the earliest legal underpinning of the right of return. United Nations General Assembly Resolution 194 is a resolution adopted near the end of Nakba 1948. The Resolution defines principles for reaching a final settlement and returning Palestine refugees to their homes. Resolution 194 called on the occupation state to allow "refugees wishing to return to their homes and live at peace with their neighbors to do so at the earliest practicable date", and that compensation should be paid for the property of those choosing not to return and for loss of or damage to property which, under principles of international law or equity, should be made good by the Governments or authorities responsible. It arose from an international consensus that people forcibly displaced from their homes had a right to return in customary and humanitarian law. The resolution also calls for the establishment of the United Nations Conciliation Commission to facilitate peace between Israel and Arab states, continuing the efforts of UN Mediator Folke Bernadotte, following his assassination.

Establishment of Holy Jihad force 1947

25 December 1947

Holy Jihad force (Kata'eb al-Jihad al-Muqaddas) was established by Abd al-Qadir al-Husayni as the Army of the Holy War during the 1936–39 Arab revolt and during the 1948 war. It consisting of young Arabs from villages in the Jerusalem area. They waged a number of battles against both the British Mandatory forces. In November 1947, when the UN approved the Palestine partition plan, Husseini, the mufti and a large number of Palestinian leaders were in Cairo. During this period,



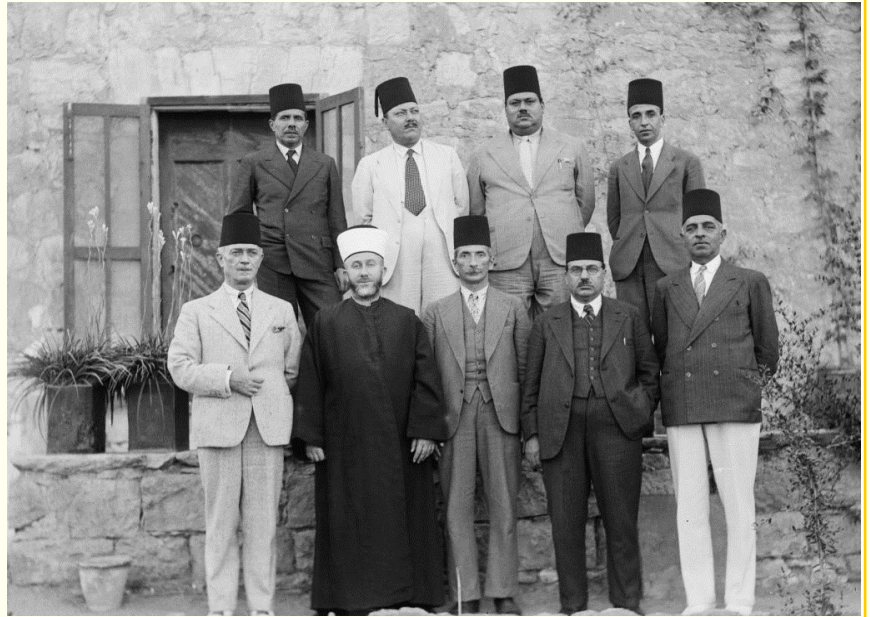
young Palestinians and other Arabs gathered around him and formed the core of the Holy Jihad army, which he now reestablished ahead of the looming war. Three weeks after the passage of the UN partition resolution on November 29, 1947, Husseini returned to Palestine. Positioning himself in the village of Tsurif, south of Jerusalem, he fought quite effectively .

After his forces failed, he improved his methods of attacking Jewish supply convoys and cutting off Jewish communities. The successes the Holy Jihad troops continued into March 1948. Time and again they surprised the Haganah with their ability to recruit a large, deadly force with great speed. An additional success was their blockage of the Nebi Daniel convoy, which had brought supplies to the Etzion Bloc but was attacked Jerusalem on March 27. 15 Jewish fighters were killed in the battle, and Hussein's forces seized Haganah armored vehicles and a large quantity of arms .

The establishment of the Arab Supreme Authority

18 December 1947

The Palestinians did not carry to the Diaspora their political institutions, including parties and organizations, that existed during the British Mandate era. The years following 1948 did not witness noticeable activities, with the exception of the Arab Higher Committee's keenness on having some links with the Palestinian people, and some relations with a number of Arab and Islamic countries.



This commission was established by the Council of the League of Arab States during the meeting of the Kings and Heads of Arab States in Inshas in Egypt, on May 27 and 28, 1946, in which they decided to uphold the independence of Palestine and preserve its Arab identity, and the necessity of forming a body that represents the Palestinians and speaks in their name, and entrusted its implementation to the League Council.

The Arab League negotiated with representatives of the Palestinian parties and organizations in this regard, and it was agreed to establish the "Higher Arab Authority for Palestine" on June 11, 1946, headed by the Mufti of Palestine Haji Muhammad Amin al-Husseini, who started its leadership from a main office in Cairo.

As a result of a decision by the British government preventing him from entering Palestine. another office for the commission was established in Jerusalem, and other offices in Damascus, Beirut, Baghdad, London, Paris and New York. And the commission was recognized by all Palestinian parties, organizations and Arab countries.

Several committees and departments were established for the authority, including an advertising and publishing department.

Members of the Arab Higher Committee as shown on the previous pictures, Front row from left to right: Ragheb Bey Nashashibi, chairman of the Defence Party, Haj Amin eff. el-Husseini, Grand Mufti & president of the Committee, Ahmed Hilmi Pasha, Gen. Manager of the Jerusalem Arab Bank, Abdul Latif Bey Es-Salah, chairman of the Arab National Party, Mr. Alfred Roke, influential land-owner, 1936.

Balad al-Shaykh massacre

30 December 1947

Balad al-Shaykh, was an Arab village. A massacre was perpetrated on the night of December 31, 1947, to January 1, 1948.

The Palmach, an arm of the Haganah, attacked the town while the residents were asleep, firing from the slopes of Mount Carmel, in retaliation for the killing of 39 Jews during the Haifa Oil Refinery massacre the day before, 30 December 1947, which itself was triggered by the attack of the Zionist paramilitary group, the Irgun, who threw a



number of grenades at a crowd of 100 Arab day laborers who had gathered outside the main gate of the British-owned Haifa Oil refinery looking for work, resulting in 6 deaths and 42 wounded.

The Jewish agency condemned the Irgun for the "act of madness" that preceded the killing of Jewish workers at the Haifa oil refinery but at the same time authorized the raid on Balad al-Shaykh.

Bab al-Amoud massacre in Jerusalem

29 December 1947

14 Arabs were killed and 27 wounded, when a barrel filled with explosives exploded by "Irgun" gangs. The next day, by the same gangs, in the same way, in the same place, 11 Arabs and two Britons were killed.

The massacre of Sheikh Braik near Haifa

30 December 1947

A force of Zionist gangs attacked the village of Sheikh Burayk, killing 40 of its residents.

Abbasid massacre, east of Jaffa

13 December 1947

the "Irgun" gang launched an attack on the village of Al-Abbasiya, east of Jaffa, and fired at a number of residents. Nine Arabs were martyred, and seven others were wounded.

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